



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 149:

Writings and Utterances of Abdu'l-Baha, 1911, part III
(Aug-Dec)



Version: 1.0 • Revision date 23-May-2026

Content reproduced from bahai.org. A portion of this series (English texts in blue font and their opposing original text) draws from authorized texts and translations made available at bahai.org and is Copyright © Bahá'í International Community. Such content has been used in accordance with the bahai.org/legal Terms of Use.

Manuscript images. Manuscript images are reproduced with acknowledgment to their sources (see bibliography for source abbreviations). Use in this non-commercial, academic setting is believed to constitute fair use under copyright law. Readers seeking to reproduce these images elsewhere should contact the respective holding institutions.

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
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 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
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
- 147–149. Letters and utterances in the year 1911 I–III
- 150–156. Letters and utterances in the year 1912 I–VII
- 157. Letters and utterances, Dec. 1912 – Jan. 1913
- 158–162. Letters and utterances in the year 1913 I–V

III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
- 167–168. Letters and utterances in the year 1915 I–II
- 169. Memorials of the Faithful (1916)
- 170. Letters and utterances in the year 1916
- 171. Letters and utterances in the years 1917–1918
- 172–175. Letters and utterances in the year 1919 I–IV
- 176–177. Letters and utterances in the year 1920 I–II
- 178–179. Letters and utterances in the year 1921 I–II
- 180–192. Letters and utterances of ‘Abdu’l-Bahá, undated, I–XIII

Index of sources

- 193. Partial inventory and subject index
- 194. Index by source codes

Introduction to volume 149

This volume records the beginning of ‘Abdu’l-Baha’s direct public ministry in the West. AB07775, a brief letter from Thonon-les-Bains to Munirih Khanum, is historically important for its quietness: before the great public addresses begin, ‘Abdu’l-Baha notes the beauty of the Swiss landscape, the freshness of the fields and hills, and the constant thought of rendering “some small service” through the aid of Baha’u’llah. The Thonon materials then show the transition from private consultation to world mission. ABU2794 counsels Dickinson Miller that religion is one truth divided by sectarianism, that pure motive is the measure of action, and that mystical experience is known by its fruits. ABU3626 answers the charge of “quietism” by insisting that social justice must rest on the solid foundation of the love of God, while ABU3588 and ABU1140 return urgently to the condition of the American believers: the sufferings of Baha’u’llah, the Bab, and the martyrs were endured so that unity might be established, and the Baha’is themselves must flee from discord before they can unite the nations.

The London section marks a documentary watershed. ABU2060, spoken on 4 September 1911, is the first recorded public utterance of ‘Abdu’l-Baha in the West and begins the near-daily record of public addresses, private conversations, interviews, and informal remarks that would characterize the Western journeys. London is named as a place of proclamation; East and West are said to be transformed through Baha’u’llah’s teaching; and the old division between Oriental and Occidental gives way to reverence, fellowship, and sacrificial brotherhood. AB04548, written from London, reveals the practical cost of this new visibility: rooms continually filling and emptying, open proclamation in public gatherings, and a request for a two-month reprieve from correspondence with the East because there was scarcely time “to breathe.” ABU1120, the City Temple address, then gives the public message in its classic form: the oneness of humanity, the fundamental unity of religion, the coming of the Most Great Peace, the abandonment of inherited prejudice, and the embrace of East and West as “long-parted lovers.”

The early Western talks also refine several doctrinal and ethical themes for new audiences. ABU0445 and ABU0222, delivered in Christian settings, present the Manifestations of God as mirrors of the divine bounty while insisting on the transcendence of the divine Essence beyond human conception; the familiar hierarchy of mineral, vegetable, animal, human, and prophetic reality becomes an accessible philosophical proof of the limits of comprehension and the necessity of revelation. ABU0495 gives a lucid proof of immortality through the progressive hierarchy of existence and the analogy of the unborn child unable to imagine this world. ABU2676, ABU1068, ABU1202, and ABU1159 repeatedly identify the Prophets as educators of humanity and define service to humankind as service to God. ABU3168 strips religious symbols of magical force and makes them instruments of remembrance, while ABU3551 gives an arresting valuation of art and drama as forms of worship and education.

A further cluster shows ‘Abdu’l-Baha entering, redirecting, and blessing the reform movements of the age. AB03885 welcomes peace societies while distinguishing Baha’i peace from theory alone: the Baha’is had, in his language, engraved the principle of human unity upon the world with their blood, and yet should still join peace societies in order to awaken them to the spiritual power required for peace. ABU1744 sends greetings to the Theosophical Society and praises any body serving the unity of humanity. ABU2871 gives a practical view of a future universal auxiliary language: no single inventor can impose it; it must be chosen or shaped by an international council, taught alongside the mother tongue, and simplified for universal use. AB12496 offers the parallel educational counsel that, until such a language is perfected, students in Tehran should study English and French.

The Paris materials and the later farewell addresses complete the opening arc of the journey. ABU0309 presents Paris as a center of material civilization awaiting the rays of the Sun of Truth, and imagines the West becoming illumined by a spiritual light rising from the East. ABU1027, near the close of the Paris period, gathers the whole message into a farewell: France and England are urged toward universal brotherhood, justice, equal rights for all nations, and the refusal to offend any heart or wound any soul; it also looks forward to America, noting that groups concerned with universal justice and economic reform had invited ‘Abdu’l-Baha to address them. Throughout the volume, the Western journey is therefore presented as proclamation, experiment, and test: the Cause moves from letters and pilgrim rooms into churches, salons, peace circles, newspapers, and public platforms, while ‘Abdu’l-Baha’s recurring standard remains the same—love, unity, service, freedom from prejudice, and deeds that make spiritual truth socially visible.

Contents

AB07775 to Munirih Khanum, in Haifa	1
ABU2794 Words to Dickinson Miller recalled by Juliet Thompson, spoken on 1911-Aug-24	1
ABU3626 Words to Dickinson Miller, spoken on 1911-Aug-24	2
ABU2942 Words to Tamaddunu'l-Mulk, spoken on 1911-Aug-25	3
ABU3588 Words to Juliet Thompson, spoken on 1911-Aug-25	3
ABU3766 Words to Juliet Thompson, 1911-Aug-25	4
ABU1131 Words to Miss Boylan, spoken around 1911-Aug-25	6
ABU2556 Words to Miss Boylan, spoken around 1911-Aug-25	7
ABU2579 Words to Miss Boylan, spoken around 1911-Aug-25	8
ABU3389 Words to Miss Boylan and Edith Sanderson, spoken around 1911-Aug-25	8
ABU3501 Words recorded by Miss Boylan spoken around 1911-Aug-25	9
AB11805 to Yunis Afrukhtih, in Tihran	9
ABU1140 Message to the Baha'is of New York from Thonon-les-Bains, 1911-Aug-26	10
ABU0168 Words spoken on 1911-Aug-27 in Thonon-les-Bains	12
ABU2922 Words to Juliet Thompson et al, spoken on 1911-Aug-27	15
AB02122 to Muhammad Husayin Mirza the Prince Muayyid, in Tihran	16
AB08179 to Juliet Thompson, in New York	17
ABU0495 Words spoken in late Aug./early Sept. 1911 in Vevey	17
ABU2260 Words spoken in early Sept. 1911 in Vevey	19
ABU2060 Words spoken on 1911-Sep-04 in London	20
AB04548 to Baha'is of Akka et al., in Haifa	21
AB12496 to Students of Tarbiyat School, in Tihran	21
ABU2676 Words spoken at Thornburgh-Cropper home, 1911-Sep-06	22
AB00971 to Farahangiz Sprague	22
AB11050 to Edward Granville Browne	24

ABU1068 Words spoken at home of Lady Blomfield, 1911-Sep-08	24
ABU1038 Words spoken on 1911-Sep-08 in London	26
ABU1202 Words spoken at E.J. Rosenberg's Unity Meeting, 1911-Sep-08	27
AB01485 to Dr Ataullah Bakhshayish, in Tihiran	28
ABU3174 Words spoken on 1911-Sep-09 in London	29
ABU1120 Words spoken at City Temple in London, 1911-Sep-10 (first public address in the West)	30
AB06441 to Priest of City Temple in London	31
ABU1118 Words spoken at Thornburgh-Cropper home, 1911-Sep-12	32
AB03885 to tablet to an American believer, in United States	33
ABU0618 Words spoken on 1911-Sep-13 in London	34
ABU1159 Words spoken on 1911-Sep-14 in London	35
ABU1744 Words spoken on 1911-Sep-14 in London	36
ABU0445 Words spoken at St. John Westminster, 1911-Sep-16 (second public address in the West)	37
ABU0222 Words spoken at Saint George church, 1911-Sep-17	39
ABU2656 Words to Mabel MacCoy Irwin, spoken on 1911-Sep-18	42
ABU1600 Words spoken at Mrs Jack's Unity Meeting, 1911-Sep-22	43
ABU0160 Words spoken at 97 Cadogan Gardens, 1911-Sep-23	44
AB01161	47
ABU1446 Words spoken on 1911-Sep-23 in London	49
ABU3028 Words spoken on 1911-Sep-23 in London	50
ABU0977 Words spoken on 1911-Sep-27 in London	50
ABU2673 Words spoken on 1911-Sep-28 in London	51
AB00242	52
AB01160 to Editor, Christian Commonwealth, in London	54
ABU1891 Words spoken in Sep. 1911 in London	55
ABU1105 Words spoken in Sep. 1911 in London	56
ABU2033 Words spoken in Sep. 1911 in London	57
ABU3178 Words spoken in Sep. 1911 in London	58
ABU2524 Words spoken in Sep. 1911 in London	58
ABU1522 Words spoken in Sep. 1911 in London	59
ABU2287 Words spoken in Sep. 1911 in London	60

ABU3323 Words spoken in Sep. 1911 in London	60
ABU3042 Words spoken in Sep. 1911 in London	61
ABU2108 Words spoken in Sep. 1911 in London	61
ABU3094 Words spoken in Sep. 1911 in London	62
ABU0769 Words spoken in Sep. 1911 in London	62
ABU2115 Words spoken in Sep. 1911 in London	64
ABU2205 Words spoken in Sep. 1911 in London	64
ABU3265 Words spoken in Sep. 1911 in London	65
ABU2117 Words spoken in Sep. 1911 in London	66
ABU1243 Words spoken in Sep. 1911 in London	67
ABU2297 Words spoken in Sep. 1911 in London	68
ABU2102 Words spoken in Sep. 1911 in London	68
ABU2200 Words spoken in Sep. 1911 in London	69
ABU2958 Words spoken in Sep. 1911 in London	70
ABU2299 Words spoken in Sep. 1911 in London	70
ABU3422 Words spoken in Sep. 1911 in London	71
ABU2418 Words spoken in Sep. 1911 in London	71
ABU3036 Words spoken in Sep. 1911 in London	72
ABU3168 Words spoken in Sep. 1911 in London	72
ABU3551 Words spoken in Sep. 1911 in London	73
ABU2871 Words spoken in Sep. 1911 in London	73
ABU3599 Words spoken in Sep. 1911 in London	74
ABU3345 Words spoken in Sep. 1911 in London	74
ABU3531 Words spoken in Sep. 1911 in London	74
ABU0975 Words spoken in Sep. 1911 in London	75
ABU2303 Words spoken in Sep. 1911 in London	76
ABU2809 Words spoken in Sep. 1911 in London	77
ABU2700 Words spoken in Sep. 1911 in London	77
ABU1413 Words spoken in Sep. 1911 in London	78
ABU2288 Words spoken in Sep. 1911 in London	79
ABU3248 Words spoken in Sep. 1911 in London	80
ABU3033 Words spoken in Sep. 1911 in London	80

ABU2285 Words spoken in Sep. 1911 in London	81
ABU3603 Words spoken in Sep. 1911 in London	81
ABU1244 Words spoken in Sep. 1911 in London	82
ABU3420 Words spoken in Sep. 1911 in London	83
ABU1480 Words spoken in Sep. 1911 in London	83
ABU1625 Words to Mrs Garrett of Boston in Sept. 1911	84
ABU1703 Message to Theosophists in London, Sep. 1911	85
ABU2480 Words spoken in Sep. 1911 in London	86
ABU3051 Words spoken in a private home in Chelsea, Sep. 1911	86
ABU3219 Words spoken in Sep. 1911 in London	87
ABU3228 Words spoken in Sep. 1911 in London	87
ABU3207 Words spoken in Sep. 1911 in London	87
ABU3405 Words spoken in Sep. 1911 in London	88
ABU3166 Words spoken at Jenner home in East Sheen, ca. Sep. 1911	88
ABU3536 Words spoken at 97 Cadogan Gardens, ca. Sep. 1911	88
ABU3581 Words to Mason Remey ca. Sept. 1911	89
ABU1590 Words spoken ca. Sep. 1911 in London	89
ABU2075 Words spoken ca. Sep. 1911 in London	90
ABU2530 Words spoken ca. Sep. 1911 in London	90
ABU3527 Words spoken ca. Sep. 1911 in London	91
ABU1355 Words spoken ca. Sep. 1911 in London	91
ABU1638 Words spoken ca. Sep. 1911 in London	92
ABU2810 Words spoken ca. Sep. 1911 in London	93
ABU3444 Words spoken ca. Sep. 1911 in London	93
ABU2421 Words spoken ca. Sep. 1911 in London	94
ABU2811 Words spoken ca. Sep. 1911 in London	94
ABU2951 Words spoken ca. Sep. 1911 in London	95
ABU2697 Words spoken ca. Sep. 1911 in London	95
ABU2537 Words spoken ca. Sep. 1911 in London	96
ABU3091 Words spoken ca. Sep. 1911 in London	96
ABU3249 Words spoken ca. Sep. 1911 in London	97
ABU1113 Words spoken in Oct. 1911 in London to Mrs. Enthoven	97

ABU0789 Words spoken ca. Oct. 1911	98
ABU0904 Words spoken ca. Oct. 1911	100
AB12766 to Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz	101
ABU1239 Words spoken ca. Oct. 1911	101
ABU1805 Words spoken ca. Oct. 1911	102
AB09672 to Edward Granville Browne	103
ABU0257 Words spoken at Theosophical Society in London, 1911-Oct-03	104
ABU3346 Words spoken at Higher Thought center, ca. 1911-Oct-04	107
AB06909 to Ethel J Rosenberg, in London	107
AB06613 to Sara Louisa Blomfield, in London	108
ABU0309 Words to Baha'is of Paris, 1911-Oct-14	108
ABU0633 Words spoken on 1911-Oct-15 in Paris	111
ABU0690 Words spoken at Sanderson home in Paris, 1911-Oct-15	112
ABU1951 Words to Alice Beede et al, spoken on 1911-Oct-15	114
ABU0653 Words spoken on 1911-Oct-16 in Paris	115
ABU1896 Words spoken on 1911-Oct-17 in Paris	115
ABU1414 Words spoken on 1911-Oct-18 in Paris	116
ABU2379 Words spoken on 1911-Oct-18 in Paris	117
ABU3450 Words to Mary Hanford Ford, spoken on 1911-Oct-18	118
ABU3496 Words spoken on 1911-Oct-18 in Paris	118
ABU3604 Words spoken on 1911-Oct-18 in Paris	118
ABU0899 Words spoken on 1911-Oct-19 in Paris	119
ABU0061 Words spoken at Dreyfus home in Paris, 1911-Oct-20	120
ABU0937 Words spoken on 1911-Oct-20 in Paris	125
ABU1203 Words spoken on 1911-Oct-20 in Paris	126
ABU0235 Words spoken on 1911-Oct-21 in Paris	127
ABU0478 Words spoken on 1911-Oct-21 in Paris	130
ABU0625 Words spoken on 1911-Oct-22 in Paris	132
ABU0845 Words spoken on 1911-Oct-23 in Paris	134
ABU0281 Words spoken on 1911-Oct-24 in Paris	135
ABU0318 Words spoken on 1911-Oct-24 in Paris	138
ABU1062 Words spoken on 1911-Oct-25 in Paris	140

ABU2610 Words to Mary Hanford Ford et al around 1911-Oct-25	141
ABU0439 Words spoken on 1911-Oct-26 in Paris	141
ABU0072 Words spoken at Dreyfus home in Paris, 1911-Oct-27	143
ABU0735 Words spoken on 1911-Oct-27 in Paris	148
ABU0936 Words spoken on 1911-Oct-27 in Paris	150
ABU2529 Words to Mary Hanford Ford, spoken on 1911-Oct-27	151
ABU0491 Words spoken on 1911-Oct-28 in Paris	152
ABU2201 Words spoken at Sacy home in Paris, 1911-Oct-29	154
ABU0473 Words spoken on 1911-Oct-30 in Paris	154
ABU0773 Words spoken on 1911-Oct-31 in Paris	156
ABU1317 Words to Mary Hanford Ford around Oct. 1911	158
ABU0091 Words spoken at Theosophical Society in Paris, Nov. 1911	159
AB05004 Words to Baha'is of Stuttgart (via Lady Blomfield)	163
AB12756 to Gustav Eger, in Stuttgart	164
AB08343 to Baha'is of Tihiran	164
ABU2879 Words to Viscount Arawaka spoken around Nov. 1911(?)	165
ABU3085 Words spoken ca. Nov. 1911 in Paris	165
ABU3526 Words spoken ca. Nov. 1911 in Paris	166
ABU0706 Words spoken on 1911-Nov-01 in Paris	166
ABU0179 Words spoken on 1911-Nov-02 in Paris	168
ABU0419 Words spoken on 1911-Nov-02 in Paris	171
ABU0531 Words spoken at Dreyfus home in Paris, 1911-Nov-03	174
ABU0626 Words spoken on 1911-Nov-03 in Paris	176
ABU1079 Words spoken on 1911-Nov-04 in Paris	177
ABU0755 Words spoken on 1911-Nov-05 in Paris	179
ABU0555 Words spoken on 1911-Nov-06 in Paris	180
ABU2404 Words spoken on 1911-Nov-06 in Paris	182
ABU0065 Words spoken on 1911-Nov-07 in Paris	183
ABU0660 Words spoken on 1911-Nov-08 in Paris	187
ABU0984 Words spoken on 1911-Nov-08 in Paris	189
ABU0114 Words spoken in Paris, 1911-Nov-09	190
ABU0054 Words spoken at Dreyfus home in Paris, 1911-Nov-10	194

ABU0282 Words spoken on 1911-Nov-10 in Paris	200
ABU0457 Words spoken on 1911-Nov-11 in Paris	202
ABU0493 Words spoken on 1911-Nov-12 in Paris	204
ABU0285 Words spoken on 1911-Nov-13 in Paris	208
ABU0462 Words spoken on 1911-Nov-14 in Paris	210
ABU1437 Words spoken on 1911-Nov-14 in Paris	212
ABU1814 Words spoken at Dreyfus home in Paris, 1911-Nov-15	213
ABU1959 Words spoken on 1911-Nov-15 in Paris	214
ABU0215 Words spoken on 1911-Nov-16 in Paris	215
ABU0253 Words spoken at Dreyfus home in Paris, 1911-Nov-17	218
ABU0577 Words spoken on 1911-Nov-17 in Paris	221
ABU0416 Words spoken on 1911-Nov-18 in Paris	223
ABU0613 Words spoken on 1911-Nov-19 in Paris	225
ABU0181 Words spoken on 1911-Nov-20 in Paris	227
ABU0276 Words spoken on 1911-Nov-21 in Paris	231
ABU0386 Words spoken on 1911-Nov-22 in Paris	234
ABU0665 Words spoken on 1911-Nov-23 in Paris	236
ABU0679 Words spoken on 1911-Nov-24 in Paris	238
ABU0619 Words spoken on 1911-Nov-25 in Paris	239
ABU0113 Words spoken at home of Mrs. Gastea in Paris, 1911-Nov-26	241
ABU0502 Words spoken at Paster Wagner's church in Paris, 1911-Nov-26	245
ABU2110 Words spoken on 1911-Nov-26 in Paris	248
ABU0350 Words to Baha'is of Paris, 1911-Nov-27	249
ABU0518 Words spoken on 1911-Nov-27 in Paris	251
ABU0532 Words spoken on 1911-Nov-27 in Paris	253
AB02915 to Charles Mason Remey, in Washington, DC	255
AB12571 to Baha'is of Stuttgart, Germany	256
AB12696 to Julia Stabler, in Stuttgart	256
ABU1175 Words spoken on 1911-Nov-28 in Paris	257
ABU0705 Words spoken on 1911-Nov-29 in Paris	258
ABU0614 Words spoken on 1911-Nov-30 in Paris	260
AB09959 to Howard Macnutt	261

ABU1192 Words spoken in Dec. 1911	262
AB04765 to Baha'is of Stuttgart, Germany	263
AB12535 to Alma Knobloch, in Stuttgart	263
AB08888 to Sara Louisa Blomfield, in London	264
ABU1410 Words spoken in 1911	265
ABU1651 Words spoken in 1911	266
ABU2032 Words spoken in 1911	267
ABU3271 Words to Aqay-i-Taqizadeh spoken around Dec. 1911	267
ABU0031 Address at Theosophical Society of Paris, 1911-Dec-06 [sic]	268
ABU0503 Words spoken on 1911-Dec-01 in Paris	274
ABU1027 Words spoken on 1911-Dec-01 in Paris	277

Study guide to this volume	279
-----------------------------------	------------

AB07775*To: Munirih Khanum, in Haifa**Date: 1911-Aug-21 ca.*

It is truly a delightful place. The mildness of the weather, the freshness of the grass and fields, the lushness and pleasantness of the hills, as well as the beauty of the scenery are most perfect. From the day I left Iran until now I had not seen such a place. For the time being, together with a group of the friends, we are staying in the Grant Hotel Park in Thonon. The weather is most agreeable. Day and night we are thinking of how we can render, through the aid and favour of the Blessed Beauty, may My spirit be a sacrifice for the Threshold of His Dust, some small service.

LTDT.344x, AIF.1911-08-21x

ABU2794*Words to Dickinson Miller recalled by Juliet Thompson, spoken on 1911-Aug-24 in Thonon*

In reply to the question about the church (most important to Mr Miller as he is considering resigning his chair at Columbia to enter the ministry) the Master said religion was one truth which the sectarians had divided; however, the Light can be found everywhere, and it was good to unite with the people, especially in work for humanity and when one's own motive was pure. He dwelt on the purity of the motive. All that tended to unite was good; whatever resulted in division was harmful. I am sorry to repeat only these broken fragments. His answers were so clear, so brilliant, so simple that you wondered at your own question. But the words themselves were elusive. Mortal lips could not frame such phrases, nor mortal ears register them.

As to mystical experiences: most assuredly the saints and mystics had real experiences. The proof of the experience was its

fruit. If the result was spiritual we might know the experience was from God.

AIF.1911-08-24, PN_1909B p026, DJT.165, BLO_PN#027

ABU3626

*Words to Dickinson Miller, spoken on
1911-Aug-24 in Thonon*

Mr. Miller asked a question about the experiences of mystics. "Most certainly the mystics and saints had real experiences" said the Master. "The proof of the reality of the experience was its fruit. If the result was spiritual, we might know the experience was of God." "Ask a question for me" I said to Prof. Miller. "I know how the Master will answer, but I want the answer for Mr.....He cannot see the special need for the Master's work. He thinks it a sort of 'Quietism'. He says that if we would change the social order, we must begin from the economic side." Mr. Miller put the question beautifully. "There are some who feel in this way" he said "and one man in particular who feels it so strongly that he is making it his life work." "Such people" said the Master "are doing the work of true religion."

PN1909B

Q. "Ask a question for me" I said to Prof. Miller. "I know how the Master will answer, but I want the answer for Mr... He cannot see the special need for the Master's work. He thinks it a sort of 'Quietism'. He says that if we would change the social order, we must begin from the economic side."

Mr. Miller put the question beautifully. "There are some who feel in this way" he said "and one man in particular who feels it so strongly that he is making it his life work."

A. Such people are doing the work of true religion.

Then He went on to say that a new order of things must come, but it must be built upon a solid foundation, and religion, which was the love of God, was the only solid foundation. Such a basis, He said, would inevitably result in the structure of a new social justice - and a new individual love and justice. The Master then told Mr. Miller of the House of Justice to be - and the Mashrak-el-Azkar.

AIF.1911-08-24, PN_1909B p026, PN_unsorted p075, DJT.165-166, BLO_PN#027

ABU2942*Words to Tamaddunu'l-Mulk, spoken on 1911-Aug-25 in Thonon*

Once when I lived in Baghdad I was invited to the home of a poor thorn-picker. In Baghdad the heat is even more intense than in Syria and it was a very hot day. But I walked twelve miles to the thorn-picker's hut. Then his wife made a little cake out of some meal for me, and burnt it in cooking it. Still that was the best reception I ever attended.

AIF.1911-08-25, SW_v08#13 p.167, PN_1909B p031, DJT.171, BLO_PN#027, STAB#089

ABU3588

Words to Juliet Thompson, spoken on 1911-Aug-25 in Thonon
Question/topic: Can the creature ever know the Love of the Creator?

In this Cause hundreds of families have sacrificed themselves. There have been more than twenty thousand martyrs. The breast of His Highness the Bab was riddled by dozens of bullets; Baha'u'llah suffered years and years in prison; and We have had all these difficulties and borne all these trials that the canopy of Oneness might be uplifted in the world of humanity, that Love and Unity might be established amongst mankind, until all countries become as one country, all religions be merged into one religion, all the continents be connected and between all hearts a perfect understanding and love may appear.

The people of Baha must be the cause of uniting all the nations. They must dispel inharmony and dispute. So now we must consider deeply how the Baha'is must really be, what characteristics they must have and what actions they must perform.

And if there is not this love and harmony among Baha'is how can they cause it to appear among the inhabitants of the earth? How can an ill man nurse others? How could a pauper give wealth to others? So the first thing the Baha'is must do is to feel love and unity in their hearts before they can spread it among others.

Is it possible to conceive that all the troubles, all the trials of Baha'u'llah and the martyrs have been without result? Surely you will not have it so! If you would all act entirely in accordance with the Teachings of Baha'u'llah no discord would ever appear. Then all disagreements will vanish, and be certain that the pavilion of Unity will be hoisted in the world of man.

Each nation, each people that has understood and felt the Love of God has progressed and developed, but where discord has sprung up in the midst of a nation, that nation has been dispersed.

I know you would not have all these trials and difficulties produce nothing. Therefore I am waiting and expecting to hear that love and harmony have blossomed in the hearts of all the Baha'is in America.

Now the Baha'is must be occupied in spreading the Cause of God and furthering the instructions of Baha'u'llah, and not spend their time in disputing with one another. If they do the first, all will be happy; they will be assisted by the Breath of the Holy Spirit and become the beloved of His Heart.

AIF.1911-08-25, DJT.171, BLO_PN#027

ABU3766

Words to Juliet Thompson, 1911-Aug-25 in Thonon

At three o'clock, after bidding prince Bahram goodbye, we did the most amazing thing: the Master, Laura, Hippolyte, and I went for an automobile ride!

"Did you ever think, Juliet," said the Master, laughing, as we got into the car with Him, "that you and Laura would be riding in an automobile with Me in Europe?"

We drove to a country inn where a little later, after a walk, we were to have our tea. As the Master stepped down from the car, about fifteen peasant children with bunches of violets to sell closed in on Him, formed a half circle around Him, holding up the little purple bunches, raising their eyes to His Face with grave astonishment. They pressed so close that they hid Him below the waist, and the benediction in the look He bent on them I shall never forget. Of course He bought all the violets, drawing from His pocket handfuls of francs. But when He had

given to each child bountifully, they held out their hands for more!

“Don’t let them impose!” cried Laura.

“Tell them,” said the Master very gently, “that they have taken.”

He turned and walked into the forest, followed by Laura, Hippolyte, and me. Hippolyte had told Him of “the Devil’s Bridge” deeper down in the forest, a place celebrated for its beauty, and the Master wanted to see it. His excitement over beauty is wonderful to watch and perfectly heartrending when you think of His long, long life in prison. He—our Lord—led us to the Devil’s Bridge! I can see Him now, just ahead of us, the white robe, the black ‘aba, the white turban, the beautiful sway of His walk among the trees.

“What is it,” I said to Laura, “that makes that stride of the Master’s so unique? Its absolute freedom?”

Laura found she couldn’t walk as far as the Devil’s Bridge, so I waited in the woods with her, both of us seated on a rock, while Hippolyte followed our Lord. When they returned, the Master sat down on another rock and beckoned me to His side. So close to Him, the fragrance of His Divinity enveloped me and I realized at least something of the moment’s sacredness. Just in this way the disciples of nearly two thousand years ago must have sat with their Lord to rest. The sunlight through the trees made their leaves translucent, but even against that green glassiness, the Master’s clear profile shone, like a lighted alabaster lamp.

We walked back to the inn through the woods, He leading us. As soon as He reappeared on the lawn of the inn the children again swarmed around Him, their hands still outstretched. Laura sternly ordered them off, for they were certainly imposing. “He would give away everything He has,” she whispered to me. But the Master had discovered a tiny newcomer, a child much younger than the others, with a very sensitive face, who was looking wonderingly at Him.

“But,” He said, “to this little one I have not given.”

We went into the inn (after the Master had given to the “little one”) and had tea on the porch, sitting at a rough pine table on a rough bench—two mountains, with evergreens climbing them, towering above us. The inn was in the cleft between. At another table sat a man who could not keep his eyes off the Master and at last ventured to speak to Him, opening the conversation by saying that he had lived in Persia. Our Lord

called him over to sit with us—which he almost leaped to do—then invited him to come to Thonon.

Again, when we left the inn, the children swarmed around the Master and again Laura tried to save Him from their greediness.

“But here,” said our Lord, “is a boy to whom I have not given.”

“You gave to them all,” said Laura.

“Call Hippolyte,” ordered the Master. “I did not give to this boy, did I, Hippolyte?”

“I believe you did not.”

Then the Master gave.

DJT.173

ABU1131

Words to Miss Boylan, spoken around 1911-Aug-25 in Thonon

[These incidents in the life of Kurratu'l Ayn have been in circulation throughout America for several years. When Mrs. E. G. Cooper of San Francisco, Cal., make the pilgrimage to the home of Abdu'l-Baha in November, 1920, she took with her a copy of them as they were in circulation at the time, for verification and, if correct, the signature of Abdu'l-Baha. Mirza Azizullah S. Badahur translated them into Persian and gave them to Abdu'l-Baha for his verification. Abdu'l-Baha corrected this translation with his own hand and returned the translations to Azizullah. The following is a copy made from the original copy of Azizullah's manuscript as he retranslated [into?] English. The original [illegible] containing Azizullah's translation into Persian and back again into English is in the possession of Mrs. Cooper, at present (1922).]

“One day Kurratu'l Ayn was sitting with our Lord (Abbas Effendi, who was five years old) in her arms, behind a curtain in a room where a number of believers were discussing the proofs of the coming of The Bab. She cried, ‘O men! O men! This is not the time to discuss proofs, this is the time for deeds, actions, martyrdom. Teach, act, die!’”

“In 1851 when she was thirty-three years old, she was imprisoned in the house of the mayor of Teheran, where she taught

many women the Truth, and finally suffered martyrdom in the same year. Her husband and sons were unbelievers.”

“At one time in Badasht, the Blessed Perfection was ill in a tent with three hundred-sixty believers near him. Up to this date the Babis had always followed the rules of the Mussulmen, but now the time had come for them to follow the laws of The Bab; so Kurratu'l Ayn, who was living near the tent of the Blessed Perfection ran out among all the men believers with her face uncovered, and cried out (as the Koran foretells), - ‘When the Lord shall come the bells will ring and the bugles shall blow. I am the bell. I am the bugle of the Lord.’”

“She did not pay any attention (to the blame of man), she longed only for spiritual realities. [They] suffocated her with a handkerchief, and threw her down a well.”

Abdu'l-Baha related this story.

Abdu'l-Baha added: ‘All of you can become like her, if you become characterized with her virtues.’

PN_unsorted p093

ABU2556

Words to Miss Boylan, spoken around 1911-Aug-25 in Thonon

Miss Boylan said that while in Thonon (Switzerland), last summer, she asked Abdul-Baha, about the work the Mashrekol-Azkar, feeling that it was extremely necessary to push this work and get the Temple built as rapidly as possible, and that he must come to build it, in fulfilment of the prophecy that the Lord would come to rebuild the Temple which had been torn down.

Miss Boylan said Abdul-Baha replied that he had fulfilled that prophecy by building the Tomb of the Bab. He said the Tomb of the Bab on Mount Carmel was the first Mashrekol-Azkar, and that Temple is already built. The one in Ishkabad is a radiation from that first one. The one in Chicago will be another radiation. In future there will be many all over the world, all radiating from the central Mashrekol-Azkar.

AIF.1911-08-23, SW_v11#01 p.015, PN_1912 p071, PN_1912 p120

ABU2579

Words to Miss Boylan, spoken around 1911-Aug-25 in Thonon

Christ healed by the power of his word, because the word of the Messiah was the Holy Spirit purified from all else.

The words of many speakers are mixed with the lusts of their souls and their worldly appetites; therefore they will have neither authority nor success.

Jesus said: "Arise, take up thy bed and walk." He did not use prayers or mental suggestion. He used spiritual authority in the command which was the power of the Holy Spirit manifest in him. Therefore his word was obeyed because it was creative.

SW_v08#18 p.231, PN_1920 p097

ABU3389

Words to Miss Boylan and Edith Sanderson, spoken around 1911-Aug-25 in Thonon

To Miss Boylan and Edith Sanderson, in Thonon last summer, 'Abdul Baha said: When Jesus Christ came to this world, He planted a tree. I have come to see what has become of that tree. The branches are all turned toward the earth. Turning to Edith, He said: Could you not help me to lift them up again toward Heaven?

PN_1912 p071

ABU3501

Words recorded by Miss Boylan spoken around 1911-Aug-25 in Thonon

Miss Boylan said that, while in Thonon last summer, someone remarked to 'Abdul Baha that the people about the hotel would be asking, Who is this Oriental, and who are these people who are flocking about him. He said, Tell them I am a Baha'i.

The reply was, Then they will ask us, 'What is a Baha'i?' He said, Tell them a Baha'i is a person who is free from all prejudices—racial prejudices, religious prejudices, political prejudices, social prejudices, economic prejudices. A Baha'i is one in whom the human perfections are active.

PN_1912 p071

AB11805

To: Yunis Afrukhtih, in Tihrah

Date: 1911-Aug-25+

- ¹ O thou who art firm in the Covenant! Your letter was received and I was informed of the details regarding the Yahyais. The cause of all this is the discord among the friends, for they are engaged in disputation with each other over minor matters while the Yahyais have concentrated all their thoughts on harming the Bahais and work unitedly and in concert day and night. But the friends dispute over small matters like a school branch or establishing a meeting, spending day and night focused solely on each proving the correctness of their own opinion. The Yahyais dig at the foundation of this house from outside day and night, while those inside the house argue with each other over curtains and veils. This is what causes these breaches.

- ² Now such disputations must be set aside. At present, however these matters proceed is fine - they will be properly resolved later. Now we must attend to the essence of the work and establish relations with politicians and explain the true situation of the Bahais. Just as it is reported to me that the Yahyais misrepresent such matters to politicians, this very point must

¹ ای ثابت بر پیمان نامه شما رسید از تفصیل یحیائیا اطلاع حاصل گردید سبب جمیع اینها اختلاف احبائست زیرا مشغول بمحاجه در امور جزئیة یکدیگرند و یحیائیا افکار خویش را حصر در اذیت بهائیان نموده اند و متفقاً و متحداً شب و روز میکوشند اما یاران در یکمسئله جزئی مثل شعبه مدرسه یا تأسیس محفل اختلاف میکنند و شب و روز فکر خویش را حصر بر این مینمایند که هر یک اثبات اصابت رأی خویش را نمایند یحیائیا از بیرون خانه شب و روز پی این بنیان را میکاوند و اهل خانه در مسائل برده و یا پرده خانه با یکدیگر محاجه مینمایند از اینست که این رخنه ها حاصل میشود

² حال باید محاجه اینگونه امور را کنار گذاشت حال حاضر این امور هر قسم پیش آید خوشست بعد درست میشود اکنون باید بجوهر کار پرداخت و با سیاسیون مراوده کرد و حقیقه حال بهائیان را بیان نمود همینطوریکه بمن مرقوم

be clarified to politicians through effective means so that the matter becomes clear and evident. Praise be to God, the friends have connections and access everywhere - why should they be negligent and allow the Yahyais to promote such slanders and ravings among politicians? I wrote to you before that the friends must strive with utmost effort to get some Bahais elected to the National Assembly.

میگردد که یحیائیا چنین کار را بر سیاسیون
مشتبه مینمایند همین مطلب را باید بوسائط فعاله
بسیاسیون تفهیم نمود تا امر واضح و مشهود گردد
الحمد لله احباً بهمه جا دست و راه دارند چرا
باید غفلت نمایند که یحیائیا در نزد سیاسیون
چنین بهتان و هدیانی ترویج نمایند از پیش بشما
مرقوم گردید که احباً باید بنهایت جهد و
کوشش سعی بلیغ نمایند که نفوسی از بهائیان
از برای مجلس ملت انتخاب گردد

- 3 As for the girls' school and other schools, whoever establishes them is acceptable, but it must be with the approval of the Spiritual Assembly so that no cause for discord remains. These matters are not so important as to cause discord among the friends. In Egypt hundreds of schools open every year with absolutely no dispute or conflict, all with the approval and consent of the Ministry of Education, because it is the authority that resolves problems and removes differences. Similarly the Spiritual Assembly must be the authority for schools, educational institutions and meetings.

3 اما مسئلهء مدرسهء بنات مدارس دیگر هر کس
تأسیس نماید مقبولست ولی باید بمصلحت دید
محفل روحانی باشد تا اسباب اختلاف نماند این
امور اینقدر اهمیت ندارد که سبب اختلاف
احباً گردد در مملکت مصر هر سالی صد مدرسه
باز میشود و ابداً نزاعی و جدالی نیست و همه به
تصدیق و صوابدید نظارت معارفست زیرا که
مرجع است و رافع مشاکل و دافع اختلاف
و همچنین محفل روحانی باید مرجع مدارس و
مکاتب و محافل باشد

- 4 I have absolutely no time and am compelled to be brief. Please forgive me.

4 ابداً فرصت ندارم مجبور بر اختصارم عفو فرمائید
و علیک البهاء الأبهی

KSFH3.077x

ABU1140

Message to the Baha'is of New York from Thonon-les-Bains, 1911-Aug-26

In this Cause hundreds of families have sacrificed themselves. There have been more than twenty thousand martyrs. The breast of His Highness the Bab was riddled by dozens of bullets; Baha'u'llah suffered years and years in prison; and We have had all these difficulties and borne all these trials that the canopy of Oneness might be uplifted in the world of humanity, that Love and Unity might be established amongst mankind, until all countries become as one country, all religions be merged into one religion, all the continents be connected and between all hearts a perfect understanding and love may appear.

The people of Baha must be the cause of uniting all the nations. They must dispel inharmony and dispute. So now we must consider deeply how the Baha'is must really be, what characteristics they must have and what actions they must perform.

And if there is not this love and harmony among Baha'is how can they cause it to appear among the inhabitants of the earth? How can an ill man nurse others? How could a pauper give wealth to others? So the first thing the Baha'is must do is to feel love and unity in their hearts before they can spread it among others.

Is it possible to conceive that all the troubles, all the trials of Baha'u'llah and the martyrs have been without result? Surely you will not have it so! If you would all act entirely in accordance with the Teachings of Baha'u'llah no discord would ever appear. Then all disagreements will vanish, and be certain that the pavilion of Unity will be hoisted in the world of man.

Each nation, each people that has understood and felt the Love of God has progressed and developed, but where discord has sprung up in the midst of a nation, that nation has been dispersed.

I know you would not have all these trials and difficulties produce nothing. Therefore I am waiting and expecting to hear that love and harmony have blossomed in the hearts of all the Baha'is in America.

Now the Baha'is must be occupied in spreading the Cause of God and furthering the instructions of Baha'u'llah, and not spend their time in disputing with one another. If they do the first, all will be happy; they will be assisted by the Breath of the Holy Spirit and become the beloved of His Heart.

AIF.1911-08-26, PN_1909B p032, DJT.181-183, BLO_PN#027

ABU0168

Words spoken on 1911-Aug-27 in Thonon-les-Bains

- 1 O ye who are present! How long this drowsiness and sleep! How long this ignorance and blindness! How long this heedlessness and misery! How long this oppression and injustice! How long this hatred and discord! How long this rage of ignorant ones! How long this grasping with frail imaginations! How long this strife and argument! How long this turmoil and these battles! How long these racial prejudices! How long these patriarchal prejudice! How long these political prejudices!
- 2 Does it not behoove the believers to have their hearts submissive through the mentioning of God? Has God sealed the hearts and has the eye become veiled with the clouds of injustice, that the souls are not aware of God's bounty overflowing unto all?
- 3 He has created all with His Power, supplied all with His Mercy, and trained all with His Divinity. You will not find in the creation of the Merciful any differences. Then let us follow the glorious Lord in our good policy; dealing with justice, favor and generosity. Let us leave oppression and wickedness. Let us be as one family, with justice and kindness. Let us blend as water and wine. Let us unite as the unity of the souls. We can not establish a policy greater than the policy of God. We cannot find anything which is suitable to the world of humanity greater than the Bounties of God. Then be ye guided with the examples of the Lord. Do not change the gift of God—which is perfect unity—in this Path!
- 4 It is incumbent upon ye, O servants of God, to abandon this discord; establish harmony, love, equity, justice and mercy.
- 5 O you who are present: past ages have passed away, no place remains for hatred and darkness, for this dispensation is illumined with glorious lights, with a lustre of bounties, with evident proofs and luminous verses. The light that dispels darkness closes the door to pain, it invites friendship in and eliminates quarrelling. Thus they eyes have seen and the ears

1 أيها الحاضرون الى متى هذا المجوع و السبات و الى متى هذا الرجوع القهقري و الى متى هذا الجهل و العمي و الى متى هذه الغفلة و الشقي و الى متى الظلم و الاعتساف و الى متى هذا البغض و الاختلاف و الى متى الحمية الجاهلية و الى متى التمسك بالأوهام الواهية و الى متى النزاع و الجدل و الى متى النزاع و الكفاح و الى متى التعصب الجنسي و الى متى التعصب الوطني و الى متى التعصب السياسي و الى متى التعصب المذهبي

2 ألم يأن للذين آمنوا ان تخشع قلوبهم لذكر الله هل ختم الله على القلوب ام غشت الأبصار غشاوة الاعتساف و لم تنتبه النفوس بأن الله قد فاضت فيوضاته على العموم

3 خالق الخلق بقدرته و رزق الكل برحمته و ربّي الكل بربوبيته لا ترى في خلق الرحمن من تفاوت فارجع البصر هل ترى من فطور فلتنبع الربّ الجليل من حسن السياسة و حسن المعاملة و الفضل و الجود و لنترك الجور و الطغيان و نلتئم التئام ذوى القربى بالعدل و الاحسان و لنمزج امزاج الماء و الرّاح و لننّحد اتحاد الأرواح و لانكاد ان نؤسس سياسة اعظم من سياسة الله و لانقتدر ان نجد شيئاً يوافق عالم الانسان اعظم من فيوضات الله و لكم اسوة حسنة في الربّ الجليل و لا تبدلوا نعمة الله و هي الألفة التامة في هذا السبيل

4 عليكم يا عباد الله بترك الاختلاف و تأسيس الائتلاف و الحبّ و الانصاف و العدل و عدم الاعتساف

5 أيها الحاضرون قد مضت القرون الأولى و طوى بساط البغضاء و الشّحناء و حيث اشرق هذا القرن بأنوار ساطعة و فيوضات لامعة و آيات باهرة و آثار ظاهرة و الأنوار الكاشفة للظلام دافعة للآلام داعية للايتلاف قامعة للاختلاف

have heard and minds have understood that the divine religions are based on humane virtues such as friendship and love between all the people of the world, and unity and harmony among the citizenry.

- 6 O people, are you not of one lineage? Are you not leaves and branches of one tree? Does the eye of a merciful God not fall upon you? Are you not the ones who are immersed in the ocean of His mercy? Are you not bond-servants at the threshold of God? Do you doubt that all the Prophets are from God and the systems of religious law derive from the Word of God? The mission God entrusted to them was only to teach and train the souls and refine the minds of all, and lead them progressively in the path of ascent to success and attainment? It has been shown incontrovertibly that God chose the Prophets as a mercy in all worlds, and not as a chastisement on the wayfarers. They all summoned the people to the path of guidance and held fast to the sure handle, and thus they delivered degenerate peoples from the nadir of ignorance and blindness and led them to the apex of excellence and understanding.

- 7 Anyone who closely examines the facts of generally accepted history, revealing the hidden truths of previous eras, will be assured that Moses, peace be upon him, drew the children of Israel from abasement, humiliation, captivity and hopelessness, and taught them with immense strength until they attained to the apex of glory and distinction. He smoothed their path to the greatest happiness. God bestowed His favour upon them, and thanks to God, after being rendered powerless in the land, He made them foremost among the heirs of the Book and the bearers of the decisive holy text. Thus great men and prophets arose among them who laid the foundations for their well-being, and they prospered. This is clear proof of prophethood, peace be upon him.

- 8 As to Christ the Glorious, the Word of God and the Spirit of God, who upheld the Gospel, God raised him up among a subject people who had accepted bondage and silenced their own voices before the power of Rome. He breathed the spirit of life into them, and revived them after their death, and made them the foremost in the land. The Romans were humbled before them, Greece submitted to them, and their reputation spread around the world, to the present day.

الا انّ الأبصار قد قرّت و انّ الآذان قد وعت و انّ العقول قد ادركت انّ الأديان الالهية مبنية على الفضائل الانسانية و منها الألفة و الوداد بين العموم و الوحدة و الاتفاق بين الجمهور

6 يا قوم أستم من سلالة واحدة أستم افناناً و اوراقاً من دوحه واحدة أستم مشمولين بلحظات عين الرحمانية أستم مستغرقين في بحار الرحمة من الحضرة الوحداية أستم عبيداً للعبئة الربانية هل انتم في ريب انّ الأنبياء كلّهم من عند الله و انّ الشرائع قد تحققت بكلمة الله و مابعثهم الله الا للتعليم و تربية الانسان و تنقيف عقول البشر و التدرج الى المعارج و الفلاح و النجاح و قد ثبت بالبرهان الساطع انّ الأنبياء اختارهم الله رحمة للعالمين ليس نعمة للساثرين و كلّهم دعوا الى الهدى و تمسكوا بالعروة الوثقى حتى انقذوا الأمم السافلة من حضيض الجهل و العمى الى اوج الفضل و النهى

7 فمن امعن النظر في حقيقة التاريخ المنبئة الكاشفة لحقايق الأسرار من القرون الأولى يتحقق عنده بأن موسى عليه السلام انقذ بنى اسرائيل من الذلّ و الهوان و الأسر و الخذلان و ربّاهم بتأيد من شديد القوى حتى اوصلهم الى اوج العزة و العلى و مهد لهم السعادة الكبرى و من الله عليهم بعد ما استضعفوا في الأرض و جعلهم ائمة من ورثة الكتاب و حملة لفصل الخطاب حتى كان منهم عظماء الرجال و انبياء أسسوا لهم السعادة و الاقبال و هذا برهان ساطع واضح على نبوته عليه السلام

8 و اما المسيح الجليل كلمة الله و روح الله المؤيد بالانجيل قد بعثه الله بين قوم ذلت رقابهم و خضعت اعناقهم و خشعت اصواتهم لسلطة الرومان فنفخ فيهم روح الحياة و احياهم بعد الممات و جعلهم ائمة في الأرض خضعت لهم الرومان و خشعت لهم اليونان و طبق الأرض صيتهم الى هذا الأوان

9 As for the Holy Apostle Muhammad, the one chosen by God (Peace be upon him), God raised him up in a valley without farms, where nothing would grow, among a discordant multitude of warlike peoples, among tribes who had fallen to the depths of ignorance and blindness, not knowing who spread out the earth, not recognizing a single character in the Book, not understanding any part of God's message. They were scattered in the deserts of Arabia and dwelling in sandy wastelands, subsisting on camel milk, with a few dates and grapes. His mission was as it were to breathe life into bodies or to light a shining lamp when it is dark. Then that vast, arid, empty desert was lit up, such were the bright lights in that region. The people rose from the sleep of those who stray, their eyes were illumined by the light of guidance in those days: their minds were opened, their souls were restored, their hearts were dilated through the verses of the oneness of God, chanted to them in stirring melodies. Thanks to this glorious bounty they progressed and attained to the apex of greatness. Their virtues were renowned around the world, they were as shining stars arising. Consider such signs, signs that disclose secrets, and be fair. That glorious figure was the source of such bounty for such wayward people. He was the lamp of guidance to tribes wrapped in the darkness of illusions, and he brought them to glory and prosperity, and offered them a good life in this world and the next. Isn't this extraordinary power a sufficient proof for such a brilliant prophethood?

10 By God, every fair-minded person will attest with absolute assurance that those respected men were the ensigns of guidance among us. They were like banners waving over the towers of glory, a proclamation far and near. That illustrious fellowship sought and transmitted the emanations of God's attributes, they sought enlightenment and radiated light, they drank the ocean dry and poured out its waters. They drew light from the kingdom of mysteries and shone the light of divine inspiration on the world of ideas. In truth, all these brilliant stars shining on the horizons of reality were allied, united and in agreement. Every forerunner announced the glad tidings of a successor, and every successor attested the prophethood of every forerunner. But look at you: a people divided, squabbling and contending! You have a good example in these luminous manifestations, these exponents of the divine and repositories of heavenly inspiration, the fellowship of God. After this proof,

9 واما الرسول الكريم محمد المصطفى عليه الصلوة والسلام قد بعثه الله في واد غير ذي زرع لا نبات به بين ظهور قبائل متنافرة وشعوب متحاربة واقوام ساقطة في حضيض الجهل والعمى لا يعلمون من دعاها ولا يعلمون حرفاً من الكتاب ولا يدركون فضلاً من انخطاب اقوام متشتتة في بادية العرب يعيشون في صحراء من الرمال بلبان النياق و قليل من التخيل و الأعناب فما كان بعثه عليه السلام الا كنفخ الروح في الأجسام او كيقاد لسراج منير في حالك من الظلام فتنورت تلك البادية الشاسعة الخاوية بتلك الأنوار الساطعة على الأرجاء فانتفض القوم من رقد الضلال و تنورت ابصارهم بنور الهدى في تلك الأيام فانستعت عقولهم و انتعشت نفوسهم و انشرفت صدورهم بآيات التوحيد رتل عليهم بأبداع الألحان و بهذا الفيض الجليل قد نجحوا و وصلوا الى الأوج العظيم حتى شاعت و ذاعت فضائلهم في الآفاق فأصبحوا نجوماً ساطعة الاشراق فانظروا الى الآثار الكاشفة للأسرار حتى تصنفوا بأن ذلك الرجل الجليل كان مبدء الفيض لذلك القوم الضئيل و سراج الهدى لقبائل خاضت في ظلام الهوى و اوصلهم الى اوج العزة و الاقبال و مكّهم من حيوة طيبة في الآخرة و الأولى اما كانت هذه القوة الباهرة الخارقة للعادة برهاناً كافياً على تلك النبوة الساطعة

10 لعمر الله ان كل منصف من البشر يشهد بملاً اليقين ان هؤلاء رجال كانوا اعلام الهدى بين الورى و رايات الآيات الخالفة على صروح المجد في كل الجهات و تلك العصبة الجليلة استشرقت فاشرقت و استضاءت فاضاءت و استفاضت و افاضت و اقتبست الأنوار من حيز ملكوت الأسرار و سطعت بأنوار الوحي على عالم الأفكار ثم ان هذه النجوم الساطعة من افق الحقيقة ائلفت و اتحدت و اتفقت و بشر كل سلف عن خلف و صدق كل خلف نبوة كل سلف فما لكم انتم يا قوم تختلفون و تتجادلون و تتنازعون و لكم اسوة حسنة في هذه المظاهر التوراتية و المطالع الرحمانية و مهابط الوحي العصبية الربانية و هل بعد هذا البرهان يجوز الارتياب و

is there any justification for doubts, for holding to vain imaginings that are more tenuous than a spider's web? The Qur'an says, "God has not revealed any authority for them" (12:4 and 53:23).

التَّسْكُ بِأَوْهَامِ أَوْهَنَ مِنْ يَتِ الْعَنْكَبُوتِ وَ مَا
خَلَقَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

- 11 O people! Hasten, hasten to friendship! Turn away from enmity, rancor and contention! Renounce this waywardness! Your part is to lift the veil of darkness, to investigate the realities of history. If you achieve harmony, you gain; if you contend with one another you willfully depart from the path of guidance, turning your faces from reality and reason to thrash around in the ocean of illusion and worldly desires. This is going astray to the ruin of the human race. But if you unite and mix with one another and befriend each other, a great force will assist you to peace, righteousness, love and well-being in this world and eternal glory and eternal happiness.

11 يَا قَوْمِ الْبِدَارُ الْبِدَارُ إِلَى الْأَلْفَةِ عَلَيْكُمْ بَتَرَكَ الْبَغْضَاءِ
عَلَيْكُمْ بَتَرَكَ الشَّحْنَاءِ عَلَيْكُمْ بَتَرَكَ الْجِدَالِ عَلَيْكُمْ
بَدَفَعَ الضَّلَالِ عَلَيْكُمْ بِكَشَفِ الظَّلَامِ عَلَيْكُمْ بِتَحْرَى
الْحَقِيقَةِ فِي مَا مَضَى مِنَ الْأَيَّامِ فَإِذَا ائْتَلَفْتُمْ اغْتَنِمْتُمْ
وَإِذَا اخْتَلَفْتُمْ اعْتَسَفْتُمْ عَنْ سَبِيلِ الْهُدَى وَغَضَضْتُمْ
النَّظَرَ عَنِ الْحَقِيقَةِ وَالنَّهْيِ وَخَضَعْتُمْ فِي بَحْرِ الْوَهْمِ
وَالْهَوَى إِنَّ هَذَا لَضَلَالَةٌ مَهْلِكَةٌ لِلْوَرَى وَأَمَّا إِذَا
اتَّحَدْتُمْ وَامْتَزَجْتُمْ وَائْتَلَفْتُمْ سَيُؤَيِّدُكُمْ شَدِيدُ الْقُوَى
بِصَلْحٍ وَصَلَاحٍ وَحُبٍّ وَسَلَامٍ وَحَيَاةٍ طَيِّبَةٍ وَ
عِزَّةٍ أَبَدِيَّةٍ وَسَعَادَةٍ سَرْمَدِيَّةٍ

- 12 "Peace be upon them who have followed the right path."
(Qur'an 20:47)

12 وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

AIF.1911-08-28, SW_v05#10 p.154x, ABS#10

AMK.162-170, KKD2.225, KHF.082,
KHAB.044 (052), KHTB1.010, NJB_v05#10
p.001

ABU2922

Words to Juliet Thompson et al, spoken on 1911-Aug-27 in Thonon

Others are passing from an immortal to a mortal kingdom, but the Baha'is are journeying, in the Ark of the Covenant, from a mortal to an immortal world.

The Jews once turned to the Kingdom, but when they looked backward to mortal things, they became dispersed. Then Christ led men to the Kingdom; their signs have remained.

God be praised that now you are on a Ship bearing you to immortal worlds. Day by day your signs will become clearer.

AIF.1911-08-27, PN_1909B p034, DJT.186, BLO_PN#027

AB02122

To: Muhammad Husayin Mirza the Prince Muayyid, in Tihiran

Date: 1911-Aug-27

1 O old friend and longtime companion!

1 ای یار دیرین و همدم قدیم

2 The prison of Akka was like the palace of Khosrow and the highest paradise, for that imprisonment and chains were in the path of the Divine Joseph. When freedom came, no solace remained in my heart - I found myself disappointed and defeated, becoming sick and infirm. Therefore I hastened to the realm of Egypt, hoping to render some service at the Sacred Threshold. But alas, for a nameless and traceless ant, the majesty of Solomon was impossible and unattainable. Despite this, a desperate move was made and the morning cup went round. In the land of Egypt a commotion arose and an uproar was raised. Then without delay, the journey to Europe was undertaken.

2 زندان عکا ایوان کسری بود و جنت علیا زیرا آن بجن و زنجیر در سبیل یوسف رحمانی و چون رهایی حاصل تسلی خاطر نماند و خود را خائب و خاسر یافتم و مریض و سقیم گشتم لهذا باقلیم مصر شتافتم و امید خدمتی بآستان مقدس داشتم ولی افسوس که مور بی نام و نشان را حشمت سلیمان متمتع و محال باوجود این حرکت مذبوحی شد و جام صبحی بدور آمد و در خطه مصر غلغلۀ افتاد و ولولۀ بلند شد پس بی درنگ عزم فرنگ شد

3 Now, through the favors of the Incomparable Lord, in Thonon on the shores of Lake Geneva, I raise my lament from longing for the Sacred Threshold and recall the time of friendship with you. Every day groups of European men and women are present, and solace comes to my heart in mentioning the friends.

3 حال بالطف حضرت بیچون در تونون در ساحل دریایچه جینوا از حسرت آستان مقدس فغان برآرم و زمان الفت با شما را بخاطر آرم و هر روز جمعی از رجال و نساء اروپا حاضر و بذکر دوستان تسلی خاطر حاصل

4 Today we depart for Paris to speak of the degrees of sanctification with the descendants of Louis and the French people. But this seems unlikely, for although this magnificent people are full of distinction, they are captive to the world of nature and without opportunity. Though they are grateful birds, they are deprived and slow of perception. They are a thousand rose gardens but without the song of nightingales - they are the world of civilization but without melody and voice. No tune, no song, no warbling, no hearing.

4 امروز عازم پاریس شویم و با سلاله لوئیس و گروه فرانسیس از مراتب تقدیس دم زنیم ولی بعید بنظر آید زیرا این گروه پرشکوه هرچند پر خط و خالند ولی اسیر عالم طبیعت و بی محال و هرچند طیور مشکورند ولی محروم و بطیء الشعور هزار گلزارند ولی بی شهنواز بلبان جهان مدیتند ولی بی بانگ و آواز نه آهنگی نه نوائی نه گلبانگی و نه شنوائی

5 Despite this, we hope from the Lord's mercy that eventually the bell of the Most Glorious Kingdom and the drum of the Supreme Concourse will raise an uproar and tumult, and the cry of "O Glory of the Most Glorious" will create intense excitement, and the call of "O glad tidings! O glad tidings!" will reach the ears of the dwellers in the monasteries of the Kingdom.

5 باوجود این از رحمت پروردگار امیدواریم که عاقبت ناقوس ملکوت ابهی و کوس ملا اعلی ولوله و غلغله اندازد و نعره یابہاء الابهی هیجانی شدید انگیزد و فریاد یابشری یابشری بمسامع اهل صوامع ملکوت رسد

- 6 Let us see what the power of the Friend's arm can do - If the Holy Spirit's grace should help again, Others too will do what Jesus did.

6 تا چه کند قوت بازوی دوست فیض روح
القدس از باز مدد فرماید دیگران هم بکنند آنچه
مسیحا میکرد

INBA85:178b, MSHR4.207

AB08179

To: Juliet Thompson, in New York

Date: 1911-Sep-01

- 1 O Handmaiden of God!

1 ای کنیز عزیز الهی

- 2 The news of your trouble and difficulty on the way caused Us great sorrows. In truth the trouble was very hard to bear. I hope you may receive a great reward for it. The cause of this trouble and difficulty was that for the love of seeing that unkind person you made great haste to go.

2 خبر مشقت و زحمتی که در راه بر تو وارد
شد بسیار سبب حزن و اندوه گشت فی الحقیقه
صدمهء شدیدی خوردی امیدوارم که اجر
جزیل یابی ولیکن سبب این مشقت و زحمت
آنست که از شوق ملاقات آن نامهربان نهایت
تعجیل نمودی

- 3 Remember My advice. Find a friend whose heart is yours, but not one who has a thousand hearts (affections). Think of God's Will, because God is the most kind.

3 نصایح مرا بخاطر آرز دوستی بخواه که دل او با
تو باشد نه هزار دل داشته باشد رضای الهی
را ملاحظه داشته باش زیرا خدا مهربان حقیقی
است

- 4 Upon you be the Glory of God.

4 و علیک البهاء الأبهی ع

- 5 [P.S.] I send you a small sum of money.

5 بجهت ضرری که بتو رسیده است مبلغ جزئی
ارسال گردید

DJT.220, BLO_PN#027

BRL_DAK#0541

ABU0495

Words spoken in late Aug./early Sept. 1911 in Vevey

Christ and all the Prophets have taught in their Holy Books the immortality of the soul.

Jesus during His life had so many afflictions and no happiness or comfort and in the end He was crucified. If there were no

immortality to follow, then nothing could be more useless than such a life.

Take, for example, the life of Hannibal. In the world we would find none happier than he, for his life was one of pleasure and conquest and he triumphed wherever he desired. But Jesus had many afflictions. Were there no immortality we might say that Jesus was not even rational. But at the hour of His crucifixion, He knew He was leaving the mortal for the immortal life; He knew He was leaving the physical to ascend to the spiritual world. When they put on His head the crown of thorns, He thought of the crown of the Kingdom. While He was hanging on the cross He thought of the eternal throne.

But now we come to the proofs. Those who do not believe in immortality have some proofs. For example, one is this. They divide existence into two kinds; imaginary existence and that of the senses. They say that since the immortal kingdom is not of the senses there can be no such kingdom. This is their proof! By this proof they deny!

But Jesus and Baha'u'llah answer the people who do not believe thus: Every rational man can see that the world has come out of non-existence into existence. Life progresses from the mineral kingdom to the vegetable kingdom, from the vegetable to the animal, and from thence to the human kingdom. Were there no spiritual kingdom, life would be useless.

For example: We plant a tree, we water and care for it. From branches we see it advance to leaf and from leaf to fruit. Should the fruit be opened and found to contain nothing, all would be useless. So the people of common sense, studying the universe, see that creation must have a result.

The people of the world say: 'Where is the immortal world? When we look about us we do not see it. We only see the world of elements.' Therefore the Prophet says: 'Those in the station below cannot see the station above.' We are in this room, we cannot see beyond the ceiling. We are downstairs, we cannot see upstairs.

For example: The mineral kingdom has no knowledge of the vegetable kingdom. The vegetable kingdom knows nothing of the animal kingdom. Nor is it possible that it should know of the animal, because it – the vegetable – is of a lower grade; the animal is in the higher condition. If the vegetable kingdom deny the existence of the animal kingdom, does this disprove the animal kingdom's existence? No, the animal kingdom exists, but the vegetable kingdom cannot imagine the reality of it. The reason the vegetable kingdom cannot imagine the animal

kingdom is because it cannot comprehend it. But this does not disprove its existence.

Now we come to the human kingdom. In the human kingdom is an intellectual power not possessed by the animal kingdom. The animal cannot imagine this power. A Spaniard discovered America. The animal could not understand this. The intellectual power is not disproved because it is not understood.

As to the spiritual kingdom: An unborn child cannot understand this world. It cannot imagine a world beyond the womb. If we could tell an unborn child that there is another world, with mountains, villages, cities – so many beautiful things – could he understand? Never! Therefore Christ said one must be born a second time. As a child, by coming to this world, understands the conditions here, so we should go to the spiritual world to understand its conditions. The Prophets were born in the spiritual condition to understand the immortal world.

For example: The unborn child would deny the existence of this world for the reason that he knows nothing of it and the best condition to him is the world of the womb, the best food his nourishment there. He could not visualize this world. But when he is born and arrives at understanding, he sees what a beautiful world this is.

So with the spiritual kingdom. The people of this world cannot comprehend the conditions of that immortal world, but, when they reach it, they see that this, in comparison, is just like the world of the womb. The unborn child says: ‘This is the best world. I am quite satisfied with it. I must not leave it.’

AIF.1911-08-27, PN_1909B p035, DJT.188-190, BLO_PN#027

ABU2260

Words spoken in early Sept. 1911 in Vevey

The next question – Mrs Sanderson’s – was about divorce, if Baha’u’llah approved of it.

“Baha’u’llah,” – the Master smiled – “says that in this world there is nothing more absurd than divorce. If one has accepted another and is a good Baha’i he never likes to believe in divorce. But if there be a case of difference between husband and wife, where it is entirely impossible to recreate their love, where it is

not possible for them to live any longer with one another, then both should go to the House of Justice and together, in perfect agreement, lay their case before it. And after this they should still wait a year, living apart but not permanently divorced, and their friends should give them good advice meanwhile. If, after one year, there is no possibility of becoming reunited, and no one is able to influence them, then this is the natural divorce.

“But between the real Baha’is there is no divorce. No one has ever heard of divorce between real Baha’is. The Baha’i husband and wife will not allow affairs to reach such a condition.”

PN_1909B p037, DJT.191, BLO_PN#027

ABU2060

Words spoken on 1911-Sep-04 in London

Heaven has blessed this day. It was said that London should be a place for a great proclamation of the Message. I was tired when I boarded the steamer, but when I reached London and beheld the faces of the believers, my fatigue left me. Your great love refreshes me. I am very pleased with the English believers.

KHAB.048 (056)

The feeling that existed between the East and the West is changing in the Light of Baha’u’llah’s teaching. It used to be that if a Westerner drank from the cup of an Easterner the cup would be thought polluted, and the Easterner would break it. Now it is, with believers, that when a Westerner dines with an Easterner, the vessels and the plates that he has used are kept apart and revered in his memory.

One day some soldiers came to the house of a believer and asked for one of his guests to be brought to them, that they might take him to his execution, according to their warrant. The host gave himself up in his guest’s place and was killed in his stead. This is an instance of true brotherly love.

AIL.053, SW_v02#19 p.004

AB04548*To: Baha'is of Akka et al., in Haifa**Date: 1911-Sep*

- ¹ 'Abdu'l-Baha, through the grace and favors of the Blessed Beauty - may my spirit be sacrificed for the dust of His threshold - is in London in the utmost joy and delight, yearning to sacrifice his life in servitude to the servants of Baha and in diffusing the divine fragrances. The encompassing glance of providence is such that there is not a moment's respite day or night - the room continuously fills and empties as the Word of Truth is proclaimed and taught. Beyond this, teaching is being conducted openly and clearly with a loud voice in public gatherings. All the promises I had heard from His pure lips have been fulfilled, and this is from the bounty of my Most Glorious Lord, otherwise what capacity or capability would this broken-winged gnat possess? His is the praise for this.

¹ عبدالبهاء در لندن از فضل و الطاف جمال مبارک روحی لعیبة تربته الفداء در کمال روح و ریحان بعبودیت بندگان بها و نشر نفحات الله آرزوی جانفشانی مینماید و نظر عنایت شاملست بقسمیکه شب و روز دقیقه‌ئی فرصت نیست متصل اوطاق پر میشود و خالی میگردد و تبلیغ و القای کلمه حق میشود گذشته از این در مجامع عمومی بصوت جهوری واضحاً مشهوداً تبلیغ میشود وعده‌هاییکه از فم مطهر شنیده بودم کلّی تحقق یافت و هذا من فضل ربّی الاهی والاّ این پشه شکسته بال و پر را چه استعداد و قابلیت و له الحمد علی ذلک

- ² My purpose is to request that you grant me a two-month reprieve from writing, as there is not even time to breathe, let alone write letters which would be simple otherwise. God willing, I will make up for it afterwards. Upon you be glory and praise, and unto you be grace and bounty from my Most Glorious Lord. At the Sacred Threshold, pray continuously for confirmations, for I am in need of prayers.

² مقصود اینستکه باید مرا دو ماهی مساعده نمائید و تحریر نخواهید زیرا تحریر که سہلست فرصت تنفس نیست انشاءالله بعد تلافی میشود و علیکم البهاء و علیکم الثناء و لکم الفضل و الجود من ربّی الاهی در آستان مقدّس استدعای تأیید پی در پی نمائید زیرا محتاج دعا هستم

MMK5#043 p.042

AB12496*To: Students of Tarbiyat School, in Tihran**Date: 1911-Sep-06*

To the students of the science class at the blessed Tarbiyat School branch in Tehran, upon them be the Glory of God, the Most Glorious!

O servants of God! You had asked about learning the Esperanto language. This language has not yet reached the stage of perfection. When it reaches perfection, the children of the friends will study it in all schools. But at present, English and French are more necessary. You should study these languages.

When that language reaches perfection, you will be able to learn it easily. For now, if you study this language once or twice a week, it will do no harm.

I hope that through the favors of the Blessed Beauty, the students of the blessed Tarbiyat School will progress in such a way as to surpass all others. And upon you be the Most Glorious Glory!

BBBD.131

ABU2676

Words spoken at Thornburgh-Cropper home, 1911-Sep-06 in London

You are all one family; you have grown out of one root. Each of you is like a branch, a flower, a fruit. You must look on no one as a stranger. You should try to show the greatest love to all men and to every creature.

I have come to you as to my own people—brothers and sisters, sons and daughters. My bond is with all mankind; so should yours be.

Try to follow the teachings of Baha'u'llah, then each one will shine like a star. Since the time of Adam there has been no other teaching; until the end of time there will be no other.

SW_v02#12 p.003

AB00971

To: Farahangiz Sprague

Date: 1911-Sep-07

- ¹ O maidservant of God! If you inquire about your father's condition - he is in great hardship and endless difficulty that no one could bear. He sleeps in a house better than the Shah of Iran's palace, in utmost elegance, on a harsh bed like swan's down. He eats food that is completely inedible, while fowl and

¹ یا امة الله اگر از احوال جناب ابوی سؤال مینمائی در زحمت زیاد و مشقت بی پایانند که نفسی تحمل آن نتواند در خانه ای از قصر شاه ایران بهتر در نهایت زینت در فراشی خواب مینماید خشن مانند پر قو غذائی میل میکنند که ابداً خوردنی نیست و لحم طیر و ما یشتهون

- whatever he desires is like sweet comfort to the throat. May God help! Who can endure these afflictions?
- 2 Worst of all, from morning to night without interruption, well-dressed people come and go, receive teachings, have their souls perfumed with the holy fragrances of the Abha Kingdom, and become the cause of heart's joy. Be fair - who can endure all these afflictions? May God grant patience. Verily, the patient ones shall receive their reward without measure.
- 3 Tell your near maidservant of God mother that your father is beside himself:
- 4 "Alas! These mischievous, sweet-natured, city-disturbing gypsies
- 5 Have stolen hearts away like Turks at a plundering feast"
- 6 Especially there is a respected person who is very skilled in matchmaking. He arranged for a twenty-year-old maiden to marry a seventy-year-old man in such a way that the girl has no peace from love of that elderly man. Consider what he will do regarding Aqa Mirza Asadu'llah! It is my duty to inform you.
- 7 In any case, do not be sad and do not complain to God. Praise be to God, you were born under the shadow of the Blessed Beauty's grace (may my spirit be sacrificed for His threshold), and you have a father and mother like this servant and maidservant of the Greatest Name, and you were raised near the Holy Shrine, and now too you are near the two Holy Shrines, and you were not present during the time of hardships and trials of your father and mother, but rather you stepped into this world in times of comfort, and now you have a dear respected companion like Iskandar Khan, and you are under the shadow of the Ancient Beauty's favors, and like the Greatest Holy Leaf and the blessed leaves you have kind souls, and like me you have a kind spiritual father. May God help you! Who can endure these difficulties? Whatever there is, one must be patient.
- 8 This was all in jest. Praise be to God, night and day we are detached from all else but God, engaged in service at the Holy Threshold. This is indeed from my Lord's grace.
- 9 Convey most glorious greetings to your near maidservant of God mother, the wronged maidservant of God Khanum Dia,
- کأنه راحة الخلقوم خدا بداد برسد کی میتواند تحمل این بلایا نماید
- 2 از همه بدتر از صبح تا شام پیانی بدون انقطاع مردمان آراسته میآیند و میروند و تبلیغ میشوند و بنفحات قدس ملکوت ابهی مشام معطر مینمایند و سبب سرور قلب میگردد انصاف بده کی تحمل این همه بلایا مینماید خدا صبر دهد انما یوفی الصابرون اجرهم بغير حساب
- 3 بامه الله المقربة والده بگو که ابوی از دست رفت
- 4 فغان کین لولیان شوخ شیرین کار شهر آشوب
- 5 چنان بردند از ایشان دل که ترکان خوان یغما را
- 6 علی الخصوص بهمراهی شخص محترمی هست که در بند و بست بسیار ماهر دوشیزه بیست ساله را بجهت شخصی هفتادساله چنان بست و بند نمود که دختر از عشق آن سانخورده آرام ندارد ملاحظه کن که در حق آقا میرزا اسدالله دیگر چه میکند بر من است که شما را اخبار نمایم
- 7 باری تو محزون مباش و از خدا گله مکن الحمد لله در ظل عنایت جمال مبارک روحی لعنته الفداء تولد یافتی و ابوی و والدهی مانند این غلام و کنیز اسم اعظم داری و در جوار تربت مقدسه پرورش یافتی و حال نیز در جوار دو روضه مبارکه هستی و در ایام شدائد و بلایای جناب ابوی و والده نبودى بلکه در ایام راحت قدم بدنيا نهادی و حال قرین عزیز محترمی مانند اسکندر خان داری و در ظل الطاف جمال قدم هستی و مانند ورقه علیا و ورقات مبارکه نفوس مهربان داری و مانند من پدر روحانی مهربان داری خدا بفریاد تو برسد کی میتواند تحمل این مشقات نماید هرچه هست باید صبر نمود
- 8 اینها مزاح بود الحمد لله شب و روز منقطعاً عما سوی الله موفق بخدمت آستان مقدس مشغولیم ان هذا من فضل ربی
- 9 Convey most glorious greetings to your near maidservant of God mother, the wronged maidservant of God Khanum Dia,

Aqa Mirza Inayatu'llah, and the maidservant of God Sakinih.
And upon you be the Most Glorious Glory.

۹ بامه‌الله المقرّبه والده و امه‌الله المظلومه خانم ضيا و
جناب آقا ميرزا عنايت‌الله و امه‌الله سكينه تحيت
ابدع ابهى برسان و عليك البهاء الأبهى

MSHR4.200-201

AB11050

To: Edward Granville Browne

Date: 1911-Sep-07

On Monday the 18th of blessed Ramadan 1339, O successful beloved, your blessed letter arrived. Its contents were filled with love and kindness. I became grateful and pleased that it renewed old bonds and kindled the fire of longing. I hope that a meeting will be made possible in the best way. The rest is my prayer for your joy and prosperity.

EGBBF.110n

دوشبه ۱۸ رمضان مبارک ۱۳۳۹ سرور
کامکارا نامه مبارک شما رسيد. مضمون
مشحون به محبت و مهربانى بود. ممنون و
خوشنود شدم حقوق قدیمه را تجديد کرد و
آتش اشتیاق برافروخت. امیدوارم ملاقات با
حسن وجه میسر گردد باقى دعای شادمانی و
کامرانى شما عبدالبهاء عباس

CMB_F66f33.2, EGBBFP.258a

ABU1068

Words spoken at home of Lady Blomfield, 1911-Sep-08 in London

On Friday morning, the 8th of September, Abdul-Baha received a small party of earnest spiritual souls, in Lady Blomfield's drawing room. He walked in smiling and said, "Good morning," in English, then taking a seat, he enquired through the interpreter, Tammadon-ul-Molk, "How are you? Are you all happy? You are welcome."

I replied, "Yes we are all very well. We thank you. It is a great privilege to meet you."

He said: "I have journeyed by sea and land for the pleasure of seeing you all. I needed a change but my desire was to know you all. Praise be to God, that I have seen the luminous faces and the heavenly hearts of the friends in London. People are turning their faces toward God. They are seeking the Divine

Bounty. Therefore they will receive a heavenly blessing which I pray may be bestowed upon all. May you love all and serve all, because serving mankind is serving God. Everyone should be kind. Everyone should strive for unity and endeavor to serve mankind. All nations should become as one nation and each should serve all.

“Do not make personal distinctions. All are God’s servants. All are under His protection.”

Mons. Dreyfus then presented Madam Olga de Novosky, one of the party, as one “who is serving the Cause in Paris and wherever she may be.”

Abdul-Baha said: “There is no difference between Paris and London. All these limitations, all these divisions into various nationalities are due to the weakness of man. If man’s mind were broad enough,” he said, tapping his brow, “if it were strong enough, these divisions would vanish. The earth is God’s earth and all the peoples of the world are under His grace and favour.”

The portrait of Dr. Platon Drakoules, of Athens, a leading Greek reformer, was shown to him. He objected to the use of the term “leader” but blessed his work and that of the “active people” of the “Unity Church,” four of whom were presented, and sent salutations to all its members, saying, “You are striving to please God. Today all distinctions between man and man fall away; there only remains the degree of striving to serve. He who serves most is nearest to God. The satisfaction of mankind is the satisfaction of God.”

Again looking at the picture of Dr. Drakoules, he said to Mrs. Drakoules: “from this portrait I gathered the goodness and spirituality of your husband.” Then he said, rising from his chair, “I pray for God to bless you and help you all.”

SW_v02#12 p.003-004

ABU1038

Words spoken on 1911-Sep-08 in London

- 1 The house is not small - hearts must have capacity. In Akka, in the early days of our arrival, thirteen of us lived in one room. I ask God to expand hearts and grant the friends capacity. And expansion of hearts is not possible except through the love of God. If expansion comes from other things, it is temporary and transient - it soon turns to constriction. But joy and expansion that comes through the love of God is eternal.
- 2 All worldly joys and pleasures have an allure from afar, but when approached they are a mirage and an appearance without reality. Surely you have read in the wisdom of Solomon - Solomon says: When I was a child, I thought pleasure was in wandering and riding. When I reached youth and experienced excursions, riding and wandering, I saw there was no pleasure in it. I said to myself pleasure is in sovereignty, in power, in ruling. When I attained sovereignty I saw there was no pleasure in that either. And likewise with every station that had an allure in my sight - when I reached it I saw it had no pleasure. I understood that joy is in the love of God.
- 3 If one's joy is in health, health eventually vanishes. So it is certain that health is not the cause of joy. If one's joy is in wealth, wealth eventually vanishes. If one's joy is in position, position is eventually lost. As long as the cause is subject to decline, the effect also declines. But when the cause of joy is divine bounty, that joy is eternal because divine bounties are eternal. And since the love of God is eternal, if one attaches their heart to divine bounty and has divine love in their heart, their joy is eternal. Whatever one attaches their heart to is ephemeral and ultimately leads to despair, except the love of God and love for humanity.
- 4 You must thank God that He has opened the doors of the Kingdom to you and called you to the love of God and service to the unity of humanity. You have a father like Baha'u'llah

1 منزل کوچک نیست باید قلوب وسعت داشته باشد در عکا اوائل ورود در یک اطاق سیزده نفر منزل داشتیم من از خدا میخواهم که قلوب را گشایش بخشد یاران را وسعت عطا فرماید و گشایش قلوب ممکن نیست جز بحبت الله اگر گشایش از امور دیگر حاصل شود عرضی است موقت است زود به تنگی تبدیل میشود اما سرور و گشایشی که بحبت الله باشد ابدی است

2 همهء سرور و لذائد دنیوی از دور جلوه ئی دارد لکن چون نزدیک شود سراست و نمایشی بی حقیقت البته در حکمت سلیمان خوانده اید حضرت سلیمان میفرماید من وقتی طفل بودم چنین میدانستم که لذت در گردش و سواریست چون بسن شباب رسیدم و بتفرج و سواری و گردش دیدم لذتی ندارد با خود می گفتم لذت در سلطنت است اقتدار است حکمرانیست چون بسطنت رسیدم دیدم آنهم لذتی ندارد و همچنین هرشائی از شوون که در نظرم جلوه ئی داشت چون باو رسیدم دیدم لذتی ندارد فهمیدم که سرور بحبت الله است

3 اگر انسان سرورش بصحت باشد صحت وقتی زائل میشود پس یقین است که صحت هم سبب سرور نیست اگر سرور انسان بثروت باشد وقتی ثروت زائل میشود اگر سرورش بمنصب باشد وقتی منصب از دستش میرود مادام که سبب قابل زوالست مسبب هم زائل میشود ولی هرگاه سبب سرور فیض الهی باشد آن سرور ابدی است چه که فیوضات الهیه ابدی است و چونکه محبت الله ابدی است اگر انسان دل بفیض الهی بندد محبت الهی در قلبش باشد سرورش ابدی است بهر چه دل بندد فانی است و عاقبت مأیوس میشود مگر محبت الله محبت بعالم انسانی

4 شما باید شکر کنید خدا را که ابواب ملکوت بر شما باز فرمود و شما را بحبت الله و خدمت بوحدت عالم انسانی دعوت نمود شما مثل بهاء الله پدری دارید که فیضش احاطه کرده پس باید

whose bounty has encompassed all. Therefore you must thank God day and night that you have attained to such bounty.

شب و روز خدا را شکر کنید که بچنین فیضی
فائز شدید

STAB#039x, ABS#04

KHAB.052 (060), KHTB1.016

ABU1202

Words spoken at E.J. Rosenberg's Unity Meeting, 1911-Sep-08 in London

Praise be to God, that such a meeting of purity and steadfastness is being held in London. The hearts of those present are pure, and are turned towards the Kingdom of God. I hope that all that is contained and established in the Holy books of God may be realized in you. The Messengers of God are the principal and the first teachers. Whenever this world becomes dark, and divided in its opinions and indifferent, God will send one of His Holy Messengers.

Moses came during a time of darkness, when ignorance and childishness prevailed amongst the people, and they were waverers. Moses was the teacher of God; He gave the teachings of holiness and educated the Israelites. He raised up the people from their degradation and caused them to be highly honoured. He taught them Sciences and Arts, trained them in civilization and increased their human virtues. After a while, that which they had thus received from God was lost; the way was prepared for the return of evil qualities, and the world was oppressed by tyranny.

Then again the rumour of the Light of Reality and the breathing of the Holy Spirit became known. The cloud of Bounty showered, the Light of Guidance shone upon the earth. The world put on a new garment, the people became a new people, the oneness of humanity was proclaimed. The great unity of thought transformed humanity and created a new world. Again, after a time, all this was forgotten by the people. The teachings of God no longer influenced their lives. His prophecies and commandments became fainter and were finally obliterated from their hearts, and tyranny and thoughtlessness once more prevailed.

Baha'u'llah then came and once more renewed the foundation of Faith. He brought back the teachings of God, and the humane practices of the time of Christ. He quenched the thirst of the thirsty, He awakened the careless and called the attention

of the heedless to the Divine secrets. He declared the unity of humanity, and spread abroad the teaching of the equality of all men.

Therefore, all of you ought with your hearts and minds to endeavour to win the people with kindness, so that this great Unity may be established, that childish superstitions may pass away, and all may become one.

AIL.044

AB01485

To: Dr Ataullah Bakhshayish, in Tihiran

Date: 1911-Sep-09

- 1 O thou firm in the Covenant and steadfast in the Testament! 1 ای ثابت عهد و راسخ پیمان
- 2 Thy luminous letter, together with the monthly report of that blessed school, hath been received. From the perusal of the letter and the reading of the report, the utmost joy was attained. 2 تحریر منیر با ورقه یکجمله مدرسه مبارکه وصول یافت از تلاوت نامه و قرائت ورقه نهایت مسرت حصول گردید
- 3 Praise be to God, the Tarbiyat School hath truly become a primary school, and the young saplings of the human garden, in the utmost rectitude and truthfulness, are engaged in the acquisition of arts and the attainment of sciences; and the honoured teachers, with the fullest power and capacity, have arisen to instruct the children. On every side the signs of success are plainly manifest. 3 الحمد لله مدرسه تربیت دبستان حقیقت شد و نونهالان گلشن انسانی در نهایت راستی و درستی بتحصیل فنون و اکتساب علوم پرداختند و معلمین بزرگوار با نهایت اقتدار بتعلیم اطفال برخاستند و آثار توفیق از هر جهت پدیدار است
- 4 In very truth, thou art a true servant of the Abha Kingdom and a faithful and upright bondsman of the Blessed Beauty. Thou hast therefore been confirmed in a service whose effects shall, in uninterrupted succession, extend throughout centuries and ages, and this high endeavour shall become an enduring token. 4 فی الحقیقه آنجناب خادم حقیقی ملکوت ابهائی و بنده صادق مستقیم جمال مبارک لهذا بخدمتی موفق گشتی که آثار آن بتسلسل امتداد به قرون و اعصار نماید و این همت عالیہ آیت باقیہ گردد
- 5 In this day, the diffusion of useful knowledge, the discovery of the material mysteries of existence, the promotion of profitable arts and crafts, and the education of children are all accounted among the greatest bestowals of the Lord of Glory. Praise be to God, thou, together with the teachers and attendants of that blessed school, hast been aided to render this surpassing service. 5 الیوم نشر علوم نافعہ و اکتشاف اسرار مادیہ کائنات و ترویج فنون مفیدہ و تربیت اطفال از اعظم مواهب حضرت ذوالجلال شمرده می شود الحمد لله شما و معلمین و مستخدمین آئندرسه مبارکه بخدمت فائزہ موفقید

- 6 Convey, on behalf of this servant, the utmost joy to the Baha'i children of the school. Through the bounties of the Blessed Beauty – may my soul be a sacrifice for His dust – I hope that each one of them may become a sign of guidance and a cause of the illumination of this darksome heap of dust.
- 7 I hope that His Honour Farruju'llah Khan may become a true "relief" from the ignorance of the people of Iran, and the organizer of the primary school of the human world. I cherish the utmost satisfaction with him. May Jinab-i-Fazil-i-Shirazi, God willing, be assisted to attain to such melodies and songs as shall unveil the mysteries and be a token of the bounties of the All-Sufficing Lord. And Jinab-i-Mirza Yúsuf Khan is, in very truth, the Joseph of Egypt in the realm of servitude; wherefore he hath been confirmed in service to the world of humanity.
- 8 As for the Tarbiyat School for Girls: its results shall be beyond all imagining, provided it endure and continue. I hope that ye will be enabled to ensure its permanence, that in this school such maidens may be reared and such damsels may grow and flourish as shall become the cause of the goodly education and noble character of all the women of Tihiran. And when each one, under the canopy of chastity and purity, entereth the household of one of the friends, she will train her children in such wise as to astonish and confound all others.
- 9 This is the utmost joy of 'Abdu'l-Baha.
- 10 Upon thee be the Most Glorious Glory
- 6 پس باطفال بهائیان مدرسه از قبل اینعبد نهایت سرور ابلاغ دارید از الطاف جمال مبارک روحی لثربته الفداء امیدوارم که هر یک آیت هدی گردند و سبب نورانیت این توده غبرا
- 7 امیدوارم که حضرت فرج الله خان چهل ایرانیا نرا فرجی گردد و ناظم دبستان عالم انسانی شود نهایت رضایت را از ایشان دارم جناب فاضل شیرازی انشاء الله به ساز و آوازی موفق شوند که کاشف راز و آیت موهبت حضرت بی نیاز گردند جناب میرزا یوسف خان فی الحقیقه یوسف مصر عبودیت است لهذا موفق بخدمت عالم انسانی گشته
- 8 اما مدرسه تربیت بنات نتایجش مافوق تصور است بشرط آنکه بقا و دوام یابد امیدوارم که موفق بآن گردید که در این مدرسه دخترانی پرورش یابند و دوشیزگانی نشو و نما نمایند که سبب حسن تربیت و حسن اخلاق جمیع نساء طهران شوند و چون هر یک بظل عصمت و عفت نفسی از یاران درآید اطفال خویشرا چنان تربیت نماید که سبب حیرت دیگران گردد
- 9 اینست نهایت سرور عبدالبهاء
- 10 و علیک البهاء الأبهی

MKT4.048, MJTB.131ax

ABU3174

Words spoken on 1911-Sep-09 in London

Are you happy? I love you all, you are the children of the Kingdom, and you are accepted of God. Though you may be poor here, you are rich in the treasures of the Kingdom. I am the Servant of the poor. Remember how His Holiness Jesus said: 'Blessed are the poor!' If all the queens of the earth were gathered here, I could not be more glad!

AIL.085

ABU1120

Words spoken at City Temple in London, 1911-Sep-10 (first public address in the West)

- 1 O noble friends, seekers after God, praise be to God! 1 ای جمع محترم و ای طالبان خدا الحمد لله
- 2 To-day the light of truth is shining upon the world in its abundance. The breezes of the heavenly garden are blowing throughout all regions. The call of the kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving life eternal. In this wonderful age the East is enlightened, the West is fragrant, and everywhere the soul inhales the holy perfume. The sea of the unity of mankind is lifting up its waves with joy; for there is real communication between the hearts and minds of men. The banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a new day. This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. 2 نور حقیقت درخشید و نسیم گلشن الهی وزید ندای ملکوت در جمیع اقالیم بلند شد و نفثات روح القدس در هویت قلوب دمید و حیات ابدیه بخشید در این قرن بدیع شرق منور است غرب معطر مشام روحانیان معبر است بحر وحدت عالم انسانی موج زند و علم روح القدس اوج گیرد هر انسان منصفی شهادت میدهد که این روز روز بدیع است و این عصر عصر خداوند عزیز عنقریب جهان بهشت برین گردد
- 3 It is the hour of unity of the sons of men, and a drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity. The gift of God of this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men shall live as brothers. 3 روز وحدت عالم بشر است و اتحاد جمیع اجناس و ملل تعصبات مورث جهالت بود و اساس ضدیت بشر عنایت خداوند این روز فیروز را محقق فرمود عنقریب علم وحدت عالم انسانی در قطب آفاق موج زند جدال و نزاع نماند صبح صلح اکبر بدرخشد جهان جهان تازه شود و جمیع بشر برادران گردد و کافه ملل رایات جلیل اکبر شود
- 4 In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, co-operation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only. In the 'Hidden Words' Baha'u'llah says 'Justice is to be loved above all.' Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures. This is to-day the teaching for the East and for the West; therefore, the East and the West will understand each other and reverence each other, and embrace like long-parted lovers who have found each other. 4 خونخواری از خواص عالم حیوانی و صلح و صلاح از مواهب عالم انسانی حضرت بهاءالله میفرماید عدل و انصاف حیات عالم است الحمد لله در این صفحات علم عدل بلند است و مساوات بشر منتشر آزادی است و راحت امنیت است و سعادت
- 5 There is one God; mankind is one; and the foundations of religion are one. Let us worship Him, and give praise for all his great prophets and messengers who have manifested his brightness and glory. The blessing of the Eternal One be with 5 خدا یکی است نوع انسان یکی است اساس ادیان الهیه یکی است حقیقت ربوبیت محبت است پس

you in all his riches, that each soul according to his measure may take freely of him! Amen.

ای یاران بجان یکوشید تا خاور و باختر مانند دو دلبَر دست در آغوش یکدیگر شوند

BSC.273 #561, AIL.019, SW_v02#11 p.008, SW_v08#01 p.009, ABS#06

BRL_DAK#1056, AMK.174-174a, KHAB.053 (062), KHTB1.019

AB06441

To: Priest of City Temple in London

Date: 1911-Sep-10

¹ [After descending from the pulpit, they proceeded to a special room and we Iranians were also taken there - Mr. Aqa Mirza Asadu'llah Isfahani Tamaddun'ul-Mulk, Aqa Mirza Azizu'llah the Jewish tailor residing in Tehran, Aqa Lutfu'llah brother of Mirza Aristu, also Mirza Muhammad Baqir Khan. Mr. Dreyfus was also present. Mr. Campbell, the church leader, was present in his official attire and was hosting the Master. A large book containing the Torah and Gospel was on the table. Mr. Campbell requested that something be inscribed in the blessed handwriting on the back of the book. Abdu'l-Baha asked for a pen and inscribed in the blessed handwriting:]

¹ بعد از آنکه از محلّ نطق پائین تشریف آوردند بیک اطاق مخصوص تشریف بردند ماها ایرانی‌ها را هم آنجا بردند آقای آقا میرزا اسدالله اصفهانی تمدّن‌الملک آقا میرزا عزیزالله خیاط کلیمی ساکن طهران آقا لطف‌الله برادر میرزا ارسطو ایضاً میرزا محمد باقر خان جناب مستر دریفوس هم حاضر بودند مستر کمپل رئیس کلیسا با لباس رسمی خود حاضر و پذیرائی از حضرت مولی‌الوری می‌نمود یک کتاب بزرگ تورا و انجیل روی میز بود مستر کمپل استدعا کرده بخطّ مبارک چیزی در پشت کتاب مرقوم بفرمایند قلم خواستند و بخطّ مبارک مرقوم فرمودند

² “This divine Holy Book is celestial revelation. The Torah brings salvation and the glorious Gospel contains the mysteries of the Kingdom and lights of the Divine Realm. It is divine bounty and signs of heavenly guidance.”

² این کتاب مقدّس الهی است بوحی صمدانی است تورا نجاتست و انجیل جلیل اسرار ملکوتست و انوار لاهوت فیض الهی است و آثار هدایت ربّانی است

AIL.018, SW_v02#11 p.008

AMK.174-174b

ABU1118

Words spoken at Thornburgh-Cropper home, 1911-Sep-12 in London

- 1 Thanks be to God, this is a good meeting. It is very enlightened; it is spiritual; it is heavenly. As has been said by a Persian poet, the celestial globe is in such a form that the under part is, as it were, a reflection of the upper part. That is to say, whatever exists in heaven is reflected in this world. Now, praise be to God that this meeting of ours is a reflection from the Heavenly Concourse. It is as though we had taken a mirror and gazed into it. This reflection from the Heavenly Concourse is love. As harmony and love exists in the Supreme Concourse, so it is reflected here. In the Supreme Concourse the desire for God exists and thank God it is here also. Therefore, if we say that this meeting is heavenly, it is true. Why? Because we have no other desire except for that which comes from God. We have no other object save the mentioning of God.
- 2 Some of the people of the earth desire conquest over others; some of them are longing for rest and ease; others desire a high position; some of them desire to become famous; thank God that our desire is for spirituality and for union with God.
- 3 Now that we are gathered here our desire is to hoist the Standard of the Unity of God, to spread the Light of God and to make the hearts of the people heavenly. Therefore I thank God that He is causing us to do this great work.
- 4 I pray for all of you, that all of you may become heavenly soldiers and that you may everywhere spread the news of the Unity of God and may enlighten the East and the West and give to all hearts the love of God. This is my utmost desire and I pray God that your desire may be the same.
- 5 I am very much pleased with you all. I am pleased with the English king and government and with the people. You may thank God that you are free. You do not know what lack of freedom there is in the East; but when anyone comes to this country he is very content. I wish God's protection for you.

1 هو الله الحمد لله خوب جمعیتی است بسیار نورانی است روحانی است آسمانی "چرخ گردون کین چنین نغز و خوش و زیبایستی صورتی در زیر دارد آنچه در بالاستی" یعنی آنچه در عالم بالاست یک انعکاس در موجود دارد حالا الحمد لله این مجلس ما صورت ملاً اعلا است مثل آفتاب روشن است و این دیده شده که عالم اعلا عالم محبت است در ملاً اعلی اتحاد و اتفاق است در ملاً اعلی مقصود مقصود رحمانی است الحمد لله اینجا هم همان طور است لهذا اگر بگویم این مجمع آسمانی است راست است چرا که هیچ مقصدی جز رضای خدا ندارید

2 جميع من على الارض در عقب هوی و هوس دوانند قومی را نهایت آرزو ثروت و مال است قومی را نهایت آرزو غلبه بر اعداست قومی را نهایت آرزو راحت و آسایش جسم است قومی را نهایت آرزو ریاست است قومی را نهایت آرزو شهرت است الحمد لله آرزوی ما رضای الهی و وحدت الهی است

3 اینجا که الان جمع شده ایم مقصود اتحاد عالم الهی و نور الهی را منتشر کنیم قلوب انسانرا جذب کنیم لهذا شکر میکنیم خدا را که ما را بخدمت عظیم امر خود موفق کرد

4 در حق همه شما دعا میکنم که شما ها جميعاً لشکر آسمانی باشید علم وحدت آسمانی بلند کنید و شرق و غرب را روشن نمائید و قلوب را مملو از محبت الله این است نهایت آرزوی من و از خدا میخواهم و یقین است که شما هم همین را میخواهید

5 من خیلی از شما راضی هستم و از ملت و دولت انگلیسی راضی باید خدا را شکر کنید که آزادید نمیدانید در شرق چه هنگامه است وقتی

که کسی می‌آید اینجا چه قدر راضی است خدا
شما را حفظ کند

MSHR3.061x, KHAB.055 (064),
KHTB1.021, NJB_v02#14-16 p.012

AB03885

To: tablet to an American believer, in United States

Date: 1911-Sep-12

Truly I say many societies are organized in America for the promotion of the thought of peace and universal brotherhood. That country has preceded all the rest in this respect. But all these peace societies organized in the countries of the West, whose aim is the oneness of the realm of humanity, consist of explanations and theories on this subject; but the Bahais have engraved this matter on the page of this world with their own blood. Through the power of the Word of God they have unfurled the banner of the oneness of the kingdom of humanity upon the apex of the world with deeds and actions; and through the bounty of Baha'u'llah they have spread the proclamation of the brotherhood of man and the universal equality among the people of the East and the West. Herein consists the difference.

Consider thou that the Hague Conference was institute and established by the kings and rulers of the world, but when it came to the station of action, the Czar of Russia, who was the founder of the Conference declared war with Japan. Nearly one million of souls were torn to pieces on the battlefield and kneaded the earth with their blood. Notwithstanding this, the Bahais must associate and become members of these peace societies, so that they may awaken them to the realization that this great cause of universal peace cannot be established and maintained except through the power of God, which is supernatural.

Human nature in this phenomenal world is fashioned with the poison of war and strife. We need a powerful force beyond and above this world of nature, so that this condition may be effaced from the surface of the world.

CHU.074

ABU0618

Words spoken on 1911-Sep-13 in London

- 1 Welcome! The people of Iran are very happy that I have come here. My coming here is a cause of fellowship between Iran and England. Complete connection is being established. The result will reach such a degree that soon individuals from Iran will sacrifice their lives for England, and likewise England will sacrifice itself for Iran. Therefore they have the utmost joy. I mean, I don't know how to express it because of its results. I am pleased. I ask God to make these two nations like two brothers. May the connection reach such a degree that it becomes eternal.
- 2 Originally the Iranian and English nations were one, from the Aryan tribe who lived on the banks of the river... They came to Iran and filled Iran. Then the population increased and they went from here to the Caucasus. There they increased and migrated to Europe. These English and Aryan nations are both brothers. Therefore in the English language there are many Persian words, and this proves that they were once one, until God has now provided the means for these two to return to their original state, and it is certain that this will happen.
- 3 The Bab appeared in Shiraz seventy years ago and gave the glad tidings of the appearance of the Kingdom. He sacrificed His life in the path of God and made souls ready for the love of God. After nine years the Blessed Beauty appeared and proclaimed divine unity. He invited all nations to hold fast to that which is the foundation of divine religions.
- 4 The foundation of the divine religion is one, the Law of God is one. All the Prophets were sent to spread it. Therefore every nation that acted according to divine counsels reached reality. The divine teachings are one, the foundation of the love of God is one, and this is the cause of the unity and oneness of humanity.
- 5 The Blessed Beauty suffered many hardships in this path. He was imprisoned in chains underground, was beaten with sticks and whips. After that He was exiled to Baghdad. Despite this Nasiri'd-Din Shah was not satisfied. That despotic king strived

1 خوش آمدید اهالی ایران بسیار مسرورند از اینکه من آمدم اینجا این آمدن من اینجا سبب الفت بین ایران و انگلیس است ارتباط تام حاصل میشود نتیجه بدرجه ای میرسد که بزودی از افراد ایران جان خود را برای انگلیس فدا میکند همین طور انگلیس خود را برای ایران فدا مینماید لهذا نهایت سرور را دارند یعنی شیدانم چگونه بیان کنم بجهت تالیف آن من راضی هستم من از خدا میخواهم که این دو ملت را مانند دو برادر کند ارتباط بدرجه ای رسد که ابدی باشد

2 از اصل ملت ایران و انگلیس یکی بودند از قبیله آریان بودند در سواحل نهر... بودند بایران آمدند ایران را پر کردند بعد نفوس زیاد شد از اینجا بقفقاز رفتند در آنجا زیاد شدند به اروپا هجرت کردند این ملت انگلیس و آریان هر دو برادرند لهذا در زبان انگلیسی بسیار الفاظ ایرانی است و این دلالت دارد که هر دو یکی بوده اند تا اینکه خدا حالا اسباب فراهم آورده است که این دو بحالت اصلی رجوع کنند و یقین است که خواهد شد

3 حضرت باب هفتاد سال پیش در شیراز ظاهر شد و بشارت از ظهور ملکوت داد جان خویش را در سبیل الهی فدا کرد نفوس را مستعد محبت الله نمود بعد از نه سال جمال مبارک ظاهر شدند اعلام وحدت الهی کردند جمیع ملل را دعوت فرمودند که به آنچه اساس ادیان الهی است تشبث کنند

4 اساس دین الهی یکی است شریعة الله یکی است جمیع انبیاء برای نشر آن مبعوث شدند لهذا هر ملتی بموجب نصائح الهی عمل نمود بحقیقت رسید تعالیم الهی یکی است بنیان محبت الله یکی است و این سبب وحدت و یگانگی بشر است

5 جمال مبارک در این سبیل خیلی صدمات دیدند در حبس زیر زنجیر رفتند چوب و تازیانه خوردند بعد از آن نفی به بغداد شدند با وجود این ناصر الدین شاه آرام نگرفت آن پادشاه

until he sent the Blessed Beauty to Akka and in agreement with Abdul-Hamid imprisoned Him.

- 6 The fortress of Akka is a prison that cannot be imagined. No prisoner can endure it for one year. The Blessed Beauty spent His entire life so that unity between the hearts of all humanity would be realized, mankind would become kind to each other, strife would cease, conflict would end, fighting would end, warfare would end, the human world would become one family, and all individuals would achieve the station of oneness.

- 7 Now observe what grace the Blessed Beauty bestowed, what lamp He lit, what radiance He shed upon East and West. Through the power of the Holy Spirit He proclaimed unity. He endured hardships in this path. Now praise be to God the results of that are evident. We who are people of the East are sitting with you with one spirit and one power in love.

- 8 I beseech His favors that He make all of you kind to each other, make this respected English nation dear, and confirm this just government.

ABS#12

مستبد کوشید تا جمال مبارک را بعکا فرستاد و باتفاق عبدالحمید در حبس انداخت

6 قلعه عکا سجنی است که تصور آن توان کرد هیچ محبوسی تحمل یکسال نمیکند جمال مبارک تمام عمر شانرا صرف کردند تا آنکه وحدت بین قلوب جمیع بشر تحقق یابد نوع انسان بیکدیگر مهربان گردد نزاع نماند جدال نماند قتال نماند محاربه نماند عالم بشر یک خاندان شود و جمیع افراد حکم وحدت پیدا کند

7 حال ملاحظه نمائید که جمال مبارک چه فیضی احسان نمودند چه سراجی روشن کردند چه تجلی بر شرق و غرب فرمودند بقوه روح القدس اعلام وحدت نمودند در این سبیل صدمات را تحمل کردند حال الحمد لله نتایج آن مشهود ما که نفوس شرقی هستیم با شما با یک روح و با یک قوه با محبت نشسته ایم

8 از الطاف او میطلبم که جمیع شما ها را بیکدیگر مهربان کند این ملت محترمه انگلیس را عزیز کند و این دولت عادله را تأیید نماید

DWNP_v2#08 p.070-071x, KHTB1.023,
NJB_v02#14-16 p.013

ABU1159

Words spoken on 1911-Sep-14 in London

- 1 Praise be to God! A gathering has been formed with the utmost delicacy and perfection. I hope that what is intended by the sacred books and messengers will be found among you.

- 2 The Divine Manifestations are first and foremost teachers and promoters of truth. When the world becomes dark and gloomy and heedlessness appears, God sends a divine soul. Moses came at a time when Egypt was dark and ignorance had encompassed it, when souls were in the utmost degree of savagery. Moses was a divine teacher. He taught the divine verses, educated the Israelite people, delivered them from ignorance and abasement, and brought them to the highest degree of glory. He made them proficient in sciences and arts and prepared

1 هو الله الحمد لله مجلسی در نهایت لطافت و کمال تشکیل شده است امیدوارم که آنچه مقصود کتب و رسل است در میان شما پیدا شود

2 مظاهر الهی اول معلمین و مروجین حقیقت هستند چون عالم تاریک و ظلمانی گردد و غفلت پیدا شود خدا یک نفر الهی را میفرستد حضرت موسی آمد در وقتیکه مصر تاریک بود و جهل و نادانی احاطه نموده نفوسی در منتهی درجه توحش بودند حضرت موسی معلم الهی بود تعلیم آیات ربانی کرد ملت اسرائیل را تربیت نمود از جهل و ذلت نجات داد بمنتهی

for them a complete civilization. He spread among them the treasury of the human world.

درجه اوج عزت رسانید در علوم و فنون ماهر کرد و مدنیت تامه از برای آنان مهیا نمود خزانه عالم انسانی میانه آنها منتشر کرد

- 3 Then gradually those divine traces were effaced and satanic desires and passions prevailed. Darkness encompassed all. Then again the voice of unity was raised, the Sun of Reality shone forth, the breaths of the Holy Spirit were wafted, the cloud of mercy rained down, the lights of guidance illumined the world. The world put on a new garment, creation became a new creation, the oneness of humanity was proclaimed, and this world became the supreme paradise. Different tribes and diverse peoples became united.

3 بعد کم کم آن آثار الهی محو شد و هوی و هوس شیطانی غلبه نمود ظلمت احاطه کرد بعد دوباره صوت احدیت بلند شد شمس حقیقت درخشید نفثات روح القدس دمید ابر رحمت بارید انوار هدایت عالم را روشن کرد عالم یک لباس جدیدی پوشید خلق خلق جدید گردید وحدت بشر اعلام شد این عالم بهشت برین ردید قبائل مختلفه و شعوب متنوعه متحد شدند

- 4 After a time, people forgot these divine laws, no reality remained, and darkness and heedlessness and ignorance encompassed all. Now Baha'u'llah has come and renewed that original foundation. He has again manifested those divine teachings of the time of Christ and those virtues of the human world. He has given drink to the thirsty, awakened the heedless, made the deprived privy to mysteries, and proclaimed the unity of humanity and spread the equality of mankind.

4 بعد از مدتی مردم این نوامیس الهی را فراموش کردند حقیقتی نماند ظلمت و غفلت و نادانی احاطه نمود حال حضرت پناه الله آمد و آن اساس اصلی را تجدید کرد آن تعالیم الهی زمان مسیح را و آن فضائل عالم انسانی را دوباره ظاهر کرد تشنگان را سیراب نمود و غافلان را هوشیار محرومان را محرم اسرار نمود و وحدت عالم انسان را اعلام مساوات بشریه را نشر داد

- 5 Therefore, you all must strive with heart and soul and live with love among all people so that complete unity may be achieved, ignorant prejudices may vanish, and all may become united.

5 پس شما جمیعا باید بجان و دل بکوشید و در میان جمیع بشر محبت زندگی کنید تا اتحاد کلی حاصل شود تعصبات جاهلانه نماند و جمیع متحد گردند

KHAB.058 (067), KHTB1.050, NJB_v02#14-

16 p.014

ABU1744

Words spoken on 1911-Sep-14 in London

- 1 Convey my respectful greetings to the Theosophical Society and tell them that you have truly rendered service to the unity of the human world, for you have no ignorant prejudices and desire the unity of humanity. Today whoever serves human unity is accepted at the threshold of oneness, for all the divine Prophets strove for the unity of the human world and served humanity, since the foundation of divine teachings is the unity of the human world.

1 تحیت محترمانه مرا بجمعیت تیاسفی برسان و بگو شما فی الحقیقه خدمت بوحدت عالم انسانی نموده اید زیرا تعصب جاهلیه ندارید آرزوی وحدت بشر دارید امروز هر کس بوحدت بشر خدمت کند در درگاه احدیت مقبول است زیرا جمیع انبیای الهی در وحدت عالم انسانی کوشیدند و خدمت بعالم انسانی کردند زیرا اساس تعالیم الهی وحدت عالم انسانست

- 2 Moses served human unity, Christ established the unity of the human world, Muhammad proclaimed human unity, the Gospel and Torah and Quran established the foundation of human unity. The Law of God is one and the Religion of God is one, and that is love and fellowship.
- 3 Baha'u'llah renewed the teachings of the Prophets and proclaimed the foundation of the Religion of God, bringing different peoples into fellowship and uniting different religions. The teachings of Baha'u'llah so penetrated the veins and nerves of humanity that it created unity between different tribes and divergent peoples.
- 4 And since you are active members in this glorious purpose, I pray for you and seek divine confirmations on your behalf.
- ABS#05
- 2 حضرت موسی خدمت بوحثت انسانی نمود
حضرت مسیح وحدت عالم انسانی تأسیس کرد
حضرت محمد اعلان وحدت انسانی نمود انجیل
و تورات و قرآن اساس وحدت انسانی تأسیس
نمودند شریعت الله یکی است و دین الله یکی و
آن الفت و محبت است
- 3 حضرت بهاء الله تجدید تعالیم انبیا فرمود و اساس
دین الله را اعلان نمود ملل مختلفه را بهم الفت
داد ادیان مختلفه را با هم جمع نمود تعالیم بهاء الله
چنان در عروق و اعصاب بشر نفوذ نمود که
اتحاد بین قبائل و شعوب متغایره داد
- 4 و شما چون در مقصد جلیل عضوی عامل هستید
در حق شما دعا میکنم و از برای شما تأییدات الهیه
میطلبم

KHAB.057 (066), KHTB1.018

ABU0445

Words spoken at St. John Westminster, 1911-Sep-16 (second public address in the West) in London

- 1 [On Sunday, the twenty-third of Ramadan, 1329 A.H., corresponding to 17 September 1911, in St. John's Church in London, and in the presence of a large gathering, He delivered this blessed address.]
- 2 The Manifestations of God inform us of the bounties of the unseen world; they are reflections of the sun of reality. The divine reality is sanctified above human understanding.
- 3 Whatever enters our understanding is a form in the world of imagination: it has a mental rather than a real existence. It is circumscribed. But a human person has a true reality, which encompasses other realities.
- 4 The concept of divinity, which is one of our intellectual constructs, is nothing more than an insubstantial concept: it is not the divine reality. The divine reality is encompassing, it is not encompassed; it has a true existence, not an intellectual one.
- 1 تاریخ یوم یکشنبه بیست و سوم رمضان ۱۳۲۹
مطابق ۱۷ سپتمبر ۱۹۱۱ در کلیسای سنت
جون چارچ در لندن در حضور جمعی کثیر این
نطق مبارک فرمودند
- 2 مظاهر الهیه حکایت از فیوضات غیبیه مینمایند
و انعکاس شمس حقیقتند زیرا حقیقت الوهیت
مقدس از ادراک بشر است
- 3 آنچه بتصور انسان آید صور خیالیه است و وجود
ذهنی دارد نه حقیقی و محاط است ولی انسان
وجود حقیقی دارد و محیط است
- 4 پس الوهیتی که از مدرکات عالم انسانی است
تصورات خیالیه محض است نه حقیقت الوهیت
زیرا حقیقت الوهیت محیط است نه محاط وجود
حقیقی است نه وجود ذهنی

- 5 One can understand this question through an analogy. Although the mineral, the vegetable, the animal and the human are all realities of this world, the mineral has no knowledge of the animal kingdom: it cannot picture it, or comprehend it.
- 6 Similarly, however much a plant may advance, reaching the highest degree of perfection, it knows nothing of the animal world and cannot comprehend it. It knows nothing, having no vision or hearing, and being incapable of understanding and reflection.
- 7 Again, the animal that has progressed within its own plane, whose senses and susceptibilities have reached their fullest power, still knows nothing about the rational faculty in humans, and cannot imagine it. It is a captive of the senses.
- 8 It cannot imagine that the sun stands in its place and the earth moves, or that the earth is a sphere. It cannot conceive of the power of electricity, and the ethereal substance does not enter its mind.
- 9 Although the mineral, vegetable, animal and human are all realities of this world, the difference between their stations prevents the lower from comprehending the higher. In view of this, how could a contingent being comprehend the reality of the Absolute? How could the dust encompass the Lord of Lords? It is clear that this is completely impossible!
- 10 The Essence of Divinity, the Sun of Truth, shines forth upon all horizons and is spreading its rays upon all things. Each thing has some portion of that bounty, but the human reality, which combines the perfections of the mineral, the vegetable and animal, and as an additional token of grace, possesses the human perfections, is the noblest of created beings. It encompasses all contingent beings. It uncovers the realities, enigmas and inherent properties of all created things, which had been hidden mysteries and well-guarded secrets. It brings them from the plane of the invisible world into the visible world.
- 11 Consider the sciences, inventions and discoveries that exist today: each of them was at one time hidden, but the human reality has uncovered them and brought them from the plane of the invisible world into the visible world. For example, magnetic attraction and other hidden forces were once unknown things, concealed in the plane of the invisible, but the human reality uncovered those hidden mysteries and revealed them in the visible world. Thus it is established beyond any doubt
- 5 مثال این مطلب اینکه باوجود آنکه جماد و نبات و حیوان و انسان جمیع از حقایق امکان است معذلک جماد از عالم نبات خبر ندارد و تصور آن نتواند و ادراک نکند
- 6 و همچنین نبات هر قدر ترقی نماید و در نهایت درجه کمال جلوه کند از عالم حیوان خبر ندارد و ادراک ننماید بکلی بی خبر است سمع و بصر ندارد ادراک و تفکر نتواند
- 7 و همچنین حیوان آنچه در رتبه خویش ترقی نماید و حواس و احساسات در نهایت قوه باشد باز از قوه عاقله انسان خبر نگیرد و تصور نتواند بلکه اسیر محسوس است
- 8 مثلاً حیوان حرکت ارض و سکون آفتاب را ادراک ننماید و کرویت ارض را تصور نتواند و قوه کهریا ادراک نکند و ماده اثیری را بخاطر نیارد
- 9 باوجود اینکه جماد و نبات و حیوان و انسان کل از حقائق امکانیه اند ولی تفاوت مراتب مانع و حائل که مادون ادراک حقیقت مافوق نماید باوجود این چگونه حقیقت حادثه ادراک حقیقت قدیمه نماید تراب احاطه بر ربّ الأرباب کند و این واضح و مشهود است که ممتنع و محال است
- 10 ولی حقیقت الوهیت شمس حقیقت تجلی بر آفاق نموده و بجمیع اشیاء پرتوی انداخته هر شیء را از این فیض بهره‌ئی اما حقیقت انسانیه که جامع کالات جمادی و نباتی و حیوانی است و فضلاً علی ذلک حائز کالات انسانی است اشرف کائنات است لهذا محیط بر جمیع ممکنات حقایق و اسرار و خواص موجودات را که سر مکنون و رمز مصون است کشف نموده از حیز غیب بحیز شهود آورده
- 11 چنانچه این علوم و صنایع و اکتشافات موجوده هر یک در زمانی سر مکنون بوده ولی حقیقت انسانیه کشف آن نموده و از حیز غیب بحیز شهود آورده مثال آن قوه جاذبه و همچنین سایر کشفیات وقتی مجهول بوده و در حیز غیب مستور ولی حقیقت انسانیه کشف آن سر پنهان نموده و در عالم ظهور آشکار کرده پس ثابت

that the human reality encompasses all created things and is the noblest created thing.

- 12 This is especially true of the perfect exemplar of the human reality. That perfect individual is like a mirror that reflects the sun of reality with the greatest purity, clarity and immediacy. The perfections and light of God are manifest and apparent, in their full splendour, in this stainless mirror. If we say, "the sun is in this mirror," we do not mean that the sun has come down from its lofty sanctity and alighted in the mirror! It is impossible.

- 13 The essential nature of any thing cannot be transmuted into something else. The eternal cannot become transient, and the transient is not eternal. Rather, the Immortal Being casts its splendour in this mirror and its heat and light radiate and are revealed and manifest to the greatest degree. "God is Truth: nothing exists beside the Truth except for manifest error." (From letter 65 of the Nahj al-Balagha, cf Quran 10:32)

- 14 O God! Thou giver, and forgiver of sins. This assembly is honoured by Your remembrance and is turning to Your Kingdom. Therefore, our hearts are full of joy and glad tidings. O Thou kind Lord! Cheer us, confirm us in your Kingdom, forgive our sins, and be a refuge for us. Make us aware and call us to Thy Court in the Kingdom. Thou art the Giver, the Generous, the Benevolent.

AIL.022, SW_v02#12 p.002+12, ABCC.147-148, ABS#08

و محقق شد که حقیقت انسانیه محیط بر جمیع کائناتست و اشرف موجوداتست

12 علی الخصوص فرد کامل آن فرد کامل بمنزله آئینه است در نهایت لطافت و صفا و مقابل شمس حقیقت لهذا نور ربوبیت کلمات الهیه در این مرآت صافیه باشد ظهور واضح و آشکار حال اگر بگوئیم در این آئینه آفتاب است مقصد آن نیست که آفتاب از علو تقدیس آسمان خویش نزول نموده و در این آئینه حلول کرده زیرا این محال است

13 قلب ماهیت ممکن نه قدیم حادث نگردد و حادث قدیم نشود بلکه آن حی قدیم تجلی در این آئینه نموده و حرارت و انوارش تابیده و در نهایت جلوه و ظهور است هذا هو الحق و ما بعد الحق الا الضلال المبين

14 ای پروردگاری آمرزگار این محفل بذکر تو آراسته و این جمع توجه بملکوت تو نموده دلها پرمسرّتست و جانها در نهایت بشارت خداوند مهربان این جمع را شادمان کن و در ملکوت خویش کامران نما گاه بخش پناه بده آگاه کن و بیارگاه ملکوت درآر تویی دهنده و بخشنده و مهربان

AKHA_133BE #16 p.514x, AMK.242-243, DUR1.154x, MMG2#350 p.391x, BHQ.162, KHTB1.026, KHTP.001, NJB_v02#12-13 p.010

ABU0222

Words spoken at Saint George church, 1911-Sep-17 in London

- 1 O ye respected ones! Know that the Prophets are mirrors reflecting the divine bounty and the revelations of the All-Merciful. Within them are impressed brilliant rays from the Sun of Truth, and in them are traced exalted images representing the manifestations of God's most beautiful names. He speaketh not of His own desire; it is naught but a revelation revealed. They are the mines of mercy, the dawning-places of

1 ایها المحترمون اعلّموا أنّ الأنبياء مرايا تنبئ عن الفيض الالهي والتجليّ الرّحمانی وانطبعت فیها اشعة ساطعة من شمس الحقیقة وارتسمت فیها الصّور العالیة ممثلة لها تجلیات اسماء الله الحسنی ما ينطق عن الهوى ان هو الا وحي یوحى فهم

revelation, the day-springs of light, and the sources of divine traces. And We have not sent thee save as a mercy to all the worlds.

- 2 The Divine Reality is sanctified beyond comprehension and exalted above the weaving of thought's spiders around its precincts with their gossamer threads. Whatever man conceives, even of the most subtle meanings, consists but of images of fancy and imagination, having no divine authority. Such conceptions have only mental existence, not actual existence. They are encompassed, not all-encompassing; limited, not truly simple - while God encompasses all things. Indeed, human reality is greater than these mental images, having both mental and actual existence, encompassing these mental conceptions and comprehending them. Since comprehension is contingent upon encompassment, any conception of divinity subject to human comprehension consists merely of imaginative forms, not the Reality of God. For the Reality of the Divine is all-encompassing, not encompassed; sanctified beyond all limitations and allusions. Rather, it is a true existence, exalted above mental existence. Minds cannot encompass it, nor can thoughts contain it. "Eyes comprehend Him not, but He comprehends all eyes, and He is the Subtle, the All-Knowing."

- 3 When we gaze with the eye of truth, we see that even the differences in ranks of existence prevent comprehension, as each lower rank cannot comprehend what lies above it, though both exist within the realm of contingency rather than necessity. The mineral kingdom has no awareness of the vegetable kingdom, for minerals cannot comprehend the power of growth. The vegetable kingdom has no knowledge of the animal realm, nor can plants conceive of hearing, sight, and voluntary movement, even at their highest degree. Animals cannot conceive of the rational soul that discovers the realities of things, being devoid of spiritual consciousness, imprisoned by the senses, and heedless of all intellectual realities. No animal can comprehend the earth's motion and sphericity, nor can it discover the force of gravity or the ethereal matter that lies beyond the senses - while being itself a prisoner of the ether, unconscious of it and lacking comprehension of it.

- 4 When the realities of mineral, plant, animal and human, though all existing in the realm of contingency, are separated by ranks such that minerals cannot comprehend the perfection of plants, plants the powers of animals, and animals the virtues of man - how then could that which is created comprehend

معدن الرحمة و مهابط الوحي و مشارق الأنوار و مصادر الآثار و ما أرسلناك إلا رحمة للعالمين

2 و أما الحقيقة الألوهية مقدسة عن الإدراك و منزّهة أن تنسج عناك الأفكار بلعابها حول حماها فكلمها يتصوره الإنسان من أدق المعاني أنما هو صور الخيال و الأوهام ما أنزل الله بها من سلطان و تلك المعاني أنما لها وجود ذهني و ليس لها وجود عيني و محاط لا محيط و محدود ليس ببسيط حقيقي و الله بكل شيء محيط و الحقيقة الإنسانية اعظم من ذلك حيث لها الوجود الذهني و الوجود العيني و محيط على تلك التصورات الذهنية و مدرك لها و الإدراك فرع الاحاطة فالألوهية التي تحت الإدراكات الإنسانية أنما هي تصورات خيالية و ليست بحقيقة الألوهية لأن حقيقة الربوبية محيطة بكل الأشياء لا محاط و مقدسة عن الحدود و الاشارات بل هي وجود حقيقي منزّه عن الوجود الذهني و لا يكاد العقول يحيط به حتى تسعه الأذهان لا تدركه الأبصار و هو يدرك الأبصار و هو اللطيف الخبير

3 و اذا امعنا النظر بعين الحقيقة نرى حتى تفاوت المراتب في الوجود مانع عن الإدراك حيث أنّ كلّ مرتبة دانية لا تكاد أن تدرك ما فوقها مع أنّ كليهما في حيز الامكان دون الوجود فالمرتبة الجمادية ليس لها خبر عن المرتبة النباتية لأنّ الجماد لا يدرك القوة النامية و المرتبة النباتية ليس لها خبر من عالم الحيوان و لا يكاد النبات أن يتصور السمع والبصر والحركة الإرادية ولو كانت في أعلى درجة من النبات و الحيوان لا يستطيع تصور العقل و النفس الناطقة الكاشفة لحقائق الأشياء لأنّه فاقد الوجدان و اسير المحسوسات و ذاهل عن كلّ حقيقة معقولة فكلّ حيوان لا يكاد أن يدرك حركة الأرض و كرويتها و لا يكاد تتكشف له القوة الجاذبة و المادّة الأثيرية الغائبة عن الحواس و هو حالكونه اسير الأثير ذاهل عنه فاقد الإدراك

4 فاذا كانت حقيقة الجماد و النبات و الحيوان و الإنسان حالكونها كلّها من حيز الامكان ولكن تفاوت المراتب مانع أن يدرك الجماد كمال النبات و النبات قوى الحيوان و الحيوان فضائل الإنسان

the Reality of the Pre-existent, or the handiwork know the identity of the Supreme Maker? God forbid! The seeker is weak and the Sought too glorious. The utmost step of reason is but a stumbling block. Thus no doubt remains that the contingent is powerless to comprehend the Pre-existent, as it is said: "We have not known Thee as Thou shouldst be known."

- 5 Yet contingent being, in its existence and conditions, needs the outpouring from the Necessary Being. Thus the Impenetrable Unseen, transcendent beyond consciousness, has manifested to the realities of things through Names and Attributes. Nothing exists but has its portion of this divine outpouring and merciful manifestation, and "there is nothing but glorifies His praise."

- 6 As for man, he combines all contingent perfections - the mineral body, the vegetable refinement, the animal senses - and beyond these, he possesses divine perfection through grace. Undoubtedly he is the noblest of creatures, having a power that encompasses the realities of contingent beings, uncovers their mysteries, grasps their essential properties and hidden secrets, bringing them forth from the realm of the unseen to the visible world, presenting them to insight and vision. Thus it is established that human reality is distinguished above all other beings and is the discoverer of the realities of things, especially the perfect individual, the universal outpouring, and the resplendent light - every noble Prophet and mighty Messenger. For He is like a pure and delicate mirror wherein are reflected sublime images that tell of the Sun of Reality which shines upon it with eternal grace. Naught is seen therein save the radiant light from the Sun of Reality, which overflows therefrom unto all peoples. Verily thou dost guide unto a straight path.

فهل من الممكن ان يدرك الحادث حقيقة القديم
و يعرف الصنع هوية الصانع العظيم استغفر الله
عن ذلك ضعف الطالب و جلّ المطلوب نهاية
اقدام العقول عقل فما بقي ادنى شبهة ان الحدوث
عاجز عن ادراك القديم كما قال عليه السلام ما
عرفناك حق معرفتك

5 ولكن الامكان من حيث الوجود و الشؤون
يحتاج الفيض من حضرة الوجود و على ذلك
ان الغيب المتبع المنقطع الوجداني تجلّي على
حقائق الأشياء من حيث الأسماء و الصفات و
ما من شيء الا وله نصيب من ذلك الفيض
الالهي و التجلي الرحاني و ان من شيء الا يسبح
بجمده

6 و اما الانسان هو جامع للكمال الامكاني و هو
الجسم الجمادي و اللطف النباني و الحس الحيواني
و فضلاً عن ذلك حائز للكمال الفيض الالهي
فلا شك انه اشرف الكائنات و له قوة محيطة
بحقائق الممكّنات كاشفة لأسرارها و آخذة
بنواصي خواصها و الأسرار المكنونة في كونها
و تخرجها من حيز الغيب الى حيز الشهود و
تعرضها للعقول و الأفهام هذا هو سلطان الانسان
و برهان الشرف الأسمى فكلّ الصنائع و البدائع
و العلوم و الفنون كانت يوماً ما في حيز الغيب
السّر المكنون فهذه القوة الكاشفة المؤيّدّة بها
الانسان قد اطلع بها و اخرجها من حيز الغيب
الى حيز الشهود و تعرضها للعقول و الأفهام هذا
هو سلطان الانسان و برهان الشرف الأسمى فكلّ
الصنائع و البدائع و العلوم و الفنون كانت يوماً ما
في حيز الغيب السّر المكنون فهذه القوة الكاشفة
المؤيّدّة بها الانسان قد اطلع بها و اخرجها من
الغيب الى حيز الشهود و عرضها على البصائر و
الأبصار فثبت ان الحقيقة الانسانية ممتازة عن
سائر الكائنات و كاشفة لحقائق الأشياء لا سيما
الفرد الكامل و الفيض الشامل و التور الباهر
كلّ نبيّ كريم و رسول عظيم فهو عبارة عن مرآة
صافية لطيفة منطبعة فيها الصور العالية تنبئ عن
شمس الحقيقة المتجلية عليها بالفيض الأبدى و لا
يرى فيها الا الضياء الساطع من شمس الحقيقة و

تفيض بها على سائر الأمم و أنك لتهدى الى
صراط مستقيم

7 And when we say that the Sun of Reality has shed its light upon pure mirrors, we do not mean that the true Sun which is sanctified beyond comprehension has descended from the heights of its sanctity and transcendence and entered and dwelt within the pure mirrors. God forbid! They measure not God with His true measure. Rather, we mean by this that the Sun of Reality has shed its lights upon the mirrors wherein is seen naught but its radiance. He speaks not of his own desire, it is naught but revelation revealed. Verily, descent and ascent, entry and exit, and indwelling are characteristics of bodies, not of spirits - how much less of the divine Reality and the essential Self-Subsistence. It is sanctified above such attributes. The eternal cannot become temporal, nor can the temporal become eternal. The transformation of essence is impossible and inadmissible. This is the truth, and after truth there is naught but error. The utmost that can occur is that the temporal receives perfect bounty from the presence of the Eternal.

7 و اذا قلنا ان شمس الحقيقة اشرقت بأنوارها على المرايا الصافية ليس المراد منه ان الشمس الحقيقة المقدسة عن الادراك تنزلت من علو تقديسها و سمو تنزيها و دخلت و حلت في المرايا الصافية استغفر الله عن ذلك و ما قدروا الله حق قدره بل نقصد بذلك ان شمس الحقيقة فاضت انوارها على المرايا لا يرى فيها الا ضيائها ما ينطق عن الهوى ان هو الا وحى يوحى ان النزول و الصعود و الدخول و الخروج و الحلول من لوازم الأجسام دون الأرواح فكيف الحقيقة الربانية و الذاتية الصمدانية انها جلت عن تلك الأوصاف فلا يكاد ان ينقلب القديم حادثاً و لا الحدوث قديماً فتقلب الماهية تمتع و محال هذا هو الحق و ما بعد الحق الا الضلال غاية ما يكون الحادث يستفيض الفيض التام من حضرة القديم

8 Let us then consider the signs of God's mercy in the Mosaic Manifestation, and the lights that shone from the horizon of Jesus, and the brilliant, radiant lamp glowing in the Muhammadan glass - peace be upon Him and upon those through whom the lights dawned and the mysteries appeared and the signs were spread abroad throughout all ages and cycles.

8 فلننظر الى آثار رحمة الله في المظهر الموسوى و الى الأنوار التي سطعت من الأفق العيسوى و الى السراج الوهاج الساطع الالامع في الزجاج المحمدى عليه الصلوة و السلام و على الذين بهم اشرق الأنوار و ظهر الأسرار و شاعت و ذاعت الآثار على ممر الأعصار و الأدهار

ADMS#318

DUR2.296, KHF.292, KHAB.059 (068),
KHTB1.003, NJB_v05#18 p.002

ABU2656

Words to Mabel MacCoy Irwin, spoken on 1911-Sep-18 in London

Extract from letter written by Mabel McCoy Irwin to Mrs. I. D. B giving an account of her visit to Abdul Baha while he was in London, Eng., September 18, 1911.

Message to American friends from same letter as above.

“Give to them in America my loving greeting and my wish for their success. Tell them that if they would attain nearness

to the Blessed Beauty they must love much, for love is everything. America was the first of the western nations to accept the teachings and it should be the leader in spreading knowledge of it throughout the world. Tell them they must prepare for my coming with love. I do not know when I shall go, it may be next year. Tell them I would write more unto them, but I have no time save I write at night between my sleeps. Tell them love, only love and unity take anyone nigher God, and true teaching is of this.”

PN_1911 p025

ABU1600

Words spoken at Mrs Jack's Unity Meeting, 1911-Sep-22 in London

Although the day is cold for me to go out, yet I have come to see you. For the lover there are no difficulties; all is easy. For love I have journeyed to London. I see that all present are in harmony and love and with longing turning their faces towards God. All are attracted to the Kingdom. I give thanks that they are looking towards God, their only desire being to seek the world of the Kingdom, to see the Light of God and to partake of the Heavenly bounty.

KHAB.063 (072)

The East and the West are becoming one and showing the signs of Unity and Love. The hopes of Baha'u'llah are that there be no more separation or discord, for ye are all the waves of one sea, the birds in one heaven and mirrors of the same Bounty. Your civilization has grown under the banner of Jesus Christ, you have the light of reason, and just government has been established in the West.

The Sun of Truth arises in the Orient and shines from the East to the West. Then civilization and education appear in the Occident and spread from West to East; but the Light of the Kingdom shines from East to West. This is the outpouring of the Holy Spirit and the spring time of heaven, when the heavenly civilization is being bestowed upon the people.

It has come now when they were not shining with this Light, nor caring for it. I hope that the Western people will now receive this New Light and become illuminated by it, and that the East may have improved civilization from the West.

AIL.048, SW_v02#12 p.005-006

ABU0160

Words spoken at 97 Cadogan Gardens, 1911-Sep-23 in London

“At nine years of age, I was banished with my father, Baha’u’llah, on his journey of exile to Bagdad, Arabia; seventy of his followers accompanying us. This decree of exile after persistent persecution was intended to effectively stamp out of Persia what the authorities considered a dangerous movement. Baha’u’llah, his family and followers were driven from place to place.

“When I was about twenty-five years old, we were moved from Constantinople to Adrianople and from there went with a guard of soldiers to the fortified city of Acca where we were imprisoned and closely guarded.

“There was no communication whatever with the outside world. Each loaf of bread was cut open by the guard to see that it contained no message. All who believed in the universal precepts of Baha’u’llah, children, men and women, were imprisoned with us. At one time there were one hundred and fifty of us together in two rooms and no one was allowed to leave the place except four people who went to the bazaar to market each morning under guard.

“Acca was a fever-ridden town in Palestine. It was said that a bird attempting to fly over it would drop dead. The food was poor and insufficient, the water was drawn from a fever-infected well and the climate and conditions were such that even the natives of the town fell ill. Many soldiers succumbed and eight out of ten of our guard died. During the intense heat of that first summer, malaria, typhoid, and dysentery attacked the prisoners, so that all the men, women and children were sick at one time. There were no doctors, no medicine, no proper food and no medical treatment of any kind. I used to make broth for the people and as I had much practice, I made good broth,” said Abdul Baha, laughingly.

At this point one of the Persians explained to me that it was on account of Abdul Baha’s untiring patience, resource and endurance that he was termed “The Master of Acca.” I felt a mastership in his complete severance from time and place and from all that even a Turkish prison could inflict. “The Master” continued:

“After two years of the strictest confinement, permission was granted me to find a house, so that we could live outside the prison walls but still within the fortifications. Many believers

came from Persia to join us, but were not allowed to do so. Nine years passed. Sometimes we were better off and sometimes very much worse. It depended on the governor, who if he happened to be a kind and lenient ruler, would grant us permission to leave the fortification and would allow the people free access to visit the house; but when the governor was more rigorous, extra guards were placed around us and often pilgrims who had come from afar were turned away."

Again my Persian friend, who, during these troublous times was a member of Abdul Baha's household, explained that the Turkish Government could not credit the fact that the interest of the English and American visitors was spiritual and not political. Finally, pilgrims were refused permission to see him and the whole trip from America would be rewarded merely by a glimpse of Abdul Baha from his prison window. The government suspected that the tomb of the Bab, an imposing building on Mount Carmel, was a fortification erected with the aid of American money and that it was being armed and garrisoned secretly. Suspicion grew with each new arrival, resulting in extra spies and guards.

Abdul Baha continued: "One year before Abdul Hamid was dethroned, he sent an extremely overbearing, treacherous and insulting committee of investigation. The chairman was one of the governor's staff, Arif Bey, and with him were three army commanders of varying rank.

"Immediately upon his arrival, Arif Bey proceeded to try to get proof strong enough to denounce me to the Sultan and warrant sending me to Fezan, or throwing me into the sea. Fezan is a caravan station on the boundary of Tripoli, where there are no houses and no water. It is a month's journey by camel route from Acca.

"The committee, after denouncing me in their report, sent word that they wanted to see me, but I declined. I assured them that I had no desire to meet them. This infuriated them and when they sent for me again I sent this word back: 'I know your purpose. You wish to incriminate me. Very well, write in your report just what you like; send me a copy with instructions as to what you want me to write, and I will seal it myself and give it to you.'

"A ship came into port reputed to be the one that was to take me to Fezan or drop me into the sea. The people used to stand on the wall of the city and look at this ship; but Arif Bey, rising in supreme wrath, declared that he would return to Constantinople and bring back an order from the Sultan to have me hanged at the gate of Acca.

“About this time another ship appeared in the harbor, an Italian vessel sent by order of the Italian consul. On it I was to escape by night. The friends implored me to go, but I sent this message to the captain: ‘The Bab did not run away; Baha’u’llah did not run away; I shall not run away’ – so the ship sailed away after waiting three days and three nights.

“It was while the Sultan’s committee of investigation was homeward bound that the first historic shell was dropped into Abdul Hamid’s camp and the first gun of freedom was into the home of despotism. That was God’s gun,” said Abdul Baha, with one of his wonderful smiles.

“When the committee reached Constantinople they had more urgent things to think of. The capital was in a state of uproar and rebellion and the committee, as members of the government staff, were delegated to investigate the insurrection. Meanwhile the people established a constitutional government and Abdul Hamid was deposed.

“With the advent of the Young Turk’s supremacy, realized through the Society of Union and Progress, in 1898, all the political and religious prisoners of the Ottoman Empire were freed. Events took the chains from my neck and placed them about Hamid’s. Abdul Baha came out of prison and Abdul Hamid went in!”

“What became of the committee?” was asked.

“Arif Bey,” answered Abdul Baha, “was shot with three bullets; the general was exiled; the next in rank died suddenly and the third ran away to Cairo where he sought and received help from some of the friends there.”

“We are glad you are free,” I said.

Again the wondrous smile. “Freedom is not a matter of place. It is a condition. I was thankful for the prison and the lack of liberty was very pleasing to me, for those days were passed in the path of service under the utmost difficulties and trials, bearing fruits and results.

“Unless one accepts dire vicissitudes he will not attain. To me prison is freedom; troubles rest me; incarceration is an open court; death is life and to be despised is honor. Therefore, I was happy all that time in prison. When one is released from the prison of self, that is indeed freedom, for self is the greater prison. When this release takes place, one can never be imprisoned. They used to put my feet in stocks so,” and he put out his feet before him to illustrate and laughed as though it were a joke he enjoyed.

“I would say to the guard ‘You cannot imprison me, for here I have light and air and bread and water. There will come a time when my body will be in the ground and I shall have neither light nor air nor food nor water, but even then i shall not be imprisoned.’ The afflictions which come to humanity sometimes tend to center the consciousness upon the limitations. This is a veritable prison. Release comes by making of the will a door through which the confirmations of the spirit come.”

This sounded so like the old theology that the modern within me rebelled doubting if the discipline really compensated for the effort.

“What do you mean by the confirmations of the spirit?” I asked.

“The confirmations of the spirit are all those powers and gifts with which some are born and which men sometimes call genius, but for which others have to strive with infinite pains. They come to that man or woman who accepts his life with radiant acquiescence.”

BSC.438 #797x, AIL.115-121, ADP.018-023, CHH.166-167x, VLAB.009-010x, VLAB.149x, BLO_PN#022

AB01161

Date: 1911-Sep-23

O servant of the True One!

What thou hadst written was known. It was a clear evidence of thy thoughtfulness and mindfulness in the Cause of the most Merciful One. I supplicate God that thou mayest at every moment advance in the grades of divine love and devotion, spiritual attraction and merciful sentiments; and be benevolent and a comfort to both friends and strangers.

It is mentioned in the Gospel that a man called His Holiness, Christ, “Good Master.” His Holiness said unto him, “Why callest thou Me good? None is good save One, that is God.” So Abdul-Baha wishes a sin covering eye and conceals the people’s faults as far as possible; for he considers himself incapable and deficient in the Servitude of the Lord. Therefore, being engaged in his own short-comings, he does not care about the

sins of others, but always ask remission and forgiveness for them, and seeks bounty and grace in their behalf.

If a fault is committed by someone and I treat him with kindness, this is not on account of my negligence; but as I acknowledge my own short-comings and am cognizant of my own state, I do not show any opposition to others.

It is recorded in the Gospel that an adulteress was brought to the presence of Jesus Christ and confessed her sin. Those present asked Him why He did not command her to be stoned. He said, he who does not deserve a legal punishment, that is to say, "he that is without sin," may get up and stone the adulteress. All of them looking upon themselves found themselves sinful, and "went out one by one."

Now it is this condition which must always be had under consideration, otherwise the matter will be difficult. It is said in the Koran, "Hadst thou been severe and hard-hearted, they had surely separated themselves from about Thee." But the people must be just. If, notwithstanding their injustice, they receive favors, this will make them mindful and admonished. As to my short-comings in case of other persons who are firm, devoted and steadfast: I always acknowledge and confess my weakness and my failure and the beloved of God will certainly excuse. When a letter is received from them, I have done my best possible to send them an answer. Moreover writing letters has nothing to do with that pure, spiritual and divine love. Many persons in the blessed days (i.e., in the time of the Blessed Perfection) were recipients of favors and had numerous long Tablets, but in this day wavered in such a manner that they did not hearken to or obey the divine commandments, and overlooked even the commands revealed in their own Tablets. Yet there are some other souls who have in this day not been addressed in the Day of the Blessed Perfection. This is from the Bounty of God; He grants to whomsoever He willeth. God is the possessor of Great Bounty.

The essential thing and the real nearness to God, is to be steadfast in the Religion of God, to serve His Cause and to be in Servitude at the Threshold of Unity. This is necessary.

Upon thee be greeting and praise!

SW_v02#16 p.014-015, BSTW#112

ABU1446*Words spoken on 1911-Sep-23 in London*

You are very welcome. I have come far to see you. I praise God that after forty years of waiting I am permitted at last to come and bring my message. This is an assembly full of spirituality. Those who are present have turned their hearts towards God. They are looking and longing for glad tidings. We have gathered here by the power of the Spirit, therefore our hearts are stirred with thanksgiving. ‘Send out Thy Light and Thy Truth O God: Let them lead us to the Holy Mountains!’ May we be refreshed by the holy springs that are renewing the life of the world!

KHAB.065 (074)

As day follows night, and after sunset comes the dawn, so Jesus Christ appeared on the horizon of this world like a Sun of Truth; even so when the people – after forgetting the teachings of Christ and His example of love to all humanity – had again grown tired of material things, a heavenly Star shone once more in Persia, a new illumination appeared and now a great light is spreading throughout all lands.

Men keep their possessions for their own enjoyment and do not share sufficiently with others the bounty received from God. Spring is thus changed into the winter of selfishness and egoism. Jesus Christ said ‘Ye must be born again’ so that divine Life may spring anew within you. Be kind to all around and serve one another; love to be just and true in all your dealings; pray always and so live your life that sorrow cannot touch you. Look upon the people of your own race and those of other races as members of one organism; sons of the same Father; let it be known by your behaviour that you are indeed the people of God. Then wars and disputes shall cease and over the world will spread the Most Great Peace.

AIL.082

ABU3028*Words spoken on 1911-Sep-23 in London*

This is the age of woman. She should receive the same education as her brother and enjoy the same privilege; for all souls are equal before God. Sex, in its relation to the exigencies of the physical plane, has no connection with the Spirit.

In this age of spiritual awakening, the world has entered upon the path of progress into the arena of development, where the power of the spirit surpasses that of the body. Soon the spirit will have dominion over the world of humanity.

AIL.081

ABU0977*Words spoken on 1911-Sep-27 in London*

The master says that he has come very far to see you, and that you are very welcome. He praises God that after forty-two years of imprisonment for the faith he is able to come to you.

Abdul-Baha then continued: "These people are very spiritual, with hearts looking towards God, waiting for the glad tidings. They have come through the power of the Holy Spirit, therefore we thank God. May he send you straightforwardness to guide you to your holy mountains and blessed places; the Truth has come, let its holy springs water you. It is evident that day follows night, and after dawn the sunset. Just as the sun sets and rises and sets again, so Jesus Christ appeared on the horizon of this world like a sun of Truth, bringing light and joy to the whole world. But the people now are not in such close touch with his spirit: their religion and faith are not so strong. The people are searching after material things instead of looking forward to the kingdom. Again God has sent light and truth into the world. The heavenly star has appeared in Persia; a new spiritual illumination is now penetrating throughout the world (the result of Baha'u'llah's teaching). The great light shall spread through all lands."

Abdul-Baha said that our hearts should become as mirrors and be ready prepared for the glad tidings of the dawning of a new

age. Jesus Christ said that we should be born again through the spiritual fire and love of God and be baptized by the water of life and the Holy Spirit, that we may obtain everlasting life.

Abdul-Baha went on to say: "Be very kind and serve every one; become lovers of justice and pray for the whole of mankind; help the poor and the children; heal the sick; shelter the refugees; and be known by your lives as the children of God; so may that sun become the light of the world, casting its radiance upon East and West. May the world become a new world; may war and slaughtering cease and the most Great Peace come. God help you to spread this Divine teaching, and to establish everywhere the characteristics of Jesus."

He then prayed as follows: "O God, these people are your servants; they turn their faces to you to receive the manifestations of your bounty. Brighten all these hearts and bless their souls. Give them new life to follow your teachings. Let them enter into your kingdom, and bestow on them the blessing of the Holy Spirit. Open their eyes to the light and help them to serve mankind. Thou are a powerful givers and merciful. God bless you all."

SW_v02#12 p.008

ABU2673

Words spoken on 1911-Sep-28 in London

[In the evening of September 28th, Abdu'l-Baha was with a number of assembled guests. He said:]

All of you here are sisters. Bodily relationships may pass; even two sisters may be inimical to each other, but the spiritual relationship is eternal, and brings about mutual love and service.

Be always kind to everyone and a refuge for those who are without shelter.

Be daughters to those who are older than you.

Be sisters to those who are of your own age.

Be mothers to those who are younger than yourselves.

Be nurses to the sick, treasurers for the poor, and supply heavenly food to the hungry.

AIL.075

AB00242

To: Unknown, in London

Date: 1911-Sep-29

O noble friends and seekers for the Kingdom of God!

BRL_DAK#0755, KHAB.066 (076)

Some fifty to sixty years ago, when the fire of war was raging amongst governments and nations and bloodshed was considered the greatest of human attainments, the blood of thousands of human souls coloured the earth each day. Children were left without fathers, fathers without their sons, and mothers moaned and wailed, with tearful eyes and burning hearts, at the loss of their children. The darkness of hatred and animosity had enveloped humanity, the heavenly light had completely disappeared, and the breathings of the Holy Spirit were withheld.

At that time, Baha'u'llah, like a brilliant star shining with the light of the oneness of humanity, appeared above the horizon of Persia and bestowed spiritual grace upon all. He cast the rays of the light of guidance upon the whole earth, kindled the candle of love, and caused the beauty of truth to be made manifest. He broke the chains of religious prejudice, racial bigotry, patriotic fanaticism, and political animosity, and compared the world of humanity to a tree and all peoples to its branches, leaves, blossoms, and fruits. He destroyed the foundation of ignorant prejudice and raised up the edifice of universal love. He established the oneness of humankind and promoted equality amongst all people. He proclaimed that the mercy of God encompasseth all and divine blessings pour down upon everyone. The gates of the Kingdom were opened wide, and the lights of the Realm on high became manifest. Throughout His entire life, Baha'u'llah was in a state of extreme hardship and torment. In Persia, He was imprisoned and bound in chains, was under constant threat of the sword, and was made to suffer grievous blows. He was then banished from Persia to Baghdad and lived as an exile in that land. He later became captive

in the Prison of 'Akka and, while confined and in chains, promulgated His Cause and raised the banner of the oneness of humankind.

Now, praised be God, the light of love hath spread in both East and West, and the tabernacle of fellowship amongst hearts and souls is raised in the midmost heart of the world. The teachings of Baha'u'llah have been spread in the East and the West, the fame of the Kingdom hath encompassed the earth, and the tidings of the world's Great Peace have created tumult in the realm of the hearts. It is hoped that through the endeavours of pure souls, the darkness of enmity and dissension may entirely vanish and the light of love and harmony may shine; that the world may become another world and this nether realm may mirror forth the Kingdom of God; that the people of the world may embrace one another, the terrestrial globe may become one homeland, and the different races may be considered as one race; that this conflict and contention may end and the heart-ravishing love of God may become manifest in the assemblage of the world.

It is because the East and the West are illumined by the one sun, all races, nations and creeds are the servants of the one God. The whole earth is one home, and all the people are bathed in the ocean of God's mercy.

God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God himself gives us, and do away with all these differences and quarrels. Praise be to God! the signs of friendship are appearing, and a proof of this is that today I—an Easterner—in the London of the West have received extreme kindness, regard, and love, and I am deeply thankful and happy. I shall never forget this time I have spent with you. I leave you with extreme regret, and with prayers for you, that all the beauty of the Kingdom may be yours.

Behold, and know ye well that after my departure, at the instigation of certain unwise souls of the East, publications shall arise in this city against Baha'u'llah, and daily shall calumnies be brought forth into the arena of public discourse, that the truth might be concealed. Yet in Persia, verily, unto this hour have a hundred books been composed in opposition to Baha'u'llah, and reports and fabrications have been disseminated, even unto the extent that tablets and utterances have been falsely attributed to Baha'u'llah through calumny, that the truth might be hidden. But in Persia the outcome hath proven contrary, nay rather it hath become the cause of the promotion of the teachings of Baha'u'llah.

Now do I give you tidings that ye may remain vigilant, even as Christ declareth: "Now I tell you before it come to pass, that when it is come to pass, ye may not stumble." Therefore is my hope such that ye shall regard those calumnious publications as naught but a mirage that shall vanish, and with utmost love and deep emotion at our separation do I bid you farewell.

BSW#11.07x, AIL.036, SW_v02#13 p.005x, SW_v09#01 p.016

AB01160

To: Editor, Christian Commonwealth, in London

Date: 1911-Sep-29

God sends Prophets for the education of the people and the progress of mankind. Each such Manifestation of God has raised humanity. They serve the whole world by the bounty of God. The sure proof that they are the Manifestations of God is in the education and progress of the people. The Jews were in the lowest condition of ignorance, and captives under Pharaoh when Moses appeared and raised them to a high state of civilization. Thus was the reign of Solomon brought about and science and art were made known to mankind. Even Greek philosophers became students of Solomon's teaching. Thus was Moses proved to be a Prophet.

After the lapse of time the Israelites deteriorated, and became subject to the Romans and the Greeks. Then the brilliant Star of Jesus rose from the horizon upon the Israelites, brightening the world, until all sects and creeds and nations were taught the beauty of unity. There cannot be any better proof than this that Jesus was the Word of God.

So it was with the Arabian nations who, being uncivilized, were oppressed by the Persian and Greek governments. When the Light of Muhammad shone forth all Arabia was brightened. These oppressed and degraded peoples became enlightened and cultured; so much so, indeed, that other nations imbibed Arabian civilization from Arabia. This was the proof of Muhammad's divine mission.

All the teaching of the Prophets is one; one faith; one Divine light shining throughout the world. Now, under the banner of the oneness of humanity all people of all creeds should turn away from prejudice and become friends and believers in all the

Prophets. As Christians believe in Moses, so the Jews should believe in Jesus. As the Muhammadans believe in Christ and Moses, so likewise the Jews and the Christians should believe in Muhammad. Then all disputes would disappear, all then would be united. Baha'u'llah came for this purpose. He has made the three religions one. He has uplifted the standard of the oneness of faith and the honour of humanity in the centre of the world. Today we must gather round it, and try with heart and soul to bring about the union of mankind.

AIL.042

ABU1891

Words spoken in Sep. 1911 in London

God has created the world as one - the boundaries are marked out by man. God has not divided the lands, but each man has his house and meadow; horses and dogs do not divide the fields into parts. That is why Baha'u'llah says: "Let not a man glory in that he loves his country, but that he loves his kind." All are of one family, one race; all are human beings. Differences as to the partition of lands should not be the cause of separation among the people.

One of the great reasons of separation is colour. Look how this prejudice has power in America, for instance. See how they hate one another! Animals do not quarrel because of their colour! Surely man who is so much higher in creation, should not be lower than the animals. Think over this. What ignorance exists! White doves do not quarrel with blue doves because of their colour, but white men fight with dark-coloured men. This racial prejudice is the worst of all.

The Old Testament says that God created man like unto His own image; in the Qur'an it says: "There is no difference in the Creation of God!" Think well, God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as God!

AIL.055

ABU1105*Words spoken in Sep. 1911 in London*

To most men who have not heard the message of this teaching, religion seems an outward form, a pretence, merely a seal of respectability. Some priests are in holy office for no other reason than to gain their living. They themselves do not believe in the religion they pretend to teach. Would these men lay down their lives for their faith? Ask a Christian of this kind to deny Christ in order to save his life, and he will do it.

Ask a Baha'i to deny any of the great Prophets, to deny his faith or to deny Moses, Muhammad or Christ, and he will say: I would rather die. So a Muhammadan Baha'i is a better Christian than many so called Christians.

A Baha'i denies no religion; he accepts the Truth in all, and would die to uphold it. He loves all men as his brothers, of whatever class, of whatever race or nationality, of whatever creed or colour, whether good or bad, rich or poor, beautiful or hideous. He commits no violence; if he is struck he does not return the blow. He calls nothing bad, following the example of the Lord Baha'u'llah. As a safeguard against intemperance he does not drink wine or spirits. Baha'u'llah has said it is not good for a sane man to take that which will destroy his health and sense.

The religion of God has two aspects in this world. The spiritual (the real) and the formal (the outward). The formal side changes, as man changes from age to age. The spiritual side which is the Truth, never changes. The Prophets and Manifestations of God bring always the same teaching; at first men cling to the Truth but after a time they disfigure it. The Truth is distorted by man-made outward forms and material laws. The veil of substance and worldliness is drawn across the reality of Truth.

As Moses and Jesus brought their Message to the people, so Baha'u'llah brings the same Message.

Each time God sends a Great One to us we are given new life, but the Truth each Manifestation brings is the same. The Truth never changes but man's vision changes. It is dulled and confused by the complication of outward forms.

The Truth is easy to understand although the outward forms in which it is expressed bewilder the intelligence. As men grow they see the futility of man-made forms and despise them.

Therefore many leave the churches, because the latter often emphasize the external only.

AIL.056

ABU2033

Words spoken in Sep. 1911 in London

During the last six thousand years nations have hated one another, it is now time to stop. War must cease. Let us be united and love one another and await the result. We know the effects of war are bad. So let us try, as an experiment, peace, and if the results of peace are bad, then we can choose if it would be better to go back to the old state of war! Let us in any case make the experiment. If we see that unity brings Light we shall continue it. For six thousand years we have been walking on the left-hand path; let us walk on the right-hand path now. We have passed many centuries in darkness, let us advance towards the light.

Question. - (It was remarked, Theosophy teaches that truth in all the religions is the same): Does the task of unifying all religions have 'Abdu'l-Baha's sympathy?

Answer. - Surely.

Question. - Can 'Abdu'l-Baha suggest any lines on which it could best be worked out?

Answer. - Search for truth. Seek the realities in all religions. Put aside all superstitions. Many of us do not realize the Reality of all Religions.

AIL.061

ABU3178*Words spoken in Sep. 1911 in London*

[‘Abdu’l-Baha was asked if he recognized the good which the Theosophical Society has done.]

“I know it; I think a great deal of it. I know that their desire is to serve mankind. I thank this noble Society in the name of all Baha’is and for myself. I hope that by God’s help these friends will succeed in bringing about love and unity. It is a great work and needs the effort of all the servants of God!”

AIL.061

ABU2524*Words spoken in Sep. 1911 in London*

Question.- What is ‘Abdu’l-Baha’s teaching concerning the different Divine manifestations?

Answer. - The Reality of all is One. Truth is one. Religions are like the branches of one Tree. One branch is high, one is low and one in the centre, yet all draw their life from the one stem. One branch bears fruit and others are not laden so abundantly. All the Prophets are lights, they only differ in degree; they shine like brilliant heavenly bodies, each have their appointed place and time of ascension. Some are like lamps, some like the moon, some like distant stars, and a few are like the sun, shining from one end of the earth to the other. All have the same Light to give, yet they are different in degree.

AIL.062, SAS.094-095

ABU1522

Words spoken in Sep. 1911 in London

Question/topic: Someone referred to the teaching of Buddha.

The real teaching of Buddha is the same as the teaching of Jesus Christ. The teachings of all the Prophets are the same in character. Now men have changed the teaching. If you look at the present practice of the Buddhist religion, you will see that there is little of the Reality left. Many worship idols although their teaching forbids it.

Buddha had disciples and he wished to send them out into the world to teach, so he asked them questions to see if they were prepared as he would have them be. "When you go to the East and to the West," said the Buddha, "and the people shut their doors to you and refuse to speak to you, what will you do?" - The disciples answered and said: "We shall be very thankful that they do us no harm." - "Then if they do you harm and mock, what will you do?" - "We shall be very thankful that they do not give us worse treatment." - "If they throw you into prison?" - "We shall still be grateful that they do not kill us." - "What if they were to kill you?" the Master asked for the last time. "Still," answered the disciples, "we will be thankful, for they cause us to be martyrs. What more glorious fate is there than this, to die for the glory of God?" And the Buddha said: "Well done!"

The teaching of Buddha was like a young and beautiful child, and now it has become as an old and decrepit man. Like the aged man it cannot see, it cannot hear, it cannot remember anything. Why go so far back? Consider the laws of the Old Testament: the Jews do not follow Moses as their example nor keep his commands. So it is with many other religions.

AIL.063, STAB#055

ABU2287*Words spoken in Sep. 1911 in London*

Q. How can one increase in faith?

A. You must strive. A child does not know, in learning he obtains knowledge. Search for Truth.

There are three kinds of Faith: first, that which is from tradition and birth. For example: a child is born of Muhammadan parents, he is a Muhammadan. This faith is weak traditional faith: second, that which comes from Knowledge, and is the faith of understanding. This is good, but there is a better, the faith of practice. This is real faith.

We hear there is an invention, we believe it is good; then we come and see it. We hear that there is wealth, we see it; we work hard for it, and become rich ourselves and so help others. We know and we see the Light, we go close to it, are warmed by it, and reflect its rays on others; this is real faith, and thus we receive power to become the eternal sons of God.

AIL.064, SW_v20#10 p.293x, SAS.093-094

ABU3323*Words spoken in Sep. 1911 in London*

How can we get the power to follow the right path?

By putting the teaching into practice power will be given. You know which path to follow: you cannot be mistaken, for there's a great distinction between God and evil, between Light and darkness, Truth and falsehood, Love and hatred, Generosity and meanness, Education and ignorance, Faith in God and superstition, good Laws and unjust laws.

AIL.064

ABU3042*Words spoken in Sep. 1911 in London*

Someone asked if the Humanitarian Society was good. - Yes all societies, all organizations, working for the betterment of the human race are good, very good. All who work for their brothers and sisters have Baha'u'llah's blessing. They will surely succeed.

'Abdu'l-Baha said: It makes me happy to see all the believers in London. You are all, of every race and creed, members of one family. The teaching of Baha'u'llah constrains you to realize your brotherhood to one another.

AIL.065

ABU2108*Words spoken in Sep. 1911 in London*

Is the Divine Manifestation, God?

Yes, and yet not in Essence. A Divine Manifestation is as a mirror reflecting the light of the Sun. The light is the same and yet the mirror is not the Sun. All the Manifestations of God bring the same Light; they only differ in degree, not in reality. The Truth is one. The light is the same though the lamps may be different; we must look at the Light not at the Lamp. If we accept the Light in one, we must accept the Light in all; all agree, because all are the same. The teaching is ever the same, it is only the outward forms that change.

The Manifestations of God are as the heavenly bodies. All have their appointed place and time of ascension, but the Light they give is the same. If one wishes to look for the sun rising, one does not look always at the same point because that point changes with the seasons. When one sees the sun rise further in the north one recognizes it, though it has risen at a different point.

AIL.066

ABU3094*Words spoken in Sep. 1911 in London*

To man, the Essence of God is incomprehensible, so also are the worlds beyond this, and their condition. It is given to man to obtain knowledge, to attain to great spiritual perfection, to discover hidden truths and to manifest even the attributes of God; but still man cannot comprehend the Essence of God.

Where the ever-widening circle of man's knowledge meets the spiritual world a Manifestation of God is sent to mirror forth His splendour.

AIL.066

ABU0769*Words spoken in Sep. 1911 in London*

One of the organizers of the Races Congress present spoke of the Western ideals of Baha'u'llah as differing from those of former prophets which were tinged with the ideas and civilization of the East. He then asked whether Baha'u'llah had made a special study of Western writings, and founded his teachings in accordance with them.

Abdu'l-Baha laughed heartily, and said that the books of Baha'u'llah, written and printed sixty years ago, contained the ideals now so familiar to the West, but, at that time, they had not been printed or thought of in the West. Besides, he continued, supposing that a very advanced thinker from the West had gone to visit Baha'u'llah and to teach Him, would the name of such a great man and the fact of his visit have been unknown and unrecorded? No! In former days, in the time of the Buddha and Zoroaster, civilization in Asia and in the East was very much higher than in the West and ideas and thoughts of the Eastern peoples were much in advance of, and nearer to the thoughts of God than those of the West. But since that time superstitions had crept into the religion and ideals of the East, and from many differing causes the ideals and characters of the Eastern peoples had gone down and down, lower and lower, while the Western peoples had been constantly advancing and struggling towards the Light.

Consequently, in these days, the civilization of the West was much higher than that of the East, and the ideas and thoughts of the people of the West were much nearer to the thought of God than those of the East. Therefore, the ideals of Baha'u'llah had been more quickly realized in the West.

‘Abdu'l-Baha showed further how Baha'u'llah had exactly described in one of his books what has since been carried out in the International Council of Arbitration, describing its various functions, some of which have not yet been realized and he (Abdu'l-Baha) would describe them to us now, so that when they were fulfilled, as they would be in the near future, we might know that they had been prophesied by Baha'u'llah.

War was the greatest calamity that could overtake the nations, because the people usually employed in agriculture, trades, commerce, and other useful arts, were taken away from their various occupations and turned into soldiers, so that there was great waste and loss, in addition to the destruction and carnage of war.

Baha'u'llah had said that the functions of the International Court would be to settle disputes that arose from time to time between the nations; to define the exact boundaries of the different countries, and to decide what number of soldiers and guns should be maintained by each nation, according to its population, in order to preserve internal order. For instance, one country might have ten thousand soldiers, another twenty thousand, another fifteen thousand, and so on, in accordance with the size and population of the nation; also if any people rebelled against the decision of the Court and rejected it, the Court would empower the others to join their forces and to endorse their decision, if need be, by united action.

We had not seen any of these things actualized as yet, but we should do so in the future.

AIL.068

ABU2115*Words spoken in Sep. 1911 in London*

A coloured man from South Africa who was visiting 'Abdu'l-Baha, said that even now no white people really cared very much for the black man.

'Abdu'l-Baha replies: Compare the present time and the feeling towards the coloured people now, with the state of feeling two or three hundred years ago, and see how much better it is at present. In a short time the relationship between the coloured and white people will still further improve, and bye and bye no difference will be felt between them. White doves and purple doves exist, but both kinds are doves.

Baha'u'llah once compared the coloured people to the black pupil of the eye surrounded by the white. In this black pupil you see the reflection of that which is before it, and through it the light of the Spirit shines forth.

In the sight of God colour makes no difference at all, He looks at the hearts of men. That which God desires from men is the heart. A black man with a good character is far superior to a white man with a character that is less good.

ADJ.037bx, MBW.136x, AIL.068

ABU2205*Words spoken in Sep. 1911 in London*

[The gentleman then put a question which he said he considered of very great importance in connection with a religious movement, claiming to be universal. What position he asked, if any, did Baha'u'llah given to the modern ideas and conceptions of Science in his teachings. The whole structure of modern civilization is based upon the results and the knowledge obtained through laborious and patient observation of facts collected by men of Science: in some cases through hundreds of years of painstaking investigation. To make his meaning clearer, he instanced the ethic, and the moral teachings of the Chinese philosophers, than which he could conceive nothing higher. However, these teachings had very little effect outside

of China, for the reason he considered, that they were not primarily based on the teachings of Science.]

Abdu'l-Baha replied that a very great importance was given to Science and knowledge in the writings of Baha'u'llah, who wrote that, if a man educated the children of the poor, who could not themselves afford to do so, it was, in the sight of God, as if he had educated the Son of God.

If any religion rejected Science and knowledge, that religion was false. Science and Religion should go forward together; indeed, they should be like two fingers of one hand.

Baha'u'llah had also in His writings given a most important place to Art, and the practice of skilled trades. He had stated that the practice of an Art or Trade in the true spirit of service was identical with the worship of God.

[A gentleman connected with the work of a Settlement then asked what was the best method of raising up and civilizing the very lowest and most degraded and ignorant of the people and would their education come about gradually through the enlightenment of the Spirit, or was there any special means we could adopt to further this end?]

Abdu'l-Baha replied that the best way was to give them spiritual teachings and enlightenment. He also remarked that the way to broaden the outlook of the very narrow-hearted and prejudiced, and to make them listen to a wider teaching, was by showing towards them the greatest kindness and love. The example of our lives was of more value than words.

AIL.071

ABU3265

Words spoken in Sep. 1911 in London

[The question was asked if it were possible to establish communication with the dead, and whether it was wise or advisable to attend seances or to engage in table-turning, spirit-rapping, etc.]

The Master said these rappings, etc., were all material things, and of the body. What is needed is to rise above the material to the realms of the purely Spiritual. Table-turning and such like were material, a natural result, and not spiritual.

But it was possible to communicate with the dead through the condition of the character and the heart.

AIL.072

ABU2117

Words spoken in Sep. 1911 in London

[A lady enquired whether some superstitions might not be good for ignorant people, who, if they were without them might perhaps be without beliefs of any kind?]

Abdu'l-Baha replied that superstitions were of two kinds; those that were harmful and dangerous, and those that were harmless and produced certain good effects.

For example, there were some poor people who believed that misfortunes and punishments were caused by a Great Angel with a sword in his hand, who struck down those who stole, and committed murder and crimes.

They thought the flashes of lightning were the weapons of this angel, and that if they did wrong they would be struck by lightning. This belief caused them to refrain from evil actions.

The Chinese held a superstition that if they burn certain pieces of paper this will drive the devils away; they sometimes burnt these pieces of paper on board ships when they were travelling in order to drive away devils, and by so doing they set fire to the ships and destroyed many lives. This was a type of dangerous and harmful superstition.

AIL.073

ABU1243

Words spoken in Sep. 1911 in London

[Mrs. S. asked some questions with reference to the conditions of existence in the next world, and the life after death; she said that having recently lost a very near relative, she had given much thought to this subject. Many thought that reunion with those we had loved, and who had passed on to the future life, would only take place after a long period of time had elapsed. She wished to know whether one would be re-united with those who had gone before immediately after death.]

Abdu'l-Baha answered that this would depend upon the respective stations of the two. If both had the same degree of development, they would be re-united immediately after death. The questioner then said, how could this state of development be acquired? Abdu'l-Baha replied, by unceasing effort, striving to do right, and to attain spiritual qualities.

[The questioner remarked that many differing opinions were held as to the conditions of the future life. Some thought that all would have exactly the same perfections and virtues; that all would be equal and alike.]

Abdu'l-Baha said there would be variety, and differing degrees of attainment, as in this world.

[The question was then asked as to how it would be possible with no material bodies or environment to recognize different entities and characters, when all would be in the same conditions and on the same plane of existence.]

Abdu'l-Baha said if several people look into a mirror at the same moment, they behold all the different personalities, their characteristics and movements; the glass of the mirror into which they look is one. In your mind you have a variety of thoughts, but all these thoughts are separate and distinct. Also you may perhaps have hundreds of friends; but when you call them before your memory you do not confuse them one with another: each one is separate and distinct, having their own individualities and characteristics.

Replying to another questioner, he said that when two people, husband and wife for instance, have been completely united in this life their souls being as one soul, then after one of them has passed away, this union of heart and soul would remain unbroken.

AIL.074

ABU2297*Words spoken in Sep. 1911 in London*

[One of the friends asked 'Abdu'l-Baha how he enjoyed his stay in London, and what he thought of the English people.]

I have enjoyed London very much and the bright faces of the friends have delighted my heart. I was drawn here by their unity and love. In the world of existence there is no more powerful magnet than the magnet of love. These few days will pass away, but their import shall be remembered by God's friends in all ages and in all lands.

There are living nations and dead nations. Syria lost its civilization through lethargy of spirit. The English nation is a living one, and when in this spiritual springtime the divine truth come forth with renewed vitality, the English will be like fruitful trees, and the Holy Spirit will enable them to flourish in abundance. Then will they gain not only materially, but in that which is far more important, spiritual progress, which will enable them to render a greater service to the world of humanity.

AIL.079

ABU2102*Words spoken in Sep. 1911 in London*

Luxuries cut off the freedom of communication. One who is imprisoned by desires is always unhappy; the children of the Kingdom have unchained themselves from their desires. Break all fetters and seek for spiritual joy and enlightenment; then, though you walk on this earth, you will perceive yourselves to be within the divine horizon. To man alone is this possible. When we look about us we see every other creature captive to his environment.

The bird is a captive in the air and the fish a captive in the sea. Man alone stands apart and says to the elements, I will make you my servants! I can govern you! He takes electricity, and through his ingenuity imprisons it and makes of it a wonderful power for lighting, and a means of communication to a distance

of thousands of miles. But man himself may become a captive to the things he has invented. His true second birth occurs when he is freed from all material things: for he only is free who is not a captive to his desires. He has then as Jesus has said, become captive to the Holy Spirit.

AIL.087-088

ABU2200

Words spoken in Sep. 1911 in London

[A friend asked Abdu'l-Baha how far the individual could attain to that Christ consciousness in himself of which St. Paul speaks as our hope of Glory.]

Abdu'l-Baha turned with a look of great joy and said with an impressive gesture: "The bounty and power of God is limitless for each human soul. Consider what was the quickening power of the Christ when He was on earth. Look at His disciples! They were poor and uncultured men. Out of the rough fisherman He made the great Peter, and out of the poor village girl of Magdala He made one who is a power in all the world today. Many queens have reigned who are remembered by their dates in history, and nothing more is known of them. But Mary the Magdalene is greater than them all. It was she whose love strengthened the disciples when their faith was failing. What she did for the world cannot be measured. See what a divine power was enkindled in her by the power of God!"

AIL.088

ABU2958*Words spoken in Sep. 1911 in London*

When asked if it would be always necessary for prophets to come from time to time – “would not the world in the course of events through progress reach to a full realization of God?” – Abdu'l-Baha replied: “Mankind needs a universal motive power to quicken it. The inspired messenger who is directly assisted by the power of God brings about universal results. Baha'u'llah rose as a light in Persia and now that light is going out to the whole world.”

“Is this what is meant by the Second Coming of Christ?”
 “Christ is an Expression of the Divine Reality, the Single Essence and Heavenly Entity, which hath no beginning or ending. It has appearance, arising, and manifestation and setting in each one of the Cycles.”

AIL.089

ABU2299*Words spoken in Sep. 1911 in London*

In an earnest talk with the Rector of a Parish, Abdu'l-Baha said: “I find England awake; there is spiritual life here. But your poor are so very poor! This should not be. On the one hand you have wealth, and great luxury; on the other hand men and women are living in the extremities of hunger and want. This great contrast of life is one of the blots on the civilization of this enlightened age.

“You must turn attention more earnestly to the betterment of the conditions of the poor. Do not be satisfied until each one with whom you are concerned is to you as a member of your family. Regard each one either as a father, or as a brother, or as a sister, or as a mother, or as a child. If you can attain to this, your difficulties will vanish, you will know what to do. This is the teaching of Baha'u'llah.”

LOG#0729x, AIL.091

ABU3422*Words spoken in Sep. 1911 in London*

The girl's education is of more importance today than the boy's, for she is the mother of the future race. It is the duty of all to look after the children. Those without children should, if possible, make themselves responsible for the education of a child.

AIL.091

ABU2418*Words spoken in Sep. 1911 in London*

A friend asked how the teachings of Baha'u'llah contrasted with the teachings of Jesus Christ.

"The teachings are the same," declared Abdu'l-Baha; "It is the same foundation and the same temple. Truth is one, and without division. The teachings of Jesus are in a concentrated form. Men do not agree to this day as to the meaning of many of His sayings. His teachings are as a flower in the bud. Today, the bud is unfolding into a flower! Baha'u'llah has expanded and fulfilled the teachings, and has applied them in detail to the whole world.

"There are no solitaires and no hermits among the Baha'is. Man must work with his fellows. Everyone should have some trade, or art or profession, be he rich or poor, and with this he must serve humanity. This service is acceptable as the highest form of worship."

AIL.092

ABU3036*Words spoken in Sep. 1911 in London*

To one who spoke of the people's desire to possess the land, and of the strong under-current of rebellion on the part of the labouring classes, Abdu'l-Baha said: "Fighting, and the employment of force, even for the right cause, will not bring about good results. The oppressed who have right on their side, must not take that right by force; the evil would continue. Hearts must be changed. The rich must wish to give! Life in man should be like a flame, warming all with whom it comes into contact. The spiritually awakened are like to bright torches in the sight of God, they give light and comfort to their fellows."

AIL.092

ABU3168*Words spoken in Sep. 1911 in London*

Someone wished to know if it were a good custom to wear a symbol, as, for instance, a cross. He said: "You wear the cross for remembrance, it concentrates your thoughts; it has no magical power. Baha'is often wear a stone with the greatest name engraved on it: there is no magical influence in the stone; it is a reminder, and companion. If you are about to do some selfish or hasty action, and your glance falls on the ring on your hand, you will remember and change your intention."

AIL.093

ABU3551

Words spoken in Sep. 1911 in London

A painter asked: "Is art a worthy vocation?" Abdu'l-Baha turning to her impressively, said: "Art is worship."

An actor mentioned the drama, and its influence. "The drama is of the utmost importance," said Abdu'l-Baha. "It has been a great educational power in the past; it will be so again." He described how as a young boy he witnessed the Mystery Play of Ali's Betrayal and Passion, and how it affected him so deeply that he wept and could not sleep for many nights.

AIL.093

ABU2871

Words spoken in Sep. 1911 in London

A friend enquired concerning Baha'u'llah's prophecy in the Words of Paradise, that a universal language would be formed, and desired to know if Esperanto would be the language chosen.

"The love and effort put into Esperanto will not be lost," he answered, "but no one person can construct a Universal Language. It must be made by a Council representing all countries, and must contain words from different languages. It will be governed by the simplest rules, and there will be no exceptions; neither will there be gender, nor extra and silent letters. Everything indicated will have but one name. In Arabic there are hundreds of names for the camel! In the schools of each nation the mother tongue will be taught, as well as the revised Universal Language."

AIL.094

ABU3599*Words spoken in Sep. 1911 in London*

[I have read much of Tolstoy and I see a parallel between his teachings and yours...]

I received a letter from Tolstoy, and in it he said that he wished to write a book upon Baha'u'llah.

AIL.094

ABU3345*Words spoken in Sep. 1911 in London*

[A friend interested in healing quoted the words of Baha'u'llah: "If one is sick, let him go to the greatest physician."]

"There is but one power which heals—that is God. The state or condition through which the healing takes place is the condition of the heart. By some this state is reached through pills, powders, and physicians. By others through hygiene, fasting, and prayer. By others through direct perception."

AIL.095, SW_v08#18 p.233

ABU3531*Words spoken in Sep. 1911 in London*

All that we see around us is the work of mind. It is mind in the herb and in the mineral that acts on the human body, and changes its condition. [The talk developed into a learned dissertation on the Philosophy of Aristotle.]

AIL.095

ABU0975*Words spoken in Sep. 1911 in London*

A friend asked: "How should one look forward to death?"

'Abdu'l-Baha answered: "How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work—the work of the Kingdom—is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation.

"In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you! When you do not know it, and are in a receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep. But there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation." The questioner exclaimed; "But I have heard a voice!" 'Abdu'l-Baha said: "Yes, that is possible; we hear voices clearly in dreams. It is not with the physical ear that you heard; the spirit of those that have passed on are freed from sense-life, and do not use physical means. It is not possible to put these great matters into human words; the language of man is the language of children, and man's explanation often leads astray."

Someone present asked how it was that in prayer and meditation the heart often turns with instinctive appeal to some friend who has passed into the next life.

'Abdu'l-Baha answered: "It is a law of God's creation that the weak should lean upon the strong. Those to whom you turn may be the mediators of God's power to you, even as when on earth. But it is the One Holy Spirit that strengthens all men." Hereupon another friend referred to the communing of Jesus on the Mount of Transfiguration with Moses and Elijah; and 'Abdu'l-Baha said: "The faithful are ever sustained by the presence of the Supreme Concourse. In the Supreme Concourse are Jesus, and Moses, and Elijah, and Baha'u'llah, and other supreme Souls: there, also, are the martyrs."

When asked about the individual persistence of the animal's personality after death, 'Abdu'l-Baha said: "Even the most developed dog has not the immortal soul of the man; yet the dog is perfect in its own place. You do not quarrel with a rose-tree because it cannot sing!"

AIL.096, SW_v04#19 p.321x, PN_1911 p002x, PN_1911 p011x, VLAB.132x, BSTW#043a

ABU2303

Words spoken in Sep. 1911 in London

A student of the modern methods of the higher criticism asked Abdu'l-Baha if he would do well to continue in the church with which he had been associated all his life, and whose language was full of meaning to him.

Abdu'l-Baha answered: "You must not dissociate yourself from it. Know this; the Kingdom of God is not in any Society; some seekers go through many Societies as a traveller goes through many cities till he reach his destination. If you belong to a Society already do not forsake your brothers. You can be a Baha'i-Christian, a Baha'i-Freemason, a Baha'i-Jew, a Baha'i-Muhammadan. The number nine contains eight, and seven, and all the other numbers, and does not deny any of them. Do not distress or deny anyone by saying 'He is not a Baha'i!' He will be known by his deeds. There are no secrets among Baha'is; a Baha'i does not hide anything."

AIL.097

ABU2809*Words spoken in Sep. 1911 in London*

When asked by an American friend: "Which is the best way to spread the teaching?" he said:

"By deeds. This way is open to all, and deeds are understood by all. Join yourselves to those who work for the poor, the weak and the unfortunate; this is greatly to be commended.

"To teach by words requires the skill of a wise physician. He does not offer help to those who do not want treatment. Do not press help on those who do not need your help. The work of teaching is not for all."

AIL.098

ABU2700*Words spoken in Sep. 1911 in London*

After contrasting the general position of the Eastern and the Western women, and then describing how in many respects the Eastern woman has the advantage of her Western sister, Abdu'l-Baha turned and said to the visitor: "Give me your reasons for believing that woman today should have the vote?"

Answer: "I believe that humanity is a divine humanity and that it must rise higher and higher; but it cannot soar with only one wing." Abdu'l-Baha expressed his pleasure at this answer, and smiling, replied: "But what will you do if one wing is stronger than the other?" Answer: "Then we must strengthen the weaker wing, otherwise the flight will always be hampered."

Abdu'l-Baha smiled and asked: "What will you say if I prove to you that the woman is the stronger wing?"

The answer came in the same bright vein: "You will earn my eternal gratitude!" at which all the company made merry.

Abdu'l-Baha then continued more seriously: "The woman is indeed of the greater importance to the race. She has the greater burden and the greater work. Look at the vegetable and the animal worlds. The palm which carries the fruit is the

tree most prized by the date grower. The Arab knows that for a long journey the mare has the longest wind. For her greater strength and fierceness, the lioness is more feared by the hunter than the lion.

“The mere size of the brain has been proved to be no measure of superiority. The woman has greater moral courage than the man; she has also special gifts which enable her to govern in moments of danger and crisis. If necessary she can become a warrior.”

COC#2178, LOG#2093x, AIL.102

ABU1413

Words spoken in Sep. 1911 in London

There was once a Governor in Ancient Syria, who had a beautiful and clever wife. She was so capable that when the Governor died, she was made ruler in his stead. The land prospered under her sway, and men acknowledged that she was a better ruler than her husband. After a time the legions of Rome invaded the country, but again and again she drove them out with great confusion. She let down her beautiful hair, and herself rode at the head of her army, clad in a scarlet cloak, wearing a crown of gold, and wielding a two-edged sword in her hand. The Roman Caesar then withdrew his strength from five other provinces in order to subdue her. After a long and brave fight Zenobia retired into the city of Palmyra, which she strengthened with wonderful fortifications, and there she endured a siege of four months, Caesar being unable to dislodge her. The food she had stored within the walls at last was gone, and the misery of her starving and plague-stricken people compelled her to surrender.

Caesar was full of admiration for this great woman, because of her courage and endurance, and he asked her to become his wife. But she refused, saying that she would never consent to take as her husband the enemy of her people. Thereupon, Caesar was enraged, and determined to humble her. He took her back with him in his ships to Rome. For his triumphal entry a great procession was prepared, and the streets were filled with people. In the procession came first elephants, after the elephants came the camels, after the camels came the tigers and the leopards, after the leopards came the monkeys, and

lastly, after the monkeys, walked Zenobia with a gold chain round her neck. Still she carried her head high, and was firm in her determination. Nothing could break her spirit! She refused to become the Empress of Caesar, so she was thrown into a dungeon, and eventually she died.

AIL.103-104

ABU2288

Words spoken in Sep. 1911 in London

Taken in general, women today have a stronger sense of religion than men. The woman's intuition is more correct; she is more receptive and her intelligence is quicker. The day is coming when woman will claim her superiority to man.

Woman has everywhere been commended for her faithfulness. After the Lord Christ suffered, the disciples wept, and gave way to their grief. They thought that their hopes were shattered, and that the Cause was utterly lost, till Mary Magdalene came to them and strengthened them saying: 'Do you mourn the body of Our Lord or His Spirit? If you mourn His Spirit, you are mistaken, for Jesus lives! His Spirit will never leave us!' Thus through her wisdom and encouragement the Cause of Christ was upheld for all the days to come. Her intuition enabled her to grasp the spiritual fact.

But in the sight of God sex makes no difference. He or she is greatest who is nearest to God.

AIL.104

ABU3248

Words spoken in Sep. 1911 in London

One morning Abdu'l-Baha, on entering the room looked about and said: "It is just like a miracle, our being here together. There is no racial, political or patriotic tie. We are drawn together by the words of Baha'u'llah, and in like manner will all the races of the earth be drawn together. Of this, rest assured!"

AIL.105

ABU3033

Words spoken in Sep. 1911 in London

[“I have never heard of Baha'u'llah,” said a young man. I have only recently read about this movement, but I recognize the mission of Abdu'l-Baha and desire to be a disciple. I have always believed in the brotherhood of man as the ultimate solvent of all our national and international difficulties.”]

“It makes no difference whether you have ever heard of Baha'u'llah or not,” was the answer, “the man who lives the life according to the teachings of Baha'u'llah is already a Baha'i. On the other hand a man may call himself a Baha'i for fifty years and if he does not live the life he is not a Baha'i. An ugly man may call himself handsome, but he deceives no one, and a black man may call himself white yet he deceives no one: not even himself!”

AIL.106, BNE.072x

ABU2285*Words spoken in Sep. 1911 in London*

Praise be to God, this century is a glorious century; may love increase every day; may it strike fire to light the candle in the darkness, like a gift and mercy of God.

Know, O thou possessors of insight, that true spirituality is like unto a lake of clear water which reflects the divine. Of such was the spirituality of Jesus Christ. There is another kind which is like a mirage, seeming to be spiritual when it is not. That which is truly spiritual must light the path to God, and must result in deeds. We cannot believe the call to be spiritual when there is no result. Spirit is reality, and when the spirit in each of us seeks to join itself with the Great Reality, it must in turn give life. The Jews in the time of Christ were dead, having no real life, and Jesus actually wafted a new breath into their bodies. Behold what has been accomplished since!

AIL.107

ABU3603*Words spoken in Sep. 1911 in London*

Q. [asked for a definition of a pure heart]

A. The pure heart is one that is entirely cut away from self. To be selfless is to be pure.

AIL.107

ABU1244

Words spoken in Sep. 1911 in London

A representative from a well known society made reference to its meetings for the purpose of a search into the reality of truth, and Abdu'l-Baha said "I know of your work. I think a great deal of it. I know your desire is to serve mankind, and to draw together Humanity under the banner of Oneness; but its members must beware lest it become only a discussion. Look about you. How many committees have been formed, and living for a little while, have died! Committees and Societies can not create or give life.

"People get together and talk, but it is God's Word alone that is powerful in its results. Consider for a moment: you would not trade together if you had no income from it and derived no benefit! Look at the followers of Christ. Their power was due to their ardour and their deeds. Every effort must have its result, else it is not a true effort. You must become the means of lighting the world of humanity. This is the infallible proof and sign. Every progress depends on two things, knowledge and practice. First acquire knowledge, and, when conviction is reached, put it into practice.

"Once a learned man journeyed to see me to receive my blessing, saying he knew and comprehended the Baha'i teachings. When I told him that he could receive the blessings of the Holy Spirit at any time when he put himself in a receptive attitude to accept them, he said he was always in a receptive attitude.

"'What would you do,' I asked 'if I were to suddenly turn and strike you?' He instantly flared with indignation and strode angrily about the room.

"After a little I went over and took his arm, saying, 'But you must return good for evil. Whether I honoured you or despised you, you should follow the teachings; now you merely read them. Remember the words of Jesus who said, 'The first shall be last, and the last first.' The man turned, shook my hand and departed, and I have since heard of many kind acts he has done."

When Abdu'l-Baha was addressed by the name of prophet, he answered, "My name is Abdu'l-Baha, the Servant of God"

AIL.108

ABU3420*Words spoken in Sep. 1911 in London*

Every man walking in the street is free as if he were in his own kingdom. There is a great spiritual light in London. The effort made for justice is real and in this country the law is the same for the poor as for the rich.

AIL.109

ABU1480*Words spoken in Sep. 1911 in London*

At the invitation of the Lord Mayor of London, 'Abdu'l-Baha paid him a visit at the Mansion House, and was greatly pleased with the interview, in the course of which many subjects were discussed; the freedom and happiness of the people; the efforts made to improve social conditions; prisons and prisoners. When the Lord Mayor told Him how people were working to improve the treatment of these poor creatures in prison, and to secure help for them when they were released, the Master said:

"It is well with a country when the magistrates are as fathers to the people.

"There is a great spiritual light in London, and the ideal of justice is strong in the hearts of the people.

"I am always pleased to remember an instance of this sense of justice, which so amazed the Eastern people of the place.

"A certain Pasha, having most unjustly and cruelly beaten one of his servants, was arrested and brought before that just man who represented Britain. To the intense surprise of the Pasha, he himself was sentenced to a term of imprisonment, and told that he richly deserved the punishment. He could not think it possible that so great a person as himself could be sent to prison, and offered a large bribe for his release. This was sternly refused. A much larger sum was offered with the same result, and the unjust lord was compelled to accept the punishment awarded him for his cruelty to his servant.

“The news of this incident, being noised abroad, did much to show the Eastern people that British justice is in reality the same for the rich and for the poor, and therefore worthy of all respect.”

The Lord Mayor remarked that he was delighted to hear so pleasing a story of British administration in the East. “Sometimes, alas! there are adverse criticisms,” he added.

BW_v04p383, CHH.164, BLO_PN#022

ABU1625

Words to Mrs Garrett of Boston in Sept. 1911 in London

To the Boston Bahai Assembly - Brought from London, England.

September 1911 - by Mrs. Garrett of Boston.

Convey to the friends in Boston affectionate greetings, and tell them that though I am in London, my heart and soul are with them, and that I pray day and night that the blessings of the Kingdom be upon them.

The Divine call is rising from the East and the West, and the Sun of Truth is shining over the whole world. The purer the heart, the more it reflects the glorious rays of Truth.

The heavenly feast is spread, and every sort of wine and food prepared. The greater the health of those who come to the feast, the more they enjoy the food.

If any wish to have a share in the Divine Bounty, they must remain steadfast in the Covenant of God.

The tests and trials are great, an army of trials will attack you.

The Divine Kingdom is for those who stand firm in the Divine Covenant, as when the tree sends forth strong roots and becomes firmly planted in the ground, it then brings forth delicious fruits.

Negligence will blind you, and bring reproaches on you from me and they will trouble you. But you must with gratitude bear this trouble, and if you do this, it will be the cause of progress among you. One who does not suffer in the path of God will not enjoy peace and happiness.

Whenever you are sorrowful or sad, say loudly, 'Ya Baha el-Abha!' and your sorrow will change to happiness and help and blessings come to you.

BSTW#082

ABU1703

Message to Theosophists in London, Sep. 1911

Give my most friendly greetings to all the Theosophists. You have risen to help humanity because you are freeing yourselves from superstition and you are casting ignorance far from your minds. You wish the welfare of mankind, and this object is a mighty one. Every man that in this day rises to save his brothers is nearing the threshold of God, for all the Manifestations and Prophets of God have striven to bring about unity among men, and they have worked for harmony.

The foundation of the Divine teaching is this unity and harmony. Moses strove for unity among men; the Christ did all to promote this understanding, and Muhammad proclaimed the necessity of this union. The Buddha also worked for the same great goal. The Gospel, the Qur'an, and all Holy Writings are the basis for this unity. The foundation of the religions of God is one; the faith of God is one: to bring between men love and understanding. Baha'u'llah has renewed the teachings of the Prophets and of the Manifestations, and has again proclaimed the Oneness of the foundation upon which the religion of God is established.

He is bringing together different nations, and He has been able to unite antagonistic sects. The spirit of Baha'u'llah is bringing all the members, and all the organs of the body of humanity, to a complete understanding. As you are members of this body of humanity striving to bring about the accomplishment of this great aim, I pray God to assist you.

CHH.173-174, BLO_PN#022

ABU2480*Words spoken in Sep. 1911 in London*

Q: 'Abdu'l-Baha, when will the Kingdom come? How soon will His Will be done on earth as it is in Heaven?

A: "It depends on how intensely you, each and every one of you, serve day and night. Ye are all torches that I have lighted with mine own hands. Go forth, light others till all the separate waiting servants are linked together in a great Unity.

"Those who are working alone are like ants, but when they are united they will become as eagles.

"Those who work singly are as drops, but, when united, they will become a vast river carrying the cleansing water of life into the barren desert places of the world. Before the power of its rushing flood, neither misery, nor sorrow, nor any grief will be able to stand. Be united! It is rather dangerous to be an isolated drop. It might be spilled or blown away."

CHH.172-173, BLO_PN#022

ABU3051*Words spoken in a private home in Chelsea, Sep. 1911 in London*

All Art is a gift of the Holy Spirit.

When this light shines through the mind of a musician, it manifests itself in beautiful harmonies. Again, shining through the mind of a poet, it is seen in fine poetry and poetic prose. When the Light of the Sun of Truth inspires the mind of a painter, he produces marvellous pictures.

These gifts are fulfilling their highest purpose, when showing forth the praise of God.

CHH.167-168, BLO_PN#022

ABU3219*Words spoken in Sep. 1911 in London*

When a thought of war enters your mind, suppress it, and plant in its stead a positive thought of peace. These thoughts, vital and dynamic, will affect the minds of all with whom you come into contact, and like doves of peace, will grow and increase till they spread over all the land.

CHH.168, BLO_PN#022

ABU3228*Words spoken in Sep. 1911 in London*

Miracles have frequently obscured the Teachings which the Divine Messenger has brought. The Message is the real miracle. The phenomenal miracles are unimportant, and prove nothing to anybody but the witnesses thereof, and even they will very often explain them away! Therefore miracles have no value in the teaching of religion.

CHH.170, BLO_PN#022

ABU3207*Words spoken in Sep. 1911 in London*

“Will this misery-laden world ever attain happiness?” a visitor asked one day. The Master replied:

“It is nearly two thousand years since His holiness the Lord Christ taught this prayer to His people: ‘Thy Kingdom come, Thy will be done on earth, as it is in Heaven.’ Thinkest thou that He would have commanded thee to pray for that which would never come? That prayer is also a prophecy.”

CHH.172, BLO_PN#022

ABU3405*Words spoken in Sep. 1911 in London*

The East and the West should unite to give to each other what is lacking in each. This exchange of gifts would form a true civilization, where spiritual ideals would be translated into action in the material world.

CHH.153, BLO_PN#022

ABU3166*Words spoken at Jenner home in East Sheen, ca. Sep. 1911 in London*

Blessed are the children, of whom His Holiness Christ said: 'Of such are the Kingdom of Heaven.' Children have no worldly ambitions. Their hearts are pure. We must become like children, crowning our heads with the crown of severance (from all material things of the earth); purifying our hearts, that we may see God in His Great Manifestations, and obey the laws brought to us by those, His Messengers.

CHH.166, BLO_PN#022

ABU3536*Words spoken at 97 Cadogan Gardens, ca. Sep. 1911 in London*

A workman who had left his bag of tools in the hall was welcomed with smiling kindness by 'Abdu'l-Baha. With a look of sadness the man said: "I don't know much about religious things, as I have no time for anything but my work."

"That is well. Very well. A day's work done in the spirit of service is in itself an act of worship. Such work is a prayer unto God."

CHH.152, BLO_PN#022

ABU3581*Words to Mason Remey ca. Sept. 1911 in London*

Baha'u'llah is the root, I am the Branch. The root of the tree does not bear fruit. The fruit is found upon the branches.

SW_v02#12 p.011

ABU1590*Words spoken ca. Sep. 1911 in London*

The magnet of your love brought me here. My hope is that the Divine Light may shine here, and that the Heavenly Star of Baha'u'llah may strengthen you, so that you may be the cause of the Oneness of Humanity, that you may help to make the darkness of superstition and prejudice disappear and unite all creeds and all nations.

We have had wars and disputes for over 6,000 years. Even if we look on this state of affairs as an experiment, surely it is sufficient, surely it is time to stop. This is a brilliant century. Eyes are open now to the Beauty of the Oneness of Humanity, of Love and Brotherhood. The darkness of suppression will disappear and the Light of Unity will shine. We cannot bring Love and Unity to pass only by talk. Knowledge is not enough. Wealth, science, education are good, we know that, but we must also work and study.

Knowledge is the first step; Resolve, the second step; Action, the fulfillment, is the third step. To make a building, first of all one must make a plan, then one must have the power (money) to build, then after all these preparations, one can build. One forms a Society of Unity—that is good—but meetings and talk are not enough. In Egypt these meetings take place, there is only talk and no result. These meetings here in London are good, the knowledge and the intention are good, but how can there be a result without action? Today the force for Unity is the Holy Spirit of Baha'u'llah. He manifested this Spirit of Unity. Baha'u'llah brings East and West together. Go back, search history, you will not find a precedent for this.

AIL.054, SW_v02#19 p.006

ABU2075*Words spoken ca. Sep. 1911 in London*

The Universal Races Congress was good. The result of it was intended to be the furtherance and progress of Unity among all nations, a better international understanding. The purpose was good. The causes of disputes among different nations are always due to one of the following classes of prejudices:

- (a) Racial, language.
- (b) Theological.
- (c) Personal.
- (d) "Beliefs," customs, traditions.

It requires a universal active force to overcome these differences. A small lamp could light a room, a larger could light a whole house, a larger still could shine through the city, but the sun is needed to light the whole world. A small disease needs a small remedy, but a disease which pervades the whole body needs a very strong remedy.

The differences in languages cause disunion between nations. There must be one universal language. The diversity in Faiths is also a cause of separation. The true foundation of all Faiths must be established, the outer differences abolished. There must be a Oneness of Faith. To end all these differences is a very hard task. The whole world is sick—this is a very bad illness to cure.

AIL.059, SW_v02#19 p.006-007, STAB#024

ABU2530*Words spoken ca. Sep. 1911 in London*

Disease is of two kinds: (a) Material (b) Spiritual. For instance, a cut of the hand; if you pray for the cut to be healed, and do not stop it bleeding, you will not do much good, this needs a material remedy.

Sometimes if the nervous system is paralyzed through fear, a spiritual remedy is necessary. Madness, incurable otherwise,

can be cured through prayer, but an abscess cannot be cured by prayer alone. Extreme cases need prayer. It often happens that sorrow makes one ill. That can be cured by spiritual means. Blindness is physical, not spiritual. They say our Lord cured blindness; it was blindness of the soul. ("They have eyes and see not, ears they have and hear not.") He brought on spiritual awakening.

LOG#0949x, AIL.065, SW_v02#19 p.007-008, SW_v08#18 p.230

ABU3527

Words spoken ca. Sep. 1911 in London

What of the Peace Congress?

It resembles many drunkards gathered together to protest against the drinking of alcohol. They say drink is horrible and they straightway go out from the house to drink again.

AIL.061

ABU1355

Words spoken ca. Sep. 1911 in London

When asked what were his ideas as to the conditions of the next life, and whether we should be reunited to those we had loved on earth, Abdul Baha replied:

"Love, that potent magnet, will surely re-unite all those whom physical death has parted. But it must be remembered that we can only be in perfect touch with those on the same plane of development as ourselves. It is so here, but we are not so acutely conscious of it now as we shall be. You can understand perfectly those below you, but not those in advance of you, though they can come down to you. It is the same law as we find in this world.

"The mineral kingdom is distinct in its conditions from the vegetable. It is impossible for the mineral to comprehend the

powers of the vegetable, which grows and changes from a seed into a flower or tree, drawing its nutriment from earth and air and water. So, again, it is impossible for the vegetable to conceive of the kingdom above it, the animal who powers and senses so entirely transcend its own. Equally, the animal can never comprehend the work of man's brain. For man alone of all the animals is not governed by the conditions in which he finds himself. He has no wings, but he does not submit himself to this fact; he makes wings and conquers the air. He has no fins, but he conquers the sea. He conquers the night by creating for himself light; the cold by making heat; his limited senses by supplementing and extending them. He assails Heaven itself that he may rise to God, his Father and Creator. To the animals other than man, the attainments of man are inconceivable, just as inconceivable as the next plane above and beyond this is now inconceivable to us. For there we shall find new powers, new senses, as far transcending those we now have as these transcend the powers of those on the planes below us."

SAS.104-105

ABU1638

Words spoken ca. Sep. 1911 in London

These are wonderful days! We see an Eastern guest received with love and courtesy in the West. I have been drawn here, in spite of my ill health, by the magnet of your love and sympathy.

Some years ago an ambassador was sent from Persia to London where he stayed five years. (His name was Abdul Hassan Khan.) When he returned to Persia they asked him to tell them about the English people. He answered: "I do not know the English people. Although I have been in London five years, I have only met the people of the Court." This man was a great man in Persia, and sent to England by princes, and yet he did not know the people, although he lived among them five years. Now I, a prisoner, come to England for the first time, and although my visit is so short, I have already met many dear friends and I can say I know the people. Those I have met are true souls working for peace and unity. Think of this subject: What a difference there is between this time we are

living in now, and seventy years ago! Think of the progress!
the progress toward unity and peace!

It is God's will that the differences between nations should disappear. Those who help the Cause of Unity on, are doing God's work. Unity is the Divine Bounty of this brilliant century. Praise be to God, there are many societies and many meetings held for Unity. Hatred is not so much the cause of separation now as it used to be; the cause of disunion now is mostly prejudice.

AIL.058, SW_v02#19 p.003-004

ABU2810

Words spoken ca. Sep. 1911 in London

To know the Truth, to have attained knowledge, is good, but it is only the first step, it is not enough. The only thing that avails for the soul's growth, is to live the truth.

Of what use is it that we know for a fact there are ten thousand people cold and hungry if we do not feed and warm them? To know of the right road to the mountain top if we do not walk in it? To know there are bad laws if we do not mend them? Or to know Divine truths concerning God if we do not listen and obey His voice?

SAS.093

ABU3444

Words spoken ca. Sep. 1911 in London

We should give our bodies a healthy, simple diet, just enough to keep them for good service—no more; to think too much of what we shall or shall not eat is making too much of the material.

SAS.096

ABU2421*Words spoken ca. Sep. 1911 in London*

This subject led on to the question whether he thought that the mind ought to be able to control and heal the body.

“Yes,” Abdul Baha answered, “when the complaint is mental in its cause and source. Many diseases springing from inside the body” (I give the interpreter’s exact words) “have a mental origin. These can be best healed by mind cure. But purely physical ills, such as a broken bone or a wound from a weapon, must be healed by physical remedies. God gives us such remedies in the natural world, even as He supplies our physical needs by physical means. You suffer hunger, you take food. You suffer cold, you put on warm clothes. You do not use a mental treatment for ills of the body that are not caused by the mind. Still, there is no doubt the body and the mind act and react, the one on the other, and the mind can greatly aid and modify even the ills that are purely of a physical and outside origin.”

SAS.096

ABU2811*Words spoken ca. Sep. 1911 in London*

To women, especially those working for the uplifting of their sex and the redemption of the children, Abdul Baha had a special message. “Sixty years ago,” said he, “Baha Ullah taught the perfect equality of the sexes, essential difference in sphere, in point of view and service to their joint humanity, but each like two pillars supporting the arch of life, the necessary complement one of the other. What absurdity, then, to talk of superiority or inferiority, and what folly to base life on such a fallacy! It is as though a man tried to run a race with one leg tied up and crippled. So the race, with one half crushed and undeveloped, halts and is unable to progress.”

SAS.096-097

ABU2951*Words spoken ca. Sep. 1911 in London*

No nation ever advances beyond the point of progress to which its women have attained; the two legs belong to the one body.

Or one may think of humanity as a bird which soars into the heights by means of two wings, the male wing and the female wing. If one of these two wings be fettered humankind can make no real progress upwards.

As long as woman is prevented from attaining her highest possible, so long will man be unable to attain the greatness that might be his.

SAS.097

ABU2697*Words spoken ca. Sep. 1911 in London*

Asked by a leader of one of the Women's Suffrage Societies whether he approved of the political vote for women, Abdul Baha replied earnestly:

"Yes, yes, of course I do. In all questions which concern the welfare of a nation, is not the woman's view as important as the man's, if one would get a just and true consideration of all sides of that question? Therefore I am in favour of votes for women on every subject. This great woman's movement which is stirring and vibrating all round the whole world is a sign of spirit awakening; even in Persia they stir, they awake, and many have become Bahaists and are freed from the old chains. That one who first awoke them, who gave her life for this noble cause, was Qurratu'l'Ain. Blessed is she among women!"

SAS.097-098

ABU2537*Words spoken ca. Sep. 1911 in London**Question/topic: Concerning reincarnation.*

One of the most frequent subjects on which Abdul Baha was questioned was that of reincarnation. In the sense of the same ego being educated and evolved through many lives he may be said to hold this doctrine, but he gave clearly as his own belief that we are here as human beings on this earth for the first and last time. When asked his reason for this belief, he answered:

“We have grown up step by step, always to a state in advance of the last. God’s processes are never retrogressive. No butterfly goes back into the chrysalis: constant change, never a repetition, is the fundamental law. So with what comes after this life. Here we are subject to the conditions of matter; after this will succeed life on the mental plane, a life freed from this material body. But according to the life we have lived here depend the conditions of life on that next plane. What we sow here, that we reap there. Even though on leaving this body we enter upon a life of the spirit, the conditions of the spirit-life must depend upon the degree of development to which the spirit has attained.”

SAS.103-104

ABU3091*Words spoken ca. Sep. 1911 in London*

Someone observed that since most of us make but a sorry business of life, our sins and shortcoming being many and our good deeds few, it would be but a sad plane, that one which comes next in order. Abdul Baha looked at the speaker—His whole face lit as though for a moment He saw beyond the mists of earth into that future as He answered:

“It might be so if we were not in the Hands of the great Father who is perfect love and endless mercy. The best among us will need that grace and mercy, and will find it joyfully awaiting him. God judges not as we judge; He looks at the intentions of

the heart. Also His punishment is always to cure, to redeem, to educate, so that we may become radiant sons of God.”

SAS.105

ABU3249

Words spoken ca. Sep. 1911 in London

He was asked whether he thought those on the Other Side were able to see what happened to those they love still on earth.

To this he replied: “They see all as it affects the spirit. A great joy, a great sorrow, a sin, or a good deed: as these things darken or cloud the soul, or cause it to rise into greater light, so they see every earth event that touches you for good or ill, reflected in your soul. That is the meaning of ‘the angels who rejoice over one sinner who repents.’”

SAS.105-106

ABU1113

Words spoken in Oct. 1911 in London to Mrs. Enthoven

Abdu'l-Baha sent his greetings to all, begging all to go on acquiring strength in their belief and courage in its proclamation.

He spoke much of the pleasure he had felt in the atmosphere of England. He said there was a strength of purpose in the English people and a firmness which he liked and admired. There was honesty and uprightness. They were slow in starting a new idea, but, when they did, it was only because their minds and common-sense had told them that the idea was sound.

The English as a nation had pleased him greatly.

Believers, he added, must show their belief in their daily lives, so that the world might see the light shining in their faces. A bright and happy face cheers people on their way. If you are sad, and pass a child who is laughing, the child, seeing your sad face, will cease to laugh, not knowing why. If the day be dark,

how much a gleam of sunshine is prized; so let believers wear smiling happy faces, gleaming like sunshine in the darkness. Let the Light of Truth and Honesty shine from them, so that all who behold them may know that their word in business or pleasure will be a word to trust and depend upon.

Forget self and work for the whole race. Remember always that one is working for the world, not for a town or even for a country; because, as all are brethren, so every country is, as it were, one's own.

Remember, above all, the teaching of Baha'u'llah concerning gossip and unseemly talk about others. Stories repeated about others are seldom good. A silent tongue is the safest. Even good may be harmful, if spoken at the wrong time, or to the wrong person.

Finally Abdu'l-Baha sent his greetings and blessings to all, and assured me he was constantly thinking and praying for all.

To a gentleman who was questioning him, he remarked "The beginnings of all great religions were pure; but priests, taking possession of the minds of the people, filled them with dogmas and superstitions, so that religion became gradually corrupt. I come to teach no new religion. 'My only desire is, through the blessing of God, to show the road to the Great Light.'" Touching the gentleman gently on his shoulder, as a loving father might touch a son, he went on to say, "I am no Prophet, only a man like yourself."

AIL.124, SW_v08#02 p.026x

ABU0789

Words spoken ca. Oct. 1911

Question/topic: On love.

I met a man this morning who belongs to the sect of Buddhists and I said to him, "What is your message?" He replied "I'Amour, Love!" I said, "Yes, but what besides that?" He repeated, "Love, that is all, that is the only message."

But the word Love is not a message; the word Love indicates an infinite thing, and how shall we bring an infinite thing into relation with humanity which is finite?

There are in reality many kinds of love and each in itself is infinite and finite. There is the love of country, or the patriotic love, there is the family love, there is the love of friendship, the love of man and woman-each one is finite and limited. There is only one love which is infinite and unlimited and divine, and that is the love which comes with the Breath of the Holy Spirit - the Love of God - which breaks all barriers and sweeps all before it.

Animals are completely subject to nature, they are its slaves. They live and die in the places in which they are born, and they are the victims of storm and flood, they are hemmed in by desert, forest, by the great rivers and the sea.

But man has conquered nature, and is free. He is no longer the slave of the physical world, he dominates it and is free. He compels the physical world to do his will. He crosses wide spaces, sails over the ocean, and is beginning to fly through the air. He is in all things a freed being, and can give his commands to that nature in the midst of which he was born.

So man who is freed from material things and dominates nature, should learn to render his love also unlimited and divine. He should open his soul to the Breeze of God, that it may blow through him and break down all barriers.

So, if you love, endeavor to love divinely. If you love your country, love it not with the narrow feeling that it must be loved because it is yours alone, but with the greater consciousness that your home is a part of the universe. If you love brother or comrade or wife, love each one as a part of God, and not with the narrow sense of possession which renders the love selfish and exclusive. Then the Breeze of God blowing constantly through your love will purify it and make it divine so that the Breath of the Holy Spirit will enter into your being and unite you to God.

But do not seek the honors and loves of this world, seek rather God and His love, and then the Honors and Loves which belong to Him will be yours. All the glory of the heavens in his, all the beauty of the flowers, the scent of the roses and the colors of the sunset. But more than this the beauty of the soul is His, so that when you look long upon His beauty, it takes many forms and reappears in your consciousness in many figures. But all other beauty fades and disappears, all other honor but His becomes insignificant, all other love but His is undesirable.

SW_v02#14 p.005-006, SW_v08#10 p.134-135

ABU0904

Words spoken ca. Oct. 1911

Question/topic: On the Holy Spirit.

The Divine Reality is far removed from man. It is absolutely remote and independent in its essence - beyond the comprehension of man - abstract, limitless and impersonal.

Man is limited, weak, fearful, poverty-stricken and helpless. The Divine Reality represents the Power Absolute, capacity for all things, fulfillment for all the needs of man.

The Divine Reality is to man what the sun is to earth. The sun is life, radiance, heat, energy, power. The earth is dead, inert, helpless, incapable of initiative or change. It is poor, cold, and without resources.

The sun in its remoteness could never reach the earth, wretched indifferent clod, could never attain to the glory and splendour of the sun. In order that one may gain the other, that life and fragrance may come to the helpless earth floating alone in dim space, there must be an intermediary. In some way the life-giving power of the radiant sun must be brought to the sodden earth, and this becomes possible through the media of light and heat. Through their means the glory of the distant luminary is transmitted to the dark ball of earth, and instantly it becomes the home of fragrance and blooming life. The glory of the magnificent source of light touches our dim planet and banishes death and darkness.

As there must be an intermediary to transmit to earth the life-giving power of the sun, so there must be an intermediary to bring God to man, and this is found through the ever-present efficacy of the Holy Spirit. As the media of light and heat carry fragrance and bloom to earth, so the intermediary of the Holy Spirit brings man to warmth, perfection and inspiration.

The wonder-working rays of the radiant sun fall upon the dull earth, carrying there richness and glory. The earth alone is but a senseless clod; touched by the sun it becomes life, energy, budding and blossoming wealth.

So the Holy Spirit touches the heart of man and wakens him to eternal life. Like the sun to earth it brings to man warmth, energy and perfection. It gives him all possibilities. The cause of life widens before his eyes, eternity opens to him, and becomes his, he no longer knows fear, for the wealth of God is his, and every moment is his inviolable possession. Limitations

disappear, and as he becomes more and more sensitive to the teaching of the Holy Spirit, all things are his own.

Without the sun the earth is only the habitation of death, and would remain forever in its frozen clasp, were it not for the intermediary of light and heat stirring its inert mass and transforming into budding energy and accomplishment and its repellant hardness.

So without the intermediary of the Holy Spirit man would remain dull, helpless and deprived of all attainment. But touched by that Divine Elixir he becomes tender, loving, responsive, and capable of every perfection of life.

BSC.451 #825, SW_v02#14 p.007, SW_v16#06 p.0541

AB12766

To: Mirza Aqa Bashir Ilahi (Bashirus-Sultan), in Shiraz

Date: 1911-Oct ca.

- ¹ O honored Bashir-i-Ilahi! It is midnight as these few words are being written. During the day I have absolutely not a minute's leisure. Convey to all the friends the Most Wondrous, Most Glorious greetings, especially to his honor 'Andalib.

¹ یا حضرت بشیرالهی نصف شب است این چند کلمه مرقوم میگردد روز ابداً دقیقه‌ئی فرصت ندارم جمیع یارانرا تحیت ابدع ابهی ابلاغ دارید علی‌الخصوص حضرت عندلیب راع ع

- ² Arrived in Paris.

² در پاریس رسیده است

INBA85:447a, BSHI.126

ABU1239

Words spoken ca. Oct. 1911

Question/topic: On "the treasure".

Each one has in his environment a treasure. Let him seek that treasure eagerly, search for it with patience. Then when he has found it, there is another treasure still to be discovered in the same place for which he must also search. He must dig as the miner digs in his mine, to its uttermost depths, eager to seek, seek, for the jewel that is hidden there in the darkness.

It is the natural law of human life that man should seek thus for the best that is about him. Thus his vital force expands, and man becomes greater in his effort. He is thus most fully capable of the union with God which may be his.

The Orient is the germinating place for the soul. It is here that the Breeze of God is felt. Here Moses' Law was given, here Christ's Word was spoken, here Mohammed's banner was flung to the air.

The Occident on the contrary is the place of expansion. The West applies and solidifies that which the East suggests. It gives physical form and shape to the ideals of the East. But the Breeze of God does not blow there. It must be engendered in the East. Yet the Word of Christ has been developed in the West. It was the Occident which unfolded the teaching of Christ into a great civilization, which shows how wonderful was the Word of Christ, and how wonderful is the West.

But now the Breeze of God is no longer felt in the West. Its power is stilled, while in the East it is again forceful, fragrant, alive. Once more the West must receive the Breeze of God from the East. It cannot be stayed or hindered, it will blow from the East to the West; but it will be most beautiful if you will be the avenue through which it comes. If you are not that avenue, it will seek another channel, but blessed will be your privilege if through you it wins its way into the hearts of the West, rousing into fragrant life all the spiritual bloom and richness of that great country, and bringing new life to the world.

I will pray that it may be so.

SW_v02#14 p.007+014-015

ABU1805

Words spoken ca. Oct. 1911

Question/topic: The earth is God's.

There has been another battle today and much blood has been shed. The poor have given their lives as a sacrifice to the greed of others. Men are fighting for the earth—for land—and it belongs to no one but God. Kings have fought for it from Charlemagne to Napoleon I, yet they had no right to it. One fought wrongfully to wrest it from another who wrongfully possessed it. All

people are merely tenants of God upon the land, yet nevertheless empires have disappeared in the struggle for its possession, and again men are shedding blood for the ownership of mere land.

While man might become a centre for good, for amity, he fights like ferocious beasts for the right to land.

God wishes man to establish just equality, not to transgress laws, to help one another and live together in love. Do what God asks, be the cause of unity and peace-wipe out the horrors of war and hatred!

Be ye capable of all good, eager to work for the cause of unity and peace, sacrificing all for this. Be eager to suffer for such an end. Forget yourself, forget personal danger, personal evil and inconvenience. Have no fear of evil to yourself in the great cause of unity and peace. Be dissolved in love, so that you may lose consciousness of everything except the good of all.

SW_v02#14 p.005

AB09672

To: Edward Granville Browne

Date: 1911-Oct-01

- 1 Dear respected friend: Your kind letter was received, bringing the good news of your arrival in London. But alas, the appointed time of arrival is the fourth of the month, while this yearning one will be departing for Paris on the morning of the third month, as some respected individuals have extended invitations and I have made promises, and breaking promises is wrong. Therefore, with utmost eagerness and pleasure regarding your noble nation, I am compelled to go to Paris. I remain grateful for our previous relationship.

- 2 If we remain alive we shall mend
3 The garment that separation has rent
4 The rest is prayer for your happiness.

1 هو دوست عزیز محترم کرمنامه عالی وصول یافت مرده تشریف به لندن داشت ولی افسوس که میعاد ورود چهارم ماهست و این مشتاق صبح سیم ماه عازم پاریس هستم زیرا اشخاصی محترم دعوت نمودند و وعده دادم و خلف وعد خلافت لهذا با کمال اشتیاق و خوشنودی از ملت نجیبه شما مجبور برفتن پاریس هستم و از حقوق سابقه فیما بین ممنون هستم

2 گر بمانیم زنده بردوزیم

3 جامه ئی کز فراق چاک شده

4 باقی دعای شادمانی

EGBBF.096x

CMB_F66f34.1, MSHR4.297, EG-BBFP.258b

ABU0257

Words spoken at Theosophical Society in London, 1911-Oct-03

- 1 O respected Assembly! O friends of Truth! The inherent nature of fire is to burn, the inherent nature of electricity is to give light, the inherent nature of the sun is to shine, and the inherent nature of the organic earth is the power of growth.

1 ای جمع محترم آتش را لزوم ذاتی سوختن است و
 قوه برقیه را لزوم ذاتی افروختن آفتاب را لزوم
 ذاتی درخشیدنست و خاک را لزوم ذاتی قوه
 روئیدن
- 2 There is no separation between a thing and its inherent qualities.

2 در لزوم ذاتی انفکاک جائز نه
- 3 It is the inherent nature of things on this earth to change, thus we see around us the change of the seasons. Every spring is followed by a summer and every autumn brings a winter – every day a night and every evening a morning. There is a sequence in all things.

3 چون تغیر و تبدل و تحوّل و انتقال از حالی بحالی
 از لوازم ذاتیه امکانست یعنی تتابع فصل ربیع
 و صیف و خریف و شتا و تبدل روز و شب از
 لوازم ذاتیه عالم ارض است پس هر بهاری را
 خریفی در پی و هر صیفی را شتائی در عقب و
 هر روزی شبی و هر صبحی را شامی
- 4 Thus when hatred and animosity, fighting, slaughtering, and great coldness of heart were governing this world, and darkness had overcome the nations, Baha'u'llah, like a bright star, rose from the horizon of Persia and shone with the great Light of Guidance, giving heavenly radiance and establishing the new Teaching.

4 وقتی که اساس ادیان الهی بکلی منهدم و اخلاق
 عالم انسانی متغیر اثری از نورانیت آسمانی نه و
 محبت بین بشر مختل ظلمت عناد و جدال و قتال
 و سرمای نمودت و انجماد حکمران بود و تاریکی
 احاطه نموده بود حضرت بهاء الله مانند کوكب
 آفاق از مشرق ایران طالع شد انوار هدایت کبری
 درخشید و نورانیت آسمانی بخشید و تعالیم بدیعی
 تأسیس فرمود
- 5 He declared the most human virtues; He manifested the Spiritual powers, and put them into practice in the world around Him.

5 و فضائل عالم انسانی تأسیس کرد و فیوضات
 آسمانی ظاهر فرمود و قوه روحانیه باهر ساخت
 و این اساس را در عالم وجود ترویج فرمود
- 6 Firstly: He lays stress on the search for Truth. This is most important, because the people are too easily led by tradition. It is because of this that they are often antagonistic to each other, and dispute with one another.

6 اولاً تحری حقیقت زیرا جمیع ملل بتقالیدی
 عامیانه تشبث نموده اند و از این جهت با یکدیگر
 در نهایت اختلاف و غایت نزاع و جدالند
- 7 But the manifesting of Truth discovers the darkness and becomes the cause of Oneness of faith and belief: because Truth cannot be two! That is not possible.

7 اما ظهور حقیقت کاشف این ظلماتست و سبب
 وحدت اعتقاد زیرا حقیقت تعدد قبول نکند
- 8 Secondly: Baha'u'llah taught the Oneness of humanity; that is to say, all the children of men are under the mercy of the Great God. They are the sons of one God; they are trained by God. He has placed the crown of humanity on the head of every one of the servants of God. Therefore all nations and peoples must consider themselves brethren. They are all descendants from

8 ثانیاً وحدت عالم انسانی یعنی جمیع بشر کلّ
 مشمول الطاف جلیل اکبرند بندگان یک
 خداوندند و پرورده حضرت ربوبیت رحمت
 شامل کلّ است و تاج انسانی زینت هر سری
 لهذا باید جمیع طوائف و ملل خود را برادر

Adam. They are the branches, leaves, flowers and fruits of One Tree. They are pearls from one shell. But the children of men are in need of education and civilization, and they require to be polished, till they become bright and shining. Man and woman both should be educated equally and equally regarded. It is racial, patriotic, religious and class prejudice, that has been the cause of the destruction of Humanity.

یکدیگر داند و شاخ و برگ و شکوفه و ثمر
شجره واحد شمرند زیرا جمیع سلاله حضرت
آدمند و لآلی یک صدف نهایت اینست که
محتاج تربیتند نادانانند جاهلانند باید هدایت
نمود مریضانند باید معالجه کرد طفلانند باید در
آغوش مهربانی پرورش داد تا بلوغ و رشد رسند
و جلا لازم تا درخشنده و روشن گردند

- 9 Thirdly: Baha'u'llah taught, that Religion is the chief foundation of Love and Unity and the cause of Oneness. If a religion become the cause of hatred and disharmony, it would be better that it should not exist. To be without such a religion is better than to be with it.

9 ثالثاً آنکه دین اساس الفت و محبت است و بنیان
ارتباط و وحدت دین اگر سبب عداوت گردد
الفت نبخشند بلکه مورث کلفت گردد و عدم دین
به از وجود آنست و تجرد از دین مریخ بر آن

- 10 Fourthly: Religion and Science are inter-twined with each other and cannot be separated. These are the two wings with which humanity must fly. One wing is not enough. Every religion which does not concern itself with Science is mere tradition, and that is not the essential. Therefore science, education and civilization are most important necessities for the full religious life.

10 رابعاً دین و علم توأم است از یکدیگر انفکاک
نماید و از برای انسان دو بال است که بآن پرواز
نماید جناح واحد کفایت نکند هر دین که از
علم عاریست عبارت از تقلید است و مجاز است
نه حقیقت لذا تعلیم از فرائض دین است

- 11 Fifthly: The Reality of the divine Religions is one, because the Reality is one and cannot be two. All the prophets are united in their message, and unshaken. They are like the sun; in different seasons they ascend from different rising points on the horizon. Therefore every ancient prophet gave the glad tidings of the future, and every future has accepted the past.

11 خامساً آنکه تعصّب دینی و تعصّب جنسی و
تعصّب سیاسی و تعصّب وطنی هادم بنیان
انسانی است حقیقت ادیان الهی واحد است
زیرا حقیقت یکی است تعدد قبول نکند و جمیع
انبیا در نهایت اتّحادند و نبوت حکم آفتاب دارد
در هر موسمی در نقطه‌ئی طلوع نماید لهذا هر
سلفی اخبار از خلف فرموده و هر خلفی تصدیق
سلف کرده لا نفرّق بین احد من رسله

- 12 Sixthly: Equality and Brotherhood must be established among all members of mankind. This is according to Justice. The general rights of mankind must be guarded and preserved. All men must be treated equally. This is inherent in the very nature of humanity.

12 سادساً مساوات بین بشرست و اخوت تامّ عدل
چنین اقتضا نماید که حقوق نوع انسانی جمیعاً
محفوظ و مصون ماند و حقوق عمومی یکسان
باشد و این از لوازم ذاتیه هیئت اجتماعی است

- 13 Seventhly: The arrangements of the circumstances of the people must be such that poverty shall disappear, and that every one as far as possible, according to his position and rank, shall be comfortable. Whilst the nobles and others in high rank are in easy circumstances, the poor also should be able to get their daily food and not be brought to the extremities of hunger.

13 سابعاً تعدیل معیشت نوع بشر است تا جمیع از
احتیاج نجات یافته هر کس بقدر امکان و اقتضا
و رتبه و مکان راحت یابد همچنان که امیر عزیز
است و در نعمت مستغرق فقیر نیز رزق یومی
داشته باشد در ذلت کبری نماند و از شدت
جوع از عالم حیات محروم نگردد ثامناً صلح اکبر
است باید جمیع دول و ملل

- 14 Eighthly: Baha'u'llah declared the coming of the Most Great Peace. All the nations and peoples will come under the shadow of the Tent of the Great Peace and Harmony – that is to say,

14 [در سایه خیمه صلح اکبر راحت و آسایش
یابند یعنی از جمیع دول و ملل] بانتخاب عمومی

by general election a Great Board of Arbitration shall be established, to settle all differences and quarrels between the Powers; so that disputes shall not end in war.

محکمه کبری تأسیس شود و اختلاف و نزاع دول و ملل در آن محکمه کبری فیصل یابد تا منتهی بچنگ نگیرد

- 15 Ninthly: Baha'u'llah taught that hearts must receive the Bounty of the Holy Spirit, so that Spiritual civilization may be established. For material civilization is not adequate for the needs of mankind and cannot be the cause of its happiness. Material civilization is like the body and spiritual civilization is like the soul. Body without soul cannot live.

15 تاسعاً آنکه دین از سیاست جداست دین را در امور سیاسی مدخلی نه بلکه تعلق بقلوب دارد نه عالم اجسام رؤسای دین باید بتربیت و تعلیم نفوس پردازند و ترویج حسن اخلاق نمایند ولی در امور سیاسی مداخله ننمایند

- 16 [Tenth: the training, education, advancement, consideration, and honor of women; for they are partners and sharers with men in life, and in their human station are equal.

16 عاشراً تربیت و تعلیم و ترقی و رعایت و حرمت زنان است زیرا آنان در زندگانی شریک و سهم مردانند از حیثیت انسانی یکسانند

- 17 Eleventh: the receiving of the outpourings of the Holy Spirit, that a spiritual civilization may be established; for material civilization alone sufficeth not, nor doth it conduce to the happiness of man. Material civilization is as the body, and spiritual civilization as the spirit; and the body without the spirit liveth not. "Verily, We have created man in the fairest stature."]

17 حادی عشر استفاضه از فیوضات روح القدسست تا مدنیت روحانیه تأسیس شود زیرا مدنیت مادیّه تنها کفایت نکند و سبب سعادت انسان نشود زیرا مدنیت مادیّه مانند جسم است و مدنیت روحانیه مانند روح جسم بی روح زنده نگردد لقد خلقنا الانسان فی احسن تقویم

- 18 This is a short summary of the Teachings of Baha'u'llah. To establish this Baha'u'llah underwent great difficulties and hardships. He was in constant confinement and He suffered great persecution. But in the fortress (Akka) He reared a spiritual palace and from the darkness of His prison He sent out a great light to the world.

18 این نبذه‌ئی از تعالیم بهاءالله است و در تأسیس و ترویج آن نهایت مشقت و بلایا تحمل نمود همیشه مسجون و معذب بود و در نهایت تعب ولی در زندان این ایوان رفیع را بنیان نهاد و در تاریکی بجن باین نور پرتو بر آفاق انداخت

- 19 It is the ardent desire of the Baha'is to put these teachings into common practice: and they will strive with soul and heart to give up their lives for this purpose, until the heavenly light brightens the whole world of humanity.

19 بهائیان را نهایت آرزو اجراء این تعالیم است و بجان و دل میکوشند که جان خویش را فدای این مقصد کنند تا نور آسمانی آفاق انسانی را روشن نماید

- 20 I am very happy that I have been able to talk with you in this gathering: and hope that this deep consciousness of mine is acceptable to you.

20 من بی نهایت مسرورم که در این محفل محترم با شما گفتگو مینمایم و نهایت رجا دارم که این احساسات وجدانی من در نزد شما مقبول گردد

- 21 I pray for you, that you may succeed in your aspirations and that the bounties of the Kingdom may be yours.

21 و در حقّ شما دعا مینمایم که باعظم مراتب عالم انسانی موفق و مؤید گردید

AIL.027, ABS#03

BRL_DAK#0825, AMK.171-173,
DWNP_v1#07 p.003-005, KHF.252,
KHAB.069 (079), KHTB1.029, KHTP.006,
NJB_v02#14-16 p.015

ABU3346*Words spoken at Higher Thought center, ca. 1911-Oct-04 in London*

...it matters not what name each calls himself - The Great Work is One. Christ is ever in the world of existence. He has never disappeared out of it... Rest assured that Christ is present. The Spiritual beauty we see around us today is from the breathings of Christ.

AIL.040, BSTW#207c

AB06909*To: Ethel J Rosenberg, in London**Date: 1911-Oct-10*

- 1 O London maidservant of God, Miss Rose, upon her be the Most Glorious Glory of God! 1 لندن امة الله مس روزه عليها بهاء الله الأبهى
- 2 O thou who art attracted to the Kingdom of God! It is morning and everyone is occupied with some thought, and 'Abdu'l-Baha is remembering the loved ones and dear maidservants of God in London. The days of residence in London were a spiritual springtime, for the friends were like flowers blossoming in that rose-garden and like fresh grass in the meadow, in utmost delicacy and freshness. Day and night all were engaged in the remembrance of God and were sacrificing their lives in service. Especially you, who had not a moment's rest and strove with all your soul from sunrise until midnight. This service was a divine bounty - be thankful that you were blessed with it. 2 ای منجذبه بملکوت الهی صبح است و هر کس بخدای مشغول و عبدالبهاء پیاد احباء و کنیزان عزیز الهی در لندن مألوف ایام اقامت در لندن بهار روحانی بود زیرا دوستان مانند گل در آن گلستان شکفته و بمثابة سبزه چمن در نهایت لطافت و طراوت بودند شب و روز کل بذکر حق مشغول بودند و در خدمت جان فشانی مینمودند علی الخصوص تو که دقیقه آرام نداشتی و از طلوع آفتاب تا نیمه شب بجان کوشش مینمودی این خدمت موهبت الهیه بود شکر نما که بآن فائز شدی
- 3 Convey the Most Glorious and Most Wonderful greetings to all the friends and maidservants of the All-Merciful. And upon thee be the Most Glorious Glory! 3 جميع ياران و اماء رحمن را تحيت ابدع ابيه برسان و عليك البهاء الأبهى

NJB_v02#12-13 p.011

AB06613*To: Sara Louisa Blomfield, in London**Date: 1911-Oct-12 ca.*

- 1 O daughter of the Kingdom! Praise be to God, we reached Paris safely and in a state of utmost happiness and contentment with thee. The services thou didst render and the troubles thou didst endure during our stay in London were indeed considerable and worthy of praise. Nor shall I ever forget them. I cherish the hope that, through divine bestowals, thy family may be blessed with everlasting honour, and that thy home may ever remain the gathering place of the sons and daughters of the Kingdom. Mayest thou receive at every moment a heavenly confirmation, arise with sacrificial devotion in the path of Baha'u'llah, guide the souls to the kingdom of glory, and, through the aid of the Holy Spirit, speak with an eloquent tongue and shine as a brilliant candle.
- 2 Upon thee be the Glory of the Most Glorious.
- 3 According to thy promise, I anticipate thine arrival.

LBLT.091

1 لندن بنت ملکوتی لیدی بلامفیلد علیها بهاء الله الأبهی ای بنت ملکوت الحمد لله محفوظ و مصون با نهایت سرور و خوشنودی از شما به پاریس رسیدیم در اوقاتی که لندن بودیم خدمات و مشقات تو فی الحقیقه بسیار بود سزاوار ستایش است و ابداً فراموش ننمایم از الطاف حق امیدم چنانست که خاندان تو الی الأبد مؤید بعزت ابدیه گردد و همواره خانه تو مجمع یاران و بنات ملکوت باشد هر دم تأییدی آسمانی یابی و در سبیل بهاء الله جانفشانی نمائی و نفوس را بملکوت ابهی هدایت کنی و بتأید روح القدس نطقی فصیح بگشائی و مانند شمع روشن گردی

2 و علیک البهاء الأبهی ع

3 بر حسب وعده منتظر ورود شما هستم

BRL_DAK#0071

ABU0309*Words to Baha'is of Paris, 1911-Oct-14*

- 1 [This is a record of the blessed utterances delivered on Saturday evening, 12 Shawwal 1329 AH corresponding to 14 October 1911, at the home of Monsieur Dreyfus in Paris during His second visit after returning from London]
- 2 He says: This is the second time I have come to a gathering of the friends in Paris. Praise be to God, I see that faces are radiant, ears are attentive, and hearts are attracted to the love of God. For this reason my heart is joyful that praise be to God we have gathered in such a city and such an assembly in the love of God.

1 صورت بیانات مبارک است که پس از مراجعت از لندن در پاریس دفعه دوم در منزل جناب مسیو دریفوس در شب شنبه ۱۲ شوال سنه ۱۳۲۹ هجری مطابق ۱۴ اکتبر ۱۹۱۱ فرموده اند قوله تعالی

2 این دفعه دویم است که در مجمع احبابی پاریس آمدم الحمد لله می بینم رویها روشن است و گوشها شنوا و قلوبشان بمحبت الهی منجذبست از این جهة قلب من مسرور است که الحمد لله در چنین شهر و چنین مجلس بمحبت الله جمع شده ایم

- 3 Indeed, Paris has achieved the utmost progress in civilization and has attained success and prosperity in all material affairs, reaching such a state that it is like a mirror reflecting infinite images of civilization. It would have been a pity if this mirror had remained deprived of the rays of the Sun of Truth. Praise be to God, the rays of the Sun of Truth have fallen upon this mirror. It is crystal of utmost purity - it would have been a pity if the lamp of love had not been lit within it. It is a rose garden of utmost beauty - it would have been a pity if it had remained deprived of the sprinkling rain of grace. Now praise be to God the cloud of the Kingdom rains upon it. I hope it will attain the utmost delicacy and freshness. May the candle of the love of God be so kindled in this crystal that its rays reach to all regions.
- 3 فی الحقیقه شهر پاریس در مدنیت نهایت ترقی نموده است و در جمیع شئون مادیّه نجاح و فلاح یافته بمنزله‌ئی رسیده است که مانند آئینه صور نامتناهی مدنیت در آن مرتسم است حیف بود که این آئینه از پرتو آفتاب حقیقی محروم ماند الحمد لله پرتو شمس حقیقت بر این آئینه افتاد بلوری است در نهایت صفا حیف بود که سراج محبت در آن مشتعل نشود گلستانی است در نهایت صفا حیف بود که از رشتحات امطار عنایت محروم ماند حال الحمد لله ابر ملکوت بر او میبارد امیدوارم که در نهایت لطافت و طراوت آید شمع محبت الله در این بلور چنان افروخته شود که شعاعش باطراف رسد
- 4 Soon you will observe that through the lights of Baha'u'llah the West becomes the East. The cloud of the mercy of the Lord rains down, all hearts become verdant and flourishing, divine glad tidings set all hearts in motion. These bodies were seeking a spiritual power. Praise be to God, the gleaming of the celestial morning has dawned. These countries were like a human being possessing utmost beauty but lacking spirit. Praise be to God, the eternal spirit has been breathed into it. Day by day it will progress. A day will come when from all this plain, these villages, these valleys the cry of "Ya Baha'u'l-Abha" will be raised. Now it is like when the sun has just risen, but after this morning comes the sunrise - at that time all horizons will be illumined.
- 4 عنقریب ملاحظه خواهید کرد که از انوار بهاءالله غرب شرق میشود ابر رحمت پروردگار میبارد جمیع قلوب سبز و خرم میشود بشارات الهیه جمیع قلوب را بحرکت میآورد این اجسام یک قوه روحانیه میطلبید الحمد لله بارقه صبح آسمانی دمید این ممالک مثال انسانی بود که در نهایت جمال باشد لکن روح نداشته باشد الحمد لله روح ابدی در او دمیده شد روز بروز ترقی خواهد کرد روزی خواهد آمد که از جمیع این صحرا این قری این دره‌ها ندای یابهاءالابهی بلند شود حال نظیر آن است که تازه آفتاب دمیده شده لکن بعد از این صبح طلوع آفتابست آن وقت جمیع آفاق روشن شود
- 5 As Paris is such a great center, my desire is that it become the center of divine inspirations. May all the countries of Europe be illumined by the light of Paris. Always from the beginning until now it has been thus that the divine light has shone from East to West, but in the West its rays have been greater. The Cause of Christ - may my spirit be sacrificed for Him - rose from the East and cast its illuminating rays upon the West, but the light of the Kingdom had greater intensity in the West. Now too my hope is that the lights of Baha'u'llah will appear in the West with utmost brilliance, and that each of you will become like a shining lamp and like a brilliant star, and each of you will become like a fruitful tree.
- 5 پاریس چون مرکز بزرگی است من آرزویم این است که مرکز سنوحات رحمانیه شود جمیع بلاد فرنگ بنور پاریس روشن شود همیشه از ابتدا تا بحال چنین واقع شده که نور الهی از شرق بغرب تابیده لکن در غرب اشعه‌اش بیشتر بوده امر حضرت مسیح روحی فداه از شرق طالع شد پرتو نورانی بر غرب انداخت لکن نور ملکوت در غرب شعله‌اش بیشتر بود حال من هم امیدم چنان است که انوار بهاءالله در غرب در نهایت جلوه ظاهر شود و هر یک از شما مثل شمع روشن شوید و مانند ستاره‌ئی درخشنده گردید و هر یک از شما مثل شجر پرمثمر گردد
- 6 The bestowals of the Kingdom of Baha'u'llah are great, the sea of the Lord's mercy is surging, divine favors are endless - they have encompassed East and West. Do not look to your
- 6 مواهب ملکوت بهاءالله عظیم است بحر رحمت پروردگار پرموج است الطاف الهی بی‌پایان است

own capacity, place your trust in the Kingdom of Abha, for the Kingdom of Abha makes an atom into a sun, a drop into an ocean, the weak strong, the ignorant knowing, the blind seeing, the mute speaking, the deaf hearing. These are the bestowals of the Kingdom of Abha. Therefore place your trust in the Kingdom of Abha, do not look to your own worthiness.

- 7 Consider from before: Peter was a fisherman, likewise the other apostles - one was a carpenter, another a dyer. Through divine bounty and the grace of Christ they ascended to the throne of everlasting sovereignty, attained eternal life, shone forth from the divine Kingdom, obtained infinite bestowals. They did not look to their own capacity. Mary Magdalene was a village woman, but when she became the recipient of divine favors she became Mary Magdalene who forever shines from the horizon of eternal glory. God's grace is abundant, His favors are abundant, His treasures of power are full. That God who bestowed upon them bestows upon you also - nothing is diminished from His treasury. Therefore you must all be confident in the divine favors so that you too may succeed.

- 8 O my Lord, my Hope, my Aid and my Desire! I beseech Thee by Thy grace which hath encompassed all created things, and by Thy mercy which hath preceded all contingent beings, to send down upon us in this luminous night Thy bountiful gifts. Make us, O my God, the recipients of the glances of Thine eye of mercy, immersed in the oceans of the light of Thy oneness, supplicating to the kingdom of Thy singleness, and imploring the horizon of Thy favors. O Lord! These are servants and handmaidens who have gathered in this spiritual assembly, supplicating to Thy kingdom, enkindled with the fire of Thy love, attracted to the light of Thy knowledge, surging like seas through the winds of Thy bounty, humbled before the kingdom of Thy mercy. O Lord! Assist them with powerful strength, send down mercy from heaven upon them, make them signs of Thy unity and standards of Thy sanctity among all people, and lamps shining with the light of knowledge, brilliant with the lights of guidance among the faithful. Verily Thou art the Generous, verily Thou art the Merciful, and verily Thou art the Ancient, the All-Glorious.

COF.030bx2x, GPB.253x, GPB.253-254x, GPB.396x, TDH#158.5x

شرق و غرب را احاطه کرده است شما نظر باستعداد خود نکنید اعتماد بر ملکوت ابهی نمائید زیرا ملکوت ابهی ذره را آفتاب میکند قطره را دریا مینماید ضعیف را قوی میکند جاهل را دانا میکند کور را بینا میکند گنگ را گویا میکند کر را شنوا میکند این فیوضات ملکوت ابهی است لهذا شما اعتماد بر ملکوت ابهی داشته باشید بر لیاقت خود نظر نکنید

7 از قبل ملاحظه کنید حضرت پطرس شخصی بود ماهی گیر همین قسم سایر حواریین یکی نجار بود و دیگری صباغ اینها بفيض الهی بعنايت حضرت مسیح بر سریر سلطنت ابدی نشستند حیات ابدی یافتند از ملکوت الهی درخشیدند فیوضات لا یتناهی یافتند نظر باستعداد خودشان نکردند مریم مجدلیه زنی بود اهل ده چون مشمول الطاف الهی شد مریم مجدلیه شد و تا ابدالآباد از افق عزت ابدیه میدرخشد خداوند فضلش بسیار است عنایتش بسیار است خزائن قدرتش پر است آن خدائی که بآنها بخشید بشما هم میبخشد از خزینهاش کم نمی شود لهذا شما باید همگی بعنايات الهی مطمئن باشید تا شما نیز فائز باشید

8 اللهم يا ربّي و رجائي و معيني و منائي اسئلك بفضلک الذی احاط الموجودات و برحمتک التي سبقت الممکات ان تنزل علينا في هذه الليلة التوراء جزيل مواهبک و اجعلنا يا الهی مشمولين بلحظات عين رحمتک و مستغرقين في بحار نور فردانيتک و مبتلين الى ملکوت صمدانيتک و متضرعين الى افق الطافک رب انّ هؤلاء عباد و اماء قد اجتمعت في هذا المحفل الروحاني مبتلين الى ملکوتک مشتعلين بنار محبتک متجذبين بنور معرفتک متموجين كالبحور بأرياح موهبتک متذلّلين الى ملکوت رحمانيتک رب ایدهم بشديد القوى و انزل عليهم الرحمة من السماء و اجعلهم آيات توحیدک و رايات تقدیسک بين الوری و سرجاً لامعةً بنور العرفان ساطعةً بأنوار الهدی بين اهل الوفاء انک انت الکریم انک انت الرحيم و انک انت العزيز القديم

KHAB.076 (086), KHTB1.046, NJB_v02#14-

16 p.016

ABU0633

Words spoken on 1911-Oct-15 in Paris

- 1 When viewed with the eye of reality, spiritual matters correspond to physical matters. Just as in the physical world they observe a spring season, summer season, autumn period, and winter days, in the same way there are seasons in the spiritual world.
- 2 The days of Moses were like spring. When the Children of Israel became captive to autumn and were in utmost humiliation and wandering in the darkness of ignorance, the white hand of Moses gave them spiritual feelings and heavenly education and bestowed the bounty of April showers. After the spiritual spring, the season changed to winter. That spring splendor vanished. They returned to their original state, became frozen, and darkness prevailed.
- 3 Christ was a spiritual spring. He pitched His tent at the pole of horizons. He manifested those spiritual feelings greater than before. The world gained a new splendor. The human world was set in motion. Then autumn came again. The leaders allied with princes. The foundation of Christ was completely altered. They became captive to traditions. The Christian nation became captive, and leaders and princes dominated like a nightmare illness. Divine teachings were completely lost and traditions prevailed, such that every sin was forgiven by the pure essence of the leaders, and every oppression and tyranny was pardoned with a confession. The world was in this darkness, and the West was in utmost savagery and completely deprived of material and moral progress.
- 4 Suddenly the Muhammadan light shone forth and established the foundation of divine justice. The Arabian desert became illumined. The divine law raised its banner in the wilderness of knowledge. Savage tribes were educated and progress was achieved in God's law. After a time it changed again until no trace remained of the lights of the manifest religion. Ignorance and unawareness prevailed, for change and transformation are essential requirements of contingent existence. It is impossible for change not to occur. Inevitably after every prosperity comes ruin, and after every sun comes a longest night.

1 چون بیدیده حقیقت نظر شود روحانیات مطابق جسمانیاتست همینطور که در عالم جسمانی ملاحظه میکنند فصل بهاری موسم تابستانی اوقات خزان ایام زمستانی است همین قسم در عالم روحانی فصولی است

2 ایام حضرت موسی مثل بهار بود چون بنی اسرائیل اسیر خزان شدند و در نهایت ذلت و هوان و در ظلمت جهل سرگردان ید بیضای موسوی آنان را احساسات روحانی داد و تربیت آسمانی کرد و فیض ابر نیسانی مبذول داشت پس از بهار روحانی موسم تغییر کرد زمستان شد آن روتق بهاری زائل گشت بحالت اصلی برگشتند منجمد شدند ظلمت فرا گرفت

3 حضرت مسیح بهار روحانی بود خیمه در قطب آفاق زد آن احساسات روحانیرا اعظم از قبل ظاهر فرمود جهان روتق بدیع یافت عالم انسانی باهتزاز آمد بعد باز موسم خزان شد رؤساء با امرا متفق شدند بکلی اساس حضرت مسیح تغییر یافت اسیر تقلید گردیدند ملت مسیح اسیر شدند و رؤساء و امرا مانند علت کابوس مسلط شدند تعالیم الهی بکلی از دست رفت و تقلیدی رواج گرفت مثل آنکه هر گاهی بنفس پاک رؤساء مغفور میشد و هر ظلم و اعتسافی باقرار و اعترافی معفو میگشت عالم در این تاریکی بود و غرب در نهایت توحش و از ترقیات ماده و ادبیه بکلی محروم

4 بغتة نور محمدی درخشید و اساس عدل الهی تأسیس کرد بادیهء عرب روشن گردید شریعت الله در بیابان علم بر افراخت و اقوام متوحشه تربیت شد و ترقیات در شریعت الله حاصل گشت بعد از مدتی باز تغییر کرد تا آنکه از انوار دین مبین اثری نماند جهل و نادانی مستولی شد زیرا تغییر و تبدیل از لوازم ذاتیه امکان است ممکن نیست تغییر پیدا نشود لابد بعد از هر معموری مطموری است و بعد از هر آفتابی شب یلدائی

5 When darkness encompassed the horizons and the foundation of God's religion was completely overthrown, absolutely no spiritual feelings remained. Religions became mere expressions. Through misuse they became causes of trouble. They had been causes of unity and agreement but became pretexts for discord. Therefore the kind Lord, purely out of His greatest mercy, again caused a star to shine. From the East, from Iran, the Great Dawn of Guidance, the Bab, appeared. Then the luminous candle of Baha'u'llah shone forth and the teachings of Baha'u'llah were promoted.

5 چون ظلمات آفاق را احاطه کرد و اساس دین الهی بکلی بر افتاد ابداً احساسات روحانی نماند ادیان عبارت از الفاظ بود از سوء استعمال سبب کلفت گشت سبب اتحاد و اتفاق بود بهانهء نفاق شد لهذا خداوند مهربان محض رحمت کبری باز کوکبی ساطع فرمود از شرق، ایران صبح هدایت کبری حضرت باب ظاهر شد پس شمع نورانی حضرت بهاءالله درخشید و تعالیم بهاء الله ترویج گشت

6 The divine religion is luminosity, good character, the spirit of the world. The foundation of divine religion is that speech which I delivered in London. Read it so it becomes known that the people of the world are absolutely unaware of the foundation of God's Cause. This is why a group of people of knowledge and learning became free from religion. Baha'u'llah says if religion does not become the cause of unity, its nonexistence is better than its existence. Religion must be the cause of love. Medicine is for healing. If a medicine becomes the cause of illness, not taking that medicine is better. Among the foundations of God's religion are the eleven points that were mentioned at the time of farewell in London. Refer to those so you become aware of the foundation of Baha'u'llah's commandments and laws.

6 دین الهی نورانیت است حسن اخلاق است روح عالم است اساس دین الهی آن نطقی است که من در لندن بیان کردم آن را بخوانید تا معلوم شود اهل عالم ابداً بااساس امرالله عالم نیستند این است که جمعی از اهل معارف و علوم از دین بری شدند حضرت بهاءالله میفرماید اگر دین سبب اتحاد نشود عدمش بهتر از وجود است دین باید سبب محبت شود دوا بجهت شفاست اگر دوائی سبب مرض گردد نخوردن آن دواء بهتر است از جمله اساس دین الله فقرات یازده گانه است که در وقت وداع در لندن ذکر شد رجوع بآن نمائید تا بر اساس اوامر واحکام بهاءالله واقف شوید

DWNP_v1#07 p.001-002, BCH.087, KHAB.079 (089), KHTB1.052, KHTP.029

ABU0690

Words spoken at Sanderson home in Paris, 1911-Oct-15

1 The world of existence is like the human body - material forces are like its organs and parts. But this body needs a spirit to animate it, to give it life and vitality, to endow it with sight, hearing, memory and perception, so that the light of intellect may shine within it. Through this power it becomes the discoverer of the realities of things and attains the progress of the human world. Without the spirit, no matter how beautiful and graceful the body may be, these results cannot be achieved - it is merely a lifeless form without consciousness, without intelligence, deprived of perfection.

1 عالم وجود مثل هیكل انسان است قوای مادیه مانند اعضا و اجزای آن هیكل ولی این جسد روحی لازم دارد تا باو متحرک باشد باو زنده شود و حیات یابد باو قوه باصره قوه سامعه قوه حافظه قوه مدرکه پیدا کند تا نور عقل در او ساطع شود و بلین قوه کاشف حقائق اشیاء گردد و ترقیات عالم انسانی حاصل کند در حال فقدان روح هر قدر در نهایت صباحت و ملاحظت باشد این نتایج حاصل نگردد نقشی است جان ندارد

ادراک ندارد هوش ندارد بی بهره از کمال است

2 Similarly, although the body of the contingent world may be at the height of freshness and delicacy in the material realm, it is without spirit. Its spirit is the divine religion - divine religion is the spirit of the contingent world. Through it existence becomes illumined, beings become adorned, and through it they attain perfection.

2 بناء عليه جسد امکان هر چند در عالم مادی در نهایت طراوت و لطافتست ولی بی روحست روحش دین الهی است دین الهی روح عالم امکانست امکان باو نورانیست اکوان باو مزین است و باو کامل

3 Therefore, just as your thoughts are focused on material progress, you must also strive for spiritual progress. Just as you strive for physical civilization, you must make an even greater effort for spiritual advancement. Just as you give importance to the body, you must also give importance to the spirit. If there is no spirit in the human body, what benefit is the body? It is dead. Similarly, if the body of existence is deprived of spiritual progress, it is a lifeless body.

3 لهذا همچنانکه فکر تان منعطف بترقیات مادیه است باید در ترقیات روحانیه نیز بکوشید همین قسم که در مدنیت جسمانیه میکوشید باید اعظم از آن در ترقیات روحانیه سعی بلیغ نمائید چنانچه جسد را اهمیت میدهید روح را نیز اهمیت لازم اگر در هیكل انسان روح نباشد از جسد چه فائده جسد مرده است همین قسم جسد امکان اگر از ترقیات معنویه محروم باشد جسمی است بی جان

4 Humans outwardly resemble animals - the difference between humans and animals is that humans possess spiritual powers while animals are deprived of them. Humans are aware of God while animals are unaware. Humans comprehend the realities of things while animals are ignorant. Through the power of will, humans uncover the hidden realities of beings while animals have no share or portion of human reality. Perfections are like the radiant lights of a lamp - just as light reveals the perfections of the lamp, religion causes the manifestation of human perfections. These virtues are what give humans superiority over animals.

4 انسان بصورت حیوانست فرق مابین انسان و حیوان اینست که انسان قوای روحانی دارد و حیوان محروم از آن انسان از خدا خبر دارد و حیوان بیخبر از آن انسان ادراک حقائق اشیاء میکند و حیوان غافل و جاهل انسان بقوه اراده حقائق مکنونه موجودات را ظاهر و آشکار میکند و حیوان بی بهره و بی نصیب از حقیقت انسانیه کالات مانند انوار ساطعهء سراج ظاهر چنانچه نور ظهور کالات این سراجست و همچنین دین سبب ظهور کالات انسانست این فضائلست که انسان را بر حیوان برتری میدهد

5 It is the breaths of the Holy Spirit that give eternal life. Thus if the human world is deprived of the spirit of religion, it is a lifeless body deprived of the breaths of the Holy Spirit, bereft of divine teachings - such a person is considered dead. This is why Christ said "Let the dead bury their dead," for that which is born of flesh is flesh, and that which is born of spirit is spirit. By spirit is meant the reality of religion. Thus it became clear that if a soul is deprived of the outpourings of the Holy Spirit, it is dead, even if it possesses outward perfections and is endowed with crafts and sciences.

5 نفحات روح القدس است که حیات ابدی میدهد پس اگر عالم انسانی از روح دین محروم ماند جسدیست بیجان و از نفثات روح القدس محروم مانده از تعالیم الهی بی نصیب گشته چنان انسان حکم میت دارد اینست که حضرت مسیح میفرماید (واگذارید مرده ها را تا دفن کنند مرده ها) زیرا آنچه از جسد زائیده شده جسد است و آنچه از روح تولید شده روح است مقصود از روح حقیقت دین است پس واضح شد که اگر نفسی از فیوضات روح القدس محروم شد میت است و لو کالات صوریه داشته باشد و دارای صنایع و علوم باشد

- 6 Therefore I pray and supplicate that the people of this country may be quickened by the breaths of the Holy Spirit, may turn to God, may become centers of divine inspirations, may act upon divine teachings, so that each one may become like a lamp and illumine the world.

ABS#14

6 لهذا من دعا میکنم تضرع مینمایم که اهالی این مملکت از نفثات روح القدس زنده شوند توجه بخدا کنند مرکز سوحات رحمانیه شوند بتعلیمات الهیه عامل گردند تا هریک مانند سراج برافروزند و عالم را روشن کنند

KHF.041, KHAB.073 (083), KHTB1.043, KHTP.025

ABU1951

Words to Alice Beede et al, spoken on 1911-Oct-15 in Paris

I am very glad to be here with you. I am very glad to see you all here. I love you very much. I have in many beautiful houses, but this is more beautiful to me than any of the others, for the spirit of the love of Baha'u'llah is here. You are all receiving the teachings of God and learning how to act and live and some day you will be great and wise for having learned the truth. I have seen many beautiful rich children, but to me you are more beautiful, and I love you all (as Christ loved little children) here. Monsieur and Madam Ponsonaille are your spiritual teachers. They give you food and understanding eternal of God, while your parents are giving you your material food and care for your bodies. You must love these goods friends.

Turning to Monsieur and Madam Ponsonaille, he said: "This is a great work you are doing for the love of God in this great day, through the power of Baha'u'llah. Your station is great. Your names will go down through all the ages. Kings and Queens have never been talked of and remembered as you will be. You are workers in the Kingdom of ABHA and I am very happy and love you very much."

SW_v02#18 p.006-007+12

ABU0653*Words spoken on 1911-Oct-16 in Paris**Question/topic: The Duty of Kindness and Sympathy towards Strangers and Foreigners.*

Be kind to all strangers. Those who come from all parts of the world, make them feel at home. Speak to those from Turkey, Japan, Persia, China, all countries, find out where they live, ask if you can be of service to them. The English are so polite and conventional that to Easterners they often seem cold. You must forget conventionality when you speak with them, they are not accustomed to these ways.

When you see a foreigner, perhaps you think he is a thief, or even a murderer; you think you must be careful. Don't think of yourself. Even if what you suspect be true, still go out of your way to be kind to them—it will help them to become better.

Let those who meet you know without your saying so that you are a Bahai. You must manifest the most sincere love for all. Your hearts must burn with love for all. Let the people see that you are filled with universal love. If you meet a Persian, talk with him without ceremony, ask where he lives and try to help him. Likewise speak to all strangers who seem lonely and give them your willing service. Be loving to them, Turks, Arabs, Indians, Chinese, Americans, Japanese—all. If they are poor, help them with money; if they are sad, comfort them; they are distraught, quiet them; till all the world shall see that you have in truth the universal love. It is all very well for you to say that you agree with all this, that it is good—but you must put it into practice.

PT#01 p.001, AIF.1911-10-16, SW_v02#19 p.004x, SW_v08#11 p.137

ABU1896*Words spoken on 1911-Oct-17 in Paris*

I wish you to study the works of the Blessed Beauty and to live according to His teaching. The basis of the teaching of Baha'u'llah is as follows: "Bear in your heart great love to all races on earth, to the end that unity may be established between them. Take an interest in everyone and find out how you can help them, so that all may see that your love is truly

universal. Do the Will of God, do not only speak about it; the elect of God do this. People do much speaking to advance their own glory and to make themselves appear superior to their neighbors. But if you do the Will of God and do not blazon it abroad, then you will change the whole world. They who do most speak least.

Man must ever be thinking of drawing nearer to God.

Look at the Italians, they pretended to love humanity, yet they wished to seize Tripoli for their own advancement, not for the good of humanity.

I hope that you will some day be able to hinder such actions, and thus enable justice to reign everywhere. I hope you will be able to make all hearts pure and tender, all efforts sincere, so that everyone may work for the good of humanity. This is my prayer and desire.

SW_v02#16 p.003-004, PN_1911 p016

ABU1414

Words spoken on 1911-Oct-18 in Paris

Question/topic: The Power and Value of True Thought Depend upon Its Manifestation in Action

The reality of man is his thought, not his material body. The thought force and the animal force are partners. Although man is part of the animal creation, he possesses a power of thought superior to all other created beings.

If a man's thought is constantly aspiring towards heavenly subjects then does he become saintly; if on the other hand his thought does not soar, but is directed downwards to centre itself upon the things of this world, he grows more and more material until he arrives at a state little better than that of a mere animal.

Thoughts may be divided into two classes:

(1st) Thought that belongs to the world of thought alone.

(2nd) Thought that expresses itself in action.

Some men and women glory in their exalted thoughts, but if these thoughts never reach the plane of action they remain useless: the power of thought is dependent on its manifestation in deeds. A philosopher's thought may, however, in the world

of progress and evolution, translate itself into the actions of other people, even when they themselves are unable or unwilling to show forth their grand ideals in their own lives. To this class the majority of philosophers belong, their teachings being high above their actions. This is the difference between philosophers who are Spiritual Teachers, and those who are mere philosophers: the Spiritual Teacher is the first to follow His own teaching; He brings down into the world of action His spiritual conceptions and ideals. His Divine thoughts are made manifest to the world. His thought is Himself, from which He is inseparable. When we find a philosopher emphasizing the importance and grandeur of justice, and then encouraging a rapacious monarch in his oppression and tyranny, we quickly realize that he belongs to the first class: for he thinks heavenly thoughts and does not practise the corresponding heavenly virtues.

This state is impossible with Spiritual Philosophers, for they ever express their high and noble thoughts in actions.

PT#02 p.004, SW_v02#16 p.003-004, SW_v02#19 p.004-005, PN_1911 p016

ABU2379

Words spoken on 1911-Oct-18 in Paris

Travelling is a very good thing. It opens the eyes and broadens the horizon. In the East one may behold vast and desert places where one lay peopled towns; this shows the Hand of Almighty God.

History shows us how every nation which was against the Will of God has eventually been quite destroyed: and accordingly, each nation which has listened to the Voice of God has prospered.

When travelling one makes discoveries of strange things—i.e. The Emperors of Rome ruled over many thousands of people and were famous and powerful, but now the Emperors are dead and their power has vanished. Whereas the Christians begin by being a small band of eleven disciples following Christ and living after His teaching, now there are many Christians all over the world and Christ's influence shall never die.

PN_1911 p017

ABU3450

Words to Mary Hanford Ford, spoken on 1911-Oct-18 in Paris

Q. Are we not able, through love and faith, to make those on the other side hear of the Cause who had not heard of it while here?

A. Yes, surely sincere prayer always has its effect, and it has a great influence in the other world. We are never cut off from those who are there. The real and genuine influence is not in this world but in that other.

SW_v08#04 p.047, PN_1911 p017

ABU3496

Words spoken on 1911-Oct-18 in Paris

Q. If one refuses the Cause of Baha'u'llah during his lifetime, may he hear of it after death?

A. Yes, he will hear of it in his next life, but through the mercy of God, not through his own ability.

PN_1911 p016

ABU3604

Words spoken on 1911-Oct-18 in Paris

Q. In what condition is the soul before entering the body?

A. In a state of potentiality, possessing no consciousness as we understand it.

PN_1911 p017

ABU0899

Words spoken on 1911-Oct-19 in Paris

Question/topic: God Is the Great Compassionate Physician Who Alone Gives True Healing.

All true healing comes from God! There are two causes for sickness, one is material, the other spiritual. If the sickness is of the body, a material remedy is needed, if of the soul, a spiritual remedy.

If the heavenly benediction be upon us while we are being healed then only can we be made whole, for medicine is but the outward and visible means through which we obtain the heavenly healing. Unless the spirit be healed, the cure of the body is worth nothing. All is in the hands of God, and without Him there can be no health in us!

There have been many men who have died at last of the very disease of which they have made a special study. Aristotle, for instance, who made a special study of the digestion, died of a gastric malady. Avicenna was a specialist of the heart, but he died of heart disease. God is the great compassionate Physician who alone has the power to give true healing.

All creatures are dependent upon God, however great may seem their knowledge, power and independence.

Behold the mighty kings upon earth, for they have all the power in the world that man can give them, and yet when death calls they must obey, even as the peasants at their gates.

Look also at the animals, how helpless they are in their apparent strength! For the elephant, the largest of all animals, is troubled by the fly, and the lion cannot escape the irritation of the worm. Even man, the highest form of created beings, needs many things for his very life; first of all he needs air, and if he is deprived of it for a few minutes, he dies. He is also dependent on water, food, clothing, warmth, and many other things. On all sides he is surrounded by dangers and difficulties, against which his physical body alone cannot cope. If a man looks at the world around him, he will see how all created things are dependent and are captive to the laws of Nature.

Man alone, by his spiritual power, has been able to free himself, to soar above the world of matter and to make it his servant.

Without the help of God man is even as the beasts that perish, but God has bestowed such wonderful power upon him that he might ever look upward, and receive, among other gifts, healing from His divine Bounty.

But alas! man is not grateful for this supreme good, but sleeps the sleep of negligence, being careless of the great mercy which God has shown towards him, turning his face away from the light and going on his way in darkness.

It is my earnest prayer, that ye be not like unto this, but rather that ye keep your faces steadfastly turned to the light, so that ye may be as lighted torches in the dark places of life.

LOG#0966x, PT#03 p.005, SW_v02#16 p.004, SW_v02#19 p.008, SW_v08#18 p.229, PN_1911 p017

ABU0061

Words spoken at Dreyfus home in Paris, 1911-Oct-20

Question/topic: God Comprehends All; He Cannot Be Comprehended.

Numerous meetings are held in Paris every day for different purposes, to discuss politics, commerce, education, art, science and many other subjects.

All these meetings are good: but this assembly has met together to turn their faces towards God, to learn how best to work for the good of humanity, to seek how prejudices may be abolished, and the seed of love and universal brotherhood sown in the heart of man.

God approves of the motive of our gathering together and gives us His blessing.

In the Old Testament we read that God said, 'Let us make man in Our own image'. In the Gospel, Christ said, 'I am in the Father, and the Father in Me'. In the Qur'an, God says, 'Man is my Mystery and I am his'. Baha'u'llah writes that God says, 'Thy heart is My home; purify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation'.

All these sacred words show us that man is made in God's image: yet the Essence of God is incomprehensible to the human mind, for the finite understanding cannot be applied to this infinite Mystery.

God contains all: He cannot be contained. That which contains is superior to that which is contained. The whole is greater than its parts. Things which are understood by men cannot be outside their capacity for understanding, so that it is impossible for the heart of man to comprehend the nature

الحمد لله که مجمع نورانی است در پاریس خیلی جمعیتها تشکیل میگردد و محفلها ترتیب میشود یا محفل نشر معارفست یا شورای توسیع تجارتست یا جمعیت ازدیاد صنایع است یا مشورت امور سیاست است

این مجامع و محافل جمیع مفید و مقبول و سبب ترقیات مادیّه در عالم وجود ولی انجن ما انجن رحمانی است و بجهت توجّه بملکوت ربّانی و حصول احساسات روحانی و ترویج وحدت عالم انسانی تا بکوشیم که تعصّب از بین ملل و مذاهب زائل گردد و محبت در جمیع قلوب حلول نماید لهذا امیدواریم که این انجن در درگاه احدیت از سایر انجمنها ممتاز باشد

در تورات میفرماید که خدا فرمود انسان را بصورت و مثال خود خلق نمودیم در انجیل جلیل میفرماید الأب فی الابن و الابن فی الأب حضرت محمد میفرماید خدا فرمود انسان سرّ من است و من سرّ انسانم

حضرت بهاءالله میفرماید خدا فرموده است فؤادک منزلی طهره لنزولی و قلبک منظری قدسه لظهوری

of the Majesty of God. Our imagination can only picture that which it is able to create.

The power of the understanding differs in degree in the various kingdoms of creation. The mineral, vegetable, and animal realms are each incapable of understanding any creation beyond their own. The mineral cannot imagine the growing power of the plant. The tree cannot understand the power of movement in the animal, neither can it comprehend what it would mean to possess sight, hearing or the sense of smell. These all belong to the physical creation.

Man also shares in this creation; but it is not possible for either of the lower kingdoms to understand that which takes place in the mind of man. The animal cannot realize the intelligence of a human being, he only knows that which is perceived by his animal senses, he cannot imagine anything in the abstract. An animal could not learn that the world is round, that the earth revolves round the sun, or the construction of the electric telegraph. These things are only possible to man. Man is the highest work of creation, the nearest to God of all creatures.

All superior kingdoms are incomprehensible to the inferior; how therefore could it be possible that the creature, man, should understand the almighty Creator of all?

That which we imagine, is not the Reality of God; He, the Unknowable, the Unthinkable, is far beyond the highest conception of man.

All creatures that exist are dependent upon the Divine Bounty. Divine Mercy gives life itself. As the light of the sun shines on the whole world, so the Mercy of the infinite God is shed on all creatures. As the sun ripens the fruits of the earth, and gives life and warmth to all living beings, so shines the Sun of Truth on all souls, filling them with the fire of Divine love and understanding.

The superiority of man over the rest of the created world is seen again in this, that man has a soul in which dwells the divine spirit; the souls of the lower creatures are inferior in their essence.

There is no doubt then, that of all created beings man is the nearest to the nature of God, and therefore receives a greater gift of the Divine Bounty.

The mineral kingdom possesses the power of existing. The plant has the power of existing and growing. The animal, in addition to existence and growth, has the capacity of moving about, and the use of the faculties of the senses. In the human kingdom we find all the attributes of the lower worlds, with

این کلمات جمیعاً دلیل بر این است که انسان صورت و مثال الهی است حقیقت الوهیت بذاته لذاته از ادراک بشر خارج است زیرا ادراک فرع احاطه است یعنی انسان باید بپذیری احاطه بکند تا ادراک آن نماید چون خدا محیط است محاط نمی شود لهذا ادراک مستحیل است ادراک محال است ادراک ممتنع است زیرا محیط اعظم از محاط است پس ادراکات انسان که محاط انسان است و انسان محیط بآن است حقیقت الوهیت نیست

حوصله بشر گنجایش ادراک حقیقت الهی را ندارد لهذا آنچه بتصور انسان بیاید آن مخلوق است خالق نیست صور فکریه انسان است زیرا

ملاحظه می کنیم در کائنات می بینیم تفاوت مراتب مانع از ادراک است و حال اینکه جمیع خلقت این جماد مخلوق از مخلوقات نبات هم مخلوق از مخلوقات ممکن نیست که جماد بتواند ادراک قوه نامیه نبات را بنماید و همچنین نبات هر چه ترقی کند ممکن نیست که بتواند عالم حیوان را ادراک کند نبات نمی تواند تصور قوه سامعه و باصره نماید و حال اینکه جماد و نبات هر دو مخلوقند

و همچنین حیوان نتواند تصور قوه فکریه انسان نماید در انسان قوه عاقله هست و این قوه عاقله قوه کاشفه است حقایق اشیاء را کشف می کند مثلاً حیوانات هر شیء محسوس را ادراک کنند لکن شیء غیر محسوس را ادراک ننمایند حیوان نتواند تصور مرکزیت آفتاب و حرکت ارض کند حیوان نتواند تصور فقدان صور مرئی در آئینه نماید حیوان نتواند قوه برقیه کشف کند و همچنین فتوغراف و تلگراف و تلفن و [سینماتوغراف] این کشفیات مختص انسان است و حال اینکه حیوان و انسان هر دو مخلوقند و حادثه ولی تفاوت مراتب مانع از ادراک پس ثابت شد که تفاوت مراتب مانع از ادراکست

هر رتبه مادون نمی تواند رتبه مافوق را ادراک نماید بعد از اینکه تفاوت مراتب در عالم مخلوق مانع از ادراکست چگونه حادث می تواند قدیم را ادراک کند یقین است که ادراک ننماید پس در این صورت آنچه بتصور انسان می آید خدا نیست حقیقت الوهیت مقدس از آن است

much more added thereto. Man is the sum of every previous creation, for he contains them all.

To man is given the special gift of the intellect by which he is able to receive a larger share of the light Divine. The Perfect Man is as a polished mirror reflecting the Sun of Truth, manifesting the attributes of God.

The Lord Christ said, 'He that hath seen Me hath seen the Father' – God manifested in man.

The sun does not leave his place in the heavens and descend into the mirror, for the actions of ascent and descent, coming and going, do not belong to the Infinite, they are the methods of finite beings. In the Manifestation of God, the perfectly polished mirror, appear the qualities of the Divine in a form that man is capable of comprehending.

This is so simple that all can understand it, and that which we are able to understand we must perforce accept.

Our Father will not hold us responsible for the rejection of dogmas which we are unable either to believe or comprehend, for He is ever infinitely just to His children.

This example is, however, so logical that it can easily be grasped by all minds willing to give it their consideration.

May each one of you become a shining lamp, of which the flame is the Love of God. May your hearts burn with the radiance of unity. May your eyes be illumined with the effulgence of the Sun of Truth!

The city of Paris is very beautiful, a more civilized and well-appointed town in all material development it would be impossible to find in the present world. But the spiritual light has not shone upon her for a long time: her spiritual progress is far behind that of her material civilization. A supreme power is needed to awaken her to the reality of spiritual truth, to breathe the breath of life into her dormant soul. You must all unite in this work of arousing her, in reanimating her people by the help of that Superior Force.

When an illness is slight a small remedy will suffice to heal it, but when the slight illness becomes a terrible disease, then a very strong remedy must be used by the Divine Healer. There are some trees that blossom and bear fruit in a cool climate, others there are which need the hottest rays of the sun to bring them to perfect maturity. Paris is one of those trees for whose spiritual unfoldment a great flaming Sun of the Divine Power of God is needed.

لکن چونکه جمیع کائنات و جمیع موجودات محتاج بفیض وجودند لابدّ باید از حضرت الوهیت فیضی صادر شود که سبب حیات کائنات باشد لهذا حقیقت الوهیت و فیوضات اسماء و صفاتش اشراق بر کائنات نموده آن فیض الهی شامل جمیع ممکناتست مثل اینکه شعاع آفتاب فائض بر جمیع اشیاء است جمیع اشیاء بفیض آفتاب نمودار میشوند جمیع کائنات ارضیه بحرارت آفتاب تربیت میشوند ولی کائنات سائر بمنزله حجر و شجر و مدرند جماداتند جان ندارند

میانہ کائنات انسان است که جان دارد روح دارد عقل دارد

شبههئی نیست که نصیب انسان از فیض الهی بیشتر است زیرا ممتاز از جمیع کائنات است

جماد وجود جمادی دارد جسم است لکن کمال نباتی ندارد نبات وجود نباتی دارد لکن قوای حسّاسه ندارد یعنی نمی بیند نمی شنود و حیوان قوه حسّاسه دارد لکن قوه عاقله ندارد لکن انسان جامع جمیع کالات است جامع وجود جسمانی و جامع قوه نباتیه است و جامع قوه حیوانیه است و جامع حواسّ است

و از این گذشته یکقوه عاقله دارد لهذا انسان ممتاز از جمیع کائنات است چون ممتاز از جمیع کائنات است از فیض شمس حقیقت بهره و نصیبش بیشتر است علی الخصوص فرد کامل عالم انسانی که سایر افراد نسبت باو در ادنی درجه ادراکند آن فرد کامل مظهر الهی است بمنزله مرآت صافیه است آن نور حقیقت در نهایت تلاؤ و لمعان است بلکه شمس حقیقت به صورت و مثال حرارت و ضیاء بتمام در آن جلوه گراست مشاهده میکنیم آفتاب را در این آئینه

لهذا حضرت مسیح فرموده است الأب فی الابن یعنی آفتاب در این آئینه ظاهر است

لکن مقصود این نیست آفتاب از علو تقدیس تنزل کرده داخل در آئینه شده زیرا دخول و حلول از خصائص اجسام است حقیقت الوهیت مقدّس از ادراکست لکن انوار شمس حقیقت که بمظاهر ظهور اطلاق میشود در

I ask you all, each one of you, to follow well the light of truth, in the Holy Teachings, and God will strengthen you by His Holy Spirit so that you will be enabled to overcome the difficulties, and to destroy the prejudices which cause separation and hatred amongst the people. Let your hearts be filled with the great love of God, let it be felt by all; for every man is a servant of God, and all are entitled to a share of the Divine Bounty.

Especially to those whose thoughts are material and retrograde show the utmost love and patience, thereby winning them into the unity of fellowship by the radiance of your kindness.

If you are faithful to your great work, following the Holy Sun of Truth without swerving, then will the blessed day of universal brotherhood dawn on this beautiful city.

PT#05 p.010

مظاهر الهیه در نهایت جلوه و ظهور است این است حقیقت مسئله الوهیت

هر عقلی قبول میکند هر ادراکی اذعان مینماید

خداوند مهربان بندگان خویش را تکلیف اعتقاد باموری که خارج از دائره عقل است نمیفرماید ما که بنده ایم نفسی را تکلیف با اعتماد بامری غیر معقول نمینمائیم چگونه خداوند که رحمن رحیم است ما را تکلیف اعتقاد باموری غیر معقول مینماید

وقتیکه این مسئله را بموجب تقالید مسیحیین بگیریم غیر معقول است اما اگر حقیقت را تحرّی کنیم محقق و معقول است شما ملاحظه در آنچه بیان شد بنمائید این مسئله مشروح است و کسی انکار آن نتواند باری امشب در مجمع شما هستم و بسیار از ملاقات شما مسرورم

ولی از شما میخواهم که انشاءالله هر یک از شما شمع نورانی گردد و مرکز محبت حضرت رحمانی و قلوب ملهم بالهامات الهی دیدها بمشاهده آثار روشن شود

این شهر پاریس در نهایت زیبایی ولی مدتی است که انوار روحانی تنابیده لهذا از جهة روحانیات عقب مانده یکقوه عظیمه خواهد که روحی از نفثات روح القدس بدمد

مرض خفیف بمعالجات عادیه ممکن العلاج است ولی مرض مزمن را معالجه از دریاق فاروق لازم و باید بادویه قویه او را مداوا نمود مثلاً این فواکهی که الآن پیش نظر است بعضی بحرارتی قلیله یعنی ده درجه بکمال میرسد بعضی بیست درجه و بعضی پنجاه درجه اما پاریس هزار درجه حرارت لازم دارد تا بحرکت آید مثلاً ملاحظه نمائید فتیله بجزد تماس باآتش برافروزد ولی هیزم باین سرعت مشتعل نگردد اما پاریس یکقوه روحانیه عظیمه می خواهد که در او تأثیر نماید

لهذا اگر بموجب تعالیم الهی که بر جمیع انبیا نازل شده عمل نمائیم تأثیری شدید کند و آن این است که بکلی تعصبات مذهبیّه جنسیّه وطنیه سیاسیّه کل را رها کنیم تقالید را ترک کنیم و بجمیع بشر و جمیع طوائف عالم محبت و مهربانی نمائیم

خدمت بوحده عالم انسانی کنیم و جمیع خلق را
بندگان خدا بدانیم و مظاهر الطاف پروردگار

نهایتش این است بعضی نفوس شیرخوارند باید
بکوشیم تا ببلوغ برسند جاهلند سعی نمائیم دانا
گردند مریضند علاج و درمان نمائیم کوراند بینا
کنیم شبههائی نیست که عالم انسانی روشن و اتحاد
و اتفاق حاصل شود من در حق شما دعا میکنم
و من امشب از ملاقات شما بسیار مسرور شدم
بجهت اینکه می بینم از اقوام مختلفه در این جا جمع
شده اند و در نهایت محبت و الفتند حقیقت چنین
مجلسها سبب سرور میشود و ممکن نیست انسان
مسرور نشود به بینید اقوام مختلفه باین محبت باین
دوستی باین اتفاق در یکجا جمع شده از این سبب
سرور هر انسانی میشود مگر انسان بی انصافی باشد
ملاحظه نمائید چون چند حیوانی را جمع و الیف
به بینید مسرور میشوند پس چون ملاحظه شود
که این نفوس مختلف الجنس مختلف الأوطان
مختلف العادات با هم الفت و محبت دارند چقدر
انسان را خوش می آید و مسرور می شود

من بدرگاه احدیت عجز و نیاز مینمایم که مانند
الفت شما جمیع بشر با همدیگر الفت کنند تا نوع
انسانی عبارت از یکخاندان شود و جمیع خلق
در یک محفل حاضر و در کمال محبت و در
کمال الفت و در کمال صفا و در کمال صدق
با هم بشکرانه خداوند یگانه پردازند لهذا جهة شما
دعا میکنم الهی الهی تری هؤلاء العباد و هؤلاء
الاماء قد انجذبوا بنفحات القدس في هذا الأوان
و لبوا لندائك بين الأنام رب هؤلاء اودعت
في قلوبهم آية الهدى و هديتهم الى ملكوتك
الأعلى و نزلت عليهم من سحاب رحمتك الفيض
الشامل والغيث الهاطل رب قد غشت الأبصار
حجبات الاعتساف و غفلوا عن ذكرک يا خفي
اللطاف اما هؤلاء قرّت اعينهم بمشاهدة آيات
توحيدک و طابت نفوسهم بالاستفادة من غمام
تقدیسک و صفت ضمائرهم بتجلیات جمالک و
طابت سرائرهم لظهور الطافک رب قدر لهم کل
خير في ملکوتک و صورهم بصور الملائة الأعلى
بين الوری حتی يكونوا آيات توحيدک الباهرة
على الأشياء و رايات تقدیسک الخافقة في کل
البلاد رب اجعلهم کلمات کتابک و ارزقهم من

نعمائک و اسبغ عليهم نعمتک و اجعلهم ينادوا
 بالملكوت في صقع الامکان و سرجاً منيرةً في
 زجاج الناسوت بنور الايمان و الايقان انک انت
 المقتدر العزيز الغفور العطوف الرحمن

AMK.236-242, KHF.122, KHAB.082 (092),

KHTB1.056, KHTP.033

ABU0937

Words spoken on 1911-Oct-20 in Paris

Question/topic: The Need for Union between the Peoples of the East and West.

In the past, as in the present, the Spiritual Sun of Truth has always shone from the horizon of the East.

Abraham appeared in the East. In the East Moses arose to lead and teach the people. On the Eastern horizon arose the Lord Christ. Muhammad was sent to an Eastern nation. The Bab arose in the Eastern land of Persia. Baha'u'llah lived and taught in the East. All the great Spiritual Teachers arose in the Eastern world. But although the Sun of Christ dawned in the East the radiance thereof was apparent in the West, where the effulgence of its glory was more clearly seen. The divine light of His Teaching shone with a greater force in the Western world, where it has made a more rapid headway than in the land of its birth.

In these days the East is in need of material progress and the West is in want of a spiritual idea. It would be well for the West to turn to the East for illumination, and to give in exchange its scientific knowledge. There must be this interchange of gifts.

The East and the West must unite to give to each other what is lacking. This union will bring about a true civilization, where the spiritual is expressed and carried out in the material.

Receiving thus the one from the other the greatest harmony will prevail, all people will be united, a state of great perfection will be attained, there will be a firm cementing, and this world will become a shining mirror for the reflection of the attributes of God.

We all, the Eastern with the Western nations, must strive day and night with heart and soul to achieve this high ideal, to

cement the unity between all the nations of the earth. Every heart will then be refreshed, all eyes will be opened, the most wonderful power will be given, the happiness of humanity will be assured.

We must pray that by the Bounty of God, Persia will be enabled to receive the material and mental civilization of the West, and by Divine Grace to give in return her spiritual light. The devoted energetic work of the united peoples, occidentals and orientals, will succeed in establishing this result, for the force of the Holy Spirit will aid them.

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

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

PT#04 p.008

ABU1203

Words spoken on 1911-Oct-20 in Paris

The sun shines upon the earth, giving light and warmth to all creatures. The Sun of Truth also shines, giving light and warmth to the souls of men. All existing creatures need the sun to shine upon them and develop them that they may grow. The souls of men also need the Sun of Truth to shine upon them, to educate and encourage them. Circumstances that benefit the body do not benefit the soul, and the soul of man is his reality, not his body, i.e., there are some men who are perfected in material things and very backward in the spiritual. Likewise many, who are at the bottom of the social and material ladder, are very much advanced spiritually.

Galien, a Greek Philosopher who died at the time when the Christian Religion was in its growth—and was not himself a Christian—wrote many books about material civilization and development. He states as his belief that Religion is the basis of all true civilization, that is to say that not only must the brain

and gifts of a nation be educated, but also the moral character. The Christians, he points out, are an example to show the truth of this theory, for theirs was the basis upon which the largest and most prosperous civilization of the world had been founded and their morals were very high. They were taught not to fear death, and to love their neighbors as themselves and live only for the good of humanity, and only to think of doing good to mankind.

If these principles had been carefully carried out by the followers of Jesus Christ, then there would be no need for the world to be reawakened. But winter fell upon the hearts of men, and God sent His prophets to shine upon them with the Spring of the Sun of righteousness that they may be again awakened and blossom forth and bear fruit. Because mankind has shut its ears to the Voice of God and has neglected His teachings, wars and tumults, unrest and misery have fallen upon them. Let us make every effort to reopen the hearts of men to the Will of God. I pray God to give you power to bring humanity beneath the rays of the Sun of Truth and Peace.

SW_v02#16 p.004-005, PN_1911 p018

ABU0235

Words spoken on 1911-Oct-21 in Paris

- 1 [Afternoon of Monday, 29 Shawwal 1329, corresponding to 22 October 1911, at the home of Monsieur Scott in Paris, speaking to an audience of two hundred friends and others] عصر دوشنبه ۲۹ شوال ۱۳۲۹ مطابق ۲ اکتوبر ۱۹۱۱ در منزل موسیو اسکات با حضور دوستان و نفر از احباب و غیره نطق فرمودند در پاریس
- 2 In all divine books of all nations there is promised a day when all humanity shall dwell in security and peace, when the human world shall attain unity and accord, when strife and contention shall vanish, when warfare and battle shall cease, when all peoples shall be interconnected, and when the unity of the human world shall be made manifest. Now we observe that the dawn of that day has broken and its radiant rays have spread across the horizons. A mighty stirring has arisen in the world of humanity. All the peoples of the world testify that until the unity of the human world is achieved, humanity shall find neither rest nor felicity. It is love that gives life to the human world, and it is unity that brings about human happiness. ۲ در جمیع کتب الهیه از جمیع ملل روزی موعود است که آن روز جمع بشر در امن و امان راحت خواهند بود و عالم انسانی اتحاد و اتفاق حاصل خواهد نمود نزاع و جدال نخواهد ماند جنگ و حرب نخواهد ماند جمیع ملل با هم ارتباط خواهند یافت و وحدت عالم انسانی جلوه خواهد کرد حال ملاحظه میکنیم که آن روز صیحتش دمیده است پرتو بارقه‌اش در آفاق منتشر گشته در عالم بشریک هیجان عظیم حاصل شده جمیع ملل عالم شهادت میدهند که تا وحدت عالم انسانی حاصل نگردد از برای بشر

راحت و سعادت حاصل نخواهد شد محبت است که سبب حیات عالم انسانیت اتحاد است که اسباب سعادت بشر است

- 3 However, everything depends on means - until its means are made ready, nothing can be achieved. For example, this lamp necessarily requires that a globe be made ready, oil be made ready, and a wick be made ready, so that it may be lit. We desire that love be established among humanity. Love requires bonds. Sometimes these bonds are familial ties. Sometimes the means of love are ties of homeland. Sometimes the means of love are unity of language. Sometimes the bonds of love are racial ties. Sometimes the bonds of love are unity of interests. Sometimes the means of love are education and learning. Sometimes the cause of love is political unity. All these means are particular; universal love will not be achieved thereby, because this is a means of love between the people of one country, while the people of other lands are deprived. Racial ties cause love between that race; these ties do not bring about universal love [...] for racial, commercial, political, and national ties to become means of universal connection, for these are physical bonds, material bonds. Material bonds are limited, for as matter is limited, its bonds are likewise limited.

3 لکن هر چیزی منوط باسباب است تا اسبابش مهیا نشود حاصل نمیشود مثلاً این چراغ را لابد لازم است که بلوری مهیا روغنی مهیا فتیله‌ای مهیا شود تا روشن گردد ما میخواهیم در میان بشر محبت حاصل شود محبت را روابطی لازم است یکوقتی است روابط روابط عائله است یکوقتی است که اسباب محبت روابط وطن است یکوقتی است که اسباب محبت وحدت لسان است یکوقتی است که روابط محبت روابط جنسی است یکوقتی است که روابط محبت وحدت منافع است یکوقتی است که اسباب محبت تعلیم و تعلم است یکوقتی است که سبب محبت وحدت سیاسی است این اسباب جمیعاً خصوصی است محبت عمومی حاصل نخواهد شد بجهت اینکه این سبب محبت است میانه‌ء اهل یک وطن اما اهل اوطان دیگر محرومند روابط جنسی سبب محبت میانه‌ء آن جنس است این روابط سبب محبت عمومی نمیشود [...] که روابط جنسی و تجارتی و سیاسی و وطنی اسباب ارتباط عمومی شود زیرا روابط جسمانی است مادی است روابط مادی محدود است زیرا ماده چون محدود است روابطش نیز محدود است

- 4 Thus it becomes evident that the greatest bonds and means for unity among humanity is spiritual power, for it is not bounded by any limits. It is religion that becomes the cause of unity of all who dwell on earth. It is orientation toward God that becomes the cause of world unity. It is entry into the Kingdom that becomes the cause of unity of the inhabitants of earth. When unity is achieved, love and fellowship are achieved. But by religion I do not mean these traditions that are in the hands of people - these are the cause of enmity, the cause of hatred, the cause of war and strife, the cause of bloodshed. Consider history carefully - these traditions that are in the hands of the world's peoples are the cause of warfare and strife in the world. By religion I mean the lights of the Sun of Reality, and the foundation of divine religions is one - it is one reality, one spirit, one light. It has no multiplicity.

4 پس معلوم شد اعظم روابط و وسیله بجهت اتحاد بین بشر قوه‌ء روحانیه است چونکه محدود بحدودی نیست دین است که سبب اتحاد من علی الأرض میشود توجه بخداست که سبب اتحاد عالم میشود دخول در ملکوت است که سبب اتحاد اهل ارض میشود چون اتحاد حاصل شد محبت و الفت حاصل میشود لکن مقصد از دین نه این تقالیدیست که در دست ناس است اینها سبب عداوتست سبب نفرت است سبب جنگ و جدالست سبب خونریزیست ملاحظه کنید در تاریخ دقت نمائید که این تقالیدی که دست ملل عالم است سبب جنگ و حرب و جدال عالم است مقصدم از دین انوار شمس حقیقت است و اساس ادیان الهی یک است یک حقیقت است یک روحست یک نور است تعدد ندارد

- 5 Among the fundamental principles of the divine religion is the search after truth. When all mankind seek after truth, since truth is one, it will unite all the sects of the world. Truth is knowledge; the foundation of divine religions is knowledge. Knowledge creates unity of hearts. Truth is fellowship between people. Truth is the abandonment of prejudice. Truth is to see all humanity as servants of God. Truth is to know all nations of the world as servants of one God. Truth is to see all things alive through one divine bounty.
- از جمله اساس دین الهی تحرّی حقیقت است که جمع بشر تحرّی حقیقت کنند چون حقیقت واحد است جمیع فرق عالم را جمع میکند حقیقت علم است اساس ادیان الهی علم است علم سبب اتّحاد قلوب می شود حقیقت الفت بین بشر است حقیقت ترک تعصّب است حقیقت اینست که جمع بشر را بندگان الهی ببینید حقیقت اینست که جمیع ملل عالم را بنده یک خداوند بدانید حقیقت این است که جمیع اشیاء را زنده از یک فیض ببینید
- 6 The ultimate reality is that in the world of existence there are degrees - the degree of imperfection and the degree of perfection. We must strive night and day so that imperfection may be transformed into perfection. For example, children in their childhood do not know, yet they are not deserving of blame. These children must be educated until they reach maturity. These saplings must be nurtured until they bear fruit. This soil must be cleansed so that the seed may yield its blessing. This patient must be treated so that healing may be obtained. No soul should be held in contempt; all humanity must be loved. If this foundation is established, love will be attained.
- نهایت اینست در عالم وجود مراتب است مرتبه نقص است و مرتبه کمال ما باید شب و روز بکوشیم تا نقص مبدّل بکمال شود مثلاً اطفال در عالم طفولیت نمیدانند ولی مستحقّ نکوهش نیستند باید این اطفال را تربیت کرد تا برتبه بلوغ برسند این نهالها را باید نشو و نما داد تا ثمر بدهد این زمین را باید پاک کرد تا تخم برکت بیار آرد این مریض را باید معالجه کرد تا شفا یابد هیچ نفسی را نباید مبعوض داشت جمیع بشر را باید محبّت کرد اگر این اساس جمع شود محبّت حاصل میشود
- 7 Likewise, we must ever supplicate that God may create love in hearts. Let us implore and beseech that the Sun of Truth may shine upon all, that we may all be immersed in the ocean of the Lord's mercy. Let us implore and beseech that all who are imperfect may become perfect. Let us implore and beseech that all children may reach maturity. May the sun of love shine upon East and West, and may all hearts be illumined by the light of the love of God, and may all souls be quickened by the spirit of divine bestowals. May eyes be enlightened, ears become hearing, hearts be drawn to the divine fragrances, spirits be gladdened by the glad-tidings of God. Therefore I pray:
- و همچنین باید همیشه مناجات کنیم که خداوند در قلوب محبّت ایجاد نماید تضرّع و زاری کنیم تا شمس حقیقت بر کلّ بتابد تا جمیع در بحر رحمت پروردگار غرق شویم تضرّع و زاری کنیم تا جمیع ناقصها کامل شود تضرّع و زاری کنیم تا جمیع اطفال ببلوغ برسند آفتاب محبّت بر شرق و غرب بتابد و از نور محبّت الله جمیع قلوب روشن شود و از روح فیوضات الهیه جمیع نفوس زنده شوند چشمها روشن شود گوشها شنوا گردد قلوب منجذب بنفحات قدس شود ارواح مستبشر ببشارات الله گردد لهذا من دعا میکنم
- 8 O my God, my God! Praise be unto Thee for having caused the lights to shine forth from the Kingdom of Mysteries, and for having illumined all the earth with their rays, and for having revived the souls and dilated the hearts through their effulgence. Thanks be unto Thee, O my God, for having caused the breezes of providence to waft from the dawning-place of bounty and grace, and for having caused souls to fall prostrate before the Lord, the Adored One, and for having caused hearts
- الهی الهی لک الحمد بما اشرفت الأنوار من ملکوت الأسرار و استضاءت جمیع الأرض بشعاعها و انتعش النفوس و انشرح القلوب بسطوعها لک الشکر یا الهی بما هبت نسائم العناية من مطلع الرحمة و الجود و نخرت النفوس سجوداً للربّ المعبود و انشרכת الصدور بآیات

to rejoice through the signs of Thy sanctification in all regions, and for having caused tongues to proclaim Thy Kingdom and the appearance of manifest signs. Our Lord! We supplicate to the Center of Glory and humble ourselves before Thy might amidst all people, and we call upon Thee with our hearts and tongues and spirits, and we draw sustenance from the cloud of Thy mercy in all days. O Lord, heal this breach and perfect this deficiency, and have mercy upon Thy servants and assist them to Thy path. O Lord, the lights of guidance have indeed radiated among humanity, yet souls have become heedless of Thy remembrance and are afflicted with deafness and blindness. O Lord, illumine their eyes through beholding Thy greatest signs and cause them to hear Thy wondrous call from Thy most glorious Kingdom. Verily Thou art the Generous, Thou art the Great, Thou art the Mighty, Thou art the All-Merciful, the All-Compassionate.

تقدیسک فی کلّ الجهات و نادت الألسن
بملکوتک و ظهور آیات بینات ربنا اتنا نتضرع
الی مرکز الجلال و تذلل لعزّتک بین الأنام
و ندعوک بالقلوب و الألسن و الأرواح و
نستفیض من سحاب رحمتک فی کلّ الأيام ربّ
اجبر هذا الکسر و اکل هذا النقص و ارحم
علی عبادک و ایدهم الی صراطک ربّ قد
تشعشع انوار الهدی بین الوری ولكنّ النفوس
غفلوا عن ذکرک و ابتلوا بالصمّ و العمی ربّ
انر ابصارهم بمشاهدة آیاتک الکبری و اسمعهم
ندائک البدیع من ملکوتک الأبهی انک انت
الکریم انک انت العظیم انک انت العزیز انک
انت الرحمن الرحیم

DWNP_v4#08-9 p.025-027, DWNP_v5#09
p.006-007x, KHAB.088 (098), KHTB1.064,
KHTP.044

ABU0478

Words spoken on 1911-Oct-21 in Paris

Question/topic: The Pitiful Causes of War, and the Duty of Everyone to Strive for Peace.

- 1 [Sunday 6 Dhu'l-Qa'dah 1329 / 29 October [Nov.?] 1911, at the Master's house in Paris]
- 2 Today I read about the events in Italy and Turkey. A new war has broken out and the blood of poor humans is being shed for the basest of things. They kill each other for this black earth, even though it belongs to none of them. How many nations and governments have possessed the earth, only to lose it after a short time. During the time of Charlemagne and Napoleon I, how many countries were conquered - what was the final result? In a short time it was all lost. The earth belongs to God; all nations and governments are merely tenants. Eventually it will pass from all hands, for "To God belongs the heritage of the heavens and earth." For this brief period, which is like a rental, they fight with each other, struggle, shed blood, and like fierce predators and sharp-clawed wolves tear each other apart.

- 1 یکشنبه ششم ذی قعده ۱۳۲۹ مطابق ۲۹ اکتبر ۱۹۱۱ در منزل مبارک در پاریس
- 2 امروز حوادث ایتالیا و ترکیا را خواندم باز محاربهء جدیدی شده خون بیچارگان انسان از برای پست ترین چیزها ریخته میشود از برای این خاک سیاه همدیگر را میکشند و حال اینکه مال هیچکدامشان نیست چه بسیار از ملل و دول که زمین را تصرف کردند بعد در اندک زمانی از دستشان رفت در زمان شارلمان و ناپلیون اول فرانسه چقدر ممالک فتح شد عاقبت چه نتیجه بخشید باندک زمانی از دست رفت زمین ملک خداست جمیع ملل و دول مستأجرند عاقبت از دست کلّ خواهد رفت و لله میراث السموات و الأرض از برای این مدت قلیله که مانند استیجار است با یکدیگر نزاع کنند جدال

نمایند خوریزها نمایند نظیر سباع ضارّه و گرگان
تیزچنگ یکدیگر را بدرند

- 3 Yet God created humans to be the manifestation of human virtues, to be the cause of comfort and ease in the world, to be the cause of love and fellowship - not to be predatory animals shedding each other's blood, plundering each other's property, seizing land from one another. God desires humans to be angelic, illumined, just, fair, not transgressing, helping one another, so that perfect kindness may be achieved among humanity. This is what God wants - it is the cause of happiness for humanity and the source of human glory. But alas, humanity acts contrary to God's good pleasure, striving in matters that cause human degradation and bring disgrace to the human world.

3 و حال آنکه خدا انسان را مظهر فضائل عالم انسانی خلق نموده که سبب راحت و آسایش عالم بشود سبب محبت و الفت باشد نه اینکه حیوان درنده باشد خون یکدیگر را بریزند اموال یکدیگر را غارت کنند زمین از دست یکدیگر بگیرند خدا می خواهد که انسان ملائکه باشد نورانی باشد عادل باشد انصاف داشته باشد تعدی نکند معاونت یکدیگر نمایند تا نهایت مهربانی بین بشر حصول پذیرد خدا این طور می خواهد سبب سعادت عالم انسانی و سبب عزّت بشر این است ولکن واسفا که بشر بر خلاف رضای خدا میکند در اموری میکوشد که سبب ذلت بشر است سبب رسوائی عالم انسانی است

- 4 Now you, compared to other groups here, are a small gathering. Praise be to God, your intentions are good, your orientation is toward God, you desire the good of humanity, you seek peace and reconciliation, you yearn for love and fellowship, and your utmost endeavor is that humans should be united and agreed. Our ultimate desire is that war and conflict be eliminated, that peace take the place of war, that love replace hatred, and that unity emerge in place of division.

4 حال شما بالنسبه بسایر طوائفی که در این جا هستند جمع قلیلی هستید الحمد لله نیتتان خیر است توجهتان بخداست خیر عالم انسانی را می خواهید صلح و صلاح می طلبید آرزوی محبت و الفت میکنید و نهایت مساعی شما این است که بشر با یکدیگر متحد و متفق شوند و نهایت آرزوی ما این است که جنگ و جدال از میان برخیزد بجای جنگ صلح قرار یابد و مقابل بغض محبت بیاید و مقابل اختلاف اتحاد حاصل شود

- 5 But this aim is very great - it is not easy and faces many difficulties. Yet you must make every hardship and difficulty acceptable to yourselves, for the aim is great. That is, you must resist all humanity, for all nations think of war and believe they should plunder one another and conquer countries. Certainly this work of yours is very difficult, but if you strive and do not grow weary, if you expend your efforts, beneficial results will follow.

5 لکن این مقصد خیلی مقصد عظیم است آسان نیست مشکلات بسیاری در پیش دارد اما شماها باید هر زحمتی و هر مشقّتی را بر خودتان گوارا بدارید زیرا مقصد عظیم است یعنی باید مقاومت جمیع بشر نمائید زیرا جمیع ملل در فکر حربند و اعتقادشان این است که یکدیگر را غارت کنند فتح ممالک نمایند البته این کار شما بسیار سخت است لکن اگر شماها همت کنید کلال و ملال نیاورید جهدتان را مبذول دارید نتایج مفیده حاصل خواهد شد

- 6 So always supplicate and implore at God's threshold, and ask God to create the means of fellowship and to assist and confirm you so that you may fulfill this task, lift this heavy burden, and endure every hardship and difficulty on this path. Perhaps you may reach the point of having to sacrifice your lives and spend your wealth on this path. Anyone whose aim is lofty must

6 پس همیشه تضرّع و زاری بدرگاه خدا بکنید و از خدا بخواهید که اسباب الفت خلق کند و شما را مدد فرماید تأیید فرماید تا بتوانید از عهده این کار برآئید تا این بار سنگین را بلند کنید و در این راه هر مشقّت و هر تعبّی را تحمل نمائید شاید در این سبیل بجائی برسد که جانتانرا باید فدا بکنید و

make every difficulty acceptable to themselves, especially for this great purpose which is the life of the world, the illumination of humanity, the comfort and ease of all creation, the manifestation of human bounty, and the appearance of divine confirmations from the Kingdom.

اموالتان را انفاق کنید هر انسانی که مقصدش مقصد جلیل است باید هر مشقتی را بر خود گوارا کند علی‌الخصوص این مقصد عظیم که حیات عالم است نورانیت عالم بشر است راحت و آسایش جمیع خلق است ظهور موهبت عالم انسانی است و جلوه تأییدات ملکوت الهی است

- 7 My hope for you is that you will never falter before any difficulty or hardship, but rather that your determination will grow higher day by day and your striving and effort increase, until you become renowned among humanity for the light of the love of God. And peace be upon you.

7 من امیدم از شما چنان است که ابداً از هر مشقتی و هر تعبی فتور نیارید بلکه روز بروز همتان بلندتر شود و سعی و کوشش‌تان بیشتر گردد تا بنورانیت محبت الله در بین بشر مشتهر گردید والسلام

PT#06 p.017, SW_v02#14 p.004-005

KHAB.106 (115), KHTB1.087

ABU0625

Words spoken on 1911-Oct-22 in Paris

Question/topic: The Sun of Truth.

It is a lovely day, the sun shines brightly upon the earth, giving light and warmth to all creatures. The Sun of Truth is also shining, giving light and warmth to the souls of men. The sun is the life-giver to the physical bodies of all creatures upon earth; without its warmth their growth would be stunted, their development would be arrested, they would decay and die. Even so do the souls of men need the Sun of Truth to shed its rays upon their souls, to develop them, to educate and encourage them. As the sun is to the body of a man so is the Sun of Truth to his soul.

A man may have attained to a high degree of material progress, but without the light of truth his soul is stunted and starved. Another man may have no material gifts, may be at the bottom of the social ladder, but, having received the warmth of the Sun of Truth his soul is great and his spiritual understanding is enlightened.

A Greek philosopher living in the days of the youth of Christianity, being full of the Christian element, though not a professing Christian, wrote thus: 'It is my belief that religion is the very foundation of true civilization'. For, unless the moral character of a nation is educated, as well as its brain and its talents, civilization has no sure basis.

As religion inculcates morality, it is therefore the truest philosophy, and on it is built the only lasting civilization. As an example of this, he points out the Christians of the time whose morality was on a very high level. The belief of this philosopher conforms to the truth, for the civilization of Christianity was the best and most enlightened in the world. The Christian Teaching was illumined by the Divine Sun of Truth, therefore its followers were taught to love all men as brothers to fear nothing, not even death! To love their neighbours as themselves, and to forget their own selfish interests in striving for the greater good of humanity. The grand aim of the religion of Christ was to draw the hearts of all men nearer to God's effulgent Truth.

If the followers of the Lord Christ had continued to follow out these principles with steadfast faithfulness, there would have been no need for a renewal of the Christian Message, no necessity for a re-awakening of His people, for a great and glorious civilization would now be ruling the world and the Kingdom of Heaven would have come on earth.

But instead of this, what has taken place! Men turned away their faces from following the divinely illuminated precepts of their Master, and winter fell upon the hearts of men. For, as the body of man depends for life upon the rays of the sun, so cannot the celestial virtues grow in the soul without the radiance of the Sun of Truth.

God leaves not His children comfortless, but, when the darkness of winter overshadows them, then again He sends His Messengers, the Prophets, with a renewal of the blessed spring. The Sun of Truth appears again on the horizon of the world shining into the eyes of those who sleep, awaking them to behold the glory of a new dawn. Then again will the tree of humanity blossom and bring forth the fruit of righteousness for the healing of the nations. Because man has stopped his ears to the Voice of Truth and shut his eyes to the Sacred Light, neglecting the Law of God, for this reason has the darkness of war and tumult, unrest and misery, desolated the earth. I pray that you will all strive to bring each child of God into the radiance of the Sun of Truth, that the darkness may be dissipated by the penetrating rays of its glory, and the winter's hardness and cold may be melted away by the merciful warmth of its shining.

PT#07 p.020

ABU0845

Words spoken on 1911-Oct-23 in Paris

Question/topic: The Light of Truth Is Now Shining upon the East and the West.

When a man has found joy in one place he returns to that same place to find his joy again. When a man has found gold in a mine he will return again to that mine to find more gold; this is a natural law and shows forth the vital and spiritual powers which God has bestowed upon man, and the natural instinct which is born in him.

The Great Light of the Spirit has ever arisen in the East, but it has shed forth its radiance into the West. And in the West has it found its greatest force of expansion.

The Christ rose like a star in the horizon of the East, but the Light of His influence has taken root more firmly in the West. This shows us how that the people of the West are very faithful in their hearts and they do not easily forget. The West is like a good plant. When the rain falls gently upon it to give it nourishment and the sun shines upon it to give it warmth, then does it blossom forth and bear good fruit.

It is a long time since the Sun of Righteousness has shed its Radiance upon the West, for the Face of God has been hidden by the sin and forgetfulness of man; but now, thanks be to God! the Sun shines forth in all its glory and the breath of the Holy Spirit is watchful over the nations. Let us pray to God that the light and refreshment may awaken the people and give them new life, that they shall find a second life and there shall be a new creation. Humanity shall put on a new garment and the Mercy of God will be showered upon the people.

My earnest desire is that you will work for this end, that you may be the cause of it. It is certain that the Flag of Divinity has been raised and the Sun of Righteousness of God appears upon the horizon. Be faithful and loving workers that you may be among the blest of God and receive the benefits of the Kingdom of Abha.

PT#08 p.023, SW_v02#16 p.005-006, PN_1911 p018

ABU0281

Words spoken on 1911-Oct-24 in Paris

An Indian said to Abdu'l-Baha: "My aim in life is to transmit as far as in me lies the message of Krishna to the world."

Abdu'l-Baha said: The Message of Krishna is the message of love. All God's prophets have brought the message of love. None has ever thought that war and hate are good. Every one agrees in saying that love and kindness are best.

Love manifests its reality in deeds, not only in words – these alone are without effect. In order that love may manifest its power there must be an object, an instrument, a motive.

There are many ways of expressing the love principle; there is love for the family, for the country, for the race, there is political enthusiasm, there is also the love of community of interest in service. These are all ways and means of showing the power of love. Without any such means, love would be unseen, unheard, unfelt – altogether unexpressed, unmanifested! Water shows its power in various ways, in quenching thirst, causing seed to grow, etc. Coal expresses one of its principles in gas-light, while one of the powers of electricity is shown in the electric light. If there were neither gas nor electricity, the nights of the world would be darkness! So, it is necessary to have an instrument, a motive for love's manifestation, an object, a mode of expression.

We must find a way of spreading love among the sons of humanity.

Love is unlimited, boundless, infinite! Material things are limited, circumscribed, finite. You cannot adequately express infinite love by limited means.

The perfect love needs an unselfish instrument, absolutely freed from fetters of every kind. The love of family is limited; the tie of blood relationship is not the strongest bond. Frequently members of the same family disagree, and even hate each other.

Patriotic love is finite; the love of one's country causing hatred of all others, is not perfect love! Compatriots also are not free from quarrels amongst themselves.

The love of race is limited; there is some union here, but that is insufficient. Love must be free from boundaries!

To love our own race may mean hatred of all others, and even people of the same race often dislike each other.

Political love also is much bound up with hatred of one party for another; this love is very limited and uncertain.

The love of community of interest in service is likewise fluctuating; frequently competitions arise, which lead to jealousy, and at length hatred replaces love.

A few years ago, Turkey and Italy had a friendly political understanding; now they are at war!

All these ties of love are imperfect. It is clear that limited material ties are insufficient to adequately express the universal love.

The great unselfish love for humanity is bounded by none of these imperfect, semi-selfish bonds; this is the one perfect love, possible to all mankind, and can only be achieved by the power of the Divine Spirit. No worldly power can accomplish the universal love.

Let all be united in this Divine power of love! Let all strive to grow in the light of the Sun of Truth, and reflecting this luminous love on all men, may their hearts become so united that they may dwell evermore in the radiance of the limitless love.

Remember these words which I speak unto you during the short time I am amongst you in Paris. I earnestly exhort you: let not your hearts be fettered by the material things of this world; I charge you not to lie contentedly on the beds of negligence, prisoners of matter, but to arise and free yourselves from its chains!

The animal creation is captive to matter, God has given freedom to man. The animal cannot escape the law of nature, whereas man may control it, for he, containing nature, can rise above it.

The power of the Holy Spirit, enlightening man's intelligence, has enabled him to discover means of bending many natural laws to his will. He flies through the air, floats on the sea, and even moves under the waters.

All this proves how man's intelligence has been enabled to free him from the limitations of nature, and to solve many of her mysteries. Man, to a certain extent, has broken the chains of matter.

The Holy Spirit will give to man greater powers than these, if only he will strive after the things of the spirit and endeavour to attune his heart to the Divine infinite love.

When you love a member of your family or a compatriot, let it be with a ray of the Infinite Love! Let it be in God, and for God! Wherever you find the attributes of God love that person, whether he be of your family or of another. Shed the light of a boundless love on every human being whom you meet, whether of your country, your race, your political party, or of any other nation, colour or shade of political opinion. Heaven will support you while you work in this in-gathering of the scattered peoples of the world beneath the shadow of the almighty tent of unity.

You will be servants of God, who are dwelling near to Him, His divine helpers in the service, ministering to all Humanity. All Humanity! Every human being! never forget this!

Do not say, he is an Italian, or a Frenchman, or an American, or an Englishman, remember only that he is a son of God, a servant of the Most High, a man! All are men! Forget nationalities; all are equal in the sight of God!

Remember not your own limitations; the help of God will come to you. Forget yourself. God's help will surely come!

When you call on the Mercy of God waiting to reinforce you, your strength will be tenfold.

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

PT#09 p.025, SW_v08#08 p.097x, SAS.108x, CHH.153x

ABU0318

Words spoken on 1911-Oct-24 in Paris

- 1 [Talk given by 'Abdu'l-Baha in Paris at His home, October 24, 1911]
- 2 In the material world, although love exists, it is limited. In the physical world, the means and bonds of love are visible, but since these means are material, they are limited, whereas the reality of love is unlimited. How can an unlimited reality be fully attained through limited means?
- 3 Among the means of love in the material world is the family connection. This is clearly limited, and a love that can be severed cannot be fully realized. How often intense hatred and enmity have arisen within a family! Thus it becomes clear that the family bond is not complete. Similarly, among the bonds is the patriotic bond - since people are from one homeland, there is love and fellowship among them. But this too is insufficient, for it is limited to the homeland, and secondly, extreme hatred and enmity may arise between compatriots. Third is the racial bond of love - this too is limited and hatred may be established between members of the same race. Fourth are the bonds of unity through shared interests - when interests differ, this disappears. Fifth is political unity which causes affection and love - this too is temporary as political unity can be disrupted. Thus it has become clear and certain that material bonds are not sufficient and adequate for fellowship between people.
- 4 Another power is needed that can bind all humanity together and engender the utmost love, and it must be unlimited. Without doubt this is the power of the Holy Spirit, for this is the cause of unity that gathers all humanity under the shelter of one Word. No power except this divine power can gather all humanity into one assembly and make the bonds of love firm and strong. Therefore we must all strive so that divine illumination may appear among humanity, the breaths of the Holy Spirit may take effect, and heavenly radiance may shine forth, so that human hearts may attain complete connection with
- 1 أيضاً نطق مبارک در پاریس در منزل مبارک
۲۴ اکتبر ۱۹۱۱
- 2 در عالم مادیات هرچند محبت موجود ولی محدود است در عالم جسمانی وسائط و روابط محبت مشهود است ولیکن چون وسائط مادی بود محدود است و حال آنکه حقیقت محبت نامحدود است چطور میشود بوسائط محدوده حقیقت غیر محدوده بتمامها حاصل شود
- 3 از جمله وسائط محبت در عالم مادیات ارتباط عائله است این معلوم است که محدود است و محبتی که قابل انفصال نباشد بتمامها حاصل نمیشود چه بسیار که در یک عائله نهایت بغض و عداوت حصول یافت پس معلوم شد که رابطه عائله تمام نیست و همچنین از جمله روابط روابط وطنی است چون در یک وطنند در میانه آنها محبت و الفت است آن هم کافی نیست چرا که محدود بوطن است و ثانی اینکه شاید بین ابناء وطن نهایت بغض و عداوت حاصل شود ثالثاً روابط محبت جنسیت است آن هم محدود است احتمال دارد در میان جنسی نهایت عداوت تأسیس یابد رابعاً وسائط اتحاد وحدت منافع است چون منافع مختلف گردد زائل میشود خامساً وحدت سیاسی است که سبب الفت و محبت میشود آن هم یک وقتی است وحدت سیاسی بهم میخورد پس معلوم و محقق شد که روابط مادیّه از برای الفت بین بشر کافی و وافی نیست
- 4 محتاج بیک قوه دیگری است که آن جمیع بشر را بیکدیگر التیام دهد و مورث نهایت محبت شود و باید غیر محدود باشد شبهه‌ئی نیست که این قوه روح القدس است زیرا این سبب وحدت است که جمیع بشر را در ظلّ کلمه واحد جمع میکند هیچ قوه‌ئی جز این قوه ملکوتیه نمیتواند جمیع بشر را انجمن واحد کند و روابط محبت را محکم و متین نماید لهذا باید جمیعاً بکوشیم تا در میانه بشر نورانیت الهی حاصل شود نفثات

each other. This is the foundation of true love - otherwise love does not arise by itself and is impossible.

- 5 Now I counsel and advise you - I am among you for a few days and then I will go, I will not remain. Do not be captives of materiality, be free of these bonds, for animals are captives of materiality but humans are not. God created them free. Look and see how all beings cannot transgress beyond the world of nature - they are captive, but humans are free from nature's bondage for they break through nature. For example, observe that according to nature living things are earthbound, yet humans fly in the air - this is against nature. They move upon the sea and travel beneath it - this breaks the general law of nature. The realities of things according to nature's laws are hidden secrets and protected mysteries, yet humans through their power of discovery comprehend them and through their conquering power bring them from the realm of the invisible to the visible. All these prove that humans are not captives of nature but transcend it.

- 6 Therefore you must strive through divine power so that the unity of humanity may be manifested in the world's assemblage, not through material powers but through spiritual means and bonds, casting love into human hearts. If you love someone, let it not be due to family unity, national unity, or racial unity, but rather love souls for God's sake. Love every perfect soul even if they are not from your homeland, family or race, so that by these means you may illumine the human world and demolish the foundation of these darknesses of hatred and enmity. May all humanity gather under the banner of human unity, heavenly confirmations arrive and divine bounties be attained, so that you may become celestial and divine. Focus your efforts on this.

- 7 Never say this one is English, that one German, this French, that Italian - do not utter these distinctions. You are all servants and handmaids of God, peace be upon you. Let this be everyone's title. In gatherings of unity and fellowship let it never be known who is French, who Turkish, German, English or Persian. Let this be your thought, and surely God will be pleased with you and heavenly confirmations will reach you.

روح القدس تأثیر کند نورانیت آسمانی پرتو افکند تا اینکه قلوب بشر بتمامه بیکدیگر ارتباط تام حاصل کند این است اساس محبت حقیقی والا محبت پیچود حاصل نمیشود و ممکن نیست

5 باری حالا شماها را نصیحت میکنم و وصیت مینمایم من میانه شماها چند روز هستم و میروم نمی مانم اسیر مادیات نباشید از این قیود آزاد باشید زیرا حیوان اسیر مادیات است انسان اسیر مادیات نیست خداوند او را آزاد خلق فرموده نگاه کنید به بینید جمیع کائنات ابداً از عالم طبیعت تجاوز نتوانند اسیرند ولی انسان از اسارت طبیعت آزاد است زیرا طبیعت را خرق میکند مثلاً ملاحظه کنید باقتضای طبیعت ذیروح خاکی است ولی در هوا پرواز می کند این خلاف طبیعت است بر روی دریا جولان میدهد در زیر دریا سیر میکند این خارق قانون عمومی طبیعت است حقایق اشیاء بمقتضای احکام طبیعت سر مکنون است و رمز مصون ولی انسان بقوه کاشفه آن را ادراک می نماید و بقوه قاهره از حیز غیب بحیز شهود می آورد اینها جمیع دلیل بر این است که انسان اسیر طبیعت نیست بلکه خارق طبیعت است

6 لهذا شما باید بقوه الهیه بکوشید تا وحدت عالم انسانی در انجمن عالم جلوه نماید نه بقوای مادیّه به وسایط و روابط معنویّه در قلوب انسان القای محبت نمائید اگر نفسی را دوست دارید سبب وحدت عائله و وحدت وطن و وحدت جنس نباشد بلکه باید نفوس را از برای خدا دوست داشت هر نفس کاملی را دوست داشته باشید ولو از وطن شما و عائله و جنس شما نباشد تا باینوسایط بتوانید عالم انسانرا نورانی کنید و بنیان این ظلمات بغض و عداوت براندازید جمیع بشر در ظل علم وحدت انسانی جمع شود و تأییدات آسمانی برسد و فیوضات ربّانی حصول یابد تا ملکوتی شوید رحمانی شوید و همت را بر این بگمارد

7 ابداً نگویید این انگلیس است این المانی است این فرانسه است این ایتالیاست این اذکار را یزبان نرانید همه بنده خدائید و کنیزان خدا والسلام این عنوان کلّ باشد ابداً در محفل اجتماع و الفت معلوم نشود که کی فرسناویست و کی ترک و کی المان و کی انگلیس و کی فرس فکرتان این

- 8 Do not look to your own capacity - divine confirmations will reach you. I was a weak imprisoned servant, but divine confirmations arrived. Now in Paris I associate with you in the utmost joy and fragrance, hoping to diffuse the divine fragrances. Therefore we must look to God - when we look to ourselves we become ashamed for we have no capacity or worthiness, but when we look to the power of the Kingdom we become hopeful and turn away from no great matter.

باشد و یقین است که خدا از شما راضی میشود
و تأییدات آسمانی بشما میرسد

8 شما نظر باستعداد خود نکنید تأییدات خدا بشما
میرسد من یک بندهء ضعیف مسجون بودم
لیکن تأییدات الهی رسید حالا در پاریس در
نهایت روح و ریحان با شما معاشر و بنشر نفعات
امیدوار پس باید نظر بخدا داشته باشیم چون بخود
نگریم شرمسار شویم زیرا استعداد و لیاقت نداریم
اما چون نظر بقوت ملکوت میکنیم امیدوار
میگردیم و از هیچ امر عظیمی روگردان نمیشویم

AMK.228-231, KHAB.094 (104),
KHTB1.072, KHTP.051

ABU1062

Words spoken on 1911-Oct-25 in Paris

Question/topic: The Imprisonment of 'Abdu'l-Baha.

I regret that you have been kept waiting for so long. Yet, I have waited so many years in prison before I could see you—surely you do not mind waiting a little to see me. Our hearts are always together and the Bounty of the Kingdom of Abha binds our spirits in one. For have we not one aim, one desire and one prayer? Therefore we are always together.

Last night, when I returned home, I did not sleep. I lay awake thinking and I said to myself: “Here am I in Paris. O my God! What is Paris and who am I?” I never thought from the darkness of my prison that I should come here and be among you, for I was condemned to perpetual imprisonment. When I read the document which told me of my sentence, I said to the officials: “It is impossible!” And they were astonished. Then I said to them: “If Abdul-Hamid were immortal and I myself were immortal, then would it be possible for him to condemn me to be in prison forever, but as we are not immortal, then it is impossible. My spirit is free and that can no man imprison.”

Now you see the powers of God, that I am no longer in prison, but here in Paris, talking with you. I am thankful to meet the spiritual friends and you also must be happy that God has

allowed me to come among you. For who indeed would have thought it possible that I should be here talking in Paris?

PT#10 p.030, SW_v02#16 p.006, PN_1911 p019

ABU2610

Words to Mary Hanford Ford et al around 1911-Oct-25 in Paris

In regard to the war raging between Italy and Turkey, He says:

“I am very unhappy to see how wicked and uncivilized human beings can be, the motive for fighting is so small and ignoble. They are fighting for the earth, which is the lowest form of matter.

The earth is not the home of the living, it is their tomb. Pray for all the world. Think and pray for peace. Never be discouraged that your prayers will not bear fruit.

These nations are thinking, Hate. You think with all your powers, Love.

They are calling for War. Send out a call for Peace.

I know that your prayers will prevail. Be not fearful.

Holding out in His hand a piece or very thin paper before His eyes, Abdul Baha said:- “See what a slight thing will shut off our physical sight, so will a slight indiscretion, a cross word, an adverse criticism shut off the delicate spiritual sight.

SW_v08#11 p.139x, PN_1911 p019, PN_1911 p024

ABU0439

Words spoken on 1911-Oct-26 in Paris

Question/topic: God's Greatest Gift to Man.

¹ [In Paris on Wednesday 2 Dhu'l-Qa'dah 1329, corresponding to 25 October 1911, around noon at the blessed residence, He gave this blessed talk]

¹ در پاریس چهارشنبه ۲ ذی‌قعدة ۱۳۲۹ مطابق ۲۵ اکتبر ۱۹۱۱ مقارن ظهر در منزل مبارک این نطق مبارک را فرمودند

- 2 The greatest of human virtues is knowledge. Knowledge is the cause of divine bounty's manifestation. Knowledge is the discoverer of mysteries. Knowledge is like a mirror in which the images of all things are reflected. Knowledge gives to each person the learning of all humanity, and makes each individual human being equivalent to all humanity, because knowledge teaches one whatever all humanity has discovered - that is, whatever is known by all humanity. It is knowledge that makes one aware of all events of past times. It is knowledge that makes one the discoverer of future mysteries.
- اعظم فضائل عالم انسانی علم است علم سبب ظهور فیض الهی است علم کاشف اسرار است علم نظیر آئینه است که صور جمیع اشیاء در آن مرتسم است علم بهر شخصی معلومات جمیع بشر می دهد و هر فردی از افراد انسانی را عبارت از جمیع بشر میکند زیرا علم آنچه جمیع بشر اکتشاف کرده اند یعنی آنچه معلومات جمیع بشر است بانسان تعلیم میدهد علم است که انسان را مطلع بر جمیع وقایع زمان سابق مینماید علم است که انسان را کاشف اسرار مستقبل میکند
- 3 Observe that all beings, whether great or small, are captives of nature. For example, the sun with all its grandeur is captive to nature. All planets, all brilliant stars are captive to nature. All natures, all elements are captive to nature. All minerals, all plants, all animals are captives of nature. They cannot transgress, and none can deviate from nature's requirements even by an atom's worth. This sun with all its grandeur can never transgress from its orbit and has no will - it is compelled, captive to nature. The sea with all its grandeur is captive to nature. This earth with all its grandeur is captive to nature. The elephant with all its size is captive to nature. Birds and beasts in their entirety are captive to nature. None can make the slightest transgression from nature's rule and law except humans, who are rulers over nature.
- 3 ملاحظه نمائید که جمیع کائنات چه کبیره چه صغیره جمیع اسیر طبیعت اند مثلاً آفتاب باین عظمت اسیر طبیعت است جمیع سیارات جمیع نجوم ساطعه اسیر طبیعت است جمیع طبایع جمیع عناصر اسیر طبیعت است جمیع جماد جمیع نبات جمیع حیوان اسیر طبیعتند تجاوز نتوانند و از مقتضای طبیعت هیچیک بقدر ذرهئی تعدی نکنند این آفتاب باین عظمت از مدار خویش ابداً تجاوز نتواند و اراده ندارد مجبور است اسیر طبیعت است دریای باین عظمت اسیر طبیعت است این کرهء ارض باین عظمت اسیر طبیعت است فیل باین بزرگی اسیر طبیعت است طيور و وحوش بتمامه اسیر طبیعتند کل ادنی تجاوزی از حکم و قانون طبیعت نمی توانند بکنند
- 4 Therefore, humans break nature's rules and laws, and command nature. For example, although by nature humans are earthly creatures like elephants and lions whose place and station is the earth, despite not being aquatic creatures they violate nature's law and move freely upon the sea, cross the great ocean, fly in the air, and travel beneath the sea. This electrical force which you observe, although no force is more rebellious and defiant than it - when it strikes a mountain it splits it to its base - humans capture it and imprison it. In a minute they communicate with East and West. They imprison free sound in a device. They make permanent the image of humans which is a passing shadow. All these things violate nature. This is how humans rule over nature.
- 4 مگر انسان که حاکم بر طبیعت است لهذا قواعد و احکام طبیعت را می شکند در طبیعت حکم می کند مثلاً مقتضای طبیعت انسان ذی روح خاکی مانند فیل و شیر که مقام و مقرش خاک است باوجود آنکه ذی روح مائی نیست قانون طبیعت را خرق می کند در روی دریا جولان میدهد محیط اکبر را قطع میکند در هوا پرواز مینماید و در زیر دریا سیر و حرکت نماید این قوهء برقیه که مشاهده مینمائید باوجود آنکه عاصی تر و سرکش تر از او قوهئی نیست چون بکوه زند تا بن خرق کند انسان او را می آورد حبس می کند در دقیقهئی به شرق و غرب مخیره نمایند صوت آزاد را در آلتی حبس نماید عکس انسان که سایهء زایل است ثابت می کند جمیع این امور خارق طبیعت است این است که انسان حاکم بر طبیعت است

5 From what has humanity obtained this excellence? It has been obtained from knowledge. Thus it is clear that knowledge is the greatest of human virtues. Breaking habits and violating nature's laws is specific to knowledge. Now that God has granted humans such power and capacity to violate the natural world, it would be a pity to use this power except for good purposes. It would be a pity to employ it in destroying human foundations. It would be a pity to waste this gift on harmful matters. It would be a pity to apply it to hatred and enmity. It would be a pity to expend it on oppression and transgression. This power should be devoted to reviving souls, spent for the general good, and employed for peace and reconciliation. It should be confined to developing the world, comforting souls, and fostering love and affection among humanity. This is the gift by which human reality is adorned.

5 این فضیلت را آیا انسان از چه حاصل کرده از علم حاصل شده پس معلوم است که علم اعظم ترین فضائل انسانی است خرق عادات و هتک قوانین طبیعت مختص بعلم است حالا که خدا بانسان چنین قوه و استعدادی عنایت فرموده که خرق عالم طبیعت کند حیف است این قوه را جز در امور خیریه صرف نماید حیف است در هدم بنیان انسانی بکار برد حیف است این موهبت را در امور مضره تلف نماید حیف است در بغض و عداوت مجری دارد حیف است در ظلم و تعدی صرف کند باید این قوه را در احیای نفوس مبذول دارد در خیر عمومی صرف کند و در صلح و صلاح بکار برد در معمورات عالم و راحت نفوس و الفت و محبت بین بشر حصر نماید این است موهبتی که حقیقت انسان از آن تزئین یابد

6 I hope that you will be successful in this, that your thought will be that these souls become knowing, that all may acquire sciences and arts, and that the time for acquiring knowledge is from life's beginning to its end. Through knowledge may you become the cause of love for all on earth and the cause of the Most Great Peace, so that by divine assistance and grace the foundation of war may be destroyed and the foundation of peace and love may be laid, that you may be successful in both worlds. In this regard I pray that you may be successful.

6 امیدوارم که شماها موفق بآن باشید فکرتان این باشد که این نفوس دانا شوند و عموم تحصیل علوم و فنون کنند و زمان تحصیل علم از بدایت حیات تا نهایت حیات است و بواسطه علم سبب محبت من علی الأرض شوند و سبب صلح اکبر گردند تا به عون و عنایت الهیه بنیان جنگ برافند و اساس صلح و محبت گذاشته شود تا در دو جهان کامران گردید در این خصوص من دعا میکنم که بآن موفق شوید

PT#11 p.032, SW_v02#14 p.006-007, PN_1911 p020

DWNP_v6#01 p.002-003, KHAB.092
(102), KHTB1.069

ABU0072

Words spoken at Dreyfus home in Paris, 1911-Oct-27
Question/topic: Religious Prejudices.

The basis of the teaching of Baha'u'llah is the Unity of Mankind, and his greatest desire was that love and goodwill should live in the heart of men.

As He exhorted the people to do away with strife and discord, so I wish to explain to you the principal reason of the unrest

چونکه تعلیم بهاء الله توحید جمیع بشر است و نهایت الفت و اتحاد بقدر امکان باید سعی و کوشش نمود تا سوء تفاهمی که بین ملل حاصل شده زائل شود

among nations. The chief cause is the misrepresentation of religion by the religious leaders and teachers. They teach their followers to believe that their own form of religion is the only one pleasing to God, and that followers of any other persuasion are condemned by the All-Loving Father and deprived of His Mercy and Grace. Hence arise among the peoples, disapproval, contempt, disputes and hatred. If these religious prejudices could be swept away, the nations would soon enjoy peace and concord.

I was once at Tiberias where the Jews have a Temple. I was staying in a house just opposite the Temple, and there I saw and heard a Rabbi speaking to his congregation of Jews, and he spoke thus:

‘O Jews, you are in truth the people of God! All other races and religions are of the devil. God has created you the descendants of Abraham, and He has showered His blessings upon you. Unto you God sent Moses, Jacob and Joseph, and many other great prophets. These prophets, one and all, were of your race.

‘It was for you that God broke the power of Pharaoh and caused the Red Sea to dry up; to you also He sent manna from above to be your food, and out of the stony rock did He give you water to quench your thirst. You are indeed the chosen people of God, you are above all the races of the earth! Therefore, all other races are abhorrent to God, and condemned by Him. In truth you will govern and subdue the world, and all men shall become your slaves.

‘Do not profane yourselves by consorting with people who are not of your own religion, make not friends of such men.’

When the Rabbi had finished his eloquent discourse, his hearers were filled with joy and satisfaction. It is impossible to describe to you their happiness!

Alas! It is misguided ones like these who are the cause of division and hatred upon earth. Today there are millions of people who still worship idols, and the great religions of the world are at war among themselves. For 1,300 years, Christians and Muslims have been quarrelling, when with very little effort their differences and disputes could be overcome and peace and harmony could exist between them and the world could be at rest!

In the Qur'an we read that Muhammad spoke to his followers, saying: ‘Why do you not believe in Christ, and in the Gospel? Why will you not accept Moses and the Prophets, for surely the Bible is the Book of God? In truth, Moses was a sublime

لذا باید قدری بحث در سوء تفاهمی که بین ادیان است بنمایم و اگر سوء تفاهم زائل شود اتحاد کلی حاصل گردد جمیع ملل با همدیگر نهایت الفت حاصل نمایند سبب اصلی این اختلاف و جدال از علمای ملل است زیرا آنها بملت خود چنان تفهیم میکنند که سائر ملل مغضوب خدا هستند و محروم از رحمت پروردگار

روزی در طبریه در جنب معبد یهود بودم و خانه مشرف بمعبد بود دیدم حاخام یهود وعظ میکند میگوید

ای قوم یهود شما امت خدا هستید و سائر ملل امت غیر او خدا شما را از سلاله حضرت ابراهیم خلق کرده و فیض و برکت بشما داده و شما را از جمیع ملل ممتاز نموده از شما اسحاق بر گزیده حضرت یعقوبی فرستاده حضرت یوسفی برانگیخته حضرت موسائی مبعوث نموده حضرت هارونی فرستاده حضرت سلیمانی و حضرت داودی و حضرت اشعائی و حضرت ایلیائی فرستاده جمیع این پیران از شما هستند

از برای شما فرعونیان را غرق نمود و دریا را شکافت و از آسمان برای شما مائه فرستاد از سنک آب جاری کرد شما امت مقبوله نزد خدا هستید شما بنی اسرائیل ابناء خدایت و از جمیع ملل ممتازید موعود شما مسیح میاید آنوقت شما عزیز میشوید و بر جمیع ملل عالم حاکم و امیر میگردید و اما سائر ملل خذله هزله رذله گردند یهودیها آنقدر از حرف او مسرور بودند که وصف ندارد همینطور سائرین سبب اختلاف و نزاع و جدال آنها علمای ملت بودهاند

اما اگر اینها تحری حقیقه میکردند البته اتحاد و اتفاق حاصل میشد زیرا حقیقه یکبست تعدد قبول ننماید پس ابطالان حقیقه آنچه در حق سرور کائنات حضرت محمد علیه السلام تا بحال شنیده اید جمیع روایات از روی غرض و تعصب جاهلانه بوده ابداً مقارن حقیقت نبوده حال من حقیقت واقع را برای شما بیان مینمایم روایات نمیکم بمیزان عقل صحبت میشود زیرا

وقائع ازمنه سابقه را بمیزان عقل باید سنجید اگر مطابق آید مقبول است و الا سزاوار اعتماد نیست اولاً اینکه آنچه در حق حضرة رسول علیه السلام در کتب قسیسها میخوانید مانند شرح حال مسیح است در کتب یهود شما ملاحظه

Prophet, and Jesus was filled with the Holy Spirit. He came to the world through the Power of God, born of the Holy Spirit and of the blessed Virgin Mary. Mary, His mother, was a saint from Heaven. She passed her days in the Temple at prayer and food was sent to her from above. Her father, Zacharias, came to her and asked her from whence the food came, and Mary made answer, "From on high." Surely God made Mary to be exalted above all other women.'

This is what Muhammad taught His people concerning Jesus and Moses, and He reproached them for their lack of faith in these great Teachers, and taught them the lessons of truth and tolerance. Muhammad was sent from God to work among a people as savage and uncivilized as the wild beasts. They were quite devoid of understanding, nor had they any feelings of love, sympathy and pity. Women were so degraded and despised that a man could bury his daughter alive, and he had as many wives to be his slaves as he chose.

Among these half animal people Muhammad was sent with His divine Message. He taught the people that idol worship was wrong, but that they should reverence Christ, Moses and the Prophets. Under His influence they became a more enlightened and civilized people and arose from the degraded state in which He found them. Was not this a good work, and worthy of all praise, respect and love?

Look at the Gospel of the Lord Christ and see how glorious it is! Yet even today men fail to understand its priceless beauty, and misinterpret its words of wisdom.

Christ forbade war! When the disciple Peter, thinking to defend his Lord, cut off the ear of the servant of the High Priest, Christ said to him: 'Put up thy sword into the sheath'. Yet, in spite of the direct command of the Lord they profess to serve – men still dispute, make war, and kill one another, and His counsels and teaching seem quite forgotten.

But do not therefore attribute to the Masters and Prophets the evil deeds of their followers. If the priests, teachers and people, lead lives which are contrary to the religion they profess to follow, is that the fault of Christ or the other Teachers?

The people of Islam were taught to realize how Jesus came from God and was born of the Spirit, and that He must be glorified of all men. Moses was a prophet of God, and revealed in His day and for the people to whom He was sent, the Book of God.

Muhammad recognized the sublime grandeur of Christ and the greatness of Moses and the prophets. If only the whole world

کنید مسیح باین بزرگوار را خلق در حقش چه نسبتها میدادند و حال آنکه حضرت مسیح باوجه صبیح و نطق فصیح مبعوث شده بود

برسر مطلب رویم حال نصف اهل عالم بت پرست است و نصف دیگر دو قسمت قسمی اعظم مسیحی است و قسم ثانی مسلمان و ملل دیگر قلیلند این دو قسم مهم است هزار و سیصد سال است میان مسلمان و مسیحی نزاع و جدالست و حال آنکه بسببی جزئی این عداوت این سوء تفاهم زائل میشود و نهایت الفت حاصل میگردد نه جدال میماند نه نزاع نه صرب و نه قتال

و آن اینست که میگوئیم حضرت محمد علیه السلام چون مبعوث شد اول اعتراض که با قربای خویش کرد

گفت چرا بانجیل و تورات مؤمن نشدید و این بموجب نص قرآنست حکایت تاریخی نیست گفت چرا بجمع انبیاء مؤمن نشدید چرا به بیست و هشت پیغمبران مذکور در قرآن مؤمن نشدید و بنص قرآن میفرماید تورات و انجیل کتاب خداست حضرت موسی نبی عظیمی بود حضرت مسیح از روح القدس تولد یافت و روح الله و کلمه الله بود حضرت مریم مقدس بود حتی در قرآن میفرماید حضرت مریم نامزد کسی نبود بلکه در اروشلم قدس الا قداس معتکف و منزوی بود شب و روز مشغول عبادت بود مائده از آسمان برای او میآمد حضرت زکریا پدر یحیی هر وقت میآمد میدید مائده پیش مریم است سؤال میکرد مریم این مائده از کجاست مریم میگفت از آسمانست و حضرت مسیح در گهواره تکلم کرد و حضرت مریم را خدا بر جمیع زنان عالم ترجیح و تفوق داده این نصوص قرآن در حق حضرت مسیح است

حضرت محمد علیه السلام قوم خود را توبیخ و ملامت کرد که چرا مؤمن بمسیح و موسی نشدید قوم گفتند ما مؤمن میشویم بمسیح و موسی و تورات و انجیل اما حال آباء و اجداد ما چه میشود یعنی آباء و اجداد ما که آنها افتخار میکنیم حضرت محمد فرمود هرکس بحضرت مسیح و موسی مؤمن نبود از اهل نار

would acknowledge the greatness of Muhammad and all the Heaven-sent Teachers, strife and discord would soon vanish from the face of the earth, and God's Kingdom would come among men.

The people of Islam who glorify Christ are not humiliated by so doing.

Christ was the Prophet of the Christians, Moses of the Jews – why should not the followers of each prophet recognize and honour the other prophets also? If men could only learn the lesson of mutual tolerance, understanding, and brotherly love, the unity of the world would soon be an established fact.

Baha'u'llah spent His life teaching this lesson of Love and Unity. Let us then put away from us all prejudice and intolerance, and strive with all our hearts and souls to bring about understanding and unity between Christians and Muslims.

PT#13 p.036, DWN_v3#02 p.015-017, STAB#103

است این نص قرآنست تاریخ نیست حتی فرمود چون پدران شما مؤمن بحضرت مسیح و انجیل نبودند در حق آنها طلب مغفرت ننمائید بخدا واگذارید این قسم قوم خود را ملامت میکرد و حضرت محمد وقتی مبعوث شد که آنها بیپنجه انسانیت تربیت مدنیت نداشتند بدرجه درنده بودند که دخترهای زنده خود را زیر خاک دفن میکردند و زنان پیش آنها از حیوان پس تر بودند وقتی میخواستند عطر بخودشان بزنند بول شتر استعمال میکردند و بول شتر را میخوردند

حضرت محمد میان اینها ظاهر شد این قوم جاهل را همچو تربیت کرد که در اندک زمان تفوق بر سایر طوائف حاصل نمودند عالم شدند دانا شدند و اهل معارف شدند اهل صنائع شدند نص قرآن است که میفرماید نصاری دوست شما هستند لکن بت پرستان عرب را از بت پرستی و درندگی بقوت منع ننمائید اصل حقیقه اسلام اینست اما نگاه بمعاملات بعضی از امراء اسلام نکنید زیرا تعاقب بحضرت محمد ندارد تورات را بخوانید به پیفید احکام چگونه است ولی ملوک یهود چه کردند

انجیل را بخوانید به بینید رحمت صرفست

مسیح همه را منع از حرب کرد وقتی بطرس شمشیر کشید گفت بگذار در غلاف

اما امراء مسیحی چه قدر خونریزی نمودند و ظلم شدید کردند و بعضی از قسیسها بر خلاف مسیح معامله نمودند اینها دخلی بمسیح ندارد باری مقصد اینجاست

مسلمانان معترف بر آن هستند که حضرت مسیح روح الله است کلمه الله است مقدس است واجب التعظیم است و حضرت موسی نبی ذی شأنی بود صاحب آیات باهرات بود و تورات کتاب الله است خلاص

مسلمانان رئیس مسیحیان و رئیس موسویان را نهایت تجید و تقدیس مینماید اگر مسیحیان هم رئیس اسلام را مقابله بالمثل تجید و تقدیس کنند این نزاع بر داشته میشود

آیا از این قضیه ایمان مسلمانان کاسته میشود استغفرالله

آیا مسلمانان چه ضرر از ستایش رئیس مسیحیان دیدند و چه گاهی نمودند بلکه بالعکس مقرب درگاه الهی شدند که انصاف دادند حضرت مسیح را روح الله و کلمه الله گفتند آیا نبوت محمد بدلائل باهره ثابت نیست از جمله برهان حضرت محمد قرآن است که بشخص امی و حی شده و یکمعه از معجزات قرآن اینست که قرآن حکمت بالغه است شرعی در نهایت اتقان که روح آن عصر بود تأسیس میفرماید و از این گذشته مسائل تاریخی و مسائل ریاضیه بیان مینماید که مخالف قواعد فلکیه آنزمان بود بعد ثابت شد که منطوق قرآن حق بود در آنزمان قواعد فلکیه بطلبیوس مسلم آفاق بود و کتاب محسوطی اساس قواعد ریاضیه بین جمیع فلاسفه ولی منطوقات قرآن مخالف آن قواعد مسلمه ریاضیه لهذا جمیع اعتراض کردند که این آیات قرآن دلیل بر عدم اطلاع است اما بعد از هزار سال تحقیق و تدقیق ریاضیون اخیر واضح و مشهود شد که صریح قرآن مطابق واقع و قواعد بطلبیوس که نتیجه افکار هزاران ریاضی و فلاسفه یونان و رومان و ایران بود باطل

مثلاً یکمسه از مسائل ریاضیه قرآن اینست که تصریح بحرکت ارض نموده ولی در قواعد بطلبیوس ارض ساکن است ریاضیون قدیم آفتاب را حرکت فلکیه قائل ولی قرآن حرکت شمس را محوریه بیان فرموده و جمیع اجسام فلکیه و ارضیه را متحرک دانسته لهذا چون ریاضیون اخیر نهایت تحقیق و تدقیق در مسائل فلکیه نمودند و آلات و ادوات اختراع کردند و کشف اسرار نمودند ثابت و محقق شد که منطوق صریح قرآن صحیح است و جمیع فلاسفه و ریاضیون سلف بر خطا رفتند بودند حال باید انصاف داد که هزاران حکما و فلاسفه و ریاضیون از امم متمدنه با وجود تدریس و تدریس در مسائل فلکیه خطا نمائید و شخص امی از قبائل جاهله بادیة العرب که اسم فن ریاضی نشنیده بود

با وجود آنکه در صحراء درواری غیر ذی زرع نشود و نما نمودند بحقیقت مسائل غامضه فلکیه پی برد و چنین مشا کل ریاضیه را حل فرمود پس هیچ شبهه نیست که این قضیه خارق العاده بوده و بقوت وحی حاصل گشته برهانی از این

شافی تر و کافی تر ممکن نیست و این قابل انکار
نه

AMK.232-236, DWNP_v1#08 p.001-004,
KHF.199, KHAB.100 (109), KHTB1.079,
KHTP.057

ABU0735

Words spoken on 1911-Oct-27 in Paris

Question/topic: The Clouds That Obscure the Sun of Truth.

- 1 The day is fine, the air is pure, the sun shines, no mist nor cloud obscures its radiance. These brilliant rays penetrate into all parts of the city; so may the Sun of Truth illumine the minds of men.
 1 در انجیل میفرماید هر وقت حضرت مسیح میآید سوار بر ابر است جمال مبارک در تفسیر این آیه میفرماید حضرت مسیح دفعه اولی هم که آمد سوار بر ابر بود چرا که میفرماید من از آسمان آمده‌ام اما بحسب ظاهر از رحم حضرت مریم آمده بود
- 2 Christ said, 'They shall see the Son of Man coming in the clouds of Heaven'. Baha'u'llah said, 'When Christ came for the first time He came upon the clouds'. Christ said that He had come from the sky, from Heaven – that He came forth from God – while He was born of Mary, His Mother. But when He declared that He had come from Heaven, it is clear that He did not mean the blue firmament but that He spoke of the Heaven of the Kingdom of God, and that from this Heaven He descended upon the clouds. As clouds are obstacles to the shining of the sun, so the clouds of the world of humanity hid from the eyes of men the radiance of the Divinity of Christ.
 2 در انجیل میفرماید با آسمان کسی صعود مینماید که از آسمان آمده کسیکه از آسمان نیامده با آسمان نمی‌رود و من از آسمان آمده‌ام و حال اینکه از رحم حضرت مریم آمده پس معلوم شد مقصد از آسمان این فضای نامتناهی نیست سماء ملکوت است مسیح از آنجاست اما وقتی آمد سوار بر ابر بود ابر یعنی جسم بشری زیرا همین طوریکه ابر مانع از مشاهده افتاب حقیقت مسیح بود
- 3 Men said, 'He is of Nazareth, born of Mary, we know Him and we know his brethren. What can He mean? What is He saying? That He came forth from God?'
 3 نصّ انجیل موجود که می‌گفتند این شخص ناصری است و میگوید من از آسمان آمده‌ام ما این شخص را می‌شناسیم جمیع اقربایش را می‌شناسیم وطنش را میدانیم دیگر این چه معنی دارد میگوید من از آسمان آمده‌ام
- 4 The Body of Christ was born of Mary of Nazareth, but the Spirit was of God. The capacities of His human body were limited but the strength of His spirit was vast, infinite, immeasurable.
 4 پس مقصود این است که هرچند جسد حضرت از ناصره بود اما حضرت لاهوتی بود هرچند قوای جسمانی حضرت محدود بود اما قوای روحانی حضرت نامحدود
- 5 Men asked, 'Why does He say He is of God?' If they had understood the reality of Christ, they would have known that
 5 لکن خلق نظر به بشریت حضرت میکردند میگفتند این شخص از اهل ناصره است از بطن

the body of His humanity was a cloud that hid His Divinity. The world only saw His human form, and therefore wondered how He could have 'come down from Heaven'.

مریم آمده نه آسمان زیرا نظر به بشریت حضرت مسیح می نمودند اما اگر از حقیقت مسیح خبر داشتند میدانستند از آسمان آمده

- 6 Baha'u'llah said, 'Even as the clouds hide the sun and the sky from our gaze, even so did the humanity of Christ hide from men His real Divine character'.

6 باری حضرت بهاء الله میفرماید همین طور که این ابر مانع از مشاهده آفتاب است همین طور بشریت حضرت مانع بود که پی بحقیقت مسیحی برند

- 7 I hope that you will turn with unclouded eyes towards the Sun of Truth, beholding not the things of earth, lest your hearts be attracted to the worthless and passing pleasures of the world; let that Sun give you of His strength, then will not the clouds of prejudice veil His illumination from your eyes! Then will the Sun be without clouds for you.

7 ما امیدواریم که نگاه به بشریت نکنید نظر بحقیقت کنید بمادیات محتجب نشوید از روحانیات نصیب ببرید زمینی نباشید آسمانی باشید جسمانی نباشید روحانی باشید ظلمانی نباشید نورانی باشید و نظر بشمس حقیقت داشته باشید که انوارش از جمیع آفاق ساطع است ابر حجاب ما نشود یعنی این تقالید مانع از مشاهده حقیقت نگردد آفتابرا بنگرید ابر نه بینید سما را در نهایت صافی بیاید و حرارت شمس حقیقت را که حال بی ابر است در نهایت قوت مشاهده کنید تا جمیع روشن شوید و حیات ابدیه بیاید

- 8 Breathe the air of purity. May you each and all share in the Divine Bounties of the Kingdom of Heaven. May the world be for you no obstacle hiding the truth from your sight, as the human body of Christ hid His Divinity from the people of His day. May you receive the clear vision of the Holy Spirit, so that your hearts may be illumined and able to recognize the Sun of Truth shining through all material clouds, His splendour flooding the universe.

8 مظاهر فیض سرمدی گردید از عالم مادیات بعالم معنویات انتقال نمائید زیرا که مادیات محدود است و معنویات نامحدود محدود از غیرمحدود مانع نشود

- 9 Let not the things of the body obscure the celestial light of the spirit, so that, by the Divine Bounty, you may enter with the children of God into His Eternal Kingdom.

9 عالم ناسوت ما را از عالم لاهوت محروم نکند جسد ما را از روح مأیوس ننماید

- 10 This is my prayer for you all.

10 اینست آرزوی ما و اینست تمنای ما از خدا امیدوارم جمیع شما بآن فائز شوید

PT#12 p.034, PN_1911 p021

DWNP_v5#10 p.002-003, KHF.206, KHAB.098 (107), KHTB1.076

ABU0936

Words spoken on 1911-Oct-27 in Paris

Question/topic: The Benefits of God to Man.

God alone ordereth all things and is all-powerful. Why then does He send trials to His servants?

The trials of man are of two kinds. (a) The consequences of his own actions. If a man eats too much, he ruins his digestion; if he takes poison he becomes ill or dies. If a person gambles he will lose his money; if he drinks too much he will lose his equilibrium. All these sufferings are caused by the man himself, it is quite clear therefore that certain sorrows are the result of our own deeds. (b) Other sufferings there are, which come upon the Faithful of God. Consider the great sorrows endured by Christ and by His apostles!

Those who suffer most, attain to the greatest perfection.

Those who declare a wish to suffer much for Christ's sake must prove their sincerity; those who proclaim their longing to make great sacrifices can only prove their truth by their deeds. Job proved the fidelity of his love for God by being faithful through his great adversity, as well as during the prosperity of his life. The apostles of Christ who steadfastly bore all their trials and sufferings – did they not prove their faithfulness? Was not their endurance the best proof?

These griefs are now ended.

Caiaphas lived a comfortable and happy life while Peter's life was full of sorrow and trial; which of these two is the more enviable? Assuredly we should choose the present state of Peter, for he possesses immortal life whilst Caiaphas has won eternal shame. The trials of Peter tested his fidelity. Tests are benefits from God, for which we should thank Him. Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.

While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father who is in Heaven, and who is able to deliver him from his humiliations.

Men who suffer not, attain no perfection. The plant most pruned by the gardeners is that one which, when the summer comes, will have the most beautiful blossoms and the most abundant fruit.

The labourer cuts up the earth with his plough, and from that earth comes the rich and plentiful harvest. The more a man is chastened, the greater is the harvest of spiritual virtues shown forth by him. A soldier is no good General until he has been in the front of the fiercest battle and has received the deepest wounds.

The prayer of the prophets of God has always been, and still is: Oh God, I long to lay down my life in the path to Thee! I desire to shed my blood for Thee, and to make the supreme sacrifice.

LOG#2041x, PT#14 p.041

ABU2529

Words to Mary Hanford Ford, spoken on 1911-Oct-27 in Paris

Pay not attention to things material but reach after the Spirit. Fix your eyes on the Sun of Truth for his light floods the whole earth. Let the sun give you of his strength then the clouds of prejudice will not hide his light from your eyes, then will the sun be without clouds for you. May we share in the divine bounties of the Kingdom. May the world be for you no obstacle hiding the Sun of Truth from your sight, as the human body of Christ hid his divinity from the people of his day.

May you receive the clear vision of the Holy Spirit so that your hearts may be illumined and see the Sun of Truth shining through all material clouds.

SW_v08#08 p.103

ABU0491*Words spoken on 1911-Oct-28 in Paris**Question/topic: Beauty and Harmony in Diversity.*

The Creator of all is One God. From this same God all creation sprang into existence, and He is the one goal, towards which everything in nature yearns. This conception was embodied in the words of Christ, when He said, 'I am the Alpha and the Omega, the beginning and the end'. Man is the sum of Creation, and the Perfect Man is the expression of the complete thought of the Creator – the Word of God.

Consider the world of created beings, how varied and diverse they are in species, yet with one sole origin. All the differences that appear are those of outward form and colour. This diversity of type is apparent throughout the whole of nature.

Behold a beautiful garden full of flowers, shrubs, and trees. Each flower has a different charm, a peculiar beauty, its own delicious perfume and beautiful colour. The trees too, how varied are they in size, in growth, in foliage – and what different fruits they bear! Yet all these flowers, shrubs and trees spring from the self-same earth, the same sun shines upon them and the same clouds give them rain.

So it is with humanity. It is made up of many races, and its peoples are of different colour, white, black, yellow, brown and red – but they all come from the same God, and all are servants to Him. This diversity among the children of men has unhappily not the same effect as it has among the vegetable creation, where the spirit shown is more harmonious. Among men exists the diversity of animosity, and it is this that causes war and hatred among the different nations of the world.

Differences which are only those of blood also cause them to destroy and kill one another. Alas! that this should still be so. Let us look rather at the beauty in diversity, the beauty of harmony, and learn a lesson from the vegetable creation. If you beheld a garden in which all the plants were the same as to form, colour and perfume, it would not seem beautiful to you at all, but, rather, monotonous and dull. The garden which is pleasing to the eye and which makes the heart glad, is the garden in which are growing side by side flowers of every hue, form and perfume, and the joyous contrast of colour is what makes for charm and beauty. So is it with trees. An orchard full of fruit trees is a delight; so is a plantation planted with many species of shrubs. It is just the diversity and variety that

constitutes its charm; each flower, each tree, each fruit, beside being beautiful in itself, brings out by contrast the qualities of the others, and shows to advantage the special loveliness of each and all.

Thus should it be among the children of men! The diversity in the human family should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord. If you meet those of different race and colour from yourself, do not mistrust them and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness. Think of them as different coloured roses growing in the beautiful garden of humanity, and rejoice to be among them.

Likewise, when you meet those whose opinions differ from your own, do not turn away your face from them. All are seeking truth, and there are many roads leading thereto. Truth has many aspects, but it remains always and forever one.

Do not allow difference of opinion, or diversity of thought to separate you from your fellow-men, or to be the cause of dispute, hatred and strife in your hearts.

Rather, search diligently for the truth and make all men your friends.

Every edifice is made of many different stones, yet each depends on the other to such an extent that if one were displaced the whole building would suffer; if one is faulty the structure is imperfect.

Baha'u'llah has drawn the circle of unity, He has made a design for the uniting of all the peoples, and for the gathering of them all under the shelter of the tent of universal unity. This is the work of the Divine Bounty, and we must all strive with heart and soul until we have the reality of unity in our midst, and as we work, so will strength be given unto us. Leave all thought of self, and strive only to be obedient and submissive to the Will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto life everlasting.

ADJ.038ax, ADJ.038bx, LOG#1792x, PT#15 p.043

ABU2201*Words spoken at Sacy home in Paris, 1911-Oct-29*

I am from a far away country and here in Paris, at your table, I find in union, love and happiness, Persians, Arabs, Turks and French, which proves that we are of one race and that all men are brothers. The God of Persia is the God of France, of Turkey, of Italy, etc. He is One and the same, so in loving Him we are united. Paris is the universal center of culture and learning, of science and the arts. She must also be the center of spirituality. There are all sorts of fruits; some can only ripen in a cold climate; others need the warmth and others yet the tropical sun. So it is with Paris. The greatest efforts are necessary that she may blossom and bear fruit.

We must not fear difficulties and labor. They lead us to the noblest end. We must resist the whole world, for the world wants war; unite our efforts and with divine love we will succeed.

SW_v02#14 p.015

ABU0473*Words spoken on 1911-Oct-30 in Paris**Question/topic: The True Meaning of the Prophecies Concerning the Coming of Christ.*

In the Bible there are prophecies of the coming of Christ. The Jews still await the coming of the Messiah, and pray to God day and night to hasten His advent.

When Christ came they denounced and slew Him, saying: 'This is not the One for whom we wait. Behold when the Messiah shall come, signs and wonders shall testify that He is in truth the Christ. We know the signs and conditions, and they have not appeared. The Messiah will arise out of an unknown city. He shall sit upon the throne of David, and behold, He shall come with a sword of steel, and with a sceptre of iron shall He rule! He shall fulfil the law of the Prophets, He shall conquer the East and the West, and shall glorify His chosen people the Jews. He shall bring with Him a reign of peace, during which even the animals shall cease to be at enmity with man. For behold the wolf and the lamb shall drink from the same spring, and the lion and the doe shall lie down in the same pasture,

the serpent and the mouse shall share the same nest, and all God's creatures shall be at rest'.

According to the Jews, Jesus the Christ fulfilled none of these conditions, for their eyes were holden and they could not see.

He came from Nazareth, no unknown place. He carried no sword in His hand, nor even a stick. He did not sit upon the Throne of David, He was a poor man. He reformed the Law of Moses, and broke the Sabbath Day. He did not conquer the East and the West, but was Himself subject to the Roman Law. He did not exalt the Jews, but taught equality and brotherhood, and rebuked the Scribes and Pharisees. He brought in no reign of peace, for during His lifetime injustice and cruelty reached such a height that even He Himself fell a victim to it, and died a shameful death upon the cross.

Thus the Jews thought and spoke, for they did not understand the Scriptures nor the glorious truths that were contained in them. The letter they knew by heart, but of the life-giving spirit they understood not a word.

Hearken, and I will show you the meaning thereof. Although He came from Nazareth, which was a known place, He also came from Heaven. His body was born of Mary, but His Spirit came from Heaven. The sword He carried was the sword of His tongue, with which He divided the good from the evil, the true from the false, the faithful from the unfaithful, and the light from the darkness. His Word was indeed a sharp sword! The Throne upon which He sat is the Eternal Throne from which Christ reigns for ever, a heavenly throne, not an earthly one, for the things of earth pass away but heavenly things pass not away. He re-interpreted and completed the Law of Moses and fulfilled the Law of the Prophets. His word conquered the East and the West. His Kingdom is everlasting. He exalted those Jews who recognized Him. They were men and women of humble birth, but contact with Him made them great and gave them everlasting dignity. The animals who were to live with one another signified the different sects and races, who, once having been at war, were now to dwell in love and charity, drinking together the water of life from Christ the Eternal Spring.

Thus, all the spiritual prophecies concerning the coming of Christ were fulfilled, but the Jews shut their eyes that they should not see, and their ears that they should not hear, and the Divine Reality of Christ passed through their midst unheard, unloved and unrecognized.

It is easy to read the Holy Scriptures, but it is only with a clean heart and a pure mind that one may understand their

true meaning. Let us ask God's help to enable us to understand the Holy Books. Let us pray for eyes to see and ears to hear, and for hearts that long for peace.

God's eternal Mercy is immeasurable. He has always chosen certain souls upon whom He has shed the Divine Bounty of His heart, whose minds He has illumined with celestial light, to whom He has revealed the sacred mysteries, and kept clear before their sight the Mirror of Truth. These are the disciples of God, and His goodness has no bounds. You who are servants of the Most High may be disciples also. The treasures of God are limitless.

The Spirit breathing through the Holy Scriptures is food for all who hunger. God Who has given the revelation to His Prophets will surely give of His abundance daily bread to all those who ask Him faithfully.

PT#16 p.047, SW_v13#05 p.115x

ABU0773

Words spoken on 1911-Oct-31 in Paris

Question/topic: The Holy Spirit, the Intermediary Power between God and Man.

[Sunday evening, 29 October 1911, corresponding to 9 Dhu'l-Qa'dih 1329, at the home of Mr. Dreyfus's sister.]

The Divine Reality is Unthinkable, Limitless, Eternal, Immortal and Invisible.

The world of creation is bound by natural law, finite and mortal.

The Infinite Reality cannot be said to ascend or descend. It is beyond the understanding of man, and cannot be described in terms which apply to the phenomenal sphere of the created world.

Man, then, is in extreme need of the only Power by which he is able to receive help from the Divine Reality, that Power alone bringing him into contact with the Source of all life.

An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need: without an intermediary power there could be no relation between these pairs of opposites.

عصر یکشنبه ۲۹ اکتبر ۱۹۱۱ مطابق ۹ ذی‌قعدة ۱۳۲۹ در منزل همشیرهء مستر دریفوس

حقیقت الوهیت در نهایت تنزیه و تقدیس است از برای حقیقت الوهیت نزول و صعودی نیست تنزل حق در عالم خلق مستحیل است چرا که مناسبتی میان غنای مطلق و فقر محض نیست حقیقت الوهیت غنای محض است قدیم است اما انسان حادث است و فقر صرف حقیقت الوهیت قدرت محض است و انسان عجز صرف

لهذا مناسبتی بین غنای مطلق و فقر بحت و قدیم و حادث و عجز صرف و قدرت محض نیست پس مابین حقیقت الوهیت و عالم خلق یکواسطهء فیض لازم است آن حقیقت بمنزلهء شعاعی است که از آفتاب ساطع یعنی حقیقت الوهیت آفتاب است و عالم خلق مثل ارض است میان آفتاب و میان زمین واسطهء فیض لازم است

So we can say there must be a Mediator between God and Man, and this is none other than the Holy Spirit, which brings the created earth into relation with the 'Unthinkable One', the Divine Reality.

The Divine Reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created beings, so do the 'Manifestations' bring the power of the Holy Spirit from the Divine Sun of Reality to give light and life to the souls of men.

Behold, there is an intermediary necessary between the sun and the earth; the sun does not descend to the earth, neither does the earth ascend to the sun. This contact is made by the rays of the sun which bring light and warmth and heat.

The Holy Spirit is the Light from the Sun of Truth bringing, by its infinite power, life and illumination to all mankind, flooding all souls with Divine Radiance, conveying the blessings of God's Mercy to the whole world. The earth, without the medium of the warmth and light of the rays of the sun, could receive no benefits from the sun.

Likewise the Holy Spirit is the very cause of the life of man; without the Holy Spirit he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence over the rest of creation is gained. The illumination of the Holy Spirit gives to man the power of thought, and enables him to make discoveries by which he bends the laws of nature to his will.

The Holy Spirit it is which, through the mediation of the Prophets of God, teaches spiritual virtues to man and enables him to attain Eternal Life.

All these blessings are brought to man by the Holy Spirit; therefore we can understand that the Holy Spirit is the Intermediary between the Creator and the created. The light and heat of the sun cause the earth to be fruitful, and create life in all things that grow; and the Holy Spirit quickens the souls of men.

The two great apostles, St Peter and St John the Evangelist, were once simple, humble workmen, toiling for their daily bread. By the Power of the Holy Spirit their souls were illumined, and they received the eternal blessings of the Lord Christ.

PT#17 p.050, SW_v02#14 p.015

آفتاب تنزل نمی کند زمین بآسمان نمی رود پس واسطه چه چیز است نور آفتاب و حرارت آفتاب که واسطه میان زمین و آفتاب است روح القدس بمنزله شعاع آفتاب است تجلی آفتاب است حرارت آفتاب است کمالات آفتاب است

حقیقت انسان بواسطه روح القدس فیض از حقیقت الوهیت یابد و بدون واسطه ممکن نیست جمیع فیوضاتی که از عالم حق بعالم خلق میرسد بواسطه روح القدس است زیرا روح القدس سبب حیات ابدیه انسان است سبب قوه کاشفه و نفوذ روحانیه و حکمت بالغه و حرکت علویه انسان است جمیع اینها از فیوضات روح القدس است

آن واسطه فیض است بین حق و بین خلق ملاحظه کنید که برهان واضحست بعضی از امم که چون پی بحقیقت نبردند گمان میکنند که آفتاب حقیقت نزول و حلول نموده این مستحیل است و ممکن نیست

واسطه روح القدس است او بمنزله شعاع و حرارت آفتابست که کائنات را تربیت میکند شعاع آفتاب است که سبب حیات جماد و نبات و انسان است شعاع آفتاب است که سبب تربیت زمین است شعاع آفتاب است که سبب حرکت و حیات است و این روح القدس است یعنی بمنزله روح القدس است

ملاحظه کنید حواریین حضرت مسیح اول نفوس عادیه بودند یکی ماهی گیر بود یکی نجار و یکی صباغ تأییدات روح القدس پطرس را پطرس اکبر کرد یوحنا یوحنا انجیلی شد هر کدام از اینها که پرتو روح القدس اقتباس کرد روشن شد و سبب هدایت جم غفیر گردید

در این مقام قوت و تأیید فیض روح القدس واضح و آشکار گردد

KHF.121, KHAB.108 (118), KHTB1.090

ABU1317

Words to Mary Hanford Ford around Oct. 1911 in Paris

Question/topic: Deeds.

The utterances of Baha'u'llah are to be translated into deeds, not words (only). Deeds are demanded by His teaching, which must thus appear transmuted into the life of this day. Words are nothing. The life of love must be made a practical thing, no longer something to be merely theorized upon, to weave petty phrases about.

For instance, in our intercourse with others, when you come in constant with another human being, make it's point to discover the condition and needs of that person. He may be in difficulty, suffering for lack of assistance; it should be your privilege to become helpful to him. It is thus that unity may be established. You cannot become one with another by merely talking religion to him; you must step upon an intimate basis with him and enter into the atmosphere of his life, so that it may become brighter through you. When such a principle is the guiding instinct of our intercourse with others, selfishness will disappear and the unity of mankind will be established as an irristible fact.

The Italians are a generous people, but they have become accustomed to the expression of generosity in words only, and therefore they have been guilty, in their aggressions upon the Turk, of conduct which is utterly atrocious and inexcusable, and such as no civilized nation should tolerate for a moment. This conduct would not have been possible if Italy had lived the principles of the religion which has guided her for so many years. But, in her policies, this religion has never gone beyond the theatrical coloring of words.

It is possible to so adjust oneself to the practice of novility that its atmosphere surrounds us and colors all our acts. When these acts are habitually and conscientiously adjusted to noble standards, with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs to try to be good any longer; all our deeds are the distinctive expression of nobility.

BSC.450 #822x, SW_v07#18 p.188x, PN_1911 p023, BSTW#084x

ABU0091

Words spoken at Theosophical Society in Paris, Nov. 1911

Since my arrival in Paris, I have been told of the Theosophical Society, and I know that it is composed of honoured and respected men. You are men of intellect and thought, men with spiritual ideals, and it is a great pleasure for me to be among you.

Let us thank God who has drawn us together this evening. It gives me great joy, for I see that you are seekers after truth. You are not held in bondage by the chains of prejudice, and your greatest longing is to know the truth. Truth may be likened to the sun! The sun is the luminous body that disperses all shadows; in the same way does truth scatter the shadows of our imagination. As the sun gives life to the body of humanity so does truth give life to their souls. Truth is a sun that rises from different points on the horizon.

Sometimes the sun rises from the centre of the horizon, then in summer it rises farther north, in winter farther south – but it is always the self-same sun, however different are the points of its rising.

In like manner truth is one, although its manifestations may be very different. Some men have eyes and see. These worship the sun, no matter from which point on the horizon it may dawn; and when the sun has left the winter sky to appear in the summer one, they know how to find it again. Others there are who worship only the spot from which the sun arose, and when it arises in its glory from another place they remain in contemplation before the spot of its former rising. Alas! these men are deprived of the blessings of the sun. Those who in truth adore the sun itself will recognize it from whatsoever dawning-place it may appear, and will straightway turn their faces towards its radiance.

We must adore the sun itself and not merely the place of its appearance. In the same way men of enlightened heart worship truth on whatever horizon it appears. They are not bound by personality, but they follow the truth, and are able to recognize it no matter from whence it may come. It is this same truth which helps humanity to progress, which gives life to all created beings, for it is the Tree of Life!

In His teaching Baha'u'llah gives us the explanation of truth, and I wish to speak to you briefly about this, for I see that you are capable of understanding.

I. – The first principle of Baha'u'llah is: The Search for Truth

Man must cut himself free from all prejudice and from the result of his own imagination, so that he may be able to search for truth unhindered. Truth is one in all religions, and by means of it the unity of the world can be realized.

All the peoples have a fundamental belief in common. Being one, truth cannot be divided, and the differences that appear to exist among the nations only result from their attachment to prejudice. If only men would search out truth, they would find themselves united.

II. – The second principle of Baha'u'llah is: The Unity of Mankind

The one all-loving God bestows His divine Grace and Favour on all mankind; one and all are servants of the Most High, and His Goodness, Mercy and loving Kindness are showered upon all His creatures. The glory of humanity is the heritage of each one.

All men are the leaves and fruit of one same tree, they are all branches of the tree of Adam, they all have the same origin. The same rain has fallen upon them all, the same warm sun makes them grow, they are all refreshed by the same breeze. The only differences that exist and that keep them apart are these: there are the children who need guidance, the ignorant to be instructed, the sick to be tended and healed; thus, I say that the whole of humanity is enveloped by the Mercy and Grace of God. As the Holy Writings tell us: All men are equal before God. He is no respecter of persons.

III. – The third principle of Baha'u'llah is: Religion should be the Cause of Love and Affection

Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth, give birth to spirituality, and bring life and light to each heart. If religion becomes a cause of dislike, hatred and division, it were better to be without it, and to withdraw from such a religion would be a truly religious act. For it is clear that the purpose of a remedy is to cure; but if the remedy should only aggravate the complaint it had better be left alone. Any religion which is not a cause of love and unity is no religion. All the holy prophets were as doctors to the soul; they gave prescriptions for the healing of mankind; thus any remedy that causes disease does not come from the great and supreme Physician.

IV. – The fourth principle of Baha'u'llah is: The Unity of Religion and Science

We may think of science as one wing and religion as the other; a bird needs two wings for flight, one alone would be useless. Any religion that contradicts science or that is opposed to it, is only ignorance – for ignorance is the opposite of knowledge.

Religion which consists only of rites and ceremonies of prejudice is not the truth. Let us earnestly endeavour to be the means of uniting religion and science.

Ali, the son-in-law of Muhammad, said: 'That which is in conformity with science is also in conformity with religion'. Whatever the intelligence of man cannot understand, religion ought not to accept. Religion and science walk hand in hand, and any religion contrary to science is not the truth.

V. – The fifth principle of Baha'u'llah is: Prejudices of Religion, Race or Sect destroy the foundation of Humanity

All the divisions in the world, hatred, war and bloodshed, are caused by one or other of these prejudices.

The whole world must be looked upon as one single country, all the nations as one nation, all men as belonging to one race. Religions, races, and nations are all divisions of man's making only, and are necessary only in his thought; before God there are neither Persians, Arabs, French nor English; God is God for all, and to Him all creation is one. We must obey God, and strive to follow Him by leaving all our prejudices and bringing about peace on earth.

VI. – The sixth principle of Baha'u'llah is: Equal opportunity of the means of Existence

Every human being has the right to live; they have a right to rest, and to a certain amount of well-being. As a rich man is able to live in his palace surrounded by luxury and the greatest comfort, so should a poor man be able to have the necessities of life. Nobody should die of hunger; everybody should have sufficient clothing; one man should not live in excess while another has no possible means of existence.

Let us try with all the strength we have to bring about happier conditions, so that no single soul may be destitute.

VII. – The seventh principle of Baha'u'llah is: The Equality of Men – equality before the Law

The Law must reign, and not the individual; thus will the world become a place of beauty and true brotherhood will be realized. Having attained solidarity, men will have found truth.

VIII. – The eighth principle of Baha'u'llah is: Universal Peace

A Supreme Tribunal shall be elected by the peoples and governments of every nation, where members from each country and government shall assemble in unity. All disputes shall be brought before this Court, its mission being to prevent war.

IX. – The ninth principle of Baha'u'llah is: That Religion should not concern itself with Political Questions

Religion is concerned with things of the spirit, politics with things of the world. Religion has to work with the world of thought, whilst the field of politics lies with the world of external conditions.

It is the work of the clergy to educate the people, to instruct them, to give them good advice and teaching so that they may progress spiritually. With political questions they have nothing to do.

X. – The tenth principle of Baha'u'llah is: Education and Instruction of Women

Women have equal rights with men upon earth; in religion and society they are a very important element. As long as women are prevented from attaining their highest possibilities, so long will men be unable to achieve the greatness which might be theirs.

XI. – The eleventh principle of Baha'u'llah is: The Power of the Holy Spirit, by which alone Spiritual Development is achieved

It is only by the breath of the Holy Spirit that spiritual development can come about. No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within, for it is the soul that animates the body; the body alone has no real significance. Deprived of the blessings of the Holy Spirit the material body would be inert.

Here are, very briefly explained, some of the principles of Baha'u'llah.

In short, it behoves us all to be lovers of truth. Let us seek her in every season and in every country, being careful never to attach ourselves to personalities. Let us see the light wherever it shines, and may we be enabled to recognize the light of truth no matter where it may arise. Let us inhale the perfume of the rose from the midst of thorns which surround it; let us drink the running water from every pure spring.

Since I arrived in Paris, it has given me much pleasure to meet such Parisians as you are, for praise be to God, you are intelligent, unprejudiced, and you long to know the truth. You have in your hearts the love of humanity, and as far as you are able,

you exert yourselves in the cause of charitable work and in the bringing about of unity; this is especially what Baha'u'llah desired.

It is for this reason that I am so happy to be among you, and I pray for you, that you may be receptacles for the Blessings of God, and that you may be the means of spreading spirituality throughout this country.

You already have a wonderful material civilization and in like manner shall spiritual civilization be yours.

Monsieur Bleck thanked Abdu'l-Baha, and he replied:

'I am very grateful to you for the kind sentiments which you have just uttered. I hope that these two movements will ere long be spread all over the earth. Then will the unity of humanity have pitched its tent in the centre of the world.'

BSW#12.14x, LOG#1076x, PT#40 p.129

AB05004

Words to Baha'is of Stuttgart (via Lady Blomfield)

To: Words to Baha'is of Stuttgart (via Lady Blomfield)

Date: 1911-Nov

Rejoice! Rejoice! Because of the Glad-tidings! You have attained to the light of the Kingdom. The Glory of the Sun of Truth penetrates all regions.

Rejoice! Rejoice! Glad-tidings I send unto you. The doors of the Kingdom are open. The heavenly manna has descended upon you.

Rejoice! Rejoice! There were many holy messengers sent into the world; they came one after another, and all diffused the breath of the Holy Spirit.

Praise God! Praise God! That you have turned your faces toward the Kingdom. The rays of the Sun of Truth are illuminating you.

Strive with heart and soul that the Heavenly Light may descend upon all people and that through it every heart may be enlightened and that the spirit of the human race may partake of Its glory. Work and strive until all regions of the world are bathed in this Light. Fear not when trouble overtakes you. You

will be criticized: you will be persecuted; you will be cursed and reviled. Recall in those days what I tell you now: Your triumph will be sure; your hearts will be filled with the Glory of God, for the heavenly power will sustain you, and God will be with you. This is my message to you.

BBBD.138-139, SW_v02#17 p.008

AB12756

To: Gustav Eger, in Stuttgart

Date: 1911-Nov

O thou who art attracted to the Kingdom! Thy letter has arrived. It shows thy love. Thou wishest that I would come to Germany. I hope that God will permit it.

I send thee a stone with the Greatest Name engraved upon it. Upon thee be the bliss of God.

BBBD.136

AB08343

To: Baha'is of Tihiran

Date: 1911-Nov ca. ?

¹ O loving friends and handmaidens of the All-Merciful! I am now engaged in writing this brief letter in Paris. Mr. Ghulam-'Ali has mentioned all the divine friends and handmaidens of the All-Merciful, and 'Abdu'l-Baha begs for the joy of heart and soul for all from the Most Glorious Kingdom.

² Rest assured that you are all remembered and I am always mindful of the friends and handmaidens of the Kind Lord. I wish to write a detailed reply or letter to each one, but this is impossible and unattainable. Mr. Ghulam-'Ali will explain the details of the situation.

¹ ای یاران مهربان و اماء رحمن الآن در پاریس مشغول بتحریر این نامهء مختصر گشتم جناب آقا غلامعلی ذکر جمیع یاران الهی و اماء رحمن را نمودند و عبدالبهاء در حقّ کلّ از ملکوت ابی سرور دل و جان رجا مینماید

² مطمئن باشید که کلّ در نظرید و همواره بیاد یاران و اماء حضرت ربّ مهربانم و هر یکرا جواب و یا خطاب مفصّل نگاشتن آرزو دارم ولی مستحیل و ممتنع و جناب آقا غلامعلی تفصیل حالرا بیان خواهند نمود

INBA85:548b, DBR.073

ABU2879*Words to Viscount Arawaka spoken around Nov. 1911(?) in Paris*

“The religious ideal is the soul of all plans for the good of mankind. Religion must never be used as a tool by party politicians. God’s politics are might, man’s politics are feeble.”

Speaking of religion and science, the two great wings with which the bird of human kind is able to soar, He said: “Scientific discoveries have increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until spiritual civilization shall dominate the human mind. In the hands of men of lower material nature, this power would be able to destroy the whole earth.”

JWTA.051, CHH.184, VLAB.122, BLO_PN#022

ABU3085*Words spoken ca. Nov. 1911 in Paris*

One evening at the home of Monsieur and Madame Dreyfus-Barney, an artist was presented to ‘Abdu'l-Baha.

“Thou are very welcome. I am happy to see thee. All true art is a gift of the Holy Spirit.”

“What is the Holy Spirit?”

“It is the Sun of Truth, O Artist.”

“Where, where, is the Sun of Truth?”

“The Sun of Truth is everywhere. It is shining on the whole world.”

“What of the dark night, when the Sun is not shining?”

“The darkness of night is past, the Sun has risen.”

“But, Master, how shall it be with the blinded eyes that cannot see the Sun’s splendour? And what of the deaf ears that cannot hear those who praise its beauty?”

“I will pray that the blind eyes may be opened, that the deaf ears may be unstopped, and that the hearts may have grace to understand.”

CHH.182, BLO_PN#022

ABU3526

Words spoken ca. Nov. 1911 in Paris

“I am wondering about the next world, whether I shall ask to be permitted to come back here to earth to help?”

“Why should you wish to return here? In My Father’s House are many mansions – many, many worlds! Why should you desire to come back to this particular planet?”

CHH.181, BLO_PN#022

ABU0706

Words spoken on 1911-Nov-01 in Paris

Question/topic: The Two Natures in Man.

- 1 Today is a day of rejoicing in Paris! They are celebrating the Festival of ‘All Saints’. Why do you think that these people were called ‘Saints’? The word has a very real meaning. A saint is one who leads a life of purity, one who has freed himself from all human weaknesses and imperfections.
- 2 In man there are two natures; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men. In his material aspect he expresses untruth, cruelty and injustice; all these are the outcome of his lower nature. The attributes of his Divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man’s spiritual nature, whereas all his imperfections and sinful actions are born of his material nature.

1 امروز در پاریس عید است عید جمیع قدیسین چرا این‌ها را شماها قدیس میگوئید مقدس یعنی چه مقدس یعنی پاک و طاهر یعنی پاکی از اوساخ عالم بشریت

2 زیرا در انسان دو مقام است یکمقام انسانیت که تعلق بعالم بالا دارد و فیض ربوبیت است یکمقام حیوانیت که تعلق بعالم ناسوت دارد یعنی جنبه حیوانی مثلاً غضب و شهوت و حرص و ظلم و جفا این‌ها از خصایص حیوانی است همین طور علم و حلم و وفا و جود و سخا و عدل از فضائل عالم انسانی است

If a man's Divine nature dominates his human nature, we have a saint.

- 3 Man has the power both to do good and to do evil; if his power for good predominates and his inclinations to do wrong are conquered, then man in truth may be called a saint. But if, on the contrary, he rejects the things of God and allows his evil passions to conquer him, then he is no better than a mere animal.

- 4 Saints are men who have freed themselves from the world of matter and who have overcome sin. They live in the world but are not of it, their thoughts being continually in the world of the spirit. Their lives are spent in holiness, and their deeds show forth love, justice and godliness. They are illumined from on high; they are as bright and shining lamps in the dark places of the earth. These are the saints of God. The apostles, who were the disciples of Jesus Christ, were just as other men are; they, like their fellows, were attracted by the things of the world, and each thought only of his own advantage. They knew little of justice, nor were the Divine perfections found in their midst. But when they followed Christ and believed in Him, their ignorance gave place to understanding, cruelty was changed to justice, falsehood to truth, darkness into light. They had been worldly, they became spiritual and divine. They had been children of darkness, they became sons of God, they became saints! Strive therefore to follow in their steps, leaving all worldly things behind, and striving to attain to the Spiritual Kingdom.

- 5 Pray to God that He may strengthen you in divine virtue, so that you may be as angels in the world, and beacons of light to disclose the mysteries of the Kingdom to those with understanding hearts.

- 6 God sent His Prophets into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit, to enable him to reflect the light, and so in his turn, to be the source of guidance to others. The Heavenly Books, the Bible, the Qur'an, and the other Holy Writings have been given by God as guides into the paths of Divine virtue, love, justice and peace.

3 اگر جنبه انسانی غالب گردد و اخلاق حیوانی مغلوب شود سبب علویت فطرتست

4 این نفوس مقدّس چون از عالم حیوانی بیزار شده‌اند و باخلاق رحمانی اتّصاف یافته‌اند یعنی مظهر عدل و مظهر حبّ و مظهر انصاف و مظهر الطاف شده‌اند نورانی شده‌اند آسمانی شده‌اند روحانی شده‌اند پیرتو آسمانی روشن شده‌اند لهذا مقدّسند حواریین که بحضرت مسیح مؤمن شدند آنها اول در عالم بشر متّصف بصفات بشر بودند مثل سایر ناس بودند توجه تامّ بدنیاء داشتند منفعت شخص خودشان را میخواستند و میخواستند از جمیع لذائد عالم حیوانی متلذّذ باشد از تنزیه و تقدیس خبر نداشتند از فضائل عالم انسانی بی‌بهره بودند اما چون بحضرت مسیح مؤمن شدند جهلشان بدل بعلم شد ظلمشان بدل بعدل گشت غضبشان بدل برحمت گردید ظلمت بدل بنور شد ناسوتی بودند لاهوتی شدند شیطانی بودند رحمانی شدند لهذا آنها را مقدّس گفتند پس شماها باید اقتدا بآنها بکنید تا از این اوساخ عالم بشری خلاص شوید ناسوتی هستید لاهوتی گردید ارضی هستید آسمانی شوید

5 از خدا بخواهید که فضایل عالم انسانی در شما ظاهر شود تا ملائکه خدا گردید مصدر انوار شوید کاشف اسرار گردید حقایق اشیاء را ادراک کنید همین طور که در عالم مادیّات ترقّی کرده‌اید و باین درجه رسیدید بهمین قسم در عالم روحانی ترقّی کنید

6 انبیای ذیشان بجهت تربیت و تعلیم بشر آمدند تا بشر را مظهر انوار کنند مّطلع بر حقایق اسرار نمایند سبب ترقّیات مادیّه و ترقّیات معنویه عالم انسانی شوید کتب الهی بجهت این نازل شد تورات و انجیل و قرآن و الواح مبارک دلالت بر فضائل انسانی می‌کند بحبّت الفت و یگانگی و

صلح و صلاح دلالت میکند به عدل و انصاف
امر میکند

- 7 Therefore I say unto you that ye should strive to follow the counsels of these Blessed Books, and so order your lives that ye may, following the examples set before you, become yourselves the saints of the Most High!

7 شماها باید متابعت کتب الهیه را بکنید و بموجب آن عمل نمائید امروز من احوالم خوب نیست بهمین قدر اکتفا میکنم مرجعا

KHAB.113 (123), KHTB1.097

BSW#13.05x, PT#18 p.055

ABU0179

Words spoken on 1911-Nov-02 in Paris

- 1 [Thursday evening in Paris, 11 Dhi'l-Qa'dah 1329, this blessed talk was given at the Master's residence where a group was present and attained His presence.]
1 شب پنجشنبه در پاریس ۱۱ ذیقعدہ ۱۳۲۹ در منزل مبارک جمعی حاضر و مشرف بودند این نطق مبارک را فرمودند
- 2 I have come to Europe and Paris and observed that Europe has achieved the utmost progress in material things, but spiritual influence and effectiveness does not exist as it should. Therefore, I deemed it necessary tonight to discuss the spirit.
2 من به اروپا و پاریس آمدم ملاحظه کردم اروپا در مادیات نهایت ترقی را کردند ولیکن روحانیات تأثیر و نفوذش چنانکه باید و شاید موجود نیست لهذا لازم شمردم امشب بحثی از روح بکنم
- 3 The spirit is a divine bounty that has shone upon all created things, and all created things have received a portion and share of that bounty, like the sun which shines upon all earthly creatures, for all existing things on earth are nurtured by the sun's bounty and receive its rays and light. However, this bounty appears in each rank according to the capacity of that rank. The sun's ray has one effect and radiance in mineral bodies, but in transparent bodies it has another manifestation and appearance. Though there is but one sun, its manifestation varies in different bodies.
3 روح فیض الهی است که بر جمیع کائنات اشراق کرده و جمیع کائنات را از آن فیض بهره و نصیبی مانند آفتاب که اشراق بر جمیع کائنات ارضی نموده زیرا جمیع اشیاء موجوده در کره ارض بفیض آفتاب پرورش یابد و پرتو و ضیا گیرد ولیکن این فیض در هر رتبه باقتضای آن رتبه ظاهر است شعاع آفتاب را در اجسام حجریه تأثیر و پرتوی ولیکن در اجسام شفافه ظهور و جلوه دیگر دارد هر چند یک آفتاب است ولیکن ظهورش در اجسام متنوع است
- 4 Similarly, the spirit's manifestation in the degrees of existence is according to the requirements of those degrees. In the mineral kingdom it is an attractive force which causes the cohesion of individual particles, and this is the life of minerals, for minerals too are alive, not dead, but in their own rank. In the vegetable kingdom, the growing power is the vegetable spirit. In the animal kingdom, the power of sensation is the animal spirit, which results from the composition and combination of
4 همین طور روح در مراتب وجود ظهورش باقتضای آثار است در عالم جماد یک قوه جاذبه است که سبب اجتماع اجزاء فردیه است و آن حیات جماد است زیرا جماد نیز زنده است مرده نیست اما در رتبه خودش و در عالم نبات قوه نامیه روح نباتی است و اما در عالم حیوان قوه حساسه روح حیوانی

elements, and this is a requirement of the mixture and combination of elements.

- 5 In the human world there is also a quality that emanates from the combination of elements, but it is joined with the rational soul and the power of intellect. This human spirit, which is the rational soul, encompasses all things, discovers all things, and comprehends all things. It is this that brings forth the mysteries of being from the invisible plane to the visible. This is the power that brings all material arts, sciences and inventions from the invisible realm into the visible realm. Though this power is not perceptible to the senses, its effects are evident and manifest. Though it cannot be seen with the outward senses, it is perceived with the inner senses.

- 6 But when spiritual people speak of the spirit, they do not mean this spirit. They mean that eternal spirit, that life of faith, that spirit of which Christ says man must be baptized with it, and until he is baptized with that spirit he cannot enter the Kingdom of God. Likewise in the Gospel He says that which is born of flesh is flesh, and that which is born of spirit is spirit. He also says let the dead bury their dead, for those souls who are not believers in God, though they possess the human spirit, are deprived of the true spirit of faith and are therefore counted as dead. Though they possess earthly life, they are deprived of heavenly life.

- 7 The Prophets were sent to quicken this human spirit with the divine spirit. This is the spirit that causes the unity of the human world. This is the spirit that causes eternal life. This is the spirit that brings everlasting happiness. This is the spirit that causes entrance into the Kingdom of God. This is the spirit that transforms the earthly man into a heavenly being. This is the spirit that makes the terrestrial man celestial. This is the spirit that makes the dark one illumined. When this spirit is confirmed by the breaths of the Holy Spirit, it acquires penetrating power. Let him whose is dead bury their dead, for those souls who have not believed in God, though they possess a human spirit, are deprived of the true spirit of faith and are therefore counted as dead. Though they have earthly life, they are bereft of heavenly life. The Prophets were sent to quicken this human spirit with the divine spirit. This is the spirit that causes the unity of the human world, the spirit that

است که از ترکیب و امتزاج عناصر یک قوه حساسه حاصل میشود و این از مقتضای امتزاج و ترکیب عناصر است

- 5 و اما در عالم انسان نیز کیفیتی که از ترکیب عناصر منبث میشود ولی منظم بنفس ناطقه و قوه عاقله است این روح انسانی که نفس ناطقه است محیط بر اشیاء است و کاشف اشیاء و مدرک اشیاء این است که اسرار کائنات را از حیز غیب بحیز شهود میآورد این آن قوه ایست که جمیع صنائع و علوم و فنون مادی را از حیز غیب بحیز شهود میآورد این قوه هرچند غیر محسوس است لکن آثارش ظاهر و باهر است هرچند بحواس ظاهر دیده نمی شود لکن بحواس باطنه احساس میشود

- 6 ولی در عرف روحانی روحی که گفته میشود مقصود این روح نیست مقصود آن روح ابدی است آن حیات ایمانی است آن روحی است که حضرت مسیح میفرماید که باید بآن روح انسان تعمید شود و تا بآن روح تعمید نشود در ملکوت الهی داخل نمیشود و همچنین در انجیل میفرماید آن کسیکه متولد از جسد شد جسد است و آن مولودی که از روح تولد شده روح است و همچنین میفرماید بگذار مرده ها را مرده ها دفن کنند زیرا آن نفوس که مؤمن بالله نیستند هر چند روح انسانی دارند اما از روح حقیقی ایمانی محرومند لهذا در حکم امواتند هر چند حیات ناسوتی دارند ولی از حیات ملکوتی محرومند

- 7 انبیا مبعوث شده اند تا این روح انسانی را بروح ملکوتی زنده کنند این روحی است که سبب وحدت عالم انسانی است این روحی است که سبب حیات ابدی است این روحی است که سبب سعادت سرمدی است این روحی است که سبب دخول در ملکوت الله است این روحی است که انسان ناسوتی را لاهوتی میکند این روحی است که انسان زمینی را آسمانی میکند این روحی است که ظلمات را نورانی میکند این روح چون مؤید بنفثات روح القدس شود نفوذ پیدا میکند و عالما زنده کند نادانان را دانا کند ظلمات را مبدل بنور کند عالم انسانی را عالم آسمانی نماید تعالیم الهی را مجری دارد شریعة الله را منتشر کند اورشليم الهی که از آسمان نازل میشود ترویج کند جمیع مظاهر

bestows eternal life, the spirit that confers everlasting felicity, the spirit that enables entry into the Kingdom of God, the spirit that transforms the earthly human into a divine being, the spirit that makes the terrestrial celestial, the spirit that changes darkness into light. When this spirit is reinforced by the breaths of the Holy Spirit, it gains penetrating power and revives the world, makes the ignorant wise, transforms darkness into light, and renders the human world heavenly. It puts the divine teachings into practice, spreads the Law of God, and promotes the divine Jerusalem that descends from heaven. All divine Manifestations, being supported by this spirit, are one; the reality of their teachings, through this spirit, is one, for the Holy Spirit is one.

الهیّه چون مؤیدّ باین روح بودند یکی هستند
حقیقت تعلیمشان باین روح یکی است زیرا
روح القدس یکی است

- 8 Now, however much a person may progress materially, if they are deprived of the eternal grace—that is, the spirit of faith—they have merely advanced to the highest rank of the animal kingdom and cannot be called human. For humans are made in the divine image, as it is stated in the Torah: “Let us create man in our image, after our likeness.” Thus it is established that the true human bears the divine image and likeness, meaning they receive all divine perfections. Such a person is like a mirror, and divine bestowals are like the rays of the sun—all divine names and perfect attributes are reflected in this mirror.

8 حال انسان در مادیّات هر قدر ترقّی کند و از فیض ابدی یعنی روح ایمانی محروم باشد نهایت در رتبه حیوانی ترقّی کرده ولی انسان گفته نمی‌شود زیرا انسان مثال الهی است چنانچه در تورات میفرماید که ما انسانی خلق کنیم بر صورت و مثال خودمان پس ثابت و محقق شد که انسان حقیقی صورت و مثال الهی است یعنی استفاضه از جمیع کلمات الهی می‌کند و این انسان مانند آئینه است و فیوضات الهی نظیر اشعه آفتاب کلمات الهی یعنی جمیع اسماء و صفات کمالیه در این آئینه جلوه کرده

- 9 Such a blessed soul is the center of spiritual manifestations, just as the sun is the center of light in the material world. This blessed soul breathes the breath of life into hearts, making souls spiritual, and divine bestowals shine forth in hearts. Such a blessed soul is the first teacher of the human world and the first manifestor to contingent beings. You observe that one appeared two thousand years ago, and His effects still persist; another was three thousand years ago, and His influences are still evident. Though physically absent, they exist in the realm of the Kingdom; hence their effects are manifest and their lights radiant. For that which is non-existent has no effect—it is certain that effects result from existence. What influence can come from non-existence? These manifest effects that remain from perfect beings prove their existence. They possess heavenly life and divine perfections.

9 چنین شخصی مرکز سنوحت روحانیت است مثل اینکه آفتاب مرکز نور عالم مادی است این نفس مبارک نفحه حیات را در قلوب میدمد یعنی نفوس را روحانی می‌کند و فیوضات روح در قلوب جلوه مینماید چنین نفس مبارکی معلم اول عالم انسانی است و اول مجلّی بر ممکنات است ملاحظه میفرمائید که دو هزار سال پیش ظاهر شده است امروز آثارش موجود است سه هزار سال پیش بوده است آثارش هنوز باهر است هرچند در عالم اجسام غیر مشهود ولی در حیز ملکوت موجود لهذا آثارش باهر است و انوارش ساطع زیرا شیء معدوم اثر ندارد محقق است که اثر از نتایج وجود است شیء معدوم را چه تأثیری این آثار باهره که از وجودات کامله باقی است دلیل بر وجود آنها است حیات ملکوتی دارند کلمات الهی دارند

- 10 Therefore, we must all become spiritual, illumined, heavenly and divine. However much we may progress in nature and materiality, we remain imperfect unless it is accompanied by

10 پس باید جمیع ماها روحانی شویم نورانی شویم آسمانی شویم ربّانی شویم در عالم طبیعت و

spiritual progress. Though the body may possess the utmost beauty, what benefit is there if it is deprived of spirit? However much material progress a person may have, what result is there if they are deprived of the heavenly spirit? This crystal, however delicate and transparent it may be, what benefit can it yield if it remains without light? This tree, though it possess freshness and grace, if it bear no fruit it is fit for the fire. Man, though human he may be, if deprived of the divine breath is at best but a perfect animal, even as Darwin, the English philosopher, has stated that man is descended from the ape.

- 11 I am very pleased with all of you, for I see in you spiritual sensibilities. You are alive, you are in motion, you are not frozen. You are turned toward God, you are not despairing of God, and you are awaiting divine confirmations. I hope that, God willing, each one of you may be illumined by the celestial light like this lamp, that you may enlighten the horizons.

مادیات هرچه ترقی کنیم ناقصیم مگر آنکه منضم
بترقیات روحانی گردد جسد هرچند در نهایت
جمال باشد ولی اگر از روح محروم چه ثمر دارد
انسان هر قدر ترقیات مادی داشته باشد چون از
روح ملکوتی محروم چه نتیجه دارد این بلور هر
قدر لطیف و شفاف باشد اگر بی نور ماند چه
فائده دارد این درخت ولو طراوت و لطافت
داشته باشد چون ثمر ندارد سزاوار آتش است
بشر ولو انسان است ولی اگر از نفس رحمان
محروم نهایت این است که حیوان کامل است
مثل اینکه داروین فیلسوف انگلیس گفته است
انسان از سلاله بوزینه است

11 من از شماها خیلی مسرورم چرا که می بینم در
شماها احساسات روحانی است زنده هستید
حرکت دارید منجمد نیستید متوجه بخدا هستید
از خدا نومید نیستید و منتظر فیوضات الهی
هستید امیدوارم انشاءالله هر یک از شماها بنور
ملکوتی مثل این لامپ روشن شوید تا آفاق را
روشن کنید

AMK.243-246, BSHN.140.521x,
BSHN.144.509x, MHT1a.164x, MHT1b.122x,
KHF.160, KHAB.115 (125), KHTB1.100,
KHTP.074

ABU0419

Words spoken on 1911-Nov-02 in Paris

Question/topic: Material and Spiritual Progress.

[On Wednesday, 10 Dhu'l-Qa'dih 1329, in the blessed residence in Paris, He spoke before a gathering.]

How beautiful the weather is today, the sky is clear, the sun shines, and the heart of man is made glad thereby!

Such bright and beautiful weather gives new life and strength to man, and if he has been sick, he feels once more in his heart the joyous hope of health renewed. All these gifts of nature concern the physical side of man, for it is only his body that can receive material benefits.

چهارشنبه ۱۰ ذی قعدة ۱۳۲۹ در منزل
مبارک پاریس در حضور جمعی فرمودند

جسم انسان در هوای خوش متعش میشود
حیات انسان تجدید می یابد قلب مسرور میشود
احساسات جسمانی زیاد میشود ناخوش شفا
می یابد اگر کسالت داشته باشد نشاط و انبساط
یابد اگر مخمود باشد باهتزاز می آید حالت خوشی
پیدا میکند این حیات و سعادت جسمانی
انسان است که از لطافت هوا و عذوبت ماء و
حلاوت غذا نشو و نما میکند

If a man is successful in his business, art, or profession he is thereby enabled to increase his physical wellbeing and to give his body the amount of ease and comfort in which it delights. All around us today we see how man surrounds himself with every modern convenience and luxury, and denies nothing to the physical and material side of his nature. But, take heed, lest in thinking too earnestly of the things of the body you forget the things of the soul: for material advantages do not elevate the spirit of a man. Perfection in worldly things is a joy to the body of a man but in no wise does it glorify his soul.

It may be that a man who has every material benefit, and who lives surrounded by all the greatest comfort modern civilization can give him, is denied the all important gift of the Holy Spirit.

It is indeed a good and praiseworthy thing to progress materially, but in so doing, let us not neglect the more important spiritual progress, and close our eyes to the Divine light shining in our midst.

Only by improving spiritually as well as materially can we make any real progress, and become perfect beings. It was in order to bring this spiritual life and light into the world that all the great Teachers have appeared. They came so that the Sun of Truth might be manifested, and shine in the hearts of men, and that through its wondrous power men might attain unto Everlasting Light.

When the Lord Christ came He spread the light of the Holy Spirit on all around Him, and His disciples and all who received His illumination became enlightened, spiritual beings.

It was to manifest this light that Baha'u'llah was born, and came into the world. He taught Eternal Truth to men, and shed the rays of Divine Light in all lands.

Alas! behold how man disregards this Light. He still goes on his way of darkness, and disunity, and quarrels and fierce war are still rife.

He uses material progress to gratify his lust for war, and he makes destructive implements and appliances to destroy his brother man.

But let us rather exert ourselves for the attainment of spiritual advantages, for this is the only way of true progress, that which cometh from God and is alone Godly.

I pray for you one and all that you may receive the Bounties of the Holy Spirit; so will you become in truth enlightened, and progress ever onward and upward to the Kingdom of God. Then shall your hearts be prepared to receive the glad tidings,

همچنین اگر ثروتی عزّتی تجارّتی کسب و صنعتی پیدا کند از آنها سعادت جسمانی برای انسان حاصل میشود این است که ملاحظه میکند ملل مادّیّه موجوده جمیع وسایط و اسباب سعادت جسمانی را مهیا کرده اند ملاحظه کنید در پاریس و لندن مایحتاج جسمانی باحسن وجوه مهیا شده است هر طعام لذیذی موجود خانها منتظم تجارتها متّسع صنایع در نهایت اتقان و اصول سیاسیّه در غایت اعتدال این سعادت عالم جسمانی انسان است ولی تعلق بروح ندارد شاید انسان در عالم جسمانی در نهایت ترقّی جمیع نعمای جسمانی مهیا سعادت زندگانی ناسوتی حاصل اما از حیات روحانی بکلی محروم و از مدنیّت آسمانی بی بهره و از فضائل بی نصیب و از نورانیّت ملکوت بکلی منفور

لذا همچنانکه در مدنیّت جسمانی سعی و کوشش داریم و در فواید مادّیات میکوشیم و در اسباب راحت و آسایش ناسوتی سعی میکنیم باید حیات روحانی را بیشتر اهمیت بدهیم و سعادت ابدی را بیشتر بطّیم و نورانیّت آسمانی و سنوحات رحمانی را بیشتر جوّیم و ترقّیات عالم الهی را بیشتر بخواهیم تا مانند حیات جسمانی حیات روحانی نیز مکمل شود و سعادت ملکوتی حاصل گردد سعادت را که حضرت مسیح از برای اهل عالم خواسته نورانیّتی که بخواهین داده ترقّیات حقیقی که از برای آنها حاصل شده لهذا حضرت بهاء الله در

این عالم فانی تأسیس ملکوتی فرمود شمع آسمانی روشن کرد ابواب ملکوت باز نمود شمس حقیقت درخشید تا مدنیّت روحانیّه تأسیس شود و نورانیّت آسمانی بدرخشد و حیات ابدی حاصل گردد و نفثات روح القدس در قلوب بدمد

تا انسان از هر دو جهت بزرگوار شود هم مدنیّت جسمانیّه هم مدنیّت روحانیّه هر دو را حاصل نماید چون روح و جسم انسان هر دو ترقّی کند آنوقت سعادت عالم انسانی حاصل شود والا بمدنیّت مادّیّه تنها مقصد حاصل نشود

your eyes shall be opened and you will see the Glory of God; your ears shall be unstopped and you will hear the call of the Kingdom, and with tongue made eloquent shall you call men to the realization of the Divine Power and Love of God!

PT#19 p.057

لذا ملاحظه مینمائید باوجودیکه در این عصر عالم مدنیّت مادیّه کمال ترقّی را کرده همه جنگ و جدالست حرب و قتال است خونریزی است هدم بنیان انسانی است در ایّام سابق که زمان توحّش میگفتیم اگر حربی واقع میشد شاید در مدّت یکسال هزار نفر کشته میشد حالا در حرب روس و ژاپون در عرض ششماه پانصد هزار کشته شد آلات قاطعهائی پیدا شده که پیشتر نبود توپ کروپ نبود دینامیت نبود کشتیهای زره پوش نبود

اینها جمیعاً از نتایج مدنیّت حالیّه است پس ثابت شد که از ترقّی مدنیّت مادیّه عالم انسانی سعادت صحیحه نمییابد اگر مدنیّت جسمانی منضم بمدنیّت روحانیه شود سعادت حقیقیّه حاصل گردد همچنانکه اسباب ترقّی و راحت اجسام فراهم است اسباب ترقّی عالم اخلاق بنورانیّت آسمانی ترویج شود

فضائل عالم انسانی بفیض نفثات روح القدس است شفای ابدی از برای عالم وجود وحی آسمانی است ترقّی حقیقی منوط بفیض الهی است

لذا من آن فیوضات قدیمه را برای شماها میخواهم نفثات روح القدس را از برای شما آرزو مینمایم سعادت که حضرت مسیح برای حواریون خواسته میخواهم تا در جمیع مراتب بدرجهء کمال برسید در مادیّات و روحانیّات هر دو ترقّی نمائید تا ظاهر و باطن معمور گردد روح و جسم جمیعاً در ظلّ رحمت پروردگار آید

قلوب منجذب شود ارواح مستبشر گردد لسانی ناطق حاصل کنید چشمی بینا بیابید و گوشه شنوا و قوّی معنویه پیدا کنید و تأییدی ملکوتی بیابید این است نصیحت من مرجبا

KHAB.110 (120), KHTB1.093, KHTP.069

ABU0531

Words spoken at Dreyfus home in Paris, 1911-Nov-03

- 1 On Saturday night, the 12th of Dhi'l-Qa'dah 1329 [4 November], at the home of Mr. Dreyfus, in a large gathering of friends and others, this blessed discourse was given:

1 شب شنبه دوازده ذی قعده ۱۳۲۹ ۴ نوامبر در منزل مستر دریفوس در مجمع کثیری از احباب و اغیار این نطق مبارک را فرمودند
- 2 The religion of God is, in truth, about deeds, not about words. For the religion of God is like a remedy - merely knowing about medicine has no benefit; rather, using the medicine brings benefit. If a physician knows all medicines but does not use them, what benefit is there? The divine teachings are like the architectural plans and blueprint of a building - if the plans are drawn but nothing is built, what benefit is there? Divine teachings must be implemented, must be acted upon. Mere reading and knowing yields no fruit.

2 دین الله فی الحقیقه عبارت از اعمال است عبارت از الفاظ نیست زیرا دین الله عبارت از علاج است دانستن دوا ثمری ندارد بلکه استعمال دوا ثمر دارد اگر طبیبی جمیع ادویه را بداند اما استعمال نکند چه فائده دارد تعالیم الهیه عبارت از هندسه و خریطهء بنا است اگر هندسه شود و خریطه کشیده گردد و ساخته نشود چه ثمر دارد تعالیم الهی باید اجرا گردد باید عمل شود مجرد خواندن و دانستن ثمری ندارد
- 3 For example, in the teachings of Christ He says if someone strikes your right cheek, turn to them the left; if someone curses you, pray for them; be kind to your enemy. These teachings of Christ are the cause of enlightenment, the cause of life in the world, the cause of peace and prosperity in the world. But alas, what benefit when we see how much bloodshed occurs, how many souls were killed during this time by Christian nations? In the Protestant and Catholic conflict, according to history, 900,000 souls were killed. Now what relation does this have to Christ's teachings? Though Christ gave such teachings, they acted completely contrary to them. All Christians read these words in the Gospel but do not act on them. What benefit is there in this reading? If they had acted according to it, then there would have been benefit. The Gospel says "By their fruits ye shall know them" - meaning, from the fruit it becomes known whether this is a blessed tree or an evil tree. Thus it became clear that religion is not words but deeds.

3 مثلاً در تعالیم حضرت مسیح میفرماید اگر کسی بر یمین شما زند یسار را پیش آر کسی بشما لعن کند صلوات بفرستید بدخواه را خیرخواه باشید این تعالیم حضرت مسیح سبب نورانیت است سبب حیات عالم است سبب صلح و صلاح عالم است اما چه فایده و واسفا که می بینی چقدر خونریزی میشود چقدر نفوس که در این مدت از طرف ملت مسیحی کشته شدند در مسئلهء پروتستان و کاتولیک بموجب تاریخ نهصد هزار نفس کشته شد حال این قضیه چه مناسبت با تعالیم مسیح دارد با آنکه حضرت مسیح چنین تعالیم فرموده اند بکلی بعکس آن عمل نمودند جمیع مسیحیان این بیان حضرت را در انجیل میخوانند و لکن عمل نمیکنند از این خواندن چه ثمر اگر بموجب آن عمل میکردند آنوقت ثمر داشت در انجیل میفرماید و من اثمارهم تعرفونهم یعنی از ثمر فهمیده میشود که این شجر شجرهء مبارکه است یا شجرهء خبیثه پس معلوم شد که دین قول نیست بلکه عمل است
- 4 The Qur'an says "Those who control their anger and are forgiving toward mankind - God loveth the good-doers." This means if someone transgresses against another, the one transgressed against should be forbearing, should forgive, and should show kindness and favor. Now observe how much actions contradict

4 در قرآن میفرماید و الکاظمین الغیظ و العافین عن الناس و الله یحبّ المحسنین یعنی اگر نفسی بنفسی تعدی نماید معندی علیه باید حلیم باشد و عفو نماید و احسان و انعام کند حال ملاحظه نمائید اعمال چه قدر مخالف اقوال است چه ظلم و

words - what oppression and tyranny occurred, even to the point of shedding the blood of the Prince of Martyrs.

- 5 The Blessed Beauty says: "Were it not contrary to the Law of God, I would have kissed the hand of My would-be murderer and would have granted him a portion of My earthly goods. But what can I do - the decisive command of the Book does not permit it, and worldly possessions were not Mine to give." The point is that one must act according to the divine teachings.

- 6 In all divine religions, in the beginning there was action, not words. For example, in the time of Christ the disciples acted according to the divine teachings. This is why they progressed from the depths of abasement to the heights of glory, and were guided from the darkness of vain imaginings to the light of guidance. It has always been thus, but as time passes, gradual changes occur - little by little action decreases and words increase, until it reaches a point where no action remains and all becomes mere words. This is why in the Middle Ages the Cause of God had reached such a state that no trace remained of Christ's teachings - Christian princes and kings all fell upon each other and there was constant warfare.

- 7 Consider the assembly that was formed in The Hague for universal peace - how much discussion there was about peace, and how acceptable the words were! All nations sent representatives and all discussions were about nations and peoples living in peace and harmony, ending war and conflict, abandoning armaments.

ستمها وارد شد حتی خون سیدالشهداء را ریختند

- 5 جمال مبارک میفرماید اگر چنانچه مخالف شریعة الله نبود دست قاتل خویشرا میبوسیدم و از مال خود او را ارث میدادم ولی چه توان نمود که حکم محکم کتب روا نداشت و حطام دنیا در نزد اینعبد نبود مقصود این است که باید بموجب تعالیم الهیه عمل نمود

- 6 در جمیع ادیان الهیه در بدایت عمل بود نه قول مثلاً در ایام حضرت مسیح حواریین بموجب تعالیم الهی عمل میکردند این بود که ترقی کردند از حضيض ذلت باوج عزت رسیدند و از ظلمات اوهام بنور هدایت مهتدی شدند همیشه چنین بوده ولی چون آن ایام میگذرد بتدریج تغییر مینماید کم کم عمل کم میشود و قول زیاد میگردد تا بدرجهائی میرسد که عمل نماند تمام صرف قول میشود این است که در قرون وسطی امر الله بدرجهائی رسیده بود که از تعالیم مسیحی اثری باقی نمانده بود امرا و ملوک مسیحی جمیعاً بهم افتادند حرب دائمی بود

- 7 ملاحظه کنید مجلسی که در لاهای بجهت صلح عمومی تشکیل شد چه قدر مذاکرات در صلح شد و اقوال چه قدر مقبول جمیع دول وکیل فرستادند و جمیع مذاکرات در این مسئله بود که دول و ملل باهم صلح و آشتی کنند جنگ و جدال نماند ترک سلاح شود

KHF.283, KHAB.119 (129), KHTB1.105,
KHTP.082

ABU0626*Words spoken on 1911-Nov-03 in Paris**Question/topic: The Evolution of Matter and Development of the Soul.*

Paris is becoming very cold, so cold that I shall soon be obliged to go away, but the warmth of your love still keeps me here. God willing, I hope to stay among you yet a little while; bodily cold and heat cannot affect the spirit, for it is warmed by the fire of the Love of God. When we understand this, we begin to understand something of our life in the world to come.

God, in His Bounty, has given us a foretaste here, has given us certain proofs of the difference that exists between body, soul and spirit.

We see that cold, heat, suffering, etc, only concern the body, they do not touch the spirit.

How often do we see a man, poor, sick, miserably clad, and with no means of support, yet spiritually strong. Whatever his body has to suffer, his spirit is free and well! Again, how often do we see a rich man, physically strong and healthy, but with a soul sick unto death.

It is quite apparent to the seeing mind that a man's spirit is something very different from his physical body.

The spirit is changeless, indestructible. The progress and development of the soul, the joy and sorrow of the soul, are independent of the physical body.

If we are caused joy or pain by a friend, if a love prove true or false, it is the soul that is affected. If our dear ones are far from us – it is the soul that grieves, and the grief or trouble of the soul may react on the body.

Thus, when the spirit is fed with holy virtues, then is the body joyous; if the soul falls into sin, the body is in torment!

When we find truth, constancy, fidelity, and love, we are happy; but if we meet with lying, faithlessness, and deceit, we are miserable.

These are all things pertaining to the soul, and are not bodily ills. Thus, it is apparent that the soul, even as the body, has its own individuality. But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines! If a cage containing a bird is destroyed, the bird is unharmed! If a lamp is broken, the flame can still burn bright!

The same thing applies to the spirit of man. Though death destroy his body, it has no power over his spirit – this is eternal, everlasting, both birthless and deathless.

As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's Mercy.

From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God.

In the physical creation, evolution is from one degree of perfection to another. The mineral passes with its mineral perfections to the vegetable; the vegetable, with its perfections, passes to the animal world, and so on to that of humanity. This world is full of seeming contradictions; in each of these kingdoms (mineral, vegetable and animal) life exists in its degree; though when compared to the life in a man, the earth appears to be dead, yet she, too, lives and has a life of her own. In this world things live and die, and live again in other forms of life, but in the world of the spirit it is quite otherwise.

The soul does not evolve from degree to degree as a law – it only evolves nearer to God, by the Mercy and Bounty of God.

It is my earnest prayer that we may all be in the Kingdom of God, and near Him.

PT#20 p.060

ABU1079

Words spoken on 1911-Nov-04 in Paris

Question/topic: The Spiritual Meetings in Paris.

- ¹ All over Europe today one hears of meetings and assemblies, and societies of all kinds are formed. There are those interested in commerce, science, and politics, and many others. All these are for material service, their desire being for the progress and enlightenment of the world of matter. But rarely does a breath from the spirit world breathe upon them. They seem unconscious of the Divine Voice, careless concerning the things of God.

¹ شنبه ۱۲ ذی قعدة ۱۳۲۹ چهارم نوامبر در آپارتمان منزل مبارک پاریس در اروپا مجامع بسیار تشکیل میشود از قبیل مجالس تجارت زراعت معارف سیاست جغرافیا جمیع این مجالس خدمت بعالم ماده میکند بجهت ترقیات ماده است از عالم روحانیت هیچ نصیبی ندارند ناسوتی است لاهوتی نیست جسمانی است روحانی نیست زمینی است آسمانی نیست

- 2 But this meeting in Paris is a truly spiritual one. The Divine Breath is poured forth in your midst, the light of the Kingdom is shining in all hearts. The Divine love of God is a power among you, and with souls athirst, ye receive the glad tidings of great joy. You are all met here with one accord, heart drawn to heart, souls overflowing with Divine love, working and longing for the unity of the world.
- 3 Verily this assembly is a spiritual one! It is like unto a beautiful perfumed garden! On it the Heavenly Sun sheds the golden rays, and the warmth thereof penetrates and gladdens each waiting heart. The love of Christ, which passeth all knowledge, is among you, the Holy Spirit is your help.
- 4 Day by day this meeting will grow and become more powerful until gradually its spirit will conquer the whole world!
- 5 Try with all your hearts to be willing channels for God's Bounty. For I say unto you that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to man, to be the means of spreading unity and concord on the earth. Thank God with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favour.
- 6 Lift up your hearts above the present and look with eyes of faith into the future! Today the seed is sown, the grain falls upon the earth, but behold the day will come when it shall rise a glorious tree and the branches thereof shall be laden with fruit. Rejoice and be glad that this day has dawned, try to realize its power, for it is indeed wonderful! God has crowned you with honour and in your hearts has He set a radiant star; verily the light thereof shall brighten the whole world!
- 2 مجلسی که الآن در پاریس تشکیل میشود مجلس شماها است که نصیب از فیض الهی دارد احساسات روحانی در آن است بانوار ملکوتی روشن است ندای آسمانی در آن است محبت الهی در آن است قلوب با یکدیگر مرتبط است جانها بپشارات الهی مستبشر توجه بملکوت الهی است و نهایت آمال وحدت عالم انسانی
- 3 این مجلس روشن است این مجلس معطر است این مجلس سبب روح محبت است که در قلوب بدمد این مجلس مؤید بتأییدات الهی است این مجلس زنده بنفثات روح القدس است
- 4 این مجلس روز بروز وسعت میابد این مجلس عنقریب بدرجۀئی رسد که بر جمیع مجالس عالم تفوق خواهد کرد
- 5 پس شماها بدانید که مشمول الطاف الهی هستید خدا شماها را بجهت محبت خود انتخاب کرده است بجهت توحید عالم بشر بجهت محبت قلوب بجهت احساسات روحانی بجهت تقرب بدرگاه الهی پس خدا را باید شکر کنید که همچو فضلی شامل کرده و همچو عنایتی مبذول داشته اگر در تمام حیوة خود شکر خدا کنید از عهده شکرانه این نعمت بیرون نخواهید آمد
- 6 حال را نظر نکنید این مثل دانه‌ئی است که در زمین کاشته شود در بدایت اهمیتی ندارد لکن این دانه درخت میشود ثمیره میدهد آن وقت معلوم میشود که چه قدر اهمیت داشته پس شماها بدانید که خدا تاج موهبتی بر سر شما گذاشته و کوکی نورانی از افق قلوب شما طالع کرده که این اقلیم را عاقبت احاطه خواهد کرد جانتان خوش باد

PT#21 p.062

BRL_DAK#1234, KHAB.124 (135),
KHTB1.109

ABU0755

Words spoken on 1911-Nov-05 in Paris

Question/topic: The Two Kinds of Light.

- 1 Today the weather is gloomy and dull! In the East there is continual sunshine, the stars are never veiled, and there are very few clouds. Light always rises in the East and sends forth its radiance into the West.

1 بسیار خوش آمدید امروز هوا تاریک است ابر است شرق خوشتر است که همیشه آفتاب و روشن است ابر بسیار کم است ظاهر طبق باطن است لفظ موافق معنی است شرق دو روشنائی دارد روحانی و جسمانی انوار الهی همیشه از شرق تابیده و عالم غرب را روشن کرده
- 2 There are two kinds of light. There is the visible light of the sun, by whose aid we can discern the beauties of the world around us – without this we could see nothing.

2 اما نور بر دو قسمست نور ظاهر کیفیتی است از اجسام فلکیه زیرا جمیع اشیاء بنور دیده میشود بدون نور چیزی دیده نمیشود
- 3 Nevertheless, though it is the function of this light to make things visible to us, it cannot give us the power to see them or to understand what their various charms may be, for this light has no intelligence, no consciousness. It is the light of the intellect which gives us knowledge and understanding, and without this light the physical eyes would be useless.

3 ولی این نور ظاهر حتی از خود بیخبر است نمیداند که اشیاء را ظاهر میکند اما نور بصر مظهر اشیاست و کاشف اشیاء یعنی اشیاء را کشف میکند و احساس مینماید نور بصر نیز حقیقت اشیاء را ادراک نمیکند ولی نور عقل هم اشیاء را ظاهر میکند هم اشیاء را کشف میکند هم اشیاء را ادراک میکند
- 4 This light of the intellect is the highest light that exists, for it is born of the Light Divine.

4 پس نور عقل اعظم انوار است اما نور الهی فائق بر نور عقل است زیرا
- 5 The light of the intellect enables us to understand and realize all that exists, but it is only the Divine Light that can give us sight for the invisible things, and which enables us to see truths that will only be visible to the world thousands of years hence.

5 نور عقل ادراک اشیاء موجود را میکند اما نور الهی ادراک اشیاء غائبه را مینماید ادراک حقایقی میکند که هزار سال بعد ظاهر می شود
- 6 It was the Divine Light which enabled the prophets to see two thousand years in advance what was going to take place and today we see the realization of their vision. Thus it is this Light which we must strive to seek, for it is greater than any other.

6 این نور الهی است این است که انبیا خبرهاییکه هزار سال پیش داده اند الان ظاهر میشود از این معلوم میشود که نور الهی در هزار سال پیش این اشیاء را ظاهر کرده هم کشف کرده هم ادراک نموده حالا ثابت میشود که از پیش ادراک کرده پس باید ما تحرّی نور الهی بکنیم چه که از جمیع انوار اعظم است
- 7 It was by this Light that Moses was enabled to see and comprehend the Divine Appearance, and to hear the Heavenly Voice which spoke to him from the Burning Bush.

7 نوریکه حضرت مسیح میفرماید این نور است نوریکه حضرت موسی فرموده این نور است زیرا تجلی الوهیت را در این نور مشاهده کرده از این نور از این آتش ندای حق را شنید
- 8 It is of this Light Muhammad is speaking when he says, ‘Allah is the light of the Heavens, and of the Earth.’

8 این نور است که حضرت محمد در قرآن میفرماید (الله نور السموات و الارض)

- 9 Seek with all your hearts this Heavenly Light, so that you may be enabled to understand the realities, that you may know the secret things of God, that the hidden ways may be made plain before your eyes.
- 10 This light may be likened unto a mirror, and as a mirror reflects all that is before it, so this Light shows to the eyes of our spirits all that exists in God's Kingdom and causes the realities of things to be made visible. By the help of this effulgent Light all the spiritual interpretation of the Holy Writings has been made plain, the hidden things of God's Universe have become manifest, and we have been enabled to comprehend the Divine purposes for man.
- 11 I pray that God in His mercy may illumine your hearts and souls with His glorious Light, then shall each one of you shine as a radiant star in the dark places of the world.
- 9 تحرّی این نور را بکنید تا اینکه حقائق اشیاء را ادراک کنید تا باسرار الهی مطلع گردید تا آنچه مستور است ببینید تا بر جمیع حوادث غیبیه مطلع شوید
- 10 این نور مثل آئینه است چگونه در آئینه صور جمیع اشیاء منعکس است این نور نیز محیط بر جمیع صور و محیط بر جمیع اشیاء است اینست که حقایق اشیاء بآن نور کشف میشود اسرار کتب مقدس بآن نور واضح میشود اسرار ملکوت بآن نور مشهود میگردد عوالم الهی بآن نور ادراک میشود حقائق اسماء و صفات الهی بآن نور معلوم میشود بآن نور روابط بین حق و خلق واضح میشود
- 11 لهذا امیدوارم که بآن نور منور شوید مخصوص لکن باوجود این جنود شهبازی بجولان خواهد آمد

PT#22 p.064, SW_v08#08 p.097-098

KHAB.125 (137), KHTB1.111

ABU0555

Words spoken on 1911-Nov-06 in Paris

Question/topic: Spiritual Aspiration in the West.

- 1 You are very welcome! From Eastern lands I have come to the West to sojourn awhile among you. In the East it is often said that the people of the West are without spirituality, but I have not found it thus. Thank God, I see and feel that there is much spiritual aspiration among the Western peoples, and that in some cases their spiritual perception is even keener than among their Eastern brothers. If the teaching given in the East had been conscientiously spread in the West the world today would be a more enlightened place.
- 2 Although in the past all the great Spiritual Teachers have arisen in the East, there are still many men there who are quite devoid of spirituality. With regard to the things of the spirit they are as lifeless as a stone; nor do they wish to be otherwise, for they consider that man is only a higher form of animal and that the things of God concern him not.
- 1 من از شرق آمدم بغرب در شرق میشنیدم که اهالی غرب احساسات روحانی ندارند حال ملاحظه میکنم که الحمد لله احساسات روحانی دارند بلکه احساسات روحانیشان از شرق بیشتر است ولی تا بحال مربی روحانی نداشتهاند هر گاه چنانچه مانند مربیان شرق در غرب پیدا شده بود معلوم بود که غرب در چه درجه ای بود اگر تعالی که در شرق اشتہار یافت در غرب اشتہار یافته بود حال معلوم بود چه روحانیتی ظاهر شده بود من چنین میدانم که استعداد اهل غرب بسیار است
- 2 و لو اینکه بعضی از نفوس هستند که بکلی از روحانیت محرومند همچنانکه این سنگ از روحانیت بیخبر است آنها نیز چنینند آرزویشان اینست که انسان را مشابه حیوان دانند چنانچه حیوان از روحانیت محرومست انسان هم محروم باشد

- 3 But man's ambition should soar above this – he should ever look higher than himself, ever upward and onward, until through the Mercy of God he may come to the Kingdom of Heaven. Again, there are men whose eyes are only open to physical progress and to the evolution in the world of matter. These men prefer to study the resemblance between their own physical body and that of the ape, rather than to contemplate the glorious affiliation between their spirit and that of God. This is indeed strange, for it is only physically that man resembles the lower creation, with regard to his intellect he is totally unlike it.
- 3 همت انسان باید بلند باشد رو بعلو باشد تا انسان را بعالم رحمن رساند لکن این نفوس جهدشان اینستکه انسان ترقی معکوس نماید این انسان سلاله مقدس الهی است میخواهند نسبت سلاله انسان را بمیمون دهند نهایت همتشان این است چه قدر این افکار از صواب بعید است و حال آنکه میانه انسان و حیوان مشابہتی نیست هر چند در امور جسمانی مشترکند لکن
- 4 Man is always progressing. His circle of knowledge is ever widening, and his mental activity flows through many and varied channels. Look what man has accomplished in the field of science, consider his many discoveries and countless inventions and his profound understanding of natural law.
- 4 انسان دارای عقل است روز بروز افکارش علومش معارفش رو بترقیست ملاحظه کنید از قرون وسطی تا بحال چه قدر ترقی کرده چه مقدار صنائع و بدائع بظهور رسیده اگر جمیع صنائع و علوم و اکتشافات پنجاه قرن را باصنایع و اکتشافات این عصر مقابله کنند معادل یکسده این عصر نمیشود مثلاً از زمان موسی آنچه علوم و صنائع و اکتشافات تا این قرن بظهور رسیده معادل این یک قرن اخیر نمیشود
- 5 In the world of art it is just the same, and this wonderful development of man's faculties becomes more and more rapid as time goes on. If the discoveries, inventions and material accomplishments of the last fifteen hundred years could be put together, you would see that there has been greater advancement during the last hundred years than in the previous fourteen centuries. For the rapidity with which man is progressing increases century by century.
- 5 پس واضح شد که انسان همیشه رو بترقی بوده و سبب ترقی آن قوه عاقله است و قوه فیوضات الهیه اما حیوان چون دارای این دو قوه نیست حیوان امروزه همان حیوان پنج هزار سال قبلست دیگر امتیازی اعظم از این از برای انسان نمیشود این واضحست که انسان اشرف مملکاتست انسان آینه نماینده حق است
- 6 The power of the intellect is one of God's greatest gifts to men, it is the power that makes him a higher creature than the animal. For whereas, century by century and age by age man's intelligence grows and becomes keener, that of the animal remains the same. They are no more intelligent today than they were a thousand years ago! Is there a greater proof than this needed to show man's dissimilarity to the animal creation? It is surely as clear as day.
- 6 باری از اینجهت که دیدم احساسات روحانیه در اینجا هست بسیار مسرور شدم
- 7 As for the spiritual perfections they are man's birthright and belong to him alone of all creation. Man is, in reality, a spiritual being, and only when he lives in the spirit is he truly happy. This spiritual longing and perception belongs to all men alike, and it is my firm conviction that the Western people possess great spiritual aspiration.
- 7 و امیدوارم که غرب شرق شود و احساسات روحانیه احاطه نماید و بواسطه تعالیم حضرت بهاء الله چنان قوت بنفوس رسد که غرب مانند شرق روشن گردد
- 8 It is my fervent prayer that the star of the East will shed its brilliant rays on the Western world, and that the people of the
- 8 اللهم یا واهب العطاء و یا غافر الخطاء و یا راحم الضعفاء من عبادک الاصفیاء ترانی واقفاً

West may arise in strength, earnestness, and courage, to help their brethren in the East.

PT#23 p.066

بين يديك مبتهاً عليك ناظراً اليك اسألك
برحمتك التي سقت الممكات بان تؤيد هؤلاء
على ما تحب و ترضى و نور قلوبهم بنور الهدى
و اسمعهم نداء ملكوتك الابهى و اجعل لهم
نصيهاً من بحر العطاء ثم استقمهم على امرك
بين الورى لئلا يزغز عهم ارياح الاختلاف من
اولى الاعتساف رب اجعلنا آيات رحمتك بين
خلقك و رايات معرفتك بين عبادك و نفوسنا
منقطعة اليك و قلوبنا منجذبة بآيات تقديسك
و ايد هؤلاء الضعفاء برحمتك الكبرى و هؤلاء
الفقراء بموهبتك العظمى رب انك حنان على
كل فقير و منان لكل اسير و معين لكل ضعيف
و مغيث لكل ذليل ترانا اذلاء ببابك فقراء الى
ملكوت غنائك فارحمنا بفضلك و جودك
و اعف عنا خطايانا بفضلك و عنايتك انك
انت الكريم انك انت العزيز المعين المقتدر القدير

KHAB.128 (139), KHTB1.113

ABU2404

Words spoken on 1911-Nov-06 in Paris

Question/topic: Aims and ambitions of the Baha'is.

- I. Pity and good-will towards all mankind.
- II. The rendering of service to humanity.
- III. To guide and enlighten hearts.
- IV. Each member must try to be kind to everyone and to show forth great affection towards every living soul.
- V. Humility towards God and constant prayer to Him so as to be enabled to grow daily "Nearer God."
- VI. Always in every word and action to be faithful and sincere, so that each member may be known to the world as embodying the qualities of Sincerity, Faith, Kindness, Love, Generosity and Bravery. That we may be detached from all that is not God, attracted by the Heavenly Breath, divine beings—so that the world may know that a Bahai is a perfect being.

SW_v02#19 p.003

ABU0065

Words spoken on 1911-Nov-07 in Paris

Question/topic: Baha'u'llah.

I will speak to you today of Baha'u'llah. In the third year after the Bab had declared His Mission, Baha'u'llah, being accused by fanatical Mullas of believing in the new doctrine, was arrested and thrown into prison. The next day, however, several ministers of the Government and other influential men caused Him to be set free. Later on He was again arrested, and the priests condemned Him to death! The Governor hesitated to have this sentence carried out for fear of a revolution. The priests met together in the Mosque, before which was the place of execution. All the people of the town gathered in crowds outside the Mosque. The carpenters brought their saws and hammers, the butchers came with their knives, the bricklayers and builders shouldered their spades: all these men, incited by the frenzied Mullas, were eager to share in the honor of killing Him. Inside the Mosque were assembled the doctors of religion. Baha'u'llah stood before them, and answered all their questions with great wisdom. The chief sage, in particular, was completely silenced by Baha'u'llah, who refuted all his arguments.

A discussion arose between two of these priests as to the meaning of some words in the writings of the Bab; accusing Him of inaccuracy, they challenged Baha'u'llah to defend Him if He were able. These priests were entirely humiliated, for Baha'u'llah proved before the whole assembly that the Bab was absolutely right, and that the accusation was made in ignorance.

The defeated ones now put Him to the torture of the bastinado, and more infuriated than before brought Him out before the walls of the Mosque unto the place of execution, where the misguided people were awaiting His coming.

Still the Governor feared to comply with the demand of the priests for His execution. Realizing the danger in which the dignified prisoner was placed, some men were sent to rescue Him. In this they succeeded by breaking through the wall of the Mosque and leading Baha'u'llah through the opening into a place of safety, but not of freedom; for the Governor shifted the responsibility from off his own shoulders by sending Him to Tihiran. Here He was imprisoned in an underground dungeon, where the light of day was never seen. A heavy chain was placed about His neck by which He was chained to five other

امروز میخواهم قدری از مصائب جمال مبارک برای شما بیان کنم در سال سوم ظهور باب یکروز جمال مبارک را در طهران حبس نمودند فردا جمعی از امراء و وزراء دولت اعتراض کردند و وساطت نمودند جمال مبارک بیرون آمدند بعد در سفر مازندران وقتی که رو بقلعه شیخ طبرسی تشریف میبردند شبانه جمعی سوار ریختند و جمال مبارک را با یازده نفر گرفتند بردند بشهر آمل روزی جمیع علماء در مسجد مجتمع شدند و جمال مبارک را حاضر کردند و اهل شهر آمل نیز جمع شدند هر صنفی با اسلحه ئی نجار با تیشه قصاب با ساطور زارع با پیل و کلنگ مقصودشان این بود که بهیئت اجتماع جمال مبارک را شهید نمایند

علماء شروع بسؤالات علیه نمودند هر سؤالی کردند جواب کافی شافی شنیدند جمال مبارک حقیقت ظهور را باده و براهین ثابت فرمودند

علماء عاجز ماندند در صدد برآمدن که از نوشتجات چیزی بدست آرند لوحی از الواح نقطه اولی از جیب یکی از خادمین جمال مبارک که موسوم بملا باقر بود در آوردند در آن لوح یک فقره از بیانات حضرت امیر مؤمنان علی علیه السلام بود که میفرماید (محو الموهوم و صحو المعلوم)

ملا علی جان که یکی از علمای آمل بود صدا را بجنده بلند کرد گفت فضیلت باب معلوم شد کسیکه صحو را بصاد بنویسد دیگر مرتبه علمش معلومست صحو باید بسین نوشته شود باب غلط نوشته جمال مبارک فرمودند جناب آخوند شما خطا کردید و نفهمیدید این عبارت کلام حضرت امیر مؤمنان است در جواب کبیل ابن زیاد نخعی در وقتی که از آنحضرت سؤال از حقیقت مینماید چند فقره جواب میفرمایند در هر مرتبه عرض میکند زدن بیانا تا آنکه میفرمایند محو الموهوم و صحو المعلوم یعنی کسیکه طالب فهم حقیقت و وصول بحق است باید قلب را از موهومات و مسموعات تقالید پاک و مقدس نماید و ناظر شود بآنچه مظهر ظهور

Babis; these fetters were locked together by strong, very heavy bolts, and screws. His clothes were torn to pieces, also His fez. In this terrible condition He was kept for four months.

During this time none of His friends were able to get access to Him.

A prison official made an attempt to poison Him but, beyond causing Him great suffering, this poison had no effect.

After a time the Government liberated Him and exiled Him and His family to Baghdad, where He remained for eleven years. During this time He underwent severe persecutions, being surrounded by the watchful hatred of His enemies.

He bore all evils and torments with the greatest courage and fortitude. Often when He arose in the morning, He knew not whether He would live until the sun should set. Meanwhile, each day, the priests came and questioned Him on religion and metaphysics.

At length the Turkish Governor exiled Him to Constantinople, whence He was sent to Adrianople; here He stayed for five years. Eventually, He was sent to the far off prison fortress of St. Jean d'Acre. Here He was imprisoned in the military portion of the fortress and kept under the strictest surveillance. Words would fail me to tell you of the many trials He had to suffer, and all the misery He endured in that prison. Notwithstanding, it was from this prison that Baha'u'llah wrote to all the Monarchs of Europe, and these letters with one exception were sent through the post.

The Epistle of Nasiri'd-Din Shah was confided to a Persian Baha'i, Mirza Badi' Khurasani, who undertook to deliver it into the Shah's own hands. This brave man waited in the neighborhood of Tihiran for the passing of the Shah, who had the intention to journey by that way to his Summer Palace. The courageous messenger followed the Shah to his Palace, and waited on the road near the entrance for several days. Always in the same place was he seen waiting on the road, until the people began to wonder why he should be there. At last the Shah heard of him, and commanded his servants that the man should be brought before him.

"Oh! servants of the Shah, I bring a letter, which I must deliver into his own hands," Badi' said, and then Badi' said to the Shah, "I bring you a letter from Baha'u'llah!"

He was immediately seized and questioned by those who wished to elicit information which would help them in the further persecutions of Baha'u'llah. Badi' would not answer a word; then they tortured him, still he held his peace! After three days

میفرماید از موهوم بگذرد و بمعلوم ناظر گردد در وقت ظهور رسول الله یهود و نصاری هرگاه موهومات و مسموعات خود را گذارده بودند و بآن حضرت ناظر شده بودند بحقیقت میرسیدند این کلمه صحو بصاد بمعنی هوشیاری است و سهو بسین بمعنی فراموشی و غفلت است بسیار فرق است مابین این دو کلمه شما سهو نمودید و غفلت کردید این عبارت صحیح نوشته شده

چون این بیانات در مجمع حضور خواص و عوام از لسان مبارک ظاهر شد جمیع مبهوت شدند و جهل آن مجتهد واضح شد و کل دانستند که آن آخوند از علم عاری و بریست این فقره بسیار بر علما گران آمد و دانستند که اگر جمال مبارک چند مجلس در ملاء عام بیانات بفرماید اکثر خلق تصدیق ایشان خواهند نمود لذا متفق شدند که حکم بر قتل جمال مبارک دهند میرزا تقی خان حاکم آمل از این مرحله بسیار خائف و پریشان شد ملاحظه کرد اگر چنین امری واقع شود میانه قبیله نوری و لاریجانی که دو طائفه بزرگ دارالمرزند نائره حرب و قتال تا ابد باقی خواهد ماند لذا بخاطرش رسید که محض تشفی قلوب علماء و تسکینشان اذیتی بجمال مبارک وارد آورد امر داد جمال مبارک را چوب بستند بقدری زدند که از پای مبارک خون جاری شد بعد از آن آوردند در مسجد پهلوی دیواری نشانند که نزدیک بخانه بود میرزا تقی خان چند نفر از آدمهای خود را سرّاً امر داده بود آن دیوار را از پشت خراب کنند و بحض اینکه دیوار خراب شد جمال مبارک را روی دست ببرند بخانه حاکم گماشتگان حاکم نیز چنین کردند و جمال مبارک را از میان اتجماعت بسرعت تمام بردند بخانه میرزا تقیخان و

تا لجره خلق خواستند از آنطرف بیایند جمال مبارک را بخانه رساندند و درب خانه را بستند و از بالای بام فراشهای حاکم مردم را ممانعت نمودند بهر نحوی بود متفرق ساختند و این تدبیر حاکم سبب شد که علماء نتوانستند جمال مبارک را آن روز بقتل برسانند بعد از چند روز دیگر جمال مبارک بطرف طهران توجه فرمودند و در سته هشت از ظهور نقطه اولی جمال مبارک را در طهران در زندانی حبس نمودند که در روز ابداً روشنائی نداشت و نهایت تضییق نموده یعنی بدرجه ای سخت گرفته بودند که بوصف نمیآید

they killed him, having failed to force him to speak! These cruel men photographed him whilst he was under torture.

The Shah gave the letter from Baha'u'llah to the priests that they might explain it to him. After some days these priests told the Shah that the letter was from a political enemy. The Shah grew angry and said, "This is no explanation. I pay you to read and answer my letters, therefore obey!"

The spirit and meaning of the Tablet to Nasiri'd-Din Shah was, in short, this: "Now that the time has come, when the Cause of the Glory of God has appeared, I ask that I may be allowed to come to Tihran and answer any questions the priests may put to Me.

"I exhort you to detach yourself from the worldly magnificence of your Empire. Remember all those great kings who have lived before you—their glories have passed away!"

The letter was written in a most beautiful manner, and continued warning the King and telling him of the future triumph of the Kingdom of Baha'u'llah, both in the Eastern and in the Western World.

The Shah paid no attention to the warning of this letter and continued to live in the same fashion until the end.

Although Baha'u'llah was in prison, the great Power of the Holy Spirit was with Him!

None other in prison could have been like unto Him. In spite of all the hardships He suffered, He never complained.

In the dignity of His Majesty, He always refused to see the Governor, or the influential people of the town.

Although the surveillance was unremittingly strict, He came and went as He wished! He died in a house situated about three kilometers from St. Jean d'Acre.

PT#25 p.071

پاهای مبارک در کُند بود و زنجیر بسیار سنگین در گردن مبارک آن زنجیر بقدری سنگین بود که سر مبارک را میآورد بزمین چوب دو شاخه ئی باید زیر زنجیر بزنند لباس مبارک را گرفته بودند کلاه غد کهنه پاره ئی که کله نداشت بر سر مبارک گذارده بودند جمال مبارک چهار ماه در آن محبس بآن حال بودند

بعد از حبس بیرون آوردند و ببغداد سرگون نمودند در بغداد یازده سال تشریف داشتند دو سال بکردستان سفر فرمودند مابقی را در بغداد در آن یازده سال جمیع اعداء در نهایت عداوت و بغضا بودند

لکن جمال مبارک در نهایت بشاشت و سرور قسمی معاندین در صدد ضرر جمال مبارک بودند که هیچ صبحی امید حیات تا شام و هیچ شامی امید زندگانی تا صبح نبود در آن سنوات از جمیع جهات علماء بحضور مبارک مشرف میشدند و سوالات علیه مینمودند و اجوبه شافیهء کافیه میشنیدند و این مرحله سبب اشتہار صیت جمال مبارک در اطراف شد علمای ایران که در آنجا بودند این قضیه را بناصرالدین شاه نوشتند

ناصرالدین شاه از سلطان عثمانی خواهش کرد که جمال مبارک را از بغداد سرگون باسلامبول کنند بحکم سلطان عثمانی بردند باسلامبول بعد از چهار ماه از اسلامبول سرگون برومیلی کردند باز بجواهش ناصرالدین شاه از رومیلی بردند بعکا در قشله عسکریه منزل دادند مدت حیات را در عکا بسر بردند و مسجون بودند دیگر بلایای جمال مبارک که در حبس عکا وارد شد بوصف نمی آید بعد از ورود بحبس عکا بحجیم سلاطین الواح نازل شد و بواسطه پست فرستادند

مگر لوح ناصرالدین شاه که آن را میرزا بدیع راسانی برد و باو فرمودند اگر شهادت را قبول میکنی بیر او قبول شهادت کرده لوح را رفت و عازم ایران شد تا بطهران رسید و در بین راه در جائی با احباب ملاقات نمود در آنوقت ناصرالدین شاه در نیاوران شمیران بود که محل صیفیه است میرزا بدیع رفت در سرتپه ئی که مقابل عمارت شاهی است منزل نمود روزی ناصرالدین شاه در قصر با دوربین تماشای اطراف پیابان مینمود دید شخصی با لباس سفید در سرتپه ئی نشست روز دیگر باز با دوربین تماشای نمود دید همان شخص در تپه نشست روز سوم نیز بهمین نحو آنشخص را دید دانست که او را

حاجتی است فرستاد او را بیاورند پرسیدند از او
تو کیستی چرا در اینجا نشسته ای

گفت من نامه ای از شخص بزرگی بجهت سلطان
آورده ام خواستند نامه را از او بگیرند گفت
باید خودم بدست شاه دهم او را بردند حضور
شاه شاه از او پرسید تو کیستی و چه در دست
داری گفت این نامه ئیست از بهاء الله بجهت
شاه آوردم شاه نامه را گرفت و گفت او را نگاه
دارید

او را بردند حبس کردند گفت از او پرسید
رفقای تو کیانند پرسیدند در جواب گفت من
کسی را نمیشناسم و رفیقی ندارم سه روز او را
بانواع عذاب داغ و زجر کردند ابداً اسم نفسی
را نگفت در حالیکه او را داغ میکردند عکس
او را گرفته روز سوم شهیدش کردند

شاه آن نامه را فرستاد نزد علما که جواب آن را
بنویسند بعد از چند روز علما گفتند این شخص
دشمن شماس است شاه در جواب گفت من میدانم
که دشمن من است میگویم جواب مطالب او
را بنویسید جواب نوشتند شاه متغیر شده گفت
من اینقدر علما را احترام میکنم انعام میدهم که
چنین روزی جواب چنین نامه ای را بنویسند
حال آنها چنین جواب میگویند

و جمال مبارک در آن لوح میفرماید این امر
از دو شق بیرون نیست یا حق است یا باطل
شما علما را حاضر کنید و همراه بنخواهید تا با
آنها صحبت بداریم اگر حق است تصدیق کنید
اگر باطل است هر چه میخواهید اجراء دارید

در آن لوح بناصرالدینشاه نصائحی فرمودند
میفرمایند بسلطنت دو روزه مغرور میباش چه
قدر سلاطین آمدند و جمیع رفتند و از آنها اثری
باقی نماند این امر امر الله است تو نمی توانی
مقاومت کنی نمیتوانی منع نمائی امر الله را
هیچکس مقاومت نتوانسته و تو هم نمیتوانی و
عنقریب امر الهی بلند خواهد شد شرق و غرب
را احاطه خواهد نمود

نصایح الهی را قبول نکرد بهمان غرور باقی ماند تا
از این عالم رفت

باری جمال مبارک در این سخن بودند لکن در
نهایت عزت بودند
مثل حبس سائرین نبود

ابداً بکسی اعتنائی نمنمودند مأمورین میآمدند
رجا میکردند مشرف شوند قبول نمنمودند
متصرف عکا پنجسال رجا و التماس کرد مشرف
شود اذن نفرمودند

چندی که نگذشت که هر وقت میخواستند
بیرون تشریف ببرند تشریف میبردند حتی در
قصر که تشریف داشتند اوقات عروسی آقا سید
علی متصرف و جمیع مأمورین از عکا بقصر که
نیم فرسخی عکاست آمدند و جمال مبارک از آنها
احوال پرسی هم نفرمودند این بود خلاصه بلایا
و زحمات و حبسهای جمال مبارک و السلام

AYT.372-378, AADA.046-048x, KHAB.131

(142), KHTB1.116

ABU0660

Words spoken on 1911-Nov-08 in Paris

Question/topic: Good Ideas Must Be Carried into Action.

- 1 All over the world one hears beautiful sayings extolled and noble precepts admired. All men say they love what is good, and hate everything that is evil! Sincerity is to be admired, whilst lying is despicable. Faith is a virtue, and treachery is a disgrace to humanity. It is a blessed thing to gladden the hearts of men, and wrong to be the cause of pain. To be kind and merciful is right, while to hate is sinful. Justice is a noble quality and injustice an iniquity. That it is one's duty to be pitiful and harm no one, and to avoid jealousy and malice at all costs. Wisdom is the glory of man, not ignorance; light, not darkness! It is a good thing to turn one's face toward God, and foolishness to ignore Him. That it is our duty to guide man upward, and not to mislead him and be the cause of his downfall. There are many more examples like unto these.
- 2 But all these sayings are but words and we see very few of them carried into the world of action. On the contrary, we perceive that men are carried away by passion and selfishness, each man thinking only of what will benefit himself even if it means the ruin of his brother. They are all anxious to make their fortune and care little or nothing for the welfare of others.

1 صورت بیانات مبارکه است که از پاریس رسیده
است جمیع عالم از حیثیت اقوال کاملند جمیع
ذکر میکنند که محبّ خیرند جمیع میگویند صدق
مقبول است و کذب مذموم امانت فضیلت عالم
انسانی است و خیانت ذلت عالم انسانی دها را
خوشنود کردن خوب است نه دها را شکستن
مهربانی خوش است نه بغض و عداوت عدل
خوبست نه ظلم رحمت خوبست نه زحمت و
اذیت حسن اخلاق خوبست نه سوء اخلاق نور
مقبول است نه ظلمت علم عزّت انسان است
نه جهل کرم خوش است نه بخل توجه بخدا
خوبست نه غفلت از خدا هدایت خوش است
نه ضلالت و امثال ذلک

2 ولی جمیع اینها در عالم قول میماند عملی در میان
نیست هر نفسی به هوی و هوس خود مشغول
است هر کس در فکر منفعت خودش است
ولو مضرت دیگران در آن باشد هر نفسی در فکر
ثروت خود است نه دیگران هر کس در فکر
راحت و آسایش خودش است نه سایرین

They are concerned about their own peace and comfort, while the condition of their fellows troubles them not at all.

3 Unhappily this is the road most men tread.

4 But Baha'is must not be thus; they must rise above this condition. Actions must be more to them than words. By their actions they must be merciful and not merely by their words. They must on all occasions confirm by their actions what they proclaim in words. Their deeds must prove their fidelity, and their actions must show forth Divine light.

5 Let your actions cry aloud to the world that you are indeed Baha'is, for it is actions that speak to the world and are the cause of the progress of humanity.

6 If we are true Baha'is speech is not needed. Our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop. Without action nothing in the material world can be accomplished, neither can words unaided advance a man in the spiritual Kingdom. It is not through lip-service only that the elect of God have attained to holiness, but by patient lives of active service they have brought light into the world.

7 Therefore strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!

8 This is the work of a true Baha'i, and this is what is expected of him. If we strive to do all this, then are we true Baha'is, but if we neglect it, we are not followers of the Light, and we have no right to the name.

3 نهایت آرزوی ناس این است و مسلکشان بر این منوال

4 ولی بهائیان نباید چنین باشند بهائیان باید ممتاز باشند باید عملشان بیش از قولشان باشد بعمل رحمت عالمیان باشند نه قول به رفتار و کردار و اعمال خودشان اثبات صداقت کنند اثبات امانت کنند فضائل عالم انسانی را آشکار کنند نورانیت آسمانی را واضح کنند

5 اعمالشان فریاد برآرد که من بهائی هستم تا سبب ترقی عالم انسانی شوند

6 اگر انسان باعمل بهائی قیام و رفتار کند هیچ قول لازم ندارد اعمال است که جهان را ترقی داده اعمال است که این مدنیّت را ترویج کرده اعمال است که این صنایع را آشکار کرده اعمال است که انکشافات را ظاهر کرده اعمال است که عالم مادی را باین درجه رسانده اگر چنانچه اعمال نبود اقوال بود آیا ممکن بود این مدنیّت مادی حاصل شود پس باین میتوانیم استدلال کنیم که روحانیات هم نظیر مادیاتست اعمال اهل ملکوت سبب حیات قلوب میشود نه اقوال اعمال خیریه سبب مسرت وجدان میشود فضائل عالم انسانیّه سبب نورانیت بشر میشود

7 پس شماها باید شب و روز تضرّع و زاری بکنید و بخداوند دعا کنید و از خدا بخواهید که موفق باعمل شوید نه اقوال توجه بخدا کنید مناجات کنید نماز کنید بکوشید بلکه عمل خیری از شما ظاهر شود هر فقیری را سبب غنا شوید هر افتادهئی را دستگیر گردید هر محزونی را سبب سرور شوید هر بیمار را سبب صحت شوید هر خائفی را سبب امنیت گردید هر بیچارهئی را سبب چاره شوید هر غریبی را ملجأ و پناه باشید هر بی سر و سامانی را مأوی و منزل باشید

8 این است صفت بهائی اگر بآن موفق شویم بهائی هستیم اگر موفق نشویم

- 9 God, who sees all hearts, knows how far our lives are the fulfilment of our words.

BSW#15.06, PT#26 p.076

9 خدا نکرده بهائی نیستیم مرجبا

BRL_DAK#1228, AMK.246-247,
DWNP_v6#05 p.002, KHF.284,
KHAB.137 (148), KHTB1.127, KHTP.086,
NJB_v02#14-16 p.018

ABU0984

Words spoken on 1911-Nov-08 in Paris

Question/topic: The True Meaning of Baptism by Water and Fire.

- 1 In the Gospel according to St John, Christ has said: 'Except a man be born of water and the Spirit, he cannot enter into the Kingdom of Heaven.' The priests have interpreted this into meaning that baptism is necessary for salvation. In another Gospel it is said: 'He shall baptize you with the Holy Ghost and with fire'.
 - 2 Thus the water of baptism and the fire are one! It cannot mean that the 'water' spoken of is physical water, for it is the direct opposite of 'fire', and one destroys the other. When in the Gospels, Christ speaks of 'water', He means that which causes life, for without water no worldly creature can live – mineral, vegetable, animal and man, one and all, depend upon water for their very being. Yes, the latest scientific discoveries prove to us that even mineral has some form of life, and that it also needs water for its existence.
 - 3 Water is the cause of life, and when Christ speaks of water, He is symbolizing that which is the cause of Everlasting Life.
 - 4 This life-giving water of which He speaks is like unto fire, for it is none other than the Love of God, and this love means life to our souls.
 - 5 By the fire of the Love of God the veil is burnt which separates us from the Heavenly Realities, and with clear vision we are enabled to struggle onward and upward, ever progressing in the paths of virtue and holiness, and becoming the means of light to the world.
 - 6 There is nothing greater or more blessed than the Love of God! It gives healing to the sick, balm to the wounded, joy and
- 1 انسان حیوان نبات حتی جماد جمیع حیاتشان بآب است حتی حیات جماد بآب شفا فی منجمد ثابت شده است و این از اکتشافات اخیر است که جماد هم حیات دارد و حیات او بآب منجمد شفاف ثابت میشود
 - 2 پس سبب حیات آب است از این است که میفرماید باید از آب و روح تعمید شد یعنی از آن چیزیکه سبب حیات ابدی است و آن ماء عین آتش است یعنی محبت الله
 - 3 زیرا محبت الله چون پرده ها را میسوزاند آتش گفته میشود چون سبب حیات است آب گفته می شود
 - 4 باری محبت الله حقیقت فضائل عالم انسانیست بآن طینت بشر پاک میشود
 - 5 بجهت الله از نقائص عالم انسانی نجات می یابد بجهت الله ترقی در عالم فضائل میکند محبت الله سبب نورانیت عالم میشود محبت الله از برای جمیع بشر سبب وحدت میشود محبت الله درمان هر دردی است و محبت الله مرهم هر زخمی است
 - 6 محبت الله سبب سعادت عالم بشر میشود بجهت الله انسان حیات ابدی می یابد بجهت

consolation to the whole world, and through it alone can man attain Life Everlasting. The essence of all religions is the Love of God, and it is the foundation of all the sacred teachings.

الله سعادت سرمدیه می‌یابد پس باید ما جمیع
کوشش و جهدمان این باشد که مظاهر محبت
الله باشیم زیرا محبت الله حقیقت جمیع ادیان
است محبت الله اساس تعالیم عالم انسانیت

- 7 It was the Love of God that led Abraham, Isaac, and Jacob, that strengthened Joseph in Egypt and gave to Moses courage and patience.

7 حضرت ابراهیم بحبت الله بت‌ها را شکست
بحبت الله حضرت اسحق برکت یافت بحبت
الله یعقوب اسرائیل گشت بحبت الله حضرت
یوسف عزیز مصر شد بحبت الله حضرت موسی
قوم اسرائیل را نجات داد

- 8 Through the Love of God, Christ was sent into the world with His inspiring example of a perfect life of self-sacrifice and devotion, bringing to men the message of Eternal Life. It was the Love of God that gave Muhammad power to bring the Arabs from a state of animal degradation to a loftier state of existence.

8 بحبت الله حضرت مسیح حیات جاودانی بخشید
بحبت الله حضرت محمد قوم عرب را از اسفل
درکات جهل باعلی درجات علم رسانید

- 9 God's Love it was that sustained the Bab and brought him to his supreme sacrifice, and made his bosom the willing target for a thousand bullets.

9 بحبت الله حضرت باب جانفشانی فرمود و
بشارت بظهور بهاء الله داد و سینه خود را
هدف هزار گلوله کرد

- 10 Finally, it was the Love of God that gave to the East Baha'u'llah, and is now sending the light of His teaching far into the West, and from Pole to Pole.

10 بحبت الله حضرت بهاء الله بر شرق و غرب
اشراق فرمود

- 11 Thus I exhort each of you, realizing its power and beauty, to sacrifice all your thoughts, words and actions to bring the knowledge of the Love of God into every heart.

11 پس جمیع فکرتان ذکرتان وقت خودتان را صرف
آن کنید که مظاهر محبت الله باشید

BRL_ATE#088, BSW#14.12x, PT#27 p.079

BRL_DAK#0881, DWNP_v4#11-12
p.060-061, KHAB.139 (150), KHTB1.125

ABU0114

Words spoken in Paris, 1911-Nov-09

Question/topic: Discourse at "l'Alliance Spiritualiste":

- 1 At the Alliance Spiritualiste meeting in Paris (21 Rue Vieille Columbier, Saint-Germain) on 18 Dhi'l-Qa'dah 1329, where the president of the society spoke with utmost respect and admiration for the Baha'is, 'Abdu'l-Baha said:

1 ۱۸ ذی‌قعدة ۱۳۲۹ مجلس آلیانس
اسپیریتوالیست (اتحاد روحانی در پاریس
سال داتنه سن جرمن کوچه نمرة ۲۱ ویوکلییه
مجلس ششم پاریس) رئیس جمعیت بنهات
احترام و رعایت ستایش از بهائیان مینمود
حضرت عبدالبهاء فرمودند

- 2 I am deeply grateful for the president's words and heartfelt sentiments, and I thank God that I am present in such a spiritual gathering in Paris. If we look with the eye of reality, the atmosphere of this meeting is surging with spirit. Heavenly bounties are encompassing us, and the confirmations of the Holy Spirit are evident. Praise be to God, these hearts are overflowing with spiritual sentiments and are stirred by the movements of the spirit. The spirit is like an ocean and this gathering is like its waves. Though numerous, they emanate from one sea, and though outwardly different in form and shape, the unity of spirit is manifest.
- از فرمایشات رئیس و احساسات قلبیه ایشان نهایت ممنونیت را دارم و شکر میکنم خدا را که در پاریس در همچو مجمع روحانی حاضر شدم الآن فضای این مجلس اگر بنظر حقیقت نظر کنیم بروح مواجست فیوضات آسمانی شامل است تأیید روح القدس مشهود است الحمد لله این قلوب با احساسات روحانیه فائضند در آنها اهتزازات روح موجود روح بمنزله دریا است این جمع بمنزله امواج هر چند متعددند اما منبعت از یک دریاست و هر چند به ظاهر مختلف الصور و الأشکال لکن وحدت روح جلوه دارد
- 3 All the Prophets, all the holy Manifestations of God, have come for the education of humanity so that the unity of the human world might become evident and manifest. The waves should have no command; the command should be that of the sea, for the spirit is like the ocean and bodies are like the waves. In the Gospel it is said that Jerusalem will descend from heaven. As the president mentioned, this heavenly Jerusalem is assuredly not of stone, mortar and clay. It is the divine teachings that are to be manifested among humanity through the power of the spirit.
- 3 جمیع انبیا جمیع مظاهر مقدسه الهی بجهت تربیت بشر آمده اند تا وحدت عالم انسانی ظاهر و آشکار جلوه نماید امواج را حکمی نمائند حکم حکم دریا باشد زیرا روح مانند دریاست و اجسام مانند امواج در انجیل میفرماید که اورشلیم از آسمان نازل میشود چنانچه رئیس گفتند این اورشلیم آسمانی یقین است سنگ و آهک و گل نیست آن تعالیم الهی است که بقوه روح در بین بشر جلوه نماید
- 4 Since the divine teachings had been forgotten for a time and the light of the heavenly Jerusalem had left no trace, therefore Baha'u'llah appeared from the East. The heavenly Jerusalem, which consists of divine teachings, has become manifest in Iran and other regions. And it is evident that the heavenly Jerusalem is the divine teachings that descend from heaven. Although this Jerusalem had fallen into ruin, it was rebuilt. Physical and material forces had gained supremacy, but now spiritual forces are dominant in the East. And praise be to God, I see here in Paris an esteemed gathering of those who are alive through the breaths of the spirit.
- 4 چون مدتی بود که تعالیم الهی فراموش شده بود نورانیت اورشلیم آسمانی را اثری نمانده بود لهذا بهاء الله از شرق ظاهر شد اورشلیم آسمانی که عبارت از تعالیم الهیه است در ایران و سایر اقطار جلوه نموده و این معلوم است که اورشلیم آسمانی تعالیم الهی است که از آسمان نازل میشود هر چند این اورشلیم از بنیاد افتاده بود دوباره تأسیس شد قوای جسمانی و قوای مادی غلبه یافته بود حال در شرق قوای روحانیه غالب است و الحمد لله در پاریس جمع محترمی می بینم که آنها بنفثات روح زنده اند
- 5 Man is not human by virtue of his body; man is human by virtue of his spirit. For in physical matters, man shares attributes with animals, but through the spirit he is distinguished from them. Consider how the rays of the sun illuminate the earth; likewise does the spirit illuminate bodies. It is the spirit that makes man heavenly; it is the spirit that makes man recipient of the Holy Spirit's breaths; it is the spirit that discovers the realities of things; it is the spirit that has produced all these effects; it is the spirit that has established all sciences; it is the
- 5 انسان بجسم انسان نیست انسان بروح انسان است زیرا در جسمانیات انسان با حیوان شریک است اما بروح ممتاز از حیوان ملاحظه کنید چنانچه شعاع آفتاب زمین را روشن میکند همین طریق روح اجسام را روشن میکند روح است که انسان را آسمانی کند روح است که انسان را از نفثات روح القدس مستفیض نماید روحست که حقایق اشیاء را کشف کند روح است که

spirit that bestows eternal life; it is the spirit that unites different nations; it is the spirit that brings together East and West; it is the spirit that makes the human world divine. Therefore, those souls who are recipients of the power of the spirit are the cause of life to the world.

- 6 Now, praise be to God, you who are benefiting from the world of spirit are surely delighted and overjoyed by the teachings of Baha'u'llah, who is the founder of spirituality, for the teachings of Baha'u'llah are purely spiritual.

- 7 The first is the search for truth. The search for truth causes the emergence of the spirit, for the spirit cannot be perceived through physical senses, but is manifest and evident through inner powers. Although man's body is perceptible, his spirit is hidden yet rules over the body. The spirit has two modes of operation: one through instruments and means, that is, seeing through the eye, hearing through the ear, speaking through the tongue. Though these instruments are at work, it is the spirit that moves them. Though these powers appear through the body, they are through the power of the spirit. The other operation is without instruments, as in the world of dreams where one sees without eyes, hears without ears, speaks without tongue, and travels without moving the feet. All spiritual powers manifest without bodily means in the world of dreams. Thus it becomes evident that the spirit has two modes of operation: one through bodily instruments like eyes and ears and such, and one without instruments. Similarly, while the body is in the West, the spirit discovers conditions in the East and manages affairs there.

- 8 Thus it is proven and established that the spirit is mighty and the body in relation to the spirit is insignificant. The body is like crystal and the spirit like light. Though the crystal may be utterly pure, the manifestation and radiance of the crystal depends on the purity of the light. Light needs not the crystal but shines forth, while the crystal needs the light to become illumined. Likewise, the spirit needs not the body, but the body needs the spirit. The spirit is not alive through the body; the body is alive through the spirit. Observe that however

این همه آثار ظاهر نموده روح است که همه علوم را تأسیس کرده روحست که حیات ابدی بخشد روح است که ملل مختلفه را متحد نماید روحست که شرق و غرب را جمع کند روح است که عالم انسانی را عالم ربّانی نماید لهذا نفوسیکه مستفیض از قوه روح هستند سبب حیات عالمند

- 6 حال الحمد لله شما که از عالم روح مستفیض هستید البتّه از تعالیم بهاءالله که مؤسّس روحانیات است مسرور و مشعوفید زیرا تعالیم بهاءالله صرف روحانی است

- 7 اوّل تحرّی حقیقت است تحرّی حقیقت سبب ظهور روح است زیرا روح بقوای محسوسه احساس نشود ولی بقوای باطنیه ظاهر و آشکار گردد هرچند جسم انسان محسوس است ولی روحش پنهان و حاکم بر جسد است روح را دو تصرف است یکی بواسطه آلات و ادوات یعنی بچشم می بیند و بگوش می شنود بزبان می گوید هرچند این آلات در کارند ولی محرّک روح است هرچند این قوی از جسد ظاهر لکن بقوه روح است و اما تصرف دیگر که بدون آلات است در عالم رؤیا بدون چشم می بیند بدون گوش می شنود بدون زبان می گوید بدون حرکت پا سیر می کند جمیع قوای روحانی بدون واسطه جسم در عالم رؤیا ظاهر و آشکار است پس معلوم شد که از برای روح دو تصرفست یک تصرفست بواسطه آلات اجسام مانند چشم و گوش و غیره و یک تصرفست بدون آلات و همچنین جسم در غرب است ولی روح حالات شرق را کشف میکند و در آنجا تدبیر و تمشیت امور مینماید

- 8 پس ثابت شد و محقّق میشود که روح عظیم و جسم نسبت بروح حقیر جسم مانند بلور است و روح مانند نور هرچند بلور در نهایت صفا است اما ظهور و جلوه بلور بصفای نور است نور محتاج به بلور نیست روشن است لکن بلور محتاج بنور است تا روشن شود همین طور روح محتاج بجسم نیست جسم محتاج بروح است روح بجسم زنده نیست جسم بروح زنده است ملاحظه کنید

much the body may diminish, the spirit remains in its might and power. If a person's hand is severed, the spirit maintains its power and dominion. If the eye becomes blind, the spirit retains its vision. But if the spirit's effusions are cut off from the body, the body instantly perishes.

جسم هر قدر تناقص پیدا کند روح بر عظمت و قوت خود باقی است مثلاً دست انسان اگر قطع شود روح به قدرت و سلطنت خود باقیست چشم اگر کور شود روح ببصیرت برقرار اما اگر فیوضات روح از جسد منقطع شود فوراً جسد معدوم است

- 9 Thus it is proven that man is man through his spirit, not his body. This spirit is an effusion of divine bounties, a ray from the Sun of Reality. But if this human spirit is confirmed by the breaths of the Holy Spirit, then it becomes the true spirit, and the breaths of the Holy Spirit are the divine teachings. Then it attains eternal life, acquires heavenly illumination, and enlightens the human world with divine virtues.

9 پس ثابت شد که انسان بروح انسان است نه بجسد این روح فیضی از فیوضات الهی است اشراقی از شمس حقیقت است ولی این روح انسانی اگر مؤید بنفثات روح القدس شود آنوقت روح حقیقی گردد و نفثات روح القدس تعالیم الهی است آن وقت حیات ابدی یابد نورانیت آسمانی جوید عالم انسان را بفضائل رحمانی منور نماید

- 10 Therefore we must strive to act according to the teachings of Baha'u'llah, endeavor day by day to become more spiritual, more illumined, to serve the unity of the human world, to establish human equality, to spread divine mercy, to manifest the love of God to all on earth, so that spiritual power may appear in utmost splendor, bodies may have no command, spirits may become sovereign. Then will the human world be counted as one soul and human unity will become manifest. Conflict and strife will have no effect. The divine Jerusalem will be fully established. All humanity will become people of the Kingdom and receive their share of divine bounties.

10 پس ما باید بکوشیم بموجب تعالیم بهاءالله عمل کنیم روز بروز سعی کنیم که روحانی شویم نورانی تر شویم و یوحدت عالم انسانی خدمت کنیم مساوات بشریه را مجری داریم رحمت الهی را منتشر نمائیم محبت الله را بر جمیع من علی الأرض عرضه داریم تا قوه روحانیه در نهایت جلوه ظهور نماید اجسام را حکمی نماید ارواح حکمران گردد آن وقت عالم بشر عبارت از یک نفس شمرده میشود و وحدت عالم انسانی جلوه نماید اختلاف و نزاع را حکمی نماید اورشلیم الهی تأسیس تام یابد جمیع بشر از اهل ملکوت شوند و از فیوضات الهی بهره و نصیب برند

- 11 Now I thank God that I am present in your gathering and am grateful for your spiritual feelings, and I pray that day by day these feelings may increase. I pray that these feelings may increase day by day and this unity and accord grow stronger, until all that hath been prophesied in the Holy Books may be fulfilled and made manifest. For this is a mighty age and a lordly cycle. All that was recorded in the sacred texts hath now become evident. The signs foretold by Christ have been revealed. This day is the day of the glorious Lord. Divine justice shall at last be made manifest. This is the age of peace and reformation, the age of unity and triumph. In this age, it is hoped, may the world of nature reflect the splendors of the realm of God. Such is our hope, and praise be to God that in this aspiration we are united. I beseech God that ye may all be quickened by the breaths of the Holy Spirit, that ye may be united, that your hearts may be filled with the love of God, that

11 حال من شکر میکنم خدا را که در مجمع شما حاضرم و از احساسات روحانی شما ممنونم و دعا میکنم که روز بروز این احساسات زیادتیر گردد و این اتحاد و اتفاق بیشتر شود تا آنچه در کتب انبیا اخبار داده شده ظاهر و آشکار گردد زیرا این عصر عصر عظیم است و این قرن قرن ربّانی جمیع آنچه در کتب مذکور است آثارش ظاهر شده آنچه حضرت مسیح فرموده علامتش مکشوف شده یوم یوم رب جلیل است عدل الهی عاقبت جلوه نماید این عصر عصر صلح و صلاح است این عصر عصر اتحاد و نجات است در این عصر امید است که عالم ناسوت انعکاسات عالم لاهوت شود امید

your tongues may be loosened in His praise, that your deeds may be those of the spiritually-minded, and your feelings those of the denizens of the Kingdom, so that the light of humanity, which is the divine image, may shine forth resplendent.

ما چنین است و الحمد لله در این آرزو متفق هستیم از خدا خواهیم که جمیع بنفثات روح القدس زنده باشید متفق باشید قلوب جمیع از محبت الله ممتلئ باشد لسانتان بذکر خدا مشغول گردد اعمالمان اعمال روحانیان باشد احساساتمان احساسات ملکوتیان باشد تا نور انسانی که مثال الهی است لا تُخ و ساطع گردد

- 12 O kind Lord, O Thou Who art merciful and compassionate! Illumine this gathering with the light of Thy love, and quicken these souls through the breaths of the Holy Spirit. Bestow heavenly radiance and confer the greatest gift. Send down divine confirmations and grant spiritual revelations. Enlighten the eyes with the light of guidance and make the hearts like unto a blooming garden through Thine infinite bounties. Give the greatest glad-tidings unto the spirits and glorify the souls with Thy most great favor. O Lord! We are poor—bestow upon us the treasures of Thy Kingdom. We are lowly—make us mighty in Thy realm. We are homeless—grant us shelter and refuge in Thy protection. We are seekers—guide us through Thine endless favors. We are silent—grant us eloquent speech. We are powerless—bestow upon us the might of Thy Kingdom. O Lord, O Forgiver! Overlook our failings, grant Thy gifts, pardon our sins, teach us heavenly ways. Thou art the Giver, Thou art the Bestower, Thou art the Kind One.

12 خداوند مهربانا کریم رحیم این جمع را بشمع محبت روشن نما و این نفوس را بنفثات روح القدس زنده کن انوار آسمانی بخش و موهبت کبری میذول دار تأییدات غیبیه برسان و مکاشفات روحانیه ارزان فرما دیده‌ها را بنور هدی روشن کن و دل‌ها را بفیوض نامتناهی غبطه گلشن نما ارواح را بشارت کبری ده و نفوس را بموهبت عظمی مفتخر نما ای پروردگار فقیرانیم گنج ملکوت ارزانی نما ذلیلانیم در ملکوت عزیز فرما بی سر و سامانیم در پناهت ملجأ و مأوی ده طالبانیم بالطاف بی‌پایان رهبری نما ساکنانیم نطق فصیح بخش بی‌قوتیم قدرت ملکوت احسان فرما پروردگارا آمرزگارا خطا بخش عطا بده گناه پیامرز ما را آداب رحمانی پیاموز توئی دهنده توئی بخشنده توئی مهربان

PT#28 p.081, SW_v02#17 p.003-005, SW_v02#14 p.015, SW_v08#08 p.0098, SW_v14#01 p.011

INBA75:075x, NLAI_BH_AB.015x,
BSHN.140.524x, BSHN.144.512x,
ADH2.030x, ADH2_1#15 p.026x,
MJMJ1.074x, MMG2#162 p.184x,
MJH.027x, MHT1a.166x, MHT1b.124x,
BQA.031, KHF.163, KHAB.141 (152),
KHTB1.130, NJB_v02#14-16 p.011

ABU0054

Words spoken at Dreyfus home in Paris, 1911-Nov-10

Question/topic: The Evolution of the Spirit.

Tonight I will speak of the evolution or progress of the spirit.

Absolute repose does not exist in nature. All things either make progress or lose ground. Everything moves forward or backward, nothing is without motion. From his birth, a man

امشب باید ذکری از ترقی و بقای روح بشود

هر شیء موجودی لابد براینست یا در ترقیست یا در تدنی در کائنات توقف نیست زیرا جمیع کائنات حرکت جوهری دارند یا از عدم بوجود

progresses physically until he reaches maturity, then, having arrived at the prime of his life, he begins to decline, the strength and powers of his body decrease, and he gradually arrives at the hour of death. Likewise a plant progresses from the seed to maturity, then its life begins to lessen until it fades and dies. A bird soars to a certain height and having reached the highest possible point in its flight, begins its descent to earth.

Thus it is evident that movement is essential to all existence. All material things progress to a certain point, then begin to decline. This is the law which governs the whole physical creation.

Now let us consider the soul. We have seen that movement is essential to existence; nothing that has life is without motion. All creation, whether of the mineral, vegetable or animal kingdom, is compelled to obey the law of motion; it must either ascend or descend. But with the human soul, there is no decline. Its only movement is towards perfection; growth and progress alone constitute the motion of the soul.

Divine perfection is infinite, therefore the progress of the soul is also infinite. From the very birth of a human being the soul progresses, the intellect grows and knowledge increases. When the body dies the soul lives on. All the differing degrees of created physical beings are limited, but the soul is limitless!

In all religions the belief exists that the soul survives the death of the body. Intercessions are sent up for the beloved dead, prayers are said for their progress and for the forgiveness of their sins. If the soul perished with the body, all this would have no meaning. Further, if it were not possible for the soul to advance towards perfection after it had been released from the body, of what avail are all these loving prayers, of devotion?

We read in the sacred writings that "all good works are found again." Now, if the soul did not survive, this also would mean nothing! The very fact that our spiritual instinct, surely never given in vain, prompts us to pray for the welfare of those, our loved ones, who have passed out of the material world: does it not bear witness to the continuance of their existence?

In the world of spirit there is no retrogression. The world of mortality is a world of contradictions, of opposites; motion being compulsory, everything must either go forward or retreat. In the realm of spirit there is no retreat possible, all movement is bound to be towards a perfect state. "Progress" is the expression of spirit in the world of matter. The intelligence of man, his reasoning powers, his knowledge, his scientific achievements, all these being manifestations of the spirit, partake of

آیند یا از وجود بعدم روند انسان از بدایت وجود رو بترقیست تا بدرجهء توقف رسد بعد از توقف تدنی است این شیر از بدایت وجود رو بنشو و ثناست تا بنهایت ترقی رسد لابد بعد از ترقی تدنی است مثلاً این مرغ پرواز دارد تا رو باوج میرود در ترقی است چون توقف نماید رو بتدنیست

پس معلوم شد که حرکت جوهری از برای جمیع کائناتست

لذا در عالم ارواح اگر چنانچه از برای روح ترقی نباشد توقف است زیرا حرکت از برای وجود لزوم ذاتیست انفکاک ندارد یا حرکت ذاتیه است یا حرکت کیفیه یا حرکت کمیه یا حرکت روحیه یا حرکت جوهریه این واضحست که از برای روح توقف نیست تدنی نیست چون تدنی نیست لابد رو بترقیست و

هر چند مراتب محدود است ولی فیوضات ربانی غیر محدود و کالات الهی نامتناهی لهذا از برای روح ترقی دائمی است زیرا اکتساب فیض مستمر است ملاحظه فرمائید روح و عقل انسان را از بدایت حیات رو بترقیست علم رو بتزاید است لهذا معلومات تناقصی ننماید بلکه در تزاید است بهمچنین روح انسانی بعد از انقطاع از این جسد همواره رو بترقی است چه که کالات نامتناهی است

اینستکه در ادیان الهی از برای نفوس متصاعده امر بر خیرات و مبرات است زیرا سبب علو درجاست و طلب عفو و مغفرت است اگر ترقی روح بعد از وفات مستحیل اینگونه امور عبث است دیگر چرا دعا میکنی چرا خیرات و مبرات مینمائی چرا علودرجات میطلبی

در جمیع کتب الهی مذکور است که بجهت اموات خیرات و مبرات کنید دعا و نماز و نیازنمائید طلب مغفرت کنید این برهان کافیست که روح را ترقی بعد از صعود ممکن زیرا هر چند مراتب متناهی ولی کالات غیر متناهیست

در عالم ناسوت تزاید و تناقص است نه ملکوت در عالم ارواح تناقص و تدنی نیست مثل اینکه عقل و علم انسان دائماً رو بتزاید است

باری امیدوار از فضل حق چنانم که شما ها چه در عالم ناسوت چه در عالم لاهوت همیشه در ترقی باشید روحتان انبساط یابد چه در این عالم

the inevitable law of spiritual progress and are, therefore, of necessity, immortal.

My hope for you is that you will progress in the world of spirit, as well as in the world of matter; that your intelligence will develop, your knowledge will augment, and your understanding be widened.

You must ever press forward, never standing still; avoid stagnation, the first step to a backward movement, to decay.

The whole physical creation is perishable. These material bodies are composed of atoms; when these atoms begin to separate, decomposition sets in, then comes what we call death. This composition of atoms, which constitutes the body or mortal element of any created being, is temporary. When the power of attraction, which holds these atoms together, is withdrawn, the body, as such, ceases to exist.

With the soul it is different. The soul is not a combination of elements, it is not composed of many atoms, it is of one indivisible substance and therefore eternal. It is entirely out of the order of the physical creation; it is immortal!

Scientific philosophy has demonstrated that a simple element ("simple" meaning "not composed") is indestructible, eternal. The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist.

The soul, being of that one indivisible substance, can suffer neither disintegration nor destruction, therefore there is no reason for its coming to an end. All things living show signs of their existence, and it follows that these signs could not of themselves exist if that which they express or to which they testify had no being. A thing which does not exist can, of course, give no sign of its existence. The manifold signs of the existence of the spirit are forever before us.

The traces of the Spirit of Jesus Christ, the influence of His Divine Teaching, are present with us today, and are everlasting.

A nonexistent thing, it is agreed, cannot be seen by signs. In order to write, a man must exist—one who does not exist cannot write. Writing is, in itself, a sign of the writer's soul and intelligence. The Sacred Writings (with ever the same Teaching) prove the continuity of the spirit.

Consider the aim of creation: is it possible that all is created to evolve and develop through countless ages with this small goal in view—a few years of a man's life on earth? Is it not unthinkable that this should be the final aim of existence?

چه در آن عالم عقل و فکر و ادراکات رو بتزاید باشد

در جمیع مراتب وجود ترقی کنید توقف از برای شماها نباشد زیرا بعد از توقف تدنی است و از این گذشته

چون بسائر کائنات نظر کنی واضح است که ترکیب عناصر مختلفه است لهذا این ترکیب مبدل بتخلیل میشود مثلاً جسم انسانی از عناصر متعدده مرکب است ولی این ترکیب دائمی نیست لابد تخلیل میشود چون تخلیل باید آنوقت انعدام جسم است زیرا هر ترکیبی را تخلیلی است پس لابد این ترکیب عناصر متعدده مختلفه متقلب بتخلیل میشود

اما روح انسانی ترکیب نیست از عناصر مختلفه نیست بلکه مجرد از عناصر است و مقدس از طبایع چون مرکب از عناصر نیست اینست که حی و باقیست و در نشئه ابدیست

حتی در علم فلسفه طبیعی ثابت است که عنصر بسیط را انعدام مستحیل زیرا مرکب نیست بلکه مجرد از عناصر است و مقدس از طبایع چون مرکب از عناصر نیست تا تخلیل شود اما کائناتی که از عناصر مرکب است از برای آنها انعدام است مثلاً میگویند برای طلا انعدام نیست چه که بسیط است مرکب نیست عنصر واحد است ترکیب نیست تا تخلیل و معدوم شود اما اهل حقیقت بر آنند که کافه موجودات ماده و لو فلاسفه زمان بسیط دانند اگر تحقیق و تدقیق شود آن نیز مرکب است

باری چون روح انسانی از عناصر متعدده و از عالم ترکیب نیست معدوم نگردد و تخلیل نشود و همچنین آثار مترتب بر وجود است شیء موجود اثر دارد بر شیء معدوم ایداً اثر مترتب نمی شود ملاحظه کنید نفوس مقدسه آثار شان در جمیع عوالم باقیست حتی در عالم عقول و نفوس تأثیر شان باقی و برقرار است

مثلاً آثار حضرت مسیح در عالم عقول و ارواح ظاهر و باهر است روح مسیح موجود است که این آثار بر آن مترتب است

بر معدوم اثری مترتب نمیشود پس روح موجود است که این تأثیرات دارد جمیع کتب آسمانی ناطق باینست

The mineral evolves till it is absorbed in the life of the plant, the plant progresses till finally it loses its life in that of the animal; the animal, in its turn, forming part of the food of man, is absorbed into human life.

Thus, man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed.

At the best, man spends four-score years and ten in this world—a short time indeed!

Does a man cease to exist when he leaves the body? If his life comes to an end, then all the previous evolution is useless, all has been for nothing! Can one imagine that Creation has no greater aim than this?

The soul is eternal, immortal.

Materialists say, "Where is the soul? What is it? We cannot see it, neither can we touch it."

This is how we must answer them: However much the mineral may progress, it cannot comprehend the vegetable world. Now, that lack of comprehension does not prove the nonexistence of the plant!

To however great a degree the plant may have evolved, it is unable to understand the animal world; this ignorance is no proof that the animal does not exist!

The animal, be he never so highly developed, cannot imagine the intelligence of man, neither can he realize the nature of his soul. But, again, this does not prove that man is without intellect, or without soul. It only demonstrates this, that one form of existence is incapable of comprehending a form superior to itself.

This flower may be unconscious of such a being as man, but the fact of its ignorance does not prevent the existence of humanity.

In the same way, if materialists do not believe in the existence of the soul, their unbelief does not prove that there is no such realm as the world of spirit. The very existence of man's intelligence proves his immortality; moreover, darkness proves the presence of light, for without light there would be no shadow. Poverty proves the existence of riches, for, without riches, how could we measure poverty? Ignorance proves that knowledge exists, for without knowledge how could there be ignorance?

Therefore the idea of mortality presupposes the existence of immortality—for if there were no Life Eternal, there would be no way of measuring the life of this world!

ملاحظه در کائنات موجوده نمائید که جماد منتهی نبات میشود نبات منتهی بحیوان و حیوان منتهی بانسان و انسان نیز عبارت از چند روز حیات عنصری اگر چنانچه چند روز بماند و بمیرد و تمام شود این عالم عبث است تکرار میکنم تا درست ملتفت شوید جمیع کائنات نامتناهی صادر از جمادست اخص از جماد نبات است و اخص از نبات حیوان و اخص از حیوان انسان پس کائنات منتهی بانسان شد و انسان اشرف کائناتست

و اگر این انسان هم چند روزی در این عالم زندگانی بتعب و مشقت کند و بعد معدوم شود عالم وجود او هام محض است و سراب بی پایان این کون نامتناهی ممکن است چنین بیهوده و عبث باشد لا والله هر طفلی ادراک کند که این جهان نامتناهی را حکمتی و این کائنات عظیمه را سری و ثمری و این کارخانه قدرت را سود و منفعتی و این مبادی را نتیجه یی و آلا زیان اندر زیانست اینست که

بعد از این حیات ناسوتی حیات ملکوتیست روح انسان باقیست و فیوضات الهی نامتناهی

اما مادیون میگویند کجاست کو آن روح ما چیزی نمی بینیم روحی نمی بینیم صدائی نمیشنویم چیزی استشمام نمیکنیم پس روح وجود ندارد بلکه معدوم شده است مادیون چنین میگویند

لکن ما میگوئیم این جماد بعالم نبات آمد نشو و نما نمود قوه نامیه یافت ترقی کرد و بعالم دیگر آمد درخت شد اما عالم جماد هر چند از آن هیچ خبر ندارد ولی دلیل بر آن نمیشود که عالم نباتی نیست بجهت اینکه جماد احساس نمیکند و استعداد ادراک عالم نباتی ندارد

این نبات بعالم حیوان آید و ترقی کند لکن درختان احساس آن نمیکند زیرا این نبات خبر از عالم حیوان ندارد بلسان حال میگوید عالم حیوان کو من احساس نمیکم و حال آنکه عالم حیوان موجود است

همینطور حیوان از عالم عقل انسان خبر ندارد در عالم خودش میگوید عقل کو روح انسانی کو این دلیل بر این نیست که روح انسانی وجود ندارد پس هر رتبه مادون ادراک رتبه ما فوق نمیکند

If the spirit were not immortal, how could the Manifestations of God endure such terrible trials?

Why did Christ Jesus suffer the fearful death on the cross?

Why did Muhammad bear persecutions?

Why did the Bab make the supreme sacrifice and why did Baha'u'llah pass the years of His life in prison?

Why should all this suffering have been, if not to prove the everlasting life of the spirit?

Christ suffered, He accepted all His trials because of the immortality of His spirit. If a man reflects, he will understand the spiritual significance of the law of progress; how all moves from the inferior to the superior degree.

It is only a man without intelligence who, after considering these things, can imagine that the great scheme of creation should suddenly cease to progress, that evolution should come to such an inadequate end!

Materialists who reason in this way, and contend that we are unable to see the world of spirit, or to perceive the blessings of God, are surely like the animals who have no understanding; having eyes they see not, ears they have, but do not hear. And this lack of sight and hearing is a proof of nothing but their own inferiority; of whom we read in the Qur'an, "They are men who are blind and deaf to the Spirit." They do not use that great gift of God, the power of the understanding, by which they might see with the eyes of the spirit, hear with spiritual ears and also comprehend with a Divinely enlightened heart.

The inability of the materialistic mind to grasp the idea of the Life Eternal is no proof of the nonexistence of that life.

The comprehension of that other life depends on our spiritual birth!

My prayer for you is that your spiritual faculties and aspirations may daily increase, and that you will never allow the material senses to veil from your eyes the glories of the Heavenly Illumination.

BSW#13.12x, BSW#14.25x, PT#29 p.086, VUJUDE.150x

مثل اینکه این گل خبر از عالم ما ندارد نمیداند که عالم انسان هم هست در رتبه خود میگوید عالم انسانی کو من عالم انسانی نمیبینم این ندیدن او دلیل بر عدم وجود انسان نیست

حال اگر مادیون خبر از وجود ملکوتی نداشته باشند دلیل بر این نیست که وجود ملکوتی نیست بلکه نفس وجود ناسوتی دلیل بر وجود ملکوتیست زیرا نفس فنا دلیل بر بقاست اگر بقائی نباشد فنائی نیست نفس ظلمت دلیل بر نور است نفس فقر دلیل بر غناست اگر فقر نباشد غنا نیست نفس جهل دلیل بر علم است اگر علم نباشد جهلی نیست زیرا جهل فقدانعلم است فقر فقدان غناست ظلمت عدم نور است عجز عدم قدرتست ضعف عدم توانائست نفس فنا دلیل بر بقاست اگر چنانچه فنائی نبود ابداً بقائی نبود اگر غنائی نبود فقری نبود اگر علمی نبود جهلی نبود اگر جمیع مردم فقیر بودند آنوقت فقری نبود فقر بغنا پیدا میشود

پس نفس فنا دلیل بر بقاست و اگر بقا از برای روح نبود

مظاهر مقدسه انبیای الهی چرا اینقدر زحمت میکشیدند

حضرت مسیح چرا این صدمات بر خود قبول میفرمود

حضرت محمد چرا این مصائب را بر خود تحمل مینمود

حضرت باب چگونه گلوله بر سینه مبارک خویش قبول میکرد جمال مبارک چرا این همه زجر و بلا و حبس و زندان برای خود قبول مینمود

مادام که بقا از برای روح نه تحمل این زحمات را چه لزوم

حضرت مسیح هم ایام خویشرا بخوشی میگذرانید اما چون روح باقیست اینستکه حضرت مسیح اینهمه آلام و محن را برای خود قبول کرد

انسان اگر ادنی ادراکی داشته باشد فکرکند میگوید عالم عالم وجود است نه عدم کائنات متصل ترقی میکند از رتبه ئی برتبه مافوق چطور میشود آن ترقی منقطع شود و حال آنکه میگوید ترقی از لوازم وجود است باز این را میگوید زیرا

از هر چیز بیخبر است مانند جماد است میگوید
 کو عالم انسانی چشم ندارد گوش ندارد شامه
 ندارد که بوی این گل را بشنود اینست که در
 عالم جماد جز وجود جمادی وجودی نیست این
 از نقص جماد است ولی دلیل بر این نیست که
 وجودی غیر از وجود جمادی نیست

این مادیون از جهلشان است که میگویند کو
 عالم ارواح کو حیات ابدیه کوالطاف خفیه
 الهیه ما چیزی نمی بینیم مثل اینکه این جماد
 میگوید کو کالات انسانی کو چشم کو گوش
 این از نقص جماد است امیدوارم ان شاء الله
 احساسات روحانی شما روز بروز زیاد شود و
 یقین بدانید این حواس جسمانی استعداد آن
 ندارد که ادراک عوالم روحانی نماید ولی قوه
 ادراک و عقل کلی ربانی میفهمد بصیرت
 انسانی مشاهده مینماید گوش روح استماع
 میکند این مادیون نفوسی هستند که حضرت
 مسیح میفرماید چشم دارند ولی نمی بینند گوش
 دارند ولی نمی شنوند قلب دارند ولی ادراک
 نمی کنند چنانچه حضرت اشیاء میفرماید
 (اصحاح ۶) شما می شنوید ولی نمی فهمید شما
 می بینید ولی ادراک نمی کنید و در قرآن
 میفرماید صَمُّ بَكْمُ عُمَى فَهْمٌ لَا يَعْقِلُونَ

چشم کور چگونه مشاهده آفتاب کند و گوش
 کر چگونه استماع آواز شهنواز نماید؟ بقول حکیم
 سنائی نکته و رمز الهی پیش نادانان چنان پیش
 کر بربط سرا و پیش کور آئینه دار

BRL_DAK#0650, AVK1.227x,
 BSHN.140.537x, BSHN.144.525x,
 MAS5.051-058, MHT1a.134x, MHT1b.092x,
 KHF.167, KHAB.150 (161), KHTB1.142,
 KHTP.090, VUJUD.098x

ABU0282

Words spoken on 1911-Nov-10 in Paris

Question/topic: The First Principle-Search after Truth.

Yesterday we went to a gathering of clergy. Since it was a gathering of clergy, therefore we spoke about the spirit - about the permanence of the spirit and the transience of the body. Through conclusive proofs it was established that the body's survival depends on the Holy Spirit's grace. If this grace is withdrawn, the body ceases to exist. But the spirit's survival does not depend on the body's survival, for we observe that if a person's hand is severed from their body, their spirit is not diminished. If a person's eye becomes blind, their spirit is not diminished. If a person's body sleeps, their spirit remains awake. In the dream state, all of a person's physical faculties are impaired - the eye does not see, the ear does not hear, the hands and feet do not move. Yet the spirit continues its journey - in the world of dreams it sees, it hears, it flies, it carries out all its functions. Thus the spirit does not need the body, rather the body needs the spirit. Therefore no accidents, defects or weakness affect the spirit - it endures.

Someone wrote in a journal that "we were waiting for him to explain the principles of Baha'u'llah's Cause, but he did not explain the principles of Baha'u'llah's Cause, rather he spoke about the spirit. Therefore we did not benefit as we should have." I did speak about the principles of Baha'u'llah - I explained them in detail in another gathering. There was no need to repeat it. I cannot repeat the same talk in every gathering. It would show incompetence to express the same matter in every gathering. Therefore I give different talks in each gathering - I do not repeat myself, for the benefit lies in giving a specific talk in each gathering. A wise person does not serve people the same food at all times - naturally they serve new food each day. If the same food is served, boredom sets in and one becomes satiated. Each day they present fresh fruit. A physician prescribes new medicine each day - they cannot prescribe the same medicine.

In any case, my purpose is that considering this wisdom, yesterday I did not speak about the principles of Baha'u'llah. Therefore it became necessary for me to mention one principle of Baha'u'llah's principles each day for you, so that you understand well. Whoever asks, translate for them so that all of you fully know the principles of Baha'u'llah.

دیروز رفتیم در جمعیت روحانیون چون آنجم روحانیون بودند لهذا از روح صحبت شد از بقای روح و فنای جسد صحبت گردید بپراهن قاطعه ثابت شد که بقای جسد مشروط بفیض روح القدس است اگر این فیض انفکاک یابد جسد معدوم میشود و اما بقای روح مشروط ببقای جسد نیست زیرا ملاحظه میکنیم که اگر دست انسان از جسم انسان ناقص بشود روح ناقص نمیشود اگر چشم انسان کور شود روح انسان ناقص نمیشود اگر جسم انسان بخوابد روح انسان بیدار است در عالم خواب جمیع اعضای جسمانی انسان مختل میشود چشم نمیبیند گوش نمیشود دست و پای انسان حرکت نمیکند لکن روح سیر دارد در عالم رؤیا میبیند میشنود پرواز میکند جمیع شئون خویش را مجری میدارد پس روح محتاج بجسم نیست بلکه جسم محتاج بروحست لهذا بر روح عوارض عارض و خلل و فتور حاصل نمیشود و باقیست

یکشخص در جزالی نوشته که ما منتظر بودیم فلانی از اساس امر بهاء الله بیان کند لکن از اساس امر حضرت بهاء الله بیانی نکرد بلکه از روح صحبت داشت لهذا ما چنانچه باید و شاید استفاده نمودیم من از اساس حضرت بهاء الله ذکر کردم در جمعیت دیگر مفصل بیان کردم دیگر تکرار لزومی نداشت نمیشود من یکصحبتی را در هر مجلسی تکرار کنم این عجز است که انسان یکمسئله را در هر مجلس اظهار کند لهذا من در هر مجلسی بیانی دیگر میکنم تکرار نمیکم زیرا فائده در این است در هر مجلسی صحبتی مخصوص بکنم انسان عاقل در جمیع اوقات نفوس را یک طعام نمیدهد لابد هر روز طعامی جدید میدهد اگر یک طعام بدهد ملال حاصل میشود سیر میشود هر روز یک میوه تازه تقدیم میکند طبیب هر روز دواى جدید میدهد نمیشود یک دوا بدهد

باری مقصد اینست من نظرباین حکمت دیروز صحبت از اساس حضرت بهاء الله نکردم لهذا

The first principle of the Teaching of Baha'u'llah is the Search after Truth.

If a man would succeed in his search after truth, he must, in the first place, shut his eyes to all the traditional superstitions of the past.

The Jews have traditional superstitions, the Buddhists and the Zoroastrians are not free from them, neither are the Christians! All religions have gradually become bound by tradition and dogma.

All consider themselves, respectively, the only guardians of the truth, and that every other religion is composed of errors. They themselves are right, all others are wrong! The Jews believe that they are the only possessors of the truth and condemn all other religions. The Christians affirm that their religion is the only true one, that all others are false. Likewise the Buddhists and Muhammadans; all limit themselves. If all condemn one another, where shall we search for truth? All contradicting one another, all cannot be true. If each believe his particular religion to be the only true one, he blinds his eyes to the truth in the others. If, for instance, a Jew is bound by the external practice of the religion of Israel, he does not permit himself to perceive that truth can exist in any other religion; it must be all contained in his own!

We should, therefore, detach ourselves from the external forms and practices of religion. We must realize that these forms and practices, however beautiful, are but garments clothing the warm heart and the living limbs of Divine truth. We must abandon the prejudices of tradition if we would succeed in finding the truth at the core of all religions. If a Zoroastrian believes that the Sun is God, how can he be united to other religions? While idolaters believe in their various idols, how can they understand the oneness of God?

It is, therefore, clear that in order to make any progress in the search after truth we must relinquish superstition. If all seekers would follow this principle they would obtain a clear vision of the truth.

If five people meet together to seek for truth, they must begin by cutting themselves free from all their own special conditions and renouncing all preconceived ideas. In order to find truth we must give up our prejudices, our own small trivial notions; an open receptive mind is essential. If our chalice is full of self, there is no room in it for the water of life. The fact that we imagine ourselves to be right and everybody else wrong is the greatest of all obstacles in the path towards unity, and unity is necessary if we would reach truth, for truth is one.

لازم شد از برای شما ها هر روز یک اساس از اساس حضرت بهاء الله ذکر کنم که خوب ملتفت شوید هر کس سؤال کند ترجمه کنید که همه شماها اساس بهاء الله را بنامه بدانید اول اساس بهاء الله تحری حقیقت است

یعنی باید نفوس از تقلیدی که از آباء و اجداد موروث مانده منزّه و مقدس گردند

زیرا موسویان تقلیدی دارند زردشتیان تقلیدی دارند مسیحیان تقلیدی دارند بودائیها تقلیدی دارند هر ملتی تقلیدی دارد

گمان میکنند که تقلید خودش حق است و تقلید دیگران باطل مثلاً موسویان گمان میکنند تقلید خودشان حق است و تقلید سائرین باطل ما میخواهیم بفهمیم کدام یک صحیح است جمیع تقلید که صحیح نیست اگر بتقلیدی تمسک داشته باشیم مانع است که تقلید دیگران را درست تحری نمائیم مثلاً شخص یهودی چون معتقد و متمسک بتقلید موسویان است ممکن نیست بفهمد دیگران حق هستند

پس باید تقلید را بریزد و تحری حقیقت بکند و شاید حق با دیگران باشد

پس تا ترک تقلید نشود حقیقت جلوه ننماید مثلاً عبده اوئان میگویند اوئان حقست اگر ترک این تقلید نکنند ممکن نیست هدایت یابند و بوحدانیت الهی پی برند پس در تحری حقیقت انسان باید ترک تقلید بکند جمیع ملل ترک تقلید کنند آنوقت تحری حقیقت نمایند در اینصورت لابد حقیقت ظاهر میشود

مثلاً پنج نفر هستند این پنج هر کدام ادعا مینمایند که هر یک اعلم از دیگری است باید بمقام امتحان گذاشت تا ترک تعصب نکنیم چگونه میتوانیم حقیقت را بیان نمائیم محسوسی میگوید من حقم یهودی میگوید من حقم مسیحی میگوید من حقم بودی میگوید من حقم چگونه میشود حق ظاهر شود پس باید موسوی ترک تعصب بکند مسیحی ترک تعصب بکند بودی ترک تعصب بکند تا اینقسم نشود ممکن نیست حقیقت ظاهر شود شخص کامل عاقل که طالب علم است علم مطلوب اوست هر کس بیان کند نور محبوب اوست در هر زجاج بدرخشد گل محبوب اوست

Therefore it is imperative that we should renounce our own particular prejudices and superstitions if we earnestly desire to seek the truth. Unless we make a distinction in our minds between dogma, superstition and prejudice on the one hand, and truth on the other, we cannot succeed. When we are in earnest in our search for anything, we look for it everywhere. This principle we must carry out in our search for truth.

Science must be accepted. No one truth can contradict another truth. Light is good in whatsoever lamp it is burning! A rose is beautiful in whatsoever garden it may bloom! A star has the same radiance if it shines from the East or from the West. Be free from prejudice, so will you love the Sun of Truth from whatsoever point in the horizon it may arise! You will realize that if the Divine light of truth shone in Jesus Christ it also shone in Moses and in Buddha. The earnest seeker will arrive at this truth. This is what is meant by the "Search after Truth."

It means, also, that we must be willing to clear away all that we have previously learned, all that would clog our steps on the way to truth; we must not shrink, if necessary, from beginning our education all over again. We must not allow our love for any one religion or any one personality to so blind our eyes that we become fettered by superstition! When we are freed from all these bonds, seeking with liberated minds, then shall we be able to arrive at our goal.

"Seek the truth, the truth shall make you free." So shall we see the truth in all religions, for truth is in all and truth is one!

PT#41 p.138x, SW_v03#01 p.003-004x, DWN_v2#08 p.061-063x

در هر زمین که بروید نیر اعظم فیض بخش الهی است از هر مطلعی طالع شود نباید تعصب داشت بلکه باید عاشق آفتاب بود خواه از مطلع موسوی طالع شود خواه از مطلع محمدی خواه از مطلع عیسوی آفتاب آفتابست پس حقیقت مقصود انسان است از هر کس بشنود اینست مسئله تحری حقیقت

نتیجه این بحث چه میشود نتیجه اینستکه جمیع ملل عالم باید آنچه شنیده اند بگذارند نه بهیچ ملتی متمسک باشند و نه از هیچ ملتی متنفر شاید آن ملتی را که متنفر است آن حق باشد و آن ملتی که بان متمسک باطل باشد وقتی که آنها را ترک کرد نه ملتی را متمسک نه ملتی را متنفر آنوقت تحری حقیقت میکند و عاقبت ملاحظه مینماید که حقیقت ادیان الهی یکی است اختلاف در تقالید است تحری حقیقت سبب میشود که جمیع بشر متفق میشوند این یک اساس از اساس بهاء الله است

فردا یکی یکی میگویم درست ضبط کنید تفکر و تعمق نمائید تا فردا یکی دیگر برای شما بگویم

DWNP_v5#07-8 p.006x, KHAB.146 (157), KHTB1.137

ABU0457

Words spoken on 1911-Nov-11 in Paris

Question/topic: The Second Principle—The Unity of Mankind.

1 [20 Dhi'l-Qa'dah, November 11, Paris at the blessed residence]

2 Yesterday we mentioned that the first thing necessary for man is the investigation of truth, and in investigating truth one must forget whatever one has heard and inherited from ancestors or acquired from others' thoughts, and must consider all religions on earth equally, having neither attachment to one

1 ۲۰ ذی قعدة ۱۱ نوامبر پاریس در منزل مبارک

2 دیروز ذکر کردیم اول چیزی که برای انسان لازم تحری حقیقت است و در تحری حقیقت باید انسان آنچه را شنیده و از تقلید آباء و اجداد و یا اقتباس افکار است فراموش کند و جمیع ادیان روی زمین را باید یکسان بداند نه یکی تعلق و

nor aversion to another, so that one can distinguish which religion accords with truth. When one investigates truth, one will inevitably discover truth.

- 3 And second, the divine foundation is the oneness of humanity, meaning all humans are servants of the Most Great God. God is the Creator of all, God is the Provider for all, God gives life to all, God is kind to all, and all humans are human beings, meaning the crown of humanity adorns every head and the robe of divine bestowal decorates every body. All are His servants, He is kind to all, His grace encompasses all, He makes no distinction that this one is a believer or that one is not, He is merciful to all and Provider for all. This is the attribute of God's universal mercy. Therefore we cannot give preference to one person over another, for the end is unknown. At most some souls are like children who have not reached maturity - we must educate them until they mature; or they are sick - we must treat them until they are cured; or they are ignorant - we must teach them until they become knowledgeable. We must not consider them bad or feel aversion toward them, rather we must be even kinder to them because they are children, they are sick, they are ignorant.

- 4 Observe that in the world of existence, harmony is the cause of existence, love is the cause of life, and separation is the cause of death. Look at all created things - for example this wood or this stone: elements have combined and individual particles have developed harmony and mixed together until this wood came into existence and this stone found being. If this harmony did not exist, they would be in nonexistence. Harmony and combination occurred among the elements and individual particles such that created things came into existence, and when this harmony is disturbed, this combination dissolves and scatters. Similarly, individual particles developed harmony and mixed, and these elements formed connections and combined until man came into being, and when these elements dissolve and these particles separate, the human body decomposes. Thus it became clear that harmony and love are the cause of life, while aversion, discord and separation are the cause of death. And in all created things harmony is the cause of life and discord is the cause of death. Therefore the human race, being servants of God, must show harmony and love toward each other and abhor discord, hatred and enmity.

نه از دیگری تنفر داشته باشد تا بتواند تمیز دهد که کدام دین بحقیقت مقرون است چون تحرّی حقیقت کند لابد بحقیقت پی برد و

- 3 ثانی اساس الهی وحدت انسانیت یعنی جمیع بشر بندگان خداوند اکبرند خدا خالق کل است خدا رازق کل است خدا محیی کل است خدا مهربان بکل و جمیع بشر انسانند یعنی تاج انسانیت زینت هر سری و خلعت موهبت زیور هر بری کل بنده او هستند بجمیع مهربانست عنایت شامل کل است تفریق نمی فرماید که این مؤمن است یا آن مؤمن نیست راحم کل و رازق کل است این صفت رحمانیت الهیه است لهذا نمیتوانیم نفسی را بر نفسی ترجیح بدهیم زیرا خاتمه مجهول نهایت اینست بعضی نفوس امثال اطفال بلوغ نرسیده اند باید آنها را تربیت نمائیم تا بلوغ برسند یا مریضند باید معالجه کنیم تا شفا یابند یا جاهلند باید تعلیم کنیم تا دانا شوند نباید آنها را بد بدانیم و نفرت از آنها داشته باشیم بلکه باید بآنها مهربان تر باشیم بجهت اینکه اطفالند مریضند نادانند

- 4 ملاحظه کنید در عالم وجود الفت سبب وجود است محبت سبب حیات است جدائی سبب ممات است در جمیع کائنات نظر کنید مثلاً این چوب یا این سنگ عناصری ترکیب شده و یا اجزاء فردیه الفت پیدا کرده امتزاج نموده تا اینکه این چوب وجود یافته و این حجر هستی جسته اگر این الفت نبود در عدم بودند در میان عناصر و یا اجزاء فردیه الفت و ترکیب حاصل شده است که کائنات وجود یافته و چون این الفت بهم خورد این ترکیب تحلیل شود و متلاشی گردد و همچنین اجزاء فردیه الفت یافته و امتزاج کرده و این عناصر ارتباط و اجتماع نموده تا انسان پیدا شده و چون این عناصر تحلیل و در این اجزاء تفریق حاصل شود جسد انسان متلاشی گردد پس معلوم شد که الفت و محبت سبب حیات است و نفرت و اختلاف و جدائی سبب ممات و در جمیع کائنات الفت سبب حیات است و کلفت سبب موت پس نوع بشر بندگان الهی باید الفت و محبت با همدیگر نمایند و از کلفت و بغض و عداوت نفرت کنند

- 5 Observe that blessed animals show the utmost harmony, while predatory animals like wolves, leopards and hyenas show the utmost savagery and live alone. Two male wolves will not dwell in one cave, but a thousand sheep will gather in one place. Two falcons and hawks will not nest in one nest, but a thousand doves will shelter in one home. These are blessed animals. Thus harmony and love are proof of blessedness, while discord is proof of savagery.

5 ملاحظه نمائید حیوانات مبارکه در نهایت الفتند لکن حیوانات درنده مثل گرگ و پلنگ و کفتار در نهایت استیحاں بتنهائی زندگانی مینمایند دو گرگ نز در یک مغاره مأوی نمیکند اما هزار گوسفند در یک جا اجتماع مینمایند دو باز و شاهین در یک آشیانه منزل نمیکند لکن هزار کبوتر در یک لانه مأوی جویند اینها حیوانات مبارکه هستند پس الفت و محبت دلیل بر مبارکیست و کلفت دلیل بر درندگی

- 6 In any case, the purpose is that Baha'u'llah proclaimed the oneness of the world of humanity so that all individuals might be brothers and sisters, daughters and mothers, sons and fathers. I hope that you will carry out Baha'u'llah's teachings regarding the oneness of humanity. Baha'u'llah says that if, God forbid, you have an enemy, do not see him as an enemy but see him as a friend. However one should treat a friend, treat the enemy the same way. He emphasizes this so that harmony may be established among all humanity. May God assist you all.

6 باری مقصود اینست که حضرت بهاءالله اعلان وحدت عالم انسانی فرموده تا جمیع افراد بشر با هم برادر و خواهر و دختر و مادر و پسر و پدر باشند امیدم چنانست که شما تعالیم بهاءالله را در خصوص وحدت عالم انسانی مجری میدارید حضرت بهاءالله میفرماید اگر خدا نکرده شما دشمنی داشته باشید او را دشمن نبینید دوست ببینید بدوست چگونه لازم است معامله کردن بدشمن همان معامله را مجری دارید این تأکید را بجهت این میفرماید تا اینکه الفت میانه جمیع بشر حاصل شود خدا شماها را تأیید کند

PT#42 p.141, SW_v03#01 p.004-005, DWN_v3#01 p.010x

BRL_DAK#1226, DWNP_v6#02 p.002-004, KHAB.157 (168), KHTB1.151, KHTP.103

ABU0493

Words spoken on 1911-Nov-12 in Paris

Question/topic: The Fourth Principle—The Acceptance of the Relation between Religion and Science.

[Address delivered in Paris, in the blessed residence, 12 November 1911:]

I have spoken to you of some of the principles of Baha'u'llah: The Search after Truth and The Unity of Mankind. I will now explain the Fourth Principle, which is The Acceptance of the Relation between Religion and Science.

نطق مبارک در پاریس در منزل مبارک ۱۲ نوامبر ۱۹۱۱ دیروز بیان کردیم

اساس ثانی وحدت عالم انسانیت سوم دین و علم توأم است

اگر مسئله‌ای از مسائل دین بحقیقت مطابق عقل و علم نباشد آن وهم است زیرا ضد علم جهل است اگر دین ضد علم باشد جهل است

There is no contradiction between true religion and science. When a religion is opposed to science it becomes mere superstition: that which is contrary to knowledge is ignorance.

How can a man believe to be a fact that which science has proved to be impossible? If he believes in spite of his reason, it is rather ignorant superstition than faith. The true principles of all religions are in conformity with the teachings of science.

The Unity of God is logical, and this idea is not antagonistic to the conclusions arrived at by scientific study.

All religions teach that we must do good, that we must be generous, sincere, truthful, law-abiding, and faithful; all this is reasonable, and logically the only way in which humanity can progress.

All religious laws conform to reason, and are suited to the people for whom they are framed, and for the age in which they are to be obeyed.

Religion has two main parts:

- (1) The Spiritual.
- (2) The Practical.

The spiritual part never changes. All the Manifestations of God and His Prophets have taught the same truths and given the same spiritual law. They all teach the one code of morality. There is no division in the truth. The Sun has sent forth many rays to illumine human intelligence, the light is always the same.

The practical part of religion deals with exterior forms and ceremonies, and with modes of punishment for certain offences. This is the material side of the law, and guides the customs and manners of the people.

In the time of Moses, there were ten crimes punishable by death. When Christ came this was changed; the old axiom 'an eye for an eye, and a tooth for a tooth' was converted into 'Love your enemies, do good to them that hate you', the stern old law being changed into one of love, mercy and forbearance!

In the former days the punishment for theft was the cutting off of the right hand; in our time this law could not be so applied. In this age, a man who curses his father is allowed to live, when formerly he would have been put to death. It is therefore evident that whilst the spiritual law never alters, the practical rules must change their application with the necessities of the time. The spiritual aspect of religion is the greater, the more important of the two, and this is the same for all time, it never

اگر مسئله‌ای از طور عقل کلی الهی خارج
چگونه انسان قناعت کند آن را اعتقاد عامیانه
باید گفت اساسی که جمیع انبیا گذاشته‌اند
حقیقت است و آن یکی است و همه مطابق علم
است

مثلاً وحدانیت الهی است این مطابق عقل است
یا نه روحانیت انسانی است این مطابق عقل است
یا نه

نیت صادق است صدق و امانت و وفاست
مطابق عقل است یا نه ثبوت و استقامت است
اخلاق حمیدهء عالم انسانی است مطابق عقل
است یا نه

جمیع احکام شریعت الهی مطابق عقل است

زیرا دین الله منقسم بدو قسم است یک قسم تعلق
بروحانیات دارد و آن اصل است قسم دیگر تعلق
بجسمانیات یعنی معاملات دارد آن قسمی که
تعلق بروحانیات و الهیات دارد تغییر و تبدیل
نیافته جمیع انبیا بآن مبعوث شده‌اند و تأسیس
فضائل عالم انسانی نموده‌اند یعنی پرتوی از شمس
حقیقت بر عالم اخلاق زد روشن کرد و فیضی از
رشحات ابر عنایت رسید و کشتزار حقیقت سبز
و خرم شد این اساس جمیع انبیاست و تعلق بعالم
اخلاق و عرفان دارد و یکی است و حقیقت
است زیرا حقیقت تعدد قبول نمیکند

اما قسم دیگر از دین الهی که تعلق باجسام و
احکام دارد باقتضای زمان و مکان تغییر و تبدیل
پذیرد مثلاً در زمان موسی در تورات باقتضای
آن زمان ده حکم قتل بود اما در زمان مسیح
زمان اقتضا نمیکرد این بود که تغییر کرد مثلاً در
تورات قصاص چشم بچشم بود و اینکه اگر کسی
دندان کسی را بشکند دندانش را بشکنند اگر
کسی دزدی کند دستش ببرند آیا حالا می‌شود
چنین کاری کرد یا آنکه می‌شود کسی سبب
بشکند او را بکشند یا کسی سبب پدرش کند او
را قتل نمایند حالا ممکن نیست ممنوع است زیرا
زمان اقتضا ندارد

پس واضح شد شریعت الله دو قسم است یک
قسم روحانیست که تعلق بعالم اخلاق و عرفان
و فضائل عالم انسانی دارد هیچ تغییر و تبدیل پیدا
نمیکند همیشه یکی است

changes! It is the same, yesterday, today, and for ever! 'As it was the beginning, is now, and ever shall be.'

Now, all questions of morality contained in the spiritual, immutable law of every religion are logically right. If religion were contrary to logical reason then it would cease to be a religion and be merely a tradition. Religion and science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. It is not possible to fly with one wing alone! Should a man try to fly with the wing of religion alone he would quickly fall into the quagmire of superstition, whilst on the other hand, with the wing of science alone he would also make no progress, but fall into the despairing slough of materialism. All religions of the present day have fallen into superstitious practices, out of harmony alike with the true principles of the teaching they represent and with the scientific discoveries of the time. Many religious leaders have grown to think that the importance of religion lies mainly in the adherence to a collection of certain dogmas and the practice of rites and ceremonies! Those whose souls they profess to cure are taught to believe likewise, and these cling tenaciously to the outward forms, confusing them with the inward truth.

Now, these forms and rituals differ in the various churches and amongst the different sects, and even contradict one another; giving rise to discord, hatred, and disunion. The outcome of all this dissension is the belief of many cultured men that religion and science are contradictory terms, that religion needs no powers of reflection, and should in no wise be regulated by science, but must of necessity be opposed, the one to the other. The unfortunate effect of this is that science has drifted apart from religion, and religion has become a mere blind and more or less apathetic following of the precepts of certain religious teachers, who insist on their own favourite dogmas being accepted even when they are contrary to science. This is foolishness, for it is quite evident that science is the light, and, being so, religion truly so-called does not oppose knowledge.

We are familiar with the phrases 'Light and Darkness', 'Religion and Science'. But the religion which does not walk hand in hand with science is itself in the darkness of superstition and ignorance.

Much of the discord and disunion of the world is created by these man-made oppositions and contradictions. If religion were in harmony with science and they walked together, much of the hatred and bitterness now bringing misery to the human race would be at an end.

قسم دیگر که تعلق باعمال و احکام دارد باقتضای زمان تغییر پیدا میکند اما

اصل دین الله اخلاق است اشراق عرفان است فضائل انسانی است و هر ملتی که اخلاقش تحسین شود ترقی میکند تهذیب اخلاق مطابق عقل است و هیچ اختلافی در آن نیست پس اگر چنانچه دینی مخالف عقل باشد اوهام است و این نیز یک مسئله‌ای از مسائل و تعالیم بهاءالله است پس جمیع عقائدتان را تطبیق بعلم کنید تا علم مطابق دین باشد زیرا دین انسان را بالی است و علم بال دیگر انسان بدو بال پرواز میکند بیال واحد پرواز نتواند

جمیع تقالید ادیان مخالف عقل و علم است نه حقیقت ادیان الهی و از این تقالید این مفساد حاصل شده است که سبب بغض و عداوت بین بشر گشته

والا اگر دین را بعلم تطبیق میکردند حقیقت ظاهر میشد و ظهور حقیقت سبب ازاله خلاف میگشت و بغض دینی ابداً نمیماند بلکه بشر در نهایت الفت و محبت با هم آمیزش میکردند

پس شما در این فکر باشید که علم را تطبیق بدین کنید و دین را تطبیق بعلم

BRL_DAK#1227, K HAB.160 (171),
KHTB1.155, KHTP.108

Consider what it is that singles man out from among created beings, and makes of him a creature apart. Is it not his reasoning power, his intelligence? Shall he not make use of these in his study of religion? I say unto you: weigh carefully in the balance of reason and science everything that is presented to you as religion. If it passes this test, then accept it, for it is truth! If, however, it does not so conform, then reject it, for it is ignorance!

Look around and see how the world of today is drowned in superstition and outward forms!

Some worship the product of their own imagination: they make for themselves an imaginary God and adore this, when the creation of their finite minds cannot be the Infinite Mighty Maker of all things visible and invisible! Others worship the sun or trees, also stones! In past ages there were those who adored the sea, the clouds, and even clay!

Today, men have grown into such adoring attachment to outward forms and ceremonies that they dispute over this point of ritual or that particular practice, until one hears on all sides of wearisome arguments and unrest. There are individuals who have weak intellects and their powers of reasoning have not developed, but the strength and power of religion must not be doubted because of the incapacity of these persons to understand.

A small child cannot comprehend the laws that govern nature, but this is on account of the immature intellect of that child; when he is grown older and has been educated he too will understand the everlasting truths. A child does not grasp the fact that the earth revolves round the sun, but, when his intelligence is awakened, the fact is clear and plain to him.

It is impossible for religion to be contrary to science, even though some intellects are too weak or too immature to understand truth.

God made religion and science to be the measure, as it were, of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance.

To him who has the power of comprehension religion is like an open book, but how can it be possible for a man devoid of reason and intellectuality to understand the Divine Realities of God?

Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying,

cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles – and then will mankind be united in the power of the Love of God.

PT#44 p.145, SW_v03#01 p.005, DWN_v3#03-4 p.024-027

ABU0285

Words spoken on 1911-Nov-13 in Paris

Question/topic: The Fifth Principle–The Abolition of Prejudices.

- 1 [talk in Paris at the blessed residence, Saturday 21 Dhi'l-Qa'dah 1329 corresponding to 13 November 1911:]
 1 ایضاً خطابه مبارک در پاریس در منزل مبارک روز شنبه ۲۱ ذیقعدہ ۱۳۲۹ مطابق ۱۳ نومبر ۱۹۱۱
- 2 Among the principles of Baha'u'llah is the abandonment of national prejudice, religious prejudice, racial prejudice and political prejudice. For the human world has been afflicted with the disease of prejudice, and this is a chronic disease that causes destruction. All differences, wars, conflicts and bloodshed are caused by this prejudice. Every war you see is either caused by religious prejudice, racial prejudice, national prejudice or political prejudice. As long as these prejudices exist, the human world will find no rest. Therefore Baha'u'llah says these prejudices destroy the foundation of the human world.
 2 از جمله اساس بهاءالله ترک تعصب وطنی و تعصب مذهبی و تعصب جنسی و تعصب سیاسی است زیرا عالم بشر بمرض تعصب مبتلا شده و این مرض مزمنی است که سبب هلاکت است جمیع اختلافات و جنگها و نزاعها و خونریزیها سببش این تعصب است هر جنگی که می بینید یا منبعث از تعصب دینی است یا منبعث از تعصب جنسی یا منبعث از تعصب وطنی یا تعصب سیاسی است و تا این تعصبات موجود عالم انسانی آسایش نیابد لهذا حضرت بهاءالله میفرماید این تعصبات هادم بنیان عالم انسانیست
- 3 First consider the people of religions - if religious people are followers of God and obedient to divine teachings, the divine teachings command that there should never be prejudice, for the divine teachings are explicit that human beings must deal with each other with love, and humans should see any shortcomings in themselves, not in others, and never prefer themselves to others, for the good end is unknown. One does not know - how many people were very pure souls in the beginning but later turned away from it, like Judas Iscariot who was very good in the beginning but very bad in the end. And how many were very bad in the beginning but very good in the end, like Paul the Apostle who was an enemy of Christ in the beginning but became Christ's greatest servant in the end. Thus the final state of humans is unknown - in this case how can one prefer oneself to another? Therefore there should never be prejudice
 3 اول نظر باهل ادیان نمائید اگر اهل ادیان تابع خدا هستند و مطیع تعالیم الهی تعالیم الهی امر میفرماید ابدأ نباید تعصب داشت زیرا تعالیم الهی صریح است که باید نوع بشر با یکدیگر به محبت معامله بکنند و انسان هر قصوری هست در خود به بیند نه در دیگری و هرگز خود را ترجیح بدیگری ندهد زیرا حسن خاتمه مجهول است و نمیداند چه بسیار انسان در بدایت حال بسیار نفس زکی بوده بعد منصرف از آن شده نظیر یهودای استخریوطی در بدایت بسیار خوب و در نهایت بسیار بد شد و چه بسیار که در بدایت بسیار بد است و در نهایت بسیار خوب مثل بولس حواری که در بدایت دشمن مسیح بود و در نهایت اعظم بنده مسیح پس عاقبت حال

between people. One should not say "I am a believer and that one is an infidel," one should not say "I am close to the divine threshold and that one is rejected," for the good end is unknown.

- 4 Secondly, one must strive to make the ignorant knowledgeable, bring children to maturity, make ill-tempered souls good-tempered - not to have enmity towards them, but rather guide them with perfect love.

- 5 Third is racial prejudice. This is pure imagination, for God has created us all human - we are all of one race, we have no differences in creation, there is no national distinction between us, we are all human, we are all from Adam's lineage. Given this human oneness, how can we create differences saying this one is German, this one is English, this one is French, this is Turkish, this is Greek, this is Iranian? This is pure imagination. Is it permissible to fight and argue because of imagination? Can one believe in and make foundational a distinction that God has not made? All races - white and black and yellow and red - and nations and peoples and tribes are equal before God. None has any distinction except those souls who act according to divine teachings, who are faithful loving servants, who love the world, who are the mercy of the Lord - these souls are distinguished whether they be black or yellow or white. Whatever they may be, these souls are near to God, these souls are the luminous lamps of the world, these souls are the fruitful trees of God's paradise. Therefore distinction between humans comes from morals and virtues and love and knowledge, not from being Eastern or Western.

- 6 Fourth is political prejudice. Souls appear in the world who desire uniqueness. These souls think to advance their own country even if other countries are destroyed. Therefore they resort to all means and eventually wage war, destroy a country, or kill thousands of souls to make a name for themselves, to have it said this person is the conqueror and manager of such-and-such country. While they have caused thousands of homes to be destroyed and thousands of children to be left fatherless. And these conquests do not even last - rather one day the victor becomes vanquished and the vanquished becomes victor. Consult history - how many times France conquered Germany and then was conquered, and how many times England conquered

انسان مجهول است در این صورت چگونه میتواند خود را ترجیح بر دیگری دهد لهذا باید که در بین بشر ابدأ تعصبی نباشد نگوید من مؤمنم و فلان کافر نگوید من مقرب درگاه کبریا هستم و آن مردود زیرا حسن خاتمه مجهول است

- 4 و ثانیاً اینکه باید بکوشد تا نادانانرا دانا کند اطفال نادان را ببلوغ برسانند نفوس بدخلق را خوشخو کند نه اینکه باو عداوتی داشته باشد بلکه باید بکمال محبت او را هدایت کند

- 5 و ثالث تعصب جنسی است این مجرد وهم است زیرا خدا ما را جمیع بشر خلق کرده کل حکم یک جنسیم اختلافی در ایجاد نداریم امتیاز ملی در میان نیست جمیع بشریم جمیع از سلاله آدم هستیم با وجود این وحدت بشر چگونه اختلاف کنیم که این المانیست این انگلیس است این فرانسه است و این ترک است این روم است این ایرانی این مجرد وهم است آیا بجهت وهمی جائز است که نزاع و جدال شود فرقی را که خدا نگذاشته میتواند آن را اعتقاد نمود و اساس قرار داد جمیع اجناس سفید و سیاه و زرد و قرمز و ملل و طوائف و قبائل در نزد خدا یکسان است هیچیک امتیازی ندارند مگر نفوسیکه بموجب تعالیم الهی عمل نمایند بنده صادق مهربان باشند محب عالم باشند رحمت پروردگار باشند این نفوس ممتازند خواه سیاه باشند خواه زرد خواه سفید هرچه باشند در نزد خدا این نفوس مقربند این نفوس چراغهای روشن عالم بشرند این نفوس درختان بارور جنت الهی هستند لهذا امتیاز بین بشر از جهت اخلاق و فضائل و محبت و عرفان است نه در جهت شرقی و غربی

- 6 چهارم تعصب سیاسی است نفوسی در عالم پیدا میشوند که آرزوی تفرّد دارند این نفوس فکرشان اینست که مملکت خویشرا ترقی دهند ولو سایر ممالک خراب شود لهذا بجمیع وسائل تشبّث نمایند و عاقبت لشکر کشند مملکتی را ویران کنند و یا هزاران نفوس را بقتل رسانند تا یک نامی پیدا نمایند و گفته شود این شخص مدبر و فاتح فلان مملکت است و حال اینکه سبب شده‌اند و هزاران خائمان خراب شده هزاران طفل بی پدر مانده و این فتوحات هم باقی نمی ماند بلکه یکروزی غالب مغلوب میشود

France and after a time France conquered. So this victory does not remain but is transformed. Since it does not last, why should humans be attached to it and cause bloodshed and destroy the children of humanity who are God's edifice?

و مغلوب روزی آید که غالب شود بتاریخ مراجعت کنید چه بسیار واقعشد که فرنسا بر المان غلبه کرد و بعد مغلوب شد و چه بسیار که انگلیس به فرانسه غلبه کرد بعد از مدتی فرانسه غلبه نمود پس این غالبیت نماند منقلب میشود مادام که باقی نیست چرا انسان تعلق بآن داشته باشد و سبب خونریزی شود و ابناء انسان که بنیان الهی هستند هدم کند

- 7 We hope in this luminous age these prejudices will not remain, that the light of love will illumine the world, that the bounty of God's Kingdom will encompass all, that the Lord's mercy will include all, that the human world will be freed from these bonds and follow divine politics, for human politics is imperfect while divine politics is perfect. Consider how He created all and is kind to all and gives all a share from His grace and bounty. We are God's servants - the servant must follow his Lord with heart and soul. Therefore supplicate and implore and pray to the divine Kingdom that this darkness may pass away and true illumination may appear.

7 امیدواریم در این عصر نورانی این تعصبات نماند نورانیت محبت عالم را روشن کند فیض ملکوت الله احاطه نماید رحمت پروردگار شامل کل گردد عالم انسانی از این قیود آزادی یابد و متابعت سیاست الهی کند زیرا سیاست بشر ناقص است اما سیاست الهی کامل است ملاحظه کنید جمیع را خلق نموده و بجمیع مهربان است و جمیع را از فیض عنایت خود بهره و نصیب میدهد ما بنده خدا هستیم بنده باید متابعت مولای خود را به جان و دل نماید پس تضرع و زاری و دعا بملکوت الهی کنید تا این ظلمات زائل شود و نورانیت حقیقی جلوه نماید

PT#45 p.151, SW_v03#02 p.003-004, DWN_v3#01 p.010-011x

AMK.224-228, DWNP_v5#12 p.004-006, KHAB.163 (174), KHTB1.158

ABU0462

Words spoken on 1911-Nov-14 in Paris

Question/topic: The Sixth Principle-Means of Existence.

- 1 [talk in Paris, 25 Dhi'l-Qa'dah 1329]
- 2 Today I will speak briefly about one of Baha'u'llah's fundamental principles, which is the adjustment of means of livelihood. People are of different classes - some are extremely wealthy while others are extremely poor. One lives in a grand palace while another has no shelter at all. One has various foods on their table while another lacks even plain bread and daily sustenance. Therefore, improving the means of livelihood is necessary for humanity - not that there should be equality, but rather improvement is needed. Otherwise, equality is impossible and would disrupt the world's order. The order of the world

1 ایضاً خطابه مبارک در پاریس ۲۵ ذی قعدة ۱۳۲۹

2 امروز مختصر صحبت میدارم از جمله اساس بهاء الله تعدیل معیشت است طبقات ناس مختلفند بعضی در نهایت غنا هستند بعضی در نهایت فقر یکی در قصر بسیار عالی منزل دارد یکی سوراخی ندارد یکی انواع طعام در سفره اش حاصل است یکی نان خالی ندارد قوت یومی ندارد لذا اصلاح معیشت از برای بشر لازم نه آنکه مساوات باشد بلکه اصلاح لازم است والا مساوات ممکن نیست نظام عالم

requires that there be classes. People cannot be equal because they are different in their creation - some are of the highest degree of intelligence, some are average, and some are completely devoid of intelligence. Now, can someone of the highest intelligence be equal to someone who has no intelligence at all? The human world is like an army - an army needs both generals and soldiers. Is it possible for everyone to be generals or officers, or for everyone to be soldiers? Certainly ranks are necessary.

بهم میخورد نظم عالم چنین اقتضا مینماید که طبقات باشد نمیشود بشر یکسان باشد زیرا در ایجاد بشر مختلفند بعضی در درجه اول عقلند و بعضی درجه متوسط و بعضی بکلی از عقل محرومند حال آیا ممکن است نفسیکه در درجه اعلاى عقل است با نفسی که هیچ عقل ندارد مساوی باشد عالم بشر مانند اردوئی است اردو را سردار لازم و نفر نیز لازم آیا ممکن است که همه سردار یا صاحبمنصب باشند یا همه سرباز باشند البته مراتب لازم است

- 3 Among the Greek kings there was one named Lycurgus who was both king and philosopher. His intentions were very good. He thought to make his people equal in livelihood. He divided his kingdom's inhabitants into three parts: one part he made leaders, another part he made of original inhabitants as farmers who would cultivate and pay a tithe, and the third part he made merchants and craftsmen, mostly from foreigners, who would pay something annually. The first part, which was his own kind, he counted and they were nine thousand. He made them the country's leaders and gave each special privileges so they would not farm, craft or trade, but would be leaders handling political affairs and warfare. When war arose they would go to battle while the other two groups would not participate in war unless they volunteered. He raised these nine thousand from childhood with hardship and difficulty until age six, then had them do military exercises so they would train in warfare all day. When they reached ten they would ride horses, and at twenty they would attain military ranks and distinctions. The land was divided into nine parts for them and they swore not to change this arrangement. When the people had sworn and committed to not changing these rules, he left the country, gave up his kingdom and never returned so that law would remain. The people had all sworn and did not change it for a while, but after some time it changed again and those laws were overturned.

3 از ملوک یونان شخصی بود اسمش لکوررغه پادشاه بود و هم فیلسوف نیتش بسیار خوب بود او در فکر افتاده که جنس خود را در معیشت متساوی کند اهالی مملکت خود را سه قسم کرد یک قسم را رؤسا قرار داد یک قسم از اهالی اصلیه را دهقان قرار داد که زراعت کنند و عشری ببرند قسم ثالث را اهل تجارت و صنعت قرار داد اینها را بیشتر از غربا قرار داد و قرار داد که هر سالی چیزی بدهند آن قسم اول را که جنس خودش بود شمرده هزار نفر شدند آنها را سردار مملکت قرار داد و امتیازات مخصوصه بهر یک داد که آنها زراعت و صنعت و تجارت نکنند و آنها رؤسا باشند و اداره سیاسیه و حروب با آنها باشد هرگاه جنگی پیدا شود آنها بجنگ روند و دو قسم دیگر در جنگ داخل نشوند مگر آنکه خودشان بخواهند بیایند و این نه هزار نفر را از طفولیت به زحمت و تحمل مشقات پرورش داد تا بسن شش سالگی بعد آنها را بریاضات حربیه واگذار کرد که تمام روز بکارهای حربیه تمرین کنند و چون بسن ده رسند آنها را بسواری بدارند و چون بسن بیست رسند به مناصب و امتیازات عسکریه ممتاز گردند و اراضی را نه قسمت کردند برای آنها و آنها را قسم داد که تغییری در آن قرار ندهند و چون اهالی قسم خوردند و متعهد شدند که آن قواعد را تغییر ندهند خودش از مملکت بیرون رفت و از سلطنت گذشت و دیگر بمملکت خود بازنگشت تا آن قانون برقرار بماند اهالی همه قسم خورده بودند چندی تغییر ندادند لکن بعد از مدتی باز تغییر کرد و آن قوانین برهم خورد

- 4 So it became clear that equality between people in livelihood is impossible, and that king could not establish equality of livelihood even among his own kind. Nevertheless, it is not right that some should be extremely wealthy while others extremely poor. It must be improved and such laws established that all have comfort and wellbeing - neither should one be afflicted with poverty nor another have extreme wealth. For example, a wealthy person who has utmost wealth should not let another person have utmost poverty, but should take care of them so they too can be comfortable. This must be implemented through laws. The wealthy must themselves give their excess wealth to the poor, and likewise the country's laws must be such that by God's law everyone has comfort.

LOG#1866x, PT#46 p.156, SW_v03#02 p.005-006

4 پس معلوم شد که مساوات بین بشر در معیشت ممکن نیست و آن سلطان نتوانست مابین جنس خود در معیشت مساوات دهد معذلتک باز جائز نیست که بعضی در نهایت غنا باشند و بعضی در نهایت فقر باید اصلاح کرد و چنان قانونی گذاشت که از برای کلّ وسعت و رفاهیت باشد نه یکی بفقر مبتلا و نه یکی نهایت غنا را داشته باشد مثلاً شخص غنی که منتهی غنا را دارد نگذارد شخص دیگر منتهی فقر را داشته باشد مراعات او را بکند تا او هم راحت باشد این را باید بقوانین اجرا کرد نفوس اغنیا باید خودشان زیادی مال خود را بفقرا انفاق کنند و همچنین قوانین مملکت باید نوعی باشد که بموجب شریعت الله هرگونه آسایش داشته باشد

AMK.212-215, AVK4.336x, KHF.251, KHAB.172 (183), KHTB1.170, KHTP.121

ABU1437

Words spoken on 1911-Nov-14 in Paris

Question/topic: The Tenth Principle—Equality of Sex.

- 1 [A Talk by 'Abdu'l-Baha in Paris, 23 Dhi'l-Qa'dah 1329 / November 14, 1911]
- 2 All created beings are male and female, and there is no difference between their males and females. Looking at the plant kingdom, we see there are male and female, and there is equality between them with no distinction. In all creation, botanical perfections are equal, just as you are equal with them.
- 3 Women in Europe have progressed, but they have not yet reached the level of men. My hope is that they will reach the level of men. Then the human world will become complete. You must strive greatly, endeavor in acquiring sciences, exert effort in comprehending the realities of things, and devote boundless energy to human virtues. Know that divine grace encompasses you.

1 ايضاً خطابهء مبارک در پاریس ۲۳ ذی قعدة ۱۳۲۹ مطابق ۱۴ نوامبر ۱۹۱۱

2 جميع کائنات موجوده مذکر و مؤنثه و در مابین ذکور و اناث آنها فرقی نیست نظر در عالم نبات میکنیم می بینیم ذکور و انثی است و مساوات است بین آنها امتیازی نیست و در جميع کائنات کالات نباتیه مساویند همینطور که شما با آنها مساوی هستید

3 زنها در اروپا ترقی کرده اند اما هنوز بدرجهء رجال نرسیده اند امید من چنان است که بدرجهء رجال برسند آنوقت عالم انسانی کامل میشود باید خیلی همت کنید در تحصیل علوم بکوشید در ادراک حقائق اشیاء جهد کنید در فضائل عالم انسانی بینهایت همت را مبذول دارید و بدانید که فضل الهی شامل شماست

- 4 Women will progress when men themselves testify that women are equal to them. There is no need for struggle and contention. After children in school strive and acquire sciences and reach the utmost degree of perfection, everyone testifies that they are perfect - their very deeds testify to their perfection.
- وقتی زنان ترقی کنند که مردان خود شهادت دهند که زنان با ما مساویند حاجت به جدال و نزاع نیست پس از آنکه اطفال در مدرسه جهد کنند تحصیل علوم نمایند و بمنتها درجهء کمال رسند هر کس شهادت میدهد که آنها کاملند نفس اعمالشان شهادت میدهد بر کمالشان
- 5 Among the principles of Baha'u'llah's teachings is equality between men and women. Therefore women must strive greatly to acquire human virtues, strive for the unity of the human world, strive to spread divine fragrances, become the cause of souls' faith, become the cause of souls' entry into the Kingdom of God, so that divine bestowals may encompass all and prevail over all.
- و از جمله اساس تعلیمات بهاءالله مساوات بین رجال و نساء است لذا باید زنها خیلی بکوشند تا تحصیل فضائل عالم انسانی نمایند در وحدت عالم انسانی بکوشند در نشر نفحات الهی بکوشند سبب ایمان نفوس شوند سبب دخول نفوس در ملکوت الله شوند تا مواهب الهی شامل حال کل شود و بر کل احاطه نماید
- LOG#2081x, LOG#2085x, PT#50 p.169, SW_v03#02 p.004-005, SW_v07#15 p.138
- AMK.210-212, KHAB.166 (177), KHTB1.163, KHTP.113, QIRT.20ax

ABU1814

Words spoken at Dreyfus home in Paris, 1911-Nov-15

Question/topic: The desires and prayers of 'Abdu'l-Baha.

- 1 You are all very welcome, and I love you all most dearly. Day and night I pray to Heaven for you that strength may be yours, and that, one and all, you may participate in the blessings of Baha'u'llah, and enter into the Kingdom.
- 1 از فرط محبت بشما تضرع و زاری من بملکوت الهی این است که شماها را تأیید نماید تا از فیض بهاءالله نصیب عظیمی برید و جمیع در ملکوت بهاءالله داخل شوید
- 2 I supplicate that you may become as new beings, illumined with the Divine Light, like unto shining lamps, and that from one end of Europe to the other the knowledge of the Love of God may spread.
- 2 و جمیع خلق جدید شوید و هر یک مانند شمع روشن شده آفاق اروپا را روشن کنید
- 3 May this boundless love so fill your hearts and minds that sadness may find no room to enter and may you with joyful hearts soar like birds into the Divine Radiance.
- 3 و مانند طیور در فضائی پرواز کنید تا سرور الهی احاطه نماید سروریکه از عقب حزن ندارد ابدیست پس از عالم حدود بعالم نامحدود درآئید
- 4 May your hearts become clear and pure like unto polished mirrors in which may be reflected the full glory of the Sun of Truth.
- 4 قلوبتان مثل آئینه صافی شود و از پرتو شمس حقیقت روشن گردد
- 5 May your eyes be opened to see the signs of the Kingdom of God, and may your ears be unstopped so that you may hear with a perfect understanding the Heavenly Proclamation sounding in your midst.
- 5 چشمهاتان آیات ملکوت الهی مشاهده کند گوشهاتان ندای الهی را اصغا نماید

- 6 May your souls receive help and comfort, and, being so strengthened, may they be enabled to live in accordance with the teachings of Baha'u'llah. 6 ارواحتان بالهامات غیبی ملهم پس بموجب تعالیم بهاءالله عمل کنید تا بهائی حقیقی شوید
- 7 I pray for each and all that you may be as flames of love in the world, and that the brightness of your light and the warmth of your affection may reach the heart of every sad and sorrowing child of God. 7 اگر چنین شود هریک از شما مثل مشعلی روشن گردید
- 8 May you be as shining stars, bright and luminous for ever in the Kingdom. 8 بلکه مانند ستاره درخشنده شوید که الی الأبد روشن است
- 9 I counsel you that you study earnestly the teachings of Baha'u'llah, so that, God helping you, you may in deed and truth become Baha'is. 9 تعالیم بهاءالله را بخوانید بموجب آن عمل کنید تا تأییدات الهی را پیاپی بیابید این است نصیحت من امروز مرحبا

PT#30 p.093

KHAB.168 (179), KHTB1.166

ABU1959

Words spoken on 1911-Nov-15 in Paris

Question/topic: The Seventh Principle—Equality of Men.

‘The Laws of God are not imposition of will, or of power, or pleasure, but the resolutions of truth, reason and justice.’

All men are equal before the law, which must reign absolutely.

The object of punishment is not vengeance, but the prevention of crime.

Kings must rule with wisdom and justice; prince, peer and peasant alike have equal rights to just treatment, there must be no favour shown to individuals. A judge must be no ‘respector of persons’, but administer the law with strict impartiality in every case brought before him.

If a person commit a crime against you, you have not the right to forgive him; but the law must punish him in order to prevent a repetition of that same crime by others, as the pain of the individual is unimportant beside the general welfare of the people.

When perfect justice reigns in every country of the Eastern and Western World, then will the earth become a place of beauty. The dignity and equality of every servant of God will be acknowledged; the ideal of the solidarity of the human race,

the true brotherhood of man, will be realized; and the glorious light of the Sun of Truth will illumine the souls of all men.

PT#47 p.160

ABU0215

Words spoken on 1911-Nov-16 in Paris

- 1 The luminous celestial Sun has its rising and setting, and because of this the universe has its night and day, its springtime and autumn, its summer and winter seasons. This cycle is eternal and, being inherent to the world of existence, knows neither change nor alteration. When springtime arrives, the Sun bestows a new bounty, its heat and rays shine forth, April clouds pour down rain, and life-giving breezes blow. The clouds weep and meadows smile, the spring breeze becomes musk-laden, and plain and mountain become flowering gardens. The vernal equinox manifests, the world finds renewed spirit, and a new resurrection takes place.
- 2 Likewise, the Sun of Reality has its rising and setting, and the world of spirit and consciousness has its springtime and autumn. When it dawns forth, its rays shine and it bestows life. The breeze from the rose-garden of grace wafts, the clouds of mercy pour down rain, new life is breathed, and a wondrous resurrection appears. The Greater Resurrection occurs, the Most Great Catastrophe unveils its countenance, the reality of all things is set in motion, and souls, spirits and minds progress. The world becomes another world, and humanity receives an abundant portion from the Most Great and Glorious Bounty.
- 3 After this spiritual springtime comes summer, when trees bear fruit and seeds become harvest—meaning the tree of humanity bears fruit and becomes adorned with infinite virtues. Then comes the spiritual autumn, when the gifts of the divine spring remain no more and the effects of the heavenly spring decline. The merciful perfections diminish and human eminence is transformed. Winter arrives, severe cold encompasses all, lethargy and torpidity appear, despair and regret unveil their face, darkness prevails, heedlessness and error raise their pavilions. The world of spirit and consciousness becomes deprived

1 بیانات مبارکه است که از پاریس رسیده آفتاب جهان تاب آسمانی را طلوع و غروب و از این جهت گیاهان شب و روزی موسم ربیع و خریفی و فصل تابستان و زمستانی این دور دائمست و از لوازم ذاتیه عالم وجود تغییر ندارد و تبدیلی نجوید چون موسم ربیع آید آفتاب فیضی جدید نماید حرارت و شعاع بتابد ابر نیسان بیارد و نسیم جان پرور بوزد ابر بگرید و چمن بخندد نسیم بهار مشکار گردد و دشت و کھسار گلشن و گلزار شود اعتدال ربیعی جلوه نماید جهان روح تازه یابد و حشر جدید بر پا گردد

2 و همچنین شمس حقیقت را طلوع و غروب و عالم جان و وجدان را موسم ربیع و خریفی چون اشراق فرماید انوار بتابد و حیات بخشد نسیم گلشن عنایت بوزد و ابر رحمت بیارد و حیات جدید بدمد و حشر بدیع بر پا نماید قیامت کبری گردد طامه عظمی رخ بگشاید حقیقت کائنات بحرکت آید و ترقی در نفوس و ارواح و عقول حصول پذیرد جهان جهان دیگر گردد و عالم انسانی از فیض جلیل اکبر نصیب وافر یابد

3 و بعد از این بهار روحانی موسم صیف آید و اشجار بثمر رسد و دانه ها خرمن گردد یعنی شجره عالم انسانی بثمر آید و بفضایل نامتناهی مزین شود بعد موسم خریف روحانی آید مواهب ربیع الهی نماند و آثار بهار ربانی روی بزوال نهد کالات رحمانی نقصان یابد و علویت عالم انسانی مبدل گردد موسم زمستان آید شدت برودت احاطه کند نمود و جمود جلوه نماید یأس و حسرت رخ بگشاید ظلمت احاطه کند غفلت و ضلالت

of the breath of the All-Merciful, and sweet fragrances are cut off.

- 4 The cycle ends, then once again the luminous morn dawns from the horizon of the Most Great Guidance, and the Sun of Reality shines from the horizon of equilibrium. The Most Great Resurrection occurs, and the Luminary of the horizons shines so brightly that the realities of all created things receive eternal bounty. The lights of the Most Great Gift illumine East and West, the world of heart and soul becomes a garden of paradise, human virtues pitch their tent at the pole of the horizons, and the banner of the Most Great Guidance waves at its highest ascendancy.

- 5 Thus when the Sun of Reality shone from the Mosaic horizon and bestowed infinite bounty, it then set and rose from the horizon of Jesus, illumining the world with eternal outpourings, breathing the Holy Spirit into the body of contingent being, and bestowing eternal life. After Him, the Muhammadan Dawning-Place arose and illumined the world of contingent being, dispelled tyranny and oppression, and raised high the pavilion of justice and equity. After Him, the Primal Point arose and revived the world of existence with the Most Great Glad-Tidings, bestowed the lights of guidance, and revealed the mysteries of reality. Now the Most Great Luminary, the Star of the Supreme Concourse, from the horizon of the Most Great Bounty—Baha'u'llah—has shed its utmost effulgence upon all regions. A new resurrection has appeared and a wondrous revival has spread abroad. The East has been illumined and the rays of the Sun have diffused throughout the West. The divine springtime in its utmost grandeur made this transient world the manifestation of infinite bounties, and an extraordinary movement occurred in the realm of minds and souls. The banner of the unity of humankind was raised aloft, and the pavilion of fellowship and love cast its shadow upon the pole of the horizons. The wonders, signs, realities and mysteries of creation in this century surpassed a hundred centuries, manifesting such splendor that the minds of the wise were bewildered.

- 6 Now those souls who were seekers of truth worshipped the Sun and were lovers of its light. When they beheld the Sun in the Mosaic horizon they derived benefit from divine bounties, and when the Orb of Reality moved to the Christian horizon, they beheld the Sun at that point of truth and turned from the Mosaic dawning-place to the Christian dayspring. However, those who worshipped the Mosaic point and were heedless of the Sun of Truth, when that luminous Star moved from the

خیمه برافرازد عالم جان و وجدان از نفس رحمن محروم گردد و طیب مشموم مقطوع شود

- 4 دوره منتهی گردد دوباره صبح نورانی از افق هدایت کبری بدمد و شمس حقیقت از افق اعتدال بتابد و حشر و نشر اکبر گردد و نیر آفاق چنان اشراق نماید که حقایق کائنات فیض ابدی یابد و انوار موهبت کبری شرق و غرب را روشن نماید و جهان دل و جان روضه رضوان گردد و فضائل عالم انسانی در قطب آفاق خیمه زند و علم هدایت کبری در اوج اعلی موج زند

- 5 لهذا وقتی شمس حقیقت از افق موسوی اشراق کرد و فیض نامتناهی بخشید بعد از آن نقطه غروب نمود از افق عیسوی اشراق نمود و بفیوضات ابدیه جهان را مه تابان نمود و نفحه روح القدس در جسد امکان دمید و حیات ابدیه بخشید پس از او مطلع محمدی اشراق نمود و عالم امکان را منور فرمود ظلم و بیداد برانداخت عدل و انصاف خیمه برافراخت پس از او مطلع نقطه اولی طلوع کرد و عالم وجود را ببشارت کبری زنده نمود انوار هدایت مبذول داشت و اسرار حقیقت آشکار کرد حال نیر اعظم کوکب ملأ اعلی از افق موهبت کبری حضرت بهاء الله نهایت اشراق بر آفاق فرمود حشر جدید رخ نمود و نشر بدیع انتشار یافت شرق منور گردید و انوار آفتاب در غرب منتشر شد بهار الهی در نهایت عظمت جهان فانی را مظهر فیوضات نامتناهی نمود و حرکتی فوق العاده در عالم عقول و نفوس حصول یافت وحدت عالم انسانی علم برافراخت و خیمه الفت و محبت در قطب آفاق سایه افکند بدایع و آثار و حقایق و اسرار کائنات این قرن بر صد قرن افزود و چنان جلوه‌ئی نمود که عقول اولی الألباب حیران گردید

- 6 حال نفوسیکه اهل حقیقت بودند پرستش آفتاب مینمودند و عاشق انوار بودند چون شمس را در افق موسوی مشاهده نمودند استفاضه از فیوضات الهیه کردند و چون نیر حقیقت انتقال بافق عیسوی کرد مشاهده آفتاب را در آن نقطه حقیقت نمودند و از مطلع موسوی بمشرق مسیحی توجه کردند ولکن آنان که پرستش نقطه موسوی مینمودند و از شمس حقیقت

Mosaic point to the Christian dayspring, were deprived of beholding the Sun and remained extinguished and deprived at that Mosaic point. Likewise the Christians who worshipped the Christian point, when the Sun of Truth transferred to the Muhammadan point, remained deprived. But those holy souls who were enamored of the Sun beheld the light of truth in the Muhammadan horizon, and when that brilliant Star transferred to the horizon of the Primal Point, the people of truth worshipped the Sun and were not deprived. And when the Most Great Orb shone forth from the dawning-place of Baha'u'llah with utmost heat and effulgence, casting its rays upon all regions, the ignorant souls among the people of the Bayan, who are the most extinguished of all peoples, remained at the point of the Primal Point and were deprived of the eternal bounty of Baha'u'llah.

- 7 They clung to vain imaginings and, through literal interpretation of the Book, were deprived of Him Who revealed the Book. And this although the Primal Point explicitly states that on the Day of His manifestation, none should be veiled by the Book and what was revealed therein, nor by the Letters of the Living and the Unity of the Bayan, of which His blessed Person was the nineteenth. This is emphasized lest they remain veiled from the Sun by proofs and mirrors. These people are the most veiled of all the peoples of the world, for in no previous cycle and dispensation have there been such explicit divine texts. Now the Bab, on account of one worthless mirror who is as inert as stone and clay, have remained deprived of the Sun of Truth and are submerged in the darkness of vain imaginings. Woe unto them! Destruction be upon them! How great is the pity for them!

- 8 Now you must at every moment offer a thousand thanksgivings that, praise be to God, you have not remained veiled at any point, for you seek the Sun of Truth. From whatsoever point it may dawn, you worship the Sun. From whatsoever dawning-place it may shine forth, you are immersed in the sea of guidance and illumined by the light of the most great bounty. You possess seeing eyes and hearing ears, and are the recipients of the most great bounty. And upon you be the Most Glorious Glory.

غافل چون آن کوکب نورانی از نقطه موسوی بمطلع عیسوی انتقال نمود محروم از مشاهده آفتاب شدند و در آن نقطه موسوی مخمود و محروم ماندند و همچنین عیسویان که پرستش نقطه عیسوی مینمودند چون شمس حقیقت در نقطه محمدی انتقال نمود محروم ماندند ولی نفوس مقدسه‌ئی که مفتون آفتاب بودند نور حقیقت را در افق محمدی مشاهده کردند و چون آن کوکب لامع بافق نقطه اولی انتقال نمود اهل حقیقت پرستش آفتاب نمودند محروم نگشتند و چون نیر اعظم از مطلع بهاء‌الله در نهایت حرارت و اشراق پرتو بر آفاق انداخت نفوس جاهله اهل بیان که مخمودترین طوائف در نقطه نقطه اولی ماندند و از فیض ابدی بهاء‌الله محروم گشتند

- 7 و باوهم واهیه تشبث و بظواهر کتب از واضع کتب محروم گشتند و حال آنکه نقطه اولی بصریح عبارت میفرماید که به کتب و ما نزل فی الکتاب و حروف حی و واحد بیان که نفس مبارک نوزدهم است در یوم ظهور مبادا محتجب شوید و این تأکید است که مبادا به ادلا و مرا یا از شمس محتجب مانند این قوم محتجب‌ترین طوائف عالمند زیرا در هیچ دور و کوری چنین نصوص صریحه الهیه نبوده حال بیانها بیانه یک مراتب عرضیه که مانند حجر و مدر افسرده است از شمس حقیقت محروم ماندند و در ظلمت اوهم مستغرقند تباً لهم و سحقاً لهم واحسرة علیهم

- 8 حال شما باید در هر دم هزار شکرانه نمائید که الحمد لله در هیچ نقطه‌ئی محبوب نماندید زیرا شمس حقیقت را میجوئید از هر نقطه‌ئی طلوع کند پرستش آفتاب میکنید از هر مطلعی اشراق نماید در بحر هدایت مستغرقید و بنور موهبت کبری منور دیده بینا دارید و گوش شنوا و مستفیض از موهبت کبری و علیکم البهاء الأبهی

DWNP_v2#07 p.058-060, DWNP_v5#07-

8 p.003-006x, KHTB1.254, NJB_v02#14-

16 p.017

ABU0253

Words spoken at Dreyfus home in Paris, 1911-Nov-17

Question/topic: The Ninth Principle—The Noninterference of Religion with Politics.

[Address delivered in Paris, at the home of Monsieur Dreyfus, on the night of 26 Dhu'l-Qa'dih 1329]

In the conduct of life, man is actuated by two main motives: "The Hope for Reward" and "The Fear of Punishment."

This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under Government. Their business in life is to consult together for the framing of laws, and to provide for their just administration.

The tent of the order of the world is raised and established on the two pillars of "Reward and Retribution."

In despotic Governments carried on by men without Divine faith, where no fear of spiritual retribution exists, the execution of the laws is tyrannical and unjust.

There is no greater prevention of oppression than these two sentiments, hope and fear. They have both political and spiritual consequences.

If administrators of the law would take into consideration the spiritual consequences of their decisions, and follow the guidance of religion, "They would be Divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own." If a governor realizes his responsibility, and fears to defy the Divine Law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that "as he sows so must he reap," such a man will surely avoid injustice and tyranny.

Should an official, on the contrary, think that all responsibility for his actions must end with his earthly life, knowing and believing nothing of Divine favors and a spiritual kingdom of joy, he will lack the incentive to just dealing, and the inspiration to destroy oppression and unrighteousness.

When a ruler knows that his judgments will be weighed in a balance by the Divine Judge, and that if he be not found wanting he will come into the Celestial Kingdom and that the light of the Heavenly Bounty will shine upon him, then will he surely act with justice and equity. Behold how important it is that Ministers of State should be enlightened by religion!

صورت خطابه مبارکی است که در پاریس در منزل مسیو دریفوس فرموده‌اند شب ۲۶ ذیقعد ۱۳۲۹

انسان باید در عالم وجود امید به مکافات و خوف از مجازات داشته باشد

علی‌الخصوص نفوسیکه مستخدم در حکومتند و امور ملت و دولت در دست آنهاست مأمورین حکومت اگر چنانچه امید به مکافات و خوف از مجازات نداشته باشند البته عدالت نمیکنند

مکافات و مجازات مانند دو عمود می‌ماند که خیمه عالم بر آن بلند است

لذا مأمورین حکومت را رادع از ظلم خوف از مجازاتست و مشوق امید مکافات است ملاحظه میکنید در حکومت استبداد چون خوف و امید مجازات و مکافات نیست لهذا امور حکومت بر محور عدل و انصاف دوران ندارد

مکافات و مجازات دو نوع است یک مکافات و مجازات سیاسی و یک مکافات و مجازات الهی

اگر نفسی معتقد به مکافات و مجازات الهی باشد و همچنین در تحت مجازات و مکافات سیاسی البته آنشخص اکمل است زیرا مانع و رادع از ظلم اگر خوف الهی و بیم مجازات یعنی رادع معنوی و سیاسی باشد البته این اکمل است بعضی از مأمورین که خوف انتقام دولت و خوف از عذاب الهی داشته باشد البته این شخص ملاحظه عدالت را بیشتر دارد علی‌الخصوص اگر خوف عقوبت ابدی و امید بمکافات ابدی البته این نفس بنهایت همت در فکر اجراء عدل و بیزار از ظلم زیرا انسانیکه معتقد است که اگر چنانچه ظلم کند در عالم باقی بعذاب الهی معذب میشود البته از ظلم و اعتساف اجتناب نماید علی‌الخصوص معتقد اگر بعدالت پردازد مقرب درگاه کبریا میگردد و حیات ابدیه مییابد و داخل در ملکوت الهی میشود و رویش بانوار فضل و عنایت حق روشن میشود

With political questions the clergy, however, have nothing to do! Religious matters should not be confused with politics in the present state of the world (for their interests are not identical).

Religion concerns matters of the heart, of the spirit, and of morals.

Politics are occupied with the material things of life. Religious teachers should not invade the realm of politics; they should concern themselves with the spiritual education of the people; they should ever give good counsel to men, trying to serve God and humankind; they should endeavor to awaken spiritual aspiration, and strive to enlarge the understanding and knowledge of humanity, to improve morals, and to increase the love for justice.

This is in accordance with the Teaching of Baha'u'llah. In the Gospel also it is written, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's."

In Persia there are some amongst the important Ministers of State who are religious, who are exemplary, who worship God, and who fear to disobey His Laws, who judge justly and rule their people with Equity. Other Governors there are in this land who have no fear of God before their eyes, who think not of the consequences of their actions, working for their own desires, and these have brought Persia into great trouble and difficulty.

Oh, friends of God, be living examples of justice! So that by the Mercy of God, the world may see in your actions that you manifest the attributes of justice and mercy.

Justice is not limited, it is a universal quality. Its operation must be carried out in all classes, from the highest to the lowest. Justice must be sacred, and the rights of all the people must be considered. Desire for others only that which you desire for yourselves. Then shall we rejoice in the Sun of Justice, which shines from the Horizon of God.

Each man has been placed in a post of honor, which he must not desert. A humble workman who commits an injustice is as much to blame as a renowned tyrant. Thus we all have our choice between justice and injustice.

I hope that each one of you will become just, and direct your thoughts towards the unity of mankind; that you will never harm your neighbors nor speak ill of anyone; that you will respect the rights of all men, and be more concerned for the interests of others than for your own. Thus will you become

پس اگر مأمورین دولت متدین باشند البته بهتر است زیرا اینها مظهر خشیه الله اند و از اینکلام مقصودم این نیست که دین در سیاست مدخلی دارد دین ابداً در امور سیاسی علاقه و مدخلی ندارد زیرا دین تعلق به ارواح و وجدان دارد و سیاست تعلق بحسب لهذا رؤسای ادیان نباید در امور سیاسی مداخله نمایند بلکه رؤسا باید به تربیت و تعدیل اخلاق ملت پردازند نصیحت کنند و تشویق و تحریص بر عبودیت کنند اخلاق عموماً خدمت نمایند احساسات روحانی بنفوس دهند تعلیم علوم نمایند اما در امور سیاسی ابداً مدخلی ندارند حضرت بهاء الله چنین میفرماید و در انجیل میفرماید آنچه مال قیصر است بقیصر بدهید و آنچه مال خداست بخدا

باری مقصود این است که در ایران مأمورین متدین بهائی نهایت عدالت را ملحوظ دارند چونکه از غضب الهی میترسند و برحمت الهی امیدوارند

ولیکن دیگران ابداً مبالغاتی ندارند آنچه از دستشان برآید از ظلم فروگذار نمی نمایند از این سبب است که ایران اینطور در زحمتست

من امیدم چنانست که جمیع احبای الهی مظاهر عدل باشند در جمیع امور زیرا عدل مختص باریاب حکومت نیست تاجر نیز باید در تجارت خود عادل باشد اهل صنعت باید در صنعت خویش عادل باشد جمیع بشر از کوچک و بزرگ باید به عدل و انصاف پردازند عدل این است که باید از حقوق خود تجاوز نکنند و از برای هر نفسی آنرا بخواهند که برای خویش خواسته اند این است عدل الهی الحمد لله آفتاب عدل از افق بهاء الله طالع شد زیرا در الواح بهاء الله اساس عدلی موجود که از اول ابداع تا بحال بخاطری خطور ننموده از برای جمیع اصناف بشر مقامی مقرر که باید از آن تجاوز نکند مثلاً میفرماید که اهل هر صنعتی را در صنعت خود عدالت لازم یعنی تجاوز از استحقاق خود نکند و اگر تعدی در صنعت خویش نماید مثل پادشاه ظالم است تفاوت ندارد و هر نفسی در معاملات خود عدالت را ملاحظه نداشته باشد مثل رئیس ظالم است

torches of Divine justice, acting in accordance with the Teaching of Baha'u'llah, who, during His life, bore innumerable trials and persecutions in order to show forth to the world of mankind the virtues of the World of Divinity, making it possible for you to realize the supremacy of the spirit, and to rejoice in the Justice of God.

By His Mercy, the Divine Bounty will be showered upon you, and for this I pray!

ADJ.028bx, PT#49 p.163, BSC.425 #768.3x, SW_v03#02 p.007, SW_v07#15 p.139, ABS#02

پس معلوم شد هر يك از بشر ممكن است هم عادل باشد و هم ظالم لكن اميدم چنين است كه تمام عادل باشند و همه فكرتان اين باشد كه با عموم بشر آميزش كنيد و نهايت عدل و انصاف در معاملات خود مجري داريد هميشه حقوق ديگرانرا بيش از حقوق خود ملاحظه داشته باشيد و منفعت ديگرانرا مرخ بر منفعت خود بدانيد تا مظاهر عدل الهی شوید و بموجب تعاليم بهاءالله عمل نمائيد بهاءالله مدّت حيات خود را در نهايت مشقّت و زحمت و بلا گذرانيد بجهت اينكه شماها تربيت شويد عادل شويد و يفضائل عالم انساني متصف گرديد نورانيت ابدية پياييد عدالت الهيه بجوئيد رحمت پروردگار باشيد مظاهر الطاف الهی باشيد كه شامل كلّ بشر است

لهذا من در حقّ شماها دعا ميكنم

اللّهم يا واهب العطايا و غافر الخطايا و راحم علي البرايا يا ربّي الكبرياء انّ عيادك الفقراء يبتلون الي عتبتك العليا و يتضرعون الي ملكوتك الأبهى يستغيثون برحمتك فاغثهم و يستفيضون من سخاب موهبتك فامطرهم و يتضرعون الي جبروت جلالك فاكرمهم يمتنون قربك فارزقهم لقائك و مشاهدة طلعتك

ربّ تريهم عطاشاً ظمأً الي معين رحمانيتك جرّعهم من سلسال موهبتك و سلسيل عنايتك ربّ انهم جياع اطعمهم من مائدة سمائك ربّ انهم مرضاء فداوهم بدوائك ربّ انهم اذلاء بياك اجعلهم اعزّاء في ملكوتك

انك انت الكريم انك انت العظيم انك انت الرحمن الرحيم

BRL_DAK#0957, KHF.286, KHAB.175 (186), KHTB1.174

ABU0577

Words spoken on 1911-Nov-17 in Paris

Question/topic: Concerning Body, Soul and Spirit.

- 1 There are in the world of humanity three degrees; those of the body, the soul, and spirit. 1 در عالم انسانی سه مقام است
- 2 The body is the physical or animal degree of man. From the bodily point of view man is a sharer of the animal kingdom. The bodies alike of men and animals are composed of elements held together by the law of attraction. 2 مقام جسم است و آن مقام حیوانی انسانست که با جمیع حیوانات در جمیع قوی و جمیع شئون مشترک است زیرا جسم حیوان مرکب از عناصر و جسم انسان نیز مرکب از عناصر است
- 3 Like the animal, man possesses the faculties of the senses, is subject to heat, cold, hunger, thirst, etc.; unlike the animal, man has a rational soul, the human intelligence. 3 حیوان قوای محسوسه دارد مثل بصر سمع ذوق شم لمس انسان هم این قوی را دارد ولی حیوان نفس ناطقه ندارد
- 4 This intelligence of man is the intermediary between his body and his spirit. 4 این نفس ناطقه واسطه است میانه روح انسانی و جسم این نفس ناطقه کاشف اسرار کائنات است
- 5 When man allows the spirit, through his soul, to enlighten his understanding, then does he contain all Creation; because man, being the culmination of all that went before and thus superior to all previous evolutions, contains all the lower world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of Creation. 5 ولی اگر از روح مدد گیرد و از روح استفاده کند
- 6 But on the other hand, when man does not open his mind and heart to the blessing of the spirit, but turns his soul towards the material side, towards the bodily part of his nature, then is he fallen from his high place and he becomes inferior to the inhabitants of the lower animal kingdom. In this case the man is in a sorry plight! For if the spiritual qualities of the soul, open to the breath of the Divine Spirit, are never used, they become atrophied, enfeebled, and at last incapable; whilst the soul's material qualities alone being exercised, they become terribly powerful – and the unhappy, misguided man, becomes more savage, more unjust, more vile, more cruel, more malevolent than the lower animals themselves. All his aspirations and desires being strengthened by the lower side of the soul's nature, he becomes more and more brutal, until his whole being is in no way superior to that of the beasts that perish. Men such as this, plan to work evil, to hurt and to destroy; they are entirely without the spirit of Divine compassion, for the celestial 6 والا اگر مدد از روح بنفیس نرسد آنهم مثل سائر حیوانات است چه که مغلوب شهوات است این است که ملاحظه میشود بعض بشر بصفت بقر هستند حیوان محضند ابداً از حیوان امتیازی ندارند اما اگر این نفس از عالم روح استفاده کند آنوقت انسانیت او آشکار میشود پس معلوم شد دو جنبه دارد یک جنبه جسمانی یک جنبه روحانی اگر جنبه حیوانی غالب بر نفس شود از حیوان پست تر است این است که در عالم بشر نفوسی می بینی که از حیوان درنده ترند از حیوان ظالم ترند از حیوان بدخوترند از حیوان رذیلت ترند سبب اذیت بشرند سبب نکبت عالم انسانیت اند مرکز ظلماتند

quality of the soul has been dominated by that of the material.

- 7 If, on the contrary, the spiritual nature of the soul has been so strengthened that it holds the material side in subjection, then does the man approach the Divine; his humanity becomes so glorified that the virtues of the Celestial Assembly are manifested in him; he radiates the Mercy of God, he stimulates the spiritual progress of mankind, for he becomes a lamp to show light on their path.
- 8 You perceive how the soul is the intermediary between the body and the spirit. In like manner is this tree the intermediary between the seed and the fruit. When the fruit of the tree appears and becomes ripe, then we know that the tree is perfect; if the tree bore no fruit it would be merely a useless growth, serving no purpose!
- 9 When a soul has in it the life of the spirit, then does it bring forth good fruit and become a Divine tree. I wish you to try to understand this example. I hope that the unspeakable goodness of God will so strengthen you that the celestial quality of your soul, which relates it to the spirit, will for ever dominate the material side, so entirely ruling the senses that your soul will approach the perfections of the Heavenly Kingdom. May your faces, being steadfastly set towards the Divine Light, become so luminous that all your thoughts, words and actions will shine with the Spiritual Radiance dominating your souls, so that in the gatherings of the world you will show perfection in your life.
- 10 Some men's lives are solely occupied with the things of this world; their minds are so circumscribed by exterior manners and traditional interests that they are blind to any other realm of existence, to the spiritual significance of all things! They think and dream of earthly fame, of material progress. Sensuous delights and comfortable surroundings bound their horizon, their highest ambitions centre in successes of worldly conditions and circumstances! They curb not their lower propensities; they eat, drink, and sleep! Like the animal, they have no thought beyond their own physical well-being. It is true that these necessities must be despatched. Life is a load which must be carried on while we are on earth, but the cares of the lower things of life should not be allowed to monopolize all the thoughts and aspirations of a human being. The heart's ambitions should ascend to a more glorious goal, mental activity should rise to higher levels! Men should hold in their souls the vision of celestial perfection, and there prepare a dwelling-place for the inexhaustible bounty of the Divine Spirit.
- 7 و اگر جنبه روحانی غلبه بر نفس کند نفس قدسیه شود ملکوتیه شود سماویه شود ربّانیه شود جمیع فضائل ملاً اعلی در او طلوع کند رحمت خدا شود سبب آسایش عالم انسانی شود اینست فرق میانه نفس اماره بالسوء و نفس مطمئنه
- 8 پس واضح شد که نفس واسطه است میانه روح و جسد مثل اینکه ساقه آندرخت واسطه است میانه این خاک و ثمر اگر این ثمر از این شجر ظاهر شود مظهر کالات است
- 9 بهمچنین اگر نفسی مؤید روح شود آن نفس نفس مبارکست اما اگر این شجر ثمری نداشته باشد همان نابت از خاک باشد سزاوار آتش است این مقام مثل است میگویم تا بفهمید امید از الطاف بیپایان الهی چنانست که روح شما غلبه بر نفس نماید تا نفوستان نفوس قدسیه شود تا کالات آسمانی در تمام ظاهر شود پرتو شمس حقیقت در شما طلوع کند در انجمن عالم به رفتار و گفتاری مبعوث شوید که شمع اینعالم گردید
- 10 نمی بینید جمیع بشر مشغول بعالم ناسوتند ابداً در فکر تهذیب اخلاق و فیض لاهوت نیستند ابداً در فکر اکتساب کالات عالم انسانی نیستند بلکه مانند حیوانات منہمک در عالم شهوات هستند که بخورند و بنوشند و وسعت معیشت پیدا کنند بعینه مثل حیوان معلوم است انسان باید در فکر معیشت باشد اما نه اینکه فکرش محصور در معیشت تنها باشد باید فکرش بلند باشد و فکر آن باشد که مظهر موهبت الهی باشد اکتساب کالات معنوی کند و باخلاق آسمانی میانه خلق ظاهر شود تا شخص ملکوتی گردد والا ناسوتیست ایامی چند مثل حیوان در این زمین گذران کند و آخر میرود

- 11 Let your ambition be the achievement on earth of a Heavenly civilization! I ask for you the supreme blessing, that you may be so filled with the vitality of the Heavenly Spirit that you may be the cause of life to the world.

PT#31 p.095, BSTW#321

11 من از برای شما عالم دیگر میخواهم من میخواهم شما روح مجسم شوید تا سبب حیات عالم انسانی گردید

DWNP_v5#11 p.003-004, KHAB.170
(180), KHTB1.167, KHTP.117

ABU0416

Words spoken on 1911-Nov-18 in Paris

Question/topic: The Eleventh Principle–The Power of the Holy Spirit.

- 1 [On Saturday, 26 Dhu'l-Qa'dih 1329, in Paris, He delivered an address in the blessed residence:]

- 2 In the teaching of Baha'u'llah, it is written: 'By the Power of the Holy Spirit alone is man able to progress, for the power of man is limited and the Divine Power is boundless.' The reading of history brings us to the conclusion that all truly great men, the benefactors of the human race, those who have moved men to love the right and hate the wrong and who have caused real progress, all these have been inspired by the force of the Holy Spirit.

- 3 The Prophets of God have not all graduated in the schools of learned philosophy; indeed they were often men of humble birth, to all appearance ignorant, unknown men of no importance in the eyes of the world; sometimes even lacking the knowledge of reading and writing.

- 4 That which raised these great ones above men, and by which they were able to become Teachers of the truth, was the power of the Holy Spirit. Their influence on humanity, by virtue of this mighty inspiration, was great and penetrating.

- 5 The influence of the wisest philosophers, without this Spirit Divine, has been comparatively unimportant, however extensive their learning and deep their scholarship. The unusual intellects, for instance, of Plato, Aristotle, Pliny and Socrates, have not influenced men so greatly that they have been anxious to sacrifice their lives for their teachings; whilst some of those simple men so moved humanity that thousands of men have become willing martyrs to uphold their words; for these

1 شنبه ۲۶ ذی قعدة ۱۳۲۹ در پاریس در منزل مبارک نطق فرمودند

2 از جمله تعالیم حضرت بهاء الله این است بشر هر قدر ترقی بکند باز محتاج بنفثات روح القدس است زیرا قوت بشریه محدود است اما قوت و قدرت ملکوت غیر محدود چون در عالم بشر سیر نمائیم در جمیع تواریخ نفوسیکه مؤید روح القدس بودند موفق بامور عظیمه و مبادی نتایج مهمه گشتند و حال اینکه آن نفوس بحسب ظاهر اهمیت و علمی نداشتند

3 انبیای الهی که مبعوث شدند هیچیک از آنها از فلاسفه شمرده نمیشدند و در زمان خود به علم و دانائی در بین خلق مشهور نبودند بلکه بحسب ظاهر نفوسی بودند عادی حتی بعضی خواندن و نوشتن نمیتوانستند

4 ولكن چون مؤید بنفثات روح القدس بودند تأثیری شدید در عالم وجود داشتند

5 ملاحظه فرمائید اعظم فلاسفه عالم نظیر افلاطون ارسطو فیثاغورث و سایر آنها تأثیرشان محدود بود نتوانستند در عروق و اعصاب بشر نفوذ پیدا کنند افلاطون باین عظمت نتوانست یک نفس را بدرجهئی بیاورد که جانفشانی کند اما این نفوسی که مؤید بنفثات روح القدس بودند اگرچه بظاهر علمی نداشتند لکن در عروق و اعصاب بشر چنان نفوذ کردند

words were inspired by the Divine Spirit of God! The prophets of Judah and Israel, Elijah, Jeremiah, Isaiah and Ezekiel, were humble men, as were also the apostles of Jesus Christ.

که هزاران جان فشان داشتند حتی انبیای
بنی اسرائیل مثل اشعیا حزقیا ایلیا و ارمیا این ها از
نفوس عادی بودند و همچنین حواریین حضرت
مسیح نفوس عادی بودند

- 6 Peter, the chief of the apostles, used to divide the proceeds of his fishing into seven parts, and when, having taken one part for each day's use, he arrived at the seventh portion, he knew it was the Sabbath day. Consider this! and then think of his future position; to what glory he attained because the Holy Spirit wrought great works through him.

6 حتی بدرجهئی بود که پطرس بحسب تاریخ
کلیسا حساب هفته را نمی توانست نگاه دارد
وقتی میخواست بصید ماهی رود هفت بسته غذا
می بست برای هر روز وقتی شش را میخورد آن
هفتمین را میدانست روز سبت است آنوقت
میآمد سبت را نگاه میداشت این نفس از
نفثات روح القدس بدرجهئی رسید که نفوذ
در جمیع عالم پیدا کرد

- 7 We understand that the Holy Spirit is the energizing factor in the life of man. Whosoever receives this power is able to influence all with whom he comes into contact.

7 پس فهمیدیم نفثات روح القدس مؤثر در وجود
است هر کس بآن موفق شود خواه فیلسوف
خواه عالم خواه بی سواد نفوذ در عروق و
اعصاب عالم پیدا میکند

- 8 The greatest philosophers without this Spirit are powerless, their souls lifeless, their hearts dead! Unless the Holy Spirit breathes into their souls, they can do no good work. No system of philosophy has ever been able to change the manners and customs of a people for the better. Learned philosophers, unenlightened by the Divine Spirit, have often been men of inferior morality; they have not proclaimed in their actions the reality of their beautiful phrases.

8 پس بشر ولو فیلسوف اکبر شود محتاج به نفثات
روح القدس است و تا مؤید بآن نشود نمی تواند
کاری از پیش ببرد روحش مرده است قلبش
مرده است مگر آنکه روح حیات ابدی در آن
دمیده شود ملاحظه کنید هیچ مدتی هیچ علمی
هیچ فضلی عالم اخلاق را چنانچه باید و شاید
تعدیل ننماید شاید شخصی فیلسوف اعظم باشد

- 9 The difference between spiritual philosophers and others is shown by their lives. The Spiritual Teacher shows His belief in His own teaching, by Himself being what He recommends to others.

9 اما اخلاق مذموم لکن شاید نفسیکه هیچ سواد
ندارد و چون بنفثات روح القدس مؤید گردد
عالم اخلاقش تحسین میشود قوت روح ملتی را
در اندک زمان تربیت میکند و باعلی درجه
عزت ابدیه میرساند

- 10 A humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit.

10 لهذا من از برای شما این را میخوام و امیدوارم
بقوت بهاء الله مؤید بنفثات روح القدس شوید
تا زنده گردید و تربیت شوید و اخلاق شماها
اخلاق روحانی شود و سبب تربیت دیگران
گردد

- 11 I pray for you that you may be informed by the life of the Divine Spirit, so that you may be the means of educating others. The life and morals of a spiritual man are, in themselves, an education to those who know him.

11 در نفس شماها تأثیری حاصل شود که جان
بخشد

- 12 Think not of your own limitations, dwell only on the welfare of the Kingdom of Glory. Consider the influence of Jesus

12 نظر بخودتان نکنید نظر بفیوضات جمال ابدی
کنید به بینید نفثات مسیح در حواریین چه

Christ on His apostles, then think of their effect upon the world. These simple men were enabled by the power of the Holy Spirit to spread the glad tidings!

- 13 So may you all receive Divine assistance! No capacity is limited when led by the Spirit of God!
- 14 The earth of itself has no properties of life, it is barren and dry, until fertilized by the sun and the rain; still the earth need not bewail its own limitations. May you be given life! May the rain of the Divine Mercy and the warmth of the Sun of Truth make your gardens fruitful, so that many beautiful flowers of exquisite fragrance and love may blossom in abundance. Turn your faces away from the contemplation of your own finite selves and fix your eyes upon the Everlasting Radiance; then will your souls receive in full measure the Divine Power of the Spirit and the Blessings of the Infinite Bounty.
- 15 If you thus keep yourselves in readiness, you will become to the world of humanity a burning flame, a star of guidance, and a fruitful tree, changing all its darkness and woe into light and joy by the shining of the Sun of Mercy and the infinite blessings of the Glad Tidings.
- 16 This is the meaning of the power of the Holy Spirit, which I pray may be bountifully showered upon you.

ADJ.046x, PT#51 p.172, BSC.452 #825x, SW_v03#02 p.006-007, SW_v16#06 p.0541, SW_v08#08 p.102

تأثیری کرد و نفثات حواریین در دیگران چه تأثیری داشت این نظر بآن است که آنها مؤید من عند الله بودند آنچه کند تأیید الهی کند

13 ملاحظه نمائید که استعداد انسان محدود است ولیکن تأیید ملکوت ابدی نامحدود

14 استعداد این زمین قلیل است اما باران رحمت بی حساب و حرارت شمس غیر محدود لهذا زمین نباید نظر با استعداد خود کند بلکه باید نظر بباران رحمت و حرارت شمس کند که این خاک سیاه را به گلهای رنگارنگ مزین مینماید

15 لهذا شماها نظر به قدرت و قوت خودتان نکنید قلب را فارغ و روح را مستبشر کنید توجه بملکوت ابدی نموده فیوضات نامتناهی بشما میرسد اگر موفق باین شوید هر یک شمع تابانی خواهید شد ستاره درخشنده و شجره پرثمری میشوید

16 پس بکوشید تا نفثات روح القدس در شما تأثیر نماید این است نصیحت من مرجبا

KHAB.179 (190), KHTB1.179, KHTP.126

ABU0613

Words spoken on 1911-Nov-19 in Paris

Question/topic: The Baha'is Must Work with Heart and Soul to Bring About a Better Condition in the World.

- 1 How joyful it is to see such a meeting as this, for it is in truth a gathering together of 'heavenly men'.
- 2 We are all united in one Divine purpose, no material motive is ours, and our dearest wish is to spread the Love of God throughout the world!

1 الحمد لله امروز جمعیت خوبی داریم جهت آنکه این جمعیت ما جمعیت آسمانیست و جهت امری ملکوتی اجتماع کرده ایم

2 نه امر ناسوتی هیچ مقصودی نداریم جز محبت عالم انسانی و

- 3 We work and pray for the unity of mankind, that all the races of the earth may become one race, all the countries one country, and that all hearts may beat as one heart, working together for perfect unity and brotherhood.
- 3 نهایت آمال و آرزوی ما این است که الفت بین بشر حاصل شود تا جمیع اجناس مختلفه جنس واحد شود تا جمیع اوطان وطن واحد شود تا جمیع قلبها قلب واحد شود تا جمیع بشر را خیمهء وحدت عالم انسانی سایه افکند
- 4 Praise be to God that our efforts are sincere and that our hearts are turned to the Kingdom. Our greatest longing is that truth may be established in the world, and in this hope we draw near to one another in love and affection. Each and all are whole-hearted and selfless, willing to sacrifice all personal ambition to the grand ideal towards which they strive: Brotherly love and peace and union among men!
- 4 الحمد لله نیتها صدق است و قلوب متوجه بخداست هیچ مقصدی جز حقیقت نداریم و با یکدیگر در نهایت محبت نشسته ایم مجلس ما هیچ غل و غشی ندارد هیچ اغراض نفسانی در میان نیست بلکه جمیع مقاصد ما محبت الله است
- 5 Doubt not that God is with us, on our right hand and on our left, that day by day He will cause our numbers to increase, and that our meetings will grow in strength and usefulness.
- 5 البته تأییدات الهی میرسد یقین است خدا دائره این جمع را وسعت میدهد نفوسی از بشر متابعت شما خواهند کرد شما در دیگران تأثیر خواهید کرد اخلاق رحمانی از شما ب دیگران سرایت خواهد کرد
- 6 It is my dearest hope that you may all become a blessing to others, that you may give sight to the spiritually blind, hearing to the spiritually deaf and life to those who are dead in sin.
- 6 امیدم چنان است سبب شوید چشمهای کور بینا شود گوشهای کر شنوا شود جسمهای نفوس مرده زنده شود
- 7 May you help those sunk in materiality to realize their Divine son-ship, and encourage them to arise and be worthy of their birthright; so that by your endeavour the world of humanity may become the Kingdom of God and of His elect.
- 7 نفوس ناسوتیان لاهوتی گردند عالم انسانی عالم ملکوتی شود
- 8 I thank God that we are at one in this grand ideal, that my longings are also yours and that we work together in perfect unity.
- 8 امید من بسیار است و شما الحمد لله در این مقصد با من متحدید آنچه آرزوی من است آرزوی شماست در امریکه من میکوشم شما نیز میکوشید
- 9 Today, upon the earth, one sees the sad spectacle of cruel war! Man slays his brother man for selfish gain, and to enlarge his territories! For this ignoble ambition hate has taken possession of his heart, and more and more blood is shed!
- 9 حال ملاحظه مینمائید در کرهء ارض بعضی از دول و ملل بهم آویخته از برای خاک خون یکدیگر را میریزند بجهت ناسوت بغض یکدیگر دارند و روز بروز در نزاید است
- 10 Fresh battles are fought, the armies are increased, more cannon, more guns, more explosives of all kinds are sent out – so does bitterness and hate augment from day to day!
- 10 هر روز یک آلت قتال جدیدی پیدا میشود یک قانون حرب جدیدی پیدا میشود عسکر و لشکر زیاد میشود توپها نزاید پیدا میکند قوای التهایه رو باز دیاد است یک روز تفنگ موزر پیدا میشود یک روز تفنگ مارتین پیدا میشود یک روز توپ مطرایوز اختراع میگردد یک روز توپ کروپ یکروز کشتی زره پوش یک روز کشتی های تورپدوز یک روز طیاره پیدا میشود تا نارنجک از هوا بیندازد ببینید در طرابلس چه معرکه و چه قیامت است از دریا توپ است که خالی میشود از صحرا مطرایوز است که

میرسد از هوا نارنجک میبارد جمیع بشر در قتل
یکدیگر قیام نموده‌اند

- 11 But this assembly, thank God, longs only for peace and unity, and must work with heart and soul to bring about a better condition in the world. 11 شما جمعی هستید که مقصدتان اتحاد بین بشر است الحمد لله خدمت بوحدة عالم انسانی میکنید منتهی آملتان این است که نزاع و جدال نماند بغض و عداوت بین بشر نماند طالب رضای الهی هستید بموجب تعالیم آسمانی حرکت مینمائید لهذا
- 12 You who are the servants of God fight against oppression, hate and discord, so that wars may cease and God's laws of peace and love may be established among men. Work! Work with all your strength, spread the Cause of the Kingdom among men; teach the self-sufficient to turn humbly towards God, the sinful to sin no more, and await with glad expectation the coming of the Kingdom. 12 همت را بلند کنید به جان و دل بکوشید مردم را نصیحت کنید این نفوس جهنمی را بهشتی کنید آنهایی که بموجب رضای شیطان حرکت میکنند بکوشید تا بموجب رضای رحمن سلوک نمایند تقرّب بدرگاه کبریا خواهید خدمت بملکوت کنید
- 13 Love and obey your Heavenly Father, and rest assured that Divine help is yours. Verily I say unto you that you shall indeed conquer the world! 13 تابع پدر آسمانی باشید یقین بدانید شما را تأیید میکند موفق میشوید
- 14 Only have faith, patience and courage – this is but the beginning, but surely you will succeed, for God is with you! 14 جمیع خلق بخسran مبین افتند و شما ریح عظیم خواهید یافت زیرا خدا با شماست و شما را تأیید میکند مرجبا

PT#32 p.099

KHAB.182 (193), KHTB1.183

ABU0181

Words spoken on 1911-Nov-20 in Paris

Question/topic: On Calumny.

- 1 From the beginning of the world until the present time each 'Manifestation' sent from God has been opposed by an embodiment of the 'Powers of Darkness'. 1 از بدایت عالم تا امروز هر وقت ندای الهی بلند شد ندای شیطان هم بلند شد
- 2 This dark power has always endeavoured to extinguish the light. Tyranny has ever sought to overcome justice. Ignorance has persistently tried to trample knowledge underfoot. This has, from the earliest ages, been the method of the material world. 2 زیرا همیشه ظلمت میخواهد مقاومت نور کند ظلم میخواهد مقاومت عدل نماید جهل میخواهد مقاومت علم نماید این عادت مستمره اهل اینجهانست
- 3 In the time of Moses, Pharaoh set himself to prevent the Mosaic Light being spread abroad. 3 ملاحظه کنید در زمان موسی فرعون بود مقاومت میکرد تا نورانیت حضرت موسی را از انتشار منع کند

- 4 In the day of Christ, Annas and Caiaphas inflamed the Jewish people against Him and the learned doctors of Israel joined together to resist His Power. All sorts of calumnies were circulated against Him. The Scribes and Pharisees conspired to make the people believe Him to be a liar, an apostate, and a blasphemer. They spread these slanders throughout the whole Eastern world against Christ, and caused Him to be condemned to a shameful death!
- 4 در زمان حضرت مسیح قیافا و حنا رؤسای مذهب یهود بودند اینها بنهایت قوت مقاومت حضرت مسیح میکردند و افتراهای چند بحضرت نوشتند و انتشار دادند حتی مجمع فریسیان حکم بر قتل مسیح داد که این شخص مسیح است و استغفرالله گمراه است و استغفرالله بی پدر مشهور است چیزهاییکه نمیخواهم بر زبان بیاورم و در بین جمیع یهود شرق این مقتریات را انتشار میدادند و مقصدشان اینکه نورات مسیح را منع کنند
- 5 In the case of Muhammad also, the learned doctors of His day determined to extinguish the light of His influence. They tried by the power of the sword to prevent the spread of His teaching.
- 5 و همچنین در زمان محمد علمای قریش خواستند نورات حضرت محمد را منع از انتشار کنند جمیع فتوی بر قتل او دادند و نهایت اذیت را بر او وارد آوردند و بقوه شمشیر خواستند آن بنیان عظیم را هدم نمایند آیا هیچکس توانستند مقاومت نمایند
- 6 In spite of all their efforts the Sun of Truth shone forth from the horizon. In every case the army of light vanquished the powers of darkness on the battlefield of the world, and the radiance of the Divine Teaching illumined the earth. Those who accepted the Teaching and worked for the Cause of God became luminous stars in the sky of humanity.
- 6 عاقبت مغلوب شدند و نورات امر الهی آفاقا احاطه کرد جمیعشان مانند اردوی شکست خورده از میدان دررفتند کلمات الله نافذ شد شریعت الله منتشر گشت تعالیم الهیه آفاقا احاطه کرد نفوسیکه در ظل حق بودند مثل ستاره از افق سعادت کبری درخشیدند
- 7 Now, in our own day, history repeats itself.
- 7 حال باز هم همان دستگاه است
- 8 Those who would have men believe that religion is their own private property once more bring their efforts to bear against the Sun of Truth: they resist the Command of God; they invent calumnies, not having arguments against it, neither proofs. They attack with masked faces, not daring to come forth into the light of day.
- 8 جمعی نادان که خود را بدین نسبت میدهند میخواهند نورات بهاءالله را منع کنند مقاومت امر الله نمایند تا آفاقا از این اشراق محروم نمایند چونکه برهانی ندارند بافترا دست زنند زیرا عادت مردم نادان چنین است وقتی که برهان ندارند شمشیرشان افتراست والا اگر برهان داشته باشند بآن محاجه نمینمودند صحبت میکردند بدگویی نمینمودند کلام رذیل بر قلم و زبان نمیراندند مثل مرد میدان بیان برهان میکردند
- 9 Our methods are different, we do not attack, neither calumniate; we do not wish to dispute with them; we bring forth proofs and arguments; we invite them to confute our statements. They cannot answer us, but instead, they write all they can think of against the Divine Messenger, Baha'u'llah.
- 9 ما با اینها نزاع و جدالی نداریم بدگویی از آنها نمیکنیم حقیقت حال آنها و سوء سیرت آنانرا بیان نمیکنیم بیرهان لب گشائیم میگوئیم برهان ما این است اگر شما در مقابل برهان ما برهانی دارید بنمائید ولی آنها ابداً نزدیک نمیآیند زبان بافترا گشایند و در جرائم مرقوم میدارند که این بهائیان چنین و چنانند چنانکه فریسیان در حق

- حواریین میگفتند هرچه از قلبشان جاری شود
مینویسند
- 10 وقتی که شما ملاحظه کنید چنین اوراقی منتشر شد ایداً مکرر نشوید بکمال قوت بموجب تعالیم بهاءالله عمل نمائید اعتنائی نکنید همین نفوس سیب میشوند که کلمه الله بین خلق منتشر میشود البته نفوسیکه منصف اند فحص میکنند تحقیق و تدقیق میکنند همان فحص و تدقیق سبب هدایت آنها میشود
- 11 مثل این است کسی بگوید در فلان اطاق شمع هست خاموش بعد شخص سامع فحص کند به بیند روشن است
- 12 می شنود در فلان باغ درختانی زردبرگ شکسته شاخ تلخ ثمر گلهای بدبو هست زنهار نزدیک نروید لابد نفوسیکه منصف اند باین قناعت نمیکنند بلکه میگویند میرویم می بینیم و تحرّی حقیقت مینمائیم چون فحص و تحقیق نمایند می بینند درختهای باغ در نهایت اعتدال است ساقه ها در نهایت راستی برگها در نهایت سبزی شکوفه ها در نهایت معطر میوه ها در نهایت حلاوت گلهای در نهایت طراوت
- 13 پس میگوید الحمد لله آن بدگو سبب شد که من در این باغ راه یافتم سبب هدایت من شد این بدگویان چنین اند سبب میشوند که مردم تفحص میکنند
- 14 در زمان مسیح کتبی که در مذمت مسیح تألیف کردند و اقترائیکه به مسیح زدند و کذبائی که در حق حواریین گفتند آیا هیچ اثری داشت کتبی که فلاسفه آزمان رد مسیح نوشتند آیا هیچ ضرری رسانید جمیع آن کتب سبب ترویج شد زیرا ذکر مسیح را مردم شنیدند به تفحص و تجسس آمدند و هدایت یافتند
- 10 Do not let your hearts be troubled by these defamatory writings! Obey the words of Baha'u'llah and answer them not. Rejoice, rather, that even these falsehoods will result in the spread of the truth. When these slanders appear inquiries are made, and those who inquire are led into a knowledge of the Faith.
- 11 If a man were to declare, 'There is a lamp in the next room which gives no light', one hearer might be satisfied with his report, but a wiser man goes into the room to judge for himself, and behold, when he finds the light shining brilliantly in the lamp, he knows the truth!
- 12 Again, a man proclaims: 'There lies a garden in which there are trees with broken branches bearing no fruit, and the leaves thereof are faded and yellow! In that garden, also, there are flowering plants with no blooms, and rose bushes withered and dying – go not into that garden!' A just man, hearing this account of the garden, would not be content without seeing for himself whether it be true or not. He, therefore, enters the garden, and behold, he finds it well tilled; the branches of the trees are sturdy and strong, being also loaded with the sweetest of ripe fruits amongst the luxuriance of beautiful green leaves. The flowering plants are bright with many-hued blossoms; the rose bushes are covered with fragrant and lovely roses and all is verdant and well tended. When the glory of the garden is spread out before the eyes of the just man, he praises God that, through unworthy calumny, he has been led into a place of such wondrous beauty!
- 13 This is the result of the slanderer's work: to be the cause of guiding men to a discovery of the truth.
- 14 We know that all the falsehoods spread about Christ and His apostles and all the books written against Him, only led the people to inquire into His doctrine; then, having seen the beauty and inhaled the fragrance, they walked evermore amidst the roses and the fruits of that celestial garden.

- 15 Therefore, I say unto you, spread the Divine Truth with all your might that men's intelligence may become enlightened; this is the best answer to those who slander. I do not wish to speak of those people nor to say anything ill of them – only to tell you that slander is of no importance!
- 16 Clouds may veil the sun, but, be they never so dense, his rays will penetrate! Nothing can prevent the radiance of the sun descending to warm and vivify the Divine Garden.
- 17 Nothing can prevent the fall of the rain from Heaven.
- 18 Nothing can prevent the fulfilment of the Word of God!
- 19 Therefore when you see books and papers written against the Revelation, be not distressed, but take comfort in the assurance that the cause will thereby gain strength.
- 20 No one casts stones at a tree without fruit. No one tries to extinguish a lamp without light! Regard the former times. Had the calumnies of Pharaoh any effect? He affirmed that Moses was a murderer, that he had slain a man and deserved to be executed! He also declared that Moses and Aaron were fomenters of discord, that they tried to destroy the religion of Egypt and therefore must be put to death. These words of Pharaoh were vainly spoken. The light of Moses shone. The radiance of the Law of God has encircled the world!
- 21 When the Pharisees said of Christ that He had broken the Sabbath Day, that He had defied the Law of Moses, that He had threatened to destroy the Temple and the Holy City of Jerusalem, and that He deserved to be crucified – We know that all these slanderous attacks had no result in hindering the spread of the Gospel!
- 22 The Sun of Christ shone brilliantly in the sky, and the breath of the Holy Spirit wafted over the whole earth!
- 15 ما نمیخواهیم در حقّ این نفوس حرفی بزنیم ما بد نگوئیم بلکه همین قدر میگوئیم این مفتریات ابداً عظمی ندارد
- 16 این مفتریات بمنزله ابر است که حجاب آفتاب گردد ابر هر قدر کثیف باشد اشعه آفتاب عاقبت او را متلاشی مینماید و محو میکند انوار آفتاب حقیقت را هیچ ابری حجاب نشود نسیم گلستان الهی را هیچ سدّی مانع نگردد
- 17 باران آسمان را هیچ حائلی حاجز نشود
- 18 از این کلام مرادم این است که وقتی که کتبهای افترا منتشر شود و در جرائم مفتریات نوشته گردد شما محزون نشوید بلکه بدانید که این سبب قوت امر الله است
- 19 زیرا درخت بی بار را کسی سنگ نزند چراغ خاموش را کسی تعرض ننماید آنچه واقع شود همان سبب قوت امر الله است
- 20 نظیر آنکه از پیش گذشت در زمان موسی نگاه کنید غرور فرعون بنی اسرائیل را مدد و عون بود هر چند آن ظالم اعلان کرد که موسی قاتل است لهذا باید قصاص کرد ولی این قول تأثیری نداشت فریاد کرد که این موسی و هارون هر دو مفسدند میخواهند دین مبین شما را بهمزنند و در مملکت اختلاف و فساد اندازند لهذا اهلاک و اعدام آنها لازم است انّ هذان لساحران یریدان ان یخرجا کم من ارضکم بسحرهما و یذهبا بطریقتکم المثلّی ابداً تأثیر نکرد بلکه نور موسی درخشید شریعتش منتشر شد نورانیت تجلی سینا احاطه کرد
- 21 و همچین فریسیان وقتی فریاد برآوردند که مسیح استغفرالله مسیح است زیرا سبت را شکسته است شریعت الله را منسوخ کرده طلاق را حرام نموده تعدّد نسا را منع کرده مقصدش هدم قدس الأقداس است خرابی بیت الله است و اوایلا وادینا وامذهبا فریاد برآوردند بدار زنید بدار زنید این اعتراضات آنها هیچ اثری نداشت
- 22 صبح مسیح طلوع نمود نفثات روح القدس در جمیع عالم تأثیر کرد همه اقوام مختلفه را متحد نمود

- 23 And I say unto you that no calumny is able to prevail against the Light of God; it can only result in causing it to be more universally recognized. If a cause were of no significance, who would take the trouble to work against it!
- 24 But always the greater the cause the more do enemies arise in larger and larger numbers to attempt its overthrow! The brighter the light the darker the shadow! Our part it is to act in accordance with the teaching of Baha'u'llah in humility and firm steadfastness.

PT#33 p.101, ABS#01

- 23 مقصد این است که از مفتريات قوم و کذب و مجادله آنها هیچ فتوری بامر الله وارد نمیآید بلکه سبب علو امر الله است و دلیل بر آن است که اگر امر عادی بود کسی تعرض بر او نمی نمود
- 24 امر هر قدر عظیم تر است دشمنش بیشتر است لهذا ما باید در نهایت ثبوت و رسوخ بموجب تعالیم بهاء الله عمل نمائیم مرجا

AMK.200-204, DWNP_v1#06 p.004-006,
KHF.203, KHAB.184 (195), KHTB1.186,
KHTP.131

ABU0276

Words spoken on 1911-Nov-21 in Paris

Question/topic: There can be no true happiness and progress without spirituality.

- 1 Ferocity and savagery are natural to animals, but men should show forth the qualities of love and affection. God sent all His Prophets into the world with one aim, to sow in the hearts of men love and goodwill, and for this great purpose they were willing to suffer and to die. All the sacred Books were written to lead and direct man into the ways of love and unity; and yet, in spite of all this, we have the sad spectacle of war and bloodshed in our midst.
- 2 When we look into the pages of history, past and present, we see the black earth reddened by human blood. Men kill each other like the savage wolves, and forget the laws of love and tolerance.
- 3 Now this luminous age has come, bringing with it wonderful civilization and material progress. Men's intellects have widened, their perceptions grown, but alas, in spite of all this, fresh blood is being spilt day by day. Look at the present Turco-Italian war; consider for a moment the fate of these unhappy people! How many have been killed during this sad time? How many homes are ruined, wives desolate, and children orphans! And what is to be gained in exchange for all this anguish and heartache? Only a corner of the earth!

- 1 درندگی سزاوار حیوانات وحشیه است و سزاوار انسان الفت و محبتست خدا جمیع انبیا را فرستاده که الفت و محبت در بین قلوب اندازند کتب سماویه بجهت الفت بین قلوب نازل شده انبیا و اولیای الهی جان خود را فدا کردند تا در قلوب بشر اتحاد و اتفاق حاصل شود ولکن واسفا که هنوز بشر بخونخواری مشغولند
- 2 چون نظر بتاریخ نمائیم می بینیم چه در قرون اولی چه در قرون وسطی و چه در قرون اخیره همیشه این خاک سیاه بخون بشر رنگین شده بشر مانند گرگان درنده یکدیگر [را] پاره پاره کرده اند
- 3 تا آنکه حالا بلین عصر نورانی رسیده عصر مدنیت است عصر ترقیات مادیه است عقول ترقی کرده است احساسات انسانی زیاد شده با وجود این هر روز خونریزیست ملاحظه کنید که در طرابلس چه میشود این بیچارگان در چه بلائی افتادند ایتالیا مملکت وسیع خویش را گذاشته پانی اعراب بیچاره در صحرای بی آب و علف شده است چه قدر جوانان از دو طرف کشته میشود چه قدر خائمانها خراب میشود چه قدر مادرها بی پسر میشوند چه قدر اطفال بی پدر میگردند فوج یتیمان موج میزند چه بسیار نهالها

- که در بدایت نشو و نما ریشه کن شدند و چه بسیار مرغان خوش آواز بآهنگ نیامده خاموش گشتند و نتیجه‌ئی نیست جز حرص و طمع
- 4 This all shows that material progress alone does not tend to uplift man. On the contrary, the more he becomes immersed in material progress, the more does his spirituality become obscured.
- 4 پس از این واضح میشود که ترقی مادی سبب تحسین اخلاق نمیشود ترقیات مادی تعدیل اخلاق نمیکند
- 5 In times gone by progress on the material plane was not so rapid, neither was there bloodshed in such profusion. In ancient warfare there were no cannons, no guns, no dynamite, no shells, no torpedo boats, no battleships, no submarines. Now, owing to material civilization, we have all these inventions, and war goes from bad to worse! Europe itself has become like one immense arsenal, full of explosives, and may God prevent its ignition – for, should this happen, the whole world would be involved.
- 5 در ازمئه سابقه که چنین ترقیات مادی نبوده باین شدت هم خونریزی نبوده توپ کروب نبوده تفنگی موزر نبود مترالیوز دینامیت نبود مواد جهنمیه نبود کشتی‌های زره‌پوش نبود کشتی‌های توربیت نبود حالا که مدنیت مادی ترقی کرده این آلات آفات بنیان بشر نیز ترقی کرده حال این مواد جهنمیه در زیر عموم اروپا مهبای التهابست زیرا از مواد التهابیه پر است خدا کند آتش نگیرد اگر آتش بگیرد کره ارض زیر و زبر میشود
- 6 I want to make you understand that material progress and spiritual progress are two very different things, and that only if material progress goes hand in hand with spirituality can any real progress come about, and the Most Great Peace reign in the world. If men followed the Holy Counsels and the Teachings of the Prophets, if Divine Light shone in all hearts and men were really religious, we should soon see peace on earth and the Kingdom of God among men. The laws of God may be likened unto the soul and material progress unto the body. If the body was not animated by the soul, it would cease to exist. It is my earnest prayer that spirituality may ever grow and increase in the world, so that customs may become enlightened and peace and concord may be established.
- 6 خلاصه مقصد اینکه واضح و مشهود است که ترقیات مادی سبب آسایش عالم انسانی و ترقی عالم اخلاق نیست بلکه اگر منضم باحساسات روحانیه بشود آنوقت ترقی حاصل میشود اگر تعالیم الهی انتشار یابد و وصایای انبیا تأثیر بکند و نصایح الهی قلوب را روشن نماید نفوس را احساسات دینیّه روحانیه حاصل گردد چون این ترقی مادی منضم بترقی روحانی بشود نتیجه حاصل میشود زیرا تعالیم الهی مانند روح است و ترقیات مادی مانند جسد و جسد بروح زنده شود والا مرده است امیدواریم بعون و عنایت الهیه که روحانیت انبیا در خلق تأثیر کند تا عالم اخلاق باین نورانیت روشن شود
- 7 War and rapine with their attendant cruelties are an abomination to God, and bring their own punishment, for the God of love is also a God of justice and each man must inevitably reap what he sows. Let us try to understand the commands of the Most High and to order our lives as He directs. True happiness depends on spiritual good and having the heart ever open to receive the Divine Bounty.
- 7 در قلوب احساسات روحانیه حاصل گردد تا بدانند که خداوند عادل است لابد جزای هر عملی را میدهد خداوند از ظلم نمیکذرد البته عادل است هرچند اقوام مادی میکوشند زحمت میکشند باز در تعب و مشقتند و دائماً در غموم و هموم زیرا سرور در قلب انسان بحببت الله است بشارت روح انسان بمعرفت الله
- 8 If the heart turns away from the blessings God offers how can it hope for happiness? If it does not put its hope and trust in God's Mercy, where can it find rest? Oh, trust in God! for
- 8 اگر قلب انسان بخدا تعلق نیابد بچه چیز خوش گردد امید بخدا نداشته باشد بچه چیز این حیات دوروزه دنیا دل بندد و حال آنکه میداند چند

His Bounty is everlasting, and in His Blessings, for they are superb. Oh! put your faith in the Almighty, for He faileth not and His goodness endureth for ever! His Sun giveth Light continually, and the Clouds of His Mercy are full of the Waters of Compassion with which He waters the hearts of all who trust in Him. His refreshing Breeze ever carries healing in its wings to the parched souls of men! Is it wise to turn away from such a loving Father, Who showers His blessings upon us, and to choose rather to be slaves of matter?

- 9 God in His infinite goodness has exalted us to so much honour, and has made us masters over the material world. Shall we then become her slaves? Nay, rather let us claim our birthright, and strive to live the life of the spiritual sons of God. The glorious Sun of Truth has once again risen in the East. From the far horizon of Persia its radiance is spreading far and wide, dispersing the dense clouds of superstition. The light of the unity of mankind is beginning to illumine the world, and soon the banner of Divine harmony and the solidarity of nations will be flying high in the Heavens. Yea, the breezes of the Holy Spirit will inspire the whole world!

روز است و محدود است و منتهی میشود پس باید امید انسان بخدا باشد زیرا فضل او بی‌منتهاست الطاف او قدیم است مواهب او عظیم است خورشید او همیشه میدرخشد ابر رحمت او همیشه می‌بارد نسیم عنایت او همیشه می‌وزد

9 آیا سزاوار است از چنین خدائی غافل باشیم و اسیر طبیعت شویم بنده طبیعت شویم و حال آنکه مواهبی بما داده که حاکم بر طبیعت هستیم جمیع کائنات اسیر طبیعت است مگر انسان مثلاً آفتاب باین بزرگی محکوم طبیعت است ابداً اراده ندارد از مدارش سر موئی تجاوز نمی‌تواند بلکه اسیر قانون طبیعت است این دریا باین عظمت اسیر طبیعت است این کره ارض اسیر طبیعت است ابداً از قانون طبیعت تجاوز نمی‌تواند اما خدا بما اراده داده عقل داده که باین قوه خرق قانون طبیعت میکنیم حکم بر طبیعت میکنیم قوانین طبیعت را می‌شکنیم بجهت اینکه بمقتضای طبیعت انسان ذیروح خاکبست اما در هوا پرواز کند و در دریا می‌تازد مانند ابر در این فضای وسیع سیر کند قوه برقیه عاصیه را حبس میکند صوت آزاد را مقید میکند جمیع اینها مخالف قانون طبیعت است شمشیر از دست طبیعت گرفته بر فرق طبیعت می‌زند خرق طبیعت مینماید خدا چنین قوه‌ئی بانسان داده با وجود این آیا جائز است اسیر طبیعت باشد بنده طبیعت شود طبیعت پرستد و بگوید طبیعت خداست و حال آنکه شمشیر بر فرقش می‌زند قوانین عمومی طبیعت را بهم می‌زند

- 10 Oh, peoples and nations! Arise and work and be happy! Gather together under the tent of the unity of mankind!

10 پس بدانید خدا چه مواهبی بانسان داده که طبیعت از آن محروم است بما شعور و اراده داده طبیعت از آن محروم است عقل داده طبیعت از آن محروم است ما حاکم بر طبیعت هستیم خدا چنین خواسته مرچبا

PT#34 p.106, DWN_v1#12 p.007cx

BRL_DAK#0956, AMK.204-207,
KHF.049, KHAB.188 (199), KHTB1.192,
KHTP.139

ABU0386

Words spoken on 1911-Nov-22 in Paris

Question/topic: Pain and Sorrow.

- 1 In this world we are influenced by two sentiments, Joy and Pain. 1 جميع بشر همیشه مورد دو احساس هستند یکی احساس سرور دیگری احساس حزن
- 2 Joy gives us wings! In times of joy our strength is more vital, our intellect keener, and our understanding less clouded. We seem better able to cope with the world and to find our sphere of usefulness. But when sadness visits us we become weak, our strength leaves us, our comprehension is dim and our intelligence veiled. The actualities of life seem to elude our grasp, the eyes of our spirits fail to discover the sacred mysteries, and we become even as dead beings. 2 وقت سرور روح انسان در پرواز است جميع قوای انسان قوت میگیرد قوهء فکریه زیاد میشود قوهء ادراکیه شدید میگردد قوهء عقل در جميع مراتب ترقی مینماید و احاطه بحقائق اشیاء میکند اما وقتیکه حزن برای انسان مستولی شود مخمود میشود جميع قوه ضعیف میگردد ادراک کم میشود تفکر نیمانند تدقیق در حقائق اشیاء نمیتواند خواص اشیاء را کشف نمیکند مثل مرده میشود
- 3 There is no human being untouched by these two influences; but all the sorrow and the grief that exist come from the world of matter – the spiritual world bestows only the joy! 3 این دو احساس شامل عموم بشر است از روح از برای انسان حزن حاصل نمیشود و از عقل انسان زحمت و ملالی رخ نمیدهد یعنی قوای روحانیه سبب مشقت و کدورت انسان نميگردد
- 4 If we suffer it is the outcome of material things, and all the trials and troubles come from this world of illusion. 4 اگر حزن از برای انسان حاصل شود از مادیات است اگر از برای انسان نمودت و جمودت حاصل شود از مادیات است
- 5 For instance, a merchant may lose his trade and depression ensues. A workman is dismissed and starvation stares him in the face. A farmer has a bad harvest, anxiety fills his mind. A man builds a house which is burnt to the ground and he is straightway homeless, ruined, and in despair. 5 مثلاً تاجر است زیان میکند محزون میشود زراعتی دارد برکت حاصل نمیشود مغموم میگردد بنیانی میسازد خراب میشود محزون میشود مضطرب میگردد
- 6 All these examples are to show you that the trials which beset our every step, all our sorrow, pain, shame and grief, are born in the world of matter; whereas the spiritual Kingdom never causes sadness. A man living with his thoughts in this Kingdom knows perpetual joy. The ills all flesh is heir to do not pass him by, but they only touch the surface of his life, the depths are calm and serene. 6 مقصود این است که حزن انسان کدورت انسان از عالم مادیات است یأس و نومیدی از نتایج عالم طبیعت است پس واضح و مشهود شد که حزن انسان و نکبت انسان و نحوست انسان و ذلت انسان همه از مادیات اما از احساسات روحانیه هیچ ضرری و زیانی و غصه و غمی از برای انسان حاصل نمیشود
- 7 Today, humanity is bowed down with trouble, sorrow and grief, no one escapes; the world is wet with tears; but, thank God, the remedy is at our doors. Let us turn our hearts away from the world of matter and live in the spiritual world! It alone can give us freedom! If we are hemmed in by difficulties we have only to call upon God, and by His great Mercy we shall be helped. 7 حال جميع بشر معرض غم و غصه و ملال هستند انسانی نیست که از برای او حزن و الم و مشقت و زحمت و تعب و خسارت حاصل نشود چون این احزان از مادیات حاصل میشود چارهئی نیست جز اینکه رجوع بروحانیات بکنیم وقتی از مادیات نهایت تنگدلی حاصل گردد انسان

- توجه بروحانیات میکند زائل میشود انسان وقتی
در نهایت مشقت و نهایت یأس میافتد چون
بخاطر آید که خدای مهربان دارد مسرور میشود
- 8 If sorrow and adversity visit us, let us turn our faces to the Kingdom and heavenly consolation will be outpoured.
- 8 اگر بشدت فقر مادی افتد باحساس روحانی
خود را از کثر ملکوت غنی بیند
- 9 If we are sick and in distress let us implore God's healing, and He will answer our prayer.
- 9 وقتیکه مریض میگردد فکر شفای الهی میکند
تشفی حاصل نماید
- 10 When our thoughts are filled with the bitterness of this world, let us turn our eyes to the sweetness of God's compassion and He will send us heavenly calm! If we are imprisoned in the material world, our spirit can soar into the Heavens and we shall be free indeed!
- 10 وقتیکه بمصائب عالم ناسوت گرفتار شود چون
بفکر لاهوت افتد تسلی یابد وقتیکه در حبس
عالم طبیعت دل تنگ شود بفکر پرواز بعالم روح
میافتد مسرور میشود وقتیکه حیات جسمانی
مختل باشد بفکر حیات ابدیه افتد ممنون میشود
اما این نفوسیکه توجهشان صرف بعالم مادیات
است در بحر ناسوت مستغرقند در وقت بلا
و محن چه تسلی خاطر دارند نفسیکه معتقد
باین باشند که حیات انسان محصور در حیات
مادیست چون ناتوان گردد و کوس رحیل
بکوبند بچه چیز امید دارد
- 11 When our days are drawing to a close let us think of the eternal worlds, and we shall be full of joy!
- 11 و اگر در بلا و مصیبتی گرفتار شود بچه چیز تسلی
یابد کسی که معتقد بحی قدر مهربان نیست
- 12 You see all round you proofs of the inadequacy of material things – how joy, comfort, peace and consolation are not to be found in the transitory things of the world. Is it not then foolishness to refuse to seek these treasures where they may be found? The doors of the spiritual Kingdom are open to all, and without is absolute darkness.
- 12 چگونه روح و ریحان یابد یقین است که در
عذاب ابدی و نومیدی سرمدی است پس شماها
خدا را شکر کنید که احساسات روحانی دارید
و انجذابات قلبی دیدهء بینا دارید و گوش شنوا
جانی زنده دارید و دلی مملو از محبت الله در
هر مصیبتی گرفتار شوید تسلی خاطر دارید اگر
زندگانی دنیوی مختل شود بحیات آسمانی مستبشر
هستید
- 13 Thank God that you in this assembly have this knowledge, for in all the sorrows of life you can obtain supreme consolation. If your days on earth are numbered, you know that everlasting life awaits you. If material anxiety envelops you in a dark cloud, spiritual radiance lightens your path. Verily, those whose minds are illumined by the Spirit of the Most High have supreme consolation.
- 13 اگر در ظلمت طبیعت گرفتار شوید بنورائیت
ملکوت مسرورید و هر انسانی که احساس
روحانی دارد تسلی خاطر دارد
- 14 I myself was in prison forty years – one year alone would have been impossible to bear – nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy! Every day, on waking, it was like hearing good tidings, and every night infinite joy was mine.
- 14 من چهل سال حبس بودم تحمل یکسال ممکن
نبود هر نفسی را بآن حبس میآوردند یکسال
بیشتر زندگانی نمیکرد از غم و غصه هلاک
میشد لکن من الحمد لله در این چهل سال در
نهایت سرور بودم هر صبح برمیخاستم مثل آنکه
یک بشارتی جدید بمن میرسد هر شب تاریک

Spirituality was my comfort, and turning to God was my greatest joy. If this had not been so, do you think it possible that I could have lived through those forty years in prison?

میشد نور سرور در قلب میافزود احساسات روحانی تسلی خاطر بود و توجه بخدا سبب روح و ریحان اگر توجه بخدا نبود احساسات روحانی نبود چهل سال در حبس چه میکردم پس معلوم شد اعظم موهبت عالم انسانی احساسات روحانی است و حیات ابدی انسان توجه بخدا

- 15 Thus, spirituality is the greatest of God's gifts, and 'Life Everlasting' means 'Turning to God'. May you, one and all, increase daily in spirituality, may you be strengthened in all goodness, may you be helped more and more by the Divine consolation, be made free by the Holy Spirit of God, and may the power of the Heavenly Kingdom live and work among you.

15 امید وارم روز بروز توجهتان بخدا زیاد شود و تسلی خاطر بیشتر گردد نفثات روح القدس بیشتر تأثیر کند و قوای ملکوتی بیشتر ظاهر شود

- 16 This is my earnest desire, and I pray to God to grant you this favour.

16 این است منتی آمال و آرزوی ما از خدا چنین می خواهیم

PT#35 p.110

BRL_DAK#0955, AMK.207-210,
DWNP_v6#08 p.002-003, KHF.039,
KHAB.192 (202), KHTB1.197, KHTP.146

ABU0665

Words spoken on 1911-Nov-23 in Paris

Question/topic: The Perfect Human Sentiments and Virtues.

- 1 You should all be very happy and thankful to God for the great privilege that is yours.

1 شما باید بسیار مسرور باشید و شکر کنید که در چنین شهری الحمدلله انجمنی نورانی و محفل آسمانی ترتیب و تأسیس شده است

- 2 This is purely a spiritual meeting! Praise be to God, your hearts are turned to Him, your souls are attracted to the Kingdom, you have spiritual aspirations, and your thoughts soar above the world of dust.

2 در پاریس هر چند محافل بسیار تشکیل میشود و لکن جمیعاً در مسائل مادیه صحبت میشود محفل که ذکر خدا در آنست این محفل است الحمد لله قلوب متوجه بخداست و روحها منجذب بملکوت الله احساسات روحانیه دارید فکرتان حصر در عالم خاک نیست

- 3 You belong to the world of purity, and are not content to live the life of the animal, spending your days in eating, drinking, and sleeping. You are indeed men! Your thoughts and ambitions are set to acquire human perfection. You live to do good and to bring happiness to others. Your greatest longing is to comfort those who mourn, to strengthen the weak, and to be the cause of hope to the despairing soul. Day and night your

3 از عالم پاک هم نصیب دارید مثل این حیوانات نیستید که همه در فکر امور مادیه اند و خوردن و خوابیدن و نوشیدن و چمیدن و بالیدن و اندوختن و نهایت آرزوشان چمن سبزی است و جنگلی و سبزه ئی و گلستانی و بوستانی و سر و سامانی بلکه شما انسانید فکرتان تحصیل کالات رحمانی است و نهایت آرزو خیر بعموم بشر و تأسیس و

thoughts are turned to the Kingdom, and your hearts are full of the Love of God.

ترویج وحدت عالم انسانی شب و روز میکوشید
خاطری مسرور کنید محزونی ممنون نمائید ضعیف
را قوی کنید بیچاره تیرا چاره نمائید جمیع افکارتان
افکار ملکوتی است احساساتان روحانی است

- 4 Thus you know neither opposition, dislike, nor hatred, for every living creature is dear to you and the good of each is sought.

4 باهیچ ملتی عداوتی ندارید با هیچ جنسی مخالفتی
نخواهید بجمیع مهربانید و در حق جمیع خیر خواه

- 5 These are perfect human sentiments and virtues. If a man has none of these, he had better cease to exist. If a lamp has ceased to give light, it had better be destroyed. If a tree bear no fruit, it had better be cut down, for it only cumbereth the ground.

5 اینست احساسات عالم انسانی اینست فضائل بشر
اگر انسانی از این مواهب الهی نصیب نداشته باشد
معدوم بهتر زجاج محروم از سراج شکسته خوشتر
درختیکه ثمر ندارد بریده بهتر

- 6 Verily, it is better a thousand times for a man to die than to continue living without virtue.

6 پس انسانی که از فضائل عالم انسانی بی بهره بمیرد
خوشتر

- 7 We have eyes wherewith to see, but if we do not use them how do they profit us? We have ears wherewith to hear, but if we are deaf of what use are they?

7 چشم بجهت دیدنست اگر نبیند چه ثمر گوش
بجهت شنیدنست اگر نشنود چه فائده

- 8 We have a tongue wherewith to praise God and proclaim the good tidings, but if we are dumb how useless it is!

8 زبان بجهت نطق است اگر گنگ باشد چه ثمر

- 9 The All-loving God created man to radiate the Divine light and to illumine the world by his words, action and life. If he is without virtue he becomes no better than a mere animal, and an animal devoid of intelligence is a vile thing.

9 همینطور انسان بجهت این خلق شده که بعرفان
و ایمان و موهبت رحمن و حسن اعمال و اخلاق
و نورانیت افکار این جهان را روشن کند اگر از
این موهبت محروم بماند البته از حیوان پست تر
است زیرا حیوان از عقل محرومست لهذا معذور
است

- 10 The Heavenly Father gave the priceless gift of intelligence to man so that he might become a spiritual light, piercing the darkness of materiality, and bringing goodness and truth into the world. If ye will follow earnestly the teachings of Baha'u'llah, ye shall indeed become the light of the world, the soul for the body of the world, the comfort and help for humanity, and the source of salvation for the whole universe. Strive therefore, with heart and soul, to follow the precepts of the Blessed Perfection, and rest assured that if ye succeed in living the life he marks out for you, Eternal Life and everlasting joy in the Heavenly Kingdom will be yours, and celestial sustenance will be sent to strengthen you all your days.

10 لکن خدا بانسان عقل داده تا انسانی شود در
خیر عموم بکوشد اگر نفسی متابعت تعالیم بهاء الله
نماید یقین است به نتیجه عالم وجود موفق گردد
زیرا روح جسد عالمست نعمت جمیع بشر است
رحمت برای نوع انسان است پس بجان و دل
بکوشید که بموجب تعالیم بهاء الله عمل کنید
اگر موفق باین شوید بدانید عزت ابدیه است
حیات سرمدیه است سلطنت عالم انسانی است
مائده آسمانیست

- 11 It is my heartfelt prayer that each one of you may attain to this perfect joy!

11 من دعا میکنم که شما ها باین مواهب موفق و
باین فضائل رحمانیه مخلص گردید

ABU0679

Words spoken on 1911-Nov-24 in Paris

Question/topic: The Cruel Indifference of People towards the Suffering of Foreign Races.

- 1 [discourse of Friday 2 Dhi'l-Hajjih at the blessed residence in Paris:] 1 نطق مبارک جمعه ۲ ذی‌حجه در منزل مبارک پاریس
- 2 They say a train fell into the River Seine and twenty-five people drowned, and today in the French Parliament there will be a detailed discussion about this incident. They will put the Railway Minister on trial and there will be a great dispute. There is intense agitation. I was very, very surprised that because of twenty-five people who fell into the river and drowned, such strange agitation has appeared in Parliament, but regarding Tripoli where thousands are being killed daily, they do not say a word. Surely until now five thousand people have been killed, but it never occurs to Parliament that they are human beings. It is as if they are stones. What is the reason that Parliament becomes so agitated over twenty-five people but says absolutely nothing about 6000 people, when those are human beings and these are human beings - all are descendants of Adam? The reason is that they are not French, and since they are not French, if they are torn to pieces it has no importance. See how much injustice this is, how much insensitivity this is, how much ignorance this is. 2 میگویند یک ترن در رود سن افتاده بیست و پنج نفر غرق شده و امروز در پارلمان فرانس از وقوع این قضیه بحثی مفصل خواهد شد وزیر راه‌آهن را در تحت محاکمه آورند یک جدال عظیمی خواهد شد هیجان شدید است بسیار بسیار تعجب کردم که بجهت بیست و پنج نفر که در رودخانه افتاده غرق شده‌اند چنین هیجان غربی در پارلمان ظاهر شده اما از برای طرابلس که روزی هزاران کشته می‌شوند ابداً حرفی نمی‌زنند البته تا حال پنجهزار نفر کشته شده‌اند ابداً بخاطر پارلمان نمی‌آید که آنها بشوند مثل این است که آنها هجرت سبب چه چیز است که پارلمان از برای بیست و پنج نفر اینطور هیجان میکند و از برای ۶۰۰۰ هزار نفر ابداً حرف نمی‌زنند حال آنکه آنها بشوند و این‌ها بشر همه از نسل آدمند جهت اینست که آنها جنس فرانس نیستند و چون فرانس نیستند اگر پارچه‌پارچه شوند اهمیتی ندارد ببینید چه قدر بی‌انصافی است چه قدر بی‌احساسی است چه قدر نادانی است
- 3 And yet those poor ones in Tripoli have fathers, have mothers, have sons, have daughters, have wives - they cut them to pieces. What crime have they committed? I read in the newspaper that even in Italy there is an outcry from the people. Beyond the Arabs, the women of Italy have raised their voices in lamentation. The eyes of mothers are filled with tears and the hearts of fathers are drowned in blood, and the crying and wailing of children reaches to the heavens. See how blood-thirsty mankind is, see how cruel man is, how heedless of God he is. 3 و حال آنکه آن بیچاره‌ها که در طرابلسند پدر دارند مادر دارند پسر دارند دختر دارند عیال دارند آنها را شرحه‌شرحه نمایند آیا چه تقصیر دارند در جریده خواندم حتی در ایتالیا از مردم فریاد و فغان بلند است از عرب‌ها گذشته نساء ایتالیا بفریاد و فغان آمده‌اند دیده مادران اشکار است و دلهای پدران غرق خون است و گریه و زاری اطفال بعنان آسمان میرسد ببینید بشر چه قدر خونخوار است ببینید انسان چه قدر غدار است چه قدر از خدا غافل است
- 4 Now if instead of sword and saber and bullet and rifle and cannon, they would engage in love and affection and pleasure and delight and celebration and joy, and become intoxicated with the wine of gladness at the feast of fulfillment, and embrace each other as intimate companions harmonious with the angel's 4 حالا اگر بعضی تیغ و شمشیر و گلوله و تفنگ و توپ بالفت و محبت و عیش و عشرت و جشن و مسرت پردازند و در بزم کامیابی سرمست باده شادمانی گردند و با یکدیگر دست در آغوش

song - would that not be better? If these would soar together like thankful birds, is that better, or like bloodthirsty wolves to clash and struggle and spill each other's blood? Why is man so heedless? Because he does not know God. If they knew God, surely each would cherish the other. If they had spiritual feelings, they would raise the banner of the Most Great Peace. If they heard the counsels of the Prophets, surely they would have justice.

- 5 Therefore pray, supplicate and implore that God may guide, may give mercy, may give wisdom, may give spiritual feelings, so that these poor humans might find rest. The wise person weeps day and night for the state of humanity, raises up a cry and lamentation, that perhaps the sleeping might awaken, the blind might see, the dead might come alive, the oppressors might give justice. I pray - you pray too.

PT#37 p.115, SW_v07#11 p.106-107, SW_v16#08 p.616, ABS#13

همدم و هم آواز سروش شوند بهتر نیست اگر اینها مانند طيور شکور با همدیگر پرواز کنند بهتر است یا مانند گرگان خونخوار در هم آویزند و ستیزند و خون یکدیگر ریزند چرا انسان اینقدر غافل است زیرا خداشناس است اگر خدا را میشناختند البته هریک دیگری را مینواخت اگر احساسات روحانیه داشتند علم صلح اکبر میافراشتند اگر وصایای انبیا میشنیدند البته انصاف داشتند

- 5 لهذا دعا کنید تضرع و زاری کنید که خدا هدایت کند رحم بدهد عقل بدهد احساسات روحانی بدهد بلکه این بیچارگان بشر راحت شوند انسان دانا شب و روز بحال بشر بگرید فریاد و فغان برآرد که بلکه خفتگان بیدار شوند کوران بینا گردند مردگان زنده شوند ظالمان انصاف دهند من دعا میکنم شماها هم دعا کنید

BRL_DAK#1241, KHAB.197 (207),
KHTB1.204, KHTP.152

ABU0619

Words spoken on 1911-Nov-25 in Paris

Question/topic: We must not be discouraged by the smallness of our numbers.

- 1 When Christ appeared He manifested Himself at Jerusalem. He called men to the Kingdom of God, He invited them to Eternal Life and He told them to acquire human perfections. The Light of Guidance was shed forth by that radiant Star, and He at length gave His life in sacrifice for humanity.
- 2 All through His blessed life He suffered oppression and hardship, and in spite of all this humanity was His enemy!
- 3 They denied Him, scorned Him, ill-treated Him and cursed Him. He was not treated like a man – and yet in spite of all this He was the embodiment of pity and of supreme goodness and love.

- 1 وقتی که حضرت مسیح ظاهر شد در اورشلیم ظهور نمود مرد مرا بخدا خواند خلق را بملکوت الله دلالت فرمود بحیات ابدیه دعوت نمود بکمالات عالم انسانی تشویق و تحریص کرد نور هدایت از کوکب لامع ساطع شد و از برای بشر جان خود را فدا کرد
- 2 در نهایت مظلومیت بود با وجود این جمیع بشر دشمن او شدند
- 3 او را انکار کردند اذیتش نمودند سب و لعن کردند ابداً اهمیت ندادند با مجرمین او را بر دار زدند با وجود آنکه رحمت محض بود رأفت تام بود نور حقیقت بود صبح هدایت بود از دل و جان مهربان بود لکن با او معامله بدشمنی کردند قدرش ندانستند اهمیتی بتعالیش ندادند نصائحش نشنیدند بانوارش روشن نگشتند آخر کردند آنچه کردند بعد از مدتی معلوم و ثابت شد که آن

- ذات محترم نور عالم بود و بیانش سبب حیات
ابدیه بنی آدم
- 4 قلبش رؤف بجمع خلق بود الطافش شامل کل
بود چون نورش درخشیدن گرفت پشیمان شدند
لکن کار از کار گذشته بود حضرت مسیح
زینت صلیب شده بود حواریین شهید شده بودند
- 5 بعد از سیصدسال قدر مسیح را دانستند زیرا
وقتیکه حضرت صعود فرمود نفوس قلیلی تابع
حضرت بودند معدودی از ناس بیانات و نصائح
حضرت را قبول کردند
- 6 نفوسیکه نادان بودند میگفتند این شخص مجهول
کیست و این فرید وحید مغلوب که پنج نفر
متابعت او را کرده ولی نفوس دانا میدانستند
بعد چه میشود میدانستند آن نورساطع خواهد
شد آن آفتاب بر شرق و غرب خواهد تابید
- 7 آنچه آنان در یوم مسیح میدیدند دیگران بعد از
سیصد سال دیدند
- 8 لهذا حال شما نظر نکنید که معدودی هستید
و دیگران نامعدود ازین مکرر نشوید که اقوام
جاهله اقبال ندارند از این متأثر نشوید که
اعتراض و انکار و استکبار میکنند بشما نظیر
حواریین خواهند کرد در بدایت آنان را اذیت
کردند ملامت کردند شتمان نمودند قتل و
غارت کردند عاقبت واضح شد که آنها در
خسران مبین افتادند و حواریین مقربین درگاه
نورمبین
- 9 لهذا اگر چنین وقوعاتی واقع شود شما مکرر نشوید
بلکه مستبشر و مسرور باشید که الحمد لله آنچه
نفوس مقدسه از پیش دیدند شما حالا میبینید
لذا اگر شما را ملامت کنند شما اظهار مسرت
کنید اگر آنها اهانت نمایند شما اعانت کنید اگر
اذیت کنند شما عنایت کنید و از خدا طلب عفو
و مغفرت نمائید
- 4 He loved all humanity, but they treated Him as an enemy and were incapable of appreciating Him. They set no value on His words and were not illumined by the flame of His love. Later they realized who He was; that He was the Sacred and Divine Light, and that His words held Eternal Life.
- 5 His heart was full of love for all the world, His goodness was destined to reach each one – and as they began to realize these things, they repented – but He had been crucified!
- 6 It was not until many years after His ascension that they knew who He was, and at the time of His ascension He had only a very few disciples; only a comparatively small following believed His precepts and followed His laws. The ignorant said, ‘Who is this individual; He has only a few disciples!’ But those who knew said: ‘He is the Sun who will shine in the East and in the West, He is the Manifestation who shall give life to the world’.
- 7 What the first disciples had seen the world realized later.
- 8 Therefore, you who are in Europe, do not be discouraged because you are few or because people think that your Cause is of no importance. If few people come to your gatherings do not lose heart, and if you are ridiculed and contradicted be not distressed, for the apostles of Christ had the same to bear. They were reviled and persecuted, cursed and ill-treated, but in the end they were victorious and their enemies were found to be wrong.
- 9 If history should repeat itself and all these same things should happen to you, do not be saddened but be full of joy, and thank God that you are called upon to suffer as holy men of old suffered. If they oppose you be gentle with them, if they contradict be firm in your faith, if they desert you and flee from before you, seek them out and treat them kindly. Do harm to nobody; pray for all; try to make your light shine in the world and let your banner fly high in the Heavens. The beautiful perfume of your noble lives will permeate everywhere. The light of truth kindled in your hearts will shine out to the distant horizon!

- 10 The indifference and scorn of the world matters not at all, whereas your lives will be of the greatest importance.
- 10 و یقین بدانید که انوار شما ساطع و علم شما خافق و صیت شما بلند خواهد شد و رانحه طیبیه خوش شما منتشر خواهد گشت سراج هدایت از زجاج قلوب شما ساطع شده اشراق بر آفاق خواهد کرد هر چند حالا اهمیت نمیدهند لکن عنقریب خواهند داد
- 11 All those who seek truth in the Heavenly Kingdom shine like the stars; they are like fruit trees laden with choice fruit, like seas full of precious pearls.
- 11 نفوسیکه در ملکوت الهی داخل میشوند آن نفوس مثل ستاره های درخشنده روشن خواهند شد و مثل درختان پر ثمر از هر میوه ئی بارور خواهند گشت و مانند دریا لؤلؤ اسرار نثار خواهند کرد
- 12 Only have faith in the Mercy of God, and spread the Divine Truth.
- 12 مطمئن بفضل الهی باشید و مستبشر بعنایت او

KHA.B.199 (209), KHTB1.207

PT#38 p.118

ABU0113

Words spoken at home of Mrs. Gastea in Paris, 1911-Nov-26

- 1 All the divine Prophets were Manifestations of truth. Moses proclaimed the truth, Christ promoted the truth, Muhammad established the truth, all the divine ones proclaimed the truth, and Baha'u'llah raised high the banner of truth. All holy souls who came to the world were lamps of truth. Truth is the oneness of the human world, truth is love between human beings, truth is the proclamation of justice, truth is divine guidance, truth embodies human virtues, truth is equality among humankind, truth is the illumination of the human world. The divine Prophets were all heralds of truth and were all united and in agreement. Each Prophet gave glad tidings of His successor, and each successor confirmed His predecessor. Moses gave tidings of Christ, Christ confirmed Moses. Christ gave tidings of Muhammad, Muhammad confirmed Christ and Moses. All were united with one another - why should we differ? We are the followers of those holy souls. Just as the Prophets loved one another, we too must love one another, for we are servants of one God and divine favors encompass all. God is at peace with all - why should we war with one another? God is kind to all - why should we oppress one another?
- 1 جمیع انبیای الهی مظاهر حقیقت بودند حضرت موسی اعلان حقیقت کرد حضرت مسیح ترویج حقیقت نمود حضرت محمد تأسیس حقیقت کرد جمیع اولیای الهی اعلان حقیقت کردند حضرت بهاء الله علم حقیقت بلند نمود جمیع نفوس مقدسه که بعالم آمدند چراغهای حقیقت بودند حقیقت وحدت عالم انسانیت حقیقت محبت بین بشر است حقیقت اعلان عدالت است حقیقت هدایت الله است حقیقت فضائل عالم انسانیت حقیقت مساوات بین بشر است حقیقت نورانیت عالم انسانیت انبیای الهی جمیعاً منادی حقیقت بودند و جمیع متحد و متفق هر پیغمبری مرده بخلف خویش داد و هر خلفی تصدیق سلف کرد موسی خبر از مسیح داد مسیح تصدیق موسی کرد حضرت مسیح خبر از حضرت محمد داد حضرت محمد تصدیق مسیح و موسی نمود جمیع با یکدیگر متحد بودند ما چرا اختلاف کنیم ما امت آن نفوس مقدسه هستیم همین قسم که انبیا محب یکدیگر بودند

ما نیز باید محبّ یکدیگر باشیم زیرا بندگان یک
خدائیم و الطاف الهی شامل عموم است خدا
با جمیع در صلح است ما چرا با یکدیگر جنگ
نمائیم خدا با همه مهربان است ما چرا بیکدیگر ظلم
کنیم

- 2 The foundation of divine religions is love, fellowship, unity and oneness. Praise be to God, this is a luminous age. Minds have progressed, perceptions have become keen, the means of unity and fellowship are ready, and bonds of love between humans have strengthened. The time has come for all to make peace with each other and turn to friendship and truthfulness. Religious prejudice must vanish, racial prejudice must vanish, political prejudice and national prejudice must vanish. We must show perfect love towards one another, for we are servants at one threshold and recipients of the light of one Sun. We must believe in all Prophets and be assured of all heavenly Books. We must become free from all prejudices and serve God. We must promote the unity of the human world and manifest human virtues. We must not be like predatory animals or consent to bloodshed. We must hold human blood sacred and not spill such sacred blood for the sake of earth.

2 اساس ادیان الهی محبت و الفت و یگانگی و وحدت است الحمد لله این عصر عصر نورانیست عقول ترقی نموده ادراکات شدید شده اسباب الفت و اتحاد مهیا گشته و روابط محبت بین بشر شدید شده است وقت آن آمده که جمیع با یکدیگر صلح نمائیم و به دوستی و راستی پردازیم تعصب مذهبی نمائد تعصب جنسی نمائد تعصب سیاسی و تعصب وطنی نمائد با یکدیگر در نهایت الفت محبت کنیم زیرا بنده یک درگاهیم و مستفیض از انوار یک آفتاب بجمیع انبیا باید مؤمن باشیم و بجمیع کتب آسمانی باید موقن شویم از جمیع تعصبات بیزار گردیم و خدمت بخدا کنیم وحدت عالم انسانرا ترویج نمائیم فضائل عالم انسانرا آشکار کنیم مانند حیوانات درنده نباشیم بخونریزی راضی نگردیم خون بشر را مقدس بدانیم و همچنین خون مقدسی را از برای خاک نریزیم

- 3 Let us all gather at one point, and that point is the unity of humankind. Consider what is happening now in Tripoli - how many fathers become sonless, how many young children become fatherless, how many loving mothers weep in grief for their children, how many wives wail and lament for their husbands. This sacred human blood is being spilled for earth. Predatory animals do not fight for territory - each is content with its place. The wolf is content with its den, the leopard with its cave, the lion with its jungle. None thinks to transgress against another. But alas, this merciless human, even if possessing all dwellings, still thinks of acquiring more. God created humans to be human, yet they have become more ferocious than predatory beasts. Wild animals do not tear apart their own kind - a wolf, however fierce, may at most kill ten sheep in one night, but one human causes a hundred thousand people to be killed in a day. Now judge fairly - by what law is this right? If someone kills one person, they call him a murderer, but if one sheds the blood of a hundred thousand, they call him a great conqueror. If someone steals ten dirhams from another, they call him a thief, but if one plunders an entire country, they call him a victor. If someone sets fire to one

3 جمیع در یک نقطه اجتماع کنیم و آن نقطه وحدت عالم انسانست ملاحظه کنید الآن در طرابلس چه میشود چه بسیار پدران بی پسر میشوند چه بسیار اطفال صغیر بی پدر میگردند چه قدر مادران مهربان در مصیبت فرزندان خود میگیرند چه قدر زنان در مصیبت شوهران ناله و فغان میکنند این خون مقدس انسان از برای خاک ریخته میشود حیوانات درنده از برای خاک جنگ نمیکنند هر یک بخل خود قناعت نمایند گرگ باشیانه خویش قناعت کند پلنگ بمغاره خود قناعت دارد شیر به بیشه خود قناعت کند هیچیک بفکر تعدی در حق دیگری نیستند ولی افسوس این انسان بیرحم اگر همه آشیانهها را بتصرف آورد باز در فکر آشیانه دیگر است و حال آنکه خدا بشر را انسان خلق نموده از حیوانات درنده تر شده است حیوانات درنده ابای جنس خویشرا نمیدرند گرگ هر قدر درنده باشد در یک شب نهایت ده گوسفند میدرد و لکن یک انسان

house, they consider him a criminal, but if one sets an entire country ablaze with cannon and rifle fire, they call him a world conqueror. All of these stem from humanity's ignorance, from savagery, from lack of faith. For if a person believed in divine justice, they would not consent to grieving a single heart nor would they be satisfied with shedding a single drop of blood. Rather, they would strive day and night to gladden someone's heart.

- 4 Now, praise be to God, signs of awakening have appeared in some people - it is the beginning of the dawn of the Most Great Peace. Our hope is that the unity of mankind will spread abroad, that hatred and enmity between people will be dispelled, that the Most Great Peace will become manifest, so that all nations will associate with one another and all governments will intermingle with each other. A Supreme Tribunal will be established, and difficulties arising between nations and peoples will be resolved in that Supreme Tribunal. This is conditional and dependent upon peace-lovers becoming numerous in the world, love for humanity increasing, public thought becoming oriented toward peace, so that through the abundance of those who love righteousness and peace, nations and governments will be compelled to unite. Love is light; hatred and enmity are darkness. Love is the cause of life; enmity is the cause of death. Surely the wise will prefer life over death, will consider unity preferable to discord, and will strive with heart and soul that these dark clouds may be dispelled, that the Sun of Reality may shine forth, that the world may become another world, that the earth may become a paradise of utmost freshness and delicacy, that East and West may embrace each other, that South and North may join hands, so that true divine love may be manifested in the human world. For love for creation is love for God, and kindness to creation is service to God.

- 5 Pray and strive with heart and soul that you may become the cause of love among humanity, that you may become the cause of justice, that you may become the cause of unity between East and West, that you may become the cause - God willing - that religious prejudice, racial prejudice, and political prejudice may vanish, that the world may find rest and comfort. You all have children and know how precious they are. These poor people whose children are being torn to pieces - they too, like you, are fathers and mothers. Consider: if a father and mother were to see their precious child covered in blood, what state would they be in? Would they have any peace left? Would they have any rest? Would they find any consolation? Likewise now, those souls who are in Tripoli - the fathers and mothers - are in this state. God has created us to show forth love and fellowship toward one another, not

سبب میشود صد هزار بشر را در یک روز قتل میکنند

4 حال انصاف دهید بچه قانونی درست میآید اگر نفسی انسانرا بکشد او را قاتل گویند اما اگر خون صد هزار بریزد او را سرور دلیران گویند اگر نفسی ده درهم از کسی بدزدد او را سارق گویند اما اگر یک مملکت را غارت کند او را فاتح نامند اگر یک خانه را آتش زند او را مجرم دانند و لکن اگر مملکتی را به آتش توپ و تفنگ بسوزاند او را جهانگیر گویند اینها جمیعاً از آفات جهل بشر است از درندگیست از عدم ایمان است زیرا اگر انسان معتقد بعدالت الهی باشد راضی نمیشود خاطری بیازارد و بریختن قطره‌ای از خون راضی نگردد بلکه شب و روز میکوشد تا خاطریا مسرور نماید حال الحمد لله آثار ابتباه در بعضی از بشر پیدا شده بدایت اشراق صبح صلح اکبر است امید ما چنان است که وحدت عالم انسانی انتشار یابد بغض و عداوت بین بشر برافتد صلح اکبر آشکار گردد تا جمیع ملل با یکدیگر الفت کنند و جمیع دول با یکدیگر آمیزش نمایند

5 محکمه کبری تشکیل شود و مشاکی که بین دول و ملل حاصل در آن محکمه کبری فیصله یابد این مشروط و موقوف بر این است که صلح‌پرور در دنیا بسیار گردد محبت بعالم انسانی تزیاید یابد افکار عمومی منعطف بصلح شود تا از کثرت محبین صلاح و صلح ملل و دول مجبور بر اتحاد شوند محبت نورانیت است بغض و عداوت ظلمت است محبت سبب حیات است عداوت سبب ممات البته عقلا حیات را بر ممات ترجیح دهند اتحاد را بر اختلاف مریخ شمرند و به جان و دل می‌کوشند که این ابرهای ظلمانی زائل شود شمس حقیقت اشراق کند عالم عالم دیگر شود کره ارض یک جتی در

to draw swords against each other; to establish assemblies of justice, not to array battle lines; He has given us eyes that we might gaze upon one another with love, and hearts that we might be attached to one another, not that we should harbor hatred and enmity. Behold how God has bestowed such grace upon man - He has given man reason, understanding, and feeling so that we might expend these divine powers in the path of love, not employ them for causing harm.

- 6 Pray that God may strengthen you and make you successful in acquiring human virtues. Let us not extinguish the lamp that God has lit, let us not cut off the rain of the Lord's mercy, let us not cut down His verdant and flourishing trees, let us not prevent heavenly blessings. May we succeed in adorning the world of humanity, illumining both East and West, connecting all nations together, uprooting the foundation of war, and becoming the cause of the unity of hearts. This is our ultimate hope, this is our supplication to God. We hope that we may be successful in this. Baha'u'llah arose from the horizon of Iran with the light of guidance, wrote special tablets to all the kings, called all to the Most Great Peace, and counseled them all. Among them was Napoleon III who was the sovereign of Paris. And from fifty years until His ascension He strove so that gradually hearts became attracted to the Most Great Peace. Praise be to God, this light is spreading and the standard of the Most Great Peace will, God willing, be raised. We strive night and day that the world of humanity may be illumined and the Sun of Truth may shine upon both East and West.

SW_v02#18 p.003-006, SW_v06#15 p.120

نهایت طراوت و لطافت گردد شرق و غرب
دست در آغوش یکدیگر نمایند جنوب و شمال
دست بدست همدیگر دهند تا محبت حقیقی الهی
در عالم انسانی جلوه کند زیرا محبت بخلق محبت
بخداست و مهربانی بخلق خدمت بخداست

6 دعا بکنید به جان و دل بکشید تا سبب محبت
بین بشر شوید تا سبب عدالت شوید تا سبب
اتحاد شرق و غرب گردید تا سبب شوید بلکه
انشاء الله تعصب مذهبی تعصب جنسی تعصب
سیاسی نماند عالم آسایش و راحتی بیابد جمیع
شماها اولاد دارید میدانید چقدر عزیز است این
پیچاگان که اولادشان شرحه شرحه میشود آنها
هم مثل شما پدر و مادران هستند ملاحظه کنید
اگر پدر و مادری طفل عزیز خویش را بخون
آغشته به بیند چه حالت پیدا میکند دیگر از برای
او حال میماند از برای او راحت میماند از برای
او هیچ تسلی خاطر حاصل میشود همینطور الان
نفوسی که در طرابلس هستند پدران و مادران
این حالت را دارند خدا ما را خلق کرده که
با یکدیگر محبت و الفت کنیم نه بر یکدیگر شمشیر
بکشیم انجمن عدل تأسیس کنیم نه صف حرب
پیارائیم چشم بما داده تا یکدیگر را محبت نظر کنیم
دل داده که تعلق یکدیگر یابیم نه اینکه با یکدیگر
بغض و عداوت داشته باشیم خدا به بیند چه
فضلی در حق انسان کرده بانسان عقل داده
ادراک داده احساس داده تا این قوای رحمانیه
را در سیل محبت صرف کنیم نه اینکه در مقام
مضرت بکار بریم از خدا بخواهید شما را مؤید
کند و موفق به فضائل عالم انسانی نماید چراغی را
که ایزد برافروخت خاموش ننمائیم باران رحمت
پروردگار را قطع ننمائیم درختان سبز و خرم او
را نبریم برکت آسمانی را مانع نشویم موفق بآن
شویم که عالم انسانرا تزیین بدهیم شرق و غرب را
روشن کنیم جمیع امم را باهم ارتباط بدهیم بنیان
جنگ را براندازیم و سبب الفت قلوب شویم
اینست منتی آمال ما اینست رجای ما از خدا
امیدواریم که بآن موفق گردیم حضرت بهاء الله
از افق ایران بنورائیت هدایت طلوع نمود بجمیع
ملوک مکاتیب مخصوص نوشت جمیع را به صلح

اکبر دعوت کرد و کلّ را نصیحت نمود از
آنجه ناپلیون ثالث را که پادشاه پاریس بود و
از پنجاه سال تا یوم صعودش کوشید تا بتدریج
قلوب منجذب به صلح اکبر شد الحمد لله این نور
در انتشار است و علم صلح اکبر انشاءالله بلند
میشود ما شب و روز میکوشیم تا عالم بشر منور
شود و شمس حقیقت بر شرق و غرب بتابد

AVK4.323x, DWNP_v1#08 p.005-006,
KHF.288, KHAB.204 (214), KHTB1.213,
KHTP.161

ABU0502

Words spoken at Paster Wagner's church in Paris, 1911-Nov-26

[In Paris, at the Church of the Foyer de l'Âme, on Sunday, 4 Dhu'l-Hijjih, corresponding to 26 November, two hours before noon, He delivered an address before a large gathering:]

I am deeply touched by the sympathetic words which have been addressed to me, and I hope that day by day true love and affection may grow among us. God has willed that love should be a vital force in the world, and you all know how I rejoice to speak of love.

All down the ages the prophets of God have been sent into the world to serve the cause of truth – Moses brought the law of truth, and all the prophets of Israel after him sought to spread it.

When Jesus came He lighted the flaming torch of truth, and carried it aloft so that the whole world might be illumined thereby. After Him came His chosen apostles, and they went far and wide, carrying the light of their Master's teaching into a dark world – and, in their turn, passed on.

Then came Muhammad, who in His time and way spread the knowledge of truth among a savage people; for this has always been the mission of God's elect.

So, at last, when Baha'u'llah arose in Persia, this was His most ardent desire, to rekindle the waning light of truth in all lands. All the holy ones of God have tried with heart and soul to spread the light of love and unity throughout the world, so that the darkness of materiality might disappear and the light

در پاریس در کلیسای فوایه دلام یکشنبه چهارم
ذی الحجة الحرام مطابق ۲۶ نوامبر دو ساعت بظهر
مانده نطق فرمودند در مجمع کثیری

جميع مظاهر مقدسه خدمت بحقیقت فرمودند
حضرت موسی ترویج حقیقت فرمود

حضرت مسیح تصریح حقیقت کرد جميع
حواریین توضیح حقیقت نمودند

حضرت رسول تبشیر بحقیقت داد اولیای الهی
مؤسس حقیقت بودند

حضرت بهاءالله تأسیس حقیقت فرمود

کلّ مظاهر حقیقت بودند و تعالیم کلّ توحید
عالم انسانی و الفت و محبت و یگانگی و تنزیه
و تقدیس از ظلمات عالم امکانی یعنی اختلاف
و نزاع و جدال و قتال پس ما که بندگان آن
بزرگوارانیم چرا باید اختلاف کنیم چرا باید نزاع
و جدال نمائیم

بندهء یک خداوندیم و جميع مشمول الطاف
حضرت رحمانی خداوند با کلّ در نهایت صلح
است ما چرا با یکدیگر جنگ نمائیم خداوند با
کلّ مهربان است ما چرا نامهربان باشیم خداوند

of spirituality might shine forth among the children of men. Then would hate, slander and murder disappear, and in their stead love, unity and peace would reign.

All the Manifestations of God came with the same purpose, and they have all sought to lead men into the paths of virtue. Yet we, their servants, still dispute among ourselves! Why is it thus? Why do we not love one another and live in unity?

It is because we have shut our eyes to the underlying principle of all religions, that God is one, that He is the Father of us all, that we are all immersed in the ocean of His mercy and sheltered and protected by His loving care.

The glorious Sun of Truth shines for all alike, the waters of Divine Mercy immerse each one, and His Divine favour is bestowed on all His children.

This loving God desires peace for all His creatures – why, then, do they spend their time in war?

He loves and protects all His children – why do they forget Him?

He bestows His Fatherly care on us all – why do we neglect our brothers?

Surely, when we realize how God loves and cares for us, we should so order our lives that we may become more like Him.

God has created us, one and all – why do we act in opposition to His wishes, when we are all His children, and love the same Father? All these divisions we see on all sides, all these disputes and opposition, are caused because men cling to ritual and outward observances, and forget the simple, underlying truth. It is the outward practices of religion that are so different, and it is they that cause disputes and enmity – while the reality is always the same, and one. The Reality is the Truth, and truth has no division. Truth is God's guidance, it is the light of the world, it is love, it is mercy. These attributes of truth are also human virtues inspired by the Holy Spirit.

So let us one and all hold fast to truth, and we shall be free indeed!

The day is coming when all the religions of the world will unite, for in principle they are one already. There is no need for division, seeing that it is only the outward forms that separate them. Among the sons of men some souls are suffering through ignorance, let us hasten to teach them; others are like children needing care and education until they are grown, and some are sick – to these we must carry Divine healing.

خالق کل و رازق کل و مربی کل و حافظ کل است ما چرا از یکدیگر جدا هستیم سبب این است که اساس ادیان الهی از میان رفته و فراموش شده و تشبث بتقالید موهومه گشته و چون تقالید مختلف است سبب بغض و اختلاف بین بشر گشته اما اگر بااساس ادیان الهی نظر کنیم کل یکی است و اگر رجوع بان نمائیم کل متحد و متفق شویم

و علم وحدت عالم انسانی در جمیع آفاق موج زند نهایت این است که بعضی جاهلند باید تعلیم نمائیم و اطفالند باید تربیت شوند تا ببلوغ رسند مریضند و باید بنهایت مهربانی معالجه گردند و از این گذشته اختلاف و نزاع اهل ادیان سبب شده است که احساسات مادیّه غالب بر قلوب بشر گشته و احساسات الهیه از میان رفته اکثر بشر در عالم طبیعت غرق شده‌اند و ترقی معکوس نمودند زیرا حیوان محروم از ادراکات روحانی و ادراک حقایق و حکمت‌های بالغه الهی اسیر طبیعتند و غرق در گرداب ماده‌اند ابداً از خدا خبر از عالم الهی خبر ندارند حال اکثر بشر نیز بکلی از حقیقت ادیان الهی محروم و حق دارند زیرا آنچه در دست است تقالید است و مخالف قوانین عقل لهذا اکثر خلق طبیعی شده‌اند

پس ای اهل ادیان بیائید تا از تقالید اوهم منزّه شوید و بااساس ادیان الهی تشبث نمائید تا متحد و متفق شوید و پرستش حقیقت نمائیم و در نهایت الفت و یگانگی در ظلّ خیمه توحید راحت و آسایش نمائیم تا جمیع نجوم سماء حقیقت گردید و سراجهای روشن عالم انسانی حقیقت معرفه الله است حقیقت هدایت الله است

حقیقت محبة الله است حقیقت فیوضات الله است حقیقت فضائل عالم انسانی است حقیقت نفثات روح القدس است

ملاحظه نمائید درندگی و خوریزی از خصایص عالم حیوانیست و محبت و رأفت و اتفاق از فضائل عالم انسانی باوجود این بمقتضای منطوق تاریخ عالم از بدایت حیوة بشر در قرون اولی و در قرون وسطی حتی قرون اخیره همیشه خون پیچارگان خاک را رنگین نموده و همواره بشر در خطر بوده حال نور حقیقت از افق ایران

Whether ignorant, childish or sick, they must be loved and helped, and not disliked because of their imperfection.

Doctors of religion were instituted to bring spiritual healing to the peoples and to be the cause of unity among the nations. If they become the cause of division they had better not exist! A remedy is given to cure a disease, but if it only succeeds in aggravating the complaint, it is better to leave it alone. If religion is only to be a cause of disunion it had better not exist.

All the Divine Manifestations sent by God into the world would have gone through their terrible hardships and sufferings for the single hope of spreading Truth, unity and concord among men. Christ endured a life of sorrow, pain and grief, to bring a perfect example of love into the world – and in spite of this we continue to act in a contrary spirit one towards the other!

Love is the fundamental principle of God's purpose for man, and He has commanded us to love each other even as He loves us. All these discords and disputes which we hear on all sides only tend to increase materiality.

The world for the most part is sunk in materialism, and the blessings of the Holy Spirit are ignored. There is so little real spiritual feeling, and the progress of the world is for the most part merely material. Men are becoming like unto beasts that perish, for we know that they have no spiritual feeling – they do not turn to God, they have no religion! These things belong to man alone, and if he is without them he is a prisoner of nature, and no whit better than an animal.

How can man be content to lead only an animal existence when God has made him so high a creature? All creation is made subject to the laws of nature, but man has been able to conquer these laws. The sun, in spite of its power and glory, is bound by the laws of nature, and cannot change its course by so much as a hair's breadth. The great and mighty ocean is powerless to change the ebb and flow of its tides – nothing can stand against nature's laws but man!

But to man God has given such wonderful power that he can guide, control and overcome nature.

The natural law for man is to walk on the earth, but he makes ships and flies in the air! He is created to live on dry land, but he rides on the sea and even travels under it!

He has learnt to control the power of electricity, and he takes it at his will and imprisons it in a lamp! The human voice is made to speak across short distances, but man's power is such that he has made instruments and can speak from East to West! All these examples show you how man can govern

درخشیده و ابرهای کثیف بتدریج متلاشی
میشود و وحدت عالم انسانی در بدایت انتشار
است تا محبت و الفت در بین ملل علم برافزارد
و نفثات روح القدس حکمران گردد
ای اهل عالم به حرکت و اهتزاز آئید و شادمانی
نمائید و در سایهء خیمهء وحدت عالم انسانی
درآئید والسلام

KHAB.201 (211), KHTB1.210, KHTP.156

nature, and how, as it were, he wrests a sword from the hand of nature and uses it against herself. Seeing that man has been created master of nature, how foolish it is of him to become her slave! What ignorance and stupidity it is to worship and adore nature, when God in His goodness has made us masters thereof. God's power is visible to all, yet men shut their eyes and see it not. The Sun of Truth is shining in all His splendour, but man with fast shut eyes cannot behold His glory! It is my earnest prayer to God that by His Mercy and Loving Kindness you may all be united, and filled with the utmost joy.

I beseech you, one and all, to add your prayers to mine to the end that war and bloodshed may cease, and that love, friendship, peace and unity may reign in the world.

All down the ages we see how blood has stained the surface of the earth; but now a ray of greater light has come, man's intelligence is greater, spirituality is beginning to grow, and a time is surely coming when the religions of the world will be at peace. Let us leave the discordant arguments concerning outward forms, and let us join together to hasten forward the Divine Cause of unity, until all humanity knows itself to be one family, joined together in love.

PT#39 p.120, DWN_v3#05 p.034-037, DWN_v4#08-9 p.115-119

ABU2110

Words spoken on 1911-Nov-26 in Paris

Good news! Good news! The doors of the Kingdom of God are open!

Good news! Good news! Armies of Angels are descending from Heaven!

Good news! Good news! The Sun of Truth is rising!

Good news! Good news! Heavenly food is being sent from above!

Good news! Good news! The Trumpet is sounding!

Good news! Good news! The Banner of the Great Peace is floating far and wide!

Good news! Good news! The Light of the Lamp of the Oneness of Humanity is shining bright!

Good news! Good news! The fire of the Love of God is blazing!

Good news! Good news! The Holy Spirit is being outpoured!

Good news! Good news! For Everlasting Life is here!

O Ye that sleep, Awake! O ye heedless ones, Learn wisdom! O Blind, receive your sight! O Deaf, Hear! O Dumb, Speak! O Dead, Arise!

Be Happy! Be Happy! Be full of Joy!

This is the day of the Proclamation of the Bab! It is the Festival of the Forerunner of the Blessed Beauty (Baha'u'llah). It is the day of the dawning of the Morning of Guidance.

AIL.126, SW_v16#05 p.524, VLAB.113x

ABU0350

Words to Baha'is of Paris, 1911-Nov-27

Question/topic: Lecture Given at a Studio in Paris.

- 1 This is in truth a Baha'i house. Every time such a house or meeting place is founded it becomes one of the greatest aids to the general development of the town and country to which it belongs. It encourages the growth of learning and science and is known for its intense spirituality and for the love it spreads among the peoples. 1 این منزل محفلی است بهائی محفل بهائی هر جا تأسیس شد روز بروز آساع یافت و سبب ترقی مملکت شد و سبب آساع علوم شد و سبب حصول روحانیت کبری شد و سبب محبت بین بشر شد
- 2 The foundation of such a meeting-place is always followed by the greatest prosperity. The first Baha'i Assembly that existed in Tihiran was singularly blessed! In one year it had grown so rapidly that its members had increased to nine times their original number. Today, in far-away Persia, there are many such assemblies where the friends of God meet together in the fullness of joy, love and unity. They teach the Cause of God, educate the ignorant, and draw heart to heart in brotherly kindness. It is they who help the poor and needy and give to them their daily bread. They love and care for the sick and are messengers of hope and consolation to the desolate and oppressed. 2 در اندک زمانی ترقیات فوق العاده حاصل شد در طهران وقتی محفل روحانی تأسیس شد در یک سال تعدد پیدا کرده به نه ۹ رسید باین سرعت انتشار یافت و الآن در جمیع محافل احبای الهی جمع میشوند و بنهایت محبت و الفت و سرور با همدیگر ملاقات مینمایند تبلیغ امر الله میکنند بتعلیم نفوس جاهله مشغولند و تألیف بین قلوب میکنند و اعانت فقرا مینمایند و در فکر معیشت عجزه می افتند معالجهء بیماران کنند بفریاد بی چارگان میرسند
- 3 Oh, ye in Paris, strive that your assemblies may be like unto this, and may bear even greater fruits! 3 لهذا امیدوارم چون در پاریس تازه تأسیس شده همین طور مثل محافل ایران روز بروز ترقی کند بلکه از آنجا بیشتر ترقی داشته باشد

- 4 Oh, friends of God! If ye will trust in the Word of God and be strong; if ye will follow the precepts of Baha'u'llah to tend the sick, raise the fallen, care for the poor and needy, give shelter to the destitute, protect the oppressed, comfort the sorrowful and love the world of humanity with all your hearts, then I say unto you that ere long this meeting-place will see a wonderful harvest. Day by day each member will advance and become more and more spiritual. But ye must have a firm foundation and your aims and ambitions must be clearly understood by each member. They shall be as follows:
- 5 1. To show compassion and goodwill to all mankind.
- 6 2. To render service to humanity.
- 7 3. To endeavor to guide and enlighten those in darkness.
- 8 4. To be kind to everyone, and show forth affection to every living soul.
- 9 5. To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.
- 10 6. To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage. To be detached from all that is not God, attracted by the Heavenly Breath—a divine soul; so that the world may know that a Baha'i is a perfect being.
- 11 Strive to attain this at these meetings. Then, indeed and in truth will ye, the friends of God, come together with great joy! Render help one to the other, become as one man, having reached perfect unity.
- 12 I pray to God that daily ye may advance in spirituality, that God's love may be more and more manifested in you, that the thoughts of your hearts may be purified, and that your faces may be ever turned towards Him. May you one and all approach to the threshold of unity, and enter into the Kingdom.
- 4 اگر چنانچه احبای الهی ثابت و مستقیم بر امر بمانند و بموجب تعالیم بهاءالله سلوک و حرکت کنند هر فقیری را معین باشند و هر مریضی را پرستار و هر بیچارهائی را ملجأ و پناه باشند یقین است که در اندک زمانی این محفل نورانی گردد و نتایج عظیمه از آن حاصل شود و روز بروز نفوسیکه در این محفل هستند در مراتب کالات انسانی ترقی خواهند نمود محفل باید بر یک اساس متینی تأسیس شود از اول وظایف محفل یعنی آنچه را باید مجری دارند ذکر کنند قرار بدهند
- 5 اولاً اساس این باشد که این محفل از برای نشر رحمت باشد
- 6 و ثانیاً اینکه خدمت بوحدت عالم انسانی بکند و
- 7 ثالثاً اینکه قلوب ناس را منور و هدایت کنند
- 8 رابعاً اینکه بمنتهای مهربانی با جمیع ناس معامله بکنند
- 9 خامساً اینکه بملکوت الهی دائماً تضرع و زاری کرده مناجات بکنند تا بخدا نزدیک بشوند
- 10 سادساً آنکه در جمیع معاملات و جمیع مکالمات صدق محض باشد سابعاً اینکه باید در نهایت امانت و دیانت باشد تا اینکه در میان خلق مشهور شود که این شخص کامل است صادق است امین است رحیم است کریم است شجاع است و منقطع از ما سوی الله است منجذب بشفاعت الله است شخصی است الهی و نزد عموم واضح و مشهود باشد که هر نفسی بهائی شد آن نفس در جمیع مراتب فضائل شخص کاملی است
- 11 حالا مقصد از محفل این است این گونه مذاکرات در آن بشود تا احبای الهی یکدیگر را تشویق و تحریص کنند و همدیگر را نصیحت نمایند و سبب شود که این محفل عبارت از یکنفس بشود روح واحد قلب واحد احساسات واحد اتفاق تام حقیقی حاصل شود مقصود از محفل این است
- 12 من دعا میکنم که شماها و این محفل روز بروز منورتر گردید روحانی تر شوید محبة الله پیشتر ظاهر گردد اخلاق اهل محفل بهتر شود توجهشان بخدا پیشتر گردد و در درگاه احدیت مقربتر

May each of you be like unto a flaming torch, lighted and burning bright with the fire of the Love of God.

- 13 O Merciful, Compassionate, Generous One! East and West are illumined by the lights shining from Thy Beauty, and the nostrils of the spiritual ones are perfumed by the fragrances of Thy holiness. O Lord! Shelter these servants beneath the shadow of Thy bounty, make the ignorant aware of the mysteries of reality, grant the destitute a refuge and give the wanderers a home. Make happy the broken hearts and give flight to birds with broken wings. Give the thirsty to drink from the spring of bounty and make the poor rich from the treasury of the Kingdom. Nurture the children in the cradle of Thy grace until they reach maturity, heal the sick with heavenly medicine that they may find health and wellbeing. O Lord! Give sight to the blind and hearing to the deaf. Bring the dead to life and make the withered fresh and verdant. Make the hopeless hopeful and make the deprived worthy of every gift. Thou art the Bestower, the Giver, and Thou art the Kind One. O Lord! Though we are weak, Thou art strong. Though we are poor, Thou art rich. Though we are lowly, Thou art mighty. So look not upon our poverty and weakness, but grant according to what befits Thy absolute wealth and power and strength. Thou art the Merciful, Thou art the Compassionate, Thou art the Bestower, Thou art the Kind One.

PT#24 p.069

شوند تا هر یک مانند شمع بنور موهبت کبری روشن و درخشنده شوند

- 13 رحمانا رحیما کریمما شرق و غرب از انوار مشرق جمال منور است و مشام روحانیان از نفعات قدست معطر خداوندانندگان را در ظل عنایت پناه ده نادانان را بر اسرار حقیقت آگاه کن بیچارگان را ملجئ بخش و آوارگان را سر و سامانی ده دلهای شکسته را مسرور کن و مرغان بال شکسته را پرواز ده تشنگان را از سلسبیل عنایت بنوشان و فقیران را از گنج ملکوت مستغنی فرما طفلان را در مهد عنایت پرورش ده تا ببلوغ برسند مریضان را بدرمان آسمانی درمان فرما تا صحت و عافیت یابند خداوندان کوران را بینا کن و کران را شنوا نما مردگان را زنده کن و پژمردهگان را تر و تازه فرما نومیدان را امیدوار کن و محرومان را بهر عطائی سزاوار فرما توئی بخشنده توئی دهنده و توئی مهربان ای پروردگار هر چند ضعیفیم ولی تو قوی هستی و هر چند فقیریم تو غنی هستی و هر چند ذلیلیم تو عزیز هستی پس نظر به فقر و ضعف مفرما بلکه بآنچه مقتضای غنای مطلق و قوت و قدرت تست ارزانی کن توئی رحیم توئی رحمن توئی بخشنده توئی مهربان

KHTB1.221

ABU0518

Words spoken on 1911-Nov-27 in Paris

- 1 Today I wanted to come here and at the door I saw an airplane rising. It was a very beautiful sight. Truly it is a strange invention. It demonstrates human power, that God has given such power to man that he can fly to heights beyond the capacity of birds. This is sufficient and complete proof that man is ruler over nature and completely overturns the general law of nature. Consider what power, what gift God has given to man that he is ruler over nature, yet man considers himself a prisoner of nature. God created man noble, but man makes himself a prisoner. God gave man great power, yet man sees himself as insignificant. For example, He gave the power of discovering the realities of things so that he might bring forth

- 1 هو الله امروز میخواستم بیایم اینجا دم در دیدم اروپا بلند شده بسیار منظر خوشی بود حقیقت خیلی صنعت غربی است دلالت بر قوت بشر میکند که خداوند چنین قوه ئی بانسان داده که پرواز باوجی مافوق طاقت طیور میکند این برهان کافی وافیهست که انسان حاکم بر طبیعت است و قانون عمومی طبیعت را بکلی بهم میزند ملاحظه کنید خدا چه قوه ئی چه موهبتی بانسان داده است که حاکم بر طبیعت است ولی انسان خود را اسیر طبیعت داند خدا انسان را بزرگوار خلق کرده لکن انسان خود را اسیر مینماید خدا قوه

the mysteries of creation from the realm of the invisible to the visible realm, even though nature had concealed it.

- 2 I was very, very pleased with this airplane because everything has a flight. This is the flight of the airplane which flies by the power of gas, and likewise the bird has a flight but by the power of wings and gentle air, and unbalanced objects have a flight but due to the lightness of bodies. In the same way, human intellect has a flight, the human spirit has a flight, the human heart has a flight - but the flight of the human spirit is through divine glad-tidings, the flight of human intellect is through increase in understanding, the flight of the human heart is through the love of God. The divine teachings have been sent down for this purpose: that the human spirit might fly until it reaches the highest paradise, and that the human heart might fly through the love of God until it draws near to God.

- 3 Thus everything has a flight, and when anything reaches its highest degree it has flown. For example, when this lamp reaches its highest degree it has flown. When this flower reaches its highest degree it has flown. Likewise when man reaches his highest station he has flown. But man's flight is through faith. Man's flight is through human virtues. Man's flight is through acquiring human perfections. Man's flight is through acting according to divine teachings. Man's flight is service to the unity of humanity. Man's flight is awakening to divine verses. Man's flight is to be a sign of guidance among creation. Man's flight is to be a heavenly banner. Man's flight is to be illumined with the light of reality. Man's flight is to be detached from all save God. Man's flight is to have attention turned to the Abha Kingdom. Man's flight is to fully carry out the teachings of Baha'u'llah. My hope is that, God willing, all of you will fly - your spirit, your heart, your thought will fly, all your conditions will fly. This is my desire. God willing may you be successful in this.

- 4 Let me pray: O God, O Bestower of creation and Originator of things! I beseech Thee by Thy grace and bounty which have encompassed all created things, and by Thy favors which have preceded all existence, and by Thy Most Great Name before

عظیمه بانسان داده لکن انسان خود را حقیر بیند مثلاً قوه کاشفه حقایق اشیا داده تا اسرار کائنات را از حیز غیب بحیز شهود آرد و حال آنکه طبیعت انرا پنهان نموده است

- 2 بسیار بسیار از این اروپلن خوشم آمد زیرا هر چیز را پروازی است این پرواز اروپلن است که بقوه گاز طیران نماید و همچنین مرغ را پروازی اما بقوه بال و هوای لطیف و اجسام غیر موزونه را پروازی لکن بسبب خفت اجسام بهمین قسم عقل انسان را نیز پروازی روح انسان را پروازی قلب انسان را پروازی اما پرواز روح انسان را بشارت الهی است پرواز عقل انسان باز دیاد ادراکات است پرواز قلب انسان بحبت الله است تعالیم الهی بجهت این نزول یافته که روح انسانی پرواز کند تا باوج ملکوت اعلیٰ رسد و قلب انسان بحبت الله پرواز کند تا بخدا نزدیک شود

- 3 پس از برای هر چیزی پرواز است و هر چیز باعلیٰ درجه خود برسد پرواز کرده مثلاً این چراغ چون باعلیٰ درجه خود برسد پرواز کرده این گل وقتی باعلیٰ درجه خود برسد پرواز کرده انسانهم وقتی باعلیٰ مرتبه خودش برسد پرواز کرده اما پرواز انسان بایمان است پرواز انسان بفضائل عالم انسانیت پرواز انسان باکستاب کالات انسانیت پرواز انسان بموجب عمل بتعالیم الهی است پرواز انسان خدمت بوحدهت عالم انسانیت پرواز انسان ابتباه آیات الهی است پرواز انسان باینست که آیت هدی بین خلق باشد پرواز انسان اینست که رایت آسمانی باشد پرواز انسان اینست که روشن بنور حقیقت باشد پرواز انسان اینست که منقطع از مادون حق باشد پرواز انسان اینست که توجه بملکوت ابهی داشته باشد پرواز انسان اینست که تعالیم بهاء الله را بتمامه اجرا دارد امیدم اینست انشاء الله جمیع شما ها پرواز کنید روحتان قلبتان فکرتان پرواز کند جمیع شئونتان پرواز کند اینست آرزوی من ان شاء الله بآن موفق شوید

- 4 دعا بکنم اللهم یا واهب البرایا و یا موجد الاشیاء اسألک بفضلک و جودک الذی احاط الکائنات و الطافک الّتی سبقت الموجودات و باسمک الاعظم الذی خضعت له الاعناق

which necks have bowed and heads have been humbled and voices have been stilled, to make us supplicating unto Thee, relying upon Thee, humbled before Thee, hoping for Thy great mercy and mighty gift. O Lord! Aid us to be steadfast in Thy Cause and firm in Thy love and to cling to the hem of Thy richness and to drink from the cups of Thy love and to be devoted to Thee with a humble, submissive heart drawn to Thy beauty, and with a spirit made joyous by the signs of Thy holiness, and with an eye fixed upon the horizon of Thy oneness, and with an ear attentive to the call of Thy Kingdom. O Lord! Make us successful in every good thing in Thy earthly kingdom and heavenly kingdom, and aid us in Thy service and obedience. O Lord! Protect us in all conditions and guard us from all temptation and guide us to the path of Thy pardon and forgiveness. Verily Thou art the Generous, Thou art the Mighty, Thou art the All-Merciful, the All-Compassionate.

BRL_ATE#201x

و ذلّت له الرقاب و خشعت له الاصوات أن
تجعلنا متضرعين اليك متوكلين عليك متذلّلين
بين يديك نرجو رحمتك الكبرى و موهبتك
العظمى ربّ ايدنا على الاستقامة في امرک و
الثبوت في حبک و التّشبّث بذيل غنائک و
التّجرّع من اقداح محبتک و التّبتّل اليک بقلب
خاضع خاشع منجذب الى جمالک و روح
مستبشر بآيات قدسک و عين ناظرة الى افق
توحيدک و اذن واعية لنداء ملکوتک رب
وقفنا على کل خير في ملکک و ملکوتک و
ايدنا على خدمتک و طاعتک ربّ احفظنا في
کل الاحوال و احرسنا عن کل الافتتان و اهدنا
الى سبيل عفوک و غفرانک انک انت الکریم
انک انت العزيز انک انت الرحمن الرحيم

BRL_DAK#1005, KHTB1.228

ABU0532

Words spoken on 1911-Nov-27 in Paris

¹ Today the religious leaders suppose that religion consists of blind imitation of one's ancestors. Therefore each people clings to its traditions and considers them to be true. Since these traditions are not reality, they contradict each other, and this has caused conflict and enmity between people. They likewise suppose that religion opposes science and that religious beliefs require no thought or investigation, and that reconciliation with reason and science is not permitted, since reason and science oppose religion. Thus religious beliefs must simply consist of accepting what the religious leaders say, and whatever they say must be believed even if it contradicts science and reason.

¹ رؤسای ادیان امروز گمان میکنند که دین عبارت از تقلید آبا و اجداد است لهذا هر قومی تشبّث بتقالید نموده آنرا حق میدانند و این تقالید چون حقیقت نیست لهذا مخالف با یکدیگر است و از این سبب اختلاف و عداوت بین بشر حاصل شده زیرا همچنین گمان میکنند که دین مخالف علم است و عقائد دینیّه را تفکر و تعمّقی لازم نیست و تطبیق به عقل و علم جائز نه زیرا عقل و علم مخالف دین است لهذا عقائد دینیّه باید مجرد عبارت از صرف تلقین رؤسای روحانی باشد و آنچه آنان بگویند باید معتقد شد ولو مخالف علم و عقل است

² But science and reason are light - religion must accord with science and reason. A religion that does not accord with universal science and reason is ignorance. We say science and ignorance are light and darkness. If religion opposes science, that is ignorance. Therefore religion must accord with reason and science. All this conflict between people stems from ignorance. If they would reconcile religion with divine reason and

² و حال آنکه علم و عقل نور است دین باید مطابق علم و عقل باشد دینی که مطابق علم و عقل کلی نباشد جهل است میگوئیم علم و جهل نور و ظلمت اگر دین ضدّ علم باشد آن جهل است پس باید دین مطابق عقل و علم باشد و این اختلافی

science, all would discover reality, no differences would remain, and all would be united and in agreement.

- 3 The greatest bounty of God to man is knowledge, and man's distinction from animals is through reason. So if religious beliefs contradict science and reason, they are assuredly ignorance. Whatever one hears must be tested against divine reason and science - if science and reason accept it, it is truth. But if universal science and true reason do not confirm it in any way, it is ignorance.

- 4 Consider the peoples of the world - how drowned they are in traditions and superstitions! One worships illusion, another imagines a god in his limited mind and worships that, when whatever fits in the mind is merely imagined. One worships the sun, another worships trees and stones. In ancient times many worshipped wind, worshipped the sea, worshipped plants. All of these are traditions, all contrary to science and reason. And they made these differences a cause of dispute, argument and killing. Therefore man must be free of all conceptions and ancestral traditions. Everything must be weighed on the scale of science and reason, for religion and reason are one and can never be separate.

- 5 However, a weak intellect may be unable to comprehend - then the deficiency is not in religion but in the limitation of reason. For example, a child cannot comprehend universal matters - this is due to the child's intellect, but when its reason reaches maturity it can understand. A child cannot conceive of the sun's greatness and centrality and the earth's motion, and does not understand this, but when its reason matures it comprehends well. So this is not contradictory even though the child's weak reason cannot grasp it.

- 6 The point is to understand that God created science and reason to be the measure of understanding. We must not leave idle and suspended such a faculty that is a divine gift. We must weigh all matters against it, for reason comprehends proof. If

که در بین بشر است جمیع منبعث از جهل است اگر آنها دین را تطبیق بعقل الهی و علم بکنند همه پی بحقیقت برند هیچ اختلافی نمیانند جمیع متحد و متفق میشوند

- 3 اعظم موهبت الهی برای انسان علم است و امتیاز انسان از حیوان بعقل است پس اگر عقائد دینیّه منافی علم و عقل باشد البته جهل است انسان آنچه می شنود باید آن را تطبیق بعقل الهی و علم کند اگر علم و عقل قبول کند آن حق است اما اگر بهیچوجه علم حقیقی و عقل کلی تصدیق نکند آن جهل است

- 4 ملاحظه در ملل عالم فرمائید چگونه غرق در تقالید و اوهامند یکی عبادت وهم میکند یکی خدائی در عقل جزئی خود تصور نماید و آنرا عبادت میکند و حال آنکه آنچه در عقل گنجد آن تصور است یکی عبادت بآفتاب میکند دیگری عبادت شجر و حجر در ازمنهء قدیمه بسیاری عبادت باد میکردند عبادت دریا میکردند عبادت گیاه میکردند اینها جمیعاً تقالید است جمیعاً مخالف علم و عقل است و این اختلاف را سبب نزاع و جدال و قتال مینمودند پس انسان باید از جمیع تصورات و تقالید آبا و اجداد بری باشد هر چیز را بمیزان علم و عقل باید موازنه کرد زیرا دین و عقل یکی است ابداً از هم جدا نمیشود

- 5 لکن شاید عقل ضعیف ادراک نتواند آنوقت قصور از دین نیست از نقصان عقل است مثلاً طفل ممکن نیست امور کلیه را ادراک نماید این از عقل طفل است و عقلش چون بدرجهء کمال رسد ادراک کند طفل تصور عظمت و مرکزیت آفتاب و حرکت زمین نمیکند و این را نمیفهمد لکن چون عقلش بکمال برسد خوب ادراک میکند پس این مخالف نیست ولو اینکه عقل طفل ضعیف است ادراک آن نتواند

- 6 مقصد این است که بدانید خدا علم و عقل را خلق کرده تا میزان فهم باشد نباید همچنین قوه نیرا که موهبت الهی است معطل و معوق کنیم جمیع امور را باید بآن موازنه نمائیم زیرا دلیل را عقل ادراک میکند اگر انسان عقل نداشته باشد دین

man had no reason, how could he understand religion? It is evident and clear that reason and science are necessary. را چگونه میفهمد این مشهود و واضح است که عقل و علم لازم است

BRL_ATE#207x, BRL_ATE#208x

BRL_DAK#0827,

KHTB1.225,

KHTP.171

AB02915

To: Charles Mason Remey, in Washington, DC

Date: 1911-Nov-27

O steadfast one in the Covenant! Your letter was received and caused infinite joy and fragrance, for it brought the glad tidings that black and white in America have gathered in one meeting and are associating with each other in perfect love and fellowship. Consider the power of the Word of God that has brought opposites together. The unity of black and white was impossible and unattainable, but the breaths of the Holy Spirit brings them together.

The world of America should be grateful for this matter, for this enmity and hatred that exists between these two races, black and white, is very dangerous and without doubt will eventually end in bloodshed - unless the power of the Word of God and the breaths of the Holy Spirit and the teachings of Baha'u'llah spread and bring healing between these two groups, uprooting the foundation of hatred and animosity and laying the basis of love and the path of unity. The power of the teachings of Baha'u'llah will remove this danger from the world of America.

As for Mr. Miller, if he had become completely attracted to the Abha Kingdom, these difficulties would not have arisen. Now he must become a true Baha'i so that the heavenly hosts will confirm him and these difficulties will be entirely removed. Write to him that he should recite prayers and supplicate to the Abha Kingdom, and know with certainty that these difficulties will be resolved.

Convey to all the friends of God the Most Glorious Abha greeting. And upon you be the Most Glorious Glory.

SW_v11#10 p.167

AB12571*To: Baha'is of Stuttgart, Germany**Date: 1911-Nov-27*

O people of the kingdom! Do offer hearty thanks to God of having heard the Divine Call, and are revived with the breath of the Holy Spirit.

The light of the Sun of Truth has dawned, do ask God to make you manifestations of the great firmness and steadfastness.

To be able, to resist the fierce temptation, and live together in perfect union and concord and to shine forth like the brilliant stars, in the horizon of Eternity.

Upon you be the Glory of the Most Glorious One.

BBBD.135

AB12696*To: Julia Stabler, in Stuttgart**Date: 1911-Nov-27*

- | | |
|---|--|
| <p>1 O thou heavenly one! Thy letter was received and from its contents it became known that, praise be to God, thou art enkindled with the fire of the love of God and art striving day and night to draw near unto Him.</p> | <p>1 ای ملکوتی نامهء تو رسید و از مضامین معلوم گردید که الحمد لله بنور محبت الله افروختهئی و شب و روز میکوشی که بخدا نزدیک شوی</p> |
| <p>2 The greatest means of drawing near to the glorious Lord is to call others to the Kingdom of God. My hope is that you and all the friends in Stuttgart will arise to accomplish this.</p> | <p>2 اعظم وسیلهء تقرب بر ربّ جلیل نداء بملکوت الله است امیدم چنانست که شما و جمیع احباب استتگارت بآن قیام نمائید</p> |

BBBD.134

BBBD.133

ABU1175

Words spoken on 1911-Nov-28 in Paris

Question/topic: This Great and Glorious Cause.

- 1 In these gatherings where we have met and spoken together you have all become acquainted with the principles of this dispensation, and with the reality of facts. Unto you it has been given to know these things, but there are many still unenlightened and submerged in superstition. They have heard but little of this great and glorious Cause, and the knowledge they have is for the most part based only on hearsay. Alas, poor souls, the knowledge they have is not based on truth, the foundation of their belief is not the teaching of Baha'u'llah! There is, assuredly, a certain amount of truth in what they have been told, but for the most part their information has been inaccurate.

1 من با شما صحبت داشتم و ملاقات کردم شما مطلع بر اساس این امر شدید شما حالا واقف اسرار امر الهیید اما دیگران هنوز در وهمند زیرا آنان از این امر چیزی شنیده اند و آن روایات اکثر حقیقت ندارد و آن اساس امر جمال مبارک نیست هر چند بعضی از روایات موافقت لکن اکثر موافق نیست
- 2 The true principles of the blessed Cause of God are the eleven rules which I have given you, and I have carefully explained these, one by one.

2 اساس دین الله آن است که من ذکر کردم یک یک از برای شما تفصیل دادم
- 3 You must endeavour always to live and act in direct obedience to the teachings and laws of Baha'u'llah, so that every individual may see in all the acts of your life that in word and in deed you are followers of the Blessed Perfection.

3 مختصر اینست که شما ها باید بموجب تعالیم جمال مبارک عمل کنید تا جمیع مردم ببینند که از اعمال شما آثار تعالیم جمال مبارک ظاهر و باهر است
- 4 Exert yourselves so that this glorious teaching may encircle the globe, and that spirituality may be infused into the hearts of men.

4 و بکوشید تا این نورانیت عالم را احاطه کند و روح حیات ابدیه در نفوس دمیده شود
- 5 The breath of the Holy Spirit shall confirm you, and although many will arise against you, they shall not prevail!

5 و یقین بدانید که نفثات روح القدس شما را تأیید مینماید جمیع من علی الارض اگر بر شما قیام نمایند شما مضطرب نشوید محزون نگردید از شتمانت و ملامت بی خردان دلگیر نشوید
- 6 When the Lord Christ was crowned with thorns, He knew that all the diadems of the world were at His feet. All earthly crowns, however brilliant, powerful and resplendent, bowed in adoration before the crown of thorns! It was from this sure and certain knowledge He spoke, when He said: 'All power is given unto Me, in Heaven and in earth'.

6 حضرت مسیح را وقتی که تاج خار بر سر نهادند ملاحظه مینمود که جمیع تاجهای ملوک در مقابل آن تاج خاری خاضع و خاشع سجده مینمایند اینست که میفرمود من در یمین عزت و قدرت خواهم بود و
- 7 Now I say unto you, bear this on your hearts and in your minds. Verily your light shall illumine the whole world, your spirituality shall affect the heart of things. You shall in truth become the lighted torches of the globe. Fear not, neither be dismayed, for your light shall penetrate the densest darkness.

7 حالا من بشما میگویم این را در خاطر داشته باشید نورانیت شما آفاق را احاطه کند قوه شما بر جمیع قوای عالم غالب گردد روحانیت شما در جمیع اشیا اثر کند شما ها شمع روشن عالم می شوید ظلمات هر چه قوی باشد مقاومت نورانیت شما را نخواهد کرد این وعده الهی است که به

This is the Promise of God, which I give unto you. Rise! and serve the Power of God!

PT#52 p.176

شماها میدهم یقین داشته باشید و بقوت الهیه قیام کنید و السلام

KHTB1.231

ABU0705

Words spoken on 1911-Nov-29 in Paris

Question/topic: The Eighth Principle—Universal Peace.

- 1 A Supreme Tribunal shall be established by the peoples and Governments of every nation, composed of members elected from each country and Government. The members of this Great Council shall assemble in unity. All disputes of an international character shall be submitted to this Court, its work being to arrange by arbitration everything which otherwise would be a cause of war. The mission of this Tribunal would be to prevent war.
 - 2 One of the great steps towards universal peace would be the establishment of a universal language. Baha'u'llah commands that the servants of humanity should meet together, and either choose a language which now exists, or form a new one. This was revealed in the Kitab-i-Aqdas forty years ago. It is there pointed out that the question of diversity of tongues is a very difficult one. There are more than eight hundred languages in the world, and no person could acquire them all. The races of mankind are not isolated as in former days. Now, in order to be in close relationship with all countries it is necessary to be able to speak their tongues.
 - 3 A universal language would make intercourse possible with every nation. Thus it would be needful to know two languages only, the mother tongue and the universal speech. The latter would enable a man to communicate with any and every man in the world!
 - 4 A third language would not be needed. To be able to talk with a member of any race and country without requiring an interpreter, how helpful and restful to all!
- 1 از جمله اوامر حضرت بهاء الله اینست که باید جمیع ملت از اهل معارف و علوم اتفاق کرده یک لسانی انتخاب یا ایجاد نمایند و آن لسان عمومی باشد و این امر در کتاب اقدس چهل سال پیش نازل شده و مضمون آن اینست مسئله لسان بسیار مشکل شده زیرا لسان بسیار است و اختلاف حاصل شده بین جمیع اقوام و طوائف و تا وحدت لسان حاصل نگردد ائتلاف مشکل و معاملات مختل است
 - 2 هر انسان محتاج بلسان های بسیار است تا بتواند بجمیع بشر معامله و معاشرت و ملاقات نماید و این مستحیل است زیرا آنچه تا حال در آکادمی معلوم و مسلم شده هشتصد لسان معین گشته و از برای انسان تحصیل اینهمه لسان ممکن نیست
 - 3 پس بهتر اینست یک لسان ایجاد و یا انتخاب شود تا آنکه لسان عمومی باشد در اینصورت انسان بدو لسان محتاجست یکی لسان وطنی یکی لسان عمومی بلسان وطنی خودش با قوم خود گفتگو نماید اما بلسان عمومی با جمیع عالم محاوره نماید
 - 4 و محتاج لسان ثالث نمیشد و جمیع بشر با یکدیگر بدون مترجم الفت و مصاحبت مینمایند حال اگر چنین چیزی بشود فی الحقیقه سبب راحت و آسایش و سرور جمیع ملل عالمست

- 5 Esperanto has been drawn up with this end in view: it is a fine invention and a splendid piece of work, but it needs perfecting. Esperanto as it stands is very difficult for some people.
- 6 An international Congress should be formed, consisting of delegates from every nation in the world, Eastern as well as Western. This Congress should form a language that could be acquired by all, and every country would thereby reap great benefit.
- 7 Until such a language is in use, the world will continue to feel the vast need of this means of intercourse. Difference of speech is one of the most fruitful causes of dislike and distrust that exists between nations, which are kept apart by their inability to understand each other's language more than by any other reason.
- 8 If everybody could speak one language, how much more easy would it be to serve humanity!
- 9 Therefore appreciate 'Esperanto', for it is the beginning of the carrying out of one of the most important of the Laws of Baha'u'llah, and it must continue to be improved and perfected.
- 5 بعد از مدتی مدیده شخصی پیدا شد این لسان اسپرانتو را ایجاد کرد فی الحقیقه زحمت کشیده خوب ایجاد کرده لکن بجهت آنکه تأمین و ترویج آن لسان لازمست
- 6 لهذا عموم ملت از ارباب معارف باید یک مجلس عمومی تشکیل دهند هر ملتی نفسی را انتخاب نماید اینها انجمنی بیارایند و معاونت آنشخص بکنند و لسان را از هر جهت اکمال نمایند تا آن لسان انتشار حاصل نماید و لسان منتخب عموم ملل عالم شود و بر ملتی تعلیم آن گران نباشد زیرا حال بر بعضی گران و مشکل است میگویند این لسان را ما ایجاد نکرده ایم روس ایجاد کرده است لهذا تعلق قلب چندان ندارند اما اگر همچو انجمنی تشکیل شود جمیع اعضاء تصدیق کرده اتمام و اکمال نمایند آنوقت جمیع ملل بنهایت سرور قبول مینمایند
- 7 و تا آن لسان ترویج نشود راحت و آسایش آنطور که باید و شاید برای بشر حاصل نمیشود زیرا اختلاف لسان بسیار سبب اختلاف و سوء تفاهم است مثلاً میانه آلمان و فرانسه چه تفاوتیست تفاوت لسان است و بس میان شرق و غرب یک سبب اختلاف لسان است
- 8 اگر جمیع بشر بلسان عمومی تتعلق نمایند وحدت عالم بشر را خدمت مینمایند
- 9 لهذا شما لسان اسپرانتو را خیلی دوست داشته باشید چرا دایت تأسیس است انشاء الله اکمال خواهد شد و جمیع من علی الارض راحت خواهند گشت و علیکم البهاء الابهی

LOG#1076x, PT#48 p.161

KHTB1.233, KHTP.175

ABU0614

Words spoken on 1911-Nov-30 in Paris

- 1 Today I was in conversation with one of the ladies about how the foundation of God's religion is one. I want to explain this matter to you.

1 امروز با یکی از خانها در این مذاکره بودیم که اساس دین الهی یکی است میخواهم این مسئله را برای شما شرح دهم
- 2 Each of the divine holy religions that have been revealed until now is divided into two parts. One part is spiritual - it is the knowledge of God, the gift of God, the virtues of the human world, heavenly perfections which pertain to the world of morals. This is reality and this is the foundation, and all divine Prophets called to reality. Reality is the love of God, reality is the knowledge of God, reality is the second birth, reality is receiving the breaths of the Holy Spirit, reality is the oneness of humanity, reality is fellowship between people, reality is friendship, reality is justice, reality is equality between people. All divine Prophets established and promoted this. Therefore divine religions are one.

2 هر یک از ادیان مقدسه الهیه که تا حال نازل شده منقسم بدو قسم است یکقسم روحانیاتست معرفت الله است موهبت الله است فضائل عالم انسانیت کالات آسمانیست که تعلق بعالم اخلاق دارد این حقیقت است و این اصل است و جمیع انبیای الهی بحقیقت دعوت کردند حقیقت محبت الله است حقیقت معرفت الله است حقیقت ولادت ثانویه است حقیقت استفاضه از نفثات روح القدس است حقیقت وحدت عالم انسانیت حقیقت الفت بین بشر است حقیقت دوستی است حقیقت عدلست حقیقت مساوات بین بشر است جمیع انبیای الهی این تأسیس و ترویج کردند پس ادیان الهی یکیکست
- 3 And the other part which pertains to physical things is secondary and changes according to the requirements of the time. For example, in the Torah dispensation divorce was permitted, in Christ's dispensation it was not permitted. In Moses' dispensation there was the Sabbath, in Christ's dispensation it was abrogated. This pertains to physical matters and is not important - it changes according to the requirements of the time.

3 و قسم دیگر که تعلق بجسمانیات دارد و فرعست در آن بحسب اقتضاء زمان تغییر و تبدیل حاصل میشود مثل اینکه در شریعت تورات طلاق جائز در شریعت مسیح جائز نه در شریعت موسی سبت بود در شریعت مسیح نسخ شد این تعلق بجسمانیات دارد اهمیتی ندارد بحسب اقتضاء زمان تغییر و تبدیل میشود
- 4 The contingent world is like the human body - sometimes it is healthy and sometimes it is sick and ill. Therefore treatments differ according to the different illnesses. One day the illness is from heat and must be cooled, another day the illness is from moisture and requires a different treatment. The point is that the part of God's law that pertains to the physical world changes and this is according to the requirements of the time. In Moses' time there was one requirement, in Christ's time another. In Moses' time the infant needed milk, in Christ's time it needed food.

4 عالم امکان مثل هیكل انسان میماند گاهی صحت دارد گاهی علیل و مریض است لهذا معالجات نظر باختلاف امراض متفاوتست یکروز علت از حرارت است باید تبرید شود یکروز مرض از رطوبت است باید علاج دیگر گردد مراد اینست که آن قسم از شریعت الله که تعلق بعالم جسمانی دارد آن تغییر و تبدیل حاصل میکند و این نظر باقتضاء زمان است در زمان موسی یکنوع اقتضائی بود در زمان مسیح نوعی دیگر در زمان موسی طفل شیر خوار بود شیر لازم داشت در زمان مسیح غذا خوار شد
- 5 Consider that a person from the beginning of life to the end in all conditions is one person. Similarly the religion of God in all

5 ملاحظه کنید که انسان از بدایت حیات تا نهایت در جمیع اطوار یک شخص است همین

ages is one religion. In the beginning man is an embryo, then a nursing infant, then an adolescent child, then reaches maturity, then becomes a youth, then reaches perfection, then becomes old. Although different conditions and stages appear, it is still one person. Similarly the divine religion is one religion because it is reality and reality does not accept multiplicity.

طور دین الله در جمیع ادوار یکدین است انسان در بدایت جنین است بعد از آن طفل شیر خوار بعد از آن طفل راهق بعد از آن ببلوغ میرسد بعد از آن جوان می شود بعد بکمال میرسد بعد پیر میشود هر چند احوال و اطوار مختلف پیدا میکند لکن باز یکی است همین طور دین الهی یک دین است زیرا حقیقت است و حقیقت تعدد قبول نکند

- 6 This difference that you observe in divine religions is like the difference in a person from the beginning of life to the end of life. For example, the one who is now old is the same person who was an embryo. However different and varied it may be and however much apparent difference there is, it is still one person. Similarly the divine religion, although its outer forms differ in the days of the Prophets, has one reality.

6 این اختلافی که ملاحظه میکنید در ادیان الهی مثل اختلاف انسانست از بدایت حیات تا نهایت حیات مثلاً آن که الان پیر است همان انسان جنین است هر قدر که متفاوت و مختلف است و بحسب ظاهر اختلاف دارد ولی باز انسان واحد است همین طور دین الهی هر چند ظواهر آن در آیام انبیا مختلف است لکن حقیقت واحد است

- 7 Therefore we must hold fast to that reality so that all nations of the world may unite and this conflict and strife may be completely removed and all humanity may unite and agree. I ask God that you may become the cause of the unity of the human world, so that all humanity may embrace each other and the eternal glory of humanity may be manifested. Well done!

7 پس باید بآن حقیقت متوسل شویم تا کل ملل عالم متفق شوند تا این نزاع و جدال بکلی زائل شود جمیع بشر متحد و متفق شوند از خدا میخواهم که شما ها سبب وحدت عالم انسانی شوید تا جمیع بشر دست در آغوش یکدیگر نمایند و عزت ابدیه عالم انسانی جلوه نماید مرحبا

KHF.117, KHAB.121 (132), KHTB1.236

AB09959

To: Howard Macnutt

Date: 1911-Nov-30

- 1 O true friend! Your letter was noted and its contents brought the utmost joy. I am intensely eager to meet the friends. God willing, I shall hasten to that region in the coming spring. I beseech for you the aid and favors of God, and I love you dearly. When I arrive you will observe how loving 'Abdu'l-Baha is. Forgive the brevity of this reply as I have no time.

1 ای دوست حقیقی نامهء آنجناب ملاحظه گردید از مضمون نهایت سرور حاصل گردید بسیار مشتاق ملاقات یارانم انشاءالله در بهار آینده بآن اقلیم میشتابم از الطاف حق ترا عون و عنایت طلبم و ترا دوست میدارم چون حاضر شوم ملاحظه خواهی نمود که عبدالبهاء چه قدر مهربانست از اختصار جواب معذور دار زیرا فرصت ندارم ع ع

2 Give my respectful greetings to Mrs. MacNutt.

2 ميسيس مكاٹ را تحيت محترمانه برسان

NJB_v02#14-16 p.007

ABU1192

Words spoken in Dec. 1911

There is suffering everywhere. The world is a huge hospital, and souls are crying in the dark. The world is a huge battlefield, and the Holy Spirit is flooding every spot; but the souls are dead or dying. The Bahais should be nurses and doctors.

There is no such thing as self-development. Growth only comes by working for others. The time as prophesied from all time is short - very short. How is the Holy Spirit to be recognised by the world? A great mass of people all over the world who have united as brothers in sorrow, suffering and affliction, will be persecuted until their cries reach the very gates of heaven. Then Angels of Light will arise and these people will receive the Message I came to bring and have held so long, waiting for more sorrow and suffering. When these souls are awakened - watch the results. Turkey was freed in one night; the world will also change in the same way, not from a Bahai Movement, but from a World Movement. Many of the Bahais in name will steal away disappointed, but be ye firm and never let go. "God doeth as He willeth." Think you the people will not suffer because are Bahais? When my people will be the poor, the lowly and ignorant. Think ye the people will not scoff because those with houses and lands and jewels associate with those hungry and in rags? Think ye the Church and big monopolies will not fight to the last step? O ye of little sight: - I came to the truly fallen; to those who are born in squalor and souls who could have no light; because ye have forgotten that the world and all therein is mine. "Why have ye made it a den of thieves?" Lo, here am I in the midst of you and calling. "Come unto us all ye who labor and I will give you rest."

Only a few more years of groaning and [heedless revelry], and then the trumpet will sound. The work will be finished I was sent to do, then I will, too, go to the Father.

BSTW#083

AB04765*To: Baha'is of Stuttgart, Germany**Date: 1911-Dec*

O true friends of mine! When the friends returned from Stuttgart, they praised highly the believers and maidservants of the Merciful in that city, that praise be to God, they are in the utmost attraction and enkindled with the fire of the love of God, having no occupation save the mention of God.

Likewise, the letter you had written demonstrated the utmost love in its contents. There are clear signs which indicate that the effulgent light of the Sun of Truth will shine forth with the utmost intensity not only in the Stuttgart region but throughout the whole of Germany, that the reviving breath of the Holy Spirit will exert great influence there and the pervasive grace of the Word of God will be widely diffused.

Let me give you this glad-tiding: Ye shall attain great heights in the Kingdom of God, and the portals of the Kingdom are wide open before the people of Germany. Let us see who will outshine the others. It is my earnest hope that all who are called in Germany may be among the chosen.

Therefore, ye should never rest, but strive day and night to guide the people, to give sight to the blind, to quicken the dead and bestow eternal life.

BBBD.150-151, SW_v02#17 p.007

AB12535*To: Alma Knobloch, in Stuttgart**Date: 1911-Dec*

- 1 O maidservant of God! Your letter arrived. You have written that you have been gathered together in one place, and with perfect love, you were engaged in praising God. Union and concord between the Friends and the Maidservants of the Merciful, are the causes of extension of God's Kingdom, and receiving the help of the Holy Spirit.

- 2 I hope that all the Friends at Stuttgart to be favoured with those. That is the intense desire of the people of the Kingdom.

1 ای کنیز الهی نامه شما رسید مرقوم نموده بودید که در یک محفل اجتماع گردید و بنهایت محبت بذكر الهی مشغول شدید اتحاد و اتفاق احباء و اماء رحمن سبب انتشار ملكوت الله گردد و جاذب تأييدات روح القدس است

If there should be no unity, then the bases of God's religion will fall to pieces. However, it is my hope that you may be of one Spirit, one heart and one opinion.

2 امیدم چنانست که احبای استتگارت عموماً بآن
موفق شوند این است نهایت آرزوی اهل ملکوت
و اگر اتحاد نباشد اساس امر الله متلاشی گردد
باری امیدم چنانست که یک روح و یک قلب
و یک فکر شوید

3 I am very pleased with all the Friends at Stuttgart and exceedingly love them.

3 و من از احبای استتگارت بسیار مسرورم و
نهایت محبت را بآنان دارم

4 Upon thee be the Glory of the Most Glorious One.

4 و عليك البهاء الابهي

BBBD.149

BBBD.148-149

AB08888

To: Sara Louisa Blomfield, in London

Date: 1911-Dec

1 O thou who art attracted to the Kingdom of God! During the days I spent in thy home I was the recipient of thine utmost kindness. I shall never forget it, and I cherish the hope that, through the grace of Baha'u'llah, thou shalt be so enkindled in London with the heat of the love of God as to set aflame all who meet thee.

1 ای منجذب ملکوت الله ایامی که در خانه تو
بودم نهایت مهربانی از تو دیدم فراموش ننمایم و از
الطاف حضرت بهاء الله امیدوارم که در لندن
بحرارت محبت الله مانند آتش بقسمی برافروزی
که هر کس ترا ملاقات نماید برافروزد

2 There will no doubt be much correspondence with thee regarding civilization, but give brief replies. Wherever thou art, send me thy address.

2 مخبره زیاد البته تمدن بتو خواهد نمود ولی تو
جواب مختصر ده و تو در هر جا هستی آدرس
خود را بفرست برای من

3 Convey my respects to the handmaid of God Mrs. Cropper and to thy daughters Nuri Khanum, Parvin Khanum and Vardiyyih Khanum.

3 و بامه الله مسیس کروپر و دخترانت نوری خانم
پروین خانم وردیه خانم احترام مرا برسان

LBLT.107ax

BRL_DAK#0114

ABU1410*Words spoken in 1911*

In order to bring about a state of peace and unity three things are necessary:

- (a) To know.
- (b) To have the intention.
- (c) To put into practice.

Unity is good. To know this is not sufficient. You must intend to promote it, you must work for it. Knowledge is a good thing, but it is only the first step. If knowledge is alone it is stationary. These meetings teach us that Unity is good, and that suppression (slavery under the yoke of traditions and prejudices) is the cause of disunion. To know this is not enough. All knowledge is good, but it can bear no fruit but by action. It is well to know that riches are good, but that knowledge will not make a man rich; he must work, he must put his knowledge into practice. We hope the people will realize and know that Unity is good, and we also hope that they will not be content to stand still in that knowledge. Do not only say that Unity, Love and Brotherhood are good; you must work for their realization.

The Czar of Russia promoted The Hague Peace Conference and proposed the decreased in armament for all nations. In this Conference it was proved that Peace was beneficial to all countries, and war destroyed trade, etc. The Czar made a very good speech, though after it was over he, himself, was the first to declare war (against Japan).

Knowledge is not enough. We hope by the Love of God we shall put it into practice. A spiritual universal force is needed for this. Meetings are good for engendering spiritual force. To know that to reach a state of perfection is possible is good, to march forward on the path is better. We know that to help the poor and to be merciful is good and pleases God, but knowledge alone does not feed the starving man, nor can the poor be warmed by knowledge or words, in the bitter winter.

SW_v02#19 p.005-006

ABU1651*Words spoken in 1911*

The great causes of separation among the people are:

- (a) Racial.
- (b) Political.
- (c) Religious.
- (d) Traditional.
- (e) Personal.
- (f) Commercial prejudices.

Baha'u'llah has abolished these. None can say that this is not good. Anyone who denies this is ignorant. God has created the world as one—the boundaries are marked out by man. God has not divided the lands. Each man has his house and meadow; horses and dogs do not divide the fields into shares. That is why Baha'u'llah says: "Let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind." All are one family, one race. All are human beings. Differences as to partition of lands should not be the cause of separation among the people. One of the great reasons of separation is color. Look how this prejudice has power in America, for instance. See how they hate one another! Think over this. Animals do not quarrel because of their color! Surely man should not, who is so much higher in creation. What ignorance exists. White doves do not quarrel with other doves that are blue, because of their color but white men fight with dark colored men. This racial prejudice is the worst of all.

All are one. In the Old Testament it says that God created man like unto His own image. In the Koran it says: "There is no difference in the creation of God!" Think well. God has created all, cares for all, and all are under His protection. The policy of God is better than our policy. We are not as wise as He.

SW_v02#19 p.007

ABU2032*Words spoken in 1911*

The world is wrong, just because people talk too much and do not carry out their ideals. If action took the place of words, the world would change very soon. A man who does good and does not talk about it is perfect. The man who does very little good and magnifies it in his speech, is not good. if I love you, you know it, I need not tell you all the time; on the other hand, if I did not love you, you would know it also, and you would not believe me if I said I did love you a thousand times. People speak too much because they seek fame, because they wish to be thought better than their brethren. Those who do most good say the least about it.

Look at the Italians for instance. They speak a great deal about humanitarianism and socialism, and yet see how disgracefully they have behaved towards the Turks. But why should we blame them? I hope you will always avoid tyranny and oppression, and that you will always uphold and practice justice towards all men and keep your hearts pure. That is what I expect of you.

SW_v02#19 p.007, SW_v14#02 p.060-061

ABU3271*Words to Aqay-i-Taqizadeh spoken around Dec. 1911 in Paris*

From what I recall of the conversation, one topic about which I asked Him was this: "From what I have heard, you desire the establishment of freedom in Iran. Hence, is it not proper that your followers, in accordance with your command and when necessary, aid and assist those (non-Baha'i) elements promoting political freedom, such as in the elections, and so on?"

He [Abdu'l-Baha] replied that, "In principle, we prefer freedom as it is one of the divine blessings and pleases God. However, this is not because freedom helps with the diffusion and propagation of our Cause, as it is the opposite – namely, our Cause grows better in a repressive environment."

What I have noted is the essence of his utterance, as I do not recall the exact words.

BLO_PN#005

ABU0031

Address at Theosophical Society of Paris, 1911-Dec-06 [sic]

[Address of 'Abdu'l-Baha in Paris at the Great Gathering of Theosophists, Thursday Evening, 15 Dhu'l-Hijjih 1329 [sic]:]

The greatest virtue in the human world is divine wisdom, and wisdom consists of knowledge of the realities of things as they truly are. Knowledge and comprehension of the realities of things is impossible except through divine wisdom, for knowledge is of two kinds: conceptual and realized—in other words, acquired and immediate. For example, we know that water exists, but this is mere conception. When we drink it, however, it becomes realized knowledge. Thus it has been said that complete knowledge is the realization of a thing, not merely its conception. For instance, if a person knows that food and sustenance exist, from this conception he derives no pleasure; but when he partakes of the food, he experiences pleasure and nourishment. Thus complete realization of knowledge is attained. For example, man knows that honey exists in the world, but this conception alone does not suffice and yields no sweet taste—rather, he must taste it for experiential knowledge to be obtained.

Therefore, wisdom consists of knowledge of the realities of things as they truly are, through experience and realization. Hence God has created man as the sum of all realities. For instance, the degrees of existence are either mineral, vegetable, or animal, and man is the distinguished species that combines the perfections of the mineral, vegetable and animal kingdoms. For example, mineral perfections consist of physicality, composition of elements, and the realization of form and shape—these perfections exist in man. But vegetable perfections comprise the power of growth, which also exists in man, and animal perfections include sensory powers, which likewise exist in man. Thus in man there exists a comprehensiveness—that is, he combines all the perfections of the mineral, vegetable and animal kingdoms.

صورت خطابه مبارک در پاریس در مجمع عظیم
نیوفاپیا شب پنجشنبه ۱۵ ذی حجه ۱۳۲۹ مطابق
هشتم دسامبر ۱۹۱۱ قوله الأعزّ الأرفع الأعلى
اعظم فضائل عالم انسانی حکمت الهی است و
حکمت عبارت از اطلاع بحقائق اشیاء علی ما هی
علیاست و علم واحاطه بحقائق اشیاء ممکن نیست
جز بحکمت الهیه زیرا علم بر دو قسم است یکی
تصویری و دیگر تحقیقی است بعبارة اخرى حصولی
و حضوری مثلاً ما میدانیم که آبی هست اما
این صرف تصور است اما وقتی نوشیدیم تحقیقی
گردد لهذا گفته اند علم تامّ تحقق بشیء است نه
تصور شیء مثلاً انسان اگر بداند که مائده و
نعمتی موجود است از این تصور تلذّذ نیابد اما
چون از مائده تناول کند تلذّذ و تغذی نماید پس
تحقیق تامّ علمی حاصل شود مثلاً انسان میدانند در
دنیا عسلی هست لکن این تصور کفایت نکند
و مذاق شیرین نماید بلکه باید بجشد تا علم ذوقی
حصول یابد

پس حکمت عبارت از اطلاع بحقائق اشیاست
علی ما هی علیها ذوقاً و تحقیقاً لهذا خداوند انسانرا
جامع جمیع حقائق خلق کرده است مثلاً مراتب
وجود یا جماد است یا نبات است یا حیوان است
و انسان نوع ممتاز است که جامع کالات جمادی
و کالات نباتی و کالات حیوانی است مثلاً
کالات جمادی جسمانیست است ترکیب عناصر
است تحقیق صورت و مثال است این کمال در
انسان موجود اما کالات نباتی قوه نامیه است
آن نیز در انسان هم موجود و کالات حیوانی

Furthermore, this comprehensiveness is reinforced by the power of spirit, and through this spirit man is distinguished from all other beings and is the noblest of creatures. He combines all earthly perfections, manifests divine bounties, and benefits from divine perfections. For every name and attribute by which you praise God, a sign of it exists in man. For example, you praise the Truth as All-Seeing—the sign of sight is the human eye. If you had no eyes, you could not conceive of God's attribute of sight. Among the divine perfections are hearing, generosity, will, and power. These are divine perfections. These are the perfections by which you praise the Divine Unity, and of each of these perfections a sign exists in man. Therefore, these perfections are divine bounty. Hence man combines earthly perfections and benefits from divine perfections.

It is for this reason that man is dominant and triumphant over all creation, for all creatures, both high and low, are captives of nature. For example, the sun, despite its grandeur, is captive to nature. The vast ocean is captive to nature. All the great celestial bodies are captives of nature and cannot deviate a hair's breadth from nature's law. The sun cannot deviate from its orbital center, nor can the earth exceed its orbit. All these are subject to nature. Man, however, is the opposite - he is nature's master. For example, according to nature's requirements and laws, man is an earthbound creature, not one of air or water. Yet despite this natural law, he breaks nature's rule - he soars through the air, traverses the surface of the sea as if it were an open field, runs upon the waters, and pilots vessels beneath them. This contravenes nature's universal law. He takes electrical force, a rebellious power that splits mountains, imprisons it in a bulb, and makes it his bearer of burdens, placing all manner of loads upon it - whereas by nature's law this electrical force is free and dominant over all things, yet man has made it subservient. Thus it is evident that man breaks nature's law and is therefore the noblest of all created things, for he possesses universal capabilities. Strange it is that the materialists have overlooked this point! They constantly maintain in their teachings that all beings are prisoners of nature and that nothing can transgress nature's law, when man clearly does break nature's law. Though earthbound, he makes celestial discoveries. He brings forth into the visible realm matters which by nature's law lie in the realm of the unseen and are hidden mysteries. For instance, electricity, photography, and phonography were in former times hidden mysteries, concealed secrets which by nature's law were destined to remain hidden. Yet human reason, which is a divine gift, has brought these hidden mysteries from the invisible into the visible realm.

قوه حساسه است این قوه نیز در انسان هم موجود پس در انسان یک جامعیتی موجود یعنی جامع جمیع کمالات جمادی و نباتی و حیوانی است

و فضلاً عن ذلك این جامعیت مؤید بقوه روح است و بآن روح انسان ممتاز از سائر کائنات و اشرف موجودات است و جامع جمیع کمالات کونیه و مظهر فیوضات رحمانیه و مستفیض از کمالات ربانیه است زیرا هر اسم و صفتی که خدا را بآن بستائی آیتی از آن در انسان موجود است مثلاً حق را ستایش نمائی که بصیر است آیت بصر چشم انسان است اگر چشم نداشتی تصور بصیری حق نتوانستی از جمله کمالات الهی سع است از جمله کمالات الهی جود است از جمله کمالات الهی اراده است از جمله کمالات الهی قدرت است اینها کمالات الهیه است این کمالاتی است که حضرت احدیت را بآن ستایش میکنی از هر یک از این کمالات آیتی در انسان موجود است پس این کمالات فیض الهی است لهذا انسان جامع کمالات کونیه و مستفیض از کمالات الهیه است

از این جهت است که انسان بر جمیع کائنات قاهر و غالب است زیرا جمیع کائنات علویه و سفلیه اسیر طبیعت است مثلاً آفتاب باین بزرگی اسیر طبیعت است دریای باین وسیعی اسیر طبیعت است جمیع اجسام عظیمه آسمانی اسیر طبیعت است و ابداً سر موئی از قانون طبیعت تجاوز نتواند آفتاب از مرکز مدار خویش انحراف نکند زمین از مدار خویش تجاوز نتواند جمیع اینها محکوم طبیعتند اما انسان بالعکس حاکم بر طبیعت است مثلاً بمقتضای طبیعت و احکام آن انسان ذیروح خاکی است نه هوائی و مائی باوجود این قانون طبیعت را می شکند در هوا پرواز مینماید و بر صفحه دریا مانند میدان جولان میدهد در روی دریا میدود در زیر آب کشتی میراند و این مخالف قانون عمومی طبیعه است مانند قوه برقیه قوه سرکشی است که کوه را می شکافد آن را در شیشه حبس میکند و حمال قرار داده جمیع بارها را بر دوش آن میکشد و حال آنکه بحسب قانون طبیعت این

So while all created things are captive to nature, human reality prevails over nature. Glory be to God! The materialists, though themselves masters over nature, nevertheless consider nature the absolute agent and worship it. They likewise argue regarding nature that the existence of things consists merely in the combination of elements, and their nonexistence in the decomposition of those elements. They say that when elements combine, man comes into being, and when this combination is dissolved, that is death. Since the existence of things consists of combination and their death of dissolution, what need is there for an omnipotent, unique Creator? Yet they fail to consider that combinations are of three kinds: either the combining of elements is accidental, or it is a necessary requirement of their essential nature, or it occurs through the will of an omnipotent Living One. If we say the combination of elements is accidental, we must accept an effect without a cause, which is clearly false. Or if it is a necessary requirement of their essential nature - but essential requirements cannot be separated, as heat is essential to fire and moisture to water, therefore heat cannot be separated from fire nor moisture from water - then as long as the combination is an essential requirement, dissolution and separation are impossible, for essential requirements cannot be separated. So the second type is also invalid. What remains? The third kind: the combination of elements occurs through the will of an omnipotent Living One. The combining of elements is thus limited to this. Therefore it is proven through rational proofs, clear as the sun, that created things have a Creator.

It is evident that the human mind and spirit can comprehend the realities of things. Why? Because the human mind encompasses all things, and the human spirit encompasses all things. However, the bearer of this power, which is the rational soul and human spirit, though it possesses the utmost penetration, is nevertheless limited in its influence. For example, the influence of the greatest philosophers and sages of the past and present was limited, and they trained but a few souls, or only trained their own souls. But the influence of the Holy Spirit is unlimited and its outpourings are unbounded.

No matter how much wisdom and philosophy a person may acquire and master, they still need the breathings of the Holy Spirit. For instance, Plato, who was the foremost philosopher of Greece, as well as Aristotle, Pythagoras, and Euclid—their sphere of influence was limited. Despite all their philosophical and intellectual power, they could not bring a single soul to such a degree that it would sacrifice its life for humanity. But those souls who were assisted by the Holy Spirit achieved such

قوه برقیه آزاد است و بر جمیع اشیاء قاهر است
اما مقهور انسان است

پس معلوم شد انسان قانون طبیعت را خرق میکند لهذا اشرف جمیع کائنات است چونکه جامعیت دارد و عجب است مادیون از این نکته غافل شده اند متصل در تعالیم خودشان میگویند که جمیع کائنات اسیر طبیعت است و شیئی از اشیاء نمی تواند از قانون طبیعت تجاوز کند و حال آنکه انسان خرق قانون طبیعت کند مثلاً در روی زمین است اما کشفیات فلکیه میکند اموری که بقانون طبیعت در حیز غیب است و سر مکنون است کشف نموده و بحیز شهود میکشد مثلاً این قوه کهربا فتوغراف فتوغراف در قرون سابقه سر مکنون و رمز مخزون بودند و بمقتضای طبیعت پنهانی آنان محقق اما عقل انسان که موهبت الهی است این سر مکنون را از حیز غیب بحیز شهود آورده

پس هرچند جمیع کائنات اسیر طبیعت است ولی حقیقت انسانیه غالب بر طبیعت است سبحان الله مادیون در حالتیکه طبیعت مقهور آنهاست معذک طبیعت را فاعل مطلق می شمارند و پرستش مینمایند و همچنین استدلال بر طبیعت مینمایند که وجود اشیاء عبارت از ترکیب عناصر است و عدم عبارت از تحلیل عناصر مثلاً عناصری ترکیب شده و از آن انسان موجود گشته چون این ترکیب تحلیل گردد و تفریق شود موت است مادام که وجود اشیاء عبارت از ترکیب است و موت اشیاء عبارت از تحلیل چه احتیاج بصانع قدیر فرید ولی آنقدر ملاحظه نمینمایند که ترکیب منحل بسه قسم میشود یا ترکیب عناصر تصادفی است یا ترکیب لزوم ذاتی یا ترکیب باراده حتی قدیر اگر بگوئیم ترکیب عناصر ترکیب تصادفیست باید قائل به معلول بی علت شویم و این واضح البطلان است و یا ترکیب لزوم ذاتی است لزوم ذاتی انفکاک نتواند مثلاً حرارت برای آتش لزوم ذاتیست رطوبت از برای آب لزوم ذاتیست لهذا حرارت از آتش و رطوبت از آب انفکاک نمیکند

پس مادام که آن ترکیب لزوم ذاتیست تحلیل و تفریق ممکن نیست چه که لزوم ذاتی انفکاک

influence that multitudes rushed to the field of sacrifice through the effect of their words.

Those who outwardly had no learning, like Peter who was a fisherman—he had neither knowledge nor learning, was illiterate, and was even so unlearned that he could not keep count of the Sabbath days—yet when he was assisted by the breathings of the Holy Spirit, what influence and effect he achieved in the world of existence! The point is that no matter how much a person may progress in the world of wisdom and philosophy, they still need the breathings of the Holy Spirit. And no matter how much perfection one may acquire, their sphere of influence remains limited, and if they wish to create a movement in human thought, that movement will be limited and will not become universal.

But the divine chosen ones created universal movements in the world of thought, and extraordinary effects became manifest. For example, Abraham, though the son of a stone-cutter, created a new movement in human thought. Moses created a universal movement in human thought. Christ, though from a poor family, created an extraordinary movement in the realm of thought; His influence seized the pillars of the world. Muhammad, though unlettered, had a remarkable influence on general thought, raising the Arab nation to the highest degree of perfection. The Bab created a universal movement in the world of thought.

Thus it became evident that those souls who are assisted by the Holy Spirit have perfect influence, to such a degree that they renew the world, bestow eternal life, illumine East and West, and their power and influence is unlimited—indeed, two thousand years pass and it still endures. But if a person is not assisted by the Holy Spirit, no matter how learned they may be or how much they may have founded schools of philosophy, their movement remains limited.

And when the movement of divine thoughts was completely cut off, and divine wisdom became obsolete, and materialism prevailed, and the darkness of vain imaginings encompassed all, and truth became hidden, Baha'u'llah appeared from the horizon of Iran.

When truth had become hidden, Baha'u'llah appeared from the horizon of Iran and caused a mighty stirring in the realm of thought. The Iranians discovered spiritual feelings and grasped divine wisdom. Their thoughts, manners and deeds were completely transformed. While all people were captive to traditions, they became a new creation and found a fresh spirit. The light of truth shone forth while all nations and religions

نمی‌یابد آن قسم ثانی نیز نیست پس چه ماند قسم ثالث ترکیب عناصر بتقدیر حیّ قدیر ترکیب عناصر حصر در این شد پس ثابت شد که کائنات را موجدی باری بدلائل عقلیه مثل آفتاب واضح و مشهود است که عقل و روح انسان مدرک حقائق اشیاست چرا زیرا عقل انسان محیط بر اشیاست روح انسان محیط بر اشیاست اما حامل این قوه که عبارت از نفس ناطقه و روح انسانیست هرچند در نهایت نفوذ است لکن نفوذش محدود است مثلاً نفوذ اعظم فلاسفه و حکمای سلف و خلف محدود بود و تربیت نفوس معدود نمودند و یا آنکه تربیت نفس خویش نمودند

ولکن نفوذ روح القدس غیر محدود و فیوضاتش غیر محصور انسان هر قدر از حکمت و فلسفه اطلاع یابد و مهارت حاصل نماید باز محتاج بنفثات روح القدس است مثلاً افلاطون که اول فیلسوف یونان بود و همچنین ارسطو فیثاغورث اقلیدس اینها دایره نفوذشان محدود بود با جمیع این قوت حکمیه و فلسفیه که داشتند نتوانستند نفسی بدرجهائی بیاروند که چنان را فدای عموم نماید ولیکن نفوسیکه مؤید روح القدس بودند چنان نفوذی حاصل کردند که جم غفیری از تأثیر انفاص آنان بمیدان فدا شتافتند نفوسیکه بظاهر هیچ علم نداشتند نظیر پطرس آن شخص ماهی گیر بود علم و فضل نداشت سواد نداشت حتی بدرجهائی که حساب ایام سبت را نمی‌توانست نگاهداشت باوجود این چون مؤید بنفثات روح القدس شد چه اثر و نفوذی در عالم وجود حاصل نمود مقصد این است انسان در عالم حکمت و فلسفه هر قدر ترقی بکند باز محتاج بنفثات روح القدس است و هر قدر انسان اکتساب کمال نماید دایره نفوذش محدود است

و اگر بخواهد حرکتی در افکار بشر اندازد حرکتی محدود است عمومیت پیدا نمی‌کند اما اولیای الهی در عالم افکار حرکت عمومی انداختند و آثار غریبی ظاهر شد مثلاً حضرت ابراهیم باوجود آنکه پسر سنگ تراشی بود در عالم افکار بشر حرکتی جدید انداخت و حضرت موسی در افکار بشر حرکت عمومی انداخت و حضرت مسیح با آنکه از خاندان فقیر بود در عالم افکار

were immersed in the ocean of vain imaginings, and no trace remained of the truth of divine religions. Whatever they heard from their forefathers they accepted and followed, and continue to follow. For instance, a Jewish child becomes Jewish, a Christian's son becomes Christian, if Buddhist becomes Buddhist, if Zoroastrian becomes Zoroastrian. Thus all are captive to traditions, following the traditions of their forefathers. But Baha'u'llah declared that imitation is not permitted - there must be investigation of truth. Furthermore, Baha'u'llah proclaimed that religion and science are twins, inseparable from each other. A religion that does not conform with reason, science and knowledge is but the traditions of forefathers and vain imaginings, for science is an expression of truth. Therefore religion must accord with science, and if it does not, it is vain imagining and false. Religion must cause fellowship and love among humanity, bringing hearts and spirits together in harmony. If religion causes enmity, its absence is preferable to its existence. Moreover, religion must be the cause of the unity of the human world, not the cause of discord. Any religion that is true must inevitably unite different peoples. If religion does not become the cause of the unity of mankind, its absence is surely better. Religion must remove prejudice; if it does not eliminate prejudice, it is not religion, for religion is the following of truth. God loves all creation, is at peace with all creation, is kind to all creation. We must follow God, love all creation, be kind to all. Therefore we must abandon racial, national, political and religious prejudices and investigate truth, for these prejudices cause differences among humanity. This prejudice causes blood to be shed. This prejudice causes helpless mothers to cry and wail over the death of their children. This prejudice causes fathers to become sonless. This prejudice causes the countries of the world to be laid waste. This prejudice has caused and continues to cause the world's turmoil. But if these prejudices disappear, all humanity will associate with one another in utmost love and fellowship. The point is that we must follow God, carry out the divine policy. God has willed that we be light - why should we be darkness? God has willed that we be manifestations of mercy - why should we become manifestations of wrath? God loves all His servants - why should we not love them? He provides sustenance and life to all, He protects all. He is so kind - why should we be unkind? If we follow the breathings of the Holy Spirit, we shall surely be the recipients of the Lord's mercy and the gift of His forgiveness. If we derive illumination from the Sun of Truth, we shall be light for all. If we draw bounty from the Source, we shall surely be mercy for all. Tonight I am most joyful to have come to this gathering where these honored souls are present.

حرکتی فوق العاده القا نمود نفوذش ارکان عالم را گرفت حضرت محمد باوجود اینکه ائی بود در افکار عمومی نفوذی عجیب داشت ملت عرب را باعلی درجه کمال رسانید حضرت باب در عالم افکار حرکت عمومی انداخت پس معلوم شد نفوسیکه مؤید بروح القدس هستند نفوذشان کامل بدرجهئی که عالم را تجدید میکنند حیات ابدیه میبخشند شرق و غرب را روشن مینمایند قدرت و تأثیرشان غیر محدود بلکه دو هزار سال میگذرد و باقی است اما انسان اگر مؤید بروح القدس نباشد هر قدر دانا باشد و مؤسس فلسفه باشد حرکتش محدود است

و چون حرکت افکار لاهوتیه بکلی منقطع و حکمت الهیه منسوخ و مادیات غالب و ظلمت اوهام احاطه نمود و حقیقت پنهان گشت حضرت بهاءالله از افق ایران ظاهر شد و در عالم افکار حرکت شدید انداخت ایرانیان احساسات ربانیه یافتند و بحکمت الهی پی بردند بکلی افکار و اطوار و افعالشان تغییر یافت خلق جمیع اسیر تقلید بودند خلقی جدید شدند و روحی تازه یافتند نور حقیقت درخشید و جمیع ملل و ادیان غریق دریای اوهام از حقیقت ادیان الهی خبری نماند آنچه از آباء و اجداد شنیدند پذیرفتند و متابعت نموده و مینمایند مثلاً طفل یهودی یهودی میشود پسر نصرانی نصرانی میشود اگر بودی بودی میشود اگر زردشتی زردشتی میشود پس جمیع اسیر تقلیدند متابعت تقلید آباء و اجداد خود را میکنند

اما بهاءالله فرمود تقلید جائز نیست تحرّی حقیقت باید بشود و دیگر آنکه بهاءالله فرمود علم و دین توأم است از یکدیگر جدا نمی شود دینی که مصدق عقل و علوم و فنون نباشد آن تقلید آباء و اجداد است و اوهام است زیرا علم عبارت از حقیقت است پس باید دین مطابق علم باشد و اگر مطابق نباشد اوهام و باطل است و دین باید سبب الفت و محبت بین بشر شود قلوب و ارواح را با هم الفت دهد اگر دین سبب عداوت شود عدمش بهتر از وجود است و دیگر دین باید سبب وحدت عالم انسانی باشد نه سبب اختلاف هر دینی که حق است لابد قبائل مختلفه متحد میکند دین اگر سبب

We are the bestowers of forgiveness if we partake of the Sun of Truth, we are light unto all if we draw from the Centre; if we receive bounty from the Source, assuredly we are mercy unto all. Tonight I am most joyous, having come to this gathering where these honored souls are present, and having been blessed with meeting them. Praise be to God, their faces are radiant, their hearts are pure, their souls are gladdened by the glad tidings of God, and their purpose is the investigation of truth. I beseech God that He may assist and strengthen you, that spiritual wisdom may increase, the mysteries of creation be revealed, and divine confirmations encompass you, so that the land of France may become a celestial paradise.

BSW#12.16x, VUJUDE.211x, VUJUDE.161x

وحدت عالم انسانی نشود البته نباشد بهتر است
دین باید از اله تعصب کند اگر چنانچه تعصب
را زائل نکند دین نیست زیرا دین متابعت حق
است پروردگار جمیع خلق را دوست میدارد با
جمیع خلق در صلح است با جمیع خلق مهربان
است ما باید متابعت خدا بکنیم جمیع خلق را
دوست داشته باشیم بکل باید مهربان باشیم پس
باید از تعصب جنسی و تعصب وطنی و سیاسی
و مذهبی بگذریم و تحرّی حقیقت کنیم زیرا
این تعصبات سبب اختلاف بین بشر است این
تعصب سبب است که خونها ریخته میشود این
تعصب سبب است که مادران بیچاره در قتل
فرزندان فریاد و ناله و گریه و فغان میکنند این
تعصب سبب است که پدرها بی‌پسر میشوند
این تعصب ممالک عالم را سبب خراب میگردد
این تعصب سبب اضطراب عالم شده و میشود
اما اگر این تعصبات نماند جمیع بشر با یکدیگر
بنهایت محبت الفت میکنند مقصد این است ما
باید متابعت خدا بکنیم سیاست الهی را جاری
نمائیم خدا خواسته که ما نور باشیم چرا ظلمت
باشیم خدا خواسته مظهر رحمت باشیم چرا مظهر
غضب گردیم خدا جمیع بندگانش را دوست
میدارد ما چرا نباید دوست داشته باشیم جمیع
را رزق و حیات میدهد حفظ میکند این قدر
مهربان است چرا ما نامهربان باشیم اگر متابعت
نفثات روح القدس بکنیم یقین است که رحمت
پروردگار و موهبت آمرزگاریم اگر استفاضه از
شمس حقیقت کنیم از برای کل نوریم اگر
اقتباس فیض از مرکز بکنیم یقین است از برای
کل رحمتیم امشب من بسیار مسرورم در مجلسی
که این ذوات محترمه حاضرند آمدم و بملاقات
ایشان مشرف گشتم الحمد لله رویها روشن
است قلبها پاک است چنانها مستبشر بشارات
الهی است و مقصد تحرّی حقیقت است از
خدا میخواهم شما را مؤید و موفق فرماید بلکه
روحانیت و حکمت الهی بیشتر و اسرار کائنات
ظاهر و فتوحات الهیه احاطه نماید تا خطّه
فرنسا جنت لاهوت شود

AMK.216-224, AVK1.067x, AVK2.129.10x,
KHF.143, KHAB.209 (219), KHTB1.243,
KHTP.179, VUJUD.104x, VUJUD.122.07x

ABU0503

Words spoken on 1911-Dec-01 in Paris

Question/topic: The Last Meeting.

When I arrived in Paris some time ago for the first time, I looked around me with much interest, and in my mind I likened this beautiful city to a large garden.

With loving care and much thought I examined the soil, and found it to be very good and full of possibility for steadfast faith and firm belief, for a seed of God's love has been cast into the ground.

Clouds of Heavenly Mercy showered their rain upon it, and the Sun of Truth fell warmly upon the young seeds, and today one can see in your midst the birth of belief. The seed cast into the ground has begun to spring up, and day by day you will see it grow. The bounties of the Kingdom of Baha'u'llah shall indeed bring forth a wondrous harvest!

Behold! I bring you glad and joyful tidings! Paris will become a garden of roses! All kinds of beautiful flowers will spring up and flourish in this garden, and the fame of their fragrance and beauty will be spread in all lands. When I think of Paris in the future, I seem to see her bathed in the light of the Holy Spirit! Verily, the day is dawning when Paris will receive her illumination, and the Goodness and Mercy of God will be visible to every living creature.

Do not allow your minds to dwell on the present, but with eyes of faith look into the future, for in truth the Spirit of God is working in your midst.

Since my arrival a few weeks ago, I can see the growth of spirituality. At the beginning only a few souls came to me for Light, but during my short sojourn among you the numbers have increased and doubled. This is a promise for the future!

When Christ was crucified and left this world, He had only eleven disciples and a very few followers; but as He served the Cause of truth, look today at the result of His life's work! He has illumined the world, and given life to dead humanity. After His ascension little by little His Cause grew, the souls of His followers became more and more luminous, and the exquisite perfume of their saintly lives spread on all sides.

روزیکه پاریس آمدم دیدم مزرعه ایست
خاکش استعداد دارد انبات دارد تخمی از
محبت الله در آن پاشیده شد

ابر رحمت پروردگار بر آن بارید و حرارت شمس
حقیقت بر آن تابید نسیم عنایت بر آن وزید و
این دانه ها بنای روئیدن گذاشت و از فیض
ملکوت ابری سبز و خرم خواهد شد

بشما بشارت میدهم که روزی خواهد آمد
که پاریس گلشن شود و انواع ریاحین بروید
و روائح طویه بافاق منتشر شود چون پاریس
نظر میکنم میبینم روح القدس در هوای آن
مواجست از وقتی که من آمدم تا بحال ترقی بسیار
حاصل شده جمعی بملکوت ابری اقبال نموده
اند حضرت مسیح در وقت صلیب عده کمی
شاگردان داشت بزودی جمیعشان زیاد شد
و آفاق را روشن کرد رویها منور شد مشامها
معطر گشت حال الحمد لله جم غفیری در
پاریس هستند و همه منجذب حقیقت یقین
بدانید الطاف جمال ابری شما را احاطه خواهد
کرد روح القدس تأیید میکند انوار آسمانی بر شما
میتابد خلاصه شکر کنید که فیض الهی شامل
شد

جمیع مردم در خوابند شما بیدارید جمیع نادانند
شما دانا گشتید ولادت ثانویه یافتید بماء حیات
تعمید شده اید و میشوید بروح حیات ابدی
رسیدید لهذا مطمئن بفضل الهی باشید امیدوارم
بایکدیگر در نهایت محبت و الفت باشید و از برای
یکدیگر جانفشانی کنید و جمیع خلق مهربان باشید
جمیع بشر را خویش و پیوند خود بدانید و همه
را بنده یک خداوند شمردید هیچ جدائی و بیگانه
نبینید عالم انسانرا مثل یک شجره واحده بدانید که
برگ و شکوفه و بار دارد و مردمرا مثل برگ
و ثمر آن شجر بدانید جمیع را دوست باید داشت

Now today, thank God, a similar condition has begun in Paris. There are many souls who have turned to the Kingdom of God, and who are attracted to unity, love and truth.

Try so to work that the goodness and mercy of Abha may enfold the whole of Paris. The Breath of the Holy Spirit will help you, the Celestial Light of the Kingdom will shine in your hearts, and the blessed angels of God from Heaven will bring you strength and will succour you. Then thank God with all your hearts that you have attained to this supreme benefit. A great part of the world is plunged in sleep, but you have been awakened. Many are blind, but you see!

The call of the Kingdom is heard in your midst. Glory be to God, you have been born again, you have been baptized by the fire of the Love of God; you have been plunged in the Sea of Life and regenerated by the Spirit of Love!

Having received such favour be thankful unto God, and never doubt His Goodness and Loving Kindness but have undying faith in the Bounties of the Kingdom. Consort together in brotherly love, be ready to lay down your lives one for the other, and not only for those who are dear to you, but for all humanity. Look upon the whole human race as members of one family, all children of God; and, in so doing, you will see no difference between them.

Humanity may be likened to a tree. This tree has branches, leaves, buds and fruit. Think of all men as being flowers, leaves or buds of this tree, and try to help each and all to realize and enjoy God's blessings. God neglects none: He loves all.

The only real difference that exists between people is that they are at various stages of development. Some are imperfect – these must be brought to perfection. Some are asleep – they must be awakened; some are negligent – they must be roused; but one and all are the children of God. Love them all with your whole heart; no one is a stranger to the other, all are friends. Tonight I come to say farewell to you – but bear this in your minds, that although our bodies may be far apart, in spirit we shall always be together.

I bear you one and all in my heart, and will forget none of you – and I hope that none of you will forget me.

I in the East, and you in the West, let us try with heart and soul that unity may dwell in the world, that all the peoples may become one people, and that the whole surface of the earth may be like one country – for the Sun of Truth shines on all alike.

All the Prophets of God came for love of this one great aim.

نهایت اینست بعضی نادانند باید دانا شوند طفلند باید تربیت شوند هر گز نظر به بیگانگی نکنید

حال میخواهم با شما وداع کنم هر چند جسماً جدا میشوم لکن جمیع در قلب منید هیچ یک فراموش نمیشوید من در شرق و شما در غرب بکوشیم که نورانیت احاطه کند وحدت عالم بشر ظاهر شود زیرا جمیع انبیاء بجهت محبت خالق شده اند

ملاحظه کنید حضرت ابراهیم چه قدر زحمت کشید تا محبت ظاهر شود حضرت موسی چه قدر مبتلا شد حضرت مسیح صبیح چگونه گرفتار قوم قبیح گشت حضرت محمد جقدر بلاهای مبرم دید حضرت باب چه صدمات بحساب مشاهده نمود حضرت بهاء الله چه بلاهای مستمره و عقوبات شدیده تحمل فرمود تا طوائف مختلفه را متفق نماید پس باید جمیع اشعه شمس حقیقت شوید جنود آسمانی گردید مدن قلوب را فتح نمائید

الحمد لله بهاء الله باثر قلم مبارک عهد و میثاقی گرفتند که جمیع ناظر به یک نقطه باشند مطلع بر اسرار کتب الهی اوست این موهبت برای آنست که اختلاف حاصل نشود

پس دائماً بکوشید که متوجه بمرکز میثاق الهی باشید الهی الهی ترانی منجذباً الی ملکوتک خاضعاً خاشعاً لجبروتک مبتلاً الیک متذلاً بین یدیک متوکللاً علیک ارجو که بقلی و روحی و ذاتی و کینونتی ان تنزل علی هو لاء برکه من عندک و قدر لهم نصیباً موفوراً من عطائک و اجعلهم آیات رحمتک و کلمات کتابک

ای رب انر ابصارهم بانوار الهدی و احی قلوبهم من نداء ملکوتک الاهی و اجعلهم من اشجار حقیقتک الغناء و الکواکب الالامعة النوراء و یسر لهم الامور و اجعلهم یحبون بعضهم البعض بقلب طامع بالولاء رب اجمعهم تحت لوائک و ارزقهم من مائدة سمائک انک انت الکریم انک انت الرحمن الرحیم

KHTB1.239

Look how Abraham strove to bring faith and love among the people; how Moses tried to unite the people by sound laws; how the Lord Christ suffered unto death to bring the light of love and truth into a darkened world; how Muhammad sought to bring unity and peace between the various uncivilized tribes among whom he dwelt. And last of all, Baha'u'llah has suffered forty years for the same cause – the single noble purpose of spreading love among the children of men – and for the peace and unity of the world the Bab gave up his life.

Thus, strive to follow the example of these Divine Beings, drink from Their fountain, be illumined by Their Light, and to the world be as symbols of the Mercy and Love of God. Be unto the world as rain and clouds of mercy, as suns of truth; be a celestial army, and you shall indeed conquer the city of hearts.

Be thankful unto God that Baha'u'llah has given us a firm and solid foundation. He left no place for sadness in hearts, and the writings of His sacred pen contain consolation for the whole world. He had the words of truth, and anything that is contrary to His teaching is false. The chief aim of all His work was to do away with division.

The testament of Baha'u'llah is a Rain of Goodness, a Sun of Truth, Water of Life, the Holy Spirit. Thus open your hearts to receive the full power of His Beauty, and I will pray for you all that this joy may be yours.

Now I say 'Good-bye'.

This I say only to your outer selves; I do not say it to your souls, for our souls are always together.

Be comforted, and rest assured that day and night I shall turn to the Kingdom of Abha in supplication for you, that day by day you may grow better and holier, nearer to God, and more and more illumined by the radiance of His Love.

PT#53 p.177, SAS.109x

ABU1027

Words spoken on 1911-Dec-01 in Paris

I bid a loving farewell to the people of France and England. I am very much pleased with them. I counsel them that they may day by day strengthen the bond of love and amity to this end—that they may become the sympathetic embodiment of one nation—that they may extend themselves to a universal Brotherhood to guard and protect the interest and rights of all the nations of the East—that they may unfurl the Divine Banner of justice—that they may realize and treat each nation as a family composed of the individual children of God and may know that before the sight of God the rights of all are equal.

For all of us are the children of one Father. God is at peace with all His children: why should they engage in strife and warfare among themselves? God is showering down kindness; why should the inhabitants of this world exchange unkindness and cruelty?

“Ye are all the leaves of one tree and the fruits of one branch.”

Beware! Beware! Lest ye offend any heart.

Beware! Beware! Lest ye hurt any soul.

Beware! Beware! Lest ye deal unkindly toward any person.

Beware! Beware! Lest ye be the cause of hopelessness to any creature.

Next year ‘Abdu’l-Baha will travel to America, as parties and groups working on matters of universal justice and reform of economic conditions have invited him to deliver talks and speeches to them. He accepted this request with the word “insha’llah” which is an Eastern expression meaning “if God wills” and they always use this word for future promises.

BSW#14.21x, AIL.122, SW_v02#16 p.006

Study guide to this volume