



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 132:

Some Answered Questions
(1904-1906)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

- 28. Early Baghdad and Sulaymaniyyih (to 1856)
- 29. Middle Baghdad (1856–1860)
- 30. The Kitab-i-Iqan (The Book of Certitude, 1860)
- 31. Late Baghdad (1860–1863)
- 32. Baghdad, year unknown (to 1863)

II. Edirne period

- 33. Istanbul and early Edirne (mid-1863 to March 1866)
- 34. Middle Edirne and the year of withdrawal (March 1866–Sept. 1867)
- 35. The Kitab-i-Badi' (1866)
- 36. Late Edirne (Sept. 1867–August 1868)
- 37–39. Edirne, year unknown (1864–1868) I-III

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
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‘Abdu’l-Bahá

I. Pre- and early ministry

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- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 119. Letters and utterances in the year 1899
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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- 169. Memorials of the Faithful (1916)
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Introduction to volume 132

Some Answered Questions occupies a distinctive place among the materials of this period because it is arranged as a sustained work of theological exposition rather than occasional correspondence. The conversations with Laura Clifford Barney present ‘Abdu’l-Baha as interpreter of scripture, philosopher of religion, and teacher of a Western inquirer trained to ask systematic questions. The opening sequence establishes the method of the book: AB01029 argues from the order and lawfulness of nature to a conscious divine ruler; AB00815 gives rational proofs of the existence of God through contingency, dependency, and imperfection; and AB00081 develops the central category of the Manifestation as the universal Educator, capable of material, human, and spiritual education. The following chapters apply this model historically to Abraham, Moses, Christ, Muhammad, the Bab, and Baha’u’llah, with AB00029 giving the fullest account of Baha’u’llah’s life, exiles, imprisonment, tablets to the kings, and world-transforming power as evidence of His station.

A portion of the volume is devoted to biblical and Christian interpretation. AB00030 sets the hermeneutical program by distinguishing rational proofs from scriptural proofs and by reading Daniel’s prophecies as pointing to the Bab and Baha’u’llah. AB00019, the commentary on Revelation 11, is especially important for its symbolic method: the “Holy of Holies” becomes the changeless spiritual law of religion, while the “Holy City” signifies the mutable social law subject to alteration in successive Dispensations. Several later chapters bring this method to Christian doctrine: AB00057 explains the Trinity through the relation of sun, rays, and mirror; AB00639 interprets Christ’s resurrection spiritually; AB00031 and AB00244 read the story of Adam and Eve and the doctrine of original sin symbolically, making attachment to the material world the deeper meaning of the fall. AB01521, on blasphemy against the Holy Spirit, is also notable for its distinction between failing to recognize a Manifestation and hating the divine perfections themselves.

The philosophical center of the book lies in its chapters on the human reality, the soul, and evolution. AB00417 and AB00262 argue for the existence and immortality of the rational soul through its powers, its independence from bodily organs, and the principle that spiritual realities are known by their effects. AB00630 and AB00686 address the origin and evolution of the human species, accepting long natural development while insisting that the human reality has always possessed its specific potentiality and cannot be reduced to animality. These chapters belong to the most characteristic features of Some Answered Questions: they engage modern scientific and philosophical questions while retaining a metaphysical hierarchy of mineral, vegetable, animal, human, and spiritual realities. AB00407, on free will, and the chapters on predestination, fate, and good and evil likewise attempt to preserve moral responsibility within a world governed by divine knowledge and universal law.

The concluding portions widen from metaphysics to social ethics and the ordering of civilization. The discussions of wealth, poverty, labor, and economic justice are especially striking: the chapter

represented in AB00911 rejects both extreme inequality and absolute economic leveling, proposing laws that moderate excessive fortunes, secure the needs of the poor, and give workers a share in profits or provision against incapacity. Other chapters treat consultation, strikes, universal peace, the relation of religion and civilization, and the future function of the House of Justice. The work as a whole thus offers a compact statement of ‘Abdu’l-Baha’s thought during this period—progressive revelation, symbolic interpretation, rational apologetics, the immortality of the soul, a qualified engagement with science, and a social vision in which spiritual education becomes the foundation of world civilization—themes which were to further universalize in the years to come with the increasing interaction of the Faith with the West.

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AB01029

Chapter 1, Nature is Governed by a Universal Law

Date: 1904-Jun ca.

- 1 Nature is that condition or reality which outwardly is the source of the life and death, or, in other words, of the composition and decomposition, of all things.

طبیعت کیفیتست و یا حقیقتست که بظاهر حیات و ممات و بعبارت اخری ترکیب و تحلیل کافه اشیاء راجع باوست
- 2 This nature is subject to a sound organization, to inviolable laws, to a perfect order, and to a consummate design, from which it never departs. To such an extent is this true that were you to gaze with the eye of insight and discernment, you would observe that all things—from the smallest invisible atom to the largest globes in the world of existence, such as the sun or the other great stars and luminous bodies—are most perfectly organized, be it with regard to their order, their composition, their outward form, or their motion, and that all are subject to one universal law from which they never depart.

و این طبیعت در تحت انتظامات صحیح و قوانین متینه و ترتیبات کامله و هندسه بالغه است که ابدأ از او تجاوز نمیکند بدرجهئی که اگر بنظر دقیق و بصر حدید ملاحظه کنی ذرات غیر مرئی از کائنات تا اعظم کرات جسیمه عالم وجود مثل کره شمس و یا سائر نجوم عظیمه و اجسام نورانی چه از جهت ترتیب و چه از جهت ترکیب و خواه از جهت هیئت و خواه از جهت حرکت در نهایت درجه انتظامست و میبینی که جمیع در تحت یک قانون کلی است که ابدأ از او تجاوز نمیکند
- 3 When you consider nature itself, however, you see that it has neither awareness nor will. For instance, the nature of fire is to burn; it burns without consciousness or will. The nature of water is to flow; it flows without consciousness or will. The nature of the sun is to shed light; it shines without consciousness or will. The nature of vapour is to rise; it rises without consciousness or will. It is therefore evident that the natural movements of all created things are compelled, and that nothing moves of its own will save animals and, in particular, man.

و چون بخود طبیعت نظر میکنی میبینی که استشعار و اراده ندارد مثلاً آتش طبیعتش سوختن است بدون اراده و شعور میسوزاند و آب در طبیعتش جریانست و بدون اراده و شعور جاری میشود و آفتاب در طبیعتش ضیاست و بدون اراده و شعور میتابد و بخار در طبیعتش صعود است و بدون اراده و شعور صعود مینماید پس معلوم شد که جمیع کائنات حرکات طبیعتشان حرکات مجبوره است و هیچیک متحرک باراده نیست مگر حیوان و بالخصوص انسان
- 4 Man is able to resist and oppose nature inasmuch as he discovers the natures of things and, by virtue of this discovery, has mastery over nature itself. Indeed, all the crafts that man has devised proceed from this discovery. For example, he has invented the telegraph, which connects the East and the West. It is therefore evident that man rules over nature.

و انسان مقاومت و مخالفت طبیعت تواند زیرا کشف طبایع اشیاء را کرده و بواسطه کشف طبایع اشیاء بر نفس طبیعت حکم میکند و این همه صنایع را که اختراع کرده بسبب کشف طبایع اشیاست مثلاً تلگراف اختراع کرده که بشرق و غرب کار میکند پس معلوم شد که انسان بر طبیعت حاکمست

- 5 Now, can such organization, order, and laws as you observe in existence be attributed merely to the effect of nature, notwithstanding that nature itself has neither consciousness nor understanding? It is therefore evident that this nature, which has neither consciousness nor understanding, is in the grasp of the omnipotent Lord, Who is the Ruler of the world of nature and Who causes it to manifest whatsoever He desires.
- 6 Some say that human existence is among those things that have appeared in the world of being and that are due to the exigencies of nature. Were this true, man would be the branch and nature the root. But is it possible that there could exist a will, a consciousness, and certain perfections in the branch which are absent in the root?
- 7 Hence it is clear that nature, in its very essence, is in the grasp of God's might, and that it is that Eternal and Almighty One Who subjects nature to ideal laws and organizing principles, and Who rules over it.
- 5 حال چنین انتظامی و چنین ترتیبی و چنین قواعدی که در وجود مشاهده میکنی میشود گفت که این از تأثیرات طبیعتست با وجود اینکه شعور ندارد و ادراک هم ندارد پس معلوم شد که این طبیعتی که ادراک و شعور ندارد او در قبضه حقّ قدیر است که او مدبر عالم طبیعتست بهر نوعی که میخواهد از طبیعت ظاهر میکند
- 6 از جمله اموری که در عالم وجود حادث میشود و از مقتضیات طبیعتست گویند وجود انسانیت در این صورت انسان فرعست و طبیعت اصل میشود که اراده و شعور و کمالاتی در فرع باشد و در اصل نه
- 7 پس معلوم شد که طبیعت من حیث ذاته در قبضه قدرت حقّست و آن حیّ قدیر است که طبیعت را در تحت نظامات و قوانین حقیقی گرفته و حاکم بر اوست

SAQ#01, BSW#13.01

MFD#01, OOL.C022.01

AB00815

Chapter 2, Proofs and Evidences of the Existence of God

Date: 1904-Jun ca.

- 1 Among the proofs and arguments for the existence of God is the fact that man has not created himself, but rather that his creator and fashioner is another than he. And it is certain and indisputable that the creator of man is not like man himself, because a powerless being cannot create another being, and an active creator must possess all perfections to produce his handiwork.
- 2 Is it possible for the handiwork to be perfect and the craftsman imperfect? Is it possible for a painting to be a masterpiece and the painter to be deficient in his craft, notwithstanding that he is its creator? No: The painting cannot be like the painter, for otherwise it would have painted itself. And no matter how perfect the painting may be, in comparison with the painter it is utterly deficient.
- 1 و از جمله دلائل و براهین الوهیت آنکه انسان خود را خلق ننموده بلکه خالق و مصور او دیگر است و یقین است و شبههائی نیست که خالق انسان مثل انسان نیست زیرا یک کائن ضعیف کائن دیگر را خلق نتواند و خالق فاعل باید جامع جمیع کمالات باشد تا ایجاد صنع نماید
- 2 آیا ممکن است صنع در نهایت کمال باشد و صانع غیر کامل آیا میشود که نقش در نهایت اتقان باشد و نقاش در صنعت خویش ناقص چه که صنعت اوست و خلق اوست بلکه نقش مثل نقاش نباشد اگر نقش مثل نقاش بود خود را نقش مینمود و نقش هر چند در نهایت کمال باشد اما بالنسبه بنقاش در نهایت نقص است

- 3 Thus the contingent world is the source of deficiencies and God is the source of perfection. The very deficiencies of the contingent world testify to God's perfections. For example, when you consider man, you observe that he is weak, and this very weakness of the creature betokens the power of One Who is Eternal and Almighty; for were it not for power, weakness could not be imagined. Thus the weakness of the creature is evidence of the power of God: Without power there could be no weakness. This weakness makes it evident that there is a power in the world.
- 4 Again, in the contingent world there is poverty; hence there must be wealth for there to be poverty in the world. In the contingent world there is ignorance; hence there must be knowledge for there to be ignorance. If there were no knowledge, neither could there be ignorance; for ignorance is the non-existence of knowledge, and if there were no existence, non-existence could not be.
- 5 It is certain that the entire contingent world is subject to an order and a law which it can never disobey. Even man is forced to submit to death, sleep, and other conditions-that is, in certain matters he is compelled, and this very compulsion implies the existence of One Who is All-Compelling. So long as the contingent world is characterized by dependency, and so long as this dependency is one of its essential requirements, there must be One Who in His own Essence is independent of all things. In the same way, the very existence of a sick person shows that there must be one who is healthy; for without the latter the existence of the former could not be established.
- 6 It is therefore evident that there is an Eternal and Almighty One Who is the sum of all perfections, for otherwise He would be even as the creatures. Likewise, throughout the world of existence the smallest created thing attests to the existence of a creator. For instance, this piece of bread attests that it has a maker.
- 7 Gracious God! The change in the outward form of the smallest thing proves the existence of a creator: Then how could this vast, boundless universe have created itself and come to exist solely through the mutual interaction of the elements? How patently false is such a notion!
- 8 These are theoretical arguments adduced for weak souls, but if the eye of inner vision be opened, a hundred thousand clear proofs will be seen. Thus, when man feels the indwelling spirit, he is in no need of arguments for its existence; but for those
- 3 لهذا امکان معدن نقائص است و خدا معدن کمال نفس نقائص امکان دلالت بر کمالات حق میکند مثلاً چون انسان را نگری ملاحظه نمائی که عاجز است همین عجز خلق دلیل بر قدرت حق قدیر است زیرا تا قدرت نباشد عجز تصور نگردد پس عجز خلق دلیل بر قدرت حقست و تا قدرت نباشد عجز تحقق نیابد و از این عجز معلوم شد که قدرتی در عالم هست
- 4 مثلاً در عالم امکان فقر است لابد غنائی هست که فقر در عالم تحقق یافته و در عالم امکان جهلست لابد علمی هست که جهل تحقق بسته چه که اگر چنانچه علم نبود جهل تحقق نمیگرفت چرا که جهل عدم علمست اگر وجود نبود عدم تحقق نمی یافت
- 5 جمیع امکان مسلست که در تحت حکم و نظامیست که ابداً تدرّد نتواند حتی انسان نیز مجبور بر موت و خواب و سائر حالاتست یعنی در بعضی مراتب محکومست لابد این محکومیت حاکی دارد مادام که صفت ممکنات احتیاجست و این احتیاج از لوازم ذاتی اوست پس یک غنی هست که غنی بالذاتست مثلاً از نفس مریض معلومست که صحیحی هست اگر صحیحی نبود مریض اثبات نمیشد
- 6 پس معلوم شد که حق قدیری هست که او جامع جمیع کمالاتست چه که اگر جامع جمیع کمالات نبود او نیز مثل خلق بود و همچنین در عالم وجود ادنی صناعی از مصنوعات دلالت بر صانع میکند مثلاً این نان دلالت میکند بر اینکه صانعی دارد
- 7 سبحان الله تغییر هیئت کائنات جزئیّه دلالت بر صانعی میکند و این کون عظیم غیر متناهی خود بخود وجود یافته و از تفاعل عناصر و مواد تحقق بسته این فکر چه قدر بدیهی البطلانست
- 8 و اینها ادله نظریست برای نفوس ضعیفه اما اگر بصیرت باز شود صدهزار دلائل باهره مشاهده میکند مثلش اینست که چون انسان احساس روح داشته باشد مستغنی از دلیل بر

who are deprived of the grace of the spirit, it is necessary to set forth external arguments.

SAQ#02

وجود روحست اما از برای نفوسی که از فیض روح محرومند باید دلائل خارجه اقامه نمود

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Chapter 3, The Need for an Educator

Date: 1904-Jun ca.

- 1 When we consider existence, we observe that the mineral, the vegetable, the animal and the human realms, each and all, are in need of an educator.

مسئله در اثبات لزوم مربی چون ما نظر بوجود میکنیم ملاحظه مینمائیم که وجود جمادی و وجود نباتی و وجود حیوانی و وجود انسانی کلاً و طراً محتاج بمرئی هستند
- 2 If the land is deprived of a cultivator, it becomes a thicket of thriving weeds, but if a farmer is found to cultivate it, the resulting harvest provides sustenance for living things. It is therefore evident that the land is in need of the farmer's cultivation. Consider the trees: If they remain uncultivated they bear no fruit, and without fruit they are of no use. But when committed to a gardener's care, the barren tree becomes fruitful, and, through cultivation, crossing and grafting, the tree with bitter fruit yields sweet-tasting ones. These are rational arguments, which are what the people of the world require in this day.

اگر زمینی مربی نداشته باشد جنگل میشود گیاه بیبوده میروید اما اگر دهقانی پیدا شود و زرعی نماید خرمها بجهت قوت ذوی الأرواح مهیا گردد پس معلوم شد که زمین محتاج بتربیت دهقانت اشجار را ملاحظه کنید اگر بی مربی بمانند بی ثمر میشوند و اگر بی ثمر مانند بیفانده اند اما اگر در تحت تربیت باغبان افتند آن درخت بی ثمر با ثمر شود و درختهای تلخ میوه بواسطه تربیت و ترکیب و پیوند میوه شیرین بخشد و اینها ادله عقلیه است الیوم اهل عالم را دلائل عقلیه لازمست
- 3 Consider likewise the animals: If an animal is trained it becomes domesticated; whereas man, if he is left without education, becomes like an animal. Indeed, if man is abandoned to the rule of nature, he sinks even lower than the animal, whereas if he is educated he becomes even as an angel. For most animals do not devour their own kind, but men in the Sudan, in the middle of Africa, rend and eat each other.

و همچنین در حیوانات ملاحظه نما که اگر حیوان تربیت شود اهلی گردد و چون انسان بی تربیت ماند حیوان گردد بلکه اگر او را بحکم طبیعت گذاری از حیوان پستتر شود و اگر تربیت کنی ملائکه گردد زیرا اکثر حیوانات ابناء نوع خود را نخورند اما انسان در سودان در اواسط افریقا ابناء نوع خویش را بدر و بخورد
- 4 Now observe that it is education that brings East and West under man's dominion, produces all these marvellous crafts, promotes these mighty arts and sciences, and gives rise to these new discoveries and undertakings. Were it not for an educator, the means of comfort, civilization and human virtues could in

پس ملاحظه کنید که تربیت است که شرق و غرب را در ظل حکم انسان میآورد تربیت است که این همه صنایع عجیبه را ظاهر میکند تربیت است که این علوم و فنون عظیمه را ترویج مینماید تربیت است که این اکتشافات

no wise have been acquired. If a man is left alone in a wilderness where he sees none of his own kind, he will undoubtedly become a mere animal. It is therefore clear that an educator is needed.

- 5 But education is of three kinds: material, human, and spiritual. Material education aims at the growth and development of the body, and consists in securing its sustenance and obtaining the means of its ease and comfort. This education is common to both man and animal.

- 6 Human education, however, consists in civilization and progress, that is, sound governance, social order, human welfare, commerce and industry, arts and sciences, momentous discoveries and great undertakings, which are the central features distinguishing man from the animal.

- 7 As to divine education, it is the education of the Kingdom and consists in acquiring divine perfections. This is indeed true education, for by its virtue man becomes the focal centre of divine blessings and the embodiment of the verse "Let us make man in our image, after our likeness." This is the ultimate goal of the world of humanity.

- 8 Now, we need an educator who can be at the same time a material, a human and a spiritual educator, that his authority may have effect at every degree of existence. And should anyone say, "I am endowed with perfect reason and comprehension, and have no need for such an educator," he would be denying the obvious. It is as though a child were to say, "I have no need of education, but will act and seek the perfections of existence according to my own thinking and intelligence," or as though a blind man were to claim, "I have no need of sight, for there are many blind people who get by."

- 9 It is therefore clear and evident that man stands in need of an educator. This educator must undeniably be perfect in every way and distinguished above all men. For if he were like others he could never be their educator, particularly since he must at once be their material, human and spiritual educator. That is, he must organize and administer their material affairs and establish a social order, that they may aid and assist each other

و مشروعات جدید ظاهر مینماید و اگر مربی نبود بهیچ وجه این گونه اسباب راحت و مدیت و انسانیت فراهم نمیشد اگر انسانی را در بیابانی بگذاری که ابناء نوع خویش نبیند شبههائی نیست که حیوان محض گردد پس معلوم شد که مربی لازمست

- 5 لکن تربیت بر سه قسمست تربیت جسمانی و تربیت انسانی و تربیت روحانی اما تربیت جسمانی بجهت نشو و نماى این جسمست و آن تسهیل معیشت و تحصیل اسباب راحت و رفاهیت است که حیوان با انسان در آن مشترکند

- 6 و اما تربیت انسانی عبارت از مدیت است و ترقی یعنی سیاست و انتظام و سعادت و تجارت و صنعت و علوم و فنون و اکتشافات عظیمه و مشروعات جسیمه که مدار امتیاز انسان از حیوانست

- 7 و اما تربیت الهیه تربیت ملکوتیست و آن اکتسابات کالات الهیه است و تربیت حقیقی آنست زیرا در این مقام انسان مرکز سنوحات رحمانیه گردد و مظهر لنعمان انسانا علی صورتنا و مثالنا شود و آن نتیجهء عالم انسانیتست

- 8 حال ما یک مربی میخواهیم که هم مربی جسمانی و هم مربی انسانی و هم مربی روحانی گردد که حکم او در جمیع مراتب نافذ باشد و اگر کسی بگوید که من در کمال عقل و ادراک و محتاج بآن مربی نیستم او منکر بدیهیاتست مثل طفلی که بگوید من محتاج تربیت نیستم بعقل و فکر خود حرکت مینمایم و کالات وجود را تحصیل میکنم و مثل آنست کوری گوید که من محتاج بچشم نیستم چون که بسیار کوران هستند که گذران میکنند

- 9 پس واضح و مشهود است که انسان محتاج بمرییست این مربی بی شک و شبهه باید در جمیع مراتب کامل و ممتاز از جمیع بشر باشد چه که اگر مثل سائر بشر باشد مربی نمیشود علی الخصوص که باید هم مربی جسمانی باشد و هم مربی انسانی و هم مربی روحانی یعنی نظم و تمشیت امور جسمانی دهد و هیئت

in securing the means of livelihood and that their material affairs may be ordered and arranged in every respect.

- 10 He must likewise lay the foundations of human education, that is, he must so educate human minds and thoughts that they may become capable of substantive progress; that science and knowledge may expand; that the realities of things, the mysteries of the universe and the properties of all that exists may be revealed; that learning, discoveries and major undertakings may day by day increase; and that matters of the intellect may be deduced from and conveyed through the sensible.
- 11 He must also impart spiritual education, so that minds may apprehend the metaphysical world, breathe the sanctified breaths of the Holy Spirit, and enter into relationship with the Concourse on high, and that human realities may become the manifestations of divine blessings, that perchance all the names and attributes of God may be reflected in the mirror of the human reality, and the meaning of the blessed verse, "Let us make man in our image, after our likeness" may be realized.
- 12 It is clear, however, that mere human power is incapable of fulfilling this great office, and that the results of human thought alone cannot secure such bounties. How can a single person, with no aid or assistance, lay the foundations of such a lofty edifice? A divine and spiritual power is therefore needed to enable him to carry out this mission. Behold! One sanctified Soul revives the world of humanity, transforms the face of the globe, develops the minds, quickens the souls, inaugurates a new life, establishes new foundations, orders the world, gathers the nations and religions under the shadow of one banner, delivers man from the realm of baseness and deficiency, and exhorts and encourages him to develop his innate and acquired perfections. Certainly nothing short of a divine power could accomplish this feat! One must examine this matter fairly, as this indeed is an occasion for fairness.
- 13 A Cause which all the governments and peoples of the earth, notwithstanding all their powers and their armies, are unable to promote and promulgate, one holy Soul promulgates without aid or assistance! Can this be accomplished through the agency of mere human power? No, by God! For example, Christ, alone and single-handedly, raised the banner of peace and amity—a feat that the combined forces of all the mighty governments of the world are unable to accomplish. Consider how numerous are the diverse governments and peoples—such

اجتماعیه تشکیل کند تا تعاضد و تعاون در معیشت حاصل گردد و امور جسمانی در جمیع شئون منظم و مرتب شود

10 و همچنین تأسیس تربیت انسانی کند یعنی باید عقول و افکار را چنان تربیت نماید که قابل ترقیات کلیه گردد و توسیع علوم و معارف شود و حقائق اشیاء و اسرار کائنات و خاصیات موجودات کشف گردد و روز بروز تعلیمات و اکتشافات و مشروعات ازدیاد یابد و از محسوسات استدلال و انتقال بمعقولات شود

11 و همچنین تربیت روحانی نماید تا عقول و ادراک بی بعالم ما وراء الطبیعه برد و استفاضه از نفحات مقدسه روح القدس نماید و بملاً اعلی ارتباط یابد و حقائق انسانی مظاهر سنوحات رحمانیه گردد تا اینکه جمیع اسماء و صفات الهی در مرآت حقیقت انسان جلوه کند و آیه مبارکه لعلمن انساناً علی صورتنا و مثالنا تحقق یابد

12 و این معلومست که قوه بشریه از عهده چنین امر عظیم برنیاید و بنتائج فکریه تکفل چنین مواهب نتوان نمود شخص واحد چگونه تأسیس این بنیان رفیع بی ناصر و معین تواند پس باید قوه معنویه ربانیه تأیید کند تا بتواند از عهده این کار برآید یک ذات مقدس عالم انسانی را زنده کند و هیئت کرمه ارض را تغییر دهد و عقول را ترقی بخشد و نفوس را زنده نماید و تأسیس حیات جدید کند و اساس بدیع وضع نماید نظم عالم دهد و ملل و امم را در ظل رایة واحده آرد خلق را از عالم نقائص و رذائل نجات دهد و بکمالیات فطریه و اکتساییه تشویق و تحریص نماید البته این قوه باید قوه الهیه باشد تا از عهده این کار برآید باید بانصاف ملاحظه کرد اینجا مقام انصافست

13 امری را که جمیع دول و ملل عالم با جمیع قوی و جنود ترویج نتوانند و اجرا نکنند یک نفس مقدس بی ناصر و معین اجرا نماید آیا این بقوت بشریت ممکن است لا والله مثلاً حضرت مسیح فرداً و حیداً علم صلح و صلاح را بلند فرمود و حال آنکه جمیع دول قاهره با جمیع جنود در این کار عاجزند ملاحظه کن که چه قدر از

as Italy, France, Germany, Russia, England, and the like—who have been gathered together under the same canopy! The point is that the advent of Christ brought about fellowship among these differing peoples. Indeed some among the peoples who believed in Christ were so closely united as to offer up their life and substance for one another. Such was the case until the days of Constantine, through whom the Cause of Christ was exalted. After a time, however, and as a result of differing motives, divisions broke out again among them. Our meaning is that Christ united these nations, but after a long while the governments caused the resurgence of discord.

دول و ملل مختلفه بودند مثل روم و فرانسه و آلمان و روس و انگلیز و سائرین کلی در زیر یک خیمه درآمدند مقصد اینست که ظهور حضرت مسیح سبب الفت فیما بین این اقوام مختلفه گردید حتی بعضی از آن اقوام مختلفه که مؤمن بحضرت مسیح شدند چنان الفتی حاصل نمودند که جان و مالشان را فدای یکدیگر کردند تا در زمان قسطنطین که او سبب اعلائی امر حضرت مسیح شد و بعد بسبب غرضهای مختلفه بعد از مدتی باز اختلاف در میان افتاد مقصود اینست که حضرت مسیح این امم را جمع کردند اما بعد از مدتی مدیده دول سبب شدند که باز اختلاف حاصل شد

- 14 The main point is that Christ accomplished what all the kings of the earth were powerless to achieve. He united differing nations and changed ancient customs. Consider what great differences existed between Romans, Greeks, Syrians, Egyptians, Phoenicians, and Israelites, as well as other peoples of Europe. Christ abolished these differences and became the cause of concord among these peoples. Although after a long while the governments disrupted this unity, Christ had indeed accomplished His task.

14 اصل مقصود اینست که حضرت مسیح باموری موفق شد که جمیع ملوک ارض عاجز بودند بجهت اینکه ملل مختلفه را متحد کرد و عادات قدیمه را تغییر داد ملاحظه کنید میان رومان و یونان و سریان و مصریان و فنیکیان و اسرائیلیان و سائر ملل اوروپ چه قدر اختلاف بود حضرت مسیح این اختلافات را زائل کرد و مسیح سبب حب میان جمیع این قبائل شد هرچند بعد از مدتی مدیده دول این اتحاد را بهم زدند لکن مسیح کار خود را کرد

- 15 Our meaning is that the universal Educator must be at once a material, a human and a spiritual educator, and, soaring above the world of nature, must be possessed of another power, so that He may assume the station of a divine teacher. Were He not to wield such a celestial power, He would not be able to educate, for He would be imperfect Himself. How then could He foster perfection? If He were ignorant, how could He make others wise? If He were unjust, how could He make others just? If He were earthly, how could He make others heavenly?

15 مقصد آنکه مربی کلی باید مربی جسمانی و مربی انسانی و مربی روحانی باشد و مافوق عالم طبیعت دارنده قوتی دیگر گردد تا حائز مقام معلم الهی شود و اگر چنین قوتی قدسیه بکار نبرد تربیت نتواند زیرا خود ناقص است چگونه تربیت کمال تواند مثلاً اگر خود نادان باشد چگونه دیگران را دانا نماید و اگر خود ظالم باشد چگونه دیگران را عادل کند و اگر خود ناسوتی باشد چگونه دیگران را الهی نماید

- 16 Now, we must consider fairly whether these divine Manifestations that have appeared had all these attributes or not. If they were devoid of these attributes and perfections, then they were not true educators.

16 حال باید بانصاف ببینیم این مظاهر الهی که آمدند حائز جمیع این صفات بودند یا نه اگر این صفات را نداشتند و حائز این کمالات نبودند مربی حقیقی نبودند

- 17 Therefore it is through rational arguments that we must prove to rational minds the prophethood of Moses, of Christ and of the other divine Manifestations. And the proofs and arguments which we provide here are based on rational and not on traditional arguments.

17 پس باید بدلائل عقلیه بجهت عقلا نبوت حضرت موسی و نبوت حضرت مسیح و سائر مظاهر الهی را اثبات نمائیم و این دلائل و براهین که ذکر میکنیم دلائل معقوله است نه منقوله

- 18 It has thus been established by rational arguments that the world of existence stands in utmost need of an educator, and that its education must be achieved through a celestial power. There is no doubt that this celestial power is divine revelation, and that the world must be educated through this power which transcends human power.

SAQ#03, BSW#10.13x, LOG#0997x

18 بدلائل عقلیه ثابت شد که مربّی در عالم در نهایت لزومست و آن تربیت باید بقوّه قدسیّه حاصل گردد و شبهه نیست که آن قوّه قدسیّه وحی است و باین قوّه که مافوق قوّه بشریه است تربیت خلق لازمست

MFD#03, OOL.C022.03

AB00556

Chapter 4, Abraham

Date: 1904-Jun ca.

- 1 Among those who possessed this divine power and were assisted by it was Abraham. The proof is this: Abraham was born in Mesopotamia of a family that was ignorant of the oneness of God; He opposed His own people and government, and even His own kin; He rejected all their gods; and, alone and single-handed, He withstood a powerful nation. Such opposition and resistance were not simple or trivial. It is as though one were in this day to deny Christ among Christian nations who firmly cling to the Bible, or as though one were—God forbid!—to blaspheme Christ in the papal court, oppose all His followers, and to act thus in the most vehement manner.

- 2 These people believed not in one God but in many gods, to whom they ascribed miracles, and hence they all rose up against Abraham. No one supported Him except His nephew Lot and one or two other individuals of no consequence. At last the intensity of His enemies' opposition obliged Him, utterly wronged, to forsake His native land. In reality He was banished that He might be reduced to naught and that no trace of Him might remain. Abraham then came to these regions, that is, to the Holy Land.

- 3 My point is that His enemies imagined that this exile would lead to His destruction and ruin. And indeed, if a man is

1 دارندۀ این قوّه و مؤیّد این قوّه از جمله حضرت ابراهیم بود و برهان بر این آنکه حضرت ابراهیم در بین نهرین از یک خاندان غافل از وحدانیت الهیه تولّد یافت و مخالفت با ملت و دولت خویش حتی خاندان خود کرد جمیع الهه ایشان را رد نمود و فرداً و حیداً مقاومت یک قوم قوی فرمود و این مخالفت و مقاومت سهل و آسان نه مثل اینست که کسی الیوم نزد ملل مسیحیه که متمسک به تورات و انجیل هستند حضرت مسیح را رد کند و یا در دائره پایا کسی حضرت مسیح را استغفرالله دشنام گوید و مقاومت جمیع ملت کند و در نهایت اقتدار حرکت نماید

2 و آنان یک اله نداشتند بلکه بالهء متعدّدۀ معتقد بودند و در حق آنان معجزات نقل مینمودند لهذا کل بر حضرت ابراهیم قیام کردند کسی با او موافقت نکرد مگر برادرزاده اش لوط و یکی دو نفر دیگر هم از ضعف بعد در نهایت مظلومیت حضرت ابراهیم از شدّت تعرّض اعدا از وطن خارج شد و فی الحقیقه حضرت ابراهیم را اخراج بلد نمودند تا قلع و قمع گردد و اثری از او باقی نماند حضرت ابراهیم باین صفحات که ارض مقدّس است آمدند

3 مقصد اینست این هجرت را اعدای حضرت اساس اعدام و اضحلال شمردند و فی الحقیقه اگر شخصی از وطن مألوف محروم و از حقوق ممنوع

banished from his native land, deprived of his rights, and oppressed from every side, he is bound—even if he be a king—to be reduced to naught. But Abraham stood fast and showed forth extraordinary constancy, and God changed His exile into abiding honour, till at last He established the oneness of God, for at that time the generality of mankind were idol worshippers.

- 4 This exile became the cause of the progress of Abraham's descendants. This exile resulted in their being given the Holy Land. This exile resulted in the diffusion of Abraham's teachings. This exile resulted in the appearance of a Jacob from the seed of Abraham, and of a Joseph who became ruler in Egypt. This exile resulted in the appearance of a Moses from that same seed. This exile resulted in the appearance of a being such as Christ from that lineage. This exile resulted in a Hagar being found, of whom Ishmael was begotten, and from whom Muhammad in turn descended. This exile resulted in the appearance of the Bab from the lineage of Abraham. This exile resulted in the appearance of the Prophets of Israel from the progeny of Abraham—and so will it continue forevermore. This exile resulted in the whole of Europe and most of Asia entering under the shadow of the God of Israel. Behold what a power it was that enabled an emigrant to establish such a family, to found such a nation, and to promulgate such teachings. Now, can anyone claim that all this was purely fortuitous? We must be fair: Was this Man an Educator or not?

- 5 It behoves us to ponder awhile that if the emigration of Abraham from Ur to Aleppo in Syria produced such results, what will be the effect of the exile of Baha'u'llah from Tihiran to Baghdad, and from thence to Constantinople, to Rumelia, and to the Holy Land!
- 6 Behold then what an accomplished Educator Abraham was!

SAQ#04, GPB.107-108x

و از هر جهت مظلوم گردد ولو پادشاه باشد محو شود ولی حضرت ابراهیم قدم ثبوت بنمود و خارق العاده استقامت فرمود و خدا این غربت را عزّت ابدیه کرد تا تأسیس وحدانیت نمود زیرا جمیع بشر عبده او ثان بودند

4 این هجرت سبب شد که سلاله ابراهیم ترقی نمود این هجرت سبب شد که ارض مقدّس بسلاله ابراهیم داده شد این هجرت سبب شد که تعالیم ابراهیم منتشر گشت این هجرت سبب شد که از سلاله ابراهیم یعقوبی پیدا شد و یوسفی آشکار گشت که عزیز مصر شد این هجرت سبب شد که از سلاله ابراهیم مثل حضرت موسائی ظاهر گشت این هجرت سبب شد که مثل حضرت مسیحی از سلاله ابراهیم ظاهر گشت این هجرت سبب شد که هاجری پیدا شد و از او اسمعیلی تولّد یافت و از سلاله او حضرت محمدی پیدا شد این هجرت سبب شد که از سلاله اش حضرت اعلی ظاهر شد و فی الحقیقه سلاله مبارک نیر آفاق نیز بسلاله ابراهیم میرسد اما نه از اسمعیل و اسحق از اولاد دیگر زیرا اولاد ابراهیم محصور در اسحق و اسمعیل نبود بلکه حضرت ابراهیم شش پسر دیگر داشت که به ایران و افغان هجرت نمودند این هجرت سبب شد که انبیای اسرائیل از ابراهیم ظاهر شدند و همچنین تا ابدالآباد میروند این هجرت سبب شد که جمیع اروپا در ظل اله اسرائیل درآمد و اکثر آسیا نیز در این سایه وارد شد بین چه قدرتیست که شخص مهاجری همچنین خاندانی تأسیس کرد و همچنین ملّتی تأسیس نمود و همچنین تعالیمی ترویج فرمود حال کسی میتواند بگوید اینها همه تصادفیست پس انصاف باید داد این شخص مربّی بود یا نبود

5 و قدری دقّت باید نمود که هجرت ابراهیمی از ارفهء حلب به سوریه بود و نتایجش این گشت آیا هجرت جمال مبارک از طهران به بغداد و از آنجا به اسلامبول و از آنجا به روملی و از آنجا بارض مقدّس چه نتایجی خواهد داشت

6 پس بین که حضرت ابراهیم چه مربّی ماهری بوده است

MFD#04, OOL.C022.04

AB00855

Chapter 5, Moses

Date: 1904-Jun ca.

- 1 Moses was for a long time a shepherd in the wilderness. To outward seeming He was a man Who had been reared in the bosom of tyranny, had become reputed among men as a murderer, had taken up the shepherd's staff, and was fiercely hated and reviled by Pharaoh's government and people. It was such a man Who freed a great people from the fetters of captivity and persuaded them to leave Egypt and settle in the Holy Land.
- 2 That people had sunk to the depths of degradation and were lifted up to the heights of glory. They were captives and were set free. They were the most ignorant of peoples and became the most learned. By virtue of that which He established, they so progressed as to be singled out among all nations, and their fame spread to every land, to such a degree that when the inhabitants of neighbouring lands wanted to praise someone they would say, "Surely he must be an Israelite!" Moses established laws and ordinances that conferred new life upon the people of Israel and led them to attain the highest degree of civilization at that time.
- 3 Such was their progress that the philosophers of Greece would come to seek knowledge from the learned men of Israel. Among them was Socrates, who came to Syria and acquired from the children of Israel the teachings of the oneness of God and the immortality of the spirit. He then returned to Greece and promulgated these teachings, whereupon the people of that land rose up in opposition to him, accused him of impiety, arraigned him before the court, and condemned him to death by poison.
- 4 Now, how could a man who was a stammerer, who had been brought up in the house of Pharaoh, who was known among men as a murderer, and who out of fear had long been a fugitive and a shepherd, establish in the world so mighty a Cause that the wisest philosophers of the earth would be incapable of producing a thousandth part thereof? This is clearly an extraordinary feat.
- 5 A man with a stammering tongue can hardly sustain an ordinary conversation, let alone accomplish what He did! No: Were He not assisted by a divine power, He would never have

1 اما حضرت موسی مدّت مدیده در صحرا چوپانی میکرد و بظاهر شخصی بود که در خاندان ظلم پرورده شده و بین ناس مشهور بقتل گشته و چوپان شده و در نزد دولت و ملت فرعون بینهایت مبعوض و مغضوب گشته همچنین شخصی یک ملت عظیمه‌ئی را از قید اسارت خلاص کرد و اقناع نمود و از مصر برون آورد و بارض مقدّس رساند

2 و آن ملت در نهایت ذلّت بودند بنهایت عزّت رسیدند اسیر بودند آزاد گشتند جاهلترین اقوام بودند عالمتربین اقوام شدند از تأسیساتش بدرجه‌ئی رسیدند که بین جمیع ملل مفتخر شدند صیانتشان بآفاق رسید کار بجائی کشید که امم مجاوره اگر میخواستند کسی را ستایش کنند میگفتند یقیناً این اسرائیلیست تأسیس شریعت و قانونی کرد که ملت اسرائیل را احیا نمود و بنهایت درجه‌ء مدنیّت در آن عصر رسیدند

3 و کار بجائی رسید که حکمای یونان میآمدند و از فضیلت اسرائیل تحصیل کلمات مینمودند مثل سقراط که به سوریه آمد و تعلیم وحدانیّت و بقای ارواح را بعد از ممات از بنی اسرائیل گرفت و به یونان مراجعت نمود و تأسیس این تعلیم [را] کرد بعد اهالی یونان مخالفت کردند و حکم بکفرش دادند و در مجلس حکم حاضر کردند و ستمش دادند

4 حال شخصی که زبانش کالّ بود و در خانه‌ء فرعون بزرگ شده بود و در بین خلق شهرت بقتل یافت و مدتی مدیده از خوف متواری شد و چوپانی نمود چنین شخصی بیاید و چنین امر عظیم در عالم تأسیس فرماید که اعظم فیلسوف عالم بهزار یک آن موفق نشود این بدیهیست که خارق‌العاده است

5 انسانی که در زبانش لکنت باشد البته یک صحبت عادی نتواند تا چه رسد که چنین

been able to carry out such a mighty task. These are arguments that none can deny. The materialistic thinkers, the Greek philosophers, and the great men of Rome who became renowned in the world were each versed in but one branch of learning. Thus Galen and Hippocrates were celebrated for their skill in medicine, Aristotle in logic and speculative reasoning, and Plato in ethics and divine philosophy. How can a mere shepherd lay the foundation for all these branches of learning? There is no doubt that He was assisted by an extraordinary power.

تأسیساتی کند این شخص را اگر قوه الهیه تأیید
نمینمود ابداً چنین موفقیت بر این امر عظیم
حاصل نمیکرد اینها دلائلی نیست که کسی بتواند
انکار کند حکمای مادی فلاسفه یونان عظمای
رومان که شهر آفاق شدند با وجود این هر
یکی در فنی از فنون ماهر بودند مثلاً جالینوس
و بقراط در معالجات ارسطو در نظریات و
دلائل منطقیه افلاطون در اخلاق و الهیات
معروف بمهارت شدند چه طور میشود که
شخص چوپانی تأسیس جمیع این شئون نماید شبهه
نیست که این شخص مؤید بقوهئی خارق العاده
بوده

- 6 Observe how the people are subjected to tests and trials. Moses struck down an Egyptian to prevent an act of oppression, became known among men as a murderer – especially since the victim belonged to the ruling nation – and was obliged to flee, and it was after all this that He was raised up as a Prophet. Behold how, in spite of His disrepute, He was aided through an extraordinary power to establish such great institutions and mighty undertakings!

6 ملاحظه نمائید که اسباب امتحان و افتتان از
برای خلق فراهم میآید حضرت موسی در مقام
دفع ظلم یک مشتی بآن شخص قبطی زد میانه
مردم بقتل شهرت یافت علی الخصوص مقتول از
ملت حاکمه بود و فرار نمود بعد بنبوت مبعوث
شد با وجود این بدنامی چگونه بقوتی خارق العاده
موفق بر تأسیسات عظیمه و مشروعات جسیمه
گشت

SAQ#05

MFD#05, OOL.C022.05

AB01520

Chapter 6, Christ

Date: 1904-Jun ca.

- 1 Afterwards Christ appeared, saying, "I am born of the Holy Spirit." If it is easy today, among Christians, to acknowledge the truth of this claim, at the time it was very difficult. Thus, according to the text of the Gospel, the Pharisees said, "Is this not the son of Joseph of Nazareth, whom we know? How then can he say, 'I have come down from heaven'?"

1 بعد حضرت مسیح آمد و گفت که من
روح القدس تولد یافته ام اگرچه حال در نزد
مسیحیان تصدیق این مسئله آسانست ولی آنوقت
بسیار مشکل بود و نص انجیلست که فریسیان
میگفتند آیا این پسر یوسف ناصری نیست که ما
او را میشناسیم چگونه میگوید که من از آسمان
آمدم

- 2 Briefly, this Man, Who appeared lowly in the eyes of all, arose nonetheless with such power as to abrogate a fifteen-hundred-year-old Dispensation, notwithstanding that the least deviation from its laws would expose the offender to grave danger and bring about his death and annihilation. Moreover, in the

2 باری این شخصی که بظاهر در انظار جمیع حقیر
بود با وجود این بقوتی قیام فرمود که شریعت
هزار و پانصد ساله را نسخ نمود و حال آنکه اگر
کسی ادنی تجاوز از آن شریعت مینمود در خطر

time of Christ the general morals and manners of the Israelites had become entirely confused and corrupted, and Israel had fallen into a state of utmost degradation, misery, and bondage. At one time they fell captive to the Chaldeans and the Persians; at another they were under the yoke of the Assyrian Empire. One day they became the subjects and vassals of the Greeks; another they were subjugated and humiliated by the Romans.

عظیم می افتاد و محو و نابود میشد و از این گذشته در عهد حضرت مسیح اخلاق عمومیّه و احوال بنی اسرائیل بکلی مختل و فاسد شده بود و اسرائیل در کمال ذلت و اسارت و خواری افتاده بود یک روز اسیر ایران و کلدان شدند و روزی دیگر محکوم دولت آشوریان روزی رعیت و تابع یونان گشتند و روزی دیگر مطیع و ذلیل رومان

- 3 This young Man, Christ, through an extraordinary power abrogated the ancient Mosaic Law and undertook to reform the morals of the people. He once again laid the foundation of eternal honour for the Israelites—nay, He undertook to rehabilitate the fortunes of the entire human race—and spread abroad teachings that were not reserved for Israel alone but formed the basis for the universal happiness of human society.

3 این شخص جوان یعنی حضرت مسیح بقوه‌ئی خارق العاده شریعت عتیقهء موسویّه را نسخ فرمود و بتزئیت اخلاق عمومیّه پرداخت دوباره از برای اسرائیل تأسیس عزّت ابدیه فرمود بلکه باصلاح عموم عالم انسانی مباشرت فرمود و تعلیماتی منتشر کرد که اختصاص به اسرائیل نداشت بلکه تأسیس سعادت کلیّه از برای هیئت اجتماعیّه بشریه نمود

- 4 The first to arise to destroy Him were the Israelites—His own people and kindred. And to outward seeming they indeed overcame Him and reduced Him to utter abasement, till at last they crowned Him with the crown of thorns and crucified Him. But this Man, while outwardly immersed in deepest affliction, proclaimed: "This Sun will rise, this Light will shine resplendent, My grace will encompass the world, and all Mine enemies will be confounded." And even as He spoke, so it came to pass, for all the kings of the earth were unable to resist Him. Nay, all their standards were cast down, while the standard of that Wronged One was raised to the loftiest heights.

4 اوّل حزبی که بر محویش قیام نمودند اسرائیل قوم و قبیلهء خود مسیح بود و بظاهر او را مقهور نمودند و بذلت کبری انداختند حتّی تاج خار بر سرش نهادند و بصلاّبه زدند و این شخص در وقتی که بظاهر در نهایت ذلت بود اعلان کرد که این آفتاب اشراق نماید و این نور بتابد و این فیض من احاطه نماید و جمیع اعدا خاضع شوند و همین طور که گفت شد جمیع ملوک عالم مقاومت او را نتوانستند بلکه اعلام جمیع ملوک سرنگون شد و علم آن مظلوم باوج اعظم مرتفع گشت

- 5 Is this at all possible in accordance with the rules of human reason? No, by God! Then it is clear and evident that this glorious Being was a true Educator of the world of humanity and that He was aided and assisted by a divine power.

5 اما این هیچ بقاعدهء عقل بشر ممکن است لا والله پس معلوم و واضح گشت که آنشخص بزرگوار مربّی حقیقی عالم انسانی و بقوّی الهیه مؤید و موفق بود

SAQ#06

MFD#06, OOL.C022.06

AB00035

Chapter 7, Muhammad

Date: 1904-Jun ca.

- 1 Now as to Muhammad, the people of Europe and America have heard certain tales about the Prophet, to which they have given credence even though the providers of these accounts, many of whom belonged to the ranks of the Christian clergy, were either ignorant or ill-intentioned. Likewise, a number of ignorant Muslims relayed unfounded tales concerning Muhammad, which in their minds redounded to His glory. Thus some benighted Muslims made His polygamy the object of their highest praise and held it to be a sign of His wondrous powers, since these ignorant souls considered the multiplicity of wives to be a miraculous thing. The accounts of European historians rely for the most part upon the sayings of such ignorant people.
- 2 For example, a foolish individual once told a Christian priest that the proof of true greatness lies in surpassing bravery and bloodshed, and that in a single day one of the followers of Muhammad had beheaded a hundred men on the battlefield! This led the priest to surmise that the proof of Muhammad's religion consisted in killing, which is nothing but vain imagination. On the contrary, Muhammad's military expeditions were always defensive in nature. The clear proof is this: For thirteen years both He and His companions endured in Mecca the most intense persecutions and were the constant target of the darts of hatred. Some of His companions were killed and their possessions pillaged; others forsook their native country and fled to foreign lands. Muhammad Himself was subjected to the severest persecutions and was obliged, when His enemies resolved to kill Him, to flee Mecca in the middle of the night and emigrate to Medina. Yet even then His enemies did not relent, but pursued the Muslims all the way to Medina and to Abyssinia.
- 3 These Arab tribes were most barbarous and rapacious, and in comparison with them the wild and fierce natives of America were the Platos of the age, for they did not bury their children alive as these Arabs did their daughters, claiming this to be an act of honour and taking pride therein. Thus many of the men would threaten their wives, saying, "If a daughter is born to you, I will kill you." Even to the present day the Arabs dread having daughters.
- 1 اما حضرت محمد اهل اروپا و امريكا بعضی روایات از حضرت رسول شنیده‌اند و صدق انگاشته‌اند و حال آنکه راوی یا جاهل بوده و یا مبغض و اکثر راویها قسیسها بوده‌اند و همچنین بعضی از جهلاء اسلام روایتهای بی‌اصل از حضرت محمد نقل کردند و بخیال خود مدح دانستند مثلاً بعضی از مسلمانان جاهل کثرت زوجات را مدار مدوحیت دانسته و کرامت قرار داده زیرا این نفوس جاهله تکثر زوجات را از قبیل معجزات شمرده‌اند و استناد مورخین اروپا اکثرش بر اقوال این نفوس جاهله است
- 2 مثلاً شخص جاهلی در نزد قسیسی گفته که دلیل بزرگواری شدت شجاعت و خونریزیست و یک شخص از اصحاب حضرت محمد در یک روز صد نفر را در میدان حرب سر از تن جدا کرد آن قسیس گمان نمود که فی‌الحقیقه برهان دین محمد قتلست و حال آنکه این صرف اوهامست بلکه غزوات حضرت محمد جمیع حرکت دفاعی بوده و برهان واضح آنکه سیزده سال در مکه چه خود و چه احبابش نهایت اذیت را کشیدند و در این مدت هدف تیر جفا بودند بعضی اصحاب کشته گشتند و اموال پیغمبارفت و سائرین ترک وطن مألوف نمودند و بدیار غربت فرار کردند و خود حضرت را بعد از نهایت اذیت مصمم بقتل شدند لهذا نصف شب از مکه برون رفتند و به مدینه هجرت فرمودند با وجود این اعدا ترک جفا نکردند بلکه تعاقب تا حبشه و مدینه نمودند
- 3 و این قبائل و عشائر عرب در نهایت توّحش و درندگی بودند که برابره و متوحشین امريكا نزد اینها افلاطون زمان بودند زیرا برابره امريكا اولادهای خویش را زنده زیر خاک نمینمودند اما اینها دختران خویش را زنده‌زنده زیر خاک میکردند و میگفتند که این عمل منبعت از حمیت است و بآن افتخار مینمودند مثلاً اکثر مردان بزن خویش تهدید مینمودند که اگر دختر از تو متولد شود ترا بقتل رسانم حتی الی‌الآن قوم عرب از فرزند دختر استیحاş کنند

- 4 Moreover, one man could take a thousand wives, and most husbands had more than ten wives in their household. When these tribes waged war against each other, the victors would take captive the women and children of the vanquished, regard them as slaves, and engage in buying and selling them.
- 5 If a man died and left behind ten wives, the sons of these women would rush at each other's mothers, and as soon as one of them had thrown his mantle over the head of one of his stepmothers and claimed her as his lawful property, that unfortunate woman would become the captive and slave of her stepson and the latter could do with her as he pleased. He could kill her; or shut her up in a pit; or beat, curse, and torment her day after day until at last she perished. In all this he was, in accordance with the laws and customs of the Arabs, free to do as he pleased. The rancour and jealousy, the hatred and enmity that must have existed between the wives of a man and their respective children are perfectly clear and require no elaboration. Consider then what the life and condition of those wronged women must have been!
- 6 Moreover, these Arab tribes subsisted upon mutual pillage and robbery, so that they were perpetually engaged in strife and warfare, killing one another, plundering each other's property, and seizing the women and children and selling them to strangers. How often would the sons and daughters of a prince spend the day in luxury and ease and find themselves at nightfall reduced to utter abasement, wretchedness, and bondage. Yesterday they were princes, today they are captives; yesterday they were honoured ladies, today they are slaves.
- 7 It was among such tribes that Muhammad was sent forth. For thirteen years He suffered at their hands every conceivable tribulation, till at last He fled the city and emigrated to Medina. And yet, far from desisting, these people joined forces, raised an army, and attacked with the aim of exterminating every man, woman, and child among His followers. It was under such circumstances and against such people that Muhammad was forced to take up arms. This is the plain truth—we are not prompted by fanatical attachment, nor do we blindly seek to defend, but we examine and relate matters with fairness. You should likewise consider in fairness the following: If Christ Himself had been placed in similar circumstances and among such lawless and barbarous tribes; if for thirteen years He and His disciples had patiently endured every manner of
- و همچنین یک شخص هزار زن میبرد و اکثرشان پیش از ده زن در خانه داشتند و چون این قبائل جنگ و پرخاش با یکدیگر مینمودند هر قبیله که غلبه میکرد اهل و اطفال قبیلهء مغلوبه را اسیر مینمود و آنها را کنیز و غلام دانسته خرید و فروش مینمودند
- و چون شخصی فوت مینمود و ده زن داشت اولاد این زنان بر سر مادران یکدیگر میتاختند و چون یکی از این اولاد عبای خویش را بر سر زن پدر خود میانداخت و فریاد مینمود که این حلال من است فوراً بعد این زن بیچاره اسیر و کنیز پسر شوهر خویش میشد و آنچه میخواست بزنی پدر خود مینمود میکشت و یا آنکه در چاهی حبس میکرد و یا آنکه هر روز ضرب و شتم و زجر میکرد تا بتدریج آن زن هلاک میشد بحسب ظاهر و قانون عرب مختار بود و حقد و حسد و بغض و عداوت میان زنان یک شوهر و اولاد آنها واضح و معلومست و مستغنی از بیانست دیگر ملاحظه کنید که از برای آن زنان مظلوم چه حالت و زندگانی بود و
- از این گذشته معیشت قبائل عرب از نهب و غارت یکدیگر بود قسمی که این قبائل متصل با یکدیگر حرب و جدال مینمودند و همدیگر را میکشتند و اموال یکدیگر را نهب و غارت میکردند و زنان و کودکان را اسیر مینمودند و به بیگانگان میفروختند چه بسیار واقع که جمعی از دختران و پسران امیری در نهایت ناز و نعمت روز را شب نمودند ولی شام را در نهایت ذلت و حقارت و اسارت صبح کردند دیروز امیر بودند و امروز اسیر دیروز بانو بودند و امروز کنیز
- حضرت محمد در میان این قبائل مبعوث شد و سیزده سال بلائی نماند که از دست این قبائل نکشید بعد از سیزده سال خارج شد و هجرت کرد ولی این قوم دست برنداشتند جمع شدند و لشکر کشیدند و بر سرش هجوم نمودند که کل را از رجال و نساء و اطفال محو و نابود نمایند در چنین موقعی حضرت محمد مجبور بر حرب با چنین قبائلی گشت اینست حقیقت حال ما تعصب نداریم و حمایت نخواهیم ولی انصاف میدهم و بانصاف میگوئیم شما بانصاف ملاحظه کنید اگر حضرت مسیح در چنین موقعی بود در بین چنین قبائل طاغیهء متوحشه و سیزده سال با جمیع حواریین تحمل هر جفائی از آنها میفرمود و صبر

cruelty at their hands; if they were forced through this oppression to forsake their homeland and take to the wilderness; and if these lawless tribes still persisted in pursuing them with the aim of slaughtering the men, pillaging their property, and seizing their women and children—how would Christ have dealt with them? If this oppression had been directed towards Him alone, He would have forgiven them, and such an act of forgiveness would have been most acceptable and praiseworthy; but had He seen that cruel and bloodthirsty murderers were intent upon killing, pillaging, and tormenting a number of defenceless souls and taking captive the women and children, it is certain that He would have defended the oppressed and stayed the hand of the oppressors.

- 8 What objection, then, can be directed against Muhammad? Is it this, that He did not, with His followers and their women and children, place himself at the mercy of these lawless tribes? Moreover, to free these tribes from their bloodthirstiness was the greatest gift, and to curb and restrain them was pure bounty. It is like a man who holds in his hand a cup of poison and who is about to drink it. A loving friend would certainly shatter the cup and restrain the drinker. If Christ had been placed in similar circumstances, He would have undoubtedly delivered, through an all-conquering power, those men, women, and children from the claws of such ravenous wolves.

- 9 Muhammad never fought against the Christians; on the contrary, He treated them with consideration and accorded them complete freedom. In Najran there lived a community of Christians, and they were under His care and protection. Muhammad said: "Should anyone infringe upon their rights, I myself will be his enemy and will charge him before God." In the edicts He promulgated, it is clearly stated that the lives, property, and honour of Jews and Christians are under the protection of God; that a Muslim husband may not prevent his Christian wife from going to church, nor oblige her to wear a veil; that if she died he must entrust her remains to the care of a priest; and that if the Christians desired to build a church the Muslims must support them. Furthermore, in time of war between Islam and her enemies, the Christians were to be exempt from fighting, unless they desired of their own accord to join and assist the Muslims in battle, in view of the protection they enjoyed. In compensation for this exemption, they were to pay each year a small amount. In short, there are seven lengthy edicts on these subjects, copies of some of which are to this day extant in Jerusalem. This is the very truth and not merely my own assertion: The edict of the second Caliph

میکرد و نهایت از وطن مألوف از ظلم آنان هجرت بیابان مینمود و قبائل طاغیه باز دست برنداشته تعاقب میکردند و بر قتل عموم رجال و نهب اموال و اسیری نساء و اطفال میپرداختند آیا حضرت مسیح در مقابل آنان چه نوع سلوک میکردند این ظلم اگر بر نفس حضرت وارد عفو و سماح مینمودند و این عمل عفو بسیار مقبول و محمود ولی اگر ملاحظه میکرد که ظالم قاتل خونخوار جمعی از مظلومان را قتل و غارت و اذیت خواهد کرد و نساء و اطفال را اسیر خواهد نمود البتّه آن مظلومان را حمایت و ظالمان را ممانعت میفرمود

- 8 پس اعتراض بر حضرت محمد چیست اینست که چرا با اصحاب و نساء و اطفال تسلیم این قبائل طاغیه نگشت و از این گذشته این قبائل را از خلق و خوی خونخواری خلاص کردن عین موهبتست و زجر و منع این نفوس محض عنایتست مثلث اینست که شخصی قلع سبی در دست دارد و نوشیدن خواهد یار مهربان آن قلع را بشکند و خورنده را زجر نماید و اگر حضرت مسیح در چنین موقعی بودند البتّه رجال و نساء و اطفال را از دست این گرگان خونخوار بقوه قاهره نجات میدادند

- 9 حضرت محمد با نصاری محاربه ننمود بلکه از نصاری بسیار رعایت کرد و کمال حریت بایشان داد در نجران طائفهائی از مسیحی بودند و در تحت حمایت و رعایت بودند و حضرت محمد گفت هر کس بحقوق اینها تعدی کند من خصم او هستم و در نزد خدا بر او اقامه دعوا میکنم اوامری که نوشته است در آن صریحاً مرقوم که جان و مال و ناموس نصاری و یهود در تحت حمایت خداست اگر چنانچه زوج مسلمان باشد و زوجه مسیحی زوج نباید زوجه را از رفتن کلیسا منع کند و نباید او را مجبور بر حجاب نماید و اگر چنانچه فوت شود باید تسلیم قسّیس کند و اگر چنانچه مسیحیان بخواهند کلیسا سازند اسلام باید آنها را اعانت کنند و دیگر اینکه در وقت حرب حکومت اسلام با دشمنان اسلام باید نصاری را از تکلیف جنگ معاف بدارد مگر بدخلوهای خود آرزوی جنگ نمایند و معاونت اسلام کنند زیرا در تحت

is still in the custody of the Orthodox Patriarch of Jerusalem, and the matter is beyond doubt. Nevertheless, after a time, rancour and envy arose between Muslims and Christians as transgressions were committed by both sides.

- 10 Beyond this truth, whatever Muslims, Christians, or others may say is pure fabrication and proceeds from fanaticism, ignorance, or intense hostility. For example, the Muslims claim that the moon was cleft asunder by Muhammad and fell upon the mountain of Mecca. They imagine the moon to be a small body which Muhammad divided in twain, casting one part on one mountain and the other part on another! These tales are prompted by sheer fanaticism. Likewise, the accounts that the Christian clergy provide and the charges that they level are always exaggerated and often baseless.

- 11 Briefly, Muhammad appeared in the desert of hijaz in the Arabian Peninsula, which was a treeless and barren wilderness: sandy, desolate in the extreme, and in some places, such as Mecca and Medina, exceedingly hot. Its inhabitants were nomads, had the morals and manners of desert-dwellers, and were entirely bereft of knowledge and learning. Even Muhammad Himself was illiterate, and the Qur'an was originally written upon the blade-bones of sheep or on palm leaves. Infer then from this the conditions prevailing among the people to whom Muhammad was sent!

- 12 His first reproach to them was this: "Why do you reject the Torah and the Gospel, and wherefore do you refuse to believe in Christ and in Moses?" This statement came indeed hard upon them, for they asked: "What then is to be said of our fathers and forefathers, who did not believe in the Torah and the Gospel?" He answered, "They had gone astray, and it is incumbent upon you to renounce those who do not believe in the Torah and the Gospel, though they be your own forefathers."

- 13 It was in such a land and amidst such barbarous tribes that an illiterate Man brought forth a Book in which the attributes and perfections of God, the prophethood of His Messengers, the precepts of His religion, and certain fields of knowledge and questions of human learning have been expounded in a most perfect and eloquent manner.

حمایتند ولی در مقابل این معافیت باید یک چیز جزئی در هر سال بدهند خلاصه هفت امرنامه مفصل است از جمله صورت بعضی از آنها الی‌الآن در قدس موجود است اینست حقیقت واقع این را من نمیگویم فرمان خلیفهء ثانی در قدس در نزد باطریق ارتودکس موجود است و ابداً شبهه در آن نیست ولی بعد از مدتی در میان ملت اسلام و نصاری حقد و حسد حاصل شد هر دو طرف تجاوز نمودند

- 10 ماعدای این حقیقت حال آنچه مسلمانان و نصاری و غیره گویند روایت و حکایت محض است منشأ آن اقوال یا تعصب و جهالتست و یا آنکه از شدت عداوت صادر شده مثلاً اسلام گویند که شق القمر کرد و قر بر کوه مکه افتاد خیال میکنند که قر جسم صغیر است که حضرت محمد او را دو پاره کرد یک پاره بر این کوه انداخت و پارهء دیگر بر آن کوه این روایت محض تعصب است و همچنین روایاتی که قسسیها مینمایند و مذمت میکنند کل مبالغه و اکثر بی‌اساس است

- 11 مختصر اینست که حضرت محمد در صحرای حجاز در جزیره العرب ظاهر شد بیابانی بی‌زرع و بی‌اشجار بلکه ریگزار و بکلی از عمار بیزار و بعضی مواقع مثل مکه و مدینه در نهایت گرمی اهالی بادیه‌نشین اخلاق و اطوار بیابانی از علوم و معارف بکلی عاری حتی خود حضرت محمد امی بود و قرآن را روی کتف گوسفند مینوشتند و یا برگ خیرما از این نمونه بفهمید که چه اوضاعی بود و محمد میان اینها مبعوث شد

- 12 اول اعتراضی که بر اینها کرد گفت چرا تورات و انجیل را قبول ندارید و به عیسی و موسی ایمان نیاوردید این حرف بر اینها بسیار گران آمد بجهت آنکه گفتند حال آباء و اجداد ما که به تورات و انجیل مؤمن نبودند چگونه بود جواب داد که آنان گمراه بودند شما باید از نفوسی که به تورات و انجیل مؤمن نبودند تبری جوئید ولو اینکه آباء و اجداد باشند

- 13 در چنین اقلیمی بین چنین قبائل متوحشه‌ئی شخص امی کتاب آورد که آن کتاب بیان صفات الهیه و کلمات الهیه و نبوت انبیا و شرایع الهیه و بیان بعضی از علوم و بعضی از مسائل علمیه در نهایت فصاحت و بلاغتست

- 14 For example, as you know, before the observations of the renowned astronomer of later times, that is, from the first centuries down to the fifteenth century of the Christian era, all the mathematicians of the world were unanimous in upholding the centrality of the earth and the movement of the sun. This modern astronomer was the source of the new theory that postulated the movement of the earth and the fixity of the sun. Until his time, all the mathematicians and philosophers of the world held to the Ptolemaic system, and whosoever uttered a word against it was considered ignorant. It is true that Pythagoras, and Plato during the latter part of his life, conceived that the sun's annual movement around the zodiac did not proceed from the sun itself but from the earth's movement around it, but this theory was entirely forgotten and the Ptolemaic theory was universally accepted by all mathematicians. But in the Qur'an a number of verses were revealed which contradicted the Ptolemaic system. One of them, "The sun moves in a fixed place of its own", alludes to the fixity of the sun and its movement around an axis. Likewise, in another verse, "And each swims in its own heaven", the movement of the sun, the moon, the earth, and the other celestial bodies is specified. When the Qur'an was spread abroad, all the mathematicians scoffed and attributed this view to ignorance. Even the Muslim divines, finding these verses contrary to the Ptolemaic system, were obliged to interpret them figuratively, for the latter was accepted as incontrovertible fact and yet was explicitly contradicted by the Qur'an.
- 14 از جمله میدانید که قبل از راصد شهر اخیر در قرون اولی و قرون وسطی تا قرن خامس عشر میلاد جمیع ریاضیون عالم متفق بر مرکزیت ارض و حرکت شمس بودند و این راصد اخیر مبده رأی جدید است که کشف حرکت ارض و سکون شمس نموده تا زمان او جمیع ریاضیون و فلاسفه عالم بر قواعد بطلیوس ذاهب بودند و هر کس کلمه‌ئی مخالف رأی بطلیوس میگفت او را تجھیل میکردند پلی فیثاغورث و همچنین افلاطون را در آخر ایام حیات تصور آن که حرکت سنوی شمس در منطقه البروج از شمس نیست بلکه از حرکت ارض حول شمس است ولی این رأی بکلی فراموش شد و رأی بطلیوس مسلم در نزد جمیع ریاضیون گشت اما در قرآن مخالف رأی و قواعد بطلیوسیہ آیاتی نازل از آن جمله (آیہ قرآن) (و الشمس تجری لمستقر لها) ثبوت شمس است و حرکت محوری آن و همچنین در آیہ دیگر (و کل فی فلک یسبحون) حرکت شمس و قمر و ارض و سائر نجوم مصرح بعد از آنی که قرآن انتشار یافت جمیع ریاضیون استہزاء نمودند و این رأی را حمل بر جھل کردند حتی علمای اسلام چون آیات را مخالف قواعد بطلیوسیہ دیدند مجبور بر تأویل گشتند زیرا قواعد بطلیوسیہ مسلم بود و صریح قرآن مخالف این قواعد
- 15 It was not before the fifteenth century of the Christian era, nearly nine hundred years after Muhammad, that new observations were made by a famous mathematician, that the telescope was invented, that important discoveries were made, that the rotation of the earth and the fixity of the sun were proven, and that the latter's movement about an axis was likewise discovered. Then it became evident that the explicit text of the Qur'an was in full agreement with reality and that the Ptolemaic system was sheer imagination.
- 15 تا در عصر خامس عشر میلاد که قریب نهصد سال بعد از محمد ریاضی شهر رصد جدید نمود و آلات تلسکوپ پیدا شد و اکتشافات مهمه حاصل گشت و حرکت ارض و سکون شمس ثابت شد و همچنین حرکت محوری شمس مکشوف گشت و معلوم گردید که صریح آیات قرآن مطابق واقعست و قواعد بطلیوس اوہامات محض
- 16 In short, multitudes of Eastern peoples were reared for thirteen centuries under the shadow of the Muhammadan Faith. During the Middle Ages, while Europe had sunk to the lowest depths of barbarity, the Arabs excelled all other nations of the earth in sciences and crafts, mathematics, civilization, governance, and other arts. The Educator and Prime Mover of the tribes of the Arabian Peninsula, and the Founder of the civilization of human perfections among those contending clans,
- 16 مختصر اینکه جمع غفیری از امم شرقیہ هزار و سیصد سال در ظل شریعت محمدیہ تربیت شدند و در قرون وسطی که اروپا در نہایت درجہء توحش بودند قوم عرب در علوم و صنایع و ریاضیات و مدنیّت و سیاست و سائر فنون بر سائر ملل عالم تفوق داشتند محرک و مربی قبائل بادیه العرب و مؤسس مدنیّت و کمالات انسانیہ در میان آن طوائف مختلفہ یک شخص امی یعنی

was an illiterate Man, Muhammad. Was this illustrious Man a universal Educator or not? Let us be fair.

SAQ#07, DWN_v5#02 p.004-009, DWN_v6#05 p.002-005

حضرت محمد بود آیا این شخص محترم مربی کلی بود یا نه انصاف لازمست

MFD#07, OOL.C022.07

AB01889

Chapter 8, The Bab

Date: 1904 ca.

- ¹ As for the Bab—may my soul be His sacrifice!—it was at a young age, that is, in the twenty-fifth year of His blessed life, that He arose to proclaim His Cause. Among the Shi'is it is universally acknowledged that He never studied in any school, nor acquired learning from any teacher. To this the people of Shiraz, each and all, bear witness. Nevertheless, He suddenly appeared before the people, endowed with consummate knowledge, and though but a merchant, confounded all the divines of Persia. Alone, He undertook a task that can scarcely be conceived, for the Persians are known throughout the world for their religious fanaticism. This illustrious Being arose with such power as to shake the foundations of the religious laws, customs, manners, morals, and habits of Persia, and instituted a new law, faith, and religion. Though the eminent men of the State, the majority of the people, and the leaders of religion arose one and all to destroy and annihilate Him, He single-handedly withstood them and set all of Persia in motion. How numerous the divines, the leaders, and the inhabitants of that land who with perfect joy and gladness offered up their lives in His path and hastened to the field of martyrdom!

- ² The government, the nation, the clergy, and prominent leaders sought to extinguish His light, but to no avail. At last His moon rose, His star shone forth, His foundation was secured, and His horizon was flooded with light. He trained a large multitude through divine education and exerted a marvellous influence upon the thoughts, customs, morals, and manners of the Persians. He proclaimed the glad-tidings of the manifestation of the Sun of Baha to all His followers and readied them for faith and certitude.

¹ اما حضرت اعلیٰ روحی له الفداء در سن جوانی یعنی بیست و پنج سال از عمر مبارک گذشته بود که قیام بر امر فرمودند و در میان طائفه شیعیان عموماً مسلّمست که ابداً حضرت در هیچ مدرسه‌ئی تحصیل نفرمودند و نزد کسی اکتساب علوم نکردند و جمیع اهل شیراز گواهی میدهند با وجود این بمنتهای فضل بغتۀ در میان خلق ظاهر شدند و با آنکه تاجر بودند جمیع علمای ایران را عاجز فرمودند بنفس فرید بر امری قیام فرمودند که تصور نتوان زیرا ایرانیان بتعصب دینی مشهور آفاقند این ذات محترم بقوتی قیام نمود که زلزله بر ارکان شرایع و آداب و احوال و اخلاق و رسوم ایران انداخت و تمهید شریعت و دین و آئین نمود با وجود آنکه ارکان دولت و عموم ملت و رؤساء دین کل بر محویت و اعدام او قیام نمودند منفرداً مقاومت فرمود و ایران را بحرکت آورد چه بسیار از علما و رؤسا و اهالی که در کمال مسرت و شادمانی جان در رهش دادند و بمیدان شهادت شتافتند

² و حکومت و ملت و علمای دین و رؤسای عظیم خواستند که سراجش را خاموش نمایند نتوانستند عاقبت قرش طالع شد و نجش بازغ گشت و اساسش متین شد و مطلعش نور مبین گشت جم غفیری را بتریت الهیه پرورش داد و در افکار و اخلاق و اطوار و احوال ایرانیان تأثیر عجیب نمود و جمیع تابعین را بظهور شمس بهاء بشارت داد و آنان را مستعد ایمان و ایقان کرد

- 3 The manifestation of such marvellous signs and mighty undertakings, the influence exerted upon the thoughts and minds of the people, the laying of the foundations of progress, and the establishment of the prerequisites of success and prosperity by a young merchant constitute the greatest proof that He was a universal Educator—a fact that no fair-minded person would ever hesitate to acknowledge.

SAQ#08, BSW#11.02x

3 و ظهور چنین آثار عجیبه و مشروعات عظیمه و تأثیر در عقول و افکار عمومیه و وضع اساس ترقی و تمهید مقدمات نجاح و فلاح از جوانی تاجر اعظم دلیست که این شخص مربی کلی بوده شخص منصف ابدأ توقف در تصدیق نمینماید

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AB00029

Chapter 9, Baha'u'llah

Date: 1904 ca.

- 1 Baha'u'llah appeared at a time when Persia was plunged in the darkest ignorance and consumed by the blindest fanaticism. You have no doubt read at length the accounts that European histories provide of the morals, manners, and thoughts of the Persians during the last few centuries, and these require no repetition. Suffice it to say that Persia had sunk to such abysmal depths that foreign travellers would all deplore that a country which had in former times occupied the pinnacle of greatness and civilization had by then fallen into such abasement, desolation, and ruin, and that its people had been reduced to utter wretchedness.
- 2 It was at such a time that Baha'u'llah appeared. His father was a court minister, not a divine, and it is well known throughout Persia that He never studied in a school or associated with the learned and the divines. He passed the early part of His life in the utmost comfort and happiness, and His companions and associates were Persians of rank rather than learned men.
- 3 As soon as the Bab revealed His Cause, Baha'u'llah proclaimed: "This great Man is the Lord of the righteous, and it is incumbent upon all to bear allegiance unto Him." He arose to promote the Cause of the Bab, adducing decisive proofs and conclusive arguments of His truth. Although the divines of the nation had obliged the Persian government to exert the most vehement opposition; although they had all issued decrees ordering the massacre, pillage, persecution, and annihilation of

1 اما جمال مبارک در زمانی که ممالک ایران در چنین ظلمت و نادانی مستغرق و در نهایت تعصب جاهلانه مستهلک و تفصیل اخلاق و اطوار و افکار ایرانیان را در قرون اخیر در تواریح اروپا مفصلاً البته خوانده‌اید تکرار لزوم ندارد مختصر اینست که بدرجه‌ئی از انحطاط رسیده بود که جمیع سیاحان اجنبی تأسف میخوردند که این مملکت در قرون اولی در نهایت درجه عظمت و مدنیت بود حال چنین ساقط و ویران گشته و از بنیاد برافتاده و اهالی بدرجه همجی رسیده‌اند

2 باری جمال مبارک در چنین وقتی ظاهر شدند پدرشان از وزرا بود نه از علما و در نزد جمیع اهالی ایران مسلم که در مدرسه‌ئی علمی نیاموختند و با علما و فضلا معاشرت نمودند در بدایت زندگانی در کمال خوشی و شادمانی ایامی بسر بردند و مؤانس و مجالسشان از بزرگان ایران بودند نه از اهل معارف

3 بجزرد اینکه حضرت باب اظهار امر کردند فرمودند که این شخص بزرگوار سید ابرارست و بر جمیع ایمان و ایقان لازم و بر نصرت حضرت باب قیام فرمودند و ادله و براهین قاطعه بر حقیقت حضرت باب اقامه مینمودند و با وجود آنکه علمای ملت دولت علیه ایران را مجبور بر نهایت تعرض و اهتمام نمودند و جمیع علما

the Bab's followers; and although throughout the land the people had undertaken to kill, burn, and plunder them, and even harass their women and children—despite all this, Baha'u'llah was engaged, with the utmost constancy and composure, in exalting the word of the Bab. Nor did He seek for a moment to conceal Himself, but associated openly and visibly with His enemies, occupied Himself with adducing proofs and arguments, and became renowned for exalting the Word of God. Time and again He suffered intense adversities, and at every moment His life was in grave danger.

- 4 He was put in chains and thrown into a subterranean dungeon. His extensive hereditary possessions were entirely plundered, He was four times exiled from land to land, and in the end He came to abide in the Most Great Prison.

- 5 Notwithstanding all this, the call of God was ceaselessly raised and the fame of His Cause was noised abroad. Such were the knowledge, learning, and perfections He evinced that everyone in Persia was astonished. All the learned people—friend and foe alike—who attained His presence in Tihiran, Baghdad, Constantinople, Adrianople, and 'Akka received a complete and convincing answer to their every question. All readily acknowledged that in every perfection He was peerless and unique throughout the world.

- 6 It often happened in Baghdad that Muslim, Jewish, and Christian divines and European men of learning would be gathered in His blessed presence. They would each ask a different question and, despite their varying beliefs, would each receive so complete and convincing a reply as to be fully satisfied. Even the Persian divines residing in Karbila and Najaf chose a learned man by the name of Mulla Hasan 'Amu and dispatched him as their representative. He came into His blessed presence and asked a number of questions on their behalf, to which Baha'u'llah responded. He then said, "The divines fully recognize the extent of your knowledge and attainments, and it is acknowledged by all that you are without peer or equal in every field of learning. It is moreover evident that you have never studied or acquired this learning. But the divines say that they are not satisfied with this and cannot acknowledge the truth of your claim on the basis of your knowledge and attainments alone. They therefore ask you to produce a miracle in order to satisfy and assure their hearts."

فتوی بر قتل و غارت و اذیت و قلع و قمع دادند و در جمیع ممالک بکشتن و آتش زدن و غارت حتی اذیت نساء و اطفال پرداختند مع ذلک حضرت بهاء الله در کمال استقامت و متانت باعلاء کلمه حضرت باب قیام داشتند ابداً یک ساعت پنهان نشدند واضحاً مشهوداً در بین اعدا محشور بودند و باقامه ادله و براهین مشغول و باعلاء کلمه الله معروف و بکرات و مراتب صدمات شدید خورده و در هر دقیقه در معرض فدا بودند

- 4 در زیر زنجیر افتادند و در زیرزمین مسجون گشتند و اموال باهظه و موروثه کل بتالان و تاراج رفت و از مملکتی بمملکتی چهار مرتبه سرگون شدند و نهایت در سجن اعظم قرار یافتند

- 5 با وجود این دائماً ندا بلند بود و صیت امر الله مشتهر و بفضل و علم و کلائی ظاهر شدند که سبب حیرانی کل اهل ایران شد بقسمی که در طهران و در بغداد و در اسلامبول و در روملی و در عکا هر نفسی از اهل علم و معارف چه محب و چه میغض که بحضور حاضر شد هر سؤالی که نمود جواب شافی کافی شنید و کل مقرر و معترف بر آن بودند که این شخص در جمیع کالات فرید و وحید آفاقت و

- 6 در بغداد بسیار واقع که در مجلس مبارک علمای اسلام و یهود و مسیحی و ارباب معارف اورپا حاضر و هر یک سؤالی مینمود و با وجود اختلاف مشارب جمیع جواب کافی شافی میشنیدند و مقتنع میگشتند حتی علمای ایران که در کربلا و نجف بودند شخص عالمی را انتخاب کردند و توکیل نمودند و اسم آن شخص ملا حسن عمو بود آمد بحضور مبارک بعضی سؤالات از طرف علما کرد جواب فرمودند و بعد عرض کرد که علما در علم و فضل حضرت مقرر و معترفند و مسلم عمومست که در جمیع علوم نظیر و مثیلی ندارند و این هم مسلمست که تدریس و تحصیل نکرده اند و لکن علما میگویند که ما باین قناعت نمانیم و بسبب علم و فضل اقرار و اعتراف بحقیقتشان نکنیم لهذا خواهش داریم که یک معجزهئی بجهت قناعت و اطمینان قلب ظاهر فرمایند

- 7 Baha'u'llah replied, "Although they have no right to ask this, since it is for God to test His creatures and not for them to test God, yet their request is in this case accepted and allowed. But the Cause of God is not a theatrical stage where every hour a new performance may be offered and every day a new demand presented. For otherwise the Cause of God would become the plaything of children.
- 7 جمال مبارک فرمودند هرچند حق ندارند زیرا حق باید خلق را امتحان نماید نه خلق حق را ولی حال این قول مرغوب و مقبول اما امر الله دستگاه تیاترو نیست که هر ساعت یک بازی دریاورند و هر روز یکی چیزی [بطلبد] در این صورت امر الله بازیچه صبیان شود
- 8 "Let the divines, therefore, assemble and choose unanimously one miracle, and let them stipulate in writing that once it has been performed they will no longer entertain any doubt, but will all acknowledge and confess the truth of this Cause. Let them seal that paper and bring it to Me. They must fix this as the criterion of truth: If it be performed, they should have no remaining doubt; and if not, We shall stand convicted of imposture."
- 8 ولی علما بنشینند و بالاتفاق یک معجزه را انتخاب کنند و بنویسند که بظهور این معجزه از برای ما شبهه‌ئی نماند و کل اقرار و اعتراف بر حقیقت این امر مینمائیم و آن ورقه را مهر کنند و بیاور و این را میزان قرار دهند اگر ظاهر شد از برای شما شبهه نماند و اگر ظاهر نشد بطلان ما ثابت گردد
- 9 That learned man arose and replied, "There is no more to be said." He kissed Baha'u'llah's knee, even though he was not a believer, and departed. Then he gathered the divines and conveyed Baha'u'llah's message. They consulted together and said, "This man is a magician; perchance he will perform some enchantment, and then we will have no recourse", and so they dared not respond.
- 9 آن شخص عالم برخاست و گفت دیگر حرف باقی نماند و زانوی مبارک را بوسید و حال آنکه مؤمن نبود و رفت و حضرات علما را جمع کرد و پیغام مبارک را تبلیغ نمود حضرات مشورت کردند و گفتند این شخص سحر است شاید سحری بنماید آنوقت از برای ما حرفی نماند و جسارت نکردند
- 10 Mulla Hasan 'Amu, however, reported this fact in many gatherings. He left Karbila for Kirmanshah and Tihran, where he provided all with a detailed account of this episode and spoke of the fear and inaction of the divines.
- 10 ولی آن شخص در اکثر محافل ذکر نمود و از کربلا رفت به کرمانشاه و طهران و تفصیل را بجمع گفت و خوف و عدم اقدام علما را ذکر نمود
- 11 Our point is that all the adversaries of Baha'u'llah in the East acknowledged His greatness, distinction, knowledge, and learning, and that in spite of their enmity they referred to Him as "the renowned Baha'u'llah".
- 11 مقصود اینست که جمیع معارضین شرق معترف بر عظمت و بزرگواری و علم و فضل جمال مبارک بودند و با وجود عداوت جمال مبارک را به بهاء الله شهر تعبیر مینمودند
- 12 In brief, this most great Luminary appeared suddenly above the horizon of Persia, and all the people of that land, whether ministers, divines, or the general populace, rose against Him with the fiercest animosity, claiming that He was bent upon annihilating and extinguishing their religion, laws, nation, and empire, even as had been said of Christ. Yet Baha'u'llah, alone and single-handed, withstood them all without faltering in the slightest.
- 12 باری این نیر اعظم بغتة در افق ایران طالع شد در حالتی که جمیع اهالی ایران چه از وزرا چه از علما چه از اهالی جمیعاً بمقاومت در کمال عداوت برخاستند و اعلان کردند که این شخص میخواهد دین و شریعت و ملت و سلطنت ما را محو و نابود نماید چنانچه در حق مسیح گفتند ولی جمال مبارک فرداً و حیداً مقاومت کل فرمود و ابداً ذره‌ئی فتور حاصل نشد
- 13 At last they said, "So long as this man is in Persia there will be no peace or tranquillity. He should be banished, that Persia might again find rest." They subjected Baha'u'llah, therefore,
- 13 نهایت گفتند تا این شخص در ایرانست آسایش و راحت نیابد پس باید این را اخراج کرد تا ایران آرام بگیرد پس بر جمال مبارک سخت گرفتند تا از ایران اذن خروج طلبند بگمان اینکه باین سبب

to severe hardships so that He would be forced to seek permission to leave Persia, and they imagined that the lamp of the Cause would be thereby extinguished. But this persecution produced the contrary effect: The Cause grew in stature and its flame waxed brighter. It had until then spread only within Persia; this caused it to spread to other regions. Later they said, "Iraq is too close to Persia; we must dispatch Him to distant lands." Thus the Persian government persisted until Baha'u'llah was exiled from Iraq to Constantinople. But again they saw that He did not falter in the least. They said, "Constantinople is a crossroads for divers peoples and nations, and there are many Persians there." Hence they took further steps and had Him exiled to Adrianople. But that flame gathered still more intensity and the Cause grew even greater in stature. Finally the Persians said, "None of these locations was a place of humiliation: He must be sent to a place where He will be disgraced and subjected to trials and persecutions, and where His kindred and followers will suffer the direst afflictions." Thus they chose the prison city of 'Akka, which was reserved for rebels, murderers, thieves, and highway robbers, and in this wise they made Him associate with such people. But the power of God was made manifest, for this prison became the means of the promotion of His Faith and the glorification of His Word. The greatness of Baha'u'llah became apparent in that He succeeded, from within such a prison and under such humiliating circumstances, in wholly transforming the condition of Persia, in overcoming His enemies, and in proving to all the resistless power of His Cause. His sacred teachings spread to all regions and His Cause was firmly established.

- 14 In every province of Persia His enemies arose with the utmost hatred, seizing and killing, beating and burning, uprooting a thousand households, and resorting to every violent means to extinguish His Cause. Notwithstanding all this, He promoted His Cause and promulgated His teachings from within this prison of murderers, thieves, and highwaymen, awakening many of His most virulent enemies and making them firm believers. Such was the influence of His actions that the Persian government itself arose from its slumber and regretted what had been wrought at the hands of the wicked divines.

- 15 When Baha'u'llah arrived at this prison in the Holy Land, discerning souls were awakened to the fact that the prophecies which God had voiced through the tongue of His Prophets two or three thousand years before had been realized and that His promises had been fulfilled, for He had revealed unto certain Prophets and announced unto the Holy Land that the Lord of Hosts would be manifested therein. All these promises

سراج امر مبارک خاموش میشد ولی بالعکس نتیجه بخشید امر بلندتر شد و شعله افزونتر گشت در ایران وحده منتشر بود این سبب شد که در سائر بلاد منتشر گشت بعد گفتند که عراق عرب نزدیک ایرانست باید این شخص را بممالک بعیده فرستاد این بود که حکومت ایران کوشید تا آنکه جمال مبارک را از عراق به اسلامبول فرستادند باز ملاحظه کردند که ابداً فتوری حاصل نشد گفتند اسلامبول محل عبور و مرور اقوام و ملل مختلفه است و ایرانیان بسیار لهذا ایرانیان کوشیدند تا جمال مبارک را به روملی فرستادند ولی شعله پرزورتر شد امر بلندتر گردید عاقبت ایرانیان گفتند این محلات هیچیک موقع اهانت نبود باید بجای فرستاد که توهین واقع گردد و محلّ زحمت و اذیت باشد و اهل و اصحاب بنهایت درجه بلا مبتلا گردند پس بجن عکا را انتخاب نمودند که حبسخانه عصاة و قاتلها و سارقها و قطاع طریقست و فی الحقیقه در زمره این نفوس داخل کردند اما قدرت الهیه ظاهر شد زیرا این بجن سبب ترویج شد و اعلاء کلمه گردید و عظمت بهاء الله مشهود شد که در چنین بجنی در تحت چنین اهانتی ایران را از برزخی ببرزخی دیگر نقل فرمود جمیع اعدا را مقهور کرد و بر کل ثابت کرد که مقاومت این امر نتواند و تعالیم مقدسه اش سرایت در جمیع آفاق نمود و امرش ثابت گشت

- 14 باری در جمیع ولایات ایران اعدا بکمال بغضا قیام نمودند بستند و کشتند زدند و سوختند و بنیان هزار خانمان را از بنیاد برانداختند و در قلع و قمع بهر وسیلهئی تشبث کردند که امرش را خاموش کنند با وجود این در بجن قاتلها و قطاع طریق و سارقها امرش را بلند کرد و تعالیمش را منتشر فرمود و اکثر نفوس را که در اشد بغضا بودند متنبه نمود و موقن کرد و کاری کرد که نفس حکومت ایران بیدار شد و از آنچه بواسطه علماء سوء واقع شد پشیمان گشت

- 15 و چون جمال مبارک باین بجن در ارض مقدس رسیدند دانایان بیدار شدند که بشاراتی که خدا در دوسه هزار سال پیش از لسان انبیا داده بود ظاهر شد و خداوند بوعده وفا نمود زیرا بعضی انبیا وحی فرموده و بشارت بارض مقدس داده که رب الجنود در تو ظاهر خواهد شد جمیع این

were fulfilled, and, but for the opposition of His enemies and His banishment and exile, it can scarcely be imagined how Baha'u'llah could have left Persia and pitched His tent in this sacred land. His enemies intended that this imprisonment should completely destroy and annihilate His Cause, but His incarceration became instead the greatest confirmation and the means of its promotion. The call of God reached the East and the West, and the rays of the Sun of Truth illumined every land. Praise be to God! Though He was a prisoner, His tent was raised on Mount Carmel, and He moved about with the utmost majesty. And whoever entered His presence, be it friend or stranger, would exclaim, "This is not a captive but a king!"

- 16 Immediately upon His arrival in prison, He addressed an epistle to Napoleon which He sent through the French ambassador, the substance of which was: "Ask what crime We have committed to be confined in this prison." Napoleon made no reply. Then a second epistle was issued, which is contained in the Suriy-i-Haykal, and which in substance says: "O Napoleon! Since thou hast failed to heed and answer My call, thou shalt lose Thy dominion and be reduced to naught." This epistle was dispatched to Napoleon by post, through the care of Cesar Catafago and, with the full knowledge of His companions in exile, the text of this address quickly reached all of Persia, for the Kitab-i-Haykal was sent at that time to every corner of that land and this address was included therein. This took place in the year 1869, and as this Suriy-i-Haykal had been circulated throughout Persia and India, all the believers had it in their hands and were awaiting the outcome of this address. Not long after, in 1870, the fire of war was ignited between Germany and France, and although no one at the time anticipated the triumph of Germany, Napoleon was resoundingly defeated, surrendered to his enemies, and saw his glory changed into deepest abasement.

- 17 Tablets were likewise dispatched to other kings, among them an epistle to His Majesty Nasiri'd-Din Shah. In that epistle Baha'u'llah said: "Summon Me to thy presence and gather all the divines, and ask for proof and testimony, that truth might be distinguished from error." 16 His Majesty sent Baha'u'llah's epistle to the divines and assigned them this task, but they dared not undertake it. He then asked seven of the most renowned divines to respond to this epistle. After a while they

و وعده‌ها وفا شد و اگر چنانچه تعرض اعدا نبود و این نفی و تبعید واقع نمیگشت عقل باور نمیکرد که جمال مبارک از ایران هجرت نمایند و در این ارض مقدس خیمه برافرازند مقصود اعدا این بود که این سخن سبب شود و بکلی امر مبارک محو و نابود گردد و حال آنکه سخن مبارک تأیید اعظم شد و سبب ترویج گشت صیت الهی بشرق و غرب رسید و اشعه شمس حقیقت بجمیع آفاق درخشید سبحان الله با وجود آنکه مسجون بودند ولی در جبل کرمل خیمه بلند بود و در نهایت عظمت حرکت میفرمودند و هر کس از آشنا و بیگانه بحضور مشرف میشد میگفت این امیر است نه اسیر

16 و بمحض ورود بسجن خطابى به ناپليون مرقوم فرمودند و بواسطه سفیر فرانسه ارسال شد مضمون اینکه سؤال نمائید جرم ما چه بود که سبب این سخن و زندان گشت ناپليون جواب نداد بعد توقیعی ثانی صادر شد و آن در سوره هیكل داخل مختصر خطاب این که ای ناپليون چون استماع ندا ننودی و جواب ندادی عنقریب سلطنتت بباد رود و بکلی خراب گردی آن توقیع بواسطه قیصر کثافاکو با پوسته ارسال شد و باطلاع جمیع مهاجرین صورت این خطاب فوراً بجمیع ایران رفت زیرا کتب هیكل در آن ایام بجمیع اطراف ایران نشر شد و این خطاب از جمله مندرجات کتب هیكلست این در سنه ۱۸۶۹ میلادی بود و چون این سوره هیكل در جمیع ایران و هندوستان منتشر شد در دست جمیع احباب افتاد و کل منتظر نتایج این خطاب بودند اندک زمانی نگذشت سنه ۱۸۷۰ میلادی شد و آتش حرب میان آلمان و فرانسه برافروخت با وجود آنکه ابداً کسی گمان غلبه آلمان نمیکرد ناپليون شکست فاحش خورد و تسلیم دشمن گشت و عزتش بذلت کبری مبدل شد

17 و همچنین الواح بسائر ملوک فرستاده شد از جمله توقیعی بجهت اعلیحضرت ناصرالدین شاه فرستاده شد و در آن توقیع میفرماید من را احضار کن و جمیع علما را حاضر نما و طلب حجت و برهان کن تا حقیقت و بطلان ظاهر شود اعلیحضرت ناصرالدین شاه توقیع مبارک را نزد علما فرستاد و تکلیف این کار کرد ولی علما

returned it, saying, "This man is an opponent of the Faith and an enemy of the King." His Majesty the Shah of Persia was sorely vexed and said, "This is a matter of proof and testimony, of truth and error. What has it to do with enmity towards the government? How pitiful that we have shown forth such respect to these divines, and yet they cannot even reply to this address."

18 Briefly, all that was recorded in the Tablets to the kings has come to pass. One need only compare their contents with the events that have transpired since the year 1870 to see that every prediction has been fulfilled, save for a few that remain to be manifested in the future.

19 Moreover, foreign peoples and non-believers attributed wondrous works to Baha'u'llah. Some believed He was a saint, and some even wrote accounts to this effect, such as Siyyid Davudi, a Sunni divine of Baghdad, who composed a short treatise in which he related in some connection certain extraordinary feats of Baha'u'llah. To this day there are people throughout the East who do not believe in Baha'u'llah as a Manifestation of God, but who regard Him as a saint and attribute miracles to Him.

20 To summarize, not a single soul, whether friend or foe, who attained Baha'u'llah's presence failed to acknowledge and attest to His greatness. Although he might not become a believer, he would invariably bear witness to His greatness. No sooner would someone appear before Him than the encounter would produce such an impression as to prevent him, in most cases, from uttering a word. How often would a bitter enemy resolve in his heart to say such-and-such or to argue so-and-so when he had attained His presence, only to find himself amazed, bewildered, and reduced to utter silence!

21 Baha'u'llah never studied Arabic, had a teacher or tutor, or entered a school. Nevertheless His eloquence and fluency in spoken Arabic, as well as in His Arabic Tablets, would astonish the most articulate and accomplished among the Arab men of letters, and all acknowledged that in this His attainments were without peer or equal.

جسارت نمودند پس جواب توقیع را از هفت نفر مشاهیر علما خواست بعد از مدتی توقیع مبارک را اعاده نمودند که این شخص معارض دینست و دشمن پادشاه اعلیحضرت پادشاه ایران بسیار متغیر شدند که این مسئله حجت و برهانست و حقیقت و بطلان چه تعلق بدشمنی حکومت دارد افسوس که ما احترام این علما را چه قدر منظور نمودیم و از جواب این خطاب عاجزند

18 باری آنچه که در الواح ملوک مرقوم جمیع بوقوع پیوست باید از تاریخ سبعین مسیحی گرفت تطبیق بوقوعات کرد جمیع ظاهر شده است و قلبی مانده که من بعد باید ظاهر شود

19 و همچنین طوائف خارجه و ملل غیر مؤمن نسبت بجمال مبارک امور عظیمه نسبت میدادند و بعضی معتقد بولایت جمال مبارک بودند حتی بعضیها رسائی نوشتند من جمله سید داودی از علمای اهل سنة در بغداد رساله مختصری نوشته بود و در آن بمناسبتی چند خارق العاده از جمال مبارک روایت مینمود و الی الآن در شرق در جمیع جهات کسانی هستند که بمظهریت جمال مبارک مؤمن نیستند اما اعتقاد ولایت دارند و معجزات روایت کنند

20 مختصر اینست که چه از موافق و چه از مخالف نفسی بساحت اقدس مشرف نشد که مقرر و معترف بر بزرگواری جمال مبارک نگشت نهایت اینست که ایمان نیاورد ولی بر بزرگواری جمال مبارک شهادت داد بحضی که در ساحت اقدس مشرف میشد ملاقات جمال مبارک چنان تأثیر مینمود که اکثر حرف نمیتوانستند بزنند چه بسیار واقع که نفوس پرعداوتی از دشمنان پیش خود مصمم میشد و قرار میداد که چون بحضور رسم چنین گویم و چنان مجادله و محاجه نمایم ولی چون بساحت اقدس میرسید مات و متحیر میشد و جز صمت و سکوت چارهائی نداشت

21 جمال مبارک لسان عرب نخواندند و معلّم و مدرّسی نداشتند و در مکتبی وارد نشدند ولی فصاحت و بلاغت بیان مبارک در زبان عرب و الواح عربی العبارة بحیر عقول فصحا و بلغای عرب بود و کل مقرر و معترفند که مثل و ماندنی ندارد

- 22 If we carefully examine the text of the Torah, we see that none of the Manifestations of God ever said to those who denied Them, "Whatever miracle you desire, I am ready to perform, and I will submit to whatever test you propose." Yet in His epistle to the Shah Baha'u'llah clearly stated: "Gather together the divines and summon Me to thy presence, that the proof and testimony might be established."
- 23 For fifty years Baha'u'llah withstood His enemies like a mountain: They all sought to annihilate Him; they all assailed Him; they plotted a thousand times to crucify and destroy Him; and throughout those fifty years He was in the greatest peril.
- 24 As to Persia, which to this day remains in such an abject and ruinous state, every man of wisdom, whether from within or without her borders, who knows her true state of affairs recognizes that her progress, her prosperity, and her civilization depend entirely upon the promulgation of the teachings and the dissemination of the principles of this glorious Being.
- 25 In His blessed lifetime Christ educated, in reality, only eleven souls, the greatest of whom, Peter, nonetheless denied Him thrice when put to the test. Notwithstanding this, behold how the Cause of Christ subsequently pervaded the whole earth! In this day Baha'u'llah has educated thousands of souls who, under the threat of the sword, have raised to the highest heaven the cry of "O Thou the Glory of Glories!" and whose faces have shone as brightly as gold in the crucible of trials. Infer then from this what shall transpire in the future!
- 26 Now, we must be fair and acknowledge what an Educator of mankind this illustrious Being was, what marvellous signs He has manifested, and what power and might have been realized in the world of existence through Him.
- 22 و چون در نصوص تورات دقت نمائیم هیچیک از مظاهر الهیه اقوام منکره را مخیر نفرمود که هر معجزه‌ئی که بخواهید من حاضر و هر میزانی که قرار دهید من موافقت نمایم و در توقیع شاه واضحاً فرموده‌اند که علما را جمع کن و من را بطلب تا حجت و برهان ثابت شود
- 23 پنجاه سال جمال مبارک در مقابل اعدا مانند جبل ایستاده و کل محویت جمال مبارک را میخواستند و جمیع مهاجم بودند و هزار مرتبه قصد صلب و اعدام نمودند و در این مدت پنجاه سال در نهایت خطر بودند
- 24 و ایرانی که الی‌الآن باین درجهء همجیت و ویرانیست جمیع عقلا از داخل و خارج که مطلع بر حقائق احوالند متفق بر آنند که ترقی و تمدن و عمران ایران منوط بتعمیم تعالیم و ترویج مبادی این شخص بزرگوار است
- 25 حضرت مسیح در زمان مبارکش فی‌الحقیقه یازده نفر تربیت فرمود و اعظم آن اشخاص بطرس بود مع‌ذلک چون بامتحان افتاد سه مرتبه حضرت مسیح را انکار نمود با وجود این بعد امر حضرت چگونه نفوذ در ارکان عالم نمود حال جمال مبارک هزاران نفوس تربیت فرمود که در زیر شمشیر نعرهء یابہاء‌الآہی باوج اعلی رساندند و در آتش امتحان مانند ذہب رخ برافروختند دیگر ملاحظہ نمائید کہ من بعد چه خواهد شد
- 26 باری حال انصاف باید داد کہ این شخص بزرگوار چگونه مربی عالم انسان بود و چه آثار باہرہ از او ظاہر شد و چه قدرت و قوتی از او در عالم وجود تحقیق یافت

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Chapter 10, Rational and Traditional Proofs from the Sacred Scriptures

Date: 1904-Oct ca.

- 1 Today at table let us speak a little of proofs. Had you come to this blessed spot in the days of the manifestation of that most resplendent Light, entered the court of His presence, and beheld His luminous countenance, you would have recognized that His utterance and His beauty were in want of no further proof. How numerous the souls who, upon attaining His presence, became at once confirmed believers, dispensing with any further proof ! Even those who were steeped in the deepest hatred and denial would, upon meeting Baha'u'llah, testify to His greatness, saying, "This is indeed a distinguished man, but how regrettable that he makes such a claim! For whatever else he might say would be acceptable."
- 2 Now, since that Luminary of truth has set, all stand in need of proofs, and so we have been occupied with providing rational proofs. Let us mention another, and this undeniable proof should alone suffice any fair-minded soul: It is that this illustrious Being advanced His Cause from within the Most Great Prison, whence His light shone forth, His fame encircled the globe, and the word of His glory reached both East and West. To this day such a thing has never come to pass, if the matter be examined with fairness. But there are certain souls who, even if they were to hear every proof in the world, would not judge fairly! Governments and peoples with all their might failed to resist Him, while He, alone and single-handed, wronged and imprisoned, accomplished whatsoever He had purposed.
- 3 I will not mention the miracles of Baha'u'llah, for the hearer might say that these are merely traditions which may or may not be true. Such, too, is the case with the Gospel, where the accounts of the miracles of Christ come down to us from the Apostles and not from other observers, and are denied by the Jews. Were I nonetheless to mention the supernatural feats of Baha'u'llah, they are numerous and unequivocally acknowledged in the East, even by some of the non-believers. But these accounts cannot be a decisive proof and testimony for
- 1 براهین عقلیه و استدالات نقلیه از کتب مقدسه امروز در سر این سفره قدری از برهان صحبت بداریم اگر در ایام ظهور نور مبین باین بقعه مبارکه آمده بودید و در پیشگاه حضور حاضر میشدید و مشاهده آن جمال نورانی مینمودید ملاحظه میکردید که آن بیان و آن جمال احتیاج بهیچ برهان دیگر ندارد بسیار از نفوس بجزد تشرف بحضور موقن و مؤمن شدند دیگر محتاج بهیچ برهانی نگشتند حتی نفوسی که در نهایت بغض و انکار بودند بمحض ملاقات شهادت بر بزرگواری جمال مبارک میدادند و میگفتند این شخص جلیلی است اما حیف که این ادعا را دارد و ماعدای این ادعا آنچه میگفت مقبول بود
- 2 باری حالا که آن نور حقیقت افول فرمود کل محتاج براهین هستند لهذا مشغول براهین عقلیه بودیم یک برهان عقلی دیگر گوئیم و اهل انصاف را همین برهان کفایت است که هیچکس نمی تواند انکار کند و آن اینست که این شخص جلیل در سجن اعظم امرش را بلند کرد و نورش باهر شد و صیبتش جهانگیر گشت و آوازه بزرگواریش بشرق و غرب رسید والی یومنا هذا چنین امری در عالم وجود واقع نشده اگر انصاف باشد والا بعضی از نفوس هستند که اگر جمیع براهین عالم را بشنوند انصاف ندهند مثلاً بکمال قوت دول و ملل مقاومت او را نتوانستند بکنند بلکه فرداً وحیداً مسجوناً مظلوماً آنچه خواست مجری داشت
- 3 من معجزات جمال مبارک را ذکر نکنم شاید سامع گوید این روایت است و محتمل الصدق و الکذب مثل اینکه در انجیل روایات معجزات مسیح از حواریین است نه دیگران اما یهود منکر آن ولی اگر من بخواهم که ذکر خوارق عادات از جمال مبارک کنم بسیار است و در شرق مسلم حتی در نزد بعضی اغیار نیز مسلم است ولی این روایات حجت و برهان قاطع از برای

all, since the hearer might say that they are not factually true, as the followers of other denominations also recount miracles from their leaders. For instance, Hindus recount certain miracles of Brahma. How can we know that those are false and that these are true? If these are reported accounts, so too are those; if these are widely attested, then the same holds true of those. Thus such accounts do not constitute a sufficient proof. Of course, a miracle may be a proof for the eyewitness, but even then he might not be sure whether what he beheld was a true miracle or mere sorcery. Indeed, extraordinary feats have also been attributed to certain magicians.

کل نشود شاید سامع گوید بلکه این مطابق واقع نیست زیرا طوائف سائره نیز روایات معجزات از مقتداهای خود کنند مثلاً آمت براهمه از برای برهما روایت معجزات کنند از جکا فهمیم که آنها کذب است و اینها صدق است اگر روایت است آنهم روایتست اگر تواتر است آنهم تواتر است لهذا این روایات برهان مقنع نیست بلی برهان است از برای شخص حاضری که بود و آنهم نیز شاید که شبهه کند که آن معجزه نبود بلکه سحر بود از بعضی سخاها نیز وقوعات عجیبه روایت شده است

- 4 In brief, our meaning is that many marvellous things appeared from Baha'u'llah, but we do not recount them, for not only do they not constitute a proof and testimony for all mankind, but they are not even a decisive proof for those who witnessed them and who may ascribe them to magic.

4 باری مقصود اینست که بسیار امور عجیبه از جمال مبارک ظاهر شد اما ما روایت نمی کنیم زیرا بجهت کل من علی الأرض حجت و برهان نمی شود بلکه از برای آنان که مشاهده نموده اند نیز برهان قاطع نشود گمان نمایند که سحر است

- 5 Moreover, most of the miracles attributed to the Prophets have an inner meaning. For instance, it is recorded in the Gospel that upon the martyrdom of Christ darkness fell, the earth shook, the veil of the Temple was rent in twain, and the dead arose from their graves. If this had outwardly come to pass it would have been a stupendous thing. Such an event would have undoubtedly been recorded in the chronicles of the time and would have seized with dismay the hearts of men. At the very least the soldiers would have removed Christ from the cross or would have fled. But as these events have not been recorded in any history it is evident that they are not to be understood literally but according to their inner meaning. Our purpose is not to deny, but merely to say that these accounts do not constitute a decisive proof, and that they have an inner meaning—nothing more.

5 و همچنین اکثر معجزات که از انبیا ذکر شده است معانی دارد مثلاً در شهادت حضرت مسیح در انجیل مذکور است که ظلمت احاطه کرد و زلزله شد و حجاب هیکل منشق گشت و اموات از قبور برخاستند اگر این بظاهر بود واقعه عظیمی است البته در تاریخ ایام درج میشد و سبب اضطراب قلوب میشد و اقللاً حضرت مسیح را سپاهیان از صلیب نزول میدادند و یا آنکه فرار میکردند و این وقائع در هیچ تاریخی مذکور نه پس معلوم است که مقصد ظاهر عبارت نیست بلکه معنی دارد و ما مقصودمان انکار کردن نیست فقط مراد اینست این روایات برهان قاطع نمی شود و معنی دارد مقصد همین قدر است

- 6 Accordingly, today at table we will refer to explanations of traditional arguments drawn from the sacred scriptures, for all that we have spoken of thus far have been rational arguments.

6 لهذا ما امروز در سر سفره رجوع به بیانات استدلالات نقلیه از کتب مقدسه نمائیم و تا بحال آنچه ذکر شد دلائل عقلیه بود

- 7 Since this is the station of searching after truth and seeking the knowledge of the real—that station wherein the sore athirst longs for the water of life and the struggling fish reaches the sea, wherein the ailing soul seeks the true physician and partakes of divine healing, wherein the lost caravan finds the path of truth and the aimless and wandering ship attains the shore of salvation—the seeker must therefore be endowed with certain attributes. First, he must be fair-minded and detached from

7 و چون این مقام تحری حقیقت است و جستجوی واقع مقامیست که تشنهء جانسوخته آرزوی آب حیات نماید و ماهی مضطرب بدریا رسد مریض طبیب حقیقی جوید و بشفای الهی فائز شود قافلهء گمگشته براه حق پی برد و کشتی سرگشته و حیران بساحل نجات رسد لهذا طالب باید متصف بچند صفات باشد اولاً

all save God. His heart must be entirely directed towards the Supreme Horizon and freed from the bondage of vain and selfish desires, for these are obstacles on the path. Furthermore, he must endure every tribulation, embody the utmost purity and sanctity, and renounce the love or hatred of all the peoples of the world, lest his love for one thing hinder him from investigating another, or his hatred for something prevent him from discerning its truth. This is the station of search, and the seeker must be endowed with these qualities and attributes—that is, until he attains this station it will be impossible for him to gain the knowledge of the Sun of Truth.

- 8 Let us return to our theme. All the peoples of the world are awaiting two Manifestations, Who must be contemporaneous. This is what they all have been promised. In the Torah the Jews are promised the Lord of Hosts and the Messiah. In the Gospel, the return of Christ and Elijah is foretold. In the religion of Muhammad there is the promise of the Mahdi and the Messiah. The same holds true of the Zoroastrians and others, but to belabour this matter would prolong our discourse. Our meaning is that all have been promised the advent of two successive Manifestations. It has been prophesied that, through these twin Manifestations, the earth will become another earth; all existence will be renewed; the contingent world will be clothed with the robe of a new life; justice and righteousness will encompass the globe; hatred and enmity will disappear; whatever is the cause of division among peoples, races and nations will be obliterated; and that which ensures unity, harmony and concord will be promoted. The heedless will arise from their slumber; the blind will see; the deaf will hear; the dumb will speak; the sick will be healed; the dead will be quickened; and war will give way to peace. Enmity will be transmuted into love; the root causes of contention and strife will be eliminated; mankind will attain true felicity; this world will mirror forth the heavenly Kingdom; and the earth below will become the throne of the realm above. All nations will become one nation; all religions will become one religion; all mankind will become one family and one kindred; all the regions of the earth will become as one; racial, national, personal, linguistic, and political prejudices will be effaced and extinguished; and all will attain everlasting life under the shadow of the Lord of Hosts.

- 9 Now, one must prove the advent of these twin Manifestations by reference to the sacred scriptures and by inference from the

باید که منصف باشد و منقطع از ما سوی الله و قبلش بکلی باقی اعلی توجّه کند و از اسیری نفس و هوی نجات یابد زیرا اینها همه مانع است و از این گذشته تجلّ هر بلائی لازم است و باید در نهایت تنزیه و تقدیس باشد و از حبّ و بغض جمیع ملل عالم بگذرد چه که یحتمل حبّش بجهتی مانع از تحقیق جهت دیگر شود و همچنین بغض بجهتی شاید مانع از کشف حقیقت آن شود این مقام طلب است طالب باید باین اخلاق و اطوار باشد و تا باین مقام نیاید ممکن نیست که بشمس حقیقت پی برد

8 بر سر مطلب رویم جمیع ملل عالم منتظر دو ظهور هستند که این دو ظهور با هم باید باشد و کل موعود بآند یهود در تورات موعود ربّ الجنود و مسیح هستند و در انجیل موعود بر جوع مسیح و ایلیا هستند و در شریعت محمدی موعود به مهدی و مسیح هستند و همچنین زردشتیان و غیره اگر تفصیل دهیم بطول انجامد مقصد اینست که کل موعود بدو ظهورند که پی در پی واقع شود و اخبار نمودند که در این دو ظهور جهان جهان دیگر شود و عالم وجود تجدید گردد و امکان خلعت جدید پوشد و عدل و حقانیت جهان را احاطه کند و عداوت و بغضا زائل شود و آنچه که سبب جدائی میانه و قبائل و طوائف و ملل است از میان رود و آنچه که سبب اتحاد و اتفاق و یگانگی است بمیان آید غافلان بیدار شوند کورها بینا گردند کرها شنوا شوند گنگها گویا گردند مریضها شفا یابند مردهها زنده شوند جنگ مبدل بصلح شود عداوت منقلب بمحبت گردد اسباب نزاع و جدال بکلی از میان برخیزد و از برای بشر سعادت حقیقی حاصل شود ملک آئینهء ملکوت شود ناسوت سریر لاهوت گردد کلّ ملل ملت واحد شود و کلّ مذاهب مذهب واحد گردد جمیع بشر یک خاندان شود و یک دودمان گردد و جمیع قطعات عالم حکم یک قطعه یابد و اوهایمات جنسیه و وطنیه و شخصیّه و لسانیّه و سیاسیّه جمیع محو و فانی شود کل در ظلّ ربّ الجنود بحیات ابدیه فائز گردند

sayings of the Prophets. For our intention now is to provide arguments drawn from the sacred scriptures, since rational arguments establishing the truth of these two Manifestations were presented at table a few days ago.

- 10 The Book of Daniel fixes the period between the rebuilding of Jerusalem and the martyrdom of Christ at seventy weeks, for it is through the martyrdom of Christ that the sacrifice is ended and the altar destroyed. This prophecy thus refers to the advent of Christ.

- 11 These seventy weeks begin with the restoration and rebuilding of Jerusalem, concerning which four edicts were issued by three kings. The first was by Cyrus in 536 B.C., and this is recorded in the first chapter of the Book of Ezra. The second edict regarding the rebuilding of Jerusalem was issued by Darius of Persia in 519 B.C., and this is recorded in the sixth chapter of Ezra. The third was issued by Artaxerxes in the seventh year of his reign, that is, in 457 B.C., and this is recorded in the seventh chapter of Ezra. The fourth edict was issued by Artaxerxes in 444 B.C., and this is recorded in the second chapter of Nehemiah.

- 12 What Daniel intended is the third edict, which was issued in 457 B.C. Seventy weeks make four hundred and ninety days. Each day, according to the text of the Bible, is one year, for in the Torah it is said: "The day of the Lord is one year." Therefore, four hundred and ninety days are four hundred and ninety years. The third edict of Artaxerxes was issued four hundred and fifty-seven years before the birth of Christ, and Christ was thirty-three years old at the time of His martyrdom and ascension. Thirty-three added to four hundred and fifty-seven is four hundred and ninety, which is the time announced by Daniel for the advent of Christ.

- 13 But in Daniel 9:25 this is expressed in another manner, that is, as seven weeks and sixty-two weeks, which outwardly differs from the first statement. Many have been at a loss to reconcile these two statements. How can reference be made to seventy weeks in one place and to sixty-two weeks and seven weeks in another? These two statements do not accord.

9 حال باید استدلال از کتب مقدسه بر وقوع این دو ظهور نمود و استنباط از اقوال انبیا کرد زیرا حال ما میخواهیم که استدلالات از کتب مقدسه نمائیم ادلهء معقوله در اثبات این دو ظهور چند روز پیش در سر سفره اقامه گشت

10 خلاصه در کتاب دانیال از تجدید عمارت بیت المقدس تا یوم شهادت حضرت مسیح را به هفتاد هفته معین کرده که بشهادت حضرت مسیح قربانی منتهی شود و مذبح خراب گردد این خبر از ظهور حضرت مسیح است

11 و بدایت تاریخ این هفتاد هفته تجدید و تعمیر بیت المقدس است و در این خصوص چهار فرمان از سه پادشاه بتعمیر بیت المقدس صادر شد اول از کورش است که در سنه ۵۳۶ قبل از میلاد صادر شد و این در کتاب عزرا در فصل اول مذکور است فرمان ثانی بتجدید بنای بیت المقدس از داریوش فارس است که در تاریخ ۵۱۹ قبل از میلاد صادر شده و این در فصل ششم عزرا مذکور است فرمان ثالث از ارتخشستا در سنه ۴۴۴ قبل از میلاد صادر شد و این در فصل دوم نحمیاست

12 اما مقصد حضرت دانیال امر ثالث است که ۴۵۷ قبل از میلاد بود هفتاد هفته ۴۹۰ روز میشود هر روزی بتصریح کتاب مقدس یک سال است در تورات میفرماید یوم رب یک سال است پس ۴۹۰ روز ۴۹۰ سال شد فرمان ثالث که از ارتخشستاست ۴۵۷ سال قبل از تولد مسیح بود و حضرت مسیح وقت شهادت و صعود سی و سه سال داشتند سی و سه را چون بر پنجاه و هفت ضم کنی ۴۹۰ میشود که دانیال از ظهور حضرت مسیح خبر داده

13 اما در آیه بیست و پنجم از اصحاح ناسع دانیال نوع دیگر یعنی هفت هفته و شصت و دو هفته بیان میکند و این بظاهر اختلاف دارد با قول اول بسیاری در تطبیق این دو قول حیران مانده اند که چه طور در جائی هفتاد هفته و در جائی شصت و دو هفته و هفت هفته ذکر نموده و این قول با آن قول مطابقت ندارد

- 14 In reality Daniel is referring to two different dates. One begins with the edict Artaxerxes issued to Ezra to rebuild Jerusalem, and corresponds to the seventy weeks which came to an end with the ascension of Christ, when sacrifice and oblation were ended through His martyrdom. The second begins after the completion of the rebuilding of Jerusalem, which is sixty-two weeks until the ascension of Christ. The rebuilding of Jerusalem took seven weeks, which are equivalent to forty-nine years. Seven weeks added to sixty-two weeks make sixty-nine weeks, and in the last week the ascension of Christ took place. This completes the seventy weeks, and no contradiction remains.
- 14 و حال آنکه دانیال دو تاریخ بیان میفرماید یک تاریخ بدایت صدور امر ارتخشستاست که برای عزرا ببنای اورشلیم صدور یافت این هفتاد هفته است که منتهی بصعود مسیح میشود و ذبحه و قربانی بشهدات حضرت مسیح منتهی شد تاریخ ثانی بعد از اتمام تعمیر بیت المقدس است که تا صعود مسیح این شصت و دو هفته است هفت هفته عمارت بیت المقدس طول کشید که عبارت از چهل و نه سال باشد این هفت هفته را چون بر شصت و دو هفته ضم کنی شصت و نه هفته میشود و در هفتهء اخیر صعود حضرت مسیح واقع گشت این هفتاد هفته تمام شد در این صورت اختلافی باقی نماند
- 15 Now that the advent of Christ has been proven through the prophecies of Daniel, let us establish the advent of Baha'u'llah and of the Bab. So far we have only provided rational arguments; let us now turn to traditional ones.
- 15 و چون ظهور حضرت مسیح باخبار دانیال ثابت شد حال باثبات ظهور حضرت بهاءالله و حضرت اعلی پردازیم و تا بحال ادلهء عقلی ذکر کردیم حال باید ادلهء نقلی ذکر کنیم
- 16 In Daniel 8:13 it is said: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed", until it says: "...at the time of the end shall be the vision." That is to say, how long shall this misfortune, this ruin, this abasement and degradation endure? Or, when will the morn of Revelation dawn? Then he said, "Two thousand and three hundred days; then shall the sanctuary be cleansed." Briefly, the point is that he fixes a period of two thousand three hundred years, for according to the text of the Torah each day is one year. Therefore, from the date of the edict of Artaxerxes to rebuild Jerusalem until the day of the birth of Christ there are four hundred and fifty-six years, and from the birth of Christ until the day of the advent of the Bab there are one thousand eight hundred and forty-four years, and if four hundred and fifty-six years are added to this number it makes two thousand three hundred years. That is to say, the fulfilment of the vision of Daniel took place in A.D. 1844, and this is the year of the advent of the Bab. Examine the text of the Book of Daniel and observe how clearly he fixes the year of His advent! There could indeed be no clearer prophecy for a Manifestation than this.
- 16 در آیه سیزدهم فصل هشتم از کتاب دانیال میفرماید و مقدس متکلمی را شنیدم و هم مقدس دیگری را که از آن متکلم میپرسید که رؤیای قربانی دائمی و عصیان خراب کننده تا بکی میرسد و مقام مقدس و لشکر پیامی تسلیم کرده خواهد شد و بمن گفت که تا به دوهزار و سیصد شبانه روز آنگاه مقام مقدس مصفا خواهد گردید تا آنکه میفرماید که این رؤیا نسبت بزمان آخر دارد یعنی این فلاکت و این خرابیت و این ذلت و این حقارت تا کی میکشد یعنی صبح ظهور کی است پس گفت تا دوهزار و سیصد شبانه روز آنگاه مقام مقدس مصفا خواهد شد خلاصه مقصد اینجا است که دوهزار و سیصد سال تعیین میکند و بنص تورات هر روزی یک سال است پس از تاریخ صدور فرمان ارتخشستا بتجدید بنای بیت المقدس تا یوم ولادت حضرت مسیح ۴۵۶ سال است و از یوم ولادت حضرت مسیح تا یوم ظهور حضرت اعلی ۱۱۸۴۴ سنه است و چون ۴۵۶ سال را ضم بر این کنی دوهزار و سیصد سال میشود یعنی تعبیر رؤیای دانیال در سنه ۱۸۴۴ میلادی واقع شد و آن سنه ظهور حضرت اعلی بود بنص خود دانیال ملاحظه نمائید که

- 17 In Matthew 24:3 Christ clearly says that what Daniel meant by this prophecy was the date of the advent, and this is the verse: "As he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Among the words He uttered in reply were the following: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Thus He referred them to the eighth chapter of the Book of Daniel, implying that whoever reads it should grasp when that time shall be. Consider how clearly the advent of the Bab has been specified in the Torah and the Gospel!

- 18 Let us now establish the date of the advent of Baha'u'llah from the Torah. This date is calculated in lunar years from the revelation of the mission and the emigration of Muhammad. For in the religion of Muhammad the lunar calendar is used, and all the ordinances regarding religious observances have been expressed in terms of that calendar.

- 19 In Daniel 12:6 it is said: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and a half; and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished."

- 20 As I have already explained the meaning of "day," no further explanation is needed, but let me briefly say that each day of the Father is equivalent to one year, and each year consists of twelve months. Thus three and a half years make forty-two months, and forty-two months are twelve hundred and sixty days, and each day in the Bible is equivalent to one year. And it is in the very year 1260 from the emigration of Muhammad,

بچه صراحت سنه ظهور را معین میفرماید و دیگر اخبار از ظهور از این صریحتر نمی شود و

- 17 حضرت مسیح در اصحاح ۲۴ از انجیل متی آیه سیم تصریح میفرماید که مقصود از این اخبار دانیال زمان ظهور است و آن آیه این است "و چون بکوه زیتون نشسته بود شاگردانش در خلوت نزد وی آمده گفتند که بما بگو که این امور کی واقع میشود و نشان آمدن تو و انقضای عالم چیست" از جمله بیانات حضرت مسیح که در جواب ایشان گفت این بود "پس چون مکروه ویرانی را که بزبان دانیال نبی گفته شده است در مقام مقدس برپا شده بینید هر که خواند دریافت کند" اتی و جواب را حواله باصحاح ثامن از کتاب دانیال فرمود که هر کس آن اصحاح را بخواند آن زمان را دریافت خواهد نمود ملاحظه فرمائید که چگونه ظهور حضرت اعلی صریح تورات و انجیل است

- 18 باری حال بیان تاریخ ظهور جمال مبارک را از تورات ثنائیم تاریخ ظهور جمال مبارک بسنه قری از بعثت و هجرت حضرت محمد بیان مینماید زیرا در شریعت حضرت محمد سنه قری معتبر است و معمولها زیرا در آن شریعت در هر خصوص از احکام عبادات سنه قری معمول به است

- 19 در اصحاح دوازدهم آیه ششم از کتاب دانیال میفرماید "و یکی مرد ملبس شده بگآن که بالای آبهای شهر میایستاد گفت که انجام این عجایب تا بچند میکشد و آن مرد ملبس شده بگآن را که بالای آبهای شهر میایستاد شنیدم در حالتی که دست راست و دست چپ خود را بسوی آسمان بلند کرده بجای ابدی سوگند یاد نمود که برای یک زمان و دو زمان و نصف زمان خواهد بود و چون پراکندگی قوت قوم مقدس بانجام رسد آنگاه همه این امور باتمام خواهد رسید"

- 20 روز را هرچند از پیش بیان نمودم دیگر احتیاج بیان ندارد ولی مختصر ذکری میشود که هر روز اب عبارت از یک سالست و هر سال عبارت از دوازده ماه است پس سه سال و نیم چهل و دو ماه میشود و چهل و دو ماه هزار و دویست و شصت روز است و هر روزی در کتاب مقدس عبارت از یک سال است و در سنه ۱۲۶۰

according to the Muslim calendar, that the Bab, the Herald of Baha'u'llah, revealed His mission.

- 21 Afterward, in verses eleven and twelve, it is said: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

- 22 The commencement of this lunar reckoning is from the day of the proclamation of the prophethood of Muhammad in the land of Hijaz; and that was three years after the revelation of His mission, because in the beginning the prophethood of Muhammad was concealed, and no one knew of it save Khadijah and Ibn Nawfal, until it was publicly announced three years later. And it was in the year 1290 from the proclamation of the mission of Muhammad that Baha'u'llah announced His Revelation.

SAQ#10, BSW#11.04x, GPB.092x2x, GPB.196x

از هجرت محمد تاریخ اسلامی حضرت اعلی مبشر جمال مبارک ظاهر شد و

- 21 بعد در آیه یازدهم میفرماید "و از هنگام موقوف شدن قربانی دائمی و نصب نمودن رجاست ویرانی هزار و دویست و نود روز خواهد بود خوشا بحال آنکه انتظار کشد و به هزار و سیصد و سی و پنج روز برسد"

- 22 بدایت این تاریخ قمری از یوم اعلان نبوت حضرت محمد است بر عموم اقلیم حجاز و آن سه سال بعد از بعثت بود زیرا در بدایت نبوت حضرت مستور بود و کسی جز خدیجه و ابن نوفل اطلاع نداشت بعد از سه سال اعلان گردید و جمال مبارک در هزار و دویست و نود از بعثت حضرت محمد اعلان ظهور فرمودند

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Chapter 11, Commentary on the Eleventh Chapter of the Revelation of John

Date: 1904-Jul ca.

- 1 In Revelation 11:1-2 it is said: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

- 2 By this reed is meant the Perfect Man, and the reason for His being likened to a reed is that when the latter is entirely freed and emptied of its pith, it becomes capable of producing wondrous melodies. Moreover, these songs and airs proceed not from the reed itself but from the player who blows into it. In the same way, the sanctified heart of that blessed Being is free and empty of all save God, is averse to and exempt from attachment to every selfish inclination, and is intimately acquainted with the breath of the Divine Spirit. That which He utters proceeds not from Himself but from the ideal Player

1 در باب یازدهم آیه اول از مکاشفات یوحنا میفرماید "و نئی مثل عصا بمن داده شد و مرا گفت برخیز و قدس خدا و مذبح و آتانی را که در آن عبادت میکنند پیمایش نما و صحن خارج قدس را بیرون انداز و آن را میپیمای زیرا که بامتیا داده شده است و شهر مقدس را چهل و دو ماه پایمال خواهند نمود"

2 از این فی مقصود انسان کاملست که تشبیه به فی گشته و وجه تشبیه اینست فی چون درونش فارغ شود و از هر چیز خالی گردد نعمات بدیعی حاصل کند و همچنین آواز و آهنگ او از خود او نیست بلکه الحان فی الحقیقه از نائی است که در او میدمد همچنین آن نفس مبارک قلب مقدسش از ما سوی الله فارغ و خالی و از تعلق بسائر شئون نفسانی بیزار و بری و دمساز بنفس رحمانیست و هر بیانی که میفرماید از او نیست

and from divine revelation. Hence He is likened to a reed, and that reed is like a rod; that is, it is the succour of the weak and is a support to the body of the world. It is the rod of the True Shepherd by which He guards His flock and leads it about in the pastures of the Kingdom.

- 3 Then it is said that the angel addressed him, saying, "Rise, and measure the temple of God, and the altar, and them that worship therein"; that is, weigh and gauge. To gauge is to determine the quantity of a thing. Thus the angel said: Weigh the Holy of Holies, and the altar, and them that are worshipping therein—that is, investigate their true condition; discover their rank and station, their attainments, their perfections, their conduct, and their attributes; and acquaint thyself with the mysteries of those holy souls who abide in the Holy of Holies, the station of purity and sanctity.

- 4 "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles." When, in the beginning of the seventh century of the Christian era, Jerusalem was conquered, the Holy of Holies—that is, the edifice that Solomon had erected—was outwardly preserved, but its outer court was seized and given over to the Gentiles.

- 5 "And the holy city shall they tread under foot forty and two months"; that is, the Gentiles will seize and subdue Jerusalem for forty-two months, or 1,260 days, or—each day being equivalent to a year—1,260 years, which is the duration of the Qur'anic Dispensation. For according to the text of the Bible each day is a year, as it is said in Ezekiel 4:6: "thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year".

- 6 This is a prophecy concerning the duration of the Dispensation of Islam, when Jerusalem was trodden underfoot, meaning that it was dishonoured, while the Holy of Holies remained preserved, guarded, and honoured. This state of affairs continued until the year 1260. This 1,260 years is a prophecy concerning the advent of the Bab, the "Gate" leading to Baha'u'llah, which took place in the year A.H. 1260. As the period of

بلکه از نائی حقیقی و وحی الهی است اینست که به نی تشبیه میفرماید و آن نی مانند عصاست یعنی معین هر عاجز است و شخص امکان را تکیه‌گاه است و عصای شبان حقیقیست که بواسطه او اغنام خویش را شبانی فرماید و در چمنزار ملکوت سیر و حرکت دهد

- 3 و میفرماید که آن شخص بمن گفت "برخیز و قدس خدا و مذهب و آنانی که در آن عبادت میکنند پیما" یعنی موازنه کن و ذرع نما ذرع کشف کمیت است یعنی آن شخص گفت که قدس الأقداس و مذهب و آنانی را که در آن عبادت میکنند موازنه نما یعنی حقیقت حال آنان را جستجو کن و کشف نما که در چه رتبه و مقامی هستند و بجه شئون و کمالات و سلوک و صفات هستند و باسرار آن نفوس مقدسه که در قدس الأقداس مقام تنزیه و تقدیس استقرار دارند مطلع شو

- 4 "و صحن خارج قدس را بیرون انداز و آن را میپما زیرا بامتها داده شده" در اوائل قرن سابع میلاد که اورشلیم استیلا شد قدس الأقداس بظاهر ظاهر نیز محفوظ ماند یعنی آن بیت که سلیمان ساخته اما بیرون قدس الأقداس صحن خارج ضبط شد و بامتها داده شد

- 5 "و شهر مقدس را چهل و دو ماه پایمال خواهند نمود" یعنی اّمته چهل و دو ماه که عبارت از هزار و دویست و شصت روز است و هر روزی عبارت از یک سال که باین حساب هزار و دویست و شصت سال میشود که مدت دور قرآنست اورشلیم را ضبط و استیلا مینمایند زیرا بنص کتاب مقدس هر روز عبارت از یک سال است چنانچه در اصحاح چهارم از کتاب حزقیال در آیه ششم میفرماید "پس چهل روز متحمل گاه خاندان یهودا خواهی شد هر روزی را بجهت تو سالی قرار داده‌ام"

- 6 این اخبار از مدت ظهور اسلام است که اورشلیم پایمال شد یعنی احترامش باقی نماند ولی قدس الأقداس محفوظ و مصون و محترم ماند و این قضیه هزار و دویست و شصت سال امتداد داشت و این هزار و دویست و شصت سال اخبار از ظهور حضرت اعلی باب جمال مبارکست که در هزار و دویست و شصت

1,260 years has been completed, the Holy City of Jerusalem is now beginning to prosper and flourish again. Anyone who saw Jerusalem sixty years ago, and who sees it again today, will recognize how it has come to prosper and flourish and how it has regained its honour.

هجری محمدی واقع شد و چون مدت هزار و دو بیست و شصت سال منقضی شد حال اورشلیم شهر مقدس دوباره بنای معموری و آبادی گذاشته و هر کس اورشلیم را شصت سال پیش دیده بود حال نیز ببیند ملاحظه میکند که چه قدر معمور و آباد گشته و دوباره محترم شده

- 7 This is the outward sense of these verses of the Revelation of John, but they also have an inward interpretation and a symbolic meaning, which is as follows. The religion of God consists of two parts: One is the very foundation and belongs to the spiritual realm; that is, it pertains to spiritual virtues and divine qualities. This part suffers neither change nor alteration: It is the Holy of Holies, which constitutes the essence of the religion of Adam, Noah, Abraham, Moses, Christ, Muhammad, the Bab, and Baha'u'llah, and which will endure throughout all the prophetic Dispensations. It will never be abrogated, for it consists in spiritual rather than material truth. It is faith, knowledge, certitude, justice, piety, high-mindedness, trustworthiness, love of God, and charity. It is mercy to the poor, assistance to the oppressed, generosity to the needy, and upliftment of the fallen. It is purity, detachment, humility, forbearance, patience, and constancy. These are divine qualities. These commandments will never be abrogated, but will remain in force and effect for all eternity. These human virtues are renewed in every Dispensation; for at the close of each Dispensation the spiritual law of God, which consists in the human virtues, vanishes in substance and persists only in form.

7 این معنی آیهء رؤیای یوحناست بظاهر اما این آیه را تأویل و رمزی است دیگر و آن اینست که شریعت الله بر دو قسم منقسم یک قسم اصل اساس است و روحانیاتست یعنی تعلق بفضائل روحانی و اخلاق رحمانی دارد این تغییر و تبدیل نمیکند این قدس الاقداس است که جوهر شریعت آدم و شریعت نوح و شریعت ابراهیم و شریعت موسی و شریعت مسیح و شریعت محمد و شریعت حضرت اعلی و شریعت جمال مبارک است و در دورهء جمیع انبیا باقی و برقرار ابداً منسوخ نمیشود زیرا آن حقیقت روحانی است نه جسمانی آن ایمانست عرفانست ایقان است عدالت است دیانت است مروت است امانت است محبت الله است مواساة در حال است رحم بر فقیران و فریادرسی مظلومان و انفاق بر پیارگان و دستگیری افتادگانست پاکی و آزادگی و افتادگی است و حلم و صبر و ثبات است این اخلاق رحمانیست این احکام ابداً نسخ نمیشود بلکه تا ابدالآباد مرعی و برقرار است این فضائل عالم انسانی در هر دوری از ادوار تجدید گردد

- 8 Thus, at the end of the Mosaic Dispensation, which coincided with the advent of Christ, the true religion of God vanished from among the Jews, leaving behind a form without a spirit. The Holy of Holies was no more, but the outer court of the Temple—which signifies the outward form of the religion—fell into the hands of the Gentiles. In the same way, the very heart of the religion of Christ, which consists in the greatest human virtues, is no more, but its outward form has remained in the hands of the priests and monks. Likewise, the foundation of the religion of Muhammad is no more, but its outward form remains in the hands of the Muslim divines.

8 زیرا در اواخر هر دوره شریعت الله روحانی یعنی فضائل انسانی از میان رود و صورتش باقی ماند مثلاً در میان یهود در اواخر دور موسوی مقارن ظهور عیسوی شریعت الله از میان رفت صورتی بدون روح باقی ماند قدس الاقداس از میان رفت و صحن خارج قدس که عبارت از صورت شریعت است در دست امتها افتاد و همچنین اصل شریعت حضرت مسیح که اعظم فضائل عالم انسانیت از میان رفته و صورتش در دست قسّیسین و رهبانین مانده و همچنین اساس شریعت حضرت محمد از میان رفته و صورتش در دست علمای رسوم مانده

- 9 Those foundations of the religion of God, however, which are spiritual and consist in human virtues, are never subject to abrogation but are eternal and everlasting, and are renewed in every prophetic Dispensation.
- 10 The second part of the religion of God, which pertains to the material world and which concerns such things as fast-ing; prayer; worship; marriage; divorce; manumission; legal rulings; transactions; and penalties and punishments for mur-der, assault, theft, and injury, is changed and altered in ev-ery prophetic Dispensation and may be abrogated—for policies, transactions, punishments, and other laws are bound to change according to the exigencies of the time.
- 11 Briefly, what is meant by the term “Holy of Holies” is that spiritual law which can never be changed or abrogated, and what is meant by the “Holy City” is the material law which may indeed be abrogated; and this material law—the Holy City—was to be trodden underfoot for 1,260 years.
- 12 “And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.” By these two witnesses are intended Muhammad the Messenger of God and ‘Ali the son of Abu-Talib. In the Qur’an it is said that God addressed Muhammad, saying, “We made Thee a witness, a herald, and a warner”; that is, We have established Thee as one Who bears witness, Who imparts the glad-tidings of that which is to come, and Who warns of the wrath of God. A “witness” means one by whose affirmation matters are ascertained. The commandments of these two witnesses were to be followed for 1,260 days, each day corresponding to a year. Now, Muhammad was the root and ‘Ali the branch, like Moses and Joshua. It is said they were “clothed in sackcloth”, meaning that they appeared to wear not a new raiment but an old one. In other words, they would initially appear to be of no consequence in the eyes of other peoples and their Cause would not seem new. For the spiritual principles of the religion of Muhammad correspond to those of Christ in the Gospel, and His material commandments correspond for the most part to those of the Torah. This is the symbolism of the old raiment.
- 9 آن اساس شریعت الله که روحانی و فضائل عالم انسانیست غیر منسوخ و باقی و برقرار و در دوره هر پیغمبری تجدید میگردد
- 10 باری قسم ثانی از شریعت الله که تعلق بعالم جسمانی دارد مثل صوم و صلوة و عبادات و نکاح و طلاق و عتاق و محاکمات و معاملات و مجازات و قصاص بر قتل و ضرب و سرقت و جروحات این قسم از شریعت الله که تعلق بجسمانیات دارد در هر دوری از ادوار انبیا تبدیل و تغییر یابد و منسوخ گردد زیرا در سیاسات و معاملات و مجازات و سائر احکام بحسب اقتضای زمان لابد از تغییر و تبدیل است
- 11 باری از کلمه قدس الاقداس مقصد آن شریعت روحانیّه است که ابداً تغییر و تبدیل نمیکند و منسوخ نمی شود و مقصد از شهر مقدس شریعت جسمانیّه است که منسوخ میشود و این شریعت جسمانیّه که تعبیر بشهر مقدس فرموده هزار و دویست و شصت سال پایمال میشود
- 12 “و بدو شاهد خود خواهم داد که پلاس پوشیده مدت هزار و دویست و شصت روز نبوت نمایند” مقصود از این دو شاهد حضرت محمد رسول الله و جناب علی ابن ابی طالبست در قرآن مذکور است که خدا به محمد رسول الله خطاب میفرماید “آنا جعلناک شاهداً و مبشراً و نذیراً” یعنی تو را شاهد و تبشیردهنده و تخویف کننده از قهر خدا قرار دادیم معنی شاهد اینست که امور بتصدیق او ثابت میگردد و این دو شاهد احکامشان هزار و دویست و شصت روز که هر روز عبارت از یک سال است جاریست اما حضرت محمد اصل بود و حضرت علی فرع مثل حضرت موسی و یوشع میفرماید “آن دو شاهد پلاس در بر کرده” یعنی بظاهر لباس جدیدی در بر ندارند لباس قدیم دارند یعنی در بدایت در انظار ملل سائره رونقی ندارند و امرشان امر جدیدی بنظر نیاید زیرا روحانیات شریعتش مطابق روحانیات حضرت مسیح در انجیل است و احکام جسمانیاتش اغلب مطابق احکام تورات است لباس قدیم کلاه از آست بعد میفرماید

- 13 "These are the two olive trees, and the two candlesticks standing before the God of the earth." These two Souls have been likened to olive trees, since all the lamps of that time were lit at night with olive oil. In other words, these are two Souls from whom the oil of divine wisdom—which is the cause of the illumination of the world—will appear, and through whom the lights of God will shine bright and resplendent. Thus have they also been likened to candlesticks. The candlestick is the locus of the light and the place from whence it emanates. In the same way, the light of guidance would shine resplendent from these luminous Countenances.
- 14 They are "standing before God"—that is, they have arisen in His service and are educating His creatures. For instance, they so educated the barbarous, desert-dwelling tribes of the Arabian Peninsula as to cause them to attain the loftiest heights of human civilization at the time and to spread their fame and renown throughout the world.
- 15 "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies." This means that no soul would be able to withstand their might. That is, should anyone seek to subvert their teachings or their law, he would be overcome and defeated by virtue of that law which proceeds, whether in brief or in full, from their mouth. In other words, they would issue a command that would destroy any enemy that would attempt to harm or oppose them. And so it came to pass, for their opponents were all vanquished, dispersed, and destroyed, and these two witnesses were outwardly assisted by the power of God.
- 16 "These have power to shut heaven, that it rain not in the days of their prophecy." This means that they would rule supreme in that age. In other words, the law and teachings of Muhammad, and the exposition and commentaries of 'Ali, are a heavenly grace. Should they wish to bestow this grace, it is in their power to do so, and should they wish otherwise, no rain will fall, and by "rain" is meant here the outpouring grace.
- 17 "And have power over waters to turn them to blood". This means that the prophethood of Muhammad was similar to that of Moses, and the power of 'Ali like that of Joshua. That is, it was in their power, had they so desired, to turn the waters of the Nile into blood for the Egyptians and the deniers—or, in other words, to turn, in consequence of their ignorance and pride, that which was the source of their life into the cause
- 13 "اینانند دو درخت زیتون و دو چراغدان که در حضور خداوند زمین ایستاده‌اند" این دو نفس را بدو درخت زیتون تشبیه میفرماید زیرا در آن زمان چراغهای شب جمیع بروغن زیتون روشن میشد یعنی دو نفس که از آنان دهن حکمت الهیه که سبب روشنائی عالم است ظاهر خواهد گشت و انوار الهی ساطع و لامع خواهد شد لهذا بچراغدان نیز تشبیه شدند چراغدان محل نور است از آن نور ساطع میشود بهمین قسم از این وجوه نورانی نور هدایت مشرق و لائح است
- 14 بعد میفرماید که "در حضور خداوند ایستاده‌اند" یعنی بخدمت حق قیام دارند و خلق خدا را تربیت میکنند مثل آنکه قبائل متوحشه عربان بادیه را در جمیع جزیره العرب چنان تربیت نمودند که در آن زمان باعلی مراقی مدنیّت رسیدند و صیت و شهرتشان جهانگیر شد
- 15 "و اگر کسی بخواهد بدیشان اذیت رساند آتشی از دهانشان بدر شده دشمنان ایشان را فرومیگیرد" مقصد اینست که نفسی مقاومت ایشان نتواند یعنی اگر نفسی بخواهد در تعلیماتشان و یا در شریعتشان وهنی وارد آرد بموجب شریعتی که از دهانشان اجمالاً و تفصیلاً ظاهر شده احاطه بآنها کند آنها را تمام نماید و هر کس قصد اذیت و بغض و عداوت ایشان کند حکمی از دهان ایشان صادر شود که دشمنان ایشان را محو نماید چنانچه واقع گشت که جمیع اعدای ایشان مغلوب و مهزوم و معدوم گشتند و بظاهر ظاهر خدا آنان را نصرت فرمود بعد میفرماید
- 16 "اینها قدرت بر بستن آسمان دارند تا ایام نبوت ایشان باران نبارد" یعنی در آن دوره سلطانند یعنی شریعت و تعالیم حضرت محمد و بیان و تفسیر علی فیض آسمانیست چون بخواهند این فیض را بدهند مقتدر بر آنند و چون نخواهند باران نبارد باران در اینجا بمعنی فیض است
- 17 بعد میفرماید "و قدرت بر آبها دارند که آنها را بخون تبدیل نمایند" یعنی نبوت حضرت محمد چون نبوت حضرت موسی است و قوت حضرت علی چون قوت حضرت یوشع است که اگر خواهند آب نیل را بر قبطیان و منکران خون نمایند یعنی آنچه سبب حیات آنان است بسبب جهل و استکبارشان علت موت آنان نمایند مثلاً

of their death. Thus the sovereignty, wealth, and power of Pharaoh and of his people, which were the source of that nation's life, became, as a result of their opposition, denial, and pride, the very cause of their death, ruin, destruction, degradation, and wretchedness. Hence these two witnesses have power to destroy nations.

- 18 "And to smite the earth with all plagues, as often as they will". This means that they would also be endowed with outward power and ascendancy, that they might school the workers of iniquity and the embodiments of oppression and tyranny. For God had granted these two witnesses both outward might and inward power, and so it is that they reformed and educated the wicked, bloodthirsty, and iniquitous Arabs of the desert who were like ravening wolves and beasts.

- 19 "And when they shall have finished their testimony"—that is, when they have accomplished that which they were bidden, and have delivered the divine message, and promoted the religion of God, and spread abroad His heavenly teachings, so that the signs of spiritual life might be manifested in the souls of men, the light of human virtues might shine forth, and these desert tribes might achieve substantive progress.

- 20 "The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." By this beast is meant the Umayyads, who assailed these witnesses from the pit of error. And indeed it came to pass that the Umayyads assailed the religion of Muhammad and the truth of 'Ali, which consist in the love of God.

- 21 "The beast made war against these two witnesses." By this is intended a spiritual war, meaning that the beast would act in complete opposition to the teachings, conduct, and character of these two witnesses, to such an extent that the virtues and perfections that had been diffused among the peoples and nations by virtue of their power would entirely vanish, and animal qualities and carnal desires would predominate. Therefore, this beast would wage war against them and would gain ascendancy, meaning that the darkness of the error propagated by this beast would prevail throughout the world and slay those two witnesses—that is, it would extinguish their spiritual life amidst the people, obliterate their divine laws and teachings, and trample underfoot the religion of God, leaving behind naught but a dead and soulless body.

سلطنت و ثروت و قدرت فرعون و فرعونیان که سبب حیات آن قوم بود از اعراض و انکار و استیجار علت موت و هلاکت و اضمحلال و ذلت و مسکنت گردید لهذا آن دو شاهد اقتدار بر اهلاک اقوام دارند و

- 18 میفرماید "جهان را هر گاه بخواهند بانواع بلایا مبتلا خواهند کرد" یعنی قدرت و غلبه ظاهریه نیز دارند که اشقیای و نفوسی که ظلم و اعتساف صرفند آنان را تربیت نمایند زیرا خدا باین دو شاهد قدرت ظاهره و قوت باطنه عنایت فرموده چنانچه اشقیای و خونخواران و ستمکاران عربان بادیه را که مانند ذئاب و سباع درنده بودند تأدیب نمودند و تربیت کردند

- 19 بعد میفرماید "و چون شهادت خود را با تمام رسانند" یعنی چون آنچه را که بآن مأمورند مجری دارند و تبلیغ رسالات الهیه نمایند و ترویج شریعت الله کنند و تعالیم سماویه منتشر نمایند تا آثار حیات روحانی در نفوس پدیدار گردد و انوار فضائل عالم انسانی بتابد و ترقیات کلیه در اقوام بادیه حاصل گردد

- 20 میفرماید "آن وحش که از هاویه برمیآید با ایشان جنگ کرده غلبه خواهد یافت و ایشان را خواهد کشت" مقصد از این وحش بنی امیه است که از هاویه ضلالت هجوم نمودند و همچنین واقع گشت که بنی امیه بر شریعت محمدیه و حقیقت علویه که محبت الله باشد هجوم نمودند

- 21 و میفرماید با این دو شاهد جنگ نمود مراد جنگ روحانی یعنی بکلی مخالف تعلیمات و روش و سلوک آن دو شاهد حرکت نمایند و فضائل و کمالاتی که بقوه آن دو شاهد در میان اقوام و قبائل منتشر شده بود بکلی زائل و شتون حیوانیه و شهوات نفسانیه غالب خواهد گشت لهذا آن وحش با ایشان جنگ کرده غلبه خواهد یافت یعنی ظلمت ضلالت آن وحش آفاق عالم را استیلا خواهد نمود و آن دو شاهد را خواهد کشت یعنی حیات روحانی ایشان را در میان ملت محو خواهد کرد و بکلی آن شرایع و تعلیمات الهیه را از میان خواهد برد و دین الله را پایمال خواهد نمود و باقی نخواهد ماند مگر یک جسد مرده بی روحی

22 "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." By "their bodies" is meant the religion of God and by "the street", exposure to public view. "Sodom and Egypt, where also our Lord was crucified" refers to the land of Syria and especially to Jerusalem, for the Umayyads had their seat of power in this land and it was here that the religion of God and the divine teachings first disappeared, leaving behind a soulless body. "Their bodies" refers to the religion of God, which remained as a dead and soulless body.

23 "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves." As was already explained, in the terminology of the Sacred Scriptures three days and a half signifies three years and a half, and three years and a half represents forty-two months, and forty-two months—1,260 days. Since according to the explicit text of the Bible each day is equivalent to a year, this means that for 1,260 years, which is the duration of the Qur'anic Dispensation, the nations, tribes, and peoples would behold their bodies; that is, they would keep the religion of God before their eyes but would not act in accordance with it. Yet they would not suffer these bodies—the religion of God—to be laid to rest in the grave. That is, they would hold fast to its outward form and not let it entirely vanish from their midst nor allow the body to be wholly destroyed and annihilated. Rather, they would forsake its reality while out-wardly preserving its name and remembrance.

24 That which is intended here are such kindreds, peoples, and nations as were gathered beneath the shadow of the Qur'an. These are they who would not allow the Cause and religion of God to be destroyed and annihilated outwardly as well. Thus, some manner of prayer and fasting was practised among them, but the very foundations of the religion of God, which are goodly character, upright conduct, and the knowledge of the divine mysteries, had disappeared; the light of human virtues, which proceeds from the love and knowledge of God, had been extinguished; the darkness of oppression and tyranny, of carnal desires and satanic attributes, prevailed; and the body of the

22 بعد میفرماید "و بدنهای ایشان در شارع عام شهر عظیم که بمعنی روحانی به سدوم و مصر مسمی است جائی که خداوند ایشان نیز مصلوب گشت خواهد ماند" مقصود از بدنهای ایشان شریعت الله است و مقصود از شارع عام معرض عمومی است و مقصود از سدوم و مصر جائی که خداوند ایشان نیز مصلوب گشت این قطعه سوریه است و بالأخص اورشلیم چون که بنی امیه در اینجا سلطنت داشتند و شریعت الله و تعالیم الهیه اول در اینجا از میان رفت و یک جسد بی روحی باقی ماند و مقصود از بدنهای ایشان شریعت الله است که مثل جسد مرده بی روح مانده بود

23 بعد میفرماید "و گروهی از اقوام و قبائل و زبانها و امتهای بدنهای ایشان را سه روز و نیم نظاره میکنند ولی اجازت نمیدهند که بدنهای ایشان را بقر سپارند" چنانچه از پیش بیان شد که باصطلاح کتب مقدسه سه روز و نیم عبارت از سه سال و نیم است و سه سال و نیم عبارت از چهل و دو ماه و چهل و دو روز است و هر روز بنص کتاب مقدس عبارت از یک سال است یعنی هزار و دویست و شصت سال که عبارت از دوره فراقست امتهای قبائل و اقوام جسد ایشان را نظاره میکنند یعنی شریعت الله را تماشا میکنند لکن بموجب آن عمل نمی نمایند ولی اجازت نمیدهند که بدنهای ایشان یعنی شریعت الله بقبر سپرده شود یعنی اینها بظاهر بشریعت الله تشبث نمایند و نگذارند که بکلی از میان برود و جسد بکلی محو و نابود گردد بلکه بحقیقت ترک نمایند ولی بظاهر شریعت الله را ذکری و اسمی باقی بگذارند و

24 مقصود از آن قبائل امم و ملی بود که در ظل قرآن محصور هستند که نگذارند بکلی امر الله و شریعت الله بظاهر ظاهر نیز محو و نابود گردد چنانکه نماز و روزهائی در میان بود ولی اس اساس دین الله که آن اخلاق و رفتار و اسرار روحانیات است از میان رفت انوار فضائل عالم انسانی که از نتایج محبت الله و معرفت الله است غروب نمود و ظلمات ظلم و اعتساف و شهوات و رذائل شیطانی غالب گشت و شخص شریعت الله

religion of God, like unto a corpse, was exposed to public view.

- 25 For 1,260 days, each day being a year—that is, for the duration of the Islamic Dispensation—all that these two Persons had established as the foundations of the religion of God was forfeited by their followers. To such an extent were the traces of human virtues—which are the bestowals of God and which constituted the spirit of this religion—erased that truthfulness, justice, love, concord, purity, sanctity, detachment, and all the heavenly attributes vanished from their midst, and what remained of the religion was mere prayer and fasting. This condition lasted for 1,260 years, which corresponds to the Dispensation of the Qur'an. It was as though these two Persons had died and their bodies were left without a soul.

- 26 “And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” By “them that dwelt on the earth” is meant other peoples and nations, such as those of Europe and of distant Asian lands, who, seeing that the character of Islam had entirely changed; that the religion of God had been forsaken; that virtue, decency, and honour had vanished; and that characters had been subverted, rejoiced that the morals of the Muslims had been corrupted and that they stood therefore to be vanquished by other nations. And this indeed came to pass in a most conspicuous manner. Witness how this people who once wielded supreme power have been abased and subjugated!

- 27 The other nations “shall send gifts to one another”, meaning that they would help each other, for “these two prophets tormented them that dwelt upon the earth”; that is, they subdued and subjugated the other peoples and nations of the earth.

- 28 “And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” Three days and a half, as we explained earlier, is 1,260 years. These two Persons whose bodies were lying soulless—that is, the teachings and the religion that Muhammad had established and that ‘Ali had promoted, whose reality had vanished, and of which only an empty form had remained—were again endowed with spirit; that is to say,

چون جسد مرده‌ئی در معرض عمومی موجود بود

- 25 و در مدت هزار و دویست و شصت روز که هر روزی عبارت از یک سال است و این مدت دور محمدیست آنچه این دو نفر تأسیس کردند و اساس شریعت الله بود امت از دست دادند فضائل عالم انسانی را که مواهب الهیه و روح این شریعت بود آن را محو کردند بقسمی که صداقت و عدالت و محبت و الفت و تنزیه و تقدیس و انقطاع جمیع صفات رحمانیه از میان رفت از شریعت یک صلوٰه و صیام باقی ماند و هزار و دویست و شصت سال که عبارت از دوره فرقانست این حال امتداد یافت و مانند آن بود که این دو شخص فوت شده باشند و جسدشان بی روح باقی مانده باشد

- 26 بعد میفرماید “و ساکنان زمین بر ایشان خوشی و شادمانی کنند و نزد یکدیگر هدایا خواهند فرستاد از آن رو که این دو نبی ساکنان زمین را معذب ساختند” مقصود از ساکنان زمین ملل و اقوام سائر چون امم اروپا و اقاصا بلاد آسیاست که چون ملاحظه نمودند که اخلاق اسلام بکلی تغییر کرده و شریعت الله را ترک نموده‌اند و فضائل و حمیت و غیرت از میان رفت اخلاق تبدیل یافت خوشی و شادی نمودند که فساد اخلاق در ملت اسلام حاصل گشت مغلوب اقوام سائر خواهند شد چنانچه این قضیه در کمال وضوح ظاهر شد

- 27 ملاحظه مینمائید که این ملت که در نهایت درجه اقتدار بود حال چگونه اسیر و ذلیل گشته و اقوام سائر نزد یکدیگر هدایا فرستادند یعنی معاونت یکدیگر نمودند زیرا این دو نبی ساکنان زمین را معذب ساختند یعنی ملل و اقوام سائر عالم را غالب شدند و مغلوب نمودند

- 28 بعد میفرماید “بعد از سه روز و نیم روح حیات از خداوند بدیشان درآمد که بر پاهای خود ایستادند و بینندگان ایشان را خوفی عظیم فروگرفت” سه روز و نیم یعنی هزار و دویست و شصت سال چنانکه تفصیلش از پیش گذشت آن دو شخص که جسمشان بی روح افتاده بود یعنی تعالیم و شریعتی که حضرت محمد تأسیس

those teachings were established anew. That is, the spirituality of the religion of God that had become materiality, the virtues that had become vices, the love of God that had become hatred, the light that had become darkness, the divine qualities that had become satanic attributes, the justice that had become tyranny, the mercy that had become malice, the sincerity that had become hypocrisy, the guidance that had become error, the purity that had become carnality—all these divine teachings, heavenly virtues and perfections, and spiritual bounties—were, after three and a half days (which by the terminology of the Sacred Scriptures is 1,260 years) renewed by the advent of the Bab and by the allegiance of Qudus.

29 Thus did the breezes of sanctity waft, the light of truth shine, the life-giving springtime arrive, and the morn of guidance dawn. These two dead bodies were once again quickened to life, and these two great Personages—one the Founder and the other the promoter—arose and were as two candlesticks, for they illumined the whole world with the light of truth.

30 “And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud”, meaning that from the invisible heaven they heard the voice of God, saying: You have accomplished all that was called for with regard to educating the people and conveying the glad-tidings of that which is to come. You have delivered My message to the people, raised the call of Truth, and fulfilled your every obligation. Now, even as Christ, you must lay down your lives in the path of the Beloved and suffer a martyr’s death. And so that Sun of Reality and that Moon of Guidance both set, Christ-like, beneath the horizon of the supreme sacrifice and ascended to the realm of Heaven.

31 “And their enemies beheld them.” That is, many of their enemies realized after their martyrdom the sublimity of their station and the excellence of their virtues, and testified to their greatness and their perfections.

32 “And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand.” This earthquake occurred in Shiraz after the martyrdom of the Bab. The city was plunged into turmoil, and many people were killed. Great agitation ensued, moreover, from diseases, cholera, scarcity, famine, starvation, and other afflictions—an agitation the like of which had never before been witnessed.

و حضرت علی ترویج کرده بود و حقیقتشان از میان رفته بود و صورتی باقی مانده بود دوباره روحی بآن جسد آمد یعنی روحانیات شریعت الله که بحسما نیات و فضائلی که برذائل و محبت الله که ببغضا و نورانی که بظلمات و اخلاق رحمانی که بشیطانی و عدلی که بظلم و رحمتی که ببغض و صدقی که بکذب و هدایتی که بضلالت و طهارتی که بشهوات نفسانیه تبدیل شده بود بعد از سه روز و نیم که باصطلاح کتب مقدسه هزار و دویست و شصت سال است دوباره آن تعالیم الهیه و فضائل و کمالات رحمانیه و فیوضات روحانیّه بظهور حضرت اعلی و تبعیت جناب قدّوس تجدید شد و

29 نفحات قدس وزید و انوار حقیقت تابید و موسم بهار جان پرور رسید و صبح هدایت دمید آن دو جسم بی جان دوباره زنده شدند و این دو بزرگوار یکی مؤسس و دیگری مروج قیام کردند و دو چراغدان بودند زیرا بنور حقیقت جهان را روشن نمودند

30 بعد میفرماید “آوازی از آسمان شنیدند که بدیشان میگوید بلینجا صعود نمائید پس در ابر بآسمان بلند شدند” یعنی ندای حق را از آسمان پنهان شنیدند که آنچه باید و شاید از تعلیم و تبشیر مجری داشتید و پیام مرا بخلق رسانیدید و ندای حق بلند نمودید و تکالیف خود را مجری داشتید حال باید مانند مسیح جان را فدای جانان کنید و شهید گردید و آن آفتاب حقیقت و قر هدایت هر دو مانند حضرت مسیح در افق شهادت کبری غروب نموده بآسمان ملکوت صعود نمودند

31 بعد میفرماید “و دشمنانشان ایشان را دیدند” یعنی دشمنان ایشان بسیاری بعد از شهادت مشاهده علو منزلت و سمو منقبت ایشان را نمودند و شهادت بر عظمت و کمالات آنان دادند

32 بعد میفرماید “و در همان ساعت زلزله عظیم حادث گشت که ده یک از شهر منهدم گردید و هفت هزار نفر از زلزله هلاک شدند” این زلزله در شیراز بعد از شهادت حضرت اعلی واقع گردید که شهر زیر و زبر شد و نفوس بسیاری هلاک شدند و همچنین اضطراب شدید از امراض و وبا و قحط و غلا و جوع و ابتلا حاصل گشت که

- 33 "And the remnant were affrighted, and gave glory to the God of heaven." When the earthquake took place in Fars, the survivors were wailing and lamenting day and night, and were occupied with praising and imploring God. So great was their fear and agitation that at night they could find no rest or composure.
- 34 "The second woe is past; and, behold, the third woe cometh quickly." The first woe was the advent of the Apostle of God, Muhammad the son of 'Abdu'llah, peace be upon Him. The second woe was that of the Bab, upon Him be glory and praise. The third woe is the great Day of the advent of the Lord of Hosts and the revelation of the promised Beauty. The explanation of this matter is provided in the thirtieth chapter of Ezekiel, where it is said: "The word of the Lord came again unto me, saying, Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near." It is therefore evident then that the day of woe is the day of the Lord; for in that day woe is upon the heedless, the sinners, and the ignorant. That is why it is said, "The second woe is past; and, behold, the third woe cometh quickly." This third woe is the day of the manifestation of Baha'u'llah, the Day of God, and it is near to the day of the appearance of the Bab.
- 35 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." That angel refers to human souls who have been endowed with heavenly attributes and invested with an angelic nature and disposition. Voices will be lifted up and the appearance of the divine Manifestation will be proclaimed and noised abroad. It will be announced that this day is the day of the advent of the Lord of Hosts, and this Dispensation the merciful Dispensation of the Divine Providence. It has been promised and recorded in all the Sacred Books and Scriptures that in this Day of God His divine and spiritual sovereignty will be established, the world will be renewed, a fresh spirit will be breathed into the body of creation, the divine springtime will be ushered in, the clouds of mercy will rain down, the Sun of Truth will shine forth, the life-giving breezes will blow: The world of humanity will be arrayed in a new garment; the face of the earth will become even as the highest paradise; humanity will be educated; war, dissension, strife, and contention will

مثل و مانند نداشت بعد میفرماید "و باقی ماندگان ترسان گشته خدای آسمان را تعجید کردند"

33 چون زلزله در فارس واقع جمیع بازماندگان شب و روز ناله و فغان مینمودند و بتعجید و تسبیح مشغول و چنان خائف و مضطرب بودند که شبها خواب و راحت نداشتند

34 پس میفرماید "وای دوم درگذشته است اینک وای سوم بزودی میآید" وای اول ظهور حضرت رسول محمد ابن عبدالله علیه السلام وای دوم حضرت اعلی له المجد و الثناء وای سوم یوم عظیم است که یوم ظهور ربّ جنود و تجلی جمال موعود است و بیان این مطلب در کتاب حزقیال فصل سی ام ۳۰ مذکور است چنانچه میفرماید "و کلام خداوند بر من نازل شده گفت ای پسر انسان نبوت کرده بگو خداوند یهوه چنین میفرماید ولوله کنید و بگوئید وای بر آن روز زیرا که آن روز نزدیک است و روز خداوند نزدیک است" پس معلوم شد که روز وای روز خداوند است زیرا در آن روز وای بر غافلانست وای بر گنه کارانست وای بر جاهلان است اینست که میفرماید وای دوم درگذشت اینک وای سوم بزودی میآید و این وای سوم روز ظهور جمال مبارک است یوم الله است و نزدیک است بیوم ظهور حضرت اعلی

35 بعد میفرماید "و فرشته هفتم بنواخت که ناگاه صداهای بلند در آسمان واقع شد که میگفتند سلطنت جهان از آن خداوند ما و مسیح او شد و تا ابد الابد حکمرانی خواهید کرد" آن فرشته انسان است که صفات ملکوتیه متصف که بخلاق و خوی فرشتگان مبعوث شود و نداهائی بلند شود و ظهور مظهر الهی نشر و اعلان گردد که یوم ظهور ربّ جنود است و دوره دوره رحمانی حضرت پروردگار و در جمیع کتب و صحف انبیا موعود و مذکور که در آن یوم خداوند سلطنت الهیه روحانیه تشکیل میشود و جهان تجدید میگردد و روح جدیدی در جسم امکان دمیده میشود و موسم بهار الهی آید ابر رحمت ببارد و شمس حقیقت بتابد و نسیم جان پرور بوزد و عالم انسانی قیص تازه در بر نماید روی زمین بهشت برین گردد عالم بشر تربیت شود جنگ و جدال و نزاع و فساد از میان برخیزد و راستی و

vanish; truthfulness, uprightness, peace, and godliness will prevail; love, concord, and union will encompass the world; and God will rule forevermore—that is, a spiritual and everlasting sovereignty will be established. Such is the Day of God. For all the days which have come and gone were the days of Abraham, Moses, Christ, or of the other Prophets, but this day is the Day of God, inasmuch as the Sun of Truth will shine forth therein with the utmost intensity and radiance.

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

- 37 These twenty-four glorious souls, though they are established upon the throne of everlasting sovereignty, nonetheless bow down in adoration to, and are humble and submissive before, that universal Manifestation of God, saying, “We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.” That is, Thou wilt promulgate all Thy teachings, gather all the people of the earth under Thy shadow, and bring all men together under a single tabernacle. And although sovereignty has always belonged to God, and He has ever been and will forever continue to be the supreme Sovereign, the reference in this instance is to the sovereignty of the Manifestation of His own Self, Who will promulgate such laws and teachings as are the very spirit of the world of humanity and the cause of everlasting life. That universal Manifestation will subdue the world through a spiritual power, not through war and strife. He will array the world with peace and harmony, not with swords and spears. He will establish this divine sovereignty through genuine love, not through military might. He will promote these divine teachings through kindness and amity, not

درستی و آشتی و خداپرستی بمیان آید و محبت و الفت و یگانگی جهان را احاطه کند و خداوند تا ابدالآباد حکمرانی خواهد کرد یعنی سلطنت روحانیه ابدیه تشکیل میشود و آن یوم الله است زیرا جمیع ایامی که آمده و رفته است ایام موسی بوده ایام مسیح بوده ایام ابراهیم بوده و همچنین ایام سائر انبیا بوده اما آن یوم یوم الله است زیرا شمس حقیقت در نهایت حرارت و اشراق طلوع خواهد کرد

36 بعد میفرماید "و آن بیست و چهار پیر که در حضور خدا بر تختهای خود نشسته‌اند بر روی درافتاده خدا را سجده کردند و گفتند تو را شکر ای خداوند خدای قادر مطلق که هستی و بودی و خواهی آمد زیرا که قوت عظیمه بدست گرفته بسلطنت پرداختی" و در هر دوری اوصیا و اصفیا دوازده نفر بودند در ایام حضرت یعقوب دوازده پسر بودند و در ایام حضرت موسی دوازده نقیب رؤسای اسباط بودند و در ایام حضرت مسیح دوازده حواری بودند و در ایام حضرت محمد دوازده امام بودند و لکن در این ظهور اعظم بیست و چهار نفر هستند دو برابر جمیع زیرا عظمت این ظهور چنین اقتضا نماید این نفوس مقدسه در حضور خدا بر تختهای خود نشسته‌اند یعنی سلطنت ابدیه میکنند و

37 این بیست و چهار نفوس بزرگوار هرچند بر سریر سلطنت ابدیه استقرار دارند با وجود این بآن مظهر ظهور کلی ساجدند و خاضع و خاشع و گویند که تو را شکر میکنیم ای خداوند قادر مطلق که بودی و هستی و خواهی آمد زیرا قوت عظیم خود را بدست گرفته بسلطنت پرداختی یعنی تعلیمات خود را بتمامه اجرا خواهی کرد و جمیع من علی الأرض را در ظل خویش جمع خواهی نمود و تمام بشر را در سایه یک خیمه خواهی آورد و هرچند سلطنت دائماً لله بوده و همیشه خدا سلطنت داشته و دارد و لکن در اینجا مقصد سلطنت مظهر نفس اوست که جمیع احکام و تعالیمی که روح عالم انسانی و حیات ابدیست اجرا خواهد کرد و آن مظهر کلی بقوای روحانیه جهان را بگشاید نه بجنگ و جدال و بصلح و سلام بیاراید نه بسیف و سنان و این سلطنت الهیه را بمحبت صحیحه تأسیس کند نه بقوت حربیه و این تعالیم

through violence and arms. Even though these nations and peoples are, in view of the divergence of their conditions, the disparity of their customs and characters, and the diversity of their religions and races, even as the wolf and the lamb, the leopard and the kid, and the sucking child and the asp, He will so educate them that they will embrace, consort with, and confide in each other. Racial antipathy, religious animosity, and national rivalries will be entirely effaced, and all will attain perfect fellowship and complete harmony under the shade of the Blessed Tree.

38 "And the nations were angry," for Thy teachings ran counter to the selfish desires of the other nations, "and Thy wrath is come," meaning that all suffered grievous loss for failing to follow Thy counsels, admonitions, and teachings; were deprived of grace everlasting; and were veiled from the light of the Sun of Truth.

39 "And the time of the dead, that they should be judged" means that the time has come that the dead—that is, those who are deprived of the spirit of the love of God and bereft of that life which is holy and everlasting—should be judged with equity, meaning that each should be raised up according to their worthiness and capacity, and that the truth should be fully divulged as to what depths of degradation they occupy in this world of existence and how they should, in reality, be accounted among the dead.

40 "That Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great"; that is, that Thou wilt single out the righteous for Thy boundless grace, cause them to shine even as heavenly stars above the horizon of ancient glory, and aid them to show forth such conduct and character as to illumine the world of humanity and to become the means of guidance and the source of everlasting life in the divine Kingdom.

41 "And shouldest destroy them which destroy the earth". That is, Thou wilt entirely deprive the heedless; for the blindness of the blind will be exposed and the sight of them that see will become evident; the ignorance and folly of the exponents of error will be recognized and the knowledge and wisdom of the rightly guided will be manifested; and thus the destroyers will be destroyed.

42 "And the temple of God was opened in heaven." This means that the divine Jerusalem has appeared and the Holy of Holies has become manifest. Among the people of true knowledge, the

الهی را بهمربانی و صلاح ترویج نماید نه بدرستی و سلاح و چنان تربیت کند که امم و ملل هرچند در تباین احوال و اختلاف عادات و اخلاق و تنوع ادیان و اجناس مانند گرگ و بره و مار و طفل شیرخواره و پلنگ و بزغاله‌اند با هم همدم و هم‌آغوش و همراز گردند بکلی منافرت جنسی و مخالفت دینی و مابینت ملی زائل و کل در ظل شجره مبارکه نهایت الفت و التیام خواهند یافت

38 بعد میفرماید "و امتها خشمناک شدند" زیرا که تعالیم تو مباین هوای نفسانی سائر ملل بود غضب تو ظاهر گردید یعنی کل بخسran مبین مبتلا شدند زیرا متابعت وصایا و نصائح و تعالیم تو ننمودند و از فیض ابدی محروم گشتند و از انوار شمس حقیقت محجوب شدند بعد میفرماید

39 "و وقت مردگان رسید تا برایشان داوری شود" یعنی وقت آن رسید که مردگان یعنی نفوسی که از روح محبت الله محروم و از حیات مقدس ابدیه بی‌نصیب هستند بعدالت حکم شوند یعنی بآنچه استحقاق و استعداد دارند مبعوث گردند و حقیقت این اسرار را واضح گردانی که در چه درجه‌ای هستی در عالم وجود هستند که فی الحقیقه حکم اموات دارند بعد میفرماید

40 "تا بندگان خود یعنی انبیا و مقدّسان و ترسندگان نام خود را چه کوچک و چه بزرگ اجرت دهی" یعنی تا ابرار را بفضل بی‌متنا مختص بگردانی و آنان را مانند ستاره‌های آسمانی از افق عزّت قدیمه درخشنده فرمائی و بروش و سلوکی موفق فرمائی که روشنی عالم انسانیت و سبب هدایت و علت حیات ابدیه در ملکوت یزدانی بعد میفرماید

41 "و مفسدان زمین را فاسد گردانی" یعنی نفوس غافله را بکلی محروم کنی زیرا کوری کوران ظاهر گردد و بینائی بینایان آشکار شود جهل و نادانی اهل ضلالت مشهود شود و علم و دانائی اهل هدایت واضح گردد و از این جهت مفسدان فاسد شوند

42 بعد از این مقام میفرماید "و قدس خدا در آسمان مفتوح گشت" یعنی اورشلیم الهی پیدا شد و قدس الأقداس ظاهر گشت قدس الأقداس

Holy of Holies refers to the essence of the religion of God and His true teachings, which have remained unchanged throughout all the prophetic Dispensations, as was explained previously, while Jerusalem encompasses the reality of the religion of God, which is the Holy of Holies, as well as all the laws, transactions, rites, and material ordinances, which constitute the city. That is why it is called the heavenly Jerusalem. Briefly, in the course of the Dispensation of the Sun of Truth, the lights of God will shine forth with the utmost splendour, and thus the essence of the divine teachings will be realized in the world of being, the darkness of ignorance and folly will be dispelled, the world will become another world, spiritual illumination will encompass all, and hence the Holy of Holies will appear.

در اصطلاح اهل عرفان جوهر شریعت الهی و تعالیم حقیقی ربّانیت است که در هیچ دوری از ادوار انبیا تغییر نیافته است چنانچه از پیش بیان شد و اورشلیم شامل حقیقت شریعت الهیه است که قدس الاقداس است و جامع احکام و معاملات و عبادات و قوانین جسمانی است که شهر اورشلیم است اینست که اورشلیم آسمانی گفته میشود خلاصه چون در آن دوره شمس حقیقت انوار الهی در نهایت سطوع درخشنده گردد لهذا جوهر تعالیم الهی در عالم امکانی تحقق یابد و ظلمات جهل و نادانی زائل گردد جهان جهان دیگر شود و نورانیت احاطه نماید لهذا قدس الاقداس ظاهر گردد

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

43 بعد میفرماید "و قدس خدا در آسمان مفتوح گشت" یعنی بسبب انتشار این تعالیم الهیه و ظهور این اسرار ربّانیه و اشراق شمس حقیقت ابواب فلاح و نجات در جمیع جهات مفتوح گردد و آثار خیر و برکات سماویّه آشکار شود بعد میفرماید "و تابوت عهدنامه او در قدس او ظاهر شد"

- 44 "And there was seen in His temple the ark of His Testament." This means that the Book of His Covenant will appear in His Jerusalem, the Tablet of the Testament will be recorded, and the meaning of the Covenant and Testament will become evident. The call of God will resound throughout East and West, and the earth will be filled with the renown of the Cause of God. The violators of the Covenant will be humbled and abased, and the faithful will attain honour and glory, for they hold fast to the Book of the Covenant and are firm and unwavering in the path of the Testament.

44 یعنی کتاب عهد او در قدس او ظاهر شود و لوح میثاق ثبت گردد و معانی عهد و پیمان آشکار شود صیت الهی شرق و غرب گیرد و آوازه امر الله جهانگیر شود اهل نقض خوار و ذلیل شوند و اهل ثبوت عزیز و جلیل گردند زیرا بکتاب عهد متمسکند و در میثاق ثابت و مستقیم

- 45 "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail", meaning that after the appearance of the Book of the Covenant there will be a great tempest, the lightning of divine anger and wrath will flash, the thunder of the violation of the Covenant will break, the tremor of doubt will shake the earth, the hail of torments will rain upon the violators of the Covenant, and those who claim to believe will be subjected to tests and trials.

45 بعد میفرماید "و برقها و صداها و رعداها و زلزله و تگرگ عظیمی حادث شد" یعنی بعد از ظهور کتاب عهد طوفان عظیمی پیدا شود و برق قهر و غضب الهی درخشد و صدای رعد نقض میثاق بلند گردد و زلزله شبهات حاصل شود و تگرگ عذاب بر ناقضین میثاق ببارد و مدعیان ایمان بفتنه و امتحان افتند

AB00091

Chapter 12, Commentary on the Eleventh Chapter of Isaiah
Date: 1904-Jul ca.

¹ In Isaiah 11:1-9 it is said: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

² This "rod out of the stem of Jesse" might seem to apply to Christ, for Joseph was a descendant of Jesse, the father of David. However, since Christ had come into being through the Divine Spirit, He called Himself the Son of God. Had this not been the case, this passage could have indeed applied to Him. Moreover, the events that are said to occur in the days of that rod, if they be interpreted figuratively, came to pass only in part, and if they be taken literally, failed absolutely and entirely to take place in the days of Christ.

³ For instance, we might say that the leopard and the kid, the lion and the calf, the sucking child and the asp, represent the

¹ اصحاب یازدهم از اشعیا اصحاب یازدهم از اشعیا آیه اول میفرماید "و نهالی از تنه یسی بیرون آمده شاخهائی از ریشه هایش خواهد شکفت و روح خداوند بر او قرار خواهد گرفت یعنی روح حکمت و فهم و روح مشورت و قوت و روح معرفت و ترس خداوند و خوشی او در ترس خداوند خواهد بود و موافق رؤیت چشم خود داوری نخواهد کرد و بر وفق سمع گوشهای خویش تنبه نخواهد نمود بلکه مسکینان را بعدالت داوری خواهد کرد و بجهت مظلومان زمین براسی حکم خواهد نمود و جهان را بعضای دهان خویش زده شیران را بنفحه لبهای خود خواهد کشت و کمر بند کمرش عدالت خواهد بود و کمر بند میانش امانت و گرگی با بره سکونت خواهد داشت و پلنگ با بزغاله خواهند خوابید و گوساله و شیر و پرواری با هم و طفل کوچک آنها را خواهد راند و گاو با خرس خواهد چرید و بچه های آنها با هم خواهند خوابید و شیر مثل گاو گاه خواهد خورد و طفل شیرخواره بر سوراخ مار بازی خواهد کرد و طفل از شیر بازداشته دست خود را بر خانه افعی خواهد گذاشت و در تمامی کوه مقدس من ضرر و فساد نخواهند کرد زیرا که جهان از معرفت خداوند پر خواهد بود مثل آبائی که دریا را میپوشاند" انتی

² این نهال از دوحه یسی هر چند در حق حضرت مسیح صادق میاید زیرا یوسف از سلاله یسی پدر حضرت داود بود ولی چون حضرت بروح الهی موجود شده بودند خود را ابن الله نامیدند اگر چنانچه چنین نبود این تفسیر مطابق بود و از این گذشته وقعاتی را که بیان میفرماید که در زمان آن نهال خواهد شد در صورتی که تأویل شود بعضی بوقوع انجامیده نه جمیع و اگر چنانچه تأویل نشود قطعاً هیچیک از آن علامتها در زمان حضرت مسیح وقوع نیافته

³ مثلاً پلنگ و بزغاله و شیر و گوساله و مار و طفل شیرخواره را کلایه و رمز از ملل و امم

various nations, the hostile peoples and contending kindreds of the earth who in their opposition and enmity were even as the wolf and the lamb, and who through the breezes of the messianic Spirit came to be endowed with the spirit of unity and fellowship, were quickened to life, and associated intimately one with another. But the condition referred to in the statement "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," did not materialize in the Dispensation of Christ. For to this day there are various hostile and contending nations in the world: few acknowledge the God of Israel, and most are deprived of the knowledge of God. Likewise, universal peace was not established with the advent of Christ; that is, peace and well-being were not realized among the hostile and contending nations, disputes and conflicts were not resolved, and harmony and sincerity were not attained. Thus, even to this day intense enmity, hatred and conflict prevail among the Christian peoples themselves.

- 4 But these verses apply word for word to Baha'u'llah.... Moreover, in this wondrous Dispensation the earth will become another earth and the world of humanity will be arrayed with perfect composure and adornment. Strife, contention and bloodshed will give way to peace, sincerity and harmony. Among the nations, peoples, kindreds and governments, love and amity will prevail and cooperation and close connection will be firmly established. Ultimately, war will be entirely banned, and when the laws of the Most Holy Book are enacted, arguments and disputes will, with perfect justice, be settled before a universal tribunal of governments and peoples, and any difficulties which may arise will be resolved. The five continents of the world will become as one, its diverse nations will become one nation, the earth will become one homeland, and the human race will become one people.

- 5 Countries will be so intimately connected, and peoples and nations so commingled and united, that the human race will become as one family and one kindred. The light of heavenly love will shine and the gloomy darkness of hatred and enmity will be dispelled as far as possible. Universal peace will raise its pavilion in the midmost heart of creation and the blessed Tree of Life will so grow and flourish as to stretch its sheltering shade over the East and the West. Strong and weak, rich and poor, contending kindreds and hostile nations—which are like the wolf and the lamb, the leopard and kid, the lion and

مختلفه و طوائف متباغضه و شعوب متنازعه که در ضدیت و عداوت مانند گرگ و بره هستند گوئیم که بنفحات روح حضرت مسیح روح الفت و اتحاد یافتند و زنده گشتند و با هم آمیزش نمودند اما "در تمام کوه مقدس من ضرر و فسادى نخواهند کرد زیرا که جهان از معرفت الله پر خواهد بود مثل آبهای که دریا را میپوشاند" این کیفیت در ظهور حضرت مسیح وقوع نیافت زیرا الی الآن ملل مختلفه متنوعه متباغضه در دنیا موجود و مقرر باله اسرائیل قلیل و اکثر از معرفت الله بی بهره اند و همچنین صلح عمومی در ظهور حضرت مسیح نشد یعنی در میان ملل متعدديه متباغضه صلح و صلاح نشد و نزاع و جدال مندفع نگشت و آشتی و راستی حاصل نشد چنانچه الی الآن در نفس طوائف و شعوب مسیحیه عداوت و بغضا و حرب در نهایت اشتداد است

4 اما این آیه در حق جمال مبارک بنامه مطابق است حرفاً بحرف.... همچنین در این دور بدیع جهان جهان دیگر گردد و عالم انسانی در کمال آسایش و زینت جلوه نماید نزاع و جدال و قتل بصلح و راستی و آشتی مبدل خواهد گشت در بین طوائف و امم و شعوب و دول محبت و الفت حاصل شود و التیام و ارتباط محکم گردد عاقبت حرب بکلی ممنوع شود و چون احکام کتاب مقدس اجرا گردد منازعات و مجادلات در محکمه عمومیه دول و ملل بنهایت عدالت فیصل خواهد یافت و مشاكل متحدته حل خواهد گشت قطعات نهمه عالم حکم یک قطعه یابد و امم متعدده یک امت شود و روی زمین یک وطن گردد و نوع انسان یک طائفه شود

5 و ارتباط اقالیم و امتزاج و ایتلاف و التیام اقوام و طوائف بدرجهئی رسد که نوع بشر حکم یک خاندان و یک دودمان یابد نور محبت آسمانی بدرخشد و ظلمات بغض و عداوت بقدر امکان زائل گردد صلح عمومی در قطب امکان خیمه برافرازد و شجره مبارکه حیات چنان نشو و نما نماید که بر شرق و غرب سایه افکند اقویا و ضعفا و اغنیا و فقرا و طوائف متنازعه و ملل متعدیه که مانند گرگ و بره و پلنگ و بزغال و

the calf—will treat one another with the utmost love, unity, justice and equity. The earth will be filled with knowledge and learning, with the realities and mysteries of creation, and with the knowledge of God.

- 6 Now, in this glorious age, which is the century of Baha'u'llah, consider how far knowledge and learning have progressed, how fully the mysteries of creation have been unveiled, and how many great undertakings have been embarked upon and are multiplying day by day! Soon will material knowledge and learning, as well as spiritual knowledge, make such progress and display such wonders as to dazzle every eye and to disclose the full meaning of the verse of Isaiah: "for the earth shall be full of the knowledge of the Lord."

- 7 Consider likewise that in the short span of time since the advent of Baha'u'llah, people of all nations, kindreds and races have entered beneath the shadow of this Cause. Christians, Jews, Zoroastrians, Hindus, Buddhists and Persians all consort together with perfect love and fellowship, as if for a thousand years they had belonged to the same kindred and family; indeed, as if they were father and son, mother and daughter, sister and brother. This is one of the meanings of the fellowship between the wolf and the lamb, the leopard and the kid, and the lion and the calf.

- 8 One of the great events which is to occur in the Day of the manifestation of that Incomparable Branch is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is none other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common homeland, which is the planet itself. Universal peace and concord will be established among all nations. That incomparable Branch will gather together all Israel, that is, in His Dispensation Israel will be gathered in the Holy Land, and the Jewish people who are now scattered in the East and the West, the North and the South, will be assembled together.

- 9 Now observe that these events did not take place in the Christian Dispensation, for the nations did not enlist under that single banner—that divine Branch—but in this Dispensation of the Lord of Hosts all nations and peoples will enter beneath His

شیر و گوساله هستند در نهایت محبت و ایثار و عدالت و انصاف با هم معامله نمایند و جهان از علوم و معارف و حقائق و اسرار کائنات و معرفت الله مملو خواهد گشت

- 6 حال ملاحظه نمائید که در این عصر عظیم که قرن جمال مبارک است علوم و معارف چه قدر ترقی نموده است و اسرار کائنات چه قدر کشف شده است و مشروعات عظیمه چه قدر ظهور یافته است و روز بروز در ازدیاد است و عنقریب علوم و معارف مادی و معرفت الهیه چنان ترقی نماید و معجزاتی بنماید که دیده‌ها حیران ماند و سر این آیه اشعیا "زیرا که جهان از معرفت الله پر خواهد بود" بتامه ظاهر خواهد گشت

- 7 و همچنین ملاحظه نما که در این مدت قلیله که ظهور جمال مبارک شده است از جمیع ملل و اقوام و طوائف در ظل این امر داخل شده مسیحی و یهود و زردشتی و هندو و بودی و ایرانی کل در نهایت الفت و محبت با یکدیگر آمیزش نمایند گانه این نفوس هزار سال است که خویش و پیوند با یکدیگرند بلکه مانند پدر و فرزند و مادر و دختر و خواهر و برادرند این یک معنی از معانی الفت گرگ و بره و پلنگ و بزغاله و شیر و گوساله است

- 8 و از جمله وقائع جسیمه که در یوم ظهور آن نهال بیهمال وقوع خواهد یافت علم الهی بجمیع امتها بلند خواهد شد یعنی جمیع ملل و قبائل در ظل آن علم الهی که نفس آن نهال ربانیت درآیند و ملت واحده گردند و ضدیّت دینیّه و مذهبیّه و مباینت جنسیّه و نوعیه و اختلافات وطنیه از میان برخیزد کل دین واحد و مذهب واحد و جنس واحد و قوم واحد شوند و در وطن واحد که کرهء ارض است ساکن گردند صلح و آشتی عمومی در بین جمیع دول حاصل گردد و آن نهال بیهمال جمیع اسرائیل را جمع خواهد کرد یعنی اسرائیل در دوره آن در ارض مقدّس جمع خواهند شد و امت یهود که در شرق و غرب و جنوب و شمال متفرّقند مجتمع شوند

- 9 حال ملاحظه نمائید که این وقائع در دوره مسیحی واقع نگشته زیرا امتها در زیر علم واحد که آن نهال الهی است درنیامدند و در این دوره

shadow. Likewise Israel, which had been scattered throughout the world, was not gathered together in the Holy Land in the course of the Christian Dispensation, but in the beginning of the Dispensation of Baha'u'llah this divine promise, which has been clearly stated in all the Books of the Prophets, has begun to materialize. Observe how from all corners of the world Jewish peoples are coming to the Holy Land, acquiring villages and lands to inhabit, and increasing day by day to such an extent that all Palestine is becoming their home.

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رَبّ الجنود کلّ ملل و امم در ظلّ این علم وارد خواهند گشت و همچنین اسرائیل پراکنده در جمیع عالم در دوره مسیحی در ارض مقدّس مجتمع نشدند اما در بدایت دوره جمال مبارک این وعد الهی که در جمیع کتب انبیا منصوص است بنای ظهور گذاشته ملاحظه مینمائید که از اطراف عالم طوائف یهود بارض مقدس آیند و قریایا و اراضی تملک نموده سکنا کنند و روز بروز در ازدیادند بقسمی که جمیع فلسطین مسکن آنان گردد

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Chapter 13, Commentary on the Twelfth Chapter of the Revelation of John

Date: 1904-Jul ca.

- 1 We have explained before that what the sacred scriptures most often mean by the Holy City or divine Jerusalem is the religion of God, which has at times been likened to a bride, or called "Jerusalem", or depicted as the new heaven and the new earth. Thus in Revelation chapter twenty-one it is said: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

1 تفسیر باب دوازدهم از مکاشفات یوحنا از پیش گذشت که مراد از شهر مقدّس و اورشلیم الهی در کتب مقدّسه در اکثر مواضع شریعت الله است که گاهی بعروس تشبیه میفرماید و گاهی به اورشلیم تعبیر مینماید و گاهی باسمان جدید و زمین جدید تفسیر میفرماید چنانچه در باب بیست و یکم از مکاشفات یوحنا میفرماید "دیدم آسمانی جدید و زمینی جدید چونکه آسمان اوّل و زمین اوّل درگذشت و دریا دیگر نمی باشد و شهر مقدس اورشلیم جدید را دیدم که از جانب خدا از آسمان نازل میشود حاضر شده چون عروسی که برای شوهر خود آراسته است و آوازی بلند از آسمان شنیدم میگفت اینک خیمه خدا با آدمیان است و با ایشان ساکن خواهد بود که ایشان قومهای او خواهند بود و خود خدا با ایشان خدای ایشان خواهد بود"

- 2 Consider how unmistakably "the first heaven" and "the first earth" refer to the outward aspects of the former religion. For it is said that "the first heaven and earth were passed away; and there was no more sea." That is, the earth is the arena of the last judgment, and in this arena there will be no more sea,

2 ملاحظه نمائید که چگونه واضح و مشهود است که مقصد از آسمان و زمین جدید ظواهر شریعت سابق است زیرا میفرماید آسمان و زمین اوّل درگذشت و دریا دیگر نمی باشد یعنی ارض محشر است و در ارض محشر دریا نبود یعنی تعالیم

meaning that the law and teachings of God will have spread throughout the earth, all mankind will have embraced His Cause, and the earth will have been entirely peopled by the faithful. Thus there will be no more sea, for man dwells upon solid land and not in the sea—that is, in that Dispensation the sphere of influence of that religion will encompass every land that man has trodden, and it will be established upon solid ground whereon the feet do not falter.

- 3 Likewise, the religion of God is described as the Holy City or the New Jerusalem. Clearly, the New Jerusalem which descends from heaven is not a city of stone and lime, of brick and mortar, but is rather the religion of God which descends from heaven and is described as new. For it is obvious that the Jerusalem which is built of stone and mortar does not descend from heaven and is not renewed, but that what is renewed is the religion of God.

- 4 Furthermore, the religion of God is likened to an adorned bride who appears with the utmost grace, as it has been said in chapter twenty-one of the Revelation of John: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And in chapter twelve it is said: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman is that bride, the religion of God, that descended upon Muhammad. The sun with which she was clothed, and the moon which was under her feet, are the two governments which are under the shadow of that religion, the Persian and the Ottoman, for the emblem of Persia is the sun and that of the Ottoman Empire is the crescent moon. Thus the sun and the moon allude to two governments which are under the shadow of the religion of God. Afterward it is said: "upon her head a crown of twelve stars." These twelve stars represent the twelve Imams, who were the promoters of the religion of Muhammad and the educators of the nation, and who shone as stars in the heaven of guidance.

- 5 Then it is said: "And she being with child cried, travailing in birth, and pained to be delivered," meaning that this religion will suffer great difficulties and endure great toil and trouble until a perfect offspring is produced therefrom—that is, until

و شریعت الله در روی زمین جمیعاً منتشر گردد و کل بشر در امر حق داخل گردد و کرهء ارض بتمامه مسکن انسان مؤمن شود پس دریا نماند زیرا دریا منشأ و مسکن انسان نیست آنچه که مسکن و مأوای انسان است ارض یابس است یعنی در آن دور میدان آن شریعت جولانگاه انسانست و ارض مستقر است اقدام بر آن نلغزد

- 3 و همچنین شریعت الله را بشهر مقدس اورشلیم جدید تعبیر مینماید و این واضح است که شهر اورشلیم جدید که از آسمان نازل میشود شهر سنگ و آهک و خشت و خاک نیست شریعت الله است که از آسمان نازل میشود و تعبیر بجديد میفرماید زیرا اورشلیم که از سنگ و خاک است واضح است که از آسمان نزول ننماید و تجدید نشود و آنچه تجدید میشود شریعت است

- 4 و همچنین شریعت الله را تشبیه بعروس آراسته فرموده که در نهایت تزئین جلوه نماید چنانچه از پیش گذشت در فصل بیست و یکم از رؤیای یوحنا که شهر مقدس اورشلیم جدید را دیدم که از جانب خدا از آسمان نازل میشود حاضر شده چون عروسی که برای شوهر خود آراسته است و در فصل دوازدهم از رؤیای یوحنا مذکور است که میفرماید "علامتی عظیم در آسمان ظاهر شد زنی که آفتاب را در بر دارد و ماه زیر پایپایش و بر سرش تاجی از دوازده ستاره است" این زن آن عروس است که شریعت الله است که بر حضرت محمد نازل شد و آفتاب و ماه که در بر و زیر قدم دارد دو دولت است که در ظل آن شریعت است دولت فرس و دولت عثمانی زیرا علامت دولت فرس آفتاب است و علامت دولت عثمانی هلال است که ماه است این آفتاب و ماه رمز از دو دولت است که در ظل شریعت الله است و بعد میفرماید که بر سرش تاجی از دوازده ستاره است و این دوازده ستاره عبارت از دوازده ائمه است که مروج شریعت محمدیه بودند و مرییان ملت که مانند ستاره در افق هدایت میدرخشیدند

- 5 بعد میفرماید "و آستان بوده از درد زه و عذاب زائیدن فریاد برمیآورد" یعنی این شریعت در مشکلات عظیمه افتد و زحمات و مشقات عظیمه کشد تا ولدی کامل از این شریعت

the subsequent and promised Manifestation, Who is a perfect offspring, is reared in the bosom of this religion, which is even as its mother. By this offspring is meant the Bab, the Primal Point, Who was in truth born from the religion of Muhammad. In other words, that sacred Reality which was the child and the result of the religion of God—its mother—and which was its Promised One, came into being in the heavenly kingdom of that religion, but was caught up unto God to elude the ascendancy of the dragon. After twelve hundred and sixty days the dragon was destroyed and the offspring of the religion of God, the Promised One, was made manifest.

- 6 “And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth.” This dragon represents the Umayyads, who seized the reins of the religion of Muhammad, and the seven heads and seven crowns represent the seven dominions and kingdoms over which they came to rule: the Roman dominion in Syria; the Persian, the Arabian and the Egyptian dominions; the dominion of Africa, that is, Tunisia, Morocco and Algeria; the dominion of Andalusia, which is now Spain; and the dominion of the Turkish tribes of Transoxania. The Umayyads gained power over all these dominions. The ten horns represent the names of the Umayyad rulers, for, barring repetition, they are ten sovereigns, or ten names of chiefs and rulers. The first is Abu Sufyan and the last is Marwan. Some of their names have been repeated, including two Mu’awiyahs, three Yazids, two Walids, and two Marwans. If, however, these names are each counted only once they number ten in total. These Umayyads—the first of whom was Abu Sufyan, the former chief of Mecca and founder of the dynasty, and the last of whom was Marwan—destroyed a third of the holy and sanctified souls who descended from the pure lineage of Muhammad and who were even as the stars of heaven.

- 7 “And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” This woman is the religion of God, as was before explained. The dragon’s standing near her signifies that it was keeping watch to devour her child as soon as it had been delivered. This child was the promised Manifestation, who is the offspring of the religion of Muhammad. The Umayyads were ever anxious to lay hold on the Promised One Who was to appear from the lineage of Muhammad, that they might destroy and annihilate Him, for they greatly feared His advent. And so wherever they

حاصل گردد یعنی ظهور بعد و موعود که ولدی کاملست در آغوش این شریعت که مانند مادر است پرورش یابد و مقصود از این ولد حضرت اعلی و نقطه اولی است که فی الحقیقه زاده شریعت محمدیه بود یعنی حقیقت مقدسه‌ئی که طفل و نتیجه شریعت الله که مادر است و موعود آن شریعت است در ملکوت آن شریعت تحقق یافت ولی از تسلط اژدرها نزد خدا ر بوده شد بعد از هزار و دوست و شصت روز اژدرها محو شد آن زاده شریعت الله موعود ظاهر گشت

6 “و علامتی دیگر در آسمان پدید آمد که اینک اژدرهای بزرگ آتش گون که او را هفت سر و ده شاخ بود و بر سرهایش هفت افسر و دهمش ثلث ستارگان آسمان را کشیده بر زمین ریخت” آن اژدرها بنی امیه است که مستولی بر شریعت محمدیه شدند و هفت سر و هفت افسر عبارت از هفت مملکت و سلطنت است که بنی امیه بر آن استیلا یافتند مملکت روم که در بریه الشام بود مملکت فرس مملکت عرب مملکت مصر مملکت افریقا یعنی تونس و جزائر و مراکش مملکت اندلس که الآن اسپانیا است مملکت ترک ماوراءالنهر بنی امیه بر این ممالک استیلا یافتند و ده شاخ که عبارت از ده اسم از ملوک بنی امیه است که بدون تکرار ده پادشاهند یعنی ده اسمند که ریاست و سلطنت کردند اول ابوسفیان است و آخر مروان زیرا اسماء بعضیشان تکرار یافت من جمله دو معاویه و سه یزیدند و دو ولید و دو مروان اینها مکرر شده‌اند و چون من دون تکرار اسماء حساب شود ده میشود و این بنی امیه که بدایتشان ابوسفیان است که وقتی امیر مکه بوده و سرسلسله امویانست و آخرشان مروان ثلث نفوس مقدسه مبارکه را از سلاله طاهره که ستارگان آسمان بودند محو کردند

7 “و اژدرها پیش آن زن که میزائید بایستاد تا چون بزاید فرزند او را ببلعد” این زن شریعت الله است چنانچه از پیش گذشت و ایستادن در نزد آن یعنی آن اژدرها مراقب بود تا آن زن بزاید فرزند او را ببلعد و این فرزند آن مظهر موعود بود که زاده شریعت محمدیه است و بنی امیه همیشه منتظر آن بودند که آن شخص موعود که از سلاله حضرت محمد خواهد آمد و موعود است او را بدست آرند و محو و نابود کنند زیرا نهایت خوف از ظهور مظهر موعود داشتند و هر

found a descendant of Muhammad who was respected in the eyes of the people, they killed him.

جا نفسی را از سلاله حضرت محمد یافتند که در انظار محترم بود او را هلاک نمودند

- 8 "And she brought forth a man child, who was to rule all nations with a rod of iron." This glorious son is the promised Manifestation Who was born of the religion of God and reared in the bosom of the divine teachings. The iron rod is a symbol of might and power—it is not a sword—and means that He will shepherd all the nations of the earth by virtue of His divine might and power. And by this son is meant the Bab.

8 "پس پسری زائید که همه امتهای زمین را بعضای آهنین حکمرانی خواهد کرد" این پسر بزرگوار مظهر موعود است که از شریعت الله تولّد یافت و در آغوش تعالیم الهیه پرورش شد و عصای آهنین نگایه از قوت و قدرت است نه شمشیر یعنی بقوت و قدرت الهیه جمیع امتهای زمین را شبانی خواهد فرمود مقصود از این فرزند حضرت اعلی است

- 9 "And her child was caught up unto God, and to his throne." This is a prophecy concerning the Bab, Who ascended to the Kingdom, the Throne of God and the Seat of His sovereignty. Consider how closely this conforms to what indeed came to pass.

9 "و فرزندش بنزد خدا و تخت او ربوده شد" این اخبار از حقیقت حضرت اعلی است که صعود بحیث ملکوت عرش الهی مرکز سلطنت الهیه فرمودند ملاحظه نمائید که چه قدر مطابق واقع است

- 10 "And the woman fled into the wilderness," that is, the religion of God betook itself to the desert, meaning the vast desert of Hijaz and the Arabian Peninsula.

10 "و زن به بیابان فرار کرد" یعنی شریعت الله بصحرا فرار کرد یعنی بصرای واسع حجاز و جزیره العرب انتقال نمود

- 11 "Where she hath a place prepared of God," that is, the Arabian Peninsula became the home, the habitation and the focal centre of the religion of God.

11 "و در آنجا مکانی برای وی از خدا مهیا شده است" یعنی جزیره العرب مأوی و مسکن و مرکز شریعت الله شد

- 12 "That they should feed her there a thousand two hundred and threescore days." According to the terminology of the Bible these twelve hundred and sixty days mean twelve hundred and sixty years, as was before explained. Thus for twelve hundred and sixty years the religion of God was fostered in the vast desert of Arabia, until the Promised One appeared. After these twelve hundred and sixty years that religion ceased to be in effect, for the fruit of that tree had been manifested and its result had been produced.

12 "تا او را مدت هزار و دویست و شصت روز پرورند" و این هزار و دویست و شصت روز هر روزی باصطلاح کتاب مقدس عبارت از یک سال است چنان که از پیش گذشت و شریعت الله هزار و دویست و شصت سال در بادیه عرب صحرای عظیم پرورش یافت و مظهر موعود ظاهر گشت دیگر حکمی بعد از هزار و دویست و شصت سال از برای آن شریعت نماند زیرا ثمره آن شجر ظاهر گردید و نتیجه حاصل شد

- 13 Consider how closely the prophecies correspond one to another! The Book of Revelation fixes the advent of the Promised One after forty-two months. The Prophet Daniel specifies three times and a half, which is also forty-two months or twelve hundred and sixty days. Another passage of the Revelation of John directly states twelve hundred and sixty days, and it is explicitly indicated in the Bible that each day signifies one year. Nothing could be clearer than this agreement of the prophecies with each other. The Bab appeared in the year A.H. 1260, which is the starting point of the calendar followed by all Muslims. There are no clearer prophecies than this in

13 ملاحظه فرمائید که چه قدر نبوتها مطابق یکدیگر است در مکاشفات ظهور موعود را چهل و دو ماه تعیین نماید و دانیال نبی سه روز و نیم تصریح کند این نیز چهل و دو ماه میشود و چهل و دو ماه هزار و دویست و شصت روز میگردد لهذا در مکاشفات یوحنا در جای دیگر صراحتاً هزار و دویست و شصت روز بیان کند و در کتاب مقدس منصوص است که هر روزی عبارت از یک سال است از این صریحتر ممکن نیست که جمیع اخبار توافق با یکدیگر نماید و حضرت باب در سنه هزار و دویست و شصت

the Bible for any Manifestation. If one be fair, the agreement between the times indicated by these glorious Souls is the most conclusive proof and can in no wise be subject to any other interpretation. Blessed are the fair-minded who search after truth.

- 14 When justice is lacking, however, the people challenge, dispute, and deny the obvious. Their conduct is like that of the Pharisees in the time of Christ, who would obstinately deny the interpretations and utterances He and His Apostles made, and who would wilfully obscure the truth before the ignorant masses, saying, "These prophecies do not apply to Jesus, but to the Promised One Who will ere long appear according to the conditions mentioned in the Torah"—among which being that He would be a king, sit upon the throne of David, enforce the law of the Torah, inaugurate the most great justice, and cause the wolf and the lamb to gather at the same spring. And thus did they veil the people from recognizing Christ.

SAQ#13

از هجرت حضرت محمد که تاریخ عموم اسلام است ظاهر شد و در کتاب مقدس اخباری از این صریحتر در حق هیچ ظهوری نیست اگر انصاف باشد توافق این اوقات مذکوره از لسان بزرگواران اعظم برهان است و بهیچ وجه تأویل برنمیدارد خوشا بحال نفوس منصفه که تحری حقیقت نمایند

14 اما اگر انصاف نباشد محاجه کنند و مجادله نمایند و انکار امر واضح کنند مانند فریسیان در ظهور حضرت مسیح که در نهایت لجاجت انکار تفاسیر و بیان حضرت مسیح و حواریین مینمودند و بجهله عوام امر را مشتبّه میکردند که این اخبار در حقّ این یسوع نیست بلکه در حقّ موعود است که من بعد بشروط مذکوره در تورات خواهد آمد و از جمله شروط سلطنت و جلوس بر سریر داود و ترویج شریعت تورات و ظهور عدالت کبری و اجتماع گرگ و میش بر چشمه واحد است لهذا ناس را محتجب از مسیح نمودند

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Chapter 14, Material and Spiritual Cycles

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- 1 In this material world, time has changing cycles and place is subject to varying conditions. Seasons follow one another and individuals progress, regress, and develop. At one point it is springtime and at another the autumn season; at one point it is summer and at another it is winter.
- 2 The vernal season has rain-laden clouds and musk-scented breezes, life-giving zephyrs and perfectly mild weather. The rain falls, the sun shines, the reviving winds blow, the world is renewed, and the breath of life reveals itself in plant, animal and man alike. Earthly beings pass from one condition to another. All things are clothed with a new vesture: the black earth is swathed in abundant grass, mountains and plains don an emerald-green robe, trees bear leaves and

1 براهین روحانیّه براهین روحانیّه در این عالم جسمانی زمان را ادوار است و مکان را اطوار فصول را گردش است و نفوس را ترقی و تدنی و پرورش گاهی فصل ربیع است و گاهی موسم خریف دمی اوان تابستانست و اوقاتی فصل زمستان

2 موسم بهار ابر گهربار دارد و نفعه مشکار نسیم جابجش دارد و هوائی در نهایت اعتدال باران ببارد خورشید بتابد اریاح لواط بوزد عالم تجدید شود و نفعه حیات در نبات و حیوان و انسان پدید آید کائنات ارضیه از برزخی ببرزخ دیگر انتقال نماید جمیع اشیاء خلعت تازه پوشد و خاک سیاه پرگاه گردد و کوه و صحرا

blossoms, gardens bring forth flowers and sweet herbs, the world becomes another world, and all creation is imbued with a new life. The earth, which was as a soulless body, finds a new spirit and displays the utmost beauty, grace and charm. Thus the springtide produces a new life and infuses a new spirit.

- 3 Then comes summertime, when the heat intensifies and growth and development manifest the fullness of their power. The life force reaches its plenitude in the vegetable kingdom, fruits and crops appear, the harvest time arrives, the seed becomes the sheaf, and provision is made for the winter months.
- 4 Then comes unrelenting autumn, when unwholesome gales blow, barren winds waft, and the season of dearth and want arrives. All things wither; the pleasant air becomes hard and chill; the breezes of spring turn into the blasts of fall; trees, once green and verdant, become wasted and bare; flowers and herbs fade away in sorrow; and delicate gardens become darksome heaps of dust.
- 5 There follows the winter season, when cold winds blow and tempests arise. It snows and storms, it hails and rains, it thunders and lightens, and lethargy and torpor take hold. Plants become as dead, and animals languish and waste away.
- 6 When this stage is reached, the life-giving springtide returns once again and a new cycle is inaugurated. Springtime, with its hosts of vitality and grace, and in the plenitude of its greatness and majesty, pitches its tent upon the mountains and plains. Once more the temples of created things are revived and the creation of contingent beings is renewed. Living bodies grow and develop; fields and plains become green and verdant; trees put forth blossoms, and last year's spring returns once again in the height of its majesty and glory. The very existence of things must ever depend upon, and be perpetuated through, these cycles and successions. Such are the cycles and revolutions of the material world.
- 7 The spiritual cycles associated with the Prophets of God proceed in like manner. That is, the day of the advent of the Holy Manifestations is the spiritual springtime. It is divine splendour and heavenly grace; it is the wafting of the breeze of life and the dawning of the Sun of Truth. Spirits are revived, hearts are refreshed, souls are refined, all existence is stirred

حله خضرا یابد درختان برگ و شکوفه نماید و گلستان گل و ریاحین برویاند جهان جهان دیگر گردد و گیاهان حیات جانپروار یابد عالم ارضی جسم بیجان بود روح تازه یابد و لطافت و صباحت و ملاحظت بی اندازه حاصل نماید پس بهار سبب حیات جدید شود و روح بدیع دهد

3 بعد موسم تابستان آید و حرارت افزایش و نشو و نما نهایت قوت بنماید قوه حیات در عالم نبات بدرجه کمال رسد و نتیجه فواکه و اثمار حاصل شود و زمان حصاد شود دانه خرمن گردد و قوت بهر دی و بهمن مهیا شود

4 بعد فصل خزان بی امان آید و نسیم ناگوار بوزد باد عقیم مرور کند و فصل سقیم حصول یابد جمیع اشیاء پژمرده شود و هوای لطیف افسرده گردد نسیم بهار بیاد خریف مبدل شود اشجار سبز و خرم افسرده و عریان گردد و گل و ریاحین حالت غمگین یابد گلشن نازنین گلخن ظلمانی شود

5 بعد فصل زمستان آید و سرما و طوفان گردد برف است و بوران تگرگ است و باران رعد است و برق جمود است و نحوودت جمیع کائنات نباتیه بحالت موت افتد و موجودات حیوانیه پژمرده و افسرده گردد

6 چون باین درجه رسد باز نو بهار جانپروار آید و دور جدید شود و موسم ربیع با کمال حشمت و عظمت با جنود طراوت و لطافت در کوه و دشت خیمه برافرازد دوباره هیکل موجودات تجدید شود و خلقت کائنات تازه گردد اجسام نشو و نما یابد دشت و صحرا سبز و خرم گردد درختها شکوفه نماید و آن بهار پارسالی باز در نهایت عظمت و جلال رجوع کند و وجود کائنات بر این دور و تسلسل باید و شاید و پاید این دور و گردش عالم جسمانیست

7 بهمین قسم ادوار روحانی انبیا یعنی یوم ظهور مظاهر مقدسه بهار روحانیست تجلیات رحمانیست فیض آسمانیست نسیم حیات است اشراق شمس حقیقت است ارواح زنده شود قلوب تر و تازه گردد نفوس طیبه شود وجود بحرکت آید حقائق انسانی به بشارت یابد و در مراتب و کالات نشو و نما جوید ترقیات کلیه حاصل

into motion, and human realities are rejoiced and grow in attainments and perfections. Universal progress is achieved, the souls are gathered up, and the dead are quickened to life—for it is the day of resurrection, the season of commotion and ferment, the hour of joy and gladness, and the time of rapture and abandon.

- 8 That soul-stirring springtime then gives rise to the fruitful summer. The Word of God is proclaimed, His Law is promulgated, and all things reach a state of perfection. The heavenly table is spread, the breezes of holiness perfume the East and the West, the teachings of God conquer the whole earth, souls are educated, laudable results are produced, universal progress is made in the human realm, the divine bounties encompass all things, and the Sun of Truth shines above the horizon of the heavenly Kingdom in the height of its power and intensity.
- 9 When that Sun reaches its zenith it begins to decline, and that summer season of the spirit is followed by autumn. Growth and development are arrested, soft breezes turn into blighting winds, and the season of dearth and want dissipates the vitality and beauty of the gardens, the fields and the bowers. That is, spiritual attractions vanish, divine qualities decay, the radiance of the hearts is dimmed, the spirituality of the souls is dulled, virtues become vices, and sanctity and purity are no more. Of the law of God naught remains but a name, and of the divine teachings naught but an outward form. The foundations of the religion of God are destroyed and annihilated, mere customs and traditions take their place, divisions appear, and steadfastness is changed into perplexity. Spirits die away, hearts wither, and souls languish.
- 10 Winter arrives—that is, the chill of ignorance and unawareness envelops the world, and the darkness of wayward and selfish desires prevails. Apathy and defiance ensue, with indolence and folly, baseness and animal qualities, coldness and stone-like torpor, even as in the wintertime when the terrestrial globe is deprived of the influence of the rays of the sun and becomes waste and desolate. Once the realm of minds and thoughts reaches this stage, there remains naught but perpetual death and unending non-existence.
- 11 When, however, the winter season has run its course, the spiritual springtime returns again and a new cycle reveals its splendour. The breezes of the spirit blow, the radiant morn breaks, the clouds of the Merciful rain down, the rays of the Sun of Truth shine forth, and the world of being is invested with a new life and arrayed in a wondrous robe. All the signs and

شود حشر و نشور گردد زیرا ایام قیام است و زمان جوش و خروش دم فرح و سرور است و وقت انجذاب موفور

8 بعد آن بهار جانپور متبئی بتابستان پرمتر شود اعلاء کلمه الله گردد و ترویج شریعت الله جمیع اشیاء بدرجه کمال رسد مائده آسمانی منبسط گردد نفحات قدس شرق و غرب معطر نماید تعالیم الهی جهانگیر شود نفوس تربیت شود نتایج مشکوره حاصل گردد و ترقیات کلیه در عالم انسانی جلوه نماید و فیوضات رحمانی احاطه کند و شمس حقیقت از افق ملکوت بنهایت قوت و حرارت اشراق نماید

9 و چون بدائره نصف النهار رسد رو بغروب و زوال نهد و آن بهار روحانی را از پی زمان خزان آید نشو و نما بایستد نسیم مبدل برنج عقیم گردد و موسم سقیم طراوت و لطافت باغ و صحرا و گلزار را زائل کند یعنی انجذابات وجدانیه نماید اخلاق رحمانیه مبدل گردد نورانیت قلوب مکدر شود و روحانیت نفوس متغیر گردد فضائل مبدل برذائل شود و تقدیس و تنزیه نماید از شریعت الله اسمی ماند و از تعالیم الهیه رسمی باید اساس دین الله محو و نابود شود عادات و رسوم موجود گردد تفریق حاصل شود و استقامت بتزلزل تبدیل شود جانها مرده گردد و قلوب پرمرده شود و نفوس افسرده گردد

10 ایام زمستان آید یعنی برودت جهل و نادانی احاطه کند و ظلمت ضلالت نفسانی مستولی شود پس از آن خمودتست و نافرمانی سفاهت است و کاهلی سفالت است و شئون حیوانی برودتست و خمودت جمادی مثل فصل زمستان که کوه از تأثیر حرارت شمس محروم ماند و مخمود و مغموم شود وقتی که عالم عقول و افکار باین درجه رسید موت ابدیست و فنای سرمدی

11 و چون موسم زمستان حکمش جاری گشت دوباره بهار روحانی آید و دور جدید جلوه نماید نسیم روحانی وزد صبح نورانی دمد ابر رحمانی بیارد پرتو شمس حقیقت بتابد عالم امکان حیات جدید یابد و خلعت بدیع پوشد جمیع آثار و مواهب

bestowals of the former springtime, and perhaps even greater ones, reappear in this new season.

- 12 The spiritual cycles of the Sun of Truth, like the cycles of the physical sun, are in a state of perpetual motion and renewal. The Sun of Truth can be likened to the material sun, which rises from many different points. One day it rises from the sign of Cancer and another from the sign of Libra; one day it casts its rays from the sign of Aquarius and another from that of Aries. Yet the sun is but one sun and one single reality. The possessors of true knowledge are lovers of the sun and are not attached to its dawning points. Those who are endued with insight are seekers of the truth itself, not of its exponents and manifestations. Thus they bow in adoration before the sun from whatever sign and above whatever horizon it may appear, and seek the truth from any sanctified soul who might reveal it. Such people inevitably discover the truth and are not veiled from the light of the Sun of the divine firmament. Thus the lover of the rays and the seeker of the light will always turn toward the sun, whether it be shining from the sign of Aries, or bestowing its grace from the sign of Cancer, or casting its rays from the sign of Gemini.

- 13 But the foolish and the ignorant are enamoured with the zodiacal signs and enraptured with the dawning points, not with the sun itself. When it was in Cancer they turned toward it, but when it passed into Libra they continued, attached as they were to the former sign, to fix their gaze upon and hold fast unto that sign, and thus they deprived themselves of the rays of the sun when once it had moved. Thus the Sun of Truth at one time shed its rays from the sign of Abraham, later it dawned above the sign of Moses and illumined the horizon, and later still it shone forth with the utmost power, heat and radiance from the sign of Christ. Those who were searching after truth worshipped it wherever they saw it, but those who were attached to Abraham, when once that Sun cast its rays upon Sinai and illumined the reality of Moses, were deprived thereof. And those who clung to Moses, when once the Sun of Truth shed its heavenly splendour in the fullness of its radiance from the point of Christ, were likewise veiled, and so forth.

- 14 Therefore one must search after truth, become enraptured and enthralled with any sanctified soul in whom one finds it, and become wholly attracted to the outpouring grace of God. Like a moth one must be a lover of the light in whatever lamp it

ربیع گذشته در این بهار جدید دوباره و شاید اعظم از آن جلوه نماید

- 12 ادوار روحانیّه شمس حقیقت مانند ادوار عالم شمسی دائماً در دور و تجدید است مثل شمس حقیقت مثل آفتابست شمس خارج را مشارق و مطالع متعدده است روزی از برج سرطان طلوع نماید و وقتی از برج میزان زمانی از برج دلو اشراق کند و گاهی از برج حمل پرتو افشاند اما شمس شمس واحد است و حقیقت واحده ارباب دانش عاشق شمسند نه مفتون مطالع و مشارق و اهل بصیرت طالب حقیقتند نه مظاهر و مصادر لهذا آفتاب از هر برج و مشرق طلوع نماید ساجد گردند و حقیقت از هر نفس مقدسی ظاهر شود طالب شوند این نفوس همیشه بحقیقت پی‌برند و از آفتاب جهان الهی محتجب نگردند مثلاً عاشق آفتاب و طالب انوار دائماً توجّه بشمس دارد خواه در برج حمل بدرخشد خواه در برج سرطان فیض بخشد خواه در برج جوزا بتابد

- 13 اما جاهلان نادان عاشق بروجند و واله و حیران مشارق نه آفتاب وقتی که در برج سرطان بود توجّه داشتند بعد آن آفتاب بیرج میزان انتقال کرد چون عاشق برج بودند متوجه و متمسک بیرج شدند و محتجب از آفتاب چه که آفتاب انتقال کرد مثلاً یک وقتی شمس حقیقت از برج ابراهیمی پرتوی انداخت بعد در برج موسوی شفقی زد وافقی روشن نمود بعد از برج مسیحی در نهایت قوت و حرارت و اشراق طلوع کرد آنان که طالب حقیقت بودند آن حقیقت را در هر جا دیدند ساجد شدند اما اینهایی که متمسک به ابراهیم بودند وقتی که تجلی بر طور نمود و حقیقت موسی را روشن کرد محتجب شدند و آنهایی که متمسک به موسی بودند وقتی که شمس حقیقت از نقطه مسیحی در نهایت نورانیت جلوه ربّانی کرد محتجب شدند و قس علی ذلک

- 14 پس باید انسان طالب حقیقت باشد آن حقیقت را در هر ذات مقدسی یابد واله و حیران گردد و منجذب فیض یزدان شود مانند پروانه عاشق نور باشد در هر زجاجی برافروزد و بمتابه بلبل مفتون گل باشد در هر گلشنی بروید

may shine, and like a nightingale one must be enamoured of the rose in whatever bower it may bloom.

- 15 Were the sun to rise from the west, it would still be the sun. Indeed, from whatever point the sun may rise, it is still the sun. One must not take its appearance to be confined to a single point and regard the other points as deprived. One must not be veiled by its rising in the east and consider the west as the place of its setting and decline. One must seek after the manifold grace of God, search out the divine effulgences, and become enraptured and enthralled with any reality in which they are clearly and plainly found. Consider that, if the Jews had not clung to the horizon of Moses but had fixed their gaze upon the Sun of Truth, they would have undoubtedly beheld that Sun shining in the fullness of its divine splendour in that true dawning point that was Christ. But a thousand times alas! They clung to the name of Moses and deprived themselves of that supernal grace and heavenly splendour.

SAQ#14

15 و اگر آفتاب از مغرب طالع شود آفتابست از هر نقطه طلوع نماید آفتابست نباید در نقطه‌ئی آفتاب را من حیث الظهور محصور نمود و نقاط دیگر را محروم شمرد نباید محتجب بمشرق شد و غرب را محلّ افول و غروب شمرد و همچنین باید تحرّی فیوضات الهیه و تجسّس اشراقات رحمانیه کرد و در هر حقیقتی واضح و آشکار یافت باید واله و حیران شد ملاحظه کنید که یهود اگر متمسک بافق موسوی نبودند بلکه ناظر بشمس حقیقت بودند البته آن شمس را در مطلع حقیقتی مسیحی در نهایت جلوه رحمانی مشاهده مینمودند ولی هزار افسوس که بلفظ موسی متمسک شدند و از آن فیض الهی و جلوه ربّانی محروم ماندند

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Chapter 15, True Felicity

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- 1 The honour and exaltation of every existing thing are contingent upon certain causes and conditions.
- 2 The excellence, adornment, and perfection of the earth consist in this, that through the outpourings of the vernal showers it should become green and verdant; that plants should spring forth; that flowers and herbs should grow; that blossom-filled trees should produce an abundant yield and bring forth fresh and succulent fruit; that gardens should be arrayed; that meadows should be adorned; that plains and mountains should don an emerald robe; and that fields and bowers, villages and cities should be decked forth. This is the felicity⁶⁸ of the mineral world.
- 3 The height of exaltation and perfection of the vegetable world consists in this, that a tree should stand tall beside a stream of fresh water, that a gentle breeze should blow and the sun bestow its warmth upon it, that a gardener should tend it, and that day by day it should grow and yield fruit. But its

1 شرافت و علوّیت هر کائی از موجودات بامری مشروط و بکیفیتی مربوط

2 مزیت و زینت و کمال زمین در این است که از فیض ابر بهاری سبز و خرم گردد نبات انبات شود گل و ریاحین بروید درختان بارور پر از ثمر گردد و میوه تازه و تر بخشد گلشن تشکیل گردد چمن تزیین یابد کشتزار و کوهسار حلهء خضرا پوشد باغ و راغ و مدن و قرایا زینت یابد این سعادت عالم جماد است

3 اما نهایت علوّیت و کمال عالم نبات در اینست که درختی در کنار جویباری از آب شیرین قد بفرازد نسیم خوشی بر او وزد و حرارت آفتاب بتابد و باغبان بتریت او پردازد و روز بروز نشو و نما نماید و ثمر بخشد و سعادت حقیقی آن در

real felicity consists in progressing into the animal and human worlds and in replacing that which has been consumed in the bodies of animals and men.

- 4 The exaltation of the animal world is to possess perfect members, organs, and powers, and to have all its needs supplied. This is the height of its glory, honour, and exaltation. So the supreme felicity of an animal resides in a green and verdant meadow, in a flowing stream of the sweetest water, and in a forest brimming with life. If these things are provided, no greater felicity can be imagined for the animal. For example, were a bird to build its nest in a green and verdant forest, in a pleasant height, upon a mighty tree, and atop a lofty branch, and were it to have at its disposal all the seed and water that it requires, then this would constitute its perfect felicity.

- 5 But true felicity for the animal consists in passing from the animal world into the human realm, like the microscopic beings that, through the air and the water, enter into the body of man, are assimilated, and replace that which has been consumed in his body. This is the greatest honour and felicity for the animal world, and no greater honour can be conceived for it.

- 6 Therefore, it is clear and evident that such material ease, comfort, and abundance are the height of felicity for minerals, plants, and animals. And indeed no wealth, prosperity, comfort, or ease in our material world can equal the wealth of a bird, for it has all the expanse of the fields and mountains for a dwelling place; all the seed and harvests for wealth and sustenance; and all the lands, villages, meadows, pastures, forests, and wilderness for possessions. Now which is the richer—this bird or the wealthiest of men? For no matter how many seeds that bird may gather up or give away, its wealth does not diminish.

- 7 Then it is clear that the honour and exaltation of man cannot reside solely in material delights and earthly benefits. This material felicity is wholly secondary, while the exaltation of man resides primarily in such virtues and attainments as are the adornments of the human reality. These consist in divine blessings, heavenly bounties, heartfelt emotions, the love and knowledge of God, the education of the people, the perceptions of the mind, and the discoveries of science. They consist in justice and equity, truthfulness and benevolence, inner courage and innate humanity, safeguarding the rights of others and preserving the sanctity of covenants and agreements. They

اینست که بعالم حیوان و عالم انسان ترقی نماید و بدل ما یتخلل در جسم حیوان و انسان گردد

4 و علویت عالم حیوان در اینست که اعضا و جوارح و قوای آن مکمل و مایحتاج حاضر و مهیا گردد و این نهایت عزت و شرف و علویت آنهاست مثلاً نهایت سعادت حیوان در اینست چمنی سبز و خرم و آب جاری در نهایت حلاوت و جنگلی در غایت طراوت اگر چنین چیزی مهیا شود دیگر مافوق آن سعادت بجهت حیوان متصور نه مثلاً مرغی در جنگل سبز و خرمی در محل پرلطف بلندی بر درخت تنومندی بر فراز شاخ بلندی آشیانه سازد و آنچه خواهد از دانه و آب حاضر و مهیا باشد این از برای پرنده سعادت کلیه است

5 ولی سعادت حقیقی اینست که از عالم حیوان بعالم انسان انتقال نماید مثل حیوانات ذریه که بواسطه هوا و آب در جوف انسان حلول نماید و تحلیل گردد و بدل ما یتخلل در جسم انسان گردد این نهایت عزت و سعادت اوست دیگر مافوق آن عزتی برای او تصور نشود

6 پس واضح و معلوم شد که این نعمت و راحت و ثروت جسمانی سعادت تامه جماد و نبات و حیوانست و هیچ ثروت و غنائی و راحت و آسایشی در عالم جسمانی مثل غنای این طیور نیست بجهت اینکه این صحرا و کهسار فضای آشیانه او و جمیع دانه‌ها و خرمها ثروت و قوت او و جمیع اراضی و قری و چمن و مرغی و جنگل و صحرا ملک او حال این مرغ غنی تر است یا اغنیاء انسان زیرا آنچه دانه چیند و بچشد ثروتش تناقص حاصل ننماید

7 پس معلوم شد که عزت و علویت انسان مجرد بلذات جسمانی و نعم دنیوی نه بلکه این سعادت جسمانی فرع است و اما اصل علویت انسانی خصائل و فضائلست که زینت حقیقت انسانست و آن سنوحات رحمانیه و فیوضات سمائی و احساسات وجدانی و محبت الهیه و معرفت ربانیه و معارف عمومیه و ادراکات عقلیه و اکتشافات فنیه است عدل و انصاف است صدق و الطافست شهادت ذاتیه است مروت فطریه است صیانت حقوقست محافظه

consist in rectitude of conduct under all circumstances, love of truth under all conditions, self-abnegation for the good of all people, kindness and compassion for all nations, obedience to the teachings of God, service to the heavenly Kingdom, guidance for all mankind, and education for all races and nations. This is the felicity of the human world! This is the exaltation of man in the contingent realm! This is eternal life and heavenly honour!

عهد و میثاقست راستی در جمیع امور است و حقیقت‌پرستی در جمیع شئون جانفشانی بجهت خیر عموم است و مهربانی و رأفت با جمیع طوائف انسانی و اتباع تعالیم الهی است و خدمت ملکوت رحمانی هدایت خلق و تربیت ملل و اممست این است سعادت عالم انسانی اینست علویت بشر در عالم امکانی این است حیات ابدی و عزّت آسمانی

- 8 These gifts, however, do not manifest themselves in the reality of man save through a celestial and divine power and through the heavenly teachings, for they require a supernatural power. Traces of these perfections may well appear in the world of nature, but they are as fleeting and ephemeral as rays of sunlight upon the wall.

8 و این مواهب در حقیقت انسان جز بقوه ملکوتی الهی و تعالیم آسمانی جلوه نماید زیرا قوتی خواهد ما وراء الطبیعه و در عالم طبیعت نمونه‌ئی از این کمالات ممکن ولی بی ثبات و بی بقا مثل شعاع آفتاب بر دیوار

- 9 As the compassionate Lord has crowned the head of man with such a refulgent diadem, we must strive that its luminous gems may cast their light upon the whole world.

9 خداوند مهربان چنین تاج وهاجی بر سر انسان نهاده پس باید بکوشیم تا گوهر آبدارش بر جهان بدرخشد

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Chapter 16, Intelligible Realities and their Expression through Sensible Forms

Date: 1904 ca.

- 1 There is a point that is pivotal to grasping the essence of the other questions that we have discussed or will be discussing, namely, that human knowledge is of two kinds.
- 2 One is the knowledge acquired through the senses. That which the eye, the ear, or the senses of smell, taste, or touch can perceive is called "sensible". For example, the sun is sensible, as it can be seen. Likewise, sounds are sensible, as the ear can hear them; odours, as they can be inhaled and perceived by the sense of smell; foods, as the palate can perceive their sweetness, sourness, bitterness, or saltiness; heat and cold, as the sense of touch can perceive them. These are called sensible realities.

1 یک مسئله‌یست که خیلی مدار است از برای ادراک مسائل دیگر که ذکر نموده و خواهیم کرد تا بجزهر مسائل پی‌برید و آن اینست که معلومات انسانی منقسم بدو قسم است

2 قسمی معلومات محسوسه است یعنی شیئی که چشم و یا گوش و یا شامه و یا ذائقه و یا لامسه ادراک نماید آن را محسوس نامند مثلاً این آفتاب محسوس است زیرا دیده شود این را محسوس گویند و همچنین اصوات محسوس است زیرا گوش میشنود و روائح محسوس است زیرا مشمومست شامه احساس آن میکند و طعوم محسوس است زیرا ذائقه ادراک حلاوت و حموضت و مرارت و ملاحت آن را مینماید و حرارت و برودت محسوس است زیرا لامسه

3 The other kind of human knowledge is that of intelligible things; that is, it consists of intelligible realities which have no outward form or place and which are not sensible. For example, the power of the mind is not sensible, nor are any of the human attributes: These are intelligible realities. Love, likewise, is an intelligible and not a sensible reality. For the ear does not hear these realities, the eye does not see them, the smell does not sense them, the taste does not detect them, the touch does not perceive them. Even the ether, the forces of which are said in natural philosophy to be heat, light, electricity, and magnetism, is an intelligible and not a sensible reality. Likewise, nature itself is an intelligible and not a sensible reality; the human spirit is an intelligible and not a sensible reality.

4 But when you undertake to express these intelligible realities, you have no recourse but to cast them in the mould of the sensible, for outwardly there is nothing beyond the sensible. Thus, when you wish to express the reality of the spirit and its conditions and degrees, you are obliged to describe them in terms of sensible things, since outwardly there exists nothing but the sensible. For example, grief and happiness are intelligible things, but when you wish to express these spiritual conditions you say, "My heart became heavy", or "My heart was uplifted", although one's heart is not literally made heavy or lifted up. Rather, it is a spiritual or intelligible condition, the expression of which requires the use of sensible terms. Another example is when you say, "So-and-so has greatly advanced", although he has remained in the same place, or "So-and-so has a high position", whereas, like everyone else, he continues to walk upon the earth. This elevation and advancement are spiritual conditions and intelligible realities, but to express them you must use sensible terms, since outwardly there is nothing beyond the sensible.

5 To cite another example, knowledge is figuratively described as light, and ignorance as darkness. But reflect: Is knowledge sensible light or ignorance sensible darkness? Certainly not. These are only intelligible conditions, but when you wish to express them outwardly you call knowledge light and ignorance darkness and say, "My heart was dark and it became illumined."

ادراک آن را مینماید اینها را حقائق محسوسه گویند

3 اما قسم دیگر از معلومات انسانی معقولاتست یعنی حقائق معقوله است که صورت خارجیّه ندارد و مکان ندارد و غیر محسوسه است مثلاً قوه عقل محسوس نیست و صفات انسانیّه بتمامها محسوس نیست بلکه حقائق معقوله است و همچنین حبّ نیز حقیقت معقوله است محسوسه نیست زیرا این حقائق را گوش نشنود چشم نبیند شامّه استشمام نکند ذائقه نجشد لامسه ادراک ننماید حتیّ مادهء اثیریّه که قوایش را در حکمت طبیعیه حرارت و نور و کهربا و مغناطیس گویند آن نیز حقیقت معقوله است نه محسوسه و همچنین نفس طبیعت نیز حقیقت معقوله است نه محسوسه و همچنین روح انسانی حقیقت معقوله است نه محسوسه

4 و چون خواهی که این حقائق معقوله را بیان نمائی مجبور بر آنی که در قالب محسوس افراغ نمائی و بیان کنی زیرا در خارج جز محسوس نیست پس چون بیان حقیقت روح و شئون و مراتب خواهی مجبور بر آنی که بصورت محسوسات بیان نمائی زیرا در خارج جز محسوس موجود نه مثلاً حزن و سرور از امور معقوله است و چون آن کیفیت روحانیّه را بیان خواهی گوئی دلم تنگ شد یا قلم گشایش یافت و حال آنکه در روح انسان و قلب نه تنگی حاصل و نه گشایش بلکه کیفیتی است روحانیّه و معقوله چون بیان خواهی مجبوری که بصور محسوسه بیان کنی مثلاً میگوئی فلان شخص خیلی ترقی کرد و حال آنکه در مقام و محلّش باقی و برقرار و فلان کس مقامش عالی شد و حال آنکه آن شخص مثل سائر اشخاص بر زمین راه میبرد ولی این علو و ترقی یک کیفیت روحانیست و حقیقت معقوله است چون بیان خواهی مجبوری که بصور محسوسه بیان کنی چه که در خارج جز محسوس نیست

5 مثلاً علم را بنور تأویل کنی و جهل را بظلمت حال ملاحظه نمائید آیا علم نور محسوس است و یا جهل ظلمت محسوسه ابداً چنین نیست فقط کیفیت معقوله است وقتی که در خارج بیان خواهی علم را نور جهل را ظلمت خوانی و گوئی

Now, the light of knowledge and the darkness of ignorance are intelligible realities, not sensible ones, but when we seek to express them outwardly, we are obliged to give them a sensible form.

- 6 Thus it is evident that the dove which descended upon Christ was not a physical dove but a spiritual condition expressed, for the sake of comprehension, by a sensible figure. For example, in the Old Testament it is said that God appeared as a pillar of fire. Now, that which is intended is not a sensible form but an intelligible reality that has been expressed in such a form.

- 7 Christ says, "The Father is in the Son, and the Son is in the Father." Now, was Christ within God or was God within Christ? No, by God! This is an intelligible condition which has been expressed in a sensible figure.

- 8 We come to the explanation of the words of Baha'u'llah when He says: "O King! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing." This is the station of divine revelation. It is not a sensible, but an intelligible reality. It is sanctified from and transcendent above past, present, and future. It is a comparison and an analogy – a metaphor and not a literal truth. It is not the condition that is commonly understood by the human mind when it is said that someone was asleep and then awoke, but signifies a passage from one state to another. For example, sleeping is the state of repose, and wakefulness is the state of motion. Sleeping is the state of silence, and wakefulness is the state of utterance. Sleeping is the state of concealment, and wakefulness is that of manifestation.

- 9 For example, in Persian and Arabic it is said that the earth was asleep, spring came, and it awoke; or that the earth was dead, spring came, and it found life again. These expressions are comparisons, analogies, similes, and figurative interpretations in the realm of inner meaning.

- 10 Briefly, the Manifestations of God have ever been and will ever be luminous Realities, and no change or alteration ever takes place in Their essence. At most, before Their revelation They are still and silent, like one who is asleep, and after Their

قلب من تاریک بود بعد روشن شد حال آن روشنائی علم و آن ظلمت جهل حقیقت معقوله است نه محسوسه و لکن چون در خارج بیان خواهیم مجبوریم بصور محسوسه بیان کنیم

- 6 پس معلوم شد که کبوتری که داخل مسیح شد نه این کبوتر محسوسه است بلکه یک کیفیت روحانی بود بجهت تفهیم و تفهیم بصورت محسوسه بیان شد مثلاً در تورات است خدا در عمودی از نار ظاهر شد حال مقصد این صورت محسوسه نیست یک حقیقت معقوله است که در صورت محسوسه بیان شده است

- 7 حضرت مسیح میفرماید الأب فی الابن و الابن فی الأب حال حضرت مسیح در درون خدا بود یا خدا در درون مسیح بود لا والله بلکه این کیفیت معقوله است که بصورت محسوسه بیان شده است

- 8 آمدیم در بیان عبارت مبارک اینکه میفرماید "یا سلطان اتی كنت كأحد من العباد و راقداً علی المهاد مرت علی نسائم السبحان و علنی علم ما کان لیس هذا من عندی بل من لدن عزیز علیم" این مقام تجلی است این محسوس نیست معقولست و این از زمان ماضی و حال و استقبال مبرّا و منزّه است این تعبیر و تمثیل است مجاز است نه حقیقت و نه حالتی است که مفهوم انسانست یعنی خواب بوده بیدار شده بلکه انتقال از حالی بحالیست مثلاً نوم حال سکونست و بیداری حال حرکت نوم حالت صمت است بیداری حالت نطق نوم حالت خفاست و بیداری حالت ظهور

- 9 مثلاً در فارسی و عربی تعبیر میشود که زمین خواب بود بهار آمد بیدار شد یا زمین مرده بود بهار آمد زنده گشت این تعبیر تمثیلی است و تشبیه و تأویل در عالم معانی

- 10 باری مظاهر مقدّسه لمزل حقائق نورانیّه بوده و هستند تغییر و تبدیلی در ذات آنها حاصل نگردد نهایت آنست که قبل از ظهور چون ساکن و صامت مانند نائمند و بعد از ظهور ناطق و شارق مانند بیدار

revelation They are eloquent and effulgent, like one who is awake.

SAQ#16, BSW#13.07x

AB00920

Chapter 17, The Birth of Christ

Date: 1904 ca.

- 1 Question: How was Christ born of the Holy Spirit?
- 2 Answer: In regard to this question, the divine and the material philosophers disagree. The former believe that Christ was born of the Holy Spirit, while the latter deem such a thing to be impossible and untenable, and hold that He must have necessarily had a human father.
- 3 In the Qur'an it is said: "And We sent Our Spirit to her, and He took before her the form of a perfect man", meaning that the Holy Spirit assumed a human form, as an image appears in a mirror, and conversed with Mary.
- 4 The material philosophers believe that there must be pairing, and assert that a living body cannot come into being from a lifeless one or materialize without the union of male and female. They believe that, beyond man, this is impossible in animals, and that, beyond animals, it is impossible even in plants. For this pairing of male and female exists in all the animals and plants. They even argue that the Qur'an itself affirms this pairing of all things: "Glory be to Him Who hath created all the pairs, of such things as earth produceth, and out of men themselves, and of things beyond their ken"; that is, man, animals, and plants are all found in pairs. "And of everything have We created two kinds"; that is, We have created all things in pairs.
- 5 Briefly, they say that a man without a human father cannot be imagined. The divine philosophers, however, reply: "Such a thing is not impossible, although it has not been observed, and there is a difference between that which is impossible and that which has merely not been observed. For example, in the

1 سؤال ولادت حضرت مسیح از روح القدس
بچه نحوی بوده است

2 جواب در این مسئله در میان الهیون و مادّیون
اختلاف است الهیون بر آنند که حضرت مسیح
از روح القدس بود مادّیون را تصوّر چنان که
این کیفیت مستحیل و ممتنع و لابدّ از پدر است

3 و در قرآن میفرماید و ارسلنا الیها روحنا فتمثل
لها بشراً سوياً یعنی روح القدس ممثّل بصورت
بشر شد مثل صورتی که در آئینه تمثّل نماید و با
مریم مخاطبه کرد

4 مادّیون بر آنند که لابدّ از ازدواج است و گویند
که جسم حیّ از جسم میت تکون نیابد و بدون
تلقیح ذکور و اناث تحقق نجوید و بر آنند که
از انسان گذشته در حیوان ممکن نیست و از
حیوان گذشته در نبات ممکن نیست زیرا این
زوجیت ذکور و اناث در جمیع کائنات حیّه و
نباتیه موجود حتّی بقرآن نیز استدلال بزوجیت
اشیاء مینمایند سبحانه الذی خلق الأزواج کلّها
مما تنبت الأرض و من انفسهم و مما لا یعقلون
یعنی انسان و حیوان و نبات جمیع مزدوج است و
ان من شیء الا خلقناه زوجین اثنین یعنی کائنات
را جمیعاً مزدوج خلق نمودیم

5 خلاصه گویند انسان بی پدر تصوّر نشود و لکن
الهیون در جواب گویند که این قضیه از محالات
و ممتنعات نه اما دیده نشده زیرا فرق است میان
شیء مستحیل و شیء غیر مرئی مثلاً در زمان

days before the telegraph, the instantaneous communication of East and West had not been observed but was not impossible; likewise, the photograph and the phonograph had not been observed but were not impossible.”

- 6 The material philosophers insist upon their belief, and the divine philosophers reply: “Is this terrestrial globe eternal or was it originated?” The material philosophers answer that, according to well-established scientific findings, it is proven to be originated; that in the beginning it was a molten sphere and gradually became temperate; that a crust was formed around it; and that upon this crust plants came into being, then animals, and finally man.
- 7 The divine philosophers say: “It follows clearly from your statement that the human species upon the terrestrial globe was originated and is not eternal. Then surely the first man had neither father nor mother, for the existence of the human species has an origin in time. Now, which is more problematic: that man should come into being, albeit gradually, with neither father nor mother, or that he should come into being without a father? As you admit that the first man came into being with neither father nor mother, whether it be gradually or in a short period of time, there can remain no doubt that a man without a human father is also possible and logically admissible. One cannot therefore simply reject this as impossible, and to do so would betray a lack of fairness. For example, if you say that this lamp was once lit with neither wick nor oil, and then say that it is impossible for it to be lit without the wick, this betrays a lack of fairness.” Christ had a mother, but the first man, according to the material philosophers, had neither father nor mother.

SAQ#17

سابق تلغراف مخبره شرق و غرب در آن واحد غیر مرئی بود نه مستحیل فتوغراف غیر مرئی بود نه مستحیل فتوغراف غیر مرئی بود نه مستحیل

6 مادیون اصرار در این مطلب دارند الهیون در جواب گویند آیا این کره ارض قدیمست یا حادث مادیون گویند بموجب فنون و کشفیات مکمله ثابت است که حادث است و در بدایت گوی آتشین بود و بتدریج اعتدال حاصل کرده و قشری پیدا نموده پس فوق قشر نبات تکون یافت بعد حیوان بوجود آمد بعد انسان تحقق جست

7 الهیون گویند که از تقریر شما معلوم و واضح گشت که نوع انسان در کره ارض حادث است نه قدیم پس انسان اول یقیناً پدر و مادر نداشته زیرا وجود نوع انسان حادث است آیا تکون انسان بی پدر و مادر ولو بتدریج مشکلتراست یا آنکه بی پدر شما با وجود آنکه معترف بر این هستید که انسان اول خواه بتدریج خواه در مدت قلیله بی پدر و مادر وجود یافت شبههائی نماند که انسان بی پدر نیز ممکن و جائز و این را مستحیل نتوان شمرد و اگر مستحیل بدانی بی انصافیست مثلاً اگر گوئی این چراغ بدون فتیله و روغن وقتی روشن شد پس اگر بگوئی بدون فتیل مستحیل است بی انصافیست حضرت مسیح مادر داشت اما انسان اول باعتقاد مادیون نه پدر داشت و نه مادر

MFD#17, OOL.C022.17

AB01218

Chapter 18, The Greatness of Christ
Date: 1904 ca.

- 1 Question: What is the virtue and benefit of being without a father?
- 2 Answer: A great man is a great man, whether or not he is born of a human father. If being without a father were a

1 سؤال ثمرات و فضیلت بی پدری چیست

2 جواب شخصی بزرگوار خواه بی پدر خواه بپدر یکسانست بی پدری اگر فضیلت است آدم

virtue, Adam would excel and surpass all the Prophets and Messengers, for He had neither father nor mother. That which is conducive to greatness and glory are the splendours and outpourings of the divine perfections. The sun is born of matter and form, which can be likened to father and mother, and still it is absolute perfection; darkness has neither matter nor form, neither father nor mother, and yet it is sheer imperfection. The matter of Adam's physical life was dust, but the physical matter of Abraham was a pure seed; and it is certain that a pure and goodly seed is superior to earth and stone.

- 3 Furthermore, in John 1:12-13 it is said: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It follows clearly from this verse of John that even the existence of the Apostles proceeds from a spiritual reality rather than from a material power. The honour and greatness of Christ reside not in His being without a father, but rather in His divine perfections, outpourings, and splendours. Were the greatness of Christ due to His lacking a father, Adam would be even greater, for He had neither father nor mother.

- 4 It is said in the Old Testament, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Observe that Adam is said to have come into being from the spirit of life. Moreover, John's utterance in regard to the Apostles proves that they also proceeded from the heavenly Father. Hence it is clear and evident that the holy reality—the true existence—of every great man proceeds from God and owes its being to the breath of the Holy Spirit.

- 5 Our meaning is that, if being without a father were the greatest of human attainments, then Adam would surpass everyone, for He had neither father nor mother. Is it better for a man to be created from living matter or from dust? Certainly it is better to be created from living matter. But Christ was born from, and came into existence through, the Holy Spirit.

اعظم و افضل از کلّ انبیا و رسل است زیرا نه پدر داشت و نه مادر آنچه سبب عزّت و بزرگواریست تجلیات و فیوضات کالات الهی است آفتاب از مادّه و صورت تولّد یافته و این دو بمثابة پدر و مادر است ولی کمال محض است و ظلمات را نه مادّه و نه صورتی و نه پدری و نه مادری ولی نقص صرف حضرت آدم را مادّه حیات جسدی خاک است حضرت ابراهیم را مادّه جسدی نطفه پاک البتّه نطفه طیبّه طاهره به از خاک و جماد

- 3 و از این گذشته در انجیل یوحنا در باب اول در آیه سیزدهم میفرماید و اما آن کسانی که او را قبول کردند آنان را قدرت داد تا فرزندان خدا گردند یعنی بهر که باسم او ایمان آورد که نه از خون و نه از خواهش جسد و نه از خواهش مردم بودند بلکه از خدا تولّد یافته‌اند از این آیه یوحنا معلوم میشود وجود حواریون نیز متکوّن از قوه جسمانی نیست بلکه از حقیقت روحانیه است شرف و بزرگواری حضرت مسیح بی‌پدری نیست بلکه بکالات و فیوضات و تجلیات الهیه است اگر بزرگواری حضرت مسیح به بی‌پدری بود باید آدم از مسیح اعظمتر باشد زیرا نه پدر داشت و نه مادر

- 4 و در تورات میفرماید خداوند خدا پس آدم را از خاک زمین برشت و در بینی وی روح حیات دمید آدم نفس زنده شد ملاحظه کنید که میفرماید که آدم بروح حیات وجود یافت و از این گذشته عبارت یوحنا در حق حواریین دلالت بر آن نماید که آنان نیز از پدر آسمانی هستند پس معلوم گردید که حقیقت مقدسه یعنی وجود حقیقی هر بزرگواری از حقّ تحقّق یافته است و بنفحه روح القدس موجود شده است

- 5 مقصد اینست اگر بی‌پدری اعظم منقبت انسانی بود پس آدم بهتر از جمیع است زیرا نه پدر دارد و نه مادر آیا انسان از مادّه حیّ خلق شود بهتر است یا آنکه از خاک البتّه از مادّه حیّ خلق شود بهتر است اما حضرت مسیح از روح القدس تولّد و تحقّق یافته بود

- 6 In brief, the honour and glory of those sanctified Souls, the Manifestations of God, are due to Their heavenly perfections, outpourings, and splendours, and to nothing else.

SAQ#18

6 خلاصه شرف و منقبت نفوس مقدّسه مظاهر الهیه بکالات و فیوضات و تجلیات ربّانیه است نه بدون آن

MFD#18, OOL.C022.18

AB00674

Chapter 19, True Baptism

Date: 1904 ca.

- 1 In Matthew 3:13–15, it is said: “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him.”

1 در باب سیم آیه سیزدهم از انجیل متی میفرماید "آنگاه عیسی از جلیل به اردن نزد یحیی آمد تا از او تعمید یابد اما یحیی او را منع نموده گفت من احتیاج دارم که از تو تعمید یابم و تو نزد من میآئی عیسی در جواب وی گفت الآن بگذار زیرا که ما را همچنین مناسب است تا تمام عدالت را بکمال رسانیم پس او را وا گذاشت"

- 2 Question: Given His innate perfection, what need did Christ have of baptism and what was the wisdom thereof?

2 سؤال حضرت مسیح را با وجود کمال ذاتی چه احتیاج بغسل تعمید است و حکمت این چه بود

- 3 Answer: The essence of baptism is purification by repentance. John admonished and exhorted the people, caused them to repent, and then baptized them. It is evident then that this purification is a symbol of repentance from all sin, as though one were saying: “O God! Just as my body has been cleansed and purified from material defilements, so cleanse and purify my spirit from the defilements of the world of nature, which are unworthy of Thy divine threshold.” Repentance is the return from rebelliousness to obedience. It is after experiencing remoteness and deprivation from God that man repents and purifies himself. Thus, this purification is a symbol saying: “O God! Render my heart goodly and pure, and cleanse and sanctify it from all save Thy love.”

3 جواب اصل تعمید غسل توبه است حضرت یوحنا نفوس را وصایا و نصائح میفرمود و توبه میداد و بعد تعمید میفرمود پس واضح است که این تغسیل رمز نیست که توبه از جمیع گناه نماید یعنی ای خدا همچنین که این جسم من از اوساخ جسمانی پاک و مقدّس گشت بهمچنین روح مرا از اوساخ عالم طبیعت آنچه لایق درگاه احدیت نیست پاک و مقدّس نما و توبه رجوع از عصیان باطاعت است انسان بعد از دوری و محرومی توبه نماید و غسل کند پس این غسل رمز است که ای خدا قلب مرا طیب و طاهر کن و از دون محبت خویش پاک و مقدّس نما

- 4 As Christ desired that this custom instituted by John be practiced by all at that time, He Himself submitted to it, that souls might be awakened and that the law which had issued from the former religion might be fulfilled. For even though this custom

4 و حضرت مسیح چون خواست این سنت جناب یوحنا را مجری بین عموم در آن زمان بدارد لهذا خود حضرت این را جاری فرمود تا سبب تنبّه خلق شود و ناموس که شریعت سابقه بود کامل

was instituted by John, it represented in reality the purification of repentance which has been practiced in all the divine religions.

- 5 It is not that Christ was in need of baptism, but He submitted to it because at that time this action was praiseworthy and acceptable before God and presaged the glad tidings of the Kingdom. However, He later said that true baptism was not with material water but with spirit and with water, and, elsewhere, with spirit and with fire. What is meant here by water is not material water, for elsewhere it is explicitly stated that baptism must be with spirit and with fire, and the latter makes it clear that the intention is not material fire and water, since baptism with fire is impossible.
- 6 Therefore, by spirit is meant divine grace; by water, knowledge and life; and by fire, the love of God. For material water cleanses not the heart of man but his body. Rather, the heavenly water and spirit, which are knowledge and life, cleanse and purify the heart of man. In other words, the heart that partakes of the outpouring grace of the Holy Spirit and becomes sanctified is made goodly and pure. The purpose is that the reality of man be purified and sanctified from the defilements of the world of nature, which are vile attributes such as anger, lust, worldliness, pride, dishonesty, hypocrisy, deceit, self-love, and so on.
- 7 Man cannot free himself from the onslaught of vain and selfish desires save through the confirming grace of the Holy Spirit. That is why it is said that baptism must be with the spirit, with water and with fire, that is, with the spirit of divine grace, the water of knowledge and life, and the fire of the love of God. It is with this spirit, this water and this fire that man must be baptized, that he may partake of everlasting grace. For otherwise, of what avail is it to be baptized with material water? No, this baptism with water was a symbol of repentance and of seeking remission of sins.
- 8 But in the Dispensation of Baha'u'llah this symbol is no longer required, for its reality, which is to be baptized with the spirit and the love of God, has been established and realized.

SAQ#19

گردد ولو این سنت یوحنا بود ولی فی الحقیقه غسل توبه بود و این در شرایع الهیه جاری

5 نه اینکه حضرت مسیح احتیاج بغسل تعمید داشت بلکه چون در آن زمان عمل مقبول ممدوح و عنوان بشارت ملکوت بود لهذا حضرت مجری داشت ولکن بعد فرمود که تعمید بآب عنصری نه بلکه تعمید بروح و آب باید و در جای دیگر تعمید بروح و آتش فرمود و مقصود از آب در اینجا آب عنصری نه زیرا در جای دیگر تصریح بروح و آتش میفرماید و از این آتش معلوم گردد که آتش عنصری و آب عنصری نیست زیرا تعمید بآتش محال است

6 پس روح فیض الهی است و ماء علم و حیات و نار محبت الله است یعنی آب عنصری سبب پاکی قلب انسان نشود بلکه آب عنصری جسم انسان را پاک نماید ولی آب آسمانی و روح که علم و حیاست قلب انسان را طیب و طاهر کند یعنی آن قلب که از فیض روح القدس نصیب برد و مقدس گردد طیب و پاک شود مقصد اینست که حقیقت انسان از اوساخ عالم طبیعت پاک و مقدس گردد و اوساخ عالم طبیعت صفات قبیحه است غضب است شهوت است حب دنیاست تکبر است کذبست نفاق است تزویر است خودپرستی است و امثال ذلک

7 انسان از صولت نفس و هوی جز بتأییدات فیض روح القدس خلاص نشود اینست که میفرماید تعمید بروح و آب و آتش لازم و واجب است یعنی روح فیض الهی و ماء علم و حیات و نار محبت الله و انسان باید باین روح و ماء و آتش تعمید یابد تا استفاضه از فیض ابدی کند و الا تعمید بآب عنصری را چه ثمر ولی این تعمید آب رمز از توبه و استغفار از گناه بود

8 و در دور جمال مبارک این رمز را لزوم نه زیرا حقیقت آن که تعمید بروح و محبت الله است مقرر و محقق

MFD#19, OOL.C022.19

AB00211

Chapter 20, Baptism and the Changing Law of God

Date: 1904 ca.

- 1 Question: Is the purification of baptism useful and necessary or is it useless and unnecessary? If the former, why was it abrogated despite its necessity? And if the latter, why did John practise it despite its being unnecessary?
- 2 Answer: The changing and transformation of conditions and the succession and revolution of ages are among the essential requirements of the contingent world, and essential requirements cannot be separated from the reality of things. Thus it is impossible to separate heat from fire, or wetness from water, or the rays from the sun, for these are essential requirements. And since change and transformation are among the requirements of all contingent things, the commandments of God are also changed in accordance with the changing times. For example, in the days of Moses, that which was required by and consonant with the conditions prevailing at that time was the Mosaic Law. However, in the days of Christ, those conditions had so changed as to render the Mosaic Law unsuited and ill-adapted to the needs of mankind, and it was therefore abrogated. Thus Christ broke the Sabbath and forbade divorce. After Him four disciples, Peter and Paul among them, permitted the eating of such animal foods as had been forbidden in the Torah, excepting the consumption of the meat of animals that had been strangled, of sacrifices made to idols, and of blood. They also forbade fornication. Thus they maintained these four commandments. Later, Paul permitted the eating of strangled animals, of those sacrificed to idols, and of blood, but maintained the prohibition of fornication. Thus in Romans 14:14 he writes: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." Moreover, in Titus 1:15 it is written: "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."
- 3 Now, this change, alteration and abrogation was due to the fact that the age of Christ could not be compared to that of

1 سؤال این غسل تعمید یا موافق و لازم است یا آنکه ناموافق و غیر لازم در صورت اولی با وجود لزوم چگونه منسوخ شد و در صورت ثانیه با وجود عدم لزوم چگونه یوحنا مجری داشت

2 جواب تغییر احوال و تبدل و انقلاب زمان از لوازم ذاتیه ممکنات است و لزوم ذاتی از حقیقت اشیاء انفکاک ندارد مثلاً انفکاک حرارت از آتش رطوبت از ماء شعاع از شمس محال و ممتنع است زیرا لزوم ذاتیست و چون تغییر و تبدل حال از لوازم ممکناتست لهذا احکام نیز بسبب تبدل و تغییر زمان تبدیل شود مثلاً در زمان موسی مقتضی و مناسب حال شریعت موسوی بود و چون در زمان حضرت مسیح آن حال تبدل و تغییر یافت بقسمی که دیگر شریعت موسوی مناسب و موافق عالم انسانی نبود لهذا نسخ گردید چنانکه حضرت روح سبت را شکست و طلاق را حرام فرمود و بعد از حضرت مسیح حواریون اربعه من جمله پطرس و پولس حیوانات محرّمه تورات را تحلیل کردند ماعدای لحم مخنوق و قرابین اصنام و خون و همچنین زنا این احکام اربعه را باقی گذاشتند بعد پولس لحم مخنوق و ذبائح اصنام و دم را نیز حلال نمود و تحریم زنا را باقی گذاشت چنانکه پولس در آیه چهاردهم از فصل چهاردهم از رساله خود باهل رومیّه مینویسد "من میدانم و معتقدم برّ مسیح که هیچ چیز نجس العین نیست بلکه هر چیز نجس است بجهت آن کس که نجس میشمرد" و همچنین در آیه پانزدهم از فصل اول از رساله پولس به طیطوس مذکور "جميع اشیاء باهت پاکان پاکست و از برای ناپاک چیزی پاک نیست زیرا آنان کل نجسند حتی عقول و ضمائرشان"

3 حال این تغییر و تبدل و نسخ بجهت آن بود که عصر مسیح قیاس بعصر موسی نمیشد بلکه حال

Moses. The conditions and requirements had entirely changed and the former commandments were therefore abrogated.

- 4 The body of the world can be compared to that of a man and the Prophets and Messengers of God to able physicians. A human being does not remain always in the same condition: different ailments occur and each calls for a specific remedy. Thus an able physician does not treat all ailments in the same manner, but varies the treatments and remedies in accordance with the requirements of these various ailments and conditions. One person may suffer severely from an ailment caused by an excess of heat: the able physician perforce administers cooling medicines. When at another time this person's constitution changes and the heat is supplanted by an excess of cold, the physician of necessity sets aside the cooling medicines and prescribes heating ones. This change and alteration is required by the condition of the patient and is an evident proof of the skill of the physician.
- 5 Consider, for example: could the Law of the Torah be enforced in this day and age? No, by God! This would be entirely impossible; and it is for this reason that at the time of Christ the Law of the Torah was perforce abrogated by God. Consider, likewise, that in the days of John the Baptist the purification of baptism served to awaken and admonish the people and to cause them to repent of all sin and to await the advent of the Kingdom of Christ. But today in Asia, the Catholics and the Orthodox plunge infants into a mixture of water and olive oil, in such wise that some fall ill from this ordeal and tremble and struggle at the time of baptism. Elsewhere the priest sprinkles the baptismal water onto the forehead. But in neither case do these children experience any spiritual feelings. What good then can this do? Other peoples wonder and question why this infant is being plunged into the water, since it confers neither spiritual awareness nor faith nor awakening, but is merely a custom that is being followed. In the time of John the Baptist, however, it was not so: John would first admonish the people, lead them to repent of sin, and exhort them to anticipate the advent of Christ. Then, whoever received the purification of baptism would repent of his sins with utmost meekness and humility, cleanse and purify his body likewise from outward defilements, and with perfect yearning await, night and day and from moment to moment, the advent of Christ and admittance into His Kingdom.

و مقتضی بکلی تغییر و تبدیل یافت لهذا آن احکام منسوخ گردید

4 زیرا وجود عالم مانند انسانست و انبیا و رسل الهی طبیبان حاذق شخص انسانی بر حالت واحده نمائند امراض مختلفه عارض گردد و هر مرضی را علاجی مخصوص پس طبیب حاذق هر علل و مرض را معالجه واحد ننماید بلکه بمقتضی اختلاف امراض و احوال ادویه و علاج را تغییر دهد زیرا بر این شخص مرضی هائل از حرارت عارض بود فلا بد طبیب حاذق ادویه بارده داد و چون وقتی دیگر مزاج این شخص منقلب شد حرارت بیروند تبدیل گشت لابد طبیب حاذق ادویه بارده را نسخ نمود و ادویه حاره تجویز نمود و این تغییر و تبدیل از مقتضای حال مریض است و بر حذاقت طبیب دلیل جلیل

5 مثلاً ملاحظه نمائید آیا شریعت تورات در این عصر و زمان ممکن الاجراست لا والله بلکه مستحیل و محال است پس لابد خداوند متعال آن شریعت تورات را در زمان مسیح نسخ فرمود و همچنین ملاحظه نمائید که غسل تعمید در زمان یوحنا معمدان سبب تذکر و تنبه نفوس بود تا از جمیع گناهان توبه نمایند و منتظر ظهور ملکوت مسیح گردند اما در این ایام در آسیا قاتولیک و ارتودکس اطفال شیرخوار را در این آب مخلوط بروغن زیتون غوطه دهند بقسمی که بعضی اطفال از این زحمت مریض گردند و در وقت تعمید بلرزند و مضطرب شوند و در جای دیگر آب تعمید را قسیس به پیشانی پاشد و اطفال چه شق اول و چه شق ثانی بهیچ وجه احساس روحانی ندارند پس چه ثمری از این حاصل بلکه سائر ملل تعجب و استغراب نمایند که این طفل رضيع چرا در این آب غوطه دهند نه سبب تنبه طفل است و نه سبب ایمان و نه سبب ایقاز مجرد یک عادت است که مجری میدارند اما در زمان یوحنا معمدان چنین نبود بلکه حضرت یوحنا ابتدا نفوس را نصیحت میفرمود و بتوبه از گناه دلالت میکرد و بانتظار ظهور مسیح تشویق مینمود هر نفسی که غسل تعمید می یافت در نهایت تضرع و خشوع توبه از گناه میکرد و جسد خویش را نیز از اوساخ ظاهری طیب و طاهر مینمود و

در کمال اشتیاق شب و روز آنآ فآنآ منتظر ظهور
مسیح بود و دخول در ملکوت روح الله

- 6 In brief, our meaning is that the change and transformation in the conditions and exigencies of the times is the cause of the abrogation of religious laws, for the time comes when those earlier commandments no longer suit the prevailing conditions. Consider how greatly the exigencies of the modern age differ from those of medieval times! Is it possible that the commandments of former centuries could be enforced in these latter times? It is clear and evident that this would be entirely impossible. Likewise, after the lapse of many centuries, that which is called for at the present time will no longer be suited to the needs of that future age, and change and transformation will be inevitable.

6 باری مقصود اینست که تغییر و تبدیل احوال و انقلاب و مقتضیات قرون و اعصار سبب نسخ شرایع گردد زیرا زمانی آید که آن احکام موافق و مطابق احوال نباشد ملاحظه نمائید که مقتضیات قرون وسطی با مقتضیات قرون اخیر چه قدر متفاوت است ممکن است الآن که احکام قرون اولی در این قرون اخیر جاری گردد واضح است که ممتنع و محال است و همچنین بعد از قرون کثیره که بگذرد مقتضی قرون حالیه موافق قرون آتیه نباشد و لابد از تغییر و تبدیل است

- 7 In Europe the laws are continually being changed and modified. How numerous the laws that once existed in European systems and canons and that have since been annulled! These changes are due to the transformation of thoughts, customs and conditions, and without them the well-being of the human world would be disrupted.

7 در اروپا احکام متّصلاً تغییر و تبدیل کند چه بسیار حکم که در سنین سابقه در قوانین و نظامات اروپا موجود بود و حال منسوخ گشته این تغییر و تبدیل بجهت تبدل و تغییر افکار و احوال و اطوار است و بدون این سعادت عالم بشریه مختل

- 8 For example, the Torah prescribes the sentence of death for whoever breaks the Sabbath. There are indeed ten such death sentences in the Torah. Could these commandments be carried out in our time? It is evident that it would be utterly impossible. Thus they have been changed and transformed, and this change and transformation in the laws constitutes in itself a sufficient proof of the consummate wisdom of God.

8 مثلاً حکم تورات است که اگر سبت را کسی بشکند حکم قتل است بلکه ده حکم قتل در توراتست حال در قرون حالیه ممکن است این احکام اجرا گردد واضحست که ممتنع و مستحیل است لهذا تغییر و تبدل یافت و این تغییر و تبدل احکام دلیل کافی بر حکمت بالغه الهیه است

- 9 This subject requires deep consideration, and the reason is clear and evident. Well is it with them that reflect!

9 در این مسئله تعمق لازم است و سبب لائح و واضح طوبی للمتفکرین

AB00329

Chapter 21, The Bread and the Wine

Date: 1904 ca.

- 1 Question: Christ said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." What is the meaning of this utterance?
 1 سؤال از نان و نهر سؤال حضرت مسیح میفرماید منم آن نانی که از آسمان نازل شد و هر کس از این نان تناول نماید ابداً نمیرد مقصود از این بیان چه
- 2 Answer: By this bread is meant the heavenly sustenance of divine perfections. In other words, whoso partakes of this sustenance—that is, whoso acquires the outpouring grace of God, draws illumination from His light, and obtains his portion of the perfections of Christ—will attain everlasting life. What is meant by blood, likewise, is the spirit of life, which consists in divine perfections, heavenly splendours, and eternal grace. For all the parts of the body acquire the substance of life from the circulation of the blood.
 2 جواب مقصود از این نان مائده آسمانی کالات الهی است یعنی هر کس از این مائده تناول نماید یعنی اکتساب فیض الهی کند و اقتباس انوار رحمانی کند و از کالات من نصیب برد حیات ابدی یابد مقصود از خون نیز روح حیاتست و آن کالات الهی و جلوه ربانی و فیض صمدانیتست زیرا جمیع اجزاء بدن انسان بواسطه جریان خون ماده حیات را از خون اکتساب نماید
- 3 In John 6:26 it is said: "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." It is evident that the loaves of which the disciples ate, and with which they were filled, were the heavenly grace, for in verse 33 of the same chapter it is said: "For the bread of God is He which cometh down from heaven, and giveth life unto the world." It is evident that the body of Christ did not descend from heaven but came from the womb of Mary: What descended from the heaven of God was the spirit of Christ. The Jews, presuming that Christ was speaking of His body, objected, as is recorded in verse 42 of the same chapter: "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"
 3 در انجیل یوحنا در فصل ششم آیه بیست و ششم میفرماید بشما میگویم که مرا میطلبید نه بسبب معجزاتی که دیدید بلکه بسبب آن نان که خوردید و سیر شدید این واضح است که نانی که حواریون خوردند و سیر شدند فیوضات آسمانی بود زیرا در آیه سی و سوم در فصل مذکور میفرماید زیرا که نان خدا آنست که از آسمان نازل شده بجهان حیات بخشد این معلوم است که جسد مسیح از آسمان نازل نشد از رحم مریم آمد و آنچه از آسمان الهی نازل گردید روح مسیح بود و چون یهود گمان کردند که مقصود حضرت جسد است لهذا اعتراض کردند چنانکه در آیه چهارم و دوم از فصل مذکور میفرماید و گفتند آیا این عیسی پسر یوسف نیست که ما پدر و مادر او را میشناسیم پس چگونه میگوید که از آسمان نازل شده ام
- 4 Consider how evident it is that what Christ intended by the heavenly bread was His spirit, His manifold grace, His perfections, and His teachings; for in verse 63 of the aforementioned chapter it is said: "It is the spirit that quickeneth; the flesh profiteth nothing."
 4 ملاحظه نمائید که چگونه واضح است که مقصود حضرت از نان آسمانی روح حضرتست و فیوضات و کالات و تعلیمات او چنانکه در آیه شصت و شش از فصل مذکور بیان میفرماید روح است که زنده میکند و اما از جسد فائده نیست

- 5 It has therefore been made evident that the spirit of Christ was a celestial bounty which descended from heaven, and that whosoever receives the outpourings of this spirit—that is, embraces its heavenly teachings—will attain everlasting life. Thus it is said in verse 35: “And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.”
- 6 Observe that He expresses “coming to Him” as eating, and “believing in Him” as drinking. It is therefore clearly established that the heavenly sustenance consists in the divine bounties, spiritual splendours, heavenly teachings, and all-embracing truths of Christ, and that to eat means to draw nigh unto Him and to drink means to believe in Him. For Christ had both an elemental and a heavenly body. The elemental body was crucified, but the heavenly one is alive, eternal, and the source of everlasting life. The elemental body was His human nature and the heavenly body His divine nature. Gracious God! Some imagine that the bread of the Eucharist is the reality of Christ, and that the Divinity and the Holy Spirit have descended into it and are present therein, whereas when once the Eucharist is taken, in a few minutes it is wholly disintegrated and entirely transformed. How then can such an error be conceived? I beg the forgiveness of God for such a grave delusion!
- 7 The purport of these words is that, through the manifestation of Christ, the sacred teachings, which are everlasting grace, were spread abroad, the lights of guidance shone forth, and the spirit of life was conferred upon human realities. Whosoever was guided aright found life, and whosoever remained astray was overtaken by everlasting death. That bread which came down from heaven was the celestial body of Christ and His spiritual elements, of which the disciples ate and through which they attained everlasting life.
- 8 The disciples had taken many meals from the hand of Christ; why then did the last supper come to be distinguished? It is thus evident that by the heavenly bread is meant not this material bread but the divine sustenance of the spiritual body of Christ, that is, the divine grace and the heavenly perfections of which His disciples partook and with which they were filled.
- پس واضح شد که روح مسیح نعمت آسمانی بود که از آسمان نازل و هر کس از این روح استفاضه نماید یعنی تعالیم آسمانی گیرد حیات ابدیه یابد اینست که در آیه سی و پنجم میفرماید عیسی بایشان گفت من نان حیات هستم کسی که اقبال بمن نماید هرگز گرسنه نشود و هر کسی بمن ایمان آورد هرگز تشنه نگردد
- 6 ملاحظه کنید که خوردن را باقبال و نوشیدن را بایمان توضیح میفرماید پس واضح و محقق گردید که مائده آسمانی فیوضات رحمانیه و تجلیات روحیه و تعالیم سمائیه و معانی کلیه حضرت مسیح است و خوردن عبارت از اقبال و نوشیدن کایه از ایمانست زیرا حضرت را یک جسد عنصری بود و یک جسد آسمانی جسد عنصری مصلوب شد اما جسد آسمانی حی و باقی است و سبب حیات جاودانی جسد عنصری طبیعت بشری بود و جسد آسمانی طبیعت رحمانی سبحان الله بعضی تصور چنان نمایند که نان قربان حقیقت حضرت مسیح است و لاهوت و روح القدس حلول در آن نموده و موجود است و حال آنکه چون قربان تناول شود بعد از دقیقه‌ئی چند فاسد محض گردد و تغییر کلی یابد پس چگونه چنین وهمی را تصور توان نمود استغفر الله عن هذا الوهم العظیم
- 7 خلاصه مقال آنکه بظهور حضرت مسیح تعالیم مقدسه که فیض ابدیست منتشر شد و انوار هدایت ساطع گشت و روح حیات بحقائق انسانیه مبذول گردید هر کس هدایت یافت زنده شد و هر کس گمراه ماند بموت ابدی گرفتار گردید و آن نان که از آسمان نازل شد جسد ملکوتی حضرت مسیح بود و عنصر روحانی او که حضرات حواریون از آن تناول نمودند و حیات ابدیه یافتند
- 8 حواریون از دست حضرت مسیح بسیار غذا خورده بودند چرا عشاء ربّانی امتیاز یافت پس معلوم شد که مراد از نان آسمانی این نان عنصری نه بلکه مقصد مائده الهیه جسد روحانی حضرت مسیح بود و آن فیوضات ربّانیه و کالات رحمانیه بود که حواریون نصیب یافتند و از آن سیر گشتند

- 9 Consider likewise that when Christ blessed the bread and gave it to His disciples, saying, "this is My body", He was visibly and distinctly present with them in person and in body, and was not transformed into bread and wine. Had He become the bread and wine itself, He could not have remained distinctly present before them in body and in person.
- 10 It is therefore clear that the bread and wine were symbols, meaning: My grace and My perfections have been given you, and since you have partaken of this manifold grace, you have attained everlasting life and received your share and portion of the heavenly sustenance.

SAQ#21

9 و همچنین ملاحظه کنید که در وقتی که حضرت مسیح نان را برکت دادند و فرمودند این جسد من است و بحواریون عنایت نمودند حضرت مسیح در نزد حواریون مشخص و معین و مجسم و موجود بودند منقلب بنان و خمر نشدند اگر منقلب بنان و خمر شده بودند باید دیگر در آنوقت در نزد حواریون حضرت مسیح مجسم مشخص معین نماند

10 پس معلوم شد که این نان و خمر رمزی بود و آن عبارت از آن بود که فیوضات و کمالات من بشماها داده شد و چون از این فیض مستفیض شدید حیات ابدیه یافتید و از مائده آسمانی بهره و نصیب بردید

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AB00381

Chapter 22, The Miracles of Christ
Date: 1905-Jan

- 1 Question: Certain miracles have been attributed to Christ. Should these accounts be taken literally or do they have other meanings? For it has been established through sound investigation that the inherent nature of each thing does not change, that all created things are subject to a universal law and organization from which they cannot deviate, and that hence nothing can possibly violate that universal law.
- 2 Answer: The Manifestations of God are sources of miraculous deeds and marvellous signs. Any difficult or impossible matter is to Them possible and permitted. For They show forth extraordinary feats through an extraordinary power, and They influence the world of nature through a power that transcends nature. From each one of Them, marvellous things have appeared.
- 3 But in the Sacred Scriptures a special terminology is used, and in the sight of the Manifestations of God these marvels and miracles are of no importance, so much so that They do not even wish them to be mentioned. For even if these miracles were considered the greatest of proofs, they would constitute a

1 سؤال از معجزات مسیح سؤال معجزاتی در حق حضرت مسیح روایت شده است این روایات فی الحقیقه بحسب معنی لفظی تلقی گردد یا آنکه معانی دیگر دارد زیرا بفنون صحیحه ثابت است که ماهیت اشیاء منقلب نگردد و جمیع کائنات در تحت قانون کلی و نظامی است که ابداً تخلف ننماید لهذا خارق قانون کلی ممکن نه

2 جواب مظاهر مقدسه الهیه مصدر معجزاتند و مظهر آثار عجیبه هر امر مشکلی و غیر ممکنی از برای آنان ممکن و جائز است زیرا بقوتی خارق العاده از ایشان خارق العاده صدور یابد و بقدرتی ماوراء طبیعت تأثیر در عالم طبیعت نمایند از کشتان امور عجیبه صادر شده

3 ولی در کتب مقدسه اصطلاح مخصوصی موجود و در نزد آنان این معجزات و آثار عجیبه اهمیتی ندارد حتی ذکرش نخواهند زیرا اگر این معجزات

clear evidence only for those who were present when they took place, not for those who were absent.

- 4 For example, were a non-believing seeker to be told of the miracles of Moses and Christ, he would deny them and say: "Miracles have also long been ascribed to certain idols by the testimony of a multitude and recorded in books. Thus the Brahmans have compiled an entire book regarding the miracles of Brahma." The seeker would then ask: "How can we know that the Jews and the Christians speak the truth and that the Brahmans lie? For both are traditions, both are widely attested, and both have been recorded in a book. Each can be viewed as plausible or implausible, as with every other account: If one is true, both must be true; if one is accepted, both must be accepted." Therefore, miracles cannot be a conclusive proof, for even if they are valid proofs for those who were present, they fail to convince those who were not.

- 5 However, in the day of God's Manifestation, they that are endowed with insight will find all things pertaining to Him to be miraculous. For these things are distinguished above all else, and this distinction is in itself an absolute miracle. Consider how Christ, alone and single-handed, with no helper or protector, with no legions or armies, and with the utmost meekness, raised aloft the banner of God before all the peoples of the world; how He withstood them; and how at last He subdued them all, even though outwardly He was crucified. Now, this is an absolute miracle which can in no wise be denied. Indeed, the truth of Christ stands in no need of further proof.

- 6 These outward miracles are of no importance to the followers of truth. For example, if a blind man is made to see, in the end he will again lose his sight, for he will die and be deprived of all his senses and faculties. Thus, causing the blind to see is of no lasting importance, since the faculty of sight is bound to be lost again in the end. And if a dead body be revived, what is gained thereby, since it must die again? What is important is to bestow true insight and everlasting life, that is, a spiritual and divine life; for this material life will not endure and its existence is tantamount to non-existence. Even as Christ said in reply to one of His disciples: "let the dead bury their dead"; for "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

- 7 Consider that Christ reckoned as dead those who were nonetheless outwardly and physically alive; for true life is life eternal

را برهان اعظم خوانیم دلیل و حجت از برای حاضرین است نه غائبین

- 4 مثلاً اگر از برای شخص طالب خارج از حضرت موسی و حضرت مسیح آثار عجیبه روایت شود انکار کند و گوید از بتها نیز بتواتر یعنی بشهادت خلقی کثیر آثار عجیبه روایت شده است و در کتب ثبت گشته برهنه از برهما یک کتاب آثار عجیبه نوشته پس طالب بگوید از کجا بدانیم یهود و نصاری راست گویند و برهنه دروغ گویند هر دو روایت است و هر دو خبر متواتر و هر دو مدون در کتاب هر یک را احتمال وقوع و عدم وقوع توان داد و دیگران نیز چنان و اگر راست است هر دو راست اگر قبول شود هر دو را باید قبول نمود لهذا برهان نمی شود پس معجزات اگر از برای حاضرین برهانست از برای غائبین برهان نیست

- 5 اما در یوم ظهور اهل بصیرت جمیع شئونات مظهر ظهور را معجزات یابند زیرا ممتاز از مادونست همین که ممتاز از مادون است معجزه محض است ملاحظه نمائید که حضرت مسیح فرید و وحید من دون ظهیر و معین و بدون سپاه و لشکر در نهایت مظلومیت در مقابل جمیع من علی الأرض علم الهی بلند نمود و مقاومت کرد و جمیع را عاقبت مغلوب نمود ولو بظاهر مصلوب گردید حال این قضیه معجزه محض است ابداً انکار نتوان نمود دیگر در حقیقت حضرت مسیح احتیاج ببرهان دیگر نه و

- 6 این معجزات ظاهره در نزد اهل حقیقت اهمیت ندارد مثلاً اگر کوری بینا شود عاقبت باز کور گردد یعنی بمیرد و از جمیع حواس و قوی محروم شود لهذا کور بینا کردن اهمیتی ندارد زیرا این قوه باصره بالمآل مختل گردد و اگر جسم مرده زنده شود چه ثمر دارد زیرا باز بمیرد اما اهمیت در اعطای بصیرت و حیات ابدیست یعنی حیات روحانی الهی زیرا این حیات جسمانی را بقائی نه و وجودش عین عدم است مثل اینکه حضرت مسیح در جواب یکی از تلامیذ میفرماید که بگذار مرده را مرده ها دفن کنند زیرا مولود از جسد جسد است و مولود از روح روح است

- 7 ملاحظه کنید نفوسی که بظاهر بجسم زنده بودند آنان را مسیح اموات شمرده زیرا حیات حیات

and true existence is spiritual existence. Thus if the Sacred Scriptures speak of raising the dead, the meaning is that they attained everlasting life; if they say that one who was blind was made to see, the meaning of this seeing is true insight; if they say that one who was deaf was made to hear, the meaning is that he acquired an inner ear and attained spiritual hearing. This is established by the very text of the Gospel where Christ says that they are like those of whom Isaiah once said, They have eyes and see not, they have ears and hear not; and I heal them.

ابدی است و وجود وجود حقیقی لهذا اگر در کتب مقدسه ذکر احیای اموات است مقصد اینست که بحیات ابدیه موفق شدند و یا آنکه کور بود پنا شد مقصد از این بینائی بصیرت حقیقه است و یا آنکه کور بود شنوا شد مقصد آنکه گوش روحانی یافت و بسمع ملکوتی موفق گشت و این بنص انجیل ثابت شده که حضرت مسیح میفرماید که اینها مثل آناند که اشعیا گفته اینها چشم دارند اما نمینند گوش دارند لکن نشنوند و من آنها را شفا دهم

- 8 Our meaning is not that the Manifestations of God are unable to perform miracles, for this indeed lies within Their power. But that which is of import and consequence in Their eyes is inner sight, spiritual hearing, and eternal life. Thus, wherever it is recorded in the Sacred Scriptures that such a one was blind and was made to see, the meaning is that he was inwardly blind and gained spiritual insight, or that he was ignorant and found knowledge, or was heedless and became aware, or was earthly and became heavenly.

8 و مقصد این نیست که مظاهر ظهور عاجز از اجرای معجزاتند زیرا قادر هستند لکن نزدشان بصیرت باطنی و گوش روحانی و حیات ابدی مقبول و مهم است پس در هر جائی از کتب مقدسه که مذکور است کور بود پنا شد مقصد اینست که کور باطن بود ببصیرت روحانی فائز شد و یا جاهل بود عالم شد و یا غافل بود هشیار گشت و یا ناسوتی بود ملکوتی شد

- 9 As this inner sight, hearing, life, and healing are eternal, so are they truly important. Otherwise, what importance, worth, and value can mere animal life and powers possess? Even as an idle fancy, in a few days it will pass. For instance, if an unlit lamp is lighted, it will be extinguished again, but the light of the sun always shines resplendent, and this is what is important.

9 چون این بصیرت و سماع و حیات و شفا ابدیست لهذا اهمیت دارد والا حیات و قوای حیوانی را چه اهمیت و قدر و حیثیتی مانند اوهام در ایام معدوده منتهی گردد مثلاً اگر چراغ خاموشی روشن شود باز خاموش گردد ولی چراغ آفتاب همیشه روشن است این اهمیت دارد

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AB00575

Chapter 23, The Resurrection of Christ

Date: 1904 ca.

- 1 Question: What is the meaning of Christ's resurrection after three days?
- 2 Answer: The resurrection of the Manifestations of God is not of the body. All that pertains to Them—all Their states and conditions, all that They do, found, teach, interpret, illustrate, and ordain—is of a mystical and spiritual character and does not belong to the realm of materiality.

1 سؤال مقصود از قیام مسیح بعد از سه روز چه بود؟

2 جواب قیام مظاهر الهیه بجسد نیست جمیع شؤونات و حالات و اعمال و تأسیس و تعلیم و تعبیر و تشبیه و ترتیب ایشان عبارت از امور روحانی و معنویست تعلق بجسمانیات ندارد

- 3 Such is the case of Christ's coming from heaven. It has been explicitly stated in numerous passages of the Gospel that the Son of man came down from heaven, or is in heaven, or will go up to heaven. Thus in John 6:38 it is said: "For I came down from heaven", and in John 6:42 it is recorded: "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?", and in John 3:13 it is stated: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."
- 3 مثلاً مسأله مسیح از آسمان آمد این مطلب در مواقع متعدده از انجیل مصرح است که ابن انسان از آسمان آمد و ابن انسان در آسمانست و با آسمان رود چنانکه در فصل ششم آیه سی و هشتم از انجیل یوحنا میفرماید: "زیرا من از آسمان آمدم" و همچنین در آیه چهل و دوم میفرماید که: "گفتند آیا این شخص یسوع بن یوسف نیست که پدر و مادر او را میشناسیم چگونه میگوید من از آسمان آمدم" و همچنین در انجیل یوحنا در فصل سیم آیه سیزدهم میفرماید: "و کسی با آسمان نرفت مگر کسی که از آسمان آمد ابن انسان آنکه در آسمانست"
- 4 Consider how it is said that the Son of man is in heaven, even though at that time Christ was dwelling upon the earth. Consider likewise that it explicitly says that Christ came from heaven, although He came from the womb of Mary and His body was born of her. It is therefore clear that the assertion that the Son of man came down from heaven has a mystical rather than a literal meaning, and is a spiritual rather than a material event. The meaning is that though in appearance Christ was born of the womb of Mary, yet in reality He came from heaven, the seat of the Sun of Truth that shines in the divine realm of the supernal Kingdom. And since it is established that Christ came from the spiritual heaven of the divine Kingdom, His disappearance into the earth for three days must also have a mystical rather than a literal meaning. In the same manner, His resurrection from the bosom of the earth is a mystical matter and expresses a spiritual rather than a material condition. And His ascension to heaven, likewise, is spiritual and not material in nature.
- 4 ملاحظه کنید که میگوید ابن انسان در آسمان است و حال آنکه حضرت آن وقت در زمین بودند و همچنین ملاحظه کنید که صراحتاً میفرماید مسیح از آسمان آمده است و حال آنکه از رحم مریم بود و جسم حضرت از مریم تولد یافت. پس واضح شد که مقصد از این عبارت که میفرماید ابن انسان از آسمان آمد امریست معنوی نه ظاهری روحانیست نه جسمانی یعنی هر چند حضرت مسیح بظاهر از رحم مریم تولد یافت ولی فی الحقیقه از آسمان مرکز شمس حقیقت عالم الهی ملکوت رحمانی آمد و چون واضح شد که مسیح از آسمان روحانی ملکوت الهی آمد پس مقصود از غیوبت مسیح در زیر زمین سه روز نیز امری معنویست نه ظاهری و همچنین قیام مسیح از بطن ارض نیز امریست معنوی و کیفیتی است روحانی نه جسمانی و همچنین صعود مسیح با آسمان آن نیز امریست روحانی نه جسمانی
- 5 Aside from this, it has been established by science that the material heaven is a limitless space, void and empty, wherein countless stars and planets move.
- 5 و گذشته از این بیان ابن آسمان ظاهری فنا ثابت و محقق گشته که فضای نامتناهی و فارغ و خالی و جولانگاه نجوم و کواکب نامتناهی است
- 6 We explain, therefore, the meaning of Christ's resurrection in the following way: After the martyrdom of Christ, the Apostles were perplexed and dismayed. The reality of Christ, which consists in His teachings, His bounties, His perfections, and His spiritual power, was hidden and concealed for two or three days after His martyrdom, and had no outward appearance or manifestation—indeed, it was as though it were entirely lost. For those who truly believed were few in number, and even
- 6 لهذا بیان میکنیم که قیام مسیح عبارت از اینست که حضرات حواریین بعد از شهادت حضرت مسیح مضطرب و پریشان شدند حقیقت مسیحیه که عبارت از تعالیم و فیوضات و کالات و قوه روحانیّه مسیحیه است دو سه روز بعد از شهادت خفی و مستور شد جلوه و ظهوری نداشت بلکه حکم مفقود یافت زیرا مؤمنین عبارت از نفوس

those few were perplexed and dismayed. The Cause of Christ was thus as a lifeless body. After three days the Apostles became firm and steadfast, arose to aid the Cause of Christ, resolved to promote the divine teachings and practise their Lord's admonitions, and endeavoured to serve Him. Then did the reality of Christ become resplendent, His grace shine forth, His religion find new life, and His teachings and admonitions become manifest and visible. In other words, the Cause of Christ, which was like unto a lifeless body, was quickened to life and surrounded by the grace of the Holy Spirit.

متعدد بودند و آنان نیز مضطرب و پریشان امر حضرت روح الله مانند جسم بی جان شد. و چون بعد از سه روز حضرات حواریون ثابت و راسخ گشتند و بر خدمت امر مسیح قیام نمودند و مصمم بر آن شدند که تعالیم الهی را ترویج کنند و وصایای مسیح را مجری دارند و قیام بر خدمت مسیح کردند حقیقت مسیح جلوه نمود و فیض مسیح آشکار گشت و شریعت مسیح جان یافت و تعالیم و وصایای مسیح ظاهر و آشکار گردید یعنی امر مسیح مانند جسد بی جانی بود جان و فیض روح القدس احاطه نمود

- 7 Such is the meaning of the resurrection of Christ, and this was a true resurrection. But as the clergy did not grasp the meaning of the Gospels and did not comprehend this mystery, it was claimed that religion was opposed to science and science was incompatible with religion, for among other things the ascension of Christ in a physical body to the material heavens is contrary to the mathematical sciences. But when the truth of this matter is clarified and this symbol is explained, it is in no way contradicted by science but rather affirmed by both science and reason.

7 اینست معنی قیام مسیح و این قیام حقیقی بود و چون قسّیس‌ها معنی انجیل را نفهمیدند و بر رمز پی نبردند لهذا گفتند که دین مخالف علم است و علم معارض دین زیرا از جمله این مسأله صعود حضرت مسیح با جسم عنصری باین سمای ظاهری مخالف فنون ریاضی بود و لکن چون حقیقت مسأله آشکار گردد و این رمز بیان شود بهیچ وجه علم معارضه ننماید بلکه علم و عقل تصدیق نماید

SAQ#23

MFD#23, OOL.C022.23

AB03529

Chapter 24, Pentecost

Date: 1904 ca.

- 1 Question: It is recorded in the Gospels that the Holy Spirit descended upon the Apostles. What was the manner and meaning of this descent?
- 2 Answer: The descent of the Holy Spirit is not like the entrance of air into the human body. It is a metaphor and an analogy rather than a literal image or account. That which is intended is like the descent of the sun into a mirror, that is, when its splendour is reflected therein.

1 سؤال از حلول روح القدس سؤال روح القدس که حلول کرد بر حواریین در انجیل مذکور آیا این بجه نحو بوده است و چه معنی دارد

2 جواب این حلول روح القدس نه مثل حلول هوا در جوف انسان است این تعبیر و تشبیه است نه تصویر و تحقیق بلکه مقصد مثل حلول آفتاب در مرآت است یعنی تجلّی او ظاهر شود

3 حواریون بعد از صعود مسیح مضطرب شدند آراء و افکارشان متشتت و مختلف شد بعد ثابت و متحد گشتند و در عید عنصره مجتمع شدند

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

4 Thus the descent of the Holy Spirit means that the Apostles were attracted by the messianic Spirit, attained constancy and steadfastness, found a new life through the spirit of God's love, and saw Christ to be their ever-living helper and protector. They were mere drops and became the ocean; they were feeble gnats and became soaring eagles; they were all weakness and became endowed with strength. They were like mirrors that are turned toward the sun: it is certain that the rays and the effulgence of the sun will be reflected therein.

SAQ#24

و منقطع شدند چشم از خود پوشیدند از راحت و مسرت این جهان گشتند و جسم و روح را فدای جانان نمودند ترک خائمان گفتند و بیسر و سامان گشتند حتی هستی خویش را فراموش نمودند پس تأیید الهی رسید و قوت روح القدس ظاهر گشت و روحانیت مسیح غلبه نمود و محبت الله زمام از دست برد آن روز مؤید شدند و هر کس بجهت تبلیغ امر الله بطرفی توجه کرد و زبان بحجت و برهان گشود

4 پس حلول روح القدس عبارت از اینست که منجذب روح مسیحائی شدند و استقامت و ثبوت یافتند و بروح محبت الله حیات جدید حاصل نمودند و حضرت مسیح را زنده و معین و ظهیر دیدند قطره بودند دریا شدند پشه بودند عقاب سماء گشتند ضعیف بودند قوی شدند مثل آنها مثل آئینه‌ها بود که در مقابل آفتاب آید البته پرتو و انوار در آن آشکار گردد

MFD#24, OOL.C022.24

AB01290

Chapter 25, The Holy Spirit

Date: 1904 ca.

1 Question: What is meant by the Holy Spirit?

2 Answer: By the Holy Spirit is meant the outpouring grace of God and the effulgent rays that emanate from His Manifestation. Thus Christ was the focal centre of the rays of the Sun of Truth, and from this mighty centre—the reality of Christ—the grace of God shone upon the other mirrors which were the realities of the Apostles.

3 The descent of the Holy Spirit upon the Apostles means that that glorious and divine grace cast its light and splendour upon their realities. For otherwise, egress and regress, descent and inherence are characteristics of bodies and not of spirits—that

1 سؤال مقصود از روح القدس چه چیز است
جواب

2 مقصود از روح القدس فیض الهی است و اشعهء ساطعهء از مظهر ظهور زیرا شعاع آفتاب حقیقت مرکزش مسیح بود و از این مرکز جلیل حقیقت مسیح فیض الهی بر سائر مرایا که حقائق حواریون بود اشراق نمود

3 مقصود از حلول روح القدس بر حواریین اینست که آن فیض جلیل الهی تجلی و افاضه بر حقائق حواریین نمود والا دخول و خروج و نزول و حلول از خواص اجسام است نه

is, egress and inherence pertain only to sensible realities, not to intelligible subtleties; and intelligible realities, such as reason, love, knowledge, imagination and thought, do not enter, exit or inhere, but rather denote relationships.

- 4 For example, knowledge, which is a form acquired by the mind, is an intelligible thing, and to speak of entering into the mind or exiting from it is absurd. Rather, it is a relationship of acquisition, even as images are reflected in a mirror.

- 5 Thus, as it is evident and established that intelligible realities do not enter or inhere, it follows that it is in no wise possible for the Holy Spirit to ascend, descend, enter, exit, commingle or inhere. At most it appears as the sun appears in a mirror.

- 6 Moreover, in certain passages of the sacred scriptures where allusion is made to the Spirit, a specific person is intended, as it is conventionally said in speech and conversation that such and such a person is spirit personified or is the embodiment of mercy and generosity. In this case the focus is not upon the lamp but upon the light.

- 7 For instance, in reference to the Promised One that must come after Christ, it is said in John 16:12: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak."

- 8 Now consider carefully that the words: "for he shall not speak of himself; but whatsoever he shall hear, that shall he speak," clearly imply that the Spirit of truth is embodied in a Man Who has a soul, Who has ears to hear and a tongue to speak. Likewise Christ is called the "Spirit of God", in the same way that we speak of the light and yet mean both the light and the lamp.

SAQ#25

ارواح یعنی حقائق محسوسه را دخول و حلول است نه لطائف معقوله را و حقائق معقوله مثل عقل و حب و علم و تصور و فکر آنان را دخول و خروج و حلولی نیست بلکه عبارت از تعلق است

- 4 مثلاً علم که عبارت از صورت حاصله عند العقل است آن امریست معقول و دخول و خروج در عقل امر موهوم بلکه تعلق حصولی دارد مانند صور منطبعة در آئینه

- 5 پس چون ثابت و مبرهن است که حقائق معقوله را دخول و حلولی نیست البتّه روح القدس را صعود و نزول و دخول و خروج و مزج و حلول ممنوع و محالست نهایت اینست که روح القدس مانند آفتاب جلوه در مرآت نمود

- 6 و در بعضی مواضع از کتب مقدّسه ذکر روح میشود و مقصد شخص است مثل آنکه در مخاطبات و مکالمات مصطلح است که فلان شخص روح مجسم است و یا حمیت و مروت مشخصه در این مقام نظر بزجاج نیست بلکه نظر بسراجست

- 7 چنانکه در انجیل یوحنا در ذکر موعود بعد حضرت مسیح در فصل شانزدهم آیه دوازدهم میفرماید "و بسیار چیزهای دیگر نیز دارم بشما بگویم لکن الآن طاقت تحمل آنها را ندارید و لکن چون او یعنی روح راستی آید شما را بجمع راستی هدایت خواهد کرد زیرا که از نفس خود تکلم ننماید بلکه بآنچه شنیده است سخن خواهد گفت"

- 8 حال بدقت ملاحظه نمائید که از این عبارت "زیرا از نفس خود تکلم ننماید بلکه بآنچه شنیده است سخن خواهد گفت" معلوم میشود که این روح راستی انسانی مجسم است که نفس دارد و گوش دارد که استماع مینماید و لسان دارد که نطق میکند و همچنین بحضرت مسیح روح الله اطلاق میشود مثل اینکه سراج گوئی و مراد سراج با زجاجست

MFD#25, OOL.C022.25

AB00570

*Chapter 26, The Second Coming of Christ and the Day of Judgement**Date: 1904 ca.*

- 1 It is recorded in the Sacred Scriptures that Christ will return and that His return is conditioned upon the fulfilment of certain signs: When He returns, He will be attended by those signs. Among them: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven." At that time "all the tribes of the earth" shall "mourn" and lament, and "the sign of the Son of man" shall appear "in heaven", "and they shall see the Son of man coming in the clouds of heaven with power and great glory". Baha'u'llah has provided a detailed interpretation of these verses in the Kitab-i-Iqan, and it need not be repeated here. Refer to it and you will grasp their meaning.
- 2 Now, I would like in turn to say a further word on this subject, which is the following. The first coming of Christ was also from heaven, as has been explicitly stated in the Gospel. Even Christ Himself says that the Son of man came down from heaven, and the Son of man is in heaven; and no man hath ascended up to heaven but He that came down from heaven. Thus it is admitted by all that Christ came down from heaven, whereas to outward seeming He came from the womb of Mary.
- 3 Now, just as He came the first time in appearance from the womb but in reality from heaven, so will He come the second time in appearance from the womb but in reality from heaven. The conditions that have been recorded in the Gospel for the second coming of Christ are indeed the same as had been specified for His first coming, as was explained before.
- 4 The Book of Isaiah announces that the Messiah will conquer the East and the West, that all the nations of the earth will gather under His shadow, that His kingdom will be established, that He will come from an unknown place, that the sinners will be judged, and that justice will prevail to such a degree that the wolf and the lamb, the leopard and the kid, the sucking child and the asp will all gather at one spring, in one meadow, and in one abode.
- 1 در کتب مقدّسه مذکور است که مسیح دوباره آید و بعلاماتی مشروط است هر وقتی که آید بآن علامات آید از جملهء علامات اینکه آفتاب تاریک گردد و ماه نور ندهد و ستارگان آسمان بر زمین فرویزند در آنوقت جمیع طوائف زمین ناله و حنین کنند آنگاه علامت پسر انسان در آسمان پدید گردد و ببینند که ابن انسان بر ابر سوار با قوت و جلال عظیم میآید تفسیر این آیات را جمال مبارک در رسالهء ایقان مشروحاً فرموده اند احتیاج بتکرار نیست بآن مراجعت کنید معانی آن کلمات را ادراک خواهید نمود
- 2 و حال من نیز در این خصوص چند کلمه ئی صحبت میدارم و آن اینکه مسیح در آمدن اوّل نیز از آسمان آمد چنانچه مصرّح در انجیل است حتّی خود حضرت میفرماید ابن انسان از آسمان آمد و ابن انسان در آسمانست و با آسمان صعود نمایند جز آن کسی که از آسمان آمد پس این مسلم در نزد عموم است که مسیح از آسمان آمد
- 3 و حال آنکه بحسب ظاهر از رحم مریم آمد همچنانکه در دفعهء اولی فی الحقیقه از آسمان آمد ولو بحسب ظاهر از ارحام آمد بهمچنین در مجّیء ثانی نیز بحقیقت از آسمان آید ولو بظاهر از ارحام آید و شروطی که در انجیل بجّهت مجّیء ثانی مسیح مذکور همان شروط در مجّیء اوّل مصرّح چنانکه از پیش گذشت
- 4 در کتاب اشعیا خبر میدهد که مسیح شرق و غرب را فتح خواهد نمود و جمیع ملل عالم در ظلّ مسیح خواهند آمد و سلطنت مسیح تشکیل خواهد گردید و از مکان غیر معلوم خواهد آمد و خطاکاران دینوت خواهند یافت و عدالت چنان مجری خواهد گشت که گرگی و بره و پلنگ و بزغاله و مار و طفلی شیرخواره در یک چشمه و یک چمن و یک آشیانه اجتماع خواهند نمود

5 The first coming was also subject to these conditions, although none of them came to pass outwardly. Thus the Jews cavilled at Christ, and—God forbid!—called Him a monster, regarded Him as the destroyer of the edifice of God and the breaker of the Sabbath and the Law, and sentenced Him to death. Now, each and every one of these conditions had an inner meaning, but the Jews failed to understand and were therefore veiled from recognizing Him.

6 The second coming of Christ follows a similar pattern. All the signs and conditions that have been indicated have inner meanings and are not to be taken literally. For otherwise it is said, among other things, that the stars will fall upon the earth. Yet the stars are endless and innumerable, and modern mathematicians have established and proven that the mass of the sun is approximately one and a half million times greater than that of the earth, and that each one of the fixed stars is a thousand times larger than the sun. If these stars were to fall upon the surface of the earth, how could there be room for them? It would be as though a thousand million mountains as mighty as the Himalayas were to fall upon a grain of mustard seed. Such a thing is, by reason and by science (and indeed as a matter of simple common sense), utterly impossible. And yet even more astonishing is that Christ said: Perchance I shall come when you are sleeping, for the coming of the Son of man is like the coming of a thief. Perhaps the thief will be in the house and the owner will be unaware.

7 It is therefore clear and evident that these signs have inner meanings and should not be taken literally. These meanings have been fully explained in the Kitab-i-Iqan: Refer to it.

SAQ#26

5 محییء اول نیز مشروط باین شروط بود و حال آنکه بحسب ظاهر هیچیک از این شروط وقوع نیافت لهذا یهود اعتراض بر مسیح کردند و استغفرالله مسیح را مسیح خواندند و هادم بنیان الهی شمرند و محرب سبت و شریعت دانستند و فتوی بر قتلش دادند و حال آنکه شروط کلاً و طراً معانی داشت ولی یهود پی بمعانی آن نبردند لهذا محتجب گشتند

6 و همچنین محییء ثانی مسیح بر این منوال است علائم و شروطی که بیان شده جمیع معانی دارد نه بحسب ظاهر و اگر بحسب ظاهر باشد از جمله میفرماید جمیع نجوم بر روی زمین سقوط نمایند نجوم بیپایان و بشمار است و فنا در نزد ریاضیون حالیه ثابت و محقق گشته که جرم شمس تخمیناً قریب یک میلیون و نیم اعظم از ارض است و هر یک از این نجوم ثوابت هزار مرتبه اعظم از شمس اگر این نجوم سقوط بر روی زمین نماید چگونه در زمین محل باید مانند اینست که هزار میلیون جبال مثل جبل حمایا بر روی دانه خردلی افتد این قضیه عقلاً فنا بلکه بالبداهه از ممتنعات است نه ممکنات و از این عجیب تر آنکه مسیح میفرماید من شاید بیایم و شما هنوز در خوابید زیرا آمدن ابن انسان مثل آمدن دزد است شاید دزد در خانه است و صاحب خانه خبر ندارد

7 پس واضح و مبرهن گشت که این علامات معنی دارد مقصود بظاهر نیست و معانی در کتب ایقان مفصل بیان شده است بآن مراجعت نمائید

MFD#26, OOL.C022.26

AB00713*Chapter 27, The Trinity**Date: 1904 ca.*

- 1 Question: What is the meaning of the Trinity and of its three Persons?
 1 سؤال مقصود از ثالوث و اقانیم ثلاثه چه چیز است جواب
- 2 Answer: The reality of the Divinity is sanctified and exalted beyond the comprehension of all created things, can in no wise be imagined by mortal mind and understanding, and transcends all human conception. That reality admits of no division, for division and multiplicity are among the characteristics of created and hence contingent things, and not accidents impinging upon the Necessary Being.
 2 حقیقت الوهیت که منزّه و مقدّس از ادراک کائناتست و ابداً بتصور اهل عقول و ادراک نیاید و مبرّا از جمیع تصورات آن حقیقت ربّانیّه تقسیم قبول نماید زیرا تقسیم و تعدّد از خصائص خلق است که ممکن الوجود است نه از عوارض طارئه بر واجب الوجود
- 3 The reality of the Divinity is sanctified above singleness, then how much more above plurality. For that divine reality to descend into stations and degrees would be tantamount to deficiency, contrary to perfection, and utterly impossible. It has ever been, and will ever remain, in the loftiest heights of sanctity and purity. All that is mentioned regarding the manifestation and revelation of God pertains to the effulgence of His light and not to a descent into the degrees of existence.
 3 حقیقت الهیّه مقدّس از توحید است تا چه رسد بتعدّد و آن حقیقت ربوبیت را تنزّل در مقامات و مراتب عین نقص و منافی کمال و ممتنع و محال همواره در علوّ تقدیس و تنزیه بوده و هست آنچه ذکر میشود از ظهور و اشراق الهی مقصد تجلّی الهی است نه تنزّل در مراتب وجود
- 4 God is pure perfection and the creation is absolute imperfection. For God to descend into the degrees of existence would be the greatest of imperfections; rather, His manifestation, dawning and effulgence are even as the appearance of the sun in a clear, bright and polished mirror.
 4 حقّ کمال محض است و خلق نقصان صرف حقّ را تنزّل در مراتب وجود اعظم نقائص است ولی ظهور و طلوع و شروقش مانند تجلّی آفتابست در آئینه لطیف صافی شفاف
- 5 All created things are resplendent signs of God. For instance, the rays of the sun shine upon all earthly things, yet the light that falls upon the plains, the mountains, the trees and fruits is only in such measure as to make them visible, to ensure their growth and to cause them to attain the object of their existence. The Perfect Man, however, is even as a clear mirror in which the Sun of Truth is revealed and manifested in the fullness of its attributes and perfections. Thus the reality of Christ was a bright and polished mirror of the greatest purity and clarity. The Sun of Truth, the Essence of the Divinity, appeared in that mirror and manifested its light and heat therein, yet it did not descend from the heights of holiness and the heaven of sanctity to reside within it. No, it continues to abide in its loftiness and sublimity, but has been revealed and manifested in the mirror in all its beauty and perfection.
 5 جمیع کائنات آیات باهرات حقّ هستند مانند کائنات ارضیه که شعاع آفتاب بر کلّ تأییده ولی بر دشت و کوهسار و اشجار و اثمار همین پرتوی افتاده که نمودار گشته و پرورش یافته و بنتیجه وجود خویش رسیده اما انسان کامل بمنزله مرات صافیه است آفتاب حقیقت بجمیع صفات و کمالات در آن ظاهر و آشکار گردیده لهذا حقیقت مسیحیه یک آئینه صاف شفاف بوده که در نهایت لطافت و پاکی بود لهذا شمس حقیقت ذات الوهیت در آن آئینه تجلّی فرمود و نورانیت و حرارتش در آن نمودار گشت اما شمس از علوّ تقدیس و سماء تنزیه تنزّل ننمود و در آئینه منزل و مأوی نکرد بلکه بر علوّ و سموّ باقی و برقرار است ولی در آئینه بجمال و کمال جلوه نمود و آشکار گشت

- 6 Now, if we were to say that we have beheld the Sun in two mirrors—one Christ and the other the Holy Spirit—or, in other words, that we have seen three Suns, one in heaven and two upon the earth, we would be speaking the truth. And if we were to say that there is only one Sun, that it is absolute singleness, and that it has no peer or partner, we would again be speaking the truth.
- 7 The purport of our words is that the reality of Christ was a clear mirror wherein the Sun of Truth—that is, the divine Essence—appeared and shone forth with infinite perfections and attributes. It is not that the Sun, which is the Essence of the Divinity, was ever divided or multiplied, for it remains one, but it became manifest in the mirror. That is why Christ said, “The Father is in the Son,” meaning that that Sun is manifest and visible in this mirror.
- 8 The Holy Spirit is the outpouring grace of God which was revealed and manifested in the reality of Christ. Prophethood is the station of the heart of Christ, and the Holy Spirit is the station of His spirit. It is thus evident and established that the Essence of the Divinity is absolute oneness and has no peer, equal or likeness.
- 9 This is the true meaning of the three Persons of the Trinity. Otherwise, the foundations of the religion of God would rest upon an illogical proposition which no mind could ever conceive, and how could the mind be required to believe a thing which it cannot conceive? Such a thing could not be grasped by human reason, how much less be clothed in an intelligible form, but would remain sheer fancy.
- 10 Now, this explanation clarifies the meaning of the three Persons of the Trinity and establishes at the same time the oneness of God.
- 6 حال اگر گوئیم که آفتاب در دو آئینه یکی مسیح و دیگری روح القدس مشاهده نمودیم یعنی سه آفتاب مشاهده کردیم یکی در آسمان و دو دیگر در زمین صادقیم و اگر بگوئیم یک آفتابست فردانیت محض است شریک و مثیلی ندارد باز هم صادقیم
- 7 خلاصهء کلام اینست که حقیقت مسیحیه مرآت صافیه بود و شمس حقیقت یعنی ذات احدیت بکالات و صفات نامتناهی در آن آئینه ظاهر و باهر نه اینکه آفتاب که ذات ربانیت تجزی و تعدد یافته بلکه آفتاب آفتاب واحد است ولی در مرآت ظاهر اینست که مسیح میفرماید الأب فی الابن یعنی آن آفتاب در این آئینه ظاهر و آشکار است
- 8 روح القدس نفس فیض الهی است که در حقیقت مسیح ظاهر و آشکار گردید نبوت مقام قلب مسیح است و روح القدس مقام روح مسیح پس ثابت و محقق گردید که ذات الوهیت وحدت محض است و شبیه و مثیل و نظیر ندارد و
- 9 مقصود از اقانیم ثلاثه اینست و الا اساس دین الله بر مسئلهئی غیر معقوله است که ایداً عقول تصور آن نتواند و آنچه را عقول تصور نتواند چگونه مکلف باعتقاد آن گردد در عقل نگنجد تا صورتی از صور معقوله شود بلکه وهم محض باشد
- 10 حال از این بیان واضح که مقصود از اقانیم ثلاثه چه چیز است و وحدانیت الهیه نیز ثابت گردید

MFD#27, OOL.C022.27

SAQ#27

AB01528

Chapter 28, *The Pre-existence of Christ*
Date: 1904 ca.

- 1 Question: What is the meaning of the verse in the Gospel of John: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."
- 2 Answer: Pre-existence is of two kinds. One is essential pre-existence, which is not preceded by a cause but which exists in itself. For example, the sun shines in itself and does not depend on the radiance of the other stars for its light. This is called essential light. But the light of the moon is derived from the sun, for the moon is in need of the sun for its radiance. Thus, with respect to light, the sun is the cause and the moon the effect. The former is ancient, antecedent and prior, while the latter is preceded by something else.
- 3 The second kind of pre-existence is temporal pre-existence, which has no beginning. The transcendent Word of God is sanctified beyond time. The past, the present and the future are all equal in relation to God. Yesterday, today and tomorrow do not exist in the sun.
- 4 There is likewise precedence with regard to honour and distinction, that is, the most distinctive precedes the distinctive. Thus the reality of Christ, Who is the Word of God, undoubtedly precedes all created things in essence, in attributes and in distinction. Before appearing in human form, the Word of God was in a state of utmost sanctity and glory, abiding in perfect beauty and splendour in the height of its majesty. When, through the wisdom of the Most High, that Word shed its light from the pinnacle of glory upon the corporeal world, it was assaulted through the flesh. Thus it fell into the hands of the Jews, became the captive of the ignorant and the unjust, and was at last crucified. That is why He called upon God, saying: Release Me from the bondage of the corporeal realm and deliver Me from this cage, that I may ascend to the heights of greatness and majesty, regain the former sanctity and glory which I enjoyed before inhabiting the world of the flesh, rejoice in the everlasting dominion, and wing My flight to My true abode, the placeless realm of the unseen Kingdom.

1 سؤال از آیه انجیل یوحنا و الآن تو ای پدر مرا نزد خود جلال ده بهمان جلالی که قبل از آفرینش جهان نزد تو داشتم

2 جواب قدم بر دو قسم است قدم ذاتیست که مسبوق بعلت نباشد بلکه وجودش بذاته باشد مثل آفتاب که روشنایش بذاته است و در روشنائی محتاج بفیض کوکب دیگر نه این را روشنائی ذاتی گویند اما روشنائی ماه مقتبس از آفتابست زیرا ماه در روشنائی محتاج بآفتابست پس آفتاب در روشنائی علت شد و ماه در روشنائی معلول آن قدیم و سابق و متقدم و این مسبوق و متأخر

3 نوع قدم قدم زمانیست و آن لا اول له است و حضرت کلمه الله مقدس از زمانست زمان گذشته و حال و آینده کل بالنسبه بحق یکسانست دیروز و امروز و فردا در آفتاب نیست

4 و همچنین تقدم از جهت شرفست یعنی اشرف مقدم بر شریفست پس حقیقت مسیحیه که کلمه الله است البته من حیث الذات و الصفات و الشرف مقدم بر کائنات است و کلمه الله پیش از ظهور در هیكل بشری در نهایت عزت و تقدیس بود و در کمال جلال و جمال در اوج عظمت خویش برقرار و چون کلمه الله از اوج جلال بحکمت حق متعال در عالم جسد اشراق نمود بواسطه جسد تعدی بر کلمه الله شد چنانچه در دست یهود افتاد و اسیر هر ظلوم و جهول گردید و عاقبت مصلوب شد اینست که خطاب بحق می نماید که مرا از قید عالم جسد آزاد فرما و از این قفس برهان تا باوج عظمت و جلال صعود نمایم و آن عزت و تقدیس سابق پیش از عالم جسد یابم و در جهان باقی شادمانی کنم و بوطن اصلی عالم لامکان ملکوت پنهان صعود نمایم

5 As you have observed, after His ascension the greatness and glory of Christ was established both in the realm of the hearts and across the reaches of the earth, even unto the very dust itself. So long as He dwelt in the corporeal world He was despised and reviled by the weakest nation on the earth, the Jews, who saw it fit that a crown of thorns be placed upon His blessed brow. But after His ascension the gem-studded crowns of all the kings became humble and submissive before that crown of thorns.

6 Behold the glory that the Word of God attained even in this world!

SAQ#28

5 چنانکه ملاحظه کردید که حتی در عالم ملک یعنی انفس و آفاق بلکه نقطهء تراب عظمت و جلال حضرت مسیح بعد از صعود ظاهر شد زمانی که در عالم جسد بود در تحت تحقیر و توهین اضعف اقوام عالم یعنی یهود بود و بر تارک مبارکش تاج خار سزاوار داشتند اما بعد از صعود تاجهای مرصع جمیع ملوک خاضع و خاشع آن تاج خار گردید

6 بین که کلمه الله در آفاق نیز چه جلالی یافت

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AB00096

Chapter 29, Sin and Atonement

Date: 1904 ca.

1 Question: In 1 Corinthians 15:22 it is written: "For as in Adam all die, even so in Christ shall all be made alive." What is the meaning of these words?

2 Answer: Know that there are two natures in man: the material and the spiritual. The material nature is inherited from Adam, while the spiritual nature is inherited from the reality of the Word of God, which is the spirituality of Christ. The material nature is born of Adam, but the spiritual nature is born of the grace of the Holy Spirit. The material nature is the source of every imperfection and the spiritual nature is the source of all perfection.

3 Christ sacrificed Himself so that mankind might be freed from the imperfections of the material nature and endowed with the virtues of the spiritual nature. This spiritual nature, which has come to exist through the grace of the divine Reality, is the sum of all perfections and proceeds from the breath of the Holy Spirit. It is the divine perfections; it is light, spirituality, guidance, exaltation, high-mindedness, justice, love, generosity, kindness to all, and charitable deeds: it is life upon life. This

1 سؤال در اصحاب پانزدهم آیه بیست و دوم از رساله پولس به کورنتوس مرقوم که "همچنانکه در آدم کل مرده شوند در مسیح کل زنده گردند" مقصد از این عبارت چه

2 جواب بدان که در انسان دو طبیعت است طبیعت جسمانی و طبیعت روحانی طبیعت جسمانی موروث از آدم است و طبیعت روحانی موروث از حقیقت کلمه الله و آن روحانیت حضرت مسیح است طبیعت جسمانی از آدم تولّد یافته اما طبیعت روحانی از فیض روح القدس متولّد شده طبیعت جسمانی مصدر هر نقص است و طبیعت روحانی مصدر هر کمال

3 حضرت مسیح خود را فدا کرد تا خلق از نقائص طبیعت جسمانی خلاص شوند و بفضائل طبیعت روحانی متصف گردند این طبیعت روحانی که از فیض حقیقت رحمانیه تحقیق یافته جامع جمیع کالات است و بنفحه روح القدس پیدا شده این طبیعت کالات الهیه است انوار است روحانیات است هدایت است

spiritual nature is an effulgence of the splendours of the Sun of Truth.

علویت است بلندی همت است عدالت است محبت است موهبت است مهربانی بجمع خلق است خیرات است حیات اندر حیات است این طبیعت روحانیّه تجلّی از اشراقات شمس حقیقت است

- 4 Christ is the focal centre of the Holy Spirit; He is born of the Holy Spirit; He has been raised up by the Holy Spirit; He descends from the Holy Spirit—that is, His Reality does not proceed from the lineage of Adam but is born of the Holy Spirit. The meaning of 1 Corinthians 15:22 where it says: “As in Adam all die, even so in Christ shall all be made alive,” is therefore as follows: Adam is commonly referred to as the “father of man,” that is, He is the cause of the material life of mankind, and holds the position of material fatherhood. He is a living, though not a life-giving, soul; whereas Christ is the cause of the spiritual life of man, and with regard to the spirit He holds the position of spiritual fatherhood. Adam is a living soul; Christ is a life-giving spirit.

4 مسیح مرکز روح القدس است و متولد از روح القدس است و بروح القدس مبعوث شده است و سلاله روح القدس است یعنی حقیقت مسیحیه از سلاله آدم نیست بلکه زاده روح القدس است پس مقصد از آیه بیست و دوم اصحاح پانزدهم از رساله پولس باهل قرنتیان که میگوید "و چنانکه در آدم همه میمیرند در مسیح نیز همه زنده خواهند گشت" اینست که بحسب اصطلاح آدم ابو البشر است یعنی آدم سبب حیات جسمانی نوع انسانی است ابوت جسمانی دارد و نفس حیّ است ولی محیی نیست و حضرت مسیح سبب حیات روحانی بشر است و من حیث الروح ابوت روحانی دارد آدم نفس حیّ است مسیح روح محیی است

- 5 In this material world man is subject to the force of instinctual desires, of which sin is the inevitable consequence, for these desires are not bound by the laws of justice and righteousness. The body of man is a prisoner of nature and will act in accordance with whatsoever nature dictates. It follows that sins—such as wrathfulness, envy, contentiousness, greed, avarice, ignorance, rancour, corruption, pride and cruelty—must exist in the material world. All these bestial attributes exist in the nature of man. A man who has been deprived of spiritual education is even as an animal, like those inhabitants of Africa whose actions, manners and morals are purely instinctual and who act according to the dictates of nature, to the point of rending and eating one another. Thus it becomes evident that the material world of man is a world of sin, and that on this plane man is indistinguishable from the animal.

5 این عالم جسمانی انسان را قوای شهوانیست و از لوازم قوای شهوانی نگاه است چونکه قوای شهوانی در تحت قانون عدل و حقانیت نیست جسم انسان اسیر طبیعت است هر چه طبیعت حکم کند بمقتضای او حرکت نماید پس ثابت شد که خطا در عالم جسمانی موجود مثل غضب حسد جدال حرص طمع جهل غرض فساد تکبر ظلم جمیع این صفات بهیمیه در خلقت انسانی موجود است انسانی که تربیت روحانی ندیده حیوانست مثل اهالی افریقا حرکات و سگات و اخلاق آنان شهوانی محض است و بمقتضای طبیعت حرکت نمایند بدرجهئی که همدیگر را بدرند و بخورند پس معلوم شد که عالم جسمانی انسان عالم نگاه است انسان در عالم جسمانی امتیاز از حیوان ندارد

- 6 All sin is prompted by the dictates of nature. These dictates of nature, which are among the hallmarks of corporeal existence, are not sins with respect to the animal but are sins with regard to man. The animal is the source of imperfections such as anger, lust, envy, greed, cruelty, and pride. All these blame-worthy qualities are found in the nature of the animal, and do

6 هر گاهی از مقتضیات طبیعت است و این مقتضای طبیعت که از خصائص جسمانیست بالنسبه بحیوان نگاه نیست ولی بالنسبه بانسان نگاه است حیوان مصدر نقائص است مثل غضب شهوت حسد حرص تعدی تعظم یعنی جمیع اخلاق مذمومه در طبیعت حیوان است اما این

not constitute sins with regard to the animal, whereas they are sins with regard to man.

- 7 Adam is the cause of man's material life, but the reality of Christ, that is, the Word of God, is the cause of his spiritual life. It is a life-giving spirit, meaning that all the imperfections imposed by the material life of man are, through the instruction and guidance of that Essence of detachment, transmuted into human perfections. Therefore, Christ was a life-giving spirit and the cause of the spiritual life of all mankind.

- 8 Adam was the cause of material life, and since the material world of man is the realm of imperfections, and since imperfection is tantamount to death, Paul compared the former to the latter.

- 9 But the majority of the Christians believe that Adam sinned and transgressed by eating from the forbidden tree, that the dire and disastrous consequences of this transgression were inherited for all time by His descendants, and that Adam has thus become the cause of the death of man. This explanation is irrational and clearly mistaken, for it implies that all men, even the Prophets and Messengers of God, through no fault or sin of their own, and for no other reason than their descent from Adam, became guilty sinners and suffered the torments of hell until the day of Christ's sacrifice. This would be far from the justice of God. If Adam was a sinner, what was the sin of Abraham? What was the fault of Isaac and of Joseph? What was the transgression of Moses?

- 10 But Christ, Who was the Word of God, sacrificed Himself. This has two meanings, an outward meaning and a true meaning. The outward meaning is this: Since Christ intended to promote a Cause that entailed the education of the human race, the quickening of the children of men, and the enlightenment of all humanity, and since promoting such a mighty Cause—a Cause that would antagonize all the peoples of the earth and withstand the opposition of every nation and government—was bound to bring about the spilling of His blood and to lead to His crucifixion and death, therefore at the moment He revealed His mission He offered up His life, welcomed the cross as His throne, regarded every wound as a balm and every poison as sweetest honey, and arose to instruct and guide the people. That is, He sacrificed Himself that He might bestow the spirit of life, and perished in body that He might quicken others in spirit.

نسبت بچیان نگاه نیست اما بالنسبه بانسان نگاه است

- 7 و حضرت آدم سبب حیات جسمانی انسانست اما حقیقت مسیح یعنی کلمه الله سبب حیات روحانی است روح محیی است یعنی جمیع نقائص که از مقتضای حیات جسمانی انسانست بتعلیم و تربیت آن روح مجرد بکالات انسانی مبدل گردد پس حضرت مسیح روح محیی بود و سبب حیات روحانی کل

- 8 حضرت آدم سبب حیات جسمانی بود و چون عالم جسمانی انسان عالم نقائص است و نقائص عین ممات است لهذا پولس نقائص جسمانی را بموت تعبیر نمود

- 9 اما جمهور مسیحیین برآنند که حضرت آدم چون از شجرهء ممنوعه تناول نمود خطا و عصیان کرد و نکت و شامت این عصیان مسلسل در سلالهء آدم موروث و برقرار شد پس حضرت آدم سبب موت خلق گردید این بیان غیر معقول و بدیهی البطلان است زیرا معنی این بیان اینست که جمیع خلق حتی انبیا و رسل بدون قصور و نگاه محض آنکه سلالهء آدم بودند بدون سبب مقصر و نگاه کار گشتند و تا یوم قربانی مسیح در جحیم بعذاب الیم گرفتار بودند و این از عدالت الهیه بعید است اگر آدم گنهگار بود حضرت ابراهیم را چه نگاه اسحق و یوسف را چه قصور موسی را چه خطا

- 10 اما حضرت مسیح که کلمه الله بود خویش را فدا کرد این دو معنی دارد معنی ظاهری و معنی حقیقی معنی ظاهری اینست که چون حضرت مسیح را مقصد این بود که بامری قیام نماید که تربیت عالم انسانی و احیای بنی آدم و نورانیت عموم خلق بود و از قیام بچنین امری عظیم که مخالف جمیع اهل عالم و مقاومت جمیع ملل و دول است البته خون در هدر است و البته مقتول و مصلوب گردد لهذا حضرت مسیح در وقتی که اظهار امر فرمودند جان را فدا کردند و صلیب را سریر دانستند و زخم را مرهم و زهر را شهد و شکر شمردند و بتعلیم و تربیت ناس قیام فرمودند یعنی خود را فدا کردند تا روح حیات بخشند و بجسد فانی شدند تا دیگران را بروح زنده نمایند

- 11 However, the second meaning of sacrifice is this: Christ was like a seed, and this seed sacrificed its form so that the tree might grow and develop. Although the form of the seed was destroyed, its reality manifested itself, in perfect majesty and beauty, in the outward form of the tree.
- 12 The station of Christ was that of absolute perfection. Those divine perfections shone even as the sun upon all believing souls, and the outpourings of that light became manifest and resplendent in their realities. That is why He says: "I am the bread which came down from heaven; whosoever shall eat of this bread will not die," that is, whosoever partakes of this divine sustenance will gain eternal life. Thus, whoever partook of this grace and acquired a share of these perfections found eternal life, and whoever sought illumination from His ancient grace was delivered from the darkness of error and illumined by the light of guidance.
- 13 The form of the seed was sacrificed for the tree, but its perfections were revealed and manifested by virtue of this sacrifice: for the tree, its branches, its leaves and its blossoms were latent and hidden within the seed, but when the form of the seed was sacrificed its perfections were fully manifested in the leaves, blossoms and fruits.

11 اما معنی ثانی فدا اینست که حضرت مسیح مانند حبه بود این حبه صورت خویش را فدا نمود تا شجره نشو و نما نماید هرچند صورت حبه متلاشی شد ولی حقیقت حبه در کمال عظمت و لطافت بهیئت شجره ظاهر گشت

12 مقام مسیح کمال محض بود آن کالات الهیه مانند آفتاب اشراق بر جمیع نفوس مؤمنه نمود و فیوضات انوار در حقائق نفوس ساطع و لامع گردید اینست که میفرماید من نان نازل از آسمان هستم و هر کس از این نان تناول نماید نمیرد یعنی هر کس از این غذای الهی نصیب برد بحیات ابدیه رسد اینست که هر کس از این فیض نصیب برد و از این کالات اقتباس کرد حیات ابدیه یافت و از فیض قدیم استفاضه نمود از ظلمات ضلالت رهائی یافت و بنور هدایت روشن گشت

13 صورت این حبه فدای شجره شد ولی کالات حبه بسبب این فدا ظاهر و آشکار گردید زیرا شجره و اغصان و اوراق و ازهار در حبه مستور و پنهان بود و چون صورت حبه فدا گشت کالات او در کمال ظهور بصورت برگ و شکوفه و ثمر آشکار گردید

SAQ#29

MFD#29, OOL.C022.29

AB00100

Chapter 30, Adam and Eve

Date: 1904 ca.

- 1 Question: What is the truth of the story of Adam and His eating from the tree?
- 2 Answer: It is recorded in the Torah that God placed Adam in the garden of Eden to work and tend it, and said to Him: "Eat freely of every tree of the garden, save for the tree of good and evil, for if thou wert to eat thereof thou wouldst surely die." Then it is said that God caused Adam to sleep, took a bone from His ribs, and created a woman to be His companion. Further on it is said that the serpent tempted the woman to eat of the tree, saying: "God has forbidden you to
- 1 سؤال از مسئله حضرت آدم و اکل شجره حقیقت این مسئله چگونه است
- 2 جواب در تورات مذکور که خداوند آدم را در جنت عدن نهاد تا عامل و حافظ باشد و فرمود که از جمیع درختان جنت تناول نما مگر شجره خیر و شر را و اگر تناول نمائی مبتلای بموت گردی تا آنکه میفرماید که خداوند آدم را بخواب انداخت پس استخوانی از اضلاع او گرفت و او را زنی آفرید تا با او مؤانست نماید تا آنکه میفرماید

eat from the tree, that your eyes may not be opened and that you may not discern good from evil." Then Eve ate from the tree and gave unto Adam, who also ate. Whereupon their eyes were opened, they found themselves naked, and they covered their nakedness with leaves. God then reproached them, saying to Adam: "Hast Thou eaten of the forbidden tree?" Adam answered: "Eve tempted Me." God then reproved Eve, who said: "The serpent tempted me." For this the serpent was cursed, and enmity was established between the serpent and Eve and between their descendants. And God said: "The man is become like unto Us, knowing good and evil. Perhaps He will eat of the tree of life and live forever." So God guarded the tree of life.

مار زن را دلالت بر اکل شجره کرد و گفت که خداوند شما را از تناول این شجره بجهت این منع نمود تا چشمانتان گشوده نگردد و خیر و شر را ندانید پس حوا از شجره تناول نمود و به آدم داد او نیز موافقت کرد دیده‌هاشان بینا شد و خود را برهنه یافتند و از برگ درخت ستر عورت نمودند پس عتاب الهی معاتب گشتند خدا به آدم گفت آیا از شجره ممنوعه تناول نمودی آدم در جواب گفت که حوا مرا دلالت کرد پس خداوند عتاب به حوا نمود حوا گفت که مار مرا دلالت کرد پس حیه ملعون شد و دشمنی بین مار و بین حوا و سلاطه آنان حاصل گردید و خداوند فرمود که انسان نظیر ما شد و بخیر و شر آگاه گشت شاید از شجره حیات تناول نماید و الی‌الأبد باقی ماند و شجره حیات را خدا محافظه نمود

- 3 If we were to take this account according to the literal meaning of the words, as indicated by their common usage, it would indeed be exceedingly strange, and human minds would be excused from accepting, affirming, or imagining it. For such elaborate arrangements and details, such statements and reproaches, would be implausible even coming from an intelligent person, let alone from the Divinity Himself, Who has arranged this infinite universe in the most perfect form and arrayed its countless beings in the utmost order, soundness, and perfection.

3 این حکایت را اگر بمعنی ظاهر عبارات مصطلح بین عوام گیریم در نهایت غرابت است و عقل در قبول و تصدیق و تصور آن معذور زیرا چنین ترتیب و تفصیل و خطاب و عتاب از شخص هوشمندی مستبعد است تا چه رسد بحضرت الوهیت الوهیتی که این کون نامتناهی را در اکل صورت ترتیب داده و این کائنات نامتناهی را در نهایت نظم و اتقان و کمال آراسته

- 4 One must pause awhile to reflect: If the outward meaning of this account were to be attributed to a wise man, all men of wisdom would assuredly deny it, arguing that such a scheme and arrangement could not possibly have proceeded from such a person. The account of Adam and Eve, their eating from the tree, and their expulsion from Paradise, are therefore symbols and divine mysteries. They have all-embracing meanings and marvellous interpretations; but only the intimates of the divine mysteries and the well-favoured of the all-sufficing Lord are aware of the true significance of these symbols.

4 قدری تفکر لازم اگر ظواهر این حکایت را بشخص عاقلی نسبت دهند البته عموم عقلا انکار کنند که این ترتیب و وضع یقیناً از شخص عاقل صدور نیابد لهذا این حکایت آدم و حوا و تناول شجره و خروج از جنت جمیعاً رموز است و از اسرار الهیه و معانی کلّیه و تاویل بدیعه دارد و جز محرمین راز و مقربین درگاه حضرت بی‌نیاز واقف آن اسرار نه

- 5 These verses of the Torah have therefore numerous meanings. We will explain one of them and will say that by Adam is meant the spirit of Adam and by Eve is meant His self. For in certain passages of the sacred scriptures where women are mentioned, the intended meaning is the human self. By the tree of good and evil is meant the material world, for the heavenly realm of the spirit is pure goodness and absolute radiance, but in the material world light and darkness, good and evil, and all manner of opposing realities are to be found.

5 لهذا این آیات تورات معانی متعدده دارد یک معنی از معانی آن را بیان کنیم و گوئیم مقصد از آدم روح آدم است و از حوا نفس آدم زیرا در بعضی مواضع از کتب الهیه که ذکرات انثا میشود مقصد نفس انسانیست و مقصد از شجره خیر و شر عالم ناسوتیست زیرا جهان روحانی الهی خیر محض است و نورانیت صرفه اما در عالم ناسوتی

نور و ظلمت و خیر و شر حقائق متضاده موجود

- 6 The meaning of the serpent is attachment to the material world. This attachment of the spirit to the material world led to the banishment of the self and spirit of Adam from the realm of freedom to the world of bondage and caused Him to turn from the kingdom of Divine Unity to the world of human existence. When once the self and spirit of Adam entered the material world, He departed from the paradise of freedom and descended into the realm of bondage. He had abided in the heights of sanctity and absolute goodness, and set foot thereafter in the world of good and evil.
- 7 By the tree of life is meant the highest degree of the world of existence, that is, the station of the Word of God and His universal Manifestation. That station was indeed well-guarded, until it appeared and shone forth in the supreme revelation of His universal Manifestation. For the station of Adam, with regard to the appearance and manifestation of the divine perfections, was that of the embryo; the station of Christ was that of coming of age and maturation; and the dawning of the Most Great Luminary was the station of the perfection of the essence and the attributes. That is why in the all-highest Paradise the tree of life alludes to the focal centre of absolute sanctity and purity, that is, the universal Manifestation of God. For from the days of Adam until the time of Christ there was little mention of life eternal and of the all-embracing perfections of the kingdom on high. This tree of life alludes to the station of the reality of Christ: it was planted in His Dispensation and adorned with everlasting fruits.
- 8 Now consider how closely this interpretation conforms to reality: For when the spirit and the self of Adam became attached to the material world, they passed from the realm of freedom into the realm of bondage, this condition was perpetuated with each succeeding generation, and this attachment of spirit and self to the material world, which is sin, was inherited by His descendants. This attachment is the serpent which will forever be in the midst of, and at enmity with, the spirits of the descendants of Adam, for attachment to the world has become the cause of the bondage of the spirits. This bondage is that sin which has been transmitted from Adam to His descendants, for it has deprived men of recognizing their essential spirituality and attaining to exalted stations.
- 9 When the holy breaths of Christ and the sanctified lights of the Most Great Luminary were spread abroad, human realities, that is, those souls who turned toward the Word of God
- 6 و مقصد از مار تعلق بعالم ناسوتیست آن تعلق روح بعالم ناسوتی سبب شد که نفس و روح آدم را از عالم اطلاق بعالم تقیید دلالت کرد و از ملکوت توحید بعالم ناسوت متوجه نمود و چون روح و نفس آدم بعالم ناسوت قدم نهاد از جنت اطلاق خارج گشت در عالم تقیید افتاد بعد از آنکه در علو تقدیس بود و خیر محض بعالم خیر و شر قدم نهاد
- 7 و مقصود از شجره حیات اعلی رتبه عالم وجود مقام کلمه الله است و ظهور کلی لهذا آن مقام محفوظ مانده تا در ظهور اشرف مظهر کلی آن مقام ظاهر و لائح گشت زیرا مقام آدم من حیث ظهور و بروز بکالات الهیه مقام نطفه بود و مقام حضرت مسیح رتبه بلوغ و رشد و طلوع نیر اعظم رتبه کمال ذاتی و کمال صفاتی بود اینست که در جنت اعلی شجره حیات عبارت از مرکز تقدیس محض و تنزیه صرف یعنی مظهر کلی الهی است و از دور آدمی تا زمان حضرت مسیح چندان ذکر حیات ابدیه و کالات کلیه ملکوتیه نبود این شجره حیات مقام حقیقت مسیح بود که در ظهور مسیحی غرس گشته و باثمار ابدیه مزین شد
- 8 حال ملاحظه نمائید که چه قدر این معنی مطابق حقیقت است زیرا روح و نفس آدمی چون تعلق بعالم ناسوتی یافتند از عالم اطلاق بعالم تقیید آمدند تناسل بوجه مثلی تسلسل یافت و این تعلق روح و نفس بعالم ناسوتی که نگاه است در سلاله آدم موروث گردید و آن تعلق ماری بود که الی الاید در میان ارواح سلاله آدم و آن ضدیت مستمر و برقرار است زیرا تعلق ناسوتی سبب تقید ارواح گردیده و این تقید عین نگاه است که از آدم سریان در سلاله نموده چه که این تعلق سبب گردیده که نفوس بسبب آن از آن روحانیت اصلیه و مقامات عالیّه بازماندند
- 9 و چون نفحات قدس حضرت مسیح و انوار تقدیس نیر اعظم منتشر گردید حقائق بشریه

and partook of His manifold grace were saved from this attachment and sin, were granted eternal life, were delivered from the chains of bondage and entered the realm of freedom. They were purged of earthly vices and endowed with heavenly virtues. This is the meaning of Christ's words that I gave My blood for the life of the world. That is, I chose to bear all these trials, afflictions and calamities, even the most great martyrdom, to attain this ultimate objective and to ensure the remission of sins—that is, the detachment of spirits from the material world and their attraction to the divine realm—that souls may arise who will be the very essence of guidance and the manifestations of the perfections of the Kingdom on high.

- 10 Note that if these words were taken literally, as imagined by the people of the Book, it would be sheer injustice and absolute predestination. If Adam sinned in approaching the forbidden tree, what then was the sin of glorious Abraham, the Friend of God, and the error of Moses, Who conversed with God? What was the offence of Noah the Prophet and the transgression of truth-speaking Joseph? What was the fault of the Prophets of God and the failure of John the Chaste? Would divine justice have suffered these luminous Manifestations to endure, by reason of Adam's sin, the torment of hell until such time as Christ should come and by His sacrifice rescue them from the nethermost fire? Such a notion is beyond the pale of every rule and principle and no rational person can ever accept it.

- 11 Rather, the meaning is that which was already mentioned: Adam is the spirit of Adam and Eve His self; the tree is the material world and the serpent is attachment to it. This attachment, which is sin, has been transmitted to the descendants of Adam. Through the breaths of holiness Christ rescued souls from this attachment and delivered them from this sin.

- 12 This sin in Adam, moreover, is relative to His station: Although this worldly attachment produced substantial results, yet in relation to attachment to the spiritual realm it is nonetheless regarded as a sin, and the truth of the saying "The good deeds of the righteous are the sins of the near ones" is established. Again, it is like the power of the body, which is imperfect in relation to the power of the spirit—indeed, it is sheer weakness in comparison. Likewise, material life, compared to eternal existence and the life of the Kingdom, is regarded as death. Thus Christ referred to this material life as death and

یعنی نفوسی که توجّه بکلمه الله نمودند و استفاضه از فیوضات کردند از آن تعلّق و گناه نجات یافتند و بحیات ابدیه فائز گشتند و از قیود تقیید خلاص شدند بعالم اطلاق پی بردند و از رذائل عالم ناسوت بری گردیدند و از فضائل عالم ملکوت مستفیض شدند اینست معنی بیانی که میفرماید من خون خویش را بجهت حیات عالم انفاق نمودم یعنی جمیع بلایا و محن و رزایا حتی شهادت کبری را بجهت حصول این مقصد و عفو گناه یعنی قطع تعلّق ارواح از عالم ناسوت و انجذاب بعالم لاهوت اختیار کردم تا نفوسی مبعوث شوند که جوهر هدی شوند و مظاهر کالات ملکوت اعلی

- 10 ملاحظه نمائید که اگر بحسب تصوّر اهل کتاب مقصد این معنی ظاهر ظاهر باشد ظلم محض است و جبر صرف اگر آدم در تقرّب بشجرهء ممنوعه گاهی نمود خلیل جلیل را چه ذنبی و موسای کلیم را چه خطائی نوح نبی را چه عصیانی یوسف صدیق را چه طغیانی انبیای الهی را چه فتوری و یحییای حضور را چه قصوری آیا آن عدالت الهی قبول نماید که این مظاهر نورانیّه بجهت گناه آدم در جیم الیم مبتلا گردند تا آنکه حضرت مسیح آید و قربان گردد و آنان از عذاب سعیر نجات یابند چنین تصوّر از هر قواعد و قوانینی خارج است و ابداً نفس هوشمندی قبول ننماید

- 11 بلکه مقصد چنانست که ذکر شد آدم روح آدمی است و حوّاً نفس آدم و شجره عالم ناسوت و مار تعلّق بعالم ناسوتی این تعلّق که گناه است سربان در سلاله آدمی نمود و حضرت مسیح نفوسی را از این تعلّق بنفحات قدس نجات داد و از این گناه خلاص کرد

- 12 و این گناه در حضرت آدم بالنسبه بمراتب است هرچند از این تعلّق نتایج کلّیه حاصل ولی تعلّق عالم ناسوتی بالنسبه بتعلّق عالم روحانی لاهوتی گناه شمرده گردد و حسنات الأبرار سیئات المقربین ثابت شود مانند قوای جسمانی که بالنسبه بقوای روحانی قاصر است بلکه این قوت بالنسبه بآن قوت ضعیف محض شمرده گردد و همچنین حیات جسمانی بالنسبه بوجود ملکوتی و حیات ابدی ممات شمرده شود چنانکه حضرت مسیح حیات

said, "Let the dead bury their dead." Although those souls enjoyed material life, yet in His eyes that life was even as death.

جسمانی را ممات نامیده و فرمود مردگان را بگذار تا مردگان دفن نمایند و حال آنکه آن نفوس حیات جسمانی داشتند ولی در نظر مسیح آن حیات ممات بود

- 13 This is but one of the meanings of the biblical account of Adam. Reflect, that you may discover the others. Salutations!

SAQ#30

13 این یک معنی از معانی حکایت حضرت آدم در تورات است دیگر شما تفکر نمائید تا بمعانی دیگر پی برید والسلام

MFD#30, OOL.C022.30

AB01521

Chapter 31, Blasphemy against the Holy Spirit

Date: 1904 ca.

- 1 Question: "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

1 سؤال و من قال کلمه علی ابن الانسان یغفر له و اما من قال علی روح القدس فلن یغفر له لا فی هذا العالم ولا فی الآتی

- 2 Answer: The sanctified realities of the Manifestations of God have two spiritual stations: One is that of the state of divine manifestation, which can be compared to the orb of the sun, and the other is that of radiance and revelation, which may be likened to the divine light and perfections—the Holy Spirit. For the Holy Spirit is the manifold grace and perfections of God, and these divine perfections are even as the rays and heat of the sun. Now, the sun is the sun by virtue of its effulgent rays; without these rays it would not be the sun. If the perfections of God were not revealed and manifested in Jesus, He would not be Christ. He is a Manifestation of God precisely because the divine perfections are revealed in Him. The Prophets of God are Manifestations, and the divine perfections—that is, the Holy Spirit—are that which is manifested in Them.

2 جواب حقائق مقدّسه مظاهر الهیّه را دو مقام معنویست یکی مظهریت است که بمنزله کرهء شمس است و یکی جلوه و ظهور است که بمنزله نور و کالات الهیه است و روح القدس است زیرا روح القدس فیوضات الهیه و کالات ربّانیه است و این کالات الهیه بمنزله شعاع و حرارت آفتابست و شمس باشعهء ساطعه شمس است و اگر اشعهء ساطعه نبود شمس نبود اگر ظهور و تجلی کالات الهیه در مسیح نبود یسوع مسیح نبود از این جهت مظهر است که کالات الهیه در او تجلی فرموده انبیای الهیه مظاهرند و کالات ربّانیه ظاهر یعنی روح القدس

- 3 If a soul distances himself from the Manifestation, he may yet be awakened, for he may have failed to know Him and to recognize Him as the Embodiment of the divine perfections. But if he loathes the divine perfections themselves, which are the Holy Spirit, this shows that, bat-like, he is a hater of the light.

3 اگر نفسی از مظهر دوری جوید شاید متنبّه شود زیرا نشناخته و نداند که آن مظهر ظهور کالات الهیه است اما اگر از نفس کالات الهیه که روح القدس است بیزار باشد دلیل بر این است که خفاش است و از آفتاب بیزار

- 4 This hatred of the light itself is irremediable and unforgivable; that is, it is impossible for such a soul to draw near to God. This lamp here is a lamp because of its light; without the light

4 این بیزاری از انوار چاره ندارد و این عفو نمی شود یعنی ممکن نیست که بخدا نزدیک شود این سراج

it would not be a lamp. A soul that abhors the light of the lamp is, as it were, blind and cannot perceive the light, and this blindness is the cause of eternal deprivation.

- 5 It is evident that souls receive grace from the outpourings of the Holy Spirit which are apparent in the Manifestations of God, and not from the individual personality of the Manifestation. It follows that if a soul fails to partake of the outpourings of the Holy Spirit, it remains deprived of God's grace, and this deprivation itself is equivalent to the denial of divine forgiveness.
- 6 That is why there have been many souls who opposed the Manifestations of God, not realizing that They were Manifestations, but who became Their friends once they had recognized Them. Thus, enmity towards the Manifestation of God was not the cause of eternal deprivation, for they were enemies of the candleholder and knew not that it was the seat of God's effulgent light. They were not the enemies of the light itself, and once they understood that the candleholder was the seat of the light, they became true friends.
- 7 Our meaning is that remoteness from the candleholder is not the cause of eternal deprivation, for one may yet be awakened and guided aright, but that enmity towards the light itself is the cause of eternal deprivation and has no remedy.

SAQ#31

سراج است بسبب این نور اگر نور نبود سراج نبود حال اگر نفسی از انوار سراج بیزار شود کور است و نور را نتواند ادراک کند و کوری سبب محرومی ابدی

5 و این معلوم است که نفوس استفاضه از فیض روح القدس کنند که در مظاهر الهیه ظاهر است نه از شخصیت مظهر پس اگر نفسی از فیوضات روح القدس استفاضه نماید از فیض الهی محروم ماند و نفس محرومیت عدم مغفرت است

6 اینست که بسیار نفوس بودند که بمظاهر ظهور عداوت داشتند و نمیدانستند که مظهر ظهور است بعد که دانستند دوست شدند پس عداوت بمظهر ظهور سبب محرومیت ابدیه نشد زیرا دشمن شمعدان بود و نمیدانست که مظهر سراج نورانی الهی است دشمن نور نبود و چون ملتفت شد که این شمعدان مظهر انوار است دوست حقیقی گشت

7 مقصود اینست که دوری از شمعدان سبب محرومیت ابدی نیست شاید متنبه و متذکر گردد ولی دشمنی نور سبب محرومیت ابدیه است و چاره ندارد

MFD#31, OOL.C022.31

AB01359

Chapter 32, "Many are Called, but Few are Chosen"
Date: 1904 ca.

- 1 Question: Christ says in the Gospel: "many are called, but few are chosen", and in the Qur'an it is written: "He singleth out for His mercy whomsoever He pleaseth." What is the wisdom of this?
- 2 Answer: Know that the order and perfection of the universe require that existence should appear in countless forms. Created things cannot therefore be realized in a single degree, station, manner, kind, or species: Differences of degree, distinctions in form, and a multiplicity of kinds and species are inevitable.

1 سؤال حضرت مسیح در انجیل میفرماید: "المدعوون كثيرون و المختارون قليلون" و در قرآن میفرماید "يختص برحمته من يشاء"، این را چه حکمتست؟

2 جواب بدانکه نظم و کمال در جامعیت عالم وجود چنین اقتضا نماید که وجود، منحل بصورت غیر متناهی گردد لهذا موجودات در یک رتبه و یک مقام و یک نحو و یک جنس و یک نوع تحقق

So there must necessarily be mineral, vegetable, animal, and human kingdoms; for through man alone the world of existence could not be adequately arranged, adorned, organized, and perfected. By the same token, with the animals, plants, or minerals alone, this world would not possess such a wondrous appearance, sound arrangement, and subtle adornment: There must be differences of degrees and stations, of kinds and species, for existence to shine forth with the utmost perfection.

- 3 For example, if this tree were to become entirely fruit, the perfections of the vegetable kingdom could not be attained, for leaves, blossoms, and fruit are all needed for the tree to appear in the utmost beauty and perfection.
- 4 Consider likewise the body of man, which must of necessity be composed of different parts, limbs, and organs. The beauty and perfection of the human body require the existence of the ear, the eye, the brain, and even the nails and hair: If man were all brain, eyes, or ears, this would be tantamount to imperfection. So the absence of hair, eyelashes, teeth, and nails is imperfection itself, for even though in comparison with the eyes the latter are insentient and resemble the mineral and the plant, yet their absence in the body of man is most disagreeable and displeasing.
- 5 Now, so long as the degrees of created things are different, some will naturally rank above the others. Thus, since the election of certain creatures, such as man, for the highest degree; the maintenance of others, such as plants, in the middle degree; and the relegation of yet others, such as minerals, to the lowest degree are each and all due to the divine will and purpose, it follows that the singling out of man for the highest degree is through the grace of God, and that the differences among men with regard to spiritual attainments and heavenly perfections are likewise due to the choice of the All-Merciful. For faith, which is life eternal, is a token of grace and not the result of justice. The flame of the fire of love, in this world of earth and water, burns by the power of attraction and not through human effort and striving, although through the latter one may indeed acquire knowledge, learning, and other perfections. It is the light of the divine Beauty, then, that must stir up and move the spirit through its attractive power. Wherefore is it said: "many are called, but few are chosen".
- 6 As for material beings, they are not to be blamed, judged, or held accountable for their own degrees and stations. Thus the mineral, the plant, and the animal are each acceptable

نمایند لابد از تفاوت مراتب و تمایز صنوف و تعدد اجناس و انواع است یعنی ناچار از رتبه جماد و رتبه نبات و رتبه حیوان و رتبه انسانست چه که عالم وجود بانسان تنها ترتیب و تنظیم و تکمیل نیابد . و بهمچنین بحیوان محض یا نبات محض یا جماد محض این عالم منظر بدیع و ترتیب قویم و تزیین لطیف حاصل نماید لابد از تفاوت مراتب و مقامات و اجناس و انواع است تا وجود در نهایت کمال جلوه فرماید

3 مثلاً این شجر اگر بتمامه ثمر گردد کمال نباتی حاصل نگردد بلکه برگ و شکوفه و بار جمیع لازم تا نبات در نهایت زینت و کمال جلوه نماید .

4 به همچنین در هیكل انسان ملاحظه نمائید که لابد از تفاوت اعضا و اجزا و ارکانست جمال و کمال وجود انسانی مقتضی وجود سمع و بصر و مغز حتی ناخن و شعر است اگر سراپا مغز و یا چشم و یا گوش گردد عین نقص است . مثلاً عدم زلف و مژگان و عدم ناخن و دندان عین نقص است و لو بالنسبه بچشم بی احساس و حکم جماد و نبات دارند و لکن فقد آن در وجود انسان بی نهایت مکروه و مذموم است

5 مادام مراتب موجودات مختلفست و متفاوت بعضها فوق بعضی پس انتخاب بعضی از اشیا برتبه اعلی مثل انسان و ترک بعضی در رتبه اوسط مثل نبات و وضع بعضی در رتبه ادنی مثل جماد چون بمشیت و اراده پروردگار است پس تخصیص انسان برتبه اعلی از فضل پروردگار است . و تفاوت بین نوع انسان از حیثیت ترقیات روحانی و کالات ملکوتیه نیز بانتخاب حضرت رحمن است زیرا ایمان که حیات ابدیه است از آثار فضل است نه نتایج عدل شعله نار محبت بقوت انجذاب است نه بسعی و کوشش در جهان خاک و آب بلکه بسعی و اجتهاد اطلاع و علم و کالات سائر حاصل گردد پس باید انوار جمال الهی روحاً بقوه جاذبه در وجد و حرکت آرد لهذا میفرماید : المدعوون کثیرون والمختارون قلیون

6 اما کائنات جسمانی در مراتب و مقامات خود مذموم و محکوم و مسؤول نیستند . مثلاً جماد در رتبه جمادی و حیوان در رتبه حیوانی و نبات

in their own degree, but if they were to remain deficient in that degree they would be blameworthy, the degree itself being wholly perfect.

- 7 Now, the differences among mankind are twofold: One is a difference of degree, and this difference is not blameworthy. The other is a difference with respect to faith and certitude, the absence of which is blameworthy; for the soul must have fallen prey to its own lusts and passions to have been deprived of this bounty and bereft of the attractive power of the love of God. However praiseworthy and acceptable it may be in its human degree, yet as it is deprived of the perfections of that degree, it has become a source of deficiency and is held accountable for that reason.

SAQ#32

در رتبه نباتی مقبولند ولی در آن رتبه خود اگر ناقص مانند مذموم گردند بلکه آن رتبه عین کمال است

7 و لکن تفاوت بین نوع انسان بر دو قسم است یک قسم تفاوت من حیث المراتب است این تفاوت مذموم نیست و قسم دیگر تفاوت از حیثیت ایمان و ایقانت و عدم آن و آن مذموم زیرا آن نفس بهوی و هوس خویش مبتلی گردید تا آنکه از چنین موهبت محروم شد و از قوه جاذبه محبة الله مأیوس گشت هر چند انسان در رتبه خود ممدوح و مقبولست ولی چون از کالات آن رتبه محروم لهذا معدن نقائص گشته و باین جهت مسؤول

MFD#32, OOL.C022.32

AB00419

Chapter 33, The Return of the Prophets

Date: 1904 ca.

- 1 Question: Will you explain the subject of Return?
- 2 Answer: Baha'u'llah has set forth a lengthy and detailed explanation of this matter in the Kitab-i-Iqan. Read it, and the truth of this matter will become clear and manifest. But since you have raised the question, a brief explanation will also be provided here.
- 3 We will preface our remarks with the text of the Gospel. It is recorded therein that when John the son of Zacharias appeared and announced unto the people the advent of the Kingdom of God, they asked him, "Who art thou? Art thou the promised Messiah?" He replied, "I am not the Messiah." They then asked him, "Art thou Elias?" He replied, "I am not." These words clearly establish that John the son of Zacharias was not the promised Elias.
- 4 But on the day of the transfiguration on Mount Tabor Christ explicitly said that John the son of Zacharias was the promised Elias. In Mark 9:11 it is said: "And they asked Him, saying,

1 سؤال از رجعت سؤال بیانی از مسئله رجعت بنائید

2 جواب جمال مبارک در ایقان بیان این مطلب را مفصل و مشروح مرقوم فرموده‌اند بخوانید حقیقت این مسئله واضح و مشهود گردد چون حال سؤال نمودید مختصر بیانی نیز میشود

3 عنوان این مسئله را از انجیل نمائیم در انجیل مصرح که چون یحیی ابن زکریا ظاهر شد و مردم را بملکوت الله بشارت میداد از او پرسیدند که تو کیستی آیا مسیح موعودی فرمود من مسیح نیستم پس سؤال کردند آیا تو ایلیای گفت نیستم از این بیان ثابت و محقق شد که حضرت یحیی ابن زکریا ایلیای معهود نیستند

4 ولی در یوم تجلی در جبل طابور حضرت مسیح تصریح فرمودند که یحیی ابن زکریا ایلیای موعود بود در فصل نهم از آیه یازدهم انجیل مرقس

Why say the scribes that Elias must first come? And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that He must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.” And in Matthew 17:13 it is said: “Then the disciples understood that He spake unto them of John the Baptist.”

میفرماید پس از او استفسار کردند و گفتند چرا کاتبان میگویند که الیاس باید اول بیاید او در جواب ایشان گفت که الیاس البته اول میآید و همه چیز را اصلاح مینماید و چگونه در باره پسر انسان مکتوبست که میباید زحمت بسیار کشد و حقیر شمرده شود لکن بشما میگویم که الیاس هم آمد و با وی آنچه را خواستند کردند و در انجیل متی فصل هفدهم آیه سیزدهم میفرماید آنگاه شاگردان دریافتند که در باب یحیای تعمیددهنده بایشان سخن میگفت

- 5 Now, they asked John the Baptist, “Art thou Elias?” and he answered, “I am not,” whereas it is said in the Gospel that John was the promised Elias himself, and Christ clearly stated this as well. If John was Elias, why did he say he was not, and if he was not Elias, why did Christ say he was?

5 حال از یوحنا یوحنا معمدان پرسیدند که آیا تو ایلیا هستی گفت نیستم و حال آنکه در انجیل میفرماید یوحنا یوحنا معمدان نفس ایلیای موعود بود و مسیح نیز تصریح میفرماید پس اگر حضرت یوحنا حضرت ایلیا بود چرا فرمود من ایلیا نیستم و اگر ایلیا نبود چگونه حضرت مسیح میفرماید که او ایلیا بود

- 6 The reason is that we consider here not the individuality of the person but the reality of his perfections—that is to say, the very same perfections that Elias possessed were realized in John the Baptist as well. Thus John the Baptist was the promised Elias. What is being considered here is not the essence but the attributes.

6 پس در این مقام نظر بشخصیت نیست نظر بحقیقت کالات است یعنی آن کالاتی که در حضرت ایلیا بود آن کالات بعینه در یوحنا معمدان تحقق داشت پس حضرت ایلیای موعود یوحنا معمدان بود اینجا نظر بذات نیست نظر بصفات است

- 7 For example, last year there was a flower, and this year there has also appeared a flower. When I say that the flower of last year has returned, I do not mean that the same flower has returned with the selfsame identity. But since this flower is endowed with the same attributes as last year’s flower—as it possesses the same fragrance, delicacy, colour and form—it is said that last year’s flower has returned, and that this is that same flower. Likewise, when spring comes we say that last year’s spring has returned, since all that was found in the former is to be found again in the latter. This is why Christ said, “Ye will witness all that came to pass in the days of the former Prophets.”

7 مثلاً پارسال گلی بود امسال هم گل آمده است من میگویم گل پارسال بازآمد حال مقصدم نیست که نفس آن گل بشخصیت خویش بعینه آمده است اما چون این گل بصفات آن گل پارسال است یعنی بهمان رائحه و لطافت و رنگ و شکل است لذا میگویند گل پارسال آمده است و این گل آن گل است بهار میآید میگوئیم باز بهار پارسال آمد بجهت آنکه آنچه که در بهار پارسال بود در این بهار نیز موجود اینست که حضرت مسیح میفرماید آنچه در زمان انبیای سلف واقع جمیع را خواهید دید و

- 8 Let us give another illustration: Last year’s seed was sown, branches and leaves appeared, blossoms and fruits came forth, and in the end a new seed was produced. When this second seed is planted it will grow into a tree, and once more those leaves, blossoms, branches and fruits will return, and the former tree will once again appear. As the beginning was a seed and the end likewise a seed, we say that the seed has returned.

8 بیان دیگر نمائیم دانه سال گذشته کاشته شد شاخه و برگ پیدا شد شکوفه و ثمر هویدا گشت نهایت باز دانه شد این دانه ثانی چون کشته گردد شجر روید باز آن ورق آن شکوفه آن شاخه و آن ثمر عود و رجعت نماید و آن شجر ظاهر شود چون اول دانه آخر هم دانه گوئیم که دانه

When we consider the material substance of the tree it is different, but when we consider the blossoms, leaves and fruits, the same fragrance, taste and delicacy are produced. Hence the perfection of the tree has returned anew.

رجوع کرده چون نظر بماده شجر نمائیم این ماده دیگر است و چون نظر بشکوفه و برگ و ثمر نمائیم همان رائحه و طعم و لطافت حاصل است پس آن کمال شجری دوباره عود نمود

- 9 In the same way, if we consider the individual, it is a different one, but if we consider the attributes and perfections, the same have returned. Thus when Christ said, "This is Elias," He meant: This person is a manifestation of the grace, the perfections, the qualities, the attributes and the virtues of Elias. And when John the Baptist said, "I am not Elias," he meant, "I am not the same person as Elias." Christ considered their attributes, perfections, qualities and virtues, and John referred to his own substance and individuality. It is like this lamp: it was here last night, tonight it is lit again, and tomorrow night it will shine as well. When we say that tonight's lamp is the same as last night's and that it has returned, we mean the light and not the oil, the wick or the holder.

9 بهمچنین چون نظر بشخص کنیم شخص دیگر و چون نظر بصفات و کمال کنیم همان صفات و کمال عود نموده پس حضرت مسیح فرمود این ایلیاست یعنی این شخص مظهر فیض و کمالات و اخلاق و صفات و فیوضات ایلیاست و یوحنا معمدان گفت من ایلیا نیستم یعنی من شخص ایلیا نیستم حضرت مسیح نظر بصفات و کمالات و اخلاق و فیوضات هر دو داشتند و یوحنا نظر بماده و شخصیت خویش داشت مثل این چراغ حاضر شب پیش بوده و امشب نیز روشن و شب آینده ایضاً لامع گوئیم که چراغ امشب همان سراج دیشب است و آن چراغ رجوع کرده مقصد نور است نه روغن و فتیل و شمعدان

- 10 These considerations have been explained at length in the Kitab-i-Iqan.

10 و این تفصیل در رساله ایقان مشروح و مفصل

SAQ#33

MFD#33, OOL.C022.33

AB00256

Chapter 34, Peter and the Papacy

Date: 1905-Jan

- 1 Question: In the Gospel of Matthew Christ says to Peter: "Thou art Peter, and upon this rock I will build My church." What is the meaning of this verse?
- 2 Answer: This utterance of Christ is an affirmation of Peter's reply, when Christ asked: "Whom do ye believe me to be?" and Peter answered: "I believe that Thou art the Son of the living God." Then Christ said to him: "Thou art Peter"—since "Cephas" in Aramaic means "rock"—"and upon this rock I will build my church." For others in answer to Christ had said that He was Elias, or John the Baptist, or Jeremiah, or one of the Prophets.

1 تفسیر آیه انت الصخرة و علیک ابنی کنیستی سؤال در انجیل متی میفرماید به پطرس که توئی صخره و بر این صخره کنیسه ام را بنیان مینمایم

2 جواب این بیان مسیح تصدیق قول پطرس است در وقتی که گفت چه اعتقاد بمن داری گفت اعتقاد من اینست که تو ابن الله حی هستی بعد حضرت در جواب فرمود که تو صخره ای چون معنی شمعون در لغت عبری بمعنی صخره است و بر این صخره بنیان کلیسای خود نمایم چون دیگران در جواب حضرت مسیح گفتند ایلیائی و بعضی گفتند یحیای تعمیددهنده و بعضی ارمیا یا یکی از انبیا

- 3 Christ meant, through metaphor and allusion, to affirm the words of Peter. And so, since the latter's name meant "rock," He said: "Thou art Peter, and upon this rock I will build my church." That is, thy belief that Christ is the Son of the living God will become the foundation of the religion of God, and upon this belief the foundation of the church of God—which is the Law of God—shall be established.
- 4 As to the existence of Peter's tomb in Rome, it is doubtful and disputed; some say that it is in Antioch.
- 5 Moreover, let us measure the deeds of certain Popes against the religion of Christ. Christ, hungry and destitute, subsisted on the herbs of the wilderness and would not consent to see any heart saddened. The Pope rides in a gilded carriage and passes his days in the utmost majesty, occupied with such pleasures and pursuits as to surpass the opulence and self-indulgence of all the kings of the earth.
- 6 Christ did not harm anyone, but certain Popes put many innocent souls to death. Refer to the history books. How much blood have the Popes spilled merely to secure their temporal authority! How many thousands of servants of humanity, among them learned men who had discovered the mysteries of the universe, have they tortured, imprisoned and slain, all for mere differences of opinion! How vehemently have they opposed the truth!
- 7 Consider the admonitions of Christ and investigate the customs and conduct of the Popes: is there any resemblance between the admonitions of the former and the administration of the latter? We do not like to find fault, but the pages of the history of the Vatican are indeed astounding. Our meaning is that the instructions of Christ are one thing and the conduct of the papal government is quite another: they do not agree in the slightest. See how many Protestants have been slain by order of the Popes, what wrongs and cruelties have been countenanced, what tortures and punishments have been inflicted! Can the sweet fragrances of Christ be at all inhaled from these actions? No, by the righteousness of God! Such people did not obey Christ; while Saint Barbara, whose portrait is before us, obeyed Him, walked in His path, and acted upon His admonitions.
- حضرت خواست که بگایه و اشاره تصدیق بیان پطرس فرماید این بود که بمناسبت اینکه اسمش صخره بود فرمودند انت الصخرة و علیک ابني کنیستی یعنی این عقاید تو که مسیح ابن الله حی است اساس دین الله میشود و بر این عقاید اساس کنیسه الله که شریعت الله است وضع خواهد گشت
- 4 و وجود قبر پطرس در رومیه نیز مشکوک است مسلم نیست بعضی ها گویند که در انطاکیه است
- 5 و از این گذشته اعمال بعضی از پاپها را بشریعت حضرت مسیح تطبیق کنیم حضرت مسیح گرسنه و برهنه در این بریه گياه میخوردند و راضی بر این نشدند که خاطر کسی آزرده شود پاپ در کالسکه مرصع نشیند و در نهایت عظمت بجمع لذائذ و شهوات وقت گذراند که ملوک را چنین نعمت و خودپرستی میسر نه
- 6 مسیح خاطر نفسی را آزرده نکرد ولی بعضی از پاپها نفوس کثیره بی گناه را کشتند بتاریخ مراجعه کنید که محض حکومت دنیوی پاپها چه قدر خونها ریختند و بجهت عدم موافقت رأی هزاران خادمان عالم انسانی اهل معارف را که کشف اسرار کائنات کردند زجر کردند حبس و محو نمودند و چه مقدار معارضه بحقیقت نمودند...
- 7 و وصایای مسیح را ملاحظه کنید و احوال و اطوار پاپها را تجسس فرمائید ملاحظه نمائید که آیا هیچ مشابهتی میانه وصایای مسیح و اطوار حکومت پاپ مشاهده میشود ما خوش نداریم که مذمت نفوس ثنائیم والا صفحات تاریخ واتیکان بسیار عجیب است مقصود اینست که وصایای مسیح چیز دیگر و اطوار حکومت پاپ چیز دیگر ابداً با هم مطابق نیست ببینید که چه قدر از پرستشها را کشتند و کل بفتوی پاپ بود چه ظلمها و ستمها روا داشتند چه شکنجه و عقوبتها نمودند آیا هیچ رائه طبعیه مسیح از این اعمال استشمام میشود لا والله اینها اطاعت مسیح را نکردند بلکه این مقدسه بر باره که صورتش در مقابل است اطاعت مسیح را نمود و بر قدم مسیح حرکت کرد و وصایای مسیح را جاری نمود

- 8 Among the Popes there have indeed been some blessed souls who followed in the footsteps of Christ, particularly in the early centuries of the Christian era when earthly means were lacking and heaven-sent trials were severe. But when the means of temporal sovereignty were secured, and worldly honour and prosperity were obtained, the papal government entirely forgot Christ and occupied itself with earthly dominion and grandeur, with material comforts and luxuries. It put people to death, opposed the diffusion of learning, persecuted men of science, obstructed the light of knowledge, and gave the order to slay and to pillage. Thousands of people, men of science and learning and innocent souls, perished in the prisons of Rome.
- 8 و در میان پاپ‌ها نفوس مبارکی نیز بودند که بر قدم مسیح حرکت نمودند علی‌الخصوص در قرون اولای مسیحی که اسباب دنیوی مفقود و امتحانات الهیه شدید ولی وقتی که اسباب سلطنت فراهم آمد و عزت و سعادت دنیوی حاصل گشت حکومت پاپ مسیح را بکلی فراموش نمود و بسطنت و عظمت و راحت و نعمت دنیوی پرداخت قتل نفوس کرد و معارضهء بنشر معارف نمود و ارباب فنون را اذیت کرد و نور علم را حائل گشت و حکم قتل و غارت نمود و هزاران نفوس از اهل فنون و معارف و بی‌گاهان در سجن رومی هلاک گشتند حال با وجود این روش و حرکت چگونه خلافت حضرت مسیح تصدیق میشود
- 9 The Holy See has consistently opposed the expansion of knowledge, to such a degree that in Europe it has come to be held that religion is the enemy of science and that science is the destroyer of the foundations of religion. Whereas the religion of God is the promoter of truth, the establisher of science and learning, the supporter of knowledge, the civilizer of the human race, the discoverer of the secrets of existence, and the enlightener of the horizons of the world. How then could it oppose knowledge? God forbid! On the contrary, in the sight of God knowledge is the greatest human virtue and the noblest human perfection. To oppose knowledge is pure ignorance, and he who abhors knowledge and learning is not a human being but a mindless animal. For knowledge is light, life, felicity, perfection and beauty, and causes the soul to draw nigh to the divine threshold. It is the honour and glory of the human realm and the greatest of God's bounties. Knowledge is identical to guidance and ignorance is the essence of error.
- 9 کرسی حکومت پاپ همیشه معارضهء بعلم نمود حتی در اروپا مسلم شد که دین معارض بعلم است و علم مخرب بنیان دین و حال آنکه دین الله مروج حقیقت و مؤسس علم و معرفت و مشوق بر دانائی و تمدن نوع انسانی و کاشف اسرار کائنات و منور آفاق است با وجود این چگونه معارضهء بعلم نماید استغفرالله بلکه در نزد خدا علم افضل منقبت انسان و اشرف کالات بشر است معارضهء بعلم جهل است و کاره علوم و فنون انسان نیست بلکه حیوان بی‌شعور زیرا علم نور است حیانت سعاد است کمال است جمال است و سبب قرینیت درگاه احدیت است شرف و منقبت عالم انسانی است و اعظم موهبت الهی علم عین هدایت است و جهل حقیقت ضلالت
- 10 Happy are those who spend their days in the pursuit of knowledge, in the discovery of the secrets of the universe, and in the meticulous investigation of truth! And woe to those who content themselves with ignorance, who delight in thoughtless imitation, who have fallen into the abyss of ignorance and unawareness, and who have thus wasted their lives!
- 10 خوشا بحال نفوسی که ایام خویش را در تحصیل علوم و کشف اسرار کائنات و تدقیق حقیقت صرف نمایند و وای بر نفوسی که بجهل و نادانی قناعت کنند و بتقلیدی چند دل را خوش دارند و در اسفل درکات جهل و نادانی افتادند و عمر خویش را بباد دادند

AB03274

Chapter 35, Free Will and Foreknowledge

Date: 1904-Jun ca.

- 1 Question: When an action which someone will perform becomes the object of God's knowledge and is recorded in the "Guarded Tablet" of destiny, is it possible to resist it?
- 2 Answer: The knowledge of a thing is not the cause of its occurrence; for the essential knowledge of God encompasses the realities of all things both before and after they come to exist, but it is not the cause of their existence. This is an expression of the perfection of God.
- 3 As to the pronouncements which, through divine revelation, have issued from the Prophets regarding the advent of the Promised One of the Torah, these likewise were not the cause of Christ's appearance. But the hidden mysteries of the days to come were revealed to the Prophets, who thus became acquainted with future events and who proclaimed them in turn. This knowledge and proclamation were not the cause of the occurrence of these events. For instance, tonight everyone knows that in seven hours the sun will rise, but this common knowledge does not cause the appearance and rising of the sun.
- 4 Likewise, God's knowledge in the contingent world does not produce the forms of things. Rather, that knowledge is freed from the distinctions of past, present and future, and is identical with the realization of all things without being the cause of that realization.
- 5 In the same way, the record and mention of a thing in the scriptures is not the cause of its existence. The Prophets of God were informed through divine revelation that certain events would come to pass. For instance, through divine revelation they came to know that Christ would be martyred, which they in turn proclaimed. Now, did their knowledge and awareness cause the martyrdom of Christ? No: This knowledge is a sign of their perfection and not the cause of His martyrdom.
- 6 Through astronomical calculations the mathematicians determine that at a certain time a solar or lunar eclipse will occur. Surely this prediction is not the cause of the eclipse. This of course is merely an analogy and not an exact image.
- 1 سؤال از قدر و قضا سؤال چون علم الهی تعلق بعملی از شخصی یافت و در لوح محفوظ قدر مشبوت گشت آیا مخالفت آن ممکن است جواب
- 2 علم بشیء سبب حصول شیء نیست زیرا علم ذاتی حق محیط بر حقائق اشیاء قبل وجود اشیاء [و] بعد وجود اشیاء یکسانست سبب وجود شیء نگردد این کمال الهی است
- 3 و اما آنچه بوحی الهی از لسان انبیا اخبار از ظهور موعود تورات شده این اخبار نیز سبب ظهور حضرت مسیح نگشت اما بر انبیا اسرار مکتونه استقبال وحی گشت و واقف بر وقائع مستقبه شدند و اخبار نمودند این اطلاع و اخبار سبب حصول وقائع نگشت مثلاً امشب جمیع خلق میدانند که بعد از هفت ساعت آفتاب طلوع کند این علم جمیع خلق سبب تحقق و طلوع آفتاب نگردد
- 4 پس علم الهی در حیز امکان نیز حصول صور اشیاء نیست بلکه از زمان ماضی و حال و مستقبل مقدس و عین تحقق اشیاست نه سبب تحقق اشیاء
- 5 و همچنین ثبت و ذکر شیء در کتاب سبب وجود شیء نگردد انبیا بوحی الهی مطلع شدند که چنین خواهد شد مثلاً بوحی الهی واقف بر این شدند که مسیح شهید خواهد شد و اخبار نمودند حال آیا علم و اطلاع انبیا سبب شهادت حضرت مسیح است بلکه این اطلاع کمال انبیاست نه سبب حصول شهادت
- 6 ریاضیون بحساب فلکی واقف شوند که چندی بعد خسوف و کسوف واقع خواهد گشت البته این کشف سبب وقوع خسوف و کسوف نه این من باب تمثیل است نه تصویر

AB00266

Chapter 36, The Five Kinds of Spirit

Date: 1904 ca.

- 1 Know that in general there are five kinds of spirit. First is the vegetable spirit, which is the power that results from the composition and combination of the elements according to the wisdom and decree of the Most High, and from their mutual arrangement, their influence upon and their interconnection with other created things. When these parts and elements are separated, the associated power of growth likewise ceases to exist. So, to give an analogy, electricity results from the composition of certain constituent parts, and as soon as these parts are separated the electrical force is immediately dissipated and lost. Such is the vegetable spirit.
- 2 After this is the animal spirit, which also results from the combination of elements that are brought together in a single composition. But this composition is more complete, and when by the decree of the almighty Lord it reaches a fuller degree of combination, the animal spirit, which consists in the power of the senses, comes to exist. This power perceives sensible realities—that which can be seen, heard, tasted, smelled or touched. After the separation and dissolution of these composed elements, this spirit will also naturally cease to exist. It is like this lamp before you: When oil, wick and flame are brought together, light is produced; but when the oil is exhausted, the wick consumed, and the constituent parts separated, the light will also be extinguished and lost.
- 3 As to the human spirit, its likeness is that of a glass and the bounty of the sun. That is, the body of man, which is composed of the elements, is the most perfect form of composition and combination, the soundest arrangement, the noblest composition, and the most perfect of all existing things. It grows and develops through the animal spirit. This perfect body can be compared to a mirror and the human spirit to the sun: If the glass is shattered or the mirror destroyed, no harm befalls the outpouring grace of the sun, which continues unabated.
- 4 This spirit is the discovering power that encompasses all things. All the wondrous signs, all the crafts and discoveries, all the mighty undertakings and momentous historical events of which you are aware have been discovered by this spirit and brought

1 بدان که کلیّه ارواح پنج قسم است اول روح نباتی و آن قوه‌یست که از ترکیب عناصر و امتزاج مواد بتقدیر خداوند متعال و تدبیر و تأثیر و ارتباط با سائر کائنات حاصل شود مثل الکتریک که از ترکیب بعضی اجزاء حاصل و پیدا میشود و چون این اجزاء و عناصر از هم تفریق شود آن قوه نامیه نیز محو گردد مثل اجزای الکتریک که بمحض تفریق اجزاء قوه الکتریک نیز مفقود و متلاشی شود این روح نباتی است

2 بعد از آن روح حیوانی است آن نیز چنین است از امتزاج عناصر است که ترکیب میشود ولی این ترکیب مکیّتر است و بتقدیر ربّ قدیر امتزاج تام پیدا کند و روح حیوانی که عبارت از قوه حسّاسه است پیدا شود و احساس حقائق محسوسه از مبصر و منظور و مسموع و مطعم و مسموم و ملهوس نماید آن نیز بعد از تفریق و تحلیل این اجزای مرکبه بالطبع محو میشود مانند این چراغ که مشاهده مینماید که چون این روغن و فتیل و آتش با هم جمع شود روشنائی حاصل گردد و لکن چون روغن تمام گردد و فتیل بسوزد و این اجزاء تفریق شود آن نور نیز محو و مفقود گردد

3 اما روح انسانی این مثلش مثل بلور و فیض آفتاب است یعنی جسم انسان که مرکب از عناصر است در اکل صورت ترکیب و امتزاج است و غایت اتقان و اشرف ترکیب و اکل موجودات است و بروح حیوانی نشو و نما نماید این جسم مکیّل بمنزله آئینه است و روح انسانی مانند آفتاب اگر چنانچه بلور بشکند فیض آفتاب باقی است و اگر آئینه محو نابود شود بر فیض آفتاب ضرری نرسد آن باقی است

4 این روح قوه کاشفه است که محیط بر جمیع اشیاست و جمیع این آثار بدائع و صنایع و اکتشافات و مشروعات عظیمه و وقوعات

forth from the invisible realm into the visible plane through its spiritual power. Thus it abides upon the earth and yet makes discoveries in the heavens, and deduces that which is unknown from known and visible realities. For example, man is in this hemisphere, but through the power of reason he discovers, as Columbus did, another one—the Americas—which until then was unknown. His body is heavy, but he flies through the air by means of vehicles of his own devising. His movement is slow, but he journeys rapidly through East and West by the aid of the devices which he has fashioned. In short, this power encompasses all things.

- 5 But this human spirit has two aspects: one divine and one satanic—that is, it is capable of both the greatest perfection and the greatest deficiency. Should it acquire virtues it is the noblest of all things and should it acquire vices it becomes the most vile.

- 6 As to the fourth degree of spirit, it is the heavenly spirit, which is the spirit of faith and the outpouring grace of the All-Merciful. This spirit proceeds from the breath of the Holy Spirit, and through a power born of God it becomes the cause of everlasting life. It is that power which makes the earthly soul heavenly and the imperfect man perfect. It cleanses the impure, unlooses the tongue of the silent, sanctifies the bond-slaves of passion and desire, and confers knowledge upon the ignorant.

- 7 The fifth degree of spirit is the Holy Spirit, which is the mediator between God and His creation. It is like a mirror facing the sun: Just as a spotless mirror receives the rays of the sun and reflects its bounty to others, so too is the Holy Spirit the mediator of the light of holiness, which it conveys from the Sun of Truth to sanctified souls. This Spirit is adorned with all the divine perfections. Whensoever it appears the world is revived, a new cycle is ushered in, and the body of humanity is clothed in a fresh attire. It is like the spring: when it arrives it transports the world from one condition to another. For at the advent of springtide the black earth, the fields and the meadows become green and verdant, flowers and sweet-scented herbs of every kind spring forth, trees are endowed with a new life, wondrous fruits are produced, and a new cycle is inaugurated.

مهمه تاریخیه که می بینی کل را او کشف کرده و از حیز غیب و کمون بقوه معنویه بعرضه ظهور آورده مثلاً در زمین است کشفیاتی در آسمان میکند و از حقائق معلومه یعنی چیزهایی که معلوم است و مشهود چیزهای مجهول را کشف کند مثلاً در این نصف کره است ولی بقوه عاقله مانند کولبس نصف دیگر کره را که کره امریکا است و مجهول و مستور است کشف کند جسم ثقیل است اما در هوا بوسائط مکشوفه خویش پرواز کند بطیء الحركه است اما بوساطتی که ایجاد نماید در نهایت سرعت شرق و غرب را طی نماید مختصر این قوه محیطه است بر جمیع اشیاء

- 5 اما این روح انسانی دو جنبه دارد یا رحمانی یا شیطانی یعنی استعداد نهایت کمال دارد و همچنین استعداد نهایت نقص را اگر اکتساب فضائل کند اشرف ممکنات و اگر اکتساب قبائح کند ارذل موجودات گردد

- 6 اما روح در مرتبه چهارم روح آسمانیست آن روح ایمانی و فیض رحمانی است آن از نفثات روح القدس است که بقوه الهیه سبب حیات ابدیه شود آن قوه نیست که انسان ارضی را سماوی کند و انسان ناقص را کامل نماید کثیف را پاک کند ساکت را ناطق نماید اسیر شهوات نفسانیه را مقدس و منزّه کند جاهل را عالم نماید

- 7 پنجم روح القدس است این روح القدس واسطه بین حق و خلق است مثل آئینه است مقابل آفتاب چگونه آئینه مقدس اقتباس انوار از آفتاب کند و بدیگران فیض رساند همچنین روح القدس واسطه انوار تقدیس است که از شمس حقیقت بحقائق مقدسه رساند و او متصف بجمیع کمالات الهیه است در هر وقت ظهور کند عالم تجدید گردد و دوره جدید تأسیس شود هیکل عالم انسانی را خلعت جدید پوشاند مثلش مثل بهار است هر وقت بیاید عالم را از حالی بحالی دیگر نقل کند بقدم موسم بهار خاک سیاه و دشت و صحرا سبز و خرم گردد و انواع گل و ریاحین روید اشجار حیات جدید یابد و اثمار بدیع پیدا گردد

- 8 It is the same with the manifestation of the Holy Spirit: Whensoever it appears it invests the world of humanity with a new life and endows human realities with a new spirit. It clothes all existence with a glorious attire, disperses the darkness of ignorance, and causes the light of human perfections to shine resplendent. It is with such a power that Christ renewed this cycle—whereupon the divine springtide pitched its tent, with utmost vitality and grace, in the realm of humanity, and perfumed the senses of the enlightened souls with its life-giving breezes.
- 9 In the same way, the manifestation of Baha'u'llah was a new springtide which appeared with the sweet savours of holiness, with the hosts of everlasting life, and with a power born of the celestial kingdom. He established the throne of God's sovereignty in the midmost heart of the world, and, through the power of the Holy Spirit, revived souls and ushered in a new cycle.

SAQ#36, BSW#14.03

8 دور جدید تأسیس شود و ظهور روح القدس مثالش اینست هر وقت ظاهر شود عالم انسانی را تجدید کند و بحقائق انسانیّه روح جدید بخشد عالم وجود را خلعت محمود پوشاند ظلمات جهل را زائل نماید و انوار کلمات ساطع نماید مسیح باین قوت این دور را تجدید نمود و بهار الهی در نهایت طراوت و لطافت در جهان انسانی خیمه برافراخت و نسیم جانپرور مشام نورانیان را معطر نمود

9 و همچنین ظهور جمال مبارک مانند فصل ربیع بود و موسم جدید که با نفحات قدس و جنود حیات ابدیه و قوه ملکوتیه ظهور و سریر سلطنت الهیه را در قطب عالم نهاد و بروح القدس نفوسی را زنده فرمود و دور جدید تأسیس نمود

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AB00105

Chapter 37, The Connection between God and His Manifestations

Date: 1904 ca.

- 1 Question: What is the reality of the Divinity and its connection to the Daysprings of Lordly splendour and the Dawning-Places of the light of the All-Merciful?
- 2 Answer: Know that the reality of the Divinity and the nature of the divine Essence is ineffable sanctity and absolute holiness, that is, it is exalted above and sanctified beyond every praise. All the attributes ascribed to the highest degrees of existence are, with regard to this station, mere imagination. The Invisible and Inaccessible can never be known; the absolute Essence can never be described. For the divine Essence is an all-encompassing reality, and all created things are encompassed. The all-encompassing must assuredly be greater than that which is encompassed, and thus the latter can in no wise discover the former or comprehend its reality. No matter how far human minds may advance, even attaining the highest degree of human comprehension, the uttermost limit of this comprehension is to behold the signs and attributes of God in

1 سؤال حقیقت الوهیت و تعلّقش بمطالع ربّانیه و مشارق رحمانیه چگونه است جواب

2 بدان که حقیقت الوهیت و کنه ذات احدیت تنزیه صرف و تقدیس بحت یعنی از هر ستایش منزّه و مبرا است جمیع اوصاف اعلی درجه وجود در آن مقام اوهامست غیب منبع لا یدرک و ذات بحت لا یوصف زیرا ذات الهی محیط است و جمیع کائنات محاط و البته محیط اعظم از محاط لهذا محاط بی محیط نبرد و ادراک حقیقت آن نباید عقول هر چه ترقی کند و بمتها درجه ادراک رسد نهایت ادراک مشاهده آثار و صفات او در عالم خلق است نه در عالم حق زیرا ذات و صفات حضرت احدیت در علو تقدیس است و عقول و ادراکات را راهی بآن مقام نه السبیل مسدود و الطلب مردود

the world of creation and not in the realm of Divinity. For the essence and the attributes of the all-glorious Lord are enshrined in the inaccessible heights of sanctity, and human minds and understandings will never find a path to that station. "The way is barred, and all seeking rejected."

3 It is evident that whatsoever man understands is a consequence of his existence, and that man is a sign of the All-Merciful: How then can the consequence of the sign encompass the Creator of the sign? That is, how can human understanding, which is a consequence of man's existence, comprehend God? Thus the reality of the Divinity lies hidden from all understanding and is concealed from the minds of all men, and to ascend to that station is in no wise possible.

4 We observe that every lower thing is incapable of comprehending the reality of that which is higher. Thus, no matter how far they may evolve, the stone, the earth and the tree can never comprehend the reality of man or imagine the powers of sight, hearing, or the other senses, even though the former and the latter alike are created things. How then can man, a mere creature, comprehend the reality of the sanctified Essence of the Creator? No human understanding can approach this station, no utterance can unfold its truth and no allusion can intimate its mystery. What has the speck of dust to do with the world of sanctity, and what relationship can ever hold between the limited mind and the expanse of the limitless realm? Minds are powerless to comprehend Him and souls are bewildered as they attempt to describe His reality. "No vision taketh in Him, but He taketh in all vision, and He is the Subtle, the All-Informed!"

5 Thus, in this connection, every statement and explanation is deficient, every description and characterization is unworthy, every conception is unfounded, and every attempt to contemplate its depths is futile. Yet for that Essence of essences, that Truth of truths, that Mystery of mysteries, there are splendours, effulgences, manifestations and appearances in the world of existence. The daysprings of those effulgences, the dawning-places of those revelations, and the sources of those manifestations are those Exponents of holiness, those universal Realities and divine Beings who are the true mirrors of the sanctified Essence of the Divinity. All the perfections, bounties and splendours of the one true God are plainly visible in the realities of His Holy Manifestations, even as the light of the sun is fully reflected with all its perfections and bounties in a clear and spotless mirror. And if it be said that the mirrors are the manifestations of the sun and the dawning-places of the daystar of the world, this is not meant to imply that the sun

3 و این واضح است که مدرکات انسانیّه فرع وجود انسانست و انسان آیت رحمانست چگونه فرع آیت احاطه بموجد آیت کند یعنی ادراکات که فرع وجود انسانست بحضرت یزدان پی برد لهذا آن حقیقت الوهیت مخفی از جمیع ادراکات و مستور از عقول جمیع بشر است و صعود بآن مقام ممتنع و محال

4 ملاحظه مینمائیم که هر مادونی عاجز از ادراک حقیقت مافوق است مثلاً حجر و مدر و شجر آنچه صعود نمایند ادراک حقیقت انسان نتوانند و تصور قوه باصره و قوه سامعه و سایر حواس نکنند و حال آنکه کل مخلوقند پس انسان مخلوق چگونه پی بحقیقت ذات پاک خالق برد در آن مقام نه ادراک را راهی و نه بیان را اتّساعی و نه اشاره را مجال و جوازی ذره خاک را با جهان پاک چه کار و عقل محدود را با عالم نامحدود چه انتساب عجزت العقول عن ادراک و حارت النفوس فی بیانه لا تدرکه الأبصار و هو یدرک الأبصار و هو اللطیف الخبیر

5 لهذا در این مقام هر ذکر و بیانی قاصر و هر تعریف و توصیفی غیر لایق و هر تصویری ساقط و هر تعمّتی باطل ولی آن جوهر الجواهر و حقیقه الحقائق و سرّ الأسرار را تجلیات و اشراقات و ظهور و جلوه‌ئی در عالم وجود است و مطالع آن اشراق و مجالی آن تجلّی و مظاهر آن ظهور مطالع مقدّسه و حقائق کلّیه و کینونات رحمانیه‌اند که آنان مرایای حقیقی ذات مقدّس الهیه‌اند و جمیع کالات و فیوضات و تجلیات از حقّ در حقیقت مظاهر قدسیه ظاهر و باهر است مانند آفتاب که در مرآت صافیه لطیفه بجمع کالات و فیوضات ساطع گردد و اگر گفته شود مرایا مظاهر آفتابند و مطالع نیز اشراق مقصود این نیست که آفتاب از علو تقدیس تنزل نموده و در این آئینه مجسم گشته و یا آنکه آن حقیقت نامحدود در این مکان

has descended from the heights of its sanctity or has become embodied in the mirror, or that that limitless Reality has been confined to this visible plane. God forbid! This is the belief of the anthropomorphists. No, all these descriptions, all these expressions of praise and glory refer to these holy Manifestations: that is, every description, praise, name or attribute of God that we mention applies to them. But no soul has ever fathomed the reality of the Essence of the Divinity so as to be able to intimate, describe, praise or glorify it. Thus all that the human reality knows, discovers and understands of the names, attributes and perfections of God refers to these holy Manifestations and leads nowhere else: "The way is cut off, and all seeking rejected."

- 6 Yet we ascribe certain names and attributes to the reality of the Divinity and praise Him for His sight, His hearing, His power, His life and knowledge. We affirm these names and attributes not to affirm the perfections of God but to deny that He has any imperfections.
- 7 When we observe the contingent world we see that ignorance is imperfection and knowledge is perfection, and thus we say that the sanctified Essence of the Divinity is all-knowing. Weakness is imperfection and power is perfection, and thus we say that that sanctified and divine Essence is all-powerful. It is not that we can understand His knowledge, His sight, His hearing, His power or His life as they are in themselves: This is assuredly beyond our comprehension, for the essential names and attributes of God are identical with His Essence, and His Essence is sanctified above all understanding. If the essential attributes were not identical with the Essence, then there would be a multiplicity of pre-existences and the distinction between the Essence and the attributes would therefore also be firmly established and pre-existent. But this would imply an infinite chain of pre-existences, which is an evident error.
- 8 It follows that all these names, attributes, laudations and praises apply to the Manifestations of God themselves; and that all that we may construe or conceive besides them is sheer delusion, for we can never find a path to the Invisible and Inaccessible. Thus it is said: "All that ye vainly believe to have discerned and expressed in your subtlest terms is but a creature like unto you and returneth unto your own selves."
- 9 It is evident that if we attempt to conceive the reality of the Divinity, that conception would be encompassed and our mind would be that which encompasses it—and assuredly that which encompasses is greater than that which is encompassed! Thus

مشهود محدود گردیده استغفرالله عن ذلک این اعتقاد طائفه مجسمه است ولی جمیع اوصاف و محامد و نعوت راجع باین مظاهر مقدسه است یعنی هر چه اوصاف و نعوت و اسماء و صفات ذکر نمائیم کل راجع باین مظاهر الهیه است اما بحقیقت ذات الوهیت کسی پی نبرده تا اشارهئی نماید یا بیانی کند و یا محامد و نعوتی ذکر نماید پس حقیقت انسانیّه آنچه داند و یابد و ادراک کند از اسماء و صفات و کمالات راجع باین مظاهر مقدسه است و راهی بجائی دیگر ندارد السبیل مقطوع و الطلب مردود

6 اما ما از برای حقیقت الوهیت اسماء و صفاتی بیان کنیم و ببصر و سمع و قدرت و حیات و علم ستایش نمائیم اثبات این اسماء و صفات نه بجهت اثبات کمالات حق است بلکه بجهت نفی نقائص است

7 چون در عالم امکان نظر کنیم مشاهده نمائیم که جهل نقص است و علم کمال لهذا گوئیم که ذات مقدس الهیه علیم است و عجز نقص است و قدرت کمال گوئیم ذات مقدس الهیه قادر است نه اینست که علم و بصر و سمع و قدرت و حیات او را کما هی ادراک توانیم زیرا آن فوق ادراک ماست چه که اسماء و صفات ذاتیه الهیه عین ذاتست و ذات منزّه از ادراکات و اگر عین ذات نبود تعدّد قدما لازم آید و ما به الامتیاز بین ذات و صفات نیز متحقق و قدیم لازم آید لهذا تسلسل قدما نامتناهی گردد و این واضح البطالاست

8 پس جمیع این اوصاف و اسماء و محامد و نعوت راجع بمظهر ظهور است و آنچه ماعدای اوتصور نمائیم و تفکر کنیم اوهام محض است زیرا راهی بغیب منبع نداریم اینست که گفته شده کَلِمَا مِيزَتْهُ بَاوْهَامُكُمْ فِی ادَقِّ مَعَانِيكُمْ فَهُوَ مَخْلُوقٌ مِثْلَكُمْ مردود الیکم

9 این واضح است که اگر بخوایم حقیقت الوهیت را تصور نمائیم آن تصور محاط است و ما محیط و البته محیط اعظم از محاط از این واضح و ثابت

it follows that any reality that we might conceive for the Divinity besides that of the holy Manifestations would be mere delusion, as there is no means of approach to that divine Reality which is entirely beyond the reach of the mind. And all that we might conceive is pure imagination.

- 10 Consider then how the peoples of the world are circling round their own vain imaginings and worshipping the idols of their own thoughts and fancies, without the least awareness of doing so. They regard these vain imaginings as that Reality which is sanctified above all understanding and exalted beyond every allusion. They consider themselves to be the proponents of the Divine Unity and all others as worshipers of idols, even though idols at least enjoy a mineral existence, whereas the idols of human thoughts and imaginations are sheer illusion and have not even the existence of stones. "Take ye good heed, O people of insight!"

- 11 Know that the attributes of perfection, the outpourings of divine grace, and the effulgences of divine revelation shine resplendent in all the Manifestations of God, but that the all-encompassing Word of God—Christ—and His Most Great Name—Baha'u'llah—have appeared with a revelation beyond all conception. For not only do they possess all the perfections of the former Manifestations, but they also evince beyond those such perfections as to make all others even as their followers. Thus the Prophets of Israel were all recipients of divine revelation, and so too was Christ, but what a difference between the revelation of Him Who was the Word of God and the inspiration of an Isaiah, a Jeremiah or an Elijah!

- 12 Consider that light consists in the vibrations of the ether, whereby the nerves of the eye are stimulated and vision is produced. Now, though the vibrations of the ether exist both in the lamp and in the sun, yet what a difference there is between the light of the sun and that of the stars or of the lamp!

- 13 The human spirit has certain signs and manifestations in the stage of the embryo and yet other splendours and expressions in the stages of childhood, adolescence, and maturity. The spirit is one, and yet in the embryonic stage it lacks the powers of sight and hearing, whereas in the stages of adolescence and maturity it appears with the utmost splendour and radiance. In the same way, the seed at the beginning of its growth appears only as a leaf, which is the place of appearance of the vegetable spirit; and in the stage of fruition that same spirit, that is, the power of growth, becomes manifest in the plenitude of its perfection—yet how far is the station of the leaf from that

شد که اگر یک حقیقت الوهیتی تصور نمائیم دون مظاهر مقدسه آن اوهام محض است زیرا راهی بحقیقت الوهیت که منقطع وجدانیست نه و آنچه بتصور ما آید اوهامست لهذا

- 10 ملاحظه نما که طوائف عالم طائف حول اوهام و عبده اصنام افکار و تصور و ابداء ملتفت نیستند و اوهام خویش را حقیقت مقدسه از ادراکات و منزله از اشارات شمردند و خویش را اهل توحید و ملل سائر را عبده اوئان شمردند و حال آنکه اصنام را باز وجود جمادی محقق اما اصنام افکار و تصور انسان اوهام محض حتی وجود جمادی ندارند فاعتبروا یا اولی الأبصار

- 11 و بدان که صفات کمالیه و جلوه فیوضات الهیه و انوار وحی در جمیع مظاهر مقدسه ظاهر و باهر ولی کلمه الله الکبری حضرت مسیح و اسم اعظم جمال مبارک را ظهور و بروزی مافوق تصور زیرا دارنده جمیع کمالات مظاهر اولیه بودند و مافوق آن بکمالاتی متحقق که مظاهر سائر حکم تبعیت داشتند مثلاً جمیع انبیای بنی اسرائیل مظاهر وحی بودند و حضرت مسیح نیز مهبط وحی لکن وحی کلمه الله بجا و الهام اشعیا و ارمیا و ایلیا بجا

- 12 ملاحظه نما که انوار عبارت از تموجات ماده اثیری است که عصب بصر از آن تموجات متأثر گردد و مشاهده حاصل شود حال سراج را تموجات ماده اثیری موجود و آفتاب را نیز تموجات ماده اثیری مشبوت اما نور آفتاب بجا و نور ستاره و سراج بجا

- 13 روح انسانی را در رتبه جنینی جلوه و ظهوری و همچنین در رتبه طفولیت و رتبه بلوغ و رتبه کمال اشراق و بروزی روح روح واحد است اما در رتبه جنینی فاقد مناقب سمع و بصر ولی در رتبه بلوغ و کمال در نهایت ظهور و جلوه و اشراق و همچنین حبه در بدایت انبات ورقه است و جلوه گاه روح نبات و در رتبه ثمره نیز مظهر آن روح یعنی قوه نامیه در منتهای کمال ظاهر ولی مقام ورقه بجا و مقام ثمره بجا زیرا

of the fruit! For from the fruit a hundred thousand leaves will in time appear, even though they all grow and develop through the same vegetable spirit. Pause then to reflect upon the difference between the virtues and perfections of Christ and the splendours and effulgences of Baha'u'llah on the one hand, and the virtues of the Prophets of House of Israel, such as Ezekiel or Samuel, on the other. All were the recipients of divine revelation, but between them there is an immeasurable distance. Salutations!

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از ثمره صد هزار ورقه ظاهر گردد ولو اینکه کل
روح واحد نباتی نشو و نما کنند دقت نما که
فضائل و کمالات حضرت مسیح و اشراقات
و تجلیات جمال مبارک بجا و فضائل انبیای
بنی اسرائیل مثل حزقیل و اشمویل بجا کل مظاهر
وحی بودند ولی فرق بینتها در میان والسلام

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Chapter 38, The Three Stations of the Divine Manifestations
Date: 1904 ca.

- 1 Know that, while the Manifestations of God possess infinite virtues and perfections, They occupy only three stations: The first is the material station; the second is the human station, which is that of the rational soul; and the third is that of divine manifestation and heavenly splendour.
- 2 As for the material station, it has an origin in time, for it is composed of the elements, and every composition must ultimately be decomposed. It is indeed impossible for composition not to be followed by disintegration.
- 3 The second station is that of the rational soul, which is the human reality. This also has a beginning, and the Manifestations of God share it in common with all humanity.
- 4 The third station is that of divine manifestation and heavenly splendour, which is the Word of God, the everlasting Grace, and the Holy Spirit. This station has neither beginning nor end; for firstness and lastness pertain to the contingent world and not to the world of God. For God the beginning and the end are one and the same. Similarly, the reckoning of days, weeks, months, and years – of yesterday and today – is made with respect to the earth; but in the sun such things are unknown: There is neither yesterday, nor today, nor tomorrow, neither months nor years – all are equal. Likewise, the Word of God is sanctified above all these conditions and exalted beyond every

1 بدان که مظاهر مقدسه را هر چند مقامات و
کمالات غیر متناهی است ولی کلیه مراتب
ایشان سه رتبه است رتبه اولی جسمانی است
رتبه ثانیه انسانی است که نفس ناطقه است و
رتبه ثالثه ظهور الهی و جلوه ربانیت

2 اما مقام جسمانی محدث است چه که مرکب
از عناصر است و لابد بر اینست که هر ترکیب
را تحلیلی هست ممکن نیست ترکیب تفریق نشود

3 و مقام ثانی مقام نفس ناطقه است که حقیقت
انسانیت این نیز محدث است و مظاهر مقدسه
در آن با جمیع نوع انسان مشترکند

4 و مقام ثالث ظهور الهی و جلوه ربانیت که
کلمه الله است و فیض ابدیست و روح القدس
است آن نه اول دارد و نه آخر چه که اولیت
و آخریت بالنسبه بعالم امکانست نه بالنسبه بعالم
حق اما عند الحق اول عین آخر است و آخر
عین اول مثل اینکه اعتبار ایام و اسبوع و شهر
و سنه و دیروز و امروز بالنسبه بکره ارض است
اما در آفتاب چنین خبری نیست نه دیروزی
نه امروزی نه فردائی نه ماهی نه سالی همه
مساویست بهمچنین کلمه الله از جمیع این شئون

law, constraint, or limitation that may exist in the contingent world.

- 5 Know that, although human souls have existed upon the earth for a myriad ages and cycles, the human soul is nonetheless originated. And since it is a sign of God, once it has come into being it is everlasting. The human spirit has a beginning but no end: It endures forever. Likewise, the various species found upon the earth have an origin in time; for it is acknowledged by all that there was a time when these species existed nowhere on the face of the earth, and indeed a time when the earth itself did not exist. But the world of existence has always been, for it is not confined to this terrestrial globe.
- 6 Our meaning is that, although human souls are originated, they are nevertheless immortal, enduring, and everlasting. For the world of things is a world of imperfection in relation to that of man, and the world of man is a world of perfection in relation to that of things. When imperfect things reach the stage of perfection, they become everlasting. This is meant as an example: Seek to grasp the true intent.
- 7 Now, the reality of prophethood, which is the Word of God and the state of perfect divine manifestation, has neither beginning nor end, but its radiance varies like that of the sun. For example, it dawned above the sign of Christ with the utmost splendour and radiance, and this is eternal and everlasting. See how many world-conquering kings, how many wise ministers and rulers have come and gone, each and all fading into oblivion – whereas even now the breezes of Christ still waft, His light still shines, His call is still upraised, His banner is still unfurled, His armies still do battle, His voice still rings sweetly, His clouds still rain down life-giving showers, His lightning still streaks forth, His glory is still clear and indisputable, His splendour is still radiant and luminous; and the same holds true of every soul that abides beneath His shade and partakes of His light.
- 8 It is therefore evident that the Manifestations of God have three stations: the physical station, the station of the rational soul, and the station of divine manifestation and heavenly splendour. The corporeal station will inevitably perish. As to the station of the rational soul, despite having a beginning, it has no end and is endowed with everlasting life. But as to that holy Reality of which Christ says “the Father is in the Son”, it has neither beginning nor end: Its “beginning” refers merely to His revelation of His own station. Thus, by way of analogy, He likens His silence to sleep: A man who is silent is like one

منزه و از حدود و قیود و قوانینی که در عالم امکانست مقدس است

5 بدان که نفوس بشریه در این کرهء ارضیه هر چند اعصار و دهور متوالیه است ولی حادث است و چون آیت الهی است لهذا بعد از وجود باقی روح انسانی را بدایت است ولی نهایت نه الی الأبد باقیست و همچنین انواع موجوده در ارض حادث است زیرا مسلم است که یکوقتی در جمیع روی زمین این انواع نبوده بلکه این کرهء ارض موجود نبوده اما عالم وجود بوده چه که عالم وجود منحصر بکرهء ارض نیست

6 مقصد اینجااست که نفوس انسانی هر چند حادث است ولی حال باقی و ابدی و مستمر است زیرا عالم اشیاء عالم نقائص است بالنسبه بانسان و عالم انسان عالم کمال است بالنسبه باشیاء نقائص وقتی که بدرجهء کمال رسد بقا پیدا کند این مثل است میگویم تو پی بمقصد بر

7 اما حقیقت نبوت که کلمه الله و مظهریت کامله است بدایتی نداشته و نهایتی ندارد ولی اشراقش متفاوت مانند آفتاب است مثلاً طلوعش در برج مسیح در نهایت اشراق و سطوع بود و این باقیست و سرمدی بین چه قدر ملوک جهانگیر آمدند و چه قدر وزیر و امیر اولی التّدیر آمدند جمیع محو شدند لکن نسائم مسیح همینطور میوزد انوارش هنوز ساطع است آهنگش هنوز بلند است و علش هنوز مرتفع است جیشش در جنگ است و هاتش خوش آهنگ ابرش گهریز است و برقش شعاع انگیز تجلیش واضح و لائخ است و جلوه اش ساطع و لامع و بهمینطور نفوسی که در ظل او هستند و مستضی از انوار او

8 پس معلوم شد که مظاهر ظهور سه مقام دارند یکی مقام بشریه است و مقام نفس ناطقه و مقام ظهور ربّانی و جلوهء رحمانی مقام جسدی البته متلاشی شود اما مقام نفس ناطقه هر چند اول دارد اما آخر ندارد بلکه مؤید بحیات ابدیه است اما حقیقت مقدسه که مسیح میفرماید الأب فی الابن نه بدایت دارد نه نهایت بدایت عبارت از مقام اظهار است که میفرماید و در مقام تشبیه سکوت را تعبیر بخواب میفرماید مثل

who is asleep, and when he speaks, it is as though he has awakened. And yet the sleeping and the wakeful man are one and the same person: No change has taken place in his station, his loftiness, sublimity, inner reality, or innate nature. It is merely that the condition of silence has been likened to sleep, and that of manifestation to wakefulness. A man, whether sleeping or awake, is the same man: Sleep is simply one possible state, and wakefulness another. And so it is that the period of silence is compared to sleep, and the period of manifestation and guidance to wakefulness.

اینکه شخصی خواب بود و چون زبان گشود مثل آنست که بیدار گشت و آن شخص که در خواب است چون بیدار شود باز همان شخص است تفاوتی در مقام و علو و سمو و حقیقت و فطرت او حاصل نگشته مقام سکوت تشبیه بخواب شده و مقام ظهور تعبیر به بیداری گشته انسان چون خواب باشد یا بیدار همان انسانست آن خواب یک حالتی از حالات است و این بیداری حالتی از حالات زمان سکوت را تعبیر بخواب میفرماید و ظهور و هدایت را تعبیر به بیداری

- 9 In the Gospel it is said: "In the beginning was the Word, and the Word was with God." It follows then that Christ did not attain His Messianic station and His perfections at the moment of His baptism, when the Holy Spirit descended upon Him in the form of a dove. Rather, the Word of God has always been, and will ever remain, in the loftiest heights of sanctity.

9 در انجیل میفرماید در بدء کلمه بود آن کلمه نزد خدا بود پس واضح و مشهود شد که حضرت مسیح بمقام مسیحی و این کلمات در وقت غسل تعمید نرسیدند که روح القدس بصورت کبوتر بر حضرت مسیح نزول نمود بلکه کلمه الهیه لمزل در علو تقدیس بوده و خواهد بود والسلام

SAQ#38, BSW#10.16x

MFD#38, DWNP_v2#05 p.038-040,
OOL.C022.37

AB00477

Chapter 39, The Human and the Divine Station of the Manifestations

Date: 1904-Jul ca.

- 1 We stated before that the Manifestations of God have three stations: first, the material reality, which pertains to the human body; second, the individual reality, that is, the rational soul; and third, the heavenly manifestation, which consists in the divine perfections and is the source of the life of the world, the education of the souls, the guidance of the people, and the enlightenment of all creation.
- 2 The corporeal station is human in nature and is subject to disintegration, for it is an elemental composition and that which is composed of elements must of necessity be decomposed and dispersed.
- 3 But the individual reality of the Manifestations of the All-Merciful is a sanctified reality, and it is so because it surpasses in essence and in attributes all created things. It is like the sun,

1 گفتیم که در مظاهر ظهور سه مقام هست اول حقیقت جسمانی که تعلق باین جسد دارد ثانی حقیقت شاخصه یعنی نفس ناطقه ثالث ظهور ربانی و آن کلمات الهیه است و سبب حیات وجود و تربیت نفوس و هدایت خلق و نورانیت امکان

2 این مقام جسد مقام بشری است و متلاشی میشود زیرا ترکیب عنصری است و آنچه از عناصر ترکیب میشود لابد تحلیل و تفریق میگردد

3 اما آن حقیقت شاخصه مظاهر رحمانیت یکی حقیقت مقدسه است و از این جهت مقدس است که من حیث الذات و من حیث

which, by virtue of its inherent disposition, must inevitably produce light, and cannot be compared to any satellite. For instance, the constituent parts of the sun can in no wise be compared to those of the moon. The composition and arrangement of the former necessarily produce rays, whereas the constituent parts of the latter require the acquisition, rather than the production, of light. So the other human realities are souls, which, like the moon, acquire their light from the sun, but that sanctified Reality is luminous in and of itself.

- 4 The third station is that of divine grace, the revelation of the beauty of the Ancient of Days and the effulgence of the lights of the ever-living and omnipotent Lord. The individual realities of the holy Manifestations cannot be separated from divine grace and revelation any more than the corporeal mass of the sun can be separated from its light. Thus the ascension of the holy Manifestations is simply the abandonment of Their elemental bodies. For example, consider the lamp that lights this niche. Its rays may cease to fall upon the niche if the latter is destroyed, but there is no interruption in the bounty of the lamp itself. The pre-existent grace of the holy Manifestations is even as the light, Their individual realities as the glass globe, and Their human temples as the niche: If the niche is destroyed, the lamp continues to burn. The Manifestations of God are like so many different mirrors, as They each have Their own distinct individuality, but that which is reflected in these mirrors is one and the same sun. Thus, it is evident that the reality of Christ is different from that of Moses.

- 5 From the beginning, that sanctified Reality is undoubtedly aware of the secret of existence, and from childhood the signs of greatness are clearly manifested in Him. How then could He fail, in spite of such bounties and perfections, to be conscious of His own station?

- 6 We mentioned the three stations of the Manifestations of God: that of corporeal existence, of individual reality, and of perfect divine manifestation, which can be likened to the sun, its heat, and its light. Other individuals also share the corporeal station and the rational soul – the spirit and mind. Thus the passages that state, “I lay asleep when the breeze of God wafted over Me and roused Me from My slumber” are akin to Christ’s saying, “The flesh is full of sorrow but the spirit is rejoiced”, or again, “I am afflicted”, or “I am at ease”, or “I am troubled”: All these refer to the corporeal station and have no bearing on the individual reality or on the state of manifestation of the divine Reality. Consider, for example, that thousands of vicissitudes

الصفات ممتاز از جمیع اشیاست مثل اینکه شمس من حیث الاستعداد مقتضی انوار است و قیاس باقمار نمی شود مثلاً اجزاء مرتبه کوه شمس قیاس با اجزاء مرتبه قمر نمی گردد آن اجزاء و آن ترتیب مقتضی ظهور شعاع است اما اجزاء مرتبه قمر مقتضی شعاع نیست مقتضی اقتباس است پس سائر حقائق انسانی نفوسی هستند مثل ماه که اقتباس انوار از شمس میکند اما آن حقیقت مقدسه بنفسه مضمی است و

4 مقام ثالث نفس فیض الهی و جلوه جمال قدیم است و اشراق انوار حی قدیر و حقیقت شاخصه مظاهر مقدسه انفکاک از فیض الهی و جلوه ربانی ندارد مثل اینکه شمس جرمش انفکاک از نور ندارد لهذا مظاهر مقدسه صعودشان عبارت از این است که این قالب عنصری را ترک کنند مثل اینکه سراجی که تجلی در این مشکاة دارد شعاعش از مشکاة منقطع میشود یعنی این مشکاة خراب گردد اما فیض سراج منقطع نمی شود باری در مظاهر مقدسه فیض قدیم مانند سراج است و حقیقت شاخصه بمثابة زجاج و هیکل بشری مانند مشکاة اگر مشکاة منهدم گردد مصباح مشتعل است و مظاهر الهیه مرآء متعدده هستند زیرا شخصیت مخصوصه دارند اما مجلی در این مرآا یک شمس است

5 معلوم است که حقیقت مسیحیه غیر از حقیقت موسویه است و البته حقیقت مقدسه از بدایت واقف بر سر وجود است و از سن طفولیت آثار بزرگواری از آن ظاهر و واضح است پس چگونه میشود که با وجود این فیوضات و کمالات استنعار نباشد

6 در مظاهر مقدسه ذکر سه مقام کردیم مقام جسد است و مقام حقیقت شاخصه و مظهریت کامله مثلاً شمس و حرارت و ضیائش و سائر نفوس نیز مقام جسد و مقام نفس ناطقه یعنی مقام روح و عقل دارند پس در مقاماتی که ذکر میشود من خوابیده بودم و مرور کرد نفحات الهی بر من و بیدار شدم مثل بیان حضرت مسیح است که میفرمایند جسد محزون است و روح مستبشر یا آنکه در مشقمت یا در راحتم یا در زحمتم اینها همه راجع بمقام جسد است دخی بآن حقیقت

may occur to the body of man of which the spirit remains wholly unaware. It is even possible for certain members of the body to be completely impaired and for the essence of the mind to remain unaffected. A garment may sustain a myriad rents and tears and the wearer may yet remain unharmed. Thus, the words of Baha'u'llah, "I lay asleep when a breeze wafted over Me and roused Me from My slumber", refer to the body.

شاخصه ندارد و دخلی بآن مظهریت حقیقت رحمانیه ندارد مثلاً ملاحظه میکنید که در جسد انسان هزار انقلابات حادث می شود و لکن روح ابداً از آن خبر ندارد بیکن جسد انسان بعضی از اعضا بکلی مختل میشود لکن جوهر عقل باقی و برقرار صدهزار آفت بلباس وارد میشود لکن بر لباس هیچ خطری نیست اینکه بیان میفرمایند جمال مبارک که در خواب بودم و نسیم بر من مرور نمود و من را بیدار کرد این راجع بجسد است

- 7 In the world of God there is no past, present, or future: All of these are one. So when Christ said, "In the beginning was the Word," He meant that it was, is, and shall be; for in the world of God there is no time. Time holds sway over the creatures but not over God. So in the prayer where Christ says, "Hallowed be Thy name", the meaning is that Thy name was, is, and shall be hallowed. Again, morning, noon, and evening exist in relation to the earth, but in the sun there is neither morning, nor noon, nor evening.

7 در عالم حقّ زمان ماضی و مستقبل و حال نیست ماضی و مضارع و حال همه یکبست مثلاً مسیح میفرماید کان فی البدء الکلمة یعنی بود و هست و خواهد بود چرا که در عالم حقّ زمان نیست زمان حکم بر خلق دارد بحقّ حکم ندارد مثلاً در صلوٰه میفرماید نام تو مقدّس باد مقصد اینست که نام تو مقدّس بوده و هست و خواهد بود مثلاً صبح و ظهر و عصر بالنسبه بزمین است اما در آفتاب صبح و عصر و ظهر و شام نیست

SAQ#39

MFD#39, OOL.C022.38

AB00780

Chapter 40, The Knowledge of the Divine Manifestations

Date: 1904 ca.

- 1 Question: What are the limitations imposed upon the powers of the Manifestations of God and, in particular, upon their knowledge?
- 2 Answer: Knowledge is of two kinds: existential knowledge and formal knowledge—that is, intuitive knowledge and conceptual knowledge.
- 3 The knowledge that people generally have of things consists in conceptualization and observation, that is, either the object is conceived through the rational faculty, or through its observation a form is produced in the mirror of the heart. The scope of this knowledge is quite limited, as it is conditioned upon acquisition and attainment.

1 سؤال قوائی که مظاهر ظهور دارا هستند من جمله قوه علم تا بچه حدی محدود است

2 جواب علم بر دو قسم است علم وجودی و علم صوری یعنی علم تحقیقی و علم تصویری

3 علم خلق عموماً بجمع اشیاء عبارت از تصوّر و شهود است یعنی یا بقوه عقلیه تصوّر آن شیء نمایند یا آنکه از مشاهده شیئی صورتی در مرآت قلب حصول یابد دائره این علم بسیار محدود

است چه که مشروط با کتساب و تحصیل است

- 4 The other kind of knowledge, however, which is existential or intuitive knowledge, is like man's knowledge and awareness of his own self.

4 و اما قسم ثانی که عبارت از علم وجودی و تحقیقی است آن علم مانند دانائی و وقوف انسان بنفس خود انسانست

- 5 For example, the mind and the spirit of man are aware of all his states and conditions, of all the parts and members of his body, and of all his physical sensations, as well as of his spiritual powers, perceptions and conditions. This is an existential knowledge through which man realizes his own condition. He both senses and comprehends it, for the spirit encompasses the body and is aware of its sensations and powers. This knowledge is not the result of effort and acquisition: It is an existential matter; it is pure bounty.

5 مثلاً عقل انسان و روح انسان واقف بر جمیع حالات و اطوار و اعضا و اجزاء عنصری و مطّلع بر جمیع حواس جسمانی و همچنین قوی و حاسّیات و احوال روحانی خود هستند این علم وجودیست که انسان متحقّق بآنست احساس آن را میکند و ادراک آن را مینماید زیرا روح محیط بر جسم است و مطّلع بحواس و قوای آن و این علم با کتساب و تحصیل نیست امریست وجودی موهبت محض است

- 6 Since those sanctified realities, the universal Manifestations of God, encompass all created things both in their essence and in their attributes, since they transcend and discover all existing realities, and since they are cognizant of all things, it follows that their knowledge is divine and not acquired—that is, it is a heavenly grace and a divine discovery.

6 حقائق مقدّسه مظاهر کلیّه الهیه چون محیط بر کائنات من حیث الذّات و الصّفاتند و فائق و واجد حقائق موجوده و متحقّق بجمیع اشیاء لهذا علم آنان علم الهیست نه اکتسابی یعنی فیض قدسی است و انکشاف رحمانی

- 7 Let us provide an example merely to illustrate the point. The noblest of all earthly beings is man. In him are realized the animal, the vegetable and the mineral kingdoms, that is, all these degrees are contained in him in such wise that he is endowed with them all. And, being endowed with all these degrees and stations, he is informed of their mysteries and aware of the secrets of their existence. This is only an example and not an exact analogy.

7 مثلی ذکر نمائیم این مثل مجرد بجهت تصوّر این مطلب است مثلاً اشرف موجودات ارضیه انسان است انسان متحقّق بعالم حیوان و نبات و جماد است یعنی این مراتب در او مندرج است بخوی که دارنده این مقامات و مراتب است و چون دارنده این مقاماتست واقف باسرار آنست و مطّلع بسر وجود آن این مثل است نه مثل

- 8 Briefly, the universal Manifestations of God are aware of the truths underlying the mysteries of all created things, and thus they found a religion that is based upon and consonant with the prevailing condition of humanity. For religion consists in the necessary relationships deriving from the realities of things. If the Manifestation of God—the divine Lawgiver—were not informed of the realities of things, if He did not understand the necessary relationships deriving from these realities, He would assuredly be incapable of establishing a religion consonant with the needs and conditions of the time. The Prophets of God, the universal Manifestations, are even as skilled physicians; the world of being is as the body of man; and the divine religions are as the treatment and remedy. The physician must be fully

8 مختصر اینکه مظاهر کلیّه الهیه مطّلع بر حقائق اسرار کائناتند لهذا شریعتی تأسیس نمایند که مطابق و موافق حال عالم انسانست زیرا شریعت روابط ضروریّه‌ای است که منبعث از حقائق کائناتست مظهر ظهوری یعنی شارع مقدّس تا مطّلع بحقائق کائنات نباشد و روابط ضروریّه‌ای که منبعث از حقائق ممکناتست ادراک نماید البتّه مقتدر بوضع شریعتی مطابق واقع و موافق حال نگردد انبیاء الهی مظاهر کلیّه اطباء حاذقند و عالم امکان مانند هیکل بشری و شرایع الهیه دوا و علاج پس طبیب باید که مطّلع و واقف بر جمیع اعضا و اجزاء و طبیعت و احوال مریض

aware and informed of all the parts and organs, the constitution and condition of the patient, in order to prescribe an effective remedy. Indeed, it is from the disease itself that the physician deduces the remedy, for he first diagnoses the ailment and then treats its underlying cause. Until the ailment is properly diagnosed, how can any treatment or remedy be prescribed? The physician must therefore have a thorough knowledge of the constitution, the parts, organs and condition of the patient, and be likewise well acquainted with every disease and every remedy, in order to prescribe the appropriate cure.

- 9 Religion, then, consists in the necessary relationships deriving from the reality of things. The universal Manifestations of God, being aware of the mysteries of creation, are fully informed of these necessary relationships and establish them as the religion of God.

SAQ#40, BSW#10.11x

باشد تا آنکه دوائی ترتیب دهد که نافع بسم نافع گردد فی الحقیقه حکیم دوا را از نفس امراض عارضه بر مریض استنباط کند زیرا تشخیص مرض نماید بعد ترتیب علاج علت مزمنه کند تا تشخیص مرض نشود چگونه ترتیب علاج و دوا گردد پس باید طبیب بطبیعت و اعضا و اجزاء و احوال مریض نهایت اطلاع داشته باشد و بجمع امراض واقف و بکافه ادویه مطلع تا آنکه دواء موافقی ترتیب دهد

- 9 پس شریعت روابط ضروریه‌ایست که منبعث از حقیقت کائنات است و مظاهر کلیه الهیه چون مطلع باسرار کائناتند لهذا واقف بان روابط ضروریه‌اند و آن را شریعت الله قرار دهند

MFD#40, OOL.C022.39

AB00206

Chapter 41, Universal Cycles

Date: 1904 ca.

- 1 Question: Mention has been made of universal cycles which occur in the world of existence. Please explain the truth of this matter.
- 2 Answer: Each of the luminous bodies of this limitless firmament has its cycle of revolution, that period wherein it completes the full circuit of its orbit before beginning a new one. The earth, for example, completes a revolution every three hundred and sixty-five days, five hours, forty-eight minutes and a fraction, and then begins anew along the same orbit. In the same way, the entire universe, whether with respect to the realm of nature or the realm of man, proceeds through cycles of major events and occurrences.
- 3 When a cycle comes to a close a new one is inaugurated, and the previous cycle, on account of the momentous events which transpire, vanishes so entirely from memory as to leave behind

- 1 سؤال ذکر ادوار کلیه میشود که در عالم وجود واقع حقیقت این مسئله را بیان کنید

- 2 جواب همچنان که این اجرام نورانی در این فضای نامتناهی هر یک را دوری زمانبست که در ازمنه مختلفه هریک در فلک خویش دوری زند و دوباره بنای دوره جدید گذارد مثلاً کره ارض در هر سیصد و شصت و پنج روز و پنج ساعت و چهل و هشت دقیقه و کسوری دوری زند پس آغاز دور جدید نماید یعنی آن دوره اول دوباره تجدید یابد بهمچنین عالم وجود کلی را چه در آفاق و چه در انفس دوری از حوادث کلیه و احوال و امور عظیمه است

- 3 چون دوره منتهی شود دوره جدید ابتدا گردد و دوره قدیم از وقوع حوادث عظیمه بکلی فراموش شود که ابداً خبری و اثری از آن نماند

no record or trace. Thus, as you are aware, we have no record of twenty thousand years ago, even though we established before through rational arguments that life on this earth is very ancient not one or two hundred thousand, or even one or two million years old: it is ancient indeed, and the records and traces of ancient times have been entirely obliterated.

- 4 Each of the Manifestations of God has likewise a cycle wherein His religion and His law are in full force and effect. When His cycle is ended through the advent of a new Manifestation, a new cycle begins. Thus, cycles are inaugurated, concluded, and renewed, until a universal cycle is completed in the world of existence and momentous events transpire which efface every record and trace of the past; then a new universal cycle begins in the world, for the realm of existence has no beginning. We have previously presented proofs and arguments concerning this subject and there is no need for repetition.

- 5 Briefly, our claim is that a universal cycle in the world of existence comprises a vast span of time and countless ages and epochs. In such a cycle the Manifestations of God shine forth in the visible realm until a universal and supreme Manifestation makes the world the focal centre of divine splendours and, through His revelation, brings it to the stage of maturity. The duration of the cycle He ushers in is very long indeed. Other Manifestations will arise in the course of that cycle under His shadow and will renew, according to the needs of the time, certain laws pertaining to material affairs and transactions, but they will remain under His shadow. We are in the cycle which began with Adam and whose universal Manifestation is Baha'u'llah.

SAQ#41, BSW#13.02x

چنانکه ملاحظه مینمائید که از بیست هزار سال پیش ابداً خبری نیست و حال آنکه بدلائل از پیش ثابت نمودیم که عمران این کرهء ارض بسیار قدیمست نه یکصد هزار نه دویست هزار سال نه یک میلیون نه دوملیون سال بسیار قدیم است و بکلی آثار و اخبار قدیم منقطع

- 4 و همچنین هر یک از مظاهر ظهور الهیه را دوری است که در آن دوره احکام و شریعتش جاری و ساری است چون دور او بظهور مظهر جدید منتهی شود دوره جدید ابتدا گردد و بر این منوال دورها آید و منتهی گردد و تجدّد یابد تا یک دوره کلیه در عالم وجود بانتهای رسد و حوادث کلیه و وقایع عظیمه واقع شود که بکلی خبر و اثر از پیش نماند پس دور جدید کلی در عالم وجود آغاز نماید زیرا عالم وجود را بدایتی نیست و از پیش دلیل و برهان بر این مسئله اقامه شد احتیاج بتکرار نیست

- 5 باری دورهء کلی عالم وجود را گوئیم آن عبارت است از مدتی مدیده و قرون و اعصاری یحده و شمار و در آن دوره مظاهر ظهور جلوه بساحت شهود نمایند تا ظهور کلی عظیمی آفاق را مرکز اشراق نماید و ظهور او سبب بلوغ عالم گردد دوره او امتدادش بسیار است مظاهری در ظل او بعد مبعوث گردند و بحسب اقتضای زمان تجدید بعضی احکام که متعلق بجسمانیات و معاملات است نمایند ولی در ظل او هستند ما در دورهئی هستیم که بدایتش آدم است و ظهور کلیه اش جمال مبارک...

MFD#41, DWNP_v2#08 p.068-069,
OOL.C022.40

AB00921

Chapter 42, The Power and Perfections of the Divine Manifestations

Date: 1904 ca.

- 1 Question: How far do the powers and the perfections of those Thrones of truth, the Manifestations of God, extend, and what are the limits of Their influence?
- 2 Answer: Consider the world of existence, that is, the material creation. The solar system is wrapped in darkness. Within its circumference, the sun is the centre of all light, and all the associated planets revolve around it and are illumined by the outpourings of its bounty. The sun is the source of life and light, and is the cause of the growth and development of all things within the solar system. Were the bounty of the sun to cease, no living thing could continue to exist therein: All things would grow dark and be reduced to naught. It is therefore clear and evident that the sun is the centre of all light and the source of the life of all things in the solar system.
- 3 In like manner, the holy Manifestations of God are the focal Centres of the light of truth, the Wellsprings of the hidden mysteries, and the Source of the effusions of divine love. They cast Their effulgence upon the realm of hearts and minds and bestow grace everlasting upon the world of the spirits. They confer spiritual life and shine with the splendour of inner truths and meanings. The enlightenment of the realm of thought proceeds from those Centres of light and Exponents of mysteries. Were it not for the grace of the revelation and instruction of those sanctified Beings, the world of souls and the realm of thought would become darkness upon darkness. Were it not for the sound and true teachings of those Exponents of mysteries, the human world would become the arena of animal characteristics and qualities, all existence would become a vanishing illusion, and true life would be lost. That is why it is said in the Gospel: "In the beginning was the Word"; that is, it was the source of all life.
- 4 Now consider the pervasive influence of the sun upon all earthly beings, and behold what visible effects and outcomes result from its proximity or remoteness, its rising or setting. At one time it is autumn, at another it is spring. At one time it is summer, at another it is winter. When the sun crosses the equinox, the life-giving spring appears in all its splendour, and when it reaches the summer solstice, the fruits attain their full
- 1 سؤال قوت و کمالات اعراش حقیقت مظاهر ظهور الهی تا بجه درجه است و نفوذشان تا بجه حد
- 2 جواب در عالم وجود یعنی کائنات جسمانیّه ملاحظه نمائید دائره شمسیّه مظلم و تاریک و در این دائره آفتاب مرکز انوار و جمیع سیارات شمسیّه حول او طائف و از فیوضات آن مستشرق شمس سبب حیات و نورانیت است و علت نشو و نمای کافه کائنات در دائره شمسیّه است و اگر فیوضات شمسیّه نبود در این دائره کائناتی از موجودات تحقق نداشت بلکه کل تاریک و متلاشی میشدند پس واضح و مشهود شد که آفتاب مرکز انوار و سبب حیات کائنات در دائره شمسیّه است
- 3 بهمچنین مظاهر مقدسه الهی مرکز انوار حقیقتند و منبع اسرار و فیوضات محبت تجلی بر عالم قلوب و افکار نمایند و فیض ابدی بر عالم ارواح مبدول فرمایند حیات روحانی بخشند و بانوار حقائق و معانی درخشند روشنائی عالم افکار از آن مرکز انوار و مطلع اسرار است اگر فیض تجلی و تربیت آن نفوس مقدسه نبود عالم نفوس و افکار ظلمت اندر ظلمت است و اگر تعالیم صحیحه آن مطالع اسرار نبود عالم انسانی جولانگاه اخلاق و اطوار حیوانی بود و وجود کل مجازی و حیات حقیقی مفقود اینست که در انجیل میفرماید در بدء کله بود یعنی سبب حیات کل شد
- 4 حال ملاحظه نمائید نفوذ آفتاب را در کائنات ارضیه که از قرب و بعد آفتاب و طلوع و غروب چه آثار و نتائج واضح و آشکار گهی خزانست گهی بهار گهی صیف است گهی شتا و چون بخط استوا گذرد بهار روح بخش جلوه نماید و چون بسمت رأس رسد فوا که و اثمار بدرجه کمال رسد

maturity, grains and plants yield their produce, and earthly things attain the plenitude of their growth and development.

- 5 In like manner, when the holy Manifestation of God, Who is the Sun of the world of creation, casts His splendour upon the world of hearts, minds, and spirits, a spiritual springtime is ushered in and a new life is unveiled. The power of the matchless springtide appears and its marvellous gifts are beheld. Thus you observe that, with the advent of each of the Manifestations of God, astonishing progress was attained in the realm of human minds, thoughts, and spirits. Consider, for example, the progress that has been achieved in this divine age in the world of minds and thoughts—and this is only the beginning of the dawn! Ere long you will witness how these renewed bounties and heavenly teachings have flooded this darksome world with their light and transformed this sorrow-laden realm into the all-highest Paradise.

- 6 Were we to fully explain the influence and bounties of each of the Manifestations of God, it would take a very long time. Ponder and reflect upon it yourself in order to grasp the truth of the matter.

SAQ#42, BSW#10.17x

و حبوب و نباتات نتیجه بخشد و کائنات ارضیه
بمندی درجه نشو و نما فائز گردد

5 و همچنین مظهر مقدس ربّانی که آفتاب عالم
آفرینش است چون تجلی بر عالم ارواح و افکار
و قلوب نماید بهار روحانی آید و حیات جدید
رخ بگشاید قوه ربیع بدیع ظاهر گردد و موهبت
عجیب مشهود شود چنانچه ملاحظه مینمائید که
در ظهور هر یک از مظاهر الهیه در عالم عقول
و افکار و ارواح ترقی عجیبی حاصل شد از جمله
در این عصر الهی ملاحظه نما که چه قدر ترقی
در عالم عقول و افکار حاصل گردیده و حال
بدایت اشراقست عنقریب ملاحظه شود که
این فیوضات جدید و این تعالیم الهیه این جهان
تاریک را نورانی نماید و این اقالیم غمگین را
بهشت برین فرماید

6 و اگر به بیان آثار و فیوضات هر یک از مظاهر
مقدسّه پردازیم بسیار بتطویل انجامد شما خود فکر
و تعمق نمائید بحقیقت این مطلب پی برید

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OOL.C022.41

AB00347

Chapter 43, The Two Kinds of Prophets

Date: 1904 ca.

- 1 Question: How many kinds of Prophets are there in general?
- 2 Answer: Prophets are in general of two kinds. Some are independent Prophets Who are followed, while others are not independent and are themselves followers.
- 3 The independent Prophets are each the Author of a divine religion and the Founder of a new Dispensation. At their advent the world is clothed in a new attire, a new religion is established and a new Book revealed. These Prophets acquire the outpouring grace of the divine Reality without an intermediary. Their radiance is an essential radiance, like that of the sun which is luminous in and of itself and whose luminosity is an essential requirement rather than being acquired from

1 سؤال کلیّه انبیا بر چند قسمند

2 جواب کلیّه انبیا بر دو قسمند قسمی نبیّ
بالاستقلالند و متبوع و قسمی دیگر غیر مستقلّ
و تابع

3 انبیای مستقلّه اصحاب شریعتند و مؤسس دور
جدید که از ظهور آنان عالم خلعت جدید پوشد
و تأسیس دین جدید شود و کتاب جدید نازل
گردد و بدون واسطه اقتباس فیض از حقیقت
الوهِیت نمایند نورانیّتشان نورانیت ذاتیه است
مانند آفتاب که بذاته لذاته روشن است و
روشنائی از لوازم ذاتیه آن نه مقتبس از کوکبی

another star: they are like the sun and not the moon. These Daysprings of the morn of Divine Unity are the fountainheads of divine grace and the mirrors of the Essence of Reality.

- 4 The other kind of Prophets are followers and promulgators, for their station is contingent rather than independent. They acquire divine grace from the independent Prophets and seek the light of guidance from the reality of universal prophethood. They are like the moon, which is not luminous and radiant in and of itself but which receives its light from the sun.
- 5 The universal Prophets who have appeared independently include Abraham, Moses, Christ, Muhammad, the Bab and Baha'u'llah. The second kind, which consists of followers and promulgators, includes Solomon, David, Isaiah, Jeremiah and Ezekiel. For the independent Prophets are founders, that is, they establish a new religion, recreate the souls, regenerate the morals of society, and promulgate a new way of life and a new standard of conduct. Through them a new Dispensation appears and a new religion is inaugurated. Their advent is even as the springtime, when all earthly things don a new garment and find a new life.
- 6 As to the second kind of Prophets, who are followers, they promulgate the religion of God, spread His Faith, and proclaim His Word. They have no power or authority of their own, but derive theirs from the independent Prophets.
- 7 Question: To which category do Buddha and Confucius belong?
- 8 Answer: Buddha also established a new religion and Confucius renewed the ancient conduct and morals, but the original precepts have been entirely changed and their followers no longer adhere to the original pattern of belief and worship. The founder of Buddhism was a precious Being Who established the oneness of God, but later His original precepts were gradually forgotten and displaced by primitive customs and rituals, until in the end it led to the worship of statues and images.
- 9 Consider, for example, that Christ admonished the people time and again to heed the Ten Commandments of the Torah and insisted upon their strict observance. Now, one of the Ten Commandments forbids the worship of images and statues. Yet today there are a myriad images and statues in the churches

دیگر شمسند نه قر این مطالع صبح احدیت منبع فیضند و آئینه ذات حقیقت

4 و قسمی دیگر از انبیا تابعند و مروج زیرا فرزند نه مستقل اقتباس فیض از انبیای مستقله نمایند و استفاده نور هدایت از نبوت کلیه کنند مانند ماه که بذاته لذاته روشن و ساطع نه ولی اقتباس انوار از آفتاب نماید

5 آن مظاهر نبوت کلیه که بالاستقلال اشراق نموده اند مانند حضرت ابراهیم حضرت موسی حضرت مسیح و حضرت محمد و حضرت اعلی و جمال مبارک و اما قسم ثانی که تابع و مروجند مانند سلیمان و داود و اشعیا و ارمیا و حزقیا زیرا انبیای مستقله مؤسس بودند یعنی تأسیس شریعت جدید کردند و نفوس را خلق جدید نمودند و اخلاق عمومی را تبدیل کردند و روش و مسلک جدید ترویج نمودند کور جدید شد و تشکیل دین جدید گردید ظهور آنان مانند موسم ربیع است که جمیع کائنات ارضیه خلعت جدید پوشند و حیات جدید یابند

6 و اما قسم ثانی انبیا که تابعند این نفوس ترویج شریعت الله نمایند و تعمیم دین الله و اعلای کلمه الله از خود قدرت و قوتی ندارند بلکه از انبیای مستقله استفاده نمایند

7 سؤال بوذا و کونفیوش چگونه بوده اند

8 جواب بوذا نیز تأسیس دین جدید و کونفیوش تجدید سلوک و اخلاق قدیم نمودند ولی بکلی اساس آنان بر هم خورد و ملل بودیه و کونفیوشیه ابداً بر معتقدات و عبادات مطابق اصل باقی و برقرار نماندند مؤسس این دین شخص نفیس بود تأسیس وحدانیت الهیه نمود ولی من بعد بتدریج اساس اصلی بکلی از میان رفت و عادات و رسوم جاهلیه بدعت شد تا آنکه منتهی بعبادات صور و تماثیل گردید

9 مثلاً ملاحظه نمائید که حضرت مسیح بکرات و مراتب توصیه بوصایای عشره در تورات و اتباع آن فرمودند و تأکید تشبث بآن کردند و از جمله وصایای عشره اینست که صورت و تمثالی را

of certain Christian denominations. It is clear and evident then that the religion of God does not preserve its original precepts among the people, but that it is gradually changed and altered to the point of being entirely effaced; and thus a new Manifestation appears and a new religion is established. For if the former religion had not been changed and altered there would be no need for renewal.

پرستش منما حال در کائنات بعضی از طوائف مسیحین صور و تمثال کثیر موجود پس واضح و معلوم شد که دین الله در میان طوائف بر اساس اصلی باقی نماند بلکه بتدریج تغییر و تبدیل نماید تا آنکه بکلی محو و نابود گردد لهذا ظهور جدید شود و آئین جدید تأسیس گردد زیرا اگر تغییر و تبدیل ننماید احتیاج بتجدید نشود

- 10 In the beginning, this tree was full of vitality and laden with blossoms and fruits, but gradually it grew old, spent, and barren, until it entirely withered and decayed. That is why the True Gardener will again plant a tender sapling of the same stock, that it may grow and develop day by day, extend its sheltering shade in this heavenly garden, and yield its prized fruit. So it is with the divine religions: With the passage of time their original precepts are altered, their underlying truth entirely vanishes, their spirit departs, doctrinal innovations spring up, and they become a body without a soul. That is why they are renewed.

10 این شجر در بدایت در نهایت طراوت بود و پر شکوفه و ثمر بود تا آنکه کهنه و قدیم گشت و بکلی بی ثمر شد بلکه خشک و پوسیده گشت اینست که باغبان حقیقت باز از سنخ و صنف همان شجر نهال بیهمالی غرس نماید که روز بروز نشو و نما نماید و در این باغ الهی ظل ممدود گسترد و ثمر محمود دهد بهمچنین ادیان از تملادی ایام از اساس اصلی تغییر یابد و بکلی آن حقیقت دین الله از میان رود و روح نماند بلکه بدعتها بمیان آید و جسم بی جان گردد اینست که تجدید شود

- 11 Our meaning is that the followers of Buddha and Confucius now worship images and statues and have become entirely unaware of the oneness of God, believing instead in imaginary gods as did the ancient Greeks. But such were not their original precepts; indeed their original precepts and conduct were entirely different.

11 مقصود اینست که ملت کونفیوش و بوذا حال عبادت صور و تمائیل نمایند بکلی از وحدانیت الهی غافل گشته اند بلکه بالههء موهومه مانند اعتقاد قدماء یونان معتقدند اما اساس چنین نبوده بلکه اساس دیگر بوده و روش دیگر

- 12 Again, consider to what an extent the original precepts of the Christian religion have been forgotten and how many doctrinal innovations have sprung up. For example, Christ forbade violence and revenge and enjoined instead that evil and injury be met with benevolence and loving-kindness. But observe how many bloody wars have taken place among the Christian nations themselves and how much oppression, cruelty, rapacity and bloodthirstiness have resulted therefrom! Indeed, many of these wars were carried out at the behest of the Popes. It is therefore abundantly clear that with the passage of time religions are entirely changed and altered, and hence they are renewed.

12 مثلاً ملاحظه کنید که اساس دین مسیح چگونه فراموش گردیده و بدعتها بمیان آمده مثلاً حضرت مسیح منع از تعدی و انتقام فرموده بلکه امر بخیر و عنایت در مقابل شر و مضرت نموده حال ملاحظه نمائید که در نفس طائفهء مسیحیان چه جنگهای خونریز واقع و چه ظلمها و جفاها و درندگی و خونخواری حاصل و بسیاری از حربهای سابق بفتوای پاپ واقع پس معلوم و واضح گردید که ادیان از مرور ایام بکلی تغییر و تبدیل یابد پس تجدید گردد

AB00168

Chapter 44, The Rebukes Addressed by God to the Prophets
Date: 1904 ca.

- 1 Question: Certain words of rebuke have been addressed to the Prophets of God in the Sacred Scriptures. To whom are they addressed and to whom do they ultimately refer?
- 2 Answer: Every divine utterance that takes the form of a rebuke, though it be outwardly addressed to the Prophets of God, is in reality directed to Their followers. The wisdom of this is naught but unalloyed mercy, that the people might not be dismayed, disheartened, or burdened by such reproaches and rebukes. These words are therefore outwardly addressed to the Prophets, but, even so, they are inwardly intended for the followers and not for the Messenger.
- 3 Moreover, the mighty and sovereign monarch of a land represents all who inhabit that land; that is, whatsoever he may utter is the word of all, and whatsoever covenant he may conclude is the covenant of all, for the will and purpose of all his subjects is subsumed in his own. Likewise, every Prophet is the representative of the entire body of His followers. Therefore, the covenant that God makes with Him and the words that He addresses to Him apply to all His people.
- 4 Now, the divine reproach and rebuke tends to burden and afflict the hearts of the people, and the consummate wisdom of God demands, therefore, such a form of address. For example, it appears from the Torah itself that the Israelites rebelled against Moses, saying: "We cannot fight the Amalekites, for they are mighty, fierce, and courageous." God then spoke with rebuke to Moses and Aaron, although Moses was in complete obedience and not in rebellion. Surely such a glorious Being, Who is the channel of God's grace and the champion of His law, must be obedient to the divine command.
- 5 These holy Souls are like the leaves of a tree which are stirred into motion by the breeze and not of Their own accord, for They are attracted by the breaths of the love of God and have forsaken Their own will. Their word is the word of God; Their commandment is the commandment of God; Their prohibition is the prohibition of God. They are even as this glass globe whose light comes from the flame of the lamp. Although the

1 سؤال در کتب مقدّسه بعضی از خطابهای زجریه که از روی عتاب بانبیاست آیا مخاطب کیست و آن عتاب بر که واقع

2 جواب هر خطاب الهی که از روی عتابست ولی بظاهر بانبیاست ولی بحقیقت آن خطاب توجه بامت دارد و حکمتش محض شفقت است تا امت افسرده و دلگیر نگردند و خطاب و عتاب گران نیاید لهذا بظاهر خطاب بانبیاست پس هرچند بظاهر خطاب بنبی است ولی در باطن بامّنتست نه پیغمبر

3 و از این گذشته پادشاه مقتدر مستقلّ اقلیمی عبارت از جمیع آن اقلیم است یعنی آنچه گوید قول کل است و هر عهدی بنماید عهد کل چه که اراده و مشیت عموم اهالی فانی در اراده و مشیت اوست بهمچنین هر پیغمبری عبارت از هیئت عمومی امّنتست

4 لهذا عهد و خطاب الهی باو عهد و خطاب با کلّ امّنتست و اغلب خطاب زجری و عتاب بر ملت قدری گران آید و سبب انکسار قلوب گردد لهذا حکمت بالغه چنان اقتضا کند و این از نفس تورات معلومست که بنی اسرائیل مخالفت کردند و بحضرت موسی گفتند که ما نمیتوانیم با عمالقه جنگ نمائیم زیرا قوی و شدید و شجاعند خدا موسی و هارون را عتاب فرمود و حضرت موسی در نهایت اطاعت بود نه عصیان و البته چنین شخص بزرگواری که واسطه فیض الهی و تبلیغ شریعت است البته باید مطیع امر الله باشد

5 این نفوس مبارکه مانند اوراق شجرند که بهبوب نسیم متحرّکست نه باراده خود چه که این نفوس مبارکه منجذب بنفحات محبت الله اند و اراده شان بکلی منسلب قولشان قول خدا و امرشان امر خدا و نهیشان نهی خداست بمثابه این زجاج روشنائی او از سراجست و هرچند بحسب ظاهر شعاع از زجاج ساطع ولكن

light appears to emanate from the glass, in reality it proceeds from the flame. Similarly, the movement and repose of the Prophets of God, Who are His Manifestations, proceed from revelation and not from mere human whim. Were it not so, how could the Prophet act as a faithful representative and chosen envoy of God? How could He promulgate God's commandments and prohibitions? All the shortcomings ascribed to the Manifestations of God in the Sacred Scriptures must therefore be understood in this light.

- 6 Praise be to God that you have come here and met the servants of God! Have you inhaled from them aught save the fragrance of the good-pleasure of the Lord? Indeed, no! You have seen with your own eyes how they strive night and day to no other end but to exalt the Word of God, to foster the education of the souls, to rehabilitate the fortunes of mankind, to ensure spiritual progress, to promote universal peace, to show forth kindness and goodwill to all peoples and nations, to sacrifice themselves for the common good, to forsake their own material advantage, and to promote the virtues of the world of humanity.

- 7 Let us return to our subject. In the Torah it is said in Isaiah 48:12: "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." It is evident that the intended meaning is not Jacob who was called Israel, but the Israelites. Also in Isaiah 43:1 it is said: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

- 8 Furthermore, in Numbers 20:23-24 it is said: "And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah;" and in 20:13: "This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them."

فی الحقیقه آن شعاع از سراج لامع و همچنین انبیای الهی مظاهر ظهور را حرکت و سکون بوحی الهی نه بشهوات انسانی اگر چنین نباشد آن پیغمبر چگونه امین است و چگونه سفیر حق گردد و اوامر و نواهی حق را تبلیغ نماید پس آنچه در کتب مقدسه در حق مظاهر ظهور ذکر قصور است از این قبیل است

- 6 الحمد لله تو اینجا آمدی و بندگان الهی را ملاقات نمودی آیا رائجی جز رضای حق استشمام کردی لا والله بچشم خود دیدی که شب و روز چگونه در سعی و کوششند و مقصدی جز اعلاء کلمه الله و تربیت نفوس و اصلاح امم و ترقیات روحانی و ترویج صلح عمومی و خیرخواهی نوع انسانی و مهربانی با جمیع ملل و جانفشانی در خیر بشر و انقطاع از منافع ذاتی و خدمت بفضائل عالم انسانی ندارند

- 7 باری بر سر مطلب رویم مثلاً در تورات در کتاب اشعیا در باب چهل و هشتم در آیه دوازدهم میفرماید ای یعقوب و ای دعوت شده من اسرائیل بشنو من او هستم من اول هستم و آخر هستم این معلومست که مراد یعقوب که اسرائیل است نبوده مقصود بنی اسرائیل است و همچنین در کتاب اشعیا در باب چهل و سوم در آیه اول میفرماید و الآن خداوند که آفریننده تو ای یعقوب و صانع تو ای اسرائیل است چنین میگوید مترس زیرا که من ترا فدیة دادم و ترا باسمت خواندم پس تو از آن من هستی

- 8 و از این گذشته در سفر اعداد در تورات در باب بیستم در آیه بیست و سیم میفرماید خداوند موسی و هارون را در کوه هور نزد سرحد زمین ادوم خطاب کرده گفت هارون بقوم خود خواهد پیوست زیرا شما نزد آب مریه از قول من عصیان ورزیدید از این جهت او بزمنی که به بنی اسرائیل دادم داخل نخواهد شد و در آیه سیزدهم میگوید اینست آب مریه جائی که بنی اسرائیل با خدا مخصوصه کردند و او خود را در میان ایشان تقدیس نمود

- 9 Observe that it was the people of Israel who had rebelled but the reproach was outwardly addressed to Aaron and Moses, as it is said in Deuteronomy 3:26: "But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter."
- 10 Now, this reproach and rebuke was in reality addressed to the children of Israel, who, on account of their rebellion against the commandments of God, were made to dwell for a long period in the barren desert beyond the Jordan until the time of Joshua. This reproach and rebuke appeared to be addressed to Moses and Aaron, but in reality it was directed to the people of Israel.
- 11 Similarly, in the Qur'an it is said to Muhammad: "We have granted Thee a manifest victory, that God may forgive Thee Thy past and future sins." Now, these words, though apparently addressed to Muhammad, were in reality meant for all His people; and this proceeds from the consummate wisdom of God, as we said previously, so that hearts might not be troubled, perplexed or dismayed.
- 12 How often have the Prophets of God and His universal Manifestations confessed in their prayers to their sins and shortcomings! This is only to instruct other souls, to inspire and encourage them to be humble and submissive before God and to acknowledge their own sins and shortcomings. For these holy Souls are sanctified above every sin and freed from every fault. For example, it is said in the Gospel that a man came to Christ and called Him "Good Master." Christ answered, "Why callest thou me good? there is none good but one, that is, God." Now, this did not mean-God forbid!-that Christ was a sinner, but rather His intention was to teach humility, lowliness, meekness and modesty to the man He was addressing. These blessed Souls are light, and light cannot be united with darkness. They are life everlasting, and life cannot be gathered in with death. They are guidance, and guidance cannot be brought together with waywardness. They are the very essence of obedience, and obedience cannot join hands with rebellion.
- 13 In brief, our meaning is that the rebukes recorded in the sacred scriptures, though outwardly addressed to the Prophets-the
- 9 ملاحظه نمائید عصیان را بنی اسرائیل نمودند لکن بظاهر عتاب به هارون و موسی شد چنانکه در باب سیم آیه بیست و ششم از تورات تنبیه میفرماید خداوند بخاطر شما با من غضبناک شد مرا اجابت نمود و خداوند مرا گفت ترا کفایت بار دیگر در باره این امر با من سخن مگو
- 10 حالا این خطاب و عتاب فی الحقیقه بامت اسرائیلست که بجهت عصیان امر الهی مدت مدیده در صحرائی تیه آن سمت اردن گرفتار بودند تا زمان یوشع علیه السلام حال این خطاب و عتاب بظاهر بحضرت موسی و هارون بود ولکن فی الحقیقه بامت اسرائیل
- 11 و همچنین در قرآن خطاب بحضرت محمد میفرماید انا فتحنا لک فتحاً مبیناً لیغفر لک الله ما تقدم من ذنبک و ما تأخر یعنی ما برای تو فتوحی آشکار نمودیم تا گناهان پیشین و پسین ترا بیامرزم حال این خطاب هر چند بظاهر بحضرت محمد بود ولکن فی الحقیقه این خطاب بعموم ملت و این محض حکمت بالغه الهیه است چنانچه گذشت تا قلوب مضطرب نگردد و مشوش و منزجر نشود
- 12 چه بسیار که انبیای الهی و مظاهر ظهور کلی در مناجات اعتراف بقصور و گناه نموده اند این من باب تعلیم بسائر نفوس است و تشویق و تحریص بر خضوع و خشوع و اعتراف بر گناه و قصور و الا آن نفوس مقدسه پاک از هر گناه و منزه از خطا مثلاً در انجیل میفرماید که شخصی بحضور حضرت مسیح آمد عرض کرد ای معلم نیکوکار حضرت فرمودند چرا مرا نیکوکار گفتی زیرا نیکوکار یکیست و آن خداست حالا مقصد این نیست که حضرت معاذالله گناه کار بوده اند بلکه مراد تعلیم خضوع و خشوع و نجات و شرمساری بآن شخص مخاطب بود این نفوس مبارکه انوارند نور با ظلمت جمع نشود حیاتند حیات با ممات مجتمع نگردد هدایتند هدایت با ضلالت جمع نشود حقیقت اطاعتند اطاعت با عصیان مجتمع نگردد
- 13 باری مقصود اینست که خطاب از روی عتاب در کتب مقدسه هر چند بظاهر بانبیاست یعنی

Manifestations of God—are in reality intended for the people. Were you to peruse the Bible this matter would become clear and evident. Salutations!

SAQ#44

مظاهر الهیہ ولی بحقیقت مقصد امتست و چون در کتاب مقدس تتبع نمائی واضح و آشکار گردد والسلام

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Chapter 45, The Most Great Infallibility

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- 1 It is said in the blessed verse: "He Who is the Dawning-place of God's Cause hath no partner in the Most Great Infallibility. He it is Who, in the kingdom of creation, is the Manifestation of 'He doeth whatsoever He willeth'. God hath reserved this distinction unto His own Self, and ordained for none a share in so sublime and transcendent a station."
- 2 Know that infallibility is of two kinds: infallibility in essence and infallibility as an attribute. The same holds true of all other names and attributes: for example, there is the knowledge of the essence of a thing and the knowledge of its attributes. Infallibility in essence is confined to the universal Manifestations of God, for infallibility is an essential requirement of their reality, and the essential requirement of a thing is inseparable from the thing itself. The rays are an essential requirement of the sun and are inseparable from it; knowledge is an essential requirement of God and is inseparable from Him; power is an essential requirement of God and is likewise inseparable from Him. If it were possible to separate these from Him, He would not be God. If the rays could be separated from the sun, it would not be the sun. Therefore, were one to imagine the Most Great Infallibility being separated from the universal Manifestation of God, He would not be a universal Manifestation and would lack essential perfection.
- 3 But infallibility as an attribute is not an essential requirement; rather, it is a ray of the gift of infallibility which shines from the Sun of Truth upon certain hearts and grants them a share and portion thereof. Although these souls are not essentially infallible, yet they are under the care, protection and unerring guidance of God—which is to say, God guards them from error. Thus there have been many sanctified souls who were not themselves the Daysprings of the Most Great Infallibility, but

1 سؤال در آیہ مبارکہ میفرماید لیس لمطلع الأمر شریک فی العصمة الکبریٰ آنہ لمظهر یفعل ما یشاء فی ملکوت الانشاء قد خصّ الله هذا المقام لنفسه وما قدر لأحد نصیب من هذا الشأن المنیع

2 جواب بدان کہ عصمت بر دو قسم است عصمت ذاتیہ و عصمت صفاتیہ و همچنین سائر اسماء و صفات مثل علم ذاتی و علم صفاتی عصمت ذاتیہ مختص بمظهر کلیست زیرا عصمت لزوم ذاتی اوست و لزوم ذاتی از شیء انفکاک تجوید شعاع لزوم ذاتی شمس است و انفکاک از شمس نکند علم لزوم ذاتی حق است از حق انفکاک نماید قدرت لزوم ذاتی حق است از حق انفکاک نکند اگر قابل انفکاک باشد حق نیست اگر شعاع از آفتاب انفکاک کند آفتاب نیست لهذا اگر تصور انفکاک در عصمت کبری از مظاهر کلیہ گردد آن مظهر کلی نیست و از کمال ذاتی ساقط

3 اما عصمت صفاتی لزوم ذاتی شیء نه بلکه پرتو موهبت عصمت است کہ از شمس حقیقت بر قلوب بتابد و آن نفوس را نصیب و بهره ئی بخشد این نفوس هر چند عصمت ذاتی ندارند ولی در تحت حفظ و حمایت و عصمت حقند یعنی حق آنان را حفظ از خطا فرماید مثلاً بسیاری از نفوس مقدسه مطلع عصمت کبری نبودند ولی در ظلّ حفظ و حمایت الهیہ از خطا محفوظ و

who have nevertheless been guarded and preserved from error under the shadow of divine care and protection. For they were the channels of divine grace between God and man, and if God did not preserve them from error they would have led all the faithful to fall likewise into error, which would have wholly undermined the foundations of the religion of God and which would be unbecoming and unworthy of His exalted Reality.

- 4 To summarize, infallibility in essence is confined to the universal Manifestations of God and infallibility as an attribute is conferred upon sanctified souls. For instance, the Universal House of Justice, if it be established under the necessary conditions—that is, if it be elected by the entire community—that House of Justice will be under the protection and unerring guidance of God. Should that House of Justice decide, either unanimously or by a majority, upon a matter that is not explicitly recorded in the Book, that decision and command will be guarded from error. Now, the members of the House of Justice are not essentially infallible as individuals, but the body of the House of Justice is under the protection and unerring guidance of God: this is called conferred infallibility.

- 5 Briefly, Baha'u'llah says that “He Who is the Dawning-place of God’s Cause” is the manifestation of “He doeth whatsoever He willeth”, that this station is reserved to that sanctified Being, and that others receive no share of this essential perfection. That is, since the essential infallibility of the universal Manifestations of God has been established, whatsoever proceeds from them is identical with the truth and conformable to reality. They are not under the shadow of the former religion. Whatsoever they say is the utterance of God and whatsoever they do is a righteous deed; and to no believer is given the right to object: rather must he show forth absolute submission in this regard, for the Manifestation of God acts with consummate wisdom and human minds may be incapable of grasping the hidden wisdom of certain matters. Therefore, whatsoever the universal Manifestation of God says and does is the very essence of wisdom and conformable to reality.

- 6 Now, if certain souls fail to grasp the mysteries concealed within a given commandment or action of the True One, they should raise no objection, for the universal Manifestation of God “doeth whatsoever He willeth.” How often has it happened that a wise, accomplished and sagacious person took a course of action, and those who were incapable of grasping its wisdom objected and questioned why he said or did thus. This objection is prompted by ignorance and the wisdom of that wise man is free and sanctified from error.

مصبون بودند زیرا واسطه فیض بین حق و خالق بودند اگر حق آنان را از خطا حفظ نفرماید خطای آنان سبب گردد که کل نفوس مؤمنه بخط افتند و بکلی اساس دین الهی بهم خورد و این لایق و سزاوار حضرت احدیت نه

4 ماحصل کلام اینکه عصمت ذاتیه محصور در مظاهر کلیه و عصمت صفاتیّه موهوب نفس مقدسه مثلاً بیت العدل عمومی اگر بشرائط لازمه یعنی انتخاب جمیع ملت تشکیل شود آن بیت عدل در تحت عصمت و حمایت حق است آنچه منصوص کتاب نه و بیت العدل باتفاق آراء یا اکثریت در آن قراری دهد آن قرار و حکم محفوظ از خطاست حال اعضای بیت عدل را فرداً فردا عصمت ذاتی نه و لکن هیئت بیت عدل در تحت حمایت و عصمت حق است این را عصمت موهوب نامند

5 باری میفرماید که مطلع امر مظهر یفعل ما یشاست و این مقام مختص بذات مقدس است و مادون را نصیبی از این کمال ذاتی نه یعنی مظاهر کلیه را چون عصمت ذاتیه محقق لهذا آنچه از ایشان صادر عین حقیقت است و مطابق واقع آنان در ظل شریعت سابق نیستند آنچه گویند قول حق است و آنچه مجری دارند عمل صدق هیچ مؤمنی را حق اعتراض نه باید در این مقام تسلیم محض بود زیرا مظهر ظهور بحکمت بالغه قائم و شاید عقول از ادراک حکمت خفیه در بعضی امور عاجز لهذا مظهر ظهور کلی آنچه فرماید و آنچه کند محض حکمت است و مطابق واقع

6 و لکن اگر بعضی نفوس باسرار خفیه حکمی از احکام و یا عملی از اعمال حق پی نبرند نباید اعتراض کنند چه که مظهر کلی یفعل ما یشاست چه بسیار واقع که از شخص عاقل کامل دانائی امری صادر و چون سائرین از ادراک حکمت آن عاجز اعتراض نمایند و استیحاş کنند که این شخص حکیم چرا چنین گفت و یا چنین نمود این اعتراض از جهل آنان صادر و حکمت حکیم از خطا مقدس و مبرا

- 7 In like manner, a skilled physician “doeth whatsoever he wil-
leth” in treating the patient, and the latter has no right to
object. Whatsoever the physician may say or do, the same is
sound and true, and he must be regarded by all as the em-
bodiment of “He doeth whatsoever He willeth, and ordaineth
whatsoever He pleaseth.” The physician will doubtless pre-
scribe remedies that are at variance with popular notions, but
is it permissible for those who have no knowledge of science
and medicine to object? No, by God! On the contrary, they
must all acquiesce and follow whatsoever the skilled physician
prescribes. Thus, the skilled physician “doeth whatsoever he
willeth,” and the patients have no share in this station. First,
the skill of the physician must be ascertained, and once this
has been done, he “doeth whatsoever he willeth.”
- 8 Likewise, a general who is unrivalled in the art of war “doeth
whatsoever he willeth” in all that he says or commands; and
the same holds true of the ship’s captain who masters the art
of seafaring and of the True Educator who possesses all human
perfections: they do whatsoever they will in all that they say
and command.
- 9 In sum, the meaning of “He doeth whatsoever He willeth” is
that if the Manifestation of God issues a command, enforces
a law, or performs an action whose wisdom His followers can-
not grasp, they should not think for a moment of questioning
His words or actions. All souls are under the shadow of the
universal Manifestation, must submit to the authority of the
religion of God, and are not to deviate so much as a hairs-
breadth. Rather, they must conform their every act and deed
to the religion of God; and should they deviate from it they
will be reproved and held accountable before God. It is certain
that they have no share of the station “He doeth whatsoever
He willeth,” for it is confined to the universal Manifestation of
God.
- 10 Thus Christ—may my soul be a sacrifice for His sake!—was the
embodiment of the words “He doeth whatsoever He willeth,”
but His disciples had no share of this station, for they abided
under His shadow and were not granted leave to deviate from
His will and command. Salutations!
- 7 و همچنین طبیب حاذق در معالجهء مریض یفعل
ما یشاست و مریض را حق اعتراض نه آنچه
طبیب گوید و آنچه مجری دارد همان صحیح است
باید کل او را مظهر یفعل ما یشاء و بحکم ما یرید
شمرند البتہ طبیب بمعالجاتی منافی تصور سائرین
پردازد حال از نفوس بی بهره از حکمت و طب
ایا اعتراض جائز است لا والله بلکه باید کل سر
تسلیم نهند و آنچه طبیب حاذق گوید مجری دارند
پس طبیب حاذق یفعل ما یشاست و مریضان
را نصیبی در این مقام نه باید حذاقت طبیب
ثابت شود چون حذاقت طبیب ثابت شد یفعل
ما یشاست
- 8 و همچنین سردار جنود چون در فنون حرب فرید
است آنچه گوید و فرماید یفعل ما یشاست و
ناخدای کشتی چون در فنون بحریہ مسلم کل
آنچه گوید و فرماید یفعل ما یشاست و مربی
حقیقی چون شخص کامل است آنچه گوید و
فرماید یفعل ما یشاست
- 9 باری مقصد از یفعل ما یشاء اینست که شاید
مظهر ظهور امری فرماید و حکمی اجرا دارد یا
عملی فرماید و نفوس مؤمنه از ادراک حکمت
آن عاجز نباید اعتراض بخاطر احدی خطوط نماید
که چرا چنین فرمود و یا چنین مجری داشت اما
نفوس دیگر که در ظل مظهر کلی هستند آنان در
تحت حکم شریعت الله هستند و بقدر سر موئی
آنان را تجاوز از شریعت الله جائز نه و باید جمیع
اعمال و افعال را تطبیق بشریعت الله کنند و اگر
تجاوز نمایند عندالله مسئول و مؤاخذ گردند البتہ
آنان را از یفعل ما یشاء بهره و نصیبی نه زیرا این
مقام تخصیص بمظهر کلی دارد
- 10 مثلاً حضرت مسیح روحی له الفداء مظهر یفعل
ما یشاء بود ولکن حواریون را نصیبی از این
مقام نبود چه که در ظل حضرت مسیح بودند
باید از امر و اراده او تجاوز نمایند والسلام

AB00278

Chapter 46, Transformation of Species

Date: 1904-Jun ca.

- 1 We now come to the question of the transformation of species and the evolutionary development of organs, that is, whether man has come from the animal kingdom.
 1 بر سر مسئله تغییر نوع و ترقی اعضا یعنی انسان از عالم حیوان آمده
- 2 This idea has entrenched itself in the minds of certain European philosophers, and it is very difficult now to make its falsity understood; but in the future it will become clear and evident, and the European philosophers will themselves recognize it. For in reality it is an evident error. When one examines creation with a penetrating eye, when one grasps the intricacies of created things and witnesses the condition, the order, and the completeness of the world of existence, one is convinced of the truth that "there is naught in creation more wondrous than that which already exists". For all existing things, whether on earth or in the heavens, even this limitless firmament and all that it contains, have been most befittingly created, arranged, composed, ordered, and completed, and suffer no imperfection. To such an extent is this true that if all beings were to become pure intelligence and to reflect until the end that has no end, they could not possibly imagine anything better than that which already exists.
 2 این فکر در عقول بعضی از فلاسفه اروپا تمکن یافته بسیار مشکست که حال بطلانش تفهیم شود ولی در استقبال واضح و آشکار گردد و فلاسفه اروپا خود پی بطلان این مسئله برند زیرا این مسئله فی الحقیقه بدیهی البطلانست و چون انسان در کائنات بنظر امعان نظر کند و بدقائق احوال موجودات پی برد و وضع و ترتیب و مکلیت عالم وجود مشاهده کند یقین نماید که لیس فی الامکان ابداع مّا کان چه که جمیع کائنات وجودیه علویه و ارضیه بلکه این فضای نامتناهی و آنچه در اوست چنانکه باید و شاید خالق و تنظیم و ترکیب و ترتیب و تکمیل شده است هیچ نقصان ندارد بقسمی که اگر جمیع کائنات عقل صرف شوند و تا ابد الابد فکر کنند ممکن نیست که بتوانند بهتر از آنچه شده است تصور نمایند
- 3 If in the past, however, the creation had lacked such completeness and adornment, if it had been in an inferior state, then existence would have necessarily been wanting and imperfect and, as such, incomplete. This matter requires the utmost attention and thought. Imagine, for example, the entire contingent world—the realm of existence—as resembling the body of man. If the composition, the arrangement, the completeness, the beauty, and the perfection which now exist in the human body were in any way different, the result would be imperfection itself.
 3 اگر چنانچه پیش آفرینش باین مکلیت در نهایت آرایش نبوده بلکه پستتر بوده است پس وجود مهمل و ناقص بوده است در اینصورت مکمل نبوده این مسئله بینهایت دقت و فکر لازم دارد مثلاً امکان را یعنی عالم وجود را من حیث العموم مشابه هیكل انسان تصور کنید که این ترکیب و این ترتیب و این مکلیت و جمال و کمال که الآن در هیكل بشری هست اگر غیر از این باشد نقص محض است
- 4 So if we were to imagine a time when man belonged to the animal kingdom, that is, when he was merely an animal, existence would have been imperfect. This means that there would have been no man, and this chief member, which in the body of the world is like the mind and the brain in a human being, would have been lacking, and the world would thus have been utterly imperfect. This is sufficient proof in itself that if there had been a time when man belonged to the animal realm, the completeness of existence would have been destroyed; for man
 4 لهذا اگر تصور زمانی کنیم که انسان در عالم حیوانی بوده یعنی حیوان محض بوده وجود ناقص بوده معنیش اینست که انسانی نبود و این عضو اعظم که در هیكل عالم بمنزله مغز و دماغ است مفقود بوده است پس عالم ناقص محض بوده است همین پرهان شافیست که اگر چنانچه انسان وقتی در حیز حیوان بوده است مکلیت وجود مختل بوده زیرا انسان عضو اعظم این عالم است و

is the chief member of the body of this world, and a body without its chief member is undoubtedly imperfect. We regard man as the chief member because, among all created things, he encompasses all the perfections of existence.

- 5 Now, what we mean by “man” is the complete human being, the foremost person in the world, who is the sum of all spiritual and material perfections, and who is like the sun among all created things. Imagine, then, a time when the sun did not exist as such, in other words, when the sun was merely another celestial body. Undoubtedly, at such a time the relationships between existing things would have been disrupted. How can such a thing be imagined? Were one to carefully examine the world of existence, this argument alone would suffice.

- 6 Let us give another, more subtle proof: The innumerable created things that are found in the world of existence—be they man, animal, plant, or mineral—must each be composed of elements. There is no doubt that the completeness seen in each and every thing arises, by divine creation, from the component elements, their appropriate combination, their proportionate measure, the manner of their composition, and the influence of other created things. For all beings are linked together like a chain; and mutual aid, assistance, and interaction are among their intrinsic properties and are the cause of their formation, development, and growth. It is established through numerous proofs and arguments that every single thing has an effect and influence upon every other, either independently or through a causal chain. In sum, the completeness of each and every thing—that is, the completeness which you now see in man, or in other beings, with regard to their parts, members, and powers—arises from their component elements, their quantities and measures, the manner of their combination, and their mutual action, interaction, and influence. When all these are brought together, then man comes into existence.

- 7 As the completeness of man stems entirely from the component elements, their measure, their manner of combination, and the mutual action and interaction of other beings—and since man was produced ten or a hundred thousand years ago from the same earthly elements, with the same measures and quantities, the same manner of composition and combination, and

اگر عضو اعظم در این هیکل نباشد البته هیکل ناقص است

5 و انسان را عضو اعظم شماریم زیرا در بین کائنات انسان جامع کمالات وجود است و مقصد از انسان فرد کامل است یعنی اول شخص عالم که جامع کمالات معنوی و صوری است که در بین کائنات مثل آفتابست پس تصور نمائید وقتی آفتاب موجود نبوده است بلکه آفتاب نیز ستاره بوده البته آن زمان روابط وجود مختل بوده چگونه تصور چنین چیزی توان نمود و اگر نفسی تتبع در عالم وجود نماید همین کفایتست

6 و برهان دیگر گوئیم و این دقیقتر است این کائنات موجوده غیر متناهی در عالم وجود خواه انسان خواه حیوان خواه نبات خواه جماد هر چه باشد لابد هر یک مرکب از عناصری هستند و این مکیلیتی که در هر کائی از کائناتست شبههئی نیست که بایجاد الهی منبعث از عناصر مرکبه و حسن امتزاج و مقادیر کبیت عناصر و کیفیت ترکیب و تأثیرات سائر کائناتست چه که جمیع کائنات مانند سلسله مرتبط بیکدیگرند و تعاون و تعاضد و تفاعل از خواص کائنات و سبب تکون و نشو و نمای موجودات است و بدلائل و براهین ثابت است که هر یک از این کائنات عمومیه حکم و تأثیری در کائنات سائر یا بالاستقلال یا بالتسلسل دارد خلاصه هر کائی از کائنات مکیلیتش یعنی مکیلیتی که الآن در انسان و دون آن میبینی من حیث الأجزاء و من حیث الأعضاء و من حیث القوى منبعث است از عناصر مرکبه و مقادیر و موازن عناصر و نحویت امتزاج عنصری و تفاعل و مفاعیل و تأثیری که از کائنات سائر در انسانست چون اینها جمع شود این انسان پیدا گردد

7 و چون مکیلیت این کل منبعث از اجزاء عناصر مرکبه و مقادیر آن عناصر و نحویت امتزاج و تفاعل و مفاعیل کائنات مختلفه حاصل گشته لهذا ده هزار یا صد هزار سال پیش چون انسان از این عناصر خاکی و بهمین مقادیر و موازن و بهمین نحویت ترکیب و امتزاج بوده و بهمین

the same interactions with other beings—it follows that man was exactly the same then as exists now. This is a self-evident truth and cannot be doubted. And if a thousand million years hence, the component elements of man are brought together, measured out in the same proportion, combined in the same manner, and subjected to the same interaction with other beings, exactly the same man will come into existence. For example, if a hundred thousand years hence one were to bring together oil, flame, wick, lamp, and a lighter of the lamp—briefly, if all that is needed now be combined then—exactly the same lamp will be produced.

- 8 This matter is evident and these arguments conclusive. But those which the European philosophers have adduced are speculative and inconclusive.

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مفاعیل سائر کائنات تحقق یافته پس بعینه آن بشر همین بشر بوده است و این امر بدیهی است قابل تردد نیست یعنی هزارمیلیون سال بعد از این اگر این عناصر انسان جمع شود و بهمین مقادیر تخصیص و ترکیب شود و بهمین نحویت امتزاج عناصر حاصل گردد و بهمین مفاعیل از سائر کائنات متأثر شود بعینه همین بشر موجود گردد مثلاً صد هزار سال بعد اگر روغن حاصل شود آتش حاصل شود فتیله موجود شود چراغدان موجود گردد روشن کننده پیدا شود خلاصه جمیع مالزمی که الآن هست حاصل گردد این سراج بعینه پیدا شود

- 8 این مسئله قطعی الدّلاله است امریست واضح و اما آنچه دلائلی که حضرات ذکر کرده اند اینها ظنی الدّلاله است قطعی الدّلاله نیست

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Chapter 47, The Evolution of the Universe and the Origin of Man

Date: 1904-Oct ca.

- 1 Know that it is one of the most abstruse questions of divinity that the world of existence—that is, this endless universe—has no beginning.
- 2 We have already explained that the very names and attributes of Divinity require the existence of created things. Although a detailed explanation of this matter was already provided, a brief mention will again be made here. Know that a lord without vassals cannot be imagined; a sovereign without subjects cannot be; a teacher without pupils cannot be designated; a creator without a creation is impossible; a provider without those provided for is inconceivable—since all the divine names and attributes call for the existence of created things. If we were to imagine a time when created things did not exist, this would be tantamount to denying the divinity of God.
- 3 Apart from this, absolute non-existence lacks the capacity to attain existence. If the universe were pure nothingness, existence could not have been realized. Thus, as that Essence of

1 بدان که یک مسئله از غوامض مسائل الهیه اینست که این عالم وجود یعنی این کون غیر متناهی بدایتی ندارد

2 و از پیش بیان این مطلب شد که نفس اسماء و صفات الوهیت مقتضی وجود کائنات است هر چند مفصل بیان شد حالا هم مختصری ذکر میشود بدان که ربّ بی مربوب تصوّر نشود سلطنت بی رعیت تحقق ننماید معلّم بی متعلّم تعین نیابد خالق بی مخلوق ممکن نگردد رازق بی مرزوق بخاطر نیاید زیرا جمیع اسماء و صفات الهیه مستدعی وجود کائناتست اگر وقتی تصوّر شود که کائناتی ابداً وجود نداشته است این تصور انکار الوهیت الهیه است

- 3 و از این گذشته عدم صرف قابل وجود نیست اگر کائنات عدم محض بود وجود تحقق نمی یافت

Oneness, or divine Being, is eternal and everlasting—that is, as it has neither beginning nor end—it follows that the world of existence, this endless universe, likewise has no beginning. To be sure, it is possible for some part of creation—one of the celestial globes—to be newly formed or to disintegrate, but the other countless globes would continue to exist and the world of existence itself would not be disrupted or destroyed. On the contrary, its existence is perpetual and unchanging. Now, as each globe has a beginning, it must inevitably have an end as well, since every composition, whether universal or particular, must of necessity be decomposed. At most some disintegrate quickly and others slowly, but it is impossible for something that is composed not to ultimately decompose.

- 4 We must know then what each one of the great existent things was in the beginning. There is no doubt that initially there was a single origin: there cannot have been two origins. For the origin of all numbers is one and not two; the number two is itself in need of an origin. It is therefore evident that originally matter was one; and that one matter appeared in a different form in each element. Thus various forms appeared, and as they appeared they each assumed an independent form and became a specific element. But this distinction attained its full completion and realization only after a very long time. Then these elements were composed, arranged and combined in infinite forms; in other words, from the composition and combination of these elements countless beings appeared.

- 5 This composition and arrangement arose, through the wisdom of God and His ancient might, from one natural order. Thus, as this composition and combination has been produced according to a natural order, with perfect soundness, following a consummate wisdom, and subject to a universal law, it is clear that it is a divine creation and not an accidental composition and arrangement. Creation means that from every natural composition a living thing comes into existence, while from a chance composition no living thing will appear. So, for example, if man, with all his astuteness and intelligence, were to gather together and combine certain elements, a living being will not be brought into existence as it would not be according to the natural order. This is the answer to the implicit question that might arise, that since these beings come into existence through the composition and combination of these

لذا چون ذات احدیت یعنی وجود الهی ازلی است سرمدیست یعنی لا اول له و لا آخر له است البته عالم وجود یعنی این کون نامتناهی را نیز بدایت نبوده و نیست بلی ممکن است جزئی از اجزاء ممکنات یعنی کره‌ئی از کرات تازه احداث شود یا اینکه متلاشی گردد اما سائر کره‌های نامتناهی موجود است عالم وجود بهم نمی‌خورد منقرض نمی‌شود بلکه وجود باقی و برقرار است و چون هر کره‌ئی از این کرات بدایتی دارد حکماً نهایتی دارد زیرا از برای هر ترکیبی چه کلی چه جزئی لابد از تحلیل است نهایتش اینست که بعضی ترکیبها سریع التحلیل است و بعضی بطيء التحلیل والا ممکن نیست شیئی ترکیب شود و بتحلیل نزود

- 4 پس باید بدانیم که هر موجودی از موجودات عظیمه در بدایت چه بوده است شبهه‌ئی نیست که در ابتدا مبدأ واحد بوده است مبدأ نمی‌شود دو باشد زیرا مبدأ جمیع اعداد واحد است دو نیست و دو محتاج بمبدأ است پس معلوم شد که در اصل مادهء واحد است آن مادهء واحد در هر عنصری بصورتی درآمده است لهذا صور متنوعه پیدا شده است و چون این صور متنوعه پیدا شد هر یک از این صور استقلالیت پیدا کرد عنصر مخصوص شد اما این استقلالیت در مدت مدیده بحصول پیوست و تحقق و تکون تام یافت پس این عناصر بصور نامتناهی ترکیب و ترتیب و امتزاج یافت یعنی از ترکیب و امتزاج این عناصر کائنات غیر متناهی پیدا شد

- 5 این ترکیب و ترتیب بحکمت الهیه و قدرت قدیمه بیک نظم طبیعی حاصل گشت و چون بنظم طبیعی در کمال اتقان و مطابق حکمت در تحت قانون کلی ترکیب و امتزاج یافت واضح است که ایجاد الهی است نه ترکیب و ترتیب تصادفی اینست که از هر ترکیبی کائنی موجود شود اما از ترکیب تصادفی هیچ کائنی موجود نگردد مثلاً اگر بشر با وجود عقل و ذکا عناصری را جمع کند ترکیب کند چون بنظم طبیعی نیست لهذا کائن حی موجود نشود این جواب سؤال مقدره است که اگر بتصور آید و بخاطر خطور کند که چون این کائنات از ترکیب و امتزاج این عناصر است ما هم این عناصر را جمع میکنیم

elements, then can we not also gather together and combine the very same elements and thus create a living thing? This idea is mistaken; for the original composition is a divine composition, and the combination is produced by God according to the natural order, and it is for this reason that a living being is created from this composition and an existence is realized. But a composition made by man produces nothing because man cannot create life.

- 6 Briefly, we have said that from the composition of the elements; from their combination, manner, and proportion; and from their interaction with other beings countless forms and realities and innumerable beings have come to exist. But it is clear that this terrestrial globe in its present form did not come into existence all at once, but that this universal existent gradually traversed different stages until it appeared in its present completeness. Universal existences can be likened and compared to particular ones, for both are subject to one natural order, one universal law, and one divine arrangement. For instance, you will find the smallest atoms to be similar in their general structure to the greatest entities in the universe, and it is clear that they have proceeded from one laboratory of might according to one natural order and one universal law, and can therefore be compared to one another.

- 7 For example, the human embryo grows and develops gradually in the womb of its mother, and assumes different forms and conditions, until it reaches maturity with the utmost beauty and appears in a consummate form with the utmost grace. In like manner, the seed of this flower which you see before you was in the beginning a small and insignificant thing, but it grew and developed in the womb of the earth, and assumed different forms, until it appeared with such perfect vitality and grace in this degree. It is likewise clear and evident that this terrestrial globe came to exist, grow and develop in the matrix of the universe, and assumed different forms and conditions, until it gradually attained its present completeness, became adorned with countless beings, and appeared in such a consummate form.

- 8 It is therefore evident that the original matter, which is like unto the embryo, initially took the form of composed and combined elements, and that composition gradually grew and developed over a myriad ages and centuries, passing from one

و امتزاج می‌دهیم یک کائنی موجود میشود این تصور خطاست زیرا این ترکیب اصلی ترکیب الهی است و امتزاج را خدا می‌دهد و بر نظم طبیعی است از این جهت از این ترکیب یک کائنی موجود شود و وجودی تحقق یابد اما از ترکیب بشر ثمری حاصل نگردد زیرا بشر ایجاد نتواند

- 6 باری گفتیم که از ترکیب عناصر و امتزاج و نحویت و ترکیب و موازین عناصر و مفاعیل سائر صور و حقایق غیر متناهی و کائنات نامحصور پیدا شد اما این کره ارض بهیئت حاضره واضح است که یک دفعه تکنون نیافته است بلکه بتدریج این موجود کلی اطوار مختلفه طی نموده تا آنکه باین مکیلت جلوه یافته و موجودات کلیه موجودات جزئیّه تطبیق میشود و قیاس گردد زیرا موجود کلی و موجود جزئی کل در تحت یک نظم طبیعی و قانون کلی و ترتیب الهی هستند مثلاً کائنات ذریه را در نظام عمومی مطابق اعظم کائنات عالم یابی واضح است که از یک کارخانه قدرت بر یک نظم طبیعی و یک قانون عمومی تکنون یافته لهذا قیاس بیکدیگر کردند

- 7 مثلاً نطفه انسان در رحم مادر بتدریج نشو و نما نموده بصور و اطوار مختلفه درآمده تا آنکه در نهایت درجه جمال بلوغ رسیده بهیئت مکیلت در نهایت لطافت جلوه نموده بهمچنین تخم این گل که مشاهده مینمائید در بدایت شیء حقیری در نهایت صغیری بوده در رحم زمین نشو و نما نموده و بصور مختلفه درآمده تا آنکه در کمال طراوت و لطافت در این رتبه جلوه کرده بهمین قسم واضح است که این کره ارض در رحم عالم تکنون یافته و نشو و نما نموده و بصور و حالات مختلفه درآمده تا بتدریج این مکیلت را یافته و بمکونات نامتناهیّه ترین جسته و در نهایت اتقان جلوه نموده است

- 8 پس واضح است که آن ماده اصلیّه که بمنزله نطفه است عناصر مرکبه ممتزجه صور اولیّه آن بوده آن ترکیب بتدریج در اعصار و قرون کثیره نشو و نما کرده و از شکل و هیئتی بشکل و هیئت دیگر انتقال نموده تا باین مکیلت و انتظام

shape and form to another, until through the consummate wisdom of God it appeared with such completeness, order, arrangement and soundness.

- 9 Let us return to our subject. From the beginning of existence in the womb of the terrestrial globe, man gradually grew and developed like the embryo in the womb of its mother, and passed from one shape and form to another, until he appeared with this beauty and perfection, this power and constitution. It is certain that initially he did not possess such loveliness, grace, and refinement, and that he has only gradually attained such form, disposition, comeliness and grace. There is no doubt that, like the embryo in the womb of the mother, the embryo of humankind did not appear all at once in this form and become the embodiment of the words "Hallowed be the Lord, the most excellent of all creators!" Rather, it gradually attained various conditions and assumed diverse forms until it attained this appearance and beauty, this perfection, refinement and grace. It is therefore clear and evident that the growth and development of man on this planet unto his present completeness, even as the growth and development of the embryo in the womb of the mother, has been by degrees and through passing from state to state and from one shape and form to another, for this is according to the requirements of the universal order and the divine law.

- 10 That is, the human embryo assumes different conditions and traverses numerous stages, until it reaches that form in which it manifests the reality of the words "Hallowed be the Lord, the most excellent of all creators!" and shows forth the signs of full development and maturity. In like manner, from the beginning of man's existence on this planet until he assumed his present shape, form and condition, a long time must have elapsed, and he must have traversed many stages before reaching his present condition. But from the beginning of his existence man has been a distinct species. This is similar to the embryo of man in the womb of the mother: it possesses at first a strange appearance; then this body passes from shape to shape and from form to form until it appears in the utmost beauty and perfection. But even when it possesses in the womb of the mother a strange form entirely different from its present shape and appearance, it is the embryo of a distinct species and not of an animal: the essence of the species and the innate reality undergo no transformation at all.

- 11 Now, were one to establish the existence of vestigial organs, this would not disprove the independence and originality of the species. At most it would prove that the form, appearance

و ترتیب و اتقان بحکمت بالغه حضرت یزدان جلوه نموده باری

9 بر سر مطلب رویم که انسان در بدو وجود در رحم کرهء ارض مانند نطفه در رحم مادر بتدریج نشو و نما نموده و از صورتی بصورتی انتقال کرده و از هیئتی بهیئتی تا آنکه باین جمال و کمال و قوی و ارکان جلوه نموده در بدایت یقین است که باین حلاوت و ظرافت و لطافت نبوده است بلکه بتدریج باین هیئت و شمائل و حسن و ملاحظت رسیده است مثل نطفهء انسان در رحم مادر شبههائی نیست که نطفهء بشر یکدفعه این صورت نیافته و مظهر فتبارک الله احسن الخالقین نگشته لهذا بتدریج حالات متنوعه پیدا نموده و هیئتهای مختلفه یافته تا اینکه باین شمائل و جمال و کمال و لطافت و حلاوت جلوه نموده پس واضح و مبرهن است که نشو و نمای انسان در کرهء ارض باین مکتبی مطابق نشو و نمای انسان در رحم مادر بتدریج و انتقال از حالی بحالی و از هیئت و صورتی بهیئت و صورتی دیگر بوده چه که این بمقتضای نظام عمومی و قانون الهی است

10 یعنی نطفهء انسان احوالات مختلفه پیدا کند و درجات متعدده قطع نماید تا اینکه بصورت فتبارک الله احسن الخالقین رسیده آثار رشد و بلوغ در آن نمایان گردد همچنین در بدو وجود انسان در این کرهء ارض از بدایت تا باین هیئت و شمائل و حالت رسیده لابد مدتی طول کشیده درجائی طی کرده تا باین حالت رسیده ولی از بدو وجودش نوع ممتاز بوده است مثل اینکه نطفهء انسان در رحم مادر در بدایت بهیئت عجیبی بوده این هیکل از ترکیبی بترکیبی از هیئتی بهیئتی از صورتی بصورتی انتقال نموده است تا نطفه در نهایت جمال و کمال جلوه نموده است اما همان وقتی که در رحم مادر بهیئت عجیبی بکلی غیر از این شکل و شمائل بوده است نطفهء نوع ممتاز بوده است نه نطفهء حیوان و نوعیتش و ماهیتش ابداً تغییر نکرده

11 پس بر فرض اینکه اعضای اثری موجود و محقق گردد دلیل بر عدم استقلال و اصالت نوع نیست نهایتش اینست که هیئت و شمائل و اعضای انسان ترقی نموده است ولی باز نوع ممتاز بوده

and organs of man have evolved over time. But man has always been a distinct species; he has been man, not an animal. Consider: If the embryo of man in the womb of the mother passes from one form to another which in no way resembles the former, is this a proof that the essence of the species has undergone transformation? That it was at first an animal and that its organs developed and evolved until it became a man? No, by God! How feeble and unfounded is this thought! For the originality of the human species and the independence of the essence of man are clear and evident. Salutations!

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انسان بوده نه حیوان مثلاً اگر نطفهء انسان در رحم مادر از هیئتی بهیئتی انتقال نماید که هیئت ثانیه ابداً مشابهتی بهیئت اوّلیه ندارد آیا دلیل بر آنست که نوعیت تغییر یافته و حیوان بوده و اعضا نشو و ترقی کرده تا آنکه انسان شده است لا والله باری این رأی و فکر چه قدر سست است و بی بنیان است زیرا اصالت نوع انسان و استقلالیت ماهیت انسان واضح و مشهود است والسلام

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Chapter 48, The Difference between Man and Animal
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- 1 We have already had one or two conversations on the subject of the spirit, but they were not written down.
- 2 Know that people in the world are of two kinds - that is, they belong to two groups. One group denies the human spirit and says that man is but a species of animal. Why? Because we see that man and animal share the same powers and senses in common. The simple and individual elements that pervade space combine in countless forms, each giving rise to a different being. Among these are sentient beings endowed with certain powers and senses. The more perfect the combination, the nobler the being. The combination of elements in man's body is more perfect than in any other being, and its elements are combined in perfect equilibrium, thus making it nobler and more perfect. Man has not, they say, any special power or spirit that other animals are bereft of: animals too have sensory perceptions, but man's powers are simply more acute in certain respects (although with respect to the outer senses, such as hearing, sight, taste, smell and touch, and even with regard to inner powers such as memory, the animal is more richly endowed than man). The animal, they say, possesses the powers of intelligence and understanding. All they will concede is that man's intelligence is greater.

- 1 یکدو مرتبه در مسئله روح صحبت شد اما نوشته نشد
- 2 بدان که اهل عالم بر دو قسمند یعنی دو فرقه اند یک فرقه منکر روحند گویند که انسان نوعی از حیوانست چرا می بینیم که حیوان در قوی و حواس مشترک با انسانست و این عناصر بسیطه مفرده که این فضا مملو از آنست بترکیبهای نامتناهی ترکیب میشود و از هر ترکیبی یک کائنی از کائنات پیدا شود از جمله کائنات ذوی الأرواحست که دارنده قوی و احساساتند هر چه ترکیب مکیکتر است آن کائن اشرفتر است ترکیب عناصر در وجود انسان از ترکیب جمیع کائنات مکیکتر است و امتزاجی در نهایت اعتدال دارد لهذا اشرفست و اکل گویند نه اینست که انسان یک قوه و روح مخصوصی دارد که سائر حیوانات از او محرومند حیوانات جسم حسّاسند و انسان در بعضی قوی حسّاستر است (و حال آنکه در قوای حسّاسه ظاهره مثل سمع و بصر و ذوق و شم و لمس حتی در بعضی از قوای باطنه مثل حافظه حیوان از انسان شدیدتر است) و گویند حیوان ادراک دارد شعور دارد نهایتش اینست که شعور انسان بیشتر است

- 3 Such are the claims of the present-day philosophers. Such are their words, such are their claims, and such are the dictates of their imaginations. And so, after extensive research and armed with powerful arguments, they place man in the lineage of the animal, saying that at one time man was an animal, and that the species gradually changed and evolved until it reached the human degree.
- 4 But the divine philosophers say: No, this is not so. Although man shares the same outward powers and senses in common with the animal, there exists in him an extraordinary power of which the animal is deprived. All sciences, arts, inventions, crafts, and discoveries of realities proceed from this singular power. This is a power that encompasses all created things, comprehends their realities, unravels their hidden mysteries, and brings them under its control. It even understands things that have no outward existence, that is, intelligible, imperceptible and unseen realities, such as the mind, the spirit, human attributes and qualities, love and sorrow, all of which are intelligible realities.
- 5 Moreover, all the existing sciences and crafts, all the great undertakings and myriad discoveries of man, were at one time hidden and concealed mysteries, and it is that all-encompassing human power that has discovered them and brought them forth from the invisible into the visible realm. So the telegraph, the photograph, the phonograph—all such great inventions and crafts were once hidden mysteries which that human reality discovered and brought forth from the invisible to the visible realm. There was even a time when this piece of iron before you, and indeed every mineral, was a hidden mystery. The human reality discovered this mineral and wrought its metal into this finished form. The same holds true for all the other discoveries and inventions of man, which are innumerable. This matter is irrefutable and there is no point in denying it.
- 6 If we were to claim that all these effects proceed from the powers of the animal nature and the physical senses, then we see plainly and clearly that, with regard to these powers, the animals are superior to man. For example, the sight of animals is much keener than that of man, their hearing is more acute, and likewise with their powers of smell and taste. Briefly, in the powers which man and animal share in common, the animal
- این قول فلسفهء حالیه است چنین میگویند و زعمشان چنین است و اوهامشان چنین حکم کرده است اینست که بعد از بحث و دلائل عظیمه انسان را بسالاه حیوان رسانده اند که یکوقتی بوده است که انسان حیوان بوده نوع تغییر نموده ترقی کرده است کم کم تا بدرجه انسان رسیده
- اما الهیون گویند خیر چنین نیست هرچند انسان در قوی و حواس ظاهره مشترک با حیوانست ولی یک قوهء خارق العاده در انسان موجود است که حیوان از آن محرومست این علوم و فنون و اکتشافات و صنایع و کشف حقائق از نتایج آن قوهء مجرّده است این قوه یک قوتیست که محیط بر جمیع اشیاست و مدرک حقائق اشیا اسرار مکنونه کائنات را کشف کند و در آن تصرف نماید حتی شیء غیر موجود در خارج را ادراک کند یعنی حقائق معقوله غیر محسوسه را که در خارج وجود ندارد بلکه غیبست ادراک کند مثل حقیقت عقل و روح و صفات و اخلاق و حبّ و حزن انسان که حقیقت معقوله است
- و از این گذشته این علوم موجوده و صنایع مشهوره و مشروعات عظیمه و کشفیات نامتناهی انسانی یکوقتی غیب مستور و سرّ مکنون بوده است آن قوهء محیطهء انسانی آنان را کشف کرده و از حیز غیب بحیز شهود آورده من جمله تلغراف فوتغراف فونغراف جمیع این اکتشافات و صنایع عظیمه یکوقتی سرّ مکنون بوده است آن حقیقت انسانی کشف کرده و از حیز غیب بحیز شهود آورده حتی یکوقتی بوده است این آهن که می بینی بلکه جمیع معادن سرّ مکنون بوده است حقیقت انسانی کشف این معدن را کرده و این هیئت صناعت در او ایجاد نموده و قس علی ذلک جمیع اشیا که از اکتشافات و اختراعات بشریه است و نامتناهیست
- این مطلب جای انکار نیست و نمیتوانیم انکار کنیم اگر بگوئیم این از آثار قوای حیوانیت و قوای حواس جسمانیست واضحاً مشهوداً میبینیم که حیوانات در این قوی اعظم از انسانند مثلاً بصر حیوان خیلی تندتر از بصر انسانست قوهء سامعهء

often has the advantage. Take the power of memory: If you carry a pigeon from here to a far away country, and there set it free, it will remember the way and return home. Take a dog from here to the heart of Asia, set it free, and it will return home without ever losing its way. And so is it with the other powers such as hearing, sight, smell, taste and touch. It is clear then that if man did not possess a power beyond the animal powers, the animal would perforce surpass man in significant discoveries and in the comprehension of realities. It follows from this argument that man is endowed with a gift, and possesses a perfection, which is not present in the animal.

حیوان خیلی پیش از قوه سامعه انسانست و همچنین قوه شامه و قوه ذائقه خلاصه در جمیع قوای مشترکه بین حیوان و انسان اکثر حیوان شدیدتر است مثلاً در قوه حافظه فرض کنیم اگر کبوتری را از اینجا باقلیمی بسیار بعید برید و از آنجا رها نمائی رجوع باینجا نماید راهها در حفظش ماند سگی را از اینجا باواسط آسیا برو رها کن میآید ابداً راه را گم نمیکند و همچنین در سائر قوی مثل سمع و بصر و شم و ذوق و لمس پس واضح شد که اگر در انسان قوهئی غیر از قوای حیوانی نبود باید حیوان در اکتشافات عظیمه و در ادراک حقائق اعظم از انسان باشد پس باین دلیل معلوم شد که در انسان یک موهبتی هست که در حیوان نیست و یک کمالی هست که در حیوان نیست

- 7 Moreover, the animal perceives sensible things but cannot perceive conceptual realities. For example, the animal sees that which is within the range of its vision, but cannot comprehend or conceive that which lies beyond it. Thus it is not possible for the animal to comprehend that the earth has a spherical shape. But man can deduce the unknown from the known and discover hidden realities. So, for example, from observing the inclination of the heavens man infers the curvature of the earth. The Pole Star at 'Akka, for instance, is at 33 degrees, that is, it is inclined 33 degrees above the horizon. When one goes toward the North Pole, the Pole Star rises one degree above the horizon for every degree of distance travelled, that is, the inclination of the Pole Star will reach 34 degrees, then 40, 50, 60 and 70 degrees. When one reaches the North Pole, the inclination of the Pole Star will be 90 degrees and will be seen at the zenith, that is, directly overhead.

7 و از این گذشته حیوان ادراک اشیاء محسوسه میکند اما ادراک حقائق معقوله را نمیکند مثلاً آنچه در مد بصر است می بیند اما آنچه از مد بصر خارجست ممکن نیست ادراک کند و تصور او را نمیتواند بکند مثلاً حیوان ممکن نیست ادراک این کند که ارض کروی الشکست زیرا انسان از امور معلومه استدلال بر امور مجهوله کند و کشف حقائق مجهوله نماید از جمله آفاق مائله را چون انسان بیند استنتاج کروییت ارض نماید مثلاً قطب شمالی در عکّا ۳۳ درجه است یعنی ۳۳ درجه از افق مرتفعست چون انسان رو بقطب شمالی رود هر یک درجه که قطع مسافه کند یک درجه قطب از افق صعود پیدا کند یعنی ارتفاع قطب شمالی ۳۴ درجه شود تا ارتفاع قطب به چهل درجه و پنجاه درجه و شصت درجه و هفتاد درجه اگر بقطب رسد ارتفاع قطب به نود درجه رسد و در سمت الرأس بیند یعنی بالای سر این

- 8 Now, the Pole Star is a sensible reality, and so too is its ascension, that is, the fact that the closer one goes to the Pole the higher the Pole Star rises. And from these two known realities an unknown reality is discovered, namely, that the heavens are inclined, meaning that the sky above the horizon at each latitude is different from that at another latitude. Man comprehends this relation and reasons from it a previously unknown thing, namely, the curvature of the earth. But this comprehension is impossible for the animal. It is likewise impossible for the animal to comprehend that the sun is the centre and that

8 قطب امر محسوس است و این صعود نیز امر محسوس است که هر چه رو بقطب رود قطب بلندتر شود از این دو امر معلوم یک امر مجهول کشف گردد که آن آفاق مائله است یعنی افق هر درجه ارض غیر افق درجه دیگر است این کیفیت را انسان ادراک کند و استدلال بامری مجهول که کروییت ارض است نماید اما حیوان ممکن نیست که ادراک این را بکند و همچنین ممکن نیست که حیوان ادراک نماید که شمس مرکز است و ارض متحرک حیوان

the earth revolves around it. The animal is a prisoner of the senses and is circumscribed by them: It cannot comprehend anything that lies beyond the reach or control of the senses, even though it excels man in the outward powers and senses. It is therefore clearly established that man is endowed with a power of discovery that distinguishes him from the animal, and this power is none but the human spirit.

اسیر حواس است و مقید بآنست اموری را که ماوراء حواس است که حواس در او تصرف ندارد ابداً ادراک نکند و حال آنکه در قوی و حواس ظاهره حیوان اعظم از انسانست پس ثابت و محقق شد که در انسان یک قوه کاشفه‌ئی هست که بآن ممتاز از حیوانست و اینست روح انسان

- 9 Praise be to God! Man ever aspires to greater heights and loftier goals. He ever seeks to attain a world surpassing that which he inhabits and to ascend to a degree above that which he occupies. This love of transcendence is one of the hallmarks of man. I am astonished that certain philosophers in Europe and America have consented to lower themselves to the animal realm and so to regress, whereas all existence must ever aspire toward exaltation. And yet, were you to call one of them an animal, he would be most hurt and offended.

9 سبحان الله انسان همیشه توجّهش بعلو است و همّتش بلند است همیشه میخواهد که بعالمی اعظم از آن عالمی که هست برسد و بدرجه‌ئی مافوق درجه‌ئی که هست صعود نماید حبّ علویت از خصائص انسانست متحیرم که بعضی فلاسفهء امریکا و اروپا چگونه راضی شده‌اند که خود را تدنی بعالم حیوان دهند و ترقی معکوس نمایند وجود باید توجّهش رو بعلو باشد و حال آنکه اگر بخود او بگوئی حیوانی بسیار دلتنگ میشود بسیار اوقاتش تلخ میشود

- 10 What a difference between the world of man and the world of the animal! What a difference between the loftiness of man and the abasement of the animal, between the perfections of man and the ignorance of the animal, between the light of man and the darkness of the animal, between the glory of man and the degradation of the animal! An Arab child of ten years can subdue two or three hundred camels in the desert and lead them about with his mere voice. A feeble Indian can so subdue a mighty elephant as to compel it to move in strict obedience. All things are subdued by the hand of man, who withstands nature itself.

10 عالم انسان بجا عالم حیوان بجا علویت انسان بجا دنویت حیوان بجا کالات انسان بجا جهالت حیوان بجا نورانیت انسان بجا ظلماتیت حیوان بجا عزّت انسان بجا ذلّت حیوان بجا یک طفل ده سالهء عرب در بادیه دو رست سیصد شتر را مستخر میکند بیک صدا میبرد و میآورد فیلی باین عظمت را یک هندوی ضعیف چنین مستخر مینماید که در نهایت اطاعت حرکت نماید جمیع اشیاء در دست انسان مستخر است طبیعت را مقاومت کند

- 11 All other beings are captives of nature and cannot free themselves from its exigencies: man alone can withstand nature. So nature attracts all bodies to the centre of the earth, but through mechanical means man moves away from it and soars in the air; nature prevents man from crossing the sea, but man builds ships and traverses the heart of the great ocean, and so forth: the subject is endless. For example, man traverses mountains and plains in vehicles and gathers in one place the news of the events of East and West. This is how man withstands nature. The sea in all its vastness cannot deviate one iota from the rule of nature; the sun in all its greatness cannot stray so much as a needle's point from the rule of nature, nor can it ever comprehend the states, conditions, properties, movements and nature of man. What then is the power residing in man's puny form that encompasses all this? What conquering power is this that subdues all things?

11 جمیع کائنات اسیر طبیعتند نمیتواند از مقتضای طبیعت جدا شوند مگر انسان که مقاومت طبیعت کند طبیعت جاذب مرکز است انسان بوسائلی دور از مرکز میشود در هوا پرواز نماید طبیعت مانع انسان از دخول در دریاست انسان کشتی سازد و در قطب محیط اعظم سیر و حرکت نماید و قس علی ذلک این مطلب بسیار مطوّلت مثلاً انسان در کوه و صحرا کشتی راند و وقوعات شرق و غرب را در یک نقطه جمع کند جمیع این کیفیات مقاومت طبیعتست این دریای باین عظمت نمیتواند ذره‌ئی از حکم طبیعت خارج شود آفتاب باین عظمت نتواند بقدر سر سوزن از حکم طبیعت خارج شود و ابداً ادراک شیون و احوال و خواص و

حرکت و طبیعت انسان نتواند پس در این جسم
 باین صغیری انسان چه قوه‌ی نیست که محیط بر
 همه اینهاست این چه قوه قاهره‌ی نیست که
 جمیع اشیاء مقهور او شوند

- 12 One more point remains. Modern philosophers say: "Nowhere do we see a spirit in man, and, although we have investigated the inmost recesses of the human body, nowhere do we perceive a spiritual power. How then are we to imagine a power which is not sensible?" The divine philosophers reply: "The spirit of the animal is not sensible either and cannot be perceived through our material powers: How do you infer its existence? There is no doubt that it is from its effects that you infer in the animal the existence of a power which is lacking in the plant, and that is the power of the senses—sight, hearing and the other powers. It is from these that you infer that there is an animal spirit. Infer likewise from the aforementioned signs and arguments the existence of a human spirit. Thus, since there are signs in the animal that cannot be found in the plant, you say that this sensory power is one of the hallmarks of the animal spirit. You see likewise in man signs, powers and perfections that do not exist in the animal: infer then that there is a power in him of which the animal is bereft."

12 یک چیزی باقی مانده است اینست که
 فیلسوفهای جدید میگویند که ما ابداً در انسان
 روحی مشاهده نمینمائیم و آنچه در خفایای جسد
 انسان تحرّی مینمائیم یک قوه معنویّ احساس
 نمیکنیم یک قوه که محسوس نیست چگونه
 تصوّر آن نمائیم الهیون در جواب گویند روح
 حیوان نیز محسوس نگردد و باین قوای جسمانیّه
 ادراک نشود بجه استدلال بر وجود روح
 حیوانی نمائی شبهه نیست که از آثار استدلال
 بر آن کنی که در این حیوان قوه‌ی که در
 نبات نیست هست آن قوه حسّاسه است یعنی
 بیناست شنواست و همچنین قوای دیگر از اینها
 استدلال کنی که یک روح حیوانی هست
 بهمین قسم از آن دلائل و آثار مذکوره استدلال
 کن که یک روح انسانی هست پس در این
 حیوان چون آثاری هست که در نبات نیست
 گوئی که این قوای حسّیه از خصائص روح
 حیوانست و همچنین در انسان آثار و قوی و
 کالاتی بینی که در حیوان موجود نیست پس
 استدلال کن که در انسان یک قوه‌ی هست
 که حیوان از آن محرومست

- 13 If we were to deny all that is not accessible to the senses, then we would be forced to deny realities which undoubtedly exist. For example, the ether is not sensible, although its reality can be proven. The power of gravity is not sensible, although its existence is likewise undeniable. Whence do we affirm their existence? From their signs. For instance, this light consists in the vibrations of the ether, and from these vibrations we infer its existence.

13 و اگر چنانچه هر شیء غیر محسوس را انکار کنیم
 حقائق مسلّمه‌ی الوجود را باید انکار نمائیم مثلاً
 ماده‌ی اثیریّه محسوس نیست و حال آنکه محقق
 الوجود است قوه جاذبه محسوس نیست و حال
 آنکه محقق الوجود است از چه حکم بر وجود اینها
 میکنیم از آثارشان مثلاً این نور تموجات آن ماده
 اثیریّه است از این تموجات استدلال بر وجود او
 کنیم

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AB00167

Chapter 49, *The Evolution of Species*

Date: 1904 ca.

- 1 Question: What do you say regarding the theory of the evolution of beings to which certain European philosophers subscribe?
- 2 Answer: We discussed this matter the other day but we will speak of it again. Briefly, this question comes down to the originality or non-originality of the species, that is, whether the essence of the human species was fixed from the very origin or whether it subsequently came from the animals.
- 3 Certain European philosophers hold that species evolve and can even change and transform into other species. Among the proofs they advance for this claim is that through careful geological research and investigation it has become clear and evident to us that the existence of the plants preceded that of the animals and that the existence of the animals preceded that of man. They hold, moreover, that both vegetable and animal kingdoms have undergone transformation, for in certain strata of the earth plants have been discovered which existed in the past but which have since disappeared, meaning that they evolved, became hardier and changed in form and appearance, and thus the species have changed. Likewise, in the strata of the earth there are certain animal species which have changed and altered. One of these is the snake, which has vestigial limbs, that is, signs indicating that it once had feet, which have disappeared over time and left behind only a remnant. In like manner, there is in man's vertebral column a vestige indicating that like other animals he once had a tail, of which, they assert, traces still remain. At one point that member was useful, but as man evolved it lost its utility and hence it gradually disappeared. Likewise, as snakes came to live beneath the ground and became creeping animals, they were no longer in need of feet and so the latter disappeared, leaving behind a remnant. Their principal proof is that these vestigial limbs are evidence of the existence of earlier limbs that have gradually disappeared for want of use and that they no longer have any benefit or reason to exist. Thus, the fit and necessary limbs have remained, while the unnecessary ones have gradually disappeared as a result of the transformation of the species, but have left behind a remnant.

1 سؤال در مسئله نشو و ترقی کائنات که رأی بعضی از فلاسفه اروپا است چه میگوئید

2 جواب در این مسئله روزی دیگر مذاکره شد باز مجدداً نیز صحبتی میشود خلاصه این مسئله منتبتی باصالت نوع و عدم آن میگردد یعنی نوعیت انسان از اصل اساس بوده است یا آنکه بعد از حیوان متفرع گشته

3 بعضی از فلاسفه اروپا بر آنند که نوع را نشو و ترقی بلکه تبدیل و تغییر نیز ممکن است و از جمله ادله که بر این مدعا اقامه نموده اند اینست که بواسطه علم طبقات الأرض و تدقیق و تحقیق در آن بر ما واضح و مشهود گشته سبقت وجود نبات بر حیوان و سبقت وجود حیوان بر انسان و بر آنند که جنس نبات و حیوان هر دو تغییر کرده زیرا در بعضی از طبقات ارض نباتها کشف شده که در قدیم بوده و الآن مفقود گردیده یعنی ترقی نموده و قویتر گشته و شکل و هیئت تبدل یافته لهذا تبدیل نوع حاصل گشته و همچنین در طبقات ارض انواعی از حیوانات بوده که تغیر و تبدل نموده از جمله آن حیوانات مار است که در او اعضای اثری موجود یعنی مدلل بر آنست که وقتی مار پا داشته ولیکن بررور زمان آن عضو معدوم گشته و آثار باقی و برقرار و همچنین در استخوان پشت انسان اثری هست و دلالت بر این مینماید که انسان مانند حیوانات سائره وقتی ذنبی داشته و بر آنند که آثارش باقی مانده وقتی آن عضو مفید بوده ولی چون انسان ترقی نمود آن عضو را فائدهئی نماند لهذا بتدریج معدوم گردید و مار نیز در زیر زمین مأوی یافت و از حیوانات زاحفه شد محتاج پیا نماند لهذا پا معدوم شد ولی اثرش باقی و اعظم برهانشان اینست که این اجزاء اثری دلالت بر اعضا مینماید و الآن بجهت عدم فائده بتدریج مفقود گردیده و آن اجزاء اثری را حال هیچ ثمری و حکمتی نه بنا بر این اعضای کامله لازمه

باقی مانده و اجزای غیر لازمه از تغییر نوع بتدریج زائل گردیده ولی اثری باقی

- 4 The first answer to this argument is that the antecedence of animals to man is not a proof that the essence of the human species was altered or transformed or that man came from the animal kingdom. For so long as it is acknowledged that these different beings have appeared in time, it is possible that man simply came into existence after the animal. Thus we observe in the vegetable kingdom that the fruits of different trees do not appear all at once; on the contrary, some appear earlier in the season and others later. This priority is not a proof that the later fruit of one tree was produced from the earlier fruit of another.

4 جواب اولاً آنکه سبقت حیوان بر انسان دلیل ترقی و تغییر و تبدیل نوع نه که از عالم حیوان بعالم انسان آمده زیرا مادام حدوث این مکونات مختلفه مسلم است جائز است که انسان بعد از حیوان تکون یافته چنانکه در عالم نبات ملاحظه مینمائیم که اثمار اشجار مختلفه کل دفعه واحده وجود نیابد بلکه بعضی پیش بعضی پس وجود یابند این تقدم دلیل بر آن نیست که این ثمر مؤخر این شجر از ثمر مقدم شجر دیگر حاصل گردیده

- 5 Secondly, these minor traces and vestigial limbs might have some great underlying wisdom which the human mind has so far been unable to fathom. How many things are found in this world whose underlying wisdom to this day has not been grasped! Thus, it is said in physiology—the science of the relations of the body's organs—that the underlying wisdom and cause of the differences in the colouration of animals and of human hair, or of the redness of the lips, or of the variety of the colours of birds, are still unknown and remain hidden and concealed. But it has been discovered that the blackness of the pupil of the eye is due to its absorbing the rays of the sun, for if it were of another colour, say, uniformly white, it would not absorb these rays. Now, so long as the wisdom underlying the things that we have mentioned is unknown, one may well imagine that the reason and wisdom of the vestigial limbs, whether in the animal or in man, is also unknown. Such an underlying wisdom of course exists, even though it may not be known.

5 ثانیاً این آثار صغیره و اجزاء اثریه را شاید حکمتی عظیم باشد که هنوز عقول مطلع بر حکمت آن نگردیده اند و چه بسیار چیزها در وجود موجود که حکمت آن الی الآن غیر معلوم چنانکه در علم فیزیولوژی یعنی معرفت ترکیب اعضا مذکور که حکمت و علت اختلاف الوان حیوانات و موی انسان و قرمز بودن لبها و متنوع بودن رنگ های طيور الی الآن غیر معلوم بلکه مخفی و مستور است مگر حکمت سیاهی تخم چشم آن معلوم گردیده که بجهت جذب شعاع آفتاب است زیرا اگر لونی دیگر یعنی ساده و سفید بود جذب شعاع آفتاب نمی نمود پس مادام حکمت این امور مذکوره مجهول است جائز که علت و حکمت اجزاء اثریه چه در حیوان چه در انسان نیز غیر معلوم باشد ولی البته حکمت دارد ولو غیر معلوم

- 6 Thirdly, even if we were to suppose that certain animals, or even man, once possessed limbs which have now disappeared, this would not be a sufficient proof of the transformation of the species. For man, from the conception of the embryo until the attainment of maturity, assumes different forms and appearances. His appearance, form, features and colour change, that is, he passes from form to form and from appearance to appearance. Yet, from the formation of the embryo he belongs to the human species, that is, it is the embryo of a man and not of an animal. But at first this fact is not apparent; only later does it become plain and visible.

6 ثانیاً فرض کنیم که وقتی بعضی از حیوانات حتی انسان عضوی داشتند که حال زائل گشته این برهان کافی بر تغییر و ترقی نوع نیست زیرا انسان از بدایت انعقاد نطفه تا بدرجه بلوغ رسد بیئت و اشکال متنوعه درآید بکلی سیما و هیئت و شکل و لون تغییر نماید یعنی از هیئتی بهیئتی دیگر و از شکلی بشکلی دیگر تحویل شود مع ذلک از بدایت انعقاد نطفه نوع انسان بوده یعنی آن نطفه انسان بوده نه حیوان ولی مخفی بود بعد ظاهر و آشکار شد

- 7 For example, let us suppose that man once bore a resemblance to the animal and that he has since evolved and transformed. Accepting this statement does not prove the transformation of

7 مثلاً فرض نمائیم که وقتی انسان مشابهی بحیوان داشته و حال ترقی کرده و تغییر یافته بر فرض

species, but could instead be likened to the changes and transformations that the human embryo undergoes before reaching its full development and maturity, as was earlier mentioned. To be more explicit, let us suppose that man once walked on all fours or had a tail: this change and transformation is similar to that of the fetus in the womb of the mother. Even though the fetus develops and evolves in every possible way before it reaches its full development, from the beginning it belongs to a distinct species. The same holds true in the vegetable kingdom, where we observe that the original and distinctive character of the species does not change, while its form, colour and mass do change, transform, and evolve.

- 8 To summarize: Just as man progresses, evolves, and is transformed from one form and appearance to another in the womb of the mother, while remaining from the beginning a human embryo, so too has man remained a distinct essence—that is, the human species—from the beginning of his formation in the matrix of the world and has passed gradually from form to form. It follows that this change of appearance, this evolution of organs, and this growth and development do not preclude the originality of the species. Now, even accepting the reality of evolution and progress; nevertheless, from the moment of his appearance man has possessed perfect composition, and has had the capacity and potential to acquire both material and spiritual perfections and to become the embodiment of the verse, “Let us make man in our image, after our likeness.” At most he has become more pleasing, more refined and graceful, and by virtue of civilization he has emerged from his wild state, just as the wild fruits become finer and sweeter under the cultivation of the gardener and acquire ever greater delicacy and vitality.

- 9 The gardeners of the world of humanity are the Prophets of God.

SAQ#49, BWF.307-310

تسلیم این قول دلیل بر تغییر نوع نیست بلکه مانند تغییر و تبدیل نطفهء انسان است تا بدرجهء رشد و کمال رسد چنانکه ذکر شد و اختصار گوئیم فرض نمائیم وقتی انسان بچهار دست و پا حرکت میکرد و یا آنکه ذنبی داشت این تغییر و تبدل مانند تغییر و تبدل جنین است در رحم مادر هرچند از جمیع جهات تغییر نموده و نشو و ترقی کرده تا باین هیئت تامه رسیده ولی از بدایت نوع مخصوص بوده چنانچه در عالم نبات نیز ملاحظه مینمائیم که نوعیت اصلیه فصیله تغییر و تبدیل نکند ولی هیئت و رنگ و جسامت تغییر و تبدیل کند و یا خود ترقی حاصل شود

- 8 خلاصهء کلام اینکه انسان همچنانکه در رحم مادر از شکلی بشکلی دیگر و از هیئتی بهیئتی دیگر انتقال و تغییر و ترقی مینماید مع ذلک از بدایت نطفه نوع انسان بوده بهمچنین انسان از بدایت تکون در رحم عالم نیز نوع ممتاز یعنی انسان بوده و از هیئتی بهیئت دیگر بتدریج انتقال نموده پس این تغییر هیئت و ترقی اعضا و نشو و نما مانع از اصالت نوع نگردد این بر فرض تصدیق نشو و ترقی است و حال آنکه انسان از بدایت در این هیئت و ترکیب کامله بوده و قابلیت و استعداد اکتساب کمالات صوریه و معنویه داشته و مظهر لنعمان انساناً علی صورتنا و مثالنا گشته نهایتش اینست که خوشتر و ظریفتر و خوشگلتر گردیده و مدنیت سبب شده که از حالت جنگلی بیرون آمده مانند اثمار جنگلی که بواسطهء باغبانی تربیت شوند و خوشتر و شیرینتر گردند و طراوت و لطافت بیشتر یابند

- 9 و باغبان عالم انسانی انبیای الهی هستند

MFD#49, OOL.C022.49

AB00440

Chapter 50, *Spiritual Proofs of the Origin of Man*

Date: 1904-Oct ca.

- 1 The arguments we have adduced thus far for the originality of the human species have been rational ones. Now we will provide spiritual arguments, which are indeed the fundamental ones. For we established the existence of God through rational arguments, and it was likewise established through rational arguments that man has been man from his very inception and origin and that the essence of his species has existed from eternity. We will now present spiritual proofs that human existence—that is, the human species—is a necessary existence and that without man the perfections of Divinity would not shine forth. But these are spiritual and not rational arguments.
- 2 We have established time and again through proofs and arguments that man is the noblest of all beings and the sum of all perfections. Indeed all existing things are the seat of the revelation of the divine splendours, that is, the signs of the Divinity of God are manifest in the realities of all things. Just as the earth is the place where the rays of the sun are reflected—meaning that the light, heat and influence of the sun are plain and manifest in all the atoms of the earth—so too does each one of the atoms of the universe in this infinite space proclaim one of the perfections of God. Nothing is deprived of this: each is either a sign of the mercy of God, or of His power, or His greatness, or His justice, or His sustaining providence, or His generosity, or His sight, or His hearing, or His knowledge, or His grace, and so on.
- 3 Our meaning is that every existing thing is of necessity the seat of the revelation of the divine splendours, that is, the perfections of God are manifested and revealed therein. It is even as the sun which shines upon the desert, the sea, the trees, the fruits, the blossoms—upon all earthly things. Now, the world of existence, indeed every created thing, proclaims but one of the names of God, but the reality of man is an all-encompassing and universal reality which is the seat of the

این دلایل که بر اصلیت نوع انسان اقامه نمودیم ادله های عقلی بود حال ادله های الهی گوئیم و اصل دلیل آنست بجهت اینکه اثبات الوهیت را باده عقليه كردیم و همچنین باده عقليه ثابت شد که انسان از اصل و اساس انسان بوده و نوعیتش از قدیمست حال برهان الهی اقامه کنیم که وجود انسانی یعنی نوع انسان لازم الوجود است بدون انسان کمالات ربوبیت جلوه ننماید . اما این دلایل الهیه است نه دلایل عقلیه

و چون بدلائل و براهین بکرات ثابت شد که انسان اشرف ممکنات است و جامع جمیع کمالات و جمیع کائنات و موجودات جلوه گاه تجلی الهی است یعنی آثار الوهیت الهیه در حقایق موجودات و جمیع کائنات ظاهر است مثل اینکه الآن کره ارض جلوه گاه اشعه شمس است یعنی نور و حرارت و تأثیر آفتاب در جمیع ذرات کره ارض ظاهر و عیانست بهمچنین ذرات کائنات عمومیه در این فضای نامتناهی هر یک حکایت و دلالت از کمالی از کمالات الهیه کنند و چیزی محروم نیست یا آیت رحمت حق است یعنی دلالت بر رحمت حق میکند یا آیت قدرت حقست یا آیت عظمت حق است یا آیت عدل حق است یا آیت ربانیت حق است که پرورش میدهد یا آیت کرم حق است یا آیت بصر حقست یا آیت سمع حق است یا آیت علم حق است یا آیت نعمت حق است و قس علی ذلک

مراد اینست که لابد هر کائی از کائنات جلوه گاه تجلی الهی است یعنی کمالات الهی در وی ظاهر است و تجلی کرده است مثل اینکه آفتاب در این صحرا در این دریا در این اشجار در این اثمار در این ازهار در کل اشیاء ارضیه جلوه کرده . اما عالم کائنات یعنی هر کائی از موجودات از یک اسمی از اسماء الهی حکایت کند اما حقیقت

revelation of all the divine perfections. That is, a sign of each one of the names, attributes and perfections that we ascribe to God exists in man. If such were not the case, he would be unable to imagine and comprehend these perfections. For example, we say that God is all-seeing. The eye is the sign of His sight: if this faculty were lacking in man, how could we imagine the sight of God? For one born blind cannot imagine what it is to see, any more than one born deaf can imagine what it is to hear, or the lifeless what it is to be alive.

انسانیه حقیقت جامعه است حقیقت کلیه است جلوه گاه تجلی جمیع کالات الهیه است یعنی هر اسم و صفتی هر کجالی که از برای حق ثابت میکنیم یک آیتی از آن در انسان موجود است اگر آن در انسان موجود نبود انسان تصور آن کمال را نمیتوانست کرد و ادراک نمیتوانست نمود . مثلاً میگوئیم که خدا بصیر است این چشم آیت بصیر اوست اگر این بصر در انسان نبوده چگونه تصور بصیری الهی مینمودیم زیرا اکمه یعنی کور مادر زاد تصور بصر نتواند و اصم یعنی کر مادر زاد تصور سمع نتواند و مرده تصور حیات نتواند

- 4 Thus, the Divinity of God, which is the totality of all perfections, reveals itself in the reality of man—that is, the divine Essence is the sum total of all perfections, and from this station it casts a ray of its splendour upon the human reality. In other words, the Sun of Truth is reflected in this mirror. Thus man is a perfect mirror facing the Sun of Truth and is the seat of its reflection. The splendour of all the divine perfections is manifest in the reality of man, and it is for this reason that he is the vicegerent and apostle of God. If man did not exist, the universe would be without result, for the purpose of existence is the revelation of the divine perfections. We cannot say, then, that there was a time when man was not. At most we can say that there was a time when this earth did not exist, and that at the beginning man was not present upon it.

4 لهذا ربوبیت الهیه که مستجمعیت جمیع کالاتست تجلی در حقیقت انسانی کرده یعنی ذات احدیت مستجمع جمیع کالاتست و از این مقام یک تجلی بر حقیقت انسانیه کرده یعنی شمس حقیقت اشراق در این آئینه نموده اینست که انسان مرآت تامه ای مقابل شمس حقیقت است و جلوه گاه اوست تجلی کالات الهیه در حقیقت انسان ظاهر است اینست که خلیفه الله است رسول الله است اگر انسان نباشد عالم وجود نتیجه ندارد چه که مقصد از وجود ظهور کالات الهیه است لهذا نمیشود که بگوئیم که وقتی بوده که انسان نبوده منتهی این است که این کره ارضیه نبوده

- 5 But from the beginning that has no beginning to the end that has no end, a perfect Manifestation has always existed. This Man of whom we speak here is not just any man: that which we intend is the Perfect Man. For the noblest part of the tree, and the fundamental purpose of its existence, is the fruit. A tree without fruit is of no use. Therefore, it cannot be imagined that the world of existence, whether in the realms above or below, was once populated by cows and donkeys, cats and mice, and yet was deprived of the presence of man. What a false and vacuous notion!

5 ولی این مظهریت کامله از اول لا اول الی آخر لا آخر بوده و این انسان که گوئیم مقصد هر انسان نیست مقصد انسان کاملست زیرا اشرف عضوی در شجره ثمره است و مقصد اصلی اوست اگر شجره ثمره نداشته باشد مهملست لهذا نمیشود تصور اینرا کرد که عالم وجود چه علوی و چه سفلی بخز و گاو و موش و گربه معمور بود و از انسان محروم این تصور باطل است مهملست

- 6 The word of God is as clear as the sun. This is a spiritual argument, but it cannot be presented to the material philosophers at the outset. Rather, we must first present the rational arguments and only afterward the spiritual ones.

6 حرف حق واضح است مثل آفتابست . این دلیل الهی است اما بمادیون نمیشود در ابتدا اقامه این دلیل نمود اول باید دلیل عقلی ذکر کرد بعد دلیل الهی

AB00722

Chapter 51, *The Appearance of the Spirit and the Mind in Man*
Date: 1904-Oct ca.

- 1 Question: Did the mind and the spirit appear in the human species from the very beginning? Or were they manifested as humanity gradually developed, or only after its development had been perfected?
 1 سؤال آیا نوع انسان در کره ارض در بدایت نشو و نما بمحض تکون انسان عقل و روح نیز فوراً در آن ظاهر و آشکار شد یا آنکه بتدریج و اگر بتدریج شد در اندک مدتی حاصل گشت و یا آنکه مدتی مدیده امتداد یافت
- 2 Answer: The beginning of the formation of man on the terrestrial globe is like the formation of the human embryo in the womb of the mother. The embryo gradually grows and develops until it is born, and thereafter it continues to grow and develop until it reaches the stage of maturity. Although in infancy the signs of the mind and the spirit are already present in man, they do not appear in a state of perfection, and remain incomplete. But when man attains maturity, the mind and the spirit manifest themselves in the utmost perfection.
 2 جواب ابتدای تکون انسان در کره ارض مانند تکون انسان در رحم مادر است نطفه در رحم مادر بتدریج نشو و نما نماید تا تولّد شود و بعد از ولادت نشو و نما نماید تا بدرجه رشد و بلوغ رسد هر چند در طفولیت آثار عقل و روح از انسان ظاهر است ولی در رتبه کمال نیست ناقص است چون بلوغ رسد عقل و روح بنهایت کمال ظاهر و باهر گردد
- 3 Likewise, at the beginning of his formation in the matrix of the world, man was like an embryo. He then gradually progressed by degrees, and grew and developed until he reached the stage of maturity, when the mind and the spirit manifested themselves in the utmost perfection. From the beginning of his formation, the mind and the spirit existed, but they were hidden and appeared only later. In the world of the womb, too, the mind and the spirit exist in the embryo but are concealed and appear only afterwards. It is even as the seed: The tree exists within it but is hidden and concealed; when the seed grows and develops, the tree appears in its fullness. In like manner, the growth and development of all beings proceeds by gradual degrees. This is the universal and divinely ordained law and the natural order. The seed does not suddenly become the tree; the embryo does not at once become the man; the mineral substance does not in a moment become the stone: No, all these grow and develop gradually until they attain the limit of perfection.
 3 و همچنین در تکون انسان در رحم عالم در بدایت مانند نطفه بوده بعد بتدریج ترقی در مراتب کرده و نشو و نما نموده تا برتبه بلوغ رسیده در رتبه بلوغ عقل و روح در نهایت کمال در انسان ظاهر و آشکار گشته در بدایت تکون نیز عقل و روح موجود بود ولی مکنون بود بعد ظهور یافت زیرا در عالم رحم نیز در نطفه عقل و روح موجود است ولی مکتوم است بعد ظاهر میشود مانند دانه که شجره در آن موجود است ولکن مکتوم و مستور است چون دانه نشو و نما نماید شجره بتمامه ظاهر شود بهمین نشو و نمای جمیع کائنات بتدریج است این قانون کلی الهی و نظم طبیعی است دانه بگته شجره نمی شود نطفه دفعه واحده انسان نمی شود جماد دفعه واحده حجر نمی شود حبه دفعه واحده شجر نمی شود بلکه بتدریج نشو و نما میکنند و بحد کمال میرسند
- 4 All beings, whether universal or particular, were created perfect and complete from the beginning. The most one can say is that their perfections only become apparent gradually. The law of God is one; the evolution of existence is one; the divine order is one. All beings great and small are subject to one law and one order. Every seed has, from the beginning, all the
 4 جمیع کائنات چه از کلیات و چه از جزئیات از اول تمام و کامل خلق شده است منتهاش اینست که بتدریج این کمالات در او ظاهر میشود قانون الهی یکیست ترقیات وجودی یکیست نظام الهی یکیست چه از کائنات صغیره و چه از کائنات کبیره جمیع در تحت

perfections of the plant. For example, all the vegetable perfections existed in this seed at the outset but were invisible and appeared only gradually. So it is the shoot which first appears from the seed, then the branches, leaves, and blossoms, and finally the fruit. But from the beginning of its formation, all of these existed potentially, albeit invisibly, in the seed. Likewise, from the beginning the embryo possesses all perfections, such as the spirit, the mind, sight, smell, and taste—in a word, all the powers—but they are invisible and become apparent only gradually.

- 5 Similarly, the terrestrial globe was created, from the beginning, with all its elements, substances, minerals, parts, and components, but these appeared only gradually: first the minerals, then the plants, then the animals, and finally man. But from the beginning, these kinds and species were latent in the earthly realm and appeared gradually thereafter. For the supreme law of God and the universal natural order encompasses all things and subjects them to its rule. When you consider this universal order, you see that not a single thing reaches the limit of perfection immediately upon coming into existence, but grows and develops gradually until it reaches that stage.

SAQ#51, BSW#13.03, BWF.312-313

یک قانون و نظامند هر دانه‌ئی از ابتدا جمیع کالات نباتیه در او موجود است مثلاً این دانه از بدایت جمیع کالات نباتیه در او موجود بود اما آشکار نبود بعد بتدریج در او ظاهر گشت مثلاً از دانه اول ساقه ظاهر بعد شاخه بعد برگ بعد شکوفه بعد ثمر ظاهر گردد اما در بدایت تکون جمیع اینها در دانه بالقوه موجود است اما ظاهر نیست همین قسم نطفه از بدایت دارای جمیع کالات است مثل روح و عقل و بصر و شامه و ذائقه مختصر جمیع قوی لکن ظاهر نیست بعد بتدریج ظاهر میشود

5 همین قسم کرهء ارض از اول با جمیع عناصر و مواد و معادن و اجزاء و ترکیب خلق شده اما بعد بتدریج هریک از اینها ظاهر گشت اول جماد و بعد نیاث و بعد حیوان و بعد انسان ظاهر شد اما از اول این اجناس و انواع در کمون کرهء ارض موجود بوده است و بعد بتدریج ظاهر شد زیرا قانون اعظم الهی و نظام طبیعی عمومی که محیط بر جمیع کائنات است و کل در تحت حکم آن چنین است و چون بآن نظام عمومی نظر نمائی بینی که کائی از کائنات محض تکون بحد کمال نرسد بلکه بتدریج نشو و نما نماید پس بدرجهء کمال رسد

MFD#51, OOL.C022.51

AB00919

Chapter 52, The Appearance of the Spirit in the Body
Date: 1904 ca.

- 1 Question: What is the wisdom of the appearance of the spirit in the body?
- 2 Answer: The wisdom of the appearance of the spirit in the body is this: The human spirit is a divine trust which must traverse every degree, for traversing and passing through the degrees of existence is the means of its acquiring perfections. So, for example, when a man travels in an orderly and methodical manner through many different countries and regions, this will most certainly be the means of acquiring perfections, for

1 سؤال حکمت ظهور روح در جسد چه بوده

2 جواب حکمت ظهور روح در جسد اینست روح انسانی ودیعهء رحمانیست باید جمیع مراتب را سیر کند زیرا سیر و حرکت او در مراتب وجود سبب اکتساب کالات است مثلاً انسان چون در اقالیم و ممالک مختلفهء متعدده بقاعده و ترتیب سیر و حرکت کند البته سبب اکتساب

he will see at firsthand various sites, scenes and regions, learn about the affairs and circumstances of other nations, become familiar with the geography of other lands, acquaint himself with their arts and wonders, become informed of the customs, conduct and character of their inhabitants, witness the civilization and the advancements of the time, and be apprised of the manner of government, the capacity and receptivity of each country. In the same way, when the human spirit traverses the degrees of existence and attains each degree and station—even that of the body—it will assuredly acquire perfections.

- 3 Moreover, it is necessary that the signs of the perfections of the spirit appear in this world, that the realm of creation may bring forth endless fruits and that this body of the contingent world may receive life and manifest the divine bounties. So, for example, the rays of the sun must shine upon the earth and its heat must nurture all earthly beings; if the rays and heat of the sun were not to reach the earth, it would remain idle and desolate and its development would be arrested. Likewise, were the perfections of the spirit not to appear in this world, it would become dark and wholly animalistic. It is through the appearance of the spirit in the material body that this world is illumined. Just as the spirit of man is the cause of the life of his body, so is the whole world even as a body and man as its spirit. If man did not exist, if the perfections of the spirit were not manifested and the light of the mind was not shining in this world, it would be like a body without a spirit.

- 4 By another token, this world is even as a tree and man as the fruit; without the fruit the tree would be of no use.
- 5 Beyond this, the members, constituent parts and composition that are found within man attract and act as a magnet for the spirit: the spirit is bound to appear in it. Thus, when a mirror is polished, it is bound to attract the rays of the sun, to be illumined, and to reflect splendid images. That is, when these physical elements are gathered and combined together, according to the natural order and with the utmost perfection, they become a magnet for the spirit, and the spirit will manifest itself therein with all its perfections.
- 6 From this perspective one does not ask, “Why is it necessary for the rays of the sun to fall upon the mirror?”, for the relationships that bind together the realities of all things, whether spiritual or material, require that when the mirror is polished and turned towards the sun it should manifest the rays thereof. In like manner, when the elements are composed and combined

کمال است زیرا مشاهدهء مواقع و مناظر و ممالک نماید و اکتشاف شئون و احوال سائر طوائف کند و مطلع بـجغرافیای بلاد شود و بدائع و صنایع ممالک اکتشاف کند و اطلاع بر روش و سلوک و عادات اهالی نماید و مدنیت و ترقیات عصریه بیند و بر سیاست حکومت و استعداد و قابلیت هر مملکت اطلاع حاصل نماید همچنین روح انسانی چون سیر در مراتب وجود کند و دارنده هر رتبه و مقام گردد حتی رتبهء جسد البتّه اکتساب کمالات نماید

- 3 و از این گذشته باید که آثار کالات روح در این عالم ظاهر شود تا عالم این کون نتیجهء نامتناهی حاصل نماید و این جسد امکان جان پذیرد و فیوضات الهیه جلوه فرماید مثلاً شعاع شمس باید بر ارض بتابد و حرارت آفتاب کائنات ارضیه را تربیت نماید و اگر شعاع و حرارت آفتاب بر زمین نتابد زمین معطل و مهمل و معوق ماند همچنین اگر کالات روح در این عالم ظاهر نشود این عالم ظلماتی حیوانی محض شود بظهور روح در هیكل جسمانی این عالم نورانی گردد روح انسان سبب حیات جسد انسانست همچنین عالم بمنزلهء جسد است و انسان بمنزلهء روح اگر انسان نبود و ظهور کالات روح نبود و انوار عقل در این عالم جلوه نمی نمود این عالم مانند جسد بی روح بود

- 4 و همچنین این عالم بمنزلهء شجره است و انسان بمثابة ثمره اگر ثمر نبود شجر مهمل بود

- 5 و از این گذشته این اعضا و اجزاء و ترکیبی که در اعضای بشری است این جاذب و مغناطیس روح است لابد است که روح ظاهر شود مثلاً آئینه که صافی شد لابد جذب شعاع آفتاب کند و روشن گردد و انعکاسات عظیمه در آن پدیدار شود یعنی این عناصر کونیه چون بنظم طبیعی در کمال اتقان جمع و ترکیب گردد مغناطیس روح شود و روح بجمع کالات در آن جلوه نماید

- 6 دیگر در این مقام گفته نمی شود که چه لزوم دارد که شعاع آفتاب تنزل در آئینه نماید زیرا ارتباط در میان حقائق اشیاء چه روحانی چه جسمانی مقتضی آنست که چون آئینهء صافی گشت و تقابل بافتاب یافت شعاع آفتاب در آن

according to the noblest order, arrangement and manner, the human spirit will appear and manifest itself therein. Such is the decree of the All-Glorious, the All-Wise.

SAQ#52, BWF.313-314

ظاهر گردد بهمچنین چون عناصر با شرف نظم
و ترتیب و کیفیت ترکیب و امتزاج یافت روح
انسانی در آن ظاهر و آشکار شود ذلک تقدیر
العزیز العلیم

MFD#52, OOL.C022.52

AB00876

Chapter 53, The Connection between God and Creation

Date: 1904 ca.

- 1 Question: What is the nature of the connection between God and His creation, between the Absolute and Inaccessible One and all other beings?
- 2 Answer: The connection between God and His creation is that of the originator and the originated, of the sun and the dark bodies of the universe, of the craftsman and his handiwork. Not only is the sun sanctified in its very essence above all the bodies that receive its illumination, but its light is also in its essence sanctified from and independent of the earth. So, though the earth is nurtured by the sun and is the recipient of its light, the sun and its rays are nonetheless sanctified above it. But were it not for the sun, the earth and all terrestrial life could not exist.
- 3 The procession of creation from God is a procession through emanation; that is, creation emanates from God, it does not manifest Him. The connection is that of emanation and not of manifestation. The light of the sun emanates from the sun, it does not manifest it. Appearance through emanation is like the appearance of the rays from the sun: the sanctified Essence of the Sun of Truth cannot be divided or descend into the condition of the creation. In the same way, the sun does not divide itself or descend upon the earth, but its rays—the outpourings of its grace—emanate from it and illumine the dark bodies.
- 4 But appearance through manifestation is like the manifestation of the branches, leaves, blossoms and fruits from the seed; for the seed itself becomes the branches and fruit and its reality descends into them. This manifestational appearance would be sheer imperfection and utterly impossible for the Most High, for this would require unconditioned pre-existence to take on

1 سؤال تعلق حق بخلق یعنی واجب تعالی بسائر کائنات بچه نحو است

2 جواب تعلق حق بخلق تعلق موجد است بموجود تعلق آفتاب است باجسام مظلله از ممکنات و تعلق صانعست بمصنوعات آفتاب در حیز ذاتش مقدس از اجسام مستنیره است بلکه نور آفتاب نیز در حد ذاتش مقدس و مستغنی از کرهء ارض است هرچند کرهء ارض در تحت تربیت آفتاب است و مستفیض از انوار او ولی آفتاب و شعاع مقدس از آن اگر آفتاب نبود کرهء ارض و جمیع موجودات ارضیه مشهود نمیشد

3 قیام خلق بحق قیام صدور است یعنی خلق از حق صادر شده است نه ظاهر تعلق صدور دارد نه تعلق ظهور انوار آفتاب از آفتاب صدور یافته نه ظهور یافته تجلی صدوری چون تجلی شعاع از نیر آفاق است یعنی ذات مقدس شمس حقیقت تجزی نیابد و برتبه خلق تنزل نماید چنانکه قرص شمس را تجزی و تنزل بکرهء ارض نه بلکه شعاع آفتاب که فیض است از آفتاب صادر و اجسام مظلله را روشن نماید

4 و اما تجلی ظهوری ظهور افنان و اوراق و ازهار و اثمار از حبه است زیرا حبه بذاته افنان و اثمار گردد حقیقتش تنزل در شاخ و برگ و میوه نماید و این تجلی ظهوری در حق باری تعالی نقص صرف و متمتع و مستحیل است زیرا لازم آید که قدم محض بصف حدوث متصف گردد و

the attributes of the originated, absolute independence to become abject poverty, and the essence of existence to become pure non-existence; and this is in no wise possible.

- 5 It follows that all things have emanated from God, that is, it is through God that all things have been realized and through Him that the contingent world has come to exist. The first thing to emanate from God is that universal reality which the ancient philosophers termed the "First Intellect" and which the people of Baha call the "Primal Will." This emanation, with respect to its action in the world of God, is not limited by either time or place and has neither beginning nor end, for in relation to God the beginning and the end are one and the same. The pre-existence of God is both essential and temporal, while the origination of the contingent world is essential but not temporal, as we have already explained another day at table.
- 6 Though the First Intellect is without beginning, this does not mean that it shares in the pre-existence of God, for in relation to the existence of God the existence of that universal Reality is mere nothingness—it cannot even be said to exist, let alone to partake of the pre-existence of God. An explanation of this matter was provided on a previous occasion.
- 7 As for created things, their life consists in composition and their death in decomposition. But matter and the universal elements cannot be entirely destroyed and annihilated. No, their annihilation is merely transformation. For instance, when man dies his body becomes dust, but it does not become absolute non-existence: it retains a mineral existence, but a transformation has taken place and that composition has been subjected to decomposition. It is the same with the annihilation of all other beings, for existence does not become absolute non-existence and absolute non-existence does not acquire existence.

SAQ#53, BWF.315-316

غناي صرف فقر محض شود و حقيقت وجود
عدم گردد و اين محال است

5 لهذا جميع کائنات از حقّ صدور یافته است
يعني ما يتحقق به الأشياء حقّ است و ممکنات
باو وجود یافته است و اوّل صادر از حقّ آن
حقيقت کلیه است و باصطلاح فلاسفه سلف
عقل اوّل نامند و باصطلاح اهل بهاء مشیّت
اوّلّه نامند و اين صدور من حيث الفعل در عالم
حقّ بامکنه و زمان محدود نه لا اوّل له و لا آخر
له است اوّل و آخر بالنسبه بحقّ یکسان است
و قدم حقّ قدم ذاتی و زمانی و حدوث امکان
حدوث ذاتیست نه زمانی چنانکه از پيش روزی
در سر نهار بيان شد

6 و لا اولیّت عقل اوّل شریک حقّ در قدم نگردد
چه که وجود حقيقت کلیّه بالنسبه بوجود حقّ
از اعدام است حکم وجود ندارد تا شریک و
مثیل او در قدم گردد و بيان این مسئله از پيش
گذشت

7 اما وجود اشياء حياتش عبارت از ترکیب است
و مماتش عبارت از تحلیل اما ماده و عناصر کلیّه
محو و معدوم صرف نگردد بلکه انعدام عبارت از
انقلابست مثلاً انسان چون معدوم شود خاک
گردد اما عدم صرف نشود باز وجود خاکی دارد
ولی انقلاب حاصل و بر آن ترکیب تحلیل عارض
بهمنچنین است انعدام سائر موجودات زیرا وجود
عدم محض نگردد و عدم محض وجود نیابد

MFD#53, OOL.C022.53

AB00316

Chapter 54, The Procession of the Human Spirit from God
Date: 1904-Oct ca.

- 1 Question: In what manner does the human spirit proceed from God, since in the Torah it is said that God breathed the spirit into the body of man?

1 سؤال از قیام ارواح بحقّ زیرا در تورات میفرماید که در جسم آدم روح دمید جواب
- 2 Answer: Know that procession is of two kinds: procession and appearance through emanation and procession and appearance through manifestation. Emanational procession is like the procession of the handiwork from its author. For example, the writing proceeds from the writer. Now, just as the writing emanates from the writer and the discourse from the speaker, so does the human spirit emanate from God. But it does not manifest Him: that is, no part has been separated from the divine Reality to enter into the body of man. No, the human spirit has emanated, just as speech emanates from the speaker, and become manifested in the body of man.

2 بدان که قیام بر دو قسم است قیام و تجلّی صدوری و قیام و تجلّی ظهوری قیام صدوری مثل قیام صنع بصانع است یعنی کُتابت بکاتب حال این کُتابت از کاتب صادر شده و این نطق از ناطق صادر گشته بهمچنین این روح انسانی از حقّ صادر شده نه اینست از حقّ ظاهر شده یعنی جزئی از حقیقت الوهیت انفکاک یافته و در جسد آدم داخل شده بلکه روح مانند نطق از ناطق صادر شده و در جسد آدم ظاهر گشته
- 3 As for manifestational procession, it is the manifestation of the reality of a thing in other forms, like the procession of this tree or this flower from their seeds, for it is the seed itself that has become manifested in the form of the branches, leaves and flowers. This is called manifestational procession.

3 و اما قیام ظهوری ظهور حقیقت شیء است بصور دیگر مثل قیام این شجر بدانه شجر است و قیام این گل بدانه گل زیرا نفس دانه بصور شاخه و برگ و گل ظاهر شده است این را قیام ظهوری گویند
- 4 The spirits of men proceed from God by emanation, in the same way as the discourse proceeds from the speaker and the writing from the writer; that is, the speaker himself does not become the speech, any more than the writer becomes the writing: the connection is rather one of emanational procession. For the speaker remains in an absolute state of ability and power as the discourse emanates from him, even as the action emanates from its author. The true Speaker, the divine Essence, ever remains in the same condition and experiences no change or alteration, no transformation or vicissitude. It has neither beginning nor end. The procession of human spirits from God is therefore an emanational procession. When it is said in the Torah that God breathed His spirit into man, this spirit is even as speech that has emanated from the true Speaker and taken effect in the reality of man.

4 ارواح انسانی بحقّ قیام صدوری دارند مثل اینکه نطق از ناطق و کُتابت از کاتب یعنی نفس ناطق نطق نمی شود و نفس کاتب کُتابت نمی شود بلکه قیام صدوری دارند زیرا ناطق در کمال قدرت و قوت است ولی نطق از او صادر گردد مثل اینکه فعل از فاعل صادر میشود و ناطق حقیقی ذات احدیت لم یزل بر حالت واحده بوده تغییر و تبدیل ندارد تحویل و انقلابی نجوید ابدی سرمدیست لهذا قیام ارواح انسانی بحقّ قیام صدوریست و اینکه در تورات میفرماید که خداوند روحش را در آدم دمید این روحی [است] که مانند نطق است از ناطق حقیقی صدور یافته و در حقیقت آدم تأثیر نموده
- 5 Now, if we were to understand manifestational procession as “appearance” rather than “division into parts,” we have already stated that this is the manner of the procession and appearance of the Holy Spirit and the Word, which are from God. As it is said in the Gospel of John, “In the beginning was the Word,

5 اما قیام ظهوری اگر مقصد تجلّی باشد نه تجزّی گفتیم که آن قیام و تجلّی روح القدس و کلمه است که بحقّ است در انجیل یوحنا میفرماید در بدو کلمه بود و آن کلمه نزد خدا بود پس روح

and the Word was with God.” It follows then that the Holy Spirit and the Word are the appearance of God and consist in the divine perfections that shone forth in the reality of Christ. And these perfections were with God, even as the sun which manifests the fullness of its glory in a mirror. For by the Word is not meant the body of Christ but the divine perfections that were manifested in Him. Thus Christ was like a spotless mirror which was turned towards the Sun of Truth, and the perfections of that Sun, that is, its light and heat, were plainly manifest in that mirror. If we look into the mirror, we see the sun and we say it is the sun. Therefore, the Word and the Holy Spirit, which consist in the perfections of God, are the divine appearance. This is the meaning of the verse in the Gospel which says: “the Word was with God, and the Word was God;” for the divine perfections cannot be distinguished from the divine Essence. The perfections of Christ are called the Word since all created things are like individual letters, and individual letters do not convey a complete meaning; while the perfections of Christ are even as an entire word, for from a word a complete meaning can be inferred. As the reality of Christ was the manifestation of the divine perfections, it was even as a word. Why? Because it comprised a complete meaning, and that is why it has been called the Word.

القدس و کلمه تجلّی حقّ است و روح و کلمه عبارتست از کلمات الهی که در حقیقت مسیح تجلّی نموده و آن کلمات نزد خدا بود مثل آفتاب که در آئینه بتمام ظهور جلوه نموده زیرا مقصود از کلمه جسد مسیح نیست بلکه مقصد کلمات الهیه است که در مسیح ظاهر شده است چه که مسیح مانند آئینه صافی بود که مقابل شمس حقیقت بود و کلمات شمس حقیقت یعنی ضیاء و حرارتش در آن آئینه ظاهر و عیان بود چون در آئینه نظر کنیم آفتاب مشاهده کنیم و گوئیم این آفتابست پس کلمه و روح القدس که عبارت از کلمات الهیه است تجلّی الهی است اینست معنی آیۀ انجیل که میفرماید کلمه نزد خدا بود و خدا کلمه بود زیرا کلمات الهیه ممتاز از ذات احدیت نیست و کلمات عیسویه را کلمه خوانند بجهت اینکه جمیع کائنات بمنزله حروفند از حرف معنی تام حاصل نمیشود ولی کلمات مسیحیه مقام کلمه دارد بجهت اینکه از کلمه معنی تام استفاده میشود چون حقیقت مسیحیه ظهور کلمات الهیه بود لهذا بمثابه کلمه بود چرا بجهت اینکه جامع معنای تام بود اینست که کلمه گفته شده است

6 And know that the procession of the Word and the Holy Spirit from God, which is a manifestational procession and appearance, should not be taken to mean that the reality of the Divinity has been divided or multiplied or has descended from its heights of purity and sanctity. God forbid! If a clear and spotless mirror were placed before the sun, the light and heat, the form and image of the sun would appear therein with such a manifestational appearance that if a beholder were to say, “This is the sun,” he would be speaking the truth. But the mirror is the mirror and the sun is the sun. The sun is but one sun, and remains one even if it appears in numerous mirrors. There is no place here for inherence, egress, commingling or descent; for egress, regress, inherence, descent and commingling are among the characteristics and requirements of bodies, not of spirits, how much less of the holy and sanctified Reality of the Divinity. Glorified is God above all that ill beseemeth His holiness and sanctity, and exalted is He in the heights of His sublimity!

6 و بدان که از قیام کلمه و روح القدس بحق قیام تجلّی ظهوری چنان گمان نشود که حقیقت الوهیت تجزّی یافته یا آنکه تعدّد بسته و یا آنکه از علو تقدیس و تنزیه تنزل نموده حاشا ثم حاشا زیرا اگر آئینه صاف لطیف تقابل بافتاب نماید انوار و حرارت و صورت و مثال آفتاب در آن چنان تجلّی ظهوری نماید که اگر ناظری بافتاب درخشنده و مشهود در آئینه صافی لطیف گوید که این آفتاب است صادق است ولی آئینه آئینه است و آفتاب آفتاب شمس واحد ولو در مریاء متعدّد جلوه نماید واحد است این مقام نه حلول است و نه دخول و نه امتزاج و نه نزول زیرا دخول و حلول و نزول و خروج و امتزاج از لوازم و خواص اجسام است نه ارواح تا چه رسد بحقیقت مقدّسه منزّه حضرت الوهیت تبارک الله عن کلّ ما لا ینبغی لتنزیه و تقدیس و تعالی علوّ کبیرا

7 The Sun of Truth, as we have said, has ever remained in the same condition and undergoes neither change nor alteration,

7 شمس حقیقت چنانکه گفتیم لم یزل بر حالت واحده بوده است تغییر و تبدیلی ندارد تحویل و انقلابی نجوید ازلیست سرمدیست ولی حقیقت

neither transformation nor vicissitude. It has neither beginning nor end. But the sanctified Reality of the Word of God is even as a clear, spotless and shining mirror, wherein the heat and light, the form and image of the Sun of Truth—that is to say, all its perfections—are reflected. That is why Christ says in the Gospel, “The Father is in the Son,” meaning that the Sun of Truth shines resplendent in this mirror. Glorified be He Who hath cast His splendour upon this Reality that is sanctified above all created things!

SAQ#54

مقدس‌ه کلمه الله بمنزله آئینه صاف و لطیف و نورانی است حرارت و ضیاء و صورت و مثال یعنی کالات شمس حقیقت در آن جلوه نماید اینست که حضرت مسیح در انجیل میفرماید پدر در پسر است یعنی شمس حقیقت در این آئینه جلوه نموده است سبحان من اشرق على هذه الحقيقة المقدسة من الكائنات

MFD#54, OOL.C022.54

AB02018

Chapter 55, Soul, Spirit, and Mind

Date: 1904 ca.

- 1 Question: What is the difference between mind, spirit, and soul?
1 سؤال فرق میانه عقل و روح و نفس چه چیز است
- 2 Answer: It was already explained that, in general, spirit is divided into five categories: the vegetable spirit, the animal spirit, the human spirit, the spirit of faith, and the Holy Spirit.
2 جواب از پیش بیان شد که کلیه ارواح در پنج نوع تقسیم میشود روح نباتی روح حیوانی روح انسانی روح ایمانی روح القدس
- 3 The vegetable spirit is that power of growth which is brought about in the seed through the influence of other created things.
3 اما روح نباتی قوه نامیه است که از تأثیر کائنات سائر در دانه حاصل میشود
- 4 The animal spirit is that all-embracing sensory power which is realized through the composition and combination of the elements. When this composition disintegrates, that spirit likewise perishes and becomes non-existent. It may be likened to this lamp: When oil, wick, and flame are brought together and combined, it is lit; and when this combination disintegrates—that is, when the constituent parts are separated from one another—the lamp also is extinguished.
4 اما روح حیوانی یک قوه جامعه حساسه است که از ترکیب و امتزاج عناصر تحقق یابد و چون این ترکیب تحلیل جوید آن قوه نیز محو و فانی گردد مثلش مثل این سراج است که چون این روغن و فتیل و آتش جمع و ترکیب شود این سراج روشن شود و چون این ترکیب تحلیل گردد یعنی اجزاء مرکبه از یکدیگر جدا شود این سراج نیز خاموش گردد
- 5 The human spirit, which distinguishes man from the animal, is the rational soul, and these two terms—the human spirit and the rational soul—designate one and the same thing. This spirit, which in the terminology of the philosophers is called the rational soul, encompasses all things and as far as human capacity permits, discovers their realities and becomes aware
5 اما روح انسانی که ما به الامتیاز انسان از حیوانست همان نفس ناطقه است و این دو اسم یعنی روح انسانی و نفس ناطقه عنوان شیء واحد است و این روح که باصطلاح حکما نفس ناطقه است محیط بر کائنات سائر است و بقدر استطاعت بشریه اکتشاف حقائق اشیاء

of the properties and effects, the characteristics and conditions of earthly things. But the human spirit, unless it be assisted by the spirit of faith, cannot become acquainted with the divine mysteries and the heavenly realities. It is like a mirror which, although clear, bright, and polished, is still in need of light. Not until a sunbeam falls upon it can it discover the divine mysteries.

- 6 As for the mind, it is the power of the human spirit. The spirit is as the lamp, and the mind as the light that shines from it. The spirit is as the tree, and the mind as the fruit. The mind is the perfection of the spirit and a necessary attribute thereof, even as the rays of the sun are an essential requirement of the sun itself.
- 7 This explanation, however brief, is complete. Reflect upon it and, God willing, you will grasp the details.

SAQ#55, BSW#14.05, BWF.316-317

نماید و بر خواص و تأثیر ممکنات و کیفیت و خصائص موجودات ناسوتیه اطلاع یابد ولی تا بروج ایمانی مؤید نگردد مطلع باسرار الهیه و حقائق لاهوتیه نشود مانند آئینه است هرچند صاف و لطیف و شفاف است ولی محتاج بانوار است تا پرتوی از آفتاب بر او نتابد اکتشاف اسرار الهی ننماید

6 اما عقل قوه روح انسانیت روح بمنزله سراج است عقل بمنزله انوار که از سراج ساطع است روح بمنزله شجر است و عقل بمنزله ثمر عقل کمال روح است و صفت متلازمه آنست مثل شعاع آفتاب که لزوم ذاتی شمس است

7 این بیان هرچند مختصر است ولی مکمل است دیگر شما فکر در آن نمائید انشاء الله مطلع بر تفصیل آن خواهید شد

MFD#55, OOL.C022.56

AB01868

Chapter 56, The Outward and Inward Powers of Man
Date: 1904 ca.

- 1 There are five outward material powers in man which are the means of perception—that is, five powers whereby man perceives material things. They are sight, which perceives sensible forms; hearing, which perceives audible sounds; smell, which perceives odours; taste, which perceives edible things; and touch, which is distributed throughout the body and which perceives tactile realities. These five powers perceive external objects.
- 2 Man has likewise a number of spiritual powers: the power of imagination, which forms a mental image of things; thought, which reflects upon the realities of things; comprehension, which understands these realities; and memory, which retains whatever man has imagined, thought, and understood. The intermediary between these five outward powers and the

1 در انسان قوای خمسۀ ظاهره جسمانیۀ موجود و این قوی واسطه ادراک است یعنی بلین قوای خمسۀ انسان کائنات جسمانیۀ را ادراک کند قوه باصره است که ادراک صور محسوسه نماید قوه سامعه است که ادراک صوت مسموع کند و قوه شامه است که ادراک مشموم نماید و قوه ذائقه است که ادراک مطعموم کند و قوه لامسه است که در جمیع اعضای انسان منتشر و ادراک ملموس نماید این قوای خمسۀ ادراک اشیاء خارجه نماید

2 و همچنین انسان قوای معنویۀ دارد قوه متخیله که تخیل اشیاء کند و قوه متفکره که تفکر در حقائق امور نماید و قوه مدرکه است که ادراک حقائق اشیاء کند و قوه حافظه است که آنچه انسان تخیل و تفکر و ادراک نموده حفظ نماید و واسطه میان این قوای خمسۀ

inward powers is a common faculty, a sense which mediates between them and which conveys to the inward powers whatever the outward powers have perceived. It is termed the common faculty as it is shared in common between the outward and inward powers.

ظاهره و قوای باطنه حسّی مشترک است یعنی در میان قوای یاطنه و قوای ظاهره توسط نماید و قوای ظاهره آنچه احساس نموده گرفته بقوای باطنه دهد این را حسّ مشترک تعبیر نمایند که مشترک در بین قوای ظاهره و قوای باطنه است

- 3 For instance, sight, which is one of the outward powers, sees and perceives this flower and conveys this perception to the inward power of the common faculty; the common faculty transmits it to the power of imagination, which in turn conceives and forms this image and transmits it to the power of thought; the power of thought reflects upon it and, having apprehended its reality, conveys it to the power of comprehension; the comprehension, once it has understood it, delivers the image of the sensible object to the memory, and the memory preserves it in its repository.

3 مثلاً بصر که از قوای ظاهره است این گل را بیند و احساس کند و این احساس را بقوه باطنه حسّ مشترک دهد حسّ مشترک این مشاهده را بقوه متخیله تسلیم نماید قوه متخیله این مشاهده را تخیل و تصور کند و بقوه متفکره رساند و قوه متفکره در آن تفکر نماید و بحقیقتش پی برده پس بقوه مدرکه تسلیم کند و قوه مدرکه چون ادراک نمود صورت آن شیء محسوس را بحافظه تسلیم نماید و قوه حافظه حفظ نماید و در محفظه قوه حافظه محفوظ ماند و

- 4 The outward powers are five: the power of sight, of hearing, of taste, of smell, and of touch. The inward powers are also five: the common faculty and the powers of imagination, thought, comprehension, and memory.

4 قوای ظاهره پنج است قوه باصره و قوه سامعه و قوه ذائقه و قوه شامه و قوه لامسه قوای باطنه نیز پنج است قوه مشترکه قوه متخیله قوه متفکره قوه مدرکه حافظه

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Chapter 57, The Causes of the Differences in Human Character
Date: 1904 ca.

- 1 Question: How many kinds of character are there in man and what are the causes of the differences and variations among them?
- 2 Answer: There are the innate character, the inherited character, and the acquired character, which is gained through education.
- 3 As to the innate character, although the innate nature bestowed by God upon man is purely good, yet that character differs among men according to the degrees they occupy: All degrees are good, but some are more so than others. Thus

1 سؤال اخلاق در بین نوع انسان چند قسم است و اختلاف و تفاوت از چه جهت است

2 جواب اخلاق فطری و اخلاق ارثی و اخلاق اکتسابی که بتربیت حاصل گردد

3 اما اخلاق فطری هر چند فطرت الهیه خیر محض است ولیکن اختلاف اخلاق فطری در انسان بتفاوت درجاتست همه خیر است اما بحسب درجات خوب و خوشتر است چنانکه جمیع نوع انسان ادراک و استعداد دارد اما ادراک و

every human being possesses intelligence and capacity, but intelligence, capacity, and aptitude differ from person to person. This is self-evident.

- 4 For example, take a number of children from the same place and family, attending the same school and instructed by the same teacher, raised on the same food and in the same climate, wearing the same clothing and studying the same lessons: It is certain that among these children some will become skilled in the arts and sciences, some will be of average ability, and some will be dull. It is therefore clear that in man's innate nature there is a difference in degree, aptitude, and capacity, but it is not a matter of good or evil—it is merely a difference of degree. One occupies the highest degree, another the middle degree, and yet another the lowest degree. Thus man, the animal, the plant, and the mineral all exist, but the existence of these four kinds of beings is different. Indeed, what a difference there is between the existence of man and that of the animal! Yet all these do exist, and it is evident that in existence there are differences of degree.

- 5 As to differences in inherited character, they arise from the strength and weakness of man's constitution; that is, if the parents are of weak constitution, then the children will be likewise, and if they are strong, then the children will also be robust. Moreover, the excellence of the bloodline exerts a major influence; for the goodly seed is like the superior stock that exists, likewise, among plants and animals. For example, you see that children born of a weak and sickly mother and father will naturally have a weak constitution and nerves, will lack patience, endurance, resolution, and perseverance, and will be impulsive, for they have inherited the weakness and frailty of their parents.

- 6 Aside from this, certain families and lineages have been singled out for a special blessing. Thus the descendants of Abraham received the special blessing that all the Prophets of the House of Israel were raised up from among their ranks. This is a blessing that God bestowed upon that lineage. Moses, through both His father and His mother; Christ, through His mother; Muhammad; the Bab; and all the Prophets and Holy Ones of Israel belong to that lineage. Baha'u'llah too is a lineal descendant of Abraham, for Abraham had other sons besides Ishmael and Isaac who in those days emigrated to the regions of Persia and Afghanistan, and the Blessed Beauty is one of their descendants.

استعداد و قابلیت در میان نوع انسان متفاوتست و این واضح است

4 مثلاً چند طفل از یک خاندان در یک محل در یک مکتب از یک معلم تحصیل نمایند و بیک غذا و یک هوا و یک لباس تربیت شوند و یک درس بخوانند لابد در میان این اطفال بعضی ماهر در فنون شوند و بعضی متوسط و بعضی پست پس معلوم شد که در اصل فطرت تفاوت درجات موجود و تفاوت قابلیت و استعداد مشهود ولی این تفاوت نه از روی خیر و شر است مجرد تفاوت درجات است یکی در درجه اعلی است و یکی در درجه وسطی و یکی در درجه ادنی مثلاً انسان وجود دارد حیوان وجود دارد گیاه وجود دارد جماد وجود دارد اما وجود در این موجودات اربعه متفاوت است وجود انسانی بجای وجود حیوانی بجای ولی کل موجودند و این واضح است که در وجود تفاوت درجاتست

5 و اما تفاوت اخلاق ارثی این از قوت و ضعف مزاج یعنی ابورین چون ضعیف المزاج باشند اطفال چنان گردند و اگر قوی باشند اطفال جسور شوند و همچنین طهارت خون حکم کلی دارد زیرا نطفه طیبه مانند جنس اعلی است که در نبات و حیوان نیز موجود مثلاً ملاحظه مینمائید اطفالی که از پدر و مادر ضعیف معلول تولد یابند بالطبع بضعف بنیه و ضعف عصب مبتلا و بیصبر و بی تحمل و بی ثبات و بی همت و عجول هستند زیرا ضعف و سستی ابورین در اطفال میراث گذشته

6 و از این گذشته بعضی از خائمان و دودمانها بموهبتی مخصوص گردند مثلاً سلاله ابراهیمی بموهبتی مخصوص بوده که جمیع انبیای بنی اسرائیل از سلاله ابراهیمی بودند این موهبت را خدا بآن سلاله عنایت فرمود حضرت موسی از طرف پدر و مادر و حضرت مسیح از طرف مادر حضرت محمد و حضرت اعلی و جمیع انبیاء بنی اسرائیل و مظاهر مقدسه از آن سلاله اند جمال مبارک نیز از سلاله ابراهیمی هستند چون حضرت ابراهیم غیر از اسماعیل و اسحق پسرهای دیگر داشت که در آن زمان بصفحات ایران و افغانستان هجرت نمودند و جمال مبارک نیز از آن سلاله اند

7 Hence it is evident that inherited character also exists, to such a degree that if one's character does not conform to that of one's forebears, one would not be accounted among that lineage in spirit even if one were a descendant in body. Such is the case of Canaan, who is not reckoned among the descendants of Noah.

8 As to the differences of character arising from education, they are great indeed, for education exerts an enormous influence. Through education the ignorant become learned, the cowardly become courageous, the crooked branch becomes straight, the acrid and bitter fruit of the mountains and woods becomes sweet and succulent, and the five-petalled flower puts forth a hundred petals. Through education barbarous nations become civilized and even animals take on human-like manners. Education must be accorded the greatest importance; for just as diseases are highly communicable in the world of bodies, so is character highly communicable in the realm of hearts and spirits. The differences caused by education are enormous and exert a major influence.

9 Now, someone might say that, since the capacity and aptitude of souls differ, how can one reproach the wicked for it is their capacities themselves that are different. Such difference in capacity must inevitably lead to a difference in character. But this is not so, for capacity is of two kinds: innate and acquired. The innate capacity, which is the creation of God, is wholly and entirely good—in the innate nature there is no evil. The acquired capacity, however, can become the cause of evil. For example, God has created all men in such a fashion, and has given them such a capacity and disposition, that they are benefited by sugar and honey and are harmed or killed by poison. This is an innate capacity and disposition that God has bestowed equally upon all men. But man may begin little by little to take poison by ingesting a small quantity every day and gradually increasing it until he reaches the point where he would perish if he were not to consume several grams of opium every day, and where his innate capacities are completely subverted. Consider how the innate capacity and disposition can be so completely changed, through variation of habit and training, as to be entirely perverted. It is not on account of their innate capacity and disposition that one reproaches the wicked, but rather on account of that which they themselves have acquired.

7 پس معلوم شد که اخلاق میراثی نیز موجود حتی اگر اخلاق مطابق نیاید ولو جسماً از آن سلاله است ولی روحاً از آن سلاله شمرده نشود مثل اینکه کنعان از سلاله نوحی شمرده نمی شود

8 و اما تفاوت اخلاق من حیث التّریبۃ این بسیار عظیم است زیرا تربیت بسیار حکم دارد نادان از تربیت دانا شود جبان از تربیت شجاع گردد شاخه کج از تربیت راست شود میوه های کوهی جنگلی تلخ و گراز تربیت لذیذ و شیرین گردد گل پنجه از تربیت صدف پر شود امت متوحّشه از تربیت متمدّن گردد حتی حیوان از تربیت حرکت و روش انسان یابد این تربیت را باید بسیار مهم شمرد زیرا امراض همچنان که در عالم اجسام بیک دیگر سرایت شدیده دارد همچنین اخلاق در ارواح و قلوب نهایت سرایت دارد این تفاوت تربیت بسیار عظیم است و حکم کلی دارد

9 شاید نفسی بگوید که مادام که استعداد و قابلیت نفوس متفاوتست و بسبب تفاوت استعداد لابد از تفاوت اخلاق است اما نچنان است زیرا استعداد بر دو قسم است استعداد فطری و استعداد اکتسابی استعداد فطری که خالق الهی است کل خیر محض است در فطرت شریست اما استعداد اکتسابی سبب گردد که شر حاصل شود مثلاً خدا جمیع بشر را چنین خلق کرده و چنین قابلیت و استعداد داده که از شهد و شکر مستفید شوند و از سم متضرر و هلاک گردند این قابلیت و استعداد فطریست که خدا بجمیع نوع انسان یکسان داده است اما انسان بنا میکند کم کم استعمال سم نمودن هر روزی مقداری از سم میخورد اندک اندک زیاد میکند تا بجائی میرسد که هر روز اگر یک درهم افیون نخورد هلاک میشود و استعداد فطری بکلی منقلب میگردد ملاحظه کنید که استعداد و قابلیت فطری از تفاوت عادت و تربیت چگونه تغییر می یابد که بالعکس میشود اعتراض بر اشقیا از جهت استعداد و قابلیت فطری نیست بلکه اعتراض از جهت استعداد و قابلیت اکتسابیست

10 In the innate nature of things there is no evil—all is good. This applies even to certain apparently blameworthy attributes and dispositions which seem inherent in some people, but which are not in reality reprehensible. For example, you can see in a nursing child, from the beginning of its life, the signs of greed, of anger, and of ill temper; and so it might be argued that good and evil are innate in the reality of man, and that this is contrary to the pure goodness of the innate nature and of creation. The answer is that greed, which is to demand ever more, is a praiseworthy quality provided that it is displayed under the right circumstances. Thus, should a person show greed in acquiring science and knowledge, or in the exercise of compassion, high-mindedness, and justice, this would be most praiseworthy. And should he direct his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, this too would be most praiseworthy. But should he display these qualities under other conditions, this would be deserving of blame.

11 It follows therefore that in existence and creation there is no evil at all, but that when man's innate qualities are used in an unlawful way, they become blameworthy. Thus if a wealthy and generous person gives alms to a poor man to spend on his necessities, and if the latter spends that sum in an improper way, that is blameworthy. The same holds true of all the innate qualities of man which constitute the capital of human life: If they are displayed and employed in an improper way, they become blameworthy. It is clear then that the innate nature is purely good.

12 Consider that the worst of all qualities and the most odious of all attributes, and the very foundation of all evil, is lying, and that no more evil or reprehensible quality can be imagined in all existence. It brings all human perfections to naught and gives rise to countless vices. There is no worse attribute than this, and it is the foundation of all wickedness. Now, all this notwithstanding, should a physician console a patient and say, "Thank God, you are doing better and there is hope for your recovery", although these words may be contrary to the truth, yet sometimes they will ease the patient's mind and become the means of curing the illness. And this is not blameworthy.

13 This question has now been elucidated most clearly.

10 در فطرت شرّی نیست کل خیر است حتّی صفات و خلقی که مذموم و ملازم ذاتی بعضی از نوع انسانیت ولی فی الحقیقه مذموم نه مثلاً در بدایت حیات ملاحظه میشود که طفل در شیر خوردن از پستان آثار حرص از او واضح و آثار غضب و قهر از او مشهود پس حسن و قبح در حقیقت انسان خلقیست و این منافی خیریت محض در خلقت و فطرتست جواب اینست که حرص که طلب ازدیاد است صفت مذموم است اما اگر در موقعش صرف شود مثلاً اگر انسان حرص در تحصیل علوم و معارف داشته باشد و یا آنکه حرص در رحم و مروت و عدالت داشته باشد بسیار مذموم است و اگر بر ظالمان خونخوار که مانند سیاح درنده هستند قهر و غضب نماید بسیار مذموم است ولی اگر این صفات را در غیر این مواضع صرف نماید مذموم است

11 پس معلوم شد که در وجود و ایجاد ابداً شر موجود نیست اما اخلاق فطریّه انسان چون در مواقع غیر مشروعه صرف شود مذموم گردد مثلاً شخص غنی کریمی بفقری احسانی نماید که در احتیاجات ضروریّه خویش صرف نماید آن شخص فقیر اگر آن مبلغ را در موارد غیر مشروعه صرف کند مذموم گردد بهمچنین جمیع اخلاق فطریّه انسان که سرمایهء حیاتست اگر در موارد غیر مشروعه اظهار و استعمال شود مذموم گردد پس واضح شد که فطرت خیر محض است

12 ملاحظه نمائید که بدترین اخلاق و مبعوض ترین صفات که اساس جمیع شرور است دروغ است از این بدتر و مذموم تر صفتی در وجود تصور نگردد هادم جمیع کلمات انسانی است و سبب ردائل نامتناهی از این صفت بدتر صفتی نیست اساس جمیع قبائح است با وجود این اگر حکیم مریض را تسلی دهد که الحمد لله احوال تو بهتر است و امید حصول شفاست هرچند این قول مخالف حقیقت است ولی گاهی سبب تسلی خاطر مریض و مدار شفای از مرض است مذموم نیست

13 دیگر این مسئله بغایت وضوح پیوست والسلام

AB00747

Chapter 58, *The Extent and Limitation of Human Perception*
Date: 1904 ca.

- 1 Question: How far does human comprehension extend, and what are its limitations?
- 2 Answer: Know that comprehension varies. Its lowest degree consists in the senses of the animal realm, that is, the natural sensations which arise from the powers of the outward senses. This comprehension is common to man and animals, and indeed certain animals surpass man in this regard. In the human realm, however, comprehension differs and varies in accordance with the different degrees occupied by man.
- 3 The foremost degree of comprehension in the world of nature is that of the rational soul. This power and comprehension is shared in common by all men, whether they be heedless or aware, wayward or faithful. In the creation of God the rational soul of man encompasses and is distinguished above all other created things: it is by virtue of its nobility and distinction that it encompasses them all. Through the power of the rational soul man can discover the realities of things, comprehend their properties and penetrate the mysteries of existence. All the sciences, branches of learning, arts, inventions, institutions, undertakings and discoveries have resulted from the comprehension of the rational soul. These were once impenetrable secrets, hidden mysteries and unknown realities, and the rational soul gradually discovered them and brought them out of the invisible plane into the realm of the visible. This is the greatest power of comprehension in the world of nature, and the uttermost limit of its flight is to comprehend the realities, signs and properties of contingent things.
- 4 But the universal divine Intellect, which transcends nature, is the outpouring grace of the pre-existent Power. It encompasses all existing realities and receives its share of the lights and mysteries of God. It is an all-knowing power, not a power of investigation and sensing. The spiritual power associated with the world of nature is the power of investigation, and it is through investigation that it discovers the realities and properties of things. But the heavenly intellectual power, which is beyond nature, encompasses, knows and comprehends all things, is aware of the divine mysteries, truths and inner meanings,

1 سؤال ادراکات عالم انسانی تا بجه درجه است و بجه حدی محدود توان کرد

2 جواب بدان که ادراکات مختلف است ادنی رتبه ادراکات احساسات حیوانیست یعنی حسیات طبیعی که بقوای حواس ظاهر است و آن حسیات گفته میشود و در این ادراک انسان و حیوان مشترکند بلکه بعضی از حیوانات اقوی از انسان و اما در عالم انسانی باختلافات مراتب انسانی ادراکات متنوع و متفاوت است

3 در رتبه اولیه در عالم طبیعت ادراکات نفس ناطقه است و در این ادراکات و در این قوه جمیع بشر مشترکند خواه غافل خواه هشیار خواه مؤمن خواه گمراه و این نفس ناطقه انسانی در ایجاد الهی محیط و ممتاز از سائر کائنات است و چون اشرف و ممتاز است لهذا محیط بر اشیاست از قوه نفس ناطقه ممکن که حقائق اشیاء را کشف نماید و خواص کائنات را ادراک کند و باسرار موجودات پی برد این فنون و معارف و صنایع و بدائع و تأسیسات و اکتشافات و مشروعات کلی از ادراکات نفس ناطقه حاصل و در زمانی سر مصون و راز مکنون و غیر معلوم بوده و نفس ناطقه بتدریج کشف کرده و از حیز غیب و خفا بجز شهود آورده و این اعظم قوه ادراک در عالم طبیعت است و نهایت جولان و طیرانش اینست که حقائق و خواص و آثار موجودات امکانیه را ادراک نماید

4 اما عقل کلی الهی که ماوراء طبیعت است آن فیض قوه قدیمه است و عقل کلی الهی است محیط بر حقائق کونیّه و مقتبس از انوار و اسرار الهیه است آن قوه عالمیه است نه قوه متجسسه متجسسه قوای معنویه عالم طبیعت قوای متجسسه است از تجسس پی بحقائق کائنات و خواص موجودات برد اما قوه عاقله ملکوتیه که ماوراء طبیعت است محیط بر اشیاست و عالم باشیاء و مدرک اشیاء و

and discovers the hidden verities of the Kingdom. This divine intellectual power is confined to the holy Manifestations and the Daysprings of prophethood. A ray of this light falls upon the mirrors of the hearts of the righteous, that they may also receive, through the holy Manifestations, a share and benefit of this power.

- 5 The holy Manifestations have three stations: the corporeal station, the station of the rational soul, and the station of perfect divine manifestation and heavenly splendour. Their bodies perceive things only according to the capacity of the material world; and so it is that they have at certain times expressed physical weakness. For example: "I was asleep and unconscious; the breeze of God wafted over Me, awoke Me, and summoned Me to voice His call"; or when Christ was baptized in His thirtieth year and the Holy Spirit descended upon Him, having not manifested itself in Him before this time. All these things refer to the corporeal station of the Manifestations; but their heavenly station encompasses all things, is aware of all mysteries, is informed of all signs, and rules supreme over all things. And this is equally true both before and after the intimation of their mission. That is why Christ said: "I am Alpha and Omega, the first and the last"—that is, there has never been, nor shall there ever be, any change or alteration in Me.

SAQ#58

مطلع بر اسرار و حقائق و معانی الهیه و کاشف حقائق خفیه ملکوتیه و این قوه عقلیه الهیه مخصوص بمظاهر مقدسه و مطالع نبوت است و پرتوی از این انوار بر مرایای قلوب ابرار زند که نصیب و بهره‌ئی از این قوه بواسطه مظاهر مقدسه برند و

5 مظاهر مقدسه را سه مقام است یک مقام جسدی یک مقام نفس ناطقه و یک مقام مظهریت کامله جلوه ربانی اما جسد ادراک اشیاء نماید بقدر استطاعت عالم جسمانی لهذا در بعضی مواقع اظهار عجز نمودند مثلاً خواب بودم و پیغمبر نسمة الله بر من گذر نمود و مرا بیدار کرد و امر بندا نمود و یا آنکه حضرت مسیح در سن سی سالگی تعمید شد و روح القدس حلول نمود و پیش از این روح القدس در مسیح ظاهر نبود جمیع این امور راجع بمقام جسدی ایشانست اما مقام ملکوتی ایشان محیط بر جمیع اشیاست و واقف بر جمیع اسرار و عالم بر جمیع آثار و حاکم بر جمیع اشیاء پیش از بعثت بعد از بعثت جمیع یکسان است اینست که میفرماید منم الف و یا یعنی اول و آخر تغییر و تبدیلی از برای من نبوده و نخواهد بود

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Chapter 59, Man's Comprehension of God

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- 1 Question: To what extent can human perception comprehend God?
- 2 Answer: This subject requires ample time, and to explain it at table will be difficult. Nevertheless, a brief explanation will be given.
- 3 Know that there are two kinds of knowledge: the knowledge of the essence of a thing and the knowledge of its attributes. The essence of each thing is known only through its attributes; otherwise, that essence is unknown and unfathomed.

1 سؤال ادراک انسان تا چه حد بحق پی برد

2 جواب این مسئله را زمان فرصت لازم و در سر ناهار بیان مشکل است با وجود این مختصر گفته میشود

3 بدان که عرفان بر دو قسم است معرفت ذات شیء و معرفت صفات شیء و ذات هر شیء بصفات معروف میشود والا ذات مجهول است و غیر معلوم

- 4 As our knowledge of things, even of created and limited ones, is of their attributes and not of their essence, how then can it be possible to understand in its essence the unbounded Reality of the Divinity? For the inner essence of a thing can never be known, only its attributes. For example, the inner reality of the sun is unknown, but it is understood through its attributes, which are heat and light. The inner essence of man is unknown and unfathomed, but it is known and characterized by its attributes. Thus everything is known by its attributes and not by its essence: Even though the human mind encompasses all things, and all outward things are in turn encompassed by it, yet the latter are unknown with regard to their essence and can only be known with regard to their attributes. How then can the ancient and everlasting Lord, Who is sanctified above all comprehension and imagining, be known in His Essence? That is, as created things can only be known through their attributes and not in their essence, the reality of the Divinity, too, must be unknown with regard to its essence and known only with respect to its attributes.
- و چون معروفیت اشياء و حال آنکه خلقتند و محدودند بصفاست نه بذات پس چگونه معروفیت حقیقت الوهیت که نامحدود است بذاته ممکن زیرا کنه ذات هیچ شیء معروف نیست بلکه بصفات معروف مثلاً کنه آفتاب مجهول اما بصفات که حرارت و شعاع است معروف کنه ذات انسان مجهول و غیر معروف ولی بصفات معروف و موصوف حال چون معروفیت هر شیء بصفاست نه بذات و حال آنکه عقل محیط بر کائنات و کائنات خارجه محاط با وجود این کائنات من حیث الذات مجهول و من حیث الصفات معروف پس چگونه رب قدیم لایزال که مقدس از ادراک و اوهامست بذاته معروف گردد یعنی چون معروفیت شیء ممکن بصفاست نه ذات البته حقیقت ربوبیت من حیث الذات مجهول و من حیث الصفات معروف
- 5 Furthermore, how can a reality that is originated encompass that Reality which has existed from all eternity? For comprehension is the result of encompassing—the latter must take place in order that the former may occur—and the divine Essence is all-encompassing and can never be encompassed.
- و از این گذشته حقیقت حادثه چگونه بر حقیقت قدیمه محیط گردد زیرا ادراک فرع احاطه است باید احاطه کند تا ادراک نماید و ذات احدیت محیط است نه محاط
- 6 Moreover, differences of degree in the world of creation are a barrier to knowledge. For example, as this mineral belongs to the mineral kingdom, however far it may rise it can never comprehend the power of growth. The plants and trees, however far they may progress, cannot imagine the powers of sight or of the other senses. The animal cannot imagine the human degree, that is, the spiritual powers. Thus, differences of degree are a barrier to knowledge: the inferior degree cannot comprehend the superior. How then can a reality which is originated comprehend that Reality which has existed from all eternity?
- و همچنین تفاوت مراتب در عالم خلق مانع از عرفانست مثلاً این جماد چون در رتبه جمادیست آنچه صعود کند ممکن نیست ادراک قوه نامیه تواند نباتات و اشجار آنچه ترقی کند تصور قوه بصر نتواند و همچنین ادراک قوای حساسه سائر ننماید و حیوان تصور رتبه انسان یعنی قوای معنویه نتواند تفاوت مراتب مانع از عرفانست هر رتبه مادون ادراک رتبه مافوق نتواند پس حقیقت حادثه چگونه ادراک حقیقت قدیمه تواند
- 7 Knowing God, therefore, means the comprehension and knowledge of His attributes and not of His Reality. And even this knowledge of His attributes extends only as far as human power and capacity permit and remains wholly inadequate. Philosophy consists in comprehending, so far as human power permits, the realities of things as they are in themselves. The originated reality has no recourse but to comprehend the pre-existent attributes within the intrinsic limits of human capacity. The invisible realm of the Divinity is sanctified and exalted above the comprehension of all beings, and all that can be imagined is
- لذا ادراک عبارت از ادراک و عرفان صفات الهی است نه حقیقت الهیه آن عرفان صفات نیز بقدر استطاعت و قوه بشریه است کما هو حقّه نیست و حکمت عبارت از ادراک حقائق اشیاست علی ما هی علیه یعنی بر آنچه او بر آنست بقدر استطاعت قوه بشریه لهذا از برای حقیقت حادثه راهی جز ادراک صفات قدیمه بقدر استطاعت بشریه نیست غیب الوهیت مقدس و منزّه از ادراک موجودات است آنچه بتصور آید ادراکات انسانیت و قوه ادراک

mere human understanding. The power of human understanding does not encompass the reality of the divine Essence: All that man can hope to achieve is to comprehend the attributes of the Divinity, the light of which is manifest and resplendent in the world and within the souls of men.

انسانی محیط بر حقیقت ذات الهیّه نه بلکه آنچه انسان بر او مقتدر ادراک صفات الوهیت است که در آفاق و انفس نورش ظاهر و باهر است

- 8 When we examine the world and the souls of men, the perspicuous signs of the perfections of the Divinity appear clear and manifest, for the realities of all things attest to the existence of a universal Reality. The reality of the Divinity is even as the sun, which from the heights of its sanctity shines upon every land, and of whose radiance every land and every soul receives a share. Were it not for this light and this radiance, nothing could exist. Now, all created things tell of this light, partake of its rays and receive their portion thereof, but the full splendour of the perfections, bounties and attributes of the Divinity shines forth from the reality of the Perfect Man, that is, that unique Individual Who is the universal Manifestation of God. For the other beings have each received only a portion of that light, but the universal Manifestation of God is the mirror held before this Sun, and the latter manifests itself therein with all its perfections, attributes, signs and effects.

8 چون نظر در آفاق و انفس کنیم آیات باهره از کمالات الوهیت واضح و آشکار است زیرا حقائق اشیاء دلالت بر حقیقت کلیّه نماید و مثل حقیقت الوهیت مثل آفتاب است که در علو تقدیس خود اشراق بر جمیع آفاق نماید و آفاق و انفس هر یک بهره‌ئی از آن اشراق برده و اگر این اشراق و انوار نبود کائنات وجودی نداشت ولی جمیع کائنات حکایتی کنند و پرتوی گیرند و بهره‌ئی برند اما تجلّی کمالات و فیوضات و صفات الوهیت از حقیقت انسان کامل یعنی آن فرد فرید مظهر کلی الهی ساطع و لامع است چه که کائنات سائر پرتوی اقتباس نمودند اما مظهر کلی آئینه‌ء آن آفتاب است و بجمع کمالات و صفات و آیات و آثار آفتاب در او ظاهر و آشکار است

- 9 The knowledge of the reality of the Divinity is in no wise possible, but the knowledge of the Manifestations of God is the knowledge of God, for the bounties, splendours and attributes of God are manifest in them. Thus, whoso attains to the knowledge of the Manifestations of God attains to the knowledge of God, and whoso remains heedless of them remains bereft of that knowledge. It is therefore clearly established that the Holy Manifestations are the focal centres of the heavenly bounties, signs and perfections. Blessed are those who receive the light of divine bounties from those luminous Daysprings!

9 عرفان حقیقت الوهیت ممتنع و محال اما عرفان مظاهر الهیّه عرفان حقّ است زیرا فیوضات و تجلیات و صفات الهیّه در آنها ظاهر پس اگر انسان پی بمعرفت مظاهر الهیّه برد بمعرفت الله فائز گردد و اگر چنانچه از مظاهر مقدّسه غافل از عرفان الهیّه محروم پس ثابت و محقق شد که مظاهر مقدّسه مرکز فیض و آثار و کمالات الهیّه‌اند خوشحال بحال نفوسی که از آن مطالع نورانیّه انوار فیوضات رحمانیّه اقتباس کنند

- 10 We cherish the hope that the loved ones of God, like unto an attractive force, will draw these bounties from their very source and arise with such radiance and exert such influence as to become the perspicuous signs of the Sun of Truth.

10 امیدواریم که احبّای الهی مانند قوّه جاذبه آن فیوضات را از مبدأ فیض استفاضه نمایند و بانوار و اثاری مبعوث گردند که آیات باهرهء شمس حقیقت شوند

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*Chapter 60, The Immortality of the Spirit (1)**Date: 1904-Oct ca.*

- 1 Having established the existence of the human spirit, we must now establish its immortality. 1 پس اثبات روح شد که روح انسانی موجود است حال باید اثبات بقای روح را کرد
- 2 In the heavenly books mention is made of the immortality of the spirit, which is the very foundation of the divine religions. For rewards and punishments are said to be of two kinds, one being existential rewards and punishments and the other, ultimate rewards and punishments. Existential paradise and hell are to be found in all the worlds of God, whether in this world or in the heavenly realms of the spirit, and to gain these rewards is to attain life eternal. That is why Christ said: Act in such a manner that you may find eternal life, be born of water and of the spirit, and thus enter into the Kingdom. 2 در کتب سماویّه ذکر بقای روح است و بقای روح اسّ اساس ادیان الهیّه است زیرا مجازات و مکافات بر دو نوع بیان کرده‌اند یک نوع ثواب و عقاب وجودی و دیگری مجازات و مکافات اخروی امانع و بحیم وجودی در جمیع عوالم الهیّه است چه این عالم و چه عوالم روحانی ملکوتی و حصول این مکافات سبب وصول بحیات ابدیه است اینست که حضرت مسیح میفرماید چنین کنید و چنان کنید تا حیات ابدیه پیاپید و تولد از ماء و روح جوئید تا داخل در ملکوت شوید
- 3 Existential rewards consist in the virtues and perfections that adorn the human reality. For example, man was immersed in darkness and becomes luminous; he was ignorant and becomes informed; he was heedless and becomes aware; he was asleep and is awakened; he was dead and is quickened to life; he was blind and begins to see; he was deaf and begins to hear; he was earthly and becomes heavenly; he was material and becomes spiritual. Through these rewards he is reborn in spirit, is created anew, and becomes the manifestation of the verse in the Gospel that says that the Apostles “were born, not of blood, nor of the flesh, nor of the will of man, but of God”—that is, they were delivered from the animal characteristics and qualities that are inherent to human nature and acquired divine attributes, which are the outpouring grace of God. This is the true meaning of being born again. For such souls there is no greater torment than to be veiled from God and no worse punishment than selfish qualities, evil attributes, baseness of character, and engrossment in carnal desires. When these souls are delivered from the darkness of these vices through the light of faith, when they are illumined by the rays of the Sun of Truth and endowed with every human virtue, they reckon this as the greatest reward and regard it as the true paradise. In like manner they consider spiritual punishment, that is, existential torment and chastisement, to consist in subjection to the world of nature, in being veiled from God, in ignorance and 3 و این مکافات وجودی فضائل و کالاتیست که حقیقت انسانیّه را تزئین دهد مثلاً ظلمانی بود نورانی شود جاهل بود دانا گردد غافل بود هوشیار شود خواب بود بیدار گردد مرده بود زنده شود کور بود بینا گردد کر بود شنوا شود ارضی بود آسمانی گردد ناسوتی بود ملکوتی شود از این مکافات تولّد روحانی یابد خلق جدید شود مظهر این آیه انجیل گردد که در حقّ حواریین میفرماید که از خون و گوشت و اراده بشر موجود نشدند بلکه تولّد از خدا یافتند یعنی از اخلاق و صفات بهیمی که از مقتضای طبیعی بشریست نجات یافتند و بصفات رحمانیت که فیض الهی است متصف شدند معنی ولادت اینست و در نزد این نفوس عذابی اعظم از احتجاب از حقّ نیست و عقوبتی اشدّ از رذائل نفسانی و صفات ظلمانی و پستی فطرت و انهماک در شهوات نه چون نور ایمان از ظلمات این رذائل خلاص شوند و باشراف شمس حقیقت منور و بجمع فضائل مشرف گردند این را اعظم مکافات شمرند و جنت حقیقی دانند همچنین مجازات معنویّه یعنی عذاب و عقاب وجودی را ابتلای بعالم طبیعت و احتجاب از حقّ و جهل و نادانی و

unawareness, in engrossment with covetous desires, in absorption in animal vices, in being marked by evil attributes, such as falsehood, tyranny and iniquity, in attachment to worldly things, and in immersion in satanic fancies, all of which they reckon to be the greatest of torments and punishments.

- 4 The ultimate rewards, which consist in life everlasting, have been explicitly recorded in all the heavenly scriptures. They are divine perfections, eternal bounty and everlasting joy. The ultimate rewards are the gifts and perfections that man attains in the spiritual realms after his ascension from this world, while the existential rewards are those true and luminous perfections which are attained while still abiding in this world and which are the cause of everlasting life. For the existential rewards are the advancement of existence itself and are analogous to the passage of man from the stage of the embryo to that of maturity and becoming the embodiment of the verse, "Hallowed be the Lord, the most excellent of all creators!" The ultimate rewards consist in spiritual bounties and bestowals, such as the manifold gifts of God that are vouchsafed after the ascension of the soul, the attainment of the heart's desire, and reunion with Him in the everlasting realm. Similarly, ultimate retributions and punishments consist in being deprived of the special bounties and unfailing bestowals of God and sinking to the lowest degrees of existence. And whoso is deprived of these favours, though he continue to exist after death, is accounted as dead in the eyes of the people of truth.

- 5 A rational proof for the immortality of the spirit is this, that no effect can be produced by a non-existent thing; that is, it is impossible that any effect should appear from absolute nothingness. For the effect of a thing is secondary to its existence, and that which is secondary is conditioned upon the existence of that which is primary. So from a non-existent sun no rays can shine; from a non-existent sea no waves can surge; from a non-existent cloud no rain can fall; from a non-existent tree no fruit can appear; from a non-existent man nothing can be manifested or produced. Therefore, so long as the effects of existence are visible, they prove that the author of that effect exists.

- 6 Consider how to this day the sovereignty of Christ has endured. How can a sovereignty of such greatness be manifested by a non-existent sovereign? How can such waves surge from a non-existent sea? How can such heavenly breezes waft from a non-existent garden? Consider that as soon as the constituent parts of anything, be it mineral, plant or animal, are disintegrated and its elemental composition is dissolved, all effect, influence

انهماک در شهوات نفسانی و ابتلای برذائل حیوانی و اتصاف بصفات ظلمانی از قبیل کذب و ظلم و جفا و تعلق بشئون دنیا و استغراق در هواجس شیطانی شمردند و این را اعظم عقوبات و عذاب دانند

4 اما مکافات اخرویّه که حیات ابدیه است و حیات ابدیه مصرّح در جمیع کتب سماویه و آن کلمات الهیه و موهبت ابدیه و سعادت سرمذیه است مکافات اخروی کالات و نعمی است که در عوالم روحانی بعد از عروج از این عالم حاصل گردد اما مکافات وجودی کالات حقیقی نورانیست که در این عالم تحقّق یابد و سبب حیات ابدیه شود زیرا مکافات وجودی ترقّی نفس وجود است مثلش انسان از عالم نطفه بمقام بلوغ رسد و مظهر فتبارک الله احسن الخالقین گردد و مکافات اخروی نعم و الطاف روحانیست مثل انواع نعمتهای الهی بعد از صعود و حصول آرزوی دل و جان و لقای رحمان در جهان ابدی و همچنین مجازات اخرویّه یعنی عذاب اخروی محرومیت از عنایات خاصه الهیه و مواهب لاریبیه و سقوط در اسفل درکات وجودیه است و هر نفسی که از این الطاف محروم ولو بعد از موت باقیست ولی در نزد اهل حقیقت حکم اموات دارد

5 و اما دلیل عقلی بر بقای روح اینست که بر شیء معدوم آثاری مترتب نشود یعنی ممکن نیست از معدوم صرف آثاری ظاهر گردد زیرا آثار فرع وجود است و فرع مشروط بوجود اصل است مثلاً از آفتاب معدوم شعاعی ساطع نشود از بحر معدوم امواجی پیدا نگردد از ابر معدوم بارانی نبارد از شجر معدوم ثمری حاصل نشود از شخص معدوم ظهور و بروزی نگردد پس مادام آثار وجود ظاهر دلیل بر اینست که صاحب اثر موجود است

6 ملاحظه نمائید که الآن سلطنت مسیح موجود است پس چگونه از سلطان معدوم سلطنت باین عظمت ظاهر گردد و چگونه از بحر معدوم چنین امواجی اوج گیرد و چگونه از گلستان معدوم چنین نفحات قدسی منتشر شود ملاحظه نمائید که از برای جمیع کائنات بمجرد تلاشی اعضا و

and trace thereof vanish. But it is not so with the human spirit and reality, which continues to manifest its signs, to exert its influence, and to sustain its effects even after the dissociation and decomposition of the various parts and members of the body.

- 7 This question is very subtle: consider it attentively. This is a rational proof that we are providing, that rational minds may weigh it in the balance of reason and fair-mindedness. But if the human spirit be rejoiced and attracted to the Kingdom, if the inner eye be opened and the spiritual ear attuned, and if spiritual feelings come to predominate, the immortality of the spirit will be seen as clearly as the sun and heavenly tidings and intimations will encompass that spirit.

- 8 Tomorrow we will give other proofs.

SAQ#60, BWF.323-326

تحلیل ترکیب عنصری ابداً اثری و حکمی و نشانی نماند چه شیء جمادی و چه شیء نباتی و چه شیء حیوانی مگر حقیقت انسانی و روح بشری که بعد از تفریق اعضا و تشیت اجزاء و تحلیل ترکیب باز آثار و نفوذ و تصرفش باقی و برقرار

7 بسیار این مسئله دقیق است درست مطالعه نمائید این دلیل عقلی است بیان میکنیم تا عقلاً بمیزان عقل و انصاف بسنجند اما اگر روح انسانی مستبشر شود و منجذب بملکوت گردد و بصیرت باز شود و سامعه روحانی قوت یابد و احساسات روحانیه مستولی گردد بقای روح را مثل آفتاب مشاهده کند و بشارات و اشارات الهی احاطه نماید

- 8 و دلائل دیگر را فردا گوئیم

MFD#60, BSHN.140.515x, BSHN.144.503x, MHT1a.146x, MHT1b.104x, OOL.C022.61

AB00228

Chapter 61, The Immortality of the Spirit (2)

Date: 1904-Oct ca.

- 1 Yesterday we were discussing the immortality of the spirit. Know that the influence and perception of the human spirit is of two kinds; that is, the human spirit has two modes of operation and understanding. One mode is through the mediation of bodily instruments and organs. Thus it sees with the eye, hears with the ear, speaks with the tongue. These are actions of the spirit and operations of the human reality, but they occur through the mediation of bodily instruments. Thus, it is the spirit that sees, but by means of the eye; it is the spirit that hears, but by means of the ear; it is the spirit that speaks, but by means of the tongue.

- 2 The other mode of the spirit's influence and action is without these bodily instruments and organs. For example, in the state of sleep, it sees without eyes, it hears without ears, it speaks without a tongue, it runs without feet—in brief, all these powers are exerted without the mediation of instruments and organs. How often it happens that the spirit has a dream in the

1 دیروز در بحث بقای روح بودیم بدان که تصرف و ادراک روح انسانی بر دو نوع است یعنی دو نوع افعال دارد دو نوع ادراک دارد یک نوع بواسطه آلات و ادواتست مثل اینکه باین چشم میبیند باین گوش میشنود باین زبان تکلم مینماید این اعمال روح است و افعال حقیقت انسان ولی بواسطه آلات یعنی بیننده روح است اما بواسطه چشم شنونده روح است لکن بواسطه گوش ناطق روح است اما بواسطه لسان

2 و نوع دیگر از تصرفات و اعمال روح بدون این آلات و ادوات است از جمله در حالت خواب است بی چشم میبیند بی گوش میشنود بی زبان تکلم میکند بی پا میدود باری این تصرفات بدون وسائط آلات و ادوات است و چه بسیار میشود

realm of sleep whose purport comes to be exactly materialized two years hence! Likewise, how often it happens that in the world of dreams the spirit solves a problem that it could not solve in the realm of wakefulness. Awake, the eye sees only a short distance, but in the realm of dreams one who is in the East may see the West. Awake, he sees only the present; in sleep he beholds the future. Awake, by the fastest means he travels at most seventy miles in an hour; in sleep he traverses East and West in the blink of an eye. For the spirit has two modes of travel: without means, or spiritual travel, and with means, or material travel—as birds that fly, or as being carried in a vehicle.

- 3 While asleep, this physical body is as dead: It neither sees, nor hears, nor feels, and it has neither consciousness nor perception—its powers are suspended. Yet the spirit is not only alive and enduring but also exerts a greater influence, soars to loftier heights, and possesses a deeper understanding. To hold that the spirit is annihilated upon the death of the body is to imagine that a bird imprisoned in a cage would perish if the cage were to be broken, though the bird has nothing to fear from the breaking of the cage. This body is even as the cage and the spirit is like the bird: We observe that this bird, unencumbered by its cage, soars freely in the world of sleep. Therefore, should the cage be broken, the bird would not only continue to exist but its senses would be heightened, its perception would be expanded, and its joy would grow more intense. In reality, it would be leaving a place of torment for a delightful paradise; for there is no greater paradise for the grateful birds than to be freed from their cage. So it is that the martyrs hasten to the field of sacrifice with the utmost joy and elation.

- 4 In wakefulness the eye of man sees, at most, as far as one hour's distance; for the influence of the spirit through the intermediary of the body extends only so far, but with the mind's eye it sees America, understands that land, is apprised of its condition, and arranges affairs accordingly. Now, if the spirit were identical with the body, its power of vision would extend no further. It is therefore evident that the spirit is different from the body, that the bird is different from the cage, and that the power and influence of the spirit is more pronounced without the intermediary of the body. Now, if the instrument becomes idle, its wielder continues to exist. For example, if the pen is abandoned or broken, the writer remains alive and well; if

که رؤیائی در عالم خواب بیند آثارش دو سال بعد مطابق واقع ظاهر شود و همچنین چه بسیار واقع که مسئله‌ئی را در عالم بیداری حلّ نکند در عالم رؤیا حلّ نماید چشم در عالم بیداری تا مسافت قلیله مشاهده نماید لکن در عالم رؤیا انسان در شرق است غرب را میبیند در عالم بیداری حال را بیند در عالم خواب استقبال را بیند در عالم بیداری بوسائط سریعه در ساعتی نهایت بیست فرسخ طیّ کند در عالم خواب در یک طرفه العین شرق و غرب را طیّ نماید زیرا روح دو سیر دارد بی واسطه یعنی سیر روحانی با واسطه یعنی سیر جسمانی مانند طیور که پرواز نمایند یا آنکه بواسطه حاملی حرکت نمایند

3 و در وقت خواب این جسد مانند مرده است نه بیند و نه شنود و نه احساس کند و نه شعور دارد و نه ادراک یعنی قوای انسان مختل شود لکن روح زنده است و باقیست بلکه نفوذش بیشتر است پروازش بیشتر است ادراکاتش بیشتر است اگر بعد از فوت جسد روح را فنائی باشد مثل اینست که تصوّر نمائیم مرغی در قفس بوده بسبب شکست قفس هلاک گردیده و حال آنکه مرغ را از شکست قفس چه پاک و این جسد مثل قفس است و روح بمثابة مرغ ما ملاحظه کنیم که این مرغ را بدون این قفس در عالم خواب پرواز است پس اگر قفس شکسته شود مرغ باقی و برقرار است بلکه احساسات آن مرغ بیشتر شود ادراکاتش بیشتر گردد انبساطش بیشتر شود فی الحقیقه از جحیمی بجنّت نعیم رسد زیرا از برای طیور شکور جنّت اعظم از آزادی از قفس نیست اینست که شهدا در نهایت طرب و سرور بمیدان قربانی شتابند

4 و همچنین در عالم بیداری چشم انسان نهایت یک ساعت مسافت بیند زیرا بواسطه جسد تصرف روح باین مقدار است اما بصیرت و دیده عقل امریکا را بیند آنجا را ادراک کند و اکتشاف احوال نماید و تمشیت امور دهد حال اگر روح عین جسد باشد لازم است که قوه بصیرتش نیز همین قدر باشد پس معلوم است که آن روح غیر این جسد است و آن مرغ غیر این قفس و قوت و نفوذ روح بدون واسطه جسد شدیدتر است لهذا اگر آلت معطل شود صاحب آلت در کار

a house is destroyed, its owner lives on. This is one of the rational arguments proving the immortality of the soul.

- 5 Another proof is this: Man's body may become weak or robust, sick or healthy, tired or rested; it may suffer the loss of a hand or leg; it may decline in material powers; it may become blind, deaf, dumb, or paralysed—in short, it may become gravely impaired. And yet, despite this, the spirit maintains its original condition and spiritual perceptions, suffering no impairment or disruption. But when the body is afflicted with a major illness or calamity, it is deprived of the grace of the spirit, like a mirror that is broken or covered with dust, and that can no longer reflect the light of the sun or manifest its bounty.

- 6 We have already explained that the spirit of man is not contained within the body, for it is freed and sanctified from ingress and egress, which are among the properties of material bodies. Rather, the connection of the spirit with the body is like that of the sun with the mirror. Briefly, the human spirit is always in one condition. It neither falls ill with the illness of the body nor is made healthy by the latter's health; it does not become weak or incapacitated, wretched or downtrodden, diminished or lessened—that is, it suffers no harm or ill effect on account of the infirmities of the body, even if the body were to waste away, or if the hands, feet, and tongue were to be cut off, or if the powers of sight and hearing were to be disrupted. It is therefore evident and established that the spirit is different from the body and that its immortality is not conditioned upon the latter's, but that the spirit rules supreme in the world of the body, and that its power and influence are as plain and visible as the bounty of the sun in a mirror. But when the mirror is covered with dust or broken, it will be deprived of the rays of the sun.

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است مثلاً اگر قلم معطل شود بشکند کاتب حیّ و حاضر اگر خانه خراب شود صاحب خانه باقی و برقرار این از جمله براهینی است که دلیل عقلی است بر بقای روح

5 اما دلیل دیگر این جسد ضعیف شود فربه گردد مریض شود صحت پیدا کند خسته گردد راحت شود بلکه حیاتی دست قطع شود و پا قطع شود و قوای جسمانی مختل گردد چشم کور گردد گوش کر شود زبان لال گردد اعضا بمرض فلج گرفتار شود خلاصه جسد نقصان کلی یابد باز روح بر حالت اصلی و ادراکات روحانی خویش باقی و برقرار نه نقصانی یابد و نه مختل گردد ولی جسد چون مبتلا بمرض و آفت کلی گردد از فیض روح محروم شود مانند آئینه چون بشکند و یا غبار و زنگ بردارد شعاع آفتاب در او ظاهر نشود و فیضش نمودار نگردد

6 از پیش بیان شد که روح انسانی داخل جسد نیست زیرا مجرد و مقدّس از دخول و خروج است و دخول و خروج شأن اجسام است بلکه تعلّق روح بجسد مانند تعلّق آفتاب بآئینه است خلاصه روح انسانی بر حالت واحده است نه بمرض جسد مریض شود و نه بصحتّ جسم صحیح گردد نه علیل شود نه ضعیف گردد نه ذلیل شود نه حقیر گردد نه خفیف شود نه صغیر یعنی در روح بسبب فتور جسد هیچ خللی عارض نگردد و اثری نمودار نشود ولو جسد زار و ضعیف شود و دستها و پاها و زبانها قطع شود و قوای سمع و بصر مختل شود پس معلوم و محقّق گشت که روح غیر جسد است و بقایش مشروط ببقای جسد نیست بلکه روح در نهایت عظمت در عالم جسد سلطنت نماید و اقتدار و نفوذش مانند فیض آفتاب در آئینه ظاهر و آشکار گردد و چون آئینه غبار یابد و یا بشکند از شعاع آفتاب محروم ماند

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AB00399

Chapter 62, The Infinite Perfections of Existence and the Progress of the Soul in the Next World
Date: 1904 ca.

- 1 Know that the degrees of existence are finite—the degrees of servitude, of prophethood and of Divinity—but that the perfections of God and of creation are infinite. If you examine the matter with care you will see that even in their most outward sense the perfections of existence are infinite, for it is impossible to find any created thing such that nothing superior to it can be imagined. For example, one cannot find in the mineral kingdom a ruby, or in the vegetable kingdom a rose, or in the animal kingdom a nightingale, such that an even better specimen cannot be imagined.
- 2 As the grace of God is limitless, so too are the perfections of man. If it were possible for the reality of anything to reach the very summit of perfection, then it would become independent of God and the contingent reality would attain to the station of the necessary reality. But every created thing has been assigned a degree which it can in no wise overpass. So he who occupies the degree of servitude, no matter how far he may progress and acquire endless perfections, can never reach the degree of divine Lordship. The same holds true of all other created things. No matter how far a mineral may progress it can never acquire the power of growth in the mineral kingdom. No matter how far this flower may progress, it can never manifest the power of sensation while it is in the vegetable kingdom. So this silver mineral can never gain sight or hearing; at most it can progress in its own degree and become a perfect mineral, but it cannot acquire the power of growth or sensation and can never become living; it can only progress in its own degree.
- 3 For example, Peter cannot become Christ. At most he can attain infinite perfections in the degrees of servitude; for every existing reality is capable of progress. As the spirit of man lives forever after casting off this elemental frame, it is, like all existing things, undoubtedly capable of progress, and thus one may pray for a departed soul to advance, to be forgiven, or to be made the recipient of divine favours, bounties and grace. That is why, in the prayers of Baha'u'llah, the forgiveness and pardon of God are implored for those who have ascended to the next world. Moreover, just as people are in need of God in this world, so too are they in need of Him in the next. The creatures are ever in need, and God is ever completely independent of them, whether in this world or in the world to come.

1 بدان که مراتب وجود متناهیست مرتبه عبودیت مرتبه نبوت و مرتبه ربوبیت لکن کالات الهیه و امکانیه غیر متناهیست چون بدقت نظر نمائی بظاهر ظاهر نیز کالات وجود غیر متناهی است زیرا کائناتی از کائنات نیابی که مافوق آن تصور نتوانی مثلاً یاقوتی از عالم جماد گلی از عالم نبات بلبلی از عالم حیوان بنظر نیاید که بهتر از آن تصور نشود

2 چون فیض الهی غیر متناهی است کالات انسانی غیر متناهی است اگر چنانچه نهایت ممکن بود حقیقتی از حقائق اشیاء بدرجه استغناء از حق میرسید و امکان درجه و جوب می یافت ولی هر کائناتی از کائنات برای او رتبه نیست که تجاوز از آن مرتبه نتواند یعنی آن که در رتبه عبودیت است هر چه ترقی کند و تحصیل کالات غیر متناهی نماید برتبه ربوبیت نمیرسد و همچنین در کائنات جماد آنچه ترقی کند در عالم جمادی قوه نامیه نیابد و همچنین این گل هر قدر ترقی نماید در عالم نباتی قوه حساسه در او ظهور نکند مثلاً این معدن نقره سمع و بصر نیابد نهایتش اینست که در رتبه خویش ترقی کند و معدن کاملی گردد اما قوه نامیه پیدا نکند و قوه حساسه نجوید و جان نیابد بلکه در رتبه خویش ترقی کند

3 مثلاً پطرس مسیح نشود نهایتش اینست که در مراتب عبودیت بکالات غیر متناهی رسد لهذا هر حقیقت موجوده قابل ترقی است و چون روح انسانی بعد از خلع این قالب عنصری حیات جاودانی دارد البته شیء موجود قابل ترقیست لهذا از برای انسان بعد از وفات طلب ترقی و طلب عفو و طلب عنایت و طلب مبرات و طلب فیوضات جائز است چه که وجود قابل ترقی است اینست که در مناجاتهای جمال مبارک بجهت آنان که عروج کرده اند طلب عفو و غفران شده است و از این گذشته همچنانکه خلق در این عالم محتاج بحق هستند در آن عالم نیز محتاج

- هستند همیشه خلق محتاج است و حقّ غنی مطلق
چه در این عالم چه در آن عالم
- 4 و غنای آن عالم تقرّب بحقّ است در اینصورت
یقین است که مقربان درگاه الهی را شفاعت
جائز و این شفاعت مقبول حقّ اما شفاعت در
آن عالم مشابهت بشفاعت این عالم ندارد کیفیتی
دیگر است و حقیقتی دیگر که در عبارت نگنجد
- 5 و اگر انسان توانگر در وقت وفات باعانت فقرا
و ضعفا وصیت کند و مبلغی از ثروت خویش
را انفاق بایشان نماید ممکن است این عمل سبب
عفو و غفران و ترقی در ملکوت رحمان گردد
- 6 و همچنین پدر و مادر نهایت تعب و مشقّت بجبهت
اولاد کشند و اکثر چون بسن رشد رسند پدر
و مادر بجهان دیگر شتابند نادراً واقع که پدر و
مادر در مقابل مشقّات و زحمات خویش در دنیا
مکافات از اولاد یابند پس باید اولاد در مقابل
مشقّات و زحمات پدر و مادر خیرات و مبرات
نمایند و طلب عفو و غفران کنند مثلاً شما در
مقابل محبت و مهربانی پدر باید بجبهت او انفاق بر
فقرا نمائید و در کمال تضرّع و ابتهال طلب عفو
و غفران کنید و رحمت کبری خواهید
- 7 حتّی کسانی که در نگاه و عدم ایمان مرده‌اند
ممکن است که تغییر نمایند یعنی مظهر غفران
شوند و این بفضل الهی است نه بعدل زیرا فضل
اعطاء بدون استحقاق است و عدل اعطاء
باستحقاق چنانچه ما در اینجا قوه داریم که در
حقّ این نفوس دعا نمائیم همین‌طور در عالم دیگر
هم که عالم ملکوت باشد همین قوه را دارا
خواهیم بود آیا جمیع خلق در آن عالم مخلوق خدا
نیستند پس در آن عالم هم میتوانند ترقی کنند و
همچنانکه در اینجا میتوانند بتضرّع اقتباس انوار
نمایند در آنجا هم میتوانند طلب غفران نمایند
و بتضرّع و رجا اقتباس انوار کنند پس چون
نفوس در این عالم بواسطه تضرّع و ابتهال یا
دعای مقدّسین تحصیل ترقی مینمایند بهمچنین
بعد از فوت نیز بواسطه دعا و رجای خود
- 4 The wealth of the next world consists in nearness to God. It is certain therefore that those who enjoy near access to the divine threshold are permitted to intercede, and that this intercession is approved in the sight of God. But intercession in the next world bears no resemblance to intercession in this world. It is an altogether different condition and reality, which cannot be expressed in words.
- 5 Should a wealthy man choose to bequeath upon his death a portion of his wealth to the poor and needy, perchance this action will bring about divine pardon and forgiveness and result in his progress in the Kingdom of the All-Merciful.
- 6 Likewise, parents endure the greatest toil and trouble for their children, and often, by the time the latter have reached the age of maturity, the former have hastened to the world beyond. Rarely do the mother and father enjoy in this world the rewards of all the pain and trouble they have endured for their children. The children must therefore, in return for this pain and trouble, make charitable contributions and perform good works in their name, and implore pardon and forgiveness for their souls. You should therefore, in return for the love and kindness of your father, give to the poor in his name and, with the utmost lowliness and fervour, pray for God's pardon and forgiveness and seek His infinite mercy.
- 7 It is even possible for those who have died in sin and unbelief to be transformed, that is, to become the object of divine forgiveness. This is through the grace of God and not through His justice, for grace is to bestow without desert and justice is to give that which is deserved. As we have the power to pray for those souls here, so too will we have the same power in the next world, the world of the Kingdom. Are not all the creatures in that world the creation of God? They must therefore be able to progress in that world as well. And just as they can seek illumination here through supplication, so too can they plead there for forgiveness and seek illumination through prayer and supplication. Thus, as souls can progress in this world through their entreaties and supplications, or through the prayers of holy souls, so too after death can they progress through their own prayers and supplications, particularly if they become the object of the intercession of the holy Manifestations.

میتوانند ترقی کنند علی‌الخصوص چون مظهر
شفاعت مظاهر مقدسه گردند

MFD#62, OOL.C022.63

AB01145

Chapter 63, The Progress of All Things Within their Own Degree

Date: 1904-Jun ca.

- 1 Know that nothing that exists remains in a state of repose—that is, all things are in motion. They are either growing or declining, either coming from non-existence into existence or passing from existence into non-existence. So this flower, this hyacinth, was for a time coming from non-existence into existence and is now passing from existence into non-existence. This is called essential or natural motion, and it can in no wise be dissociated from created things, for it is one of their essential requirements, just as it is an essential requirement of fire to burn.
- 2 It is therefore clearly established that motion, whether advancing or declining, is necessary to existence. Now, as the human spirit continues after death, it must either advance or decline, and in the next world to cease to advance is the same as to decline. But the human spirit never transcends its own degree: it progresses only within that degree. For example, no matter how far the spirit and reality of Peter may progress, it will never reach the degree of the reality of Christ but will progress only within its own inherent limits.
- 3 Thus, you see that however much this mineral may progress, its progress remains within its own degree; you cannot possibly bring this crystal, for example, to a state where it gains the power of sight. The moon, howsoever it may progress, can never become the shining sun, and its apogee and perigee will always remain within its own degree. And however far the Apostles might have progressed, they could never have become Christ. It is true that coal can become a diamond, but both are in the mineral degree and their constituent parts are the same.

1 بدان که شیء موجود در مقامی توقف ننماید یعنی
جمع اشیاء متحرک است هر شیئی از اشیاء یا
رو بنو است و یا رو بدنو جمع اشیاء یا از عدم
بوجود میآید یا از وجود بعدم میروند مثلاً این
گل و سنبل یک مدتی از عدم بوجود میآمد
حال از وجود بعدم میروند این حرکت را حرکت
جوهری گویند یعنی طبیعی و از کائنات این
حرکت منفک نمی شود چه که از مقتضای ذاتی
آنست مثل اینکه از مقتضای ذاتی آتش احتراق
است

2 پس ثابت شد که حرکت ملازم وجود است یا
رو بسمو است یا رو بدنو پس روح بعد از صعود
چون باقی است لابد رو بسمو است یا رو بدنو و
در آن عالم عدم سمو عین دنو است ولی از رتبه اش
نمیگذرد در رتبه خودش ترقی دارد مثلاً روح و
حقیقت پطرس هر چه ترقی کند برتبه حقیقت
مسیحی نمیرسد در دائره خود ترقی دارد

3 چنانچه ملاحظه کنی که این جماد هر قدر ترقی
کند در رتبه خودش ترقی کند مثلاً نمی توانی که
این بلور را بدرجهئی آرید که بصر پیدا کند این
مستحیل است ممکن نیست مثلاً این ماه آسمانی
هر چه ترقی کند آفتاب نورانی نشود در رتبه
خود اوج و حضیض دارد و حواریین هر چه
ترقی میکردند مسیح نمی شدند بلی میشود که ذغال
الماس شود اما هر دو در رتبه حجری هستند و
اجزاء مترکبه شان یکیست

SAQ#63, BWF.330-331

MFD#63, OOL.C022.64

AB00420

Chapter 64, The Station of Man and His Progress after Death
Date: 1904 ca.

- 1 When we examine all things with the eye of discernment, we observe that they are generally confined to three categories: mineral, vegetable, and animal. Thus there are three classes of beings and each class has its associated species. Man is the most distinguished species in that he combines the perfections of all three classes—that is, he possesses a material body, the power of growth, and the power of sensation. Beyond the mineral, vegetable and animal perfections, however, he also possesses a special perfection of which other created things are bereft, namely, the perfections of the mind. Thus man is the noblest of all existing things.

1 چون در کائنات بصر بصیرت نظر کنیم
 ملاحظه شود که محصور در سه قسم است
 یعنی کلتاش یا جماد است یا نبات است یا
 حیوان سه جنس است و هر جنسی انواع دارد
 انسان نوع ممتاز است زیرا دارنده کالات جمع
 اجناس است یعنی جسم است و نامیست و
 حساس است با وجود کال جمادی و نباتی و
 حیوانی کال مخصوص دارد که کائنات سائر
 محروم از آنند و آن کالات عقلیه است پس
 اشرف موجودات انسان است
- 2 Man is in the ultimate degree of materiality and the beginning of spirituality, that is, he is at the end of imperfection and the beginning of perfection. He is at the furthest degree of darkness and the beginning of the light. That is why the station of man is said to be the end of night and the beginning of day, meaning that he encompasses all the degrees of imperfection and that he potentially possesses all the degrees of perfection. He has both an animal side and an angelic side; and the role of the educator is to so train human souls that the angelic side may overcome the animal. Thus, should the divine powers, which are identical with perfection, overcome in man the satanic powers, which are absolute imperfection, he becomes the noblest of all creatures, but should the converse take place he becomes the vilest of all beings. That is why he is the end of imperfection and the beginning of perfection.

2 انسان در نهایت رتبه جسمانیات است و
 بدایت روحانیات یعنی نهایت نقص است و
 بدایت کال در نهایت رتبه ظلمت است و در
 بدایت نورانیت اینست که گفته اند که مقام
 انسان نهایت شب است و بدایت روز یعنی جامع
 مراتب نقص است و حائز مراتب کال جنبه
 حیوانیت دارد و جنبه ملکیت و مقصود از
 مربی اینست که نفوس بشریه را تربیت بکند
 تا جنبه ملکیت بر جنبه حیوانیت غالب شود
 پس اگر در انسان قوای رحمانیه که عین کال
 است بر قوای شیطانیه که عین نقص است
 غالب شود اشرف موجودات است اما اگر
 قوای شیطانیه بر قوای رحمانیه غالب شود انسان
 اسفل موجودات گردد اینست که نهایت نقص
 است و بدایت کال
- 3 In no other species in the world of existence can such difference, distinction, contrast and contradiction be seen as in man. For instance, it is upon man that the effulgent light of the Divinity has been shed, as it was with Christ—see how glorious and noble man is! At the same time he worships stones, trees, and lumps of clay—see how wretched he is, that the object of his worship should be the basest degrees of existence, that is, lifeless stones and clods of earth, mountains, woods and trees! What greater wretchedness can there be for man than to worship the lowliest of all things?

3 و مابین هیچ نوعی از انواع در عالم وجود تفاوت
 و تباین و تضاد و تخالف مثل نوع انسان نیست
 مثلاً تجلی انوار الوهیت بر بشر بود مثل مسیح
 پس ببینید که چه قدر عزیز و شریف است و
 همچنین پرستش و عبادت حجر و مدر و شجر نیز
 در بشر است ملاحظه نمائید که چه قدر ذلیل
 است که معبود او انزل موجودات است یعنی
 سنگ و کلوخ بی روح و کوه و جنگل و درخت
 و چه ذلتی اعظم از اینست که انزل موجودات
 معبود انسان واقع گردد

- 4 Moreover, knowledge is a human attribute but so is ignorance; truthfulness is a human attribute but so is falsehood; and the same holds true of trustworthiness and treachery, justice and tyranny, and so forth. In brief, every perfection and virtue, as well as every vice, is an attribute of man. Consider likewise the differences that exist among the members of the human race. Christ was in the form of a man and so was Caiaphas; Moses was a man and so was Pharaoh; Abel was a man and so was Cain; Baha'u'llah was a man and so was Yahya. That is why man is said to be the greatest sign of God—that is, he is the Book of Creation—for all the mysteries of the universe are found in him. Should he come under the shadow of the true Educator and be rightly trained, he becomes the gem of gems, the light of lights, and the spirit of spirits; he becomes the focal centre of divine blessings, the wellspring of spiritual attributes, the dawning-place of heavenly lights, and the recipient of divine inspirations. Should he, however, be deprived of this education, he becomes the embodiment of satanic attributes, the epitome of animal vices, and the source of all that is oppressive and dark.

- 5 This is the wisdom of the appearance of the Prophets: to educate humanity, that this lump of coal may become a diamond and this barren tree may be grafted and yield fruit of the utmost sweetness and delicacy. And after the noblest stations in the world of humanity have been attained, further progress can be made only in the degrees of perfection, not in station, for the degrees are finite but the divine perfections are infinite.

- 6 Both before and after casting off this elemental frame, the human soul progresses in perfections but not in station. The progression of all created things culminates in perfect man, and no greater being than him exists: Man, having reached the human station, can progress only in perfections and not in station, for there is no higher station to which he can find passage than that of a perfect man. He can progress solely within the human station, as human perfections are infinite. Thus, however learned a man may be, it is always possible to imagine one even more learned.

4 و همچنین علم صفت انسانست جهل صفت انسانست صدق صفت انسانست کذب صفت انسان است امانت صفت انسان است خیانت صفت انسان است عدل صفت انسانست ظلم صفت انسانست و قس علی ذلک مختصر اینست که جمیع کالات و فضائل صفت انسان است و جمیع رذائل صفت انسان و همچنین تفاوت بین افراد نوع انسان [را] ملاحظه نمائید که حضرت مسیح در صورت بشر بود و قیافا در صورت بشر حضرت موسی انسان بود و فرعون انسان هابیل انسان بود و قابیل انسان جمال مبارک انسان بود و یحیی انسان اینست که گفته میشود انسان آیت کبرای الهی است یعنی کتاب تکوین است زیرا جمیع اسرار کائنات در انسان موجود است پس اگر در ظل تربیت مربی حقیقی بیفتد و تربیت شود جوهر الجواهر گردد نور الأنوار شود روح الأرواح گردد مرکز سنوحات رحمانیه شود مصدر صفات روحانیه گردد مشرق انوار ملکوتی شود مهبط الهامات ربانی گردد و اگر چنانچه محروم بماند مظهر صفات شیطانی گردد جامع رذائل حیوانی شود مصدر شئون ظلمانی گردد

5 اینست حکمت بعثت انبیا بجهت تربیت بشر تا این ذغال سنگ دانه الماس شود و این شجر بی ثمر پیوند گردد و میوه‌ای در نهایت حلاوت و لطافت بخشد و چون باشراف مقامات عالم انسانی رسد آنوقت دیگر ترقی در مراتب کالات دارد نه در رتبه زیرا مراتب منتهی شود لکن کالات الهیه غیر منتهای است

6 پیش از خلع این قالب عنصری و بعد از خلع ترقی در کالات دارد نه در رتبه مثلاً کائنات منتهی بانسان کامل گردد دیگر یک موجودی بالاتر از انسان کامل نیست لکن انسان که برتبه انسان رسید دیگر ترقی در کالات دارد نه در رتبه چه که دیگر رتبه‌ای بالاتر از انسان کامل نیست که انسان انتقال بآن رتبه کند فقط در رتبه انسانیت ترقی دارد زیرا کالات انسانیه غیر منتهای است مثلاً هر قدر عالم باشد مافوق آن تصور گردد

- 7 And as the perfections of man are infinite, he can also advance in these perfections after his ascension from this world.

SAQ#64, BSW#13.04, BWF.331-333, LOG#1834x

7 و چون کمالات انسانیّه غیر متناهی است پس بعد از صعود از این عالم نیز ترقّیات در کمالات تواند نمود

MFD#64, OOL.C022.65

AB05486

Chapter 65, Faith and Works

Date: 1904 ca.

- 1 Question: It is said in the Most Holy Book: "...whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed." What is the meaning of this verse?
- 2 Answer: The meaning of this blessed verse is that the foundation of success and salvation is the recognition of God, and that good deeds, which are the fruit of faith, derive from this recognition.
- 3 When this recognition is not attained man remains veiled from God, and, being veiled, his good works fail to achieve their full and desired effect. This verse does not mean that those who are veiled from God are all equal whether they be doers of good or workers of iniquity. It means only that the foundation is the recognition of God and that good deeds derive from this knowledge. Nevertheless, it is certain that among those who are veiled from God there is a difference between the doer of good and the sinner and malefactor. For the veiled soul who is endowed with good character and conduct merits the forgiveness of God, while the veiled sinner possessed of bad character and conduct will be deprived of the bounties and bestowals of God. Herein lies the difference.
- 4 This blessed verse means therefore that good deeds alone, without the recognition of God, cannot lead to eternal redemption, to everlasting success and salvation, and to admittance into the Kingdom of God.

SAQ#65

1 در بیان معنی آیه کتب اقدس آنّه من اهل الضلال ولو یأتی بکلّ الأعمال سؤال در کتب اقدس میفرماید " آنّه من اهل الضلال ولو یأتی بکلّ الأعمال" معنی این آیه چیست

2 جواب از این آیه مبارکه مقصد آنست که اساس فوز و فلاح عرفان حقّ است و بعد از عرفان اعمال حسنه که ثمره ایمان است فرع است

3 اگر عرفان حاصل نشود انسان محجوب از حقّ گردد با وجود احتجاب اعمال صالحه را ثمر تام مطلوب نه از این آیه مقصد این نیست که نفوس محتجبه از حق خواه نیکوکار خواه بدکار کل مساوی هستند مراد اینست که اساس عرفان حقّ است و اعمال فرع با وجود این البته در میان نیکوکار و گنه کار و بدکردار از محتجبین فرق است زیرا محتجب خوشخوی خوش رفتار سزاوار مغفرت پروردگار است و محتجب گنه کار بدخو و بد رفتار محروم از فضل و موهبت پروردگار است فرق اینجاست

4 پس از آیه مبارکه مقصد آنست که مجرد اعمال خیریه بدون عرفان الهی سبب نجات ابدی و فوز و فلاح سرمدی و دخول در ملکوت پروردگار نگردد

MFD#65, OOL.C022.90

AB01631

Chapter 66, The Subsistence of the Rational Soul after the Death of the Body

Date: 1904 ca.

- 1 Question: After the body has been cast off and the spirit has taken flight, through what will the rational soul subsist? Let us suppose that those souls who are aided by the outpourings of the Holy Spirit attain true existence and everlasting life. But what becomes of those rational souls who are veiled from God?
 1 سؤال بعد از خلع اجساد و خلاصی ارواح ، نفس ناطقه بچه قیام دارد؟ فرض کنیم نفوس مؤیده بنفیوضات روح القدس بوجود حقیقی و حیات ابدی قیام دارند نفس ناطقه یعنی ارواح محتجبه بچه قیام دارند؟
- 2 Answer: Some hold that the body is the substance and that it subsists by itself, and that the spirit is an accident that subsists through the substance of the body. The truth, however, is that the rational soul is the substance through which the body subsists. If the accident—the body—is destroyed, the substance—the spirit—remains.
 2 جواب بعضی را گمان چنین که جسد جوهر است و قائم بالذات است و روح عرض و قائم بجوهر بدن و حال آنکه نفس ناطقه جوهر است و جسد قائم بآن اگر عرض یعنی جسم متلاشی شود جوهر روح باقی
- 3 Secondly, the rational soul, or the human spirit, does not subsist through this body by inherence—that is to say, it does not enter it, for inherence and entrance are characteristics of bodies, and the rational soul is sanctified above this. It never entered this body to begin with that it should require, upon leaving it, some other abode. No, the connection of the spirit with the body is even as the connection of this lamp with a mirror. If the mirror is polished and perfected the light of the lamp appears therein, and if the mirror is broken or covered with dust the light remains concealed.
 3 و ثانیاً آنکه نفس ناطقه یعنی روح انسانی قیام حلول باین جسد ندارد یعنی در این جسد داخل نه زیرا حلول و دخول از خصائص اجسام است و نفس ناطقه مجرد از آن از اصل داخل در این جسد نبوده تا بعد از خروج محتاج بمقری باشد بلکه روح بجسد تعلق داشته مثل تعلق این سراج در آئینه چون آئینه صافی و کامل نور سراج در آن پدیدار و چون آئینه غبار برداشت یا آنکه شکست نور مخفی ماند
- 4 The rational soul—the human spirit—did not descend into this body or subsist through it to begin with, that it should require some substance to depend upon after the constituent parts of the body have decomposed. On the contrary, the rational soul is the substance upon which the body depends. The rational soul is endowed from the beginning with individuality; it does not acquire it through the intermediary of the body. At most, what can be said is that the individuality and identity of the rational soul may be strengthened in this world, and that it may either progress and attain to the degrees of perfection or remain in the lowest abyss of ignorance and be veiled from and deprived of beholding the signs of God.
 4 از اصل نفس ناطقه یعنی روح انسانی در این جسد حلول ننوده است و باین جسد قائم نبود تا بعد از تحلیل این ترکیب جسد محتاج بجوهری گردد که قائم بآن باشد بلکه نفس ناطقه جوهر است و جسد قائم بآن . شخصیت نفس ناطقه از اصل است بواسطه این جسد حاصل نماید متبای اینست این تعینات و تشخیصات نفس ناطقه در این عالم قوت یابد و ترقی کند و مراتب کمال حاصل نماید یا آنکه در اسفل درکات جهل ماند و از مشاهده آیات الله محجوب و محروم گردد .
- 5 Question: Through what means can the spirit of man—the rational soul—progress after departing from this mortal world?
 5 سؤال روح انسانی یعنی نفس ناطقه بعد از صعود از این عالم فانی بچه وساطتی ترقی یابد؟
- 6 Answer: The progress of the human spirit in the divine world, after its connection with the physical body has been severed,
 6 جواب ترقی روح انسانی بعد از قطع تعلق از جسد ترابی در عالم الهی یا بصرف فضل و

is either purely through the grace and bounty of the Lord, or through the intercession and prayers of other human souls, or through the significant contributions and charitable deeds which are offered in its name.

7 Question: What happens to children who die before reaching the age of maturity or before the appointed time of birth?

8 Answer: These children abide under the shadow of the Divine Providence, and, as they have committed no sin and are unsullied by the defilements of the world of nature, they will become the manifestations of divine bounty and the glances of the eye of divine mercy will be directed towards them.

SAQ#66

موهبت ربّانی و یا بطلب مغفرت و ادعیه خیریه سائر نفوس انسانی و یا بسبب خیرات و مبرات عظیمه که بنام او مجری گردد حاصل شود .

7 سؤال اطفالی که پیش از بلوغ صعود نمایند یا قبل از وعده از رحم سقوط کنند ، حال اینگونه اطفال چسانست؟

8 جواب این اطفال در ظلّ فضل پروردگارند چون سیّاتی از آنان سر نزده و باوساخ عالم طبیعت آلوده نگردیده‌اند لهذا مظاهر فضل گردند و لحظات عین رحانیت شامل آنها شود

MFD#66, OOL.C022.66, OOL.C022.67

AB00336

Chapter 67, Eternal Life and Entrance into the Kingdom of God

Date: 1904-Oct ca.

1 You have asked concerning eternal life and entrance into the Kingdom. The Kingdom is outwardly referred to as “heaven”, but this is an expression and likeness and not a factual statement or reality. For the Kingdom is not a material location but is sanctified above time and place. It is a spiritual realm, a divine world, and it is the seat of the sovereignty of the almighty Lord. It is exalted above bodies and all that is corporeal, and it is freed and sanctified from the idle conjectures of men. For to be confined to place is a characteristic of bodies and not of spirits: Time and place encompass the body, not the mind and the soul.

2 Observe that the body of man abides in a limited space and occupies no more than two spans of earth. But the spirit and mind of man traverses all countries and regions and even the limitless expanse of the heavens; it encompasses all existence and makes discoveries in the spheres above and in the infinite reaches of the universe. This is because the spirit has no place: it is a placeless reality, and for the spirit earth and heaven are the same, since it makes discoveries in both. But the body is confined in space and is unaware of that which lies beyond.

1 سؤال از حیات ابدیه و دخول در ملکوت مینمائید ملکوت باصطلاح ظاهری آسمان گفته میشود اما این تعبیر و تشبیه است نه حقیقی و واقعی زیرا ملکوت موقع جسمانی نیست مقدّس است از زمان و مکان جهان روحانیست و عالم رحمانی و مرکز سلطنت یزدانیت مجرد از جسم و جسمانیست و پاک و مقدّس از اوهام عالم انسانی چه که محصوریت در مکان از خصائص اجسام است نه ارواح و مکان و زمان محیط بر تن است نه عقل و جان

2 ملاحظه نمائید که جسم انسان در موضع صغیری مکان دارد و تمکّن در دو وجب زمین نماید و احاطه بیش از این ندارد ولی روح و عقل انسان در جمیع ممالک و اقالیم بلکه در این فضای نامتناهی آسمان سیر نماید و احاطه بر جمیع کون دارد و در طبقات علیا و بعد بی‌منتها کشفیات اجرا کند این از این جهت است که روح مکان ندارد بلکه لامکان است و زمین و آسمان نسبت بروح یکسانست زیرا اکتشافات در هر دو نماید

ولی این جسم محصور در مکان و بی‌خبر از دون آن

- 3 Now, life is of two kinds: that of the body and that of the spirit. The life of the body consists in material life, but the life of the spirit is a heavenly existence which consists in receiving the grace of the Divine Spirit and being quickened through the breath of the Holy Spirit. Although material life has existence, yet in the eyes of holy and spiritually minded souls it is utter non-existence and death. Thus man exists and so does this stone, but what a difference between the existence of man and that of the stone! Although the stone exists, in relation to the existence of man it is non-existent.

3 و اما حیات دو حیات است حیات جسم و حیات روح اما حیات جسم عبارت از حیات جسمانیست اما حیات روح عبارت از هستی ملکوتیست و هستی ملکوتی استفاضه از روح الهیست و زنده شدن از نفحه روح القدس و حیات جسمانی هرچند وجودی دارد ولی در نزد مقدسین روحانی عدم صرف است و موت محض مثلاً انسان موجود است و این سنگ نیز موجود اما وجود انسان بجای وجود سنگ بجای هرچند سنگ وجود دارد اما نسبت بوجود انسان معدوم است

- 4 What is meant by eternal life is receiving the grace of the Holy Spirit, even as a flower partakes of the gifts and breezes of spring. Observe that in the beginning this flower had a purely mineral life, yet through the advent of springtime, the outpouring of its vernal showers and the heat of its shining sun, it found another life and appeared with the utmost vitality, delicacy and fragrance. Compared to its latter life, the former life of the flower was even as death.

4 از حیات ابدیه مقصد استفاضه از فیض روح القدس است مثل استفاضه گل از فصل و نسیم و نفحه نو بهار ملاحظه کنید که این گل اول حیات داشته است اما حیات جمادی لکن از قدوم موسم ربیع و فیضان ابر بهاری و حرارت آفتاب نورانی حیات دیگر یافته است و در نهایت طراوت و لطافت و معطریت حیات اول این گل بالنسبه بحیات ثانیه ممات است

- 5 Our meaning is that the life of the Kingdom is the life of the spirit, and that it is eternal and sanctified above time and place, even as the human spirit, which is placeless. For were you to search throughout the human body you would be unable to find a specific place or location for the spirit. The spirit is absolutely placeless and immaterial, but it has a connection with the body, even as the sun has a connection with this mirror: The sun occupies no place within the mirror but it has a connection with it. In the same way, the world of the Kingdom is sanctified above all that can be seen by the eye or perceived by the other senses such as hearing, smell, taste or touch.

5 مقصد اینست که حیات ملکوت حیات روح است و ابدیست و منزّه از زمان و مکانست مثل روح انسان که مکان ندارد زیرا در وجود انسانی اگر فحص کنی مکان و موقعی مخصوص از برای روح پیدا نکنی چه که ابداً روح مکان ندارد و مجرد است اما تعلق باین جسم دارد مثل تعلق آفتاب باین آئینه آفتاب در آئینه مکانی ندارد اما بآئینه تعلق دارد همین‌طور عالم ملکوت مقدس است از هر چیزی که بچشم دیده شود و یا بحواس سائر مثل سمع و شم و ذوق و لمس احساس گردد

- 6 Where then can one find in man this mind that resides in him and whose existence is beyond doubt? Were you to examine the human body with the eye, the ear or the other senses, you would fail to find it, even though it clearly exists. The mind therefore has no place, although it is connected with the brain. So it is with the Kingdom. Likewise, love has no place, but it is connected with the heart. And in the same way, the Kingdom has no place, but it is connected with the human reality.

6 و این عقل که در انسان است و مسلم الوجود است آیا در بجای انسان است اگر در وجود انسان فحص نمائی بچشم و گوش و سائر حواس چیزی نیابی و حال آنکه موجود است پس عقل مکان ندارد اما تعلق بدماغ دارد ملکوت هم چنین است و همچنین محبت نیز مکان ندارد اما تعلق بقلب دارد همچنین ملکوت مکان ندارد اما تعلق بانسان دارد

- 7 Entrance into the Kingdom is through the love of God, through detachment, through sanctity and holiness, through truthfulness and purity, through steadfastness and faithfulness, and through self-sacrifice.
- 8 It follows clearly from these explanations that man is immortal and everlasting. Those who believe in God, who cherish His love, and who have attained certitude, enjoy that blessed life which we call life eternal; but those who are veiled from God, though they be endowed with life, yet they live in darkness and their life in comparison with that of the believers is non-existence.
- 9 Thus, the eye is alive and so too is the fingernail, but the life of the fingernail in relation to that of the eye is non-existence. The stone and the man both exist, but in relation to man the stone has no existence or being. For when man dies and his body is disintegrated and destroyed, it becomes like the stone, the earth and the mineral. It is therefore clear that even though the mineral exists, it is non-existent in relation to man.
- 10 Likewise, those souls who are veiled from God, although they exist both in this world and in the world to come, are non-existent and forgotten in relation to the sanctified existence of the children of the divine Kingdom.

SAQ#67, BSW#14.27x

7 اما داخل شدن در ملکوت بجهت الله است بانقطاع است بتقدیس و تنزیه است بصدق و صفاست و باستقامت و وفاست بجانفشانیست

8 پس باین بیانات واضح گشت که انسان باقی است و حی ابدیست لکن آنهایی که مؤمن باللهند و محبت الله و ایقان دارند حیاتشان طیبه است یعنی ابدیه گفته میشود اما آن نفوسی که محتجب از حق هستند با وجود اینکه حیات دارند اما حیاتشان ظلمانیست و نسبت بحیات مؤمنین عدم است

9 مثلاً چشم زنده است و ناخن نیز زنده است اما حیات ناخن نسبت بحیات چشم عدمست این سنگ وجود دارد و انسان نیز وجود دارد اما سنگ بالنسبه بوجود انسان عدم است وجود ندارد زیرا انسان چون وفات یافت و این جسم متلاشی و معدوم گشت مانند سنگ و خاک و جماد شود پس مشهود شد که وجود جمادی هرچند وجود است ولی بالنسبه بوجود انسانی عدمست

10 بهمچنین نفوس محتجبه از حق هرچند در این عالم و عالم بعد از موت وجود دارند اما بالنسبه بوجود قدسی ابناء ملکوت الهی معدومند و مفقود

MFD#67, BSHN.140.504x, BSHN.144.492x, MHT1a.158x, MHT1b.116x, OOL.C022.69

AB05420

Chapter 68, Two Kinds of Fate

Date: 1904 ca.

- 1 Question: Is fate, which is mentioned in the Holy Books, an irrevocable thing? If so, what use or benefit will come from seeking to avoid it?
- 2 Answer: Fate is of two kinds: one is irrevocable and the other is conditional, or, as it is said, impending. Irrevocable fate

1 سؤال از قضا و اراده سؤال قضا که در کتب الهیه مذکور آیا امر محتوم است و اگر امر محتومست احتراز را چه ثمر و فائده مشهود و معلوم

2 جواب قضا دو قسم است یکی محتوم است و دیگری مشروط که معلق گفته میشود قضای

is that which cannot be changed or altered, while conditional fate is that which may or may not occur. Thus, the irrevocable fate for this lamp is that its oil will be burned and consumed. Its eventual extinction is therefore certain and it is impossible to change or alter this outcome, for such is its irrevocable fate. Likewise, a power has been created in the body of man whose depletion and exhaustion leads inevitably to the disintegration of the body. It is even as the oil in this lamp: after it has been burnt and consumed, the lamp will assuredly be extinguished.

- 3 But conditional fate may be likened to this: while some oil yet remains, a strong wind blows and extinguishes the lamp. This fate is conditional. It is expedient to avoid this fate, to guard oneself against it, and to be cautious and prudent. But the irrevocable fate, which is like the depletion of the oil of the lamp, cannot be changed, altered or delayed. It is bound to occur and the lamp will undoubtedly be extinguished.

SAQ#68, BSW#14.18

محتوم آنست که تغییر و تبدیلی ندارد و مشروط آنست که ممکن الوقوع است مثلاً قضای محتوم در این چراغ آنست که روغن بسوزد و تمام گردد پس خاموشی آن حتم است تغییر و تبدیل ممکن نیست چه که قضای محتوم است همین قسم در هیکل انسانی قوه‌ئی خلق شده که چون آن قوه زائل گردد و منتهی شود البته متلاشی گردد مثل این روغن در این چراغ چون بسوزد و منتهی شود چراغ یقیناً خاموش شود

- 3 و اما قضای مشروط اینست که هنوز روغن باقیست ولی باد شدید وزد و چراغ را خاموش کند این قضاء مشروط است احتراز و محافظه و ملاحظه و احتیاط از این مضمهر و مفید است اما قضاء محتوم که اتمام روغن چراغست تغییر و تبدیل و تأخیر نیابد لابد از وقوع است و چراغ البته خاموش گردد

MFD#68, OOL.C022.70

AB00475

Chapter 69, The Influence of the Stars and the Interconnectedness of All Things

Date: 1905-Jan-30

- 1 Question: Do the stars of the heavens have a spiritual influence upon human souls or not?
- 2 Answer: Certain celestial bodies exert a physical influence upon the earth and its creatures which is clear and apparent and which requires no explanation. Consider the sun, which, through the help of divine grace, nurtures the earth and all its creatures. Indeed, were it not for the light and heat of the sun, all earthly things would entirely cease to exist.
- 3 As to spiritual influences, although it might seem strange that these stars should exert a spiritual influence upon the human world, yet were you to reflect deeply upon this matter you would not be greatly surprised by it. My meaning, however, is not that the deductions that the astrologers of old made from the motions of the stars and planets were true, for these

- 1 سؤال آیا این نجوم آسمانی را در نفوس انسانی تأثیرات معنویه هست یا نه
- 2 جواب بعضی از کواکب آسمانی را بر کرهء ارض و کائنات ارضیه تأثیر جسمانی واضح و مشهود احتیاج به بیان نیست ملاحظه نمائید که آفتاب بعون و عنایت حق تربیت کرهء ارض و جمیع کائنات ارضیه مینماید و اگر ضیاء و حرارت آفتاب نبود کائنات ارضیه بکلی معدوم
- 3 اما تأثیرات معنویه هرچند این کواکب را تأثیرات معنویه در عالم انسانی بنظر عجیب آید ولی چون در این مسئله تدقیق نمائی چندان تعجب نفرمائی ولکن مقصد این نیست که منجمین سابق احکامی که از حرکات نجوم استنباط نمودند مطابق واقع بود زیرا احکام

were mere figments of the imagination which had their origin with the Egyptian, Assyrian and Chaldean priests, or rather stemmed from the idle conjectures of the Hindus and the superstitions of the Greeks, the Romans and the other star-worshippers. My meaning, instead, is that this endless universe is like the human body and that all its parts are connected one with another and are linked together in the utmost perfection. That is, in the same way that the parts, members and organs of the human body are interconnected, and that they mutually assist, reinforce and influence each other, so too are the parts and members of this endless universe connected with, and spiritually and materially influenced by, one another. For example, the eye sees and the entire body is affected; the ear hears and every limb and member is stirred. Of this there is no doubt, for the world of existence is also like a living person. Thus, the interconnection that exists between the various parts of the universe requires mutual influences and effects, whether material or spiritual.

- 4 For those who deny the spiritual influence of material things we mention this brief example: Beautiful sounds, wondrous tones, and harmonious melodies are accidents which affect the air, for sound consists in vibrations of the air, and through these vibrations the nerves of the tympanum are excited and hearing results. Now consider how the vibrations of the air, which are an accident among accidents and which are accounted as naught, attract and exhilarate the spirit of man and move him to the utmost: they cause him to laugh and to weep, and can even induce him to throw himself in harmis way. Observe, then, what a connection exists between the spirit of man and the vibrations of the air, that the latter can transport him to another state and so overwhelm him as to entirely deprive him of patience and composure. Consider how strange this is, for nothing comes forth from the singer and enters into the listener, and yet great spiritual effects are produced. This intimate relationship between all created things is therefore bound to give rise to spiritual influences and effects.

- 5 It was already mentioned that the parts and members of the human body mutually influence one another. For instance, the eye sees and the heart is affected. The ear hears and the spirit is influenced. The heart finds peace, the thoughts expand and

آن طوائف منجمین سابق ضربی از اوهام بود و موجد آن کاهنان مصریان و آشوریان و کلدانیان بلکه اوهام هندوستان و خرافات یونان و رومان و سائر ستاره پرستان بود اما مقصد من اینست که این جهان غیر متناهی مثل هیکل انسانست جمیع اجزاء بیکدیگر مرتبط و در نهایت اتقان متسلسل یعنی اعضا و ارکان و اجزاء هیکل انسان چگونه با یکدیگر ممتزج و متعاون و متعاضد و از یکدیگر متأثر بهمچنین اجزای این کون نامتناهی مانند هیکل انسانی اعضا و اجزایش بیکدیگر مرتبط و از یکدیگر معناً و جسماً متأثر مثلاً چشم مشاهده مینماید جمیع جسم متأثر گردد سمع استماع کند جمیع ارکان باهتر از آید و در این مسئله شبهه نیست زیرا عالم وجود نیز مانند شخص حی است پس از این ارتباط که در میان اجزای کائناتست تأثیر و تأثرات از لوازم آن چه جسمانی چه معنوی

- 4 از برای نفوسی که انکار تأثیرات معنویه در جسمانیات نمایند این مثل مختصر را ذکر میکنیم و آن این است که اصوات و الحان بدیعه و آهنگ آوازهای خوش عرضی است که بر هوا عارض میشود زیرا صوت عبارت از تموجات هواییه است و از تموج هوا اعصاب صماخ گوش متأثر شود و استماع حاصل گردد حال ملاحظه کنید که تموجات هوا که عرضی از اعراض است و هیچ شمرده شود روح انسان را بجدب و وله آرد و بنهایت درجه تأثیر بخشد گریان کند خندان کند شاید بدرجهئی آید که بخاطر اندازد پس ملاحظه کنید چه مناسبتی بین روح انسان و تموج هواست که اهتر از هوا سبب شود انسان را از حالی بحالی اندازد و بکلی منقلب نماید بلکه صبر و قرار از برای او نگذارد و ملاحظه کنید که چه قدر این قضیه عجیب است زیرا از خواننده چیزی خروج نیابد و در مستمع دخول ننماید با وجود این تأثیرات عظیمه روحانیه حاصل شود پس این ارتباط عظیم کائنات را لابد از تأثیرات و تأثرات معنویه است

- 5 چنانکه ذکر شد که چگونه این اعضا و اجزای انسان متأثر و مؤثر در یکدیگرند مثلاً چشم نظر کند قلب متأثر شود گوش استماع کند روح

all the members of the body experience a state of well-being. What a connection and relationship this is! And if such relationships, such spiritual influences and effects are found among the various members of the body of man, which is only one particular being among many, then there must assuredly exist both spiritual and material relationships among the countless universal beings. And although our present methods and sciences cannot detect these relationships among the universal beings, their existence is nonetheless clear and indisputable.

- 6 In sum, all beings, whether universal or particular, are mutually connected in accordance with God's consummate wisdom and mutually influence one another. Were it not so, the all-embracing organization and universal arrangement of existence would become disordered and disrupted. And as all created things are most soundly connected one with another, they are well-ordered, arranged and perfected.

SAQ#69

متأثر شود قلب فارغ شود فکر گشایش یابد و از برای جمیع اعضای انسان حالت خوش حاصل آید این چه ارتباطیست این چه مناسباتیست و چون در اعضای جسمانی انسان که کائناتی از کائنات جزئی است این ارتباط و این تأثیر و تأثرات معنویه است البته بین این کائنات کلیه نامتناهی را نیز ارتباط جسمانی و معنوی هر دو موجود و هرچند بقواعد موجوده و فنون حاضره کشف این روابط نتوان نمود ولی وجود روابط در بین کائنات کلیه واضح و مسلم است

6 خلاصهء کلام اینست که این کائنات چه کلی و چه جزئی بحکمت بالغه الهیه مرتبط بیکدیگر است و مؤثر و متأثر از یکدیگر و اگر چنین نبود در نظام عمومی و ترتیبات کلی وجود اختلال و فتور حاصل میشد و چون این کائنات در نهایت اتقان مرتبط بیکدیگر است لهذا منتظم و مرکب و مکمل است

- 7 This matter deserves close examination and calls for careful attention and deep reflection.

7 این مطلب شایان تحقیق است و لائق تدقیق و تعمیق

MFD#69, OOL.C022.71

AB00441

Chapter 70, Free Will and its Limits

Date: 1904 ca.

- 1 Question: Is man free and unconstrained in all his actions, or is he compelled and constrained?
- 2 Answer: This is one of the most important questions of divinity, and it is most abstruse. God willing, another day we will explain this matter at length from the beginning of our lunch. For now, we will briefly say a few words, as follows.
- 3 Certain matters are subject to the free will of man, such as acting with justice and fairness, or injustice and iniquity – in other words, the choice of good or evil actions. It is clear and evident that the will of man figures greatly in these actions. But there are certain matters where man is forced and compelled, such as sleep, death, sickness, failing powers, misfortune, and material

1 سؤال انسان آیا در جمیع اعمال خویش فاعل مختار است یا مجبور بی اختیار؟

2 جواب این مسأله از امّات مسائل الهیه است و بسیار غامض است ان شاء الله روزی دیگر از بدایت مباشرت ناهار به بیان این مسأله مفصل پردازیم . حال مختصر چند کلمه بیان میگردد و آن اینست که

3 اموری که در تحت اختیار انسان است مثل عدل و انصاف و ظلم و اعتساف ، مختصراً اعمال خیریه و افعال شرّیه ، این واضح و مشهود است که اراده انسان در این اعمال مدخلی عظیم دارد و اما اموریست که انسان بر آن مجبور و مجبور

loss: These are not subject to the will of man and he is not accountable for them, for he is compelled to endure them. But he is free in the choice of good and evil actions, and it is of his own accord that he performs them.

- 4 For example, should he so wish, he can pass his days in praise of God, and should he so desire, he can occupy himself with that which is other than Him. He can light the candle of his heart with the flame of the love of God and become a well-wisher of the world, or he can become an enemy of all mankind or set his affections on worldly things; he can choose to be just or iniquitous. All these deeds and actions are under his own control, and he is therefore accountable for them.

- 5 But another question arises: Man's condition is one of utter helplessness and absolute poverty. All might and power belong to God alone, and man's exaltation and abasement depend on the will and purpose of the Most High. Thus it is said in the Gospel that God is like a potter who makes "one vessel unto honour, and another unto dishonour". Now, the dishonoured vessel has no right to reproach the potter, saying, "Why did you not make me a precious cup that would be passed from hand to hand?" The meaning of these words is that souls occupy different stations. That which occupies the lowest station of existence, like the mineral, has no right to object, saying, "O God, why have you denied me the perfections of the plant?" Likewise, the plant has no right to protest that it has been deprived of the perfections of the animal realm. And, similarly, it is not befitting for the animal to complain of the want of human perfections. No, all these things are perfect in their own degree and must pursue the perfections of that degree. As we have said previously, that which is inferior in rank has no right or qualification to aspire to the station and perfections of that which is superior, but must progress within its own degree.

- 6 Moreover, man's stillness or motion itself is conditioned upon the aid of God. Should this assistance fail to reach him, he can do neither good nor evil. But when the assistance of the all-bounteous Lord confers existence upon man, he is capable of both good and evil. And should that assistance be cut off, he would become absolutely powerless. That is why the aid and assistance of God are mentioned in the Sacred Scriptures. This condition can be likened to that of a ship that moves by the power of wind or steam. Should this power be cut off, the ship would become entirely unable to move. Nevertheless, in whatever direction the rudder is turned, the power of the steam

است مثل خواب و ممت و عروض امراض و انحطاط قوی و ضرر و زیان این امور در تحت اراده انسان نیست و مسؤول از آن نه زیرا مجبور بر آنست. اما در اعمال خیریه و افعال شریه مخیر است و باختیار خویش ارتکاب آن نماید

- 4 مثلاً اگر خواهد بذکر خدا مشغول گردد و اگر خواهد بیاد غیر مألوف شود ممکن است که از نارحمة الله شمع برافروزد و میسر است که محب عالم گردد و یا مبغض بنی آدم شود و یا بحب دنیا پردازد و یا عادل شود و یا ظالم گردد این اعمال و افعال در تحت تصرف خود انسانست لهذا مسؤول از آن

- 5 اما مسأله دیگر در میانست و آن اینکه بشر عجز صرف است و فقر بحت توانائی و قدرت مخصوص حضرت پروردگار است و علو و دنو بسته بمشیت و اراده جناب کبریا چنانکه در انجیل مذکور که خداوند مانند کوزه گر قدحی عزیز بسازد و ظرفی ذلیل صنعت نماید حال ابرق ذلیل حق ندارد که اعتراض بر کوزه گر نماید که چرا مرا جام عزیز نساختی که از دست بدست میگردد؟ مقصود از این عبارت این است که مقامات نفوس مختلف است آنکه در مقام ادنی از وجود مانند جماد حق ندارد که اعتراض نماید خداوند مرا چرا کالات نباتی ندادی و همچنین نبات را حق اعتراض نه که چرا مرا از کالات عالم حیوان محروم ساختی و همچنین حیوان را سزاوار نه که از فقدان کالات انسانی شکایت نماید بلکه جمیع این اشیاء در رتبه خود کاملند و باید تحری کالات در رتبه خویش نمایند ما دون را چنانچه گذشت حق و صلاحیت مقام و کالات ما فوق نه بلکه باید در رتبه خویش ترقی نماید

- 6 و همچنین سکون و حرکت انسان موقوف بتأیید حضرت یزدان است اگر مدد نرسد نه بر خیر مقتدر نه بر شر توانا بلکه چون مدد وجود از رب جود رسد توانائی بر خیر و شر هر دو دارد اما اگر مدد منقطع گردد بکلی عاجز ماند اینست که در کتب مقدسه ذکر تأیید و توفیق الهیست مثلاً این مقام مثل کشتی است کشتی را محرک قوه باد و قوه بخار است و اگر این قوت منقطع ابداً حرکت نتواند با وجود این سگان کشتی بهر

propels the ship in that direction. If the rudder is turned to the east, the ship moves eastward, and if it is directed to the west, the ship moves west. This motion does not arise from the ship itself, but from the wind or steam.

- 7 In like manner, all the doings of man are sustained by the power of divine assistance, but the choice of good or evil belongs to him alone. It is like when the king appoints an individual as governor of a city, grants him full authority, and shows him that which is just and unjust according to the law. Now, should the governor commit injustice, even though he acts by the power and authority of the king, yet the king would not condone his injustice. And should the governor act with justice, this too would be through the royal authority, and the king would be well pleased and satisfied with his justice.
- 8 Our meaning is that the choice of good and evil belongs to man, but that under all circumstances he is dependent upon the life-sustaining assistance of Divine Providence. The sovereignty of God is great indeed, and all are held captive in the grasp of His power. The servant can do nothing of his own will alone: God is almighty and all-powerful and bestows His assistance upon all creation.
- 9 This question has been clearly explained and elucidated.

SAQ#70, BSW#14.17

طرف متمایل قوه بخار کشتی را بآن سمت راند اگر متمایل بشرق رود و اگر متمایل بغرب بغرب رود این حرکت از کشتی نه بلکه از باد و بخار است

7 و همچنین جمیع حرکات و سکات انسان مستمد از مدد رحمان و لکن اختیار خیر و شر راجع بانسان . و همچنین پادشاه شخصی را حاکم این شهر نمود و قوه تصرف بخشید و طریق عدل و ظلم بموجب قانون بنمود . حال این حاکم اگر ظلم نماید هر چند بقوت و نفوذ پادشاه مینماید ولی پادشاه از ظلم بیزار است و اگر عدل نماید نیز بنفوذ پادشاه نماید و پادشاه از عدل راضی و خورسند است

8 مقصود اینست که اختیار خیر و شر راجع بانسان و در هر صورت موقوف بمدد وجودی از پروردگار سلطنت الهی عظیم است و کل در ید قدرت اسیر بنده باراده خود توانائی بر امری ندارد پروردگار مقتدر و تواناست و مدد بخش جمیع کائنات

9 این مسأله توضیح شد و مشروح گشت و السلام

MFD#70, OOL.C022.72

AB00482

Chapter 71, Spiritual Discoveries

Date: 1904-Oct ca.

- 1 Question: Some people believe that they have spiritual disclosures, that is, that they converse with spirits. How is this?
- 2 Answer: Spiritual disclosures are of two kinds: One, which is commonly referred to among other peoples, is mere imagination, while the other is true spiritual visions such as the revelations of Isaiah, of Jeremiah, and of John.

1 سؤال بعضی برآنند که کشفیات روحانیّه دارند یعنی با ارواح مکالمه مینمایند این چه قسم است؟

2 جواب اکتشافات روحانیّه بر دو قسم است یک نوع اوهام است که مصطلح اقوام سائره است و نوع دیگر که مانند رؤیاست و آن حقیقت دارد نظیر رؤیای اشعیا و رؤیای ارمیا و رؤیای یوحناست که حقیقت دارد

- 3 Consider that man's contemplative powers produce two kinds of conceptions. One kind consists in sound and true conceptions, which, when combined with resolution, become outwardly realized, such as proper arrangements, wise opinions, scientific discoveries, and technological inventions. The other consists in false ideas and baseless imaginations, which yield no fruit and have no reality. They surge like the waves of the sea of delusion and fade away like idle dreams.
- 3 ملاحظه نمائید که قوه متفکره انسانرا دو نوع تصور است یک نوع تصور صحیح است چون منظم بتصمم گردد آن تصور در خارج تحقق یابد مانند تدابیر صائبه و آراء سدیده و اکتشافات فنیّه و اختراع صنایع جدیده و نوع دیگر از تصورات آن افکار فاسده و خیالات بیپوده است که ابداً نتیجه و ثمری از آن حاصل نشود و حقیقت ندارد بلکه مانند امواج بحر اوهام موج میزند و چون خوابهای بیپوده میگذرد
- 4 In like manner, spiritual disclosures are of two kinds. One is the visions of the Prophets and the spiritual disclosures of the chosen ones of God. The visions of the Prophets are not dreams but true spiritual disclosures. Thus when they say, "I saw someone in such a form, and I spoke such words, and he gave such a reply", this vision takes place in a state of wakefulness and not in the realm of sleep. It is a spiritual discovery that is expressed in the form of a vision.
- 4 بهمچنین کشفیات روحانیّه بر دو قسم است یک قسم رؤیای انبیاست و اکتشافات روحانیّه اصفیا و رؤیای انبیا خواب نیست بلکه اکتشافات روحانیست و این حقیقت دارد میفرماید که شخصی را در چنین صورتی دیدم و چنین گفتم و چنان جواب داد این رؤیا در عالم بیداری است نه خواب بلکه اکتشافات روحانیست که بعنوان رؤیا میفرماید
- 5 The other kind of spiritual disclosures is mere illusion, but these illusions take such a tangible form in the mind that many simple-hearted people imagine them to be real. The obvious proof of this is that no concrete result or outcome ever follows from this supposed compelling or summoning of spirits. No, these are mere fables and fictions.
- 5 و قسم دیگر از کشفیات روحانیّه اوهام صرف است ولی این اوهام چنان تجسم نماید که بسیاری ساده دلان گمانند که تحقق دارد . و دلیل واضح بر این اینست که از این تسخیر ارواح ابداً نتیجه و ثمری حاصل نشود بلکه مجرد حکایت و روایت است
- 6 Know, therefore, that the human reality encompasses the realities of all things and discovers their true nature, their properties, and their mysteries. For instance, all the existing crafts, inventions, sciences, and branches of learning have been discovered by the human reality. At one time they were all hidden and concealed mysteries, but the reality of man gradually discovered them and brought them forth from the invisible world into the visible realm. It is therefore evident that the reality of man encompasses all things. Thus it is in Europe and discovers America; it is on the earth and makes discoveries in the heavens. It unravels the mysteries of all things and apprehends the realities of all beings. These true disclosures which conform to reality are similar to visions – which consist in spiritual understanding, heavenly inspiration, and the close communion of human spirits – and thus the recipient will say that he saw, or said, or heard such a thing.
- 6 بدانکه حقیقت انسانیه محیط بر حقایق اشیاست و کشف حقائق و خواصّ و اسرار اشیا را می نماید مثلاً جمیع این صنایع و بدایع و علوم و معارف را حقیقت انسانیه کشف کرده یک وقتی جمیع این فنون و علوم و بدایع و صنایع سر مکنون و مکتوم بود بعد بتدریج حقیقت انسانیه این را کشف کرده از حیر غیب بحیر شهود آورده پس ثابت شد که حقیقت انسانی محیط بر اشیاست زیرا در اروپا است اکتشاف امریکا نماید در زمین است کشفیات در آسمان کند کاشف اسرار اشیاست و واقف بر حقائق موجودات . این کشفیات واقعه که مطابق حقیقت است مانند رؤیاست که آن ادراک روحانی است و الهام رحمانی و الفت ارواح انسانی چنانکه میگوید چنین دیدم و چنین گفتم و چنین شنیدم
- 7 It is therefore clear that the spirit has powerful perceptions that are not mediated by the organs of the five senses, such
- 7 پس معلوم شد که روح را ادراکات عظیمه بدون وسائط حواسّ خمسّه مثل چشم و گوش

as the eyes and the ears. And, with respect to spiritual understandings and inner disclosures, there exists among spiritual souls a unity that surpasses all imagination and comparison and a communion that transcends time and place. So, for example, when it is written in the Gospel that Moses and Elijah came to Christ on Mount Tabor, it is clear that this was not a material communion but a spiritual condition that has been expressed as a physical meeting.

- 8 The other kind of summoning of, and conversation and communication with, spirits is vain imagination and pure illusion, although it may appear to be real. The mind and thought of man at times discovers certain truths, and this thought and discovery produce definite results and benefits. Such thoughts have a solid foundation. But many things come to mind that are like the waves of the sea of delusion; they bear no fruit and produce no result. In the world of sleep, too, one may have a dream which exactly comes true, while on another occasion one will have a dream which has absolutely no result.

- 9 Our meaning is that this condition which we call conversation or communication with spirits is of two kinds: One is sheer delusion, and the other, which consists in the visions mentioned in the Bible, such as those of Isaiah and John and the meeting of Christ with Moses and Elijah, is real. The latter exert a marvellous effect upon minds and thoughts and produce powerful attractions in the hearts.

SAQ#71

است و ادراکات روحانیه و مکاشفات وجدانیه اتحادی مقدس از وهم و قیاس و الفتی منزّه از زمان و مکان در میان روحانیان هست . مثلاً در انجیل مذکور که در جبل طابور موسی و ایلیا نزد مسیح آمدند و این واضح است که این الفت جسمانی نبود یک کیفیت روحانیه است که تعبیر بملاقات شده است

8 و نوع دیگر از مکالمات و احضار ارواح و مخبرات اوهام است و محض خیالست و لکن چنین بنظر میآید که حقیقت دارد عقل و فکر انسان گاهی اکتشاف حقایق نماید و از آن فکر و اکتشاف آثار و نتایج حاصل گردد این فکر اساس دارد ولی بسیار امور بخاطر انسان آید که مثل امواج بحر اوهام است ثمری ندارد و نتیجه ای بر آن ترتیب نیابد و همچنین در عالم خواب رؤیائی بیند که بعینه ظاهر میشود وقتی خوابی بیند که ابداً ثمری ندارد

9 مقصود اینست که این حالتی که میگوئیم مخبرات ارواح یا مخاطبات ارواح یک قسم از آن اوهام محض است و قسم دیگر که عبارت از رؤیاهای مذکور در کتاب مقدس مثل رؤیای یوحنا و اشعیاست و مثل ملاقات مسیح با موسی و ایلیا حقیقت دارد و آثار عجیبه در عقول و افکار حاصل گردد و انجذابات عظیمه در قلوب پدید شود

MFD#71, OOL.C022.73

AB00380

Chapter 72, Healing without Medicine

Date: 1904-Oct ca.

- 1 Questions: Some heal the sick by spiritual means—that is, without medicine. How is this?
- 2 Answer: A detailed explanation of this matter was provided earlier. If you have not fully grasped it, we will repeat it so that you may. Know that there are four kinds of treatment

1 سؤال بعضیها بوسائط روحانی یعنی بدون دوا مریضها را شفا دهند این چگونه است

2 جواب تفصیل این کیفیت از پیش بیان شد اگر درست ملتفت نشدهاید تکرار کنیم که درست ملتفت شوید بدان که معالجه و شفا بدون دوا بر

and healing without medicine. Two are due to material causes and two to spiritual ones.

- 3 As to the two material kinds, one is due to the fact that in reality both health and sickness are contagious. The contagiousness of disease is rapid and violent, whereas that of health is exceedingly slow and weak. If two bodies are brought into contact with each other, it is certain that microbial particles will be transmitted from one to the other. In the same way that disease is rapidly and violently transmitted from one body to another, the strong health of a healthy person may also alleviate a very slight condition in a sick person. Our meaning is that the contagiousness of disease is rapid and violent while that of health is very slow and of limited effect, and it is only in minor ills that this modest effect can be felt. In such cases the strength of the healthy body overcomes the slight weakness of the sick body and brings about its health. This is one kind of healing.

- 4 Another kind of healing is through the force of bodily magnetism, where the magnetic force of one body affects another body and brings about the cure. This force, too, has only a slight effect. Thus someone may lay his hand upon the head or stomach of a patient and perchance the latter will benefit from this. Why? Because the effect of the magnetism, and the impression made upon the psyche of the patient, may dispel the disease. But this effect is also very slight and weak.

- 5 The two other kinds are spiritual, that is, the means of healing is a spiritual power. One is when a healthy person focuses his whole attention upon a sick person, and the latter in turn fully expects to be healed through the spiritual power of the former, and is wholly convinced thereof, to such an extent that a strong connection is created between their hearts. Should the healthy individual then bend every effort to heal the sick one, and should the latter have full faith that health will be attained, an excitement may be produced in his nerves from these soul-to-soul influences and bring about the cure. So for example when a sick person is suddenly given the good news that his most ardent wish and desire has been realized, a nervous excitement may result that will entirely dispel the ailment. In the same way, when a terrifying event suddenly comes to pass, such an

چهار قسم است دو قسم را سبب مادیات است و دو قسم دیگر را سبب روحانیات

- 3 اما دو قسم مادی یکی اینست که بین بشر خواه صحت خواه مرض فی الحقیقه هر دو سرایت دارد اما سرایت مرض شدید و سریع است ولی سرایت صحت بنهایت خفیف و بطیء اگر دو جسم تماس بهم کند لابد بر اینست که اجزاء میکرب از یکی بدیگری انتقال کند و همینطور که مرض از جسدی بجسد دیگر انتقال و سرایت سریع و شدید مینماید شاید صحت شدیده شخص صحیح نیز سبب تخفیف مرض بسیار خفیف مریض گردد مقصد اینست که سرایت مرض شدید و سریع التاثر است اما سرایت صحت بسیار بطیء و قلیل التاثر لهذا در مرضهای خیلی خفیف جزئی تأثیری دارد یعنی قوت شدیده این جسم صحیح بر ضعف قلیل جسم علیل غلبه کند و صحت حاصل شود این یک قسم است

- 4 اما قسم دیگر قوه مغناطیس است میشود که قوه مغناطیس از جسمی تأثیر در جسم دیگر کند و سبب شفا بشود و این هم تأثیرش خفیف است لهذا میشود که شخصی دستی روی سر کسی بگذارد و یا آنکه روی دل مریضی شاید شخص مریض فائدهائی حاصل نماید چرا که تأثیر مغناطیس و تأثرات نفسانی مریض سبب شود و مرض زائل گردد این تأثیر نیز بسیار ضعیف و خفیف است

- 5 اما دو قسم دیگر که روحانیست یعنی واسطه شفا قوه روحانیست اینست که شخص صحیحی شخص مریضی را بتمامه توجه کند و شخص مریض هم در نهایت قوه انتظار شفا باشد که از قوه روحانیه این شخص صحیح از برای من صحت حاصل خواهد شد و اعتقاد تام داشته باشد بقسمی که میانه آن شخص صحیح و میانه شخص مریض قلباً یک ارتباط تام پیدا گردد و آن شخص صحیح تمام همت را در شفای مریض بگارد شخص مریض نیز یقین بحصول شفا داشته باشد از تأثیر و تأثرات نفسانی در عصب هیجانی حاصل شود و آن تأثر و هیجان عصب

excitement may be produced in the nerves of a healthy person that he immediately falls ill. The cause of the illness is not a material thing, for that person has not ingested or come into contact with anything: the nervous excitement alone has brought about the illness. Likewise, the sudden realization of a most cherished desire may impart such joy as to excite the nerves and restore health.

سبب گردد و مریض شفا یابد مثلاً اینست که شخص مریض را چیزی نهایت آمل و آرزو باشد بغتۀ بشارت حصول آن را باو بدهید شاید در عصبش هیجانی حاصل شود و از آن هیجان مرض بکلی رفع گردد و همچنین چون امر پروحشی لجأۀ رخ دهد شاید در عصب شخص صحیح هیجان حاصل گردد و از آن فوراً مرض حاصل شود و سبب آن مرض شیء مادی نبوده زیرا چیزی نخورده چیزی باو نرسیده بلکه مجرد هیجان عصب مورث آن مرض شده حال بهمین قسم از حصول منتهای آرزو بغتۀ چنان سرور پیدا کند که هیجان در عصب پیدا شود و از آن هیجان صحت حاصل گردد

- 6 In brief, a complete and perfect connection between the spiritual physician and the patient—that is, one where the physician concentrates his entire attention on the patient and where the patient likewise concentrates all his attention on the spiritual physician and anticipates healing—causes a nervous excitement whereby health is regained. But this is effective only to a point and not in all cases. For instance, should someone contract a grave illness or be physically injured, these means will neither dispel the illness nor soothe and heal the injury—that is, these means have no sway over grave illnesses, unless assisted by the constitution of the patient, for a strong constitution will often ward off an illness. This is the third kind of healing.

6 خلاصه از ارتباط تامّ کامل در میان شخص طبیب روحانی و شخص مریض بقسمی که آن شخص طبیب توجه تام نماید و شخص مریض نیز جمیع توجه خویش را حصر در شخص طبیب روحانی کند و منتظر حصول صحت گردد همین ارتباط سیب هیجان عصب گردد و از هیجان عصب صحت پیدا شود اما اینها همه بیک درجه تأثیر دارد نه دائماً مثلاً اگر کسی بمرض بسیار شدید مبتلا گردد و یا زخمی بردارد باین وسائط نه مرض زائل گردد و نه زخم مرهم یابد و التیام جوید یعنی این وسائط در مرضهای شدید حکمی ندارد مگر بنیه معاونت کند چرا بنیه قویه خیلی وقتها مرض را دفع کند این قسم سیم بود

- 7 But the fourth kind is when healing is brought about through the power of the Holy Spirit. This depends neither upon physical contact, nor upon sight, nor even upon presence: it is not dependent upon any condition. Whether the disease be mild or severe, whether there be contact between the bodies or not, whether a connection be established between patient and physician or not, whether the patient be present or not, this healing takes place through the power of the Holy Spirit.

7 اما قسم چهارم آنست که بقوه روح القدس شفا حاصل گردد و آن نه مشروط بتماس است و نه مشروط بنظر حتی و نه مشروط بحضور هیچ شرطی مشروط نیست خواه مرض ضعیف باشد و خواه قوی خواه تماس جسمین حاصل گردد خواه نگردد خواه در بین مریض و طبیب ارتباط حاصل شود خواه نشود خواه مریض حاضر باشد خواه غائب آن بقوه روح القدس است

SAQ#72

MFD#72, OOL.C022.74

AB00646

Chapter 73, Healing by Material Means

Date: 1904-Oct ca.

- 1 We mentioned, in connection with the question of spiritual medicine and healing, how illnesses can be cured through spiritual powers.

1 در مسأله طب و علاج روحانی ذکر شد که بقوای معنویّه معالجه امراض میشود
- 2 Now we will speak of material healing. The science of medicine is still in its infancy and has not yet reached maturity. But when it reaches that stage, treatments will be administered with things that are not repulsive to the senses of taste and smell, that is, through foods, fruits, and plants that have an agreeable taste and a pleasant smell. For the cause of the intrusion of illness into the human body is either a physical agent or a nervous excitement and stimulation.

2 حال از معالجه مادیّه صحبت داریم طبّ هنوز در درجه طفولیت است بحدّ بلوغ نرسیده و چون بحدّ بلوغ برسد معالجه باشیائی شود که مشام و مذاق انسان کره از آن ندارد یعنی باغذیه و بفواکه و نباتاتی که لطیف المذاق و طیبیه الرائحه هستند . زیرا مدخل امراض یعنی سبب دخول امراض در جسم انسان یا موادّ جسمانیّه است و یا تأثر و هیجان عصبی
- 3 As to physical agents, which are the primary cause of illness, their effect is due to the following: The human body is composed of numerous elements according to a particular state of equilibrium. So long as this equilibrium is maintained, man is preserved from sickness, but should this fundamental balance, which is the central requirement of a sound constitution, be upset, the constitution will be disrupted and illnesses will supervene.

3 اما موادّ جسمانیّه که سبب اصلی امراض است اینست که جسم انسان مرکّب است از عناصر متعدّده ولی میزان اعتدال مخصوصی تا آن اعتدال باقیست انسان مصون از امراض است و چون در موازنه اصلیه که مدار اعتدال مزاج است خللی عارض شود مزاج مختل میشود امراض مستولی گردد . مثلاً در یک جزئی از اجزاء مرکبه جسم انسان تناقص حاصل شود و جزء دیگر تزايد جوید میزان اعتدال بهم خورد پس مرض عارض شود
- 4 For instance, if there is a deficiency in one of the component parts of the body and a surfeit of another, the state of equilibrium is disturbed and illness occurs. So, for example, equilibrium may require one component to be a thousand grams and another to be five grams. Should the former fall to seven hundred grams and the latter increase in such wise that the state of equilibrium is disturbed, then illness will supervene; and should equilibrium be restored through medicines and treatments, the illness will be overcome. Thus if the sugar component becomes excessive, the health is impaired; and when the physician forbids sweet and starchy foods, the sugar component diminishes, equilibrium is restored, and the illness is banished.

4 مثلاً یک جزء باید که هزار درهم باشد یک جزء دیگر باید که پنج درهم باشد تا اعتدال حاصل شود آن جزء هزار درهمی تنزل کند هفتصد درهم شود و جزء پنج درهمی تزايد پیدا کند تا آنکه میزان اعتدال بر هم خورد پس مرض عارض شود و چون بواسطه ادویه و معالجات اعتدال پیدا کند مرض مندفع شود مثلاً جزء شکری تزايد نماید صحت مختل شود و چون از غذاهای شیرین و نشوی حکیم منع کند جزء شکری تناقص پیدا کند اعتدال حاصل شود مرض مندفع گردد
- 5 Now, the equilibration of these bodily components can be accomplished by one of two means, either through medicines or

5 حال تعدیل این اجزا که در جسم انسانست بدو اسباب حاصل شود یا بسبب ادویه یا بسبب

with foods, and when the constitution has recovered its equilibrium, the illness is banished. Since all the constituent elements of the human body are also found in plants, if one of these components were to become deficient, and if one were to partake of foods that are rich in that component, then equilibrium would be restored and the cure realized. So long as the aim is the equilibration of the component parts of the body, this can be equally effected through medicines or various foods.

- 6 The majority of the illnesses that afflict man also afflict animals, but the animal does not treat them through medicines. The animal's physician in the mountains and the wilderness is its powers of taste and smell. The sick animal smells the plants that grow in the wilderness, eats those that its smell and taste find to be sweet and fragrant, and is cured. The reason is this: When, for example, the sugar component in its body becomes deficient, it craves sweet things and thus eats of sweet-tasting plants, for nature so urges and guides it. Thus, as the animal eats things that are pleasing to its smell and taste, the sugar component increases and it regains its health.
- 7 It is therefore evident that it is possible to cure illnesses by means of fruits and other foods. But as the science of medicine has not yet been perfected, this fact has not been fully understood. When this science reaches perfection, treatments will be administered with fragrant fruits and plants as well as with other foods, and with hot and cold waters of various temperatures.
- 8 This is only a brief explanation. God willing, and the occasion permitting, we will provide a more detailed explanation another time.

اغذیه و چون مزاج اعتدال پیدا کرد مرض مندفع شود زیرا جمیع عناصر مرکبه که در انسانست در نباتات نیز موجود لهذا چون جزئی از اجزاء مرکبه جسم انسان تناقص یابد اطعمه ای تناول کند که در آن آن جزء ناقص زیاد باشد پس اعتدال پیدا کند و شفا حاصل شود مادام که مقصد تعدیل اجزاست این بدوا ممکن و بغذا ممکن

6 امراض که بر انسان عارض میشود اکثرش بر حیوان نیز عارض شود اما حیوان بدوا معالجه نکند طیب حیوان در کوه و بیابان قوه ذائقه و قوه شامه است این نباتاتی که در بیابان روئیده حیوان مریض استشمام کند هر یک در مذاقش و در شامه اش شیرین و خوشبوی آید آنرا خورد و شفا یابد و سبب شفایش اینست مثلاً چون جزء شکری در مزاجش تناقص یافته اشتها بشیرینی پیدا نماید لهذا نبات شیرین طعم تناول نماید زیرا طبیعت آنرا سوق کند و دلالت نماید از بویش و از چشیدنش خوشش آید آنرا خورد جزء شکری تزاید پیدا کند و صحت حاصل شود

7 پس معلوم شد که میشود باطعمه و اغذیه و فواکه معالجه کرد ولی چون طب الی الآن ناقص است لهذا درست پی نبرده اند و چون طب بدرجه کمال رسد باطعمه و اغذیه و فواکه و نباتات طیبۃ الرائحه و میاه مختلفه بارده و حاره و درجانش معالجه خواهد شد

8 این بیان مختصر است ان شاء الله وقت دیگر بمناسبتی مفصل بیان خواهد گشت

MFD#73, OOL.C022.91

SAQ#73, LOG#1011x

AB01360

Chapter 74, *The Relativity of Good and Evil*

Date: 1904 ca.

- 1 To explain the truth of this matter is difficult indeed. Know that created things are of two kinds: material and spiritual, sensible and intelligible. That is, some are perceptible to the senses while others are only perceived by the mind.

1 بیان حقیقت این مسئله بسیار مشکل است بدان که کائنات بر دو قسم است جسمانی و روحانی محسوس و معقول یعنی یک قسم از کائنات محسوس هستند و قسم دیگر محسوس نیستند بلکه معقول هستند
- 2 Sensible realities are those which are perceived by the five outer senses: so, for example, those outward things which the eye sees are called sensible. Intelligible realities are those which have no outward existence but are perceived by the mind. For example, the mind itself is an intelligible reality and has no outward existence. Likewise, all human virtues and attributes have an intelligible rather than a sensible existence, that is, they are realities that are perceived by the mind and not by the senses.

2 محسوس آنست که بحواس خمسۀ ظاهره ادراک شود مثل این کائنات خارجه که چشم می بیند این محسوس گفته میشود و معقول آنست که وجود خارج ندارد عقل آن را ادراک میکند مثلاً خود عقل معقولست وجود خارجی ندارد و جمیع اخلاق و صفات انسانی وجود عقل دارند نه حسّی یعنی صفات حقیقی است معقوله نه محسوسه
- 3 Briefly, intelligible realities such as the praiseworthy attributes and perfections of man are purely good and have a positive existence. Evil is simply their non-existence. So ignorance is the want of knowledge, error is the want of guidance, forgetfulness is the want of remembrance, foolishness is the want of understanding: all these are nothing in themselves and have no positive existence.

3 باری حقائق معقوله مثل صفات و کمالات ممدوحه انسان جمیع خیر محض است و وجود است و شر عدم آنهاست مثلاً جهل عدم علم است ضلالت عدم هدایت است نسیان عدم ذکر است بلاهت عدم درایت است اینها اعدام است نه اینست که وجود دارند
- 4 As for sensible realities, these are also purely good, and evil is merely their non-existence—that is, blindness is the want of sight, deafness is the want of hearing, poverty is the want of wealth, illness is the want of health, death is the want of life, and weakness is the want of strength.

4 و اما حقائق محسوسه آن نیز خیر محض است و شر اعدام است یعنی کوری عدم بصر است کوری عدم سمع است فقر عدم غناست مرض عدم صحت است موت عدم حیاتست ضعف عدم قوتست
- 5 Now, a doubt comes to mind: Scorpions and snakes are poisonous; is this good or evil, for they have a positive existence? Yes, it is true that scorpions and snakes are evil, but only in relation to us and not to themselves, for their venom is their weapon and their sting their means of defense. But as the constituent elements of their venom are incompatible with those of our bodies, that is, as these constituent elements are mutually opposed, the venom is evil—or, rather, those elements are evil in relation to each other, while in their own reality they are both good.

5 ولکن شبههائی بخاطر میآید و آن اینکه عقرب و مار را سم است این خیر است یا شر است و این امر وجودیست بلی عقرب شر است اما بالنسبه بما مار شر است بالنسبه بما اما بالنسبه بخودش شر نیست بلکه آن سم سلاح اوست که بآن نیش محافظه خویش مینماید اما چون عنصر آن سم با عنصر ما مطابق نمیآید یعنی در مابین عنصر ما و عنصر او ضدیتست لهذا شر است و بالنسبه بهم شرند ولی فی الحقیقه خیرند

- 6 To summarize, one thing may be evil in relation to another but not evil within the limits of its own being. It follows therefore that there is no evil in existence: whatsoever God has created He has created good. Evil consists merely in non-existence. For example, death is the absence of life: when man is no longer sustained by the power of life, he dies. Darkness is the absence of light: when light is no more, darkness reigns. Light is a positively existing thing but darkness has no positive existence; it is merely its absence. Likewise wealth is a positively existing thing but poverty is merely its absence.
- 7 It is thus evident that all evil is mere non-existence. Good has a positive existence; evil is merely its absence.

SAQ#74

- 6 خلاصهء کلام آنکه ممکن یک شیء بالنسبه بشیء دیگر شر است اما در حد ذاتش شر نیست پس ثابت شد که در وجود شر نیست آنچه خدا خلق کرده خیر خلق کرده این شر راجع باعدام است مثلاً این موت عدم حیانتست امداد حیات که بانسان نرسد موتست ظلمت عدم نور است وقتی که نور نیست ظلمت است نور امر وجودیست لکن ظلمت امر وجودی نیست بلکه عدمیست غنا امر وجودیست اما فقر امر عدمیست
- 7 پس معلوم شد که جمیع شرور راجع باعدام است خیر امر وجودیست شر امر عدمی

MFD#74, OOL.C022.75

AB09024

Chapter 75, Two Kinds of Torment

Date: 1904 ca.

- 1 Know that there are two kinds of torment: subtle and palpable. For example, ignorance is itself a torment, but it is a subtle torment; indifference to God is itself a torment; falsehood is itself a torment; iniquity and treachery are torments. Indeed all the human imperfections are torments, but they are subtle torments. A person endowed with a conscience will certainly prefer to be killed rather than to sin, and to have his tongue cut out rather than to slander and lie.
- 2 The other kind of torment is palpable and consists in physical punishments such as imprisonment, beating, expulsion and banishment. But for the people of God, to be veiled from Him is still more grievous than all these torments.

SAQ#75

- 1 بدان که عذاب بر دو قسم است عذاب لطیف و عذاب غلیظ مثلاً نفس جهل عذاب است ولی عذاب لطیف است و نفس غفلت از حق عذابست نفس کذب عذابست ظلم عذابست خیانت عذاب است جمیع نقائص عذابست نهایتش اینست که عذاب لطیف است البته انسانی که شعور داشته باشد نزد او قتل بهتر از خطاست و لسان بریده بهتر از کذب و افتراست
- 2 و نوع دیگر از عذاب عذاب غلیظ است که مجازاتست حبس است ضربست طرد است نفی است اما در نزد اهل الله احتجاب از حق اعظم از این عذابهاست

MFD#75, OOL.C022.76

AB00779

Chapter 76, *The Justice and Mercy of God*

Date: 1904-Jun ca.

- 1 Know that justice consists in rendering to each his due. For example, when a workman labours from morning till evening, justice requires that he be paid his wage, but bounty consists in rewarding him even when he has done no work and expended no effort. So when you give alms to a poor man who has made no effort and done nothing for your benefit to deserve it, this is bounty. Thus, Christ besought forgiveness for those responsible for His death: This is called bounty.
- 2 Now, the question of the excellence or baseness of things is determined either by reason or by religious law. Some believe that it is based on religious law: Such is the case with the Jews, who believe that all the commandments of the Torah are binding and that they are matters of religious law rather than of reason. Thus they say that one of the commandments of the Torah is that meat and butter cannot be eaten together, for this is "trefah" (and "trefah" in Hebrew means unclean, while "kosher" means clean). This they say is a question of religious law and not of reason.
- 3 But the divine philosophers hold that the excellence or baseness of things depends upon both reason and religious law. Thus, the prohibitions on murder, theft, treachery, falsehood, hypocrisy, and iniquity are based on reason: Every rational mind can grasp that these are all vile and reprehensible. For if you merely prick a man with a thorn he will cry out in pain: How well must he realize then that murder, according to reason, is vile and reprehensible. And were he to commit such a crime, he would be held accountable for it whether the prophetic message had reached him or not, for reason itself grasps the reprehensible character of this deed. Thus, when such a person commits such base actions, he will assuredly be held to account.
- 4 But if the prophetic injunctions have not reached a place and the people fail, as a result, to act in conformity with the divine teachings, then they are not held accountable according to the laws of religion. For instance, Christ enjoined that cruelty should be met with kindness. If a person remains unaware

1 بدان که عدل اعطای کلّ ذی حقّ حقّه است مثلاً شخصی اجیر که از صبح تا شام کار کرده عدل اقتضای آن کند که اجرت او داده شود فضل آنست که کاری نکرده است و زحمتی نکشیده است ولی مورد عنایت شده است مثلاً شما شخص فقیر را بدون آنکه زحمتی کشد عطیه و صدقه دهید و حال آنکه او بجهت شما کاری نکرده است که استحقاق داشته باشد این فضلست مثلاً حضرت مسیح در حقّ قاتلانش طلب مغفرت کرد این را فضل گویند

2 و اما مسئله حسن و قبح اشیاء معقولست یا مشروعست بعضیها بر آنند که مشروع است مثل یهود آنان را اعتقاد چنان است که جمیع احکام تورات تعبدیست مشروع است نه معقول مثلاً میگویند که از جمله احکام تورات اینست که جمع گوشت با روغن جائز نه زیرا طرف است و در لسان عبرانی طرف ناپاک و کشر پاک است این امر را گویند مشروع است نه معقول

3 اما الهیون بر آنند که حسن و قبح اشیاء معقول است و مشروع بناءً علیه ممنوعیت قتل و سرقت و خیانت و کذب و نفاق و ظلم معقول است هر عقلی این را ادراک میکند که قتل سرقت خیانت کذب نفاق ظلم کل قبیح و مذموم است زیرا اگر یک خاری بآسانی روا داری فریاد کند و ناله و فغان نماید پس معلوم است که میفهمد قتل عقلاً قبیح و مذموم است و چون ارتکاب نماید مؤاخذه است خواه صیت نبوت باو برسد خواه نرسد چونکه عقل مذمومیتش را ادراک کند این نفوس چون ارتکاب این اعمال قبیحه کنند لابد مؤاخذهند

4 اما اوامر نبوت اگر بجائی نرسد و مطابق تعلیمات الهیه حرکت نکنند مثلاً مسیح فرموده که جفا را برفا مقابلی نمایند این امر اگر بآن شخص نرسیده و بمقتضای طبیعت حرکت کند یعنی اگر کسی

of this injunction and acts according to the promptings of nature, that is, if he returns injury for injury, then he is not held accountable according to the laws of religion, for this divine injunction has not been conveyed to him. Although such a person is not deserving of divine bounty and favour, God will nevertheless deal with him in His mercy and grant him forgiveness.

- 5 Now, vengeance is reprehensible even according to reason, for it is of no benefit to the avenger. If a man strikes another, and the victim chooses to exact revenge by returning the blow, what advantage will he gain? Will this be a balm to his wound or a remedy for his pain? No, God forbid! In truth the two actions are the same: Both are injuries; the only difference is that one preceded the other. Therefore, if the victim forgives, or better still, if he acts in the opposite manner, this is praiseworthy.

- 6 As for the body politic, it punishes the aggressor but not to exact revenge. The purpose of this punishment, rather, is to deter and dissuade, and to oppose iniquity and aggression, so as to prevent others from extending their hand likewise in oppression. But if the victim chooses to forgive and to show instead the greatest mercy, this is most approved in the sight of God.

SAQ#76

باو اذیت نموده او نیز اذیت کند دیناً معذور است زیرا امر الهی باو ابلاغ نشده هرچند آن استحقاق عنایت و الطاف نیز ندارد لکن خدا بفضل معامله کند و عفو فرماید

5 زیرا انتقام عقلاً نیز مذموم است چه که از انتقام از برای منتقم ثمری حاصل نشود مثلاً اگر کسی بشخصی ضربتی زند شخص مضروب اگر با انتقام برخیزد و او نیز شخص ضارب را ضربتی زند چه فائده از برای او حاصل آید زخمش مرهم یابد و دردش درمان پذیرد استغفرالله و فی الحقیقه هر دو عمل یکیست اذیت است ولی تفاوتش تقدّم و تأخّر است لهذا شخص مضروب اگر عفو نماید بلکه بالعکس معامله کند ممدوح است

6 اما هیئت اجتماعیّه آن شخص ضارب را قصاص نمایند نه انتقام کشند و این قصاص بجهت آنست که ردع و دفع حاصل گردد و مقاومت ظلم و تعدی شود تا دیگران دست تظاول نگشایند ولی شخص مضروب البته اگر عفو و سماح نماید بلکه نهایت عنایت را مبذول دارد محبوبست

MFD#76, OOL.C022.77

AB00090

Chapter 77, The Punishment of Criminals

Date: 1904-Oct ca.

- 1 Question: Should a criminal be punished, or should he be forgiven and his crime overlooked?
- 2 Answer: There are two kinds of retributive actions: one is revenge and retaliation and the other, punishment and requital. An individual has no right to seek revenge, but the body politic has the right to punish the criminal. Such punishment is intended to dissuade and deter others from committing similar crimes. It is for the protection of the rights of man and does not constitute revenge, for revenge is that inner gratification that results from returning like for like. This is not permissible,

1 سؤال آیا مجرم مستحقّ عقوبت است و یا عفو و اغماض

2 جواب عقوبات جزائیّه بر دو قسم است یک قسم انتقام است یک قسم قصاص است اما بشر حقّ انتقام ندارد ولی هیئت اجتماعیّه حقّ قصاص را از مجرم دارند و این قصاص بجهت ردع و منع است تا شخص دیگر متجاسر بر آن جرم نشود و این قصاص مدافعه از حقوق بشر

for no one has been given the right to seek revenge. And yet, if criminals were entirely left to their own devices, the order of the world would be disrupted. So while punishment is one of the essential requirements of the body politic, the wronged and aggrieved party has no right to seek revenge. On the contrary, he should show forgiveness and magnanimity, for this is that which befits the human world.

- 3 The body politic, however, must punish the oppressor, the murderer, and the assailant, so as to dissuade and deter others from committing similar crimes. But that which is essential is to so educate the masses that no crimes will be committed in the first place; for a people can be so educated as to shrink entirely from any crime, and indeed regard the crime itself as the greatest chastisement and the most grievous torment and punishment. Thus no crimes would occur in the first place such that punishments would be required.
- 4 We must speak only of that which is practically feasible in the world. There is indeed an abundance of lofty ideals and sentiments that cannot be put into effect. Therefore, we must confine ourselves to that which is practicable.
- 5 For example, if someone wrongs, injures and assaults another, and the latter retaliates in kind, this constitutes revenge and is blameworthy. If Peter kills the son of Paul, Paul has no right to kill the son of Peter. Were he to do so, it would be an act of vengeance and blameworthy in the extreme. Rather, he must act in the opposite manner and show forgiveness, and, if possible, even be of some assistance to his aggressor. This indeed is that which is worthy of man; for what advantage does one gain from revenge? The two actions are indeed one and the same: if one is reprehensible, so too is the other. The only difference is that one preceded the other.
- 6 But the body politic has the right to preserve and to protect. It holds no grudge and harbours no enmity towards the murderer, but chooses to imprison or punish him solely to ensure the protection of others. The purpose is not revenge but a punishment through which the body politic is protected. Otherwise, were both the victim's heirs and the community to forgive and return good for evil, the wrongdoers would never cease their onslaught and a murder would be committed at every moment—nay, bloodthirsty individuals would, like wolves, entirely destroy the flock of God. The body politic is not

است نه انتقام زیرا انتقام تشفی صدر است که از مقابلهء بالمثل حاصل گردد و این جائز نه زیرا بشر حق انتقام ندارد با وجود این اگر مجرمین بکلی معاف باشند نظم عالم بهم خورد لهذا قصاص از لوازم ضروریء هیئت اجتماعی است ولی شخص مظلوم متعدی علیه حق انتقام ندارد بلکه عفو و سماح لازم و این سزاوار عالم انسان است

3 اما هیئت اجتماعی باید ظالم و قاتل و ضارب را قصاص نمایند تا ردع و منع حاصل گردد که دیگران متجاسر بجرم نشوند ولی اصل اینست که باید نفوس را چنان تربیت نمود که جرم واقع نگردد زیرا میتوان جمعی را چنان تربیت نمود که از ارتکاب جرائم چنان اجتناب و استیحاş نمایند که در نزد ایشان نفس جرم اعظم عقوبت و نهایت عذاب و قصاص باشد لهذا جرمی واقع نگردد تا قصاص جاری شود

4 و باید چیزی بگوئیم که اجرائش در عالم امکان ممکن است بسیار تصوّرات و تخیّلات عالیه هست اما قابل اجرا نیست بناءً علیه باید چیزی بگوئیم که ممکن الاجراء باشد

5 مثلاً اگر نفسی بنفسی ظلمی کند ستمی کند تعدّیئی کند و آن شخص مقابلی بالمثل نماید این انتقام است و این مذموم است زیرا زید اگر پسر عمرو را بکشد عمرو حق ندارد که پسر زید را بکشد و اگر بکند انتقام است این بسیار مذموم است بلکه باید که بالعکس مقابله کند عفو کند بلکه اگر ممکن شود اعانتی بمتعدّی نماید این نوع سزاوار انسان است بجهت اینکه از برای او از انتقام چه ثمری حاصل هر دو عمل یکیست اگر مذموم است هر دو مذموم است نهایت اینست که این مقدّم بود و آن مؤخّر

6 اما هیئت اجتماعی حقّ محافظه و حقّ مدافعه دارد زیرا هیئت اجتماعی بعضی ندارد عداوتی بقاتل ندارد اما مجرد بجهت حفظ دیگران قاتل را حبس کند یا قصاص نماید که دیگران محفوظ مانند نه مقصد انتقام از اوست مقصود قصاص است که بآن قصاص هیئت اجتماعی محفوظ ماند و الا اگر وارث مقتول عفو کند و هیئت اجتماعی عفو نماید و از دو جهت بالعکس معامله شود نفوس ستمکار متصل

prompted by ill-will in meting out its punishment; it acts without prejudice and does not seek to gratify a sense of vengeance: Its purpose in inflicting the punishment is to safeguard others and to prevent the future commission of such vile actions.

تعدّی کنند و در هر آنی قتل واقع گردد بلکه نفوس درنده مانند گرگ اغنام الهی را محو نمایند و هیئت اجتماعیّت بد در قصاص ندارد غرضی ندارد تشفی صدر نخواهد بلکه مقصدش از قصاص محافظه دیگران است که دیگری مرتکب این امر قبیح نشود

- 7 Thus when Christ said: "Whosoever shall smite thee on thy right cheek, turn to him the left one also," the purpose was to educate the people, not to imply that one should assist a wolf that has fallen upon a flock of sheep and is intent upon devouring them all. No, if Christ had known that a wolf had entered the fold and was about to destroy the sheep, He most certainly would have prevented it.

7 پس اینکه حضرت مسیح میفرماید که اگر کسی طرف راست تو را بزند طرف چپ را بیاور این مقصد تربیت ناس بود نه مقصد اینست که اگر چنانچه گرگی میان گلهائی بیفتد و بخواهد جمع آن گلهاء گوسفند را بدر آن گرگ را اعانت کنی بلکه اگر حضرت مسیح میدیدند که گرگی داخل گلهائی شده است و جمع گلهاء را محو خواهد نمود لابد آن گرگ را منع میفرمودند

- 8 Just as forgiveness is one of the attributes of God's mercy, so is justice one of the attributes of His lordship. The canopy of existence rests upon the pole of justice, and not of forgiveness, and the life of mankind depends on justice and not on forgiveness. Thus, if a decree of amnesty were to be enacted henceforth in all countries, the whole world would soon be thrown into disarray and the foundations of human life would be shattered. Likewise, if the powers of Europe had not resisted the notorious Attila, he would not have left a single soul alive.

8 همچنانکه عفو از صفت رحمانیت است عدل نیز از صفت ربوبیت است و خیمه وجود بر ستون عدل قائم نه عفو و بقای بشر بر عدل است نه عفو مثلاً الآن اگر در عموم ممالک عالم قانون عفو مجری شود در اندک زمانی جهان بر هم خورد و بنیان حیات انسانی برافتد مثلاً آتیلاء مشهور را حکومت اروپا اگر مقاومت نمیکرد بشر نمیکداشت

- 9 Some men are like bloodthirsty wolves: if they were to see no punishment ahead, they would kill others solely for the sake of their own pleasure and diversion. One of the tyrants of Persia killed his tutor for mere amusement. Mutawakkil, the famous Abbasid caliph, would summon his ministers, deputies and trustees to his presence, have a box full of scorpions let loose among them, and, forbidding anyone to move, would burst into boisterous laughter whenever one of them was stung.

9 بعضی از بشر گرگ خونخوارند اگر ببینند که قصاصی در میدان نیست از بابت محض سرور و فرح و تسلی خاطر خود انسان را قتل نمایند یکی از ستمکاران ایران محض خندیدن معلم خویش را بشوخی و مزاح بکشت متوکل عباسی مشهور در مجلس خود وزرا و وکلا و امانا را حاضر مینمود و یک جعبه عقرب در مجلس رها میکردند و حکم میکرد که کسی حرکت ننماید و چون عقارب وزرا را میگزیدند قهقهه میزد و میخندید

- 10 In sum, the proper functioning of the body politic depends upon justice and not forgiveness. So what Christ meant by forgiveness and magnanimity is not that if another nation were to assail you, burn your homes, plunder your possessions, assault your wives, children and kin, and violate your honour, you must submit to that tyrannical host and permit them to carry out every manner of iniquity and oppression. Rather, the words of Christ refer to private transactions between two individuals, stating that if one person assaults another, the injured

10 باری قوام هیئت اجتماعیّه بعدل است نه عفو پس حضرت مسیح را مقصد از عفو و سماح نه اینست که اگر ملل سائر بر شما هجوم کنند خائمان شما را بسوزانند اموال را غارت کنند بر اهل و عیال و اولاد تعدّی نمایند و هتک ناموس کنند شما در مقابل آن لشکر ستمکار تسلیم شوید تا هر ظلم و تعدّی مجری دارند بلکه مراد حضرت مسیح معامله خصوصی در میان دو

party should forgive. But the body politic must safeguard the rights of man. Thus, if someone were to attack, injure, oppress and wound me, I would in no wise oppose him but would show forgiveness. But if someone were to attack Siyyid Manshadi here, I would of course prevent him. Although to the assailant non-interference would appear as kindness, it would be sheer oppression towards Manshadi. So if a savage Arab were to enter the room at this moment brandishing a sword and bent upon assaulting, wounding or killing you, I would of course prevent him. Were I to abandon you to that man, this would be oppression, not justice. But if he were to harm me personally, I would forgive him.

شخص است که اگر شخصی دیگری تعدی نماید متعدی علیه باید عفو نماید اما هیئت اجتماعی باید محافظهء حقوق بشریه نماید مثلاً اگر کسی بر نفس من تعدی کند و ظلم و جفا روا دارد و زخم بر جگرگاه زند ابداً تعرض ننمایم بلکه عفو نمایم ولی اگر کسی بخواهد باین سید منشادی تعدی کند البته ردع و منع نمایم هرچند در حق ظالم عدم تعرض بظاهر رحمت است لکن در حق جناب منشادی ظلم محض است مثلاً الآن اگر شخص عربی متوحش وارد این محل شود و با سیف مسلول بخواهد تو را تعرض کند و زخم زند و قتل نماید البته منع نمایم و اگر تو را تسلیم او نمایم این ظلم است نه عدل اما بشخص من اگر اذیت نماید عفو من کنم

- 11 One final point: The body politic is engaged day and night in devising penal laws and in providing for ways and means of punishment. It builds prisons, acquires chains and fetters, and ordains places of exile and banishment, of torment and hardship, seeking thereby to reform the criminal, whereas in reality this only brings about the degradation of morals and the subversion of character. The body politic should instead strive night and day, bending every effort to ensure that souls are properly educated, that they progress day by day, that they advance in science and learning, that they acquire praiseworthy virtues and laudable manners, and that they forsake violent behaviour, so that crimes might never occur. At the present time the contrary prevails: The body politic is ever seeking to strengthen penal laws and securing means of punishment, instruments of death and chastisement, and places of imprisonment and exile, and then waiting for crimes to be committed. This has a most detrimental effect.

11 یک چیز دیگر باقی ماند و آن اینست که هیئت اجتماعی همواره شب و روز بترتیب قوانین مجازات و تهیو و تدارک آلات و ادوات قصاص پردازند زندان مهیا کنند و کند و زنجیر تدارک نمایند و محل نفی و سرگون و زجر و مشقت گوناگون ترتیب دهند تا باین وسائط اصحاب جرم را تربیت نمایند و حال آنکه این وسائط سبب تضییع اخلاق گردد و تبدیل احوال بلکه هیئت اجتماعی باید شب و روز بکوشد و منتهای همت را بگارد که نفوس تربیت شوند و روز بروز ترقی کنند و در علوم و معارف توسعه یابند و کسب فضائل نمایند و تحصیل آداب کنند و از درندگی اجتناب نمایند تا جرم واقع نشود حال بالعکس هیئت اجتماعی همیشه در فکر آنند که قوانین مجازات را محکم نمایند و اسباب قصاص مهیا سازند آلات قتل و جرح و محل حبس و نفی تدارک کنند و منتظر وقوع جرم شوند این بسیار سوء تأثیر نماید

- 12 But if the masses were educated so that knowledge and learning increased day by day, understanding was broadened, perceptions were refined, morals were rectified and manners reformed, in a word, that progress was made with respect to every degree of perfection, then the occurrence of crime would subside.

12 و اما اگر در تربیت عموم کوشند تا روز بروز معارف و علوم زیاد شود ادراکات تزايد نمایند احساسات ترقی کند اخلاق تعدیل شود عادات تحسین گردد خلاصه در جمیع مراتب کمالات ترقی حاصل گردد وقوع جرم کم شود

- 13 Experience has shown that crime is less prevalent among civilized peoples—that is, among those who have acquired true

civilization. And true civilization is divine civilization, the civilization of those who combine material and spiritual perfections. As ignorance is the root cause of crime, the more knowledge and learning advance the less crime will be committed. Consider the lawless tribes of Africa: how often they kill one another and even consume each other's flesh and blood! Why do such savageries not take place in Switzerland? The reason, clearly, is education and virtue.

- 14 Therefore, the body politic must seek to prevent crimes from being committed in the first place, rather than devise harsh punishments and penalties.

SAQ#77, ADJ.028bx

13 و این تجربه شده است که بین اقوام متمدنه جرم قلیل الوقوع است یعنی آنهائی که مدنیت صحیحه تحصیل کرده اند مدنیت صحیحه مدنیت الهیه است مثل مدنیت نفوسی که جامع کالات جسمانی و روحانی بوده اند و چون سبب حصول و وقوع اجرام جهل است هر قدر علم و فضیلت ترقی نماید اجرام قلت حاصل کند در برابرهء افریقا ملاحظه کنید که چه قدر قتل واقع شود بقسمی که یک دیگر را هلاک نموده گوشت و خون یک دیگر را خورند چرا در اسویچره چنین وقوعات وحشیه واقع نمی شود سبب واضح است که تربیت است و فضیلت است

14 پس هیئت اجتماعیه باید در فکر این باشد که جرم واقع نشود نه در فکر این باشد که اجرام را باید مجازات شدید نمود و قصاص صارم مجری داشت

MFD#77, OOL.C022.78

AB00099

Chapter 78, Strikes

Date: 1904 ca.

- 1 You have asked about strikes. Great difficulties have arisen and will continue to arise from this issue. The origin of these difficulties is twofold: one is the excessive greed and rapacity of the factory owners, and the other is the gratuitous demands, the greed and the intransigence of the workers. One must therefore seek to address both.
- 2 Now, the root cause of these difficulties lies in the law of nature that governs present-day civilization, for it results in a handful of people accumulating vast fortunes that far exceed their needs, while the greater number remain naked, destitute, and helpless. This is at once contrary to justice, to humanity and to fairness; it is the very height of inequity and runs counter to the good pleasure of the All-Merciful.
- 3 This disparity is confined to the human race: among other creatures, that is, among the animals, a certain kind of justice and equality prevails. Thus there is equality within a shepherd's

1 از مسئله اعتصاب سؤال نمودید در این مسئله مشکلات عظیمه حاصل شده و میشود و مورث این مشکلات دو چیز است یکی شدت طمع و حرص اصحاب معامل و کارخانه ها و دیگری غلو و طمع و سرکشی عمله و فاعله ها پس باید چاره هر دو را کرد

2 اما سبب اصلی این مشکلات قوانین طبیعی مدنیت حاضره است زیرا نتیجه این قوانین این که نفوسی معدود بیش از لزوم ثروت بی پایان یابند و اکثری برهنه و عریان و بی سر و سامان مانند و این مخالف عدالت و مروت و انصاف و عین اعتساف و مباین رضای حضرت رحمن و

3 این تفاوت مختص بنوع بشر است اما در سائر کائنات یعنی جمیع حیوان تقریباً یک نوع عدالت

flock, or within a herd of deer in the wilderness, or among the songbirds that dwell in the mountains, plains and orchards. The animals of every species enjoy a measure of equality and do not differ greatly from one another in their means of existence, and thus they live in perfect peace and joy.

- 4 It is quite otherwise with the human race, where the greatest oppression and injustice are to be found. Thus you can observe, on the one hand, a single person who has amassed a fortune, made an entire country his personal dominion, acquired immense wealth and secured an unceasing flow of gains and profits, and, on the other, a hundred thousand helpless souls, weak, powerless, and wanting even a mouthful of bread. There is neither equality here nor benevolence. Observe how as a result general peace and happiness have become so wanting and the welfare of humanity so undermined that the lives of a vast multitude have been rendered fruitless! For all the wealth, power, commerce and industry are concentrated in the hands of a few individuals, while all others toil under the burden of endless hardships and difficulties, are bereft of advantages and benefits, and remain deprived of comfort and peace. One must therefore enact such laws and regulations as will moderate the excessive fortunes of the few and meet the basic needs of the myriad millions of the poor, that a degree of moderation may be achieved.

- 5 However, absolute equality is just as untenable, for complete equality in wealth, power, commerce, agriculture and industry would result in chaos and disorder, disrupt livelihoods, provoke universal discontent, and undermine the orderly conduct of the affairs of the community. For unjustified equality is also fraught with peril. It is preferable then that some measure of moderation be achieved; and by moderation is meant the enactment of such laws and regulations as would prevent the unwarranted concentration of wealth in the hands of the few and satisfy the essential needs of the many. For instance, the factory owners reap a fortune every day, but the wage the poor workers are paid cannot even meet their daily needs: this is most unfair, and assuredly no just man can accept it. Therefore, laws and regulations should be enacted which would grant the workers both a daily wage and a share in a fourth or fifth of the profits of the factory in accordance with its means, or which would have the workers equitably share in some other way in the profits with the owners. For the capital and the management comes from the latter and the toil and labour from the former. The workers could either be granted a wage

و مساوات موجود مثلاً در بین گله اغنام و دسته آهو در بیابان مساواتست و همچنین در بین مرغان چمن در دشت و کوهسار و بوستان هر نوعی از انواع حیوان تقریباً یک قسم مساواتی حاصل چندان در معیشت تفاوت از یکدیگر ندارند لهذا در نهایت راحتند و بسعادت زندگانی نمایند

4 بخلاف بنی نوع انسان که نهایت اعتساف و عدم انصاف در میان ملاحظه میکنی که فردی از افراد انسان گنجی اندوخته و اقلیمی را مستعمره خویش نموده ثروت بی پایان یافته و منافع و واردات بمثابه سیل روان میآ ساخته ولی صد هزار نفر از بیچارگان دیگر ضعیف و ناتوان و محتاج یک لقمه نان مساوات و مواساتی در میان نیست لهذا ملاحظه میکنی که آسایش و سعادت عمومی مختل و راحت نوع بشر بقسمی مسلوب که حیات جم غفیری بی ثمر زیرا ثروت و عزت و تجارت و صنایع مختص بنفوسی معدود و سائرین در زیر بار گران مشقت و زحمت نامحدود و از فوائد و منافع و راحت و آسایش محروم پس باید نظام و قانونی ترتیب داد که معدل ثروت مفرط نفوس معدود گردد و باعث سد احتیاج هزار میلیون از فقراء جمهور شود تا اندکی اعتدال حاصل شود

5 ولی مساوات تام نیز ممکن نه چه که مساوات تام در ثروت و عزت و تجارت و فلاح و صنعت سبب اختلال و پریشانی و اغتشاش معیشت و ناکامی عمومی شود و بکلی انتظام امور جمهور بر هم خورد زیرا در مساوات غیر مشروع نیز محذور واقع پس بهتر آنست که اعتدال بمیان آید و اعتدال اینست که قوانین و نظاماتی وضع شود که مانع ثروت مفرط بی لزوم بعضی نفوس شود و دافع احتیاج ضروری جمهور گردد مثلاً اصحاب فبریک صاحب کارخانه‌ها هر روز کنزی بدست آرند ولی بیچارگان عمله بقدر کفایت معیشت یومیّه اجرت نگیرند این نهایت اعتساف است البته انسان منصف قبول نماید پس یا باید نظامات و قوانینی گذاشت که گروه عمله اجرت یومیّه از صاحب فبریک بگیرند و شرکتی در ربع و یا خمس منافع باقتضای وسع فبریک داشته باشند و یا در منافع و فوائد گروه عمله با صاحب

that adequately meets their daily needs as well as a right to a share in the revenues of the factory when they are injured, incapacitated, or unable to work, or else a wage could be set that allows the workers to both satisfy their daily needs and to save a little for times of weakness and incapacity.

- 6 If matters were so arranged, neither would the factory owners amass each day a fortune which is absolutely of no use to them—for should one's fortune increase beyond measure, one would come under a most heavy burden, become subject to exceeding hardships and troubles, and find the administration of such an excessive fortune to be most difficult and to exhaust one's natural powers—nor would the workers endure such toil and hardship as to become incapacitated and to fall victim, at the end of their lives, to the direst need.
- 7 It is therefore clearly established that the appropriation of excessive wealth by a few individuals, notwithstanding the needs of the masses, is unfair and unjust, and that conversely absolute equality would also disrupt the existence, welfare, comfort, peace and orderly life of the human race. Such being the case, the best course is therefore to seek moderation, which is for the wealthy to recognize the advantages of moderation in the acquisition of profits and to show regard for the welfare of the poor and the needy, that is, to fix a daily wage for the workers and also to allot them a share of the total profits of the factory.
- 8 In brief, insofar as the mutual rights of the factory owners and the workers are concerned, laws must be enacted that would enable the former to make reasonable profits and the latter to be provided with their present necessities and their future needs, so that if they become incapacitated, grow old, or die and leave behind small children, they or their children will not be overcome by dire poverty but will receive a modest pension from the revenues of the factory itself.
- 9 For their part, the workers should not make excessive demands, be recalcitrant, ask for more than they deserve, or go on strike. They should obey and comply and make no demands for exorbitant wages. Rather, the mutual and equitable rights of both parties should be officially fixed and established according to the laws of justice and compassion, and any party that violates

فبریک بنوع معتدلی مشترک کردند یعنی رأس المال و اداره از صاحب فبریک و شغل و عمل از گروه فعله و یا آنکه عمله بقدر معیشت معتدله اجرت یومیّه گیرند و چون سقط یا عاجز یا ناتوان گردند بقدر کفایت حقّ استفاده از واردات فبریکه داشته باشند و یا اجرت باندازه ئی باشد که عمله بصرف مقداری از اجرت قناعت نمایند و اندکی از برای روز عجز و ناتوانی اندوخته کنند

6 چون کار بر این منوال باشد نه صاحب فبریک هر روز کنزی اندوخته نماید که بهیچوجه از برای او مشرّ ثمر نیست و نه عمله و فعله از نهایت تعب و مشقّت از پا افتند و در نهایت عمر بشدت احتیاج مبتلا گردند

7 پس معلوم و مسلم گردید که اختصاص ثروت مفرطه بنفوس معدوده با احتیاج جمهور ظلم و اعتساف است و همچنین مساوات تامّ نیز محلّ زندگانی و راحت و انتظام و آسایش نوع انسانی پس در اینصورت اعتدال از همه بهتر و آن اینست که اهل ثروت باید در اکتساب منافع اعتدال را ملاحظه نمایند و مراعات فقرا و اهل احتیاج را منظور دارند و آن اینست که عمله و فعله را اجرتی یومی معلوم و مقرر گردد و از منافع عمومیّه فبریک نیز نصیب و بهره ای یابند

8 مختصر اینست در حقوق مشترکه ما بین صاحبان فبریک و عموم عمله و فعله باید قانونی گذاشته شود که سبب منافع معتدله صاحب فبریک گردد و اسباب معیشت لازمه فعله و تأمین استقبال ایشان شود که اگر عمله عاجز و سقط و یا خود پیر و ناتوان گردند و یا فوت نمودند و اطفال صغیر گذاشتند از شدّت فقر مضحمل نگردند بلکه اندک حقّ معیشت از واردات نفس فبریک داشته باشند

9 و همچنین باید عمله غلّ و تمرّد ننماید و بیش از استحقاق نطلبند و اعتصاب ننماید و اطاعت و انقیاد کنند و اجرت فاحش نخواهند بلکه حقوق معتدله مشترکه طرفین بقانون عدل و حقانیت رسماً محقّق و مسلم شود و هر طرف

them should be condemned after a fair hearing and be subject to a definitive verdict enforced by the executive branch, so that all affairs may be appropriately ordered and all problems adequately resolved.

- 10 The intervention of the government and the courts in the problems arising between owners and workers is fully warranted, since these are not such particular matters as are ordinary transactions between two individuals, which do not concern the public and in which the government should have no right to interfere. For problems between owners and workers, though they may appear to be a private matter, are detrimental to the common good, since the commercial, industrial and agricultural affairs, and even the general business of the nation, are all intimately linked together: An impairment to one is a loss to all. And since the problems between owners and workers are detrimental to the common good, the government and the courts have therefore the right to intervene.

- 11 Even in the case of differences that arise between two individuals with regard to particular rights, a third party, namely the government, is needed to resolve the dispute. How, then, can the problem of strikes, which entirely disrupt the country—whether they arise from the inordinate demands of the workers or the excessive greed of the factory owners—remain neglected?

- 12 Gracious God! How can one see one's fellow men hungry, destitute and deprived and yet live in peace and comfort in one's splendid mansion? How can one see others in the greatest need and yet take delight in one's fortune? That is why it has been decreed in the divine religions that the wealthy should offer up each year a portion of their wealth for the sustenance of the poor and the assistance of the needy. This is one of the foundations of the religion of God and is an injunction binding upon all. And since in this regard one is not outwardly compelled or obliged by the government, but rather aids the poor at the prompting of one's own heart and in a spirit of joy and radiance, such a deed is most commendable, approved, and pleasing.

- 13 This is the meaning of the righteous deeds mentioned in the heavenly books and scriptures. Salutations!

تجاوز نمایند بعد المحاکمه محکوم گردند و قوه نافذه جزای قطعی مجری دارند تا امور انتظام یابد و مشکلات بر طرف گردد و

10 مداخله قضا و حکومت در مشکلات حاصله بین اصحاب فبریق و عمله مداخله مشروعه است مانند معامله عادی بین عمله و صاحبان کار جزئی نیست که خصوصیت و دخلی بعموم ندارد و حکومت را حق مداخله نیست زیرا مسئله فبریق و عمله هر چند مسئله خصوصی بنظر آید ولی از مشکلات حاصله در ما بین مضرت عمومی حاصل گردد زیرا امور تجارت و صنعت و فلاحه بلکه اشغال عمومی ملت کل مرتبط بیکدیگر است اگر در یکی فتوری حاصل شود مضرت بعموم رسد لهذا مشکلات حاصله بین عمله و صاحبان فبریق سبب مضرت عمومی گردد و قضا و حکومت حق مداخله دارد

11 و چون اختلاف ما بین دو نفس در حقوق جزئی واقع شود ثالثی باید که دعوا را فصل نماید و آن حکومتست پس مسئله اعتصاب که سبب اختلال مملکت و گاهی منبعث از شدت اعتساف عمله و یا کثرت طمع صاحبان فبریق است چگونه میشود که مهمل ماند ؟

12 سبحان الله انسان چون نفوسی را از بنی نوع خویش گرسنه و برهنه و بی سر و سامان بیند چگونه در قصر عالی خود راحت و آسایش کند و کسانیرا در نهایت احتیاج بیند با وجود این چگونه از ثروت خود ممنون و خوشنود گردد ؟ اینست که شرائع الهیه مقنن و مقرر که اهل ثروت محض اعاشه فقرا و دستگیری ضعفا هر سالی مبلغی از مال خویش را باید انفاق نمایند و این از اساس شریعت الهیه است و بر جمیع فرض عین است. و چون در این خصوص بحسب ظاهر انسان از طرف حکومت مجبور نیست و محکوم نه بلکه بصرافت طبع و طیب خاطر در نهایت روح و ریحان انفاق بر فقرا مینماید بسیار محبوب و مرغوب و شیرین است

13 و مقصود از اعمال مبروره که در کتب والواح الهی مذکور اینست والسلام /

AB02618

Chapter 79, The Reality of the World of Being

Date: 1904-Oct-09

- 1 The sophists hold that all existence is illusory, indeed, that each and every being is an absolute illusion that has no existence whatsoever—in other words, that the existence of created things is like a mirage, or like the reflection of an image in water or in a mirror, which is merely an appearance devoid of any basis, foundation or ascertainable reality.
- 2 This notion is false, for although the existence of things is an illusion compared to the existence of God, yet in the contingent world it is established, proven, and undeniable. For example, the existence of the mineral is non-existence compared to that of man—since man's body becomes mineral when he physically dies—but the mineral indeed exists within the mineral realm. It is therefore clear that dust is non-existent or has an illusory existence compared to that of man, but that within the mineral realm it exists.
- 3 In like manner, the existence of created things is sheer illusion and utter non-existence compared to that of God and consists in a mere appearance, like an image seen in a mirror. But although this image is an illusion, its source and reality is the person reflected, whose image has appeared in the mirror. Briefly, the reflection is an illusion compared to that which is reflected. It is therefore evident that although created things have no existence compared to that of God, being instead like a mirage or an image reflected in a mirror, yet in their own degree they exist.
- 4 That is why Christ referred to those who were heedless of God and denied His truth as dead, even though to outward seeming they were alive; for in relation to the faithful they were indeed dead, blind, deaf and dumb. That is what Christ meant when He said, "Let the dead bury their dead."

SAQ#79

1 طائفهء سوفسطائیه بر آنند که موجودات عبارت از اوهامات است هر موجود وهم محض است ابداً وجود ندارد یعنی وجود موجودات مثل سراب و یا خود مثل صور مرئیة در آب و مرآت است که نمایش محض است ابداً اصل و اساسی و تحقیقی ندارد

2 این رأی باطل است زیرا وجود موجودات نسبت بوجود حقّ اوهام است اما در رتبهء امکان موجودات را وجود محقق است و ثابت و قابل انکار نیست مثلاً وجود جمادی نسبت بوجود انسانی عدم است زیرا انسان وقتی که بظاهر معدوم گردد جسدش جماد شود ولی جماد در عالم جمادی وجود دارد پس واضح شد که تراب نسبت بوجود انسان معدومست و وجودش اوهام اما در رتبهء جمادی تراب وجود دارد

3 بهمچنین وجود موجودات بالنسبه بوجود حقّ اوهام و عدم محض است و عبارت از نمایش است مثل صوری که در آئینه پیدا شود ولی آن صوری که در آئینه دیده میشود هرچند اوهام است اما اصل و حقیقت آن صور موهمه شخص عاکس است که صورتش در این آئینه ظاهر شده مختصر اینست که عکس بالنسبه بعاکس وهمست پس واضح شد که هرچند موجودات بالنسبه بوجود حقّ وجودی ندارند بلکه مانند سراب و صور مرئیة در مرآتند ولی در رتبهء خود وجود دارند

4 اینست که غافلان از حقّ و منکران را حضرت مسیح مرده میگفتند و حال آنکه بظاهر زنده بودند اما بالنسبه باهل ایمان مرده بودند و کور و کر و لال بودند اینست مقصد حضرت مسیح که میفرماید مرده‌ها را بگذار مرده‌ها دفن نمایند

AB00839

Chapter 80, True Pre-existence

Date: 1904-Jun ca.

- 1 Question: How many kinds of pre-existence and origination are there?

1 سؤال قدیم و حادث چند قسم است
- 2 Answer: Certain sages and philosophers hold that there are two kinds of pre-existence, essential and temporal, and that there are likewise two kinds of origination, essential and temporal.

2 جواب بعضی از حکما و فلاسفه بر آنند که قدیم بر دو قسم است ذاتی و قدیم زمانی حدوث هم بر دو قسمست حدوث ذاتی و حدوث زمانی
- 3 Essential pre-existence is an existence which is not preceded by a cause; essential origination is preceded by a cause. Temporal pre-existence has no beginning; temporal origination has both a beginning and an end. For the existence of each and every thing depends upon four causes: the efficient cause, the material cause, the formal cause and the final cause. So this chair has a creator who is a carpenter, a matter which is wood, a form which is that of a chair, and a purpose which is to serve as a seat. Therefore, this chair is essentially originated, for it is preceded by, and its existence is conditioned upon, a cause. This is called essential or intrinsic origination.

3 قدیم ذاتی وجودی که مسبوق بعلت نه حدوث ذاتی وجود مسبوق بعلت قدیم زمانی لا اول است حدوث زمانی اول و آخر دارد زیرا هر شیئی از اشیاء وجودش منوط بچهار علت است علت فاعلی و علت مادی و علت صوری و علت غائی مثلاً این تخت صانعی دارد و آن نجار است و ماده‌ئی دارد که چوب است و صورتی دارد که تخت است و علت غائی آن جلوس بر آنست پس این تخت حادث ذاتی است زیرا مسبوق بعلت است و وجودش مشروط بعلت این را حادث ذاتی و حادث حقیقی گویند
- 4 The world of existence, in relation to its Creator, is intrinsically originated. Likewise, since the body depends upon and is sustained by the spirit, it is, in relation to the spirit, essentially originated. Conversely, the spirit can dispense with the body and is therefore essentially pre-existent in relation to the body. Although the rays are always inseparable from the sun, the sun is pre-existent and the rays are originated, for the existence of the rays depends upon that of the sun, but the converse does not hold true: the sun is the bestower of grace and the rays are the grace itself.

4 پس این عالم کون نسبت بیانی حادث حقیقی است و چون جسم مستمد از روح است و قائم بروح پس جسم بالنسبه بروح حادث ذاتی است و روح مستغنی از جسم و بالنسبه بجسم قدیم ذاتی است هرچند شعاع همیشه ملازم آفتاب ولكن آفتاب قدیم و شعاع حادث زیرا وجود شعاع منوط بوجود آفتاب اما وجود آفتاب منوط بشعاع نه آن فائض است و این فیض و
- 5 The second consideration is that existence and non-existence are both relative. If it be said that a certain thing was brought forth from non-existence, the intent is not absolute non-existence; rather it is meant that the former condition was non-existence in relation to the present one. For absolute non-existence cannot become existence, as it lacks the very capacity to exist. Man exists, and the mineral likewise exists, but the existence of the mineral is non-existence in relation to that of man: for when the body of man is destroyed it becomes dust and mineral; and when dust progresses into the human world, and that inanimate body of matter becomes

5 مسئله ثانی آنکه وجود و عدم هر دو اضافیست اگر گفته شود که فلان شیء از عدم وجود یافت مقصود عدم محض نیست یعنی حال قدیم بالنسبه بحال حاضر عدم بود چه که عدم محض وجود نیابد زیرا استعداد وجود ندارد انسان موجود است جماد نیز موجود اما وجود جماد بالنسبه بوجود انسان عدم است زیرا جسم انسان چون معدوم گردد خاک و جماد شود و چون خاک بعالم انسان آید و آن جسم مرده زنده شود انسان موجود گردد هرچند خاک یعنی

living, man comes into existence. Though the dust—the mineral—enjoys existence in its own station, yet in relation to man it is non-existence. Our meaning is that both exist, but the existence of dust and mineral, in relation to man, is non-existence, for when man dies he becomes dust and mineral.

- 6 Therefore, although the contingent world exists, in relation to the existence of God it is non-existence and nothingness. Man and dust both exist, but how great the difference between the existence of the mineral and that of man! The one in relation to the other is non-existence. Likewise, the existence of creation is non-existence in relation to that of God. Thus, even though the universe has existence, in relation to God it is non-existence.
- 7 Thus it is clear and evident that although created things exist, in relation to God and to His Word they are non-existent. This is the firstness and the lastness of the Word of God, Who says, "I am the Alpha and the Omega," for He is both the source of grace and its ultimate goal. The Creator has ever had a creation, and the rays have ever emanated and shone forth from the Sun of Truth, for a lightless sun would be impenetrable darkness. The names and attributes of God require the existence of things, and no cessation in the outpouring of God's ancient grace can ever be contemplated, for this would be contrary to the divine perfections.

SAQ#80

جماد در مقام خود وجود دارد اما بالنسبه بانسان عدم است مقصد هر دو موجود است لکن هستی خاک و جماد بالنسبه بانسان عدم و نیستی است زیرا چون انسان معدوم شود خاک گردد و جماد شود

6 پس عالم امکان هرچند موجود ولی بالنسبه بوجود حق معدوم و نابود انسان و خاک هر دو موجود لکن وجود جمادی بجا و وجود انسانی بجا آن بالنسبه باین عدم است همینطور وجود خلق نسبت بوجود حق عدم است پس هرچند عالم کون هستی دارد ولی نسبت بحق عدم است

7 از این واضح و مشهود گشت که کائنات با وجود وجود بالنسبه بحق و کلمه الله معدومند اینست اولیت و آخریت کلمه الله که میفرماید منم الف و یاء زیرا مبدأ فیض است و منتهای همیشه حق خلق داشته و همیشه از شمس حقیقت شعاع لامع و ساطع زیرا آفتاب بی نور ظلمت دیچور است و اسماء و صفات الهیه مقتضی وجود کائنات است و در فیض قدیم تعطیل جائز نه زیرا منافی کلمات الهیه است

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Chapter 81, Reincarnation

Date: 1904 ca.

- 1 Question: What is to be said about reincarnation, which is a belief upheld by the followers of certain religions?
- 2 Answer: Our purpose in what we are about to say is to express the truth and not to denigrate the beliefs of others: it is merely to explain the facts of the matter and nothing more. Otherwise, we are neither inclined to dispute anyone's deeply held beliefs, nor do we sanction such conduct.
- 3 Know, then, that the reincarnationists are of two kinds. The first do not believe in spiritual rewards and punishments in the

1 مسئله تناسخ سؤال مسئله تناسخ که معتقد بعضی مللست چسانست جواب

2 آنچه گفته میشود ما را مقصد بیان حقیقت است توهین عقاید ملل دیگر نیست مجرد بیان واقعست و بس والا بوجدان نفسی تعرض ننمائیم و اعتراض روا نداریم

3 پس بدان تناسخیان بر دو قسمند قسمی معتقد بعقاب و ثواب معنوی در عالم اخروی نیستند

next world. They hold instead that man receives his punishment or recompense through reincarnation and return to this world; they regard heaven and hell to be confined to this material realm; and they do not believe in the world beyond. This group is itself divided in two: One division holds that, as a severe punishment, man may at times assume an animal form in returning to this world, and that after enduring this painful torment he proceeds from the animal realm into the human world, and this they call transmigration. The other division holds that man returns to the same human world whence he departed, and that the rewards and punishments of the former life are experienced in his return, and this they call reincarnation. Neither of these divisions believe in a world beyond this one.

- 4 The second group of reincarnationists believe in the next world and see reincarnation as the means of becoming perfect, in that man gradually acquires perfections by departing from and returning again to this world until he attains to the very heart of perfection. That is, man is composed of matter and energy: In the beginning, or in the first cycle, the matter is imperfect, but upon returning repeatedly to this world it progresses and acquires refinement and subtlety until it becomes like a polished mirror; and then the energy, which consists in the spirit, is fully realized therein with all its perfections.
- 5 Such is a brief account of the beliefs of the reincarnationists and transmigrationists. Were we to enter into the details, much time would be lost—this summary will suffice. Such persons have no rational proofs or arguments for their belief, which is based on mere conjecture and circumstantial inference and not on conclusive proofs. It is proofs that one must demand from the reincarnationists and not inference, conjecture and presentiment.
- 6 The outward is the expression of the inward; the earthly realm mirrors the heavenly kingdom; and the material world correspondeth with the spiritual world. Observe thou that in the sensible world divine appearances are not repeated, for no created thing can be identical with another in all ways. The sign of the Divine Unity is present and visible in all things. If all the granaries of the world were filled with grain, thou wouldst be hard pressed to find two grains that are absolutely identical and indistinguishable in every respect: some difference or distinction must needs remain between them.
- 7 Now, as the proof of the Divine Unity existeth within all things, and the oneness and singleness of God is visible in the realities

لذا بر آنند که انسان بتناسخ و رجوع باین عالم مجازات و مکافات بیند و نعیم و بحیم را حصر در این جهان دانند و بجهان دیگر قائل نیستند و این فرقه ایضاً بر دو قسمند بعضی بر آنند که انسان گاهی در رجوع باین عالم بصورت حیوان درآید تا مجازات شدیده بیند و بعد از حل عذاب الیم از عالم حیوان بعالم انسان آید و این را تناسخ نامند و قسمی دیگر بر آنند که از عالم انسان بعالم انسان رجوع کند و در رجوع ثواب و جزای زندگانی اول مشاهده نماید و این را تناسخ گویند و هر دو فرقه بجهانی غیر این جهان قائل نیستند

4 و فرقه دیگر از اهل تناسخ بعالم اخروی قائل و تناسخ را واسطه تکامل شمرند که انسان بذهاب و ایاب در این جهان بتدریج کسب کمالات نماید تا آنکه بمرکز کمال رسد یعنی نفوس ترکیب از ماده و قوتند ماده در بدایت یعنی دور اول ناقص است و چون مکرر باین عالم آید ماده ترقی نماید و صفا و لطافت حاصل کند تا مانند آئینه شفاف گردد و قوت که عبارت از روح است بجمع کمالات در آن تحقق یابد

5 اینست مسئله اهل تناسخ و تناسخ مختصراً بیان شد اگر بتفصیل پردازیم اوقات تعطیل شود همین بمجل کفایت است و دلائل و براهین عقلیه بر این مسئله ندارند مجرد تصور و استنباط از قرائن است نه برهان قاطع باید از معتقدان تناسخ برهان طلبید نه قرائن و تصور و وجدان ولی شما از من دلائل و براهین امتناع تناسخ میجوئید لهذا بیان امتناع باید نمود

6 اول برهان امتناع اینست که ظاهر عنوان باطن است و ملک آئینه ملکوت و عالم جسمانی مطابق عالم روحانی پس در عالم محسوس ملاحظه نما که تجلی تکرر نیابد چه که هیچ کائی از کائنات بدیگری من جمیع الوجوه مشابه و مماثل نه آیت توحید در جمیع اشیاء موجود و پدید اگر خزائن وجود ملو از دانه گردد دو دانه را من جمیع الوجوه مشابه و مطابق و مماثل بدون امتیاز نیایی لابد فرق و تمایزی در میان

of all beings, the recurrence of the same divine appearance is in no wise possible. Therefore, reincarnation, which is the repeated manifestation in this world of the same spirit with its former essence and conditions, would be the self-same appearance and is thus impossible. And since the recurrence of the same divine appearance is impossible for material beings, the repeated assumption of the same station, whether on the arc of descent or on the arc of ascent, is likewise impossible for spiritual beings, for the material world correspondeth to the spiritual world.

- 8 With respect to the species, however, return and recurrence are plainly visible in material realities; that is, the trees which in years past bore leaves, blossoms and fruits will in the years to come bear the same leaves, blossoms and fruits. This is called recurrence of species.
- 9 Were anyone to object that the leaf, the blossom and the fruit have decomposed, have descended from the vegetable to the mineral world, and have returned again to the former, and that there has thus been a recurrence, we would reply that the blossom, the leaf and the fruit of last year were decomposed, and their component elements were disintegrated and dispersed. It is not that the same particles of last year's leaf and fruit that had decomposed have recombined and returned, but that the essence of the species has returned through the combination of new elements.
- 10 Likewise, the human body is fully disintegrated after the decomposition and dispersion of its constituent parts. Were this body to return from the mineral or vegetable world, it would not comprise the self-same constituents as the former person, for its elements were decomposed, disintegrated and dispersed in space. Afterwards other elemental constituents were combined and another body was formed. And while it may be the case that certain constituents of the former body entered into the composition of the latter, those constituents have not been exactly and completely conserved, without any addition or diminution, so as to be composed again and to give rise through their composition and combination to another individual. One cannot deduce, then, that this body has returned with all its constituent parts; that the former individual has become the latter; and hence that a recurrence has taken place, that the very same spirit, like the body, has returned, and that after death its essence has regained this world.

7 چون برهان توحید در جمیع اشیاء موجود و وحدانیت و فردانیت حق در حقائق جمیع کائنات مشهود پس تکرر تجلی واحد ممتنع و محال لهذا تنازع که تکرر ظهور روح واحد بماهیت و شئون سابق در این جهان تجلی واحد است و این مستحیل و غیر ممکن و چون از برای هر کائنی از کائنات ناسوتیه تکرر بتجلی واحد محال و ممتنع پس از برای کائنات ملکوتیه نیز تکرر در مقامی از مقامات چه در قوس نزول و چه در قوس صعود ممتنع و مستحیل زیرا ناسوت مطابق ملکوت است

8 ولی در کائنات ناسوتیه من حیث النوع عود و رجوع واضح یعنی اشجاری که در سنین سابق برگ و شکوفه و ثمر نموده بودند در سنه لاحق نیز بعینه همان اوراق و ازهار و اثمار بیار آورند این را تکرر نوع گویند

9 و اگر کسی اعتراض نماید که آن ورق و شکوفه و ثمر متلاشی شد و از عالم نبات بعالم جماد تنزل نمود دوباره از عالم جماد بعالم نبات آمد پس تکرر یافت جواب اینست که شکوفه و برگ و ثمر پارسال متلاشی شد و آن عناصر مرکبه تحلیل گشت و در این فضا تفریق شد آن اجزاء مرکبه برگ و ثمر پارسال بعینها بعد از تحلیل دوباره ترکیب نگشته و عود نموده بلکه از ترکیب عناصر جدید نوعیت عود کرده

10 و همچنین جسم انسان بعد از تحلیل متلاشی گردد و اجزاء مرکبه تفریق شود و اگر چنانچه از عالم جماد و یا نبات دوباره این جسم عود کند این جسم بعینه اجزاء مرکبه انسان سابق نبوده آن عناصر تحلیل شد و تفریق گشت و در این فضای واسع منتشر شد بعد اجزاء دیگر از عناصر ترکیب گشت و جسم ثانی شد و شاید جزئی از اجزاء انسان سابق در ترکیب انسان لاحق داخل شود اما آن اجزاء بتمام و عینا بدون زیاده و نقصان محفوظ و مصون نمانده تا دوباره ترکیب گردد و از آن ترکیب و امتزاج انسان لاحق بوجود آید و استدلال شود باینکه این جسم بتمام اجزاء عود نموده و شخص اول شخص ثانی شده بناءً علیه تکرر حاصل گردیده و روح مانند جسم بعینه عود و تکرر نموده و بعد از فوت بذاته رجوع باین عالم فرموده

- 11 And were we to claim that reincarnation is intended to bring about perfection, so that matter might gain in purity and refinement and that the light of the spirit might appear therein with the utmost perfection, this too would be mere imagination. For even if we granted such an assumption, the renewal of an object's existence cannot bring about the transformation of its essence. For the substance of imperfection, by returning, will not become the reality of perfection, total darkness will not become a source of light, abject weakness will not become power and strength, and an earthly essence will not become a heavenly reality. However often it may return, the infernal tree will never bring forth a sweet fruit, nor will the good tree bear a bitter one. It is thus clear that recurrence and return to the material world are not the means of attaining perfection, and that this supposition rests on no proof or evidence; it is merely a conjecture. No, the attainment of perfection is in reality dependent upon the grace of God.
- 12 The Theosophists believe that man will return time and again on the arc of ascent until he reaches the Supreme Centre, where matter becomes as a spotless mirror, the light of the spirit shines forth in the plenitude of its power, and essential perfection is attained. However, those who have thoroughly investigated the questions of divinity know of a certainty that the material worlds terminate at the end of the arc of descent; that the station of man lies at the end of the arc of descent and the beginning of the arc of ascent, which is opposite the Supreme Centre; and that from the beginning to the end of the arc of ascent the degrees of progress are of a spiritual nature. The arc of descent is called that of "bringing forth" and the arc of ascent that of "creating anew." The arc of descent ends in material realities and the arc of ascent in spiritual realities. The point of the compass in describing a circle does not reverse its motion, for this would be contrary to the natural movement and the divine order and would disrupt the regularity of the circle.
- 13 Moreover, this material world is not of such worth or advantage that one who has been freed from its cage should seek once again to be caught in its snare. No: Through God's eternal grace the true capacity and receptivity of the human reality is made clear and manifest through traversing the degrees of existence and not through recurrence and return. When the shell is opened but once, it is made plain and clear whether it conceals a shining pearl or worthless matter. When a plant has grown but once, it puts forth either flowers or thorns: it need not grow again. Apart from this, advancing and moving through the worlds in a direct line and according to the natural order is the cause of existence, and moving against the natural
- 11 و اگر گوئیم این تنازع بجهت حصول کمال است تا ماده کسب صفا نماید و شفاف گردد و پرتو روح بمنتهای کمال در او ظاهر شود این نیز تصور محض است زیرا بر فرض تصدیق این مطلب در تجدّد وجود تغییر ماهیت ممکن نه زیرا جوهر نقص بعود و رجوع حقیقت کمال نگردد ظلمت صرف بعود و رجوع مصدر نور نشود حقیقت عجز بر رجعت قوت و قدرت نشود و ماهیت ناسوتیه بعود و رجوع حقیقت ملکوتیه نشود شجره زقوم آنچه تکرر یابد ثمر شیرین ندهد و شجره طیبه هر چه عود کند میوه تلخ بیار نیارد پس معلوم شد که تکرر و رجوع بعالم ناسوتی مورث کمال نشود و این تصور را برهان و دلیلی نه عبارت از افکار است بلکه مدار حصول کمال فی الحقیقه فیض پروردگار
- 12 حضرات ثیاسفیا بر آنند که انسان در قوس صعود بکرات و مرات عود و رجوع نماید تا اینکه بمركز اعلی رسد در آن مقام ماده مرات صافی شود و انوار روح بنهایت قوت سطوع کند و کمال ذاتی حاصل گردد و حال آنکه مسلم مدققین مسائل الهیه است که عوالم جسمانی بنهایت قوس نزول منتهی گردد و مقام انسان نهایت قوس نزول و بدایت قوس صعود است که مقابل مرکز اعلی است دیگر از بدایت تا نهایت قوس صعود مراتب روحانیه است قوس نزول را ابداع خوانند و قوس صعود را اختراع نامند قوس نزول بجمانیات منتهی گردد و قوس صعود بروحانیات و نوک پرگار در ترسیم دایره حرکت قهقری نماید زیرا منافی حرکت طبیعی و نظم الهی است و الا انتظام دایره بر هم خورد و
- 13 از این گذشته عالم ناسوتی را چندان قدر و مزیتی نه که انسان بعد از نجات از این قفس دوباره آرزوی این دام نماید بلکه بفیض ابدی استعداد و قابلیت حقیقت انسان بسیر در مراتب وجود ظاهر و عیان گردد نه تکرر و رجوع این صدف هر در و خزف که در کون دارد چون یک مرتبه دهان گشاید ظاهر و عیان شود و این گنج چون یک مرتبه بروید خاریا گل بیار آرد احتیاج بانبات ثانی نیست و از این گذشته سیر و حرکت در عوالم بخط مستقیم بر نظم طبیعی سبب وجود

order and arrangement of things is the cause of extinction. The return of the spirit after death is incompatible with the natural movement and contrary to the divine order.

است و حرکت منافی نظم و وضع طبیعی سبب انعدام است و رجوع روح بعد از صعود منافی حرکت طبیعی و مخالف نظم الهی

- 14 Thus it is in no wise possible to attain existence through returning: it is as if man, after being freed from the world of the womb, were to return to it. Consider how unfounded the conceptions of the reincarnationists and transmigratationists are! They conceive of the body as a vessel and the spirit as its contents, like water and cup, with the water being emptied from one cup and poured into another. This is indeed a childish notion: They do not reflect deeply enough to realize that the spirit is an entirely incorporeal thing, that it does not enter or exit, and that at most it is connected with the body as the sun is with the mirror. If the spirit could indeed traverse all the degrees and attain to essential perfection by repeatedly returning to the material world, then it would have been better if God had prolonged the life of the spirit in this material world in order for it to acquire virtues and perfections, and hence there would be no need for it to taste of the cup of death and enter this life a second time.

14 لهذا از رجوع حصول وجود ممتنع و مستحیل مانند آنست که انسان بعد از خلاصی از عالم رحم دوباره بعالم رحم رجوع نماید ملاحظه نمائید که اهل تناسخ و تواسخ را چه تصور سست که جسم را ظرف شمردند و روح را مظروف دانند مانند آب و جام این آب از این جام فراغت نمود و در جام دیگر عود کرد این تصور ملعبه صبیانست آن قدر ملاحظه نکنند که روح از مجردات است و دخول و خروج ندارد نهایت اینست که تعلق بتن مانند آفتاب بآئینه حاصل نماید و اگر چنانچه روح بسبب تکرر رجوع بعالم جسمانی قطع مراتب نماید و کمال ذاتی یابد بهتر آن بود که پروردگار روح را امتداد حیات در عالم جسمانی میداد تا اکتساب کمالات و فیوضات مینمود لزوم چشیدن جام هلاک و حصول حیات ثانی نبود

- 15 This idea has its origin in the fact that certain reincarnationists imagine existence to be confined to this fleeting world, and deny the other worlds of God, whereas in reality the latter are infinite. If the worlds of God were to culminate in this material world, then all creation would be in vain and existence itself would be a childish game. For the ultimate result of this endless universe, the most noble reality of man, would go hither and thither for a few days in this ephemeral abode and receive his rewards and punishments. In the end, all would attain perfection, the creation of God with its infinite beings would be completed and consummated, and thus the Divinity of the Lord and the names and attributes of God would cease to have any effect and influence upon the spiritual beings which now exist. "Far from the glory of thy Lord, the All-Glorious, be that which His creatures affirm of Him!"

15 این فکر اصلاً از تصور حصر وجود در این جهان فانی و انکار جهانهای الهی در بعضی از تناسخیان منبعث و حال آنکه عوالم الهی نامتناهی اگر عوالم الهی باین عالم جسمانی منتهی گردد ایجاد عبث گردد بلکه وجود ملعبه صبیان شود که نتیجه این کائنات نامتناهی وجود اشرف انسانی آن نیز ایامی چند در این دار فانی ذهاب و ایاب نماید و مکافات و مجازات بپند عاقبت کل کامل گردند و ایجاد الهی و کائنات موجوده نامتناهی تکمیل و منتهی شوند الوهیت ربانیه و اسماء و صفات الهیه در حق این کائنات روحانیّه موجوده الآن از تأثیر معطل و معوق گردد سبحان ربک رب العزة عما یصفون

- 16 The limited minds of the philosophers of old, such as Ptolemy and others, held that the realm of life and existence was confined to this terrestrial globe and imagined that this infinite space was contained within the nine celestial spheres, all of which were void and empty. Witness how limited were their thoughts and how deficient their reasoning! The reincarnationists likewise imagine the spiritual worlds to be confined to those realms that the human mind can conceive. Some of them, such

16 مانند عقول قصیره فلاسفه سلف مثل بطلمیوس و سائرین که چنین اعتقاد و تصور مینمودند که جهان حیات و وجود محصور در این کره ارض است و این فضای نامتناهی وجود محصور در طبقات تسعه آسمانی و جمیع فارغ و خالی ملاحظه نمائید که چه قدر فکرشان قصیر و عقولشان ضعیف بود حال تناسخیان نیز چنان گمان نمایند که جهانهای الهی محصور در

as the Druze and the Nusayris, even imagine existence to be confined to this material world. What an ignorant supposition this is! For in this universe of God's, which appears in the utmost perfection, beauty and grandeur, the luminous bodies of the material universe are infinite. Pause to infer, then, how infinite and unbounded the spiritual realms of God, which are the very foundation, must be! "Take ye good heed, O people of insight!"

- 17 But let us return to our original theme. In the holy books and sacred scriptures there is mention of a "return," but the ignorant have failed to grasp its meanings and have imagined it to refer to reincarnation. For what the Prophets of God meant by "return" is not the return of the essence but of the attributes; it is not the return of the Manifestation Himself but of His perfections. In the Gospel it is said that John the son of Zacharias is Elijah. By these words is not meant the return of the rational soul and personality of Elijah in the body of John, but rather that the perfections and attributes of Elijah became plain and manifest in him.

- 18 A lamp was lit in this room last night: when another lamp is lit tonight, we say that the light of last night is shining again. When the water that had ceased to flow from a fountain flows a second time, we say that it is the same water flowing once again; or we say that this light is the same as the former light. Likewise, last spring flowers and sweet-scented herbs bloomed and delicious fruits were produced; next year we say that those delicious fruits and those blossoms, flowers and sweet herbs have returned. It is not that the very same constituents of last year's flowers, after decomposing, have recombined and returned. No, the meaning is that the same freshness and delicacy, the same pleasing fragrance and wondrous colour that characterized last year's flowers are to be exactly found in the flowers of this year. Briefly, the point is the resemblance and similarity between the former and the latter flowers. This is the "return" which is mentioned in the heavenly scriptures. It is fully explained by Baha'u'llah in the Book of Certitude: Refer to it, that you may be informed of the truth of the divine mysteries. Upon you be greetings and praise.

SAQ#81

عوامل تصوّر انسانی بلکه بعضی از تخیلیات مثل دروز و نصیری را تصوّر چنان که وجود محصور در این جهان جسمانی این چه تصوّر جاهلانه است زیرا در این کون الهی که در نهایت کمال و جمال و عظمت نمودار این اجرام نورانیّه عالم جسمانی نامتناهی دیگر دقت باید نمود که عوالم روحانیّه الهیه که اصل اساس است چه قدر نامتناهی و بی‌پایانست فاعتبروا یا اولی الابصار

- 17 باری بر سر اصل مطلب رویم در کتب مقدّسه و صحف الهیه ذکر رجعت موجود ولی نادانان پی بمعانی آن نبردند و تباخ گان نمودند زیرا مقصود انبیای الهی از رجوع رجوع ذاتی نیست بلکه رجوع صفاتیست یعنی رجوع مظهر نیست رجوع کالاتست در انجیل میفرماید که یحیی ابن زکریا حضرت ایلیاست از این بیان مراد رجوع نفس ناطقه و شخصیت حضرت ایلیا در جسد حضرت یحیی نه بلکه مراد اینست که کالات و صفات حضرت ایلیا در حضرت یحیی جلوه و ظهور نمود

- 18 سراجی که شب گذشته در این محفل برافروخت چون در شب آینده سراج دیگر برافروزد گوئیم چراغ دیشب باز روشن شد آب از چشمه‌ئی جاری بود بعد انقطاع یافت چون باز جریان کند در جریان ثانی گوئیم این آب آن آبست دوباره جاری شد و این سراج بعینه آن سراج و همچنین در بهار سال گذشته گل و ریاحین بشکفت و میوه خوشگوار بارآمد در سال آینده گوئیم که آن میوه خوشگوار بازآمد و آن گل و ریاحین و ازهار عود و رجوع نمود از این بیان مقصد آن نیست که اجزاء مرکبه گل پارسال بعینه بعد از تحلیل دوباره ترکیب یافت و عود و رجوع نمود بلکه مراد اینست که آن لطافت و ملاحت و رائحه طیبه و لون بدیع که در گل پارسال بود بعینه در گل امسال مشهود و واضح است خلاصه مقصود تشابه و تماثل بین این گل و آن گل است و رجعتی که در صحائف الهیه مذکور اینست و این معنی در رساله ایقان بقلم اعلی مفصّل و مشروح گشته مراجعت نمائید تا بر حقائق اسرار الهیه مطلع گردید و علیک التّحیّة و الثّناء

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Chapter 82, The Unity of Existence

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- 1 Question: What is the nature of the “unity of existence” [wahdatu’l-wujud] propounded by the Theosophists and the Sufis, and what in reality do they intend by it? Is this belief true or not?
- 1 سؤال: مسأله وحدۃ الوجود ثیاسفه و صوفیه چگونه است و حقیقت مقصدشان چه و این مسئله مقارن حقیقت است یا خیر
- 2 Answer: Know that the idea of the unity of existence is ancient and is not restricted to the Theosophists and the Sufis alone. Indeed, it was espoused by some of the Greek philosophers, such as Aristotle, who said: “The uncompounded Reality is all things, but it is not any single one of them.” “Uncompounded” stands here in contrast to “composed”—that is to say, that solitary Reality, which is sanctified and exalted above composition and division, has resolved itself into countless forms. Thus, real Existence is all things, but it is not any single one of them.
- 2 جواب بدان که این مسئله وحدت الوجود قدیم است تخصیص به ثیاسفه و صوفیه ندارد بلکه بعضی از حکماء یونان نیز معتقد بوحث الوجود بودند نظیر ارسطاطالیس که میگوید بسیط حقیقی جمیع اشیاء است و هیچیک از اشیاء نیست و بسیط اینجا مقابل ترکیب است یعنی حقیقت فردانیه که مقدس و منزّه از ترکیب و تقسیم بوده منحلّ بصور نامتناهی گردیده پس وجود حقیقی کلّ اشیاست ولی هیچیک از اشیاء نیست
- 3 The proponents of the unity of existence hold that real Existence is even as the sea, and that all created things are like unto its waves. These waves, which signify the created things, are the countless forms which that real Existence assumes. Hence, that sanctified Reality is the pre-existent sea, and the countless forms of created things are its originated waves.
- 3 باری معتقدین وحدت الوجود را اعتقاد چنین که وجود حقیقی بمنزله دریاست و جمیع کائنات مانند امواج این امواج که عبارت از کائنات است صور نامتناهی آن وجود حقیقیست پس حقیقت مقدسه بحر قدمست و صور نامتناهی کائنات امواج حادثه
- 4 Likewise, they compare this to the One and the infinite numbers, in that the former has manifested itself in the degrees of the latter, for numbers are the repetition of the One. Thus two is the repetition of one, and so on with the other numbers.
- 4 و همچنین تشبیه بواحد حقیقی و اعداد نامتناهی مینمایند که واحد حقیقی در مراتب اعداد نامتناهی جلوه کرده زیرا اعداد تکرّر واحد حقیقیست مثلاً عدد دو مکرّر یکست و همچنین سایر اعداد
- 5 Among the proofs they adduce is this: All created things are the objects of the divine knowledge, and no knowledge can be realized without objects of knowledge, since knowledge pertains to something that exists, not to that which is non-existent. Indeed, how can utter non-existence attain specification and individuation in the mirror of knowledge? It follows that the realities of all created things, which are the objects of the knowledge of the Most High, had an intelligible existence, for they were the forms of the divine knowledge, and that they are pre-existent, for the divine knowledge is pre-existent. As long as the knowledge is pre-existent, so must be its objects. And the specifications and individuations of created things, which are
- 5 و از جمله براهین آنان این است که جمیع کائنات معلومات حضرت کبریاست و علم بی معلوم تحقق نیابد زیرا علم تعلق بشئی موجود یابد نه معدوم عدم صرف را چه تعین و تشخیص در مرآت علم حاصل گردد پس حقائق کائنات که معلومات باری تعالی است وجود علی داشتند زیرا صور علمیه الهیه بودند و قدیمند زیرا علم الهی قدیم است مادام علم قدیم معلومات نیز قدیمست و تشخیصات و تعینات کائنات که معلومات قدیمه ذات احدیتند عین علم الهی

the objects of the pre-existent knowledge of the divine Essence, are identical to the divine knowledge itself. The reason for this is that the reality, the knowledge, and the objects of the knowledge of the divine Being must be realized in a state of absolute unity. Otherwise, the divine Essence would become the seat of multiple phenomena, and a plurality of pre-existences would become necessary, which is absurd.

- 6 Thus, they reason, it is established that the objects of knowledge are identical with the knowledge itself, and that the knowledge is in turn identical with the Essence, which is to say that the knower, the knowledge, and the objects of knowledge are one single reality. Any other conception would necessarily lead to a plurality of pre-existences and to an infinite regress, and indeed to countless pre-existences. And since the individuations and specifications of created things in the knowledge of God were identical to, and completely indistinguishable from, His Essence, true unity prevailed and all the objects of knowledge were comprised and incorporated, in an uncompounded and undivided manner, in the reality of the divine Essence. In other words they were, in an uncompounded and undivided manner, the objects of the knowledge of the Most High and identical with His Essence. And through the manifestational appearance of God, these individuations and specifications, which had an intelligible existence—that is, which were the forms of the divine knowledge—found actual existence in the external world, and thus that real Existence became resolved into countless forms. Such is the basis of their argument.

- 7 The Theosophists and the Sufis comprise two groups. One group consists of the generality, who believe in the unity of existence out of sheer imitation and who have not grasped the true intent of the teachings of their renowned leaders. For the generality of the Sufis understand by “Existence” that common existence which is conceived by the mind and intellect of man; that is, which man can comprehend.

- 8 This common existence, however, is only one accident among others that enter upon the realities of created things, while the essences of beings are the substance. This accidental existence, which is dependent upon things in the same way that the properties of things are dependent upon them, is but one accident among many.

- 9 Now, the substance is undoubtedly superior to the accident, for the substance is primary and the accident secondary; the substance subsists through itself while the accident subsists through something else; that is, it needs a substance through which it can subsist.

هستند زیرا حقیقت ذات احدیت و علم و معلومات را وحدت صرف محقق و مقرر و الا ذات احدیت معرض کثرات گردد و تعدد قدما لازم آید و این باطل است

6 پس ثابت شد که معلومات عین علم بوده اند و علم عین ذات یعنی عالم و علم و معلوم حقیقت واحده است و اگر دون آن تصور نمائیم تعدد قدیم لازم آید و تسلسل حاصل گردد و قدما منتهی بنامتناهی گردد و چون تشخصات و تعینات کائنات در علم حق عین ذات احدیت بوده اند و بهیچوجه امتیازی در میان نبود پس وحدت حقیقی بود و جمیع معلومات بخو بساطت و وحدت در حقیقت ذات احدیت مندرج و مندرج بودند یعنی بخو بساطت و وحدت معلومات باری تعالی بودند و عین ذات حق بودند و چون حق تجلی ظهور نمود آن تشخصات و تعینات کائنات که وجود علمی داشتند یعنی صور علمی الهیه بودند در خارج وجود عینی یافتند و آن وجود حقیقی بصور نامتناهی منحل گردید اینست اصل استدلال آنان و

7 ثیاسفیا و صوفیا بدو قسمند یک قسم عوامند که آنها محض تقلید معتقد وحدت وجودند و ملتفت مقصد مشاهیر علمای خویش نیستند زیرا عوام صوفیه را گمان چنان که مراد از وجود وجود عام مصدریست که مفهوم ذهنی و عقلی انسانست یعنی انسان ادراک مینماید

8 و حال آنکه این وجود عام عرضی است از اعراض که حلول بر حقائق کائنات مینماید و ماهیات کائنات جوهر است و این وجود عرضی که قائم بکائناتست مانند خاصیت اشیاء که قائم باشیاست عرضیست از اعراض

9 و البته جوهر اعظم از عرضست زیرا جوهر اصل است و عرض فرعست جوهر قائم بنفسه است و عرض قائم بغیر یعنی محتاج بجوهری که قائم بآن باشد

- 10 In this case, God would be secondary to and in need of His creation, and the creation could dispense entirely with Him. در اینصورت حقّ فرع خلقت و محتاج بخلق و خلق مستغنی از حقّ
- 11 To illustrate further, whenever individual elements combine in accordance with the universal divine order, a certain being comes into the world of existence. That is, when certain elements are combined, a vegetable existence is produced; when others are combined, an animal existence is produced; when yet others combine, other things come into being. In each case, the existence of things is a consequence of their realities. How then could such an existence, which is an accident among others and which requires a substance through which it can subsist, be essentially pre-existent and the Begetter of all things? مثلاً عناصر مفردة هر ترکیبی بحسب نظام عمومی الهی گردد کائنی از کائنات موجود شود یعنی چون عناصری ترکیب شود از آن ترکیب وجود نباتی حاصل گردد و عناصری دیگر ترکیب شود و از او وجود حیوانی حاصل گردد و عناصری دیگر ترکیب شود و از او کائنات سائر وجود یابد در اینصورت وجود اشیاء فرع حقائق اشیاء شد چگونه میشود این وجود که عرضی از اعراض است و محتاج بجوهری که قائم بآن باشد قدیم ذاتی باشد و موجد کل
- 12 But the truly learned among the Theosophists and Sufis have concluded, after deep consideration of this matter, that there are two kinds of existence. One kind is this common existence which is conceived by the mind of man. This existence is originated and is an accident among others, whereas the realities of things are the substances. But what is meant by unity of existence is not this commonly perceived existence, but that real Existence which is sanctified and exalted above all expression, an Existence through which all things are realized. This Existence is one; it is that One through which all things—such as matter, energy, and that common existence which is conceived by the human mind—have come to exist. This is the truth behind what the Theosophists and the Sufis believe. اما علماء ماهر ثیاسفیا و صوفیا بعد از تعمق در این مسئله بر آنند که وجود بر دو قسم است یکی وجود عام که مفهوم ذهنی انسانست آن حادث است و عرضی از اعراض و حقائق اشیاء جواهر اما مقصد از وحدت الوجود این وجود عامّ ذهنی نه بلکه مقصود وجود حقیقیست که از هر تعبیری منزّه و مقدس است و آن ما یتحقّق به الاشیاست و آن واحد است یعنی واحد حقیقی که جمیع اشیاء باو وجود یافته یعنی ماده و قوت و وجود عام که مفهوم عقلی انسانست اینست حقیقت مسئله ثیاسفیا و صوفیا
- 13 In brief, the Prophets and the philosophers are in agreement on one point, namely, that the cause through which all things are realized is but one. The difference is that the Prophets teach that God's knowledge does not require the existence of created things, whereas the knowledge of the creatures requires the existence of objects of knowledge. If the divine knowledge stood in need of aught else, then it would be like the knowledge of the creatures and not that of God; for the Pre-existent is incommensurate with the originated and the originated is opposite to the Pre-existent. That which we affirm for creation to be among the requirements of origination we deny in God; for to be sanctified and exalted above all imperfections is one of the characteristics of the Necessary Being. باری در اینکه ما یتحقّق به الاشیاء واحد است متفق علیه است یعنی فلاسفه و انبیا ولیکن فرق در اینجاست که انبیا میفرمایند علم حقّ محتاج بوجود کائنات نیست علم خلق محتاج بوجود معلوماتست اگر علم حقّ محتاج به مادون باشد آن علم خلق است نه حقّ زیرا قدیم مباین حادث است و حادث مخالف قدیم آنچه را در خلق ثابت نمائیم که از لوازم حدوث است در حقّ سلب نمائیم زیرا تنزیه و تقدیس از نقائص از خصائص وجوب در حادث
- 14 For instance, in the originated we see ignorance; in the Pre-existent we affirm knowledge. In the originated we see weakness; in the Pre-existent we affirm power. In the originated we see poverty; in the Pre-existent we affirm wealth. Hence مثلاً جهل ینیم در قدیم اثبات علم کنیم در حادث عجز ینیم در قدیم قدرت اثبات نمائیم در حادث فقر ینیم در قدیم غنا اثبات کنیم یعنی حادث منشأ نقائص است و قدیم جامع کمالات

the originated is the source of all imperfections, and the Pre-existent is the sum of all perfections. And since the knowledge of the originated is in need of objects of knowledge, the knowledge of the Pre-existent must be independent of their existence. It follows that the specifications and individuations of created things, which are the objects of the divine knowledge, are not pre-existent. Moreover, the attributes of divine perfection are not so yielding to the exertions of the human mind as to enable us to determine whether the divine knowledge is in need of objects or not.

- 15 Briefly, that which was mentioned earlier is the foremost proof of the Sufis, and if we were to mention all of their arguments and respond to them, it would take a very long time. However, what was said represents the most decisive proof and the clearest argument that the learned among the Sufis and the Theosophists have advanced.
- 16 The real Existence through which all things are realized, that is, the reality of the divine Essence through which all things have come to exist, is acknowledged by all. The difference resides in the fact that the Sufis maintain that the realities of all things are the manifestation of the One, whereas the Prophets say that they emanate therefrom. And great indeed is the difference between manifestation and emanation. Appearance through manifestation means that a single thing becomes manifest in infinite forms. For example, when the seed, which is a single thing endowed with the perfections of the vegetable kingdom, manifests itself, it becomes resolved into the infinite forms of the branches, leaves, flowers, and fruit. This is called manifestational appearance, whereas in appearance through emanation the One remains transcendent in the heights of its sanctity, but the existence of the creatures is obtained from it through emanation, not manifestation. It can be compared to the sun: The rays emanate from it and shine forth upon all things, but the sun remains transcendent in the heights of its sanctity. It does not descend; it does not resolve itself into the form of the rays; it does not appear in the identity of things through specification and individuation: The Pre-existent does not become the originated; absolute wealth does not fall captive to poverty; unqualified perfection is not transformed into utter imperfection.
- 17 In summary, the Sufis speak only of God and creation, and believe that God has resolved Himself into, and manifested Himself through, the infinite forms of His creation, even as the sea which appears in the infinite forms of its waves. These originated and imperfect waves are identical to the pre-existent Sea, which is the sum of all the divine perfections. The Prophets,

چونکه علم حادث محتاج بوجود معلوماتست علم قدیم مستغنی از وجود معلومات لذا قدمیت تعینات و تشخیصات کائنات که معلومات باری تعالی است غیر واقع و این اوصاف کمالیه الهیه محاط بادراکات عقلیه نیست تا حکم نمائی که علم الهی محتاج بمعلوماتست یا خیر

15 باری این اعظم برهان صوفیاست و اگر بخواهیم جمیع دلائل آنان را ذکر کنیم و اجوبه آنان را بیان نمائیم بسیار بطویل انجامد دلیل قاطع و برهان ساطع آنان یعنی علمای فضلالی صوفیان و ثیاسفیه این بود

16 اما مسئله وجود حقیقی که ما یتحقق به الاشیاست یعنی حقیقت ذات احدیت که جمیع کائنات باو وجود یافته متفق علیه است اما تفاوت در اینجاست که صوفیه میگویند حقائق اشیا ظهور واحد حقیقیست و انبیا میفرمایند صادر از واحد حقیقیست و تفاوت میان ظهور و صدور بسیار است تجلی ظهوری عبارت از آنست که شیء واحد در صور نامتناهی ظاهر شود مثلاً حبه که شیء واحد است و دارنده کالات نباتیست چون ظهور نماید بصور نامتناهی اغصان و اوراق و شکوفه و اثمار منحل گردد این را تجلی ظهوری گویند و اما تجلی صدوری اینست که آن واحد حقیقی در علو تقدیس خویش باقی و برقرار ولکن وجود کائنات از او صدور یافته نه ظهور مثلش مانند آفتابست که شعاع از او صادر و بر جمیع کائنات فائض ولی شمس در علو تقدیس خود باقی تنزلی از برای او واقع نه و بصور شعاعیه منحل نگردیده و در هویت اشیا بتعینات و تشخیصات اشیا جلوه نموده قدیم حادث نگردیده غنای مطلق اسیر فقر نشده کمال محض نقص صرف نگردیده

17 مختصر کلام اینست که صوفیه حق و خلق قائلند و گویند که حق بصور نامتناهی خلق منحل گردیده و ظهور یافته مانند دریا که بصور نامتناهی امواج جلوه نموده این امواج حادثه ناقصه همان بحر قدیمست که جامع جمیع

however, hold that there are the world of God, the world of the Kingdom, and the world of creation: three things. The first emanation is the outpouring grace of the Kingdom, which has emanated from God and has appeared in the realities of all things, even as the rays emanating from the sun are reflected in all things. And that grace—the rays—appears in infinite forms in the realities of all things, and is specified and individuated according to their capacity, receptivity, and essence. But the assertion of the Sufis would require that absolute wealth descend into poverty, that the Pre-existent be confined to originated forms, and that the very quintessence of power be reflected in the mirror of powerlessness and be subjected to the inherent limitations of the contingent world. And this is a self-evident error, for we observe that the reality of man, who is the noblest of all creatures, cannot descend to the reality of the animal; that the essence of the animal, which is endowed with the power of sensation, does not abase itself to the degree of the plant; and that the reality of the plant, which is the power of growth, does not degrade itself to the reality of the mineral.

کالات الهیه بود اما انبیا بر آند که عالم حق است و عالم ملکوت و عالم خلق سه چیز از حق صادر اول که فیض ملکوتیست صدور یافته و تجلی در حقائق کائنات نموده نظیر شعاع که از آفتاب صدور یابد و در کائنات جلوه نماید و آن فیض که شعاع است در حقائق کل شیء بصور نامتناهی تجلی کند و بحسب استعداد و قابلیت و ماهیات اشیاء تعین و تشخیص یابد اما قول صوفیها اقتضا کند که غنای مطلق تنزل بدرجه فقر نماید و قدیم بصور حادثه تقدیر یابد و قدرت محض در مراتب عجز محدود بحدود امکانیه شود و این بدیهی البطلانست ملاحظه مینمائیم که حقیقت انسانیه که اشرف مخلوقاتست تنزل بحقیقت حیوانیه نماید و ماهیت حیوانیه که واجد قوه حساسه است برتبه نبات هبوط نکند و حقیقت نباتیه که آن قوه نامیه است در حقیقت جمادیه سقوط نفرماید

- 18 In brief, superior realities do not descend or abase themselves to the degree of inferior realities. How, then, could the universal Reality of God, which transcends all descriptions and attributes, resolve itself, notwithstanding its absolute sanctity and holiness, into the forms and realities of the contingent world, which are the very source of imperfections? This is pure fantasy and untenable conjecture. On the contrary, that Essence of sanctity is the sum of all divine and lordly perfections, and all creatures receive illumination from His emanational appearance and partake of the lights of His celestial perfection and beauty, in the same way that all earthly creatures acquire the grace of light from the rays of the sun, without any descent or abasement of the latter into the recipient realities of these earthly beings.

18 مختصر اینست حقائق علویه را در مراتب سفلیه تنزل و هبوطی نه چگونه میشود که حقیقت کلیه الهیه که مقدس از جمیع اوصاف و نعوت است با وجود تنزیه و تقدیس صرف بصور و حقائق کونیه که مصدر نقائص است منحل گردد این وهم محضست و تصور محال بلکه آن جوهر تقدیس جامع کالات ربوبیت و الوهیت است و جمیع کائنات مستفیض از فیض تجلی صدوری و مقتبس از انوار کمال و جمال ملکوتی او مانند جمیع کائنات ارضیه که اکتساب فیض نور از شعاع شمس مینماید و شمس را در حقائق مستفیضه موجودات ارضیه تنزل و هبوطی نه

- 19 After dinner, and considering the lateness of the hour, there is no time to explain further.

19 بعد از خوردن شام و آخر شب بیش از این نوشتن مجال نه والسلام

AB00520

Chapter 83, The Four Criteria of Comprehension

Date: 1904 ca.

- 1 There are only four accepted criteria of comprehension, that is, four criteria whereby the realities of things are understood.

میزان ادراک آنچه مسلم است منحصر در چهار موازینست یعنی حقائق اشیاء باین چهار چیز ادراک میشود
- 2 The first criterion is that of the senses, that is, all that the eye, the ear, the taste, the smell, and the touch perceive is called "sensible". At present all the European philosophers hold this to be the most perfect criterion. They claim that the greatest of all criteria is that of the senses and they regard it as sacrosanct. And yet the criterion of the senses is defective, as it can err. For example, the greatest of the senses is the power of vision. The vision, however, sees a mirage as water and reckons images reflected in mirrors as real and existing; it sees large bodies as small, perceives a whirling point as a circle, imagines the earth to be stationary and the sun to be in motion, and is subject to many other errors of a similar nature. One cannot therefore rely implicitly upon it.

اول میزان حسّ است یعنی آنچه بچشم و گوش و ذائقه و شامه و لامسه احساس میشود این را محسوس میگویند امروز نزد جمیع فلاسفه اروپا این میزان تام است میگویند اعظم موازین حسّ است و این میزان را مقدّس میشمارند و حال آنکه میزان حسّ ناقص است زیرا خطا دارد مثلاً اعظم قوای حسّیه بصر است بصر سراب را آب بیند و صور مرئیّه در مرآت را حقیقت شمارد و موجود بیند و اجسام کبیره را صغیر داند نقطهء جوّاله را دائره بیند زمین را ساکن گمان کند آفتاب را متحرک بیند و امثال ذلک در بسیار امور خطا کند لهذا نمی شود بر آن اعتماد کرد
- 3 The second criterion is that of the intellect, which was the principal criterion of comprehension for those pillars of wisdom, the ancient philosophers. They deduced things through the power of the mind and relied on rational arguments: all their arguments are based upon reason. But despite this, they diverged greatly in their opinions. They would even change their own views: for twenty years they would deduce the existence of something through rational arguments, and then afterwards they would disprove the same, again through rational arguments. Even Plato at first proved through rational arguments the immobility of the earth and the movement of the sun, and then subsequently established, again through rational arguments, the centrality of the sun and the movement of the earth. Then the Ptolemaic theory became widespread and Plato's theory was entirely forgotten until a modern astronomer revived it. Thus have the mathematicians disagreed among themselves, even though they all relied on rational arguments.

میزان ثانی میزان عقل است و این میزان در نزد فلاسفه اولی اساطین حکمت میزان ادراکی بود بعقل استدلال میکردند و بدلائل عقلیه تشبّث مینمودند زیرا استدلالات ایشان جمیعش عقلیست با وجود این بسیار اختلاف کردند و آرائشان مختلف بود حتی تبدیل فکر میکردند یعنی یک مسئله را بیست سال بدلائل عقلیه استدلال بر وجودش میکردند بعد از بیست سال بدلائل عقلیه نفی آن را مینمودند حتی افلاطون در بدایت بادلّه عقلیه اثبات سکون ارض و حرکت شمس را مینمود و بعد بدلائل عقلیه اثبات نمود که شمس مرکز است و زمین متحرک و بعد فکر بطلمیوس شهرت کرد و فکر افلاطون بکلی فراموش شد اخیراً راصد جدید دوباره احیاء این رأی کرد پس چون حضرات ریاضیون اختلاف کردند و حال آنکه کل مستدل بدلائل عقلیه بودند
- 4 Likewise, at one time they would establish a thing by rational arguments and disprove it at another, again by rational arguments. So a philosopher would firmly uphold a view for a time and adduce a range of proofs and arguments to support it, and

و همچنین مسئله را بدلائل عقلیه مدّتی اثبات مینمودند و بعد از مدّتی بدلائل عقلیه نفی میکردند مثلاً یکی از فلاسفه مدّتی بر رأی ثابت

afterward he would change his mind and contradict his former position by rational arguments.

- 5 It is therefore evident that the criterion of reason is imperfect, as proven by the disagreements existing between the ancient philosophers as well as by their want of consistency and their propensity to change their own views. For if the criterion of intellect were perfect, all should have been united in their thoughts and agreed in their opinions.
- 6 The third criterion is that of tradition, that is, the text of the sacred scriptures, when it is said, "God said thus in the Torah," or "God said thus in the Gospel." This criterion is not perfect either, because the traditions must be understood by the mind. As the mind itself is liable to error, how can it be said that it will attain to perfect truth and not err in comprehending and inferring the meaning of the traditions? For it is subject to error and cannot lead to certitude. This is the criterion of the leaders of religion. What they comprehend from the text of the Book, however, is that which their minds can understand and not necessarily the truth of the matter; for the mind is like a balance, and the meanings contained in the texts are like the objects to be weighed. If the balance is untrue, how can the weight be ascertained?
- 7 Know, therefore, that what the people possess and believe to be true is liable to error. For if in proving or disproving a thing a proof drawn from the evidence of the senses is advanced, this criterion is clearly imperfect; if a rational proof is adduced the same holds true; and likewise if a traditional proof is given. Thus it is clear that man does not possess any criterion of knowledge that can be relied upon.
- 8 But the grace of the Holy Spirit is the true criterion regarding which there is no doubt or uncertainty. That grace consists in the confirmations of the Holy Spirit which are vouchsafed to man and through which certitude is attained.

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بود و در اثباتش اقامه ادله و براهین مینمود بعد از مدتی از آن رأی منصرف میشد و بدلیل عقلی نفی آن را میکرد

5 پس معلوم شد که میزان عقلی تام نیست چه که اختلاف فلاسفه اولی و عدم ثبات و تبدیل فکر دلیل بر اینست که میزان عقل تام نیست چه اگر میزان عقل تام بود باید جمیع متفق الفکر و متحد الرأی باشند

6 میزان ثالث میزان نقل است و آن نصوص کتب مقدسه است که گفته میشود خدا در تورات چنان فرموده است و در انجیل چنین فرموده است این میزان هم تام نیست بجهت آنکه نقل را عقل ادراک کند بعد از اینکه نفس عقل محتمل الخطاست چگونه توان گفت که در ادراک و استنباط معانی اقوال منقوله خطا نموده بلکه عین صواب است زیرا ممکن است که خطا کند و یقین حاصل نمی شود این میزان رئیسهای ادیانست آنچه آنها از نصوص کتاب ادراک کنند این ادراکات عقلیه آنهاست که از آن نصوص ادراک کنند نه حقیقت واقع زیرا عقل مثل میزانست و معانی مدرکه از نصوص مثل شیء موزون میزان که مختل باشد موزون چه نوع معلوم میشود

7 پس بدان آنچه در دست ناس است و معتقد ناس محتمل الخطاست زیرا در اثبات و نفی شیء اگر دلیل حسّی آرد واضح شد که آن میزان تام نیست و اگر دلیل عقلی گوید آن نیز تام نیست یا اگر دلیل نقلی گوید آن نیز تام نیست پس واضح شد که در دست خلق میزانی نیست که اعتماد نمائی

8 بلکه فیض روح القدس میزان صحیح است که در آن ابداً شک و شبههئی نیست و آن تأییدات روح القدس است که بانسان میرسد و در آن مقام یقین حاصل میشود

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AB00063

Chapter 84, The Station of Actions Performed without the Knowledge of God

Date: 1904 ca.

- 1 Question: Those who do good works, who are well-wishers of all mankind, who have a praiseworthy character, who show forth love and kindness to all people, who care for the poor, and who work for universal peace—what need do they have of the divine teachings, with which they believe they can well afford to dispense? What is the condition of such people?
- 2 Answer: Know that such ways, words and deeds are to be lauded and approved, and they redound to the glory of the human world. But these actions alone are not sufficient: they are a body of the greatest beauty, but without a spirit. No, that which leads to everlasting life, eternal honour, universal enlightenment, and true success and salvation is, first and foremost, the knowledge of God. It is clear that this knowledge takes precedence over every other knowledge and constitutes the greatest virtue of the human world. For the understanding of the reality of things confers a material advantage in the realm of being, and brings about the progress of outward civilization, but the knowledge of God is the cause of spiritual progress and attraction, true vision and insight, the exaltation of humanity, the appearance of divine civilization, the rectification of morals, and the illumination of the conscience.
- 3 Second comes the love of God. The light of this love is kindled, through the knowledge of God, in the lamp of the heart, and its spreading rays illumine the world and bestow upon man the life of the Kingdom. And in truth the fruit of human existence is the love of God, which is the spirit of life and grace everlasting. Were it not for the love of God, the contingent world would be plunged in darkness. Were it not for the love of God, the hearts of men would be bereft of life and deprived of the stirrings of conscience. Were it not for the love of God, the perfections of the human world would entirely vanish. Were it not for the love of God, no real connection could exist between human hearts. Were it not for the love of God, spiritual union would be lost. Were it not for the love of God, the light of the oneness of mankind would be extinguished. Were it not for the love of God, the East and the West would not embrace as two lovers. Were it not for the love of God, discord and division would not be transmuted into fellowship. Were it not for the love of God, estrangement would not give way to unity. Were it not for the love of God, the stranger would not become the friend.
- 1 سؤال نفوسى که باعمال خيريه و خيرخواهى عمومى موفقتند و اخلاق مرضيه دارند و جميع خلق را محبت و مهربانى مينمايند و فقرا را ميپرورند و در صلح عمومى ميکوشند ديگر چه احتياج بتعاليم الهى دارند لهذا خود را مستغنى ميشمرند حال اين نفوس چگونه است
- 2 جواب بدان که اين اعمال و رفتار و گفتار ممدوح است و مقبول و شرف عالم انسانست ولى مجرد اين اعمال کفايت ننمايد زيرا جسدست در نهايت لطافت ولى بيروح بلکه سبب حيات ابديه و عزت سرمديه و نورانيت کليه و فوز و فلاح حقيقى اول عرفان الهى است و اين معلوم است که معرفت حق مقدم بر هر عرفانيست و اين اعظم منقبت عالم انسانست زيرا در وجود معرفت حقائق اشياء فوائد جسمانى بخشد و مدنيت صوري ترقى نمايد اما عرفان الهى سبب ترقى و انجذاب روحانى و بصيرت حقيقى و علويت عالم انسانى و مدنيت ربانى و تعديل اخلاق و نورانيت وجدان گردد
- 3 و ثانياً محبت الله است که بعرفان حق نور محبت الله در زجاءه قلب برافروزد و اشعهء ساطعهء اش آفاق را روشن نمايد و وجود انسان را حيات ملکوتى بخشد و فى الحقيقه نتيجهء وجود انسانى محبت الله است و محبت الله روح حيات است و فيض ابديست اگر محبت الله نبود عالم امکان ظلمانى بود اگر محبت الله نبود قلوب انسان مرده و محروم از احساسات وجدانى بود اگر محبت الله نبود کمالات عالم انسانى محو و نابود بود اگر محبت الله نبود ارتباط حقيقى در نشاء انسانى نبود اگر محبت الله نبود اتحاد روحانى مفقود بود اگر محبت الله نبود وحدت عالم انسانى مخود بود اگر محبت الله نبود شرق و غرب مانند دو دلبر دست در آغوش يکديگر نميبود اگر محبت الله نبود اختلاف و انشقاق بدل بايتلاف نمى گشت اگر محبت الله نبود يگانگى به يگانگى منتهى نميشد اگر محبت

Indeed, love in the human world is a ray of the love of God and a reflection of the grace of His bounty.

- 4 It is clear that human realities differ one from another, that opinions and perceptions vary, and that this divergence of thoughts, opinions, understandings and sentiments among individuals is an essential requirement. For differences of degree in creation are among the essential requirements of existence, which is resolved into countless forms. We stand therefore in need of a universal power which can prevail over the thoughts, opinions and sentiments of all, which can annul these divisions and bring all souls under the sway of the principle of the oneness of humanity. And it is clear and evident that the greatest power in the human world is the love of God. It gathers diverse peoples under the shade of the tabernacle of oneness and fosters the greatest love and fellowship among hostile and contending peoples and nations.
- 5 Observe how numerous were the diverse nations, races, clans and tribes who, after the advent of Christ, gathered through the power of the love of God under the shadow of His Word. Consider how the differences and divisions of a thousand years were entirely abolished, how the delusion of the superiority of race and nation was dispelled, how the unity of souls and sentiments was attained, and how all became Christians in truth and in spirit.
- 6 The third virtue of humanity is goodly intention, which is the foundation of all good deeds. Some seekers after truth have held intention to be superior to action, for a goodly intention is absolute light and is entirely sanctified from the least trace of malice, scheming, or deception. Now, one can perform an action which appears to be righteous but which is in reality prompted by self-interest. For example, a butcher raises a sheep and guards its safety; but this good deed of the butcher is motivated by the hope of profit, and the end result of all this care will be the slaughter of the poor sheep. How many are the goodly and righteous deeds that are in reality prompted by self interest! But the pure intention is sanctified above such faults.
- 7 Briefly, good deeds become perfect and complete only after the knowledge of God has been acquired, the love of God has been manifested, and spiritual attractions and goodly motives have been attained. Otherwise, though good deeds be praiseworthy, if they do not spring from the knowledge of God, from the love

الله نبود اغیار یار نمیشد و محبت عالم انسانی اشراقی از محبت الله و جلوه‌ئی از فیض موهبت الله است

4 و واضحست که حقایق نوع انسان مختلف است و آراء متباین و احساسات متفاوت و این تفاوت آراء و افکار و ادراکات و احساسات بین افراد نوع انسان منبعث از لوازم ذاتیست زیرا تفاوت در مراتب وجود کائنات از لوازم وجود است که منحل بصور نامتناهیست پس محتاج بیک قوه کلیه هستیم که آن غالب بر احساسات و آراء و افکار کل گردد و بآن قوت این اختلاف را حکمی نماید و جمیع افراد را در تحت نفوذ وحدت عالم انسانی درآرد و این واضح و مشهود است که اعظم قوت در عالم انسانی محبت الله است ملل مختلفه را بظلم خیمه یگانگی آرد و شعوب و قبائل متضاده و متباغضه را نهایت محبت و ایتراف بخشد

5 ملاحظه نمائید که بعد از حضرت مسیح بقوت محبت الله چه قدر امم و اجناس و قبائل و شعوب مختلفه در ظل کلمه الله درآمد و مابینت و اختلاف هزارساله بکلی محو و نابود شد اوهام جنس و وطن از میان برفت و اتحاد جان و وجدان حاصل گردید و کل مسیحی حقیقی و روحانی گردیدند

6 و ثالث منقبت عالم انسانی نیت خیر است و نیت خیر اساس اعمال خیریه است و بعضی از محققین نیت را مرجح بر عمل دانسته‌اند زیرا نیت خیریه نور محض است و از شوائب غرض و مکر و خدعه منزّه و مقدس ولی ممکن که انسان بظاهر عمل مبروری مجری دارد ولی مبنی بر اغراض نفسانی باشد مثلاً قصاب گوشتی را پروراند و محافظه کند ولی این عمل مبرور قصاب مبنی بر غرض انتفاع است و نتیجه این پرورش ذبح گوشتند مظلوم است چه بسیار از اعمال مبروره خیریه که مبنی بر اغراض نفسانیه است اما نیت خیریه مقدس از این شوائب

7 باری بعد از عرفان الهی و ظهور محبت الله و حصول انجذاب وجدانی و نیت خیریه اعمال مبروره تام و کامل است والا هرچند اعمال خیریه ممدوح است ولی بدون آنکه مستند بعرفان

of God, and from a sincere intention, they will be imperfect. For example, human existence must encompass all perfections in order to be complete. The power of sight is highly prized and precious, but it must be aided by that of hearing; the hearing is highly prized, but it must be aided by the power of speech; the power of speech is highly prized, but it must be aided by that of reason, and so on with the other powers, organs and members of man. When all these powers, senses, parts and organs are combined together, perfection is attained.

الهی و محبت ربّانی و نیت صادقه باشد ناقص است مثلاً وجود انسانی باید جامع کالات باشد تا کامل گردد بصر بسیار محبوب و مقبول ولی باید مؤید بسمع باشد و سمع بسیار مقبول ولی باید مؤید بقبوه ناطقه باشد و قبوه ناطقه بسیار مقبول ولی باید مؤید بقبوه عاقله باشد و قس علی ذلک سائر قوی و اعضا و ارکان انسانی و چون این جمعیت قوی و حواس و اعضا و اجزاء حاصل گردد کامل شود

- 8 In the world today we meet with souls who sincerely desire the good of all people, who do all that lies in their power to assist the poor and succour the oppressed, and who are devoted to universal peace and well-being. Yet, however perfect they may be from this perspective, they remain deprived of the knowledge and the love of God and as such are imperfect.

8 حال در عالم بعضی نفوس پیدا شده اند فی الحقیقه خیر عموم خواهند و بقدر قوه بمعاونت مظلوم و اعانت فقرا قیام نمایند و مفتون صلح و آسایش عمومی هستند هر چند از این جهت کاملند لکن از عرفان الله و محبت الله محروم و ناقص

- 9 Galen the physician wrote in his commentary on Plato's treatise on the art of governance that religious beliefs exert a profound influence on true civilization, the proof being that "most people cannot grasp a sequence of logical arguments, and stand therefore in need of symbolic allusions heralding the rewards and punishments of the next world. The proof of this is that we see today a people called Christians who believe in the rewards and punishments of the next world and who show forth goodly deeds that are like those of a true philosopher. Thus we all plainly see that they have no fear of death and that they are, by virtue of their ardent yearning for justice and equity, to be regarded as though they were true philosophers."

9 جالینوس حکیم در کتاب خویش که شرح رساله افلاطون در سیاست مدنیّه است مینویسد که عقاید دینیّه دخل عظیمی در مدنیت صحیحّه دارد و پرهان بر این اینکه "جمهور ناس سیاق اقوال پرهانیّه را ادراک نتوانند و از این جهت محتاج کلمات رموزیه از اخبارات ثواب و عقاب در دار آخرتند و دلیل بر ثبوت این مطلب آنکه الیوم مشاهده میکنیم قومی را که مسمی به نصاری اند و بثواب و عقاب معتقد و مؤمن و از این طائفه افعال حسنه صدور مینماید مثل افعال نفسی که فیلسوف حقیقی است چنانچه جمیع ما عیاناً مشاهده مینمائیم که از موت مخافتی ندارند و از کثرت حرص و اشتیاقشان بعدل و انصاف از متفلسفین حقیقی محسوبند" انتی

- 10 Now observe closely how great the sincerity, the self-abnegation, the spiritual emotions, the pure intentions and the good deeds of the Christian believers must have been for Galen—a philosopher and physician who was not himself a Christian—to attest to the morals and the perfections of these people and call them true philosophers. Such virtues and qualities cannot be attained through good deeds alone. If virtue only meant that some good be obtained and bestowed, then why do we not praise this burning lamp which lights the room, even though its light is without a doubt a good thing? The sun nurtures all earthly things and fosters their growth and development by its heat and light—what greater good is there than this? Nonetheless, since this good does not flow from goodly motives and from the love and knowledge

10 حال شما دقت نمائید که صدق و جانفشانی و احساسات روحانیّه و نوایای صادقه و اعمال خیریه نفوس مؤمن به مسیح بچه درجه بود که جالینوس حکیم فیلسوف با وجود آنکه از ملت مسیحی نبود شهادت بر اخلاق و کالات آن نفوس داده که میگوید این نفوس فیلسوف حقیقی هستند این فضائل و خصائل بجز اعمال خیریه حاصل نگردد اگر مقصد مجرد حصول صدور خیر است این چراغ نیز الآن روشن است و این محل را منور نموده هیچ شبهه نیست که این روشنائی خیر است با وجود این این سراج را ستایش نمائی این آفتاب که جمیع کائنات ارضیه

of God, it does not impress in the least. But when someone offers a cup of water to another, he is shown appreciation and gratitude. An unthinking person might say, "This sun which gives light to the world and manifests this great bounty must surely be praised and glorified. For why should we praise a man for such a modest gift and not yield thanks to the sun?" But if we were to gaze with the eye of truth, we would see that the modest gift bestowed by this person stems from the stirrings of conscience and is therefore praiseworthy, whereas the light and heat of the sun are not due to this and thus are not worthy of our praise and gratitude. In like manner, while those who perform good deeds are to be lauded, if these deeds do not flow from the knowledge and love of God they are assuredly imperfect.

را تربیت مینماید و بحرارت و نور نشو و نما میدهد دیگر چه خیری اعظم از آن است و لکن چون این خیر صادر از نیت خیر و محبت الهیه و عرفان الهی نیست ابداً نمایش و جلوه‌ئی ندارد ولی یک شخص انسان چون جامی آب بدیگری دهد ممنون و متشکر آن گردد حال انسان بی فکر میگوید این آفتاب را که جهان روشن نموده و این فیض عظیم از او ظاهر باید پرستش نمود و ستایش کرد چرا ممنون و متشکر آن نباشیم و انسانی را که منقبت جزئی محدود دارد بستائیم اما چون بحقیقت نگریم ملاحظه میکنیم که این منفعت جزئی انسان منبعث از احساسات وجدان است لهذا سزاوار ستایش است ولی آفتاب این نور و حرارتش منبعث از احساس و وجدان نه لهذا لایق مدح و ثنا نیست و سزاوار ممنونیت و شکرانیت نه و همچنین نفوسی که اعمال خیریه از آنان صادر هر چند ممدوحند ولی این اعمال خیریه چون منبعث از عرفان حق و محبت الله نه البته ناقص است

- 11 Aside from this, if you consider the matter with fairness you will see that these good deeds of the non-believers also have their origin in the divine teachings. That is, the Prophets of old exhorted men to perform them, explained their advantages and expounded their positive effects; these teachings then spread among mankind, successively reaching the non-believing souls and inclining their hearts toward these perfections; and when they found these actions to be laudable and to bring about joy and happiness among men, they too conformed to them. Thus these actions also arise from the divine teachings. But to see this a measure of fair-mindedness is called for and not dispute and controversy.

11 و از این گذشته چون بانصاف نگری ملاحظه مینمائی که این اعمال خیریه، نفوس سائر نیز از اصل منبعث از تعالیم الهی است یعنی انبیای سلف نفوس را دلالت بر آن نموده‌اند و محسنات آن را بیان نموده‌اند و تأثیرات حسنه آن را شرح داده‌اند این تعالیم میان بشر منتشر شده مسلسل و متتابع باین نفوس رسیده و قلوب را متوجه باین کمالات کرده و ناس چون دیدند که این اعمال مستحسن است و در عالم انسانی سبب سعادت و کامرانی لهذا متابعت نمودند پس این نیز از تعالیم الهیه است ولی قدری انصاف لازم است نه محاججه و مجادله

- 12 Praise be to God, you have visited Persia and have witnessed the loving-kindness which, through the sanctified breezes of Baha'u'llah, Persians have come to show forth to all humanity. Formerly, if they chanced upon a follower of another religion, they would set upon him, display the utmost enmity, hatred and malice, and even regard him as impure. They would burn the Gospel and the Torah and would wash their hands if they had been soiled by touching these books. But now, most of them recite and interpret, as required by the occasion, from

12 الحمد لله شما به ایران رفتید و ملاحظه نمودید که از نفحات قدس بهاء الله ایرانیان چگونه بنوع انسان مهربانند و پیش هر نفسی را از سائر طوائف تصادف مینمودند نیش میزدند و نهایت عداوت و بغض و کینه داشتند حتی تنجیس مینمودند و انجیل و تورات را میسوختند و اگر دستشان آلوده بان کتاب میشد میبستند حال اکثر از مضامین این دو کتاب را در محافل و مجالس بالمناصبه ترتیل مینمایند و تفسیر میکنند و معانی و رموز آن را شرح و تفصیل میدهند و دشمنان خویش را میپروند و گرگان خونخوار

the contents of these two books in their assemblies and gatherings, and expound and elucidate their inner meanings and mysteries. They show kindness to their enemies and treat blood-thirsty wolves with tender care, as they would the gazelles of the meadows of God's love. You have seen their conduct and character, and you have heard of the morals which the Persians had in former times. Can this transformation of morals and this rectification of speech and conduct be brought about other than through the love of God? No, by God! If we undertook to spread such morals and manners merely by means of knowledge and learning, a thousand years would pass and still they would not have been achieved among the masses.

- 13 In this day, thanks to the love of God, this has been achieved with the greatest ease. Take heed, then, O ye of understanding heart!

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را مانند غزال صحرای محبت الله نوازش نمایند
روش و سلوک آنان را دیدی و اخلاق سابق
ایرانیان را شنیدی این تقلیب اخلاق و تعدیل
رفتار و گفتار آیا جز بجهت الله حصول یافت لا
والله اگر میخواستیم که بوسائط معارف و علوم
ترویج این اخلاق و اطوار کنیم البته هزار سال
میگذشت و بین عموم حصول نمی یافت

- 13 حال بسبب محبت الله بنهایت سهولت حصول
یافت فاعتبروا یا اولی الألباب

MFD#84, OOL.C022.85

Study guide to this volume

Some Answered Questions (*Mufáva.dát*) occupies a singular place in the Bahá'í literary corpus. Composed through a series of table conversations between 'Abdu'l-Bahá and Laura Clifford Barney during her repeated visits to 'Akká between 1904 and 1906, the book moves with the spontaneity and depth of genuine intellectual dialogue: a Western woman trained to ask systematic philosophical and theological questions, and a prisoner-sage who answers them with the resources of the entire Islamo-Persian philosophical tradition, recast through his own theological vision. The result is the most sustained work of rational theology in the early Bahá'í canon—covering the proof of God's existence through contingency, the necessity of a divine Educator, the historical survey of the Manifestations from Abraham to Bahá'u'lláh, the symbolic interpretation of the biblical Apocalypse, the nature of the human soul, the cycles of spiritual and material history, the meaning of true felicity, the epistemology of intelligible and sensible realities, and a social vision of economic justice. Its architecture is Neoplatonic in structure, Qur'anic in its categories of prophecy, and prophetic in its claims about the emerging world order. For students of theology, philosophy, and the history of religions, it offers an unparalleled point of entry into 'Abdu'l-Bahá's thought at its most systematically developed.

From Nature to God: Rational Proofs of Divine Existence

Key Passages

Nature is that condition or reality which outwardly is the source of the life and death, or, in other words, of the composition and decomposition, of all things. This nature is subject to a sound organization, to inviolable laws, to a perfect order, and to a consummate design, from which it never departs...When you consider nature itself, however, you see that it has neither awareness nor will. For instance, the nature of fire is to burn; it burns without consciousness or will. The nature of water is to flow; it flows without consciousness or will...Now, can such organization, order, and laws as you observe in existence be attributed merely to the effect of nature, notwithstanding that nature itself has neither consciousness nor understanding? It is therefore evident that this nature, which has neither consciousness nor understanding, is in the grasp of the omnipotent Lord, Who is the Ruler of the world of nature and Who causes it to manifest whatsoever He desires. — AB01029

Among the proofs and arguments for the existence of God is the fact that man has not created himself, but rather that his creator and fashioner is another than he...Is it possible for the handiwork to be perfect and the craftsman imperfect? Is it possible for a

painting to be a masterpiece and the painter to be deficient in his craft, notwithstanding that he is its creator?

Thus the contingent world is the source of deficiencies and God is the source of perfection. The very deficiencies of the contingent world testify to God's perfections. For example, when you consider man, you observe that he is weak, and this very weakness of the creature betokens the power of One Who is Eternal and Almighty; for were it not for power, weakness could not be imagined. Thus the weakness of the creature is evidence of the power of God: Without power there could be no weakness. — AB00815

These are theoretical arguments adduced for weak souls, but if the eye of inner vision be opened, a hundred thousand clear proofs will be seen. Thus, when man feels the indwelling spirit, he is in no need of arguments for its existence; but for those who are deprived of the grace of the spirit, it is necessary to set forth external arguments. — AB00815

Context for Study

The opening two chapters of *Some Answered Questions* present a rational theology that moves from the cosmological to the contingency argument in a compact, rhetorically powerful sequence. Chapter One (AB01029) argues from the order, lawfulness, and non-conscious character of nature to a conscious Governor: the premise is that organization without consciousness implies a conscious organizer. Chapter Two (AB00815) argues from the contingency and imperfection of the created world to the necessity of a perfect, non-contingent Being: the deficiencies of the creature point by contrast to the perfections of the Creator. This second argument has a long pedigree in Islamic philosophy—Ibn Síná's distinction between the Necessary Being (*wájib al-wujúd*) and contingent beings (*mumkin al-wujúd*) is its most technically rigorous form—and in Christian scholasticism, where Aquinas's Five Ways offer closely parallel structures. The "cosmological argument" in its various forms has been the subject of sustained philosophical debate from Kant's critique (it cannot move from the contingent to the necessary without begging the question) to contemporary defences by philosophers like Richard Swinburne.

What makes 'Abdu'l-Bahá's presentation distinctive is its dual track: the rational arguments are explicitly described as for "weak souls," while those who have direct experience of "the indwelling spirit" have immediate access to the proof they need. This echoes Pascal's *pensees*—"the heart has reasons which reason knows not of"—and the mystics' insistence that the knowledge of God by acquaintance (*'irfan*) is superior to knowledge by description (*'ilm*). But 'Abdu'l-Bahá does not abandon the rational arguments; he offers them as pedagogical tools for those who need them, while pointing beyond them to the horizon of direct spiritual perception. This dual epistemology—rational demonstration as a preparation for or supplement to direct knowing—is characteristic of the Islamic philosophical tradition (*mashshá'yya* and *'ishráqíyya*), but in 'Abdu'l-Bahá's hands it is given a distinctly personalist inflection: the "indwelling spirit" is not an abstract principle but a felt presence.

Questions for Reflection

1. 'Abdu'l-Bahá argues that nature's unconscious operation implies a conscious ruler, and that the creature's deficiencies imply a perfect Creator. Kant objected that we cannot move

from the contingent to the necessary without smuggling in an illicit assumption. How might ‘Abdu’l-Bahá respond to this objection?

2. The claim that rational proofs are for “weak souls” while the spiritually advanced need no argument raises a question about the relationship between faith and reason. Is this a form of fideism, of rationalism with mystical supplements, or of something more complex?
3. How does ‘Abdu’l-Bahá’s contingency argument compare with Anselm’s ontological argument (God is that than which nothing greater can be conceived), with Aquinas’s Third Way (the argument from contingency), and with modern fine-tuning arguments from physics (the universe is exquisitely calibrated for life)?
4. “The painting cannot be like the painter, for otherwise it would have painted itself.” This analogy is used to establish the Creator’s transcendence of creation. But the Bahá’í writings also teach that the human being is created “in God’s image.” How can the creation both resemble and be categorically distinct from the Creator?
5. What is the relationship between the “eye of inner vision” and ordinary sense perception in ‘Abdu’l-Bahá’s epistemology? Is inner vision a sixth sense, a development of ordinary intellect, or something categorically different?

The Universal Educator: Necessity, History, and the Proof of Mission

Key Passages

When we consider existence, we observe that the mineral, the vegetable, the animal and the human realms, each and all, are in need of an educator. If the land is deprived of a cultivator, it becomes a thicket of thriving weeds, but if a farmer is found to cultivate it, the resulting harvest provides sustenance for living things...Consider likewise the animals: If an animal is trained it becomes domesticated; whereas man, if he is left without education, becomes like an animal. Indeed, if man is abandoned to the rule of nature, he sinks even lower than the animal, whereas if he is educated he becomes even as an angel. — AB00081

He must likewise lay the foundations of human education, that is, he must so educate human minds and thoughts that they may become capable of substantive progress; that science and knowledge may expand; that the realities of things, the mysteries of the universe and the properties of all that exists may be revealed...He must also impart spiritual education, so that minds may apprehend the metaphysical world, breathe the sanctified breaths of the Holy Spirit, and enter into relationship with the Concourse on high, and that human realities may become the manifestations of divine blessings, that perchance all the names and attributes of God may be reflected in the mirror of the human reality, and the meaning of the blessed verse, “Let us make man in our image, after our likeness” may be realized. — AB00081

It behoves us to ponder awhile that if the emigration of Abraham from Ur to Aleppo in Syria produced such results, what will be the effect of the exile of Bahá’u’lláh from

Tihran to Baghdad, and from thence to Constantinople, to Rumelia, and to the Holy Land!
— AB00556

Context for Study

Chapter Three (AB00081) establishes the category of the “Universal Educator” as the organizing concept for the entire historical survey that follows. The argument proceeds by analogy: just as land needs cultivation, animals need training, and children need education, so human society needs an Educator who can address all three dimensions of human existence simultaneously—material, human, and spiritual. The standard this Educator must meet is superhuman: a fully material educator produces a well-functioning society but leaves the soul undeveloped; a purely spiritual teacher ignores the social and institutional dimensions; and only the Manifestations of God have demonstrated the capacity to transform all three dimensions of civilization at once. The proof of mission, accordingly, is not miraculous (which ‘Abdu’l-Bahá consistently downplays as unprovable and culturally relative) but civilizational: “Behold! One sanctified Soul revives the world of humanity, transforms the face of the globe.”

The subsequent historical survey—Abraham, Moses, Christ, Muhammad, the Báb, Bahá’u’lláh—applies this criterion consistently. Each Manifestation is examined in terms of the historical circumstances into which He appeared and the transformation He effected. The analysis of Abraham’s exile from Ur is particularly striking: “This exile became the cause of the progress of Abraham’s descendants.” ‘Abdu’l-Bahá reads the exile as a narrative hinge, not a historical accident, and draws the explicit parallel to Bahá’u’lláh’s exiles. What appears to be diminishment—exile, imprisonment, marginalization—is revealed as the mechanism of maximum historical influence. This paradox recurs in each case: Moses the stammering shepherd, Christ the crucified provincial, Muhammad the illiterate merchant, the Báb the young Shirazi merchant—each is outwardly of no consequence and inwardly the axis around which civilization turns.

Questions for Reflection

1. The three-part educational ideal—material, human, and spiritual—is offered as the criterion by which the Manifestations are recognized as genuine. Is this criterion circular (only the Manifestations meet it because we define the standard in terms of what they achieved) or genuinely independent? How might a sceptic respond?
2. ‘Abdu’l-Bahá’s defence of Muhammad against European calumnies—explaining the defensive character of his military campaigns, the early protection of Christians and Jews—is one of the most extended apologetic passages in the book. How does this comparative defence function within a theology of progressive revelation? What does it assume about the historical-critical method?
3. The parallel between Abraham’s exile and Bahá’u’lláh’s exiles is made explicit: “ponder what will be the effect.” What theory of history underlies this typological reading? Is it a form of providential history, and if so, what role does human freedom play within it?
4. The account of Bahá’u’lláh’s challenge to the Persian divines—offering to perform any miracle they might unanimously choose—and their refusal to respond is offered as a proof of his mission. What does this episode reveal about the relationship between miraculous proof and

rational conviction? Compare with Jesus' refusal to "put God to the test" in the temptation narrative (Matthew 4:5-7).

5. If the test of a true Manifestation is civilizational transformation, how should one evaluate the historical record of the Bahá'í Faith so far? What standard of evidence would be appropriate?

The Two Cities: Permanent Law and the Abrogation of Form

Key Passages

The religion of God consists of two parts: One is the very foundation and belongs to the spiritual realm; that is, it pertains to spiritual virtues and divine qualities. This part suffers neither change nor alteration: It is the Holy of Holies, which constitutes the essence of the religion of Adam, Noah, Abraham, Moses, Christ, Muhammad, the Báb, and Bahá'u'lláh, and which will endure throughout all the prophetic Dispensations. It will never be abrogated, for it consists in spiritual rather than material truth. It is faith, knowledge, certitude, justice, piety, high-mindedness, trustworthiness, love of God, and charity. It is mercy to the poor, assistance to the oppressed, generosity to the needy, and upliftment of the fallen. It is purity, detachment, humility, forbearance, patience, and constancy. These are divine qualities. — AB00019

The second part of the religion of God, which pertains to the material world and which concerns such things as fasting; prayer; worship; marriage; divorce; manumission; legal rulings; transactions; and penalties and punishments for murder, assault, theft, and injury, is changed and altered in every prophetic Dispensation and may be abrogated—for policies, transactions, punishments, and other laws are bound to change according to the exigencies of the time. — AB00019

In Revelation 11:1-2 it is said: "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

By this reed is meant the Perfect Man, and the reason for His being likened to a reed is that when the latter is entirely freed and emptied of its pith, it becomes capable of producing wondrous melodies. Moreover, these songs and airs proceed not from the reed itself but from the player who blows into it. — AB00019

Context for Study

The commentary on Revelation 11 (Chapter Eleven of *Some Answered Questions*) is one of the most technically accomplished pieces of biblical interpretation in the Bahá'í writings. 'Abdu'l-Bahá offers both a historical-literal reading (the 1,260 days as 1,260 years of the Islamic Dispensation, the forty-two months fixing the year of the Báb's appearance in A.H. 1260) and a typological-spiritual reading (the Holy of Holies as the eternal spiritual law, the Holy City as the variable

social law). The distinction between the two parts of religion—permanent spiritual virtues and variable social law—is the hermeneutical key to all of ‘Abdu’l-Bahá’s scriptural interpretation. It allows him to affirm both the absolute unity of all religions (they all teach the same spiritual virtues) and the genuine novelty of each dispensation (they institute different social forms appropriate to their historical circumstances). The abrogation of the Mosaic Law by Christ is therefore not a repudiation of the permanent law but a transformation of the variable law in response to changed historical conditions.

The image of the reed as the Perfect Man—hollow of self, filled only by the divine Breath—is drawn from the opening of Rumi’s *Masnavi*: “Listen to the reed how it tells a tale, complaining of separations.” The reed’s sound proceeds from the player who blows through it; the Prophet’s words proceed from the divine Spirit. By placing this image at the opening of his interpretation, ‘Abdu’l-Bahá invokes the entire tradition of Sufi commentary on the reed and aligns the Manifestations of God with Rumi’s fundamental image of the mystic’s yearning. This is a characteristically elegant move: the metaphor simultaneously explains the nature of prophetic revelation (not self-generated but divinely breathed) and connects the reader to one of the most beloved texts in the Persian literary tradition. The measurement of the Temple becomes, in this light, not a bureaucratic survey but an act of spiritual discernment: to “measure” is to understand the true rank, station, and capacity of souls.

Questions for Reflection

1. The distinction between permanent spiritual law and variable social law is the linchpin of ‘Abdu’l-Bahá’s hermeneutic. How does one determine which category a particular commandment belongs to? Is the criterion internal to the text, or does it require an external authority?
2. The historical calculation—1,260 years from the beginning of the Islamic Dispensation to the Báb’s appearance in 1844 A.D.—is offered as a “traditional proof” distinct from rational proofs. How should a critical reader engage with prophetic chronology of this kind? What is it designed to demonstrate, and to whom?
3. “These are divine qualities”—the list of permanent virtues includes faith, knowledge, certitude, justice, mercy, generosity, purity, humility, patience. How does this list compare with Paul’s summary of love in 1 Corinthians 13, with the Qur’anic attributes of the righteous (*al-mútaqqín*), and with Aristotle’s account of the virtues in the *Nicomachean Ethics*?
4. The image of the reed hollowed of self, through which the divine Breath produces music, is also the governing image of Rumi’s mysticism. What does it mean to read prophetic revelation through the lens of Sufi *‘ishq* (passionate love)? Does this reading enrich or complicate the theological claim?
5. ‘Abdu’l-Bahá argues that the change and transformation of religious law is a “proof of the consummate wisdom of God,” analogous to a physician who changes the prescription as the patient’s condition changes. How does this account of religious change compare with the traditional Catholic principle of the “development of doctrine” as articulated by John Henry Newman?

The Seasons of the Spirit: Cycles, Renewal, and the Sun of Truth

Key Passages

The spiritual cycles associated with the Prophets of God proceed in like manner. That is, the day of the advent of the Holy Manifestations is the spiritual springtime. It is divine splendour and heavenly grace; it is the wafting of the breeze of life and the dawning of the Sun of Truth. Spirits are revived, hearts are refreshed, souls are refined, all existence is stirred into motion, and human realities are rejoiced and grow in attainments and perfections. Universal progress is achieved, the souls are gathered up, and the dead are quickened to life—for it is the day of resurrection, the season of commotion and ferment, the hour of joy and gladness, and the time of rapture and abandon. — AB00086

The Sun of Truth can be likened to the material sun, which rises from many different points. One day it rises from the sign of Cancer and another from the sign of Libra; one day it casts its rays from the sign of Aquarius and another from that of Aries. Yet the sun is but one sun and one single reality. The possessors of true knowledge are lovers of the sun and are not attached to its dawning points. Those who are endued with insight are seekers of the truth itself, not of its exponents and manifestations. Thus they bow in adoration before the sun from whatever sign and above whatever horizon it may appear, and seek the truth from any sanctified soul who might reveal it. Such people inevitably discover the truth and are not veiled from the light of the Sun of the divine firmament. — AB00086

Context for Study

Chapter Fourteen of *Some Answered Questions* (AB00086) is the most complete philosophical treatment of progressive revelation in the entire volume, and perhaps in ‘Abdu’l-Bahá’s entire corpus. The seasonal metaphor—spring, summer, autumn, winter, then new spring—is applied with careful precision to the inner logic of each prophetic cycle. What is particularly significant is the account of spiritual decline: it is not that the institutions of religion fail or that the clergy become corrupt (though these things happen); the deepest problem is that “spiritual attractions vanish, divine qualities decay, the radiance of the hearts is dimmed, the spirituality of the souls is dulled, virtues become vices, and sanctity and purity are no more. Of the law of God naught remains but a name.” The outward form persists; the inner reality evaporates. This is the condition that requires the new spring.

The sun metaphor, developed here in its most systematic form, explains why the lover of truth can recognize truth across dispensations: because what she loves is the light itself, she does not mistake the dawning-point for the sun. The Neoplatonic *emanationist* structure is visible here: the One (God) emanates through successive Manifestations (*maz.hir-i iláhi*), each of which is genuinely the same divine Light in a historically specific manifestation. The one who is attached to the first dawning-point does not deny the sun—she denies that the sun can rise from a different point. This denial is not philosophical error; it is a failure of love. The lovers of the sun follow it wherever it rises, because what they love is the light itself, not its location. This is ‘Abdu’l-Bahá’s most elegant account of why recognition of successive Manifestations is an expression of the same love that constitutes faith in any one of them.

Questions for Reflection

1. The seasonal metaphor implies that religious decline is as inevitable as the coming of winter. What practical implications does this have for the effort to maintain the vitality of a religion? If decline is structurally inevitable, what justifies the effort to resist it?
2. “Of the law of God naught remains but a name.” ‘Abdu’l-Bahá describes this as the condition that necessitates a new spring. But religious communities typically believe they are in spring when they are in winter. What criteria could enable a community to accurately diagnose its own spiritual season?
3. The claim that “those who are endued with insight are seekers of the truth itself, not of its exponents and manifestations” suggests that the highest form of religious knowledge is transhistorical. Is this compatible with the Bahá’í emphasis on specific historical Manifestations, with their specific laws and institutions?
4. How does ‘Abdu’l-Bahá’s cyclic account of religious history compare with Vico’s theory of *ricorso* (historical recurrence), with Hegel’s dialectical progression, and with Hindu doctrines of *yuga*? Where are the points of contact and the decisive differences?
5. The Bahá’í claim is that the present age is a new spring of unparalleled length and intensity. What evidence would count for or against this claim, and what kind of evidence is appropriate to evaluate it?

True Felicity and the Hierarchy of Being

Key Passages

Therefore, it is clear and evident that such material ease, comfort, and abundance are the height of felicity for minerals, plants, and animals...Then it is clear that the honour and exaltation of man cannot reside solely in material delights and earthly benefits. This material felicity is wholly secondary, while the exaltation of man resides primarily in such virtues and attainments as are the adornments of the human reality. These consist in divine blessings, heavenly bounties, heartfelt emotions, the love and knowledge of God, the education of the people, the perceptions of the mind, and the discoveries of science. They consist in justice and equity, truthfulness and benevolence, inner courage and innate humanity, safeguarding the rights of others and preserving the sanctity of covenants and agreements. They consist in rectitude of conduct under all circumstances, love of truth under all conditions, self-abnegation for the good of all people, kindness and compassion for all nations, obedience to the teachings of God, service to the heavenly Kingdom, guidance for all mankind, and education for all races and nations. This is the felicity of the human world! — AB00476

These gifts, however, do not manifest themselves in the reality of man save through a celestial and divine power and through the heavenly teachings, for they require a supernatural power. Traces of these perfections may well appear in the world of nature, but they are as fleeting and ephemeral as rays of sunlight upon the wall. — AB00476

Context for Study

Chapter Fifteen (AB00476) develops a theory of *eudaimonia*—human flourishing—that is structured by the hierarchy of kingdoms established in earlier chapters. The mineral kingdom’s “felicity” consists in having a stable form; the vegetable kingdom’s in growth and reproduction; the animal kingdom’s in the satisfaction of physical needs and the enjoyment of sensation. But human felicity, ‘Abdu’l-Bahá insists, cannot reside in the same dimension as any of these, because man is the only being in whom a capacity for something categorically higher has been implanted. The argument is essentially Aristotelian in structure—function (*ergon*) determines happiness (*eudaimonia*), and the unique function of humanity is its rational and spiritual capacity—but ‘Abdu’l-Bahá’s version extends Aristotle decisively: the human function is not merely rational but spiritual, and its full actualization requires a “celestial and divine power” that transcends natural capacity.

The list of human virtues in AB00476 is remarkable for its breadth and its combination of the personal and the civic: love of God and justice and equity, truthfulness and the safeguarding of rights and the preservation of covenants, kindness to individuals and education for all races and nations. The personal and political are fused in a single concept of felicity, which cannot be achieved at the individual level alone. This is a profound departure from both liberal individualism (which locates happiness in the satisfaction of individual preferences) and classical virtue ethics (which places it in the cultivation of individual character). ‘Abdu’l-Bahá’s felicity is irreducibly collective: the education of all peoples, the guidance of all mankind, the service to the heavenly Kingdom. No individual achieves true human felicity in isolation. The observation that “traces of these perfections may appear in the world of nature, but they are as fleeting as rays of sunlight upon the wall” is a frank acknowledgement that natural goodness exists, while insisting that it requires divine power to become stable, lasting, and universal.

Questions for Reflection

1. ‘Abdu’l-Bahá’s hierarchy of felicity—mineral, vegetable, animal, human—places human fulfillment in the spiritual and moral realm. How does this compare with Maslow’s hierarchy of needs (physiological, safety, belonging, esteem, self-actualization), and where does ‘Abdu’l-Bahá’s account diverge most significantly?
2. The claim that human virtues “require a supernatural power” to become stable suggests that ethics alone, without divine assistance, produces only transient goodness. How should a secular humanist respond to this claim? What would constitute evidence for or against it?
3. The list of virtues in AB00476 combines what are conventionally distinguished as private virtues (truthfulness, inner courage) and public virtues (justice, equity, the safeguarding of rights). What does their combination in a single list reveal about ‘Abdu’l-Bahá’s conception of the self and its relation to society?
4. “No wealth, prosperity, comfort, or ease in our material world can equal the wealth of a bird.” This paradox inverts ordinary assumptions about human advantage. What point is being made, and how does it relate to the Buddhist teaching on *aparigraha* (non-grasping), the Stoic ideal of self-sufficiency (*autarkeia*), and the Christian counsel of poverty?
5. If true felicity requires both divine power and human effort, what is the respective role of grace and merit in the achievement of full human development? How does ‘Abdu’l-Bahá navigate the debate between Pelagianism and Augustinianism, or between Ash‘arism and Mu‘tazilism?

Intelligible and Sensible: The Epistemology of Spiritual Expression

Key Passages

There is a point that is pivotal to grasping the essence of the other questions that we have discussed or will be discussing, namely, that human knowledge is of two kinds. One is the knowledge acquired through the senses...The other kind of human knowledge is that of intelligible things; that is, it consists of intelligible realities which have no outward form or place and which are not sensible. For example, the power of the mind is not sensible, nor are any of the human attributes: These are intelligible realities. Love, likewise, is an intelligible and not a sensible reality. — AB00259

But when you undertake to express these intelligible realities, you have no recourse but to cast them in the mould of the sensible, for outwardly there is nothing beyond the sensible. Thus, when you wish to express the reality of the spirit and its conditions and degrees, you are obliged to describe them in terms of sensible things, since outwardly there exists nothing but the sensible. For example, grief and happiness are intelligible things, but when you wish to express these spiritual conditions you say, “My heart became heavy”, or “My heart was uplifted”, although one’s heart is not literally made heavy or lifted up. — AB00259

Christ says, “The Father is in the Son, and the Son is in the Father.” Now, was Christ within God or was God within Christ? No, by God! This is an intelligible condition which has been expressed in a sensible figure. — AB00259

Context for Study

Chapter Sixteen (AB00259) is the epistemological pivot of the entire book. ‘Abdu’l-Bahá identifies a fundamental tension in all theological and spiritual language: intelligible realities—love, grief, the spirit, God, the soul—have no outward form and cannot be perceived by the senses, yet every expression of them must use sensible images (the heart is lifted, grief is darkness, the spirit is a dove). This creates what philosophers of language call the “problem of theological language”: can words derived from sensory experience mean anything when applied to non-sensory realities? ‘Abdu’l-Bahá’s answer is that they can, but only as allusions, metaphors, and analogies—and the confusion of the metaphor with the reality is the source of most theological misunderstanding.

The application to scriptural interpretation is immediate and powerful. When John says “The Word became flesh” (John 1:14), this is an intelligible reality expressed in a sensible image; when the Qur’an speaks of God’s “Hand” or “Face,” these are intelligible attributes expressed in bodily terms. When ‘Abdu’l-Bahá explains that Christ’s resurrection is spiritual rather than physical (Chapter Twenty-Three), he is applying this epistemological principle: the bodily resurrection is a sensible image used to express an intelligible reality—the renewed vitality of the spiritual community gathered in Christ’s name. This hermeneutical move connects *Some Answered Questions* to the long tradition of philosophical theology that has struggled with the same problem: Philo of Alexandria’s allegorical interpretation of the Torah, Origen’s threefold sense of scripture, Maimonides’ account of anthropomorphisms in the *Guide for the Perplexed*, Ibn ‘Arabí’s theory of the *khayal* (creative imagination) as the faculty that mediates between the sensible and the intelligible. Paul Ricoeur’s

modern theory of symbol—"the symbol gives rise to thought"—offers a contemporary philosophical framework for what 'Abdu'l-Bahá is describing.

Questions for Reflection

1. 'Abdu'l-Bahá says that intelligible realities can *only* be expressed through sensible images. Does this mean that all theological language is fundamentally metaphorical? If so, what distinguishes a better from a worse metaphor for spiritual realities?
2. "Christ says, 'The Father is in the Son, and the Son is in the Father.' This is an intelligible condition expressed in a sensible figure." How does this interpretation compare with the classical Christian doctrine of *perichoresis* (mutual indwelling of the persons of the Trinity), which takes the mutual indwelling as a literal ontological claim?
3. The distinction between the sensible and the intelligible is Platonic in origin. How does 'Abdu'l-Bahá's use of this distinction compare with Plato's original formulation in the *Republic* (the divided line) and with Kant's distinction between phenomena (things as they appear) and noumena (things in themselves)?
4. If all descriptions of the spirit, the afterlife, and God are necessarily expressed through sensible images, how should a reader approach the apparently literal descriptions of paradise and hell in religious scriptures? What interpretive principles apply?
5. The chapter says that "ether, the forces of which are said in natural philosophy to be heat, light, electricity, and magnetism, is an intelligible and not a sensible reality." This places fundamental physical forces in the category of the intelligible. What does this suggest about the relationship between physics and metaphysics in 'Abdu'l-Bahá's thought?

A Guiding Question for the Whole Volume

Some Answered Questions was composed in the conversations of a prisoner and a Western pilgrim: the prisoner was the son of the Founder of a religion that had been persecuted out of one empire and driven into another, and the pilgrim was a highly educated Frenchwoman who brought to their exchange the full tradition of Western philosophical inquiry. The book that emerged from these conversations is at once an apology for a new religion, a work of systematic theology, a commentary on the Bible and the Qur'an, a philosophy of history, and a theory of human nature and social order.

Its deepest question is perhaps the one that every page presupposes and no single chapter answers directly: **If the Sun of Truth is one, if the divine light shines through every genuine Manifestation, if the spiritual essence of all religions is the same everlasting law of love and justice and truth, what does it mean to say that the Bahá'í Revelation is not merely another spring but the "Most Great Spring"—and what obligations does that claim place on the reader who has been persuaded of its truth?**