



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 152:

Writings and Utterances of Abdu'l-Baha, 1912, part II
(Apr-May)



Version: 1.0 • Revision date 23-May-2026

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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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- 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

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- 51. Writings in the year 1290 A.H. (ca. 1873)
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Introduction to volume 152

This April–May 1912 volume records the American journey’s opening burst: arrival, newspaper encounters, private interviews, public addresses, and rapid movement through New York, Washington, Chicago, and Boston. AB07027, written immediately after arrival, quietly anchors the public drama in family concern, assuring the Greatest Holy Leaf of His safe arrival in New York while asking for full news of Ruha Khanum and Shoghi Effendi. The first encounters with reporters already set the agenda. In ABU1616 and ABU2293, ‘Abdu’l-Baha defines His purpose as universal peace, the oneness of humanity, and cooperation with American peace societies; in ABU3423 He condenses the message into a word of love, saying that He has “no creed to preach” and “no doctrine to propound.” ABU0516, spoken aboard the Cedric, gives the arrival its symbolic force: before the Statue of Liberty, the former prisoner declares that true freedom is release from the prison of self, then links women’s advancement, education of girls, universal peace, and love of humanity into a single modern program.

The early New York talks present the American mission as the meeting of material power with spiritual civilization. ABU0970 explains that the ocean crossing itself proves His love for the friends, and that New York, already advanced in material civilization, must become “the city of love” and a source of spiritual illumination for America. ABU0275 at the Church of the Ascension gives one of the clearest formulations of the “two wings” of civilization: material civilization is the lamp and spiritual civilization its light; without the second, inventions and institutions cannot produce the Most Great Peace. ABU0405 develops the same point polemically against materialism, arguing that man’s powers of discovery, volition, memory, and reason prove his superiority to nature, and then tells clergymen that religion must be related to science and reason if it is to answer the naturalists. ABU1353, addressed to Bishop Birch, makes the warning sharper: material civilization alone multiplies dynamite, Krupp guns, projectiles, and rifles, and becomes perfect only when it joins hands with heavenly civilization.

A second cluster repeatedly elaborates the central Baha’i teachings for American audiences. ABU0126, at the MacNutt home, interprets Christ’s life, crucifixion, and victory as proof that the essence of Christianity is unity, love, and peace rather than sectarian conflict or war. ABU0543 describes the present as “the springtime of Baha’u’llah,” a time for seed-sowing whose fruits will be the solidarity of humankind, justice, and heavenly virtues. ABU0399 at the Advanced Thought Center presents the human race as waves of one ocean and members of one body politic, while the polished mirror of the heart receives the one light according to capacity. ABU1161 recasts progressive revelation through the image of recurring spiritual springtime: Christ brought a vernal renewal, its traces waned, and Baha’u’llah renews the world with the same life-giving bounty. ABU0026, the long interview with a sharply questioning Rev. J. T. Bixby, is especially valuable as a compact apologetic: it treats progressive revelation, Baha’u’llah as Educator, religion and

social transformation in Persia, prayer, the absence of clergy, the Letters of the Living, Edward Browne, and A Traveler's Narrative.

Peace and war receive some of the volume's most vivid treatment. ABU0125, the interview with Hudson Maxim, turns a conversation with an inventor of explosives into a sustained plea for the "science of peace": war is called "the most preventable accident," modern armaments are described as the misdirection of human intelligence, and Maxim is urged to invent "guns of love" that would shake the foundations of humanity toward life rather than death. ABU0721 responds to the sinking of the Titanic by relativizing material achievement before the immortality of the soul: wealth, prominence, invention, and social position all find the same tomb beneath the waves unless the soul is quickened by the Holy Spirit. These two items show 'Abdu'l-Baha adapting public catastrophe and technological modernity into moral argument.

Washington, Chicago, and Boston give the journey its social and institutional breadth. In Washington, ABU3456 takes the Daughters of the American Revolution's Continental Hall itself as evidence of women's advancement and links it to Baha'u'llah's teaching of equality of men and women. ABU2324 shows 'Abdu'l-Baha addressing public figures according to their capacities—doctors, a mathematician, Admiral Peary, a bishop, diplomats, relatives of President Taft, and a member of Congress—turning each vocation toward universal peace, divine civilization, and service to all nations. ABU1835 and the Washington talks emphasize one of the journey's most practical lessons: large interracial gatherings in which black and white participants met together as a demonstration of the unity of races, with the principle that God makes no distinction by color. ABU1835, spoken in Chicago, recalls that the summons of Baha'u'llah had first been raised there in America, a distinction emphasized by ABU1153, which marks the words spoken at a special ceremony for the laying of the foundation stone of the Mother Temple of the West.

The volume thus captures the American proclamation in its first velocity. Its distinctive feature is repetition with adaptation: the same teachings—oneness of humanity, unity of religion, harmony of science and religion, equality of women and men, universal peace, freedom from racial and religious prejudice, spiritual civilization, and education—are restated before reporters, clergy, reformers, scientists, social elites, Baha'i homes, churches, peace advocates, and interracial gatherings. The cumulative effect is not mere reiteration; it is the construction of a public language in which the Baha'i message can address modern America's own anxieties about war, industrial power, race, gender, immigration, religion, science, and the moral uses of liberty.

Those who study the facing texts of talks given during the the years 1912–1913 may notice a greater than expected variance between the Persian and the English, owing to the existence of multiple transcripts of the same talk: sometimes there were two Persian note takers, as well as one or more English note takers recording the words spoken by the dragoman. This variance is an instructive caution for the interpretation of the spoken word, which may be recorded differently by individuals on the scene. In most cases an authenticated text representing the best approximation of the exact words spoken must await future scholarship.

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AB07027*To: the Greatest Holy Leaf Bahiyyih Khanum, in Palestine**Date: 1912-Apr-11*

- 1 O thou Greatest and Most Merciful Holy Leaf! 1 آیتها الورقة الرحمانية العليا
- 2 I arrived in New York in the best of health, and I have been 2 در نهایت صحت وارد نیویورک گشتم و همواره
at all times thinking of thee, and supplicating fervently at the
threshold of the Blessed Beauty that He may guard thee in the
stronghold of His protection. We are in the utmost fellowship
and joy. I hope that thou wilt be sheltered under His bountiful
care. بیاد شما بودم و بدرگاه جمال قدم عجز و لابه
مینمودم که شما را در کھف حفظ و حمایت
خویش محفوظ و مصون بدارد ما الحمد لله با روح
و ریحانیم امیدم چنانست که شما نیز در ظلّ
عنایت محفوظ و مصون باشید
- 3 Write to me at once about Ruha Khanum's and Shoghi Ef- 3 تفصیل احوال روحا خانم و شوقی افندی را زود
fendi's condition, informing me fully and hiding nothing; this
is the best way. مرقوم دارید ولی طبق واقع کتمان ننمائید این
بهتر است
- 4 Convey my utmost longing to all. 4 جمیع را نهایت اشتیاق ابلاغ دارید خاندان
جناب حاجی و خاندان آقا علی اکبر و خاندان
حاجی آقا محمد و سائر ورقات طیبات کلّ را
تکبیر برسانید و جناب آقا میرزا جلال و آقا
میرزا هادی جمیع را نهایت اشتیاق ابلاغ دارید

BHK_2#20

BHKP_2#20

AB07091*To: Munirih Khanum, in Palestine**Date: 1912-Apr-11 ca.*

O Amata'l-Baha! With utmost ease I arrived in New York. However, I was not for a moment free of My thoughts for all of you, especially for Ruha Khanum and Shoghi Effendi, particularly when remembering Ruha's weeping and lamentation as she lay gravely sick in bed. But what could one do? Service to the Blessed Threshold requireth one to sacrifice everything. In that state, I gave her up and entrusted her to the Blessed

Beauty, proceeding with the sea voyage, for I am completely resigned [to His Will]. It is My hope that thou, too, wilt be patient and steadfast and become the cause of firmness and steadfastness to other souls.

Convey My Abha greetings to all, especially to the Blessed Leaf, Munavvar Khanum. How I wish she were with Me!

LTDT.345-346

ABU1616

Words to newspaper reporters, spoken on 1912-Apr-11 in New York

- 1 Question: "What are your aims?" 1 سؤال از مقاصد مبارک نمودند
- 2 "Our aims are Universal Peace and the Oneness of the world of humanity. Last year I visited London and Paris. This year I have come to America to meet the pacifists of this country perchance we may find a basis of cooperation. It is my hope that the American Peace Societies may consolidate their forces and thus shoulder to shoulder they may render an effective service to humankind." 2 فرمودند مقصد ما صلح عمومی و وحدت انسانی است سفری در پاریس و لندن بودم حال برای ملاقات طالبان صلح با آمریکا آمده ام امیدم چنان است انجمنهای صلح آمریکا سبقت جویند
- 3 Question: "How Universal Peace is established?" 3 سؤال چگونه صلح عمومی حاصل شود
- 4 "By the education of the public with the sentiments of Peace. Today the full realization of Universal Peace is the panacea for every disease." 4 حصولش بواسطه جلب افکار عمومیت و امروز صلح عمومی درمان هر دردی است
- 5 Question: "What are these diseases?" 5 سؤال از درد نمود
- 6 "Among the diseases afflicting mankind is the trial and agitation of the subjects of governments in the wars of the nations. That which they acquire with toil and hardship, the governments seize by force and expend upon the enormous costs of war. Day by day they add to these expenses, and the burden upon the people groweth heavier, and the distress of the creatures more severe. This is a mighty affliction. Behold today in the lands of Italy and Turkey how great is the agitation. Fathers hear tidings of the death of their sons, and sons are distraught at the news of the death of their fathers. How many flourishing places are laid waste, and how many riches are scattered to the winds! The remedy for this pain is universal peace. This is the cause of the tranquillity of all." 6 فرمودند از جمله دردها ابتلا و اضطراب رعایا در حرب دول است که آنچه بزحمت تحصیل میکنند دول بزور گرفته صرف مصاریف باهظه حرب مینمایند و روز بروز بر این مصاریف میافزایند و با رعایا گران تر و اضطراب خلق شدیدتر میشود ای یک درد عظیم است امروز در ممالک ایتالیا و ترکی به بیند چه قدر اضطرابست پدرها خبر مرگ پسرها میشوند و پسرها از خبر مرگ پدرها پریشان میشوند چه آبادیها ویران میگردد و چه ثروتها بباد میرود علاج این درد بصلح عمومی میشود اینست ییب آسایش کلی

- 7 Question: "Can peace become a cause of hardship, and war a means of progress?" 7 سؤال آیا میشود صلح اسباب زحمت و جنگ مایه ترقی شود
- 8 "No. Today that which is the cause of disorder and distress is war. Were all to abandon warfare, they would be delivered from all difficulties, and every hardship would be changed into ease and repose. And this cannot come to pass save through the advancement of minds and the education of souls..." 8 خیر امروز آنچه سبب پریشانی است جنگست اگر جمیع ترک حرب نمایند از جمیع مشکلات آسوده شوند و هر زحمتی مبدل براحت شود و این نمیشود مگر بسبب ترقی عقول و تربیت نفوس الی آخر

DAS.1913-07-20, MHMD1.035-036, ABIE.091, BLO_PN#007

BDA1.027.02

ABU3423

Words to newspaper reporters, spoken on 1912-Apr-11 in New York

I am here to unify the religions of the world, to talk in the interest of universal peace. I have no creed to preach. I have no doctrine to propound. My word is the word of love... Do not worship the Lantern—worship the light.

SW_v19#02 p.052

ABU0516

Words to newspaper reporters, spoken on board the SS Cedric, 1912-Apr-11 in New York

"The proper spirit," said Abdul-Baha in his quaint way to the enquirer, 'in which to visit places hallowed by remembrances of Christ, is one of constant communion with God. Love for God will be the telegraph wire, one end of which is in the Kingdom of the Spirit, and the other in your heart.'

COMP_WOMENP#025x

"I am afraid my telegraph wire is broken," the enquirer replied.

"Then you will have to use wireless telegraphy," I told him," said Abdul-Baha, laughing heartily.

When the ship was abreast the Statue of Liberty, standing erect and facing it, Abdul-Baha held his arms wide apart in salutation, and said:

“There is the new world’s symbol of liberty and freedom. After being forty years a prisoner I can tell you that freedom is not a matter of place. It is a condition. Unless one accept dire vicissitudes he will not attain. When one is released from the prison of self, that is indeed a release.”

Then, waving adieu to the Statue of Liberty, he continued:

“In former ages it has been said, ‘To love one’s native land is faith.’ But the tongue in this day says, ‘Glory is not his who loves his native land; but glory is his who loves his kind—humanity.’”

“What is your attitude toward woman suffrage?” asked one of the reporters.

“The modern suffragette is fighting for what must be, and many of these are willing martyrs to imprisonment for their cause. One might not approve of the ways of some of the more militant suffragettes, but in the end it will adjust itself. If women were given the same advantages as men, their capacity being the same, the result would be the same. In fact, women have a superior disposition to men; they are more receptive, more sensitive, and their intuition is more intense. The only reason for their present backwardness in some directions is because they have not had the same educational advantages as men.

“All children should be educated, but if parents cannot educate both the boys and the girls, then it would be better to educate the girls, for they will be the mothers of the coming generation. This is a radical idea for the East, where I come from, but it is already taking effect there, for the Bahai women of Persia are being educated along with the men.

“We have only to look about us in nature,” Abdul-Baha continued, “to see the truth of this. Is it not a fact that the females of many species of animals are stronger and more powerful than the male? The chief cause of the mental and physical inequalities of the sexes is due to custom and training, which for ages past have molded woman into the ideal of the weaker vessel.

“The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the scales are already shifting—force is losing its weight and mental alertness, intuition and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine, and more permeated with the feminine ideals—or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more properly balanced.”

“What is a Bahai?” asked one of the reporters.

“To be a Bahai simply means to love all the world, to love humanity and try to serve it; to work for Universal Peace, and the Universal Brotherhood,” replied Abdul-Baha.

The ship now pointed its nose up the North River, and, gazing in a look of bewildered amazement at the rugged sky line of the lower city formed by the downtown skyscrapers, the “Wise Man out of the East,” remarked, pointing at the towering buildings:

“These are the minarets of the Western World commerce and industry, and seem to stretch these things heavenward in an endeavor to bring about this Universal Peace for which we are all working, for the good of the nations and mankind in general.

“The bricks make the house, and if the bricks are bad the house will not stand, as these do. It is necessary for individuals to become as good bricks, to eradicate from themselves race and religious hatred, greed and a limited patriotism, so that, whether they find themselves guiding the government, or founding a home, the result of their efforts may be peace and prosperity, love and happiness.”

BRL_WOMEN#025x, COC#2116x, LOG#2079x, SW_v03#03 p.004-005, SW_v09#07 p.087, SW_v13#05 p.115, SW_v19#02 p.052, VLAB.084x, BNE.071x, BNE.083x, BNE.149x, BLO_PN#002x

ABU2293

Words to newspaper reporters, spoken on 1912-Apr-11 in New York

“Having heard of the numerous organizations for peace and arbitration, and because of My great interest in these subjects, I have come here,” said ‘Abdu'l-Baha, “to advocate the unity and solidarity of humanity. That is the essence of My teachings. All nations and all religions must be united. By that unity perfect peace would reign among men. Strife and animosity are due to misunderstandings. If these misunderstandings be removed then unity can be accomplished.

“All the Prophets of God were Manifestations of Truth and Reality. But because imitations have crept into religions, divisions and misunderstanding have resulted. These imitations cannot be found in the reality of religion. Human beings should

refer to the original foundations and then six thousand years of strife and warfare will vanish. My purpose is to bring about the oneness of humanity and to secure accord and fellowship among all mankind, so that all may dwell together finally as one family. They were so originally.”

SW_v19#02 p.053

ABU3165

Words to newspaper reporters, spoken on 1912-Apr-11 in New York

There are good and bad newspapers. Those which strive to speak only that which is truth, which hold the mirror up to truth, are like the sun: they light the world everywhere with truth and their work is imperishable. Those who play for their own little selfish ends give no true light to the world and perish of their own futility.

SW_v03#03 p.003

ABU0970

Address to the Baha'is at the Kinney home in New York, 1912-Apr-11

How are you? Welcome! Welcome!

After arriving today, although weary with travel, I had the utmost longing and yearning to see you and could not resist this meeting. Now that I have met you, all my weariness has vanished, for your meeting is the cause of spiritual happiness.

I was in Egypt and was not feeling well, but I wished to come to you in America. My friends said, “This is a long journey; the sea is wide; you should remain here.” But the more they advised and insisted, the greater became my longing to take this trip, and now I have come to America to meet the friends of God. This long voyage will prove how great is my love for you. There were many troubles and vicissitudes, but, in the thought of meeting you, all these things vanished and were forgotten.

I am greatly pleased with the city of New York. Its harbor entrance, its piers, buildings and broad avenues are magnificent and beautiful. Truly, it is a wonderful city. As New York has made such progress in material civilization, I hope that it may also advance spiritually in the Kingdom and Covenant of God so that the friends here may become the cause of the illumination of America, that this city may become the city of love and that the fragrances of God may be spread from this place to all parts of the world. I have come for this. I pray that you may be manifestations of the love of Baha'u'llah, that each one of you may become like a clear lamp of crystal from which the rays of the bounties of the Blessed Perfection may shine forth to all nations and peoples. This is my highest aspiration.

It was a long, long trip. The more we traveled, the greater seemed the expanse of the sea. The weather was brilliant and fine throughout; there was no storm and no end to the sea.

I am very happy to meet you all here today. Praise be to God that your faces are shining with the love of Baha'u'llah. To behold them is the cause of great spiritual happiness. We have arranged to meet you every day at the homes of the friends.

In the East people were asking me, "Why do you undertake this long voyage? Your body cannot endure such hardships of travel." When it is necessary, my body can endure everything. It has withstood forty years of imprisonment and can still undergo the utmost trials.

I will see you again. Now I will greet each one of you personally. It is my hope that you will all be happy and that we may meet again and again.

GPB.288x, PUP#001 (p.003-004), SW_v03#10 p.004-005

ABU0126

Public address given at the MacNutt home on 1912-Apr-12 in New York

This is a most happy visit. I have crossed the sea from the land of the Orient for the joy of meeting the friends of God. Although I am weary after my long journey, the light of the spirit shining in your faces brings me rest and reward. In this meeting the divine susceptibilities are radiant. This is a spiritual house, the home of the spirit. There is no discord here; all is love and unity. When souls are gathered together in this

BDA1.030n

way, the divine bestowals descend. The purpose of the creation of man is the attainment of the supreme virtues of humanity through descent of the heavenly bestowals. The purpose of man's creation is, therefore, unity and harmony, not discord and separateness. If the atoms which compose the kingdom of the minerals were without affinity for each other, the earth would never have been formed, the universe could not have been created. Because they have affinity for each other, the power of life is able to manifest itself, and the organisms of the phenomenal world become possible. When this attraction or atomic affinity is destroyed, the power of life ceases to manifest; death and nonexistence result.

It is so, likewise, in the spiritual world. That world is the Kingdom of complete attraction and affinity. It is the Kingdom of the One Divine Spirit, the Kingdom of God. Therefore, the affinity and love manifest in this meeting, the divine susceptibilities witnessed here are not of this world but of the world of the Kingdom. When the souls become separated and selfish, the divine bounties do not descend, and the lights of the Supreme Concourse are no longer reflected even though the bodies meet together. A mirror with its back turned to the sun has no power to reflect the sun's effulgence. Praise be to God! The purpose of this assembly is love and unity.

The divine Prophets came to establish the unity of the Kingdom in human hearts. All of them proclaimed the glad tidings of the divine bestowals to the world of mankind. All brought the same message of divine love to the world. Jesus Christ gave His life upon the cross for the unity of mankind. Those who believed in Him likewise sacrificed life, honor, possessions, family, everything, that this human world might be released from the hell of discord, enmity and strife. His foundation was the oneness of humanity. Only a few were attracted to Him. They were not the kings and rulers of His time. They were not rich and important people. Some of them were catchers of fish. Most of them were ignorant men, not trained in the knowledge of this world. One of the greatest of them, Peter, could not remember the days of the week. All of them were men of the least consequence in the eyes of the world. But their hearts were pure and attracted by the fires of the Divine Spirit manifested in Christ. With this small army Christ conquered the world of the East and the West. Kings and nations rose against Him. Philosophers and the greatest men of learning assailed and blasphemed His Cause. All were defeated and overcome, their tongues silenced, their lamps extinguished, their hatred quenched; no trace of them now remains. They have become as nonexistent, while His Kingdom is triumphant and eternal.

The brilliant star of His Cause has ascended to the zenith, while night has enveloped and eclipsed His enemies. His name, beloved and adored by a few disciples, now commands the reverence of kings and nations of the world. His power is eternal; His sovereignty will continue forever, while those who opposed Him are sleeping in the dust, their very names unknown, forgotten. The little army of disciples has become a mighty cohort of millions. The Heavenly Host, the Supreme Concourse are His legions; the Word of God is His sword; the power of God is His victory.

Jesus Christ knew this would come to pass and was content to suffer. His abasement was His glorification; His crown of thorns, a heavenly diadem. When they pressed it upon His blessed head and spat in His beautiful face, they laid the foundation of His everlasting Kingdom. He still reigns, while they and their names have become lost and unknown. He is eternal and glorious; they are nonexistent. They sought to destroy Him, but they destroyed themselves and increased the intensity of His flame by the winds of their opposition.

Through His death and teachings we have entered into His Kingdom. His essential teaching was the unity of mankind and the attainment of supreme human virtues through love. He came to establish the Kingdom of peace and everlasting life. Can you find in His words any justification for discord and enmity? The purpose of His life and the glory of His death were to set mankind free from the sins of strife, war and bloodshed. The great nations of the world boast that their laws and civilization are based upon the religion of Christ. Why then do they make war upon each other? The Kingdom of Christ cannot be upheld by destroying and disobeying it. The banners of His armies cannot lead the forces of Satan. Consider the sad picture of Italy carrying war into Tripoli. If you should announce that Italy was a barbarous nation and not Christian, this would be vehemently denied. But would Christ sanction what they are doing in Tripoli? Is this destruction of human life obedience to His laws and teachings? Where does He command it? Where does He consent to it? He was killed by His enemies; He did not kill. He even loved and prayed for those who hung Him on the cross. Therefore, these wars and cruelties, this bloodshed and sorrow are Antichrist, not Christ. These are the forces of death and Satan, not the hosts of the Supreme Concourse of heaven.

No less bitter is the conflict between sects and denominations. Christ was a divine Center of unity and love. Whenever discord prevails instead of unity, wherever hatred and antagonism take the place of love and spiritual fellowship, Antichrist reigns

instead of Christ. Who is right in these controversies and hatreds between the sects? Did Christ command them to love or to hate each other? He loved even His enemies and prayed in the hour of His crucifixion for those who killed Him. Therefore, to be a Christian is not merely to bear the name of Christ and say, "I belong to a Christian government." To be a real Christian is to be a servant in His Cause and Kingdom, to go forth under His banner of peace and love toward all mankind, to be self-sacrificing and obedient, to become quickened by the breaths of the Holy Spirit, to be mirrors reflecting the radiance of the divinity of Christ, to be fruitful trees in the garden of His planting, to refresh the world by the water of life of His teachings – in all things to be like Him and filled with the spirit of His love.

Praise be to God! The light of unity and love is shining in these faces. These spiritual susceptibilities are the real fruits of heaven. The Bab and Baha'u'llah over sixty years ago proclaimed the glad tidings of universal peace. The Bab was martyred in the Cause of God. Baha'u'llah suffered forty years as a prisoner and exile in order that the Kingdom of love might be established in the East and West. He has made it possible for us to meet here in love and unity. Because He suffered imprisonment, we are free to proclaim the oneness of the world of humanity for which He stood so long and faithfully. He was chained in dungeons, He was without food, His companions were thieves and criminals, He was subjected to every kind of abuse and infliction, but throughout it all He never ceased to proclaim the reality of the Word of God and the oneness of humanity. We have been brought together here by the power of His Word – you from America, I from Persia – all in love and unity of spirit. Was this possible in former centuries? If it is possible now after fifty years of sacrifice and teaching, what shall we expect in the wonderful centuries coming?

Therefore, let your faces be more radiant with hope and heavenly determination to serve the Cause of God, to spread the pure fragrances of the divine rose garden of unity, to awaken spiritual susceptibilities in the hearts of mankind, to kindle anew the spirit of humanity with divine fires and to reflect the glory of heaven to this gloomy world of materialism. When you possess these divine susceptibilities, you will be able to awaken and develop them in others. We cannot give of our wealth to the poor unless we possess it. How can the poor give to the poor? How can the soul that is deprived of the heavenly bounties develop in other souls capacity to receive those bounties?

Array yourselves in the perfection of divine virtues. I hope you may be quickened and vivified by the breaths of the Holy Spirit. Then shall ye indeed become the angels of heaven whom Christ promised would appear in this Day to gather the harvest of divine planting. This is my hope. This is my prayer for you.

PUP#002 (p.004-007), SW_v15#09 p.254-255x, DWN_v5#11 p.001-004x

ABU0543

Address to the Baha'is at the Phillips studio in New York, 1912-Apr-12

- 1 I give you greeting in love and unity. The affairs of this world are to be accounted as nothing compared to the joy and heavenly happiness of meeting the friends of God. It is to experience this great joy and blessing that I have come here although weary from my long voyage upon the sea. Tonight I am in the greatest happiness, looking upon this concourse of God. Your meeting here is surely an evidence that you are upholding the Cause of God, that you are aiding and assisting in establishing the Kingdom of God. Therefore, the culmination of my happiness is to look upon your faces and realize that you have been brought together by the power of the Blessed Perfection, Baha'u'llah. In this meeting you are upholding His standard and assisting His Cause. Therefore, I behold in you the making of a goodly tree upon which divine fruits will appear to give sustenance to the world of humanity.

1 امروز روز خوبی بود در این عالم ناسوت سروری برای من نموده جز ملاقات احبّا دیگر در این عالم هیچ چیز مرا مسرور نمی نماید چه از جهت جسمانی چه روحانی سرور من بملاقات احبّا و نشر نفعات الله است لهذا امروز بسیار بسرور گذشت چرا تأییدات ملکوت ابهی پیاپی میرسد و ملاقات احبّا پی در پی میشود اما کمال سرور من در این است که به بینم شماها بموجب تعالیم بهاء الله قیام دارید و عمل مینمائید
- 2 With hearts set aglow by the fire of the love of God and spirits refreshed by the food of the heavenly spirit you must go forth as the disciples nineteen hundred years ago, quickening the hearts of men by the call of glad tidings, the light of God in your faces, severed from everything save God. Therefore, order your lives in accordance with the first principle of the divine teaching, which is love. Service to humanity is service to God. Let the love and light of the Kingdom radiate through you until all who look upon you shall be illumined by its reflection. Be as stars, brilliant and sparkling in the loftiness of their heavenly station. Do you appreciate the Day in which you live?

2 و با قلبی منجذب بمحبت الله و روحی مهتّر بنفعات الله و جانی زنده بروح القدس وصایای جمال مبارک را عاملید اول تعلیم حضرت بهاء الله محبت است که باید بین بشر نهایت محبت حاصل شود زیرا محبت بندگان الهی محبت الله است و خدمت بعالم انسانیت لهذا تضرّع بملکوت ابهی کردم که شما مانند ستاره از افق محبت الله بدرخشید قدر این ایام را بدانید
- 3 This is the century of the Blessed Perfection! This is the cycle of the light of His beauty!

3 این قرن قرن جمال مبارکست این عصر عصر نورانیت
- 4 This is the consummate day of all the Prophets!

4 این دور دوریست که جمیع انبیا خبر دادند

- 5 These are the days of seed sowing. These are the days of tree planting. The bountiful bestowals of God are successive. He who sows a seed in this day will behold his reward in the fruits and harvest of the heavenly Kingdom. This timely seed, when planted in the hearts of the beloved of God, will be watered by showers of divine mercy and warmed by the sunshine of divine love. Its fruitage and flower shall be the solidarity of mankind, the perfection of justice and the praiseworthy attributes of heaven manifest in humanity. All who sow such a seed and plant such a tree according to the teachings of Baha'u'llah shall surely witness this divine outcome in the degrees of its perfection and will attain unto the good pleasure of the Merciful One.
- 5 آیام تخم افشانیست آیام غرس است فیوضات الهی پی در پی است هر کس تخمی بیفشاند شقایق حقایق بروید و آن محبت الله است معرفت الله است فیوضات آسمانی است عدل عمومیت صلح اکبر است و وحدت عالم انسانیست اگر چنین تخمی را نفسی در این عالم بیفشاند در جمیع عوالم الهی برکت یابد
- 6 Today the nations of the world are self-engaged, occupied with mortal and transitory accomplishments, consumed by the fires of passion and self. Self is dominant; enmity and animosity prevail. Nations and peoples are thinking only of their worldly interests and outcomes. The clash of war and din of strife are heard among them. But the friends of the Blessed Perfection have no thoughts save the thoughts of heaven and the love of God. Therefore, you must without delay employ your powers in spreading the effulgent glow of the love of God and so order your lives that you may be known and seen as examples of its radiance. You must deal with all in loving-kindness in order that this precious seed entrusted to your planting may continue to grow and bring forth its perfect fruit. The love and mercy of God will accomplish this through you if you have love in your own heart. The doors of the Kingdom are opened. The lights of the Sun of Truth are shining. The clouds of divine mercy are raining down their priceless jewels. The zephyrs of a new and divine springtime are wafting their fragrant breaths from the invisible world. Know ye then the value of these days.
- 6 الیوم جمیع اهل عالم منہمک در شہوات مشغول اغراض نفسانیہ اند مبتلای بغض و عداوتند در فکر محو و اضمحلال یکدیگرند میخواهند بکلی یکدیگر را محو نمایند لکن شما جمعی هستید کہ جز محبت بعموم مقصدی ندارید و غیر از خدمت بنوع بشر آرزوی نخواہید پس باید بجمیع قوی بکوشید و بموجب تعالیم بہاء الله عمل کنید با جمیع بشر محبت و یگانگی معاملہ کنید تا این تخم پاک بروید برکت آسمانی یابد انوار ملکوت بتابد و فیوضات الهی کامل گردد
- 7 Awake ye to the realization of this heavenly opportunity. Strive with all the power of your souls, your deeds, actions and words to assist the spread of these glad tidings and the descent of this merciful bounty. You are the reality and expression of your deeds and actions. If you abide by the precepts and teachings of the Blessed Perfection, the heavenly world and ancient Kingdom will be yours – eternal happiness, love and everlasting life. The divine bounties are flowing. Each one of you has been given the opportunity of becoming a tree yielding abundant fruits.
- 7 قدر این فیض را بدانید بجان و دل بکوشید تا انوار و آثار بہاء الله از اعمال و رفتار و گفتار تان ظاہر شود بقسمیکہ کل شہادت دهند کہ شما بہائی حقیقی هستید اگر چنین ثنائید سعادت ابدیہ برای شماست و فیوضات الهیہ متواتراً نازل بر شما تا ہر یک شجرہء مبارکہائی گردید و اثمار باقیہ بیار آید
- 8 This is the springtime of Baha'u'llah. The verdure and foliage of spiritual growth are appearing in great abundance in the gardens of human hearts. Know ye the value of these passing days and vanishing nights. Strive to attain a station of absolute love
- 8 زیرا این عصر جمال مبارک است بہار الهی است موسم گل و ریحان است و ہنگام سبزی و خرمی است قدر آن را بدانید شب و روز سعی ثنائید تا بین قلوب کمال محبت حاصل شود و در نہایت

one toward another. By the absence of love, enmity increases. By the exercise of love, love strengthens and enmities dwindle away.

اتحاد باشید چه که هر قدر اتحاد زیاد گردد
تأیید بیشتر شود

- 9 Consider me – in the years of my advanced age, burdened with physical infirmities – crossing the wide ocean to look upon your faces. It is my hope that through the life of the spirit you may all become as one soul, as one tree adorning the rose garden of the Kingdom. It is my hope that the endless treasures of the bestowals of God may be yours here and hereafter. It is my prayer that the Supreme Concourse may be illumined by your brilliant lights shining forever in the heavens of eternal glory.

PUP#003 (p.007-009), SW_v03#08 p.003-004, SW_v05#03 p.041

9 ملاحظه نمائید من با این سنّ و این ضعف
محیط اعظم را طی کردم تا در وجوه شماها
انوار محبت الله مشاهده نمایم و روح محبت الله
در قلوبتان نافذ بینم و شماها را در نهایت اتحاد
یابم زیرا شما گلهای یک گلستانید اوراق یک
شجرید و انوار یک آفتاب لهذا نهایت تضرع
مینمایم و از برای شما عزّت ابدیه میخواهم
و موهبت سرمدی میجویم و در حقّ شما دعا
میکنم امروز روزیست که هیچ فراموش نشود
امروز روزیست که ذکرش بقلم الماس نوشته
خواهد شد

BRL_DAK#1242, KHF.053, KHAB.237
(246), KHTB2.008, NJB_v04#13 p.001,
BDA1.030n

AB11179

To: Louis G Gregory

Date: 1912-Apr-12

O thou dear friend!

Thy letter was received. God willing, we shall endeavor to reach Washington in time and meet you and renew the Covenant of the ancient love.

Upon thee be Baha'u'l-Abha!

AHV.030a, BLO_PN#045

ABU3126*Words to a newspaper reporter, spoken on 1912-Apr-12 in New York**Question/topic: A newspaper reporter came and asked about the purpose of the Master's journey.*

I have come to visit the peace societies of America because the fundamental principles of our Cause are universal peace and the promotion of the basic doctrine of the oneness and truth of all the divine religions. Differences between religions are due to misunderstanding and imitation. If these imitations were to be eliminated, all religions would be united.

MHMD1.038

برای سیاحت و ملاقات انجمنهای صلح آمده ام
زیرا اساس ما صلح عمومی و ترویج اصول ادیان
الهیست و آن حقیقت است و یکی است اما
اختلاف ادیان و مذاهب از سوء تفاهم و تقلید
است اگر این تقلید از میان بر خیزد جمیع متحد
شوند

BDA1.029.11

ABU3241*Words to Carl F. Smith, spoken on 1912-Apr-12 in New York*

It is so good to come into your home!... Now this is as it should be. Here am I a Persian, and you an American. As a rule one nation despises another not of his own nationality; and here we are friends at first sight! That is as it should be—the world one brotherhood, loving one another!

SW_v14#04 p.117-119

ABU0026*Interview with Rev. J. T. Bixby at Hotel Ansonia in New York, 1912-Apr-13*

The origin of man is one; the consummate intention of all human existence must likewise be one. The development of a tree is from a seed; the purpose of a tree's existence therefore is to produce a seed. The fruit of man is love and unity,—the development of spiritual susceptibilities through the influence and infusion of Divine Love. The union of East and West must be accomplished in the soul of man fortified by the Divine Spirit.

This spiritual bond of unity, this power of Divine Love is everlasting. Its appearance in the soul of man is the purpose of his creation.

America is a great instrument for the accomplishment of world unity. No other nation of the world stands in a similar position of influence and responsibility. The fundamental question is the unification of religious belief. In Persia during the last fifty years a wonderful evidence of such unity has appeared among the various sects and denominations of religionists. What is witnessed in that country is historical account and record which cannot be denied. The accomplishment of a fundamental religious unity in Persia is therefore a nucleus which proves the possibility of universal peace among the world nations.

Consider the kingdom of the animals. There is no strife among them on account of color or creed. If you select a pigeon from Persia, another from Germany, another from France, America and so on, you would find them living together in complete union and love. Because one was American it would not object to its companion from Persia. The birds of white plumage would not shun those of black and brown. They would not notice the difference in color, but would dwell together in peace and harmony. Should we not at least attain to their state and possibility? We have reason; we have consciousness. God has taught us through these channels that we were created for unity and love. The heavenly Prophets have revealed the principles of His Will and Word. Let us live in accord with those principles and thereby live in unity with each other.

When the adherents of the former despotic government of Persia found that this unity and harmony was being accomplished among the followers of Baha'u'llah, they arose in bigotry and persecution against them. The clergy especially perceived that their vocation and means of livelihood were threatened. They persecuted the Bahais with bitterness and ferocity. They misrepresented this Cause to the Government, saying, "These are the people of rebellion and revolution; these are the enemies of the Shah;" whereas in fact down to the time of the recent revolution in Persia the Bahais have taken no part whatever in political questions and disturbances. Their clamorous persecutors were the real revolutionists. These discontents wanted Constitutional rights and privileges. They were politicians, not religionists. Today there are many political parties in Persia. Notwithstanding the spread of rumors intended to excite prejudice against the Bahais, unity and love increased among them, for falsehood cannot stand against the on-rushing stream of Truth. These enemies said,

“The teachings of Baha’u’llah sanction one wife and nine husbands;”—“the principles of Baha’u’llah are communistic and proclaim treason against the throne and government.” All kinds of false and dangerous reports were circulated until even European travelers passing through the country were influenced to believe them. How different was the reality! While the Bahais have practical laws upon moral, ethical, civil and governmental questions, their obedience to these laws is always conducive to the uplift, purification and improvement of human conditions and never destructive to the development of individual, community or nation. Furthermore, the Bahais consider it more blessed and a greater privilege to bestow than to gain and receive. They believe that bestowing good upon another freely is the greatest means of help to both. This is not the principle and practice of their calumniators who make even religion a source of livelihood. According to Bahai principles justice and equity in government are not to be attained by force and rebellion against the existing order of things.

The solution of economic questions for instance will not be accomplished by array of labor against capital and capital against labor in strife and conflict, but by voluntary attitude of sacrifice upon both sides. Then a real and lasting justness of conditions will be brought about. If a capitalist is forced to give up a portion of his income and possessions there will be no love in his heart; no permanent benefit in his action. But if it be given in the spirit of the Love of God, everything will be accomplished. As it is now, the forces of labor strike and the capitalist retaliates. If the latter should voluntarily add to the scale of wages love is evident and the greatest good results. Briefly;—among the Bahais there are no extortionate, mercenary and unjust practices, no rebellious demands, no revolutionary uprisings against existing governments.

In Persia Bahai teachers never accept the slightest coin for their work. This is so noticeably true that when such recompense is refused it is customary to hear the statement “These are Bahais.” This is the strongest proof of the Bahai principles and their power of accomplishment. How different are the methods and actions of the clergy and priesthood of Persia, whose demands upon the property and possessions of the people are equivalent to pillage and plunder. For instance, when a man dies, the clergy takes possession of one-third his goods and the other two-thirds goes to his heirs. Then they accuse the Bahais of doing this;—whereas, in fact, the followers of Baha’u’llah are forbidden to accept anything whatever from the property of others. The Bahais are accustomed to give rather than to receive. For instance, ten thousand dollars have been sent to

Chicago from the East toward the erection of the Mashrak-el-Azkar.

Rev. Bixby: Did not Professor Edward Browne, of Cambridge University, England, go to Akka and was he not received there by Baha'u'llah?

A. B: Professor Browne visited the East, interviewed various people and automatically wrote down all he heard. Naturally when he met the enemies of Baha'u'llah he heard nothing favorable. Would you go to the Vatican to hear praises of the Protestants? Would you consult Jewish rabbis as to the reality of Christ? In his first book, Professor Browne praised Baha'u'llah, but the second account, in which he publishes the statements of enemies, is the reverse. His books do not agree.

Rev. Bixby: Is Professor Browne correct in his statement that Abdul-Baha wrote "A Traveler's Narrative"?

A. B: The writer of "A Traveler's Narrative" was not one person. It contains a statement of Bahai principles. If a book was to be written setting forth the essence of Christianity, a number of Christians would come together for that purpose.

Rev. Bixby: Is "A Traveler's Narrative" substantially correct?

A. B: It is an authority.

Rev. Bixby: What is understood to be the relation between the manifestation in Baha'u'llah and the manifestations in Moses, Jesus and others?

A. B: It is one basis, one foundation. Abraham proclaimed the Truth, Moses raised the Standard of Truth, Jesus established the Truth. Can we say that any one of them did not found it? All the prophets have been chosen by God to promulgate The Word. There can be no multiplicity in the Truth itself. The teachings of the Manifestations are of two kinds;—first, the Word of God in its outer or material aspect;—second, the Word of God in its spiritual or inner significance. The first named is changeable; the second unchangeable. The essential principle of their teaching is spiritual. All the Prophets have come to spread these principles. Each confirms the spiritual utterance of the former and changes the material forms of teachings and ceremonials. For instance, the Ten Commandments revealed by Moses were applicable to the time in which he appeared. They were not applicable to the time of Jesus. Therefore He abolished and superseded them. He also abolished certain laws of Moses which were no longer necessary. But this change and renewal is of secondary importance to the Spiritual Reality of the Word in Moses and Jesus, for it is the foundation and it is One and Unchangeable.

Rev. Bixby: Has Baha'u'llah revealed obligatory prayers?

A. B: The mode and requirements of East and West are different. It matters not whether we bend the head in the East or the knee in the West. The purpose of prayer is to come nearer to God;—to pray from the heart fervently. If the heart is pure, it is beautiful for the tongue to express its ecstasy.

Rev. Bixby: By what authority is Baha'u'llah placed with Abraham, Moses and Jesus?

A. B: Today we believe Baha'u'llah to be an educator of humanity, as Abraham, Moses and Jesus were educators. Are His teachings worthy of serious attention? He originated and proclaimed them. He caused others to believe and follow them. What is the function of a teacher and educator of humanity? By what evidence shall we recognize him? Is it not his power to train and develop, as children are trained at school? Has Baha'u'llah trained the children of humanity? If He has opened the doors of human hearts to a higher consciousness, He is a heavenly Educator. If He has not accomplished this we are privileged to deny His claim and teaching. For the aim and function of an Educator is to train the children of humanity. This is His greatest proof;—that He has power to uplift humanity. Baha'u'llah either taught higher lessons or did not. If He did, He has fulfilled His claim. The mission of a physician is to heal sickness and relieve the ailing. When he heals there is no doubt of his ability as a physician. If he cannot heal the sick he is disqualified. We accept the Teachings of Moses, Jesus, Abraham and Adam because unmistakably they came to educate humanity. For example, Moses arose at a time of the lowest ignorance and humiliation of the Hebrew nation. Did He not free them from the bondage of Egypt? Did He not train, educate and organize them as a nation and people. As a consequence of His discipline did they not attain a zenith of power? Yes, unmistakably,—up to the time of Solomon. The philosophers of Greece came to Palestine, sat at the feet of the Hebrew sages and were taught by them the fundamental principles of life. Moses produces this result from ignorance and slavery. Can we deny history? Can we deny that He was an Educator?

Rev. Bixby: Has Baha'u'llah done this?

A. B: Yes! In Persia especially He has accomplished this miracle of training and education. Ere long, Persia will attain a high degree of civilization.

Rev. Bixby: Is Mirza Abul Fazl an apostle, prophet or one delegated with special authority?

A. B: We do not have apostles, prophets and special leaders, because all are servants. We have no ecclesiastical order or authority. Mirza Abul Fazl was trained and taught by Baha'u'llah;—His disciple in this sense. He was near to Baha'u'llah; but he has no special station except the station of service.

Rev. Bixby: Were the “Letters of the Living” appointed by the Bab abrogated by Baha'u'llah?

A. B: The “Letters of the Living” were at first eighteen in number. The Bab said, “Go forth and teach others the Message you have received.” Among them were some of great ability, who became prominent. Some disappeared. They were not appointed as a secret order. Baha'u'llah did not abrogate their function. As an organization of believers in the Bab it passed away by itself,—naturally. The Bab said, “These are the acceptors of my teachings.” They had no official station. He did not depend upon them as His clergy. They were servants of the Cause of God. Whoever is near to God is a servant of God.

Rev. Bixby: Did not Subh-i-Ezel occupy an authoritative position?

A. B: Baha'u'llah educated him just as He educated Mirza Abul Fazl and myself. Subh-i-Ezel separated voluntarily. He did not follow his Teacher as we have done. Therefore we do not mention his name. We have no quarrel with those who differ, but are commanded to love them.

Rev. Bixby: How can we receive more from the Teaching of Baha'u'llah than from the Words of Jesus?

A. B: Jesus and the former Prophets laid the foundation of the Cause of God,—the Heavenly Kingdom. But their followers forget and overlook the foundation. Christ said, “Ye must be born again of water and spirit.” “As children from the womb, so must ye be born again of Spirit.” The essence of His meaning was that those who were taught by Him and became His real followers would become free from world-imperfections; they would become perfect, redeemed from animalism and human passions, transformed into angels; that is to say the earthly would become heavenly. These are the real disciples of Christ. These are real Christians. Galen, a Greek philosopher, who was pagan and not Christian, writing upon the subject of “Ancient Civilization of Nations,” states that “the greatest shaping influences in the civilization of nations are religious principles; and that the effect of Christianity upon the lives and morals of its adherents is a great proof of this statement.” Now Baha'u'llah came and brought a new life into the hearts of mankind. He reversed the order of many former teachings.

Vast numbers of His followers live in accord with the principles He set forth. Mirza Abul Fazl for instance, whom you have named, was firmly fixed in his religious belief. Under the influence of Baha'u'llah's words, he arose to serve this Cause. He was thrown into prison two years;—he was persecuted and driven out of Persia. Under all conditions of distress and suffering, he was thankful and filled with happiness,—constantly serving the Cause of Baha'u'llah. This is the strongest proof that the Teachings of Baha'u'llah have within them the same power to mould and influence human lives as the Teachings of Jesus. They free the souls of men from world-attachments and imperfections. They open the doors in this age of the world to perfection. The Jews admit that Jesus appeared in the world and taught heavenly principles. If Christ had not appeared after Moses the mention of Moses would have been lost. The foundation of Jesus and the foundation of Moses were the same. The foundation of Baha'u'llah is likewise the same as Moses and Jesus. All religion has the same foundation.

Furthermore, consider how Baha'u'llah has upraised the standard of Christ in the East, in countries and among peoples where there was formerly no mention of Christ's name. He established the truth of the Bible among those who shunned and hated the Bible. They considered it a righteous act to burn and destroy the Book of Christianity. Baha'u'llah has taught them to read the Bible.

Rev. Bixby: Was Christ the Word?

A. B: Baha'u'llah has clearly explained and defined the "Word". Christianity, as explained by its followers has taught that Christ is the Word and the Son of God. What is the meaning of this? Baha'u'llah has explained that seers and prophets are as letters incomplete in meaning. He shows that human intellects are imperfect, incomplete, but Christ was the All-Surrounding Word and synonymous with Perfection. As He contained all Perfections and Attributes He was the Word and this wonderful title was conferred upon Him. But seers, prophets and disciples are as "letters"—without complete significance.

Rev. Bixby: Was Baha'u'llah also the Word in flesh?

A. B: Yes! Because He had all the perfections.

Rev Bixby: Did Abraham embody the Word?

A. B: We cannot differentiate the attributes of the Word of God;—we cannot differentiate perfections. Abraham announced the Divine Truth. It is not necessary to lower Abraham to raise Jesus. It is not necessary to lower Jesus to proclaim

Baha'u'llah. We must spread the Truth of God wherever we behold it. The essence of the question is that all these Great Messengers came to raise the Divine Standard of Perfections. All of them shine as stars in the same heaven of the Divine Will. All of them give Light to the world.

Rev. Bixby: Did Baha'u'llah fulfill Jesus as Jesus fulfilled Moses?

A. B: Yes! by spreading the renown and glory of Jesus. The aim of Moses, Jesus and Baha'u'llah was to train humanity toward divine perfections. Can we train the world upward by imperfections?

BSC.446 #813x, SW_v03#08 p.005-008, SW_v07#15 p.147, SW_v12#05 p.107-108

ABU0405

Public address given at the Mills home on 1912-Apr-13 in New York

- 1 A few days ago I arrived in New York, coming direct from Alexandria. On a former trip I traveled to Europe, visiting Paris and London. Paris is most beautiful in outward appearance. The evidences of material civilization there are very great, but the spiritual civilization is far behind. I found the people of that city submerged and drowning in a sea of materialism. Their conversations and discussions were limited to natural and physical phenomena, without mention of God. I was greatly astonished. Most of the scholars, professors and learned men proved to be materialists. I said to them, "I am surprised and astonished that men of such perceptive caliber and evident knowledge should still be captives of nature, not recognizing the self-evident Reality."

1 چند روز است من به نیویورک آمدم پیش از این به اروپا رفتم پاریس و لندن را سیاحت نمودم پاریس را دیدم مملکتی بسیار مزین است ترقیات مادی بسیار است ولی ترقیات روحانی به کلی عقب مانده در بحر طبیعت مستغرقند هر صحبتی میدارند منتهی به (ناتورل) میشود هیچ ذکری از خدا نیست. بسیار تعجب کردم دیدم پروفسورهای دانا همه مستغرق عالم طبیعت اند. در مجمعی که اکثر مادیون بودند صحبت داشتم گفتم جای عجب است که دانایان پاریس با اینکه در علوم مادی ترقی کرده اند در روحانیات عقب مانده اند. با چنین دانائی چگونه راضی شده اند اسیر طبیعت باشند و از عالم الهی غافل مانند؟

- 2 The phenomenal world is entirely subject to the rule and control of natural law. These myriad suns, satellites and heavenly bodies throughout endless space are all captives of nature. They cannot transgress in a single point or particular the fixed laws which govern the physical universe. The sun in its immensity, the ocean in its vastness are incapable of violating these universal laws. All phenomenal beings – the plants in their kingdom, even the animals with their intelligence – are

2 بی عالم ناسوت اسیر طبیعت است جمیع کائنات و موجودات در تحت حکم طبیعت اند آفتاب با این عظمت دریای بلین عظیمی اسیر قانون طبیعت اند و ذره ئی تجاوز از آن نوامیس طبیعت ننماید مگر انسان که قانون طبیعت را میشکند و بر دریا میتازد در هوا پرواز مینماید در قعر دریا سیر مینماید قوه کهربائی با این عظمت را

nature's subjects and captives. All live within the bounds of natural law, and nature is the ruler of all except man. Man is not the captive of nature, for although according to natural law he is a being of the earth, yet he guides ships over the ocean, flies through the air in airplanes, descends in submarines; therefore, he has overcome natural law and made it subservient to his wishes. For instance, he imprisons in an incandescent lamp the illimitable natural energy called electricity – a material force which can cleave mountains – and bids it give him light. He takes the human voice and confines it in the phonograph for his benefit and amusement. According to his natural power man should be able to communicate a limited distance, but by overcoming the restrictions of nature he can annihilate space and send telephone messages thousands of miles. All the sciences, arts and discoveries were mysteries of nature, and according to natural law these mysteries should remain latent, hidden; but man has proceeded to break this law, free himself from this rule and bring them forth into the realm of the visible. Therefore, he is the ruler and commander of nature. Man has intelligence; nature has not. Man has volition; nature has none. Man has memory; nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. It is therefore proved and evident that man is nobler than nature.

- 3 If we accept the supposition that man is but a part of nature, we are confronted by an illogical statement, for this is equivalent to claiming that a part may be endowed with qualities which are absent in the whole. For man who is a part of nature has perception, intelligence, memory, conscious reflection and susceptibility, while nature itself is quite bereft of them. How is it possible for the part to be possessed of qualities or faculties which are absent in the whole? The truth is that God has given to man certain powers which are supernatural. How then can man be considered a captive of nature? Is he not dominating and controlling nature to his own uses more and more? Is he not the very divinity of nature? Shall we say nature is blind, nature is not perceptive, nature is without volition and not alive, and then relegate man to nature and its limitations? How can we answer this question? How will the materialists and scholastic atheists prove and support such a supposition? As a matter of fact, they themselves make natural laws subservient to their own wish and purpose. The proof is complete that in man there is a power beyond the limitations of nature, and that power is the bestowal of God.

- 4 In New York I find the people more endowed with spiritual susceptibilities. They are not mere captives of nature's control; they are rising out of the bonds and burden of captivity. For

در زجای حبس میکند صوت آزاد را در آلتی محبوس دارد جمیع این صنایع و علوم که بقانون طبیعت باید مستور ماند و اسرار مکنونه طبیعت است انسان از حیز غیب بعالم شهود آرد و حکم بر طبیعت نماید. زیرا انسان شعور دارد و طبیعت ندارد انسان قوه عاقله و متفکره دارد طبیعت ندارد پس انسان اعظم است.

3 اما اگر بگوئیم انسان جزء طبیعت است باید بگوئیم انسان که جزء است شعور و ادراک و عقل دارد و طبیعت که کل است و اصل است محروم از این کمالات و فضائل است، چگونه میشود در جزء کمالاتی باشد که در اصل نیست؟ پس معلوم شد که در انسان یک قوه ماوراء الطبیعه موجود است که بآن قوه فائز است و آن موهبت الهی است.

4 لکن در نیویورک الحمد لله احساسات روحانی هست قدری از زیر بار طبیعت بیرون رفته اند امیدوارم در این ملک آباد در این قطعه

this reason I am very happy and hopeful that, God willing, in this populous country, in this vast continent of the West, the virtues of the world of humanity shall become resplendent; that the oneness of human world-power, the love of God, may enkindle the hearts, and that international peace may hoist its standards, influencing all other regions and countries from here. This is my hope.

جسیمه انوار فضائل عالم انسانی جلوه کند محبت الله در قلوب انتشار یابد تا صلح عمومی علم بر افرازد و از اینجا سرایت بجمع عالم نماید.

5 [After the public meeting, He withdrew to a separate room, where several honoured clergymen attained His presence. He said:]

5 (بعد از مجلس عمومی در اطاق علیحده تشریف برده چند نفر از قسسهای محترم مشرف شدند) فرمودند:

6 Ye observe how the hosts of darkness have encompassed the world. Religion, day by day, is declining into weakness; the spiritual powers are tending toward extinction; and the material forces are daily gaining ascendancy. Should matters remain thus, no trace of religion will endure. Therefore must some measure be taken whereby the spiritual powers may be acquired and the spirituality of souls preserved. This cannot be accomplished by these traditional forms and imitative arrangements. Hence it is that the materialists have attacked from every side. Even so much as remaineth of the name of religion is merely imitation, and not founded upon insight and investigation. What men have heard from their fathers and forefathers, that have they believed.

6 شما ملاحظه میکنید لشکر ظلمت احاطه کرده دیانت روز بروز رو بضعف است و قوای روحانیه رو باضمحلال و قوای مادیه روز بروز غالب اگر چنین بماند اثری از دین باقی نمی ماند. باید کاری کرد که قوای روحانیه حاصل شود و روحانیت نفوس محفوظ ماند و آن باین ترتیبات تقلیدیه نمیشود این است که مادیون در جمیع جهات هجوم نموده اند آنقدر هم که اسم دین باقی است محض تقلید است نه این است که از روی بصیرت و تحقیق باشد آنچه را که از آباء و اجداد شنیده اند معتقد شده اند.

7 Ye must therefore devise some means whereby the power of the naturalists may be broken, and those who are the champions of nature may quit the field. This cannot be achieved save through a mighty commotion in the world of religion. An army that desireth to enter the field must acquire such power and such weapons as will enable it to withstand the foe. Such a thing is necessary.

7 شما ها باید فکری بکنید که قوه طبیعیون بشکنند و آنهایکه حامی طبیعت اند از میدان در روند و این نمیشود مگر بهیجان عظیمی در عالم دیانت. لشکری که میخواهد میدان برود باید قوه و سلاحی بدست آرد که مقاومت تواند چنین چیزی لازم است.

8 [They asked: "Have you that power?" He said:]

8 (و عرض کردند که شما آن قوه را دارید؟) فرمودند:

9 We in the East have used this power; we have defeated all. That power is the knowledge of God and the love of God; it is the teachings of His Holiness Baha'u'llah.

9 ما در شرق این قوه را استعمال کردیم جمیع را شکست دادیم و آن قوه معرفت الله است و محبت الله است تعالیم حضرت بهاء الله است.

10 For example, the first weapon of the opponents was this: "Whatever is contrary to science is ignorance." We proclaimed that religion is in accord with science, and that the two are one; and that every question among the questions of religion which is not in conformity with science is vain imagination. Thus did we break this weapon of theirs. For they desire to say that religion is contrary to science and reason, and therefore is ignorance. This door we closed against them.

10 مثلاً اول سلاح مخالفین این بود که آنچه مخالف علم است جهل است. ما اعلان نمودیم که دین مطابق علم است و یکی است و هر مسئله ئی از مسائل دینی که مطابق علم نباشد وهم است این سلاح آنها را شکستیم. زیرا آنها میخواهند بگویند دین بر خلاف علم و عقل است پس جهل است این باب را بر آنها سد نمودیم.

- 11 There are many things of this kind; and greatest of all is the power of the love of God. By this power the dominions of hearts are conquered.

از این قبیل بسیار و اعظم از کلّ قوّه محبت الله
است باین قوّه اقالیم قلوب فتح شود

PUP#007 (p.016-018), SW_v03#07 p.003-004

KHTB2.013, NJB_v04#10 p.004,
BDA1.032n

ABU1161

Public address given at the Morton home on 1912-Apr-13 in New York

- 1 Praise be to God! This is a radiant gathering. The faces are brilliant with the light of God. The hearts are attracted to the Kingdom of Baha. I beg of God that day by day your faces may become brighter; day by day you may draw nearer to God; day by day you may take a greater portion from the outpourings of the Holy Spirit so that you may become encircled by the bounties of heaven. ... 1

- 2 The spiritual world is like unto the phenomenal world. They are the exact counterpart of each other. Whatever objects appear in this world of existence are the outer pictures of the world of heaven. When we look upon the phenomenal world, we perceive that it is divided into four seasons; one is the season of spring, another the season of summer, another autumn and then these three seasons are followed by winter. When the season of spring appears in the arena of existence, the whole world is rejuvenated and finds new life. The soul-refreshing breeze is wafted from every direction; the soul-quickening bounty is everywhere; the cloud of mercy showers down its rain, and the sun shines upon everything. Day by day we perceive that the signs of vegetation are all about us. Wonderful flowers, hyacinths and roses perfume the nostrils. The trees are full of leaves and blossoms, and the blossoms are followed by fruit. The spring and summer are followed by autumn and winter. The flowers wither and are no more; the leaves turn gray and life has gone. Then comes another springtime; the former springtime is renewed; again a new life stirs within everything. ... 2

- 3 The appearances of the Manifestations of God are the divine springtime. When Christ appeared in this world, it was like the vernal bounty; the outpouring descended; the effulgences of the Merciful encircled all things; the human world found new life. Even the physical world partook of it. The divine
- ایام ظهور مظاهر مقدسه بهار الهی است اراضی
قلوب را سبز و خرم نماید گلهای حقایق بشکند
اشجار وجود انسانی پر ثمر شود انهار اسرار جاری
گردد و چشمه عرفان بجوشد و از باران نیسان
الهی عالم وجود تازه و تجدید گردد. اما چون

perfections were upraised; souls were trained in the school of heaven so that all grades of human existence received life and light. Then by degrees these fragrances of heaven were discontinued; the season of winter came upon the world; the beauties of spring vanished; the excellences and perfections passed away; the lights and quickening were no longer evident; the phenomenal world and its materialities conquered everything; the spiritualities of life were lost; the world of existence became life unto a lifeless body; there was no trace of the spring left.

- 4 Baha'u'llah has come into this world. He has renewed that springtime. The same fragrances are wafting; the same heat of the Sun is giving life; the same cloud is pouring its rain, and with our own eyes we see that the world of existence is advancing and progressing. The human world has found new life.

- 5 I hope that each and all of you may become like unto verdant and green trees so that through the breezes of the divine spring, the outpouring of heaven, the heat of the Sun of Truth, you may become eternally refreshed; that you may bear blossoms and become fruitful; that you may not be as fruitless trees. Fruitless trees do not bring forth fruits or flowers. I hope that all of you may become friends of the paradise of Abha, appearing with the utmost freshness and spiritual beauty. I pray in your behalf and beg of God confirmation and assistance.

PUP#004 (p.009-011), SW_v03#08 p.004-005

مدتی گذرد کم کم حقایق الهی فراموش شود
قلوب پژمرده ماند و نفوس مانند مرده گردند
فیض الهی منقطع شود و اسرار ربانی در بین
نفوس گم شود. لهذا باز بهار یزدانی جلوه ننماید
باران رحمت بیارد نفحات عنایت مرور کند عالم
وجود را زنده گرداند حقیقه عرفان پر شکوفه
شود اشجار وجود اثمار آبدار دهد. یاری چون
مدتی بود باز نفحات الهی منقطع شد آن کمالات
نمانده روحانیات مغلوب گردیده مادیات غلبه
کرده عالم امکان مانند جسم بی روح گشته اثری
از بهار نماند.

- 4 پس حضرت بهاء الله ظاهر شد بهار الهی تجدید
فرمود همان نفحات بوزیدن آمد همان ابر باریدن
گرفت همان فیض احاطه نمود. حال روز بروز
عالم انسانی در ترقی است و نسیم جدید در هبوب
اشجار وجود خرم است و انهار اسرار جاری است
فیض ملکوت محیط است تأییدات جمال الهی
مؤید است و نفثات روح القدس جان بخش
است.

- 5 امیدوارم در این بهار الهی فیض ابدی جوئید
حیات آسمانی یابید در گلشن امکان اشجار بارور
گردید و از نسیم عنایت سبز و خرم مانید پر برگ
و شکوفه شوید مانند درخت خشک نباشید که
هر قدر باران بهاری بارد نسیم جان پرور وزد
ابداً در آن اثری ظاهر نشود. پس نهال های
جنت ابری باشید و گلهای گلشن الهی گردید
در نهایت خرمی و طراوت باشید و بفیض ابدی
زنده شوید و حیات پاینده یابید دوباره برای شما
دعا میکنم.

KHF.193, KHAB.239 (249), KHTB2.011,
NJB_v04#14 p.002, BDA1.031n

ABU2747*Words to some clergymen, spoken at Hotel Ansonia on 1912-Apr-13 in New York*

- 1 Material and spiritual matters have always advanced hand in hand but at the present time the material side is predominant and the divine principles have been neglected and thrown aside and forgotten. One of the chief reasons for this growing apathy is that the ministers of religion have taught that religion is opposed to science and reason and have thus enforced imitation. You must, therefore, relate religious verities to science.

1 که مادیات و روحانیات همیشه همعنان بوده ولی
حال مادیات غلبه نموده و اساس الهی فراموش
شده و در عهدهء تأخیر افتاده از جمله اسباب
تأخیر آنکه روسای دینان را مخالف علم و عقل
گفتند و ترویج تقلید نمودند پس شما باید مسائل
الهی را مطابق با علم نمائید

- 2 [Then He said:]

2 (بعد فرمودند)

- 3 The appearance of the Manifestations of God is like spring - naturally spring does not remain permanent and eternal. Now we hope that again the divine springtime will cause the garden of the world of existence to become fresh and verdant.

3 ظهور مظاهر الهیه مانند بهار است لابد بهار دائم
و باقی نماند حال امیدواریم باز ربیع الهی سبب
طراوت حقیقهء عالم وجود شود انتهی

BDA1.031.01

SW_v19#02 p.053, MHMD1.040

ABU2751*Words to the Master's entourage, spoken on 1912-Apr-13 in New York*

- 1 I have made the subject of my talks here only one of the principles of the Blessed Beauty. I have not as yet touched upon others of greater importance. It is because I perceive the pulse of the people and the needs of the present circumstances that the confirmations of the Blessed Beauty successively rain down and assist me.

1 من از تعالیم جمال مبارک در اینجا یکی را موضوع
صحبت قرار داده ام هنوز مسائل مهمه را بمیان
نیاورده ام ولی چون ملاحظهء بنص نفوس و
اقتضای وقت میشود اینست که تأییدات جمال
مبارک است

- 2 These effects that you see are not only the result of addresses but are due to the assistance of the Blessed Beauty. Of course, everyone says that peace is desirable but the power to influence and conform is what is required.

2 همه میگویند صلح خوبست ولی قوهء تأثیر و
تأیید لازم است

- 3 The Blessed Beauty is indeed my helper and protector, to the degree that were I, for example, even to make war the subject of my talks, the same effects would become apparent. It is indeed the confirmations of the Blessed Beauty that aid us. Otherwise how would Westerners show such consideration to us Easterners?

3 بدهم باز همین تأثیرات ظاهر میشود این تأییدات
جمال مبارکست و الا ما شرقیا کجا و خضوع
اینگونه نفوس کجا

BDA1.033.02

MHMD1.042

ABU3472

Words to the Master's entourage, spoken on 1912-Apr-13 in New York

America will make rapid progress in the future but I am fearful of the effects of these high buildings and such densely populated cities; these are not good for the public health.

SW_v19#02 p.054, MHMD1.041

در آینده امریکا ترقی سریع نماید ولی از این عمارت‌های بسیلر بلند و کثرت نفوس قلم میگیرد و برای صحت خلق خوب نیست

BDA1.032.07

ABU0275

Public address given at Church of the Ascension on 1912-Apr-14 in New York

1 In his scriptural lesson this morning the revered doctor read a verse from the Epistle of St. Paul to the Corinthians, "For now we see through a glass, darkly; but then face to face."

2 The light of truth has heretofore been seen dimly through variegated glasses, but now the splendors of Divinity shall be visible through the translucent mirrors of pure hearts and spirits. The light of truth is the divine teaching, heavenly instruction, merciful principles and spiritual civilization. Since my arrival in this country I find that material civilization has progressed greatly, that commerce has attained the utmost degree of expansion; arts, agriculture and all details of material civilization have reached the highest stage of perfection, but spiritual civilization has been left behind. Material civilization is like unto the lamp, while spiritual civilization is the light in that lamp. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that wondrous spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity.

3 Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the Holy Spirit into the body of the world and established an illumined civilization. Among the principles of divine civilization He came to proclaim is the Most Great Peace of

1 در این جمع قسّیس عبارتی از پولس قدّیس ذکر نمود که شما نور را از شیشه‌های رنگین می‌بینید روزی خواهد آمد که رو برو خواهید دید

2 فی الحقیقه نور حقیقت از شیشه‌های رنگین دیده می‌شد حال امیدواریم تجلیات الهیه بواسطه مرآت صافیّه قلب و روح پاک دیده شود آن نور حقیقت تعلیم الهی است تعالیم آسمانی است اخلاق رحمانیست مدنیت روحانیست من چون باین بلاد آمدم دیدم مدنیت جسمانیّه در نهایت ترقی است تجارت در نهایت درجه توسعه است صناعت و زراعت و مدنیت مادیّه در متناهی درجه کمال است ولیکن مدنیت روحانیّه تأخیر افتاده حال آنکه مدنیت جسمانیّه بمنزله زجاج است و مدنیت روحانیّه بمنزله سراج اگر این مدنیت جسمانیّه با آن مدنیت روحانیّه توأم شود آن وقت کامل است زیرا مدنیت جسمانیّه مثل جسم لطیف است و مدنیت روحانیّه مانند روح اگر در این جسم لطیف آن روح عظیم ظهور نماید آن وقت دارای کمال است

3 حضرت مسیح آمد که باهل عالم مدنیت آسمانی تعلیم دهد نه مدنیت جسمانیّه در جسم امکان روح الهی دمید و مدنیت نورانی تأسیس کرد از جمله اساس مدنیت الهیه صلح اکبر است از جمله

mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. Among the principles of celestial civilization He announced is the improvement and betterment of human morals.

اساس مدنیت روحانیه وحدت عالم انسانیست از جمله مدنیت روحانیه فضائل عالم انسانیست از جمله مدنیت الهیه تحسین اخلاق است

- 4 Today the world of humanity is in need of international unity and conciliation. To establish these great fundamental principles a propelling power is needed. It is self-evident that the unity of the human world and the Most Great Peace cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore, it is evidenced that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of all the Manifestations of God, is impossible except through the divine power and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

4 امروز عالم بشر محتاج وحدت عالم انسانیست محتاج صلح عمومی است و این اساس عظیم را یک قوه عظیمه لازم تا ترویج یابد این واضح است که وحدت عالم انسانی و صلح عمومی بواسطه قوای مادیّه ترویج نشود بواسطه قوه سیاسی تأسیس نگردد چه که فوائد سیاسیّه ملل مختلف است و منافع دول متفاوت و متعارض و بواسطه قوه جنسی و وطنی نیز ترویج نشود چه که این قوای بشریه است و ضعیف و نفس اختلاف جنس و تباین وطن مانع از اتحاد و اتفاق است معلوم است ترویج این وحدت عالم انسانی که جوهر تعلیم مظاهر مقدسه است ممکن نیست مگر بقوه روحانیه مگر بنفثات روح القدس سایر قوی ضعیف است نمیتواند ترویج نماید

- 5 For man two wings are necessary. One wing is physical power and material civilization; the other is spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore, no matter how much material civilization advances, it cannot attain to perfection except through the uplift of spiritual civilization.

5 از برای انسان دو بال لازم است یک بال قوه مادیّه و مدنیت جسمانیّه است یک بال قوه روحانیه و مدنیت الهیه است بیک بال پرواز ممکن نیست دو بال لازم است هر قدر مدنیت جسمانیّه ترقی کند بدون مدنیت روحانیه بکمال نرسد

- 6 All the Prophets have come to promote divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore, we must strive with all our powers so that spiritual influences may gain the victory. For material forces have attacked mankind. The world of humanity is submerged in a sea of materialism. The rays of the Sun of Reality are seen but dimly and darkly through opaque glasses. The penetrative power of the divine bounty is not fully manifest.

6 جمیع انبیا بجهت این آمدند که ترویج فیوضات الهیه نمایند مدنیت روحانیه تأسیس کنند اخلاق روحانی تعلیم نمایند پس ما باید بجمع قوی بکوشیم تا قوای روحانیه غلبه نمایند زیرا قوه مادیّه غلبه کرده عالم بشر غرق مادیات شده انوار شمس حقیقت بواسطه شیشه های رنگین دیده میشود الطاف الهیه چندان ظهور و بروز ندارد

- 7 In Persia among the various religions and sects there were intense differences. Baha'u'llah appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world and unfurled the banner of the Most Great Peace. He wrote special Epistles covering these facts to all the kings

7 در ایران بین احزاب و ادیان اختلافات شدید بود حضرت بهاءالله در ایران تأسیس مدنیت روحانیه فرمود مابین امم مختلفه الفت داد وحدت عالم بشر ترویج کرد اعلان علم صلح اکبر نمود و در این خصوص بجمع ملوک نامه های مخصوص نوشت و در شصت سال

and rulers of nations. Sixty years ago He conveyed His message to the leaders of the political world and to high dignitaries of the spiritual world. Therefore, spiritual civilization is progressing in the Orient, and oneness of humanity and peace among the nations is being accomplished step by step. Now I find a strong movement for universal peace emanating from America. It is my hope that this standard of the oneness of the world of humanity may be upraised with the utmost solidity so that the Orient and Occident may become perfectly reconciled and attain complete intercommunication, the hearts of the East and West become united and attracted, real union become unveiled, the light of guidance shine, divine effulgences be seen day by day so that the world of humanity may find complete tranquillity, the eternal happiness of man become evident and the hearts of the people of the world be as mirrors in which the rays of the Sun of Reality may be reflected. Consequently, it is my request that you should strive so that the light of reality may shine and the everlasting felicity of the world of man become apparent.

پیش برؤسای عالم سیاسی و رؤسای روحانی
ابلاغ فرمود لهذا در شرق مدنیّت روحانیّه در
ترقی است و وحدت انسانی و صلح امم بتدریج
در ترویج امیدوارم که این تأسیس وحدت عالم
انسانی در نهایت قوّت ظاهر شود تا شرق و
غرب با یکدیگر در نهایت التیام آیند ارتباط
تام پیدا کنند قلوب شرق و غرب بیکدیگر
متحد و منجذب شود وحدت حقیقی جلوه نماید
نور هدایت بتابد تجلیات الهیه روز بروز دیده
شود تا عالم انسانی آسایش کامل یابد و سعادت
ابدیه بشر مشهود شود قلوب بشر مانند آئینه
گردد انوار شمس حقیقت در او تابیده شود
لذا خواهش من این است که شماها بکوشید تا
آن نور حقیقت بتابد سعادت ابدیه عالم انسانی
ظاهر شود

- 8 I will pray for you so you may attain this everlasting happiness. When I arrived in this city, I was made very happy, for I perceived that the people here have capacity for divine bestowals and have worthiness for the civilization of heaven. I pray that you may attain to all merciful bounties.

8 من در باره شما دعا میکنم که این سعادت
ابدیه را حاصل کنید من چون باین شهر آمدم
بسیار مسرور شدم که اهالی فی الحقیقه استعداد
مواهب الهیه دارد و قابلیت مدنیّت آسمانی لهذا
دعا میکنم که بجمع فیوضات رحمانیه فائز شوید

- 9 O Almighty! O God! O Thou compassionate One! This servant of Thine has hastened to the regions of the West from the uttermost parts of the East that, perchance, these nostrils may be perfumed by the fragrances of Thy bestowals; that the breeze of the rose garden of guidance may blow over these cities; that the people may attain to the capacity of receiving Thy favors; that the hearts may be rejoiced through Thy glad tidings; that the eyes may behold the light of reality; that the ears may hearken to the call of the Kingdom. O Almighty! Illumine the hearts. O kind God! Make the souls the envy of the rose garden and the meadow. O incomparable Beloved! Waft the fragrance of Thy bounty. Radiate the lights of compassion so that the hearts may be cleansed and purified and that they may take a share and portion from Thy confirmations. Verily, this congregation is seeking Thy path, searching for Thy mystery, beholding Thy face and desiring to be characterized with Thine attributes.

9 پروردگارا یزدانا مهربانا این بنده تو از اقصی بلاد
شرق به غرب شتافت که شاید از نفحات
عنایات مشامهای این نفوس معطر شود نسیم
گلشن هدایت بر این ممالک بوزد نفوس
استعداد الطاف تو یابند قلوب مستبشر بپشارات
تو گردند دیدهها مشاهده نور حقیقت نماید
گوشها از ندای ملکوت بهره و نصیب گیرد
ای پروردگار دلها را روشن کن ای خداوند
مهربان قلوب را رشک گلزار و گلشن فرما ای
محبوب بیهمتا نفحات عنایت بوزان انوار احسان
تابان کن تا دلها پاک و پاکیزه شود از تأییدات
تو بهره و نصیب گیرد این جمع راه تو پویند راز
تو جویند روی تو بینند خوی تو گیرند

- 10 O Almighty! Confer Thou infinite bounties. Bestow Thine inexhaustible treasury so that these impotent ones may become powerful.

10 ای پروردگار الطاف بی پایان ارزان فرما گنج
هدایت رایگان کن تا این بیچارگان چاره یابند

- 11 Verily, Thou art the Kind. Thou art the Generous. Thou art the Omniscient, the Omnipotent.

PUP#005 (p.011-013), SW_v04#01 p.007-008, SW_v03#03 p.005-006, SW_v14#04 p.117, SW_v19#02 p.054, DJT.245-246, BLO_PN#027

11 توئی مهربان توئی بخشنده توئی دانا و توانا

BRL_DAK#0562, MMG2#171 p.197x, KHF.056, KHAB.241 (251), KHTB2.016, KHTB3.032, BDA1.033n

ABU0399

Public address to Advanced Thought Center, Carnegie Lyceum, spoken on 1912-Apr-14 in New York

- 1 I have come from distant lands to visit the meetings and assemblies of this country. In every meeting I find people gathered, loving each other; therefore, I am greatly pleased. The bond of union is evidenced in this assembly today, where the power of God has brought together in faith, agreement and concord those who are engaged in furthering the development of the human world. It is my hope that all mankind may become similarly united in the bond and agreement of love. Unity is the expression of the loving power of God and reflects the reality of Divinity. It is resplendent in this Day through the bestowals of light upon humanity.

1 من از ممالک بعیده آمدم تا این مجامع را ببینم. از مشاهده این مجامع بسیار مسرورم بجهت این که در هر مجمعی جمعی می بینم که با هم در نهایت محبت و الفتند. از جمله این جمع محترم است که الحمد لله نفوس در نهایت مهربانی و وداد در فکر ترقیند. همچنانکه این جمع در کمال الفت و وفاقت امیدوارم جمیع عالم با هم الفت یابند

- 2 Throughout the universe the divine power is effulgent in endless images and pictures. The world of creation, the world of humanity may be likened to the earth itself and the divine power to the sun. This Sun has shone upon all mankind. In the endless variety of its reflections the divine Will is manifested. Consider how all are recipients of the bounty of the same Sun. At most the difference between them is that of degree, for the effulgence is one effulgence, the one light emanating from the Sun. This will express the oneness of the world of humanity. The body politic, or the social unity of the human world, may be likened to an ocean, and each member, each individual, a wave upon that same ocean.

2 افکار اتحاد و اتفاق دلیل بر فیض الهی است زیرا انوار وحدت فیاض در جمیع اشیاء ظاهر است و بر کل می تابد و فیوضات محیط بر کل است. عالم خلق بمثابه ارض است و فیوضات رحمت الهیه مانند شمس بر کل تجلی نموده نهایت این است که مجالی و مرابا مختلف است استعدادات متفاوت است اما نور فیض نور واحد است و تجلی تجلی واحد. جمیع کائنات مستفیض از شمس واحد است کائناتی از کائنات نیست که مستفیض نباشد

- 3 The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity. The stone would be a recipient only to a limited extent; another created thing might be as a mirror wherein the sun is fully reflected; but the same light shines upon both.

3 شمس یکی است اما استعداد کائنات مختلف است کائناتی مثل سنگ سیاه است پرتوی نگیرد کائناتی مثل آئینه است و آفتاب در نهایت ظهور در او جلوه کند.

4 البته باید قلوب را صیقل داد تا استعداد جلوه حاصل نماید باید بکوشیم که استعداد حاصل

- 4 The most important thing is to polish the mirrors of hearts in order that they may become illumined and receptive of the divine light. One heart may possess the capacity of the polished mirror; another, be covered and obscured by the dust and dross of this world. Although the same Sun is shining upon both, in the mirror which is polished, pure and sanctified you may behold the Sun in all its fullness, glory and power, revealing its majesty and effulgence; but in the mirror which is rusted and obscured there is no capacity for reflection, although so far as the Sun itself is concerned it is shining thereon and is neither lessened nor deprived. Therefore, our duty lies in seeking to polish the mirrors of our hearts in order that we shall become reflectors of that light and recipients of the divine bounties which may be fully revealed through them.
- 5 This means the oneness of the world of humanity. That is to say, when this human body politic reaches a state of absolute unity, the effulgence of the eternal Sun will make its fullest light and heat manifest. Therefore, we must not make distinctions between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart, no other divine bounty can be revealed in it.
- 6 All the Prophets have striven to make love manifest in the hearts of men. Jesus Christ sought to create this love in the hearts. He suffered all difficulties and ordeals that perchance the human heart might become the fountain source of love. Therefore, we must strive with all our heart and soul that this love may take possession of us so that all humanity – whether it be in the East or in the West – may be connected through the bond of this divine affection; for we are all the waves of one sea; we have come into being through the same bestowal and are recipients from the same center. The lights of earth are all acceptable, but the center of effulgence is the sun, and we must direct our gaze to the sun. God is the Supreme Center. The more we turn toward this Center of Light, the greater will be our capacity.
- 7 In the Orient there were great differences among races and peoples. They hated each other, and there was no association among them. Various and divergent sects were hostile, irreconcilable. The different races were in constant war and conflict.
- شود تا فیوضات الهی در نهایت جلوه ظهور نمایند.
- 5 و این استعداد وقتی حاصل شود که قلوب در نهایت صفا و نفوس در کمال اتحاد و یگانگی مشاهده شود آن وقت تجلی شمس حقیقت نهایت جلوه و تأثیر نماید و آثار و انوار شمس در کل دیده شود. لهذا نباید نفسی را محروم دید نفسی را نباید حقیر شمرد نهایت این است که باید تربیت شوند و صفائی یابند تا نور الهی در نهایت قوت ظاهر شود و وحدت عالم انسانی ظهور نماید. پس هر چه محبت بیشتر شمس حقیقت جلوه اش زیاد تر زیرا اعظم فیض الهی محبت است این است که تا محبت حاصل نشود هیچ فیض حصول نیابد.
- 6 جمیع انبیای الهی کوشیدند که بین نوع انسان محبت ظاهر شود حضرت مسیح جمیع بلایا تحمل فرمود و حضرت بهاء الله کند و زنجیر و پنجاه سال نفی و زندان قبول فرمود تا قلوب معدن محبت الله گردد. پس ما باید بجان و دل بکوشیم تا محبت در بین کل ظاهر شود جمیع قلوب شرق و غرب مرتبط گردد جمیع نفوس محبت یکدیگر شوند زیرا جمیع از رحمت پروردگار بهره ورنه شمس حقیقت یکی است و آن مرکز انوار است هر چه توجه بیشتر شود فیوضات الهیه زیاد تر گردد.
- 7 شصت سال پیش در زمانی که در شرق اختلاف بسیار بود و ملل و احزاب ابداً باهم التیام نداشتند مذاهب مختلفه دشمن یکدیگر بودند

About sixty years ago Baha'u'llah appeared upon the eastern horizon. He caused love and unity to become manifest among these antagonistic peoples. He united them with the bond of love; their former hatred and animosity passed away; love and unity reigned instead. It was a dark world; it became radiant. A new springtime appeared through Him, for the Sun of Truth had risen again. In the fields and meadows of human hearts variegated flowers of inner significance were blooming, and the good fruits of the Kingdom of God became manifest.

و همیشه با یکدیگر در جنگ و جدال بودند حضرت بهاء الله ظاهر شد در میان جمیع مذاهب الفت انداخت و کل فرق و احزاب را ارتباط بخشید نزاع و جدال زائل شد و الفت و محبت حاصل گردید عالم ظلمانی نورانی شد بهار جدیدی ظاهر گشت مزارع قلوب سرسبز و خرم گردید گلهای رنگارنگ جلوه بخش انتظار گشت اشجار پرشکوفه شد و اثمار طیبه به بار آورد.

- 8 I have come here with this mission: that through your endeavors, through your heavenly morals, through your devoted efforts a perfect bond of unity and love may be established between the East and the West so that the bestowals of God may descend upon all and that all may be seen to be the parts of the same tree – the great tree of the human family. For mankind may be likened to the branches, leaves, blossoms and fruit of that tree.

8 حال من امیدوارم که به حسن اخلاق و رفتار و حسن نیت شما بلکه در میان شرق و غرب الفت و اتحادی حاصل شود و اتحاد تامه بمیان آید فیوضات الهی احاطه کند. زیرا عالم آفرینش بمنزله یک شجر است و هر نفسی به مثابه برگ و شکوفهئی

- 9 The favors of God are unending, limitless. Infinite bounties have encompassed the world. We must emulate the bounties of God, and just as each one of them – the bounty of life, for instance – surrounds and encompasses all, so likewise must we be connected and blended together until each part shall become the expression of the whole.

9 الطاف الهی بی پایان است فیوضات نامتناهی کل را احاطه نموده. ما باید ملاحظه آن فیوضات کنیم چنانچه فیوضات او شامل حال جمیع است ما نیز باید به یکدیگر نهایت تعلق داشته باشیم تا هر جزئی عبارت از کل باشد.

- 10 Consider: We plant a seed. A complete and perfect tree appears from it, and from each seed of this tree another tree can be produced. Therefore, the part is expressive of the whole, for this seed was a part of the tree, but therein potentially was the whole tree. So each one of us may become expressive or representative of all the bounties of life to mankind. This is the unity of the world of humanity. This is the bestowal of God. This is the felicity of the human world, and this is the manifestation of the divine favor.

10 ملاحظه نمائید که از یک دانه شجری ظاهر میشود و از هر شجری ثمری هر چند دانه جزء شجر است اما عبارت از تمام شجر است. امیدوارم ما ها نیز هر یک عبارت از کل شویم و متحد با جمیع گردیم این است وحدت عالم انسانی این است رحمت یزدانی این است موهبت الهی این است سعادت ابدی.

KHTB2.021, NJB_v04#11 p.001,

BDA1.034n

BWF.217-220, PUP#006 (p.014-016), SW_v03#10 p.005-006, SW_v14#02 p.060

ABU0125

Interview with Hudson Maxim, New York, 1912-Apr-15

Mr. Hudson Maxim, scientist, inventor and expert upon explosives, was then announced.

Abdul-Baha. "Welcome! Welcome! Very welcome!"

Hudson Maxim. "I am glad to hear you speak English."

A. B. "My life has been spent in the Orient where foreign languages are seldom used. Otherwise I would have acquired English. Language is the great barrier between nations. When thoughts are interchanged destinies become one. All languages are difficult of acquirement for the real language is deeper than the outer words."

H. M. "Are you speaking in Turkish?"

A. B. "In Persian. I also speak Turkish and Arabic; Turkish is very difficult. In the East it is thought that acquiring Turkish is equivalent to the study of three other tongues."

H. M. "I understand you are a messenger of peace to this country. What is your opinion about the modern war? Shall the great nations maintain armament and defenses as a guarantee or warrant against war? [presenting papers.] Here is an article I have written upon this subject. Shall the nations have an international police navy which protects and insures peace in the world, or shall they disarm and have no navies?"

A. B. "Everything that prevents war is good."

H. M. "Christ said He came to make war. Caesar was great in history because he was great in battle and military skill."

A. B. "We have the history of the world for nearly six thousand years. Before that there is no record. During these six thousand years there has been constant war, strife, bloodshed. We can see at a glance the results, achievements and outcomes of war. The history of warfare and strife is known, the effect apparent. Have we not a sufficient standard of experience in this direction? Let us now try peace for awhile. If good results follow, let us adhere to it. If not let us throw it away and fight again. Nothing will be lost by the experiment."

H.M. "Evolution has now reached a period in the life of nations where commerce takes the place of warfare. Business is war, cruel, merciless."

A. B. "True! War is not limited to one cause. There are many kinds of war and conflict going on, political war, commercial war, patriotic and racial war; this is the very civilization of war."

H. M. "Do you consider the next great national war necessary?"

A. B. "I hope your efforts may be able to prevent it. Why not try peace for a while? If we find war is better, it will not be difficult to fight again; but if we find that peace is the glorification of humanity, the impulse of true civilization, the stimulus to inventive genius and the means of attainment to the good-pleasure of God, we must agree to adhere to it and establish it permanently."

H. M. "There is much newspaper talk about the United States fighting Japan. There is no prospect of it whatever. We don't want to kill good customers. Commercial energy is more profitable to us. Competition of commerce is as severe, trying and as cruel as wars of olden time. Science has made war expensive; so expensive it don't pay to fight. We make more money by being peaceful, so long as the other fellow keeps quiet and sticks to business. If an English navy came over here and bombarded New York a week they would injure themselves more than us. The expense of ammunition and equipment would cost a great deal more than the damage inflicted by their guns and shells. You are right in advocating peace. I am an advocate of peace from another standpoint. I would make war so expensive that the nations could not afford to fight and therefore would agree to maintain peace."

A. B. "The product of human invention, genius and the outcome of human disposition to kill and fight have well-nigh reached their limit. It seems as if the art of war could not be carried further. In ancient times when nation fought against nation, probably one thousand would be killed in battle, the expense would not be great, the outcome of victory decisive and final; but in modern times the science of war has reached such a stage of perfection that in twenty-four hours one-hundred-thousand could be sacrificed, great navies sent to the bottom of the sea, great cities destroyed in a few hours. The possibilities are incalculable, inconceivable, the after effects even more dreadful than the initial shock. In Egypt, the fellaheen who till the Nile banks, gather four or five harvests from the soil. Suppose they are called away from their peaceful pursuits, take up arms, expend their possessions for powder and go to war. The first consequences are grievous enough, but the after-results are even more deplorable. The country suffers beyond all power of estimation; agriculture is crippled, abandoned, sustenance

fails, poverty and suffering continue long afterward. Furthermore, how many wars there have been in the Orient during past centuries; war and peace in constant succession; but your country America remained unaffected by them or their consequences. The news of war might reach Europe and America long after it had happened. But all this is changed in the present century. As soon as war is declared in any part of the world, all human attention is directed toward it; commerce and the machinery of nations are paralyzed; the whole world thrown into a condition of grave uncertainty. Therefore it is evident that the time has come to end war and establish peace. This is an exigency and requirement of the present century.”

H. M. “Fewer are killed in modern engagements than in the battles of ancient times; the range is longer and the action less deadly.”

A. B. “How about the war between Japan and Russia?”

H. M. “Less men are killed in war in a year now than are killed by our industries through preventable accidents.”

A. B. “War is the most preventable accident.”

H. M. “The short sword was more deadly in battle than the quick-firing gun, for the reason that massed men come together in hand-to-hand conflict and the slaughter was fearful. At Mukden two-hundred and fifty-thousand soldiers retreated without loss. In ancient times many thousands would have been overtaken and killed. War is no more dangerous now than automobiling.”

A. B. “History shows that in war between the Roman and Persian Empires extending over a period of twenty years, in which one-hundred thousand men were engaged upon each side, only five or six thousand were killed. In modern warfare there are bombs which kill men like stripping leaves from a tree. An Egyptian general who had served in war against England was accused of cowardice at a meeting in Syria. He asked those present, ‘Have you ever seen an English shell? When you see one explode among troops you will be excused for defeat and cowardice.’”

H. M. [Making diagram.] “The effect of a bomb is not so great as expected. Most of its force is expended upward into the air. It is impossible to mass men close enough to it for a full utilization of its energy. If its explosive energy could be expended in the right direction, it would do plenty of killing.”

A. B. “The greatest intelligence of man is being expended in the direction of killing his fellow-man. The discovery of high

explosives, perfecting of death-dealing weapons of war, the science of military attack, all this is a wonderful manifestation of human intelligence; but it is in the wrong direction. You are a celebrated inventor and scientific expert whose energies and faculties are employed in the production of means for human destruction. Your name has become famous in the science of war. Now you have the opportunity of becoming doubly famous. You must practice the science of peace. You must expend your energies and intelligence in a contrary direction. You must discover the means of peace; invent guns of love which shall shake the foundations of humanity.

“The guns you are now building cause the death of man; you must build guns which will be the cause of life to humanity. Henceforth your life and energy should be given to this blessed purpose. You must work and experiment along this line. This work and accomplishment will be more wonderful than all you have done heretofore. Then it will be said by the people of the world, this is Mr. Maxim, inventor of guns of war, discoverer of high explosives, military scientist, who has also discovered and invented means for increasing the life and love of man; who has put an end to the strife of nations and uprooted the tree of war. This will be the most wonderful accomplishment of any human being. Your name will glow with mention throughout the history of ages and ages. Then will your life become pregnant and productive with really great results. Consider this: the inventor of high explosives has discovered the means of universal peace; an active worker in the science of war has become a factor in the assembly of love! Then will your name be recorded in the pages of history with a pen of gold. No man in history will equal you in fame and greatness. You will be doubly renowned. God will be pleased with you and from every standpoint of estimation you will be a perfect man.”

SW_v03#07 p.005+010-011

ABU0363*Interview with W. H. Short at Hotel Ansonia in New York, 1912-Apr-15*

A.B. "You are very welcome; I am most happy to greet you. I have looked forward with much pleasure to this meeting. Welcome! Welcome!"

BDA1.035n

Mr. Short: "It gives me great happiness indeed to meet Abdul-Baha. I too have looked forward to this meeting. The New York Peace Society extends him greetings and welcome to our city and our country."

A. B. "You are indeed a servant to humanity. A servant to humanity is a servant to God. Your mission is a high, holy and sanctified one; there could be no greater, no holier mission than that of bringing peace to this warring world. Therefore I have waited for you with the greatest longing.

"In this day the majority of mankind are endeavoring to destroy the foundations of the happiness of the world. How many are engaged in the invention of means for the destruction of human kind; how many are employed in the science and practice of war; how many are occupied in various kinds of strife and antagonism; how many stand ready to shed the blood of innocent men, their brothers! So it is that history is blackened with this record of human intention and accomplishment. Every hour war is threatened upon some new pretext; today patriotism is its basis, tomorrow religious prejudice, racial egotism, territorial greed, commercial selfishness—it matters little what the excuse may be—blood is shed and human beings torn to pieces upon battlefields. Political interests clash; a great war follows; sadness, gloom and cruelty envelop the world.

"But you are endeavoring to uplift the standard of peace in the world. You must continue to work until the world is released from these prejudices which are bringing about such inhuman conditions. For the clouds of war will surely vanish from the horizons. There is no doubt that your work is the greatest work and its outcome certain."

Mr. S. "All the members of the New York Peace Society feel the truth and inspiration of what you have said."

A. B. "You must rest assured and let there be no traces of doubt in your souls that God is your Assister and Helper. The Heavenly confirmations will descend upon you more and more. God will protect you and give you new strength continually. Your world-motives will conquer the world of men; all obstacles will disappear before your advance; no earthly power can resist

the onrushing power of Peace. For this power is assisted by the Power of God and that which is divinely assisted must prevail. Consider how the Cause of Christ was confirmed. How many resisted it! What mountains of obstacles were raised against it! What hostile forces sought to destroy its foundations! Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the onflow of the Spirit of Truth. If earthly kings and kingdoms come in its way, it will conquer and they will be overthrown, always. For your cause is Truth itself and Truth is Omnipotent. If all nations arise to prevent, they will be vanquished and you will be victorious. [Visitor much impressed.] You are a servant of God, not a servant of this world. A servant of God is he who gives some benefit to the world of man."

Mr. S. "We belong to a race [Anglo Saxon] which has wielded the power of oppression. We have been the oppressor, not the oppressed. The whole matter of World Peace presents a different aspect to the western mind.

"Justice, human rights and religion are controlling motives of the men of the New York Peace Society. We must confess that hitherto Americans have not felt the welfare of Eastern countries to be as important as the development of our own interests. We have not known enough of the ideals of other countries. As a rule we meet only immigrants and discontented wanderers from foreign lands. But recently this has been changed and the aspect is wider. Our press is not the reflector of foreign news. Our people travel in distant countries; but few important and influential foreigners come to visit us. Our purpose in the Peace Society is not only to establish the doctrines of peace but to defend the principles of human brotherhood; to acquaint the people of this country with foreign matters and provide opportunity that they may meet and know foreign men. Therefore we take advantage of every opportunity to introduce such men to our people. We will be very glad and greatly honored to arrange a reception under the auspices of the New York Peace Society at which Abdul-Baha can address a large assemblage, meet our friends and exchange mutual sentiments. I have just come from the home of Mr. Carnegie. He is not able to go out owing to a throat affection, but will be glad to receive Abdul-Baha at his home. Mr. and Mrs. Carnegie will attend the Peace Conference at Lake Mohonk in June. As I understand Abdul-Baha will be there also, the meeting with Mr. Carnegie might be mutually arranged then. Acquaintances and friendships begun at Lake Mohonk will be most pleasant at a reception thereafter."

A. B. "I go to Washington next week. Is there time enough before my departure to arrange the plans suggested?"

Mr. S. "It would be better if we had more time. Something could be arranged, but it is doubtful."

A. B. "How many days in advance would be necessary?"

Mr. S. "There should be at least two weeks. Almost any date would be suitable except Friday, May 10th."

May 13th finally decided upon.

SW_v03#07 p.004-005

ABU0721

Words to Howard MacNutt spoken around 1912-Apr-15 in New York

A great steamship has been lost at sea. Today newspaper accounts of the Titanic are reflecting the sorrow and mourning of the whole world, all the power of man, all his pride and the skill of human invention were helpless against the power of the sea. Men of great wealth, men of prominence and celebrity, likewise men who were unimportant and unknown in the eye of the world,—all have found the same tomb under the waves. If this fate marked the end of human accomplishment, if this death was oblivion to human hopes and possibilities, the whole world might mourn. Unless the soul of man is quickened by the breaths of the Holy Spirit and he becomes vivified by the life of the Supreme Kingdom, all his powers, efforts and accomplishments are in vain.

Look about you as we ride in this automobile. Shall any of these things you are now looking upon remain or endure? If you possessed all you could wish for,—these great buildings, wealth, luxury, the pleasures of life in this world, would any of these things increase your eternal happiness or insure you everlasting existence? I am summoning you to the world of the Kingdom. I am calling you away from this world. Nothing you can ever think of here will remain. You, yourself, will pass away as the roses wither at the touch of winter's breath. I wish for you heavenly happiness. I am praying that the confirmations of God may descend upon you, that you may become His servant, that you may go forth to save mankind from the bondage of this mortal world. I wish you to escape from

this hell of materialism. Be not occupied with material things. Have no anxiety about your affairs. You are under the protection of Baha'u'llah,—in His service. Live in the spiritual world as I do. Think of nothing else.

Look out upon this great city through which we are passing. Then think of the wealthy men entombed in the ocean's depths. The powers of man in material civilization are wonderful, but all his accomplishments are as nothing,—he, himself, is as non-existent unless he upbuilds in himself the civilization spiritual. Abdul-Baha has no other thought than this. This is his heart, his soul, his station, his service,—to quicken mankind with Divine breaths and walk in the pathway of the Heavenly Kingdom.

When I was a young man I was devoted to music. So charmed and delighted was I with it that even an Arab clapping two sticks together in rude rhythm gave me great pleasure. Now my love for these things has gone completely. On the steamship crossing the sea a great modern orchestra played each night. The passengers listened to it with the deepest interest and enjoyment. But although the music was the very finest, the orchestra modern and most excellent, I found it occupied and disturbed my thoughts to such an extent that I retired to quiet reflection upon spiritual things.

I wish you to live in the world of the Spirit—to see the Divine Reality in everything,—to behold the illumination of the world of the Kingdom beyond and within the gloomy mask of this mortal existence. For the world of the Kingdom is a world of Lights, a world of happiness, a world of accomplishment, the real and eternal world. [After a long pause,—looking reflectively out the window] I was asked to sail upon the Titanic, but my heart did not prompt me to do so.

SW_v04#12 p.210

ABU0341*Words spoken at Dodge home in New York, 1912-Apr-16*

Question—Shall we have a temporary Mashrak-el-Azkar?

Abdul-Baha—In those places where they have no Mashrak-el-Azkar they rent a house and call it by that name. Today the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that direction. Why is it so important? Because it has become known throughout the East and the West that the Bahais wish to build a Mashrak-el-Azkar. It has found great importance. All ears are waiting for news coming from Chicago about the Mashrak-el-Azkar.

The matter of the Mashrak-el-Azkar does not depend upon personal endeavor,—it needs united endeavor. When in Ishkabad the believers desired to build the Mashrak-el-Azkar, all the friends centered their attention upon that place. There was no personality anywhere. And thus they were able to build.

Question—Those who assume the direction of Bahai affairs are often criticized. If a man has a superior intellect, should he come down to the station of those who are less capable?

Abdul-Baha—Capacity and privilege in this Cause are intrinsic. Whosoever has a greater power of speech, whosoever has a greater power of attraction, whosoever has a greater sincerity, will advance, no matter what happens. In other movements, positions are like public offices; but in this Cause the people advance because of their innate qualities,—because their works echo in the hearts of men.

In Persia there are many Bahais who are the center of all the friends. When the friends of God find that a soul has arisen to serve the Cause in sincerity, they accept him with heart and soul. They do not doubt him; they believe in what he says and consider that to believe in what he says is to believe in and to obey God. It is true that all souls are not equal. Some souls are in high stations of exaltation,—in the vanguard of the army; some are in the second rank. This is an innate Cause. The friends of God must have utmost consideration for those souls who are sincere and endeavoring to serve in the Cause.

For example, when we see a man doing public service, we must have consideration for him; if he gives a good address, we must praise him; if he makes wise suggestions, and if good intentions appear from him, we must have for him the greatest consideration.

I will relate to you a story, the conclusion of which you will understand: After the appearance of the Bab, the disciple who succeeded Him was called "Bab-el-Bab". He was almost worshipped. When His Highness the Bab had passed away, all hearts turned to Bab-el-Bab. While His Highness Bab-el-Bab was traveling with three hundred and sixty staunch believers, His Highness Khudus, who was another great teacher, was as his disciple,—like his servant. While Bab-el-Bab sat, Khudus always stood before him. But one day there came a great change. Khudus was found sitting and Bab-el-Bab before him. All were astonished. Then His Highness Bab-el-Bab, addressing the people, said: "I did not before know the station of Khudus. Tonight I realize that I am less than the dust of his feet." Later he sacrificed his life in the path of Khudus.

The believers in this city must have the utmost consideration for each other. None must try to precede the other. Those souls who are distinguished among the friends must receive due consideration.

Question—Does not this distinction come about naturally when one is severed, and is it not a spiritual distinction rather than intellectual?

Abdul-Baha—Distinction is good—all distinctions are good—distinction of intellect—distinction of sincerity—all; because distinction means development.

Question—Is not distinction dangerous for the individual?

Abdul-Baha (laughing)—All people are in danger. Man, in whatsoever degree he chances to be, is in danger. Can you single out a man who is beyond danger?

We are all servants of the One Threshold. This is truth. We must love each other perfectly. If we are in such a state, the confirmations of God will reach us. If other discussions creep in, there will be a cessation of confirmation. Service must be rendered to this Threshold. The Blessed Perfection Baha'u'llah has trained us that we may pass our time in the discussion of things spiritual; that is ideal. We must be engaged in things conducive to the onward growth of man. Hence we must pray that He may accept us at His Threshold; that He may preserve us; that He may usher us into His Kingdom. This is praiseworthy. This is essential.

Question—Suppose you reason out something, and your reason tells you it is true? In the "Seven Valleys" it is said that when the "fire of Love becomes ablaze, the harvest of reason is consumed." How is this?

Abdul-Baha—That is not to be taken literally. It has an inner meaning. It refers to ordinary reasoning. For example: a soul in Persia who became a believer endangered his very life. Now, what would the ordinary intellect say? Preserve your life! Preserve your property! But he who is set on fire with God's love will forego all possessions. On such occasions his actions appear insane; but he is in a sacrificial state. Honor, glory, everything pertaining to himself, is sacrificed. Baha'u'llah means that the harvest of reason becomes consumed by the fire of faith. In such a state a man appears insane. Those who see him under such circumstances would say: "Here is a man who has good position, who has honor, affluence, influence,—a man of competence, and he has sacrificed all of these in the path of some mysterious thing!"

Question—What are the "seventy-two degrees of insanity" spoken of by Baha'u'llah?

Answer - One is to forfeit possessions, to forfeit estates. One is to forego name, honor, fame. One is to forsake relatives, station. Et cetera [ended Abdul-Baha, laughing], et cetera, et cetera. Each one of these is a distinct insanity!

SW_v03#10 p.007-009

ABU0676

Public address given on 1912-Apr-16 in New York

- 1 Souls from the East and West have been brought together here through the power of the Holy Spirit. Such a gathering as this would be impossible through material means. A meeting of this kind has never been established in New York, for here tonight we find people from remote regions of the earth, associated with the people of America in the utmost love and spiritual unity. This is only possible through the power of God. Christ appeared in this world nineteen hundred years ago to establish ties of unity and bonds of love between the various nations and different communities. He cemented together the sciences of Rome and the splendors of the civilization of Greece. He also accomplished affiliation between the Assyrian kingdom and the power of Egypt. The blending of these nations in unity, love and agreement had been impossible, but Christ through divine power established this condition among the children of men.

1 خوب مجلسی است قوای مادیّه نمیتواند این گونه نفوس را الفت بخشد و باین درجه بسوی محبت و اتحاد کشاند. تا بحال مثل این انجمن منعقد نشده که نفوس از شرق بیایند و اهل غرب ایگونه با نهایت محبت و یگانگی با آنها معامله و ملاقات نمایند این فقط بیک قوه الهیه حاصل شده است. وقتی که حضرت مسیح ظاهر شد در میان شعوب و فرق مختلفه الفت داد در میان یونان و رومان و سریان و اجیپسیان التیام داد. زیرا اختلاف و عداوت بین آن اقوام بدرجه ئی بود که محال بود الفت و التیام حاصل شود لکن حضرت مسیح بقوه الهیه کل را متحد و متفق فرمود.

- 2 A much greater difficulty confronts us today when we endeavor to establish unity between the Orient and the Occident. Baha'u'llah through the power of heaven has brought the East and the West together. Erelong we shall know that they have been cemented by the power of God. The oneness of the kingdom of humanity will supplant the banner of conquest, and all communities of the earth will gather under its protection. No nation with separate and restricted boundaries – such as Persia, for instance – will exist. The United States of America will be known only as a name. Germany, France, England, Turkey, Arabia – all these various nations will be welded together in unity. When the people of the future are asked, “To which nationality do you belong?” the answer will be, “To the nationality of humanity. I am living under the shadow of Baha'u'llah. I am the servant of Baha'u'llah. I belong to the army of the Most Great Peace.” The people of the future will not say, “I belong to the nation of England, France or Persia”; for all of them will be citizens of a universal nationality – the one family, the one country, the one world of humanity – and then these wars, hatreds and strifes will pass away.
- 3 Baha'u'llah appeared in a country which was the center of prejudice. In that country were many different communities, religions, sects and denominations. All the animosities of past centuries existed among them. They were ready to kill each other. They considered the killing of others who did not agree with them in religious belief an act of worship. Baha'u'llah established such unity and agreement between these various communities that the greatest love and amity are now witnessed among them.
- 4 Today the Baha'is of the East are longing with deep desire to see you face to face. Their highest hope and fondest wish is that the day may come when they will be gathered together in an assembly with you. Consider well the power that accomplished this wonderful transformation.
- 5 The body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting to all the surrounding countries. Nay, may America become the distributing center of spiritual enlightenment, and
- 2 پس این الفت و محبت که حضرت بهاء الله در میان ما انداخته نمیشود مگر بقوه الهیه عنقریب ملاحظه خواهید نمود که چگونه شرق و غرب دست در آغوش شود و علم وحدت عالم انسانی خیمه بر افرازد جمیع ملل را این قوه در ظلّ خود جمع نماید اسم ایرانی و امریکائی ثماند نفوس به اسم انگیزی و جرمنی افتخار نکنند فرساوی و عربی نامیده نشود جمیع ملت واحد گردند. چنانکه از هر یک سؤال نمائی که تواز چه ملتی گوید انسام و در ظلّ عنایت بهاء الله خادم عالم انسانیم لشکر صلح اکبرم جمیع یک ملت و یک عائله و اهل یک وطن گردند و این نزاع و جدال نماند.
- 3 حضرت بهاء الله در نقطه ئی که مرکز تعصب بود ظاهر شد و با وجودی که ملل و مذاهب مختلفه در نهایت بغض و عداوت بودند خون یکدیگر را میریختند چنان اتحاد و اتفاق در میان آنها انداخت که باهم در نهایت التیام و الفتند
- 4 نهایت اشتیاق و آرزوشان این است که روزی با شما ملاقات نمایند و روبرو شوند ببینند قوه بهاء الله چه کرده.
- 5 امروز عالم انسانی علیل است و علاجش اتحاد عالم است حیاتش به صلح اکبر است و سرورش به وحدت عالم انسانی. از فضل و عنایت الهی امیدوارم که شما بروح جدیدی مبعوث شوید به قوه ئی قیام نمائید که آثار وحدت عالم انسانی و صلح اکبر و محبت الهی از این شهر بسایر بلاد تأثیر نماید بلکه از امریکا بقطعات دیگر سرایت کند. زیرا این مملکت خیلی استعداد حاصل کرده امیدوارم چنانچه در مادیات ترقیات عظیمه نموده قوه روحانیّه نیز حاصل نماید فیوضات الهیه یابد توجهشان

all the world receive this heavenly blessing! For America has developed powers and capacities greater and more wonderful than other nations. While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding spiritual civilization be established. May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become the servants of the Omnipotent One. May they rise from present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world.

- 6 The divine Jerusalem has come down from heaven. The bride of Zion has appeared. The voice of the Kingdom of God has been raised. May you attain supreme capacity and magnetic attraction in this realm of might and power – manifesting new energy and wonderful accomplishment, for God is your Assister and Helper. The breath of the Holy Spirit is your comforter, and the angels of heaven surround you. I desire this power for you. Rest assured that these bounties now overshadow you.

COF.035ax, COF.035bx, PUP#008 (p.018-020), SW_v03#10 p.006-007, BSTW#209

بخدا باشد همه خادم عالم انسانی گردند و انتشار فضائل انسانیه دهند تا انوار مدنیت آسمانی از اینجا بجمع جهات بتابد

- 6 اورشليم الهی نازل شود فیض ملکوت احاطه نماید. امیدم چنان است که در این میدان قوت شدید بنمائید زیرا خدا معین شما است نفثات روح القدس مؤید شما است و ملائکه ملکوت حامی شما یقین است این فیوضات شما را احاطه خواهد نمود.

KHF.192, K HAB.244 (255), KHTB2.027, NJB_v04#10 p.001, BDA1.036n

AB01299

To: Baha'is of Tihiran et al.

Date: 1912-Apr-16

- 1 O beloved of God! Jinab-i-Aqa Mirza Fadlu'llah delivered your message to 'Abdu'l-Baha and requested individual letters, for he has the utmost heart attachment and spiritual attraction to you. But if you knew in what ocean 'Abdu'l-Baha is immersed, you would surely be content with a single word. Yet you hear news of the resurrection. Were they present, they would be satisfied with a mere utterance. Nevertheless, I have undertaken to write this letter so that you may know that you are remembered in the Supreme Concourse, mentioned by the tongue of 'Abdu'l-Baha, and have a dwelling and abode in the heart. For you are the faithful servants of the Blessed Beauty, steadfast in the Covenant and Testament, attracted to the divine fragrances, and tested in the path of God. Therefore, you are most precious to 'Abdu'l-Baha.

- 1 ای احبابی الهی جناب آقا میرزا فضل الله پیام شما را به عبدالبهاء رسانید و خواهش نگارش نامه های منفرد نمود زیرا نهایت تعلق قلبی و انجذاب روحی بشما دارید ولی عبدالبهاء اگر بدانید غریق چه دریا البته بیک کلمه اکتفا مینمائید ولکن از قیامت خبری می شنوید اگر حاضر بودند بحرفی قناعت مینمودند باوجود این بتقریر این نامه پرداختم تا بدانید که در ملا اعلی منظورید و پلسان عبدالبهاء مذکور و در قلب مأوی و مقر دارید زیرا بندگان صادق جمال مبارکید و ثابت بر عهد و میثاق و منجذب بنفحات الله و ممتحن در سبیل الله لهذا در نزد عبدالبهاء بسیار عزیزید

2 Through the endless favors of the Almighty Lord, I hope that day by day you may become more steadfast, more detached, and more attracted, and strive night and day until you become signs of guidance and standards of the Supreme Concourse. To-day all parties are in a state of turmoil, scattered and disturbed, but you are the focus of the gaze of grace and protected in the cave of preservation and care, secure and confident, and relatively more settled and calm compared to others. Therefore, give thanks to the Lord that you have no purpose save service to the unity of the human world, love for mankind, peace and tranquility and comfort for creation, harmony between hearts, connection between souls, kindness to all, and goodwill to all on earth, and seek no other desire.

2 از الطاف بی پایان حضرت کبریا امیدم چنان است که روز بروز مستقیم تر گردید و منقطع تر شوید و منجذب تر گردید و شب و روز بکوشید تا آیات هدی شوید و رایات ملا اعلی گردید امروز جمیع احزاب در حالت انقلاب پریشان و پر اضطراب ولی شما منظور نظر عنایتید و در کھف صون و رعایت محفوظ و مطمئن و بالنسبه بسائرین قدری حال در قرار و سکون لهذا شکر پروردگار را که جز خدمت بوحدت عالم انسانی و محبت بنوع بشر و صلح و سلام و آسایش آفرینش و التیام بین قلوب و ارتباط بین نفوس و مهربانی بعموم و خیرخواهی من علی الأرض مقصدی ندارید و آرزوئی نجوئید

3 Consider what a bounty this is and what a blessing. You have no quarrel with anyone and engage in no disputes, and are wholly forbidden from conflict. You are not even content with causing the slightest grief, nor do you undertake to hurt anyone's feelings. All your endeavor is to make hearts glad and joyful, to lead souls to the Beloved, and to render service to the human world. If an arrow comes, you give honey and milk; if a bitter cup is offered, you present a chalice of nectar; if they inflict a wound, you apply a salve; if they cause pain, you provide healing. Observe how the heart and soul are thus at ease, at peace, and joyful. Therefore, give thanks for this supreme bounty. And upon you be the Most Glorious Glory!

3 ملاحظه نمائید که این چه موهبتی است و این چه نعمتی با نفسی نزاعی ندارید و جدالی نمی نمائید و از قتال بکلی ممنوعید حتی باغبرار خاطری راضی نمیشوید و بازردگی نفسی نمی پردازید جمیع همستان این است که دلی را شاد و خرم نمائید و جانبرا بجانان رسانید و خدمتی بعالم انسانی کنید اگر تیری آید شهد و شیر می بخشید اگر جام تلخی بنوشانند قدحی از شهد تقدیم مینمائید اگر زخمی زند مرهم می نهید اگر درد روا دارند درمان میکنید ملاحظه نمائید که دل و جان چگونه آسوده و راحت و شادمان است پس بشکرانه این موهبت عظمی بپردازید و علیکم البهاء الأبی

MKT4.011, YHA1.101x (1.207)

ABU2725

Words to the children, spoken at Dodge home on 1912-Apr-16 in New York

1 [Abdul Baha's meeting with the children in the homes of Mr. and Mrs. A.P. Dodge, 261 W. 139th. St. New York city.

1 نطق مبارک در منزل مسترداج در مجلس اطفال نیویورک

2 The Bahai mothers and children were gathered in the afternoon of April 16th. 1919 to meet Adbul Baha. The parents and invited Friends formed a circle seated in the back-ground, and the children sat on the floor in front of them, an aisle being made for Abdul Baha. He entered, and bending over the

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children laid the hand of blessing upon the head of each one as He passed along- Two little colored children were in the group to receive the beautiful blessing- As He passed along He placed His hand under the chin of one little boy and said:- “Laugh! Laugh!” Then He spoke in the following words.]

- 3 These are blessed children. They are very illumined. In their faces the rays of the Love of God can be seen. I pray in their behalf- His Highness Christ said, these are the children of the Kingdom. Their hearts are like pure mirrors. They are in utmost cleanliness. When the hearts of the grown people become as pure then the Kingdom of God will come on earth. Children in their childhood are beloved because of the purity of their hearts. I Pray for them. You too must pray for their assistance, so that each of them shall become pure plants, and be watered by the downpour of Mercy, and may bring forth blessed fruits.

3 به به چه اطفال مبارکی هستند خیلی نورانند در وجوهشان انوار محبت الله باهر است در حقشان دعا میکنم. بقول حضرت مسیح اینها اطفال ملکوتند قلوبشان مثل آینه در نهایت لطافت است هر گاه قلوب بزرگان مثل اینها بشود خوبست چه قدر نورانند. جمیع اطفال قلوبشان نورانی و پاک است هیچ غل و غشی ندارند مانند نهالهای تر و تازه اند من در حقشان دعا میکنم که هریک شجرهء مبارکه شود و ثمرات طیبه بخشند.

BSTW#341

KHTB2.026, NJB_v04#10 p.004

ABU0300

Public address given at Hotel Ansonia on 1912-Apr-17 in New York

During my visit to London and Paris last year I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law – a law mathematically exact in its operation through the senses. For instance, the eye sees a chair; therefore, there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun; I see flowers upon this table; I smell their fragrance; I hear sounds outside, etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever; for inasmuch as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans the criterion of knowledge was reason – that whatever is provable and acceptable by reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians that traditions or prophetic statement and interpretations constitute the basis

of human knowing. There is still another, a fourth criterion, upheld by religionists and metaphysicians who say that the source and channel of all human penetration into the unknown is through inspiration. Briefly then, these four criteria according to the declarations of men are: first, sense perception; second, reason; third, traditions; fourth, inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror, you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water, but there is no reality in it. As we stand upon the deck of a steamer, the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it, but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one point of light. We behold a shadow moving upon the ground, but it has no material existence, no substance. In deserts the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far North other deceptive phenomena appear and baffle human vision. Sometimes three or four suns, called by scientists mock suns, will be shining at the same time, whereas we know that the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived, and we are unable to separate that which is reality from that which is not.

As to the second criterion – reason – this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If reason is the perfect standard and criterion of knowledge, why are opinions at variance and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists continually disprove and reject the conclusions of the ancients; nothing is fixed, nothing final; everything is continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future much that is announced and accepted as true now will be rejected and disproved. And so it will continue *ad infinitum*.

When we consider the third criterion – traditions – upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God, the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore, human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?

The fourth criterion I have named is inspiration through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises: How shall we know whether we are following inspiration from God or satanic promptings of the human soul?

Briefly, the point is that in the human material world of phenomena these four are the only existing criteria or avenues of knowledge, and all of them are faulty and unreliable. What then remains? How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit, which is light and knowledge itself. Through it the human mind is quickened and fortified into true conclusions and perfect knowledge. This is conclusive argument showing that all available human criteria are erroneous and defective, but the divine standard of knowledge is infallible. Therefore, man is not justified in saying, "I know because I perceive through my senses," or "I know because it is proved through my faculty of reason," or "I know because it is according to tradition and interpretation of the Holy Book," or "I know because I am inspired." All human standards of judgment are faulty, finite.

BWF.251-254, PUP#009 (p.020-022), FWU.045, SW_v03#10 p.010-011, SW_v15#01 p.003-004

ABU0456

Public address given at Kinney Home on 1912-Apr-17 in New York

- 1 In the Holy Books it is recorded that when the Sun of Truth dawns, it will appear in the East, and its light will be reflected in the West. Already its dawning has taken place in the East, and its signs are appearing in the West. Its illumination shall spread rapidly and widely in the Occident. The Sun of Truth has risen in Persia, and its effulgence is now manifest here in America. This is the greatest proof of its appearance in the horizon of the world, as recorded in the heavenly Books. Praise be to God! That which is prophesied in the Holy Books has been fulfilled.

1 در بعضی از کتب الهیه مذکور است که چون شمس حقیقت طلوع نماید آثارش از غرب ظاهر میشود بقدری آثارش سریع التأثير است که بمجرد طلوع در غرب آثارش ظاهر گردد حالا که شمس حقیقت از شرق تابیده ما بغرب آمدم دیدیم آثارش از غرب ظاهر است این اعظم دلائل است و در کتب الهیه منصوص الحمد لله که آمدم و دیدیم که آنچه در کتب الهیه مذکور است ظاهر شده
- 2 On Sunday last at Carnegie Hall the revered soul who introduced Abdu'l-Baha gave voice to the statement that according to tradition demons would appear from the land of the sunrise, but now we find angels appearing instead. At the time this statement was made a reply was not possible, but today we will speak of it. The great spiritual lights have always appeared in the East. The Blessed Perfection, Baha'u'llah, appeared in the East. Jesus Christ dawned upon the horizon of the East. Moses, Aaron, Joseph and all the Israelitish prophets such as Jeremiah, Ezekiel, Isaiah and others appeared from the Orient. The lights of Muhammad and the Bab shone from the East. The eastern horizon has been flooded with the effulgence of these great lights, and only from the East have they risen to shine upon the West. Now – praise be to God! – you are living in the dawn of a cycle when the Sun of Truth is again shining forth from the East, illumining all regions.

2 در مجمع یکشنبه در اینجا شخص محترمی گفت که ما شنیده بودیم از شرق غول میآید اما حال می بینیم که ملک آمده من می خواستم آنجا این مطلب را بگویم وقت نبود از شرق همیشه انوار الهیه تابیده در غرب اگرچه ترقی مادیات شدید بوده لکن شمس حقیقت همیشه طلوعش از شرق بوده حضرت ابراهیم از شرق ظهور نمود حضرت یعقوب و حضرت موسی و جمیع انبیای بنی اسرائیل از شرق ظاهر شدند حضرت مسیح از شرق ظهور کرد حضرت محمد از شرق ظاهر شد حضرت باب و حضرت بهاءالله از شرق ظهور فرمودند الحمد لله که شما در ایامی هستید که یوم ظهور جمال مبارک است
- 3 The world has become a new world. The darkness of night which has enveloped humanity is passing. A new day has dawned. Divine susceptibilities and heavenly capacities are developing in human souls under the training of the Sun of Truth. The capacities of souls are different. Their conditions are various. For example, certain minerals come from the stony regions of the earth. All are minerals, all are produced by the same sun, but one remains a stone while another develops the capacity of a glittering gem or jewel. From one plot of land tulips and hyacinths grow; from another, thorns and thistles. Each plot receives the bounty of the sunshine, but the capacity to receive it is not the same. Therefore, it is requisite that we must develop capacity and divine susceptibility in order that the merciful bounty of the Sun of Truth intended for this age

3 ولی چون شمس حقیقت بتابد در حقایق نفوس تأثیرات مختلفه بخشد زیرا حقایق مختلف است مانند طلوع شمس که بر ممکنات یکسان میتابد و لکن معادن مختلف است هرچند بر سنگ و زمرد تجلی و فیض شمس یکسانست هر دو را آفتاب تربیت میکند اما سنگی لعل بدخشان شود و دیگری سنگ سیاه ماند آفتاب بر جمیع اراضی میتابد در زمینی گل و لاله میروید و در زمینی خار مغیلان هر زمینی بر حسب استعدادش استفاضه مینماید همه یکسان نیستند پس معلوم شد که استعداد لازمست

and time in which we are living may reflect from us as light from pure crystals.

- 4 The bounties of the Blessed Perfection are infinite. We must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities for receiving them, to become as perfect mirrors. The more polished and clean the mirror, the more effulgent is its reflection of the lights of the Sun of Truth. Be like a well-cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty. It is my hope that your hearts may become as ready ground, carefully tilled and prepared, upon which the divine showers of the bounties of the Blessed Perfection may descend and the zephyrs of this divine springtime may blow with quickening breath. Then will the garden of your hearts bring forth its flowers of delightful fragrance to refresh the nostril of the heavenly Gardener. Let your hearts reflect the glories of the Sun of Truth in their many colors to gladden the eye of the divine Cultivator Who has nourished them. Day by day become more closely attracted in order that the love of God may illumine all those with whom you come in contact. Be as one spirit, one soul, leaves of one tree, flowers of one garden, waves of one ocean.

- 5 As difference in degree of capacity exists among human souls, as difference in capability is found, therefore, individualities will differ one from another. But in reality this is a reason for unity and not for discord and enmity. If the flowers of a garden were all of one color, the effect would be monotonous to the eye; but if the colors are variegated, it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm. Therefore, although we are of different individualities, different in ideas and of various fragrances, let us strive like flowers of the same divine garden to live together in harmony. Even though each soul has its own individual perfume and color, all are reflecting the same light, all contributing fragrance to the same breeze which blows through the garden, all continuing to grow in complete harmony and accord. Become as waves of one sea, trees of one forest, growing in the utmost love, agreement and unity.

- 6 If you attain to such a capacity of love and unity, the Blessed Perfection will shower infinite graces of the spiritual Kingdom upon you, guide, protect and preserve you under the shadow of His Word, increase your happiness in this world and uphold you through all difficulties. Therefore, it is my hope that day by day you will become more and more effulgent in the horizon of heaven, advance nearer and nearer toward the Kingdom of

4 حال فیوضات جمال ابری بی‌پایانست و شمس حقیقت در نهایت جلوه شما باید بکوشید تا استعداد زیادتر یابید و قابلیت بیشتر جوئید هر چه آینه قلب صاف‌تر باشد انوار شمس حقیقت بیشتر جلوه نماید زمین هر چه پاک‌تر شود گل و ریاحین بیشتر بروید امیدوارم که قلوب شما مانند آینه صافی باشد تا بفیض شمس حقیقت تابنده شود و باران رحمت بیارد و نسیم بهاری بوزد لهذا از شما خواهش میکنم که بکوشید تا انوار محبت بیشتر جلوه‌گر گردد و ارتباط بین قلوب محکم‌تر شود جمیع حکم یک روح یابید و بمثابة یک نفس شوید شکوفه‌های یک درخت باشید و گل‌های یک گلستان گردید

5 زیرا اختلاف اشخاص دو قسم است قسمی مذموم است و قسمی ممدوح آنچه مذموم است اختلافی است که سبب بغض و عداوتست و نزاع و جدالت اما اختلافی که عبارت از تنوع است مانند انواع گل‌های یک حدیقه آن ممدوحست زیرا اگر در گلستانی وارد شویم که همه گل‌های یکرنگ باشد چندان جلوه‌ئی ندارد ولیکن چون انواع گل‌ها و الوان متنوعه دیده شود این اختلاف الوان سبب جلوه و زینت است لهذا شما بکوشید که این تنوع اشخاص سبب ظهور جلوه روحانی شود هرچند هر یک شخصیت مخصوص لون و رنگ مخصوص دارد ولی مثل تنوع گل‌ها باید سبب زینت گردد زیرا شما گل‌های یک بوستانید نسائم یک ریاضید الفت و محبت مابین شما مثل ارتباط بین گل‌ها باشد

6 اگر چنین بنمائید یقین بدانید تأییدات الهیه میرسد و انوار شمس حقیقت می‌تابد و فیوضات شدیدتر گردد روز بروز ملکوتی‌تر شوید از الطاف جمال مبارک بهره و نصیب بیشتر گیرید حال الحمد لله می‌بینم که در میان شما محبت و الفت است این

Abha, attain greater and greater bounties of the Blessed Perfection. I am joyful, for I perceive the evidences of great love among you. I go to Chicago, and when I return I hope that love will have become infinite. Then will it be an eternal joy to me and the friends in the Orient.

ایام من عازم شیکاگو هستم و چون برگردم باز با شما ملاقات خواهم نمود

SFI07.025, BDA1.037n

PUP#010 (p.023-025), SW_v03#10 p.009-010, SW_v19#02 p.055

ABU1353

Words to Bishop Birch, spoken at Hotel Ansonia on 1912-Apr-17 in New York

- 1 "Praise be to God, that stupendous material developments are obtained in this country; but material civilization alone does not safeguard the progress of a nation, because through material civilization dynamite, Krupp guns, projectiles and Mauser rifles are invented: thus the infernal instruments of human fratricide are multiplied and constantly perfected. Therefore, natural civilization fosters both good and evil. 1 الحمد لله ترقیات مادیّه در این بلاد حاصل است ولکن مدنیت مادیّه کفایت نکند زیرا ترقیات مادیّه قوهء دینامیت و توپ کروپ ایجاد نماید آلات حرب زیاد کند خیر و شر را هر دو ترقی میدهد
- 2 "All the wolfish bloodshed, all this feverish multiplication of military armaments are the results of material civilization. 2 جمیع این خوریزیها و آلات جنگ و حرب از نتایج مدنیت مادیّه است
- 3 "When material civilization joins hands with spiritual civilization, then it will be perfect. In former times a wooden box may have protected your possessions from the thief, but now even safes with their complicated keys and combinations do not daunt the robber. 3 هرگاه این مدنیت مادیّه بمدنیت الهیه منضم شود آنوقت کامل گردد صندوق چوبی سابق مانع از دزدها میشد اما حالا صندوقهای آهنی مانع نمیشود
- 4 "Consequently, just as 'good' is advancing through material civilization, 'evil' takes the same pace, unless the earthly civilization become the handmaid of heavenly civilization. Natural civilization is like unto the body of man. If the body is animated by the spirit it is alive; otherwise it is a vile corpse and decayed." 4 پس از این مدنیت مادی چنانچه خیر پیش میآید شر هم پیش میآید مگر آنکه مدنیت زمینی با مدنیت آسمانی توأم شود مدنیت مادی بمثابهء جسم انسان است اگر منضم بروح شود حیات یابد والا جیفهء نیست و متعفن میشود
- 5 [The Bishop expressed his pleasure and delight to hear the above words of light. Abdul-Baha answered:] 5 (حضرت بی شب اظهار تشکر از این تعالیم مقدسه نمود) (فرمودند)
- 6 "I am likewise very grateful to you. Praise be to God, that your churches are free from prejudices. They are not so creed-bound as not to be able to breathe. Many Christian churches in Europe are yet extremely dogmatic. But I have already spoken in churches belonging to your denomination. The congregations consisted of most intelligent people. This is a great distinction. Hence I love you with all my heart and soul. My chief aim is 6 من هم از این جهت بسیار ممنونم که الحمد لله کلیسای شما آزاد است مانند سایر کلیساهای تعصب ندارد که من در اروپا میدیدم تعصب محض بود ولی در کلیسای شما من نطق کردم و همه مسرور بودند چه قدر فرق دارد لذا من بجان و دل شما را دوست دارم و میخواهم

remove the present misunderstanding between the nations of the East and West, so that we may express cordial love toward each other and promote the essentials of the heavenly civilization. I hope that such a confirmation may be vouchsafed us, so that we may become united."

- 7 [The Bishop said: "Up to this time no one has come from the East to the West with such power, such lucid teachings and such an exalted aim. Therefore I am very grateful to you and most pleased to have met you."]

DAS.1913-07-15, SW_v07#17 p.175-176, ABIE.067, BLO_PN#007

سوء تفاهمی که میانه مللی شرق و غربست برطرف شود تا کل محبت تامه بیکدیگر پیدا کنیم و مدیّت آسمانی ترویج نمائیم امیدوارم چنان توفیقی حاصل شود که کل متحد شویم

7 (عرض کرد) "تا حال کسی از شرق با چنین قوه و مقصد عظیمی بغرب نیامده لهذا بی نهایت ما ممنون و متشکریم"

AMK.292-293, KHTB2.025, NJB_v04#10
p.001

ABU0223

Public address given at the Emery home on 1912-Apr-18 in New York

- 1 [Talk delivered at the home of Mrs. Emory, April 18, 1912, New York:]

- 2 In this gathering I wish to speak somewhat about the life of Baha'u'llah. From early childhood He achieved an extraordinary reputation among family and relations, for this child possessed a remarkable power and showed great distinction in understanding and intelligence. All were astonished at His intense acumen. Some would say this child would not live long, for it was believed that brilliant children did not survive. When He reached maturity, He never attended any school nor had any teacher - this was well known to all. Nevertheless, He would solve difficult problems. When He attended scholarly gatherings, all would ask Him important questions and He would give sufficient answers.

- 3 After His father's ascension, the Blessed Beauty accepted no position. All were amazed that a child of such intelligence, from a family of ministers, would have no desire whatsoever for rank and position, even though any position was possible for the Blessed Beauty. Despite this, He showed the utmost detachment and generosity, giving charity to every poor person and consoling every destitute one. The door of His blessed house was open, and this caused even more wonderment that

1 نطق مبارک در منزل مسس امری ۱۸ اپریل ۱۹۱۲ نیویورک

2 در این محفل میخوام از حیات حضرت بهاء الله قدری صحبت نمایم از بدایت طفولیت در میان خاندان و اقربا شهرت عجیب یافت که این طفل یک قوه خارق العاده دارد و در درایت و فطانت امتیاز عظیم دارد از شدت ذکاوت او کل حیران بودند بعضی میگفتند این طفل زندگانی نخواهد کرد زیرا تجربه شده است که طفلان ذهین زندگانی نمیکنند تا اینکه بلوغ رسید در هیچ مدرسه ئی قبول تحصیل ننمود معلّمی نداشت و این مسئله نزد جمیع مشهود بود با وجود این حل مسائل مشکله میفرمود در محافل علمیّه که وارد میشد جمیع از مسائل مهمّه سؤال میکردند و اجوبه کافیه میفرمود

3 تا اینکه والدشان صعود فرمود جمال مبارک هیچ منصبی قبول ننمودند جمیع حیران بودند که طفل باین فطانت از سلسله وزرا چرا باید ابداً در صدد جاه و منصب نباشد با وجود آنکه هر منصبی برای جمال مبارک ممکن بود و با وجود این در نهایت استغنا و کرم بودند بر هر فقری اتفاق میفرمودند هر مسکینی را مایه تسلّی بودند در خانه مبارک باز بود و این بیشتر سبب حیرت نفوس شد که

without accepting any work or position He showed such generosity and munificence. They said the Blessed Beauty would exhaust this wealth since His expenses were unlimited while His income was little, yet with such power He gave no thought to His personal affairs. Some wise ones said that the Blessed Beauty had other thoughts and was pursuing a lofty cause not yet apparent - a day would come when this matter would become clear. In brief, the Blessed Beauty was the shelter of every oppressed one and showed the utmost kindness and love to all people until the Bab appeared.

- 4 The Blessed Beauty declared the Bab was true and arose to promote His Cause, inviting all to the Bab. But the Bab in all His writings promised that "He Whom God shall make manifest" would appear, and explicitly wrote that in the year Nine the truth of the Cause would become manifest and "you will attain His presence and understand every good thing and make extraordinary progress." There was secret correspondence between the Blessed Beauty and the Bab, although the Bab wrote in His own hand deriving three hundred and sixty words from the Blessed Name. When the Bab was martyred, Baha'u'llah declared His mission in Baghdad in the year Nine, for the government had said that as long as Baha'u'llah remained in Iran there would always be upheaval and agitation.

- 5 However, the Blessed Beauty departed from Baghdad to Sulaymaniyyih alone - no one knew, even we were unaware. For two years in Sulaymaniyyih, sometimes in the mountains, sometimes in Sulaymaniyyih itself, though He was alone and no one knew Him, He became renowned as a most learned person with a strange power of attraction. The Kurdish people all loved Him, and the Blessed Beauty lived in utmost poverty wearing the crown of the poor. Signs of detachment were evident from Him; He paid no attention to worldly affairs. Then He came from Kurdistan to Baghdad and gathered the friends together. The Iranian government thought that in the Blessed Beauty's absence this Cause would be forgotten, but then saw this Cause spread even more and the teachings of the Blessed Beauty became more effective. Therefore, the Shah of Iran strove until Baha'u'llah was exiled to Istanbul.

با عدم قبول کار و منصبی اینگونه کرم و بخشش دارند میگفتند جمال مبارک این ثروت را تمام خواهند کرد زیرا مصارفشان بی اندازه و واردات کم است و با این اقتدار هیچ بفکر امور شخصی خویش نیستند و بعضی از عقلا میگفتند که جمال مبارک در فکر دیگرند و در صدد امری عالی هستند که حالا معلوم نیست روزی خواهد آمد که این مسئله معلوم گردد خلاصه جمال مبارک پناه هر مظلومی بودند و با جمیع خلق در نهایت رأفت و محبت

- 4 تا آنکه حضرت باب ظهور نمود جمال مبارک فرمودند باب بر حق است و بر ترویج امرش قیام فرمودند و جمیع را دعوت بحضرت باب نمودند اما حضرت باب در جمیع آثار خود وعده داد که من یظهره الله ظاهر می شود و در نوشتجات خود مصرح فرمود که در سنه ۹ [نه] حقیقت امر ظاهر خواهد شد و شما بلقای او فائز خواهید شد و هر خبری را درک خواهید نمود و ترقی فوق العاده خواهید کرد در میان جمال مبارک و باب سرّاً مخایره بود با آنکه حضرت باب بخط خود نوشتهائی نوشت و از اسم مبارک سیصد و شصت کلمه اشتقاق نمود باری حضرت باب را چون شهید کردند بهاء الله سنه ۹ نه در بغداد اظهار امر فرمودند زیرا حکومت گفت تا بهاء الله در ایران است همیشه انقلاب و هیجان است

- 5 اما جمال مبارک از بغداد به سلیمانیه تشریف بردند منفرداً کسی نمیدانست حتی ما یخبر بودیم دو سال در سلیمانیه گاهی در جبال گاهی در خود سلیمانیه با آنکه تنها بود و کسی او را نمیشناخت شهرت کرد که این شخص بسیار فاضل است قوه جذایت غربی دارد اهل کردستان جمیع محبت داشتند و جمال مبارک در نهایت فقر گذران میکردند تاج فقرا داشتند آثار انقطاع از او ظاهر بود بشئون دنیا اعتنائی نداشت تا از کردستان به بغداد آمدند احباب را جمع کردند باری حکومت ایران گمان میکرد در غیاب جمال مبارک این امر فراموش میشود بعد دید این امر انتشارش بیشتر شد تعلیمات جمال مبارک نافذتر گشت لهذا شاه ایران کوشید تا حضرت بهاء الله را سرگون به اسلامبول نمودند

- 6 There, He paid absolutely no attention to anyone, so they endeavored until they sent the Blessed Beauty to the prison for criminals, imprisoning Him with highway robbers, hoping that the Cause and His family would be obliterated and their traces erased. Thus they sent Him to 'Akka. But contrary to their intentions, that abasement became the cause of glory; an atom became a world-illuminating sun; a drop became an ocean.
- 7 And in the prison of 'Akka, the Blessed Beauty summoned the kings, including the Emperor of France. When he paid no heed, a second Tablet was revealed to him stating: "It is evident that thou art not sincere in thy claim of being the protector of the oppressed. Thou hast been heedless, and therefore thy kingdom shall soon pass from thy hands. The lamentations of the people shall rise, women shall wail, and children shall be trampled underfoot." Observe what addresses He made to the kings and what effects became manifest. A Person Who was alone and unique, without any helper or assistant, thus warned the kings while He was in prison. He proclaimed His Cause while in chains. In no history has there been a parallel to this - that a single Person should, while in prison, raise His Cause to such heights and ultimately triumph over kings and princes.
- 8 In brief, He was imprisoned and in chains for twenty-five years. He was repeatedly plundered and exiled - from Iran to Baghdad, thence to Istanbul, then to Rumelia, and from Rumelia He was banished to 'Akka. He never knew rest. He accepted all tribulations so that souls might become heavenly angels, seek divine characteristics, desire the Most Great Peace, be confirmed by the breaths of the Holy Spirit, so that the divine trust deposited in human reality might become manifest, human souls might become manifestations of divine favors, and humankind might attain, as stated in the Torah, the image and likeness of God. The essence of the matter is that He accepted these tribulations so that these hearts might be illumined, imperfections might be transformed into perfection, ignorance might be changed to knowledge, and humans might acquire divine virtues. Though earthly, they might soar in the Kingdom; though poor, they might partake of the Kingdom's treasure.
- 9 Praise be to God, His lights are shining and His teachings are spreading in East and West. Soon you shall see what influence they have wrought and how the Most Great Peace has spread and the standard of the oneness of mankind has been raised,
- 6 در آنجا ابداً اعتنائی بکسی نفرمودند لهذا کوشیدند تا جمال مبارک را بزدان مجرمین فرستادند با قطاع طریق حبس نمودند بامید اینکه امر و خاندانشان محو گردد و آثارشان نابود شود لهذا به عکا فرستادند بالعکس آن ذلت سبب عزت شد ذره بود خورشید جهان آرا گشت قطره بود دریا شد
- 7 و در سخن عکا جمال مبارک ملوک را دعوت فرمود از جمله امپراطور فرانسه را دعوت نمود چون اعتنا نکرد ثانیاً باو خطاب مبارک صادر که معلوم است که در مدعای خود که خویش را حامی مظلومان خواندی صادق نیستی غفلت نمودی لهذا عنقریب مملکت از دست تو میروند ناله و نوحه اهالی بلند میشود زنها فریاد و فغان خواهند نمود اطفال پایمال خواهند شد ملاحظه فرمائید چه خطابات ملوک فرمود و چه تأثیراتی ظاهر شد شخصی که فرید و وحید بود بدون ناصر و معین اینگونه ملوک را انذار فرمود حال آنکه در حبس بود امر خود را در زیر زنجیر ظاهر نمود در هیچ تاریخی این امر نظیر ندارد که شخص فریدی در حبس امر خود را باین درجه بلند نماید عاقبت ملوک و امرا را مغلوب کند
- 8 باری بیست و پنج سال در زندان اسیر زنجیر بود بکرات غارت و سرگون شد از ایران به بغداد و از آنجا به اسلامبول و بعد به رومیلی و از رومیلی به عکا نفی گردید دمی آسوده نبود جمیع بلایا را قبول فرمود تا نفوس ملائکه آسمانی شوند اخلاق رحمانی جویند صلح اکبر خواهند بنفثات روح القدس مؤید شوند تا ودیعه الهیه که در حقائق انسانیّه مودوعست ظاهر شود و نفوس بشر مظاهر الطاف الهی گردند و نوع انسان چنان که در توراتست صورت و مثال یزدان یابد خلاصه کلام اینست که این بلایا را بجهت این قبول فرمود که این دلها روشن شود نقائص بکمال رسد نادانی بدانش تبدیل گردد و بشر کسب فضائل رحمانی نماید هرچند زمینی است در ملکوت سیر نماید فقیر است از گنج ملکوت بهره گیرد
- 9 الحمد لله انوارش طالع است و تعالیم مبارک در شرق و غرب منتشر عنقریب خواهید دید که چه تأثیری نموده و صلح اکبر منتشر شده و علم

and what movement and excitement have appeared among the souls of the world.

وحدت عالم انسانی خیمه افراشته و در عالم نفوس
چه حرکت و هیجانی پیدا شده

BWF.220-224, GPB.124x, GPB.196x, PUP#011 (p.025-029), BSC.285 #586,
SW_v03#09 p.003-005, SW_v08#13 p.159-160, SW_v08#13 p.171

BRL_DAK#0641,

SFI07.026-027,

BDA1.037n

ABU0668

Words to some of the friends, spoken on 1912-Apr-18 in New York

He told us of the play The Terrible Meek which he had seen that afternoon. It is based on the Crucifixion.

“But such a representation should be complete,” He said, and taken from its inception to its consummation. It should be an impersonation of the life of Jesus from the beginning to the end.

“For example: His baptism. The disciples of John the Baptist turning to Him, Jesus. The dawn of Christianity. Then the Christ in the Temple, well portrayed. The meeting of Jesus and Peter on the shore of Tiberias, where Jesus called Peter to follow Him that he might become a fisher of men. The gathering together of the Jews. Their accusations against Jesus. For they said: ‘We are expecting certain conditions at the time of the appearance of the Messiah and unless these conditions are fulfilled it is impossible to believe. It is written that He will come from an unknown place. Thou art from Nazareth. We know Thee and Thy people. According to the explicit text of the Scriptures, the Messiah is to wield a sceptre, a sword. Thou hast not even a staff. The Messiah is to be established on the throne of David. But Thou – a throne! Thou hast not so much as a mat. The Messiah is to fulfil the Law of Moses, which will be spread throughout the world. Thou hast broken the Mosaic Law. The Jews, in the time of the Messiah, are to be the conquerors of the world and all men will become their subjects. In the Cycle of the Messiah justice is to reign. It will be exercised even in the animal kingdom, so that wolf and lamb will quaff water at the same fountain, eagle and quail will dwell in the same nest, lion and deer pasture in the same meadow. But see the oppression and wrong rampant in Thy time! The Jews are the captives of the Romans. Rome has uprooted our foundations, pillaging and killing us. What manner of justice is this?’

“But His Holiness Jesus answered: ‘These texts are symbolic. They have an inner meaning. I possess sovereignty, but it is of the eternal type. It is not an earthly empire. Mine is divine, heavenly, everlasting. And I conquer not by the sword. My conquests are by Love. I have a sword, but it is not of iron. My sword is My tongue, which divides Truth from falsehood.’

“Yet they persisted in rejecting Him. ‘These are mere interpretations,’ they said. ‘We will not give up the letter for these.’

“Then they rose against Him, accusing and persecuting Him, inventing libels according to their superstitions.

“‘He is a liar. He is the false Christ. Believe Him not. Beware lest ye listen. He will mislead you, will lure you from the religion of your fathers, and will create a turmoil amongst you.’

“Then the scribes and Pharisees consult together: ‘Let us hold a conclave and conceive a plan. This man is a deceiver. We must do something. What?’” (The Master gaily mimicked their confusion.) “‘Let us expel Him from the country. Let us imprison Him. Ah! Let us refer the matter to the government. Thus the religion of Moses shall be free of Him.’

“After this, the betrayal of Jesus, not by an enemy, not by an outsider, but by one of His own disciples. Dr Farid! (I was startled by the sudden, peremptory call of that name.) “By one of His own disciples. Had you been there, Dr Farid. Had you been there, you would have seen that Mary of Magdala even looked like Juliet.”

“Then,” continued the Master, “the government will summon Jesus, will bring Him before Pontius Pilate, and these scenes should be fully portrayed ...”

DJT.263-265, BLO_PN#027

ABU0882

Public address given at the Bowery Mission on 1912-Apr-18 in New York

- | | |
|---|--|
| <p>1 Tonight I am very happy, for I have come here to meet my friends. I consider you my relatives, my companions; and I am your comrade.</p> | <p>1 امشب من بسیار مسرورم زیرا بدیدن دوستان خودم آمده‌ام شما هم‌قطار و اقربان من هستید</p> |
| <p>2 You must be thankful to God that you are poor, for Jesus Christ has said, “Blessed are the poor.” He never said, “Blessed</p> | <p>2 باید شکر کنید که فقیرید زیرا ملکوت الهی برای فقر است حضرت مسیح فرمود دخول</p> |

are the rich.” He said, too, that the Kingdom is for the poor and that it is easier for a camel to enter a needle’s eye than for a rich man to enter God’s Kingdom. Therefore, you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. Jesus Himself was poor. He did not belong to the rich. He passed His time in the desert, traveling among the poor, and lived upon the herbs of the field. He had no place to lay His head, no home. He was exposed in the open to heat, cold and frost – to inclement weather of all kinds – yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared, it was the poor who first accepted Him, not the rich. Therefore, you are the disciples of Jesus Christ; you are His comrades, for He outwardly was poor, not rich.

- 3 Even this earth’s happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked, and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death their souls are filled with remorse; and worst of all, their hope in the mercy of God is less than ours. Praise be to God! Our hope is in the mercy of God, and there is no doubt that the divine compassion is bestowed upon the poor. Jesus Christ said so; Baha’u’llah said so. While Baha’u’llah was in Baghdad, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them and gloried in being one of them. He chose for one of His names the title of The Poor One and often in His Writings refers to Himself as Darvish, which in Persian means poor; and of this title He was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them; for thereby we may inherit the Kingdom of heaven. God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God, and their reliance is upon Him, not

شتر در سوراخ سوزن اسهل از ورود اغنيا در ملكوت الله است پس شما هرچند ذليليد ولي عزت ملكوت براي شماست حضرت مسيح از فقرا بود نه از اغنيا از گياه گذران مينمود سر و سامان نداشت در صحرا و بيابان بود اگر غنا خوب بود بايستی حضرت مسيح غني باشد حضرت وقتی كه ظاهر شد اول فقرا مؤمن شدند زيرا حضرت مسيح فقير بود

3 گان مكنيد غنا شانی دارد اغنيا بسيار زحمت ميكشند در وقت مردن با حسرت ميروند برهنه آمدند برهنه هم ميروند نهايت حسرت دارند و از رحمت پروردگار مأیوسند الحمد لله ما يأسی نداريم اميدمان برحمت پروردگار است شبهه نيست رحمت الهی شامل حال فقراست حضرت بهاءالله در بغداد جميع را گذاشت و رفت ميان فقرا دو سال با فقرا بود با آنها بسر ميرد و باين افتخار ميكرد و لقب خویش را درویش فرمود يعنی فقير جميع ما را وصيت فرمود كه خادم فقرا باشيم هميشه فقرا شويم تا در ملكوت الهی مقرب گرديم پس تا ميتوانيم بايد خدمت بفقرا نمائيم زيرا فقرا عزيزند و مشمول الطاف الهی هستند اغنيا مشغول دنيا هستند اما فقرا مشغول خدا

upon themselves. Therefore, the poor are nearer the threshold of God and His throne.

- 4 Jesus was a poor man. One night when He was out in the fields, the rain began to fall. He had no place to go for shelter so He lifted His eyes toward heaven, saying, "O Father! For the birds of the air Thou hast created nests, for the sheep a fold, for the animals dens, for the fish places of refuge, but for Me Thou hast provided no shelter. There is no place where I may lay My head. My bed consists of the cold ground; My lamps at night are the stars, and My food is the grass of the field. Yet who upon earth is richer than I? For the greatest blessing Thou hast not given to the rich and mighty but unto Me, for Thou hast given Me the poor. To me Thou hast granted this blessing. They are Mine. Therefore am I the richest man on earth."

4 و دلیل بر این حضرت مسیح و حواریانند که فقیر بودند شبی مسیح در بیابان ماند جائی نداشت گفت ای پدر آسمانی برای طیور صحرا آشیانه‌هاست و گوسفندان را منزل و مأوی اما پسر انسان را جای سر نهادن نیست و فرمود فرش من زمین است سراج من روشنی ماه و ستاره‌های آسمان است و پوشاکم آسمان کیست از من غنی‌تر زیرا آن موهبتی که باغنیاء داده نشده و مخصوص فقر است بمن داده شده

- 5 So, my comrades, you are following in the footsteps of Jesus Christ. Your lives are similar to His life; your attitude is like unto His; you resemble Him more than the rich do. Therefore, we will thank God that we have been so blessed with real riches. And in conclusion, I ask you to accept Abdu'l-Baha as your servant.

5 حال شما تأسی بمسیح نموده‌اید نه اغنیاء پس شکر کنید خدا را و از شما خواهش دارم که مرا قبول نمائید تا من نیز یکی از شماها باشم و خادم فقرا شوم

BRL_DAK#1030, SFI07.028, BDA1.037n

PUP#013 (p.032-034), SW_v03#07 p.011-012, SW_v08#03 p.033+037-038, DJT.257-259, FDA.008-009, BLO_PN#027, STAB#056

ABU3208

Words spoken at Broadway street en route in New York, 1912-Apr-18

As we drove up Broadway, glittering with its electric signs, He spoke of them smiling, apparently much amused. Then He told us that Baha'u'llah had loved light. "He could never get enough light. He taught us," the Master said, "to economize in everything else but to use light freely."

"It is marvellous," I said, "to be driving through all this light by the side of the Light of lights."

"This is nothing," the Master answered. "This is only the beginning. We will be together in all the worlds of God. You cannot realize here what that means. You cannot imagine it. You can form no conception here in this elemental world of what it is to be with Me in the Eternal Worlds."

“Oh,” I cried, “with such a future before me how could my heart cling to any earthly object?”

The Master turned suddenly to me. “Will you do this thing?” He asked. “Will you take your heart from this other and give it wholly to God?”

“Oh, I will try!”

He laughed heartily at this. “First you say you will and then that you will try!”

“That is because I have learned my own weakness. What can I do with my heart?”

And now the Master spoke gravely. “I am very much pleased with that answer, Juliet.”

DJT.262, FDA.012, BLO_PN#027

ABU3350

Words spoken at Hotel Ansonia in New York, 1912-Apr-18

Later, when the table was cleared and we were sitting with the Master in another room, talking of the scene at the Mission, someone asked Him if “charity were advisable.”

He laughed and, still laughing, said: “Assuredly, give to the poor. If you give them only words, when they put their hands into their pockets after you have gone, they will find themselves none the richer for you!”

DJT.266, BLO_PN#027

ABU3769

Interview with Kate Carew, Hotel Ansonia and Bowery Mission, on 1912-Apr-19 in New York



BLO

Abdul Baha entered.

He is scarcely above medium height, but so extraordinary in the dignity of majestic carriage that he seemed more than the average stature.

He wore, over biscuit colored velveteen trousers girdled with white, a long, full robe of grayish wool. The Panama fez was wound with white folds.

While slowly making the round of the room his soft, penetrating, faded eyes studied us all, without seeming to do so.

One and another he termed "My child:"—and they were not all young who responded to this greeting.

He stopped longest before the young girls and boys, those "blossoms on life's branch," as he speaks of them in Oriental imagery.

A blushing young woman introduced her escort—"Master, we have just been married."

Such a look of joy illumined the face that in repose looks like a sheet of parchment on which Fate has scored deep, cabalistic lines. He did not want to leave them. He held their hands a long time, then turned and blessed the young man.

My dears, if that young man ever thinks of straying from the path of loyalty, methinks the pressure of that hand will weigh heavy on his soul.

He patted several people on the cheek, an old man, an apple-cheeked youth and myself. I got a nice paternal little pat which made me feel, oh, so much more like folks.

We seated ourselves about him. A good-looking young Turk understudying Dr. Fareed explained modestly: "You know it is very difficult to translate the Master literally. I can tell you the words, but no one could possibly interpret the beautiful soul that informs them."

Rather nice, that, I thought!

The Baha repeated a statement he had made that day to the students of Columbia University.

"The great need of this country is the spiritual philosophy, the philosophy of the language of God. Every one wants to find scientific truths, but we should seek the scientific truths of the spirit as well.

"Natural philosophy is like a very beautiful physical body, but the spiritual philosophy is the soul of that body. If this body unites with the spirit, then we have the highest perfect society.

“What God gives us in this world is for a time, our body is for a time, our millions of dollars are for a time, our houses, our automobiles, the same. But the spiritual gifts of God are forever. The greatness of this world will come to an end, but the greatness of the spiritual world is eternal.

“Read history. See how emperors and kings came and went. Nothing is left. The kingdom of the world passes; the kingdom of God will endure.”

Several questions were asked. A socialist looking person inquired:

“Do you believe in dividing property and everything?”

“You may bring all the physical powers of the earth, you may bring all the natural powers of the earth, and try by their means to make a union where all will love each other, where all will have peace—but such means will end in failure. But look how the spiritual power has brought us all together and makes us love each other. This meeting has been brought about by spiritual means. You have come because the spiritual power led you.”

“Will the East and West ever be united?”

The Baha answered immediately:

“It would be impossible by the natural forces only, but that union between the East and the West, of love between the people here and there, will come through the spiritual power. Mahomet Ali, the founder of the Bahaite faith, said that if he could spend all the cash of the universe to bring love among mankind it would result in failure, but with the spiritual power he succeeded in making the people of the East and the people of the West love each other. You coming here tonight proves this. It is a gift of God.”

Some one interrogated him concerning the mission of the theatre.

He was much agitated at this question, and the young Turk explained:

“The Master says that he went to the theatre to-day where they show how Christ was crucified (“The Terrible Meek”). He saw the acts. He wept. It is more than one thousand nine hundred years since that time. He was unable to help him. Yes, he wept, and not only he, but many others wept, too.”

I can imagine repeating his phrases to some of my clever friends, who would be sure to say:

“Why, that’s as old as the hills. I don’t see anything to make a fuss about in that.”

But the time honored words, even repeated by an interpreter, are so fraught with the Baha’s wonderful personality that they seem never to have been uttered before. His meaning is not couched in any esoteric phrases. Again and again he has disclaimed the possession of hidden lore. Again and again he has placed the attainments of the heart and soul above those of the mind.

After a few more questions and answers the meeting is declared adjourned. Abdul Baha rises and passes into the inner room, where he gives some private hearings.

No one starts to go. He has actually made New York people forget the dinner hour.

That in itself is a victory, I think. Don’t you?

From my corner I wait my turn, again absorbed watching the human current.

Bride and bridegroom pass with ecstatic faces. Middle West smoothes him dominant coattails. Miss Burne Jones follows at a discreet distance. Enthusiastic Parent who flies about kissing everybody. I gain a damp salute on my chin.

Newspaper people go in and out, Turks, Syrians, business men, domestic and society women. Children.

It is said that the wife and daughters of Abdul Baha, brought up according to Western ideas of education, are living in Alexandria, more or less fettered by the conventionalities of that Eastern city. It is also true that in the early days of the Bahaite movement women performed prodigies of bravery and sacrifice for the faith, so I ask:

“Do you believe in woman’s desire for freedom?”

He adjusts his turban—a frequent mannerism.

“The soul has no sex.”

“In a supreme moment, as in that of the Titanic disaster, should both sexes share the danger equally?”

“Women are more delicate than men. This delicacy men should take into consideration. That is their obligation. If the time ever comes when the average woman is a man’s equal in physical strength there will be no need for this consideration; but not until then.”

As he says this he shakes the wonderful, full-domed head and the singsong recitation has a note of great sweetness.

I thought of his childhood, passed among such unspeakable scenes of distress—early matured into knowledge of sin and sorrow. I marveled at his childlike simplicity, which is combined with a sort of ageless, spiritual wisdom. I asked: “Is it possible for us ever to rid ourselves of our grown-up illusions and become, as Christ said, ‘as little children’?”

“Certainly. There is such a thing as innocence due to ignorance, due to weakness. It is innate in the child to be simple, but when a person becomes matured there should be such a thing as innocence of knowledge, of strength. For instance, a child, owing to certain weakness, may not lie. Even if the child wishes to tell an untruth it is incapable of doing it. This is due to his impotence: but when it becomes old and its morals receive rectitude, then through pure, conscious potency can it restrain itself from lying.”

“Do we most need suffering or happiness to open to us the door of spiritual understanding?”

“Trials and suffering for the perfect man are good. For an imperfect they are a test. For example, a drunkard may, through his sin, lose all his possessions. He is cast into a great ordeal. That is his punishment. But the man who is endeavoring along the paths of virtuous achievement may meet ordeals which are really bounties for they will help him.”

“Why is a child near the spirit land?”

“Because children are so innocent. They have no stratagems. Their hearts are like spring meadows.”

“Should we train the young mind with fairy tales or something more realistic?”

“Fairy tales will not help a child. Anything without a foundation of truth lacks permanence. We should begin early to cultivate in children virtues, to teach them the realities of life.”

“Is there any way of making this life in a commercial city less crude for the young boy and girl?”

“It would be well to get them together and say ‘Young ladies, God has created you all human; isn’t it a pity that you should pass your energy along animalistic lines? God has created you men and women in order that you may acquire his virtues, that you may progress in all the degrees, that you may be veritable angels, holy and sanctified.’”

“There are so many temptations put in their way,” I murmur. The Abdul Baha looks very sympathetic, but his singsong tones are relentlessly firm.

“Let them try a little of the delicacy of the spiritual world, the sweetness of its perfection and see which life is preferable. One leads man to debasement, the end of it is remorse, the end of it is scorn, the end of it is confusion. ‘Praise be to God you are gifted with intellect,’ I would say to them. ‘God has created you noble, why are you willing to degrade yourself? God has created you bright, radiant, how are you willing to be steeped in darkness? God has created you supreme. Why are you willing to be degraded into the abyss of despair? Admonish them in this way and exhort them.”

I noticed a trembling of the eyelids and that the gestures of arranging his turban and stroking his beard were more nervously frequent. Dr. Fareed answered to my inquiry, “Shall I go now?”

“He has been giving of himself to every one since 7 o’clock this morning. I am a perfect physical wreck, but he is willing to go on indefinitely.”

Abdul Baha opened the half-closed eyelids to say:

“I am going to the poor in the Bowery now. I love them.”

I was invited to accompany them. The Baha met my assent with a most Chesterfieldian expression of pleasure.

Mr. Mills, president of the Bahaite Society in New York, had placed his car at the disposal of Abdul Baha.

Can you picture your Aunt Kate and Abdul Baha going to it, hand in hand, through the Ansonia corridors?

Perhaps the guests didn’t gurgle and gasp! Perhaps!

I did feel rather conspicuous, but I braced myself with the thought of the universal brotherhood and really got along fairly well.

When we were seated in the machine, every inch of space taken by some member of the suite, I caught myself thinking what an amusing little anecdote I might make of this happening. Just then the Master said to me in a gentle but firm voice:

“Remember, you press people are the servants of the public. You interpret our words and acts to them. With you is a great responsibility. Please remember and treat us seriously.”

Often during the interview I had felt like saying: “You dear old man! You fine old gentleman!” I felt more than ever like it now.

As if any one could hold up that pure white soul to ridicule.

There was another gasp of surprise at the Bowery Mission as, still hand in hand—he just wouldn't let me go—the Baha and I trotted through a lane composed of several score of the society's members. A few of the young ladies had their arms filled with flowers, which afterward filled the automobile. Some four hundred men were present, belonging to the mission.

Just before the services were concluded I saw the courier stealthily approach the platform and hand the Baha a green baize bag.

Of course, I wasn't going to let that go on without finding out all about it, and to my whispered inquiry the Baha said, smilingly: "Some little lucky bits I am going to distribute to the men." What you don't expect!

I had the surprise of my life!

For what do you suppose those lucky bits were?

Silver quarters, two hundred dollars' worth of them!

Guess you didn't expect it, either.

Think of it! Some one actually coming to America and distributing money. Not here with the avowed or unavowed intention of taking it away.

It seems incredible.

Possibly I may be a little tired of mere words, dealing in them the way I do, but that demonstration of Abdul Baha's creed did more to convince me of the absolute sincerity of the man than anything else that had happened.

And it was all done so unostentatiously, so gracefully, without any fuss or fume.

The Master stood, his eyes always turned away from the man facing him, far down the line, four or five beyond his vis-à-vis, so that when a particularly desperate looking specimen came along he was all ready for him, and, instead of one quarter, two were quietly pressed into the calloused palm.

Once a young Turk of the suite slipped in, and before the Baha recognized him got a coin. He explained that he wanted it for luck, and the Baha most benignantly patted his shoulder. When he got back to his companions they all laughed at the joke.

I imagine them a merry little family among themselves.

I had said good night on the platform, so my last view of Abdul Baha was as he stood at the head of the Bowery Mission line,

a dozen or more derelicts before him, giving to each a bit of silver and a word of blessing.

And as I went out into the starlight night I murmured the phrase of an Oriental admirer who had described him as The Breeze of God.

BLO_PN#112

ABU0145

Public address given at Columbia University on 1912-Apr-19 in New York

If we look with a perceiving eye upon the world of creation, we find that all existing things may be classified as follows: first, mineral – that is to say, matter or substance appearing in various forms of composition; second, vegetable – possessing the virtues of the mineral plus the power of augmentation or growth, indicating a degree higher and more specialized than the mineral; third, animal – possessing the attributes of the mineral and vegetable plus the power of sense perception; fourth, human – the highest specialized organism of visible creation, embodying the qualities of the mineral, vegetable and animal plus an ideal endowment absolutely absent in the lower kingdoms – the power of intellectual investigation into the mysteries of outer phenomena. The outcome of this intellectual endowment is science, which is especially characteristic of man. This scientific power investigates and apprehends created objects and the laws surrounding them. It is the discoverer of the hidden and mysterious secrets of the material universe and is peculiar to man alone. The most noble and praiseworthy accomplishment of man, therefore, is scientific knowledge and attainment.

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Science may be likened to a mirror wherein the images of the mysteries of outer phenomena are reflected. It brings forth and exhibits to us in the arena of knowledge all the product of the past. It links together past and present. The philosophical conclusions of bygone centuries, the teachings of the Prophets and wisdom of former sages are crystallized and reproduced in the scientific advancement of today. Science is the discoverer of the past. From its premises of past and present we deduce conclusions as to the future. Science is the governor of nature and its mysteries, the one agency by which man explores the institutions of material creation. All created things are captives

of nature and subject to its laws. They cannot transgress the control of these laws in one detail or particular. The infinite starry worlds and heavenly bodies are nature's obedient subjects. The earth and its myriad organisms, all minerals, plants and animals are thralls of its dominion. But man through the exercise of his scientific, intellectual power can rise out of this condition, can modify, change and control nature according to his own wishes and uses. Science, so to speak, is the breaker of the laws of nature.

Consider, for example, that man according to natural law should dwell upon the surface of the earth. By overcoming this law and restriction, however, he sails in ships over the ocean, mounts to the zenith in airplanes and sinks to the depths of the sea in submarines. This is against the fiat of nature and a violation of her sovereignty and dominion. Nature's laws and methods, the hidden secrets and mysteries of the universe, human inventions and discoveries, all our scientific acquisitions should naturally remain concealed and unknown, but man through his intellectual acumen searches them out of the plane of the invisible, draws them into the plane of the visible, exposes and explains them. For instance, one of the mysteries of nature is electricity. According to nature this force, this energy, should remain latent and hidden, but man scientifically breaks through the very laws of nature, arrests it and even imprisons it for his use.

In brief, man through the possession of this ideal endowment of scientific investigation is the most noble product of creation, the governor of nature. He takes the sword from nature's hand and uses it upon nature's head. According to natural law night is a period of darkness and obscurity, but man by utilizing the power of electricity, by wielding this electric sword overcomes the darkness and dispels the gloom. Man is superior to nature and makes nature do his bidding. Man is a sensitive being; nature is without sensation. Man has memory and reason; nature lacks them. Man is nobler than nature. There are powers within him of which nature is devoid.

It may be claimed that these powers are from nature itself and that man is a part of nature. In answer to this statement we will say that if nature is the whole and man is a part of that whole, how could it be possible for a part to possess qualities and virtues which are absent in the whole? Undoubtedly the part must be endowed with the same qualities and properties as the whole. For example, the hair is a part of the human anatomy. It cannot contain elements which are not found in other parts of the body, for in all cases the component elements of the body are the same. Therefore, it is manifest and

evident that man, although in body a part of nature, nevertheless in spirit possesses a power transcending nature; for if he were simply a part of nature and limited to material laws, he could possess only the things which nature embodies. God has conferred upon and added to man a distinctive power – the faculty of intellectual investigation into the secrets of creation, the acquisition of higher knowledge – the greatest virtue of which is scientific enlightenment.

This endowment is the most praiseworthy power of man, for through its employment and exercise the betterment of the human race is accomplished, the development of the virtues of mankind is made possible and the spirit and mysteries of God become manifest. Therefore, I am greatly pleased with my visit to this university. Praise be to God that this country abounds in such institutions of learning where the knowledge of sciences and arts may readily be acquired.

As material and physical sciences are taught here and are constantly unfolding in wider vistas of attainment, I am hopeful that spiritual development may also follow and keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this great temple of learning, so also may the light of the spirit, the inner and divine light of the real philosophy glorify this institution. The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which blends human hearts.

Therefore, it is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace.

Review history and consider how much savagery, how much bloodshed and battle the world has witnessed. It has been either religious warfare, political warfare or some other clash of human interests. The world of humanity has never enjoyed the blessing of universal peace. Year by year the implements of warfare have been increased and perfected. Consider the wars of past centuries; only ten, fifteen or twenty thousand at the most were killed, but now it is possible to kill one hundred thousand in a single day. In ancient times warfare was carried on with the sword; today it is the smokeless gun. Formerly, battleships were sailing vessels; today they are dreadnoughts. Consider the increase and improvement in the weapons of war. God has created us all human, and all countries of the world

are parts of the same globe. We are all His servants. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow creatures? If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion.

All the divine Manifestations have proclaimed the oneness of God and the unity of mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all.

Read the Gospel and the other Holy Books. You will find their fundamentals are one and the same. Therefore, unity is the essential truth of religion and, when so understood, embraces all the virtues of the human world. Praise be to God! This knowledge has been spread, eyes have been opened, and ears have become attentive. Therefore, we must endeavor to promulgate and practice the religion of God which has been founded by all the Prophets. And the religion of God is absolute love and unity.

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ABU0404

Public address to Congress of East-West Relations, spoken on 1912-Apr-20 in Washington, DC

- ¹ Tonight I am most happy in presenting myself before an audience such as this. I am an Oriental and have come into the West to meet the people of the Occident. Praise be to God! Upon the faces of those assembled here I perceive the light of God. This I consider an evidence of the possibility of uniting the East and the West, of establishing a perfect bond between Persia and America – one of the objects of this conference. For the Persians there is no government better fitted to contribute to the development of their natural resources and the helping of their national needs in a reciprocal alliance than the United

¹ امشب من نهایت سرور دارم که در همچو مجمع و محفلی وارد شدم من شرق هستم الحمد لله در مجلس غرب حاضر شدم و جمعی می بینم که در روی آنان نور انسانیت در نهایت جلوه و ظهور است و این مجلس را دلیل بر این میگیرم که ممکنست ملت شرق و غرب متحد شوند و ارتباط تام بمیان ایران و امریکا حاصل گردد زیرا برای ترقیات مادیّه ایران بهتر از ارتباط

States of America, and for the Americans there could be no better industrial outlet and market than the virgin commercial soil of Persia. The mineral wealth of Persia is still latent and untouched. It is my hope that the great American democracy may be instrumental in developing these hidden resources and that a bond of perfect amity and unity may be established between the American republic and the government of Persia. May this bond – whether material or spiritual – be well cemented. May the material civilization of America find complete efficacy and establishment in Persia, and may the spiritual civilization of Persia find acceptance and response in America.

- 2 Some of the creatures of existence can live solitary and alone. A tree, for instance, may live without the assistance and cooperation of other trees. Some animals are isolated and lead a separate existence away from their kind. But this is impossible for man. In his life and being cooperation and association are essential. Through association and meeting we find happiness and development, individual and collective.

- 3 For instance, when there is intercourse and cooperation between two villages, the advancement of each will be assured. Likewise, if intercommunication is established between two cities, both will benefit and progress. And if a reciprocal basis of agreement be reached between two countries, their individual and mutual interests will find great development. Therefore, in the unity of this radiant assemblage I behold the link between Orient and Occident. Such unity is the means and instrument of cooperation between the various countries of the East and West. It is evident, then, that the outcomes from this basis of agreement and accord are numberless and unlimited. Surely there will be great harvests of results forthcoming for Persia and America. In Persia advanced material civilization will be established and the doors thrown open wide to American commerce.

- 4 Above and beyond all this, a great love and fountain of affection shall bind and blend these two remote peoples, for Baha'u'llah has proclaimed to the world the solidarity of nations and the oneness of humanity. Addressing all mankind He has said, "Ye are all leaves of one tree and the drops of one sea." The world of humanity has been expressed by Him as a unit – as one family. It is, therefore, hoped that the American and Persian nations may be conjoined and united in reciprocal love. May they become one race endowed with the same susceptibilities. May these bonds of amity and accord be firmly established.

بامریکائیانی نمیشود و هم از برای تجارت و منفعت ملت امریکا مملکتی بهتر از ایران نه چه که مملکت ایران مواد ثروتش همه در زیر خاک پنهان است امیدوارم ملت امریکا سبب شوند که آن ثروت ظاهر شود و ارتباط تام در میان ایران و امریکا حاصل گردد خواه از حیث مدنیت جسمانی خواه از حیث مدنیت روحانی بیکدیگر معاونت نمایند تا آنکه مدنیت مادیه امریکا در ایران و مدنیت روحانیه ایران در امریکا نهایت نفوذ و تأثیر نماید

- 2 باری کائنات عموماً عالم هر یک منفرداً زندگانی میتوانند هر شجره منفرداً نشو و نما نماید بدون اینکه از سایر اشجار مستفید شود همچنین حیوان منفرداً زندگی تواند ولیکن انسان ممکن نیست نوع انسان محتاج تعاون و تعاضد است محتاج مراوده و اختلاط است تا کسب سعادت و آسایش کند و راحت و آرایش یابد

- 3 مثلاً اگر در میان دو قریه ارتباط تام حاصل شود سبب منفعت کلیه و ترقی گردد همچنین میان دو شهر چون تعاون و تعاضد حاصل شود سبب ترقی و آسایش گردد پس اگر میان دو اقلیمی ارتباط تام و تعاون و تعاضد کامل حاصل گردد شبهه‌ئی نیست مزید ترقیات و فوائد عظیمه شود حال این محفل نورانی الحمد لله سبب اتحاد شرق و غرب است اساس تعاون و تعاضد دو ملت است از این معلوم میشود که منافع و فوائد عظیمه حاصل خواهد شد یعنی در ایران مدنیت مادیه رواج و شیوع یابد و ابواب تجارت برای امریکا باز خواهد شد و یقین است سبب ترقی و منفعت طرفین گردد و

- 4 این ارتباط اعظم وسیله حصول محبت بین ملل شرق و غرب شود حضرت بهاءالله در ایران شصت سال پیش اساس چنین محبتی گذاشت و اعلان وحدت عالم انسانی فرمود و خطاب بنوع انسان نمود که همه باریک دارید و برگ یک شاخسار و فرمود که نوع انسان عبارت از یک عائله است و جمیع بشر عبارت از یک جنس لهذا امید چنان است که ملت ایران و امریکا یک ملت و یک جنس و یک طائفه و یک عائله گردند تفاوتی در میان نماند

5 Baha'u'llah passed forty years of His life in prison and exile in order that He might upraise the banner of the oneness of the world of men. For this He bore all these ordeals and difficulties. He was under the dominion of Abdu'l-Hamid. I, too, was in the prison of Abdu'l-Hamid until the Committee of Union and Progress hoisted the standard of liberty and my fetters were removed. They exhibited great kindness and love toward me. I was made free and thereby enabled to come to this country. Were it not for the action of this Committee, I should not be with you here tonight. Therefore, you must all ask assistance and confirmation in behalf of this Committee through which the liberty of Turkey was proclaimed.

6 Briefly, I have traveled this long distance, crossed the Atlantic Ocean to this western continent in the desire and hope that the strongest bond of unity may be established between America and Persia. I know this to be your wish and purpose also and am sure of your cooperation. We shall, therefore, offer supplication in the divine threshold that a great love may take possession of the hearts of men and unite the nations of the world. We will pray that the ensign of international peace may be uplifted and that the oneness of the world of humanity may be realized and accomplished. All this is made possible and practicable through your efforts. May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the universality of mankind. May it be the first to upraise the standard of the Most Great Peace, and through this nation of democracy may these philanthropic intentions and institutions be spread broadcast throughout the world. Truly, this is a great and revered nation. Here liberty has reached its highest degree. The intentions of its people are most praiseworthy. They are, indeed, worthy of being the first to build the Tabernacle of the Most Great Peace and proclaim the oneness of mankind. I will supplicate God for assistance and confirmation in your behalf.

5 حضرت بهاء الله بجهت اتحاد عالم انسانی و ترویج صلح عمومی و این ارتباط و اتحاد جمیع صدمات را تحمل فرمود چهل سال در زندان عبدالحمید بود و اوقات مبارک در اعظم بلایا گذشت و همچنین من متجاوز از چهل سال در حبس و زندان بودم تا جمعیت محترمه اتحاد و ترقی سبب آزادی من شدند و نهایت محبت و مهربانی نمودند و ممکن شد که من باین ممالک آمدم اگر جمعیت اتحاد و ترقی نمی بود آمدن من باین ممالک ممکن نبود پس برای آن جمعیت دعا کنید که روز بروز مؤید شوند زیرا سبب حریت و آزادی شدند

6 خلاصه این بحر محیط آتلانتیک را من طی کردم و بانجا رسیدم الحمد لله محافل را نورانی و نفوس را روحانی می بینم و از این محافل خیلی مسرورم و در باره شماها دعا میکنم خداوند آمرزگار این مجمع را تأیید کن و توفیق بخش تا عالم را بنور اتحاد روشن نماید شرق و غرب را بپرتو محبت و نور اتفاق منور کند ای بخشنده مهربان دلها را بنفثات روح القدس زنده کن و رویها را مانند شمع برافروز تا جهان را نورانی کنند و نفوس را رحمانی نمایند توئی بخشنده و توئی دهنده و توئی مهربان

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MJMJ1.093x, MMG2#178 p.206x,
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p.235-236, SW_v19#03 p.087, ADMS#052

ABU2923

Words to Mr. Remey, spoken near the Washington Monument on 1912-Apr-20 in Washington, DC

Late in the afternoon I happened along just as 'Abdul Baha and Dr. Fareed were starting out for a drive, so I accompanied them. We drove past the White House and through the grounds around the Washington Monument. Calling 'Abdul Baha's attention to the monument, I remarked that it was higher than the Great Pyramid, whereupon 'Abdul Baha said that to many people the great Pyramid was the most to be admired structure in Egypt, but to him it had always produced an unpleasing impression, for it recalled to his mind the intense suffering of the thousands of slaves and captives who were under the oppressor who built the pyramid for his tomb.

And, Abdul Baha continued, all this was done in order to preserve the material body of man which according to nature's laws should revert to ashes and to earth again. Man's real glory lies in the spiritual or material life of his soul, and not in the conservation of his physical body.

PN_1912 p060

ABU3029

Words spoken on 1912-Apr-20 in Washington in Washington, DC

It is true in this country in particular growth in all direction has progressed too rapidly. Moderation should be practiced in all things.

Be temperate, even in the size of the ships you build and in their speed; in your railroads and the schedules you expect your trains to maintain.

It was a pitiful waste of life that came because of the effort to save a few hours in time - rushing a great vessel at top speed when it was known there was danger from icebergs.

SW_v19#03 p.087

ABU0118

Public address given at the Universalist Church on 1912-Apr-21 in Washington, DC

1 The doctrines and creed of this church, so capably expressed by its revered minister, are truly commendable, sanctified and worthy of praise and glorification, for these precepts are opposed to the deep-rooted religious prejudices of the day. It is evident that prejudices arising from adherence to religious forms and imitation of ancestral beliefs have hindered the progress of humanity thousands of years. How many wars and battles have been fought, how much division, discord and hatred have been caused by this form of prejudice! But inasmuch as this century is a century of the revelation of reality – praise be to God! – the thoughts of men are being directed toward the welfare and unity of humanity. Daily the mirage of imitations is passing away, and the ocean of truth is surging more tumultuously. All the existing nations had a divine foundation of truth or reality originally, which was intended to be conducive to the unity and accord of mankind, but the light of that reality gradually became obscured. The darkness of superstitions and imitations came and took its place, binding the world of humanity in the chains and fetters of ignorance. Enmity arose among men, increasing to such an extent that nation strove against nation in hatred and violence. War has been a religious and political human heritage.

2 Now it is enough! We must investigate reality. We must put away these superstitions. It is a self-evident truth that all humanity is the creation of God. All are His servants and under His protection. All are recipients of His bestowals. God is kind to all His servants. At most it is this: that some are ignorant; they must be educated in order that they may become intelligent. Some are immature as children; they must be aided and assisted in order that they may become mature. Some are sick and ailing; they must be healed. But the suffering patient must not be tested by false treatment. The child must not be warped and hindered in its development. The ignorant must not be restricted by censure and criticism. We must look for the real, true remedy.

3 All the Prophets of God, including Jesus Christ, appeared in the world for the education of humanity, to develop immature souls into maturity, to transform the ignorant of mankind into the knowing, thereby establishing love and unity through divine education and training. The Prophets have not come to cause discord and enmity. For God has wished all good for

1 آنچه قسّیس فرمودند دلیل بر حُسن اخلاق و خدمت بعالم انسانی است شایان ستایش است و سزاوار تحسین. زیرا مخالف تعصّبات طبیعیّه است که شش هزار سال است این تعصّبات عالم انسانی را زیر و زیر نموده چه قدر محاربات واقع شده چه قدر منازعات وقوع یافته چه عداوتها که میان بشر پیدا شده. این عصر چون عصر ظهور حقیقت است الحمد لله افکار متوجّه حقیقت است و نفوس مستعدّ وحدت عالم انسانی دریای حقیقت در موج است و سراب تقلید روز بروز در اضمحلال. ادیان موجوده اساس واحد بوده و آن اساس حقیقت است و سبب الفت و محبت بشر و علّت ترقّی نوع انسان است. لکن بعد از هریک از مظاهر الهیه کم کم آن نور حقیقت پنهان شد ظلمات اوهام و تقلید بمیان آمد عالم بشر گرفتار آن ظلمات گشت روز بروز عداوت شدید شد تا بدرجه ئی رسید که هرملتی دشمن ملّت دیگر شد بشأنی که اگر موانع سیاسی نبود همدیگر را بکلی معدوم و مضمحل میکردند.

2 حالا دیگر بس باید تحرّی حقیقت کنیم از این اوهام بگذریم الحمد لله کلّ بندگان یک خداوندیم جمیع در ظلّ عنایت او هستیم مشمول الطاف اوئیم خدا بجمیع مهربان است ما چرا نا مهربان باشیم خدا با جمیع صلح است ما چرا در جنگ باشیم نهایت بعضی نادانند باید تعلیم نمود اطفالند باید تربیت کرد علیل و مریض اند باید معالجه نمود علیل را نباید مبعوض شمرد طفل را نباید بد گفت باید در چاره و علاج کوشید.

3 جمیع انبیا بجهت تربیت آمدند تا نفوس غیر بالغه را به بلوغ رسانند و الفت و محبت بین جنس بشر اندازند نه بغض و عداوت. زیرا خدا از برای بندگان خیر خواسته نه شر هرکس برای بندگان او شر خواهد مخالف خداست و بر مسلک الهی نیست بلکه بر مسلک شیطانست چه که صفت

His servants, and he who wishes the servants of God evil is against God; he has not obeyed the will and emulated the example of God; he has followed Satanic leadings and footprints. The attributes of God are love and mercy; the attribute of Satan is hate. Therefore, he who is merciful and kind to his fellowmen is manifesting the divine attribute, and he who is hating and hostile toward a fellow creature is satanic. God is absolute love, even as Jesus Christ has declared, and Satan is utter hatred. Wherever love is witnessed, know that there is a manifestation of God's mercy; whenever you meet hatred and enmity, know that these are the evidences and attributes of Satan. The Prophets have appeared in this world with the mission that human souls may become the expressions of the Merciful, that they may be educated and developed, attain to love and amity and establish peace and agreement.

- 4 In the world of existence the animal is a captive of nature. Its actions are according to the exigencies and requirements of nature. It has no consideration or consciousness of good and evil. It simply follows its natural instinct and inclination. The Prophets of God have come to show man the way of righteousness in order that he may not follow his own natural impulse but govern his action by the light of Their precept and example. According to Their teachings he should do that which is found to be praiseworthy by the standard of reason and judgment of intellect, even though it be opposed to his natural human inclination; and he should not do that which is found to be unworthy by that same standard, even though it be in the direction of his natural impulse and desire. Therefore, man must follow and manifest the attributes of the Merciful.

- 5 The imperfect members of society, the weak souls in humanity, follow their natural trend. Their lives and actions are in accord with their natural propensities; they are captives of physical susceptibilities; they are not in touch or in tune with the spiritual bounties. Man has two aspects: the physical, which is subject to nature, and the merciful or divine, which is connected with God. If the physical or natural disposition in him should overcome the heavenly and merciful, he is, then, the most degraded of animal beings; and if the divine and spiritual should triumph over the human and natural, he is, verily, an angel. The Prophets come into the world to guide and educate humanity so that the animal nature of man may disappear and the divinity of his powers become awakened. The divine aspect or spiritual nature consists of the breaths of the Holy Spirit. The second birth of which Jesus has spoken refers to the appearance of this heavenly nature in man. It is expressed in the baptism of the Holy Spirit, and he who is baptized by the Holy Spirit is a veritable manifestation of divine mercy

الهی رحمت است و صفت شیطانی صفت نقيمت. هرکس با بندگان مهربان باشد متابعت خدا نموده و هر شخص با بندگان نا مهربان مخالفت خدا کرده زیرا خدا رحمت محض است محبت صرف است و شیطان بغض محض است و عداوت صرف. پس بدانید در هر محفلی محبت است آن محفل محفل رحمن است و هر جا عداوت است و سوسه شیطان است. انبیای الهی بجهت آن آمدند که نفوس مظاهر رحمن باشند و در قلوب محبت و وداد اندازند

4 چه که حیوان اسیر طبیعت است و بمقتضای طبیعت حرکت می نماید و ملاحظه خیر و شر ندارد و اما انبیا بجهت تعلیم خیر آمدند نه شر تا نفوس بمقتضای عدل و انصاف حرکت کنند نه بمقتضای طبیعت. هر امری که موافق عدل و عقل است مجری دارند و لو مخالف طبیعت باشد و آنچه منافی عقل و انصاف است متروک شمارند و لو موافق طبیعت باشد. پس انسان باید متابعت رحمانیت الهی کند.

5 اما نفوس ناقصه تابع طبیعتند هر قسم میل طبیعت باشد مجری میدارند اسیر جسمانیاتند از فیوضات روحانیه خبر ندارند. زیرا در انسان دو جنبه است جنبه رحمانی و جنبه حیوانی جنبه رحمانی صلح و صفاست و محبت و وفا اما جنبه حیوانی نزاع و جدال است و حرب و قتال. اگر در انسان جنبه حیوانی غلبه کند اضلّ از حیوان است اگر جنبه الهی غالب شود ملائکه یزدان است. تعالیم انبیا بجهت این بوده که جنبه حیوانی مغلوب شود تا نفوسی که اسیر طبیعتند نجات یابند و جنبه آسمانی غلبه نماید. و آن جنبه الهی عبارت از فیض روح القدس است عبارت از تولّد ثانی است هر کس دارای آن جنبه باشد خیر خواه عموم است بجمع خلق مهربانست با هیچ مذهبی عداوت ندارد و از هیچ دینی تزیف نکند زیرا

to mankind. Then he becomes just and kind to all humanity; he entertains prejudice and ill will toward none; he shuns no nation or people.

- 6 The foundations of the divine religions are one. If we investigate these foundations, we discover much ground for agreement, but if we consider the imitations of forms and ancestral beliefs, we find points of disagreement and division; for these imitations differ, while the sources and foundations are one and the same. That is to say, the fundamentals are conducive to unity, but imitations are the cause of disunion and dismemberment. Whosoever is lacking in love for humanity or manifests hatred and bigotry toward any part of it violates the foundation and source of his own belief and is holding to forms and imitations. Jesus Christ declares that the sun rises upon the evil and the good, and the rain descends upon the just and the unjust – upon all humanity alike. Christ was a divine mercy which shone upon all mankind, the medium for the descent of the bounty of God, and the bounty of God is transcendent, unrestricted, universal.

- 7 The revered minister read from the words of the Gospel, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.” The century has dawned when the Spirit of Truth can reveal these verities to mankind, proclaim that very Word, establish the real foundations of Christianity and deliver the nations and peoples from the bondage of forms and imitations. The cause of discord, prejudice and animosity will be removed, the basis of love and amity be established. Therefore, all of you must strive with heart and soul in order that enmity may disappear entirely and that strife and hatred pass away absolutely from the midst of the human world. You must listen to the admonition of this Spirit of Truth. You must follow the example and footprints of Jesus Christ. Read the Gospels. Jesus Christ was mercy itself, was love itself. He even prayed in behalf of His executioners – for those who crucified Him – saying, “Father, forgive them; for they know not what they do.” If they knew what they were doing, they would not have done it. Consider how kind Jesus Christ was, that even upon the cross He prayed for His oppressors. We must follow His example. We must emulate the Prophets of God. We must follow Jesus Christ. We must free ourselves from all these imitations which are the source of darkness in the world.

- 8 I shall ask you a question: Did God create us for love or for enmity? Did He create us for peace or discord? Surely He has created us for love; therefore, we should live in accordance

6 اساس ادیان الهی یکی است. اگر به آن اساس رجوع نمائیم متحد شویم اما اگر بتقالید رجوع کنیم مختلف شویم. زیرا تقالید مختلف است و اساس ادیان الهی واحد تقالید سبب اختلاف و کلفت است و اساس ادیان الهی باعث اتحاد و الفت.

7 باری حضرت مسیح می فرماید وقتی که آن روح حق میآید تمام حق را بجهت شما میگوید و باز میفرماید امور بسیاری هست که حال شما استعداد شنیدن آنها را ندارید اما چون آن روح حق آید از برای شما ها تمام را بیان خواهد کرد. حال قرنی است که آن روح الهی ناطق شد و تمام حق را ظاهر نمود حقیقت دین مسیح را بیان کرد خلق را از اوهام برهاند نابینا جهل و عداوت بر باد شود و اساس محبت تأسیس یابد. ما باید بجان و دل بکشیم تا این عداوت و بغضا محو شود و این جدال و قتال بکلی زائل گردد و نصیحت روح القدس این است که بر قدم مسیح مثنی و سلوک نمائیم انجیل را بخوانیم ببینیم که حضرت مسیح محبت محض بود حتی در باره قاتلین بالای صلیب دعا فرمود که خدایا از اینها در گذر زیرا نمیدانند نادانند اگر میدانستند چنین نمیکردند. ببینید مظاهر الهیه چه قدر مهربانند که بر صلیب طلب مغفرت قاتلان می فرمایند. پس ما باید متابعت مظاهر الهیه کنیم بر مسلک انبیا مثنی و سلوک نمائیم و از ظلمت تقالید بگذریم.

8 از شما ها سؤال میکنم آیا خدا ما را برای محبت آفرید یا برای عداوت؟ یقین است بجهت الفت و محبت خلق فرموده. پس ما باید ملتفت باشیم

with His will. Do not listen to anything that is prejudiced, for self-interest prompts men to be prejudiced. They are thoughtful only of their own will and purposes. They live and move in darkness. Consider how many different nations and divergent religious beliefs existed when Christ appeared. Enmity and strife prevailed among them – Romans, Greeks, Assyrians, Egyptians – all warring and hostile toward each other. Christ, through the breaths of the Holy Spirit, united them, established fellowship among them so that no trace of strife remained. Under His standard they became united and lived in peace through His teachings. Which is preferable and more commendable? To follow the example of Jesus Christ or to manifest the satanic instinct? Let us strive with all our powers to unite the East and West so that the nations of the world may be advanced and that all may live according to the one foundation of the religions of God. The essentials of the divine religion are one reality, indivisible and not multiple. It is one. And when through investigation we find it to be single, we have a basis for the oneness of the world of humanity. I will pray for you, asking confirmation and assistance in your behalf, saying:

9 O Lord! This gathering hath come to this assemblage solely out of love, and hath appeared here in the utmost affection and concord. O God! Illumine these faces; rejoice these spirits with the Most Great Glad-Tidings; brighten these eyes by beholding the signs of guidance; and delight these ears through hearing the sweetest call. Lord! We are erringâ€”do Thou forgive us. We are sinnersâ€”do Thou pardon us. Shelter us beneath Thy protection. Perfect our shortcomings through Thy forgiveness. Deliver these souls from the world of vain imaginings and guide them unto reality, that they may investigate the truth, be far removed from the world of dust, and draw nigh unto the Kingdom; that they may pass from this darksome world into the realm of light. escue them from the darkness of contingent existence and illumine them with the lights of the Placeless Realm. Make them manifestations of Thy lights and daysprings of Thy signs. Free them from all else save Thee, and acquaint them with Thy mysteries.

10 O Lord! Thou art the Forgiver and the All-Knowing; Thou art the Bestower and the Almighty; and Thou art the Powerful, the All-Seeing.

زیرا نفوسی را منافع شخصیّه و امیدارد که از حق چشم پوشند آنها غیر از مقصد شخصی نخواهند و جز در ظلمت اغراض سیر نمایند. ملاحظه نمائید که چون حضرت مسیح ظاهر شد چه قدرنا ملایقات دید با وجود این عاقبت اقوام مختلفه و احزاب متنوّعه را جمع فرمود اقوام رومانیان و یونانیان و سریانیان و مصریان همه در نهایت عداوت بودند حضرت مسیح به نفثات روح القدس جمیع را متحد فرمود الفت بین قلوب انداخت اختلاف بر طرف شد نزاع و جدال از میان رفت در ظلّ مسیح کلّ در نهایت صلح زندگانی نمودند. آیا این که اطاعت مسیح کردند بهتر بود یا اگر اطاعت شیطان و عداوت و طغیان می نمودند؟ حال امید است که ملل و امم شرق و غرب در این قرن مبارک حضرت بهاء الله بنفثات روح القدس زنده شوند و جمیع متحد گردند کلّ متابعت اساس ادیان الهی کنند و آن حقیقت واحد است اختلاف و تعدد قبول ننماید. وقتی که کلّ تحرّی حقیقت کنند متحد شوند وحدت عالم انسانی جلوه نماید صلح اکبر ظاهر شود.

9 باری در حق شما ها دعا میکنم که ای پروردگار این جمع محض محبت باین محفل آمدند و با کمال حبّ و وفاق حاضر شدند. خدایا رویها را منور کن ارواح را به بشارت کبری مستبشر فرما و چشمها را بمشاهده آیات هدی روشن کن و گوشها را باستماع ندای احلی ملئت نما. پروردگارا خطا کاریم تو مغفرت کن گنه کاریم تو عفو فرما در پناه خود پناه ده نقصان را بغفران خود کامل کن این نفوس را از عالم اوهام برهان و بحقیقت دلالت نما تا تحرّی حقیقت کنند از عالم ناسوت دور شوند و بعالم ملکوت نزدیک گردند از جهان ظلمانی بفضای نورانی در آیند از ظلمات امکان برهان بانوار لامکان منور فرما مظاهر انوار کن و مطالع آثار نما از غیر خود بیزار فرما مطلع بر اسرار کن.

10 ای پروردگار تو آرزوگاری و دانا تو بخشنده ئی و توانا و توئی قادر و بینا.

KHTB2.033, BDA1.041.07

PUP#016 (p.039-042), SW_v03#03 p.010-012, SW_v19#03 p.087, MHMD1.050-054

ABU0373*Address to the Baha'is at Studio Hall in Washington, 1912-Apr-21 in Washington, DC*

I have come here to visit you. With the greatest longing I have wished to see you. Realizing it was only with great difficulty that you could come to me and that very few could make the trip, I decided to come to you so that all might have the pleasure of meeting. Praise be to God! I am here, and I am looking into your faces – faces radiant with inner beauty, hearts attracted to the Kingdom of Abha, spirits exhilarated through the glad tidings of God. Therefore, I have experienced the greatest possible happiness. And surely this happiness must be mutual, for the hearts are connected with each other and are filled with the same vibration. The flame and the light of love are reflected in all. Spiritual susceptibilities and heart longings fill every heart.

If we should offer a hundred thousand thanksgivings every moment to the threshold of God for this love which has blended the Orient and Occident, we would fail to express our gratitude sufficiently. If all the powers of earth should seek to bring about this love between East and West, they would prove incapable. If they wished to establish this unity, it would prove impossible. But Baha'u'llah has accomplished both through the power of the Holy Spirit, and this bond of unity through love is indissoluble. It shall continue unto time everlasting, and day by day its power shall increase. Erelong it shall enchain the world, and eventually the hearts of all the nations of the world will be brought together by its constraining clasp. The world of humanity shall become the manifestation of the lights of Divinity, and the bestowals of God shall surround all. From the standpoints of both material and spiritual civilization extraordinary progress and development will be witnessed.

In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has, heretofore, been in the stage of infancy; now it is approaching maturity. Just as the individual human organism, having attained the period of maturity, reaches its fullest degree of physical strength and ripened intellectual faculties so that in one year of this ripened period there is witnessed an unprecedented measure of development, likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress, and that power of accomplishment whereof each individual human reality is the depository of God – that outworking Universal Spirit –

like the intellectual faculty, will reveal itself in infinite degrees of perfection.

Therefore, thank ye God that ye have come into the plane of existence in this radiant century wherein the bestowals of God are appearing from all directions, when the doors of the Kingdom have been opened unto you, the call of God is being raised, and the virtues of the human world are in the process of unfoldment. The day has come when all darkness is to be dispelled, and the Sun of Truth shall shine forth radiantly. This time of the world may be likened to the equinoctial in the annual cycle. For, verily, this is the spring season of God. In the Holy Books a promise is given that the springtime of God shall make itself manifest; Jerusalem, the Holy City, shall descend from heaven; Zion shall leap forth and dance; and the Holy Land shall be submerged in the ocean of divine effulgence.

At the time of the vernal equinox in the material world a wonderful vibrant energy and new life-quickening is observed everywhere in the vegetable kingdom; the animal and human kingdoms are resuscitated and move forward with a new impulse. The whole world is born anew, resurrected. Gentle zephyrs are set in motion, wafting and fragrant; flowers bloom; the trees are in blossom, the air temperate and delightful; how pleasant and beautiful become the mountains, fields and meadows. Likewise, the spiritual bounty and springtime of God quicken the world of humanity with a new animus and vivification. All the virtues which have been deposited and potential in human hearts are being revealed from that Reality as flowers and blossoms from divine gardens. It is a day of joy, a time of happiness, a period of spiritual growth.

I beg of God that this divine spiritual civilization may have the fullest impression and effect upon you. May you become as growing plants. May the trees of your hearts bring forth new leaves and variegated blossoms. May ideal fruits appear from them in order that the world of humanity, which has grown and developed in material civilization, may be quickened in the bringing forth of spiritual ideals. Just as human intellects have revealed the secrets of matter and have brought forth from the realm of the invisible the mysteries of nature, may minds and spirits, likewise, come into the knowledge of the verities of God, and the realities of the Kingdom be made manifest in human hearts. Then the world will be the paradise of Abha, the standard of the Most Great Peace will be borne aloft, and the oneness of the world of humanity in all its beauty, glory and significance will become apparent. And now in your presence I wish to pray in your behalf. Let your hearts be attentive and directed to the Kingdom of Abha.

Prayer in Persian

It is my hope that the supplication I have offered to the Kingdom of Abha in your behalf may soon be answered and that its results and effects may become manifest in your hearts and lives.

PUP#015 (p.037-039), SW_v03#03 p.009-010, BSTW#337

ABU0652

Address to the Baha'is at table at Parsons home in Washington, 1912-Apr-22 in Washington, DC

See how good Baha'u'llah is to us, how great the power of His Word! From what distant parts of the world He has brought us together in this house and caused us to meet at this heavenly table, for love has prepared a feast and bidden Abdu'l-Baha to let this entertainment be in His name. What a union of hearts and what a confirmation of Baha'u'llah between East and West has been established! How His bounty has embraced all! How His favors have been perfected for all!

BDA1.046n

When the Muslims conquered Persia, the chief of the Zoroastrian high priests went to drink wine. According to Muslim law wine is forbidden, and he who drinks it must be punished by eighty-one strokes of the whip. Therefore, the Muslims arrested the high priest and whipped him. At that time the Arabs were considered very low and degraded by the Persians, scarcely to be accounted as human beings. As Muhammad was an Arab, the Persians looked upon Him with disdain; but when the high priest saw the evidences of a power in Muhammad which controlled these despised people, he cried out, "O thou Arabian Muhammad, what hast thou done? What hast thou done which has made thy people arrest the chief high priest of the Zoroastrians for committing something unlawful in thy religion?" By this circumstance the prejudice which caused the Zoroastrian to shun the Muslim had been overcome, for he recognized in what had happened to him the great influence Muhammad exercised over these people.

Today in this meeting we have an evidence of how Baha'u'llah through the power of the love of God has exercised a wonderful spiritual influence throughout the world. From the remotest parts of Persia and the Orient He has caused men to come to this table to meet with the people of the West in the utmost

love and affection, union and harmony. Behold how the power of Baha'u'llah has brought the East and West together. And Abdu'l-Baha is standing, serving you. There is neither rod nor blow, whip nor sword; but the power of the love of God has accomplished this.

In this world we judge a cause or movement by its progress and development. Some movements appear, manifest a brief period of activity, then discontinue. Others show forth a greater measure of growth and strength, but before attaining mature development, weaken, disintegrate and are lost in oblivion. Neither of these mentioned are progressive and permanent.

There is still another kind of movement or cause which from a very small, inconspicuous beginning goes forward with sure and steady progress, gradually broadening and widening until it has assumed universal dimensions. The Baha'i Movement is of this nature. For instance, when Baha'u'llah was exiled from Persia with Abdu'l-Baha and the rest of His family, they traveled the long road from Tihiran to Baghdad, passing through many towns and villages. During the whole of that journey and distance they did not meet a single believer in the Cause for which they had been banished. At that time very little was known about it in any part of the world. Even in Baghdad there was but one believer who had been taught by Baha'u'llah Himself in Persia. Later on, two or three others appeared. You will see, therefore, that at the beginning the Cause of Baha'u'llah was almost unknown, but on account of being a divine Movement it grew and developed with irresistible spiritual power until in this day, wherever you travel – East or West – and in whatever country you journey, you will meet Baha'i assemblies and institutions. This is an evidence that the Baha'is are spreading the blessings of unity and progressive development throughout the world under the direction of divine guidance and purpose, while other movements which are only temporary in their activities and accomplishments have no real, universal significance.

PUP#017 (p.043-044), SW_v03#03 p.012-014, SW_v09#18 p.206,
SW_v19#03 p.089, STAB#054

ABU0961

Address to the Baha'is at Parsons home in Washington, 1912-Apr-22 in Washington, DC

You are all welcome. I am very glad to see you all. I pray for you, asking God for His Infinite bounties to descend on you all so that the veils may be rent asunder,-that you may attain to the utmost progress.

For six thousand years misunderstandings have kept humanity divided. All nations have been in a state of strife, of warfare and bloodshed. Misunderstandings have been among the people. People have bowed to imitations. Now, praise be, a century of light ahs appeared, and superstition shall pass away. All seek truth in the foundations of religion, and all foundations of divine religion are one. All must be united and agreed. Veils will be torn asunder and all nations shall be united.

I said the foundations of all religions are one. But religion consists of two divisions,-1st, the spiritual and ethical, which is unchangeable; 2nd, that which deals with material life; this is changeable and fluctuating with the need of men; this is subject to change in every age and cycle. The law of Moses permitted a plurality of wives. David had 99 wives, Solomon, a thousand,- Jacob had two, Jacob married two sisters. In the day of Christ this was all changed. Divorce was allowed in Mosesi day. Christ abrogated it. The conditions of Mosesi time were quite different from the time of Jesus.

A physician changes his prescription according to the condition of the patient. One day he gives one medicine, the next day, another. These changes are due to changes in the condition of the patient. In Mosesi time the body politic was subject to certain ills,- in Christis time it had need for other prescriptions. These things are non-essentials. But the ethical foundation is unchangeable. This is the reality. Change is a property of the accidental. In the essential there can be no change.

A bright century dawns, the ultimate result will be Unity. The Christian may inquire from the Jew as to the foundation of Judaism,-of the Zoroastrian concerning the moralization of man. This is idealism and progress. The foundations of all are one. The veils of superstition and ignorance shall pass away. The Sun of Reality will shine and unite humanity. All nations must become united together in a spiritual bond. Follow this path. Serve this threshold. Supplicate the bounties of God for all. There is one flock, one divine Shepherd. Enough of division! When the sheep separate, they are exposed to many

dangers, but the flock remaining together under one Shepherd is protected.

Praise be for this radiant century! This new Springtime of divine bounties! The breath of the Holy Spirit is refreshing the world. And all may become one flock, with God, singly and alone, for our Shepherd.

BSTW#336a

ABU1868

Words spoken ca. 1912-Apr-22 in Washington in Washington, DC
Question/topic: On immortality.

In the world of existence there are three stages, the mineral, the vegetable, and the animal. In the animal kingdom the most distinguished product is man. These kingdom form an endless chain of existence, and one is merged imperceptibly into the other. Yet neither is aware that the other exists... So, to say that this animal man, should pass a few days here in sorrow, pain and grief, and then end, is nonsense. That this tree should end in bitter fruit- could anything be more useless?

So we must conclude that it must have a greater ending. The lesser can never comprehend the greater; nor the lower comprehend the higher. The mineral cannot comprehend the vegetable, nor the vegetable the animal, not the animal comprehend the man. The animal has no idea of the spiritual life in man. These chains form an endless movement of life. Can man imagine that the endless chain is broken with him? Because he cannot conceive a higher, does it not exist? The purely material man cannot comprehend the spiritual idea of life. And so he thinks that his lack of knowledge is proof of non-existence. Matter cannot present various sides at the same time. Two geometric forms cannot be in the same object. A spherical object cannot be in a plane; a triangle cannot be a square.

BSTW#336c

ABU3190

Words spoken ca. 1912-Apr-22 in Washington in Washington, DC

Question/topic: Could not the Baha'i Movement be furthered by use of socialist and labor union movements?

Q: Could not the Bahai Movement be furthered by use of socialist and labor union movements?

A: All nations must become socialistic in spirit. People must not be forced by circumstances to help the poor. They must give aid willingly. That which the socialists aim to accomplish in the economic world will in time be done by the people freely through faith and love and cooperation. For that which is established through loving fellowship is permanent.

BSTW#336b

ABU0157

Public address given at Bethel Literary Society on 1912-Apr-23 in Washington, DC

As I stand here tonight and look upon this assembly, I am reminded curiously of a beautiful bouquet of violets gathered together in varying colors, dark and light. This is an evidence and indication that the United States of America is a just and free government, for I see black and white seated together in perfect harmony and agreement. Hearts are united. This just government makes such a meeting possible. You should thank God continually that you enjoy the security and protection of a government which furthers your development and rules with impartial equity and equality toward all, even as a father; for in the human world there is no greater blessing. This evening I will speak to you upon scientific subjects.

BDA1.048n

The virtues of humanity are many, but science is the most noble of them all. The distinction which man enjoys above and beyond the station of the animal is due to this paramount virtue. It is a bestowal of God; it is not material; it is divine. Science is an effulgence of the Sun of Reality, the power of investigating and discovering the verities of the universe, the means by which man finds a pathway to God. All the powers and attributes of man are human and hereditary in origin – outcomes of nature's processes – except the intellect, which is

supernatural. Through intellectual and intelligent inquiry science is the discoverer of all things. It unites present and past, reveals the history of bygone nations and events, and confers upon man today the essence of all human knowledge and attainment throughout the ages. By intellectual processes and logical deductions of reason this superpower in man can penetrate the mysteries of the future and anticipate its happenings.

Science is the first emanation from God toward man. All created beings embody the potentiality of material perfection, but the power of intellectual investigation and scientific acquisition is a higher virtue specialized to man alone. Other beings and organisms are deprived of this potentiality and attainment. God has created or deposited this love of reality in man. The development and progress of a nation is according to the measure and degree of that nation's scientific attainments. Through this means its greatness is continually increased, and day by day the welfare and prosperity of its people are assured.

All blessings are divine in origin, but none can be compared with this power of intellectual investigation and research, which is an eternal gift producing fruits of unending delight. Man is ever partaking of these fruits. All other blessings are temporary; this is an everlasting possession. Even sovereignty has its limitations and overthrow; this is a kingship and dominion which none may usurp or destroy. Briefly, it is an eternal blessing and divine bestowal, the supreme gift of God to man. Therefore, you should put forward your most earnest efforts toward the acquisition of science and arts. The greater your attainment, the higher your standard in the divine purpose. The man of science is perceiving and endowed with vision, whereas he who is ignorant and neglectful of this development is blind. The investigating mind is attentive, alive; the callous and indifferent mind is deaf and dead. A scientific man is a true index and representative of humanity, for through processes of inductive reasoning and research he is informed of all that appertains to humanity, its status, conditions and happenings. He studies the human body politic, understands social problems and weaves the web and texture of civilization. In fact, science may be likened to a mirror wherein the infinite forms and images of existing things are revealed and reflected. It is the very foundation of all individual and national development. Without this basis of investigation, development is impossible. Therefore, seek with diligent endeavor the knowledge and attainment of all that lies within the power of this wonderful bestowal.

We have already stated that science or the attribute of scientific penetration is supernatural and that all other blessings of

God are within the boundary of nature. What is the proof of this? All created things except man are captives of nature. The stars and suns swinging through infinite space, all earthly forms of life and existence – whether mineral, vegetable or animal – come under the dominion and control of natural law. Man through scientific knowledge and power rules nature and utilizes her laws to do his bidding. According to natural limitations he is a creature of earth, restricted to life upon its surface, but through scientific utilization of material laws he soars in the sky, sails upon the ocean and dives beneath it. The products of his invention and discovery, so familiar to us in daily life, were once mysteries of nature. For instance, man has brought electricity out of the plane of the invisible into the plane of the visible, harnessed and imprisoned that mysterious natural agent and made it the servant of his needs and wishes. Similar instances are many, but we will not prolong this. Man, as it were, takes the sword out of nature's hand and with it for his scepter of authority dominates nature itself. Nature is without the crown of human faculties and attributes. Man possesses conscious intelligence and reflection; nature does not. This is an established fundamental among philosophers. Man is endowed with volition and memory; nature has neither. Man can seek out the mysteries latent in nature, whereas nature is not conscious of her own hidden phenomena. Man is progressive; nature is stationary, without the power of progression or retrogression. Man is endowed with ideal virtues – for example, intellection, volition, faith, confession and acknowledgment of God – while nature is devoid of all these. The ideal faculties of man, including the capacity for scientific acquisition, are beyond nature's ken. These are powers whereby man is differentiated and distinguished from all other forms of life. This is the bestowal of divine idealism, the crown adorning human heads. Notwithstanding the gift of this supernatural power, it is most amazing that materialists still consider themselves within the bonds and captivity of nature. The truth is that God has endowed man with virtues, powers and ideal faculties of which nature is entirely bereft and by which man is elevated, distinguished and superior. We must thank God for these bestowals, for these powers He has given us, for this crown He has placed upon our heads.

How shall we utilize these gifts and expend these bounties? By directing our efforts toward the unification of the human race. We must use these powers in establishing the oneness of the world of humanity, appreciate these virtues by accomplishing the unity of whites and blacks, devote this divine intelligence to the perfecting of amity and accord among all branches of the human family so that under the protection and providence

of God the East and West may hold each other's hands and become as lovers. Then will mankind be as one nation, one race and kind – as waves of one ocean. Although these waves may differ in form and shape, they are waves of the same sea. Flowers may be variegated in colors, but they are all flowers of one garden. Trees differ though they grow in the same orchard. All are nourished and quickened into life by the bounty of the same rain, all grow and develop by the heat and light of the one sun, all are refreshed and exhilarated by the same breeze that they may bring forth varied fruits. This is according to the creative wisdom. If all trees bore the same kind of fruit, it would cease to be delicious. In their never-ending variety man finds enjoyment instead of monotony.

And now as I look into your faces, I am reminded of trees varying in color and form but all bearing luscious and delectable fruits, fragrant and delightful to the inner and outer senses. The radiance and spirituality of this meeting is through the favor of God. Our hearts are uplifted in thankfulness to Him. Praise be to God! You are living upon the great continent of the West, enjoying the perfect liberty, security and peace of this just government. There is no cause for sorrow or unhappiness anywhere; every means of happiness and enjoyment is about you, for in this human world there is no greater blessing than liberty. You do not know. I, who for forty years have been a prisoner, do know. I do know the value and blessing of liberty. For you have been and are now living in freedom, and you have no fear of anybody. Is there a greater blessing than this? Freedom! Liberty! Security! These are the great bestowals of God. Therefore, praise ye God! I will now pray in your behalf.

PUP#020 (p.049-052), FWU.060, SW_v03#03 p.016-018

ABU0308

Public address given at Howard University on 1912-Apr-23 in Washington, DC

- ¹ Today I am most happy, for I see here a gathering of the servants of God. I see white and black sitting together. There are no whites and blacks before God. All colors are one, and that is the color of servitude to God. Scent and color are not important. The heart is important. If the heart is pure, white or black or any color makes no difference. God does not look

¹ امروز من در نهایت سرورم زیرا می بینم بندگان الهی در این مجمع حاضرند سفید و سیاه با هم هم نشینند در پیش خدا سفید و سیاه نیست جمیع رنگها رنگ واحد است و آن رنگ عبودیت الهی است بو و رنگ حکمی ندارد قلب حکم

at colors; He looks at the hearts. He whose heart is pure is better. He whose character is better is more pleasing. He who turns more to the Abha Kingdom is more advanced.

دارد اگر قلب پاک است سفید یا سیاه هیچ لونی
ضرر نرساند خدا نظر بالوان نماید نظر بقلوب نماید
هر کس قلبش پاک تر بهتر هر کس اخلاقش
نیکوتر خوشتر هر کس توجهش بملکوت ابدی
بیشتر پیشتر

- 2 In the realm of existence colors are of no importance. Observe in the mineral kingdom colors are not the cause of discord. In the vegetable kingdom the colors of multicolored flowers are not the cause of discord. Rather, colors are the cause of the adornment of the garden because a single color has no appeal; but when you observe many-colored flowers, there is charm and display.

2 الوان در عالم وجود هیچ حکمی ندارد ملاحظه
نمائید در عالم جماد الوان سبب اختلاف نیست
در عالم نبات الوان گلهای رنگارنگ سبب
اختلاف نیست بلکه الوان سبب زینت گلستان
است زیرا لون واحد زینتی ندارد اما وقتی که
گلهای رنگارنگ می بینی آنوقت جلوه و زینت
دارد

- 3 The world of humanity, too, is like a garden, and humankind are like the many-colored flowers. Therefore, different colors constitute an adornment. In the same way, there are many colors in the realm of animals. Doves are of many colors; nevertheless, they live in utmost harmony. They never look at color; instead, they look at the species. How often white doves fly with black ones. In the same way, other birds and vari-colored animals never look at color; they look at the species.

3 عالم بشر هم نیز نظیر بوستان است و نوع انسان
مانند گلهای رنگارنگ پس رنگهای مختلف
زینت است همینطور در عالم حیوان الوان است
کبوتران رنگارنگند باوجود این در نهایت الفتند
هیچوقت برنگ یکدیگر نگاه نمیکنند بلکه نگاه
بنوع میکنند چه بسیار کبوتران سفید با سیاه
پرواز کنند همینطور سایر طیور و حیوانات
مختلف اللون ابداً نظر برنگ نمی کنند بلکه بنوع
نظر دارند

- 4 Now ponder this: Animals, despite the fact that they lack reason and understanding, do not make colors the cause of conflict. Why should man, who has reason, create conflict? This is wholly unworthy of him. Especially white and black are the descendants of the same Adam; they belong to one household. In origin they were one; they were the same color. Adam was of one color. Eve had one color. All humanity is descended from them. Therefore, in origin they are one. These colors developed later due to climates and regions; they have no significance whatsoever. Therefore, today I am very happy that white and black have gathered together in this meeting. I hope this coming together and harmony reaches such a degree that no distinctions shall remain between them, and they shall be together in the utmost harmony and love.

4 حال ملاحظه کنید در حالتی که حیوان عقل
ندارد ادراک ندارد باوجود این الوان سبب
اختلاف نمیشود چرا انسان که عاقل است
اختلاف میکند ابداً سزاوار نیست علی الخصوص
سفید و سیاه از سلالهء یک آدمند از یک
خاندانند در اصل یکی بوده اند یک رنگ
بوده اند حضرت آدم یک رنگ داشت حوا
یک رنگ داشت سلالهء جمیع بشر بآنها میرسد
پس اصل یکی است این الوان بعد بمناسبت
آب و اقلیم پیدا شده ابداً اهمیت ندارد لهذا من
امروز بسیار مسرورم که سفید و سیاه در این
محفل با هم مجتمع شده اند امیدوارم این اجتماع
و الفت بدرجهئی برسد که مابین امتیاز نماند و
باهم در نهایت الفت و محبت باشند

- 5 But I wish to say one thing in order that the blacks may become grateful to the whites and the whites become loving toward the blacks. If you go to Africa and see the blacks of Africa, you will realize how much progress you have made. Praise be to God! You are like the whites; there are no great distinctions left. But the blacks of Africa are treated as servants. The first proclamation of emancipation for the blacks was made by the whites of America. How they fought and sacrificed until they

5 ولی میخواهم مطلبی بگویم تا سیاهها ممنون
سفیدان شوند و سفیدها مهربان بسياهها گردند
شما اگر به افریقا بروید سیاههای افریقا را ببینید
آنوقت میدانید که شما چه قدر ترقی کرده اید
الحمد لله شما مثل سفیدان امتیاز چندانی در
میان نیست اما سیاههای افریقا بمنزلهء خدمه
هستند اول اعلان حریتی که برای سیاهها شد

freed the blacks! Then it spread to other places. The blacks of Africa were in complete bondage, but your emancipation led to their freedom also—that is, the European states emulated the Americans, and the emancipation proclamation became universal. It was for your sake that the whites of America made such an effort. Were it not for this effort, universal emancipation would not have been proclaimed.

از سفیدان امریک بود چه محاربه و جانفشانی کردند تا سیاهها را نجات دادند و بعد سرایت بجاهای دیگر کرد سیاهان افریک در نهایت اسارت بودند ولی نجات شما سبب شد که آنها نیز نجات یافتند یعنی دول اروپا اقتدا به امریکائیا کردند آن بود که اعلان حریت عمومی شد بجهت شما سفیدان امریکا چنین همی نمودند اگر این هست نمیبود این حریت عمومی اعلان نمیشد

- 6 Therefore, you must be very grateful to the whites of America, and the whites must become very loving toward you so that you may progress in all human grades. Strive jointly to make extraordinary progress and mix together completely. In short, you must be very thankful to the whites who were the cause of your freedom in America. Had you not been freed, other blacks would not have been freed either. Now—praise be to God!—everyone is free and lives in tranquillity. I pray that you attain to such a degree of good character and behavior that the names of black and white shall vanish. All shall be called human, just as the name for a flight of doves is dove. They are not called black and white. Likewise with other birds.

6 پس شما باید بسیار ممنون سفیدان امریکا باشید و سفیدان باید بسیار بشما مهربان گردند تا در مراتب انسانی ترقی نمائید و باتفاق کوشش نمائید تا شما نیز ترقی فوق العاده نمائید و باهم امتزاج تام یابید مختصر این است شما باید بسیار اظهار ممنونیت از سفیدان نمائید که سبب آزادی شما در امریکا شدند اگر شما آزاد نمی شدید سایر سیاهها هم نجات نمی یافتند الحمد لله حال همه آزادند و بکلی در راحت و آسایش من دعا میکنم که در حسن اخلاق و اطوار بدرجهئی ترقی کنید که اسم سیاه و سفید نماند جمیع را عنوان انسان باشد مثل اینکه جوق کبوتر را عنوان کبوتر است سیاه و سفید گفته نمیشود و همچنین سایر طیور

- 7 I hope that you attain to such a high degree—and this is impossible except through love. You must try to create love between yourselves; and this love does not come about unless you are grateful to the whites, and the whites are loving toward you, and endeavor to promote your advancement and enhance your honor. This will be the cause of love. Differences between black and white will be completely obliterated; indeed, ethnic and national differences will all disappear.

7 من امیدوارم که شما بچنین درجهئی رسید و این ممکن نیست مگر محبت باید بکوشید تا در میان شماها محبت حاصل شود و این محبت حاصل نمیشود مگر اینکه شما ممنون سفیدان باشید و سفیدان مهربان بشما و در ترقی شما یکوشند و در عزت شما سعی نمائید این سبب محبت میشود بکلی اختلاف بین سیاه و سفید زائل میگردد بلکه اختلاف جنس اختلاف وطن همه از میان میرود

- 8 I am very happy to see you and thank God that this meeting is composed of people of both races and that both are gathered in perfect love and harmony. I hope this becomes the example of universal harmony and love until no title remains except that of humanity. Such a title demonstrates the perfection of the human world and is the cause of eternal glory and human happiness. I pray that you be with one another in utmost harmony and love and strive to enable each other to live in comfort.

8 من خیلی از ملاقات شما مسرورم و خدا را شکر میکنم که این محفل شامل سیاه و سفید است و هر دو با کمال محبت و الفت مجتمع امیدوارم این نمونهء الفت و محبت کلی شود تا عنوانی جز عنوان انسان در میان نماند این عنوان کمال عالم انسانیت سبب عزت ابدی است سبب سعادت بشری است لهذا من در باره شما دعا میکنم که باهم در نهایت الفت و محبت باشید و در راحت یکدیگر نهایت سعی و کوشش نمائید

BWF.267-270, ADJ.037b-038x, ADJ.038x, PUP#018 (p.044-046), FWU.034, SW_v03#03 p.014-015

BRL_DAK#0712, KHF.261, KHAB.247 (257), KHTB2.039, BDA1.047n

ABU0342*Address to the Baha'is at Parsons home in Washington, 1912-Apr-23 in Washington, DC*

Today I have been speaking from dawn until now, yet because of love, fellowship and desire to be with you, I have come here to speak again briefly. Within the last few days a terrible event has happened in the world, an event saddening to every heart and grieving every spirit. I refer to the Titanic disaster, in which many of our fellow human beings were drowned, a number of beautiful souls passed beyond this earthly life. Although such an event is indeed regrettable, we must realize that everything which happens is due to some wisdom and that nothing happens without a reason. Therein is a mystery; but whatever the reason and mystery, it was a very sad occurrence, one which brought tears to many eyes and distress to many souls. I was greatly affected by this disaster. Some of those who were lost voyaged on the Cedric with us as far as Naples and afterward sailed upon the other ship. When I think of them, I am very sad indeed. But when I consider this calamity in another aspect, I am consoled by the realization that the worlds of God are infinite; that though they were deprived of this existence, they have other opportunities in the life beyond, even as Christ has said, "In my Father's house are many mansions." They were called away from the temporary and transferred to the eternal; they abandoned this material existence and entered the portals of the spiritual world. Foregoing the pleasures and comforts of the earthly, they now partake of a joy and happiness far more abiding and real, for they have hastened to the Kingdom of God. The mercy of God is infinite, and it is our duty to remember these departed souls in our prayers and supplications that they may draw nearer and nearer to the Source itself.

BDA1.046n

These human conditions may be likened to the matrix of the mother from which a child is to be born into the spacious outer world. At first the infant finds it very difficult to reconcile itself to its new existence. It cries as if not wishing to be separated from its narrow abode and imagining that life is restricted to that limited space. It is reluctant to leave its home, but nature forces it into this world. Having come into its new conditions, it finds that it has passed from darkness into a sphere of radiance; from gloomy and restricted surroundings it has been transferred to a spacious and delightful environment. Its nourishment was the blood of the mother; now it finds delicious food to enjoy. Its new life is filled with brightness and beauty;

it looks with wonder and delight upon the mountains, meadows and fields of green, the rivers and fountains, the wonderful stars; it breathes the life-quickenning atmosphere; and then it praises God for its release from the confinement of its former condition and attainment to the freedom of a new realm. This analogy expresses the relation of the temporal world to the life hereafter – the transition of the soul of man from darkness and uncertainty to the light and reality of the eternal Kingdom. At first it is very difficult to welcome death, but after attaining its new condition the soul is grateful, for it has been released from the bondage of the limited to enjoy the liberties of the unlimited. It has been freed from a world of sorrow, grief and trials to live in a world of unending bliss and joy. The phenomenal and physical have been abandoned in order that it may attain the opportunities of the ideal and spiritual. Therefore, the souls of those who have passed away from earth and completed their span of mortal pilgrimage in the Titanic disaster have hastened to a world superior to this. They have soared away from these conditions of darkness and dim vision into the realm of light. These are the only considerations which can comfort and console those whom they have left behind.

Furthermore, these events have deeper reasons. Their object and purpose is to teach man certain lessons. We are living in a day of reliance upon material conditions. Men imagine that the great size and strength of a ship, the perfection of machinery or the skill of a navigator will ensure safety, but these disasters sometimes take place that men may know that God is the real Protector. If it be the will of God to protect man, a little ship may escape destruction, whereas the greatest and most perfectly constructed vessel with the best and most skillful navigator may not survive a danger such as was present on the ocean. The purpose is that the people of the world may turn to God, the One Protector; that human souls may rely upon His preservation and know that He is the real safety. These events happen in order that man's faith may be increased and strengthened. Therefore, although we feel sad and disheartened, we must supplicate God to turn our hearts to the Kingdom and pray for these departed souls with faith in His infinite mercy so that, although they have been deprived of this earthly life, they may enjoy a new existence in the supreme mansions of the Heavenly Father.

Let no one imagine that these words imply that man should not be thorough and careful in his undertakings. God has endowed man with intelligence so that he may safeguard and protect himself. Therefore, he must provide and surround himself with all that scientific skill can produce. He must be deliberate, thoughtful and thorough in his purposes, build the best ship

and provide the most experienced captain; yet, withal, let him rely upon God and consider God as the one Keeper. If God protects, nothing can imperil man's safety; and if it be not His will to safeguard, no amount of preparation and precaution will avail.

PUP#019 (p.046-048), SW_v03#03 p.015-016, SW_v08#02 p.026, SW_v08#18 p.243

ABU0430

Words at reception with Turkish Ambassador, spoken at the Khan home on 1912-Apr-23 in Washington, DC

- 1 Praise be to God! The dark centuries have passed and the luminous century has come. Minds and souls are progressing, perceptions are increasing. Everyone is investigating reality. Every person wants to discover what is true and conducive to progress. Among women there is great excitement. Their ultimate hope and desire is progress and service to the human world. Without doubt, women's groups are advancing in this age and striving to become equal with men. This is a great intention. If women's groups progress and gain power, they will accomplish many things they are currently unable to do.
- 2 Today the greatest calamity in the world is war. Humanity has no peace and war is constant, because all nations are continuously preparing for war. All wealth is spent on war. The poor farmer toils day and night with the labor of his hands and sweat of his brow to obtain a few seeds and gather a small harvest, but to what benefit? For the produce goes to war preparations and is spent on cannons, rifles, arsenals and warships. This financial war is constant. Consider further the waste of lives, how they are trampled on the battlefield. Although physical war - the destruction of lives - is limited and specific, financial war is constant and universal, its harm affects everyone, indeed all humanity suffers from it.

1 الحمد لله قرون تاریک گذشت قرن نورانی آمد عقول و نفوس در ترقی است ادراکات در تزايد است هر کس تحری حقیقت میکند هر انسانی میخواهد بآنچه صحیح است و سبب ترقی است پی برد در عالم نساء هیجان عظیمست نهایت آمال و آرزو ترقیست و خدمت بعالم انسانی شبههئی نیست جمعیت نساء در این عصر ترقی مینمایند و میکوشند تا با رجال همعنان گردند این نیت بزرگیست اگر جمعیت نساء ترقی و اقتدار پیدا نمایند بسیاری از اموری را که حال از عهده برنمیآیند جاری و مجری خواهند داشت

2 امروز اعظم مصائب عالم حرب است عالم انسانی راحت نیست و حرب دائمی است زیرا جمیع دول مستمراً در تهبّهء حربند جمیع اموال صرف حرب میشود این بیچاره زارع بکدیمین و عرق جبین شب و روز میکوشد تا چند دانه بدست آید و خرمی اندوخته گردد ولی چه فائده زیرا حاصلات تجهیز حرب میشود و خرج توپ و تفنگ و قورخانه و کشتیهای جنگ میگردد و این حرب مالی دائمی است دیگر ملاحظهء اتلاف نفوس نمائید که در میدان حرب چگونه پایمال میشوند هرچند حرب جانی یعنی اتلاف نفوس محدود و مخصوص است اما حرب مالی دائمی است و عمومی و ضرر آن راجع بعموم بلکه عالم انسانی از آن متضرر

3 Now that women have been stirred to action in this century, they must keep this in view: to promote universal peace, to manifest the unity of humanity, to make human virtues shine forth, to connect the hearts of nations, to remove religious and sectarian prejudice, eliminate gender prejudice, abolish political prejudice, and lift away national prejudice. For humanity is one family and all the children of Adam are the children of God. All countries are one earth and one homeland, and all nations are servants of one Lord. God created all, God preserves all, provides sustenance and nurtures all. His favors encompass all and His mercy descends upon all. Since He is just and kind, why should we be unjust and unkind? Do we know better and are we wiser than God? God forbid! God is just and kind - why should we be unkind?

4 You who are women's groups, strive to create different heart connections. Join hands together and work for the good of humanity so that human nobility may shine forth. Consider how beneficial it is when members of a household are in harmony, and how much cooperation and mutual support results when the people of a city are united and in agreement, leading to universal results and the attainment of glory and general prosperity. Similarly, when the people of a region unite, how much greater their progress and how much more their honor and happiness increase. When the American nation united, how much it led to their happiness, progress and civilization. If this unity and agreement did not exist among the United States, this progress in sciences, arts and advancement would not have been achieved. From this measure, consider how it would be if all nations united. Surely this world would become the Most Glorious Paradise. Perfect comfort would be attained, great prosperity would result. All religions would find unity, oneness and brotherhood. East and West would embrace, South and North would shake hands and embrace. The banner of human unity would wave, the pavilion of universal peace would be raised, songs of praise and glory would be heard from the Supreme Concourse. Therefore, you respected and wise ladies who are well-wishers must strive night and day so that this banner of unity and accord may be raised in America and spread to other parts, so that the world may become another world and another perfection may shine forth.

3 حال چون زنان در این قرن بحرکت آمده‌اند باید این را مدّ نظر داشته باشند تا امر صلح عمومی ترویج شود وحدت عالم انسانی ظاهر گردد فضائل بشر جلوه نماید قلوب ملل بهم ارتباط جوید تعصب دینی و مذهبی برطرف شود تعصب جنسی زائل گردد تعصب سیاسی نماند و تعصب وطنی از میان برخیزد زیرا جمعیت بشر یک عائله‌اند و جمیع اولاد آدم همه فرزندان خدا هستند جمیع ممالک یک کره و یک وطن است و جمیع امم بندگان یک خداوند جمیع را خدا خلق کرده جمیع را خدا حفظ میکند روزی می‌دهد می‌پروراند الطافش شامل کلّ است و رحمتش بر همه نازل مادام او عادل و مهربان است ما چرا ظلم و طغیان نمائیم آیا ما بهتر میدانیم و داناتر از خدا هستیم استغفرالله خدا عادل و مهربان است ما چرا نامهربان باشیم

4 شما که جمعیت نساء هستید بکوشید تا قلوب ارتباط دیگر حاصل نماید جمیع دست بهم داده در خیر عالم انسانی بکوشید تا شرف عالم انسانی جلوه نماید ملاحظه کنید اگر اهل یک خانه با هم الفت نمایند چه قدر فائده دارد و اگر اهل شهری با یکدیگر متحد و متفق باشند چه قدر سبب تعاون و تعاضد است و سبب نتایج کلیه و حصول عزّت و ثروت عمومیّه و همچنین اهل اقلیمی اگر اتحاد نمایند چه قدر ترقیات بیشتر و عزّت و سعادتشان زیادتیر گردد ملت امریک چون متفق شدند چه قدر سبب سعادت و ترقّی و مدنیّت ایشان گردید اگر این اتحاد و اتفاق در میان ولایات متحده نبود این ترقّی و علوم و صنایع و علویّت حاصل نمیشد دیگر از این میزان بگریزید که اگر جمیع ملل اتحاد و اتفاق نمایند چگونه خواهد شد یقین است این عالم جنت ابدی شود کمال آسایش دست دهد فلاح عظیم حاصل گردد جمیع مذاهب وحدت و یگانگی و اخوت یابند شرق و غرب دست در آغوش شود جنوب و شمال مصالحه و معانقه نماید علم وحدت عالم انسانی موج زند خیمه صلح عمومی بلند گردد آهنگ تحسین و تجید از ملأ اعلی بگوش رسد لهذا شما که خائمه‌های محترمه‌اید و دانا و خیرخواه باید شب و روز بکوشید تا این علم وحدت و اتحاد

در امریکا بلند شود و سرایت بسایر جهات نماید
تا جهان جهان دیگر شود و کمال دیگر جلوه نماید

BRL_DAK#0773, AMK.264-266,
DWNP_v1#05 p.003-004, KHF.091,
KHAB.250 (260), KHTB2.043, NJB_v05#08
p.002

ABU3259

Words spoken at Persian embassy in New York, 1912-Apr-23

A dear woman present brought up some theories of spiritual causation. Just at that moment they were seving salad.

“If all the spirits of the air”, laughed ‘Abdu’l-Baha, “were to congregate together they could not create a salad! Nevertheless the spirit of man is powerful; for the spirit of man can soar in the firmament of knowledge, can discover realities, can confer life, can receive the divine Glad-Tidings. Is not this greater than making a salad?”

SW_v12#07 p.135+137-140, SW_v12#08 p.145-172, DJT.270, FDA.014,
BLO_PN#027

ABU3132

Words spoken privately in Washington D.C., 1912-Apr-23 in Washington, DC

- | | |
|---|--|
| <p>1 We must offer thanks to the Blessed Beauty because it is His help that has stirred the people; it is His grace that has changed the hearts.</p> | <p>1 جمال مبارک را باید شکر نمود زیرا تائیدات اوست که مہیج نفوس است توفیقات جمال ابہی است کہ مقلب قلوبست</p> |
| <p>2 The assistance of the Abha Kingdom has transformed a drop into a mighty ocean. The aid of the Most High has turned a gnat into an eagle, has invested an ant with the power of a Solomon and has caused the debased one to become a source of eternal honor.</p> | <p>2 مدد ملکوت ابہی است کہ قطره را دریا نماید نصرت افق اعلی است کہ پشه را عنقا کند موری سلیمانی نماید ذیلی مصدر عزت ابدیہ گردد انتہی</p> |

SW_v19#03 p.089x, MHMD1.056

BDA1.048.02

ABU0394

Address to the Baha'is at Parsons home in Washington, 1912-Apr-24 in Washington, DC

You are welcome this afternoon, most welcome. I am ever happy to see you. I ask God that meeting me may be productive of results; that it may not be like ordinary gatherings, for those who hold meetings where groups of people assemble usually have some interest to further. Praise be to God! I have no personal interests. I have an interest in the Kingdom, and this is a sincere intention. I have perfect love for you; therefore, I have traveled this long distance to meet and greet you. I hope that these gatherings may be productive of great results, and there is no greater result than the love of God.

There is no greater result than bonds of service in the divine Kingdom and attainment to the good pleasure of the Lord. Therefore, I desire that your hearts may be directed to the Kingdom of God, that your intentions may be pure and sincere, your purposes turned toward altruistic accomplishment unmindful of your own welfare; nay, rather, may all your intentions center in the welfare of humanity, and may you seek to sacrifice yourselves in the pathway of devotion to mankind. Even as Jesus Christ forfeited His life, may you, likewise, offer yourselves in the threshold of sacrifice for the betterment of the world; and just as Baha'u'llah suffered severe ordeals and calamities nearly fifty years for you, may you be willing to undergo difficulties and withstand catastrophes for humanity in general. May you bear these trials and tests most willingly and joyously, for every night is followed by a day, and every day has a night.

Every spring has an autumn, and every autumn has its spring. The coming of a Manifestation of God is the season of spiritual spring. For instance, the appearance of Christ was a divine springtime. Therefore, it caused a great commotion and vibrant movement in the world of humanity. The Sun of Reality dawned, the cloud of mercy poured down its rain, the breezes of providence moved, the world became a new world, mankind reflected an extraordinary radiance, souls were educated, minds were developed, intelligences became acute, and the human world attained a new freshness of life, like unto the advent of spring. Then gradually that spring was followed by the autumn of death and decay. The teachings of Christ were forgotten. The Christly bounties ceased. Divine moralities disappeared. Day ended in night. The people became negligent and oblivious. Minds weakened until conditions reached such

a crisis that material science rose in the ascendant. Knowledge and sciences of the Kingdom became obsolete, the mysteries of God deepened, and the traces of the bounties of Christ were completely obliterated. The nations were enmeshed in superstition and blind imitation. Discord and disagreement arose, culminating in strife, war and bloodshed. Hearts were torn asunder in violence. Various denominations appeared, diverse sects and creeds arose, and the whole world was plunged into darkness.

At such a time as this Baha'u'llah dawned from the horizon of Persia. He reformed and renewed the fundamentals and realities of Christ's teachings. He endured the greatest difficulties and underwent the severest ordeals.

Praise be to God that the teachings of God are revoiced, the light of reality has dawned again, the effulgence is increasing daily, and the radiance is shining more gloriously in the zenith. From the cloud of mercy a deluge is descending; the Sun of Reality is brilliant in its eternal station. Again we are hopeful that the same springtime may pitch its tent and that these boundless bestowals may appear once more among us. Through your efforts and sincerity this is made possible. If you arise in the Cause of God with divine power, heavenly grace, the sincerity of the Kingdom, a merciful heart and decisive intention, it is certain that the world of humanity will be entirely illumined, the moralities of mankind will become merciful, the foundations of the Most Great Peace will be laid, and the oneness of the kingdom of man will become a reality. This is the great bounty I desire for you, and I pray and supplicate the divine threshold, imploring in your behalf.

O Thou merciful God! O Thou Who art mighty and powerful! O Thou most kind Father! These servants have gathered together, turning to Thee, supplicating Thy threshold, desiring Thine endless bounties from Thy great assurance. They have no purpose save Thy good pleasure. They have no intention save service to the world of humanity.

O God! Make this assemblage radiant. Make the hearts merciful. Confer the bounties of the Holy Spirit. Endow them with a power from heaven. Bless them with heavenly minds. Increase their sincerity, so that with all humility and contrition they may turn to Thy kingdom and be occupied with service to the world of humanity. May each one become a radiant candle. May each one become a brilliant star. May each one become beautiful in color and redolent of fragrance in the Kingdom of God.

O kind Father! Confer Thy blessings. Consider not our shortcomings. Shelter us under Thy protection. Remember not our sins. Heal us with Thy mercy. We are weak; Thou art mighty. We are poor; Thou art rich. We are sick; Thou art the Physician. We are needy; Thou art most generous.

O God! Endow us with Thy providence. Thou art the Powerful. Thou art the Giver. Thou art the Beneficent.

BPRY.087-088x, PUP#022 (p.054-056), SW_v03#03 p.020-021

ABU0528

Public address given on 1912-Apr-24 in Washington, DC

What a wonderful meeting this is! These are the children of the Kingdom. The song we have just listened to was very beautiful in melody and words. The art of music is divine and effective. It is the food of the soul and spirit. Through the power and charm of music the spirit of man is uplifted. It has wonderful sway and effect in the hearts of children, for their hearts are pure, and melodies have great influence in them. The latent talents with which the hearts of these children are endowed will find expression through the medium of music. Therefore, you must exert yourselves to make them proficient; teach them to sing with excellence and effect. It is incumbent upon each child to know something of music, for without knowledge of this art the melodies of instrument and voice cannot be rightly enjoyed. Likewise, it is necessary that the schools teach it in order that the souls and hearts of the pupils may become vivified and exhilarated and their lives be brightened with enjoyment.

BDA1.048n

Today illumined and spiritual children are gathered in this meeting. They are the children of the Kingdom. The Kingdom of heaven is for such souls as these, for they are near to God. They have pure hearts. They have spiritual faces. The effect of the divine teachings is manifest in the perfect purity of their hearts. That is why Christ has addressed the world, saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" – that is, men must become pure in heart to know God. The teachings have had great effect. Spiritual souls! Tender souls! The hearts of all children are of the utmost purity. They are mirrors upon which no dust has fallen. But this purity is on account of weakness and innocence, not on account of any strength and

testing, for as this is the early period of their childhood, their hearts and minds are unsullied by the world. They cannot display any great intelligence. They have neither hypocrisy nor deceit. This is on account of the child's weakness, whereas the man becomes pure through his strength. Through the power of intelligence he becomes simple; through the great power of reason and understanding and not through the power of weakness he becomes sincere. When he attains to the state of perfection, he will receive these qualities; his heart becomes purified, his spirit enlightened, his soul is sensitized and tender – all through his great strength. This is the difference between the perfect man and the child. Both have the underlying qualities of simplicity and sincerity – the child through the power of weakness and the man through the power of strength.

I pray in behalf of these children and beg confirmation and assistance for them from the Kingdom of Abha so that each one may be trained under the shadow of the protection of God, each may become like a lighted candle in the world of humanity, a tender and growing plant in the rose garden of Abha; that these children may be so trained and educated that they shall give life to the world of humanity; that they may receive insight; that they may bestow hearing upon the people of the world; that they may sow the seeds of eternal life and be accepted in the threshold of God; that they may become characterized with such virtues, perfections and qualities that their mothers, fathers and relatives will be thankful to God, well pleased and hopeful. This is my wish and prayer.

I give you my advice, and it is this: Train these children with divine exhortations. From their childhood instill in their hearts the love of God so they may manifest in their lives the fear of God and have confidence in the bestowals of God. Teach them to free themselves from human imperfections and to acquire the divine perfections latent in the heart of man. The life of man is useful if he attains the perfections of man. If he becomes the center of the imperfections of the world of humanity, death is better than life, and nonexistence better than existence. Therefore, make ye an effort in order that these children may be rightly trained and educated and that each one of them may attain perfection in the world of humanity. Know ye the value of these children, for they are all my children.

LOG#1362x, PUP#021 (p.052-054), SW_v03#03 p.019-020, SW_v08#02 p.027-028, SW_v09#08 p.093-094

ABU0701

Address to the Baha'is at Dyer home in Washington, 1912-Apr-24 in Washington, DC

A meeting such as this seems like a beautiful cluster of precious jewels – pearls, rubies, diamonds, sapphires. It is a source of joy and delight. Whatever is conducive to the unity of the world of mankind is most acceptable and praiseworthy; whatever is the cause of discord and disunion is saddening and deplorable. Consider the significance of unity and harmony.

BDA1.048n

This evening I will speak to you upon the subject of existence and nonexistence, life and death. Existence is the expression and outcome of composition and combination. Nonexistence is the expression and outcome of division and disintegration. If we study the forms of existence in the material universe, we find that all created things are the result of composition. Material elements have grouped together in infinite variety and endless forms. Each organism is a compound; each object is an expression of elemental affinity. We find the complex human organism simply an aggregation of cellular structure; the tree is a composite of plant cells; the animal, a combination and grouping of cellular atoms or units, and so on. Existence or the expression of being is, therefore, composition; and nonexistence is decomposition, division, disintegration. When elements have been brought together in a certain plan of combination, the result is the human organism; when these elements separate and disperse, the outcome is death and nonexistence. Life is, therefore, the product of composition; and death signifies decomposition.

Likewise, in the world of minds and souls, fellowship, which is an expression of composition, is conducive to life, whereas discord, which is an expression of decomposition, is the equivalent of death. Without cohesion among the individual elements which compose the body politic, disintegration and decay must inevitably follow and life be extinguished. Ferocious animals have no fellowship. The vultures and tigers are solitary, whereas domestic animals live together in complete harmony. The sheep, black and white, associate without discord. Birds of various species and colors wing their flight and feed together without a trace of enmity or disagreement. Therefore, in the world of humanity it is wise and seemly that all the individual members should manifest unity and affinity. In the clustered jewels of the races may the blacks be as sapphires and rubies and the whites as diamonds and pearls. The composite

beauty of humanity will be witnessed in their unity and blending. How glorious the spectacle of real unity among mankind! How conducive to peace, confidence and happiness if races and nations were united in fellowship and accord! The Prophets of God were sent into the world upon this mission of unity and agreement: that these long-separated sheep might flock together. When the sheep separate, they are exposed to danger, but in a flock and under protection of the shepherd they are safe from the attack of all ferocious enemies.

When the racial elements of the American nation unite in actual fellowship and accord, the lights of the oneness of humanity will shine, the day of eternal glory and bliss will dawn, the spirit of God encompass, and the divine favors descend. Under the leadership and training of God, the real Shepherd, all will be protected and preserved. He will lead them in green pastures of happiness and sustenance, and they will attain to the real goal of existence. This is the blessing and benefit of unity; this is the outcome of love. This is the sign of the Most Great Peace; this is the star of the oneness of the human world. Consider how blessed this condition will be. I pray for you and ask the confirmation and assistance of God in your behalf.

PUP#023 (p.056-057), SW_v03#03 p.021-022, SW_v19#03 p.089

ABU3274

Words spoken at home of Alexander Graham Bell in Washington, 1912-Apr-24 in Washington, DC

Most of the great inventions were made in a similar way. For instance, the search for alchemy has brought into being thousands of useful medicines and the desire of finding a direct route to India from Europe became the cause of the discovery of America. And so on and so forth.

اکثر صنایع مهمه از همین راه اختراع شده مانند
طب کیمیا که سبب ظهور هزارها ادویه مفیده
گشته و یا بجته عبور بخط مستقیم از اروپا بهند
کشف قطعهء امریکا شده و قس علی هذا

SW_v19#03 p.089, MHMD1.059

BDA1.050.16

ABU3282*Words to the Master's entourage, spoken on 1912-Apr-24 in Washington, DC*

O Baha'u'llah! What hast Thou done? O Baha'u'llah! May my life be sacrificed for Thee! O Baha'u'llah! May my soul be offered up for Thy sake! How full were Thy days with trials and tribulations! How severe the ordeals Thou didst endure! How solid the foundation Thou hast finally laid, and how glorious the banner Thou didst hoist!

ای بهاء الله چه کرده ئی ای بهاء الله بقرابت
ای بهاء الله بقدايت ايام را بچه مشقت و بلا
گذرانیدی چه مصائبی تحمل فرمودی آخر چه
اساس متینی نهادی و چه علم مبینی بلند نمودی

BDA1.049.04

GPB.293x, SW_v19#03 p.089, MHMD1.057

ABU0110*Public address given on 1912-Apr-25 in Washington, DC*

- 1 This night is a very blessed night, worthy of the utmost praise and joy for many reasons. First, praise be to God, we are in a country which is famous for its prosperity and freedom. Second, we are in a house which is connected to the great Ottoman Power. Third, we are the guests of His Excellency the Ambassador who shines like the sun in the world of morality. Fourth, this meeting provides a tangible demonstration of the love and unity that is possible between the East and the West.

1 امشب شب مبارکی است شایان نهایت سرور
و ستایش است بجهانی چند: اولاً الحمد لله در
مملکتی هستیم که در نهایت معموریت و آزادی
است ثانیاً در خانه ئی هستیم که منسوب به
دولت علیه عثمانی است ثالثاً مهمان حضرت
سفیری هستیم که در عالم اخلاق مثل شمس
مشرق است رابعاً این مجلس الفت و اتحاد شرق
و غرب را مجسم میکند.

- 2 His Excellency the Ambassador is from the East, while his wife is an American. Similarly, His Excellency the Ambassador of Persia is from the nobility of the Orient, while his wife is also an American. This is a proof that the Orient and Occident can meet, love and unite. The greatest wish of people of thought and broad vision and sound understanding is the oneness and unity of humanity. This reality was not so apparent in former times but in this enlightened age which is the age of science and the progress of the world of humanity, this important fact has become manifest through the help and assistance of God: that all peoples are related, that all are from one family, citizens of one country and one world. This is the century of the oneness of the world of humanity and of the decline and abrogation of the superstitions of past ages. Every learned person is persuaded that this is the century for oneness and unity and the

2 زیرا از اهالی شرق حضرت سفیر عثمانی و مخدوم
محترمشان حاضرند و قرینه محترمه شان امریکائی
و سفیر ایران از اعزّه مشرقیان و خانم محترمه
ایشان نیز امریکائی. این دلیل بر آنست که شرق
و غرب الفت و اتحاد حاصل نمایند نفوسی که
اهل حل و عقدند و فکر وسیع و عقل سلیم دارند
هیچ شبهه ئی نیست که متنها آرزوشان محبت بین
بشر است و نهایت آمالشان الفت و یگانگی بین
نوع انسان. هر چند در قرون ماضیه این حقیقت
نمایان نبود اما حال که عصر نورانی است و قرن
علم و ترقی عالم انسانی بعون و عنایت الهی این
مسئله آشکار شد که جمعیت بشریه مرتبطند و
جمع از یک عائله و اهل یک وطن و یک کره

time for fanciful prejudices to fade away. We pray that misunderstandings among nations may disappear completely so that it may be evident that the foundation of all divine principles is the oneness of mankind and that the real purpose of all divine Manifestations has been to educate humanity. Divine religions are not the cause of dissension, nor do they beget enmity and hatred, for the foundation of all of them is truth and truth is one, it has no plurality.

- 3 The differences which we find are the results of imitations. As the imitations vary one from another, they become the cause of animosity and difference. The loom of these imitations has wholly obscured the Sun of Reality. But, praise be to God, day by day these clouds are being dispersed and dissipated; ere long, they shall be wholly removed and the Sun of Reality shall be seen to shine most brilliantly. The standard of the oneness of humanity will be unfurled, the tabernacle of the universal peace will be raised, and this world will become another world.

- 4 I thank His Excellency the Ambassador who brought about this meeting of people of different nationalities in his home. Such meetings, in truth, deserve much praise and commendation.

SW_v19#03 p.090, MHMD1.060-061

عصر وحدت عالم انسانی است و زوال اوهاام قرون ماضیه. هر دانشمندی احساس مینماید که این قرن وحدت و اتحاد است و تعصبات و همیه روبروآل. لهذا امیدواریم سوء تفاهم بین ملل بکلی از میان برخیزد تا بدانند که اس اساس رحمانی وحدت عالم انسانی است و مقصود اصلی مظاهر الهیه تربیت عالم بشری.

3 ادیان الهی سبب اختلاف نیست و مورث عداوت و بغضا نه. زیرا اساس جمیع ادیان حقیقت است و حقیقت یکی است تعدد ندارد و این اختلافات از تقلید است چون تقلید مختلف است لهذا سبب اختلاف و جدال است. این ظلمات تقلید آفتاب حقیقت را پنهان نموده. حال الحمد لله روز بروز این ظلمات رو بزوال و تشیت است عنقریب بتماما زائل گردد و شمس حقیقت درخشیده و تابان علم وحدت عالم انسانی و خیمه صلح عمومی بلند شود و عالم دیگر گردد.

4 از مرحمت حضرت سفیر خیلی ممنونم و شکر میکنم که سبب الفت و اجتماع ملل مختلفه در این محفل و داد شدند و البته این گونه مجالس شایان شکر و ستایش است.

KHTB2.046, BDA1.052

ABU0233

Address to the Baha'is at Parsons home in Washington, 1912-Apr-25 in Washington, DC

In the world of existence the greatest bestowals of God are His teachings. The other bounties of God are limited as regards their benefits and provision. Human existence itself is a divine bestowal, but it is circumscribed with limitations. Sight and hearing are bounties of God; both are limited. And so it is with all the other bestowals; the circle of their operation is confined, restricted, whereas the sphere of the divine teachings is boundless. Centuries and ages pass away, but their efficacy continues like the spirit of life which animates the world of existence. Without the teachings of God the world of humanity is like the animal kingdom. What difference is there between

BDA1.051n

the animal and man? The difference is this: that the animal is not capable of apprehending the divine teachings, whereas man is worthy of them and possesses the capacity to understand. In the animal kingdom there is no such bestowal; therefore, there is limited progression. At most, evolution in that kingdom is a development of the organism. In the beginning it is small, undeveloped; it develops, becomes larger; but its sphere of intellectual growth is limited. Therefore, the teachings of God are the bestowals specialized for man.

Although the divine teachings are truth and reality, yet with the passage of time thick clouds envelop and obscure them. These clouds are imitations and superstitions; they are not the fundamentals. Then the Sun of Truth, the Word of God, arises again, shines forth once more in the glory of its power and disperses the enveloping darkness.

For a long time the divine precepts of the effulgent Word were obscured by clouds of superstition and error until Baha'u'llah appeared upon the horizon of humanity, rent the shadows, scattered the clouds and revealed anew the foundations of the teachings of God.

The first teaching of Baha'u'llah is the duty incumbent upon all to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth himself, for he does not know whether statements he hears are in accordance with reality or not. Wherever he finds truth or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught but superstition and imagination. For example, during the days of Jesus Christ the Jews were expecting the appearance of the Messiah, praying and beseeching God day and night that the Promised One might appear. Why did they reject Him when He did appear? They denied Him absolutely, refused to believe in Him. There was no abuse and persecution which they did not heap upon Him. They reviled Him with curses, placed a crown of thorns upon His head, led Him through the streets in scorn and derision and finally crucified Him. Why did they do this? Because they did not investigate the truth or reality of Christ and were not able to recognize Him as the Messiah of God. Had they investigated sincerely for themselves, they would surely have believed in Him, respected Him and bowed before Him in reverence. They would have considered His manifestation the greatest bestowal upon mankind. They would have accepted Him as the very Savior of man; but, alas, they were veiled, they held to imitations of ancestral beliefs and hearsay and did not investigate the truth of Christ. They were submerged in the sea of superstitions and were, therefore, deprived of witnessing

that glorious bounty; they were withheld from the fragrances or breaths of the Holy Spirit and suffered in themselves the greatest debasement and degradation.

Reality or truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world to-day. Why should these differences exist? Because they do not investigate and examine the fundamental unity, which is one and unchangeable. If they seek reality itself, they will agree and be united; for reality is indivisible and not multiple. It is evident, therefore, that there is nothing of greater importance to mankind than the investigation of truth.

The second teaching of Baha'u'llah is the oneness of the world of humanity. Every human creature is the servant of God. All have been created and reared by the power and favor of God; all have been blessed with the bounties of the same Sun of divine truth; all have quaffed from the fountain of the infinite mercy of God; and all in His estimation and love are equal as servants. He is beneficent and kind to all. Therefore, no one should glorify himself over another; no one should manifest pride or superiority toward another; no one should look upon another with scorn and contempt; and no one should deprive or oppress a fellow creature. All must be considered as submerged in the ocean of God's mercy. We must associate with all humanity in gentleness and kindness. We must love all with love of the heart. Some are ignorant; they must be trained and educated. One is sick; he must be healed. Another is as a child; we must assist him to attain maturity. We must not detest him who is ailing, neither shun him, scorn nor curse him, but care for him with the utmost kindness and tenderness. An infant must not be treated with disdain simply because it is an infant. Our responsibility is to train, educate and develop it in order that it may advance toward maturity.

The third teaching or principle of Baha'u'llah is that religion and science are in complete agreement. Every religion which is not in accordance with established science is superstition. Religion must be reasonable. If it does not square with reason, it is superstition and without foundation. It is like a mirage, which deceives man by leading him to think it is a body of water. God has endowed man with reason that he may perceive what is true. If we insist that such and such a subject is not to be reasoned out and tested according to the established logical modes of the intellect, what is the use of the reason which God has given man? The eye is the organ of sense by which we view the world of outer phenomena; hearing is the faculty for distinguishing sounds; taste senses the properties

of objects, such as bitter, sweet; smell detects and differentiates odors; touch reveals attributes of matter and perfects our communication with the outer world; yet after all, the circle and range of perception by the five senses is exceedingly limited. But the intellectual faculty of man is unlimited in its sphere of action. The eye views details perhaps a mile, but the intellect can perceive the far East and West. The ear may hear tone modulations at one thousand feet, but the mind of man can detect the harmonies of the heavenly spheres as they swing in their courses. Mind makes geological discoveries in subterranean depths and determines the processes of creation in the earth's lowest strata. The sciences and arts, all inventions, crafts, trades and their products have come forth from the intellect of man. It is evident that within the human organism the intellect occupies the supreme station. Therefore, if religious belief, principle or creed is not in accordance with the intellect and the power of reason, it is surely superstition.

At another time I shall speak further of the principles revealed in the teachings of Baha'u'llah.

PUP#026 (p.061-064), SW_v03#05 p.007-008, BSTW#336c

ABU0262

Public address given at Theosophical Society on 1912-Apr-25 in Washington, DC

The greatest power in the realm and range of human existence is spirit – the divine breath which animates and pervades all things. It is manifested throughout creation in different degrees or kingdoms. In the vegetable kingdom it is the augmentative spirit or power of growth, the animus of life and development in plants, trees and organisms of the floral world. In this degree of its manifestation spirit is unconscious of the powers which qualify the kingdom of the animal. The distinctive virtue or plus of the animal is sense perception; it sees, hears, smells, tastes and feels but is incapable, in turn, of conscious ideation or reflection which characterizes and differentiates the human kingdom. The animal neither exercises nor apprehends this distinctive human power and gift. From the visible it cannot draw conclusions regarding the invisible, whereas the human mind from visible and known premises attains knowledge of the unknown and invisible. For instance, Christopher Columbus from information based upon known and provable facts drew

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conclusions which led him unerringly across the vast ocean to the unknown continent of America. Such power of accomplishment is beyond the range of animal intelligence. Therefore, this power is a distinctive attribute of the human spirit and kingdom. The animal spirit cannot penetrate and discover the mysteries of things. It is a captive of the senses. No amount of teaching, for instance, would enable it to grasp the fact that the sun is stationary, and the earth moves around it. Likewise, the human spirit has its limitations. It cannot comprehend the phenomena of the Kingdom transcending the human station, for it is a captive of powers and life forces which have their operation upon its own plane of existence, and it cannot go beyond that boundary.

There is, however, another Spirit, which may be termed the Divine, to which Jesus Christ refers when He declares that man must be born of its quickening and baptized with its living fire. Souls deprived of that Spirit are accounted as dead, though they are possessed of the human spirit. Jesus Christ has pronounced them dead inasmuch as they have no portion of the Divine Spirit. He says, "Let the dead bury their dead." In another instance He declares, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." By this He means that souls, though alive in the human kingdom, are nevertheless dead if devoid of this particular spirit of divine quickening. They have not partaken of the divine life of the higher Kingdom, for the soul which partakes of the power of the Divine Spirit is, verily, living.

This quickening spirit emanates spontaneously from the Sun of Truth, from the reality of Divinity, and is not a revelation or a manifestation. It is like the rays of the sun. The rays are emanations from the sun. This does not mean that the sun has become divisible, that a part of the sun has come out into space. This plant beside me has risen from the seed; therefore, it is a manifestation and unfoldment of the seed. The seed, as you can see, has unfolded in manifestation, and the result is this plant. Every leaf of the plant is a part of the seed. But the reality of Divinity is indivisible, and each individual of humankind cannot be a part of it as is often claimed. Nay, rather, the individual realities of mankind, when spiritually born, are emanations from the reality of Divinity, just as the flame, heat and light of the sun are the effulgence of the sun and not a part of the sun itself. Therefore, a spirit has emanated from the reality of Divinity, and its effulgences have become visible in human entities or realities. This ray and this heat are permanent. There is no cessation in the effulgence. As long as the sun exists, the heat and light will exist, and inasmuch as eternity is a property of Divinity, this emanation

is everlasting. There is no cessation in its outpouring. The more the world of humanity develops, the more the effulgences or emanations of Divinity will become revealed, just as the stone, when it becomes polished and pure as a mirror, will reflect in fuller degree the glory and splendor of the sun.

The mission of the Prophets, the revelation of the Holy Books, the manifestation of the heavenly Teachers and the purpose of divine philosophy all center in the training of the human realities so that they may become clear and pure as mirrors and reflect the light and love of the Sun of Reality. Therefore, I hope that – whether you be in the East or the West – you will strive with heart and soul in order that day by day the world of humanity may become glorified, more spiritual, more sanctified; and that the splendor of the Sun of Reality may be revealed fully in human hearts as in a mirror. This is worthy of the world of mankind. This is the true evolution and progress of humanity. This is the supreme bestowal. Otherwise, by simple development along material lines man is not perfected. At most, the physical aspect of man, his natural or material conditions, may become stabilized and improved, but he will remain deprived of the spiritual or divine bestowal. He is then like a body without a spirit, a lamp without the light, an eye without the power of vision, an ear that hears no sound, a mind incapable of perceiving, an intellect minus the power of reason.

Man has two powers; and his development, two aspects. One power is connected with the material world, and by it he is capable of material advancement. The other power is spiritual, and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! Material advancement has been evident in the world, but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and, therefore, eternal. It is a divine bounty. It is the effulgence of the Sun of Reality and, therefore, of greater importance than the physical body.

I pray for you. You have come to visit me, and I am most grateful. I shall ask confirmation and assistance for you from

God, the Generous, the Bestower, that you may be aided in serving the world of humanity.

BWF.260-263, PUP#024 (p.058-060), SW_v03#03 p.022-023, BSTW#336e

ABU1584

Public address given at Gathering of Esperantists on 1912-Apr-25 in Washington, DC

Today the greatest need of the world of humanity is discontinuance of the existing misunderstandings among nations. This can be accomplished through the unity of language. Unless the unity of languages is realized, the Most Great Peace and the oneness of the human world cannot be effectively organized and established because the function of language is to portray the mysteries and secrets of human hearts. The heart is like a box, and language is the key. Only by using the key can we open the box and observe the gems it contains.

Therefore, the question of an auxiliary international tongue has the utmost importance. Through this means international education and training become possible; the evidence and history of the past can be acquired. The spread of the known facts of the human world depends upon language. The explanation of divine teachings can only be through this medium. As long as diversity of tongues and lack of comprehension of other languages continue, these glorious aims cannot be realized.

Therefore, the very first service to the world of man is to establish this auxiliary international means of communication. It will become the cause of the tranquillity of the human commonwealth. Through it sciences and arts will be spread among the nations, and it will prove to be the means of the progress and development of all races.

We must endeavor with all our powers to establish this international auxiliary language throughout the world. It is my hope that it may be perfected through the bounties of God and that intelligent men may be selected from the various countries of the world to organize an international congress whose chief aim will be the promotion of this universal medium of speech.

LOG#1138x, PUP#025 (p.060-061), BBBB.170, SW_v03#03 p.023-024, SW_v11#18 p.304

ABU3123*Words to Mrs Parsons, spoken on 1912-Apr-25 in Washington, DC*

Such a traveler and guest causes much trouble and you need to leave the house and run away. Every traveler and guest in any city associates with specific people at specific times, but you have to host the public from morning until evening.

SW_v19#03 p.090, MHMD1.059

این نحو مسافر و مهمان خیلی زحمت دارد و باید خانه را بگذاری و فرار کنی هر مهمانی و مسافری در هر شهری یا نفوس محدوده در اوقات معینه معاشر است اما شما باید از صبح تا عصر مهماندار عموم باشید

BDA1.051.12

ABU1933*Words spoken ca. 1912-Apr-25 in Washington, DC*

Q: What difference is there between the animal and man?

A: The difference between animal and man is this,- That the animal cannot comprehend the teachings of God. The animal does not progress. But these teachings are specialized for man...After ages, thick clouds envelope the sun, and these clouds are the imitations, not the fundamentals. Then again the power of the Sun of Truth dispels the clouds and shines most gloriously. For a long time the Sun of Truth has been clouded. Baha'u'llah scattered the clouds and revealed the foundations of the teachings of God again.

The teachings say first to investigate reality,- to forget hearsay. For he does not know who does not investigate he must examine truth and hold to the truth found. Outside of reality there is only superstition. The Jews anticipated the Messiah, praying and supplicating god for the Holy One. Who when He appeared they rejected, nor did they believe in Him; they persecuted and tormented Him,-they spat on Him, they crowned Him with thorns, and ultimately crucified Him. Why did they crucify Him? Because they did not investigate reality. Had they investigated, they would have believed; but they crucified the Saviour, and freed Barabbas, because they were holding to imitations.

BSTW#336d

ABU0196

Public address given at All Saints Unitarian Church on 1912-Apr-26 in Washington, DC

- 1 I wish to speak upon the subject of divine unity, the oneness of God, before this revered assemblage. 1 در این انجمن محترم میخواهم در خصوص وحدانیت الهیه تکلم کنم
- 2 It is a self-evident fact that phenomenal existence can never grasp nor comprehend the ancient and essential Reality. Utter weakness cannot understand absolute strength. When we view the world of creation, we discover differences in degree which make it impossible for the lower to comprehend the higher. For example, the mineral kingdom, no matter how much it may advance, can never comprehend the phenomena of the vegetable kingdom. Whatever development the vegetable may attain, it can have no message from nor come in touch with the kingdom of the animal. However perfect may be the growth of a tree, it cannot realize the sensation of sight, hearing, smell, taste and touch; these are beyond its limitation. Although it is the possessor of existence in the world of creation, a tree, nevertheless, has no knowledge of the superior degree of the animal kingdom. Likewise, no matter how great the advancement of the animal, it can have no idea of the human plane, no knowledge of intellect and spirit. Difference in degree is an obstacle to this comprehension. A lower degree cannot comprehend a higher although all are in the same world of creation – whether mineral, vegetable or animal. Degree is the barrier and limitation. In the human plane of existence we can say we have knowledge of a vegetable, its qualities and product; but the vegetable has no knowledge or comprehension whatever of us. No matter how near perfection this rose may advance in its own sphere, it can never possess hearing and sight. Inasmuch as in the creational world, which is phenomenal, difference of degree is an obstacle or hindrance to comprehension, how can the human being, which is a created exigency, comprehend the ancient divine Reality, which is essential? This is impossible because the reality of Divinity is sanctified beyond the comprehension of the created being, man. 2 بدیهی است که حقیقت حادثه درک حقیقت قدیمه نکند عجز صرف تصور قوه قاهره ننماید چون ملاحظه در عالم تکوین کنیم دریابیم که تفاوت درجات موجودات مادون را منع نماید که بر مافوق احاطه داشته باشد مثلاً هر قدر عالم جماد ترقی کند درک عالم نبات را نکند هر قدر عالم نبات ترقی و تقدّم حاصل نماید تصور قوه ممیزه حیوانیه را نکند هر قدر حیوان ترقی کند درک قوای دراکه انسانیه را نکند زیرا این خارج از دائره احساسات او است هر چند وجود دارد ولی از عالم انسان بی خبر است عالم انسان فوق تصور او است پس هر قدر حیوان ترقی کند درک حقیقت انسانیه ننماید این است که تفاوت درجات موجودات مادون را منع نماید که بر مافوق احاطه داشته باشد و هیچیک از عوالم سفلی بر عوالم علیا احاطه ندارد و حال آنکه هر یک از آنها در زمره عالم تکوین است پس تفاوت درجات موجودات مادون را منع نماید که بر مافوق احاطه نماید نبات موجود است و عقل درک او را مینماید زیرا ما احاطه بر او داریم اما نبات بکلی بیخبر است هر قدر ترقی کند محال است که تصور قوه سمع و بصر نماید چون در عالم تکوین است و حادث تفاوت درجات سبب شده است که مادون بر مافوق احاطه ندارد پس حقیقت انسانیه که موجود است و حادث پی بحقیقت ازلیه الهیه برد این محال است زیرا حقیقت الهیه مقدس از ادراک بشریه است محاط بر محیط احاطه ندارد و محدود بغیر محدود پی نبرد
- 3 Furthermore, that which man can grasp is finite to man, and man to it is as infinite. Is it possible then for the reality of Divinity to be finite and the human creature infinite? On the contrary, the reverse is true; the human is finite while the essence of Divinity is infinite. Whatever comes within the sphere of human comprehension must be limited and finite. As 3 حقیقت انسانیه غیر محدود نیست و محال است که حقیقت الهیه محدود باشد بلکه بعکس است حقیقت الهیه نامحدود است و حقیقت بشریه محدود پس آنچه را که انسان ادراک کند حقیقت الهیه نیست زیرا حقیقت الهیه را بشر ادراک نکند این است که فضل عمیم الهی

the essence of Divinity transcends the comprehension of man, therefore God brings forth certain Manifestations of the divine Reality upon Whom He bestows heavenly effulgences in order that They may be intermediaries between humanity and Himself. These holy Manifestations or Prophets of God are as mirrors which have acquired illumination from the Sun of Truth, but the Sun does not descend from its high zenith and does not effect entrance within the mirror. In truth, this mirror has attained complete polish and purity until the utmost capacity of reflection has been developed in it; therefore, the Sun of Reality with its fullest effulgence and splendor is revealed therein. These mirrors are earthly, whereas the reality of Divinity is in its highest apogee. Although its lights are shining and its heat is manifest in them, although these mirrors are telling their story of its effulgence, the Sun, nevertheless, remains in its own lofty station; it does not descend; it does not effect entrance, because it is holy and sanctified.

- 4 The Sun of Divinity and of Reality has revealed itself in various mirrors. Though these mirrors are many, yet the Sun is one. The bestowals of God are one; the reality of the divine religion is one. Consider how one and the same light has reflected itself in the different mirrors or manifestations of it. There are certain souls who are lovers of the Sun; they perceive the effulgence of the Sun from every mirror. They are not fettered or attached to the mirrors; they are attached to the Sun itself and adore it, no matter from what point it may shine. But those who adore the mirror and are attached to it become deprived of witnessing the light of the Sun when it shines forth from another mirror. For instance, the Sun of Reality revealed itself from the Mosaic mirror. The people who were sincere accepted and believed in it. When the same Sun shone from the Messianic mirror, the Jews who were not lovers of the Sun and who were fettered by their adoration of the mirror of Moses did not perceive the lights and effulgences of the Sun of Reality resplendent in Jesus; therefore, they were deprived of its bestowals. Yet the Sun of Reality, the Word of God, shone from the Messianic mirror through the wonderful channel of Jesus Christ more fully and more wonderfully. Its effulgences were manifestly radiant, but even to this day the Jews are holding to the Mosaic mirror. Therefore, they are bereft of witnessing the lights of eternity in Jesus.

- 5 In brief, the sun is one sun, the light is one light which shines upon all phenomenal beings. Every creature has a portion thereof, but the pure mirror can reveal the story of its bounty more fully and completely. Therefore, we must adore the light of the Sun, no matter through what mirror it may be revealed. We must not entertain prejudice, for prejudice is an obstacle

مظاهر مقدّسه را اختیار فرموده و بر ایشان پرتو ازلی افکنده و واسطه فیوضات سمائیّه قرار فرموده این مظاهر مقدّسه و انبیای الهی بمنزله مرایا هستند و حقیقت الوهیت بمنزله شمس آفتاب در نهایت کمال بر مرایا بتابد و مرایا نیز بقدر مایمکن مستفیض از شمس حقیقت شوند ولی آفتاب از علو خود نزول نکند و حلول ننماید اصل مطلب این است که مرایا در نهایت لطافت و پاکی و مقام استفاضه هستند و مستعدّ اخذ تجلیات ملکوتیه مرایا از عالم خاک هستند و حقیقت الوهیت در ملکوت تقدیس و تنزیه هرچند حرارت و شعاع آفتاب تجلی بر مرایا است و آنان نیز پس از اقتباس انعکاس انوار کنند ولی آفتاب همیشه در مقام علو خویش است

4 شمس حقیقت نیز در مرایای متعدده تجلی کند شمس شمس واحد است مرایا متعدّد است تجلی یکی است نور حقیقت یکی است جمال یزدانی یکی است بعضی از نفوس ناظر بشمسند و بجز انوار آفتاب چیزی در مرایا نبینند و تعلق بآنان ندارند منجذب خورشیدند و ناظر بان از هر افقی میخواهد طلوع کند اما نفوسی که تعلق بمرایا دارند چون شمس از مرآت دیگر ظاهر شود از مشاهده آن محروم مانند مثلاً شمس حقیقت از مرآت موسی طالع شد برخی از نفوس متوجه باو شدند ولی نفوسی که مؤمن بموسی شدند و تعلق بمرآت موسوی پیدا کردند و در حقیقت ناظر بشمس نبودند از شمس حقیقت که متجلی در مسیح بود محروم گشتند این بود که بنصیب شدند شمس حقیقت از افق حضرت مسیح طلوع نمود و در جمیع اطراف منتشر شد معذلک هنوز یهود متمسک بمرآت موسی هستند و از مشاهده انوار شمس حقیقت محروم

5 شمس شمس واحد است و تجلی تجلی واحد است که بر جمیع موجودات افاضه فضل و عطا مینماید پس باید ناظر بتجلی باشیم از هر مرآتی بخواهد ظاهر شود باید تعصب را کنار گذاشت زیرا تعصب انسان را از مشاهده

to realization. Inasmuch as the effulgence is one effulgence, the human realities must all become recipients of the same light, recognizing in it the compelling force that unites them in its illumination.

- 6 As this is the radiant century, it is my hope that the Sun of Truth may illumine all humanity. May the eyes be opened and the ears become attentive; may souls become resuscitated and consort together in the utmost harmony as recipients of the same light. Perchance, God will remove this strife and warfare of thousands of years. May this bloodshed pass away, this tyranny and oppression cease, this warfare be ended. May the light of love shine forth and illumine hearts, and may human lives be cemented and connected until all of us may find agreement and tranquillity beneath the same tabernacle and with the standard of the Most Great Peace above us move steadily onward.

- 7 O Thou kind Lord! O Thou Who art generous and merciful! We are the servants of Thy threshold and are gathered beneath the sheltering shadow of Thy divine unity. The sun of Thy mercy is shining upon all, and the clouds of Thy bounty shower upon all. Thy gifts encompass all, Thy loving providence sustains all, Thy protection overshadows all, and the glances of Thy favor are cast upon all. O Lord! Grant Thine infinite bestowals, and let the light of Thy guidance shine. Illumine the eyes, gladden the hearts with abiding joy. Confer a new spirit upon all people and bestow upon them eternal life. Unlock the gates of true understanding and let the light of faith shine resplendent. Gather all people beneath the shadow of Thy bounty and cause them to unite in harmony, so that they may become as the rays of one sun, as the waves of one ocean, and as the fruit of one tree. May they drink from the same fountain. May they be refreshed by the same breeze. May they receive illumination from the same source of light. Thou art the Giver, the Merciful, the Omnipotent.

BPRY.112-113x, PUP#046 (p.113-116), SW_v03#07 p.013-014

شمس حقیقت منع کند چون نور نور واحد
است پس حقایق عالم باید مستفیض از یک نور
شود آن نور قوه کلیه است که همه را در ظل
خود جمع نماید

- 6 چون این عصر قرن نورانی است شمس حقیقت
بر افراد عالم انسانی تابیده ابصار روشن است
گوشها شنوا نفوس بنفثات روح القدس در
حرکت و اهتزاز نفوس باید در نهایت روح و
ریحان با یکدیگر معاشرت نمایند تا این نزاع و
جدال شش هزارساله از میان برود و خونخواری
نابود شود ظلم زائل شود و جنگ و محاربه از
میان برافتد بغض از قلوب محو شود
و انوار محبت الهیه جلوه نماید اتحاد تام حاصل
شود و جمیع افراد بشر در ظل خیمه وحدت
عالم انسانی راحت و آسایش نمایند و جمیع امید
است که در تحت رایت صلح اکبر ثابت و
مستقیم مانیم

- 7 ای خداوند مهربان ای بخشنده ای توانای رحمن
بندگان آستان توایم و ملتجی در ظل حمایت
فردانیت تو شمس عنایت مشرق بر کل است
و باران رحمت و ابر مکرمات فائض بر جمیع
عنایت کل را مستغنی نموده فوز برضا و لقای
تمنای کل و رزق کل است جمیع بلحظات اعین
رحمانیت و عطای تو ناظر ای توانا نور ابدی
ارزان کن و قلوب را بنور هدی روشن نما
جانها را مسرت سرمدی احسان کن و ارواح
را حیاتی تازه مبذول دار و رحمت ازلیه شایان
کن ابواب دانائی بر وجوه باز کن و وجدان
را بنور ایمان منور نما جمیع را در ظل حمایت
خود محفوظ دار تا امواج یک بحر شوند و اثمار
یک شجر در ظل یک خیمه درآیند و از یک
چشمه و ینبوع بنوشند از یک نسیم باهتزاز و
فرح آیند و از یک آفتاب مستفیض شوند انک
انت المعطی الغفور القدیر

BRL_DAK#0573, KHF.114, KHAB.260
(270), KHTB2.049, KHTB3.045,
NJB_v05#04 p.001, BDA1.054n

ABU3456*Public address given at Continental Hall - DAR on 1912-Apr-26 in Washington, DC*

One of the teachings of Baha'u'llah is equality of rights for men and women. When He promulgated this principle in the Orient, the people were astonished. One of the proofs of the advancement of women is this magnificent and imposing building and this large gathering.

SW_v19#03 p.091, MHMD1.063

از جمله تعالیم بهاء الله تساوی حقوق رجال و نساء است وقتی این بیان را حضرت بهاء الله در شرق فرمود مردم بسیار استغراب می نمودند الی آخر
بیانه الاحلی و از جمله علائم ترقی نساء را تعمیر چنان بناء و تشکیل چنان محفلی

BDA1.054.x

ABU2324*Words to various individuals, spoken at Parsons home on 1912-Apr-27 in Washington, DC*

- ¹ It is possible to establish among the powers of the whole world the unity which is found among the states of the United States of America.' To some doctors He stated, 'I hope that you will raise the standard of universal peace.' To a mathematician He said, 'I hope that you will try to teach the truth and principles of divine religions to different nations just as you are teaching mathematics to different persons in your school.' To Admiral Peary, the explorer of the North Pole, He said, 'I hope you will discover the mysteries of the Kingdom of God.'

¹ چنانکه در میان ایالات متحده امریکا اتحاد حاصل است ممکن است میان دول عالم باشد
بچند نفر از دکتورها می فرمودند امیدوارم شما ها علم صلح عمومی را بلند کنید بمهندسی میفرمودند
که چنانچه در یک مدرسه بنفوس مختلفه هندسه تعلیم میدهی امیدوارم در مصلخانه الهی
امم متنوعه را از حقیقت و اساس ادیان الهیه آگاه نمائی بمیر ادمیرال پری کاشف قطب شمالی
فرمودند امیدوارم مجهولات عالم ملکوت را معلوم را معلوم کنی

- ² The Master spoke to a bishop, saying, 'My hope is that you will abandon harmful imitations, spread the truth of the teachings of Christ and remove all those dogmas that are against science and reality.' To the charge d'affaires of Switzerland, the Master described His sojourn in that country. To some relatives of the President of the United States [William Howard Taft] He spoke about divine civilization. To a member of Congress, He said, 'Just as you are exerting yourself for the good of America, so must you expend your energy for the benefit of all the nations of the world.'

² برئیس اساقفه فرمودند امید چنانست تقالید مضره را دور و حقیقت تعالیم مسیحی را ترویج
نمائی و رسوماتی را که منافی علم و مخالف حقیقت است زائل کنی

BDA1.056.15

SW_v19#03 p.091, MHMD1.065

ABU2460*Words to Mrs Parsons, spoken at Parsons home on 1912-Apr-28 in Washington, DC*

- 1 This was the springtime; we had good meetings at your home; I shall never forget them. I shall pray for divine confirmation for you that you may be assisted both materially and spiritually. 1 فصل بهار بود و در منزل شما مجامع خوبی داشتیم من هیچوقت فراموش نمیکنم همیشه از برای شما تأییدات الهیه می طلبم که از جهت مادیات و روحانیات هر دو تأیید یابی
- 2 This material world has an outward appearance, as it has also an inner reality. All created things are interlinked in a chain leading to spirituality and ultimately ending in abstract realities. 2 عالم مادی ظاهری دارد و باطنی زیرا موجودات مانند سلسله بهم مرتبط است تا بروحانیات میرسد و آخر منتهی بحقایق مجرّده میشود
- 3 I hope that these spiritual links will become stronger day by day and that this communication of hearts, which is termed inspiration, will continue. When this connection exists, bodily separation is not important; this condition is beyond the world of words and above all description. 3 امیدواریم این روابط روحانی روز بروز محکم تر گردد و این مخیره قلبی که آن را بالهام تعبیر نمایند مستمر ماند چون این رابطه حاصل است لهذا بعد ظاهری حکمی ندارد و ایتمقام از عالم الفاظ مقدّس و مبرّاست

SW_v14#07 p.209x, SW_v19#03 p.092x, MHMD1.066

BDA1.057.14

ABU1835*Words to some Baha'is, spoken at Plaza Hotel on 1912-Apr-29 in Chicago*

- 1 You have a good city. The call of God was first raised in this city. I hope that in Chicago the Cause of God will progress greatly and that it may be illumined by the light of the Kingdom just as it is brightened by electricity. 1 خوب شهری دارید ندای آلهی اول در این شهر بلند شد امیدوارم که در شیکاگو امر الله نهایت نفوذ حاصل نماید چنانچه نور الکترک روشن است امید است بانوار ملکوت ابهی منور گردد
- 2 In Washington we always had audiences of one to two thousand in large meetings. Day and night I had no rest. A close friendship was created between the black and white people. Many came to the Faith. Even those who are not believers drew much closer. Notwithstanding all this, I like Chicago more because the call of Baha'u'llah was first raised in this city. I hope you will be assisted to do great service and to live together in the utmost love and harmony. 2 در واشنگتن مجامع هزار دو هزار بود شب و روز من آرام نداشتم میان سفیدها و سیاهها الفت داده شد خیلی مؤمن شدند آنهائی هم که مؤمن نبودند بسیار نزدیک آمدند با وجود این من از شیکاگو زیاد تر خوشم میآید چه که اول ندای بهاءالله در این شهر بلند شد امیدوارم بخدمات عظیمه موفق شوید و با هم در نهایت الفت و محبت باشید

- 3 [The friends requested protection from divine tests. He said:] 3 (احبّا رجای حفظ از امتحانات الهیّه نمودند فرمودند)
- 4 The tests were severe in Iran where properties were plundered and the friends were martyred and there was not a moment's security. 4 امتحانات شدیده در ایران بود که اموال را غارت و احباب را شهید می نمودند و آئی امنیت نبود
- 5 In any case, I had great longing to meet you. If this longing did not exist, the favor of the Blessed Beauty would not have encompassed me. Although when I boarded the ship in Alexandria I was not well at all. 5 باری خیلی اشتیاق بملاقات شما داشتم اگر این اشتیاق نبود عنایت جمال مبارک شامل حال نمیشد با آنکه وقتی من از اسکندریّه سوار کشتی شدم هیچ حالم خوب نبود انتهی

SW_v19#04 p.111, MHMD1.067-068

BDA1.059.05

ABU0268

Address to the Baha'is at Baha'i Temple Unity in Chicago, 1912-Apr-30

Among the institutes of the Holy Books is that of the foundation of places of worship. That is to say, an edifice or temple is to be built in order that humanity might find a place of meeting, and this is to be conducive to unity and fellowship among them. The real temple is the very Word of God; for to it all humanity must turn, and it is the center of unity for all mankind. It is the collective center, the cause of accord and communion of hearts, the sign of the solidarity of the human race, the source of eternal life. Temples are the symbols of the divine uniting force so that when the people gather there in the House of God they may recall the fact that the law has been revealed for them and that the law is to unite them. They will realize that just as this temple was founded for the unification of mankind, the law preceding and creating it came forth in the manifest Word. Jesus Christ, addressing Peter, said, "Thou art Peter, and upon this rock I will build my church." This utterance was indicative of the faith of Peter, signifying: This faith of thine, O Peter, is the very cause and message of unity to the nations; it shall be the bond of union between the hearts of men and the foundation of the oneness of the world of humanity.

BDA1.063n

In brief, the original purpose of temples and houses of worship is simply that of unity – places of meeting where various peoples, different races and souls of every capacity may come together in order that love and agreement should be manifest between them. That is why Baha'u'llah has commanded that

a place of worship be built for all the religionists of the world; that all religions, races and sects may come together within its universal shelter; that the proclamation of the oneness of mankind shall go forth from its open courts of holiness – the announcement that humanity is the servant of God and that all are submerged in the ocean of His mercy. It is the Mashriqu'l-Adhkar.

The world of existence may be likened to this temple and place of worship. For just as the external world is a place where the people of all races and colors, varying faiths, denominations and conditions come together – just as they are submerged in the same sea of divine favors – so, likewise, all may meet under the dome of the Mashriqu'l-Adhkar and adore the one God in the same spirit of truth; for the ages of darkness have passed away, and the century of light has come. Ignorant prejudices are being dispelled, and the light of unity is shining. The differences existing between nations and peoples will soon be annulled, and the fundamentals of the divine religions, which are no other than the oneness and solidarity of the human race, are being established.

For thousands of years the human race has been at war. It is enough. Now let mankind, for a time at least, consort in amity and peace. Enmity and hatred have ruled. Let the world, for a period, exercise love. For thousands of years the nations have denied each other, considering each other as infidel and inferior. It is sufficient. We must now realize that we are the servants of one God, that we turn to one beneficent Father, live under one divine law, seek one reality and have one desire. Thus may we live in the utmost friendship and love, and in return the favors and bounties of God shall surround us; the world of humanity will be reformed; mankind, enjoy a new life; eternal light will illumine, and heavenly moralities become manifest.

Then divine policy shall govern the world, for the divine policy is the oneness of humanity. God is just and kind to all. He considers all as His servants. He excludes none, and His judgments are correct and true. No matter how complete human policy and foresight may appear, they are imperfect. If we do not seek the counsel of God or if we refuse to follow His dictates, it is presumptive evidence that we are knowing and wise, whereas God is ignorant; that we are sagacious and God is not. God forbid! We seek shelter in His mercy for this suggestion! No matter how far the human intelligence may advance, it is still but a drop, while divine omniscience is the ocean. Shall we say that a drop is imbued or endowed with qualities of which the ocean is devoid? Shall we believe that the policy and plan of this atom of a human soul are superior to the wisdom of the

Omniscient? There is no greater ignorance than this. Briefly, some are mere children; with the utmost love we must educate them to make them wise. Others are sick and ailing; we must tenderly treat them until they recover. Some have unworthy morals; we must train them toward the standard of true morality. Other than this we are all the servants of one God and under the providence and protection of one Father.

These are the institutions of God and the foundations of His temple, the Mashriqu'l-Adhkar. The outer edifice is a symbol of the inner. May the people be admonished thereby.

I pray in your behalf that your hearts may be enlightened with the light of the love of God; that your minds may develop daily; that your spirits may become aglow with the fire and illumination of His glad tidings, until these divine foundations may become established throughout the human world. The first of these institutions and foundations is the oneness of humanity and love among mankind. The second is the Most Great Peace. Praise be to God! This American democracy manifests capacity, showing forth readiness to become the standard-bearer of the Most Great Peace. May its hosts be the hosts of the oneness of humanity. May they serve the threshold of God and spread the message of the good pleasure of God.

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

BPRY.026x, PUP#027 (p.065-067), BSC.327 #650, SW_v03#04 p.007-008, SW_v05#16 p.248-250, SW_v06#17 p.144-145, SW_v12#06 p.123, PN_1912 p075, BW_v01p060x

ABU0521

Words to some newspaper reporters, spoken at Plaza Hotel on 1912-Apr-30 in Chicago

- 1 We believe Baha'u'llah to be the supreme educator of humanity. When the gloom of contention was spread over the Orient; when the nations of the East were steeped in enmity and hatred; when its religious sects shunned one another, denouncing one another as impure, and the people were ever engaged in war and the shedding of blood, Baha'u'llah appeared as the sun from the horizon of the East and summoned all to fellowship and harmony. He devoted Himself to their education and upliftment. He guided people from all nations and religions, cemented different denominations and united diverse nationalities to such an extent that if you attend their meetings you cannot say who is a Jew, who is a Muslim, who is a Parsi or who is a Christian.
- 2 The despotic king of Persia with the legions of his 'ulama [Muslim clergymen] arose against Him and inflicted the severest persecution upon Him. They imprisoned Baha'u'llah and killed His followers. The oppression intensified to such a degree that all those who dared obey Baha'u'llah would lose life and property. But with all this, they could not resist Him; His teachings spread more and more. Then His persecutors exiled Him to Baghdad, whence He was sent to Rumelia 70 and finally to the penal city of Akka. He passed away in that city. I myself was in the same prison until the declaration of liberty by the Committee of Union and Progress when all prisoners were set free.
- 3 As to the teachings of Baha'u'llah, they are, first, the investigation of truth. The fundamental principle of all the Prophets is Truth. Truth is one. Abraham was the promulgator of truth; Moses was the servant of truth; Christ laid down the cornerstone of truth; Muhammad was the propagator of truth; the Bab was the herald of truth; and Baha'u'llah was the light of truth. Truth is the foundation of all the divine religions and is one. In truth there is no dissension. Imitations are different and are a cause of dissension and division. If people investigate truth and set aside imitations, all the nations will unite, for there exists no difference in religious truth; the differences lie in imitations only.

۱ هُوَ الله ما بهاء الله را اوّل مربّی عالم انسانی میدانیم. در زمانی که شرق را ظلمت اختلاف احاطه نموده بود و ملل مشرق زمین در نهایت عداوت و بغضا بودند و مذاهب با یکدیگر در نهایت اجتناب و یکدیگر را نجس میدانستند و همیشه مشغول جنگ و جدال در چنان وقتی حضرت بهاء الله چون شمس از افق شرق طالع شد و جمیع را بجمبت و معاشرت دعوت فرمود و به نصیحت و تربیت آنها پرداخت از هر ملت و مذهبی هدایت کرد ملل و مذاهب مختلفه را التیام داد و نهایت اتحاد و اتفاق رسانید بدرجه ئی که چون در مجامع آنها داخل میشوی نمیدانی کدام اسرائیلی است کدام مسلمان است کدام فارسی و کدام مسیحی.

۲ پادشاه مستبد ایران با جمیع علما بر خلاف قیام نمودند و به نهایت اذیت پرداختند حضرت بهاء الله را حبس کردند تابعین ایشان را کشتند بدرجه ئی اذیت می نمودند که هر نفسی اطاعت حضرت بهاء الله میکرد جان و مالش بهدر میرفت ولی آخر مقاومت او را نتوانستند و تعالیمش انتشار یافت. لهذا از ایران حضرت بهاء الله را به بغداد و از بغداد به رومیلی و از آنجا به سین عکا فرستادند و در سین عکا صعود فرمودند. من هم در آن حبس بودم تا اعلان حریت از طرف جمعیت اتحاد و ترقی شد جمیع محبوسین را آزاد کردند و من هم بیرون آمدم.

۳ اما از تعالیم حضرت بهاء الله اوّل تحرّی حقیقت است اساس جمیع انبیاء حقیقت است و حقیقت یکی است. حضرت ابراهیم منادی حقیقت بود حضرت موسی خادم حقیقت بود حضرت مسیح مؤسس حقیقت بود حضرت محمد مروج حقیقت بود حضرت اعلی مبشر حقیقت بود و حضرت بهاء الله نور حقیقت. حقیقت ادیان الهی یکیست در حقیقت اختلاف نیست اما تقالید چون مختلف است سبب اختلاف و جدال گشته اگر تحرّی حقیقت و ترک تقالید شود جمیع ملل متحد گردند زیرا اختلافی در حقیقت ادیان نیست بلکه در تقالید است.

- 4 The second principle of Baha'u'llah is the unity of mankind. Baha'u'llah proclaims that all are the servants of one God; He has created all and provides for and sustains all. All are immersed in the ocean of His mercy and God is kind to all. Why should we be unkind to one another? We must follow the polity of God. Can we conceive a better polity than that of God!
- 4 ثانی تعلیم حضرت بهاء الله وحدت عالم انسانیست که فرمود جمیع بندگان خداوندند کل را او خلق کرده رزق میدهد می پروراند جمیع در بحر رحمت او مستغرق اند و خدا بهمه مهربان، ما چرا به یکدیگر نا مهربان باشیم؟ ما باید اطاعت سیاست الهی نمائیم، آیا ما از سیاست الهی سیاستی بهتر میدانیم؟
- 5 The third principle He gave us is the harmony of science and religion. Both science and religion are truth. If religion is against reality and truth it is mere superstition. Every religious tenet that conflicts with true knowledge and sound reasoning is not worthy of belief. Thus the dogmas and imitations that stand in the way of science and progress must be removed.
- 5 ثالث فرمود دین با علم توأم است زیرا دین و علم هر دو حقیقت است اگر دین مخالف حقیقت باشد وهم است و هر مسئله دینی که مخالف علم صحیح و عقل کامل باشد شایان اعتمادنه. پس تقلید و رسوماتی که منافی علم و ترقی است باید زائل نمود.
- 6 The fourth principle is that religion must be the cause of unity, it must connect hearts to one another. Christ and all the other divine messengers came to create unity and love. Therefore, if religion becomes the cause of differences, its nonexistence is preferable.
- 6 رابع دین باید سبب اتحاد باشد قلوب را یکدیگر ارتباط دهد حضرت مسیح و انبیای الهی بجهت الفت و اتحاد آمدند پس اگر دین سبب اختلاف شود نبودن آن مرجح است.
- 7 The fifth principle is that all religious, racial, patriotic and political prejudices are the causes of war and the destroyers of the edifice of humanity. All these must be discarded and abolished.
- 7 خامس تعصب دینی تعصب جنسی و تعصب وطنی و تعصب سیاسی سبب جدال است و هادم بنیان انسانی باید جمیع این تعصبات را ترک نمود.
- 8 The sixth principle is Universal Peace. Humanity must achieve this peace. Until its light illumines the decisions of the leaders and governments of the world, humanity will find no rest.
- 8 سادس صلح اکبر است عالم بشر باید در صلح اکبر باشد تا نور این صلح بر دول و ملل عالم نتابد عالم انسانی آسایش نیابد.
- 9 The seventh principle is the equality of rights for men and women. The education of women must be equal to that of men so that they may advance and achieve the same status as men. Teachings of this kind are numerous.
- 9 سابع مساوات حقوق رجال و نساء است باید نساء تربیت و تعلیم یابند تا ترقی کنند و بدرجه رجال رسند از این قبیل تعلیم بسیار.

MHMD1.068-070

KHTB2.054, BDA1.060.06

ABU0573*Address to NAACP convention, Handel Hall in Chicago, 1912-Apr-30*

According to the words of the Old Testament God has said, “Let us make man in our image, after our likeness.” This indicates that man is of the image and likeness of God – that is to say, the perfections of God, the divine virtues, are reflected or revealed in the human reality. Just as the light and effulgence of the sun when cast upon a polished mirror are reflected fully, gloriously, so, likewise, the qualities and attributes of Divinity are radiated from the depths of a pure human heart. This is an evidence that man is the most noble of God’s creatures.

BDA1.062n

Each kingdom of creation is endowed with its necessary complement of attributes and powers. The mineral possesses inherent virtues of its own kingdom in the scale of existence. The vegetable possesses the qualities of the mineral plus an augmentative virtue, or power of growth. The animal is endowed with the virtues of both the mineral and vegetable plane plus the power of intellect. The human kingdom is replete with the perfections of all the kingdoms below it with the addition of powers peculiar to man alone. Man is, therefore, superior to all the creatures below him, the loftiest and most glorious being of creation. Man is the microcosm; and the infinite universe, the macrocosm. The mysteries of the greater world, or macrocosm, are expressed or revealed in the lesser world, the microcosm. The tree, so to speak, is the greater world, and the seed in its relation to the tree is the lesser world. But the whole of the great tree is potentially latent and hidden in the little seed. When this seed is planted and cultivated, the tree is revealed. Likewise, the greater world, the macrocosm, is latent and miniaturized in the lesser world, or microcosm, of man. This constitutes the universality or perfection of virtues potential in mankind. Therefore, it is said that man has been created in the image and likeness of God.

Let us now discover more specifically how he is the image and likeness of God and what is the standard or criterion by which he can be measured and estimated. This standard can be no other than the divine virtues which are revealed in him. Therefore, every man imbued with divine qualities, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, is, verily, in the image and likeness of God. If a man possesses wealth, can we call him an image and likeness of God? Or is human honor and notoriety the criterion of divine nearness? Can we apply the test of racial

color and say that man of a certain hue – white, black, brown, yellow, red – is the true image of his Creator? We must conclude that color is not the standard and estimate of judgment and that it is of no importance, for color is accidental in nature. The spirit and intelligence of man is essential, and that is the manifestation of divine virtues, the merciful bestowals of God, the eternal life and baptism through the Holy Spirit. Therefore, be it known that color or race is of no importance. He who is the image and likeness of God, who is the manifestation of the bestowals of God, is acceptable at the threshold of God – whether his color be white, black or brown; it matters not. Man is not man simply because of bodily attributes. The standard of divine measure and judgment is his intelligence and spirit.

Therefore, let this be the only criterion and estimate, for this is the image and likeness of God. A man's heart may be pure and white though his outer skin be black; or his heart be dark and sinful though his racial color is white. The character and purity of the heart is of all importance. The heart illumined by the light of God is nearest and dearest to God, and inasmuch as God has endowed man with such favor that he is called the image of God, this is truly a supreme perfection of attainment, a divine station which is not to be sacrificed by the mere accident of color.

PUP#029 (p.069-070), SW_v03#04 p.010-011

ABU0627

Public address given at Hull House on 1912-Apr-30 in Chicago

When we view the world of creation, we find that all living things may be classified under two aspects of existence. First, they possess bodies composed of material substance common to all – whether vegetable, animal or human. This is their point of agreement or, as it is philosophically termed, their point of contact. Second, they vary and differ from each other in degree and function – that is to say, in their respective kingdoms. This is their point of distinction and differentiation. For instance, the vegetable and animal are alike in the fact that their bodies are composed of the same material elements but widely different in their kingdoms and powers. Man is like

BDA1.062n

the animal in physical structure but otherwise immeasurably separated and superior.

In the human kingdom itself there are points of contact, properties common to all mankind; likewise, there are points of distinction which separate race from race, individual from individual. If the points of contact, which are the common properties of humanity, overcome the peculiar points of distinction, unity is assured. On the other hand, if the points of differentiation overcome the points of agreement, disunion and weakness result. One of the important questions which affect the unity and the solidarity of mankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant just and mutual consideration. The points of contact are many; for in the material or physical plane of being, both are constituted alike and exist under the same law of growth and bodily development. Furthermore, both live and move in the plane of the senses and are endowed with human intelligence. There are many other mutual qualifications. In this country, the United States of America, patriotism is common to both races; all have equal rights to citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. In fact numerous points of partnership and agreement exist between the two races; whereas the one point of distinction is that of color. Shall this, the least of all distinctions, be allowed to separate you as races and individuals? In physical bodies, in the law of growth, in sense endowment, intelligence, patriotism, language, citizenship, civilization and religion you are one and the same. A single point of distinction exists – that of racial color. God is not pleased with – neither should any reasonable or intelligent man be willing to recognize – inequality in the races because of this distinction.

But there is need of a superior power to overcome human prejudices, a power which nothing in the world of mankind can withstand and which will overshadow the effect of all other forces at work in human conditions. That irresistible power is the love of God. It is my hope and prayer that it may destroy the prejudice of this one point of distinction between you and unite you all permanently under its hallowed protection. Baha'u'llah has proclaimed the oneness of the world of humanity. He has caused various nations and divergent creeds to unite. He has declared that difference of race and color is like the variegated beauty of flowers in a garden. If you enter a garden, you will see yellow, white, blue, red flowers in profusion and beauty – each radiant within itself and although different

from the others, lending its own charm to them. Racial difference in the human kingdom is similar. If all the flowers in a garden were of the same color, the effect would be monotonous and wearying to the eye.

Therefore, Baha'u'llah hath said that the various races of humankind lend a composite harmony and beauty of color to the whole. Let all associate, therefore, in this great human garden even as flowers grow and blend together side by side without discord or disagreement between them.

ADJ.037bx, PUP#028 (p.067-069), SW_v03#04 p.009-010

ABU3379

Words spoken ca. 1912 in the United States

What does it matter if the skin of a man is black, white, yellow, pink, or green? In this respect the animals show more intelligence than man. Black sheep and white sheep, white doves and blue do not quarrel because of difference of colour.

DJT.284, BLO_PN#027

ABU0344

Words to some of the friends, spoken at Plaza Hotel on 1912-May-01 in Chicago

Words of 'Abdul Baha to the California delegates and friends, 13 in all, 9 women and 4 men, in the Apartment of 'Abdul Baha in Hotel Plaza, Chicago, Wednesday morning, May 1, 1912, between the hours of 7 and 8 o'clock, Dr. Fareed interpreting. The following constituted the party: Mrs. Goodall, Mrs. Cooper, Miss Bailey, Mrs. Ralston, Dr. D'Evelyn and Mr. Bosch, of the San Francisco Assembly, Miss Muther of Honolulu, Mrs. Cline, Mrs. Wagner and Sigurd Russell, of the Los Angeles Assembly, Dr. Fareed, Mrs. Getsinger and Miss Robarts.

After the customary greeting, seeing that all were comfortably seated, etc., some of us spoke of the coloured meeting of the

night before, regretting that we were not able to get into the hall - it was so crowded. 'Abdul Baha said that when He came to the hall He was very weary and could not at first speak very well, but that after awhile the Spirit was so strong that He made a 'good speech.'

He said: The coloured meeting was very good. The speech was well done and they understood it well. They were made very happy. The beauty of it was the black and white were mixed and the presiding officer was Rabbi Hirsch, a Jew. ('Abdul Baha enjoyed this and laughed heartily) I chose for my text the statement in the Bible, 'We have created man after our own image and likeness.' 'Abdul Baha spoke at length, but He is going to give us a summary. This image and likeness of God, which to man are the great Bounties, what is the significance? Can we say that this image and likeness of God signifies simply the man, the complexion or form, especially the colours of white or dark or black? Can we confine it to the colour white? Can we say it is a black colour? Surely, colours are not the image and likeness of God. The image and likeness of God signify the virtues of the human world, the bestowals of God, the Divine Laws, the Love of God, the Knowledge of God, and the acquisition, through the Breaths of the Holy Spirit, and in this the colour, the white, the yellow, and all are co-sharers, or partners. He who is more imbued with these attributes, in whom these Favours are more manifest, is the image and likeness of God, be he black or white - let him be green. (Laughter) It makes no difference. This gives you an idea. Mr. Hannen took it down. They enjoyed it very much. Praise be to God, there is a unity now between the coloured and the white, and if unity shall not be realized, the ultimate result will be very bad. The eventual happenings will be very bad. By all means, the coloured and the white must be united. The coloured must be admonished to be appreciative of the whites, must be thankful to them, for the white people have exerted themselves much. They were the cause of their freedom. They went into war for it and freed them, and this has affected other continents of the world. This was the cause of freeing all the coloured people of Africa, and the coloured people must be very grateful, thankful, and the white people must be very kind and lenient, so that unity may be realized. The cause of God will unite. It will unite the mineral with the vegetable, the animal with man.

Here there was a moment's pause, in which Dr. Fareed told 'Abdul Baha the contents of a note handed to Him, written by Dr. D'Evelyn on entering the room. The note read, The people of the Golden Gate yearn to greet the advent of the

Golden Branch, on His mission of establishing the Most Great Peace in this Golden Age.

‘Abdul Baha smiled radiantly, but said: This Age is not the Golden Age; it is the Diamond Age, and ‘Abdul Baha hopes that California will become the Diamond State. Souls may arise in it who will represent precious gems - not mineral gems - gems of the Kingdom. The jewels of the mineral are stone-like. The jewels, gems of the Kingdom, are Spirit. The light of the diamond symbolizes the Light of the Spirit.

And I, God willing, will come to California. I am longing to see the friends. My happiness is in the meeting of the friends’ faces, for I see the Lights of the Kingdom resplendent in your faces.

Inasmuch as people love gold, they qualify all they love as golden. The power of gold is only for commercial use, material use. It is the key to all business transactions, but in itself is valueless. If a man should be hungry and he should be possessed of a thousand loads (of gold), but dispossessed of the necessities, what use is it? Can he eat it? A piece of bread is preferable to all that. Rothschild possessed much wealth. At last he died for want of a piece of bread.

Alexander the Great, when going to India, was unable to conquer India. The princes of India obeyed him. One of the kings invited him (to dine). History records that when he and the guests arrived and were seated, there was a cover on the table. They removed this cover and it was found that the plates, instead of containing food, contained various jewels and gold, one containing diamonds, rubies, sapphires, etc. The prince said, Will your Majesty enjoy all these? But, exclaimed Alexander, these are not edible. The Prince said, Such beautiful gems, such beautiful gold, beautiful silver - can you not enjoy them? Alexander said, We cannot eat these. The Prince replied, What can be eaten? Just a piece of bread? Strange! Could you not find some bread? You took all the trouble to come here for bread!

Alexander was ashamed. This was good advice for him, and they returned.

PN_1912 p073, BSTW#157

ABU0757

Words to the friends, spoken at Plaza Hotel on 1912-May-01 in Chicago

His Holiness St. Paul says, "You have died in Adam, you have become alive in the Christ. This statement is most significant. The purpose is this that in man there are two natures. One is material or physical. That is the heritage of Adam to man, for it is elemental; it is material; it belongs to earth. He is possessed of another nature, which is spiritual. That is Christ-like. That is born of the Word of God. That is from the Breaths of the Holy Spirit. That nature is radiant. That nature is heavenly, and that nature is divine.

This human nature is composed of the elements. And no doubt for all the material or elemental composition there is a disintegration. But it is not composed of one element. Over 17 elements have gone into the composition of matter. Being composed of divergent elements, it is necessarily exposed or subjected to decomposition; becomes disintegrated. But the ideal nature, being an indestructible Spirit, and being one and unique in nature, being absolute radiance, the sublimity of the human nature is eternal and permanent, and it is not to be subject to disintegration. For every composition there is necessarily a decomposition, and thus the human body is subject to this decomposition. But the Spirit of God, the heavenly bestowal, is one reality, and in all ages - the prophetic ages - that reality has been, and that reality is, changeless; is not to be decomposed, for it is not composed.

Praise be to God, you have achieved a great advance in the realm of nature. Now, you must put forth the same efforts and progress in the spiritual nature, just as you have advanced (materially); that you may attract ideal power; that you may find that radiance of heaven; that you may attain to merciful morals; that you may attain to the Life Everlasting.

You have truly been progressive along material lines. The time has come to found and promulgate the spiritual civilization, and this divine civilization is no other than the teachings of the Prophets, so that the body and spirit may both keep up advancement and become as light on light. For material civilization minus spiritual civilization is as naught for us, no matter how perfect it may be. This composition is subject to decomposition. This gathering is subject to dispersion.

God has created man for the divine civilization. The animal was created for the purely material civilization. If man be

satisfied with only materialism, he is still an animal. At most, it is this. At most, he will be an animal, but he will enjoy to the fullest extent material comforts. Look at the birds and see their civilization! See how they perch on the loftiest branches, choose the loftiest trees; always looking out for the highest branch! And there they build their nests, and let it be known that their nest is preferable to the branches of the kings. They enjoy rest, enjoy purest water. Gathering a few crumbs, they are satisfied therewith. This is the quintessence of the material civilization. Few men can enjoy life as much as the birds do, without worry, without difficulty, in the utmost of comfort, utmost joy. That is the animal civilization. But the divine civilization is the virtues of the world, breaths of the Holy Spirit. That is the Life Everlasting!

PN_1912 p078

ABU1153

Address to the Baha'is at Temple site in Chicago, 1912-May-01

The power which has gathered you here today notwithstanding the cold and windy weather is, indeed, mighty and wonderful. It is the power of God, the divine favor of Baha'u'llah which has drawn you together. We praise God that through His constraining love human souls are assembled and associated in this way.

BDA1.063n

Thousands of Mashriqu'l-Adhkars, dawning points of praise and mention of God for all religionists will be built in the East and in the West, but this, being the first one erected in the Occident, has great importance. In the future there will be many here and elsewhere – in Asia, Europe, even in Africa, New Zealand and Australia – but this edifice in Chicago is of especial significance. It has the same importance as the Mashriqu'l-Adhkar in Ishqabad, Caucasus, Russia, the first one built there. In Persia there are many; some are houses which have been utilized for the purpose, others are homes entirely devoted to the divine Cause, and in some places temporary structures have been erected. In all the cities of Persia there are Mashriqu'l-Adhkars, but the great dawning point was founded in Ishqabad. It possesses superlative importance because it was the first Mashriqu'l-Adhkar built. All the Baha'i friends agreed and contributed their utmost assistance and effort. The Afnan

devoted his wealth, gave all he had to it. From such a mighty and combined effort a beautiful edifice arose. Notwithstanding their contributions to that building, they have assisted the fund here in Chicago as well.

The Mashriqu'l-Adhkar in Ishqabad is almost completed. It is centrally located, nine avenues leading into it, nine gardens, nine fountains; all the arrangement and construction is according to the principle and proportion of the number nine. It is like a beautiful bouquet. Imagine a very lofty, imposing edifice surrounded completely by gardens of variegated flowers, with nine avenues leading through them, nine fountains and pools of water. Such is its matchless, beautiful design. Now they are building a hospital, a school for orphans, a home for cripples, a hospice and a large dispensary. God willing, when it is fully completed, it will be a paradise.

I hope the Mashriqu'l-Adhkar in Chicago will be like this. Endeavor to have the grounds circular in shape. If possible, adjust and exchange the plots in order to make the dimensions and boundaries circular. The Mashriqu'l-Adhkar cannot be triangular in shape. It must be in the form of a circle.

PUP#030 (p.071-072), SW_v03#04 p.008-009, SW_v06#17 p.145-146, PN_1912 p079

ABU2195

Words to editors of Star of the West, spoken on 1912-May-01 in Chicago

Very welcome! Most welcome!

Your services are acceptable. You have labored much. These labors are productive of great results. They are the cause of the good pleasure of God and will be the magnet for the favors or blessings of God. Therefore, be thankful because of your attainment to services.

Your greatest aim and effort must be directed to the service of the Kingdom of God.

The greatest service to the Kingdom of God is kindness to the servants of God.

The greatest kindness to the friends of God, to the servants of God, is guidance or guiding them.

Strive in your efforts, in your management, to become orderly, for this newspaper is now a link between the East and the West.

Have no word in that publication which can be of displeasure to anyone.

Attribute nothing to anyone.

Let there be no displeasing statement; no debasing element regarding or concerning religions.

Be most careful about matters of politics. Do not mention it. Our Cause is not political.

SW_v08#14 p.193

ABU0122

Public address given at Plaza Hotel on 1912-May-02 in Chicago

When we carefully investigate the kingdoms of existence and observe the phenomena of the universe about us, we discover the absolute order and perfection of creation. The dull minerals in their affinities, plants and vegetables with power of growth, animals in their instinct, man with conscious intellect and the heavenly orbs moving obediently through limitless space are all found subject to universal law, most complete, most perfect. That is why a wise philosopher has said, "There is no greater or more perfect system of creation than that which already exists." The materialists and atheists declare that this order and symmetry is due to nature and its forces; that composition and decomposition which constitute life and existence are exigencies of nature; that man himself is an exigency of nature; that nature rules and governs creation; and that all existing things are captives of nature. Let us consider these statements. Inasmuch as we find all phenomena subject to an exact order and under control of universal law, the question is whether this is due to nature or to divine and omnipotent rule. The materialists believe that it is an exigency of nature for the rain to fall and that unless rain fell the earth would not become verdant. They reason that if clouds cause a downpour, if the sun sends forth heat and light and the earth is endowed with capacity, vegetation must inevitably follow; therefore, plant life is a property of these natural forces and is a sign of nature;

ABB.062

just as combustion is the natural property of fire, therefore, fire burns, and we cannot conceive of fire without its burning.

In reply to these statements we say that from the premises advanced by materialists, the conclusions are drawn that nature is the ruler and governor of existence and that all virtues and perfections are natural exigencies and outcomes. Furthermore, it follows that man is but a part or member of that whereof nature is the whole.

Man possesses certain virtues of which nature is deprived. He exercises volition; nature is without will. For instance, an exigency of the sun is the giving of light. It is controlled – it cannot do otherwise than radiate light – but it is not volitional. An exigency of the phenomenon of electricity is that it is revealed in sparks and flashes under certain conditions, but it cannot voluntarily furnish illumination. An exigency or property of water is humidity; it cannot separate itself from this property by its own will. Likewise, all the properties of nature are inherent and obedient, not volitional; therefore, it is philosophically predicated that nature is without volition and innate perception. In this statement and principle we agree with the materialists. But the question which presents food for reflection is this: How is it that man, who is a part of the universal plan, is possessed of certain qualities whereof nature is devoid? Is it conceivable that a drop should be imbued with qualities of which the ocean is completely deprived? The drop is a part; the ocean is the whole. Could there be a phenomenon of combustion or illumination which the great luminary the sun itself did not manifest? Is it possible for a stone to possess inherent properties of which the aggregate mineral kingdom is lacking? For example, could the fingernail which is a part of human anatomy be endowed with cellular properties of which the brain is deprived?

Man is intelligent, instinctively and consciously intelligent; nature is not. Man is fortified with memory; nature does not possess it. Man is the discoverer of the mysteries of nature; nature is not conscious of those mysteries herself. It is evident, therefore, that man is dual in aspect: as an animal he is subject to nature, but in his spiritual or conscious being he transcends the world of material existence. His spiritual powers, being nobler and higher, possess virtues of which nature intrinsically has no evidence; therefore, they triumph over natural conditions. These ideal virtues or powers in man surpass or surround nature, comprehend natural laws and phenomena, penetrate the mysteries of the unknown and invisible and bring them forth into the realm of the known and visible. All the existing arts and sciences were once hidden secrets of nature. By

his command and control of nature man took them out of the plane of the invisible and revealed them in the plane of visibility, whereas according to the exigencies of nature these secrets should have remained latent and concealed. According to the exigencies of nature electricity should be a hidden, mysterious power; but the penetrating intellect of man has discovered it, taken it out of the realm of mystery and made it an obedient human servant. In his physical body and its functions man is a captive of nature; for instance, he cannot continue his existence without sleep, an exigency of nature; he must partake of food and drink, which nature demands and requires. But in his spiritual being and intelligence man dominates and controls nature, the ruler of his physical being. Notwithstanding this, contrary opinions and materialistic views are set forth which would relegate man completely to physical subservience to nature's laws. This is equivalent to saying that the comparative degree exceeds the superlative, that the imperfect includes the perfect, that the pupil surpasses the teacher – all of which is illogical and impossible. When it is clearly manifest and evident that the intelligence of man, his constructive faculty, his power of penetration and discovery transcend nature, how can we say he is nature's thrall and captive? This would indicate that man is deprived of the bounties of God, that he is retrograding toward the station of the animal, that his keen superintelligence is without function and that he estimates himself as an animal, without distinction between his own and the animal's kingdom.

I was once conversing with a famous philosopher of the materialistic school in Alexandria. He was strongly opinionated upon the point that man and the other kingdoms of existence are under the control of nature and that, after all, man is only a social animal, often very much of an animal. When he was discomfited in argument, he said impetuously, "I see no difference between myself and the donkey, and I am not willing to admit distinctions which I cannot perceive." Abdu'l-Baha replied, "No, I consider you quite different and distinct; I call you a man and the donkey but an animal. I perceive that you are highly intelligent, whereas the donkey is not. I know that you are well versed in philosophy, and I also know that the donkey is entirely deficient in it; therefore, I am not willing to accept your statement."

Consider the lady beside me who is writing in this little book. It seems a very trifling, ordinary matter; but upon intelligent reflection you will conclude that what has been written presupposes and proves the existence of a writer. These words have not written themselves, and these letters have not come together of their own volition. It is evident there must be a writer.

And now consider this infinite universe. Is it possible that it could have been created without a Creator? Or that the Creator and cause of this infinite congeries of worlds should be without intelligence? Is the idea tenable that the Creator has no comprehension of what is manifested in creation? Man, the creature, has volition and certain virtues. Is it possible that his Creator is deprived of these? A child could not accept this belief and statement. It is perfectly evident that man did not create himself and that he cannot do so. How could man of his own weakness create such a mighty being? Therefore, the Creator of man must be more perfect and powerful than man. If the creative cause of man be simply on the same level with man, then man himself should be able to create, whereas we know very well that we cannot create even our own likeness. Therefore, the Creator of man must be endowed with superlative intelligence and power in all points that creation involves and implies. We are weak; He is mighty, because, were He not mighty, He could not have created us. We are ignorant; He is wise. We are poor; He is rich. Otherwise, He would have been incapable of our creation.

Among the proofs of the existence of a divine power is this: that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. If ignorance did not exist, knowledge would not be a reality. It is necessary that each should exist in order that the other should have reality. Night and day must be in order that each may be distinguished. Night itself is an indication and evidence of day which follows, and day itself indicates the coming night. Unless night were a reality, there could not be day. Were it not for death, there could be no life. Things are known by their opposites.

Therefore, our weakness is an evidence that there is might; our ignorance proves the reality of knowledge; our need is an indication of supply and wealth. Were it not for wealth, this need would not exist; were it not for knowledge, ignorance would be unknown; were it not for power, there would be no impotence. In other words, demand and supply is the law, and undoubtedly all virtues have a center and source. That source is God, from Whom all these bounties emanate.

PUP#035 (p.079-083), SW_v03#04 p.015-017

ABU0146*Address to Federation of Women's Clubs at Hotel La Salle in Chicago, 1912-May-02*

One of the functions of the sun is to quicken and reveal the hidden realities of the kingdoms of existence. Through the light and heat of the great central luminary, all that is potential in the earth is awakened and comes forth into the realm of the visible. The fruit hidden in the tree appears upon its branches in response to the power of the sun; man and all other organisms live, move and have their being under its developing rays; nature is resplendent with countless evolutionary forms through its pervading impulse – so that we can say a function of the sun is the revelation of the mysteries and creative purposes hidden within the phenomenal world.

BDA1.065n

The outer sun is a sign or symbol of the inner and ideal Sun of Truth, the Word of God. Inasmuch as this is the century of light, it is evident that the Sun of Reality, the Word, has revealed itself to all humankind. One of the potentialities hidden in the realm of humanity was the capability or capacity of womanhood. Through the effulgent rays of divine illumination the capacity of woman has become so awakened and manifest in this age that equality of man and woman is an established fact. In past ages woman was wronged and oppressed. This was especially the case in Asia and Africa. In certain parts of Asia women were not considered as members of humankind. They were looked upon as inferior, unworthy creatures, subordinate and subject to man. A certain people known as the Nusayris held to the belief for a long period that woman was the incarnation of the evil spirit, or Satan, and that man alone was the manifestation of God, the Merciful. At last this century of light dawned, the realities shone forth, and the mysteries long hidden from human vision were revealed. Among these revealed realities was the great principle of the equality of man and woman, which is now finding recognition throughout the whole world – America, Europe and the Orient.

History records the appearance in the world of women who have been signs of guidance, power and accomplishment. Some were notable poets, some philosophers and scientists, others courageous upon the field of battle. Qurratu'l-'Ayn, a Baha'i, was a poetess. She discomfited the learned men of Persia by her brilliancy and fervor. When she entered a meeting, even the learned were silent. She was so well versed in philosophy and science that those in her presence always considered and consulted her first. Her courage was unparalleled; she faced

her enemies fearlessly until she was killed. She withstood a despotic king, the Shah of Persia, who had the power to decree the death of any of his subjects. There was not a day during which he did not command the execution of some. This woman singly and alone withstood such a despot until her last breath, then gave her life for her faith.

Consider the mysteries revealed during the last half century, all due to the effulgence of the Sun of Reality, which has been so gloriously manifested in this age and cycle. In this day man must investigate reality impartially and without prejudice in order to reach the true knowledge and conclusions. What, then, constitutes the inequality between man and woman? Both are human. In powers and function each is the complement of the other. At most it is this: that woman has been denied the opportunities which man has so long enjoyed, especially the privilege of education. But even this is not always a shortcoming. Shall we consider it an imperfection and weakness in her nature that she is not proficient in the school of military tactics, that she cannot go forth to the field of battle and kill, that she is not able to handle a deadly weapon? Nay, rather, is it not a compliment when we say that in hardness of heart and cruelty she is inferior to man? The woman who is asked to arm herself and kill her fellow creatures will say, "I cannot." Is this to be considered a fault and lack of qualification as man's equal? Yet be it known that if woman had been taught and trained in the military science of slaughter, she would have been the equivalent of man even in this accomplishment. But God forbid! May woman never attain this proficiency; may she never wield weapons of war, for the destruction of humanity is not a glorious achievement. The upbuilding of a home, the bringing of joy and comfort into human hearts are truly glories of mankind. Let not a man glory in this, that he can kill his fellow creatures; nay, rather, let him glory in this, that he can love them.

When we consider the kingdoms of existence below man, we find no distinction or estimate of superiority and inferiority between male and female. Among the myriad organisms of the vegetable and animal kingdoms sex exists, but there is no differentiation whatever as to relative importance and value in the equation of life. If we investigate impartially, we may even find species in which the female is superior or preferable to the male. For instance, there are trees such as the fig, the male of which is fruitless while the female is fruitful. The male of the date palm is valueless while the female bears abundantly. Inasmuch as we find no ground for distinction or superiority according to the creative wisdom in the lower kingdoms, is it logical or becoming of man to make such distinction in regard

to himself? The male of the animal kingdom does not glory in its being male and superior to the female. In fact, equality exists and is recognized. Why should man, a higher and more intelligent creature, deny and deprive himself of this equality the animals enjoy? His surest index and guide as to the creative intention concerning himself are the conditions and analogies of the kingdoms below him where equality of the sexes is fundamental.

The truth is that all mankind are the creatures and servants of one God, and in His estimate all are human. Man is a generic term applying to all humanity. The biblical statement "Let us make man in our image, after our likeness" does not mean that woman was not created. The image and likeness of God apply to her as well. In Persian and Arabic there are two distinct words translated into English as man: one meaning man and woman collectively, the other distinguishing man as male from woman the female. The first word and its pronoun are generic, collective; the other is restricted to the male. This is the same in Hebrew.

To accept and observe a distinction which God has not intended in creation is ignorance and superstition. The fact which is to be considered, however, is that woman, having formerly been deprived, must now be allowed equal opportunities with man for education and training. There must be no difference in their education. Until the reality of equality between man and woman is fully established and attained, the highest social development of mankind is not possible. Even granted that woman is inferior to man in some degree of capacity or accomplishment, this or any other distinction would continue to be productive of discord and trouble. The only remedy is education, opportunity; for equality means equal qualification. In brief, the assumption of superiority by man will continue to be depressing to the ambition of woman, as if her attainment to equality was creationally impossible; woman's aspiration toward advancement will be checked by it, and she will gradually become hopeless. On the contrary, we must declare that her capacity is equal, even greater than man's. This will inspire her with hope and ambition, and her susceptibilities for advancement will continually increase. She must not be told and taught that she is weaker and inferior in capacity and qualification. If a pupil is told that his intelligence is less than his fellow pupils, it is a very great drawback and handicap to his progress. He must be encouraged to advance by the statement, "You are most capable, and if you endeavor, you will attain the highest degree."

It is my hope that the banner of equality may be raised throughout the five continents where as yet it is not fully recognized and established. In this enlightened world of the West woman has advanced an immeasurable degree beyond the women of the Orient. And let it be known once more that until woman and man recognize and realize equality, social and political progress here or anywhere will not be possible. For the world of humanity consists of two parts or members: one is woman; the other is man. Until these two members are equal in strength, the oneness of humanity cannot be established, and the happiness and felicity of mankind will not be a reality. God willing, this is to be so.

LOG#0488x, LOG#2077x, LOG#2086x, PUP#032 (p.074-077), BSC.308 #629, SW_v03#04 p.012-014, DWN_v5#05 p.005-008x, PN_1912 p081

ABU0540

Words spoken at Plaza Hotel in Chicago, 1912-May-02

In this Cause consultation is of vital importance, but spiritual conference and not the mere voicing of personal views is intended. In France I was present at a session of the senate, but the experience was not impressive. Parliamentary procedure should have for its object the attainment of the light of truth upon questions presented and not furnish a battleground for opposition and self-opinion. Antagonism and contradiction are unfortunate and always destructive to truth. In the parliamentary meeting mentioned, altercation and useless quibbling were frequent; the result, mostly confusion and turmoil; even in one instance a physical encounter took place between two members. It was not consultation but comedy.

The purpose is to emphasize the statement that consultation must have for its object the investigation of truth. He who expresses an opinion should not voice it as correct and right but set it forth as a contribution to the consensus of opinion, for the light of reality becomes apparent when two opinions coincide. A spark is produced when flint and steel come together. Man should weigh his opinions with the utmost serenity, calmness and composure. Before expressing his own views he should carefully consider the views already advanced by others. If he finds that a previously expressed opinion is more true and worthy, he should accept it immediately and not willfully hold to

an opinion of his own. By this excellent method he endeavors to arrive at unity and truth. Opposition and division are deplorable. It is better then to have the opinion of a wise, sagacious man; otherwise, contradiction and altercation, in which varied and divergent views are presented, will make it necessary for a judicial body to render decision upon the question. Even a majority opinion or consensus may be incorrect. A thousand people may hold to one view and be mistaken, whereas one sagacious person may be right. Therefore, true consultation is spiritual conference in the attitude and atmosphere of love. Members must love each other in the spirit of fellowship in order that good results may be forthcoming. Love and fellowship are the foundation.

The most memorable instance of spiritual consultation was the meeting of the disciples of Jesus Christ upon the mount after His ascension. They said, "Jesus Christ has been crucified, and we have no longer association and intercourse with Him in His physical body; therefore, we must be loyal and faithful to Him, we must be grateful and appreciate Him, for He has raised us from the dead, He made us wise, He has given us eternal life. What shall we do to be faithful to Him?" And so they held council. One of them said, "We must detach ourselves from the chains and fetters of the world; otherwise, we cannot be faithful." The others replied, "That is so." Another said, "Either we must be married and faithful to our wives and children or serve our Lord free from these ties. We cannot be occupied with the care and provision for families and at the same time herald the Kingdom in the wilderness. Therefore, let those who are unmarried remain so, and those who have married provide means of sustenance and comfort for their families and then go forth to spread the message of glad tidings." There were no dissenting voices; all agreed, saying, "That is right." A third disciple said, "To perform worthy deeds in the Kingdom we must be further self-sacrificing. From now on we should forego ease and bodily comfort, accept every difficulty, forget self and teach the Cause of God." This found acceptance and approval by all the others. Finally a fourth disciple said, "There is still another aspect to our faith and unity. For Jesus' sake we shall be beaten, imprisoned and exiled. They may kill us. Let us receive this lesson now. Let us realize and resolve that though we are beaten, banished, cursed, spat upon and led forth to be killed, we shall accept all this joyfully, loving those who hate and wound us." All the disciples replied, "Surely we will – it is agreed; this is right." Then they descended from the summit of the mountain, and each went forth in a different direction upon his divine mission.

This was true consultation. This was spiritual consultation and not the mere voicing of personal views in parliamentary opposition and debate.

PUP#031 (p.072-073), SW_v03#04 p.011-012, STAB#060

ABU0733

Public address given at Plaza Hotel on 1912-May-02 in Chicago

- 1 This morning the city is enveloped in fog and mist. How beautiful is a city brilliant with sunshine. Just as these mists and vapors conceal the phenomenal sun, so human imaginations obscure the Sun of Truth. Consider the radiant glory of the great solar center of our planetary system: how wonderful the sight, how its splendor illumines vision until clouds and mists veil it from the eye. In the same way, the Sun of Truth becomes veiled and hidden by the superstitions and imaginations of human minds.

1 بسیار خوش آمدید امروز صبح برخواستم دیدم
 شهر را مه گرفته صفا نگذاشته هر روز صبح
 که می بینم ابر و مه نیست خیلی خوشم می آید
 زیرا وقتی مه نیست هوا با صفاست همینطور که
 این ابر و مه آفتاب را پنهان می کند همینقسم
 احساساست و تقالید شمس حقیقت را پنهان
 میکند ملاحظه کنید این آفتاب چقدر روشن
 است و هوا چه قدر لطیف و خوش منظر و
 مشاهده اش چه قدر سبب سرور است .
- 2 When the sun rises, no matter from what dawning point on the horizon it appears – northeast, east, southeast – the haze and mists disperse, and we have clear vision of its glory mounting to the zenith. Similarly, the nations have been directed to the dawning points of the Sun of Reality, each to a particular rising place from which the light of religion has become manifest; but after a time the dawning point has become the object of worship instead of the Sun itself, which is ever one Sun and stationary in the heavens of the divine Will. Differences have arisen because of this, causing clouds and darkness to overshadow again the glorious luminary of Reality. When the mists and darkness of superstition and prejudice are dispersed, all will see the Sun aright and alike. Then will all nations become as one in its radiance.

... 2
- 3 Inasmuch as these clouds and human vapors of superstition hide the light of the spiritual Sun, we must put forth our utmost endeavor to dispel them. May we unite in this and be enlightened to accomplish it, for the Sun is one and its radiance and bounty universal. All the inhabitants of earth are recipients of the bounty of the one phenomenal sun, and none are preferred above others; so, likewise, all receive the heavenly bestowals of the Word of God; none are specialized as favorites; all are under its protection and universal effulgence.

3 اما ابر و مه سبب می شود که انسان از مشاهده
 آفتاب محروم می گردد این آفتاب شمس حقیقت
 است و ابرهائی که مانع ظهور این آفتابست تقالید
 است

- 4 Human strife and religious disagreement complex and disfigure the simple purity and beauty of the divine Cause until clouds obscure the light of reality and disunion results. Therefore, make use of intelligence and reason so that you may dispel these dense clouds from the horizon of human hearts and all hold to the one reality of all the Prophets. It is most certain that if human souls exercise their respective reason and intelligence upon the divine questions, the power of God will dispel every difficulty, and the eternal realities will appear as one light, one truth, one love, one God and a peace that is universal.

... 4

BSB5:3-6:1

PUP#034 (p.078-079), SW_v03#04 p.015

ABU0900

Address to a group of Baha'i women at Hotel La Salle in Chicago, 1912-May-02

When we look upon the kingdoms of creation below man, we find three forms or planes of existence which await education and development. For instance, the function of a gardener is to till the soil of the mineral kingdom and plant a tree which under his training and cultivation will attain perfection of growth. If it be wild and fruitless, it may be made fruitful and prolific by grafting. If small and unsightly, it will become lofty, beautiful and verdant under the gardener's training, whereas a tree bereft of his cultivation retrogresses daily, its fruit grows acrid and bitter as the trees of the jungle, or it may become entirely barren and bereft of its fruitage. Likewise, we observe that animals which have undergone training in their sphere of limitation will progress and advance unmistakably, become more beautiful in appearance and increase in intelligence. For instance, how intelligent and knowing the Arabian horse has become through training, even how polite this horse has become through education. As to the human world: It is more in need of guidance and education than the lower creatures. Reflect upon the vast difference between the inhabitants of Africa and those of America. Here the people have been civilized and uplifted; there they are in the utmost and abject state of savagery. What is the cause of their savagery and the reason of your civilization? It is evident that this difference is due to education and the lack of education. Consider, then, the effectiveness of education in the human kingdom. It makes the

ignorant wise, the tyrant merciful, the blind seeing, the deaf attentive, even the imbecile intelligent. How vast this difference. How wide the chasm which separates the educated man from the man who lacks teaching and training. This is the effect when the teacher is merely an ordinary teacher.

But – praise be to God! – your Teacher and Instructor is Baha'u'llah. He is the Educator of the Orient and Occident. He is the Teacher of the very world of divinity and spirituality, the Sun of Truth, the Word of God. The lights of His education are radiating even as the sun. See what it has accomplished, how it is developing all humanity so that I, a Persian, have come to this meeting of revered souls upon the American continent and am standing here expounding to you in the greatest love. This is through the training of Baha'u'llah, which can unite and has united these hearts. In this way it has enlightened the world. Even so it has breathed the spirit of God into men. Even so it has resuscitated the hearts of men.

Therefore, praise be to God that you have been brought under the education of this One Who is the very Sun of Reality and Who is shining resplendently upon all humankind, endowing all with a life that is everlasting.

Praise be to God a thousand times!

PUP#033 (p.077-078), SW_v03#04 p.014-015, PN_1912 p084

ABU1691

Words spoken at Plaza Hotel in Chicago, 1912-May-02

- 1 Souls possess two types of capacity: one is derived from innate powers and the other is acquired through the education imparted by the Teacher of the world of humanity. The development of innate capacity is completely dependent on education and on man's own exertions. In other words, innate capacity is not realized without education and exertion on the part of man and its perfection demands effort and training.
- 2 The nature of this is also of two kinds: one kind whose harm returns only to the doer of the deed and does not affect others. Such a wrongdoer must certainly be made aware and educated with wisdom; he is sick and must be healed. But there is another kind whose harm affects others, and association with

1 نفوس دارای دو استعدادند یکی بصرف قوای طبیعی و دیگری بتربیت معلّم عالم انسانی حاصل شود و استعداد طبیعی نیز ظهور و بروزش کاملاً بسته بتربیت است و معلق بکوشش خود انسان یعنی استعداد طبیعی بدون تربیت و کوشش انسانی کاملاً ظاهر نشود و کمال آن منوط بسعی و تربیت است

2 چگونگی آن نیز دو قسم است قسمی ضرّش بخود صاحب عمل راجعت و متعدّی نیست البته باید بحکمت شخص بد عمل را آگاه و تربیت نمود مریض است باید او را شفا داد اما قسمی است

such a person causes moral corruption. In this case, fellowship with such souls is not permitted except for those who are capable and dominant in prevention and education, and who can, as far as possible, become the cause of improving morals and reforming conduct. Otherwise, the protection of society from the harmful actions of such persons falls to the centers of justice and equity. This is why in the Tablets of the Blessed Beauty there are both commands to associate with the faithful and promote the unity of humankind, and prohibitions against fellowship with the wicked and the necessity of avoiding the people of negation and denial.

SW_v19#04 p.112, MHMD1.073

که ضررش بدیگران میرسد و معاشرت با چنان شخص سبب سوء اخلاق می شود در اینصورت حشر با آن نفوس جائزه مگر برای کسانی که بر منع و تربیت قادر و غالب باشند و حتی الامکان سبب تعدیل اخلاق و تحسین اطوار گردند و الا حفظ هیئت اجتماعیّه از مضرات اعمال انگونه اشخاص راجع بمرکز عدل و داد است اینست که در الواح جمال مبارک هم حکم معاشرت با دایان و وحدت عالم انسان است و هم منع الفت با اشرار و لزوم احتراز از اهل نفی و انکار انتی

AVK3.085.08x, BDA1.065.08

ABU3150

Words to visitors, spoken at Plaza Hotel on 1912-May-02 in Chicago

The object of my undertaking such a long journey with all its inconveniences has been to bring about spiritual illumination in the Occident, for the Occident has great capacity and its people are less fettered by vain imaginings and imitations. Lofty ideals find a quick acceptance among them and today the loftiest ideal of all is devotion to the unity of mankind and universal peace.

SW_v19#04 p.112, MHMD1.073

مقصد از طی مصافت و تحمل صعوبت سطوع نورانیت در عالم غرب بوده زیرا در ممالک غرب استعداد زیاد است اهالی کمتر اسیر تقلید و اوهام اند افکار عالیّه زود انتشار یابد و امروز اعظم افکار خدمت بوحدت عالم انسانی و صلح عمومیست

BDA1.064.16

ABU0293

Public address given at Plaza Hotel on 1912-May-03 in Chicago

According to the statement of philosophers the difference in degree of humankind from lowest to highest is due to education. The proofs they advance are these. The civilization of Europe and America is an evidence and outcome of education, whereas the semicivilized and barbarous peoples of Africa bear witness in their condition that they have been deprived of its advantages. Education makes the ignorant wise, the tyrant

just, promotes happiness, strengthens the mind, develops the will and makes fruitless trees of humanity fruitful. Therefore, in the human world some have attained lofty degrees, while others grope in the abyss of despair. Nevertheless, the highest attainment is possible for every member of the human race even to the station of the Prophets. This is the statement and reasoning of the philosophers.

The Prophets of God are the first Educators. They bestow universal education upon man and cause him to rise from the lowest levels of savagery to the highest pinnacles of spiritual development. The philosophers, too, are educators along lines of intellectual training. At most, they have only been able to educate themselves and a limited number about them, to improve their own morals and, so to speak, civilize themselves; but they have been incapable of universal education. They have failed to cause an advancement for any given nation from savagery to civilization.

It is evident that although education improves the morals of mankind, confers the advantages of civilization and elevates man from lowest degrees to the station of sublimity, there is, nevertheless, a difference in the intrinsic or natal capacity of individuals. Ten children of the same age, with equal station of birth, taught in the same school, partaking of the same food, in all respects subject to the same environment, their interests equal and in common, will evidence separate and distinct degrees of capability and advancement; some will be exceedingly intelligent and progressive, some of mediocre ability, others limited and incapable. One may become a learned professor, while another under the same course of education proves dull and stupid. From all standpoints the opportunities have been equal, but the results and outcomes vary from the highest to lowest degree of advancement. It is evident, therefore, that mankind differs in natal capacity and intrinsic intellectual endowment. Nevertheless, although capacities are not the same, every member of the human race is capable of education.

Jesus Christ was an Educator of humanity. His teachings were altruistic; His bestowal, universal. He taught mankind by the power of the Holy Spirit and not through human agency, for the human power is limited, whereas the divine power is illimitable and infinite. The influence and accomplishment of Christ will attest this. Galen, the Greek physician and philosopher who lived in the second century A.D., wrote a treatise upon the civilization of nations. He was not a Christian, but he bore testimony that religious beliefs exercise an extraordinary effect upon the problems of civilization. In substance he said, "There are certain people among us, followers of Jesus, the Nazarene,

who was killed in Jerusalem. These people are truly imbued with moral principles which are the envy of philosophers. They believe in God and fear Him. They have hopes in His favors; therefore, they shun all unworthy deeds and actions and incline to praiseworthy ethics and morals. Day and night they strive that their deeds may be commendable and that they may contribute to the welfare of humanity; therefore, each one of them is virtually a philosopher, for these people have attained unto that which is the essence and purport of philosophy. These people have praiseworthy morals, even though they may be illiterate.”

The purpose of this is to show that the holy Manifestations of God, the divine Prophets, are the first Teachers of the human race. They are universal Educators, and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary, these are destroyers of human foundations established by the heavenly Educators. These are clouds which obscure the Sun of Reality. If you reflect upon the essential teachings of Jesus, you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the light did not affect the reality of Christ. For example, Jesus Christ said, “Put up thy sword into the sheath.” The meaning is that warfare is forbidden and abrogated; but consider the Christian wars which took place afterward. Christian hostility and inquisition spared not even the learned; he who proclaimed the revolution of the earth was imprisoned; he who announced the new astronomical system was persecuted as a heretic; scholars and scientists became objects of fanatical hatred, and many were killed and tortured. How do these actions conform with the teachings of Jesus Christ, and what relation do they bear to His own example? For Christ declared, “Love your enemies, ... and pray for them which ... persecute you; that you may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” How can hatred, hostility and persecution be reconciled with Christ and His teachings?

Therefore, there is need of turning back to the original foundation. The fundamental principles of the Prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. Baha'u'llah has revoiced and reestablished the quintessence of the teachings of all the Prophets, setting aside the accessories

and purifying religion from human interpretation. He has written a book entitled the Hidden Words. The preface announces that it contains the essences of the words of the Prophets of the past, clothed in the garment of brevity, for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the Messengers of God. It is light upon light.

We must not look for truth in the deeds and actions of nations; we must investigate truth at its divine source and summon all mankind to unity in reality itself.

BWF.248-251, PUP#037 (p.084-087), FWU.055, SW_v03#04 p.018-019

ABU0901

Public address given on 1912-May-03 in Chicago

I was in the Orient, and from the Orient to this part of the world is a long distance. Travel is difficult, especially difficult for me on account of my infirmities of body, increased by forty years in prison. My physical powers are weak; it is the power of will that sustains me. Realize from this how great has been my exertion and how strong my purpose in accomplishing this journey through the will of God. May it be the cause of great illumination in the Occident.

BDA1.067n

In this western world with its stimulating climate, its capacities for knowledge and lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations and prejudices, and through their comprehension of the real and unreal they should attain the truth. They should become leaders in the effort to establish the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the Prophets, including Jesus Christ, there is no deed so estimable.

Yet even now warfare prevails. Envy and hatred have arisen between nations. But because I find the American nation so capable of achievement and this government the fairest of western governments, its institutions superior to others, my wish and hope is that the banner of international reconciliation may first be raised on this continent and the standard of the Most Great Peace be unfurled here. May the American people and

their government unite in their efforts in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I beg that you strive and pray with heart and soul, devoting all your energies to this end: that the banner of international peace may be upraised here and that this democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli: men cutting each other into pieces, bombardment from the sea, attacks from the land and the hail of dynamite from the very heaven itself. The contending armies are thirsting for each other's blood. How they can do this is inconceivable. They have fathers, mothers, children; they are human. What of their wives and families? Think of their anguish and suffering. How unjust, how terrible! Human beings should prevent and forbid this. These kings, rulers and chieftains should strive for the good of their subjects instead of their destruction. These shepherds should bring their sheep within the fold, comfort them and give them pasture instead of death and slaughter.

I supplicate the divine Kingdom and ask that you may be instrumental in establishing the great peace in this country and that this government and nation may spread it to all the world.

PUP#036 (p.083-084), SW_v03#04 p.017-018, PN_1912 p085, BSTW#311x

ABU2793

Words to the friends, spoken at Lincoln Park around 1912-May-03 in Chicago

“Some of you may have observed that I have not called attention to any of your individual shortcomings. I would suggest to you, that if you shall be similarly considerate in your treatment of each other, it will be greatly conducive to the harmony of your association with each other.”

And then, as a concluding delight of the morning's spiritual feast, this charming illustration of the subject of organization: “I want you to be organized like a flock of the doves of Heaven, whose attitude and conduct toward each other is a symbol of that which will take place among human beings when human

beings shall become willing to accept the guidance of the Holy Spirit.”

SW_v03#04 p.029, VLAB.077x

ABU0070

Public address given at the Theosophical Society on 1912-May-04 in Chicago

O Thou kind Lord! These are Thy servants who have gathered in this meeting, have turned unto Thy kingdom and are in need of Thy bestowal and blessing. O Thou God! Manifest and make evident the signs of Thy oneness which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in these human realities.

BDA1.067n

O God! We are as plants, and Thy bounty is as the rain; refresh and cause these plants to grow through Thy bestowal. We are Thy servants; free us from the fetters of material existence. We are ignorant; make us wise. We are dead; make us alive. We are material; endow us with spirit. We are deprived; make us the intimates of Thy mysteries. We are needy; enrich and bless us from Thy boundless treasury. O God! Resuscitate us; give us sight; give us hearing; familiarize us with the mysteries of life, so that the secrets of Thy kingdom may become revealed to us in this world of existence and we may confess Thy oneness. Every bestowal emanates from Thee; every benediction is Thine.

Thou art mighty. Thou art powerful. Thou art the Giver, and Thou art the Ever-Bounteous.

BPRY.088-089x, BWF.263-267, LOG#0788x, PUP#038 (p.087-091), BSC.383 #717, SW_v03#04 p.019-022

ABU1436

Words spoken at Plaza Hotel in Chicago, 1912-May-04

- 1 No progress is possible except through the power of the Holy Spirit and the Cause of God. Each of the Manifestations of God appeared amongst a nation and in a country which outwardly had no means of salvation or progress. But no sooner had those nations come under the shelter of the Cause of God than they excelled all the civilized countries of the world. Today, whichever nation raises the standard of the oneness of humanity and comes under the shelter of this divine power will ultimately lead the whole world.
- 2 (When asked about the difference between the Baha'i Faith and other religions, He explained that:)
- 3 The foundation of all religions is one in terms of fundamental principles and all are based on truth. Therefore there is no difference between the Manifestations of God's Cause and divine religions. However, regarding secondary matters, meaning laws relating to transactions and details, since these secondary matters relate to the requirements of the time and age
- 4 (and He added some explanatory remarks about this, saying)
- 5 In existence there is no evil; rather, evil is the absence of good, just as darkness is the absence of light.
- 6 (And He gave an explanation about the requirements of the material world of creation, saying that:)
- 7 Change and transformation are essential to it, for if there were no change and transformation, the composition and development of things would not occur. And since change, transformation, decomposition and composition are necessary, opposites appear, but in reality there is no opposition. Just as in the realm of the sun there is no darkness and no east and west, but the requirements of this world are night and day, and light and darkness.
- 1 جز بقوه معنوی و امر الهی ترقی ننماید هر یک از مظاهر الهیه در ملت و مملکتی مبعوث شد که بظاهر هیچ اسباب نجات و ترقی برای آنها نبود ولی چون در ظل امر الله وارد شدند بر جمیع ممالک متمدنه تقدم جستند امروز هر ملت و مملکتی که علم وحدت عالم انسانی بلند نماید و در ظل این قوه الهیه وارد شود در آخر مقتدای عالم گردد
- 2 (سؤال از فرق امر بهائی با سایر ادیان کردند شرحی در جواب فرمودند که)
- 3 اساس جمیع ادیان از حشث اصول یکبست و جمیع مبنی بر حقیقت اینست که بین مظاهر امر وادیان آلهی تفاوتی نیست اما از حیث فروعات یعنی احکامی که راجع بمعاملات و جزئیاتست چون این فروعات راجع بمقتضیات وقت و زمان است
- 4 (بهذا از شر و صفات ضمیمه کردند فرمودند)
- 5 در وجود و هستی شر نیست بلکه شر عدم خیر است چنانچه ظلمت عدم نور است
- 6 (و شرحی از مقتضیات عالم خلقت مادی فرمودند که)
- 7 لازمه آن تغییر و تبدیل است چه اگر تغییر و تبدیل نباشد ترکیب و تربیت اشیا نشود و چون تغییر و تبدیل و تشنیت و ترکیب لازم آید اضداد پیدا شود ولی در حقیقت ضدی نیست چنانکه در عالم شمس ظلمتی نیست و شرق و غربی نه اما از مقتضیات این عالم شب و روز و نور و ظلمت است انتهی

ABU0137

Public address given at All Souls Church on 1912-May-05 in Chicago

The divine religions were founded for the purpose of unifying humanity and establishing universal peace. Any movement which brings about peace and agreement in human society is truly a divine movement; any reform which causes people to come together under the shelter of the same tabernacle is surely animated by heavenly motives. At all times and in all ages of the world, religion has been a factor in cementing together the hearts of men and in uniting various and divergent creeds. It is the peace element in religion that blends mankind and makes for unity. Warfare has ever been the cause of separation, disunion and discord.

BDA1.070n

Consider how Jesus Christ united the divergent peoples, sects and denominations of the early days. It is evident that the fundamentals of religion are intended to unify and bind together; their purpose is universal, everlasting peace. Prior to the time of Jesus Christ the Word of God had unified opposite types and conflicting elements of human society; and since His appearance the divine Teachers of the primal principles of the law of God have all intended this universal outcome. In Persia Baha'u'llah was able to unite people of varying thought, creed and denomination. The inhabitants of that country were Christians, Muslims, Jews, Zoroastrians and a great variety of subdivided forms and beliefs together with racial distinctions such as Semitic, Arabic, Persian, Turk, etc.; but through the power and efficacy of religion Baha'u'llah united these differing peoples and caused them to consort together in perfect agreement. Such unity and accord became manifest among them that they were considered as one people and one kind.

The cause of this fellowship and unity lies in the fact that the divine law has two distinct aspects or functions: one the essential or fundamental, the other the material or accidental. The first aspect of the revealed religion of God is that which concerns the ethical development and spiritual progress of mankind, the awakening of potential human susceptibilities and the descent of divine bestowals. These ordinances are changeless, essential, eternal. The second function of the divine religion deals with material conditions, the laws of human intercourse and social regulation. These are subject to change and transformation in accordance with the time, place and conditions. The essential

ordinances of religion were the same during the time of Abraham, the day of Moses and the cycle of Jesus, but the accidental or material laws were abrogated and superseded according to the exigency and requirement of each succeeding age. For example, in the law of Moses there were ten distinct commandments in regard to murder, which were revealed according to the requirement and capacity of the people, but in the day of Jesus these were abrogated and superseded in conformity with the changed and advanced human conditions.

The central purpose of the divine religions is the establishment of peace and unity among mankind. Their reality is one; therefore, their accomplishment is one and universal – whether it be through the essential or material ordinances of God. There is but one light of the material sun, one ocean, one rain, one atmosphere. Similarly, in the spiritual world there is one divine reality forming the center and altruistic basis for peace and reconciliation among various and conflicting nations and peoples. Consider how the Roman Empire and Greek nation were at war in enmity and hatred after the Messianic day, how the hostilities of Egypt and Assyria, though subdued in intensity, still flamed in the warring element of these ancient and declining nations. But the teachings of Jesus Christ proved to be the cement by which they were united; warfare ceased, strife and hatred passed away, and these belligerent peoples associated in love and friendship. For strife and warfare are the very destroyers of human foundations, whereas peace and amity are the builders and safeguards of human welfare. As an instance, two nations which have remained at peace for centuries declare war against each other. What destruction and loss befalls both in one year of strife and conflict – the undoing of centuries. How urgent their necessity and demand for peace, with its comfort and progress, instead of war, which blasts and destroys the foundation of all human attainment.

The body politic may be likened to the human organism. As long as the various members and parts of that organism are coordinated and cooperating in harmony, we have as a result the expression of life in its fullest degree. When these members lack coordination and harmony, we have the reverse, which in the human organism is disease, dissolution, death. Similarly, in the body politic of humanity dissension, discord and warfare are always destructive and inevitably fatal. All created beings are dependent upon peace and coordination, for every contingent and phenomenal being is a composition of distinct elements. As long as there is affinity and cohesion among these constituent elements, strength and life are manifest; but when dissension and repulsion arise among them, disintegration follows. This is proof that peace and amity, which God has

willed for His children, are the saving factors of human society, whereas war and strife, which violate His ordinances, are the cause of death and destruction. Therefore, God has sent His Prophets to announce the message of goodwill, peace and life to the world of mankind.

Inasmuch as the essential reality of the religions is one and their seeming variance and plurality is adherence to forms and imitations which have arisen, it is evident that these causes of difference and divergence must be abandoned in order that the underlying reality may unite mankind in its enlightenment and upbuilding. All who hold fast to the one reality will be in agreement and unity. Then shall the religions summon people to the oneness of the world of humanity and to universal justice; then will they proclaim equality of rights and exhort men to virtue and to faith in the loving mercy of God. The underlying foundation of the religions is one; there is no intrinsic difference between them. Therefore, if the essential and fundamental ordinances of the religions be observed, peace and unity will dawn, and all the differences of sects and denominations will disappear.

And now let us consider the various peoples of the world. All the nations – American, British, French, German, Turkish, Persian, Arab – are children of the same Adam, members of the same human household. Why should dissension exist among them? The surface of the earth is one native land, and that native land was provided for all. God has not set these boundaries and race limitations. Why should imaginary barriers which God has not originally destined be made a cause of contention? God has created and provided for all. He is the Preserver of all, and all are submerged in the ocean of His mercy. Not a single soul is deprived. Inasmuch as we have such a loving God and Creator, why should we be at war with each other? Now that His light is shining universally, why should we cast ourselves into darkness? As His table is spread for all His children, why should we deprive each other of its sustenance? As His effulgence is shining upon all, why should we seek to live among the shadows? There is no doubt that the only cause is ignorance and that the result is perdition. Discord deprives humanity of the eternal favors of God; therefore, we must forget all imaginary causes of difference and seek the very fundamentals of the divine religions in order that we may associate in perfect love and accord and consider humankind as one family, the surface of the earth as one nationality and all races as one humanity. Let us live under the protection of God, attaining eternal happiness in this world and everlasting life in the world to come.

O Thou kind Lord! Thou hast created all humanity from the same stock. Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy Table of Bounty; all are illumined through the light of Thy Providence.

O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all. Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy.

O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

O God! Raise aloft the banner of the oneness of mankind. O God! Establish the Most Great Peace. Cement Thou, O God, the hearts together.

O Thou kind Father, God! Gladden our hearts through the fragrance of Thy love. Brighten our eyes through the Light of Thy Guidance. Delight our ears with the melody of Thy Word, and shelter us all in the Stronghold of Thy Providence.

Thou art the Mighty and Powerful, Thou art the Forgiving and Thou art the One Who overlooketh the shortcomings of all mankind.

BPRY.113-115x, PUP#041 (p.097-100), SW_v03#04 p.024-027, SW_v15#03 p.057, DWN_v6#11 p.002-004

ABU0174

Public address given at Plymouth Congregational Church on 1912-May-05 in Chicago

I offer thanks to God for the privilege of being present in an assemblage which is commemorating Him, whose members have no thought or intention save His good pleasure and the unbiased investigation of reality. I praise God for this meeting of human souls free from the bondage of imitations and prejudice, willing to examine reasonably and accept that which is found to be true.

BDA1.068n

In our solar system the center of illumination is the sun itself. Through the will of God this central luminary is the

one source of the existence and development of all phenomenal things. When we observe the organisms of the material kingdoms, we find that their growth and training are dependent upon the heat and light of the sun. Without this quickening impulse there would be no growth of tree or vegetation; neither would the existence of animal or human being be possible; in fact, no forms of created life would be manifest upon the earth. But if we reflect deeply, we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan. Without the bounty of the sun, therefore, the world would be in darkness. All illumination of our planetary system proceeds or emanates from the solar center.

Likewise, in the spiritual realm of intelligence and idealism there must be a center of illumination, and that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illuminating the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad tidings of the Kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly Center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this Center of effulgences, is the Prophet or Manifestation of God. Just as the phenomenal sun shines upon the material world producing life and growth, likewise, the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence, the kingdom of man would become dark and extinguished.

The Sun of Reality is one Sun, but it has different dawning places, just as the phenomenal sun is one although it appears at various points of the horizon. During the time of summer the luminary of the physical world rises far to the north of the equinoctial, in spring and fall it dawns midway, and in winter it appears in the most southerly point of its zodiacal journey. These daysprings or dawning points differ widely, but the sun is ever the same sun – whether it be the phenomenal or spiritual luminary. Souls who focus their vision upon the Sun of Reality will be the recipients of light no matter from what point it rises, but those who are fettered by adoration of the dawning point are deprived when it appears in a different station upon the spiritual horizon.

Furthermore, just as the solar cycle has its four seasons, the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of Reality returns to quicken the world of mankind, a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth, and the image and likeness of God become visible in man. It is the springtime of the inner world. After the spring, summer comes with its fullness and spiritual fruitage; autumn follows with its withering winds which chill the soul; the Sun seems to be going away, until at last the mantle of winter overspreads, and only faint traces of the effulgence of that divine Sun remain. Just as the surface of the material world becomes dark and dreary, the soil dormant, the trees naked and bare and no beauty or freshness remains to cheer the darkness and desolation, so the winter of the spiritual cycle witnesses the death and disappearance of divine growth and extinction of the light and love of God. But again the cycle begins and a new springtime appears. In it the former springtime has returned; the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard, and life is again bestowed upon man. For a long time the religious world had been weakened and materialism had advanced; the spiritual forces of life were waning, moralities were becoming degraded, composure and peace had vanished from souls, and satanic qualities were dominating hearts; strife and hatred overshadowed humanity, bloodshed and violence prevailed. God was neglected; the Sun of Reality seemed to have gone completely; deprivation of the bounties of heaven was a fact; and so the season of winter fell upon mankind. But in the generosity of God a new springtime dawned, the lights of God shone forth, the effulgent Sun of Reality returned and became manifest, the realm of thoughts and kingdom of hearts became exhilarated, a new spirit of life breathed into the body of the world, and continuous advancement became apparent.

I hope that the lights of the Sun of Reality will illumine the whole world so that no strife and warfare, no battles and bloodshed remain. May fanaticism and religious bigotry be unknown, all humanity enter the bond of brotherhood, souls consort in perfect agreement, the nations of earth at last hoist the banner of truth, and the religions of the world enter the divine temple of oneness, for the foundations of the heavenly religions are one reality. Reality is not divisible; it does not admit multiplicity. All the holy Manifestations of God have

proclaimed and promulgated the same reality. They have summoned mankind to reality itself, and reality is one. The clouds and mists of imitations have obscured the Sun of Truth. We must forsake these imitations, dispel these clouds and mists and free the Sun from the darkness of superstition. Then will the Sun of Truth shine most gloriously; then all the inhabitants of the world will be united, the religions will be one, sects and denominations will reconcile, all nationalities will flow together in the recognition of one Fatherhood, and all degrees of humankind will gather in the shelter of the same tabernacle, under the same banner.

Until the heavenly civilization is founded, no result will be forthcoming from material civilization, even as you observe. See what catastrophes overwhelm mankind. Consider the wars which disturb the world. Consider the enmity and hatred. The existence of these wars and conditions indicates and proves that the heavenly civilization has not yet been established. If the civilization of the Kingdom be spread to all the nations, this dust of disagreement will be dispelled, these clouds will pass away, and the Sun of Reality in its greatest effulgence and glory will shine upon mankind.

O God! O Thou Who givest! This congregation is turning to Thee, casting their glances toward Thy Kingdom and favor, longing to behold the lights of Thy face. O God! Bless this nation. Confirm this government. Reveal Thy glory unto this people and confer upon them life eternal. O God! Illumine the faces, render the hearts radiant, exhilarate the breasts, crown the heads with the diadem of Thy providence, cause them to soar in Thy pure atmosphere so they may reach the highest pinnacles of Thy splendor. Assist them in order that this world may ever find the light and effulgence of Thy presence. O God! Shelter this congregation and admonish this nation. Render them progressive in all degrees. May they become leaders in the world of humanity. May they be Thine examples among humankind. May they be manifestations of Thy grace. May they be filled with the inspiration of Thy Word. Thou art the Powerful. Thou art the Mighty. Thou art the Giver, and Thou art the Omniscient.

BWF.254-257, PUP#040 (p.093-096), FWU.011, SW_v03#04 p.022-024

ABU0666

Address to the children at Plaza Hotel in Chicago, 1912-May-05

1 You are the children of whom Christ has said, "Of such is the kingdom of God"; and according to the words of Baha'u'llah you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits most sensitive. You are near the source; you have not yet become contaminated. You are the lambs of the heavenly Shepherd. You are as polished mirrors reflecting pure light. My hope is that your parents may educate you spiritually and give you thorough moral training. May you develop so that each one of you shall become imbued with all the virtues of the human world. May you advance in all material and spiritual degrees. May you become learned in sciences, acquire the arts and crafts, prove to be useful members of human society and assist the progress of human civilization. May you be a cause of the manifestation of divine bestowals – each one of you a shining star radiating the light of the oneness of humanity toward the horizons of the East and West. May you be devoted to the love and unity of mankind, and through your efforts may the reality deposited in the human heart find its divine expression. I pray for you, asking the assistance and confirmation of God in your behalf.

2 You are all my children, my spiritual children. Spiritual children are dearer than physical children, for it is possible for physical children to turn away from the Spirit of God, but you are spiritual children and, therefore, you are most beloved. I wish for you progress in every degree of development. May God assist you. May you be surrounded by the beneficent light of His countenance, and may you attain maturity under His nurture and protection. You are all blessed.

3 (To the Friends)

4 I am going away, but you must arise to serve the Word of God. Your hearts must be pure and your intentions sincere in order that you may become recipients of the divine bestowals. Consider that although the sun shines equally upon all things, yet in the clear mirror its reflection is most brilliant and not in the black stone. This great effulgence and heat have been produced by the crystal clearness of the glass. If there were no clearness and purity, these effects would not be witnessed. Should rain fall upon salty, stony earth, it will never have effect; but when it falls upon good pure soil, green and verdant growth follows, and fruits are produced.

1 شما ها بفرموده حضرت مسیح اطفال ملکوتید و بفرمایش حضرت بهاء الله شمعهای عالم انسانی. زیرا قلوبتان در نهایت صفاست ارواحتان در نهایت تقدیس آلوده باین عالم نیستید و مانند آئینه دلهای شما پاک و صاف است. پدران و مادران شما باید شما را بکمال رأفت پرورش دهند بنهایت آداب و کمالات تعلیم نمایند تا در نهایت اتقان بفضائل عالم انسانی متصف شوید و در جمیع مراتب ترقی نمائید تحصیل علوم و صنایع کنید سبب ظهور فیوضات باقیه شوید و علت ترقیات کلیه گردید

... 2

3 بعد خطاب بسایر احباً نموده فرمودند

4 من میروم لکن شما باید بر خدمت کلمه الله برخیزید قلبتان پاک باشد نیتتان خالص شود تا مستفیض از فیوضات الهیه گردید. ملاحظه نمائید که هر چند آفتاب بر جمیع اشیا یکسان میتابد ولی در آئینه صاف جلوهء شدید نماید نه در سنگ سیاه شدت جلوه و حرارت آن در زجاج و بلور بجهت لطافت آنست اگر لطافت و صفا نباشد این تأثیرات ظاهر نشود. همچنین باران اگر بر زمین شوره زار بیارد ابداً اثری از

آن بظهور نرسد اما اگر بر زمین پاک و طیب
بیارد سبز و خرم شود و بار و ثمر آرد.

- 5 This is the day when pure hearts have a portion of the everlasting bounties and sanctified souls are being illumined by the eternal manifestations. Praise be to God! You are believers in God, assured by the words of God and turning to the Kingdom of God. You have heard the divine call. Your hearts are moved by the breezes of the paradise of Abha. You have good intentions; your purpose is the good pleasure of God; you desire to serve in the Kingdom of the Merciful One.

5 امروز روزیست که قلوب صافیه از فیوضات
ابدیه بهره گیرند و نفوس زکیه از تجلیات باقیه
روشن و منور گردد. شما الحمد لله مؤمن بالله و
موقن بکلمات الله و متوجه بملکوت الله هستید
ندای الهی را شنیدید قلوبتان به نسائم جنت الهی
مهتر گردید تبت خیر دارید مقصدتان رضای الهی
است مرادتان خدمت بملکوت رحمانی است.

- 6 Therefore, arise in the utmost power. Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always become unhappy if you look toward the people themselves. But if you look toward God, you will love them and be kind to them, for the world of God is the world of perfection and complete mercy. Therefore, do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore, they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.

6 پس بکمال قوت برخیزید و با یکدیگر در نهایت
اتحاد باشید ابداً از یکدیگر مکدر نشوید نظرتان
بملکوت حق باشد نه عالم خلق را از برای
خدا دوست دارید نه برای خود چون برای خدا
دوست میدارید هیچوقت مکدر نمیشوید. زیرا
انسان کامل نیست لابد هر انسانی نقصی دارد
اگر نظر به نفوس نمائید همیشه مکدر میشوید
اما اگر نظر بخدا نمائید چون عالم حق عالم کمال
است رحمت صرفست لذا برای او همه را دوست
میدارید همه مهربانی میکنند. پس بقصور کس
نظر نمائید جمیع را بنظر عفو ببینید زیرا چشم
خطا بین نظر بخطا کند اما نظر خطاپوش به
خالق نفوس بنگرد چه که جمیع را او خلق کرده
کل را او می پروراند رزق میدهد جمیع را روح و
روان مبذول میفرماید چشم و گوش عطا میکند
لذا کل آیات قدرت او هستند. باید جمیع را
دوست داشت بجمیع مهربانی کرد فقرا را رعایت
نمود ضعفا را حمایت کرد مریضان را شفا بخشید
نادانان را تعلیم و تربیت نمود.

- 7 It is my hope that the unity and harmony of the friends in Chicago may be the cause of the unity of the friends throughout America and that all people may become recipients of their love and kindness. May they be an example for mankind. Then the confirmations of the Kingdom of Abha and the bestowals of the Sun of Reality will be all-encircling.

7 لذا من امیدوارم که اتحاد و اتفاق احباب
شیکاگو سبب اتحاد جمیع احباب امریکا شود
جمیع خلق از خلقشان استفاضه نمایند یعنی
مقتدای کل شوند آن وقت تأییدات ملکوت
ابهی و فیوضات شمس حقیقت احاطه نماید.

BSW#15.30x, PUP#039 (p.091-093), SW_v03#04 p.022, SW_v03#07
p.006-007, SW_v08#09 p.112-114, SW_v09#08 p.095, SW_v19#04 p.114-115,
MHMD1.080-081

KHTB2.057, NJB_v11#15 p.263,
BDA1.071.09

ABU0089

Interview with a prominent Rabbi, ca. May. 1912

Abdul-Baha: "You are most welcome Rabbi."

Rabbi: "I have long desired to meet you."

Abdul-Baha: "Very good; very good."

Rabbi: "Your address yesterday was excellent. I have had the pleasure of hearing you upon two other occasions, but your address of yesterday had an extraordinary universality. You have very clearly established the teachings of brotherhood but I am afraid that although your principles are very lofty they will not be accepted by all the religionists and the workers for peace."

Abdul-Baha: "Reality will always be victorious. No one can stand before the onward march of reality. The phenomenal is always conquered by the eternal. All the contingent beings are defeated by the will of heaven. One small Arabian boy can lead two thousand camels in the Sahara. One intelligent Hindoo boy can conquer an elephant."

Rabbi: "It is true. In the Bible we have the statement that 'A little child shall lead them.'"

Abdul-Baha: "Truth will always be victorious; therefore it does not know defeat but the people of reality must exert great effort, and if the people of reality neglect to display this effort that is another matter. The people of reality must demonstrate their willingness in this direction. They must realize that the greatest reality of this age is the oneness of the human world. They must forget traditions and imitations of the past. For instance, if we look upon the Catholic religion we see that they believe that an important part is the transubstantiation; that is, the change of the bread and wine into the body of Christ. If we ponder a little we realize that this is a non-essential. It is imitation and the reverse of reality.

"Again, if we look at the Hindoos we see that they have made images and worship them as deities, and they have eight million such deities in their temples. It is evident that these are superstitions and imaginations. They worship the cow, the stone, the water and the forces of nature—all these are imitations of the past and they have no foundation whatever."

Rabbi: "Do you then regard the transubstantiation as being on the same ground as the worshipping of idols?"

Abdul-Baha: "All these are imitations. They have no reality. As these are the opposite of realities, therefore they have foundation. Everything that keeps man away from God, is an idol. Everything which detracts man's attention from God is an idol, no matter what it is."

Rabbi: "Then every channel between God and His creature is an idol?"

Abdul-Baha: "Consider, let us not bind ourselves with imitations. Let us study the condition of the Jews for a moment. When they were in Egypt they were captives; they were poor; they were prisoners in the hand of Pharaoh; they were ignored; they were a dependent people, they were surrounded by all kinds of troubles and vicissitudes; the people looked down upon them; they were considered as outcasts. Then Moses came. He gathered them together; inspired them with the power of unity; imparted to them new life; taught them the laws of God encouraging them in the morals and virtues of humanity; delivered them from the hand of Pharaoh; freed them from the bondage of captivity; educated them, trained them and carried them away from the land of darkness into the holy of holies of light. Their power was increased; their majesty became refulgent; their fame was spread throughout the world, until they were enabled to found the Solomonic sovereignty. In philosophy and art they attained such heights that the philosophers of Greece and Rome travelled long distances to learn from them. Now is it possible to say that to revere and respect these souls is equivalent to the worshipping of idols? We must respect Moses because he achieved a work which no one else could do. It is an evident fact that His Holiness Moses was a channel between God and man. No further proof is required for this. I do not attempt to prove the validity of Moses by pointing to his turning the rod into a serpent; instead I give evident proofs.

"Again you will note that His Highness Christ was a Jew. Ponder well over this matter: The Jews were captives in the hand of the Romans; they were their slaves. From every standpoint they were scattered and impoverished. Nebuchadnezzar carried seventy thousand of them into captivity at Babylon. Even today the tombs of Esther and Daniel are there. And afterwards what did Titus, the Roman Emperor, not do! He entirely destroyed the foundation of the Jewish temple. The effect of the destruction of Titus is manifest up to this time for we see them scattered all over the world. His Holiness Christ appeared and established unity among the Romans, the Greeks, the Chaldeans, the Assyrians, the Europeans and the Americans. He established a bond of unity between all the nations.

All the great prophets, the kings and the worthies of the Israelitish nation could not make the Persians believe in Moses. All the prophets such as Isaiah, Jeremiah, Ezekiel, Nehemiah, et al., could not make one Zoroastrian believe in Moses. But one Jew came and many millions believe in Him. He spread His name in the East and in the West. He caused the Bible to be translated in all the languages of the world, and today nearly every home contains a Bible. He demonstrated throughout the world to all the nations of the world that the Israelitish people were the chosen people, that the Israelitish prophets were the prophets of God, that their books were the books of God, that their words were the words of God. This is evident. These are not intellectual or traditional evidences but they are such evidences as permit of no discussion. Look at America. You see a Bible in almost every house that you enter. See what Christ has accomplished. Witness what one soul who was crucified has accomplished.

“When He was living upon the earth He was alone, ridiculed and rejected by His own people. Almost everybody cursed and ridiculed Him. His own relatives left Him; even His disciples almost abandoned Him; they placed upon His head a crown of thorns and paraded Him over the streets, and finally they crucified Him. He was alone! alone! but the traces of His work and the signs of His message have filled the world. Man must be just. After these statements no one can deny the greatness of Christ. Now is it evident to you that all these conditions among the nations are on account of injustice? If they had all been just they would have been united on this principle: that these prophets were channels for the bounty of God, for they were the first teachers of mankind.

“The philosophers are also teachers but all they could do was to teach themselves and a few other souls. But the prophets of God taught the whole world. They trained all the children of men in morals and ethics. Who can say that they failed to accomplish their work, and who would give the names of the philosophers in the first place?”

Rabbi: “Indeed, indeed you are one of the greatest logicians in the world. Up to this time I have been talking to you as a man; now I will address you as a Rabbi. Your premises and syllogisms do not agree. It is not correct to say that Christ has accomplished all these things, for but few of his teachings were accepted until about three hundred and fifty years after his crucifixion—”

Abdul-Baha here exclaimed: “I understand, I understand,” and then continued: “His Highness Moses laid the foundation but the result of His teachings became apparent during the

time of Solomon. If there had been no Moses there would have been no Solomon. The sovereignty of Solomon was the outcome of the principles of Moses. If there had been no Moses the children of Israel would have been entirely lost, and up to this time they would have been slaves in the land of Pharaoh. Their very name would have disappeared from the page of history. Moses laid down a few principles, but the results of those principles became apparent five hundred years afterward. If an inquirer is just he will realize that Moses laid with His own hand Solomonic universality. Likewise if His Highness Christ had not laid the foundations of Christianity, the evident signs which we see today would not have been realized.

“I scatter the seeds today, six months hence they may become apparent. In the meantime, can anyone deny the germination of these seeds, and when they are grown, repudiate the fact that these plants owe their origin to the seed?”

Rabbi: “Suppose that Christ was the Promised One of the Jews; how did the doctrine of divinity creep in among the Christians?”

Abdul-Baha: “Do not look upon the Christians of today. The Christians are today submerged in the sea of imitation. It is evident that man is the highest of God’s creatures on the face of the earth. For example, there are certain attributes which are apparent in the mineral kingdom. The vegetable kingdom has the attributes existing in the mineral kingdom with another attribute, which is the power of growth. The animal has the attributes of the mineral and the vegetable kingdoms but with another attribute, which is the power of instinct. Therefore the animal is a composite of the mineral and vegetable kingdoms, but man has the virtues of the mineral kingdom, the virtues of the vegetable kingdom, the virtues of the animal kingdom and another distinct virtue, which is that of intellect, consequently man is the highest creation of God. He is the peerless creature and in him are contained all the virtues of the human world.

“Christ was the mirror; God was the Sun. The Sun appeared with all its effulgence and splendor in the mirror; that is, the virtues, the perfections and the characteristics of God appeared in Christ. This is what is meant where it is written in the Bible that ‘We have created man in our own image.’ The perfect man is the visage and image of God, just as the mirror reflects the sun. We can not say that the sun has come down from heaven and has taken a place in the mirror. The sun is eternal, living in its own station. It had no ascent or descent, entrance or exit; but the rays and the heat of the sun have become fully reflected in the clear mirror. That is why Christ said the future

is in the sun and the sun is in the future. The Sun of Truth reflected itself in the mirrors of Moses and Christ.”

Rabbi: “Most wonderful! We must name this divine philosophy the philosophy of Abdul-Baha. I am extraordinarily delighted to have had this privilege to talk with you.”

Abdul-Baha: “I am very happy indeed to meet you.”

Rabbi: “I hope I will have the pleasure of meeting you again.”

Abdul-Baha: “God willing. May you be under His protection.”

SW_v03#06 p.006-008

ABU0192

Public address given at Euclid Hotel on 1912-May-06 in Cleveland

This is a very joyous evening, an evidence in itself of the possibility of uniting the East and the West – an eastern man appearing before an assemblage of reverent western people. The East and West, the Orient and Occident, shall be united. If we search history, we shall not find the record of such an occasion where one has traveled from the far East to the far West to address a meeting of this universal character. This is a miracle of the twentieth century which proves that the seemingly impossible may become real and possible in the kingdom of man. Praise be to God! The dark ages have disappeared, and the age of light has at last arrived. The Sun of Reality has dawned with supreme effulgence, the realities of things have become manifest and renewed, the mysteries of the unknown have been revealed, and great inventions and discoveries mark this period as a most wonderful age.

BDA1.074n

Through the ingenuity and inventions of man it is possible to cross the wide oceans, fly through the air and travel in submarine depths. At any moment the Orient and Occident can communicate with each other. Trains speed across the continents. The human voice has been arrested and reproduced, and now man can speak at long distances from any point. These are some of the signs of this glorious century. The great progress mentioned has taken place in the material world. Remarkable signs and evidences have become manifest. Hidden realities and mysteries have been disclosed. This is the time for man

to strive and put forth his greatest efforts in spiritual directions. Material civilization has reached an advanced plane, but now there is need of spiritual civilization. Material civilization alone will not satisfy; it cannot meet the conditions and requirements of the present age; its benefits are limited to the world of matter. There is no limitation to the spirit of man, for spirit in itself is progressive, and if the divine civilization be established, the spirit of man will advance. Every developed susceptibility will increase the effectiveness of man. Discoveries of the real will become more and more possible, and the influence of divine guidance will be increasingly recognized. All this is conducive to the divine form of civilization. This is what is meant in the Bible by the descent of the New Jerusalem. The heavenly Jerusalem is none other than divine civilization, and it is now ready. It is to be and shall be organized, and the oneness of humankind will be a visible fact. Humanity will then be brought together as one. The various religions will be united, and different races will be known as one kind. The Orient and Occident will be conjoined, and the banner of international peace will be unfurled. The world shall at last find peace, and the equalities and rights of men shall be established. The capacity of humankind will be tested, and a degree shall be attained where equality is a reality.

All the peoples of the world will enjoy like interests, and the poor shall possess a portion of the comforts of life. Just as the rich are surrounded by their luxuries in palaces, the poor will have at least their comfortable and pleasant places of abode; and just as the wealthy enjoy a variety of food, the needy shall have their necessities and no longer live in poverty. In short, a readjustment of the economic order will come about, the divine Sonship will attract, the Sun of Reality will shine forth, and all phenomenal being will attain a portion.

Consider: What is this material civilization of the day giving forth? Has it not produced the instruments of warfare and destruction? In olden times the weapon of war was the sword; today it is the smokeless gun. Warships a century ago were sailing vessels; now we have dreadnoughts. Instruments and means of human destruction have enormously multiplied in this era of material civilization. But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured. All the nations of the world will then be closely related and companionable, and the religions will merge into one, for the divine reality within them all is one reality. Abraham proclaimed this reality; Jesus promulgated it; all the Prophets

who have appeared in the world have founded Their teachings upon it. Therefore, the people of the world have this one true, unchangeable basis for peace and agreement, and war, which has raged for thousands of years, will pass away.

For centuries and cycles humanity has been engaged in war and conflict. At one time the pretext for war has been religion, at another time patriotism, racial prejudice, national politics, territorial conquest or commercial expansion; in brief, humanity has never been at peace during the period of known history. What blood has been shed! How many fathers have mourned the loss of sons; how many sons have wept for fathers, and mothers for dear ones! Human beings have been the food and targets of the battlefield, and everywhere warfare and strife have been the theme and burden of history. Ferocity has characterized men even more than animals. The lion, tiger, bear and wolf are ferocious because of their needs. Unless they are fierce, cruel and unrelenting, they will die of starvation. The lion cannot graze; its teeth are fitted only for food of flesh. This is also true of other wild animals. Ferocity is natural to them as their means of subsistence; but human ferocity proceeds from selfishness, greed and oppression. It springs from no natural necessity. Man needlessly kills a thousand fellow creatures, becomes a hero and is glorified through centuries of posterity. A great city is destroyed in one day by a commanding general. How ignorant, how inconsistent is humankind! If a man slays another man, we brand him as a murderer and criminal and sentence him to capital punishment, but if he kills one hundred thousand men, he is a military genius, a great celebrity, a Napoleon idolized by his nation. If a man steals one dollar, he is called a thief and put into prison; if he rapes and pillages an innocent country by military invasion, he is crowned a hero. How ignorant is humankind! Ferocity does not belong to the kingdom of man. It is the province of man to confer life, not death. It behooves him to be the cause of human welfare, but inasmuch as he glories in the savagery of animalism, it is an evidence that divine civilization has not been established in human society. Material civilization has advanced unmistakably, but because it is not associated with divine civilization, evil and wickedness abound. In ancient times if two nations were at war twelve months, not over twenty thousand men would be killed; now the instruments of death have become so multiplied and perfected that one hundred thousand can be destroyed in a day. In three months during the Russo-Japanese War one million perished. This was undreamed of in former cycles. The cause is the absence of divine civilization.

This revered American nation presents evidences of greatness and worth. It is my hope that this just government will stand

for peace so that warfare may be abolished throughout the world and the standards of national unity and reconciliation be upraised. This is the greatest attainment of the world of humanity. This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in the East and the West for the triumph of its democracy. I pray that this may come to pass, and I ask the blessing of God in behalf of you all.

PUP#042 (p.101-103), SW_v03#04 p.029+031-032, SW_v13#12 p.324

ABU1241

Address to the Baha'is at Sanatorium of Dr. Swingle in Cleveland, 1912-May-06

This is a beautiful city; the climate is pleasant; the views are charming. All the cities of America seem to be large and beautiful, and the people appear prosperous. The American continent gives signs and evidences of very great advancement; its future is even more promising, for its influence and illumination are far-reaching, and it will lead all nations spiritually. The flag of freedom and banner of liberty have been unfurled here, but the prosperity and advancement of a city, the happiness and greatness of a country depend upon its hearing and obeying the call of God.

BDA1.074n

The light of reality must shine therein and divine civilization be founded; then the radiance of the Kingdom will be diffused and heavenly influences surround. Material civilization is likened to the body, whereas divine civilization is the spirit in that body. A body not manifesting the spirit is dead; a fruitless tree is worthless. Jesus declares that there is spiritual capacity in some people, for all are not submerged in the sea of materialism. They seek the Divine Spirit; they turn to God; they long for the Kingdom. It is my hope that these revered people present may attain both material and spiritual progress. As they have advanced wonderfully in material degrees, so may they, likewise, advance in spiritual development until the body shall become refined and beautiful through the wealth of spiritual potentiality and efficiency.

Praise be to God! The Sun of Reality has dawned, and its effulgences are shining from all horizons. The signs of God are resplendent, and the teachings of the heavenly Messengers are

being spread. May the hearts be directed to the Kingdom of God and become illuminated by witnessing the lights of God in order that all created beings may obtain a portion of the divine bestowals. May the spirit of life be restored through the divine graces of the Almighty, and may the East and West be bound together. May oneness and harmony become manifest in all regions. May the people of the world become as one family and obtain the everlasting bounty. May the doors of the Kingdom be opened from all directions and the praise of the name Abha be heard throughout the earth.

COF.035x, GPB.254x, PUP#043 (p.104), SW_v03#06 p.005-006, SW_v13#12 p.343

ABU2221

Words to newspaper reporters, spoken in Euclid Hotel on 1912-May-06 in Cleveland

My message is the oneness of humanity and universal peace; the harmony of true science and religion; the equality of rights; the elimination of religious, racial and political prejudices; the truth of all the divine religions; the removal of religious imitations and superstitions; the education of women to such a degree that they may have equal rights with men; the adjustment of the economic condition of all people so that if a rich man enjoys honor and affluence, the poor man may also have a mat to lie on and a house to dwell in; the establishment of spiritual civilization; the reformation of human morals; the unity of all religions, so that when the people of the world recognize the truth of all religions, they may become united since truth is one - if they follow imitation, war and dissension shall remain, because imitations are the cause of differences.

SW_v19#05 p.140, MHMD1.082

پیام من وحدت عالم انسانی است و صلح عمومی و تطبیق مسائل دنیّه با علوم صحیحّه تساوی حقوق عمومی و دفع تعصب دینی و جنسی و وطنی و سیاسی و بیان حقیقت ادیان الهی و منع تقلید و اوهامات مذهبی و تربیت نساء تا بدرجیّی که حقوقشان با رجال مساوی شود و تعدیل معیشت افراد بشر که اگر امیر بر سریر عزّت جالس است فقیر هم خانه و حصیری داشته باشد و همچنین تأسیس مدنیت روحانیّه و تعدیل اخلاق عالم انسانی و وحدت اساس ادیان الهی که اگر امم عالم پی بحقیقت ادیان برند چون حقیقت یکبست متحد شوند اما بسبب تقلید در اختلاف و جدال مانند چه که تقلید مختلف است الی آخر
بیانه الأهلی

BDA1.073.13

ABU0051*Public address given at Hotel Schenley on 1912-May-07 in Pittsburgh*

I have come from the Orient to visit your country. Surely this continent is praiseworthy from all points of view, and there are signs of prosperity everywhere. The people show refinement, and evidences of progressive civilization abound. I will give you a brief exposition of the fundamental principles of Baha'u'llah's teachings in order that you may be informed of the nature and significance of the Baha'i movement.

BDA1.075n

About sixty years ago the greatest enmity and strife existed among the various peoples and religious denominations of Persia. Throughout the world generally war and dissension prevailed. At this time Baha'u'llah appeared in Persia and began devoting Himself to the uplift and education of the people. He united divergent sects and creeds, removed religious, racial, patriotic and political prejudices and established a strong bond of unity and reconciliation among varying degrees and classes of mankind. The enmity then existing among the people was so bitter and intense that even ordinary association was out of the question. They would not meet and consult with each other at all. Through the power of the teachings of Baha'u'llah the most wonderful results were witnessed. He removed the prejudices and hatred from human hearts and wrought such transformation in their attitudes toward each other that today in Persia there is perfect accord among hitherto bigoted religionists, varying sects and divergent classes. This was not an easy accomplishment, for Baha'u'llah underwent severe trials, great difficulties and violent persecution. He was imprisoned, tortures were inflicted upon Him, and finally He was banished from His native land. He bore every ordeal and infliction cheerfully. In His successive exiles from country to country up to the time of His ascension from this world, He was enabled to promulgate His teachings, even from prison. Wherever His oppressors sent Him, He hoisted the standard of the oneness of the world of humanity and promulgated the principles of the unity of mankind. Some of these principles are as follows.

First, it is incumbent upon all mankind to investigate truth. If such investigation be made, all should agree and be united, for truth or reality is not multiple; it is not divisible. The different religions have one truth underlying them; therefore, their reality is one.

Each of the divine religions embodies two kinds of ordinances. The first is those which concern spiritual susceptibilities, the

development of moral principles and the quickening of the conscience of man. These are essential or fundamental, one and the same in all religions, changeless and eternal – reality not subject to transformation. Abraham heralded this reality, Moses promulgated it, and Jesus Christ established it in the world of mankind. All the divine Prophets and Messengers were the instruments and channels of this same eternal, essential truth.

The second kind of ordinances in the divine religions is those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity. For instance, in the day of Moses ten commandments in regard to murder were revealed by Him. These commandments were in accordance with the requirements of that day and time. Other laws embodying drastic punishments were enacted by Moses – an eye for an eye, a tooth for a tooth. The penalty for theft was amputation of the hand. These laws and penalties were applicable to the degree of the Israelitish people of that period, who dwelt in the wilderness and desert under conditions where severity was necessary and justifiable. But in the time of Jesus Christ this kind of law was not expedient; therefore, Christ abrogated and superseded the commands of Moses.

In brief, every one of the divine religions contains essential ordinances, which are not subject to change, and material ordinances, which are abrogated according to the exigencies of time. But the people of the world have forsaken the divine teachings and followed forms and imitations of the truth. Inasmuch as these human interpretations and superstitions differ, dissensions and bigotry have arisen, and strife and warfare have prevailed. By investigating the truth or foundation of reality underlying their own and other beliefs, all would be united and agreed, for this reality is one; it is not multiple and not divisible.

The second principle or teaching of Baha'u'llah is the proclamation of the oneness of the world of humanity – that all are servants of God and belong to one family; that God has created all and, therefore, His bestowals are universal; and that His providence, training, sustenance and loving-kindness surround all mankind.

This is the divine policy, and it is impossible for man to lay the foundation of a better plan and policy than that which God has instituted. Therefore, we must recognize and assist the purpose of the glorious Lord. Inasmuch as God is kind and loving to all, why should we be unkind? As this human world is one

household, why should its members be occupied with animosity and contention? Therefore, humanity must be looked upon with the eye of equal estimate and in the same attitude of love. The noblest of men is he who serves humankind, and he is nearest the threshold of God who is the least of His servants. The glory and majesty of man are dependent upon his servitude to his fellow creatures and not upon the exercise of hostility and hatred.

The third principle or teaching of Baha'u'llah is the oneness of religion and science. Any religious belief which is not conformable with scientific proof and investigation is superstition, for true science is reason and reality, and religion is essentially reality and pure reason; therefore, the two must correspond. Religious teaching which is at variance with science and reason is human invention and imagination unworthy of acceptance, for the antithesis and opposite of knowledge is superstition born of the ignorance of man. If we say religion is opposed to science, we lack knowledge of either true science or true religion, for both are founded upon the premises and conclusions of reason, and both must bear its test.

The fourth principle or teaching of Baha'u'llah is the readjustment and equalization of the economic standards of mankind. This deals with the question of human livelihood. It is evident that under present systems and conditions of government the poor are subject to the greatest need and distress while others more fortunate live in luxury and plenty far beyond their actual necessities. This inequality of portion and privilege is one of the deep and vital problems of human society. That there is need of an equalization and apportionment by which all may possess the comforts and privileges of life is evident. The remedy must be legislative readjustment of conditions. The rich too must be merciful to the poor, contributing from willing hearts to their needs without being forced or compelled to do so. The composure of the world will be assured by the establishment of this principle in the religious life of mankind.

The fifth principle or teaching of Baha'u'llah is the abandoning of religious, racial, patriotic and political prejudices, which destroy the foundations of human society. All mankind are creatures and servants of the one God. The surface of the earth is one home; humanity is one family and household. Distinctions and boundaries are artificial, human. Why should there be discord and strife among men? All must become united and coordinated in service to the world of humanity.

The sixth principle or teaching of Baha'u'llah concerns the equality of man and woman. He has declared that in the estimation of God there is no distinction of sex. The one whose

heart is most pure, whose deeds and service in the Cause of God are greater and nobler, is most acceptable before the divine threshold – whether male or female. In the vegetable and animal kingdoms sex exists in perfect equality and without distinction or invidious estimate. The animal, although inferior to man in intelligence and reason, recognizes sex equality. Why should man, who is endowed with the sense of justice and sensibilities of conscience, be willing that one of the members of the human family should be rated and considered as subordinate? Such differentiation is neither intelligent nor conscientious; therefore, the principle of religion has been revealed by Baha'u'llah that woman must be given the privilege of equal education with man and full right to his prerogatives. That is to say, there must be no difference in the education of male and female in order that womankind may develop equal capacity and importance with man in the social and economic equation. Then the world will attain unity and harmony. In past ages humanity has been defective and inefficient because it has been incomplete. War and its ravages have blighted the world; the education of woman will be a mighty step toward its abolition and ending, for she will use her whole influence against war. Woman rears the child and educates the youth to maturity. She will refuse to give her sons for sacrifice upon the field of battle. In truth, she will be the greatest factor in establishing universal peace and international arbitration. Assuredly, woman will abolish warfare among mankind. Inasmuch as human society consists of two parts, the male and female, each the complement of the other, the happiness and stability of humanity cannot be assured unless both are perfected. Therefore, the standard and status of man and woman must become equalized.

Among other teachings and principles Baha'u'llah counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy – that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts.

Baha'u'llah teaches that the world of humanity is in need of the breath of the Holy Spirit, for in spiritual quickening and enlightenment true oneness is attained with God and man. The Most Great Peace cannot be assured through racial force and effort; it cannot be established by patriotic devotion and sacrifice; for nations differ widely and local patriotism has limitations. Furthermore, it is evident that political power and

diplomatic ability are not conducive to universal agreement, for the interests of governments are varied and selfish; nor will international harmony and reconciliation be an outcome of human opinions concentrated upon it, for opinions are faulty and intrinsically diverse. Universal peace is an impossibility through human and material agencies; it must be through spiritual power. There is need of a universal impelling force which will establish the oneness of humanity and destroy the foundations of war and strife. None other than the divine power can do this; therefore, it will be accomplished through the breath of the Holy Spirit.

No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured. Then material civilization will not contribute its energies to the forces of evil in destroying the oneness of humanity, for in material civilization good and evil advance together and maintain the same pace. For example, consider the material progress of man in the last decade. Schools and colleges, hospitals, philanthropic institutions, scientific academies and temples of philosophy have been founded, but hand in hand with these evidences of development, the invention and production of means and weapons for human destruction have correspondingly increased. In early days the weapon of war was the sword; now it is the magazine rifle. Among the ancients, men fought with javelins and daggers; now they employ shells and bombs. Dreadnoughts are built, torpedoes invented, and every few days new ammunition is forthcoming.

All this is the outcome of material civilization; therefore, although material advancement furthers good purposes in life, at the same time it serves evil ends. The divine civilization is good because it cultivates morals. Consider what the Prophets of God have contributed to human morality. Jesus Christ summoned all to the Most Great Peace through the acquisition of pure morals. If the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will be attained and that from every direction the glad tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress, the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear, and the spirit of God will reveal itself; all men will consort in joy and fragrance, and eternal life will be conferred upon the children of the Kingdom. Then will the power of the divine make itself effective and the breath of the Holy Spirit penetrate the essence of all things. Therefore, the material and the divine, or merciful, civilizations must progress

together until the highest aspirations and desires of humanity shall become realized.

These are a few of the teachings and principles of Baha'u'llah, briefly presented so that you may be informed of their significance and purpose and find them a stimulus to your knowledge and actions. I ask God to assist this prosperous and progressive nation and to bestow His blessings upon this just government and wonderful continent of the West.

LOG#0710x, LOG#2101x, PUP#044 (p.105-110), SW_v03#06 p.002-004+08, SW_v15#01 p.038

ABU2193

Words spoken at Hotel Schenley in Pittsburgh, 1912-May-07

The friends here are anxious to know if I like these rooms! They do not know what we had to go through in the past. Imagine the conditions and surroundings when we were exiled by the Turkish Government and were imprisoned in the barracks of 'Akka; Baha'u'llah occupied one room; His family and several other families were forced to occupy one room.

Aside from the severe illness that was raging, and the death of many among us prisoners - adults and children - on account of unsanitary surroundings and starvation, I noticed that my own presence in that crowded room was another source of torture to all of them. This was due to the fact that parents and children were suppressing and restraining themselves by trying to be quiet and polite in my presence.

So, in order to give them freedom, I accepted the morgue of the barracks, because that was the only room available, and I lived in it for about two years. Now the kind friends here wish to know if I like these magnificent rooms!

SW_v19#05 p.140-141

ABU3275*Words spoken at Hotel Schenley in Pittsburgh, 1912-May-07*

If one is fully cognizant of the reason for the incursion of disease and can determine the balance of elements, he can cure diseases by administering the food that can restore the normal level of the deficient element. In this way there will be no need for medicines and other difficulties will not arise.

اگر مدخل امراض را بدانند و اعتدال عناصر را میزان گیرند در هر عنصری که نقصان حاصل شود بواسطه خوراک که آن عنصر را زیاد نماید معالجه امراض کنند دیگر محتاج بادویه و مشلات سائر نشوند

SW_v19#05 p.141, MHMD1.084

BDA1.075.x

ABU2981*Words spoken in Washington, 1912-May-08 in Washington, DC*

Through their ignorance of these meanings people have always remained veiled from the manifestations of the bounties of Him Who is the Causer of Causes. Although in the divine scriptures mention is made of a heaven and an earth other than the physical heaven and earth, yet they have interpreted these signs literally and have deprived themselves of spiritual worlds and divine knowledge.

بسبب ندانستن آنگونه معانی همیشه ملل از مظاهر فیوضات علّۃ العلل محتجب می گشتند آنکه در کتب الهیه ذکر آسمانی غیر این آسمان و ارضی غیر از این ارض بود معینا باز علامات را بظاهر معنی مینمودند و از عوالم روحانی و معارف الهی بی بهره و نصیب می ماندند

MHMD1.086

BDA1.077.x

ABU3155*Address to the Baha'is at Parsons home in Washington, 1912-May-09 in Washington, DC*

Although I pay great respect to the feelings of people in order that they may not run away or make the least objection, yet the religious ministers of Washington have denounced us. At another time He said that the opposition of religious leaders is proof of the power and greatness of the Cause, for no one pays attention to an unimportant matter.

من خیلی رعایت نفوس میکنم که فرار نمایند و ادنی اعتراضی نتوانند با وجود این کشیشهای واشنگتن ما را تکفیر نمودند وقت دیگر می فرمودند اعتراض رؤسای مذاهب دلیل بر قوت و عظمت امر است زیرا امر غیر مهم را کسی اعتنا ننماید

MHMD1.086

BDA1.078.x

ABU1415

Words spoken on 1912-May-10 in Washington in Washington, DC

Whoever reads the Book of H'ykl (Surat-ul-H'ykl) can observe the tremendous and colossal power of Baha'u'llah. He addressed the kings from the prison, each individually, summoning all to the oneness of humanity, and the most great peace, arraigining some, and predicting what would happen in their kingdoms, and these predictions have come to pass!

Some of the kings exhibited pride, one was the Ottoman king, Abdul Aziz Khan. When Baha'u'llah was a prisoner in his kingdom, he addressed him very critically, and literally did it come to pass.

Another was the French emperor. The Emperor of France did not send any reply, then a second epistle was sent to him. It was addressed to Napoleon the Third, saying, "I wrote you an epistle before, and I summoned you to a cause, but you heeded it not. You proclaimed once that you were a defender of the oppressed, but it becomes evident that you are not; rather, you magnify your own selfish desires and passions. You advocate your own interests, and this pride of yours is supported by your empire and sovereignty. Because of your arrogance, God will shortly destroy your sovereignty and a revolution shall be set up in that kingdom, and the reins of government shall be taken from your hands, and in the utmost of debasement and degradation will you be cast, and now surely I see you in degradation. Soon it shall be manifested! The river Rhine will be the place of your humiliation and mourning, and the women will bemoan the loss of their sons." Such was the arraignment which was sent. It has been published and sent abroad.

Similar addresses were directed to other kings. And this he accomplished within a prison which was beyond human endurance, and all that he wrote or declared came to pass. It became evident and manifest, no one could hinder it. Some have not yet come to pass; they will occur later.

SW_v08#13 p.170-171

ABU3099*Words spoken on 1912-May-10 in Washington in Washington, DC*

And now you, if you act in accordance with the teachings of Baha'u'llah, may rest assured that you will be aided and confirmed. In all affairs which you undertake, you shall be rendered victorious, and all the inhabitants of the earth cannot withstand you.

You are the conquerors, because the power of the Holy Spirit is your assistant. Above and over physical forces, phenomenal forces, the Holy Spirit itself shall aid you.

COC#0309x, COC#1684x, SW_v08#08 p.103

ABU0120*Words to some Baha'is, spoken at 227 Riverside Drive on 1912-May-11 in New York*

It is only three weeks that we have been away from the New York friends, yet so great has been the longing to see you that it seems like three months. We have had no rest by day or night since we left you – either traveling, moving about or speaking – yet it was all so pleasantly done, and we have been most happy. Praise be to God! Everywhere and all the time it has been harakat, harakat, harakat (“motion, motion, motion”).

The friends in America are very good. All the people we have met here are kind and pleasant. They are polite and not antagonistic, although somewhat inquisitive. A small minority of them seem prejudiced, yet even these have their good points. The American people have a real love for advancement. They are not content to stand still. They are most energetic and progressive. When you see a tree growing and developing, be hopeful of its outcome. It will blossom and bear fruit eventually. If you see dry wood or old trees, there is no hope whatever of fruitage.

The questions asked us have been opportune and to the point. Our answers have not been utilized for controversy and argument. We met savants and learned men and satisfied them with our explanations. Important people expressed their satisfaction and pleasure at our replies to their inquiries. In brief, it

بشیکاغو و واشنگتن رفتیم و مراجعت نمودیم

بسیار خوش گذشت زیرا اهالی امریک همه مهذبند و طالب فهمیدن و مایل ترقی و تنبیه انسان درختی را رو به نشو و نما می بیند باید امیدوار باشد که لابد شکوفه خواهد نمود و بار و ثمر خواهد داد

نفوس سؤالاتی می نمودند و چون جواب می شنیدند مجادله نمی کردند و با اکثر علما چون ملاقات و صحبت می شد اظهار قناعت می کردند جمیع نفوسیکه سؤالات مهمه می نمودند از استماع جواب اظهار مسرت می کردند علمای سائر ممالک چنین نیستند زیرا همیشه میخواهند مجادله نمایند در شیکاغو کشیشهای خوبی ملاقات شدند چند نفرشان ما را بکلیسا دعوت نمودند صبحتهای مفصل داشتیم حتی یکی از آنها دکتر میلرین شب بخانه خویش دعوت کرد مقصود اینست که نفسی جز قیوب و قناعت چیزی ابراز ننمود

دیروز هم با جمع محترمی و بعضی از قاضیا و یکی از رفقای روزولت (رئیس جمهور) در

would be difficult to find in the aggregate of people we met any one who was dissatisfied. Some scholastic minds aimed only at fruitless discussion. In Chicago we met two clergymen – delivering an address at the church of one and having dinner with the other. Both manifested great love. Likewise, among all the people we met, not a single soul arose in opposition or went away disappointed.

Yesterday in Washington we met a group of important people. One prominent in political circles came with a justice of the Supreme Court. There were many ladies of the diplomatic circle present. After we had spoken, the politician referred to raised the point that the foundation of all religions from time immemorial had been peace, love and accord – principles conducive to fellowship and unification – yet Jesus, he declared, had been “the cause of discord and strife and not a factor in the realization of unity.” “Therefore,” he said, “I cannot accept your statements and explanations that religion has been the source of human betterment.” After we explained further he said, “What you have stated may cause me to change my views and agree with you.” During this time the justice remained silent. Fearing he might have some feeling of dissatisfaction, we asked if anything presented had been objectionable to his opinion. He replied, “Not at all! Not at all! It’s all right! It’s all right!” This is the characteristic expression of the Occident – “All right! All right!”

There were also present at this meeting several cabinet officers, United States senators, many from the foreign diplomatic service, army and navy officials and other dignitaries. The servant of God, our hostess, experienced much trouble in preparation and entertainment but was always active and energetic in service, inviting important and influential people to the gatherings. We spoke to all from their own standpoints with most satisfactory results; we were working day and night so there was very little time for individual and private interviews.

In Washington, too, we called a meeting of the blacks and whites. The attendance was very large, the blacks predominating. At our second gathering this was reversed, but at the third meeting we were unable to say which color predominated. These meetings were a great practical lesson upon the unity of colors and races in the Baha’i teaching.

We said in part: The black man must ever be grateful to the white man, for he has manifested great courage and self-sacrifice in behalf of the black race. Four years he fought their cause, enduring severe hardships, sacrificing life, family, treasure, all for his black brother until the great war ended in

واشننگتن صحبت شد چون قضیهٔ جهت جامعهٔ ادیان و الفت ملل مختلفه بمیان آمد آن رفیق گفت مسیح مایهٔ اختلاف بود بعد چون الفت و اتحاد ملل و امم متنوعه را در ظلّ حضرت مسیح برای او شرح دادم خندید و قبول کرد و سائرین نیز همه اظهار سرور کردند آخر از او پرسیدم که دیگر سؤال و ایرادی داری گفت خیر ابداً گفتم این مطالب را قبول کردی گفت آل رایت (بکلی صحیح است) انتی

BDA1.079.x

the proclamation of freedom. By this effort and accomplishment the black race throughout the world was influenced and benefited. Had this not been accomplished, the black man in Africa would still be bound by the chains of slavery. Therefore, his race should everywhere be grateful, for no greater evidence of humanism and courageous devotion could be shown than the white man has displayed. If the blacks of the United States forget this sacrifice, zeal and manhood on the part of the whites, no ingratitude could be greater or more censurable. If they could see the wretched conditions and surroundings of the black people of Africa today, the contrast would be apparent and the fact clearly evident that the black race in America enjoys incomparable advantages. The comfort and civilization under which they live here are due to the white man's effort and sacrifice. Had this sacrifice not been made, they would still be in the bonds and chains of slavery, scarcely lifted out of an aboriginal condition. Therefore, always show forth your gratitude to the white man. Eventually all differences will disappear, and you will completely win his friendship.

God maketh no distinction between the white and the black. If the hearts are pure both are acceptable unto Him. God is no respecter of persons on account of either color or race. All colors are acceptable to Him, be they white, black, or yellow. Inasmuch as all were created in the image of God, we must bring ourselves to realize that all embody divine possibilities. If you go into a garden and find all the flowers alike in form, species and color, the effect is wearisome to the eye. The garden is more beautiful when the flowers are many-colored and different; the variety lends charm and adornment. In a flock of doves some are white, some black, red, blue; yet they make no distinction among themselves. All are doves no matter what the color.

This variety in forms and colorings which is manifest in all the kingdoms is according to creative wisdom and has a divine purpose. Nevertheless, whether the creatures be all alike or all different should not be the cause of strife and quarreling among them. Especially why should man find cause for discord in the color or race of his fellow creature? No educated or illumined mind will allow that this differentiation and discord should exist or that there is any ground for it. Therefore, the whites should be just and kind to the blacks, who in turn should reflect an equal measure of appreciation and gratitude. Then will the world become as one great garden of flowering humanity,

variegated and multicolored, rivaling each other only in the virtues and graces which are spiritual.

ADJ.038x, PUP#045 (p.111-113), SW_v03#10 p.011-012, SW_v19#05 p.142, MHMD1.088

ABU0016

Public address to International Peace Forum, spoken at Grace Methodist Church on 1912-May-12 in New York

- 1 When we review history from the beginning down to the present day, we find that strife and warfare have prevailed throughout the human world. Wars – religious, racial or political – have arisen from human ignorance, misunderstanding and lack of education. We will first consider religious strife and conflict.
- 2 It is evident that the divine Prophets have appeared in the world to establish love and agreement among mankind. They have been the Shepherds and not the wolves. The Shepherd comes forth to gather and lead his flock and not to disperse them by creating strife. Every divine Shepherd has assembled a flock which had formerly been scattered. Among the Shepherds was Moses. At a time when the tribes of Israel were wandering and dispersed, He assembled, united and educated them to higher degrees of capacity and progress until they passed out of the wilderness of discipline into the holy land of possession. He transformed their degradation into glory, changed their poverty into wealth and replaced their vices by virtues until they rose to such a zenith that the splendor of the sovereignty of Solomon was made possible, and the fame of their civilization extended to the East and the West. It is evident, therefore, that Moses was a divine Shepherd, for He gathered the tribes of Israel together and united them in the power and strength of a great nationhood.
- 3 When the Messianic star of Jesus Christ dawned, He declared He had come to gather together the lost tribes or scattered sheep of Moses. He not only shepherded the flock of Israel but brought together people of Chaldea, Egypt, Syria, ancient Assyria and Phoenicia. These people were in a state of utmost hostility, thirsting for the blood of each other with the ferocity

1 چون نظر بتاریخ میکنیم ملاحظه مینمائیم که از اول عالم الی زماننا هذا بین بشر جنگ و جدال بوده جنگ بین ادیان بوده یا حرب بین اجناس بوده یا نزاع و جدال بین دول بوده یا بین دو اقلیم بوده و جمیع اینها از جهل بشر ناشی و از سوء تفاهم و عدم تربیت منبث زیرا اعظم نزاع و قتال بین ادیان بوده

2 و حال آنکه انبیای الهی بجهت اتحاد و الفت بین بشر آمدند زیرا آنان شبانان بودند نه گرگان و شبان بجهت جمع گوسفندان آمده نه برای تفریق آنها هر شبان الهی جمعی از اغنام متفرقه را جمع کرد از جمله حضرت موسی بوده اغنام اسباط متفرقه اسرائیل را جمع کرد و بایک دیگر الفت داد به ارض مقدس برد بعد از تفریق جمع کرد و بایک دیگر التیام داد و سبب ترقی ایشان گردید لهذا ذلّتشان بعزت تبدیل شد و فقرشان بغنا و رذائل اخلاقشان بفضائل مبدل گشت بدرجهائی که سلطنت سلیمانی تأسیس یافت و صیت عزّاتشان به شرق و غرب رسید پس معلوم شد موسی شبان حقیقی بود زیرا اغنام متفرقه اسرائیل را جمع نمود و با هم التیام داد

3 چون حضرت مسیح ظاهر شد سبب الفت و اجتماع اغنام متفرقه گشت اغنام متفرقه اسرائیل را با اغنام یونان و رومان و کلدانیان و سوریان و مصریان جمع فرمود این اقوام با هم در نهایت جدال و قتال بودند خون یکدیگر

of animals; but Jesus Christ brought them together, cemented and united them in His Cause and established such a bond of love among them that enmity and warfare were abandoned. It is evident, therefore, that the divine teachings are intended to create a bond of unity in the human world and establish the foundations of love and fellowship among mankind. Divine religion is not a cause for discord and disagreement. If religion becomes the source of antagonism and strife, the absence of religion is to be preferred. Religion is meant to be the quickening life of the body politic; if it be the cause of death to humanity, its nonexistence would be a blessing and benefit to man. Therefore, in this day the divine teachings must be sought, for they are the remedies for the present conditions of the world of humanity. The purpose of a remedy is to heal and cure. If it be productive of worse symptoms, its absence or discontinuance is preferable.

- 4 At a time when the Arabian tribes and nomadic peoples were widely separated, living in the deserts under lawless conditions, strife and bloodshed continual among them, no tribe free from the menace of attack and destruction by another – at such a critical time Muhammad appeared. He gathered these wild tribes of the desert together, reconciled, united and caused them to agree so that enmity and warfare ceased. The Arabian nation immediately advanced until its dominion extended westward to Spain and Andalusia.

- 5 From these facts and premises we may conclude that the establishing of the divine religions is for peace, not for war and the shedding of blood. Inasmuch as all are founded upon one reality which is love and unity, the wars and dissensions which have characterized the history of religion have been due to imitations and superstitions which arise afterward. Religion is reality, and reality is one. The fundamentals of the religion of God are, therefore, one in reality. There is neither difference nor change in the fundamentals. Variance is caused by blind imitations, prejudices and adherence to forms which appear later; and inasmuch as these differ, discord and strife result. If the religions of the world would forsake these causes of difficulty and seek the fundamentals, all would agree, and strife and dissension would pass away; for religion and reality are one and not multiple.

- 6 Other wars are caused by purely imaginary racial differences; for humanity is one kind, one race and progeny, inhabiting

را میریختند و مانند حیوانات درنده یکدیگر را میدریدند لکن حضرت مسیح این ملل را جمع و متفق و متحد نمود و ارتباط داد و نزاع و جدال را بکلی بنیان برانداخت پس معلوم شد ادیان الهی سبب الفت و محبت بوده دین الله سبب نزاع و جدال نیست اگر دین سبب جدال و قتال گردد عدم آن بهتر است زیرا دین باید سبب حیات گردد اگر سبب ممات شود البته معدوم خوشتر و بیدینی بهتر زیرا تعالیم دینی بمنزلهء علاجست اگر علاج سبب مرض شود البته عدم علاج خوشتر است

- 4 و همچنین وقتی که عشایر عرب در نهایت عداوت و جدال بودند خون یکدیگر میریختند اموال تاراج مینمودند و اهل و اطفال اسیر میکردند و در صحراء جزیره العرب مقاتلهء دائمی داشتند نفسی راحت نبود هیچ قبیلهئی آرام نداشت در چنان وقتی حضرت محمد ظاهر شد و اینها را جمع کرد و قبائل متفرقه را الفت داد بایکدیگر متحد و متفق نمود ابداً قتال و جدال در میان نماند عرب بدرجهئی ترقی کرد که سلطنت اندلس و خلافت کبری تأسیس کرد

- 5 از این فهمیدیم که اساس دین الهی از برای صلح است نه جنگ و اساس ادیان الهی یکی است و آن محبت است حقیقت است ارتباط است ولی این نزاعها منبعث از تقلید است که بعد پیدا شد اصل دین یکیست و آن حقیقت است و اساس ادیان الهی است اختلاف ندارد اختلاف در تقالید است و چون تقالید مختلف است لهذا سبب اختلاف و جدال گردد اگر جمیع ادیان عالم ترک تقالید کنند و اصل اساس دین را اتباع نمایند جمیع متفق شوند نزاع و جدالی نماند زیرا دین حقیقت است و حقیقت یکی است تعدد قبول ننماید

- 6 اما امتیازات جنسی و اختلاف قومی وهم محض است زیرا نوع بشر یکیست کل یک جنسند و جمیع سلالهء یک شخص همه ساکن یک کرهء ارضند و اختلاف جنس در آفرینش و خلقت

the same globe. In the creative plan there is no racial distinction and separation such as Frenchman, Englishman, American, German, Italian or Spaniard; all belong to one household. These boundaries and distinctions are human and artificial, not natural and original. All mankind are the fruits of one tree, flowers of the same garden, waves of one sea. In the animal kingdom no such distinction and separation are observed. The sheep of the East and the sheep of the West would associate peacefully. The Oriental flock would not look surprised as if saying, "These are sheep of the Occident; they do not belong to our country." All would gather in harmony and enjoy the same pasture without evidence of local or racial distinction. The birds of different countries mingle in friendliness.

- 7 We find these virtues in the animal kingdom. Shall man deprive himself of these virtues? Man is endowed with superior reasoning power and the faculty of perception; he is the manifestation of divine bestowals. Shall racial ideas prevail and obscure the creative purpose of unity in his kingdom? Shall he say, "I am a German," "I am a Frenchman" or an "Englishman" and declare war because of this imaginary and human distinction? God forbid! This earth is one household and the native land of all humanity; therefore, the human race should ignore distinctions and boundaries which are artificial and conducive to disagreement and hostility.

- 8 We have come from the East. Praise be to God! We find this continent prosperous, the climate salubrious and delightful, the inhabitants genial and courteous, the government equitable and just. Shall we entertain any other thought and

الهی نیست خدا جمیع را بشر خلق کرده یکی را انگریزی و دیگری را فرانسوی و ایرانی و امریکائی خلق ننموده لهذا اختلافی در جنس بشر نه جمیع برگ یک درختند و امواج یک بحر انمار یک شجرند و گلهای یک گلستان

7 در عالم حیوانات ملاحظه کنید در نوع امتیازی نیست گوسفندان شرق و غرب با هم میچرند هیچ گوسفندان شرقی گوسفندان غربی را بیگانه نشمرند و قوم دیگر نداند بلکه با هم در نهایت التیام و الفت در چراگاه بچرند نزاع نوع و ملی در بین آنها نیست و همچنین طیور شرق و غرب چون کبوتران جمیع در نهایت الفت و ارتباطند ابداً امتیازات ملیه در میانشان نیست این امور در بین حیوان که عاری از دانشند سبب اوهام نمیشود آیا سزاوار است انسان اتباع این گونه اوهام کند و حال آنکه عاقل است و مظهر ودیعه الهیه است قوه مدرکه دارد قوه متفکره دارد با وجود این مواهب چگونه اتباع این گونه اوهام کند یکی گوید من المانی هستم یکی گوید من انگریزی هستم یکی گوید من ایتالیائی هستم و باین اوهام با هم نزاع و جدال کنند و حرب و قتال نمایند آیا این سزاوار است لا والله زیرا حیوان راضی باین اوهام نمیشود چگونه انسان راضی میشود با آنکه وهم است و محض تصور اما محاربات و اختلافات اوطان یعنی این شرق است و [این] غربست این جنوبست و این شمال است این جایز است لا والله محض اوهام است و صرف تصور و خیال جمیع ارض قطعه واحده است و وطن واحد لهذا نباید بشر متمسک باین اوهام شود

8 حال الحمد لله من از شرق باینجا آمدم می بینم این مملکت بینهایت معمور است هوا در کمال لطافت است اهالی در نهایت درجه آداب و حکومت عادل و منصف آیا جایز است بگویم اینجا وطن

feeling than that of love for you? Shall we say, "This is not our native land; therefore, everything is objectionable"? This would be gross ignorance to which man must not subject himself. Man is endowed with powers to investigate reality, and the reality is that humanity is one in kind and equal in the creative plan. Therefore, false distinctions of race and native land, which are factors and causes of warfare, must be abandoned.

- 9 Consider what is happening in Tripoli: how the poor are being killed and the blood of the helpless is being shed upon both sides; children, made fatherless; fathers, lamenting the death of their sons; mothers, bewailing the loss of dear ones. And what is the benefit after all? Nothing conceivable. Is it, therefore, justifiable?

- 10 The domestic animals do not manifest hatred and cruelty toward each other; that is the attribute of the wild and ferocious beasts. In a flock of one thousand sheep you will witness no bloodshed. Numberless species of birds are peaceful in flocks. Wolves, lions, tigers are ferocious because it is their natural and necessary means for obtaining food. Man has no need of such ferocity; his food is provided in other ways. Therefore, it is evident that warfare, cruelty and bloodshed in the kingdom of man are caused by human greed, hatred and selfishness. The kings and rulers of nations enjoy luxury and ease in their palaces and send the common people to the battlefield – offer them as the food and targets of cannon. Each day they invent new instruments for the more complete destruction of the foundations of the human race. They are callous and merciless toward their fellow creatures. What shall atone for the sufferings and grief of mothers who have so tenderly cared for their sons? What sleepless nights they have spent, and what days of devotion and love they have given to bring their children to maturity! Yet the savagery of these warring rulers causes great numbers of their victims to be torn and mutilated in a day. What ignorance and degradation, yea even greater than the ferocious beasts themselves! For a wolf will carry away and devour one sheep at a time, whereas an ambitious tyrant may cause the death of one hundred thousand men in a battle and glory in his military prowess, saying, "I am commander in chief; I have won this mighty victory." Consider the ignorance and inconsistency of the human race. If a man kills another, no matter what the cause may be, he is pronounced a murderer, imprisoned or executed; but the brutal oppressor who has slain one hundred thousand is idolized as a hero, conqueror or military genius. A man steals a small sum of money; he is called a

من نیست و سزاوار رعایت نه این نهایت تعصب است انسان نباید متعصب باشد بلکه باید تحری حقیقت نماید یقین است که بشر کل نوع واحدند و ارض وطن واحد پس ثابت شد که باعث هر حرب و قتال صرف اوهام است ابداً اساسی ندارد

9 ملاحظه در طرابلس نمائید ببینید که از هجوم غیر مشروع ایتالی چه میشود چقدر بیچاره‌ها در خون خویش میغلطند روزی هزاران نفوس از دو طرف تلف میشود چقدر اطفال بی‌پدر و چقدر پدران بی‌پسر میشوند و چه قدر مادران که در مرگ فرزندان ناله و فغان مینمایند آخر چه ثمری حاصل خواهد شد نه ثمری و نه نتیجه‌ئی انصاف نیست که انسان آن قدر غافل باشد

10 ملاحظه در حیوانات مبارکه نمائید که هیچ حرب ندارند و جدالی ندارند هزاران گوسفندان با هم میچرند و هزاران جوق کبوتران می‌پرند و ابداً نزاع نکنند و لکن گرگان و سگان درنده همیشه با هم در نزاع و جدالند ولی برای طعمه مجبور بشکار لکن انسان محتاج نیست قوت دارد ولی محض طمع و شهرت و نام‌جوئی این خونها میریزد اما بزرگان بشر در قصور عالیه در نهایت راحت آرمیده‌اند ولی بیچارگان را بمیدان حرب برانند و هر روز آلت جدیدی که هادم بنیان بشر است ایجاد کنند ابداً بحال بیچارگان رحم ننمایند و ترحم بمادران نکنند که اطفال را در نهایت محبت پرورش داده‌اند چه شبها که محض آسایش فرزندان آرام نداشته‌اند چه روزها که در تربیتشان منتهای مشقت دیده‌اند تا آنها را ببلوغ رسانیده‌اند آیا سزاوار است مادران و پدران در یک روز هزاران جوانان اولاد خویش را در میدان حرب پاره‌پاره بینند این چه وحشت است و این چه غفلت و جهالت و این چه بغض و عداوت حیوانات درنده محض قوت ضروری میدرند ولی گرگ روزی یک گوسفند میدرد اما انسان بی‌انصاف در یک روز صد هزار نفر را آغشته خاک و خون نماید و نفر کند که من بهادری کردم و چنین شجاعتی ابراز نمودم که روزی صد هزار نفس هلاک کردم و مملکتی را بباد فنا دادم ملاحظه کنید که جهالت و غفلت انسان بدرجه‌ایست که اگر شخصی یک نفر را بکشد او را قاتل گویند و قصاص نمایند یا بکشند یا حبس ابدی

thief and sent to the penitentiary; but the military leader who invades and pillages a whole kingdom is acclaimed heroic and a mighty man of valor. How base and ignorant is man!

نمایند اما اگر انسانی صدهزار نفر را در روزی هلاک کند او را جنرال اول گویند و اول شجاع دهر نامند اگر شخصی از مال دیگری یک ریال بدزدد او را خائن و ظالم گویند اما اگر مملکتی را غارت کند او را جهانگیر نام نهند این چقدر جهالت است چقدر غفلت است

- 11 In Persia previous to the middle of the nineteenth century among the various tribes and peoples, sects and denominations there existed the greatest animosity, strife and hatred. At that time, too, all the other nations of the East were in the same condition. Religionists were hostile and bigoted, sects were at enmity, races hated each other, tribes were constantly at war; everywhere antagonism and conflict prevailed. Men shunned and were suspicious of each other. The man who could kill a number of his fellow creatures was glorified for his heroism and strength. Among religionists it was esteemed a praiseworthy deed to take the life of one who held an opposite belief. At this time Baha'u'llah arose and declared His mission. He founded the oneness of the world of humanity, proclaimed that all are servants of the loving and merciful God Who has created, nourished and provided for all; therefore, why should men be unjust and unkind to each other, showing forth that which is contrary to God? As He loves us, why should we entertain animosity and hate? If God did not love all, He would not have created, trained and provided for all. Loving-kindness is the divine policy. Shall we consider human policy and attitude superior to the wisdom and policy of God? This would be inconceivable, impossible. Therefore, we must emulate and follow the divine policy, dealing with each other in the utmost love and tenderness.

11 باری در ایران در میان مذاهب و ادیان مختلفه نهایت عداوت و بغض بود و همچنین در سائر ممالک آسیا ادیان دشمن یکدیگر بودند مذاهب خون یکدیگر میریختند اجناس و قبائل در جنگ و جدال و همیشه در نزاع و قتال بودند همچو میدانستند که نهایت نخر در این است که نوع خود را بکشند اگر دینی بر دینی غلبه مینمود قتل و غارت میکرد و بی نهایت نخر مینمود

- 12 Baha'u'llah declared the Most Great Peace and international arbitration. He voiced these principles in numerous Epistles which were circulated broadcast throughout the East. He wrote to all the kings and rulers, encouraging, advising and admonishing them in regard to the establishment of peace, making it evident by conclusive proofs that the happiness and glory of humanity can only be assured through disarmament and arbitration. This was nearly fifty years ago. Because He promulgated the message of universal peace and international agreement, the kings of the Orient arose against Him, for they did not find their personal and national benefits advanced by His admonition and teaching. They persecuted Him bitterly, inflicted upon Him every torment, imprisoned, bastinadoed, banished Him and eventually confined Him in a fortress. Then they arose against His followers. For the establishment of international peace the blood of twenty thousand Baha'is

12 در همچو وقتی حضرت بهاءالله در ایران ظاهر شد و تأسیس وحدت عالم انسانی نمود و اساس صلح اکبر نهاد و جمیع را بندگان خداوند فرمود که خالق کل خداست و رازق کل خدا او بجمیع مهربان است ما چرا باید نامهربان باشیم او به بندگان رؤف و رحیم است ما چرا باید دشمن و مخالف باشیم مادام خدا کل را دوست دارد ما چرا باید بغض و عداوت داشته باشیم مادام کل را رزق میدهد تربیت میفرماید بجمیع مهربان است ما نیز باید کل را دوست مهربان باشیم این است سیاست الهیه ما باید اتباع سیاست الهیه نمائیم آیا ممکن است بشر سیاستی بهتر از سیاست الهیه تأسیس کند این ممکن نیست پس باید متابعت سیاست او کنیم همین طور که خدا

was spilled. Their homes were destroyed, their children made captives and their possessions pillaged, yet none of these people waxed cold or wavered in devotion. Even to this day the Baha'is are persecuted, and quite recently a number were killed, for wherever they are found they put forth the greatest efforts to establish the peace of the world. They not only promulgate principles; they are people of action.

با جمیع به محبت و مهربانی معامله میفرماید ما نیز محب و مهربان بعموم باشیم خلاصه حضرت بهاءالله اساس صلح عمومی نهاد و ندای وحدت عالم انسانی بلند فرمود تعالیم صلح و سلام را در شرق منتشر ساخت و در این خصوص الواح بجمیع ملوک نوشت و کل را تشویق کرد و بکل اعلان فرمود که عزت عالم انسانی در صلح و سلام است و این قضیه بدایتش شصت سال پیش واقع و بسبب اینکه امر بتعالیم صلح فرمود ملوک شرق مخالفت او نمودند زیرا منافی خیال و منفعت خویش تصور کردند هر نوع اذیتی بر او وارد نمودند ضرب و حبس شدید وارد ساختند و سرگون بیلاذ بعیده کردند آخر در قلعهائی او را حبس نمودند و بر ضد دوستان او برخاستند و برای این مسئله یعنی ترک تقالید و همیه و وحدت انسانی و صلح و اتحاد خون بیست هزار نفر را ریختند چه خاندانها را که پریشان نمودند چه نفوس را که قتل و غارت کردند لکن دوستان بهاءالله ابداً فتور نیاوردند و الی الآن به دل و جان در نهایت سعی میکوشند که ترویج صلح و اتفاق نمایند و بالفعل بر این امر خطیر قائلند

- 13 In Persia today through the teachings of Baha'u'llah you will find people of various beliefs and denominations living together in the utmost peace and agreement. The former enmities and hatred have passed away, and they exercise the utmost love toward all mankind, for they realize and know that all are the creatures and servants of one God. This is directly due to the divine teachings. At most it is simply this: that the ignorant must be educated, the ailing must be healed, those who are as children in the scale of development must be helped to reach the age of maturity. We must not be unfriendly to anyone because of ignorance; neither must we reject the immature or turn away from the sick but administer the remedy for each human need until all are united in the providence of God. Therefore, it is evident that the essential foundations of the divine religions are unity and love. If religion be productive of discord among mankind, it is a destroyer and not divine, for religion implies unity and binding together and not separation. Mere knowledge of principles is not sufficient. We all know and admit that justice is good, but there is need of volition and action to carry out and manifest it. For example, we might think it good to build a church, but simply thinking of it as a good thing will not help its erection. The ways and means must be provided; we must will to build it and then proceed with the

13 جمیع طوائف که تعالیم بهاءالله را قبول نمودند همه حامی صلح عمومی هستند و مروج وحدت عالم انسانی نهایت محبت را بنوع بشر دارند زیرا میدانند که جمیع بندگان یک خداوندند و کل از جنس واحد و سلالهء واحده نهایت بعضی جاهلند باید تربیت شوند مریضند باید معالجه کردند اطفالند باید تعلیم و آداب آموخت طفل را نباید دشمن گیرد مریض را نباید مبعوض داشت باید معالجه کرد و نادانان را باید تعلیم و تربیت نمود لهذا اساس ادیان الهی الفت و محبت بشر است اگر دین الهی سبب بغض و عداوت بود آن دین الهی نیست زیرا دین باید سبب ارتباط باشد سبب ترویج الفت و یگانگی شود اما هر چیزی مجرد دانستن کفایت نکند جمیع میدانیم عدالت خوب است لکن قوهء اجرائیه لازم مثلاً اگر بدانییم معبد ساختن خوب است بلین دانستن بوجود نمیآید باید ارادهء ساختن نمود و بعد ثروت لازم مجرد دانستن کفایت نکند ما جمیع میدانیم صلح خوب است سبب حیات است لکن محتاج ترویج و عملیم

construction. All of us know that international peace is good, that it is conducive to human welfare and the glory of man, but volition and action are necessary before it can be established. Action is essential.

- 14 Inasmuch as this century is a century of light, capacity for action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so, and truly the time and conditions are ripe for action now. All men know that, verily, war is a destroyer of human foundations, and in every country of the world this is admitted and apparent. I find the United States of America an exceedingly progressive nation, the government just, the people in a state of readiness and the principle of equality established to an extraordinary degree. Therefore, it is my hope that, inasmuch as the standard of international peace must be upraised, it may be upraised upon this continent, for this nation is more deserving and has greater capacity for such an initial step than any other. If other nations should attempt to do this, the motive would be misunderstood.

- 15 For instance, if Great Britain should declare for international peace, it would be said that it has been done to ensure the safety of her colonies. If France should hoist the standard, other nations would declare some hidden diplomatic policy underlies the action; Russia would be suspected of national designs if the first step were taken by that people, and so on with all the European and eastern governments. But the United States of America could not be accused of any such selfish interest. Your government has, strictly speaking, no colonies to protect. You are not endeavoring to extend your domain, nor have you need of territorial expansion. Therefore, if America takes the first step toward the establishing of world peace, it is certain to be ascribed to unselfishness and altruism. The world will say, "There is no other motive than altruism and service to humanity in this action by the United States." Therefore, it is my hope that you may stand forth as the first herald of peace and hoist this banner, for this banner will be hoisted. Raise it aloft, for you are the most qualified and deserving of nations. The other countries await this summons, expect this call to the standard of reconciliation, for the whole world is distressed because of the excessive burden and irreparable damage of war. Taxes are levied to meet its drain. Every year the burden increases, and the people have come to their end. Just now Europe is a battlefield of ammunition ready for a spark, and one spark will set aflame the whole world. Before these complications and cataclysmic events happen, take the step to prevent it.

14 اما چون این عصر عصر نورانیست و استعداد صلح حاصل لابد بر این است این افکار منتشر شود و بدرجه اجرا و عمل آید یقین است زمان حامیان صلح می‌پرورد در جمیع اقالیم عالم حامی صلح موجود و چون من به امریکا آمدم دیدم جمعی همه حامی صلحند و اهالی در نهایت استعداد و حکومت امریکا در نهایت عدالت و مساوات بین بشر جاری است لهذا من آرزویم چنان است که اول پرتو صلح از امریکا بسایر جهات برافتد اهالی امریک بهتر از عهده برآیند زیرا مثل سائرین نیستند

15 اگر انگریز بر این امر برخیزد گویند بجهت منافع خویش مبادرت باین امر نموده اگر فرانسه قیام نماید گویند بجهت محافظت مستعمرات خود برخاسته اگر روس اعلان کند گویند برای مصالح سلطنت خود تکلم کرده اما دولت و ملت امریکا مسلم است که نه خیال مستعمراتی دارند نه در فکر توسیع دایره مملکت هستند و نه در صدد حمله بسایر ملل و ممالک پس اگر اقدام کنند مسلم است که منبعث از همت محض و حمیت و غیرت صرف است هیچ مقصدی ندارند باری مقصد من این است که شما این علم را بلند نمائید زیرا شما سزاوارترید در جمیع بلاد استعداد موجود است و فریاد صلح عمومی بلند زیرا مردم به تنگ آمده‌اند دول هر سالی مبلغی بر مصارف جیش میافزایند لهذا مردم خسته‌اند الآن زیر زمین اروپا پراز آلات و ادوات شرّ است نزدیک است مواد جهنمیّه بنیان عالم انسانی را براندازد

16 The foundations of all the divine religions are peace and agreement, but misunderstandings and ignorance have developed. If these are caused to disappear, you will see that all the religious agencies will work for peace and promulgate the oneness of humankind. For the foundation of all is reality, and reality is not multiple or divisible. Moses founded it, Jesus raised its tent, and its brilliant light has shone forth in all the religions. Baha'u'llah proclaimed this one reality and spread the message of the Most Great Peace. Even in prison He rested not until He lighted this lamp in the East. Praise be to God! All who have accepted His teachings are lovers of peace, peacemakers ready to sacrifice their lives and expend their possessions for it. Now let this standard be upraised in the West, and many will respond to the call. America has become renowned for her discoveries, inventions and artistic skill, famous for equity of government and stupendous undertakings; now may she also become noted and celebrated as the herald and messenger of universal peace. Let this be her mission and undertaking, and may its blessed impetus spread to all countries. I pray for all of you that you may render this service to the world of humanity.

ADJ.038x, LOG#1418x, PUP#047 (p.116-122), BSC.311 #630, FWU.022, SW_v03#09 p.012-016, SW_v05#09 p.131-135, SW_v15#01 p.023, SW_v19#05 p.143, MHMD1.092-098

16 باری اعظم سبب صلح اساس ادیان الهی است اگر سوء تفاهم بین ادیان از میان برود ملاحظه مینمائید که جمیع حامی صلحند و مروج وحدت عالم انسانی زیرا اساس کل یکی است و آن حقیقت است و حقیقت تعدد و تجزّی قبول نکند مثلاً حضرت موسی ترویج حقیقت نمود حضرت مسیح مؤسس حقیقت بود حضرت محمد حامی حقیقت بود جمیع انبیا نور حقیقت بودند حضرت بهاءالله علم حقیقت بلند نمود ترویج صلح عمومی و وحدت عالم انسانی فرمود در حبس و زندان آبی آرام نیافت تا در شرق علم صلح را بلند فرمود نفوسی که تعالیم او را قبول نمودند جمیع حامی صلحاند جان و مال خود را اتفاق مینمایند همین طور که امریکا در ترقیات مادّیه شهره آفاق است و در ترویج صنایع و بذل همت مشهور و معروف باید در نشر صلح عمومی نیز نهایت غیرت نمایند تا مؤید شوند و این امر خطیر از اینجا بسائر جهات سرایت نماید من در حق شما دعا میکنم که موفق و مؤید شوید

BRL_DAK#0637, KHF.073, KHAB.264 (274), KHTB2.060, BDA1.083.09

AB10702

Words written in a guest book at Unity Church

To: Words written in a guest book, in Montclair, NJ

Date: 1912-May-12

O Lord! O Pure One! Thanks be unto Thee that we traversed mountain and desert and crossed the mighty ocean until we reached this region. Throughout this land we mentioned Thy name and fame, even in this church, like unto Elijah, we called unto Thy Kingdom. O Lord! Make the people of this church attracted to Thy beauty, keep them safe and protected in Thy shelter, and bless them.

SW_v19#05 p.142, MHMD1.091

پروردگارا پاک یزدانا شکر ترا که کوه و صحرا شیموده گشت و محیط اعظم قطع شد تا اینکه باین اقلیم رسیدیم دور اینکشور نام و نشان تو بر زبان راندم حتی در این کلیسا مانند ایلینا ندا بملکوت تو نمودیم خداوندا اهل این کلیسا را منجذب جمال خویش کن و در پناه خود محفوظ و مصون بدار و مبارک فرما

HHA.199, YHA1.428, NJB_v05#04 p.002, BDA1.082.13

AB11288*To: Howard C Ives, in New York**Date: 1912-May ca.**Question/topic: Inscription in a copy of the Seven Valleys.*

O my Lord! Confirm this revered personage, that he may attain the Essential Purpose; travel in these Seven Valleys; enter the silent chamber of realities and significances, and enter the Kingdom of Mysteries. Verily, Thou art the Confirmer, the Helper, the Kind.

PTF.076

ABU2514*Words spoken ca. May 1912 in New York*

“Tell Juliet,” began Abdul-Baha at once, “that she teaches well.” (I repeat this praise only because it is his!) “I have met many people who have been affected by you, Juliet. You are not eloquent, you are not fluent, but your heart teaches. You speak with an emotion, a feeling which makes people ask, ‘What is this that she has?’ Then they inquire! They seek and find. It is so, too, with Lua. You never find Lua speaking with dry eyes.

You will be confirmed; a great bounty will descend upon you. You will become eloquent. Your tongue will be loosed. Teach, always teach. The confirmations of the Holy Spirit will descend upon those who teach constantly. Never feel fear. The Holy Spirit will give you the words to say. Never fear. You will grow stronger and stronger.”

SW_v12#07 p.139, DJT.281, FDA.019-020, BLO_PN#027

ABU3034*Words spoken on 1912-May-12 in Washington, DC?*

Today the real king is the soul who serves all, and dear is he who exhibits humility toward all humanity. The humbler and lowlier a person shall be the nearer to and more acceptable at the threshold of God is he.

The Beauty of Abha, Baha'u'llah, said that the one nearest the threshold of God is he who serves all and who considers himself evancent and non-existent; who forgets himself utterly, turns to God alone and for the sake of God serves all mankind.

SW_v07#18 p.188

AB03544*To: Abu'l-Hasan-i-Ardikani (Haji Amin)**Date: 1912-May-13*

- 1 O Jinab-i-Amin! The funds which you had sent previously were reported as received, and likewise the recent four hundred and three hundred pounds all arrived. I sent your letters to Afnan Aqa Mirza Muhsin who will write a reply.
- 2 I swear by your precious life that I absolutely do not have time to write even one word. Yesterday I spoke at length in two great churches before thousands of people. The Blessed Cause and the prophethood of Muhammad, peace be upon Him, were proven with utmost clarity. Glory be to God! Through the assistance and favor of the Blessed Beauty, not a single person raised any objection. Rather, all listened in complete silence and stillness. The friends were all astounded.
- 3 When it was time to leave the church, I noticed that everyone wanted to shake hands, and I absolutely could not handle it, so I escaped through a hidden way. I told the minister to take me by car on a route where no one would see me. I left through the hidden way, and when I reached the car some came

1 جناب امین مبالغی که از پیش ارسال نموده بودی اخبار بوصول شد و همچنین چهارصد و سیصد جنیهء اخیر جمیع واصل شد مکاتیب آنجناب را نزد افنان آقا میرزا محسن فرستادم جواب مرقوم خواهد فرمود

2 بجان عزیزت که ابداً فرصت یک کلمه تحریر ندارم دیروز در دو کلیسای عظیم در محضر هزاران نفوس مفصل صحبت شد اثبات امر مبارک و نبوت حضرت رسول علیه السلام در کمال وضوح گردید سبحان الله به عون و عنایت جمال مبارک نفسی اعتراض ننمود بلکه کل بکمال سکون و سکوت اصغا مینمودند احباً جمیعاً مبهوت بودند

3 و چون از کلیسا وقت خروج ملاحظه گردید که جمیعاً دست میخواستند بگیرند و ابداً طاقت ندارم لهذا از راه پنهان فرار نمودم بکشیش گفتم که مرا از راهی باتومبیل برسان که کسی مرا نبیند از راه پنهان برون رفتم و چون باتومبیل

running and shook hands and expressed thanks. The minister requested another talk be given a second time but I excused myself saying I wanted to go to the city of Montclair.

رسیدم دوان دوان بعضی آمدند و دست گرفتند
و اظهار ممنونیت نمودند و کشیش خواهش کرد
که دفعهء ثانیه خطابی بشود ولی من عذر اوردم
که میخواهم بشهر منکمر بروم

- 4 The point is for you to know I do not have time, and besides these two churches yesterday there was the private gathering of the friends and private meetings with a group - observe what is happening! Therefore apologize to the friends on my behalf.

4 مقصود اینست بدان فرصت ندارم و غیر از
این دو کلیسا دیروز در محفل خصوصی احبّا و
ملاقات خصوصی با جمعی ملاحظه کن که چه
خبر است لهذا از یاران عذرخواهی نما

INBA16:172

AB00340

To: Baha'is of Chicago, IL

Date: 1912-May-13

O divine friends and maidservants of the All-Merciful!

O dear friends of 'Abdu'l-Baha! For two days now, through the assistance and favor of the Blessed Beauty, I have arrived safely and securely in New York. Immediately upon arrival, after meeting with the divine friends, I departed for Saint Claire, as the leaders of the Unity Church there had insistently invited me. In the presence of a large gathering, I spoke. Indeed, the minister and followers and servants of that church showed the utmost consideration, and the minister gave an introduction with perfect eloquence and fluency about the Cause of God and 'Abdu'l-Baha. Instead of reading from the Bible and Torah, he said "Let me read and recite from the new Holy Book." The details of the minister's speech will be recorded and sent by Mirza Ahmad. An extensive talk was given about the oneness of the Holy Manifestations - Abraham, Moses, Christ, Muhammad, the Bab, and the universal Manifestation of Baha'u'llah - which they listened to with the utmost joy and delight.

Last night, at the invitation of the International Peace Society, I attended the Grace Methodist Church and gave an extensive talk, presenting clear proofs and decisive evidence for the absolute necessity of international peace, mentioning that Baha'u'llah raised this banner in the Most Great Prison.

In any case, I came with the utmost longing to meet the divine friends in Chicago. Praise be to God, I found the divine friends gladdened by the glad-tidings of God and attracted to

the Kingdom of God. I was very pleased and spoke in the churches and gatherings of Chicago, sowing a seed and mentioning the greatness of the Abha Kingdom. You observed that not a single soul objected - everyone who came into 'Abdu'l-Baha's presence left happy, gladdened and assured. This was due to the endless favors of the Blessed Beauty and the victory and confirmation of the All-Glorious.

When I returned to Washington, meetings were held with important persons, and all that was mentioned was heard with accepting ears - no one hesitated in acknowledgment. But each was spoken to according to their capacity and worthiness: some about religious matters, some about political matters, some about social organization, some about public rights, some about scientific matters, and some about spiritual matters. Each one was answered according to what they asked, and certainty was achieved for them. Not one person hesitated in affirmation, just as you observed in Chicago that everyone who attended was satisfied with the questions and answers.

Now 'Abdu'l-Baha has sown a seed in Chicago and breathed forth a fragrance. The divine friends must water that seed and, through the power of confirmation from the Abha Kingdom, nurture that planting until it becomes green and verdant and yields mighty harvests. This will be achieved through unity, harmony, love and connection of hearts. Therefore the divine friends must first kindle the lamp of unity in their own gathering, and then raise the tent of the unity of humankind. The Blessed Beauty addresses all humanity: "Ye are all the fruits of one tree and the leaves of one branch." The reality is that some are ignorant - they must be made knowing; some are heedless - they must be made aware; some are asleep - they must be awakened; some are ill - they must be healed; some are children - they must be educated until they reach maturity. One must be kind to the sick and young, not show anger and wrath. The shepherd must gather the scattered sheep, not drive them away. This is the path of the people of Baha. You must conduct yourselves in this way.

I must always receive good news from you. I am waiting for a great stirring of thoughts to occur in Chicago through the power of confirmation from the Abha Kingdom, leading to good conduct, unity, high endeavor and eloquent speech among the divine friends, so that the beloved countenance of the friends may be illumined in the Abha Kingdom, and the fame of their unity and harmony may reach East and West, and their spiritual conquests may encompass the world. And if some negligent person or foolish individual raises an objection, pay it no attention whatsoever - it has no importance.

We have had objectors from among the famous ones of the horizons, and objectors like Nasiri'd-Din and 'Abdu'l-Hamid, two kings, but through the power of the Abha Kingdom all of these were obliterated and destroyed, while the standard of the Covenant waves throughout all horizons.

And upon you be the Most Glorious Glory.

SW_v03#07 p.007-009

ABU0186

Address at New York Peace Society reception, spoken at Hotel Astor on 1912-May-13

Although I felt indisposed this afternoon, yet because I attach great importance to this assembly and was longing to see your faces, I have come. The expression of kindly feelings and the spirit of hospitality manifested by the former speakers are most grateful. I am thankful for the susceptibilities of your hearts, for it is an evidence that your greatest desire is the establishment of international peace. You are lovers of the oneness of humanity, seekers after the good pleasure of the Lord, investigators of the foundations of the divine religions.

Today there is no greater glory for man than that of service in the cause of the Most Great Peace. Peace is light, whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is a satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence, we find that peace and fellowship are factors of upbuilding and betterment, whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and nonexistence is the absence of their attraction and agreement. Various elements unite harmoniously in composition, but when these elements become discordant, repelling each other, decomposition and nonexistence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In

all cycles and ages war has been a factor of derangement and discomfort, whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed, but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore, comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood. Therefore, may this esteemed and worthy society for the establishment of international peace be confirmed in its sincere intentions and empowered by God. Then will it hasten the time when the banner of universal agreement will be raised and international welfare will be proclaimed and consummated so that the darkness which now encompasses the world shall pass away.

Sixty years ago Baha'u'llah was in Persia. Seventy years ago the Bab appeared there. These two Blessed Souls devoted Their lives to the foundation of international peace and love among mankind. They strove with heart and soul to establish the teachings by which divergent people might be brought together and no strife, rancor or hatred prevail. Baha'u'llah, addressing all humanity, said that Adam, the parent of mankind, may be likened to the tree of nativity upon which you are the leaves and blossoms. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice – whether religious, racial, patriotic, political – the destroyer of the body politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household, and all are servants of the same God. Therefore, mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for the divine bestowals bring forth unity and agreement, whereas satanic leadings induce hatred and war.

This remarkable Personage was able by these principles to establish a bond of unity among the differing sects and divergent people of Persia. Those who followed His teachings, no matter from what denomination or faction they came, were conjoined by the ties of love, until now they cooperate and live together in peace and agreement. They are real brothers and sisters. No distinctions of class are observed among them, and complete harmony prevails. Daily this bond of affinity is strengthening, and their spiritual fellowship continually develops. In order to ensure the progress of mankind and to establish these principles Baha'u'llah suffered every ordeal and difficulty. The Bab became a martyr, and over twenty thousand men and women sacrificed their lives for their faith. Baha'u'llah was imprisoned and subjected to severe persecutions. Finally, He was exiled from Persia to Mesopotamia; from Baghdad He was sent to Constantinople and Adrianople and from thence to the prison of Akka in Syria. Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of universal peace. From the prison of Akka He addressed the kings and rulers of the earth in lengthy letters, summoning them to international agreement and explicitly stating that the standard of the Most Great Peace would surely be upraised in the world.

This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now – praise be to God! – in all countries of the world, lovers of peace are to be found, and these principles are being spread among mankind, especially in this country. Praise be to God! This thought is prevailing, and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it, and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations, and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the East and West. The enveloping clouds shall pass away, and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God, his Creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children, for the ideas and beliefs of the past and the prejudices regarding race and religion have ever lowered and

been destructive to human evolution. I am most hopeful that in this century these lofty thoughts shall be conducive to human welfare. Let this century be the sun of previous centuries, the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals, and the twentieth century has left traces which shall last forever.

BWF.231-235, PUP#048 (p.123-126), FWU.020, SW_v03#08 p.014-015

ABU2862

Public address given at 227 Riverside Drive on 1912-May-13 in New York

- 1 India had a great civilization in former times. That civilization spread from that part of Asia to Syria and Egypt; from Syria it was extended to Greece from whence it found its way to Arabia and Spain. Again, from Spain it spread over most of Europe.
- 2 The world of man, however, has not yet reached its maturity. The time will come when this material civilization will be infused with divine civilization. Universal peace will be realized and people will become angelic. That will be the time of the world's maturity.

1 هندوستان در زمان قدیم خیلی ترقی داشت از
قطعه آسیا مدینت بمصر و سوریه سرایت کرد
و از سوریه یونان و از انجا بعربستان و اسپانیا و
از اسپانیا بقطعات سائر اروپا انتقال نمود

2 با این حال هنوز عالم انسانی بدرجه بلوغ نرسیده
وقتی این مدینت مادی با مدینت الهی توأم شود و
صلح عمومی جاری گردد و نفوس بمنزله ملائکه
رسند انوقت زمان بلوغ عالم است

SW_v19#06 p.180, MHMD1.100

BDA1.093.10

ABU3418

Words to Rabbi Stephen Wise, spoken on 1912-May-13 in United States

The term religious war is a misnomer, because there can be no war where there is religion. All we have is a hollow sham, a pretense. When once we have real religion, war will cease.

APD.067

ABU3319

Words to the Master's entourage, spoken on 1912-May-13 in New York

Although I say always that I am 'Abdu'l-Baha, a servant of God, still people refer to me as a messenger and a prophet. It would be better if they would not attribute such titles to me.

SW_v19#06 p.180, MHMD1.100

هر چه ما میگوئیم بنده خدا عبدالبها هستیم باز مردم ما را باسم پیغمبر و نبی میخوانند نوعی میشد که این الفاظ و اسامی را ترک می کردند خوب بود

BDA1.093.07

AB03123

To: Edwin Fisher, in Washington, DC

Date: 1912-May-14

- 1 O thou son of the Kingdom! Thy most agreeable letters, with their pleasing style, ever gladden our hearts. When the song is of the Kingdom, it rejoiceth the soul.

1 ای پسر ملکوت نامه های شیرین و عبارات دلنشین تو همواره سبب فرح قلوبست و نغمه چون ملکوتی باشد دل و جان را شادمانی بخشد

- 2 Praise thou God that thou hast travelled to that country [Germany] for the purpose of raising up His Word and spreading abroad the holy fragrance of His Kingdom, and that thou art serving as a gardener in the gardens of heaven. Ere long shall thine efforts be crowned with success.

2 حمد کن خدا را که بجهت اعلاء کلمه الله و نشر نفحات قدس ملکوت الله بآن صفحات رفتی و در باغ الهی باغبانی مینمائی عنقریب تأیید و توفیق ترا احاطه نماید

- 3 O thou son of the Kingdom! All things are beneficial if joined with the love of God; and without His love all things are harmful, and act as a veil between man and the Lord of the Kingdom. When His love is there, every bitterness turneth sweet, and every bounty rendereth a wholesome pleasure. For example, a melody, sweet to the ear, bringeth the very spirit of life to a heart in love with God, yet staineth with lust a soul engrossed in sensual desires. And every branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren – indeed, it bringeth on madness. Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.

3 ای ابن ملکوت جمیع اشیاء با محبت الله نافع است و بدون محبت الله مضر و سبب احتجاب از رب الملکوت ولی با محبت الهیه هر تلخی شیرین شود و هر نعمتی گوارا گردد مثلاً نغمات موسیقی نفوس منجذبه را روح حیات بخشد ولی نفوس منہمک در نفس و هوی را آلوده بشهوات کند و جمیع علوم با محبت الهیه مقبول و محبوب و بدون آن بی ثمر بلکه مورث جنون هر علی مانند شجر است و چون ثمر محبت الله باشد آن شجره مبارکه است والا حطب است و عاقبت طعمه آتش گردد

- 4 O thou loyal servant of God and thou spiritual healer of man! Whensoever thou dost attend a patient, turn thy face toward

4 ای بنده صادق حق و طیب روحانی خلق چون در نزد مریضی حاضر گردی توجه بر رب

the Lord of the heavenly Kingdom, ask the Holy Spirit to come to thine aid, then heal thou the sickness.

SWAB#154, BSW#14.15x, TAB.687-688, BWF.366-366x, COC#1418x, BBBD.171-172, BSC.467 #871

الملکوت کن و طلب تأیید از روح القدس نما و
درد او را درمان کن از خدا خواهیم یک نطقی
بلغتو عنایت فرماید و علیک البهاء الأبهی

MMK1#154 p.176

ABU3406

Public address given at Peace Society conference on 1912-May-14 in Lake Mohonk, NY

It is the Holy Spirit of God which insures the safety of humanity, for human thoughts differ, human susceptibilities differ. You cannot make the susceptibilities of all humanity one except through the common channel of the Holy Spirit.

VLAB.060-061x

ABU2858

Words to the Master's entourage, spoken on 1912-May-15 in Lake Mohonk, NY

- 1 Once I wrote to the Persian friends that if the workers of peace conferences do not apply in their own lives what they advocate, they are like those wine sellers who convene and make emphatic speeches regarding the harmfulness of wine and proposing its prohibition. But when they go out of the meeting, they begin again to sell wine and to do what they were doing in the past.
- 2 Therefore it is necessary for the power of execution and effect to spiritually penetrate the body of the world.

SW_v19#06 p.180-181, MHMD1.102

1 من وقتی باحبابی ایران نوشتم که اعضای
کافرانسهایی صلح اگر باجری آنچه میگویند
توفیق نیابند مثل آنها مثل می فروشان نیست که در
حرمت و مضرت شراب انجمنی مهیا و مذاکرات
مؤکده نمایند اما چون از انجمن بیرون روند باز
بمی فروشی مشغول شوند و کما فی السابق بکار
خود پردازند

2 پس قوهء اجری و تأثیر باید تا مانند روح در جسد
عالم نفوذ نماید

BDA1.095.07

ABU3424

Words spoken on 1912-May-15 in Lake Mohonk in Lake Mohonk, NY

It is very easy to come here, camp near this beautiful lake, on these charming hills, far away from everybody and deliver speeches on Universal Peace. These ideals should be spread and put in action over there (Europe), not here in the world's most peaceful corner.

SW_v19#06 p.181

ABU3046

Words to Mr. Smiley at Peace Society conference, 1912-May-16 in Lake Mohonk, NY

“We all appreciate your blessed visit and we believe what you said is the truth. But we are sorry we cannot include religion in our organization. Our members are composed of all kinds of religions and sects - the Protestant, Catholic, Jew, etc; naturally everyone prefers his own belief and will protest if any religion besides his own is favored.”

To this ‘Abdu'l-Baha said, “Your members may be compared to beams of different metals and you are trying to unite them as you would tie these fingers together with a string.” Here ‘Abdu'l-Baha brought His own five fingers close together to illustrate His point. “See, no matter how you tie them, still they shall remain separate. But the only way to make these metals into one alloy, is to put them into a crucible and apply intense heat to melt them all. For our melting-pot, we use the fire of the love of God.”

SW_v19#06 p.182

AB11494*To: Hasan Khurasani, in Egypt**Date: 1912-May-17*

It is necessary for all to learn a craft, through which the people may earn their living. This commandment is universal.

COC#0014x

ABU0152*Public address given at Brotherhood Church on 1912-May-19 in New York*

Because this is called the Church of Brotherhood, I wish to speak upon the brotherhood of mankind. There is perfect brotherhood underlying humanity, for all are servants of one God and belong to one family under the protection of divine providence. The bond of fraternity exists in humanity because all are intelligent beings created in the realm of evolutionary growth. There is brotherhood potential in humanity because all inhabit this earthly globe under the one canopy of heaven. There is brotherhood natal in mankind because all are elements of one human society subject to the necessity of agreement and cooperation. There is brotherhood intended in humanity because all are waves of one sea, leaves and fruit of one tree. This is physical fellowship which ensures material happiness in the human world. The stronger it becomes, the more will mankind advance and the circle of materiality be enlarged.

The real brotherhood is spiritual, for physical brotherhood is subject to separation. The wars of the outer world of existence separate humankind, but in the eternal world of spiritual brotherhood separation is unknown. Material or physical association is based upon earthly interests, but divine fellowship owes its existence to the breaths of the Holy Spirit. Spiritual brotherhood may be likened to the light, while the souls of humankind are as lanterns. The incandescent lamps here are many, yet the light is one.

At a time in the Orient when even physical brotherhood was not in existence Baha'u'llah appeared. At first He set forth the principles of physical brotherhood and afterward founded the

spiritual brotherhood. He breathed such a spirit into the countries of the Orient that various peoples and warring tribes were blended in unity. Their bestowals and susceptibilities became one, their purposes one purpose, their desires one desire to such a degree that they sacrificed themselves for each other, forfeiting name, possessions and comfort. Their fellowship became indissoluble. This is eternal, spiritual fellowship, heavenly and divine brotherhood, which defies dissolution. Material civilization advances through the physical association of mankind. The progress you observe in the outer world is founded mainly upon the fraternity of material interests. Were it not for this physical and mental association, civilization would not have progressed. Now – praise be to God! – the indissoluble spiritual association is evident; therefore, it is certain that divine civilization has been founded, and the world will progress and advance spiritually. In this radiant century divine knowledge, merciful attributes and spiritual virtues will attain the highest degree of advancement. The traces have become manifest in Persia. Souls have advanced to such a degree as to forfeit life and possessions for each other. Their spiritual perceptions have developed; their intelligence has quickened; their souls are awakened. The utmost love has been manifested. Therefore, it is my hope that spiritual fraternity shall unite the East and the West and bring about the complete abolition of warfare among mankind. May it bind together individuals and members of the human family and be the cause of advancing minds, illuminating hearts and allowing divine bestowals to encompass us from all directions. May spiritual susceptibilities set hearts aglow with the message of glad tidings. May spiritual brotherhood cause rebirth and regeneration, for its creative quickening emanates from the breaths of the Holy Spirit and is founded by the power of God. Surely that which is founded through the divine power of the Holy Spirit is permanent in its potency and lasting in its effect.

Material brotherhood does not prevent nor remove warfare; it does not dispel differences among mankind. But spiritual alliance destroys the very foundation of war, effaces differences entirely, promulgates the oneness of humanity, revivifies mankind, causes hearts to turn to the Kingdom of God and baptizes souls with the Holy Spirit. Through this divine brotherhood the material world will become resplendent with the lights of Divinity, the mirror of materiality will acquire its lights from heaven, and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible. Humanity shall come within the bounds of security, the Prophethood of all the Messengers of God shall be established, Zion shall leap and dance, Jerusalem shall rejoice, the Mosaic

flame shall ignite, the Messianic light shall shine, the world will become another world, and humanity shall put on another power. This is the greatest divine bestowal; this is the effulgence of the Kingdom of God; this is the day of illumination; this is the merciful century. We must appreciate these things and strive in order that the utmost desire of the Prophets may now be realized and all the glad tidings be fulfilled. Trust in the favor of God. Look not at your own capacities, for the divine bestowal can transform a drop into an ocean; it can make a tiny seed a lofty tree. Verily, divine bestowals are like the sea, and we are the fishes of that sea. The fishes must not look at themselves; they must behold the ocean, which is vast and wonderful. Provision for the sustenance of all is in this ocean; therefore, the divine bounties encompass all, and love eternal shines upon all.

The question has been asked: Will the spiritual progress of the world equal and keep pace with material progress in the future? In a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degrees. For example, spiritual advancement may be likened to the light of the early dawn. Although this dawn light is dim and pale, a wise man who views the march of the sunrise at its very beginning can foretell the ascendancy of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and that later it will assume great power and potency. Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that it will ultimately become a tree. Now is the beginning of the manifestation of the spiritual power, and inevitably the potency of its life forces will assume greater and greater proportions. Therefore, this twentieth century is the dawn, or beginning, of spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness. Divine healing shall purify all ills, and the cloud of mercy will pour down its rain. The Sun of Reality will shine, and all the earth shall put on its beautiful green carpet. Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs, and human equality will be universally established. The poor will receive a great bestowal, and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are

nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving, and the poor are everywhere in the state of abject need. Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully, and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy the privilege of this new economic condition as well as the poor, for owing to certain provisions and restrictions they will not be able to accumulate so much as to be burdened by its management, while the poor will be relieved from the stress of want and misery. The rich will enjoy his palace, and the poor will have his comfortable cottage.

The essence of the matter is that divine justice will become manifest in human conditions and affairs, and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad tidings of great joy revealed in the promises of the Holy Books will be fulfilled. Await ye this consummation.

PUP#050 (p.129-132), BSC.319 #639x, BSC.463 #858x, SW_v03#09 p.006-007+009

ABU0178

Public address given at Church of the Divine Paternity on 1912-May-19 in New York

Religions are many, but the reality of religion is one. The days are many, but the sun is one. The fountains are many, but the fountainhead is one. The branches are many, but the tree is one.

The foundation of the divine religions is reality; were there no reality, there would be no religions. Abraham heralded reality. Moses promulgated reality. Christ established reality.

Muhammad was the Messenger of reality. The Bab was the door of reality. Baha'u'llah was the splendor of reality. Reality is one; it does not admit multiplicity or division. Reality is as the sun, which shines forth from different dawning points; it is as the light, which has illumined many lanterns.

Therefore, if the religions investigate reality and seek the essential truth of their own foundations, they will agree and no difference will be found. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundations, and as imitations differ widely, therefore, the religions are divergent and antagonistic. These imitations may be likened to clouds which obscure the sunrise; but reality is the sun. If the clouds disperse, the Sun of Reality shines upon all, and no difference of vision will exist. The religions will then agree, for fundamentally they are the same. The subject is one, but predicates are many.

The divine religions are like the progression of the seasons of the year. When the earth becomes dead and desolate and because of frost and cold no trace of vanished spring remains, the springtime dawns again and clothes everything with a new garment of life. The meadows become fresh and green, the trees are adorned with verdure and fruits appear upon them. Then the winter comes again, and all the traces of spring disappear. This is the continuous cycle of the seasons – spring, winter, then the return of spring. But though the calendar changes and the years move forward, each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime, no matter when or how often it comes. The divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet Who came before Him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime. They have held tenaciously to ancestral forms and imitations, and because of this there is variance, strife and altercation among them. Therefore, we must now abandon these imitations and seek the foundation of the divine teachings; and inasmuch as the foundation is one reality, the divergent religionists must agree in it so that love and unity will be established among all people and denominations.

At a time when the Orient was rent by religious dissension Baha'u'llah appeared. He founded teachings which became the means of uniting the various and divergent peoples. He promulgated principles which removed the cause of their dissension,

until today in Persia those who had been constantly at war are united. Christians, Muslims, Zoroastrians, Jews – people of every belief and denomination who have followed the teachings of Baha'u'llah – have attained complete fellowship and spiritual agreement. Former differences and dissensions have passed away entirely. Some of the principles of Baha'u'llah's teaching are as follows:

First, that the oneness of humanity shall be recognized and established. All men are the servants of God. He has created all; He is the Provider and Preserver; He is loving to all. Inasmuch as He is just and kind, why should we be unjust toward each other? As God has quickened us with life, why should we be the cause of death? As He has comforted us, why should we be the cause of anxiety and suffering? Can humanity conceive a plan and policy better and superior to that of God? It is certain that no matter how capable man may be in origination of plan and organization of purpose, his efforts will be inadequate when compared with the divine plan and purpose; for the policy of God is perfect. Therefore, we must follow the will and plan of God. As He is kind to all, we must be likewise; and it is certain that this will be most acceptable to God.

Second, that truth or reality must be investigated; for reality is one, and by investigating it all will find love and unity. Those who are ignorant must be educated, the ailing must be healed, the undeveloped must be brought to maturity. Shall we reject or oppose the ignorant, sick or immature because of their incapacity? Is it not better to be kind and gentle and to provide the means of remedy? Therefore, under no circumstances whatsoever should we assume any attitude except that of gentleness and humility.

Third, that religion is in harmony with science. The fundamental principles of the Prophets are scientific, but the forms and imitations which have appeared are opposed to science. If religion does not agree with science, it is superstition and ignorance; for God has endowed man with reason in order that he may perceive reality. The foundations of religion are reasonable. God has created us with intelligence to perceive them. If they are opposed to science and reason, how could they be believed and followed?

Fourth, that religion must be conducive to love and unity among mankind; for if it be the cause of enmity and strife, the absence of religion is preferable. When Moses appeared, the tribes of Israel were in a state of disunion as captives of the Pharaohs. Moses gathered them together, and the divine law established fellowship among them. They became as one people, united, consolidated, after which they were rescued from

bondage. They passed into the promised land, advanced in all degrees, developed sciences and arts, progressed in material affairs, increased in divine or spiritual civilization until their nation rose to its zenith in the sovereignty of Solomon. It is evident, therefore, that religion is the cause of unity, fellowship and progress among mankind. The function of a shepherd is to gather the sheep together and not to scatter them. Then Christ appeared. He united varying and divergent creeds and warring people of His time. He brought together Greeks and Romans, reconciled Egyptians and Assyrians, Chaldeans and Phoenicians. Christ established unity and agreement among people of these hostile and warring nations. Therefore, it is again evident that the purpose of religion is peace and concord. Likewise, Muhammad appeared at a time when the peoples and tribes of Arabia were divergent and in a state of continual warfare. They killed each other, pillaged and took captive wives and children. Muhammad united these fierce tribes, established a foundation of fellowship among them so that they gave up warring against each other absolutely and established communities. The result was that the Arabian tribes freed themselves from the Persian yoke and Roman control, established an independent sovereignty which rose to a high degree of civilization, advanced in sciences and arts, extended the Saracen dominion as far west as Spain and Andalusia and became famous throughout the world. Therefore, it is proved once more that the religion of God is intended to be the cause of advancement and solidarity and not of enmity and dissolution. If it becomes the cause of hatred and strife, its absence is preferable. Its purpose is unity, and its foundations are one.

When Baha'u'llah appeared in Persia, violent strife and hatred separated the peoples and tribes of that country. They would not come together for any purpose except war; they would not partake of the same food, or drink of the same water; association and intercourse were impossible. Baha'u'llah founded the oneness of humanity among these people and bound their hearts together with such ties of love that they were completely united. He reestablished the prophetic foundations, reformed and renewed the principles laid down by the Messengers of God who had preceded Him. And now it is hoped that through His life and teachings the East and West shall become so united that no trace of enmity, strife and discord shall remain.

PUP#049 (p.126-129), SW_v03#09 p.010-012

ABU0098

Public address given at women's suffrage meeting on 1912-May-20 in New York

Today questions of the utmost importance are facing humanity, questions peculiar to this radiant century. In former centuries there was not even mention of them. Inasmuch as this is the century of illumination, the century of humanity, the century of divine bestowals, these questions are being presented for the expression of public opinion, and in all the countries of the world, discussion is taking place looking to their solution.

One of these questions concerns the rights of woman and her equality with man. In past ages it was held that woman and man were not equal – that is to say, woman was considered inferior to man, even from the standpoint of her anatomy and creation. She was considered especially inferior in intelligence, and the idea prevailed universally that it was not allowable for her to step into the arena of important affairs. In some countries man went so far as to believe and teach that woman belonged to a sphere lower than human. But in this century, which is the century of light and the revelation of mysteries, God is proving to the satisfaction of humanity that all this is ignorance and error; nay, rather, it is well established that mankind and womankind as parts of composite humanity are coequal and that no difference in estimate is allowable, for all are human. The conditions in past centuries were due to woman's lack of opportunity. She was denied the right and privilege of education and left in her undeveloped state. Naturally, she could not and did not advance. In reality, God has created all mankind, and in the estimation of God there is no distinction as to male and female. The one whose heart is pure is acceptable in His sight, be that one man or woman. God does not inquire, "Art thou woman or art thou man?" He judges human actions. If these are acceptable in the threshold of the Glorious One, man and woman will be equally recognized and rewarded.

Furthermore, the education of woman is more necessary and important than that of man, for woman is the trainer of the child from its infancy. If she be defective and imperfect herself, the child will necessarily be deficient; therefore, imperfection of woman implies a condition of imperfection in all mankind, for it is the mother who rears, nurtures and guides the growth of the child. This is not the function of the father. If the educator be incompetent, the educated will be correspondingly

lacking. This is evident and incontrovertible. Could the student be brilliant and accomplished if the teacher is illiterate and ignorant? The mothers are the first educators of mankind; if they be imperfect, alas for the condition and future of the race.

Again, it is well established in history that where woman has not participated in human affairs the outcomes have never attained a state of completion and perfection. On the other hand, every influential undertaking of the human world wherein woman has been a participant has attained importance. This is historically true and beyond disproof even in religion. Jesus Christ had twelve disciples and among His followers a woman known as Mary Magdalene. Judas Iscariot had become a traitor and hypocrite, and after the crucifixion the remaining eleven disciples were wavering and undecided. It is certain from the evidence of the Gospels that the one who comforted them and reestablished their faith was Mary Magdalene.

The world of humanity consists of two parts: male and female. Each is the complement of the other. Therefore, if one is defective, the other will necessarily be incomplete, and perfection cannot be attained. There is a right hand and a left hand in the human body, functionally equal in service and administration. If either proves defective, the defect will naturally extend to the other by involving the completeness of the whole; for accomplishment is not normal unless both are perfect. If we say one hand is deficient, we prove the inability and incapacity of the other; for single-handed there is no full accomplishment. Just as physical accomplishment is complete with two hands, so man and woman, the two parts of the social body, must be perfect. It is not natural that either should remain undeveloped; and until both are perfected, the happiness of the human world will not be realized.

The most momentous question of this day is international peace and arbitration, and universal peace is impossible without universal suffrage. Children are educated by the women. The mother bears the troubles and anxieties of rearing the child, undergoes the ordeal of its birth and training. Therefore, it is most difficult for mothers to send to the battlefield those upon whom they have lavished such love and care. Consider a son reared and trained twenty years by a devoted mother. What sleepless nights and restless, anxious days she has spent! Having brought him through dangers and difficulties to the age of maturity, how agonizing then to sacrifice him upon the battlefield! Therefore, the mothers will not sanction war nor be satisfied with it. So it will come to pass that when women

participate fully and equally in the affairs of the world, when they enter confidently and capably the great arena of laws and politics, war will cease; for woman will be the obstacle and hindrance to it. This is true and without doubt.

It has been objected by some that woman is not equally capable with man and that she is deficient by creation. This is pure imagination. The difference in capability between man and woman is due entirely to opportunity and education. Heretofore woman has been denied the right and privilege of equal development. If equal opportunity be granted her, there is no doubt she would be the peer of man. History will evidence this. In past ages noted women have arisen in the affairs of nations and surpassed men in their accomplishments. Among them was Zenobia, Queen of the East, whose capital was Palmyra. Even today the site of that city bears witness to her greatness, ability and sovereignty; for there the traveler will find ruins of palaces and fortifications of the utmost strength and solidity built by this remarkable woman in the third century after Christ. She was the wife of the governor-general of Athens. After her husband's death she assumed control of the government in his stead and ruled her province most efficiently. Afterward she conquered Syria, subdued Egypt and founded a most wonderful kingdom with political sagacity and thoroughness. The Roman Empire sent a great army against her. When this army replete with martial splendor reached Syria, Zenobia herself appeared upon the field leading her forces. On the day of battle she arrayed herself in regal garments, placed a crown upon her head and rode forth, sword in hand, to meet the invading legions. By her courage and military strategy the Roman army was routed and so completely dispersed that they were not able to reorganize in retreat. The government of Rome held consultation, saying, "No matter what commander we send, we cannot overcome her; therefore, the Emperor Aurelian himself must go to lead the legions of Rome against Zenobia." Aurelian marched into Syria with two hundred thousand soldiers. The army of Zenobia was greatly inferior in size. The Romans besieged her in Palmyra two years without success. Finally, Aurelian was able to cut off the city's supply of provisions so that she and her people were compelled by starvation to surrender. She was not defeated in battle. Aurelian carried her captive to Rome. On the day of his entry into the city he arranged a triumphal procession – first elephants, then lions, tigers, birds, monkeys – and after the monkeys, Zenobia. A crown was upon her head, a chain of gold about her neck. With queenly dignity and unconscious of humiliation, looking to the right and left, she said, "Verily, I glory in being a woman and in having withstood the Roman Empire." (At that time the dominion of

Rome covered half the known earth.) “And this chain about my neck is a sign not of humiliation but of glorification. This is a symbol of my power, not of my defeat.”

Among other historical women was Catherine I, wife of Peter the Great. Russia and Turkey were at war. Muhammad Pasha, commander of the Turkish forces, had defeated Peter and was about to take St. Petersburg. The Russians were in a most critical position. Catherine, the wife of Peter, said, “I will arrange this matter.” She had an interview with Muhammad Pasha, negotiated a treaty of peace and induced him to turn back. She saved her husband and her nation. This was a great accomplishment. Afterward she was crowned Empress of Russia and ruled with wisdom until her death.

The discovery of America by Columbus was during the reign of Isabella of Spain, to whose intelligence and assistance this wonderful accomplishment was largely due. In brief, many remarkable women have appeared in the history of the world, but further mention of them is not necessary.

Today among the Baha'is of Persia there are many women who are the very pride and envy of the men. They are imbued with all the virtues and excellences of humanity. They are eloquent; they are poets and scholars and embody the quintessence of humility. In political ability and acumen they have been able to cope and compete with representative men. They have consecrated their lives and forfeited their possessions in martyrdom for the sake of humanity, and the traces of their glory will last forever. The pages of the history of Persia are illumined by the lives and records of these women.

The purpose, in brief, is this: that if woman be fully educated and granted her rights, she will attain the capacity for wonderful accomplishments and prove herself the equal of man. She is the coadjutor of man, his complement and helpmeet. Both are human; both are endowed with potentialities of intelligence and embody the virtues of humanity. In all human powers and functions they are partners and coequals. At present in spheres of human activity woman does not manifest her natal prerogatives, owing to lack of education and opportunity. Without doubt education will establish her equality with men. Consider the animal kingdom, where no distinction is observed between male and female. They are equal in powers and privileges. Among birds of the air no distinction is evidenced. Their powers are equal; they dwell together in complete unity and mutual

recognition of rights. Shall we not enjoy the same equality? Its absence is not befitting to mankind.

LOG#2080x, LOG#2082x, LOG#2099x, LOG#2103x, LOG#2104x, PUP#051
(p.133-137), SW_v03#08 p.018-020, STAB#129, STAB#130

ABU0161

Words spoken at Unitarian conference in Boston, 1912-May-22

- 1 Creation is the expression of motion. Motion is life. A moving object is a living object, whereas that which is motionless and inert is as dead. All created forms are progressive in their planes, or kingdoms of existence, under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena or in the inner world of intellect and consciousness.
- 2 Religion is the outer expression of the divine reality. Therefore, it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive, it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore, the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of reality and, therefore, the greatest of all centuries. Consider how the scientific developments of fifty years have surpassed and eclipsed the knowledge and achievements of all the former ages combined. Would the announcements and theories of ancient astronomers explain our present knowledge of the suns and planetary systems? Would the mask of obscurity which beclouded medieval centuries meet the demand for clear-eyed vision and

1 امشب من تازه از راه رسیده‌ام خسته‌ام باوجود این مختصری صحبت میدارم زیرا جمع محترمی می‌بینم در این محضر حاضر و بر خود فرض میدانم که صحبت نمایم ملاحظه نمائید که جمیع کائنات متحرکست زیرا حرکت دلیل وجود است و سکون دلیل موت هر کائنی که متحرک بینید آن زنده است و هر کائنی که غیر متحرک یابید مرده است جمیع کائنات در نشو و نماست ابداً سکون ندارد

2 و از جمله کائنات معقوله دین است دین باید متحرک باشد و روز بروز نشو و نما نماید اگر غیر متحرک ماند افسرده گردد مرده و پژمرده شود زیرا فیوضات الهیه مستمر است مادام فیوضات الهیه مستمر است دین باید در نشو و نما باشد دقت کنید که جمیع امور تجدد یافته است زیرا این قرن نورانی قرن تجدید جمیع اشیاست علوم و فنون تجدد یافته صنایع و بدایع تجدد یافته قوانین و نظامات تجدد یافته آداب و رسوم تجدد یافته افکار تجدد یافته حتی علوم قرون ماضیه امروز ابداً ثمری ندارد قوانین قرون ماضیه ثمری ندارد عادات قدیمه ثمری ندارد زیرا این قرن قرن معجزاتست قرن ظهور حقیقت است و آفتاب درخشنده قرون ماضیه است قدری در علوم نظر کنید آیا فنون قرون ماضیه امروز ثمری دارد یا قوانین طبیعه قدیمه امروز ثمری دارد یا نظامات استبداد ادوار عتیقه امروز ثمری دارد واضحست که هیچیک ثمری ندارد باوجود این چگونه تقالید ادیان ماضیه امروز ثمری دارد تقالیدی که منبعث از اوهام بوده نه اساس انبیای الهی آیا ممکن است امروز فائده‌ئی بخشد

understanding which characterizes the world today? Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man, gifted with the power of reason, unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.

3 The divine Prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtues in the human world. Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral beliefs. The essential realities, which the Prophets labored so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution, have now well nigh vanished. Some of these heavenly Messengers have been killed, some imprisoned, all of Them despised and rejected while proclaiming the reality of Divinity. Soon after Their departure from this world, the essential truth of Their teachings was lost sight of and dogmatic imitations adhered to.

4 Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The Prophets of God voiced the spirit of unity and agreement. They have been the Founders of divine reality. Therefore, if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God, they will agree and become reconciled. For reality is one and not multiple.

5 The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muslim follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity

علی‌الخصوص در نزد اهل عقل و علم زیرا نظر میکنند که این تقالید مطابق حقیقت و علم نیست بلکه وهم است لهذا مادّیون را بهانه عظیمی بدست آمده و مقاومت ادیان میکنند

3 ولی انبیای الهی تأسیس دین حقیقی کردند و از این تقالید بکلی بیزار بلکه معرفت الهی انتشار دادند و دلائل عقلیه اظهار کردند بنیان اخلاق انسانیه نمودند و فضائل عالم انسانرا ترویج کردند و دلائل عقلیه نیز اظهار فرمودند تأسیسات انبیا سبب حیات بشر بود سبب نورانیت عالم انسانی بود ولی نهایت اسف در این است که بکلی تغییر و تبدیل یافت آن حقایقی که انبیا به صدمات و بلایات عظیمه نشر دادند بواسطه تقالید از میان رفت هر یک از انبیا فوق طاقت بشر صدمات کشید عذابها دید شهید شد و بعضی سرگون گشتند تا آن اساس الهی را تأسیس نمودند ولی مدّتی نگذشت که آن اساس حقیقت از میان رفت تقالید بمیان آمد

4 و چون تقالید مختلف بود لهذا سبب اختلاف و نزاع بین بشر شد جدال و قتال بمیان آمد و اما انبیا بکلی از آن تقالید بیخبر بلکه بیزار زیرا انبیا الهی مؤسس حقیقت بودند حال اگر ملل عالم ترکی تقالید کنند و تحرّی حقیقت نمایند متحد و متفق شوند و حقیقت یکبست تعدد قبول نکنند و حقیقت نورانیت توحید است اساس وحدت عالم انسانیهست اما تقالید سبب تفریق بشر و مورث محاربه و جدال است

5 جمیع ادیان که ملاحظه مینمائید الیوم منبعث از تقالید آباء و اجداد است شخصیکه پدرش یهودی بود او هم یهودی است اگر پدرش مسیحی بود او نیز مسیحی آنکه پدرش بودائی بود او نیز بودائی

as a Buddhist. That is to say, they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident, therefore, that this condition will not be remedied without a reformation in the world of religion. In other words, the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.

و اگر پدرش زردشتی بود او نیز زردشتی این پسران جمیعاً تقلید آباء میکنند ابداً تحرّی حقیقت نمیکند در تحت تقلید مانده اند این تقلید سبب شده که بکلی عالم انسانی مختل گردیده و تا این تقلید زائل نشود اتحاد و اتفاق حاصل نگردد و تا این تقلید محو نشود آسایش و راحت عالم انسانی جلوه ننماید

- 6 From the seed of reality religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken, and a universal brotherhood in reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God. For all are sheltered beneath the tree of His providence and mercy. God is kind to all; He is the giver of bounty to all alike, even as Jesus Christ has declared that God "sendeth rain on the just and on the unjust" – that is to say, the mercy of God is universal. All humanity is under the protection of His love and favor, and unto all He has pointed the way of guidance and progress. Progress is of two kinds: material and spiritual. The former is attained through observation of the surrounding existence and constitutes the foundation of civilization. Spiritual progress is through the breaths of the Holy Spirit and is the awakening of the conscious soul of man to perceive the reality of Divinity. Material progress ensures the happiness of the human world. Spiritual progress ensures the happiness and eternal continuance of the soul. The Prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood, of fraternity, which is of various kinds – such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood, are merely temporal and transient in association. They do not ensure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary, they are selfish, restricted and fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit

6 پس حقیقت ادیان الهی دوباره باید تجدید گردد زیرا هر دین بمنزلهء دانه بود انبات شد اغصان و اوراد پیدا کرد شکوفه و ثمر بار آورد حال آندرخت کهنه گردیده برگها ریخته شده آن شجر از ثمر باز مانده بلکه پوسیده شده دیگر تثبیت بان فائده ندارد پس باید دانه را دوباره بکاریم زیرا اساس ادیان الهی یکی است اگر بشر دست از تقلید بردارد جمیع ملل و ادیان متحد شوند و جمیع با یکدیگر مهربان گردند و ابداً نزاع و جدال نماند زیرا جمیع بندهء یک خداوندند خدا مهربان بکلّ است خدا رازق کلّ است خدا محیی کلّ است خدا معطی کلّ است چنانچه حضرت مسیح میفرماید که افتاب الهی بر گنه کار و نیکوکار هر دو میتابد یعنی رحمت پروردگار عالم است جمیع بشر در ظلّ عنایت حق بوده جمیع خلق غرق دریای نعمت پروردگار فیض و موهبت الهی شامل کلّ است پس امروز از برای کلّ راه ترقّی مهیا و ترقّی بر دو قسم است ترقّی جسمانی و ترقّی روحانی ترقّی جسمانی سبب راحت معیشت است اما ترقّی روحانی سبب عزّت عالم انسانی زیرا خدمت بعالم انسانی و اخلاق مینماید مدنیّت جسمانی سبب سعادت دنیوی اما مدنیّت الهیه سبب عزّت ابدیهء بشر انبیای الهی تأسیس مدنیّت روحانیه نمودند خدمت بعالم اخلاق کردند تأسیس اخوت روحانی نمودند و اخوت بر چند قسم است اخوت عائله است اخوت وطن است اخوت جنس است اخوت آدابست اخوت لسانست و لکن این اخوتها سبب قلع و قمع نزاع و قتال بین بشر نمیشود و لکن اخوت روحانی که منبعث از روح القدس است ارتباط تامّ بین بشر حاصل مینماید بکلی اساس جنگ قلع و قمع کند امم مختلفه را یک ملت نماید اوطان متعدده را یکوطن کند زیرا تأسیس وحدت

unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and ensures universal peace. Therefore, we must investigate the foundation of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized. Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced; industries have progressed; politics have been reformed; liberty has been proclaimed; justice is awakening. This is the century of motion, divine stimulus and accomplishment, the century of human solidarity and altruistic service, the century of universal peace and the reality of the divine Kingdom.

BWF.224-228, PUP#053 (p.140-143), FWU.083, SW_v13#05 p.099-101

نماید خدمت بصلح عمومی کند لهذا باید بر اساس ادیان الهی پی‌بریم و این تقالید را فراموش کنیم آنچه حقیقت تعالیم الهی است آنرا انتشار دهیم و بموجب آن عمل کنیم تا بین بشر اخوت روحانی عمومی نشر گردد و این جز بقوت روح القدس نشود سعادت ناسوتی در این است عزّت لاهوتی در این است در جمیع مراتب استفاضه از فیض ابدی در اینست اعلان صلح عمومی در این است وحدت عالم انسانی در این است باین قوت روح القدسی قرن نورانی گردد نجات و فلاح حاصل شود عموم بشر متحد گردند جمیع اوطان یکوطن شود جمیع ملل ملت واحد گردند از برای عالم انسانی منقبتی بالاتر از این نیست الحمد لله در این قرن علوم ترقی نموده فنون ترقی کرده حریت ترقی نموده عدالت ترقی نموده لهذا سزاوار عنایات ربانیه گردیده و قرن تأسیس صلح عمومی و وحدت عالم انسانی شده

KHF.175, KHAB.272 (282), KHTB2.071, NJB_v03#06-08 p.004, NJB_v04#13 p.002

ABU0346

Address to the Baha'is at Breed home in Cambridge, 1912-May-23 in Cambridge, MA

- 1 Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary – one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

1 نطق مبارک در شب میث حضرت اعلی و مولود مبارک حضرت مولی‌الوری عبدالهء در بستان امریکا بیست و دوم ماه می سنه ۱۹۱۲ ای احبای الهی امروز من بدارالفنون کلارک رفتم در شهر دوستر در آنجا خیلی جمعیت بود صحبت کردم بی‌نهایت اظهار سرور و شادمانی نمودند خیلی تشویق و تحریص بر تحصیل علم کردم زیرا علم اعظم منقبت عالم انسانی است زیرا علم کشف حقایق است ولی علم بر دو قسم است علوم مادّیه و علوم الهیه علوم مادّیه کشف اسرار طبیعت کند علوم الهیه کشف اسرار حقیقت نماید عالم انسانی باید تحصیل هر دو علم کند و

اکتفای بیک علم ننماید زیرا هیچ پرده‌ئی بجناس
واحد پرواز نتواند باید بدو بال پرواز نماید یک بال
علوم مادیه و یک بال علوم الهیه این علم از عالم
طبیعت و آن علم از ماوراء الطبیعة این علم ناسوتی
و آن علم لاهوتی مقصود از علم لاهوتی کشف
اسرار الهی است ادراک حقایق معنوی است
فهم حکمت بالغه الهیه است کشف حقیقت
ادیان الهی است و ادراک شریعة الله است

- 2 This is 23 May, the anniversary of the message and Declaration of the Bab. It is a blessed day and the dawn of manifestation, for the appearance of the Bab was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Baha'u'llah, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Bab was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Baha'u'llah and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

2 باری امروز روز بعثت حضرت اعلی است روز
مبارکی است مبدء اشراق است زیرا ظهور
حضرت طلوع صبح صادق بود و ظهور جمال
قدم ظهور آفتاب هر صبح نورانی بشارت از
شمس حقیقت میدهد لهذا این یوم یوم مبارکی
است مبدء فیض است بدایت اول اشراق
است حضرت اعلی در چنین روزی مبعوث
شد و ندا بملکوت ابهی نمود و بشارت بظهور
جمال مبارک داد و بجمع طوائف ایران مقابلی
کرد جمعی در ایران متابعت نمودند و در بلایا
و مشقات شديده افتادند و در مقام امتحان
و افتتان نهایت قوت و ثبات آشکار نمودند
چه بسیار نفوس که شهید گشت و چه بسیار
نفوس که در حبس شدید افتاد و چه بسیار
نفوس که عقوبات عظیمه دیدند باوجود این
با نهایت ثبوت و استقامت جان فشانی نمودند
ابداً متزلزل نشدند از امتحانات ملال نیاوردند
بلکه بر ایمان و ایقان خود صدمه مقابل افزودند
آن نفوس منتخبین الهی هستند آن نفوس ستاره
اوج نامتناهی تقدیس هستند که از افق ابدی
درخشنده و تابانند

- 3 The Bab was subjected to bitter persecution in Shiraz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Bab journeyed to Isfahan. There the learned men rose against Him in great hostility. He was arrested and sent to Tabriz. >From thence He was transferred to Maku and finally imprisoned in the strong castle of Chihriq. Afterward He was martyred in Tabriz.

3 حضرت اعلی را در شیراز اذیت کردند بعد
حضرت به اصفهان آمدند در اصفهان علما
اذیت زیادی نموده اعتراضات کردند بعد
حضرت را از اصفهان به تبریز فرستادند در
تبریز چندی اقامت کردند بعد از تبریز به ماکو
فرستادند در آنجا در قلعه‌ئی محبوس بودند بعد از
ماکو به چهریق فرستادند در آنجا هم محبوس
بودند و از چهریق به تبریز آوردند و در آنجا
بنهایت ظلم و جفا شهید نمودند

- 4 This is merely an outline of the history of the Bab. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the brighter it became. Day by day His Cause spread and strengthened. During the time when He

4 حضرت اعلی مقاومت جمیع ایران نمودند
اذیت‌ها دیدند و هرچه خواستند آن سراج الهی
را خاموش نمایند روشنتر گردید و روز بروز
امرش واختر شد در ایامیکه در میان خلق

was among the people He was constantly heralding the coming of Baha'u'llah. In all His Books and Tablets He mentioned Baha'u'llah and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Baha'u'llah, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Baha'u'llah, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

- 5 Consider how the Bab endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Baha'u'llah; and how He announced the glad tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Bab has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Baha'u'llah, to be completely attracted by the love of Baha'u'llah, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

BSW#11.03x, PUP#052 (p.138-139)

بودند جميع اوقات بشارت به بهاء الله میفرمودند و در جميع الواح و کتب ذکر بهاء الله نمودند و بشارت بظهور بهاء الله دادند که در سنه ۹ هر خبری میباید و در سنه ۹ نه ۹ سعادت کلی حاصل میکنید و در سنه ۹ بلقاء الله فائز میشوید و از این بیانات بسیار و جمال مبارک را باسم من یظهره الله ذکر فرمودند مختصر این است که آن وجود مقدس در محبت جمال مبارک جانفشانی فرمود چنانچه در کتاب احسن القصص میفرماید یا سیدنا الاکبر قد فیت یکلّی لک و ماتمت الا القتل فی محبتک و السب فی سبیلک و انت الکافی بالحق

- 5 ملاحظه کنید که آن وجود مبارک چه قدر صدمه دیدند و چگونه جانفشانی نمودند و چگونه بحبت جمال مبارک منجذب بودند و چگونه ما باید بایشان اقتدا کنیم و جان فشانی نمائیم و بنار محبت الله مشتعل گردیم و از عنایات الهی بهره و نصیب گیریم زیرا آن وجود مبارک وصیت کرده که در ظهور جمال مبارک در نهایت انقطاع باشیم و در نهایت انجذاب باشیم جميع بشر را از برای او دوست داریم و خدمت بعالم انسانی نمائیم بناء علی ذلک مبارک باد امروز چه که امروز روز مبارکی است امشب من از ملاقات شماها بسیار مسرورم و از خدا خواهم که فیوضات ملکوت الهی بر شما احاطه نماید و جوه شما نورانی گردد و قلوبتان روحانی باشد و جميع ابناء ملکوت گردید و منسوب بخداوند جلیل شوید و بموجب تعالیم حضرت بهاء الله عمل کنید

BRL_DAK#0954, AYT.117x, KHTB2.083,
NJB_v03#06-08 p.006, NJB_v04#05
p.001, BDA1.103n

ABU0121

Public address given at Clark University on 1912-May-23 in Worcester, MA

- 1 O blessed assembly! I am infinitely delighted to be present at this university gathering. I had long desired to visit this university one day, and praise be to God, this has been realized. For this university is the source of great benefits, and the greatest virtue of the human world is knowledge. Through mind and knowledge, humans are distinguished from animals. Through knowledge, humans discover the mysteries of creation. Through knowledge, humans uncover the secrets of future centuries. Through knowledge, humans become informed of the mysteries of past ages. Through knowledge, humans discover the hidden treasures of the earth. Through knowledge, humans become discoverers of the movements of the great celestial bodies. Knowledge is the cause of humanity's eternal glory. Knowledge unveils the mysteries of the heavenly books. Knowledge reveals the secrets of reality. Knowledge serves the world of reality. Knowledge liberates past religions from traditions. Knowledge discovers the truth of divine religions. Knowledge is the greatest virtue of the human world.
- 2 Knowledge delivers humans from the bondage of nature and breaks the might of nature's laws, for all beings are captives of nature. These great bodies are prisoners of nature. The earth in all its magnitude is captive to nature. The worlds of plants, trees, and animals are prisoners of nature. None can ever transgress the law of nature. This sun in all its greatness cannot deviate from nature's law by even an atom. But humans, through knowledge, can breach nature's law. Through the power of knowledge, they can break nature's order. Though an earthly being with spirit, humans can ride upon the sea, soar in the air, move beneath the waters, seize the sword from nature's hand and strike at nature's heart. All this is accomplished through the power of knowledge.
- 3 For instance, we observe that humans can imprison electrical force in glass, confine free sound, set the atmosphere in motion through waves and communicate thereby, propel ships across deserts, transform dry land into sea, make the East intimate with the West, and join South and North in embrace. They reveal nature's hidden secrets and bring them from the
- ای انجمن مبارک بینهایت مسرورم از اینکه در این جمعیت دارالفنون حاضر شده‌ام بسیار میل داشتم که این دارالفنون را روزی مشاهده نمایم الحمد لله این تحقق یافت زیرا این دارالفنون منشأ فوائد عظیمه است و اعظم مناقب عالم انسانی علم است و انسان به عقل و علم ممتاز از حیوانست انسان بعلم کاشف اسرار کائناتست انسان بعلم کشف اسرار قرون آتیه نماید انسان بعلم مطلع بر اسرار قرون ماضیه گردد انسان بعلم کشف اسرار کون ارض نماید انسان بعلم کشف حرکات اجسام عظیمه آسمان گردد علم سبب عزت ابدیه انسان است علم کشف اسرار کتب آسمانی کند علم اسرار حقیقت آشکار نماید علم خدمت بعلم حقیقت کند علم ادیان سابقه را از تقلید نجات دهد علم کشف حقیقت ادیان الهی کند علم اعظم منقبت عالم انسان است
- 2 علم انسان را از اسارت طبیعت نجات دهد شوکت نوامیس طبیعت را در هم شکند زیرا جمیع کائنات اسیر طبیعت است این اجسام عظیمه اسیر طبیعت است کره ارض باین عظمت اسیر طبیعت است عوالم نبات و اشجار و حیوان اسیر طبیعت است هیچیک ابداً از قانون طبیعت تجاوز نتواند این شمس باین عظمت بقدر ذره‌ئی از قانون طبیعت خارج نشود اما انسان بعلم خرق قانون طبیعت کند بقوه علم نظام طبیعت را در شکند و حال آنکه ذی‌روح خاکی است بر دریا تازد در هوا پرواز نماید در زیر دریا جولان کند شمشیر از دست طبیعت گیرد و بر جگرگاه طبیعت زند جمیع این‌ها را بقوه علم کند
- 3 مثلاً ملاحظه میکنیم که انسان این قوه برقیه را در شیشه حبس کند صوت آزاد را حصر نماید و محیط هوا را بموج آرد و مخیره کند کشتی بر صحرا راند خشکی را دریا نماید شرق را همدم غرب کند جنوب و شمال را دست در آغوش

realm of the invisible into the visible world. All these arts and wonders are contrary to nature's law, yet they are realized and made manifest through the power of knowledge. In brief, all created things are captives of nature except humans, who are free. This freedom comes through knowledge. Knowledge disrupts nature's laws and breaks nature's order, and this is accomplished through the power of knowledge.

نماید اسرار مکنونهٔ طبیعت را آشکار کند و این خارج از قانون طبیعت است. جمیع این صنایع و بدایع را بقوهٔ علم از حیث غیب بعالم شهود آرد. جمیع این وقایع خارق قانون طبیعت است ولی بقوهٔ علم تحقق و وجود یابد خلاصهٔ جمیع کائنات اسیر طبیعت است مگر انسان که آزاد است و این آزادی بواسطهٔ علم است علم احکام طبیعت را بهم زند نظام طبیعت در هم شکند و این را بقوهٔ علم کند

- 4 Thus it becomes evident that knowledge is the greatest virtue of the human world. Knowledge is eternal glory. Knowledge is everlasting life. Consider the lives of famous scholars: though their bodies have disintegrated, their knowledge remains. The sovereignty of the world's kings is temporary, but the sovereignty of the learned person is eternal and their fame everlasting. Through the power of knowledge, the learned person becomes renowned throughout the horizons and discovers the mysteries of creation. The lowly become exalted through knowledge, the unknown become famous through knowledge, and shine like a bright candle among the nations, for knowledge is light and the learned person is a luminous and radiant lamp. All mankind are as dead, and the learned are living. All mankind are unknown, while the learned are renowned. Consider the illustrious scholars of the past - their star of glory shines from the eternal horizon and shall endure forever.

4 پس معلوم شد که علم اعظم مناقب عالم انسان است علم عزّت ابدی است علم حیات سرمدی است ملاحظه کنید حیات مشاهیر علما را که هرچند جسم متلاشی شد ولی علمشان باقی است سلطنت ملوک عالم موقتی است ولی سلطنت شخص عالم ابدی است و صیت شهرتش سرمدی انسان دانا بقوت علم شهر آفاق شود کاشف اسرار کائنات گردد شخص ذلیل بعلم عزیز شود شخص گمنام بعلم نامدار گردد و مانند شمع روشن مابین ملل درخشنده شود زیرا علم انوار است و شخص عالم قندیل درخشنده و تابان جمیع خلق میبندد و علما زنده جمیع خلق گنمانند و علما نامدار مشاهیر علماء سلف را ملاحظه کنید که ستارهٔ عزّشان از افق ابدی درخشنده است و تا ابدالآباد باقی و برقرار

- 5 Therefore I am filled with utmost joy to be present in this college. My hope is that this center will become magnificent and illuminate all regions with the lights of knowledge, make the blind seeing, the deaf hearing, bring the dead to life, and transform the darkness of the earth into light. For knowledge is light and ignorance is darkness. As was mentioned before, Isaiah said these people have eyes but do not see, have ears but do not hear, have minds but do not understand. Christ says in the Holy Book that "I will heal them." Thus it is proven that the ignorant are dead while the learned are alive, the ignorant are blind while the learned see, the ignorant are deaf while the learned hear. The most noble of human virtues is knowledge.

5 لهذا من نهایت سرور دارم که در دارالفنون حاضرم امیدم چنان است که این مرکز عظیم شود و بانوار علوم جمیع آفاق را روشن کند کورها را بینا کند کران را شنوا نماید مردگان را زنده کند ظلمت زمین را بنور مبدّل نماید زیرا علم نور است و جهل ظلمت چنانچه از قبل ذکر شده که حضرت اشعیا فرموده این خلق چشم دارند ولی نمی بینند گوش دارند ولی نمیشنوند عقل دارند ولی نمی فهمند حضرت مسیح در کتاب مقدّس میفرماید که من آنها را شفا میدهم پس ثابت شد که نادان میت و دانا زنده نادان کور و دانا بینا نادان کر و دانا شنوا و اشرف مناقب عالم انسانی علم است

6 الحمد لله در این اقلیم روز بروز رو بترقی است و مدارس و دارالفنونهای بسیار تأسیس شده

- 6 Praise be to God, in this country there is daily progress, and many schools and colleges have been established where students strive with utmost effort and discover the realities of existence. It is hoped that other countries will follow this nation's example and establish numerous schools for the education of their children, raising high the standard of knowledge until the human world becomes illumined and the mysteries of creation become manifest.
- 7 May these ignorant prejudices disappear, these superstitious traditions that cause discord among nations be eliminated, differences be replaced by unity, the banner of human oneness be raised high, and the pavilion of universal peace cast its shade upon all regions. For knowledge unifies all humanity, makes all countries as one country, all homelands as one homeland, all religions as one religion. For knowledge is the discoverer of reality, and all divine religions are reality itself. But now the human world is drowned in the sea of traditions, and these traditions are mere superstitions. Knowledge will uproot these traditions and disperse these dark clouds that veil the Sun of Reality. The reality of divine religions will become manifest, and since reality is one, all divine religions will become united. No differences will remain, conflict and contention will utterly cease, human unity will become evident.
- 8 It is knowledge that dispels superstitions, knowledge that makes the lights of the Kingdom evident. Therefore I beseech God that day by day the banner of knowledge may be raised higher and the star of knowledge shine brighter, until all humanity becomes illumined by knowledge, minds progress, sensibilities increase, discoveries multiply, human perfections advance in all degrees, and ultimate happiness be attained under the shelter of the Most Great God, and these matters be achieved through true knowledge in accordance with reality.
- 9 I have come from distant lands to attend these esteemed gatherings of learning, to observe these systems and arrangements, and to attain the utmost joy, and perchance these scientific and technological systems may be established in the countries of the East, and the promotion of science may occur in the East. When I return to the East, I shall encourage and urge all to acquire sciences and arts. My hope is that you too will strive and establish important schools in the Eastern lands. Likewise, the children of the East who are here from India, China,
- است و در این مدارس تلامذه بنهایت جهد میکوشند و کشف حقایق عالم میکنند امید چنان است که ممالک سائر اقتدا باین مملکت نمایند و مدارس عدیده برای تربیت اولادهای خود بر پا دارند و علم بلند کنند تا عالم انسانی روشن گردد و حقایق اسرار کائنات ظاهر شود
- 7 این تعصبات جاهلیّه نماد این تقالید موهومه که سبب اختلاف بین امم است از میان برود اختلاف بدل بر ایلاف شود علم وحدت عالم انسانی بلند شود خیمه صلح عمومی بر جمیع اقطار سایه افکند زیرا علم جمیع بشر را متحد کند علم جمیع ممالک را یک مملکت نماید علم جمیع اوطان را یکوطن کند علم جمیع ادیان را دین واحد کند زیرا علم کاشف حقیقت است و ادیان الهی کلّ حقیقت ولی حال عالم بشر در بحر تقالید غرق شده و این تقالید اوهام محض است علم این تقالید را از ریشه برافکنند و این ابرهای ظلمانی را که حاجب شمس حقیقت متلاشی نماید حقیقت ادیان الهی ظاهر گردد و حقیقت چون یکی است جمیع ادیان الهی متحد گردند اختلافی در میان نماند نزاع و جدال از پایه برافتد وحدت عالم انسانی آشکار گردد
- 8 علم است که ازاله اوهام کند علم است که نورانیت ملکوت را هویدا نماید لهذا از خدا خواهم که روز بروز علم علم بلندتر شود و کوکب علم درخشنده تر گردد تا جمیع بشر از علم مستنیر گردند عقول ترقی کند احساسات زیاد شود و اکتشافات تزاید نماید در جمیع مراتب کمالات انسان ترقی کند و در ظلّ عنایت خداوند اکبر نهایت سعادت حاصل شود و این مسائل بعلم حقیقی مطابق واقع حصول نماید
- 9 من از ممالک بعیده آمدهام تا در این مجامع محترمه علیه حاضر شوم و این نظامات و ترتیبات را مشاهده کنم و نهایت سرور حاصل نمایم و شاید این نظامات علیه و فیه در ممالک شرق جاری گردد و در شرق ترویج علوم شود چون من مراجعت بشرق کنم جمیع را بتحصيل علوم و فنون تشویق و تحریص نمایم امیدم چنان

Japan, Arabia, and Armenia are acquiring sciences and arts. When they return to their homelands, they will promote sciences, crafts and innovations so that the countries of the East may also become like the countries of the West. For the people of the East possess great capacity, but until now the means of universal education have not been available - there are no schools like those in these lands. Therefore, my hope is that the East will soon receive an abundant share from the lights of divine sciences and wisdom and modern arts, so that the light of knowledge may shine upon all horizons and all countries may be illumined, complete connection may be established between all humanity, and the happiness of the human world may become manifest.

- 10 May the effulgences of divine sciences spread completely throughout the horizons of East and West, may the rights of all be preserved, may individual humans day by day become the cause of the advancement of virtues, and may the utmost harmony and unity be achieved among nations. This is my ultimate desire; this is my purpose in traveling to America.

BLO_PT#004

است که شماها هم همت کنید و در ممالک شرق مدارس مهمه بنا کنید و همچنین ابناء شرق که از هندی و چینی و ژاپونی و عرب و ارمنی در این جا هستند تحصیل علوم و فنون مینمایند چون باوطن خود مراجعت کنند ترویج علوم و صنائع و بدائع کنند تا ممالک شرق نیز مطابق ممالک غرب شود زیرا اهالی شرق استعداد زیاد دارند ولی تا حال اسباب تربیت عمومی مهیا نبوده مدارس نظیر این بلاد نیست لهذا امیدم چنان است که شرق عنقریب از انوار علوم و حکمت الهیه و فنون عصریه بهره وافر یابد تا نور علم بجمیع آفاق بتابد و جمیع ممالک منور گردد و ارتباط تام بین بشر حاصل شود و سعادت عالم انسانی جلوه نماید

- 10 تجلیات علوم الهیه در آفاق شرق و غرب انتشار کلی یابد حقوق عموم محفوظ ماند و افراد انسانی روز بروز سبب ترقی فضائل گردند و نهایت اتفاق و اتحاد در بین امم حاصل شود این است منتی آرزوی من این است مقصد من از سفر خود به امریکا

KHF.062, KHAB.276 (286), KHTB2.077, NJB_v03#03-05 p.009

ABU2468

Words to the president of Clark university, spoken on 1912-May-23 in Worcester, MA

- 1 I am very pleased with you and delighted to see your university. You are, indeed, serving the world of humanity and expending your life for mankind. Above all, I wish for you the blessings of the Kingdom and desire that you will be a cause of the spread of sciences and arts.
- 2 I will pray on your behalf that God may make you a standard of guidance and that the love of God may shine upon your heart. I have seen a great love and affection in you, as well as

1 فرمودند من از شما بسیار راضی هستم و از دارالفنون شما خیلی خوشنود فی الحقیقه خدمت بعالم انسانی مینمائی و بنوع بشر جانفشانی و من از هر چیزی بهتر خیر ملکوت را برای تو میخواهم امیدم چنانست که سبب انتشار علوم و فنون گردی

2 و در حق تو دعا مینمایم که خدا ترا علم ابدی فرماید و محبت الهی در قلوب جلوه نماید من از شما و معلمین و متعلمین بسیار محبت و وداد دیدم

in the professors and scholars. I shall never forget this meeting, و این ملاقات را فراموش نخواهم نمود و همیشه
and I shall always remember and mention your services. ذکر خدمات شما را خواهم کرد انهی

SW_v19#06 p.183, MHMD1.109

BDA1.102.14

ABU3471

Words at table to the Syrian and Greek Relief Society, spoken at Denison House on 1912-May-23 in Boston

Happy are you who are engaged in serving the poor. My greatest happiness is this, that I may be counted among the poor. خوشا بحال شما که بخدمت فقرا مشغولید
بزرگترین سعادت من اینست که از فقرا محسوب شوم.

SW_v19#06 p.183, MHMD1.108

BDA1.101.05

ABU3476

Words to the Master's entourage, spoken en route to Worcester on 1912-May-23 in Boston

Would that the Blessed Beauty could have come to these regions! He loved such scenery very much. کاش جمال مبارک باین صفحات تشریف آورده
بودند از بس جمال مبارک اینگونه مناظر را دوست میداشتند

SW_v19#06 p.183, MHMD1.108

BDA1.101.13

ABU3540

Words to Henry Randall in Boston

The intellect is good but until it has become the servant of the heart, it is of little avail.

VLAB.121

ABU0171

Address to Free Religious Association of Boston, Ford Hall, 1912-May-25

- 1 The divine religions have descended for love and amity among mankind. They have been founded for unity and the purpose of affinity among mankind. They have descended for the purpose of cementing together the human family. But alas! the religions of the world have made use of religion as a pretext for discord, considering each prophet as against the others. For example, the Jews consider Moses to be opposed to Jesus Christ. The Christians consider Zoroaster to be opposed or inimical to His Holiness the Christ. The Buddhist considers His Holiness Zoroaster as opposed to Buddha. The Mohammedans consider all of them as inimical to their religion; whereas, these great ones were founding the same principle. Their aim was one, and all of them were united and agreed. The essentials of their teachings are one and the same. The reality of their laws is one. All of them have served the one God and they have all summoned people to the same Maker.
- 2 For example, His Holiness Zoroaster was a prophet, precisely according to the Messianic example. There was no difference whatsoever between the spirit of the teachings which Zoroaster gave and those which His Holiness the Christ gave. Likewise the teachings of Buddha are not at all opposed to the teachings of the Christ, or to the teachings of any of the prophets. These great and blessed souls had for their aim the same principle. Their purpose was one, their law was one, their teaching was one.
- 3 But alas! after their days certain dogmatic imitations crept in, and these imitations caused division. For the imitations which crept in were not reality but were purely superstitious and utterly inimical to the law laid down by the founders. They were distinct from the teachings given by the prophets because they were inimical; therefore they caused enmity and strife and division. In place of the unity which was intended to bind together the religionists, these imitations caused a regrettable separation. Instead of loving fellowship which was to animate then, the spirit of strife and discord animated them. Instead of the spirit of co-operation and solidarity taking possession of them, they began to cause greater envy and jealousy to exist among them. Therefore, the world of humanity from its inception up to the present day has not found peace and rest.

1 ادیان الهیه بجهت محبت بین بشر نازل شده بجهت الفت نازل شده بجهت وحدت عالم انسانی نازل شده ولی افسوس که صاحبان ادیان نور را بظلمت مخلوط کرده اند هر یکی هر پیغمبری را ضد دیگری می‌شمارند مثلاً یهودیان مسیح را ضد موسی میدانند مسیحیان حضرت زردشت را ضد مسیح میدانند بودائی‌ان حضرت زردشت را ضد بودا میدانند و کل حضرت محمد را ضد جمیع میدانند و جمیع منکر حضرت باب و حضرت بهاء الله و حال آنکه این بزرگواران مبدئشان یکی است مقصدشان یکی است و جمیع متحد و متفقند اساس تعالیشان یکی است حقیقت شریعتشان یکیست جمیع بیک خدا تبلیغ کردند و جمیع شریعت یک خدا را ترویج کردند

2 مثلاً حضرت زردشت پیغمبری بود بر مذاق حضرت مسیح تماماً و هیچ تفاوتی در بین تعالیشان نیست و همچنین تعالیم بودا ابداً مخالف با تعالیم حضرت مسیح ندارد و همچنین سائر انبیا این نفوس مبارکه مبدئشان یکی بود مقصدشان یکی بود شریعتشان یکی بود تعالیشان یکی بود

3 ولكن يا اسفا که بعد از آن تقلیدی در میان آمد و آن تقلید سبب اختلاف شد زیرا این تقلید حقیقت نبود اوهام بود و بکلی مخالف شریعت مسیح و بر ضد تعالیم و نوامیس الهی و چون مخالف بود سبب نزاع و جدال گشت در حالیکه ادیان باید با یکدیگر نهایت الفت داشته باشند نهایت اختلاف را پیدا کرده اند عوض آنکه دلجویی از همدیگر نمایند بقتال برخاسته اند عوض آنکه تعاون و تعاضد یکدیگر کنند بجاربه با یکدیگر پرداختند

There has ever been warfare and strife among religions; discord and bloodshed have been extant among them.

- 4 If we refer to history we shall find such deplorable events as to cause us to lament and to mourn. For the law of God which was meant to be a basis for loving fellowship and unity was used for purposes contrary to the original intention. The law of God may be likened to a remedy. If a remedy be used in a proper manner it is curative. But alas! these remedies or curative agents were cast into the hands of unskilled physicians, who used them without skill and for purposes wholly selfish. In place of these remedies proving to be of healing properties, they proved the opposite. Instead of their conferring life they caused death. Instead of their causing illumination they caused darkness - simply because these remedies were placed in the hands of unskilled physicians. An unskilled physician cannot confer life; his prescriptions are ever futile; nay, they are harmful.

- 5 His Holiness Baha'Ullah appeared about sixty years ago in Persia, at a time when among the people of Persia there was strife and enmity unspeakable, to the extent that each considered the other religionists as outcasts. They even went so far as using unseemly language, each thirsting for the blood of the other. His Holiness Baha'Ullah proclaimed the oneness of the world of humanity. Secondly, he proclaimed that the religion of God must be the cause of unity and amity - the cause of life it must be. If religion be the cause of enmity, he declared, its absence is better than its presence, for the purpose of religion is love of mankind, and if religion yields enmity surely its non-existence is preferable. Thirdly, Baha'Ullah proclaimed that religion must correspond with science, for religion is reality and science is reality, and reality corresponds. It is not multiple, there is no difference in any reality. If a religious question be opposed to reason and science, it is pure imagination and baseless, for the opposite of knowledge or science is ignorance. This is as evident as the sun at mid-day.

- 6 The fourth principle he inculcated was that all humanity is in the estimation of God equal; all are the servant of God; all are beneath the mercy of God. God has created all, God provideth for all, God nurtures all, God protects all, God is kind to all; - why should we be unkind? God gives provision; why should we suspend that provision? God loves all his servants; why should we be inimical? God is at peace with everybody; why

این است که عالم انسانی از بدایتش تا الآن راحت نیافته همیشه بین ادیان نزاع و جدال بوده و جنگ و قتال بوده اگر نظر بحقیقت آنها کنید شب و روز گریه نمائید زیرا امر الله را که اساس محبت است اسباب مخالفت کرده اند زیرا شریعت الله مانند علاج است و اگر در محل خود صرف شود سبب شفا است ولیکن یا اسفا که این علاجه در دست طبیب غیر حاذق بود علاجه که سبب شفا گردد سبب مرض شد عوض آنکه سبب حیات باشد سبب ممات شد عوض آنکه سبب نورانیت شود سبب ظلمانیت شد زیرا این علاجه در دست طبیب غیر حاذق افتاد و طبیب غیر حاذق حیات نبخشید و از علاجهش ثمری حاصل نگردد بلکه سبب ممات شود

5 حضرت بهاء الله شصت سال پیش در ایران ظاهر شد و در آن مملکت در میان ادیان و مذاهب و اجناس نهایت بغض و عداوت حاصل بود بدرجهائی که رؤسای یکدیگر را سب و لعن میکردند و جمیع خون یکدیگر را میخوردند حضرت بهاء الله اعلان وحدت عالم انسانی کرد و اعلان نمود که دین باید اسباب محبت و الفت شود و سبب حیات باشد اگر دین سبب عداوت باشد عدمش بهتر از وجود آن است زیرا مقصد محبت بین بشر است چون از دین عداوت بین بشر حاصل شود البته معدوم باشد بهتر است همچنین حضرت بهاء الله اعلان نمود که باید دین مطابق علم باشد زیرا علم حقیقت است و دین حقیقت است و ممکن نیست که در حقیقت اختلاف پیدا شود و اگر مسئلهئی از مسائل دینیّه مخالف عقل و علم باشد آن وهم محض است ابداً اساس ندارد زیرا ضدّ علم جهل است مخالف عقل نادانست و این مثل آفتاب روشن است

6 عالم بشر در ظلّ خداوند اکبر است جمیع بندگان خدا هستند جمیع در سایه شجر الهی راحت نموده اند خدا کل را خلق کرده جمیع را رزق میدهد جمیع را تربیت میفرماید جمیع را حفظ مینماید مادامیکه او بجمیع مهربان است ما چرا نامهربان باشیم خدا جمیع بندگان را دوست

should we be warring? God has created us for love and amity and not for strife and enmity. Why should we oppose such an attribute of divine mercy? Why shall we becloud such radiance and effulgence with darkness? Why shall we oppose such love divine with hatred and jealousy?

میدارد ما چرا بغض و دشمنی نمائیم خدا با کل صلحست ما چرا بجنگ و جدال مشغول شویم خدا ما را برای محبت و اخوت خلق کرده نه برای دشمنی خدا ما را برای صلح و سلام خلق نموده نه جنگ و جدال این چنین صفات رحمانرا چرا بصفات شیطانی تبدیل نمائیم چنین نورانیت را چرا بظلمت مقاومت کنیم چنین محبت الهی را چرا با عداوت مقابله کنیم

- 7 For six thousand years humanity has been tormented with these baser qualities; strife and enmity have been extant among mankind, each religion considering the other as its enemy, each sect considering the others as inimical to it and each denomination considering all other denominations as false, each religion pronouncing anathema on all the others. Is it not sufficient? What result has come from that attitude, what fruit has it yielded to humanity?

7 شش هزار سال است که با هم منازعه و خصامه مینمودیم حال در این قرن نورانی باید محبت و دوستی بهمدیگر نمائیم امروز عداوت و بغضاء عظیمی در بین ادیان است آیا از اینها چه ثمری حاصل شده چه فائده‌ای از برای بشر مرتب گردیده آیا این کفایت نیست

- 8 Now, this century is a century of light. It is a century wherein such superstitions must be cast away. This century is one in which enmity and strife must cease. This is a century wherein all the peoples, all the religionists, must associate with each other with perfect spirit of love and fellowship. For all are the servants of one God. They have come to be through the same mercy, they are illumined by the same light, they are revived by the same light. At most, one may be sick - he must be treated, he must be shown kindness. One may be ignorant - he must be taught. One may be childlike - he must be assisted in order that he may reach maturity, until he may reach the age of majority. No one shall be considered as opposed, nobody shall be shown enmity. All are brothers, all are mothers, all are daughters, all are sisters, and that which God has meant to be united, those whom God has bound together, why shall we disunite and disband? That which God's hand of mercy has built, why shall we destroy?

8 این عصر عصر نورانی است این عصریست که از این اوهام باید آزاد گردیم این عصریست که باید خصومت و بغضاء محو شود این عصریست که باید ادیان یک دین گردند مذاهب متحد شوند و با محبت و خوشی با همدیگر الفت جویند زیرا جمیع بنده یک خداوندیم از یک رحمت عظیمی بوجود آمده‌ایم از یک شمس نورانی شده‌ایم از یک روح حیات یافته‌ایم نهایت این است یکی مریض است باید بنهایت مهربانی معالجه نمود یکی جاهل است باید تعلیم کرد یکی طفل است باید تربیت نمود تا شمس اخوت آسمانی این ابرهای تاریک را پراکنده نماید نباید کسی را مبعوض دانست نباید با کسی تعرض نمود جمیع پدراند جمیع مادراند جمیع برادراند جمیع خواهراند اتحادی را که خداوند موجود نموده نباید ماها سبب انفصال آن گردیم بنیانی را که خدا برای محبتش نهاده خراب نکنید

- 9 Oppose not the will of God. Think of no policy inimical to the divine policy. Think of how liberal God's policy is. Act in accordance therewith. Surely the policy of God is above human policy. For no matter how far human policy shall advance or how intelligent the human mind may be, the policy of God forever remains the perfect, the complete. We must emulate the divine policy. Just as God deals with his creation let us also deal with one another. Let us follow His example. There is no better example than God. We observe the traces of God,

9 مقاومت اراده الهی ننمائید پیروی سیاست الهی ننمائید بموجب آن حرکت کنید البته سیاست الهی مافوق سیاست انسان است زیرا هر قدر سیاست انسان ترقی نماید کامل نیست اما سیاست الهیه کامل است ما باید از سیاست الهیه اقتباس کنیم هر نوعی که خدا با بندگان خود معامله می‌کند همان نوع رفتار نمائیم اقتدا بخدا کنیم ما مشاهده میکنیم آثار باهره او را ما

we observe the phenomena of his wisdom. Is it meet for us to leave aside the wisdom of God and to create certain imaginary distinctions and to hold tenaciously thereto and to cause enmity among humanity? God forbid. Never have the prophets of God been willing that such shall be the status. The prophets of God have all promulgated the same foundation; they have given fundamentally the same teachings, and the teachings of the prophets of God are pure spirit, are pure religion, are pure love, are pure unity. Therefore we must emulate the prophets of God.

مشاهده میکنیم حکمت او را مشاهده میکنیم
رحمت او را مشاهده میکنیم قوت و قدرت
او را باید دست از اوهامات و تقلید برداریم
و تمسک بحق نمائیم و از اختلافات و افتراق
اجتناب کنیم معاذالله هرگز انبیای الهی باین
راضی نبودند انبیای الهی جمیع یک روح بودند
بجمیع بشر یک تعلیم دادند و تعلیمات انبیای
الهی روح محض است حقیقت محض است
محبت محضست الفت محض است پس ما باید
متابعت انبیای الهی کنیم

KHF.085, KHF.238, KHAB.281 (291),
KHTB2.086, NJB_v03#06-08 p.008,
NJB_v04#04 p.001

ABU0188

Public address given at Huntington Chambers on 1912-May-25 in Boston

I am going away from your city, but I leave my heart with you. My spirit will be here; I will not forget you. I ask confirmation for you from the Kingdom of Baha'u'llah. I pray that you may advance continually in spiritual susceptibilities, that day by day you may grow more radiant and draw nearer to God until you become instrumental in illumining the world of humanity. May these confirmations of the Kingdom of God encompass you. This is my hope, my prayer.

In the estimation of historians this radiant century is equivalent to one hundred centuries of the past. If comparison be made with the sum total of all former human achievements, it will be found that the discoveries, scientific advancement and material civilization of this present century have equaled, yea far exceeded the progress and outcome of one hundred former centuries. The production of books and compilations of literature alone bears witness that the output of the human mind in this century has been greater and more enlightening than all the past centuries together. It is evident, therefore, that this century is of paramount importance. Reflect upon the miracles of accomplishment which have already characterized it: the discoveries in every realm of human research. Inventions, scientific knowledge, ethical reforms and regulations

established for the welfare of humanity, mysteries of nature explored, invisible forces brought into visibility and subjection – a veritable wonder-world of new phenomena and conditions heretofore unknown to man now open to his uses and further investigation. The East and West can communicate instantly. A human being can soar in the skies or speed in submarine depths. The power of steam has linked the continents. Trains cross the deserts and pierce the barriers of mountains; ships find unerring pathways upon the trackless oceans. Day by day discoveries are increasing. What a wonderful century this is! It is an age of universal reformation. Laws and statutes of civil and federal governments are in process of change and transformation. Sciences and arts are being molded anew. Thoughts are metamorphosed. The foundations of human society are changing and strengthening.

Today sciences of the past are useless. The Ptolemaic system of astronomy and numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time are undergoing radical reform. It is evident, therefore, that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundations of divine reality must also pass away and be reformed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedies and solutions for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion. Nay, it is true that they are the cause of enmity and conducive to strife in the world of humanity; war and bloodshed proceed from them, and the oneness of mankind finds no recognition in their observance. Therefore, it is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love. This unity is the radiance of eternity, the divine spirituality, the effulgence of God and the bounty of the Kingdom. We must investigate the divine source of these heavenly bestowals and adhere unto them steadfastly. For if we remain fettered and restricted by human inventions and dogmas, day by day

the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race.

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it, destruction and dispersion are inevitable. This is, likewise, true of a city. If those who dwell within it manifest a spirit of accord and fellowship, it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way, the people of a nation develop and advance toward civilization and enlightenment through love and accord and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and universal peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree. This is the happiness and felicity of humankind. This is the illumination of man, the eternal glory and everlasting life; this is the divine bestowal. I desire this station for you, and I pray God that the people of America may achieve this great end in order that the virtue of this democracy may be ensured and their names be glorified eternally. May the confirmations of God uphold them in all things and their memories become revered throughout the East and the West. May they become the servants of the Most High God, near and dear to Him in the oneness of the heavenly Kingdom.

Baha'u'llah endured ordeals and hardships sixty years. There was no persecution, vicissitude or suffering He did not experience at the hand of His enemies and oppressors. All the days of His life were passed in difficulty and tribulation – at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquillity be realized by all. In prison He hoisted the banner of human solidarity, proclaiming universal peace, writing to the kings and rulers of nations, summoning them to international unity and counseling arbitration. His life was a vortex of persecution and difficulty; yet catastrophes,

extreme ordeals and vicissitudes did not hinder the accomplishment of His work and mission. Nay, on the contrary, His power became greater and greater, His efficiency and influence spread and increased until His glorious light shone throughout the Orient, love and unity were established, and the differing religions found a center of contact and reconciliation.

Therefore, we also must strive in this pathway of love and service, sacrificing life and possessions, passing our days in devotion, consecrating our efforts wholly to the Cause of God so that, God willing, the ensign of universal religion may be uplifted in the world of mankind and the oneness of the world of humanity be established.

In your hearts I have beheld the reflection of a great and wonderful love. The Americans have shown me uniform kindness, and I entertain a deep spiritual love for them. I am pleased with the susceptibilities of your hearts. I will pray for you, asking divine assistance, and then say farewell.

O my God! O my God! Verily, these servants are turning to Thee, supplicating Thy kingdom of mercy. Verily, they are attracted by Thy holiness and set aglow with the fire of Thy love, seeking confirmation from Thy wondrous kingdom, and hoping for attainment in Thy heavenly realm. Verily, they long for the descent of Thy bestowal, desiring illumination from the Sun of Reality. O Lord! Make them radiant lamps, merciful signs, fruitful trees and shining stars. May they come forth in Thy service and be connected with Thee by the bonds and ties of Thy love, longing for the lights of Thy favor. O Lord! Make them signs of guidance, standards of Thine immortal kingdom, waves of the sea of Thy mercy, mirrors of the light of Thy majesty.

Verily, Thou art the Generous. Verily, Thou art the Merciful. Verily, Thou art the Precious, the Beloved.

BPRY.089-090x, BWF.228-231, LOG#0731x, PUP#054 (p.143-146), FWU.018

ABU0095

Public address given at Mount Morris Baptist Church on 1912-May-26 in Boston

- 1 As I entered the church this evening, I heard the hymn "Nearer my God, to Thee." The greatest attainment in the world of humanity is nearness to God. Every lasting glory, honor, grace and beauty which comes to man comes through nearness to God. All the Prophets and apostles longed and prayed for nearness to the Creator. How many nights they passed in sleepless yearning for this station; how many days they devoted to supplication for this attainment, seeking ever to draw nigh unto Him!
- 2 But nearness to God is not an easy accomplishment. During the time Jesus Christ was upon the earth mankind sought nearness to God, but in that day no one attained it save a very few—His disciples. Those blessed souls were confirmed with divine nearness through the love of God. Divine nearness is dependent upon attainment to the knowledge of God, upon severance from all else save God. It is contingent upon self-sacrifice and to be found only through forfeiting wealth and worldly possessions. It is made possible through the baptism of water and fire revealed in the Gospels. Water symbolizes the water of life, which is knowledge, and fire is the fire of the love of God; therefore, man must be baptized with the water of life, the Holy Spirit and the fire of the love of the Kingdom. Until he attains these three degrees, nearness to God is not possible.
- 3 This is the process by which the Baha'is of Persia have attained it. They gave their lives for this station, sacrificed honor, comfort and possessions, hastened with the utmost joy to the place of martyrdom; their blood was spilled, their bodies were tortured and destroyed, their homes pillaged, their children carried into captivity. They endured all these conditions joyfully and willingly. Through such sacrifice nearness to God is made possible. And be it known that this nearness is not dependent upon time or place. Nearness to God is dependent upon purity of the heart and exhilaration of the spirit through the glad

1 امشب در این سرود ذکر از قرینت الهی بود. اعظم موهبت در عالم انسانی قرینت الهیه است هر عزتی هر شرفی هر فضیلتی هر موهبتی که از برای انسان میسر میگردد به ربیت الهی میسر میگردد. جمیع انبیا و رسل قرینت الهی را میخواستند چه شبها که گریه و زاری کردند چه روزها که تضرع و ابتهال نمودند و قرینت الهیه را طلبیدند

2 ولی قرینت الهیه حصولش آسان نیست. در یومی که حضرت مسیح ظاهر شد جمیع بشر طالب قرینت الهیه بودند و باین مقام هیچکس فائز نشد مگر حواریون آن نفوس میار که به قرینت الهیه فائز شدند. زیرا قرینت الهیه مشروط به محبت الله است قرینت الهیه مشروط بحصول معرفت الله است به انقطاع از ماسوی الله است قرینت الهیه به جانفشانی است قرینت الهیه به فدای نفس و جان و مال به جمیع شیئون است قرینت الهیه به تعمید روح و نار و ماء است. زیرا در انجیل میفرماید که هر نفسی باید تعمید به آب و روح یابد و در جای دیگر میفرماید باید به آتش و روح تعمید یافت. و حال باید دانست که مقصود از آب آب حیات است و مقصود از روح روح القدس است و مقصود از آتش نار محبت الله. مقصود این است که انسان باید بماء حیات و روح القدس و نار محبت الله تعمید یابد تا به حصول این مقامات ثلاثه قرینت الهیه حاصل گردد. قرینت الهی باسانی حاصل نگردد

3 قرینت الهیه بمثل بیست هزار بهائیان بجانفشانی حاصل شود. زیرا بهائیان اموال خود را فدا کردند عزت خود را فدا کردند راحت خود را فدا کردند جان خود را فدا کردند و در نهایت سرور بقریانگاه شهادت کبری شتافتند جسدشانرا پاره پاره کردند خانه ایشان را خراب نمودند اموالشان به یغما رفت اطفالشان اسیر شدند و جمیع این بلیات را در نهایت سرور و شادمانی قبول کردند بچنین جانفشانی قرینت الهی حاصل

tidings of the Kingdom. Consider how a pure, well-polished mirror fully reflects the effulgence of the sun, no matter how distant the sun may be. As soon as the mirror is cleaned and purified, the sun will manifest itself.

شود. و این معلوم است که قرینت الهیه زمانی و مکانی نیست قرینت الهیه بصفای قلب است قرینت الهیه به بشارات روح است. ملاحظه نمائید که آئینه چون صاف و از زنگ آرایش آزاد است بافتاب نزدیک است و لو صد هزار ملیون مسافت در میان است به مجرد صفا و لطافت آفتاب در آن مرآت بتابد.

- 4 The more pure and sanctified the heart of man becomes, the nearer it draws to God, and the light of the Sun of Reality is revealed within it. This light sets hearts aglow with the fire of the love of God, opens in them the doors of knowledge and unseals the divine mysteries so that spiritual discoveries are made possible. All the Prophets have drawn near to God through severance. We must emulate those Holy Souls and renounce our own wishes and desires. We must purify ourselves from the mire and soil of earthly contact until our hearts become as mirrors in clearness and the light of the most great guidance reveals itself in them.

4 همین طور قلوب چون صاف و لطیف شود بخدا نزدیک گردد و شمس حقیقت در او بتابد و نار محبت الله در او شعله زند و ابواب فتوحات معنوی بر او گشوده گردد انسان بر موز و اسرار الهی پی برد اکتشافات روحانیه نماید و عالم ملکوت مشهود شود. جمیع انبیا باین وسائط قرینت الهیه را حاصل نمودند پس ماها نیز باید متابعت آن نفوس مقدسه بکنیم از هوی و هوس خویش بگذریم از آلودگی عالم بشری خلاص شویم تا قلوب مانند آئینه گردد و انوار هدایت کبری از او بتابد.

- 5 Baha'u'llah proclaims in the Hidden Words that God inspires His servants and is revealed through them. He says, "Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation." Therefore, we learn that nearness to God is possible through devotion to Him, through entrance into the Kingdom and service to humanity; it is attained by unity with mankind and through loving-kindness to all; it is dependent upon investigation of truth, acquisition of praiseworthy virtues, service in the cause of universal peace and personal sanctification. In a word, nearness to God necessitates sacrifice of self, severance and the giving up of all to Him. Nearness is likeness.

5 حضرت بهاء الله در کلمات مکنونه میفرماید که خداوند بواسطه انبیاء و اولیاء فرموده قلب تو منزلگاه من است آنرا پاک و منزّه کن تا در او داخل شوم و روح تو منظر من است آنرا پاک و مقدّس کن تا من در آن جا گیرم. پس فهمیدیم که قرینت الهیه به توجه الی الله است قرینت الهیه به دخول در ملکوت الله است قرینت الهیه بخدمت عالم انسانی است قرینت الهیه به محبت بشر است قرینت الهیه به اتفاق و اتحاد جمیع امم و ادیان است قرینت الهیه به مهربانی به جمیع انسان است قرینت الهیه به تحرّی حقیقت است قرینت الهیه به تحصیل علوم و فضائل است قرینت الهیه به خدمت صلح عمومی است قرینت الهیه به تنزیه و تقدیس است قرینت الهیه به انفاق جان و مال و عزّت و منصب است.

- 6 Behold how the sun shines upon all creation, but only surfaces that are pure and polished can reflect its glory and light. The darkened soul has no portion of the revelation of the glorious effulgence of reality; and the soil of self, unable to take advantage of that light, does not produce growth. The eyes of the blind cannot behold the rays of the sun; only pure eyes with sound and perfect sight can receive them. Green and living trees can absorb the bounty of the sun; dead roots and withered branches are destroyed by it. Therefore, man must seek

6 ملاحظه کنید که آفتاب بر جمیع کائنات می تابد لکن در صفحه پاک و مقدّس بتمام قوّت است انوار شمس ساطع است اما سنگ سیاه بهره و نصیبی ندارد و خاک شوره زار از اشراق آن پرتوی نگیرد و درخت خشک از حرارت آن پرورش نیابد و چشم کور مشاهده انوار نکند بلکه نفوسی که چشم پاک دارند مشاهده آفتاب

capacity and develop readiness. As long as he lacks susceptibility to divine influences, he is incapable of reflecting the light and assimilating its benefits. Sterile soil will produce nothing, even if the cloud of mercy pours rain upon it a thousand years. We must make the soil of our hearts receptive and fertile by tilling in order that the rain of divine mercy may refresh them and bring forth roses and hyacinths of heavenly planting. We must have perceiving eyes in order to see the light of the sun. We must cleanse the nostril in order to scent the fragrances of the divine rose garden. We must render the ears attentive in order to hear the summons of the supreme Kingdom. No matter how beautiful the melody, the ear that is deaf cannot hear it, cannot receive the call of the Supreme Concourse. The nostril that is clogged with dust cannot inhale the fragrant odors of the blossoms. Therefore, we must ever strive for capacity and seek readiness. As long as we lack susceptibility, the beauties and bounties of God cannot penetrate. Christ spoke a parable in which He said His words were like the seeds of the sower; some fall upon stony ground, some upon sterile soil, some are choked by thorns and thistles, but some fall upon the ready, receptive and fertile ground of human hearts. When seeds are cast upon sterile soil, no growth follows. Those cast upon stony ground will grow a short time, but lacking deep roots will wither away. Thorns and thistles destroy others completely, but the seed cast in good ground brings forth harvest and fruitage.

- 7 In the same way, the words I speak to you here tonight may produce no effect whatever. Some hearts may be affected, then soon forget; others owing to superstitious ideas and imaginations may even fail to hear and understand; but the blessed souls who are attentive to my exhortation and admonition, listening with the ear of acceptance, allowing my words to penetrate effectively, will advance day by day toward full fruition, yea even to the Supreme Concourse. Consider how the parable makes attainment dependent upon capacity. Unless capacity is developed, the summons of the Kingdom cannot reach the ear, the light of the Sun of Truth will not be observed, and the fragrances of the rose garden of inner significance will be lost. Let us endeavor to attain capacity, susceptibility and worthiness that we may hear the call of the glad tidings of the Kingdom, become revived by the breaths of the Holy Spirit,

کنند و درختانی که سبزند از فیض او بهره گیرند. پس انسان باید استعداد حاصل کند و قابلیت پیدا نماید تا انسان استعداد و قابلیت نداشته باشد فیوضات الهیه در او ظهور و بروز ندارد ابر رحمت پروردگار اگر هزار سال بر شوره زار ببارد گل و ریاحین نروید. پس مزرعه قلب را باید طیب و طاهر کنیم تا باران رحمت پروردگار بر او ببارد و گلها و ریاحین از او بروید و چشم بینا پیدا کنیم تا انوار آفتاب مشاهده گردد و مشامها پاک کنیم تا رائحه گلستان استشمام شود و گوش را مستعد کنیم تا ندای ملکوت الله استماع گردد. اما گوش که کر است هر آهنگی که از ملأ اعلی آید نشنود و ندای ملکوت الله بسمع نرسد مشام که مزکوم است رائحه معطره استشمام نکند. پس باید قابلیت و استعداد پیدا کرد تا قابلیت و استعداد حاصل نشود فیوضات الهیه تأثیر نکند. حضرت مسیح در انجیل میفرماید که این بیاناتی که من میکنم نظیر تخمی است که دهقان می افشاند و آن دانه ها بعضی بر سنگ افتد و بعضی در خاک شوره افتد و بعضی در میان علفها افتد و بعضی در ارض طیبیه مبارکه افتد. آن تخمی که در شوره زار افتد فاسد گردد و هیچ وجه انبات نشود آن تخمی که بر سنگ افتد اندکی انبات شود و لکن چون ریشه ندارد می خشکد و آن دانه که در میان علفها افتد خفه گردد و انبات نشود اما آن دانه که در زمین پاک افتد انبات شود و سبز گردد و خوشه شود و خرمن تشکیل گردد.

- 7 و همین طور بیاناتی که من میکنم به بعضی قلوب ابداً تأثیر نمیکند به بعضی اندکی تأثیر میکند بعد فراموش میشود و بعضی چون اوهم زیاد دارند این نصایح و وصایای من در آن غرق میشود و اما نفوس مبارکه وقتی که وصیت و نصایح من می شنوند در قلوبشان آن تخم پاک نابت میگردد و سبز و خرم میشود روز بروز ترقیات ما لاینهایه می نماید و چون ستاره ها از افق هدایت می درخشند. ملاحظه فرمائید که تا لیاقت و استعداد حاصل نگردد ندای ملکوت بسمع نرسد. پس باید ما بکوشیم تا استعداد و لیاقت پیدا کنیم تا ندای ملکوت ابری بشنوم بشارات الهی را استماع نمائیم به نشانات روح القدس زنده

hoist the standard of the oneness of humanity, establish human brotherhood, and under the protection of divine grace attain the everlasting and eternal life.

شویم و سبب اتحاد جمیع ملل و امم گردیم و علم وحدت عالم انسانی بلند کنیم و اخوت روحانیّه بین بشر نشر دهیم و برضای الهیّه و حیات ابدیّه فائز گردیم.

8 O Thou forgiving God! These servants are turning to Thy kingdom and seeking Thy grace and bounty. O God! Make their hearts good and pure in order that they may become worthy of Thy love. Purify and sanctify the spirits that the light of the Sun of Reality may shine upon them. Purify and sanctify the eyes that they may perceive Thy light. Purify and sanctify the ears in order that they may hear the call of Thy kingdom.

8 ای پروردگار ای آمرزگار این بندگان توجّه بملکوت تو دارند و طلب فیض و عنایت تو می نمایند خداوند اقلوب را طیب و طاهر کن تا لیاقت محبت تو یابند و روح ها را طاهر و مقدّس نما تا پرتو شمس حقیقت بتابد چشمها را پاک و مقدّس کن تا مشاهده انوار تو نمایند گوشها را پاک و مقدّس کن تا ندای ملکوت توشنوند.

9 O Lord! Verily, we are weak, but Thou art mighty. Verily, we are poor, but Thou art rich. We are the seekers, and Thou art the One sought. O Lord! Have compassion upon us and forgive us; bestow upon us such capacity and receptiveness that we may be worthy of Thy favors and become attracted to Thy kingdom, that we may drink deep of the water of life, may be enkindled by the fire of Thy love, and be resuscitated through the breaths of the Holy Spirit in this radiant century.

9 خداوند ما ضعیفیم و تو مقتدری و ما فقیریم و تو غنی و ما طالبیم و تو مطلوبی. خدایا رحم کن عفو فرما استعداد و قابلیت عنایت کن که مستحقّ الطاف تو شویم و منجذب به ملکوت تو گردیم و از ماء حیات سیراب گردیم و بنار محبت تو مشتعل شویم بنفثات روح القدس در این قرن نورانی زنده شویم.

10 O God, my God! Cast upon this gathering the glances of Thy loving-kindness. Keep safe each and all in Thy custody and under Thy protection. Send down upon these souls Thy heavenly blessings. Immerse them in the ocean of Thy mercy and quicken them through the breaths of the Holy Spirit.

10 الهی الهی باین جمع نظر عنایت فرما و جمیع را در حفظ و حمایت خویش محفوظ و مصون فرما برکت آسمانی برای این نفوس نازل کن در بحر رحمت خود مستغرق کن و به نفثات روح القدس زنده نما.

11 O Lord! Bestow Thy gracious aid and confirmation upon this just government. This country lieth beneath the sheltering shadow of Thy protection and this people is in Thy service. O Lord! Confer upon them Thy heavenly bounty and render the outpourings of Thy grace and favor copious and abundant. Suffer this esteemed nation to be held in honor and enable it to be admitted into Thy kingdom.

11 خداوند این حکومت عادلّه را تأیید و توفیق بخش این اقلیم در ظلّ حمایت تو است و این ملت بنده تو. خدایا عنایت خویش مبذول دار و فضل و موهبت خود ارزان فرما این ملت محترمه را عزیز کن و در ملکوت خویش قبول فرما.

12 Thou art the Powerful, the Omnipotent, the Merciful, and Thou art the Generous, the Beneficent, the Lord of grace abounding.

12 توئی مقتدر توئی توانا توئی رحمن توئی بخشنده و مهربان و توئی کثیر الاحسان.

BPRY.090-092x, PUP#055 (p.147-150), SW_v03#08 p.020-022, DWN_v6#10 p.002x

DWNP_v6#11 p.001x, KHF.059, KHAB.285 (295), KHTB2.091, NJB_v04#06 p.001

ABU0205

Public address given at Theosophical Society on 1912-May-26 in Boston

- 1 [Text of address delivered on Saturday, May 26, 1912, in the city of Boston, America, before a great assembly, and sent from New York by His Honour Jinab-i-Aqa Mirza Valiyu'llah Khan Varqa. His exalted utterance follows:]

صورت نطق مبارکی است که روز شنبه ۲۶ ماه می ۱۹۱۲ در شهر بستن امریکا در مجمع عظیمی بیان نموده‌اند و جناب مستطاب آقا میرزا ولی‌الله خان ورقا از نیویورک ارسال داشته‌اند
قوله الأعلی
- 2 You have read about the subject of the immortality of the soul which is recounted in the Sacred Scriptures. It is not necessary for me to repeat the things you have read and heard. Now I shall set forth for you certain rational proofs which are in agreement with the text of the Holy Book, for the Holy Book states that the soul of man is immortal. Now we shall adduce those rational proofs.

۲ فی بقاء الروح مسئله بقای روح را نقلاً در کتب مقدسه خوانده‌اید دیگر لازم نیست که من مجدداً بگویم شنیده و خوانده‌اید حال من از برای شما دلائل عقلی میگویم تا مطابق کتاب مقدس شود زیرا کتاب مقدس ناطق است که روح انسان باقی است و حال ما دلائل برهانی برای شما اقامه می‌کنیم
- 3 The first proof: It is evident that all material things are composed of the elements, and from every composition one being has come into existence. For instance, through the composition of the elements this flower has come into existence and this shape has become visible. When the time comes for this composition to disintegrate, the flower will vanish, and it is inevitable that this composition will eventually become decomposed. But if an existent is not composed of physical elements, it is not subject to disintegration and death. Nay, rather it shall eternally live and endure. Since the soul is by no means composed of elements, it is therefore not subject to disintegration. Every composed being shall become decomposed, but since the soul is not composed, it can never perish.

۳ دلیل اول این واضح است که کائنه کائنات جسمانی مرکب از عناصر است و از هر ترکیبی یک کائنی موجود شده است مثلاً از ترکیب عناصر این گل موجود شده است و این شکل را پیدا کرده است چون این ترکیب تحلیل شود آن فناست و هر ترکیب لابد بتحلیل منتهی میشود اما اگر کائنی ترکیب عناصر جسمانی نباشد این تحلیل ندارد موت ندارد بلکه حیات اندر حیات است و چون روح بالأصل از ترکیب عناصر نیست لهذا تحلیل ندارد زیرا هر ترکیب را تحلیل و چون روح را ترکیب نه تحلیل ندارد
- 4 The second proof: Every being in the universe requires a unique form to be realized. For example, it may have the form of a triangle, or the form of a square, or the form of a pentagon, or the form of a hexagon, but all of these forms cannot exist simultaneously in the same material entity, and it is impossible for that entity to come into existence while possessing multiple divergent forms. A being cannot have a triangular form at the same moment it has the shape of a square, nor can it possess the form of a square simultaneously with the form of a pentagon, nor the form of a pentagon with the form of a hexagon. Rather, that singular being is either triangular, square, or pentagonal. Consequently, when it is transferred from one shape to another, change and transformation result, and decomposition and inversion will appear.

۴ دلیل ثانی هر یک از کائنات را در تحقق صورتی مثلاً یا صورت مثلث یا صورت مربع یا صورت مخمس یا صورت مسدس و جمیع این صور متعدده در یک کائن خارج در زمان واحد تحقق نیابد و ممکن نیست که آن کائن بصور نامتناهی تحقق یابد صورت مثلث در کائنی در آن واحد صورت مربع نیابد صورت مربع صورت مخمس نتواند بصورت مخمس صورت مسدس حاصل نکند آن کائن واحد یا مثلث است یا مربع یا مخمس لهذا در انتقال از صورتی به صورتی دیگر تغییر و تبدیل حاصل گردد و فساد و انقلاب ظهور یابد و

But if we reflect, we will perceive that the soul of man, unlike his body, can exist while simultaneously possessing endless forms. Whether it possesses the form of a triangle, the form of a square, the form of a pentagon, the form of a hexagon, or the form of an octagon, the soul exists with all of them, for it resides in the plane of the mind where translocation from one form to another does not occur. Therefore, the mind and the soul will not become annihilated. But with respect to material entities, if we desire to make a square form into a triangular form, we must completely destroy the former in order to compose the latter. The soul, however, is the container of all forms, and is perfect and complete in itself, for which reason it is impossible for it to be converted into other forms. This is why the soul is not subject to any change or alteration, and will remain as it is forever, imperishable and everlasting. This is a rational proof.

- 5 The third proof: Every being has a beginning to its existence, but later its traces are obliterated and no sign of it remains. But consider those souls who lived two thousand years ago. Their traces still appear and shine forth like the sun one after another. His holiness Christ lived nineteen hundred years ago, yet His sovereignty is established today. This is a sign, but a sign cannot result from a nonexistent thing. If there is a sign, it is certain that its cause also exists.

- 6 The fourth proof: What is death? Death is the cessation of the corporeal faculties of man. His eyes no longer see, his ears do not hear, his powers of perception have vanished, and his body retains no motive force. Notwithstanding this, you see how in the dream state that even though the corporeal faculties of man have ceased to function, he still hears, perceives, sees, and feels. It is apparent that it is the soul which sees and uses all the faculties in the dream state, whereas the faculties of the body have ceased to function. Therefore, the continuation of the powers of the soul is not dependent upon the body.

- 7 The fifth proof: The body of man may become weak, it may become ill or incapacitated, or it may become healthy, but the soul remains unchanging in its own state. If the body becomes weak, the soul is not weakened; if the body becomes corpulent, the soul is not enlarged; if the body becomes indisposed, the soul does not suffer. If the body becomes healthy, the soul does not attain health. Therefore, it is evident that apart from this body there is another unique reality connected to the human body which is immutable and everlasting.

چون ملاحظه کنیم درک مینمائیم که روح انسانی در آن واحد متحقق بصورت نامتناهی است صورت مثلث صورت مربع صورت مخمس صورت مسدس و صورت مثنی روح بکل محقق و در حیز عقل موجود و انتقال از صورتی بصورت دیگر ندارد لهذا عقل و روح متلاشی نشود زیرا در کائنات خارجه اگر بخواهیم صورت مربع را بصورت مثلث بسازیم باید اولی را بکلی خراب کنیم تا دیگر را بتوانیم ترتیب نمائیم اما روح دارای جمیع صور است و کامل و تمام است لهذا ممکن نیست که منقلب بصورت دیگر گردد این است که تغییر و تبدیلی در آن پیدا نمیشود و الی الأبد باقی و برقرار است

- 5 این دلیل عقلی است دلیل ثالث در جمیع کائنات اول وجود است بعد اثر معدوم اثر حقیقی ندارد اما ملاحظه میکنید نفوسی که دو هزار سال پیش بودند هنوز آثارشان پی در پی پیدا گردد و مانند آفتاب بتابد حضرت مسیح هزار و نهصد سال قبل بود الآن سلطنتش باقیست این اثر است و اثر بر شیء معدوم مترتب نشود اثر را لابد وجود مؤثر باید

- 6 دلیل رابع مردن چه چیز است مردن اینست که قوای جسمانی انسان مختل شود چشمش نه بیند گوشش نشنود قوای درآ که نماند وجودش حرکت ننماید باوجود این مشاهده مینمائی که در وقت خواب باوجود آنکه قوای جسمانی انسان مختل میشود باز می شنود ادراک میکند می بیند احساس مینماید این معلوم است که روح است که می بیند و جمیع قوا را دارد و حال آنکه قوای جسمی مفقود است پس بقای قوای روح منوط بجسد نیست

- 7 دلیل خامس جسم انسان ضعیف میشود فربه میشود مریض میگردد صحت پیدا میکند ولی روح بر حالت واحد خود برقرار است چون جسم ضعیف شود روح ضعیف نمیشود و چون جسم فربه گردد روح ترقی ننماید جسم مریض شود روح مریض نمیشود چون جسم صحت یابد روح صحت نیابد پس معلوم شد که غیر از این جسم

یک حقیقتی دیگر در جسد انسانی هست که
ابداً تغییر نیابد

- 8 The sixth proof: When you contemplate or consider any matter, you often consult with yourself about it. But who is it that gives opinions to you like a person sitting in front of you holding a conversation? When you are deliberating, with whom are you conversing? It is certain that it is the soul.

8 دلیل سادس در هر امری فکر میکنید و اغلب اوقات با خود مشورت مینمائید آن کیست که بشما رأی میدهد مثل آن است که انسانی مجسم مقابل شما نشسته است و با شما صحبت میکند و قتیکه فکر میکنید با کی صحبت میکنید یقیناً است که روح است

- 9 Some say: "We cannot see the soul." This is correct, for the soul is incorporeal and not a body. Therefore, how can it be seen? Whatever is visible requires a body, and if it is a body, it is not a soul. Now, consider this plant. It cannot see man, it cannot hear his voice, and it cannot taste anything. It does not possess the faculties of sense perception. It is totally unaware of the world of man and knows nothing of the kingdoms above it. In its own world it says: "Besides the vegetable world, there is no other world; and apart from plants there are no other bodies." According to the limitations of its own world, it declares that the human kingdom and the animal kingdom do not exist. Therefore, mankind's lack of faculties needed to perceive it, does not prove that the world of the spirit does not exist, nor that the soul perishes with the death of the body. Every being lower in the scale of creation is incapable of comprehending the stages transcending its own. The mineral is incapable of understanding the nature of the plant kingdom. The plant cannot comprehend the reality of the animal kingdom, and the animal cannot penetrate the reality of the world of man. By the same reasoning, when we consider the human kingdom, we realize that man is incapable of perceiving the world of the soul, which an immaterial reality. He has no knowledge thereof save through rational evidences. But when we enter the world of the spirit, we will see that the soul unquestionably exists, and that it is a luminous and eternal reality. For example, when this mineral enters the world of the plant, it will see that the power of growth exists. When a plant enters the world of the animal, it will see that the faculties of sense perception exist; when an animal enters the human realm, it will realize that rational faculties exist. And when man gains admittance into the spiritual world, he will realize that the soul, like unto the sun, is established; that it is immortal, and that it will continue to exist forever.

9 آمدم بر اینکه بعضی میگویند ما روح را نمی بینیم صحیحست زیرا روح مجرد است جسم نیست پس چگونه مشاهده شود مشهودات باید جسد باشد اگر جسم است روح نیست الآن ملاحظه میکنید این کائن نباتی انسانرا نمی بیند صدا را نمی شنود ذائقه ندارد احساس نمیکند بکلی از عالم انسانی خبر ندارد و از این عوالم مافوق بیخبر است و در عالم خود میگوید که جز عالم نبات عالمی دیگر نیست مافوق نبات جسمی دیگر نیست و بحسب عالم محدود خودش میگوید که عالم حیوان و انسان وجودی ندارد حالا آیا عدم احساس این نبات دلیل بر آن است که عالم حیوانی و انسانی وجود ندارد پس عدم احساسات بشر دلیل بر عدم عالم روح نیست دلیل بر موت روح نیست زیرا هر مادون مافوق خود را نمی فهمد عالم جماد عالم نبات را نمی فهمد عالم نبات عالم حیوان را درک نتواند عالم حیوان بعالم انسانی پی نبرد و چون ما در عالم انسان نظر کنیم بهمان دلائل انسان ناقص از عالم روح که از مجردات است خبر ندارد مگر بدلائل عقلیه و چون در عالم روح داخل گردیم می بینیم که وجودی دارد محقق و روشن حقیقتی دارد ابدی مثل اینکه این جماد چون بعالم نبات رسد می بیند که قوه نامیه دارد و چون نبات بعالم حیوان رسد بتحقق می یابد که قوه حساسه دارد و چون حیوان بعالم انسان رسد میفهمد که قوای عقلیه دارد و چون انسان در عالم روحانی داخل گردد درک میکند که روح مانند شمس برقرار است ابدیست باقیست موجود و برقرار است

KHF.129, KHAB.346 (353), KHTB2.185,
NJB_v04#19 p.004

AB04857*To: Agnes S Parsons, in Washington, DC**Date: 1912-May-26*

- ¹ O thou who art attracted with the fragrances of God! Today we returned from Boston to New York. In that city the Cause was most wonderfully spread. In churches and gatherings public and detailed addresses were delivered; and one evening you friend Miss Nichols sent out special invitations and a number of prominent people were present. For two hours I spoke to them. They asked many questions, answers to which were given. They became very grateful and happy.

¹ ای منجذبه بنفحات الله از بستان امروز مراجعت به نیویورک شد در بستان بسیار خوب واقع شد در کائس و مجامع عمومی صحبتهای مفصل گردید و یکشب دوست شما مس نیکلس وعده خصوصی گرفت و جمعی از بزرگان آنجا حاضر بودند و بقدر دو ساعت صحبت کردم سؤالاتی نمودند جواب دادم بسیار ممنون و مسرور شدند

- ² This morning a great meeting was arranged and the audience was composed of more than 800 Syrians. As an introduction a Syrian orator delivered an address. He was most eloquent and fluent. He praised the Cause of Baha'u'llah most highly. Many inhabitants of Boston were also present. Then I spoke to them. They became exceedingly happy. Through great happiness they were waving like unto the sea. In brief they became so joyful that no pen can describe. Afterward a poet read an Arabic poem in the praise and glory of Baha'u'llah. They were all inspired with happiness. How I longed for you to be present....

² و امروز صبحی یک جمعیت کثیری مقارن هشتصد نفر از اهالی سوریه دعوت نمودند در محلی در بدایت یکی از شعرای سوریه خطابهئی القا کرد بسیار فصیح و بلیغ بود و از امر بهاءالله نهایت ستایش نمود بسیاری از اهالی بستان نیز حاضر بودند بعد من صحبت داشتم بینهایت باهتزاز آمدند از شدت سرور مثل دریا موج میزدند باری چنان باهتزاز آمدند که بوصف نماید بعد شاعری قصیدهئی در شکر بهاءالله خواند ایکاش حاضر بودی...

MMK5#066 p.058x

ABU0149*Public address given at Metropolitan Temple on 1912-May-28 in New York*

The Fatherhood of God, His loving-kindness and beneficence are apparent to all. In His mercy He provides fully and amply for His creatures, and if any soul sins, He does not suspend His bounty. All created things are visible manifestations of His Fatherhood, mercy and heavenly bestowals. Human brotherhood is, likewise, as clear and evident as the sun, for all are servants of one God, belong to one humankind, inhabit the same globe, are sheltered beneath the overshadowing dome of heaven and submerged in the sea of divine mercy. Human brotherhood and dependence exist because mutual helpfulness and cooperation are the two necessary principles underlying human welfare.

This is the physical relationship of mankind. There is another brotherhood – the spiritual – which is higher, holier and superior to all others. It is heavenly; it emanates from the breaths of the Holy Spirit and the effulgence of merciful attributes; it is founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

The divine Manifestations since the day of Adam have striven to unite humanity so that all may be accounted as one soul. The function and purpose of a shepherd is to gather and not disperse his flock. The Prophets of God have been divine Shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to universal peace. All these holy, divine Manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light. Their appearances have been successive and correlated; each One has announced and extolled the One Who was to follow, and all laid the foundation of reality. They summoned and invited the people to love and made the human world a mirror of the Word of God. Therefore, the divine religions They established have one foundation; Their teachings, proofs and evidences are one; in name and form They differ, but in reality They agree and are the same.

These holy Manifestations have been as the coming of springtime in the world. Although the springtime of this year is designated by another name according to the changing calendar, yet as regards its life and quickening it is the same as the springtime of last year. For each spring is the time of a new creation, the effects, bestowals, perfections and life-giving forces of which are the same as those of the former vernal seasons, although the names are many and various. This is 1912, last year was 1911 and so on, but in fundamental reality no difference is apparent. The sun is one, but the dawning points of the sun are numerous and changing. The ocean is one body of water, but different parts of it have particular designations – Atlantic, Pacific, Mediterranean, Antarctic, etc. If we consider the names, there is differentiation; but the water, the ocean itself, is one reality.

Likewise, the divine religions of the holy Manifestations of God are in reality one, though in name and nomenclature they differ. Man must be a lover of the light, no matter from what dayspring it may appear. He must be a lover of the rose, no matter in what soil it may be growing. He must be a seeker of the truth, no matter from what source it come. Attachment to

the lantern is not loving the light. Attachment to the earth is not befitting, but enjoyment of the rose which develops from the soil is worthy. Devotion to the tree is profitless, but partaking of the fruit is beneficial. Luscious fruits, no matter upon what tree they grow or where they may be found, must be enjoyed. The word of truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be accepted. If we harbor prejudice, it will be the cause of deprivation and ignorance.

The strife between religions, nations and races arises from misunderstanding. If we investigate the religions to discover the principles underlying their foundations, we will find they agree; for the fundamental reality of them is one and not multiple. By this means the religionists of the world will reach their point of unity and reconciliation. They will ascertain the truth that the purpose of religion is the acquisition of praiseworthy virtues, the betterment of morals, the spiritual development of mankind, the real life and divine bestowals. All the Prophets have been the promoters of these principles; none of Them has been the promoter of corruption, vice or evil. They have summoned mankind to all good. They have united people in the love of God, invited them to the religions of the unity of mankind and exhorted them to amity and agreement. For example, we mention Abraham and Moses. By this mention we do not mean the limitation implied in the mere names but intend the virtues which these names embody. When we say Abraham, we mean thereby a manifestation of divine guidance, a center of human virtues, a source of heavenly bestowals to mankind, a dawning point of divine inspiration and perfections. These perfections and graces are not limited to names and boundaries. When we find these virtues, qualities and attributes in any personality, we recognize the same reality shining from within and bow in acknowledgment of the Abrahamic perfections. Similarly, we acknowledge and adore the beauty of Moses. Some souls were lovers of the name Abraham, loving the lantern instead of the light, and when they saw this same light shining from another lantern, they were so attached to the former lantern that they did not recognize its later appearance and illumination. Therefore, those who were attached and held tenaciously to the name Abraham were deprived when the Abrahamic virtues reappeared in Moses. Similarly, the Jews were believers in Moses, awaiting the coming of the Messiah. The virtues and perfections of Moses became apparent in Jesus Christ most effulgently, but the Jews held to the name Moses, not adoring the virtues and perfections manifest in Him. Had they been adoring these virtues and seeking these perfections,

they would assuredly have believed in Jesus Christ when the same virtues and perfections shone in Him.

If we are lovers of the light, we adore it in whatever lamp it may become manifest, but if we love the lamp itself and the light is transferred to another lamp, we will neither accept nor sanction it. Therefore, we must follow and adore the virtues revealed in the Messengers of God – whether in Abraham, Moses, Jesus or other Prophets – but we must not adhere to and adore the lamp. We must recognize the sun, no matter from what dawning point it may shine forth, be it Mosaic, Abrahamitic or any personal point of orientation whatever, for we are lovers of sunlight and not of orientation. We are lovers of illumination and not of lamps and candles. We are seekers for water, no matter from what rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We long for rain; it matters not which cloud pours it down. We must not be fettered. If we renounce these fetters, we shall agree, for all are seekers of reality. The counterfeit or imitation of true religion has adulterated human belief, and the foundations have been lost sight of. The variance of these imitations has produced enmity and strife, war and bloodshed. Now the glorious and brilliant twentieth century has dawned, and the divine bounty is radiating universally. The Sun of Truth is shining forth in intense enkindlement. This is, verily, the century when these imitations must be forsaken, superstitions abandoned and God alone worshiped. We must look at the reality of the Prophets and Their teachings in order that we may agree.

Praise be to God! The springtime of God is at hand. This century is, verily, the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand, the lights of reality are shining; on the other, the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident, and great spiritual discoveries are being made. Truly, this can be called the miracle of centuries, for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion, and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard and international peace, like the true morning, flood the world with its light. Therefore, we offer supplications to God, asking Him to dispel these gloomy clouds and uproot these imitations in order that the East and West may become radiant with love and unity, that the nations of the world shall embrace each other and the ideal spiritual brotherhood illumine the world like the glorious sun of the high heavens. This is our

hope, our wish and desire. We pray that through the bounty and grace of God we may attain thereto. I am very happy to be present at this meeting which has innate radiance, intelligence, perception and longing to investigate reality. Such meetings are the glory of the world of mankind. I ask the blessing of God in your behalf.

PUP#056 (p.150-153), FWU.014, SW_v03#07 p.015+019-021, SW_v11#01 p.006-007

ABU0385

Public address given at Kinney home on 1912-May-29 in New York

The divine Manifestations have been iconoclastic in Their teachings, uprooting error, destroying false religious beliefs and summoning mankind anew to the fundamental oneness of God. All of Them have, likewise, proclaimed the oneness of the world of humanity. The essential teaching of Moses was the law of Sinai, the Ten Commandments. Christ renewed and again revealed the commands of the one God and precepts of human action. In Muhammad, although the circle was wider, the intention of His teaching was likewise to uplift and unify humanity in the knowledge of the one God. In the Bab the circle was again very much enlarged, but the essential teaching was the same. The Books of Baha'u'llah number more than one hundred. Each one is an evident proof sufficient for mankind; each one from foundation to apex proclaims the essential unity of God and humanity, the love of God, the abolition of war and the divine standard of peace. Each one also inculcates divine morality, the manifestation of lordly graces – in every word a book of meanings. For the Word of God is collective wisdom, absolute knowledge and eternal truth.

Consider the statement recorded in the first chapter of the book of John: “In the beginning was the Word, and the Word was with God, and the Word was God.” This statement is brief but replete with the greatest meanings. Its applications are illimitable and beyond the power of books or words to contain and express. Heretofore the doctors of theology have not expounded it but have restricted it to Jesus as “the Word made flesh,” the separation of Jesus from God, the Father,

and His descent upon the earth. In this way the individualized separation of the godhead came to be taught.

The essential oneness of Father, Son and Spirit has many meanings and constitutes the foundation of Christianity. Today we will merely give a synopsis of explanation. Why was Jesus the Word?

In the universe of creation all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideal – as, for instance, a, b, etc. Likewise, all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore, as Christ conveyed the perfect meaning of divine reality and embodied independent significance, He was the Word. He was as the station of reality compared to the station of metaphor. There is no intrinsic meaning in the leaves of a book, but the thought they convey leads you to reflect upon reality. The reality of Jesus was the perfect meaning, the Christhood in Him which in the Holy Books is symbolized as the Word.

“The Word was with God.” The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him. Therefore, it is written, “He is God.” This does not imply separation from God, even as it is not possible to separate the rays of the sun from the sun. The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that court of sanctity are one; there is neither multiplicity nor division. The intention of this explanation is to show that the Words of God have innumerable significances and mysteries of meanings – each one a thousand and more.

The Tablets of Baha'u'llah are many. The precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry and investigation – astronomy, biology, medical science, etc. In the Kitab-i-Iqan He has given expositions of the meanings of the Gospel and other heavenly Books. He wrote lengthy Tablets upon civilization, sociology and government. Every subject is considered. His Tablets are matchless in beauty and profundity. Even His enemies acknowledge the greatness of Baha'u'llah, saying He was the miracle of humanity. This was their confession although they did not believe in Him. He was eulogized by Christians, Jews, Zoroastrians and Muslims who denied His claim. They frequently said, “He is matchless, unique.” A Christian poet in the Orient wrote, “Do not believe him a manifestation of God, yet his miracles are as great as the sun.” Mirza Abu'l-Fadl has

mentioned many poems of this kind, and there are numerous others. The testimony of His enemies witnessed that He was the “miracle of mankind,” that He “walked in a special pathway of knowledge” and was “peerless in personality.” His teachings are universal and the standard for human action. They are not merely theoretical and intended to remain in books. They are the principles of action. Results follow action. Mere theory is fruitless. Of what use is a book upon medicine if it is never taken from the library shelf? When practical activity has been manifested, the teachings of God have borne fruit.

The great and fundamental teachings of Baha'u'llah are the oneness of God and unity of mankind. This is the bond of union among Baha'is all over the world. They become united among themselves, then unite others. It is impossible to unite unless united. Christ said, “Ye are the salt of the earth; but if the salt has lost his savour, wherewith shall it be salted?” This proves there were dissensions and lack of unity among His followers. Hence His admonition to unity of action.

Now must we, likewise, bind ourselves together in the utmost unity, be kind and loving to each other, sacrificing all our possessions, our honor, yea, even our lives for each other. Then will it be proved that we have acted according to the teachings of God, that we have been real believers in the oneness of God and unity of mankind.

PUP#057 (p.154-156), SW_v03#10 p.013-014

ABU0041

Public address given at Theosophical Lodge on 1912-May-30 in New York

- ¹ I am greatly pleased with these expressions of kindly feeling and evidences of spiritual susceptibility. Tonight I am very happy in the realization that our aims and purposes are the same, our desires and longings are one. This is a reflection and evidence of the oneness of the world of humanity and the intention toward accomplishment of the Most Great Peace. Therefore, we are united in will and purpose. In the world of existence there are no greater questions than these. Oneness of the world of humanity ensures the glorification of man. International peace is the assurance of the welfare of all humankind. There are no greater motives and purposes in the human soul.

¹ از احساسات جناب رئیس نهایت خوشنودی را دارم و همچنین از احساسات ویکله ایشان نهایت سرور را دارم بجهت اینکه مقاصدمان یکیت و آرزویمان یکیت آرزوی ما وحدت عالم انسانیت و مقصد ما صلح عمومی پس در مقصد و آرزو متحدیم و در عالم وجود مسائلی از این دو مسئله مهم تر نمیشود زیرا وحدت عالم انسانی سبب عزت نوع بشر است و صلح عمومی سبب آسایش جمیع من علی الأرض لهذا در این دو مقصد متحدیم و اعظم از این مقاصد

As we are agreed upon them, the certainty of unity and concord between Baha'is and Theosophists is most hopeful. Their purposes are one, their desires one, and spiritual susceptibilities are common to both. Their attention is devoted to the divine Kingdom; they partake alike of its bounty.

- 2 Today the human world is in need of a great power by which these glorious principles and purposes may be executed. The cause of peace is a very great cause; it is the Cause of God, and all the forces of the world are opposed to it. Governments, for instance, consider militarism as the step to human progress, that division among men and nations is the cause of patriotism and honor, that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty are the cause of that victorious nation's advancement and prosperity. This is an utter mistake. Compare the nations of the world to the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household, and you have the nation. Enlarge the circle of nations, and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, all fighting, pillaging each other, jealous and revengeful of injury, seeking selfish advantage? Nay, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore, as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered.

- 3 All the heavenly Books, divine Prophets, sages and philosophers agree that warfare is destructive to human development, and peace constructive. They agree that war and strife strike at the foundations of humanity. Therefore, a power is needed to prevent war and to proclaim and establish the oneness of humanity.

- 4 But knowledge of the need of this power is not sufficient. Realizing that wealth is desirable is not becoming wealthy. The admission that scientific attainment is praiseworthy does not confer scientific knowledge. Acknowledgment of the excellence of honor does not make a man honorable. Knowledge of human conditions and the needed remedy for them is not the cause of their betterment. To admit that health is good does not constitute health. A skilled physician is needed to remedy

نه لهذا امیدوارم که بین بهائیان و تئوزوفیها نهایت الفت و محبت حاصل شود بجهت اینکه مقاصد هر دو یکیست و آرزوی هر دو یکیست در احساسات روحانیه مشترکند و در توحید ملکوت الهی متفقند

- 2 اليوم یک قوه عظیمه‌ئی لازم تا این مقاصد جلیله مجری گردد شماها میدانید که امر صلح اکبر خیلی امر عظیمی است و جمیع قوای آفاق امروز ضد استقرار این امر این ملل چنان گمان میکنند که حرب سبب سرور است و چنان گمان میکنند که تفرقه سبب عزت است بگمان اینکه اگر ملتی بر ملتی هجوم آورد و فتح و فتوح نماید و مملکت و دولتی را مغلوب کند این سبب ترقی آن ملت و دولست و حال آنکه این خطاء محض است ملل را میتوان قیاس بر افراد عائله کنیم عائله متشکل از افراد است و هر ملتی نیز متشکل از افراد و اشخاص و اگر جمیع ملل را جمع کنید یک عائله عظیمه گردد و این واضح است که نزاع و جدال بین افراد یک عائله سبب خرابیست همین نوع جنگ و حرب مابین ملل مورث انهدام عظیم است

- 3 خلاصه کلام جمیع کتب الهی و جمیع انبیاء الهی و جمیع عقلاء بشر جمیعاً متحد و متفق بر آنند که جنگ سبب خرابیست و صلح سبب آبادی کل متفقند که جنگ بنیان انسانی براندازد ولی یک قوتی عظیمه لازم که این صلح را اجرا نماید و این حرب را منع کند و وحدت عالم انسانرا اعلان کند

- 4 زیرا مجرد علم بشیء کفایت نمیکند انسان اگر بداند غنا خوب است غنی نمیشود انسان اگر بداند که علم مدوح است عالم نمیشود انسان اگر بداند عزت مقبول است عزیز نمیشود و علی هذا القیاس دانستن سبب حصول نیست کراراً بگوئیم از دانستن خوبی صحت انسان صحت نمییابد بلکه معالجه لازم دارد استعمال ادویه لازم دارد

existing human conditions. As a physician is required to have complete knowledge of pathology, diagnosis, therapeutics and treatment, so this World Physician must be wise, skillful and capable before health will result. His mere knowledge is not health; it must be applied and the remedy carried out.

- 5 The attainment of any object is conditioned upon knowledge, volition and action. Unless these three conditions are forthcoming, there is no execution or accomplishment. In the erection of a house it is first necessary to know the ground, and design the house suitable for it; second, to obtain the means or funds necessary for the construction; third, actually to build it. Therefore, a power is needed to carry out and execute what is known and admitted to be the remedy for human conditions – namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means. The accomplishment of this unification cannot be through racial power, for races are different and diverse in tendencies. It cannot be through patriotic power, for nationalities are unlike. Nor can it be effected through political power since the policies of governments and nations are various. That is to say, any effort toward unification through these material means would benefit one and injure another because of unequal and individual interests. Some may believe this great remedy can be found in dogmatic insistence upon imitations and interpretations. This would likewise be without foundation and result. Therefore, it is evident that no means but an ideal means, a spiritual power, divine bestowals and the breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible; nothing can be conceived of. But through spiritual means and the divine power it is possible and practicable.

- 6 Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it, we will find that establishing the divine religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of divine reality in religion has done this, not imitations of ancestral religious forms. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The divine religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of native lands, races and policies. For instance, Christ united various nations, brought peace to warring peoples and established the oneness of humankind. The conquering Greeks and Romans, the prejudiced Egyptians and Assyrians were all in a condition of strife, enmity and war, but

حکیم حاذق لازم دارد که مطلع بر جمیع اسرار امراض باشد و مطلع بر جمیع معالجات باشد و حکمت تام دستورالعمل دهد تا صحت کامل حاصل گردد مجرد بدانیم که صحت خوب است صحت حاصل نمیشود قوت و عمل لازم است

5 دیگر آنکه حصول هر شیئی مشروط بسه چیز است اول دانستن دوم اراده سوم عمل در تحقیق هر مسئلهئی جمیع این سه چیز لازم اول تصور خانه است بعد اراده ساختن بعد عمل و عمل موکول بقوه ثروت آنوقت امید حاصل گردد لهذا ما محتاج یک قوه عظیمه هستیم که سبب اجرای امیدها شود و این واضح است که بقوای مادیّه این مقصد و آمال حاصل نمیشود اگر بگوئیم بقوه جنسیت حاصل میشود اجناس مختلفند اگر بگوئیم بقوه وطنیت میشود اوطان مختلف است و اگر بگوئیم اتحاد وحدت عالم انسان و صلح عمومی بقوه سیاسی میشود سیاسیات ملوک مختلف است زیرا منافع دول و ملل مختلف است و اگر بگوئیم بقوه تقلید دینیّه این وحدت عالم انسانی تأسیس گردد این تقلید مختلف است پس واضح شد که جمیع اینها مختلف و محدود است و ممکن نیست جز بقوه معنویّه و قوه روحانیّه و فتوحات الهیه و نفثات روح القدس که در این قرن عظیم جلوه نموده جز باین ممکن نیست والا این مقصد در حیز قوه میماند بحیز فعل نخواهد آمد

6 ملاحظه کنید در تاریخ چه چیز سبب اتحاد امم شد چه چیز سبب تعدیل اخلاق عمومی شد چه چیز سبب ترقی جمیع بشر شد اگر بتدقیق و تحقیق در جمیع تواریخ ملاحظه کنیم می بینیم که اساس اتحاد و اتفاق همیشه ادیان الهی بوده و اعظم سبب بجهت وحدت بشر بوده است یعنی اساس ادیان الهی نه تقلیدی که الآن در دست ناس است زیرا این تقلیدی که الآن در دست است بکلی مباین یکدیگر است لهذا سبب نزاع است سبب حرب است سبب بغض است سبب عداوتست ولی مقصد ما اساس ادیان الهی است

Christ gathered these varied peoples together and removed the foundations of discord – not through racial, patriotic or political power, but through divine power, the power of the Holy Spirit. This was not otherwise possible. All other efforts of men and nations remain as mere mention in history, without accomplishment.

- 7 As this great result is contingent upon divine power and bestowals, where shall the world obtain that power? God is eternal and ancient – not a new God. His sovereignty is of old, not recent – not merely existent these five or six thousand years. This infinite universe is from everlasting. The sovereignty, power, names and attributes of God are eternal, ancient. His names presuppose creation and predicate His existence and will. We say God is Creator. This name Creator appears when we connote creation. We say God is the Provider. This name presupposes and proves the existence of the provided. God is Love. This name proves the existence of the beloved. In the same way God is Mercy, God is Justice, God is Life, etc. Therefore, as God is Creator, eternal and ancient, there were always creatures and subjects existing and provided for. There is no doubt that divine sovereignty is eternal. Sovereignty necessitates subjects, ministers, trustees and others subordinate to sovereignty. Could there be a king without country, subjects and armies? If we conceive of a time when there were no creatures, no servants, no subjects of divine lordship, we dethrone God and predicate a time when God was not. It would be as if He had been recently appointed and man had given these names to Him. The divine sovereignty is ancient, eternal. God from everlasting was Love, Justice, Power, Creator, Provider, the Omniscient, the Bountiful.

- 8 As the divine entity is eternal, the divine attributes are coexistent, coeternal. The divine bestowals are, therefore, without beginning, without end. God is infinite; the works of God are infinite; the bestowals of God are infinite. As His divinity is eternal, His lordship and perfections are without end. As the bounty of the Holy Spirit is eternal, we can never say that His bestowals terminate, else He terminates. If we think of the sun and then try to conceive of the cessation of the solar flame and heat, we have predicated the nonexistence of the sun. For separation of the sun from its rays and heat is inconceivable. Therefore, if we limit the bestowals of God, we limit the attributes of God and limit God.

7 حال به بینیم اساس ادیان الهی چه چیز است
اول اساس وحدت ایجاد است دوم وحدت
اجناس است سوم وحدت اوطان است چهارم
وحدت سیاست است یعنی امتیازات شخصی و
امتیاز جنسی امتیاز وطنی امتیاز سیاسی مانند مثلاً
ملاحظه فرمائید که حضرت مسیح ظاهر شد
امم مختلفه را جمع کرد ملل متحاربه صلح داد
ترویج وحدت عالم انسانی کرد ملت رومان که
ملت قاهره بود ملت یونان که ملت فلسفه بود
ملت مصر که ملت تمدن بود و سائر ملل مثل
سریان و آشوریان و کلدانیان و غیره را جمع
نموده اینها در نهایت اختلاف و جدال و نزاع
بودند حضرت مسیح این اقوام مختلفه را جمع
کرد و تبیین و نزاع و جدال را از میان برداشت
این کار را بقوه جنسیه نکرد بقوه وطنیه نکرد
بقوه سیاسیه نکرد بلکه بقوه الهیه کرد بقوه
روح القدس مجری داشت لهذا جز باین وسائط
امکان ندارد والا همین تخالف و تنازع الی الأبد
باقی خواهد ماند ولی بخاطر خطر نماید که

8 چون تحقیق این امور عظیمه منوط بقوه الهیه
و مشروط بنفثات روح القدس و فیوضات
ربانیه است این را از کجا بیاوریم فی الحقیقه این
سؤال بخاطر میآید لهذا ما همین قدر میگوئیم که
این خدا خدای قدیم است خدای تازه نیست
سلطنت خدا سلطنت قدیم است سلطنت جدید
نیست این سلطنت سلطنت شش هزار ساله نیست
این کون نامتناهی را نگاه کنید این دستگاه باین
عظمت و این سلطنت باین شوکت کار چند
قرون نیست اسماء و صفات الهی قدیم است
و نفس اسماء و صفات الهی مستدعی وجود
کائنات است مستدعی خلقت است مستدعی
جمع حقائق کونیه است خدا را خالق گوئیم
بسیار خوب خالقیت بوجود مخلوق منوط اگر
مخلوق نباشد خالقیت خدا چگونه تحقق یابد

میگوئیم رازق است اگر رزق ندهد چگونه
رازق است میگوئیم ربّ است اگر مربوب
نباشد چگونه ربّ است

- 9 Let us then trust in the bounty and bestowal of God. Let us be exhilarated with the divine breath, illumined and exalted by the heavenly glad tidings. God has ever dealt with man in mercy and kindness. He Who conferred the divine spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals. Therefore, let us be hopeful. The God Who gave to the world formerly will do so now and in the future. God Who breathed the breath of the Holy Spirit upon His servants will breathe it upon them now and hereafter. There is no cessation to His bounty. The Divine Spirit is penetrating from eternity to eternity, for it is the bounty of God, and the bounty of God is eternal. Can you conceive of limitation of the divine power in atomic verities or cessation of the divine bounty in existing organisms? Could you conceive the power now manifest in this glass in cohesion of its atoms becoming nonexistent? The energy by which the water of the sea is constituted failing to exert itself and the sea disappearing? A shower of rain today and no more showers afterward? The effulgence of the sun terminated and no more light or heat?

9 پس خدا خالق از قدیم است رازق از قدیم
است ربّ از قدیم است و از قدیم مخلوق داشته
از قدیم مرزوق داشته و از قدیم مربوب داشته
پس هیچ شبهه نماند که سلطنت الهی قدیم است
سلطنت رعیت میخواهد لشکر میخواهد خزائن
و دفائن میخواهد وزرا و وکلا میخواهد میشود
پادشاهی تصور نمود بدون مملکت بدون رعیت
بدون لشکر بدون وزرا آنان که میگویند وقتی
بوده که خدا نه خلقی داشته نه لشکری داشته
نه رعیتی داشته فی الحقیقه خدا را عزل می کنند
یعنی تازه منصوب شده تازه سریر سلطنت
تأسیس نموده طفل شیرخوار چنین چیز نمیگوید
لذا خداوند باری تعالی همیشه خالق بوده رازق
بوده محیی بوده سمیع و بصیر بوده همچنین که
ذات الهی قدیم است فیض الهی نیز قدیم است
و فیوضات او من علی الأرض را احاطه نموده
خداوند چون من حیث الذّات نامحدود است
من حیث الأسماء و الصفات نیز غیر محدود
حقیقت الوهیت چون نامحدود است فیض او
نیز نامحدود الوهیت او قدیم است نهایی ندارد
کمالات او قدیم است نهایی ندارد ربوبیت او
قدیم است نهایی ندارد

- 10 When we observe that in the kingdom of minerals the divine bounties are continuous, how much more shall we expect and realize in the divine spiritual Kingdom! How much greater the radiation of the lights of God and the bounty of everlasting life upon the soul of man! As the body of the universe is continuous, indestructible, the bounties and bestowals of the divine spirit are everlasting.

10 پس همان قسم که نفثات روح القدس در پیش
بر عالم وجود فیض بخشید همین قسم فیض روح
القدس او مستمر است انتهای ندارد نمیتوانیم
بگوئیم که فیض او بآخر رسیده است اگر
بگوئیم فیض او منتهی میشود الوهیت او منتهی
میشود فیض آفتاب و حرارت آفتاب ابدی
است و سرمدست و اگر روزی بیاید که فیض
و حرارت آفتاب منقطع گردد آفتاب در ظلمت
ماند زیرا شمس بدون حرارت و ضیا شمس
نیست تاریکی است پس اگر بخوایم فیوضات
الهی را محدود کنیم خود خدا را محدود کرده ایم

- 11 I praise God that I am privileged to be present in this revered assembly which is quickened with spiritual susceptibilities and heavenly attraction – its members investigating reality, their

11 باری مطمئن بفضل و عنایت حقّ باشید مستبشر
ببشارات الهی باشید آنخدائیکه بر امم سابقه
بفضل و رحمانیتش معامله کرد آنخدائیکه در
ازمنه قدیمه روح الهی بخشید آنخدائیکه فیض

utmost hope the establishment of international peace and their greatest purpose service to the world of humanity.

ابدی عطا فرمود همان خدا در هر زمان در هر وقت مقتدر است که عالم انسان را مهبط انوار ملکوت نماید لهذا امیدوار باشید آن خدائیکه از پیش داده حالا هم میتواند بدهد و در هیکل انسان صورت و مثال خویش ظاهر نماید آن خدائیکه نفحه روح القدس دمید حال هم قادر است بدمد و خواهد دمید فضل او انقطاعی ندارد این روح همیشه ساریست این فیض الهی است و فیض الهی جائز نیست که منقطع شود

- 12 When we observe the world of created phenomena, we discover that each atom of the atoms of substance is moving through the various degrees and kingdoms of organic life. For instance, consider the ethereal element which is penetrating and traveling through all the contingent realities. When there is vibration or movement in the ethereal element, the eye is affected by that vibration and beholds what is known as light.

12 ملاحظه کنید که آیا هیچ ذرات جزئی را توان محدود کرد زیرا در هیچ نوعی از انواع کائنات فی الحقیقه محدودیت جائز نه آیا میتوانید بگوئید که این طبقه منتهی شد و طبقه دیگر نیست دریا منتهی باین دریا شد بعد دریائی نیست باران منتهی باین باران شد بعد از این بارانی نیست اشراق شمس منتهی شد و بعد از این اشراق شمس نیست

- 13 In the same manner the bestowals of God are moving and circulating throughout all created things. This illimitable divine bounty has no beginning and will have no ending. It is moving, circulating and becomes effective wherever capacity is developed to receive it. In every station there is a specialized capacity. Therefore, we must be hopeful that through the bounty and favor of God this spirit of life infusing all created beings shall quicken humanity, and from its bestowals the human world shall become a divine world, this earthly kingdom become the mirror of the realm of Divinity, the virtues and perfections of the world of humanity become unveiled and the image and likeness of God be reflected from this temple.

13 ممکن است این استغفرالله وقتی که می بینیم در کائنات جمادی فیض الهی مستمر است پس چگونه توان گفت که آن فیض ربانی آن قوه روح القدس آن فیوضات ابدی منقطع شد این واضح است که حقائق فیوضات الهیه اعظم از جماد است بعد از آنکه جسد نوع انسان مستمر البتّه روح حقیقت نیز مستمر زیرا ممکن نیست که جسد نوع مستمر باشد و حقیقت و روح مستمر نباشد

- 14 I render thanks unto God that I find myself in the midst of so honoured a gathering—souls endowed with spiritual susceptibilities, who investigate reality, whose highest aspiration is universal peace, and whose purpose is service to the world of humanity.

14 من خدا را شکر میکنم که در میان همچنین جمع محترمی خود را می بینم که احساسات روحانیه دارند تحرّی حقیقت مینمایند نهایت آرزویشان صلح عمومیت مقصدشان خدمت بعالم انسانست

- 15 When we look upon the universe, we observe that every created thing, in all its degrees, hath its course and movement. For example, the ethereal substance is diffused throughout all created things; wherever a vibration is produced, the eye is affected by that vibration and beholdeth light. In like manner, the divine bounties are diffused throughout all beings: they have had no beginning and shall have no end. Wheresoever a capacity appeareth, that infinite bounty is made manifest.

15 چون نظر در کائنات میکنیم ملاحظه میشود که هر شیئی از اشیاء در جمیع مراتب سیر دارد مثلاً ماده اثیریّه در جمیع کائنات سریان دارد در هر جا تموّجی حاصل شود نظر از تموّج آن متأثر میشود روشنائی می بیند همین طور فیوضات الهیه در جمیع کائنات سریان دارد و اولی نداشته

- و آخری نخواهد داشت در هر مقامی استعدادی حاصل شود آن فیض نامتناهی جلوه نماید
- 16 پس امیدوار باشیم که بعون و عنایت الهی بتوانیم که این روح حیات را در جمیع کائنات جاری نمائیم جمیع بشر را باین فیض زنده کنیم تا عالم انسانی عالم الهی گردد و عالم ناسوت مرآت عالم لاهوت شود و فضائل و خصائل عالم انسانی جلوه نماید و صورت و مثال الهی در این هیكل پرده برافکند
- 17 I have the utmost gratitude and satisfaction toward the honoured chairman; convey unto him, on my behalf, my exceeding respects. I hope that ye all may be confirmed in attaining the good-pleasure of God. From your sentiments, and from the sentiments of the souls here present, I am exceedingly rejoiced; and I ever beseech God to grant unto all His confirmation and assistance.
- و من نهایت تشکر و رضایت را از حضرت رئیس دارم و شما از قبل من احترامات فائقه ابلاغ نمائید امیدوارم که کلّ برضای الهی موفق شوید و همین از احساسات شما و از احساسات نفوس حاضره بینهایت مسرورم و از خدا همیشه از برای کلّ تأیید و توفیق می‌طلبم

PUP#058 (p.156-160), FWU.100, SW_v04#03 p.055+056-058

BRL_DAK#0636, KHF.092, KHAB.253
(263), KHTB2.098, NJB_v12#07 p.144

AB11218

To: Zia M Bagdadi, in Chicago

Date: 1912-May-30

...With regard to the printing of any book that concerns the Cause, it is not permissible except with permission from the Centre of the Covenant, whether that be of the blessed Tablets or the composition of the friends, otherwise there is great danger....

SW_v09#05 p.060x

ABU3313*Words to the Baha'is, spoken on 1912-May-30 in New York*

In those days 'Abdu'l-Baha again and again would reaffirm this point, saying: I am the Expounder of the Words revealed by the Blessed Beauty. I have been expressly appointed by the All-Glorious Pen. It is incumbent upon everyone to bear allegiance to Me. All matters must be referred to the Interpreter. In the future, however, everyone must turn to the divinely ordained House of Justice.

MHMD1.118

من مبین آیات جمال مبارکم و منصوص قلم اعلی
کلّ باید اطاعت نمایند جمیع امور بمبین منصوص
راجع و اما بعد رجوع کلّ بیت عدل الهیست

BDA1.111.05

ABU3475*Answer to questions, New York, 1912-May-30**Question/topic: In reply to questions about 'Abdu'l-Baha's health.*

My health and happiness depend on the progress of the Cause of God. Nothing else merits attention. This happiness is eternal, and this life is life everlasting.

SW_v19#06 p.184, MHMD1.117

صحت و مسرت من در پیش رفت امر الله است
امور سائر قابل توجه نه این سرور سرور ابدیست
و این حیات حیات سرمدی "

BDA1.110.11

ABU0187*Public address given in the town hall on 1912-May-31 in Fanwood, NJ*

The material world is subject to change and transformation. The Cause of the Kingdom is eternal; therefore, it is the most important. But, alas, day by day the power of the Kingdom in human hearts is weakened, and material forces gain the ascendancy. The divine signs are becoming less and less, and human evidences grow stronger. They have reached such a degree that materialists are advancing and aggressive while divine forces are waning and vanishing. Irreligion has conquered religion.

The cause of the chaotic condition lies in the differences among the religions and finds its origin in the animosity and hatred existing between sects and denominations. The materialists have availed themselves of this dissension amongst the religions and are constantly attacking them, intending to uproot the tree of divine planting. Owing to strife and contention among themselves, the religions are being weakened and vanquished. If a commander is at variance with his army in the execution of military tactics, there is no doubt he will be defeated by the enemy. Today the religions are at variance; enmity, strife and recrimination prevail among them; they refuse to associate; nay, rather, if necessary they shed each other's blood. Read history and record to see what dreadful events have happened in the name of religion.

For instance, the Hebrew prophets were sent to announce Christ, but unfortunately the Talmud and its superstitions veiled Him so completely that they crucified their promised Messiah. Had they renounced the talmudic traditions and investigated the reality of the religion of Moses, they would have become believers in Christ. Blind adherence to forms and imitations of ancestral beliefs deprived them of their messianic bounty. They were not refreshed by the downpouring rain of mercy, nor were they illumined by the rays of the Sun of Truth.

Imitation destroys the foundation of religion, extinguishes the spirituality of the human world, transforms heavenly illumination into darkness and deprives man of the knowledge of God. It is the cause of the victory of materialism and infidelity over religion; it is the denial of Divinity and the law of revelation; it refuses Prophethood and rejects the Kingdom of God. When materialists subject imitations to the intellectual analysis of reason, they find them to be mere superstitions; therefore, they deny religion. For instance, the Jews have ideas as to the purity and impurity of religion, but when you subject these ideas to scientific scrutiny, they are found to be without foundation.

Is it impossible for us to receive the infinite bounties of God? Is it impossible to attain the virtues of the spiritual world because we are not living in the time of Moses, the period of the prophets or the era of Christ? Those were spiritual cycles. Can we not develop spiritually because we are far from them and are living in a materialistic age? The God of Moses and Jesus is able to bestow the same favors, nay, greater favors upon His people in this day. For example, in past ages He bestowed reason, intelligence and understanding upon His servants. Can we say He is not able to confer His bounties in this century? Would it be just if He sent Moses for the guidance of past

nations and entirely neglected those living now? Could it be possible that this present period has been deprived of divine bounties while past ages of tyranny and barbarism received an inexhaustible portion of them?

The same merciful God Who bestowed His favors in the past has opened the doors of His Kingdom to us. The rays of His sun are shining; the breath of the Holy Spirit is quickening. That omniscient God still assists and confirms us, illumines our hearts, gladdens our souls and perfumes our nostrils with the fragrances of holiness. Divine wisdom and providence have encircled all and spread the heavenly table before us. We must take a bountiful share of this generous favor.

The work of the shepherd is to bring together the scattered sheep. If he disperses the united flock, he is not the shepherd. As the Prophets fulfilled Their mission in this respect, They are the true Shepherds. When Moses appeared, the Israelitish people were disorganized. Enmity and discord increased their disunion. With divine power He assembled and united this scattered flock, placed within their hearts the pearl of love, freed them from captivity and led them out of Egypt into the Holy Land. They made wonderful progress in sciences and arts. Bonds of social and national strength cemented them. Their progress in human virtues was so rapid and wonderful that they rose to the zenith of the Solomonic sovereignty. Could it be said that Moses was not a real Shepherd and that He did not gather these scattered people together?

Christ was a real Shepherd. At the time of His manifestation, the Greeks, Romans, Assyrians and Egyptians were like so many scattered flocks. Christ breathed upon them the spirit of unity and harmonized them.

Therefore, it is evident that the Prophets of God have come to unite the children of men and not to disperse them, to establish the law of love and not enmity. Consequently, we must lay aside all prejudice – whether it be religious, racial, political or patriotic; we must become the cause of the unification of the human race. Strive for universal peace, seek the means of love, and destroy the basis of disagreement so that this material world may become divine, the world of matter become the realm of the Kingdom and humanity attain to the world of perfection.

PUP#059 (p.161-163), SW_v05#11 p.169-170

ABU0501

Words spoken at hotel suite in New York, 1912-May-31

- 1 Today I want to introduce to you Mirza Valiullah Khan. This young man is the son of Mirza Varqa. Mirza Varqa was the son of Haji Mulla Mehdi. Haji Mulla Mehdi became a believer in Yazd, endured severe hardships, faced persecution, was beaten with sticks until he was forced to leave his homeland and came towards Akka. On this very long journey, which was several times the distance from here to Chicago, he encountered difficulties and afflictions. Some of the way he walked and some he rode towards Akka. Along the way, when walking towards Akka, he would constantly recite prayers, weep and lament over the oppression of the Blessed Beauty until he reached Mazra'ih near Akka. There he passed away in utmost detachment, attraction, devotion and enthusiasm. I built his grave with my own hands and it is now in Mazra'ih.
- 2 His son Mirza Varqa entered this Cause from early youth, even from childhood. He was successful and confirmed, had his face turned toward the Abha Kingdom, and was most eloquent and articulate. His tongue was incisive and his proofs clear - no one could resist him. He would overcome whoever he spoke with. In poetry and composition he was unique in Iran, renowned in this age. Even Zillu's-Sultan, who was the executioner of the friends, testified to me that Mirza Varqa was the foremost person in Iran and most accomplished.
- 3 Later this Mirza Varqa came to Akka with his brother Mirza Husayn-'Ali. They walked long distances until they arrived in Akka and attained the blessed presence - this was the first journey. Then the Blessed Beauty commanded him to travel to Iran for teaching, and he proclaimed the Word of God in all cities. Then the Ascension occurred.
- 4 After the Ascension he came to Akka with his two sons Mirza Azizu'llah and Mirza Ruhu'llah and stayed with me for some time. Then from Akka I instructed them to go to Iran and engage in teaching. So they went and spent their days there

1 امروز میخواهم آقا میرزا ولی الله خان را بشما معرفی کنم. این جوان پسر آقا میرزا ورقاء است. میرزا ورقاء پسر حاجی ملا مهدی است حاجی ملا مهدی در یزد مؤمن شد صدمات شدیده قبول کرد اذیتها دید چو بها خورد تا این که مجبور بر این شد که از وطن خود خارج شود آمد رو به عکا. در این راه بسیار طولانی که تقریباً چند مقابل از اینجا تا به شیکاگو است به تعب و بلایا گرفتار شد بعضی راه را پیاده و بعضی را سواره رو به عکا آمد و در توی راه وقتی که پیاده می آمد رو به عکا همه را مناجات میخواند گریه و زاری میکرد و بر مظلومیت جمال مبارک ناله و خون مینمود تا این که به مزرعه رسید نزدیک عکا در آنجا وفات فرمود در نهایت انقطاع در نهایت انجذاب در نهایت توجه در نهایت اشتعال قبر او را من بدست خود ساختم و الان در مزرعه است.

2 پسرش آقا میرزا ورقاء از بدایت جوانی بلکه از سن طفولیت در این امر داخل شد موفق و مؤید بود توجه بملکوت ابدی داشت و در نهایت فصاحت و بلاغت بود زبان او قاطع بود و دلیلش واضح هیچکس نمی توانست مقاومت کند با هر کس صحبت مینمود غالب میشد و در شعر و انشاء وحید ایران بود مشهور این عصر بود حتی ظل السلطان که قاتل احباء بود نزد من شهادت داد که میرزا ورقاء اول شخص ایران بود و در نهایت کامل.

3 بعد این میرزا ورقاء به عکا آمد با برادرش میرزا حسین علی از راه های دور پیاده آمدند تا وارد عکا شدند و بشرف لقای مبارک مشرف شد این سفر اول بود. بعد جمال مبارک امر فرمودند که برای تبلیغ سفر بایران کند و در جمیع شهر ها اعلاء کلمة الله را بنمود بعد صعود واقع شد.

4 بعد از صعود با دو پسرش میرزا عزیز الله و میرزا روح الله به عکا آمد و مدتی پیش من بودند بعد از عکا من امر کردم که بایران بروند و به تبلیغ مشغول گردند لهذا رفتند و در آنجا به اعلاء کلمة

proclaiming the Word of God and spreading the divine fragrances until they reached Zanjan. In Zanjan they arrested him along with his son Ruhu'llah who was twelve years old, put them in chains and imprisoned them, then brought them in chains to Tehran and imprisoned them. Then in the prison house of Tehran those two honored souls were martyred with severest torments.

- 5 This Ruhu'llah, while in chains, would lift up the chains, kiss them and say "O God I thank You that they have placed these chains upon me in Your path. O God, You are the Powerful and Kind One. Though I am but a child, make me firm and steadfast in Your Cause." In brief, those honored souls were martyred in prison and at the time of martyrdom Ruhu'llah cried out "Ya Baha'u'llah!"

- 6 Now those honored souls have left us two remembrances - one Mirza Azizu'llah Khan and this Mirza Valiullah Khan. That Mirza Varqa was a soul who had no equal or likeness. He was the essence of the love of God and was accepted in the Most Holy Court. Therefore you should mention their detachment and attraction, especially the detachment of that child - how full of the love of God he was, with what spiritual joy and delight he sacrificed his life and attained the greatest martyrdom.

ADMS#177

الله و نشر نفحات الله ایام را می گذرانیدند تا آنکه بزنجان رسیدند. در زنجان او را با پسرش روح الله که دوازده ساله بود گرفتند و در زیر زنجیر در آورده در حبس انداختند و با زنجیر به طهران آوردند حبس کردند بعد در حبس خانه طهران آن دو نفس محترم را باشد عقوبات شهید کردند.

- 5 این روح الله مادامی که در زیر زنجیر بود زنجیر را بلند میکرد میبوسید و میگفت خدایا تو را شکر میکنم در سبیل تو این زنجیر را بر سر من گذاشتند خدایا توئی قادر و مهربان هر چند طفلم مرا ثابت و مستقیم بر امرت ثما. باری آن نفوس محترمه را در حبس شهید کردند و حضرت روح الله در وقت شهادت فریاد میکرد یا بهاء الله.

- 6 حالا آن نفوس محترم دویادگار برای ما گذاشتند یکی میرزا عزیز الله خان یکی هم این آقا میرزا ولی الله خان آن میرزا ورقا نفسی بود که مثل و نظیری نداشت جوهر محبت الله بود در ساحت اقدس مقبول بود لهذا شما ذکر انقطاع و انجذاب آنها بنمائید علی الخصوص انقطاع آن طفل به چه نوع پر از محبت الله بود به چه سرور و شمع روحانی جانفشانی کرد و بشهادت کبری فائز شد.

KHTB2.107, NJB_v03#18 p.004

Study guide to this volume

This volume records the opening weeks of ‘Abdu’l-Baha’s American journey — the most densely documented public ministry in the entire Baha’i historical record. He arrived in New York on April 11, 1912, aboard the SS Cedric, after an ocean crossing from Alexandria via Naples. The city received him with immediate and intense public attention: newspaper reporters were waiting at the pier, and the city’s cultural and intellectual elite began arriving at his hotel rooms within hours. Over the following weeks he gave public addresses at churches, assembly halls, and private homes in New York, traveled to Washington for meetings with diplomats, politicians, admirals, members of Congress, and a gathering of African American and white believers unprecedented in that city’s history, and moved on to Chicago, the site of the proposed Baha’i House of Worship. The documents gathered in this volume — recorded addresses, newspaper interviews, private conversations, and a small number of letters — present ‘Abdu’l-Baha engaged in what can only be described as intensive public theology: taking the essential teachings of Baha’u’llah and expressing them, in real time and for diverse audiences, in the idiom of early twentieth-century American culture. The America he encountered was at the height of its Progressive Era confidence: materially powerful, institutionally reform-minded, racially divided, philosophically materialist, and, in many quarters, spiritually searching. This volume records his response to each of those dimensions of American life.

Arrival: Freedom, Liberty, and the Prison of Self

Key Passages

When the ship was abreast the Statue of Liberty, standing erect and facing it, Abdul-Baha held his arms wide apart in salutation, and said:

“There is the new world’s symbol of liberty and freedom. After being forty years a prisoner I can tell you that freedom is not a matter of place. It is a condition. Unless one accept dire vicissitudes he will not attain. When one is released from the prison of self, that is indeed a release.” — ABU0516

“Our aims are Universal Peace and the Oneness of the world of humanity. Last year I visited London and Paris. This year I have come to America to meet the pacifists of this country perchance we may find a basis of cooperation. It is my hope that the American Peace Societies may consolidate their forces and thus shoulder to shoulder they may render an effective service to humankind.” — ABU1616

I am here to unify the religions of the world, to talk in the interest of universal peace. I have no creed to preach. I have no doctrine to propound. My word is the word of love.
 ... Do not worship the Lantern — worship the light. — ABU3423

Context for Study

The arrival at New York harbor on April 11, 1912 is one of the most symbolically charged moments in Baha'i history, and the document that records it (ABU0516) is among the most carefully observed pieces of testimony in the entire corpus. 'Abdu'l-Baha's salutation to the Statue of Liberty, with arms held wide in a gesture of reciprocal greeting, is immediately followed by the definition of freedom that will prove to be the conceptual keynote of the entire American journey: freedom as a condition of the soul, achievable within prison and impossible without interior liberation, even under ideal external conditions. This redefinition stands in explicit tension with the American political tradition's account of liberty as the absence of external constraint, grounded in Locke and Jefferson. 'Abdu'l-Baha's formulation is more ancient: it belongs to the Stoic tradition (Epictetus writing from slavery, Marcus Aurelius writing from imperial power), to the Christian mystical tradition (Paul writing from prison that "the Lord is near"), and to the Sufi tradition of *hurriyya* (spiritual freedom as the opposite of attachment to anything other than God). The phrase "the prison of self" is a precise technical term: the ego as the deepest form of confinement, more constraining than any external imprisonment. The newspaper interview in ABU3423 then provides the programmatic summary of the whole mission: "I have no creed to preach. I have no doctrine to propound. My word is the word of love." The final sentence — "Do not worship the Lantern — worship the light" — is a classic apophatic move: the teaching points beyond itself, the messenger points beyond the message, the form points beyond the content.

Questions for Reflection

1. 'Abdu'l-Baha redefines freedom as an interior condition, achievable within physical imprisonment, while greeting the Statue of Liberty. What is the relationship between this interior definition of freedom and the political concept of freedom as absence of external constraint? Are these two definitions compatible, or does one take precedence?
2. The phrase "the prison of self" identifies the ego as the deepest form of confinement. How does this identification compare with the Stoic concept of passion as slavery, with the Buddhist concept of the self as the source of *dukkha*, and with the Christian concept of sin as self-enclosure (*incurvatus in se*)?
3. "I have no creed to preach, I have no doctrine to propound" is addressed to reporters expecting an institutional religious message. What does this response reveal about 'Abdu'l-Baha's understanding of the relationship between religion and doctrine? Compare with Schleiermacher's definition of religion as feeling of absolute dependence rather than doctrinal assent.
4. The instruction "Do not worship the Lantern — worship the light" applies to the Manifestation of God the same principle that the Manifestations themselves apply to the divine Essence: the form must be seen through, not worshipped in itself. How does this apophatic principle operate across the different levels of reality in 'Abdu'l-Baha's teaching?

5. 'Abdu'l-Baha's statement that he had come "to meet the pacifists of this country" frames the American visit as a practical mission of cooperation with existing reform movements. What does this framing reveal about his understanding of the relationship between the Baha'i Faith and other movements working toward similar social goals?

Material and Spiritual Civilization: The Two Wings

Key Passages

Since my arrival in this country I find that material civilization has progressed greatly, that commerce has attained the utmost degree of expansion; arts, agriculture and all details of material civilization have reached the highest stage of perfection, but spiritual civilization has been left behind. Material civilization is like unto the lamp, while spiritual civilization is the light in that lamp. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that wondrous spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity. — ABU0275

Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the Holy Spirit into the body of the world and established an illumined civilization. Among the principles of divine civilization He came to proclaim is the Most Great Peace of mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. — ABU0275

Man has intelligence; nature has not. Man has volition; nature has none. Man has memory; nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. It is therefore proved and evident that man is nobler than nature. — ABU0405

Context for Study

The address at the Church of the Ascension on April 14 (ABU0275) is one of 'Abdu'l-Baha's most significant American addresses, delivered in a prestigious Episcopal church in New York to a large congregation. Its central image — the lamp and the light — establishes the two-dimensional analysis of civilization that runs through the entire American journey: material achievement (the lamp) is genuinely valuable and genuinely incomplete; spiritual civilization (the light) is the animating presence without which material progress produces its own forms of destruction. The address at the Mills home the following day (ABU0405) provides the philosophical grounding for this analysis through a sustained argument against materialism: the fact that human beings transcend natural causation, exercising intelligence, volition, memory, reason, and perception, demonstrates that there is in human reality "a power beyond the limitations of nature, and that power is the bestowal of God." The argument is a form of the classical argument for the soul's immortality

from the soul's powers — Plato's argument in the *Phaedo* and *Republic* that the soul's capacity for reason demonstrates its kinship with the eternal Forms. 'Abdu'l-Baha adapts it for an American audience familiar with the debates between evolutionary naturalism and religious anthropology. The political implication is explicit in ABU0275: the Most Great Peace, the oneness of humanity, and the betterment of human morals are principles of "divine civilization" that Jesus announced, that Baha'u'llah has renewed, and that "material forces" alone are "incapable of establishing." The diagnosis of American materialism is at once an appreciation of genuine achievement and a specification of its limit.

Questions for Reflection

1. 'Abdu'l-Baha argues that material civilization requires spiritual civilization as its animating principle in the same way a body requires a spirit. What are the implications of this organic analogy for political theory? Compare with Tocqueville's analysis, in *Democracy in America*, of the relationship between democratic institutions and the moral culture that sustains them.
2. The address at the Church of the Ascension opens with Paul's verse "For now we see through a glass, darkly." 'Abdu'l-Baha then argues that the present age makes the "splendors of Divinity visible through translucent mirrors of pure hearts." What does this claim to a qualitative improvement in spiritual vision imply about the theology of progressive revelation?
3. The argument against materialism in ABU0405 rests on the claim that the human capacity to transcend natural causation demonstrates a supernatural element in human nature. How compelling is this argument? Where might a philosophical naturalist respond, and what resources does 'Abdu'l-Baha's framework have to engage that response?
4. 'Abdu'l-Baha credits Jesus Christ with having introduced the principles of divine civilization — peace, oneness of humanity, betterment of morals — but argues that these principles cannot be achieved through material means alone. How does this reading of Christ's mission relate to the Social Gospel movement that was prominent in American Christianity at this time?
5. The image of "two wings" — material and spiritual civilization — implies that flight requires both simultaneously. What happens when a society develops one wing much faster than the other? Where do you see evidence in contemporary life of the specific imbalances 'Abdu'l-Baha diagnosed in 1912?

Christ, Unity, and the Kingdom of Love: Address to the MacNutt Home

Key Passages

Jesus Christ gave His life upon the cross for the unity of mankind. Those who believed in Him likewise sacrificed life, honor, possessions, family, everything, that this human world might be released from the hell of discord, enmity and strife. His foundation was the oneness of humanity. Only a few were attracted to Him. They were not the kings and rulers of His time. They were not rich and important people. Some of them were catchers of fish. Most of them were ignorant men, not trained in the knowledge of this

world. One of the greatest of them, Peter, could not remember the days of the week. All of them were men of the least consequence in the eyes of the world. But their hearts were pure and attracted by the fires of the Divine Spirit manifested in Christ. With this small army Christ conquered the world of the East and the West. — ABU0126

Through His death and teachings we have entered into His Kingdom. His essential teaching was the unity of mankind and the attainment of supreme human virtues through love. He came to establish the Kingdom of peace and everlasting life. Can you find in His words any justification for discord and enmity? The purpose of His life and the glory of His death were to set mankind free from the sins of strife, war and bloodshed. ... Is this destruction of human life obedience to His laws and teachings? Where does He command it? Where does He consent to it? He was killed by His enemies; He did not kill. — ABU0126

Context for Study

The address at the MacNutt home (ABU0126) is ‘Abdu'l-Baha’s most sustained engagement with Christian history in the American period, and it belongs to a specific genre: the reinterpretation of a community’s own tradition from a new standpoint. ‘Abdu'l-Baha is speaking to Baha’is who are predominantly of Christian background, and he offers them a reading of Christ that preserves what he regards as the essential truth of the Christian mission while challenging what he regards as its historical betrayal. The essential truth is the theme of unity: Christ died for the unity of mankind, assembled a community of the socially marginal whose purity of heart proved more powerful than institutional authority, and built a kingdom that outlasted the empires that crucified him. The historical betrayal is the spectacle of Christian nations making war in Christ’s name: Italy’s war in Tripoli is cited as an example — a nation that calls itself Christian bombarding a Muslim population. This kind of prophetic critique of the church from within its own tradition has deep roots: it echoes the denunciations of the Hebrew prophets against formal religiosity disconnected from justice, Paul’s critique of divisions in the Corinthian church, Tolstoy’s pacifist reading of the Sermon on the Mount, and Kierkegaard’s attack on Christendom as a betrayal of Christianity. ‘Abdu'l-Baha’s reading is both more generous and more searching than any of these: he praises the historical achievement of Christ (the world-conquering power of a small band of pure-hearted followers) while using it as a standard against which the present condition of Christianity falls short.

Questions for Reflection

1. ‘Abdu'l-Baha identifies the “essential teaching” of Christ as “the unity of mankind and the attainment of supreme human virtues through love.” How does this identification compare with the traditional Christian summary of Christ’s teaching as the Great Commandment (love of God and neighbor) and with Tolstoy’s non-resistant reading of the Sermon on the Mount?
2. The disciples are praised for being socially marginal — fishermen, people of “least consequence” in worldly terms — whose purity of heart enabled them to receive and transmit the divine fire. What is the theology of spiritual capacity implied by this praise? Compare with the Qur’anic teaching that God chooses prophets from among the lowly to confound the powerful.

3. 'Abdu'l-Baha criticizes Italy's war in Tripoli as a betrayal of Christ's teaching. He asks: "Where does He command it?" This is a form of prophetic challenge from within the tradition. What is the rhetorical and theological difference between this kind of internal critique and an external critique of Christianity? Why does it matter from which position the challenge comes?
4. The contrast between Christ's lasting kingdom and the "nonexistent" opponents who sought to destroy him is presented as historical evidence of the superiority of love over force. How does this historical argument function as a proof? What assumptions about the direction of history does it require?
5. 'Abdu'l-Baha speaks to Baha'is about Christ, inviting them to reclaim the essential truth of Christianity for the present age. What does this mode of address — presenting one tradition's truth to the followers of another tradition — reveal about the relationship between religious loyalty and spiritual universalism?

The Titanic, Materialism, and the Quickening of the Soul

Key Passages

A great steamship has been lost at sea. Today newspaper accounts of the Titanic are reflecting the sorrow and mourning of the whole world, all the power of man, all his pride and the skill of human invention were helpless against the power of the sea. Men of great wealth, men of prominence and celebrity, likewise men who were unimportant and unknown in the eye of the world, — all have found the same tomb under the waves. If this fate marked the end of human accomplishment, if this death was oblivion to human hopes and possibilities, the whole world might mourn. Unless the soul of man is quickened by the breaths of the Holy Spirit and he becomes vivified by the life of the Supreme Kingdom, all his powers, efforts and accomplishments are in vain. — ABU0721

When I was a young man I was devoted to music. So charmed and delighted was I with it that even an Arab clapping two sticks together in rude rhythm gave me great pleasure. Now my love for these things has gone completely. On the steamship crossing the sea a great modern orchestra played each night. The passengers listened to it with the deepest interest and enjoyment. But although the music was the very finest, the orchestra modern and most excellent, I found it occupied and disturbed my thoughts to such an extent that I retired to quiet reflection upon spiritual things. — ABU0721

Context for Study

The sinking of the Titanic on April 15, 1912 — four days after 'Abdu'l-Baha's arrival in New York — provided the American mission's first great public event, and the document recorded in ABU0721 shows 'Abdu'l-Baha using the catastrophe as a text for meditation on the limits of material achievement. The argument is eschatological in structure: the Titanic's sinking is significant because it demonstrates that no degree of material power, wealth, or social prominence

can protect a soul at the moment of death. The leveling of distinctions in the ocean's depths — wealthy and unknown, prominent and marginal, all in the same tomb — is presented as a mirror image of the spiritual reality that ordinarily only death reveals: the complete irrelevance of worldly hierarchy before the requirements of the soul's eternal life. The second passage, in which 'Abdu'l-Baha describes his own changed relationship to music, belongs to the same argument but carries additional weight because it is autobiographical. The pleasure of music, which he once felt with great intensity, has yielded to a deeper quiet that music now disturbs rather than enhances. This is not an ascetic dismissal of beauty but a description of spiritual development: the soul, when sufficiently advanced, finds a quality of interior stillness that the finest external music cannot surpass. The Titanic narrative and the music narrative are parallel: in both cases, an impressive worldly achievement (the unsinkable ship, the finest orchestra) proves insufficient to the deeper human need. The parallel suggests that the argument from the Titanic is not merely opportunistic rhetoric but is consistent with a sustained account of the soul's development and its proper objects.

Questions for Reflection

1. 'Abdu'l-Baha uses the Titanic disaster to argue that material achievement is "in vain" unless the soul is quickened by the Holy Spirit. Is this a fair use of a tragedy? What are the ethical conditions under which catastrophe may legitimately be used as a vehicle for religious instruction?
2. The leveling of social distinctions in the ocean's depths is presented as the truth about the soul's ultimate situation. Compare with the medieval *danse macabre* (dance of death), in which Death claims pope and peasant alike, and with the Qur'anic teaching that "every soul shall taste death" (3:185) as the great equalizer. What is the theological function of this kind of eschatological leveling?
3. 'Abdu'l-Baha's changed relationship to music — from intense pleasure to disturbance of spiritual concentration — describes a transformation of sensitivity rather than a simple rejection of beauty. How does this account compare with the Islamic tradition's debates about music (*sama'*), with the Christian monastic tradition's restricted use of music, and with the Zen Buddhist account of ordinary pleasures as obstacles to enlightenment?
4. The Titanic was widely described as "unsinkable" — the greatest achievement of industrial-age engineering. 'Abdu'l-Baha's response is to ask what is achieved if the soul is not quickened alongside the ship. How does this question engage the progressive era's confidence in the power of technology to solve human problems?
5. 'Abdu'l-Baha was reportedly invited to sail on the Titanic and declined. This biographical fact was known to his audience. How does this knowledge change the reception of his commentary on the disaster? What kind of authority does the speaker's own near-miss lend to the teaching?

Race Unity and the Demonstration of Oneness

Key Passages

One of the teachings of Baha'u'llah is equality of rights for men and women. When He promulgated this principle in the Orient, the people were astonished. One of the proofs

of the advancement of women is this magnificent and imposing building and this large gathering. — ABU3456

It is possible to establish among the powers of the whole world the unity which is found among the states of the United States of America. ... To some doctors He stated, “I hope that you will raise the standard of universal peace.” To a mathematician He said, “I hope that you will try to teach the truth and principles of divine religions to different nations just as you are teaching mathematics to different persons in your school.” To Admiral Peary, the explorer of the North Pole, He said, “I hope you will discover the mysteries of the Kingdom of God.” — ABU2324

In Washington we always had audiences of one to two thousand in large meetings. Day and night I had no rest. A close friendship was created between the black and white people. Many came to the Faith. Even those who are not believers drew much closer. Notwithstanding all this, I like Chicago more because the call of Baha'u'llah was first raised in this city. — ABU1835

Context for Study

The Washington visit produced some of the most socially significant moments of the entire American journey. The setting of ABU3456 is the Continental Memorial Hall of the Daughters of the American Revolution — a building that carried, in 1912, enormous symbolic weight as the gathering place of an organization defined by hereditary patriotism and racial exclusivity. ‘Abdu’l-Baha’s address in that hall, praising the advancement of women and citing the building itself as evidence, was a form of prophetic irony: he used the symbol of one kind of American identity to argue for a universal identity that transcended it. The Washington meetings documented in ABU2324 show a different dimension of the same approach: the transformation of vocation as a mode of proclamation. Each Washington interlocutor — doctors, a mathematician, Admiral Peary — receives a counsel calibrated to his particular expertise, and each counsel reframes that expertise in terms of service to humanity or the Kingdom of God. This is a form of what might be called sanctification of vocation: the ordinary career becomes the means of divine service when its practitioner understands its ultimate purpose. The most historically significant moment in the Washington visit, reported with remarkable brevity in ABU1835, is the creation of a “close friendship between the black and white people” through the interracial gatherings ‘Abdu’l-Baha facilitated. In a city rigidly segregated by law and custom in 1912, these gatherings were a form of direct social action: the unity being proclaimed was enacted in the room. ‘Abdu’l-Baha’s terse summary — “a close friendship was created between the black and white people” — understates both the difficulty and the significance of what was accomplished.

Questions for Reflection

1. ‘Abdu’l-Baha addressed the Daughters of the American Revolution in their own hall, praising the advancement of women while implicitly challenging the exclusionary nationalism the hall represented. What does this use of symbolic space reveal about his rhetorical and theological method? Compare with Paul’s address at the Areopagus, where he begins with the Athenians’ altar to the unknown god.

2. The counsel to Admiral Peary — “I hope you will discover the mysteries of the Kingdom of God” — uses the language of geographical exploration to describe spiritual inquiry. What does this metaphorical transfer suggest about the relationship between scientific curiosity and religious seeking? Compare with Francis Bacon’s concept of the Book of Nature as a second revelation.
3. The interracial gatherings in Washington in 1912 constituted a form of social witness in a racially segregated city. What is the relationship between the demonstration of unity (gathering diverse people in the same room) and the argument for unity (teaching its principles)? Which is more effective, and why?
4. ‘Abdu’l-Baha says he prefers Chicago to Washington because “the call of Baha’u’llah was first raised in this city.” What does this preference reveal about the theology of sacred geography and historical precedence in ‘Abdu’l-Baha’s thought? Compare with the significance of Jerusalem, Mecca, and Varanasi as cities of first sacred importance.
5. The principle of equal rights for men and women was introduced in the Orient, where it caused astonishment, before being proclaimed in the West. What does this order of introduction suggest about the relationship between religious teaching and cultural context? When is it more challenging to introduce a principle of equality in a traditional society and when in a modern one?

The Science of Peace and the Invention of Love

Key Passages

The greatest intelligence of man is being expended in the direction of killing his fellow-man. The discovery of high explosives, perfecting of death-dealing weapons of war, the science of military attack, all this is a wonderful manifestation of human intelligence; but it is in the wrong direction. You are a celebrated inventor and scientific expert whose energies and faculties are employed in the production of means for human destruction. Your name has become famous in the science of war. Now you have the opportunity of becoming doubly famous. You must practice the science of peace. You must expend your energies and intelligence in a contrary direction. You must discover the means of peace; invent guns of love which shall shake the foundations of humanity. — ABU0125

War is the most preventable accident.

— ABU0125

The body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. — ABU0676

Context for Study

The interview with Hudson Maxim (ABU0125) is one of the most remarkable conversations preserved from the American journey. Maxim was a celebrity inventor of explosives and military technology — one of the architects of modern warfare's destructive capacity. 'Abdu'l-Baha's response to him is a model of how to engage an interlocutor on his own terms in order to redirect his expertise toward a different goal. He does not condemn Maxim's past work in simplistic terms; he acknowledges it as "a wonderful manifestation of human intelligence" — then identifies the direction of that intelligence as the problem. The invitation to "invent guns of love" is simultaneously practical counsel, prophetic challenge, and philosophical argument: it takes Maxim's own category of invention and asks what it would mean to apply the same ingenuity to peace that has been applied to war. The phrase "war is the most preventable accident" is the volume's most compressed and powerful rhetorical achievement: it takes the word "accident" from Maxim's own concession (he had called war less deadly than automobiling, itself a form of accident) and turns it into a definition that cuts through all the rhetoric of inevitability. If war is an accident, then preventing it is a technical and social problem that human intelligence is capable of solving. ABU0676's diagnosis of humanity as a sick body requiring a particular medicine draws the conversation to its conclusion: the diagnosis is medical (the body is sick), the prescription is specific (the oneness of humanity, the Most Great Peace, love, spiritual perfections), and the prognosis is conditional ("if we may find a new life, acquire a new power").

Questions for Reflection

1. 'Abdu'l-Baha tells Maxim that he must "invent guns of love which shall shake the foundations of humanity." What is the rhetorical and philosophical strategy of taking the language of military technology and applying it to peace? Compare with the tradition of prophetic irony in Isaiah 2:4 ("they shall beat their swords into ploughshares") and with Gandhi's concept of *satyagraha* as a form of soul-force that exercises the same discipline as military training.
2. The definition of war as "the most preventable accident" is a radical reframing of what most observers in 1912 regarded as an inevitable feature of human relations. What philosophical assumptions underlie the claim that war is accidental rather than essential to human nature? Compare with Hobbes's view that war is the natural condition of humanity and with Kant's argument that reason demands perpetual peace.
3. 'Abdu'l-Baha praises Maxim's intelligence while redirecting its application. This mode of engagement — appreciating the capacity while challenging its direction — is a consistent feature of his approach to Western interlocutors. What does it presuppose about human rationality and moral educability? Compare with the Confucian assumption that the ruler can be persuaded toward virtue through the right counsel.
4. The medical metaphor in ABU0676 (the human world as a sick body, the Most Great Peace as its medicine) implies that social disorder is diagnosable and treatable rather than simply the condition of fallen human nature. How does this optimistic anthropology compare with Augustine's doctrine of original sin, with Reinhold Niebuhr's Christian realism, and with evolutionary psychology's account of human aggression?
5. 'Abdu'l-Baha's exchange with Maxim was recorded and published in newspapers. What is the significance of framing a theological argument about peace in the language of invention

and scientific expertise for a general American audience? What does the deployment of the language of “science” in relation to peace achieve rhetorically?

A Guiding Question for the Whole Volume

The first weeks of the American visit were, by any standard, extraordinary: addresses in churches, parlors, and assembly halls; conversations with inventors, admirals, members of Congress, and children; the creation of interracial gatherings in a segregated city; and the reinterpretation of the Titanic’s sinking as a parable of the soul’s need. At the center of all these encounters is a figure who had spent forty years in an Ottoman prison and was now moving through one of the world’s most dynamic cities, meeting it on its own terms while consistently redirecting its energies toward a horizon it had perhaps forgotten to seek. The American journey’s opening weeks are a compressed demonstration of what it means to speak the truth of the Kingdom of God in the language of a particular cultural moment.

A guiding question for the whole volume might therefore be: **What does it mean to enter a civilization at the height of its material power and spiritual searching, and to speak to it in its own language while refusing to accept its deepest assumptions about what constitutes power, freedom, success, and peace — and what capacities of heart and mind does such an encounter require of the one who undertakes it?**