



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 153:

Writings and Utterances of Abdu'l-Baha, 1912, part III
(Jun-Jul)



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

Bahá'u'lláh

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
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- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
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- 119. Letters and utterances in the year 1899
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- 145–146. Letters and utterances in the year 1910 I–II
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Introduction to volume 153

This June–July 1912 volume shows the American journey settling into a rhythm of daily instruction, intimate counsel, public proclamation, and preparation for the westward circuit. Its repeated public themes are familiar but freshly adapted: unity as the “collective center” of religion in ABU0006; the necessary exchange of Western material civilization and Eastern spiritual civilization in the same address; the equality of women and men, women’s suffrage, and the family as a sacred social unit; progressive revelation and the oneness of the Manifestations; and the harmony of religion with reasoned inquiry. ABU1450 gives one of the volume’s compact diagnoses of the “body politic”: its disease is the absence of love and altruism, and its remedy lies in the spiritual teachings capable of creating real affinity among hearts. ABU0030, delivered in Philadelphia, gives a more metaphysical version of the same message, moving from the unknowability of the divine Essence to the Manifestations as perfect mirrors of the Sun of Reality, and then to Baha’u’llah’s social teaching of the oneness of humankind, women’s equality, and universal love.

The New York and Philadelphia materials are especially rich in practical community formation. ABU0003 gives detailed counsel on the Nineteen Day Feast: the friends are to enter with hearts cleared of all save God, regard others as greater than themselves, and make the gathering a true Lord’s Supper of love, knowledge, and heavenly illumination. The same item expands into a remarkable informal day of teaching, moving from hospitality and the disciples of Christ to the practice of Baha’u’llah’s teachings, the unity of the Manifestations, racial harmony, and the transformation of East and West into one spiritual country. ABU1642 addresses a delicate matter of public reputation, firmly rejecting charges of “free love,” stressing the purity and strictness of the marriage bond, and counseling tactful, private instruction rather than public rebuke. ABU3191, responding to Corinne True, gives a significant administrative clarification: members and electors of a Spiritual Assembly must be well-known, firm Baha’is, and steadfast in the Covenant. ABU3266 gives the Covenant theme a dramatic personal form in the appointment of Lua Getsinger as “Herald of the Covenant.”

The volume also includes several striking comments on America’s political and social future. ABU0001 and ABU1171, spoken at the Pinchot estate near Milford, range widely: the soul after death, children and nature, America’s possible continental expansion, the coming European war, decentralized federal government, capital and labor, progressive taxation, profit-sharing, and the limits of socialism. ABU0001 is particularly notable for its prediction that the great war would be staged in Europe and that America, protected by the Atlantic and lacking territorial designs in Europe, would remain apart. In the same conversation, ‘Abdu’l-Baha rejects enforced equalization and proposes laws that protect both workers and capitalists, including shares or profit participation for employees. ABU2137 returns to the core formulation that America’s material civilization is like a clear glass, while divine civilization is the lighted lamp that must shine through it.

Several items add the distinctive texture of the American journey as a modern media event and as a pastoral encounter. ABU1688 and ABU2594, spoken during motion-picture filming in Brooklyn, turn the new medium into a proclamation of fulfilled prophecy, universal peace, the New Jerusalem, and the embrace of Asia and America. ABU0204 anticipates the great outdoor unity feast and develops the law of affinity: composition, cohesion, and love produce life, while separation produces dissolution. ABU3047, spoken to a watchman at the Natural History Museum, and related short conversations show 'Abdu'l-Baha using ordinary encounters as occasions for spiritual teaching. AB06747 entrusts Agnes Parsons with the organization of meetings of dignitaries, anticipating the role she would later play in bringing the message into elite and reformist circles.

The movement to Boston and Dublin, New Hampshire, opens a quieter but intellectually fertile phase. ABU0689 and ABU0096 bring the public message to Boston audiences, while ABU1360 develops the relation of divine education to human progress. In Dublin, ABU2745 and ABU2978 show the restorative setting of the mountains and the Master's continuing readiness to teach despite exhaustion. ABU0266 is one of the most vivid late-July items: it praises memorization of the proofs of the Kitab-i-qan, reflects on the interdependence of all created things through the example of even mosquitoes and fingernails, and gives a practical ethic of assistance to poor or incapacitated believers while rejecting support for idleness. ABU0527 closes the period with the language of preparation: Baha'is are the army of God, whose weapons are faith, assurance, severance, and complete attraction to the Abha Kingdom; the memory of Persian persecution becomes the measure of spiritual firmness needed for teaching in America. Taken together, the volume presents June–July 1912 as a period in which the American proclamation deepens from public principles into habits of community life, discipline, race unity, administrative qualification, social reform, and the interior armor required for service.

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ABU3266

Words to Lua Getsinger in home of Juliet Thompson, June 1912 in New York

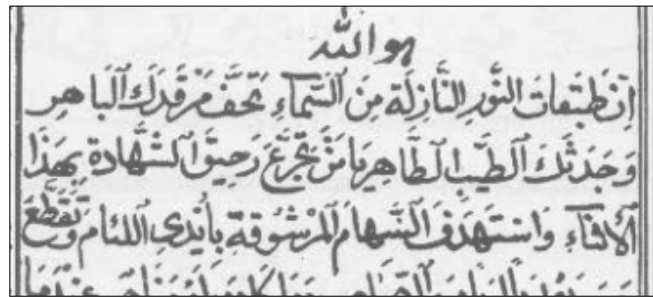
I appoint you, Lua, the Herald of the Covenant. And I am the Covenant, appointed by Baha'u'llah. And no one can refute His Word. This is the Testament of Baha'u'llah. You will find it in the Holy Book of Aqdas. Go forth and proclaim, "This is the Covenant of God in your midst."

DJT.313, BLO_PN#027

AB05032

To: Muhammad Baqir Tihrani

Date: 1912-Jun-01



NJB

- 1 Verily the layers of light descending from heaven encompass your radiant resting place and your pure and holy grave, O you who drank the wine of martyrdom in these days and became the target of arrows shot by the hands of the wicked, and whose body was torn to pieces by bullets when there was no escape, when the forces of oppression and bands of enmity surrounded him.

1 ان طبقات النور النازلة من السماء تحف مرقدك الباهر وجدتك الطيب الطاهر يا من تجرع رحيق الشهادة بهذا الأثناء واستهدف السهام المرشوقة بأيدي اللئام وتقطع جسده ارباً ارباً من الرصاص وما كان له مناص عندما احاطت به عصبة الظلم وثلة العدوان
- 2 I bear witness that you believed in your Most Exalted Lord and submitted, were humble, and supplicated to the Most Glorious Kingdom, and walked the path of guidance, and were attracted by the Call, and cried out "Here am I, here am I, O Lord of the highest heavens!"

2 اشهد انك آمنت بربك الأعلى وخضعت وخشعت وتضرعت الى الملكوت الأبهى وسلكت في منهج الهدى وانجذبت من النداء وناديت لبيك لبيك يا رب السموات العلى
- 3 So blessed are you for this tribulation whose tidings reached to the clouds of heaven. God is well-pleased with you and has appointed for you an exalted station and ordained martyrdom in His path for you, that He may exalt your mention and grant you a true tongue among later generations.

3 فطوبى لك من هذه البلية التي وصلت انبائها الى عنان السماء ورضى الله عنك وجعل لك مقاماً علياً وقدر لك الشهادة في سبيله حتى يرفع ذكرك ويجعل لك لسان صدق في الآخرين

- 4 And upon you be greetings and praise from the Lord of the Worlds.

4 و عليك التحيّة و الثناء من ربّ العالمين

HHa.179, NJB_v04#06 p.004

ABU2832

Words to a socialist, spoken on 1912-Jun-01 in New York

- 1 Tell the socialists that sharing of property and land in this mortal world is the source of strife and warfare but sharing and inheritance in the Kingdom is the cause of love and unity.
- 2 If you put your efforts into understanding the precepts of the Kingdom instead of into acquiring worldly shares and rights, you will gain perpetual joy and happiness.
- 3 The Kingdom of God is vast. He will give you whatever you desire and there will be no place for strife and conflict. Is this not preferable and more pleasing?

1 "باشتراکيُون بگو" اشتراک در اموال و اراضی این عالم فانی سبب نزاع و جدال است اما اشتراک و وراثت ملکوت سبب یگانگی و وداد

2 شما بجای اینکه در اشتراک ملکی میکوشید اگر در مسائل ملکوت کوشش نمائید نشاط و سرور ابدی جوئید

3 زیرا ملکوت الهی وسیعست آنچه بخواهید بشما میدهد و هیچ نزاع و جدالی نمی ماند آیا این بهتر و خوشتر نیست؟ انتهی

SW_v19#06 p.184, MHMD1.119

BDA1.112.03

ABU0006

Public address given in Church of the Ascension on 1912-Jun-02 in New York

- 1 In the terminology of the Holy Books the church has been called the house of the covenant for the reason that the church is a place where people of different thoughts and divergent tendencies – where all races and nations – may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey the divine commands and become unified with his fellowman. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay, rather, he should look upon all as mankind and

1 کلیسا را بیعه نامیده اند یعنی محلّ بیعت این اصطلاح کتب مقدّس است و مقصد از آن اجتماع نفوس مختلف الأجناس مختلف الأفكار و مختلف الأوطان است که در آنجا جمع شوند و عهد و میثاق مودّت نمایند انسان خود را در معابد بین یدی الله و با خدا بیعت کند و عهد نماید تا آنکه اطاعت امر او را نماید و با سائر افراد موجوده در کلیسا اتحاد کند نظر باختلاف اجناس نکند نظر باختلاف اوطان ننماید نظر باختلاف مذاهب نکند نظر باختلاف ادیان نفرماید نظر باختلاف افکار ننماید بلکه جمیع را انسان بداند و با آنها اتحاد و اتفاق کند

realize that all must become united and agreed. He must recognize all as one family, one race, one native land; he must see all as the servants of one God, dwelling beneath the shelter of His mercy.

- 2 The purport of this is that the church is a collective center. Temples are symbols of the reality and divinity of God – the collective center of mankind. Consider how within a temple every race and people is seen and represented – all in the presence of the Lord, covenanting together in a covenant of love and fellowship, all offering the same melody, prayer and supplication to God. Therefore, it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the divine religions; but the real Collective Centers are the Manifestations of God, of Whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real divine temple and Collective Center of which the outer church is but a symbol.

- 3 Recall the statement of Jesus Christ in the Gospel. Addressing Peter, He said, “Thou art Peter, and upon this rock I will build my church.” It is evident, therefore, that the church of God is the law of God and that the actual edifice is but one symbol thereof. For the law of God is a collective center which unites various peoples, native lands, tongues and opinions. All find shelter in its protection and become attracted by it.

- 4 For example, Moses and the Mosaic law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of divine law, educated and unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased, they became glorified; ignorant, they were made knowing; in the bonds of captivity, they were given freedom; in short, they were unified. Day by day they advanced until they attained the highest degree of progress witnessed in that age. We prove, therefore, that the Manifestation of God and the law of God accomplish unity.

- 5 It is self-evident that humanity is at variance. Human tastes differ; thoughts, native lands, races and tongues are many. The need of a collective center by which these differences may be counterbalanced and the people of the world be unified is obvious. Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different that agreement and unity are not

همچو بداند که یک خاندان و یک جنسند اهل یک وطنند بندهٔ یک خداوندند در ظل رحمت یک پروردگارند

2 مقصود اینست که شریعت الله جهت جامعه است و معابد رمزی از جهت جامعه ملاحظه نمائید که در معبد هر جنسی پیدا می شود هر گونه قومی دیده می شود اینها جمیع در حضور پروردگار عهد مودت نمایند همه بیک آهنگ عبادت پروردگار نمایند و اطاعت خداوند کنند پس معلوم شد که کلیسا جهت جامعه است اینست که در جمیع ادیان الهی معابد بوده اما جهت جامعه حقیقی مظاهر مقدسه اند کلیسا و معبد رمزی از آنها آنها کلیسا و معبد حقیقی هستند و این کلیسا و معبد رمزی از آن مظاهر مقدسه

3 ملاحظه نمائید که حضرت مسیح به پطرس میفرماید انت الصخرة و [علیک] ابنی هیکی پس معلوم و واضح شد که کلیسای حقیقی شریعت الله است و این کلیسا رمزی است از آن و همینطور که شریعت الله جهت جامعه اهل اوطان مختلفه و السن مختلفه و افکار مختلفه است و جهت جامعه امم متنوعه است لهذا رمزی از شریعت الله است و جهت جامعه اصلی شریعت الله است

4 مثلاً حضرت موسی و شریعتش جهت جامعه بود بجهت گوسفندان متفرقه اسرائیل اغنام اسرائیل را جمع کرد و در تحت تربیت خود تربیت فرمود آنها را متفق و متحد کرد و باعلی مراقی نجاج و فلاح رسانید بعد از آنکه ذلیل بودند عزیز شدند بعد از آنکه نادان بودند دانا گردیدند اسیر بودند آزاد و امیر گشتند مختصر در اتحاد و اتفاق روز [بروز] ترقی کردند تا باعلی درجهٔ فلاح و نجاج رسیدند

5 پس معلوم شد که شریعت الله و مظاهر مقدسه جهت جامعه بوده اند زیرا واضحست که بشر مختلف و مشارب و افکارشان مختلف است اجناسشان مختلف اوطانشان مختلف یک جهت جامعه لازم تا آنها را جمع نماید و چون بحقیقت ملاحظه کنید جز قوه الهیه نمی تواند کل را جمع

possible through outer means. It is possible, however, for all to become unified through one spirit, just as all may receive light from one sun. Therefore, assisted by the collective and divine center which is the law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

نماید و امم مختلفه را متحد کند اتفاق تام ممکن نه جز بقره الهیه که کل را در ظل یک کلمه واحده کشاند از یک چشمه سیراب کند و از یک آفتاب روشن نماید از یک روح زنده کند و از یک فیض مستفیض گرداند اینست که جهت جامعه غلبه می کند یعنی شریعت الله غالب می شود و از برای اختلافات حکمی نغیمانند

- 6 Consider the time of Christ. Peoples, races and governments were many; religions, sects and denominations were various; but when Christ appeared, the Messianic reality proved to be the collective center which unified them beneath the same tabernacle of agreement. Reflect upon this. Could Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather, these various peoples were brought together through a divine power, through the breaths of the Holy Spirit. They were blended and quickened by the infusion of a new life. The spirituality of Christ overcame their difficulties so that their disagreements passed away completely. In this way these divergent peoples were unified and became welded in a bond of love which alone can unite hearts.

6 ملاحظه در زمان مسیح نمائید که جمیع نفوس مختلف بودند ادیان مختلفه بودند مذاهب مختلفه بود دول مختلفه بودند اما چون حضرت مسیح ظاهر شد او جهت جامعهئی بود که جمیع را در ظل یک کلمه جامعه جمع کرد حال ملاحظه نمائید که اگر مسیح میخواست آنها [را] بقره سیاسیه جمع نماید و الفت بخشد آیا ممکن بود بقوای مادیه چنین اتحاد و الفتی ممکن بود این واضحست که ممکن نبود مگر بقره الهیه مگر بنفقات روح القدس آن بود که جمیع اقوام را جمع نمود آنها را بروح جدید الهی زنده کرد روحانیت مسیح چنان غلبه کرد که برای اختلافات حکمی نگذاشت لهذا کل متفق شدند جمیع متحد گشتند نهایت الفت و التیام حاصل نمودند

- 7 Therefore, it is shown that the divine Manifestations, the holy Mouthpieces of God, are the Collective Centers of God. These heavenly Messengers are the real Shepherds of humanity, for whenever They appear in the world They unite the scattered sheep. The Collective Center has always appeared in the Orient. Abraham, Moses, Jesus Christ, Muhammad were Collective Centers of Their day and time, and all arose in the East.

7 پس واضح شد که مظاهر الهیه انبیای ربانیه جهت جامعه و شبان حقیقی هستند و سبب اجتماع اغنام الهی همیشه مظاهر مقدسه الهیه که جهت جامعه بودند از شرق ظاهر شدند حضرت مسیح جهت جامعه بود از شرق ظاهر شد حضرت موسی جهت جامعه بود از شرق ظاهر شد حضرت محمد جهت جامعه بود که از شرق ظاهر شد و قبائل مختلفه را جمع و تربیت نمود

- 8 Today Baha'u'llah is the Collective Center of unity for all mankind, and the splendor of His light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions, leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality, which is unity, the love of God, the knowledge of God, praiseworthy morals and the virtues of the human world. Baha'u'llah

8 حال حضرت بهاء الله نیز جهت جامعه می باشند که از شرق ظاهر شدند حضرت بهاء الله تأسیس وحدت عالم انسانی فرمود در ایران بین اجناس و قبائل و اقوام مختلفه الفت داد زیرا آنها را از تقلید نجات بآنچه که اساس ادیان الهی است دلالت نمود و اساس ادیان الهی محبت است اتحاد است الفت است اخلاق حسنه است فضائل عالم انسانی است نورانیت و روحانیت است دوباره حقیقت ادیان الهی

renewed these principles, just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtimes had waned, the vivification had ceased, the life-giving breezes were no longer wafting their fragrances, winter and the season of darkness had come. Baha'u'llah came to renew the life of the world with this new and divine springtime, which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient, and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the reality of the divine religions, holding fast to the example of Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness and felicity would be attained.

- 9 In the western world material civilization has attained the highest point of development, but divine civilization was founded in the land of the East. The East must acquire material civilization from the West, and the West must receive spiritual civilization from the East. This will establish a mutual bond. When these two come together, the world of humanity will present a glorious aspect, and extraordinary progress will be achieved. This is clear and evident; no proof is needed. The degree of material civilization in the Occident cannot be denied; nor can anyone fail to confirm the spiritual civilization of the Orient, for all the divine foundations of human uplift have appeared in the East. This, likewise, is clear and evident. Therefore, you must assist the East in order that it may attain material progress. The East must, likewise, promulgate the principles of spiritual civilization in the western world. By this commingling and union the human race will attain the highest degree of prosperity and development.

- 10 Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was allotted to the animal. Consider how the animal has attained the fullest degree of physical felicity. A bird perches upon the loftiest branch and builds there its nest with consummate beauty and skill. All the grains and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly, this is the acme of material happiness, to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the knowledge and love of God. The honor allotted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But if material happiness and spiritual

را ترویج فرمود مثل اینکه دوباره بهار الهی آمد حیات تازه بخشید بعد از آنکه نسیم بهاری منقطع شده بود موسم زمستان بود آثار الهی بکلی منسوخ و نسائم روحانی مقطوع بود حضرت بهاءالله دوباره آن بهار [را] تجدید فرمود بهار الهی در نهایت شوکت خیمه زد عالم شرق را معطر نمود ارواح باهتزاز آمد شبههائی نیست که اگر نفوس و ملل تقلید را ترک نمایند اوهام را بگذارند و تحرّی حقیقت کنند و متابعت اساس ادیان الهی نمایند و بموجب تعالیم آسمانی عمل کنند و اتفاق و اتحاد با شرق نمایند یقین است سعادت ابدی حاصل شود

- 9 در ممالک غرب مدنیّت مادیّه بنهایت درجه رسیده لکن مدنیّت الهیّه در شرق تأسیس شده حال غرب از شرق مدنیّت الهیّه اقتباس نماید و شرق از غرب مدنیّت مادیّه این حقوق متبادله است چون شرق و غرب متحد شوند عالم انسانی ترقی عظیمی حاصل نماید این خود واضحست دلیل نمیخواهد هیچکس نمیتواند مدنیّت مادیّ غرب را انکار کند و نمی تواند مدنیّت روحانیّه شرق را منکر شود جمیع مدنیّت روحانی از شرق اخذ نمایند و مدنیّت مادیّ [از] غرب پس شما بکوشید تا مدنیّت روحانیّه در غرب ترویج شود و اهل شرق نیز بکوشند تا مدنیّت مادیّه در شرق رواج یابد تا عالم انسانی باعلی مدارج ترقی رسد

- 10 والا مدنیّت مادیّه تنها ثمری ندارد زیرا سعادت جسمانی مخصوص حیوانست ملاحظه می کنید که در سعادت جسمانی مرغی چگونه زندگانی نماید در اعلی شاخه درخت در کمال صفا مأوی دارد هوا در نهایت لطافت بچه مسرت گذران میکند جمیع صحرا و دانه ها ثروت اوست آنچه آب گواراست مال اوست نهایت سعادت او اینست که برای او حاصل است این شرف حیوانست ولی شرف انسان بمدنیّت روحانی است بعلم است بمعرفت الله است بفضائل عالم انسانی است اینست سعادت حقیقی اما اگر هر دو حاصل شود سعادت ناسوتی و سعادت ملکوتی توأم باشد آن وقت نور علی نور گردد

felicity be conjoined, it will be "delight upon delight," as the Arabs say. We pray that God will unite the East and the West in order that these two civilizations may be exchanged and mutually enjoyed. I am sure it will come to pass, for this is the radiant century. This is an age for the outpouring of divine mercy upon the exigency of this new century – the unity of the East and the West. It will surely be accomplished.

حالا دعا کنید که شرق و غرب دست در آغوش شود من کوشش دارم که ارتباط تام بمیان آید چه که این قرن نورانیست عصر رحمانی است و از مقتضیات آن ارتباط بین شرق و غربست و یقین است خواهد شد

11 Question: What is the status of woman in the Orient?

11 (جواب سؤالات در کلیسای اسنشن بعد از نطق مبارک) (یکی عرض کرد حالت زنان شرق چگونه است)

12 Answer: The status of woman in former times was exceedingly deplorable, for it was the belief of the Orient that it was best for woman to be ignorant. It was considered preferable that she should not know reading or writing in order that she might not be informed of events in the world. Woman was considered to be created for rearing children and attending to the duties of the household. If she pursued educational courses, it was deemed contrary to chastity; hence women were made prisoners of the household. The houses did not even have windows opening upon the outside world. Baha'u'llah destroyed these ideas and proclaimed the equality of man and woman. He made woman respected by commanding that all women be educated, that there be no difference in the education of the two sexes and that man and woman share the same rights. In the estimation of God there is no distinction of sex. One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, white or colored, is entitled to full rights and recognition; there is no differentiation whatsoever. Therefore, the status of women in the East has undergone change. At present they attend schools and colleges, pursue the ordinary curriculum and day by day are becoming indispensable to men and equal to them. This is the present condition of womankind in Persia.

12 زنان شرق در زمان سابق بسیار ذلیل بودند زیرا عقائد مردمان چنان بود که زن باید قرائت و کتابت نداند از مجموعه عالم خبر نداشته باشد زنها محض پرستاری اطفال و خدمات خانه‌اند خلقت زن تربیت تحصیل علوم نیست اگر چنانچه تحصیل علوم کنند تحصیل فضائل عالم انسانی نمایند این مخالف عصمت و عفت است آنها را در خانه‌ها حبس میداشتند ابداً راهی بخارج نداشتند فی الحقیقه حبس بودند حضرت بهاءالله جمیع این اوهام را خرق فرمود گفت بین رجال و نساء تساوی حقوق است و فرمود جمیع نساء را تربیت کنند ابداً تفاوتی نداشته باشند زیرا رجال و نساء در جمیع حقوق مساویند پیش خدا مردی و زنی نیست هر کس فکرش بهتر تربیش بیشتر اعمال خیریه‌اش برتر در درگاه الهی مقرب‌تر است در نزد خدا مرد یا زن سفید یا سیاه احمر یا اصفر همه یکی هستند لهذا حالت نساء تغییر کرد حالا مدارس و مکاتب زیاد و دخترها را تربیت مینمایند و تحصیل علوم و فنون میکنند این است حال نساء در ایران

13 Question: What relation do you sustain to the founder of your belief? Are you his successor in the same manner as the Pope of Rome?

13 (آیا شما جانشین مؤسس این امر هستید و مقام و نسبت شما بمؤسس این امر چیست)

14 Answer: I am the servant of Baha'u'llah, the Founder; and in this I glory. No honor do I consider greater than this, and it is my hope that I may be confirmed in servitude to Baha'u'llah. This is my station.

14 من بنده حضرت بهاءالله هستم و این اعظم شرف من است و شرفی اعظم از این برای من نیست امیدم چنانست که بعبودیت بهاءالله مفتخر شوم اینست مقام من

15 Question: Is it not a fact that universal peace cannot be accomplished until there is political democracy in all the countries of the world?

15 (آیا صحیح است صلح عمومی تحقق نخواهد یافت تا اینکه کل حکومتها جمهوری بشوند)

16 Answer: It is very evident that in the future there shall be no centralization in the countries of the world, be they constitutional in government, republican or democratic in form. The United States may be held up as the example of future government – that is to say, each province will be independent in itself, but there will be federal union protecting the interests of the various independent states. It may not be a republican or a democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about international peace is woman's suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote, they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

17 Question: What is your belief about reincarnation?

18 Answer: The subject of reincarnation has two aspects. One is that which the Hindustani people believe, and even that is subdivided into two: reincarnation and metempsychosis. According to one belief the soul goes and then returns in certain reincarnations; therefore, they say that a sick person is sick because of actions in a previous incarnation and that this is retribution. The other school of Hinduism believes that man sometimes appears as an animal – a donkey, for instance – and that this is retribution for past acts. I am referring to the beliefs in that country, the beliefs of the schools. There is a reincarnation of the prophetic mission. Jesus Christ, speaking of John the Baptist, declared he was Elias. When John the Baptist was questioned, "Art thou Elias?" he said, "I am not." These two statements are apparently contradictory, but in reality they do not contradict. The light is one light. The light which illumined this lamp last night is illuminating it tonight. This does not mean that the identical rays of light have reappeared but the virtues of illumination. The light which revealed itself through the glass reveals itself again so that we can say the light of this evening is the light of last evening relighted. This is as regards its virtues and not as regards its former identity. This is our view of reincarnation. We believe in that which Jesus Christ and all the Prophets have believed. For example, the Bab states, "I am the return of all the Prophets." This is significant of the oneness of the prophetic virtues, the oneness

این واضح و مشهود است که حکومتها خواه مشروطه باشد خواه جمهوری مرکزیت نمی ماند جمیع نظیر [امریکا] می شود یعنی هر ولایتی مستقل می شود جمعیت ارتباط عمومی تشکیل میگردد ولو جمهوریت نباشد این الغاء مرکزیت از جمله وسائط [...] اعظم وسائط صلح عمومی مساوات بین رجال و نساء است هر وقت مساوات بتمامه جاری شود آنوقت صلح عمومی ترویج یابد زیرا نساء هرگز راضی بقتال نمی شوند جوانان را آنان تربیت و بزرگ میکنند بیست سال زحمت میکشند البته راضی نمی شوند آنها در خون خویش بغلطند لذا ممکن نیست راضی بحرب شوند چون نساء رأی دهند ابداً تمکین حرب نمی کنند و از جمله وسائط صلح عمومی ارتباط شرق و غربست

17 (آیا عقیده شما در مسئله تناسخ چیست)

18 تناسخ دو قسم است قسمی هندو قائلند آن نیز بر دو قسم است تناسخ و تواسخ قسمی بر آنند که انسان می رود و می آید بعضی اوقات جزای خیر و بعضی اوقات سزای شرمی بیند لذا گویند هر مرتضی در کرّه اولی گگاهی کرده که باین سزا مبتلا شده قسم دیگر بر آنند که انسان صورت حیوان مییابد گنه کار بصورت خیر می آید و بار می برد و این جزای عمل اوست اما یک تناسخی است که انبیا گفته اند مثل اینکه حضرت مسیح فرموده یحیای معمدانی ایلیاست از یحیا پرسیدند گفت نه من ایلیا نیستم این کلام بظاهر متناقض است نه بحقیقت نور واحد است نوری که دیشب در این چراغ بود امشب هم همان است اما نه این است که هیکل سراج مراد است بلکه کالات آن چراغ گذشته در این چراغ است اینست که چون روشن شود گوئیم چراغ دیشب است ما آن تناسخی را معتقدیم که انبیای الهی و حضرت مسیح فرموده اند مثلاً حضرت باب فرموده من جمیع انبیا این وحدت کالاتست وحدت فضائل است وحدت قوت است وحدت صعود است وحدت اشراق است وحدت فیض است وحدت تجلی است

of power, the oneness of bestowal, the oneness of radiation, the oneness of expression, the oneness of revelation.

19 Question: What is the attitude of your belief toward the family?

20 Answer: According to the teachings of Baha'u'llah the family, being a human unit, must be educated according to the rules of sanctity. All the virtues must be taught the family. The integrity of the family bond must be constantly considered, and the rights of the individual members must not be transgressed. The rights of the son, the father, the mother – none of them must be transgressed, none of them must be arbitrary. Just as the son has certain obligations to his father, the father, likewise, has certain obligations to his son. The mother, the sister and other members of the household have their certain prerogatives. All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each, the comfort of all; the honor of one, the honor of all.

21 Question: What is the relation of the Baha'i teaching to the ancient Zoroastrian religion?

22 Answer: The religions of God have the same foundation, but the dogmas appearing later have differed. Each of the divine religions has two aspects. The first is essential. It concerns morality and development of the virtues of the human world. This aspect is common to all. It is fundamental; it is one; there is no difference, no variation in it. As regards the inculcation of morality and the development of human virtues, there is no difference whatsoever between the teachings of Zoroaster, Jesus and Baha'u'llah. In this they agree; they are one. The second aspect of the divine religions is nonessential. It concerns human needs and undergoes change in every cycle according to the exigency of the time. For example, in the time of Moses divorce was conformable to the needs and conditions; Moses, therefore, established it. But in the time of Christ, divorces were numerous and the cause of corruption; as they were not suitable for the time, he made divorce unlawful and likewise changed other laws. These are needs and conditions which have to do with the conduct of society; therefore, they undergo change according to the exigency of the time. Moses dwelt in the desert. As there were no penitentiaries, no means of restitution in the desert and wilderness, the laws of God were an eye for an eye, a tooth for a tooth. Could this be carried out now? If a man destroys another man's eye, are you willing to destroy the eye of the offender? If a man's teeth are broken or his ear cut off, will you demand a corresponding mutilation of

19 (آیا اوامر بهاء الله در خصوص اقربا و خویشان چگونه است)

20 بحسب اوامر بهاء الله جميع خویشان را همیشه باید مواظبت نمود که روز بروز ارتباط آنها زیاد شود و حقوق آنها معلوم باشد مثلاً حقوق پدر چه چیز است حقوق پسر چه چیز است کل حقوق خود را بدانند نه آنکه حقوقشان مجهول باشد همچنانکه پدر حقوقی گردن پسر دارد پسر نیز حقوقی دارد همینطور مادر و برادر و سایر اقربا و عاقله باید در جميع کالات تربیت و ارتباط تام یابد چنانکه خیر هر یک خیر کل راحت هر یک راجع به کل باشد

21 (آیا نسبت امر بهائی بامر زردشتی چیست)

22 ادیان الهی اساسشان یکی است ولیکن تقالید مختلف است احکام هر دینی بر دو قسم است یک قسم اصل است تعلق بعالم اخلاق و فضائل عالم انسانی دارد آن در هر دینی یکی است هیچ تفاوتی ندارد میان تعالیم زردشت و حضرت مسیح و حضرت بهاء الله ابداً تفاوت نیست اما قسم دیگر فروعات است و تعلق بمعاملات دارد که در هر دوری تغییر نموده مثلاً در زمان موسی طلاق زیاد سبب فساد بود بحسب اقتضای زمان حضرت موسی در بیابان بود جنس نبود لوازم سیاست و قصاص نبود لهذا فرمود چشم را بچشم دندان را بدندان حالا آیا ممکن است کسی چشمی را کور کند او را نابینا کنند یکی دندانی را بشکند دندان او را بشکنند یکی گوش دیگری را ببرد گوشش ببرد یا برای چند دالر دزدی دست او را قطع نمایند اینها در بیابان و در آن زمان بود اسباب مؤاخذة نبود پلیس نبود جاندارمه نبود لهذا حکم بریدن دست شد حال الحمد لله حکومت عادلہ پلیس عسکر جاندارمه مستنطق جميع اسباب مہیا نمی شود برای یک دالر دست برید خلاصہ احکام و اوامری که متعلق بمعاملات است

his assailant? This would not be conformable to conditions of humanity at the present time. If a man steals, shall his hand be cut off? This punishment was just and right in the law of Moses, but it was applicable to the desert, where there were no prisons and reformatory institutions of later and higher forms of government. Today you have government and organization, a police system, a judge and trial by jury. The punishment and penalty is now different. Therefore, the nonessentials which deal with details of community are changed according to the exigency of the time and conditions. But the essential foundation of the teachings of Moses, Zoroaster, Jesus and Baha'u'llah is identical, is one; there is no difference whatsoever.

در هر دوری تغییر نموده اما اساس و اصل دین الهی یکی است لهذا تعالیم بهاء الله و زردشت و مسیح هیچ فرقی ندارد

23 Question: Is peace a greater word than love?

23 (آیا کلمه صلح اعظم از محبت است)

24 Answer: No! Love is greater than peace, for peace is founded upon love. Love is the objective point of peace, and peace is an outcome of love. Until love is attained, peace cannot be; but there is a so-called peace without love. The love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man.

24 محبت اعظم است از صلح و صلح از نتایج محبت تا محبت حاصل نشود صلح حقیقی ممکن نیست و صلح حقیقی از نتایج محبت است علی الخصوص محبت الله که این است مقصد اصلی از حیات انسان اینست ترقی الهی در عالم ادیان

25 Question: Will you state the tenets of your faith?

25 (خواهش داریم اصول و مبادی امر خود را بطور اختصار بیان بفرمائید)

26 Answer: First, investigate reality. Man must leave imitation and seek reality. The contemporaneous religious beliefs differ because of their allegiance to dogma. It is necessary, therefore, to abandon imitations and seek their fundamental reality.

26 اول تحرّی حقیقت است انسان باید ترک تقلید کند امروز جمیع ادیان چون بتقلید متمسکند این تقلید سبب نزاع و جدال شده لهذا باید تقلید را ترک نمایند و تحرّی حقیقت کنند ظهور حقیقت سبب زوال اختلاف است

27 Second, the oneness of humanity. All human creatures are the servants of God. All are submerged in the sea of His mercy. The Creator of all is one God; the Provider, the Giver, the Protector of all is one God. He is kind to all; why should we be unkind? All live beneath the shadow of His love; why should we hate each other? There are certain people who are ignorant; they must be educated. Some are like children; they must be trained and educated until they reach maturity. Others are sickly, intellectually ill, spiritually ill; they must be treated and healed. But all are the servants of God.

27 ثانی وحدت عالم انسانی جمیع بندگان خداوند و در بحر رحمت او مستغرقند او خالق کل است رازق کل است مهربان بکل است مادام او بجمیع مهربان است ما چرا نامهربان باشیم جمیع در سایه عنایت او زندگانی می کنند ما چرا محروم بدانیم خدا دوست کل است ما چرا دشمن باشیم نهایت بعضی جاهلند باید تعلیم یابند بمنزله اطفالند باید تربیت شوند مریضند باید معالجه گردند والا کل بندگان خداوندند

28 Third, religion must be conducive to love of all, the cause of fellowship, unity and light. If it be the cause of enmity, bloodshed and hatred, its nonbeing is better than its being, its nonexistence better than its existence.

28 ثالث دین باید سبب محبت و الفت و اتحاد شود اگر سبب عداوت و خونریزی گردد البته نباشد بهتر است

29 Fifth, religion and science conform and agree. If a question of religion violates reason and does not agree with science, it is imagination and not worthy of credence.

29 خامساً دین و علم توأم است اگر مسئله‌ای از مسائل دین مطابق علم نباشد اوهام است

- 30 Sixth, equality between men and women. In all degrees they are equal. 30 سادساً مساوات بین رجال و نساء است
- 31 Seventh, the readjustment of the economic laws for the livelihood of man must be effected in order that all humanity may live in the greatest happiness according to their respective degrees. 31 سابعاً تعدیل معیشت بشر است تا جمیع در نهایت آسایش بر حسب مراتب زندگانی کنند
- 32 Eighth, spiritual brotherhood. All mankind must attain to spiritual fraternity – that is to say, fraternity in the Holy Spirit – for patriotic, racial and political fraternity are of no avail. Their results are meager; but divine fraternity, spiritual fraternity, is the cause of unity and amity among mankind. As heretofore material civilization has been extended, the divine civilization must now be promulgated. Until the two agree, real happiness among mankind will be unknown. By mere intellectual development and power of reason, man cannot attain to his fullest degree – that is to say, by means of intellect alone he cannot accomplish the progress effected by religion. For the philosophers of the past strove in vain to revivify the world of mankind through the intellectual faculty. The most of which they were capable was educating themselves and a limited number of disciples; they themselves have confessed failure. Therefore, the world of humanity must be confirmed by the breath of the Holy Spirit in order to receive universal education. Through the infusion of divine power all nations and peoples become quickened, and universal happiness is possible. 32 ثامناً اخوت روحانی است جمیع باید با همدیگر اخوت روحانی داشته باشند یعنی در روح القدس زیرا اخوت وطنی جنسی سیاسی نتایجش کم است اما اخوت الهی سبب اتحاد حقیقی معنوی است همچنین ترویج مدنیت روحانیه است چنانچه مدنیت مادی رواج یافته باید ترویج مدنیت روحانیه شود اگر مدنیت مادی با روحانیه توأم نباشد سعادت بشر کامل نشود من جمله بقواء عقلیه ترقی کامل حاصل نگردد چه که فلاسفه قدما خواستند بقواء عقلیه عالم انسانی را زنده نمایند ممکن نشد منتها خود را یا معدودی را تربیت نمودند عالم انسانی محتاج روح القدس است تا جمیع امم زنده شوند و سعادت عمومی حاصل شود
- 33 These are some of the principles of the Baha'is. 33 این بعضی از تعالیم حضرت بهاء الله است
- 34 Question: Will women or men aid this new religion most? Which will be more capable? 34 (آیا زنها یا مردها کدام بیشتر ترویج این امر نموده‌اند)
- 35 Answer: In Persia the men have aided it more, but in the West perchance the women. In the West women evidently have precedence in religion, but in the East men surpass the women. 35 در ایران مردها اما در غرب زنها این حقیقت واقع است در غرب زنها سبقت دارند اما در شرق مردها (غرب چگونه از شرق تعلیم یابد) تعلیم غرب از شرق در مدنیت روحانیه و اخوت الهی است
- 36 Question: What will be the food of the united people? 36 آیا بهترین غذای انسان برای اهل اتحاد و عدل و [داد] چه چیز است
- 37 Answer: As humanity progresses, meat will be used less and less, for the teeth of man are not carnivorous. For example, the lion is endowed with carnivorous teeth, which are intended for meat, and if meat be not found, the lion starves. The lion cannot graze; its teeth are of different shape. The digestive system of the lion is such that it cannot receive nourishment save through meat. The eagle has a crooked beak, the lower 37 حیوانات است زیرا آلات انسان گوشت خوری نیست اما مانند شیر نه که آلات و دندانهای دانه خوری نیست غذایش گوشت است و هم معده اش کوچک است جز بگوشت [...] مثلاً باز منقارش کج و منقار زیر کوتاه خوردن دانه و علف از برای او ممکن نیست اما حیوانات

part shorter than the upper. It cannot pick up grain; it cannot graze; therefore, it is compelled to partake of meat. The domestic animals have herbivorous teeth formed to cut grass, which is their fodder. The human teeth, the molars, are formed to grind grain. The front teeth, the incisors, are for fruits, etc. It is, therefore, quite apparent according to the implements for eating that man's food is intended to be grain and not meat. When mankind is more fully developed, the eating of meat will gradually cease.

BSW#16.19x, LOG#0739x, LOG#2078x, LOG#2096x, PUP#060 (p.163-171), SW_v03#10 p.025-029, SW_v05#16 p.246-247+248, SW_v06#17 p.146-148, SW_v08#10 p.125, SW_v14#05 p.145, SW_v14#05 p.147, MHMD1.120, BW_v01p060x

چرنده دندانهاشان مثل داس است خوردن دانه و علف میتواند همچنین انسان دندانهای او مثل آسیاب برای نرم کردن دانه است و دندانهای جلو برای میوه خوری لهذا بهترین غذای انسان حبوب و میوه است وقتی اتحاد حاصل اکل انسان چنین خواهد بود

BRL_DAK#0643, BDA1.112.x

ABU3281

Words to the Master's entourage(?), spoken at Church of the Ascension on 1912-Jun-02 in New York

At first when I arrived at the church I was in no condition to speak, but when I stood before this great gathering I found the atmosphere of the church filled with the Holy Spirit and so a state of wonderful happiness and joy came over me.

SW_v19#06 p.184, MHMD1.119

اول حین ورود بکلیسا حالت صحبت نداشتم اما چون در مقابل آن جمعیت عظیم ایستادم فضای کلیسا را مملو از روح القدس یافتم لذا حالت نشاط و انبساط غربی دست داد انتهی

BDA1.112.11

ABU0001

Words to Mr Pinchot and others, spoken at his estate outside Milford on 1912-Jun-04 in Milford, PA

- ¹ “We hope that in this gathering we shall partake of the heavenly table. We are pleased with this assembly because it has been united through love. In the Gospel it is mentioned that the heavenly table descended upon Peter. Among the people of the Orient it is known that it descended upon his holiness Christ. Also, it is mentioned that the divine table descended

¹ امیدواریم در مجلس شما مائده آسمانی بخوریم آن بالتامه مطابق مذاق ماست زیرا این جمعیتی است که بحبت جمع شده و هر جمعی که بحبت جمع شود یقین است مائده آسمانی در آنجاست و اصل مائده آسمانی بحبت است در انجیل مذکور است که مائده آسمانی بر پطرس نازل شد و در میان

upon her holiness Mary. Unquestionably, the heavenly table descended upon both Christ and Mary.

اهالی شرق مذکور است که بحضرت مسیح نازل شد و همچنین مذکور است که مائده الهی بر حضرت مریم نازل میشد و یقین است که این صحیح است که هم بر حضرت مسیح و هم بر حضرت مریم مائده آسمانی نازل میشد

- 2 “The heavenly table concerns heaven, the spiritual table concerns the spirit, and the table of mind concerns the mind. That table which descended upon his holiness Christ and upon Mary was the love of God. From it the human spirit is made alive. It is the sustenance of the hearts. The effects of the physical food are temporal, but the effects of the heavenly food are eternal. Physical food is the life of the body, but in spiritual food is the life of the spirit.”

2 اما مائده آسمانی بمقتضای آسمان است مائده روح بحسب روح و مائده عقل بحسب عقل و آن مائده که بر حضرت مسیح نازل میشد و بر حضرت مریم نازل میشد آن محبت الله بود روح انسانی از او زنده میشد غذای قلوب بود تأثیرات این غذای جسمانی موقت است اما تأثیرات آن غذای آسمانی ابدی است در این غذا حیات جسم است اما در آن غذا حیات روح

- 3 [One of those who was present said that it was reported in the papers that Abdul-Baha had bought a house at Montclair (N. J.), and intended to live there. Abdul-Baha answered:]

3 [یکی عرض کرد که در جرائد است که در منت کلر خانه‌ای خریده و خیال توطن کرده‌اند فرمودند]

- 4 “They are right in their report, but they did not understand what kind of a home it is. All the world is my country and I am living everywhere. Wherever such souls as you are found, there is my country. Hearts are the real country. Man must live in the hearts and not on the earth. This earth belongs to no one. It will pass away from the hands of all. It is an imagination. But the hearts are the real country.”

4 صادقند در قولشان اما نفهمیده‌اند چه نوع منزلی است همه عالم وطن من است و همه جا متوطن هستم هر جا نفوسی مثل شماها باشند آنجا وطن من است اصل وطن قلوبست انسان باید در قلوب توطن کند نه در خاک این خاک مال هیچکس نیست از دست همه بیرون میرود اوهام است لکن وطن حقیقی قلوب است

- 5 [Someone asked: “What will become of the soul of man after death?” Abdul-Baha answered:]

5 [دیگری از بعد موت پرسید که بروح انسان چه میشود فرمودند]

- 6 “The body goes under the earth. Thence it came and thither it goes. Everything that you see returns to its own place. As the human body comes from dust, to dust it returns. But the human spirit comes from God and to Him does it return...”

6 جسد در زیر خاک میرود از آنجا آمده و با آنجا میرود هر چه می‌بینی از جگه پیدا شده بهمان جا میرود جسم انسان چون از خاک آمده بجای میرود اما روح انسان از نزد خدا آمده بنزد خدا میرود

- 7 “Praise be to God, you are happy. Here is a paradise. The views are beautiful. It is a superb spot. It has great spirituality. In this place the human soul finds spiritual vibrations. Great happiness is manifest. You have chosen a delightful place.”

7 الحمد لله شما خوشید اینجا جنت است خیلی باصفاست خیلی خوب جائی است خیلی روحانیت دارد روح انسان در اینجا یک اهتزاز پیدا میکند یک بهجت عظیمی روی میدهد خوب جائی انتخاب کرده‌اید

- 8 [A woman asked if such a solitary place was also good for children, or if it would be better for them to have company of their age. Abdul-Baha answered:]

8 [زنی پرسید آیا اینجا برای اطفال هم خوبست چون خلوت است یا مؤانس هم سن لازم دارند فرمودند]

- 9 “It is very good for the children—good for their eyes, their thought, their reason, and for all that pertaineth unto them. Yet children, if they be well-mannered, should at certain times be together. Observe how, when a child reacheth the age of two years, he inclineth toward companionship with other children. Consider the birds: they fly together one with another; how they gather in flocks! Do ye remember aught from the days of your own childhood—how greatly ye delighted in children of your own age, and how rejoiced ye became?”
- 9 از برای اطفال بسیار خوب است از برای چشمشان فکرشان عقلشان همه چیزشان خوبست اما اطفال اگر باادب باشند لازم است بعضی اوقات با هم باشند ملاحظه میکنید وقتی که طفل بسن دوسالگی میرسد میل بمؤانست اطفال دیگر مینماید مرغها را ملاحظه نمائید با همدیگر پرواز می کنند چه طور جمع میشوند آیا در سن طفولیتان هیچ بخاطر دارید که چه قدر از اطفال هم سن خودتان خوشتان میآمد چه قدر مسرور می شدید
- 10 “The Blessed Beauty greatly loved such natural scenery, and hath said: ‘The city is the world of bodies, but the mountain and the countryside are the world of spirits.’ Yet, notwithstanding this, throughout all His life He was imprisoned and encompassed by grievous afflictions.
- 10 حضرت بهاءالله بسیار از اینگونه مناظر طبیعی خوششان میآمد و فرموده اند که شهر عالم اجسام است اما کوه و صحرا عالم ارواح با وجود این در تمام حیات مسجون بودند و در بلایای شدید افتادند
- 11 “You must be very grateful to Columbus who discovered such a great country. It is exceedingly astonishing that though he was the discoverer, yet it became known by the name of America. Indeed this country should be called Columbia, which is true and just.
- 11 شماها باید خیلی ممنون کلمبوس شوید که چنین مملکت عظیمی برای شما کشف نمود از اغرب غرائب آنکه او کشف کرد لکن بنام امریک مشهور گردید باید فی الحقیقه اسمش کلمبیا باشد حق و عدالت این بود
- 12 “Every existing being of this material world, although it is useful, has still its harmful side. But the thing to be considered is, which is the greater, its usefulness or harmfulness? For example, although by the discovery of Columbus the world seemingly suffered weariness and hardships,—for instance, if Columbus did not discover America the Titanic would not have been built and so many souls drowned—yet these evils in comparison with the benefits are as nothing. Therefore, the usefulness of other things must be considered. In this day the things which are all good are those which pertain to the spirit. They are all good and for the good of all. From them no harm ever comes, for they are light and there is no harm in light.”
- 12 هر کائنی از کائنات ناسوتیه ولو هر چه فائده داشته باشد لابد مضرتی هم دارد لکن باید نظر کرد که آیا فائده یا ضررش بیشتر است حالا اگرچه از اکتشاف کلمبوس ظاهراً عالم در مشقت و تعب افتاد مثلاً اگر کلمبوس کشف امریک ننموده بود کشتی بزرگی مثل تیتانیک ساخته نمیشد و اینهمه نفوس غرق نمیگشت لکن این ضررها بالنسبه بمنافع هیچ است لهذا باید بفوائد دیگر نظر نمود امروز چیزی که خیر محض است آن امور روحیه است که خیر محض و صرف خیر است ابداً از هیچ جهت ضرر ندارد بجهت اینکه نور است و از نور ضرری حاصل نمیشود
- 13 [Someone asked what Abdul-Baha thought of New York city. Abdul-Baha answered:]
- 13 [در باب نیویورک فرمودند]
- 14 “Its houses are somewhat close to each other. They are like cages. They are like bee-hives. But here all is good. When we rode in the carriage and came to this summer resort it was as though we came out of a hell into paradise.
- 14 قدری خانه ها خفه است مثل قفسها میماند مثل خانه زنبور میماند
- 15 “Today after our arrival we went to the waterfalls. On returning we were caught by rain and we got somewhat wet; we ran
- 15 اما اینجاها خوب است ما وقتی در عزابه سوار شدیم و وارد این بیلاق مثل اینکه از جهنمی

to a house nearby. In the tablets of his holiness Baha'u'llah, it is written that once his holiness Christ was in the desert. It was a dark night and it began to rain in torrents. He went to a cave but he saw ferocious animals therein. He stopped outside and the rain poured upon his head fearfully. He said: 'O God, to the birds thou hast given a nest, to the wild animals a cave, and to the sheep a valley, but for the Son of Man thou hast not created a place wherein he can shelter himself from the rain. O Father, thou seest that the earth is my bed, grass is my food, and the stars are my lamps by night.' Then he said: 'Who is richer than I? Thou hast bestowed upon me a bounty which was not given to the kings, princes, philosophers, and the rich. Who is more wealthy than I?'"

بهبشت وارد شدیم امروز بعد از ورود رفتیم
بآبشار وقت مراجعت باران گرفت قدری باران
خوردیم فرار کردیم در یک خانه نزدیک در
الواح حضرت بهاء الله است که وقتی حضرت
مسیح در بیابان بود شب بود تاریک بود باران
شدید گرفت حضرت رو پیک مغاره تشریف
بردند ملاحظه فرمودند که سبب ضاریه در
آنجاست بعد بیرون در باران ایستادند باران
شدید بر سر حضرت میبارید فرمودند ای
خداوند از برای مرغان آشیانه قرار دادی و
از برای سبب ضاریه مغاره قرار دادی و از
برای گوسفندان مکان قرار دادی اما از برای
ابن انسان جائی خلق نکردی که خود را از
باران حفظ نماید ای پدر می بینی که بستر من
خاکست غذای من گناه است چراغ من در
شبه ستاره است بعد فرمودند کیست غنی تر
از من بجهت اینکه آن موهبتی که پادشاهان
ندادی به امرا ندادی بفلاسفه ندادی باغنیای
ندادی بمن احسان کردی کیست غنی تر از من
در آثار مبارک حضرت بهاء الله بعضی قضایا
مذکور که در انجیل نیست و این روایات از
حیات مسیح است و مبنای آن بر علویت مسیح
و بر بزرگواری مسیح

- 16 "In the writings of Baha'u'llah there are events which were not mentioned in the Gospels. These traditions are from the life of Christ. They show the genius and sublimity of Christ. I would like to tell you another story. It is said that one day Christ arrived in a village where the government made a law that the inhabitants must not allow strangers to enter their homes. This was because in those regions robbery was increasing. His Holiness went to the house of an old woman. When she saw his beauty and majesty she was ashamed to refuse to receive him, and did not want to reject him. So she admitted him with the utmost respect. Then when she looked at him and realized by his manners the greatness of his Holiness, she stepped forward and kissed his hand. And she said to him: 'I have only one son and nobody else. He was wise, perfect, and we were living very happily. Now, for some time he has been worried; he is mourning; he fills our home with sorrow and sadness; he is working daily, but at night he comes home worried; he does not sleep, and whenever I ask him what the matter is, he does not answer.'

16 یک حکایت دیگر از برای شما بگویم میگویند
حضرت مسیح یک روز داخل در دهی شد
حکومت غدن کرده بود که اهالی غربا
را در خانه قبول نکنند چون در آن اطراف
دزدی زیاد شده بود حضرت آمدند در خانه
یک پیره زن پیره زن شرم کرد که حضرت را
قبول نکند وقتی که نظر بجمال حضرت کرد و
ملاحظه وقار حضرت نمود راضی نشد بگوید
قبول نمیکنم لهذا بکمال احترام قبول کرد بعد
این پیره زن ملتفت احوال حضرت شد دید
در اطوار آثار بزرگواری هویداست آمد دست
حضرت را بوسید عرض کرد من یک پسر
دارم کسی دیگر را ندارم این پسر عاقل بود
کامل بود کار میکرد بنهایت سعادت گذران
مینمودیم حال چندیست مشوش شده ماتم زده
است خانه ما را پر از غصه و حزن کرده
روز کار میکند لکن شب میآید مشوش الحال
خواب ندارد و هر چه سؤال میکنیم جواب
نمیدهد

- 17 His Holiness said to her: 'Send him to me.'

17 حضرت فرمودند او را نزد من بفرست

- 18 Her son came in the evening. The mother said: 'O my son, this is a great personage, and, if you have any trouble, tell him about it.' Then the son went and sat down in the holy presence. 18 مغرب شد پسر آمد مادرش گفت ای پسر این شخص بزرگواری است اگر دردی داری آنرا باو بگو بعد آن پسر آمد حضور حضرت نشست
- 19 Jesus said: "Tell me what art thou suffering from." 19 فرمودند بگو ببینم چه دردی داری
- 20 The son: "I am not suffering." 20 عرض کرد دردی ندارم
- 21 Jesus: "Do not speak a lie. Thou hast an incurable malady. Tell it to me. I am trustworthy. I do not tell the secrets of anyone. I keep them. Have confidence. Tell it to me. I will not reveal your secret." 21 فرمودند دروغ مگو تو یک درد بیدرمان داری بگو من امینم من سر کسی کشف نمیکنم من ستر میکنم مطمئن باش بگو من سر تو را کشف نمیکنم
- 22 The son: "My sickness has no remedy." 22 عرض کرد که در من دردیست دوا ندارد
- 23 Jesus: "Tell me about it; I will remedy it." 23 فرمودند بگو من او را علاج میکنم
- 24 The son: "Because it has no remedy it cannot be cured." 24 عرض کرد چون درمان ندارد علاج ممکن نیست
- 25 Jesus: "Tell it to me. I have the remedy." 25 فرمودند بگو من درمان دارم
- 26 The son: "For any kind of disease?" 26 گفت هر دردی باشد
- 27 Jesus: "Yes, for any kind of disease." 27 فرمودند که هر دردی باشد
- 28 The son: "I am ashamed to tell you. I am mortified to tell you." 28 عرض کرد حیا میکنم شرم میکنم
- 29 Jesus: "Thou art my son." 29 فرمودند بگو تو پسر من هستی
- 30 The son, thinking for a moment, said: "I cannot mention it with my tongue. It seems to me that I will be impolite if I do." 30 فکری کرد گفت بزبانم نمیآید سوء ادب می بینم
- 31 Jesus: "I will forgive thee." 31 فرمودند من از تو عفو میکنم
- 32 The son: "I am in love with the daughter of the king who is in a city nearby. My work is the selling of thorns. What can I say more than this?" 32 عرض کرد که در شهری نزدیک بلنجا پادشاهی هست که من تعلق بدختر او پیدا کرده ام و صنعت من خارفروشی است دیگر چه عرض کنم
- 33 Jesus: "Have confidence. God willing I shall send thee what thou wishest." 33 حضرت فرمودند مطمئن باش من انشاء الله مراد تو را بتو میرسانم
- 34 Briefly, his Holiness arranged it for him so that he might marry the young woman. On the night of the wedding, just as he entered her room, which was full of ornaments and splendor, something came to his mind and he said to himself, this person (Jesus) has brought to consummation so great a matter for me. Why did he not do it for himself? Inasmuch as he performed such good fortune for me, he could have performed the same 34 باری مختصر اینست حضرت از برای او اسباب فراهم آوردند رفت و آن دختر را گرفت و در شبی که وارد جلهگاه دختر شد بجزد دخول در اطاق پر زینت و جلال بخاطرش چیزی رسید و پیش خود گفت که این شخص از برای من چنین امر عظیم را محقق نمود پس چرا برای

thing for himself. Yet with such ideal powers he wanders in the desert; he eats grass; he sleeps on the earth; he sits in the dark; he is in the utmost poverty. When this thought came to him he said to the young woman: "Remain thou here. I have a little business to attend to; I go and will return." He went out into the night in pursuit of his Holiness. Finally he found him and said: "O, my Lord. Thou hast not treated me fairly."

خودش نکرد مادام از برای من مهیا کرد از برای خود نیز تہیاً میتوانست و حال با این قوای معنوی باز در بیابانها میدود گِیاه میخورد روی خاک میخوابد در تاریکی می‌نشیند و نهایت فقر را دارد بجز آنکه این فکر باو رسید بدختر گفت تو باش من کاری دارم میروم و برمیگردم آمد بیرون رفت در بیابان عقب حضرت آخر حضرت را پیدا کرد گفت ای مولای من تو منصفانه بمن معامله نکردی

35 Jesus: "Why?"

35 فرمودند چرا

36 Son: "Thou hast obtained for me that which thou desired not for thyself. Undoubtedly thou hast something which is greater than this. And if this were the acceptable thing thou wouldst have chosen it for thyself. It is evident thou hast something which is greater than this. Therefore thou art not just. Thou hast given me that which thou desirest not for thyself."

36 عرض کرد از برای من خبری را میخواهی که از برای خود نمیخواهی یقین است که پیش تو شئی اعظم از این موجود و اگر این مقبول بود از برای خودت اختیار میکردی لهذا معلوم است که چیز دیگر داری که اعظم از این است پس انصاف ندادی بمن چیزی دادی که پیش تو مرغوب نیست

37 Jesus: "Thou art right. Hast thou the capacity and the preparation for it?"

37 حضرت فرمودند راست میگوئی آیا تو استعداد و قابلیت این را داری

38 Son: "I hope so."

38 عرض کرد امیدوارم

39 Jesus: "Canst thou leave everything?"

39 فرمودند میتوانی از همه اینها بگذری

40 Son: "Yes."

40 گفت بلی

41 Jesus: "It is the divine guidance which is greater than all things. If thou art able, come."

41 فرمودند پیش من هدایت الله است آن اعظم از اینهاست اگر میتوانی بیا

42 He followed him. Then his Holiness went to his disciples and said: "I have found, in this village, a hidden treasure. Now I have saved it. This is my treasure. I have taken him out of the earth and I give him to you."

42 او در عقب حضرت افتاد بعد حضرت نزد حواریون آمدند فرمودند من یک کنزی داشتم در این ده مخفی بود حال نجات دادم این کنز من است من آنرا از زیر زمین بیرون آوردم و بشما میدهم

43 [One of those who were present said that he was sorry he could not speak the Persian language. Abdul-Baha replied:]

43 [یکی از حاضرین اظهار حزن نمود که نمیتواند فارسی صحبتی نماید فرمودند]

44 "Praise be to God, this veil does not exist in the world of spirit. The hearts speak with each other. There was once organized in Persia a society whose chief characteristic was that they spoke without the tongue, and with the slightest sign could communicate many important matters. This society progressed to such a degree that with the motion of a finger abstruse matters could be understood. The government feared that they might organize a society against the government and

44 الحمد لله در عالم روح این حجاب لسانی نیست قلوب با یکدیگر صحبت مینمایند یکوقتی در ایران انجمنی تشکیل شد اساس این انجمن آن بود که تکلم من دون لسان مینمودند و بآدنی اشاره‌ئی یک قضیه مهمه کلبه را میفهماندند این انجمن خیلی ترقی کرد بدرجه‌ئی رسید که بیک اشاره انگشت یک قضیه کلبه مفهوم می‌شد حکومت ترسید که اینها میتوانند جمعیتی تشکیل

since none could understand their purpose they might work great mischief. Therefore they suppressed them.

کنند ضدّ حکومت که هیچکس نتواند مقاصد آنها را بفهمد ضررهای زیاد خواهد داشت لهذا بقوه جبریه منع کرد

- 45 "I wish to tell you a story about this society. Anyone who desired to join it had to stand at the door. Then they consulted with each other by signs and gave their opinions without speaking. Once a person with an awful looking visage stood at the door. The president looked at his face and saw what an awful looking figure he had. There was a cup on the table containing water. The president poured in some water until it was full to the brim. This was the sign of rejection. It meant that there was no room among them for that person. But the man was intelligent. He took a tiny piece of a flower leaf and with the utmost deference entered the room and put it on the surface of the water in the cup. He laid it so carefully that the water in the cup did not move. All were delighted. He meant that he did not need a big place, that he was like a flower leaf which does not need a place. They clapped their hands and accepted him. All their conversation was with signs; they progressed very much and by this method intelligence and memory became keen and their power in reading the face increased. Often they spoke to each other with their eyes. With the utmost clearness they conversed with each other by the movement of their eyes."

45 یک قضیه آنرا برای شما بگویم هر کس میخواست داخل آن انجن بشود میآمد دم در میاستاد اینها در این باب بیک اشاره با همدیگر مشورت میکردند و بدون تکلم رأی میدادند وقتی یک شخص عجیب الخلقه آمد دم در ایستاد رئیس نگاه کرد بهیئتش دید عجیب الخلقه است فنجانی بر روی میز بود آب داشت و دوباره آب بروی آن ریخت تا آنکه بلالاب رسید این علامت رد بود یعنی این مجلس ما جای این شخص ندارد اما آن آدم باذکا بود لهذا یک پر گل خیلی نازکی گرفت و بکمال احترام وارد اطاق شده روی آب آن فنجان بکمال دقت گذاشت که آب فنجان بحرکت نیامد همه مسرور شدند یعنی مرا اینقدر محل لازم نیست اینقدر لطیفم که مثل این برگ گل محتاج بجا نیستم دست زدند و او را قبول کردند جمیع مکالماتشان با اشارات بود و خیلی ترقی نمودند و سبب شد که ذهن و ذكاء تندی پیدا کردند و ترقی فراست آنها زیاد شد اغلب با چشم با همدیگر صحبت میکردند و در نهایت پاکیزگی بحالت و حرکت چشم سخن میراندند

- 46 [On a certain occasion he said:]

46 [بمناسبتی فرمودند]

- 47 "In the future all the countries of America such as Mexico and Canada, and even South America will join the Union."

47 برور زمان جمیع قطعات امریک مثل مکزیکو کانادا امریکای جنوبی و مرکزی جمعیتش داخل اتحاد با عموم میشوند

- 48 [Someone asked about the great universal war among the nations. Abdul-Baha replied:]

48 [در باب جنگ بزرگ که بعضی منتظرند مابین دول عالم اتفاق افتد شخصی پرسید فرمودند]

- 49 "It must come, but America will not be involved. This war will be in Europe. You have taken a corner for yourselves. You do not interfere with others' business. You are not thinking of taking the European countries, and there is no one who is greedy to take your land. You are safe because the Atlantic ocean is a very strong, natural fort."

49 لابد خواهد شد اما امریکا داخل نمیشود این جنگ در اروپا میشود شما یک گوشه را گرفتهاید کار بکار دیگری ندارید نه بفکر گرفتن قطعات اروپ هستید نه کسی طمع آن دارد که زمین شما را بگیرد راحت هستید زیرا محیط اتلانتیک یک قلعه طبیعی بسیار محکمی است

- 50 [Someone asked regarding the forms of government, such as the republican, the constitutional, etc. Abdul-Baha answered:]

50 [در باب وضع حکومتات جمهوری و مشروطه صحبتی شد فرمودند]

- 51 "Europe and other countries will be compelled to apply the same order that you have. In all Europe great changes will take place. Their states will be independent, ruled by local governments. Indeed it is not just that a country should be ruled by one central government, because no matter how just and good the members of that center may be, they are not fully acquainted with the necessary details of other localities and cities, and they do not strive for an equal progress in all the regions of the country. For example: Now all the Germans serve Berlin; all the French serve Paris; all the English kingdoms and colonies adorn London. But your government has a good political order."
- 51 اروپا و سائر جهات مجبور خواهد شد که ترتیبات شما را اجرا کنند در جمیع اروپا تغییرات عظیمه رخ میدهد و مرکزیت حکومت با استقلال داخلی ولایات منتهی میشود و فی الحقیقه این انصاف نیست که یک مملکتی بواسطه یک نقطه حکومت شود زیرا هر قدر عدل و یکاست اعضاء مرکز زیاد باشد از احتیاجات لازمه بلدی و محلی اطلاع تام ندارند و در ترقی جمیع اطراف مملکت منصفانه نمیکوشند مثلاً حالا جمیع المانیان برلین را خدمت میکنند جمیع فرانسه پاریس را خدمت مینماید جمیع ممالک و مستعمرات انگلیس لندن را زینت میدهد اما حکومت شما خوب ترتیباتی دارد
- 52 [Someone asked about the economic question. Abdul-Baha answered:]
- 52 [شخصی از حاضرین از اشکالات سیاسی و اقتصادی عرض کرد فرمودند]
- 53 "America cannot be compared with Europe. The problems of America in comparison to those of Europe are as nothing. One of the problems of Europe is to maintain a great army. All the French and German nations are soldiers. But you are free from this great calamity. You must thank God for saving you. In the interior of America there is protection and safety. The first banner of peace will rise here. Know for a certainty that this will come to pass. For man knows the result from the beginning. The result will be that the peace which you have here among your people will, from here, be spread to other regions."
- 53 امریکا را به اروپا نتوان قیاس نمود مشکلات امریکا بالنسبه بمشکلات اروپا هیچ است یکی از مشکلات اروپا کثرت جیوش است در فرانسه و المان عموم ملت عسکرند ولی شما از این مصیبت کبری راحتید خدا را شکر کنید که شما را از این بلا نجات داده در داخله امریکا امن و امان است و اول علم صلح در اینجا بلند میشود یقین بدانید که این میشود چونکه انسان از مبادی نتیجه میگردد و آن این است که اینجا صلح اول در میان خود ملت برقرار شد و از اینجا سرایت باطراف خواهد نمود
- 54 [Someone else asked regarding election and whether the country should be ruled by the people or by the wise ones among the people. Abdul-Baha answered:]
- 54 [یکی از حضار سؤال نمود که آیا حکومت مملکتی باید علی الاطلاق در دست جمیع مردم باشد یا در دست عقلا فرمودند]
- 55 "It is evident that it is better if the people elect the best among them, and then these elect the president of the republic. That is to say, the president should be the elect of the elect, because the public in general are not as well informed as they should be in regard to political affairs. The common people follow fame. In reality, whatever affair the wise people desire to execute, the common people agree to. The affairs should be in the hands of the wise and not of the common people. But the wise people must be in the utmost faithfulness and sincerity of purpose; they must serve all the people, and protect and safeguard their welfare. Consider, if you put the general affairs into the hands of the common people they will be ruined. If
- 55 معلوم است اگر عمومیت ملت اعزّه را انتخاب نمایند که آنها رؤساء جمهور را انتخاب کنند بهتر است یعنی رئیس منتخب منتخب باشد زیرا عموم عوام چنانچه باید و شاید از این مسائل سیاسیه آگاه نیستند عوام بحسب صیت میروند و هر مطلبی را فی الحقیقه عقلا ترویج دهند و این طبیعی است عوام بآنها میگردند کار باید اصلاً در دست عقلا باشد نه در دست عوام ولی عقلا هم باید در نهایت صداقت و خلوص نیت خدمت بعموم ملت نمایند و خیر آنها را حفظ و صیانت کنند در کلیات امور ملاحظه کنید چون در دست

you put all the work into the hands of the laborer the house will not be built. A wise architect is needed. The work is done by the architect, but the common laborer suffers the hardships. The general draws the map of war, but the common people do the fighting. We cannot give them the map. Is it possible to leave a regiment in the hands of a soldier? But if we want to be victorious and conquerors, a wise, experienced person must be made commander."

عوام دهید خراب میشود اگر کار در دست عمله
بدهید خانه ساخته نمیشود لابد یک مهندس عاقلی
لازم است کار را عقلاً میکنند عوام همان تعبش
را میکشند خریطه جنگ را سردار میکشد ولی
عوام جنگ میکنند نمیشود خریطه را دست آنها
بدهند آیا میشود یک اردو را در دست افراد
اردو داد اما اگر فتح و ظفر خواهیم باید شخص
بالتجربه عاقلی را جنرال کرد

56 [Someone asked in regard to the question of capital and labor.]

56 [سؤال در مسائل اقتصادی مالیون و رنجبران
شد فرمودند]

57 Abdul-Baha said: "The solution of this problem is one of the fundamental principles of his holiness Baha'u'llah. But it must be solved with justice and not with force. If this problem is not solved lovingly it will result in war. Perfect communism and equality are an impossibility because they would upset the affairs and the order of the world. But there is a fair method which will not leave the poor in such need, nor the rich in such wealth. The poor and the rich, according to their degrees, can live happily, with ease and tranquillity.

57 این یکی از مسائل اساسیه حضرت بهاء الله
است اما معتدلانه نه متهورانه و اگر این مسئله
بطور محبت التیام نیابد عاقبت بجنگ خواهد
کشید اشتراک و تساوی تام ممکن نیست زیرا
امور و نظام عالم مختل میگردد اما یک طریق
معتدلانه دارد که نه فقرا اینطور محتاج بمانند
و نه اغنیا اینطور غنی گردند هم فقرا هم اغنیا
بر حسب درجات خود براح و آسایش و
سعادت زندگانی نمایند

58 "The first person in the world who had this idea was the king of Sparta. He sacrificed his kingdom for this work. He lived before Alexander the Great was born. This thought came to his mind, that he could render a service which would be higher than all services and become the cause of happiness to many. Thus he divided the people of Sparta into three divisions. One division consisted of the ancient inhabitants, and they were the farmers. Another division consisted of the industrial people; another were the Greeks, who were originally from Phoenicia. The name of this king was Lycurgus. He desired real equality among these three divisions, and in this manner established a just government. He said that the ancient people, who were the farmers, were free from any obligation except that they had to pay one-tenth of their products and no more. The people of industry and commerce had to pay yearly taxes and nothing else. The third class, who were the nobles and descendants of the rulers, whose occupations were in politics, war and the defense of the country, had all the land of Sparta. He measured the whole land and divided it equally among them. For example, there were nine thousand equal parts and gave one part to each one of them. He gave one-tenth of the product of each piece of land to the one who owned it.

58 در دنیا اول یک شخص بود که این فکر را کرد
و او پادشاه مملکت اسپارته بود و سلطنتش
را فدای اینکار کرد حیانش قبل از ولادت
اسکندر یونانی بود این فکر در سر او افتاد که
خدمتی بکند که مافوق آن خدمتی نشود و در این
عالم سبب سعادت جمعی شود لهذا اهالی اسپارته
را سه قسم نمود یک قسمتش اهالی قدیمه بودند
که زراع بودند یک قسمتش اهل صنعت بودند
یک قسمتش یونانی بود که اصلشان از فنیکیان
بود لوکورگوس که اسم این پادشاه بود خواست
مساوات حقیقی بین این سه قسم بگذارد و باین
وضع تأسیس حکومت عادلانه نماید گفت اهالی
قدیمه که زراع هستند بهیچ مکلف نیستند فقط
مکلف بدادن ده یک از حاصلات خود هستند
مکلف بهیچ دیگر نیستند اهل صنعت و تجارت
هم سنوی خراج بدهند ولی مکلف بهیچ دیگر نه
اما طبقه سوم که نجبا و سلاله حکومت بودند
و مناصب و حرب و دفاع از وطن و سیاست
ملک وظیفه آنها بود جمیع اراضی اسپارته را
مساحه کرد و بالتساوی در میان این فرقه تقسیم
کرد مثلاً آنها نه هزار نفر بودند جمیع اراضی را

نه هزار قسمت تقسیم نمود و هر یک از این فرقه
سرآمدان را یک سهم داد بالمساوات و گفت هر
عشری که از آن زمین بیرون آید مال صاحب
آن ملک باشد

59 "He also made other laws and ordinances for the citizens. When he found that he had accomplished what he wanted, he said: 'I am going to Syria, but I am afraid that after I go away you will change my laws. Therefore, take an oath that you will not make any change before my return.' They took an oath in the temple and assured him that they would never make any change and that they would maintain these laws always until the return of the king. But the king left the temple, traveled and never returned. He gave up his kingdom in order that these laws might be preserved. This equality of distribution, in a short time, became the cause of discord, because one of the men had five children, another three children, and another two children. Differences accrued and the whole thing was upset. Therefore the matter of equality is an impossibility.

59 و در میان اهالی بعضی قوانین و نظامهای دیگر نیز گذارد و چون این امور را حکم داده بر حسب دلتخواه خود بانجام رسانید ملت را در معبد خواست گفت من میخواهم بروم به سوریا لکن میترسم بعد از اینکه من بروم این قوانین مرا بهم برنیزد لهذا شماها قسم یاد کنید که پیش از آمدن من این قوانین را ابداً بهم نزنید آنها هم در معبد قسمهایی مؤکد خوردند که ابداً تغییر ندهند و همیشه متمسک باین قوانین باشند تا آنکه پادشاه مراجعت نماید ولی او از معبد بیرون آمد و سفر کرد و دیگر برنگشت و از سلطنت خود گذشت تا این قوانین محفوظ بماند و این مسئله اشتراکیه چیزی نگذشت که سبب اختلاف شد زیرا یکی از آنها پنج اولاد یکی سه ۳ اولاد دیگری دو اولاد پیدا کرد تفاوت حاصل شد و بهم خورد لهذا مسئله مساوات مستحیل است

60 "But here is the real solution. The rich should be merciful to the poor, but with their free-will, not with force. Should it be with force it would be useless. It should be according to law and not by violence, so that through a general law everyone might know his duty. For example, a rich person has a large income and a poor person a small income. To put it in a more explicit way: a rich person has ten thousand kilos of products, and a poor person has ten kilos. Now is it fair to tax them equally? Nay, rather, the poor person in this case must be exempt from taxes. If the poor person gives one-tenth of his income and the rich person one-tenth of his income, it will be unjust. Thus in this way a law should be made that the poor person who has only ten kilos and needs them all for his necessary food, be exempt from paying taxes. But if the rich person, who has ten thousand kilos, pays one-tenth or two-tenths taxes on his products, it will not be a hardship to him. For example, if he gives two thousand kilos, he will still have eight thousand kilos. If a person has fifty thousand kilos, even though he gives ten thousand kilos, he will still have forty thousand kilos. Therefore, laws must be made in this way. These laws must do away with the present system of wages and earnings. If today the owners of factories increase the wages of their employees, after a month or a year, they will again cry and strike and ask for more increase. This work has no end.

60 اما چه هست این است که اغنیا رحم بفقرا کنند اما بخیل خودشان نه مجبوراً اگر مجبوری باشد فائده ندارد نه آنکه بجزر باشد بل بموجب قانون تا بر حسب قانون عمومی هر کس تکلیف خود را بداند مثلاً شخص غنی حاصلات زیادی دارد شخص فقیر حاصل کم دارد یا آنکه روشتر بگوئیم یک شخص غنی ده هزار کیلو حاصل دارد و شخص فقیر ده کیلو دارد حالا انصاف نیست که از هر دو یک مالیات بگیرند بل شخص فقیر در این موقع باید از مالیات معاف باشد اگر آن شخص فقیر عشر مالیات بدهد و شخص غنی هم عشر مالیات بدهد این انصاف نیست پس در اینصورت باید قانونی وضع نمود که این شخص فقیر که فقط ده کیلو دارد و بجهت قوت ضروری خود جمیع را لازم دارد از مالیات معاف باشد ولی شخص غنی که ده هزار کیلو دارد اگر عشر یا دو مقابل عشر مالیات بدهد ضرری باو نمیرسد مثلاً اگر ده هزار کیلو بدهد باز هشت هزار کیلو دارد و آدمی که پنجاه هزار کیلو دارد اگر ده هزار کیلو بدهد باز چهل هزار کیلو دارد لهذا قوانینی بر این منوال لازم است

این قوانین اجرت و مزد را باید بکلی بهم زد
اگر امروز صاحبان فابریقه‌ها بر مزد کارگران ضمّ
کنند باز یک ماه یا یک سال دیگر فریاد برآورده
اعتصاب نموده بیشتر خواهند خواست این کار
انتہائی ندارد

- 61 "Now I want to tell you about the law of God. According to the divine law no wages should be given to the employee. Nay, rather, indeed they are partners in every work. For example, the farmers plant near a village. They get products from their cultivation. They take one-tenth from the rich and the poor according to their income. A general store may be built in that village for all incomes and products to be brought therein. Then it will be considered who is rich and who is poor. The farmers whose incomes are sufficient only for their food and expenses must be free from paying taxes. All products and incomes gathered and collected must be put in the general store. If there is a helpless one in that village his daily needs must be given to him. On the other hand, a rich person who needs only fifty kilos of products and still has five hundred thousand kilos, after all his expenses are paid, should be taxed two-tenths and at the end of the year whatever remains in the store should be distributed for the general expenses.

61 حالا شریعت الله را بشما بگوئیم بموجب
شریعت الله مزد باینها داده نمیشود بل فی الحقیقه
شریک در هر عملی میشوند مثلاً زراع در دهی
زراعت میکنند از زراعت حاصلات میگیرند و
از اغنیا و فقرا بر حسب حاصلاتشان عشر گرفته
میشود و در آن ده انبار عمومی ساخته میشود
که جمیع مالیات و حاصلات در آنجا جمع
گردد آنوقت ملاحظه میشود کی فقیر است کی
غنی و زراعی که فقط بقدر خوراک و مخارج
خود حاصل بدست آورده‌اند از آنها چیزی
گرفته نمیشود باری جمیع حاصلات و مالیات
که جمع شده در انبار عمومی جمع میشود و اگر
عاجزی در ده موجود بقدر قوت ضروری باو
داده میشود و از طرف دیگر شخص غنی که
فقط پنجاه هزار کیلو لازم دارد ولی پانصد هزار
کیلو حاصلات بعد از مصارفات دارد لهذا دو
برابر عشر از او گرفته میشود و در آخر سال هر
قدر در انبار زیادی مانده خرج مصارف عمومی
میشود

- 62 "The question of socialism is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan, with utmost wisdom and power, so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the work will lead to much destruction, especially in Europe. Terrible things will take place.

62 این مسئله اشتراکیون بسیار مهم است و
باعتصاب مزدوران حل نخواهد شد باید جمیع
دول متفق شوند و یک مجلسی قرار دهند که
اعضاء آن از پارلمان‌های ملل و اعیان منتخب
گردد و آنها در نهایت عقل و اقتدار قرار
بدهند که نه مالیون ضرر زیادی بکنند و نه
عمله‌ها محتاج باشند در نهایت اعتدال قانونی
بنهند بعد اعلان کنند که عمله‌ها حقوقشان
در تحت تأمینات محکم است و همچنین حقوق
مالیون حفظ میشود و چون این قرار عمومی
برضایت هر دو طرف مجری گردد اگر اعتصابی
اتفاق افتد جمیع دول عالم بالتأم مقاومت کنند
والّا کار بخزاییهای زیاد میکشد علی‌الخصوص
در اروپا معرکه خواهد شد

- 63 "One of the several causes of a universal European war will be this question. For instance, the owners of properties, mines and factories should share their incomes with their employees, and give a fairly certain percentage of their products to their

63 و از جمله یکی از اسبابهای حرب عمومی در
اروپا همین مسئله است مثلاً اصحاب اموال یکی
معدن دارد یکی فابریقه دارد اگر ممکن باشد
صاحبان معادن و فابریقه در منافع با کارگران

workingmen, in order that the employees may receive, beside their wages, some of the general income of the factory, so that the employee may strive with his soul in the work. No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares, will give two thousand shares of these ten thousand to its employees, and will write them in their names, so that they may have them, and the rest will belong to the capitalists. Then at the end of the month or year, whatever they may earn after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far, great injustice has befallen the common people. Laws must be made because it is impossible for the laborers to be satisfied with the present system. They will strike every month and every year. Finally, the capitalists will lose. In the old times a strike occurred among the Turkish soldiers. They said to the government: 'Our wages are very small and they should be increased.' The government was forced to give them their demands. Shortly afterwards they struck again. Finally all the incomes went to the pockets of the soldiers, to the extent that they killed the king, saying: 'Why didst thou not increase the income, so that we might have received more?'

شریک باشند معتدلانه از حاصلات صدی چند بعمله جات بدهند تا عمله غیر از مزد نصیبی نیز از منافع عمومیۀ کارخانه داشته باشد تا بجان در کار بکوشد در آینده احتکار باقی نماند مسئله احتکار بکلی بهم میخورد و همچنین هر فابریقه که ده هزار سهم دارد از این ده هزار سهم از منافع دوهزار سهم را باسم کارگران نمایند که مال آنها باشد و باقی مال مایون بعد آخر ماه یا سال هر چه منفعت میشود بعد از مصارفات و مزد بر حسب عدد اسهام در میان هر دو طرف تقسیم کنند فی الحقیقه تا بحال خیلی ظلم بعوام شده باید قوانین گذارد زیرا کارگران ممکن نیست باوضاع حالیه راضی شوند هر سال هر ماه اعتصاب کنند و آخر الامر ضرر مایون است اعتصابی در قدیم در عسکر عثمانی واقع شد گفتند بحکومت معاش ما کم است باید زیاد کرد دولت مجبوراً ضم کرد بعد از چندی دوباره اعتصاب کردند عاقبت جمیع مالیات در جیب عسکر رفت کار بجائی رسید که سلطان را کشتند که چرا مالیات را زیاده تر نکردی که ما بیشتر بگیریم

64 "It is impossible for a country to live easily without laws. To solve this problem strong laws must be made, so that all the governments of the world be the protectors thereof.

64 یک مملکتی ممکن نیست براحت زندگی کند بدون قانون باید قانون محکمکی در این خصوص گذاشت که جمیع دول حامی آن قانون باشند

65 "The essence of this matter is that strikes are conducive to destruction, but laws are the cause of life. Laws must be framed. Demands should be according to the laws, and not with strikes, force and harshness.

65 جوهر کلام اینکه اعتصاب سبب خرابیست اما قانون سبب حیات است باید قانونی گذارد باید بقانون طلبید نه به اعتصاب و جبر و عنف

66 "Tonight you have spoken of politics, but we are not accustomed to talk on politics. We speak about the world of spirit. We speak of the wealth of the kingdom, not of the wealth of the nether world. Politics are obligatory matters, but eternal happiness cannot be obtained by force. Happiness and force are incompatible. What is meant by happiness? It means that the people should live according to the most perfect virtues of the world of humanity, and the power of the divine kingdom. This is one story and that is another story."

66 شما امشب از سیاسیات صحبت کردید ولی ما عادت نداریم از سیاست صحبت کنیم ما از عالم روح صحبت میکنیم از ثروت ملکوت صحبت میکنیم نه از ثروت ناسوت سیاست امر اجباریست اما سعادت ابدی بامر اجباری حاصل نمیشود اجبار و سعادت ممکن نیست مراد از سعادت چه چیز است یعنی ملت در نهایت فضائل عالم انسانی و قوه ملکوت الهی زندگانی کند آن حکایت دیگر است و این حکایت دیگر

BSC.340 #666-670x, FWU.038x, SW_v07#09 p.077-079+081-084, SW_v08#01 p.007x, SW_v09#07 p.086-087x, SW_v13#09 p.231x, SW_v13#12 p.324x, SW_v14#02 p.036x, SW_v16#03 p.456-457x, SW_v16#11 p.706x, STAB#128, STAB#140

BRL_DAK#0644, AVK4.335x, AVK4.340bx, AVK4.466x, KHF.265, Khab.290 (300), KHTB2.110

ABU1171

Words to Mr Pinchot and others, spoken at his estate outside Milford on 1912-Jun-04 in New York
Question/topic: In response to a question about the war among nations.

¹ It will certainly come about but America will not participate in it. This war will be staged in Europe. You are in a corner and have nothing to do with others. You have no desire to gain territories in Europe, and no one lusts after your land. You are safe because the Atlantic Ocean serves as a great natural protection for you. Europe and most other areas will be forced to follow your system. Tremendous changes will take place in Europe. The great centralized powers will break up into smaller independent states. In reality it is not just that vast countries should be governed from a single center, for no matter how great the ability and wisdom of the statesmen of that center, or how developed their sense of justice, they will still not be fully informed of the needs of every town and village and cannot exert themselves justly for the betterment of their surrounding dependencies. For example, all parts of Germany concentrate their efforts to serve a single center, namely Berlin; and the whole of France is to serve Paris. Similarly, each of the colonial countries serves to adorn one great capital. But your government has a good system.

¹ " لابد خواهد شد اما آمریکا داخل نمیشود این جنگ در اروپا می شود شما یک گوشه ای را گرفته اید که کاری بکار دیگری ندارید نه بفکر گرفتن قطعات اروپا هستند نه کسی طمع آن دارد که زمین شما را بگیرد راحت هستند زیرا برای شما محیط اتلانتیک یک قلعهء طبیعی بسیار محکمی است اروپا و سایر جهات مجبور خواهید شد که ترتیبات شما را اجری نمایند در جمیع اروپا تغییرات عظیمه روی خواهد نمود و مرکزیت حکومت عظیمه باستقلال ولایات داخله منتهی خواهد شد و فی الحقیقه این انصاف نیست که ممالک واسعه بواسطهء یک نقطهء واحده حکومت شود زیرا هر قدر عدالت و کفایت و یکاست اعضا آن مرکز زیاد باشد باز از احتیاجات لازمهء هر بلد و محلی اطلاع تام ندارند و در ترقی جمیع اطراف و نواحی منصفانه نمی کوشند مثلاً حالا جمیع المانیا برلین را خدمت می کنند و جمیع فرانسه پاریس را خدمت مینماید جمیع ممالک مستعمره یک پای تحت عظیمی را زینت میدهند اما حکومت شما خوب ترتیباتی دارد.

² When they were preparing to depart from Milford, in addition to the effect of the blessed utterances, how moving was the bounty and favor shown by His blessed person to the servants and handmaidens of that household, when He summoned them all and, after expressing His kindness, bestowed upon each one or two gold coins. And while their hearts were attracted, their necks bowed, and their faces turned toward that radiant countenance, He departed with utmost power. And on the return journey, as He was observing the joy and serenity of the surroundings, suddenly tears began flowing from His blessed eyes. Later it became known that He had been thinking of the Blessed Beauty and was deeply grieved and saddened by the tribulations of the Ancient Beauty.

² چون از میلفرد عزم حرکت فرمودند علاوه از تأثیرات بیانات مبارکه چه قدر مؤثر واقع شد احسان و انعام وجود مبارک بنوکران و کنیزان آن خاندان که جمیع را احضار و پس از اظهار و پس از عنایت بهر یک یک دو اشرفی مرحمت فرمودند و در حالتیکه قلوب منجذب و اعناق خاضع و وجوه بوجه لامع متوجه با نهایت اقتدار حرکت فرمودند و در مراجعت خرمی و صفای اطراف را ملاحظه میفرمودند که بغتة اشک از دیده های مبارک سرازیر شد بعد معلوم گردید که در دید و فکر جمال مبارک بودند و از بلایای طلعت قدم بشدت محزون و مکدر

ABU2137*Address to the Baha'is at 309 W 78th St in New York, 1912-Jun-04*

- 1 One of the many friends present asked about the material civilization in America. 'Abdu'l-Baha replied, "This material civilization is like a glass or bulb, very transparent and pure. But divine civilization is like a lighted lamp. When these two are combined, the utmost perfection will be obtained. The light of the Oneness of the world of humanity, equal rights and divine morals shall spread from this country to other countries and shall illumine the world."
- 2 Another person asked, "Is it possible for the busy man of the world to become spiritual?"
- 3 'Abdu'l-Baha replied, "The more the souls advance in material things and the more they act with moderation, the more they can acquire capacity for spirituality. This more sound the body becomes, the more will be the reflection and manifestation of the spirit. Yes, the things which are contrary to spirituality are those that oppose true science and a sound mind."

SW_v19#06 p.184, MHMD1.122

- 1 این مدنیّت مادی بمنزلهء زجاجی است بسیار شفاف و لطیف تا مدنیّت الهیه مانند سراجی است روشن و منیر چون این دو توأم شود نهایت کمال حاصل گردد نور وحدت عالم انسانی و صلح عمومی و تساوی حقوق و اخلاق الهی از این بلاد سرایت بسائر جهات کند و عالم را روشن نماید
- 2 "شخصی سؤال کرد که آیا ممکن است با کثرت مشغولیت جسمانی چنین روحانیتی حاصل شود
- 3 ؟ فرمودند هر قدر نفوس در مادیّات ترقی نمایند و باعتدال رفتار کنند استعداد روحانیت بیشتر یا بند جسم هر قدر سالم تر باشد جلوه و ظهور روح بیشتر شود بلی چیزیکه منافی روحانیت است رسومات و تقلیدی است که مخالف علم صحیح و عقل سلیم است انتی

BDA1.114.14

ABU1642*Words to A.M.Boylan, spoken in garden by the Hudson River on 1912-Jun-07 in New York*

Walking today in the gardens by the Hudson River in the early morning, I had the privilege of being with Abdul Baha, and I told Him how some of the people have tried to spread the untruth that the Baha'is teach "free love".

He answered: "The marriage bond is very important." He repeated it again: "Very very important. Marriage must be strict and pure. You must all be very careful about this." He continued: "Women and men must not embrace each other when not married, or not about to be married. They must not kiss each other. If women kiss women, that is not bad. If men kiss men, that is not bad. But men and women must not embrace. Such a conduct is not taught in the Bahai Revelation, and it must not be done. It is not permitted. If they wish to

greet each other, or comfort each other, they must take each other by the hand.

“Describe how you have seen the women in the East, as in Haifa. The Blessed Beauty directed that there should be great modesty in the women, that they should not bare the neck and bosom, and that the women in the East should wear a veil.

“The conditions are different in the West, but the women of the West must see the spiritual significance of this teaching. Do not distress them by saying that they should not have done this or that. They will see by themselves. Talk about this only, so to speak, one by one, with the friends, when you have opportunity.”

LOG#1438x, PN_1912 p026, PN_1912 p119, BSTW#148, BSTW#431

ABU1919

Words at table to the friends, spoken in Newton home on 1912-Jun-07 in Brooklyn

- 1 Nothing in the world of existence is greater than such gatherings as these because they have been called solely for the love of God. Observe with what love people from the East are seated at the same table with people from the West. Such love and unity were previously impossible. The power of Baha'u'llah has created an affinity in these hearts and has drawn these souls under the canopy of one Word. No family ever gathers with such love and associates with such happiness and joy. It is through the divine power and through the potency of the Word of God that we are assembled here with such gladness and delight.

1 در عالم وجود امری اعظم از این گونه محافل نیست که محض محبت الله انعقاد گشته. ملاحظه نمائید قومی از مشرق قومی از مغرب چگونه در نهایت الفت در یک بساط جالسیم. این گونه الفت و اتحاد مستحیل بود قوه حضرت بهاء الله این قلوب را الفت داده و این نفوس را در ظل کلمه واحده در آورده. هر گز یک خاندان باین درجه از محبت جمع نمیشوند و باین فرح و سرور با یکدیگر معاشرت نمیکند این بقوه الهیه است و نفوذ کلمه الله که باین بشارت و بهجت مجتمعم

- 2 We are turned towards the Abha Kingdom and like the plants of the flower garden we are swayed by the breezes of His kindness and favor. Today is a day which shall never be forgotten, for we are under the shadow of the Blessed Beauty. Our hearts are joyous with His glad tidings; we breathe the fragrant breezes of the Abha Kingdom; our ears are delighted with the divine summons, and our spirits are alive through heavenly bounties. Such a day shall never be forgotten.

2 توجه بملکوت ابهی داریم و مانند نهالهای گلشن و گلستان از نسائم عنایت واحسان در اهتزازیم. امروز روزی است که فراموش نخواهد شد زیرا در ظل جمال مبارکیم قلوب ما مستبشر به بشارات اوست مشام ما معطر به نفحات ملکوت ابهی است گوش ما ملتذ به ندای الهی و روح ما زنده به فیوضات رحمانی یقین است چنین روزی فراموش نخواهد شد.

SW_v19#06 p.185, MHMD1.124

KHTB2.127, BDA1.116.11

AB06747*To: Agnes S Parsons, in Washington, DC**Date: 1912-Jun-07*

...For we, the followers of the Blessed Beauty, should all be engaged in the service of the Cause of God, and become sources of guidance to humanity. Thou shouldst, if thou deemest it advisable and possible, proceed forthwith to organize a meeting of dignitaries. And when thy distinguished guests have assembled, speak to them about the Cause. Thou shouldst likewise advise the friends to arrange for another meeting with these same persons to be held one evening and to be addressed by them. This is a great service that I am entrusting to thee, and I pray to God that He may grant thee His assistance and confirmation, and bestow His blessings upon thy family.

COC#1847x

ABU0003*Words spoken throughout the day on 1912-Jun-08 in Philadelphia*

I have come to Philadelphia to breathe into you the spirit of Baha'u'llah. My heart led me here.

You must continue to keep the Nineteen-day Feast. It is very important—very good. But when you present yourselves in the meetings, before entering them, free yourselves from all that you have in your hearts;—free your thoughts and minds from all else save God and speak from the heart—that all may make this a gathering of love;—make it the cause of illumination;—make it a gathering of attracted hearts; surround it with the lights of the Supreme Concourse. Thus may you be gathered together in the utmost love.

Turn to God and say: O God! dispel all those elements which are the cause of discord, and prepare for us those things which are the cause of unity and agreement! O God! cause to descend upon us Heavenly Fragrance and change this gathering into a gathering of Heaven! Grant to us every benefit and every food! Prepare for us the food of love! Give to us the food of knowledge! Bestow upon us the food of Heavenly Illumination!

In your heart remember these things and then enter the Unity Feast.

Each one of you must think how to make the other members of your assembly happy and pleased. Each one must consider all those who are present as better and greater than himself. Each one must consider himself less than the rest. Consider their station as high, and think of your own station as low. Should you act and live according to these behests; know verily and of a certainty, that such a Feast is indeed the Heavenly Food; that Supper is indeed the Lord's Supper. I am the servant of that gathering.

This is the gospel I give to you.

Abdul-Baha then went to his room for a while.

Different ones were continually arriving and joining the little circle of friends for no one seemed willing to go away. In fact when some did start to leave, thinking that they were intruding upon another's opportunity, 'Abdul-Baha waved them back and said in English, "Be seated!"

Mr. William Remey came in about this time and when 'Abdul-Baha saw him, he greeted him most warmly.

Your brother mentioned your name to me. You are greatly blessed by having such a brother. At present you do not know how greatly you are blessed, but you will see this with your own eyes. Your whole family will be glorified; they will be proud that they have such sons as Mr. Remey and yourself.

Consider how the Disciples were treated. While they were alive people would not have anything to do with them, but later on they felt greatly glorified if they had even the remotest relationship with them. They became respected and revered;—even the earth that was touched by their feet. Now the people prostrate themselves before their tombs, but they were persecuted while they lived. At that time people did not like to be known as relatives of these Disciples of Christ.

While I was travelling in Palestine I came across a stony piece of ground. I saw that a number of people had gathered around one stone, kissing it, weeping and supplicating. I asked one, 'What is this'? He told me that the Apostles of Christ, once upon a time, had passed by this place and sat upon these rocks, but there were so many rocks they did not know on which the Apostles had sat. Therefore they prostrated themselves before all of them that perchance they might come across and kiss the right stone. In their own day the people beat them, put them in prison, ridiculed them, exiled them from their own cities and finally martyred them. They even did not give permission that

they might be buried in their own cemeteries. They were not willing to have the body of His Holiness Jesus Christ put in the Jews' cemetery. The Apostles went and bought a piece of land and interred him. Then the Jews took their refuse there. Later men came and built a great church over it. This was built by the mother of one of the Caesars, after three hundred years. Even up to this time in certain parts it is known as the Church of Refuse. This is really the Tomb of Christ. It was the place where all the refuse of the city was gathered in the day of Christ. For three hundred years it continued in this manner. You can go now and see what wonderful change there is, see what a wonderful church is built, how many jewels and precious stones are collected there. The statue of Christ, is bejeweled with all kinds of precious stones, so are the statues of Mary and others. How different the attitude of the people in the days of Manifestations. They persecute, deride and ridicule them, put a crown of thorns upon their heads, beat them in the street, spit in their faces and finally crucify them. But later on they worship their images, kiss the ground upon which they walked, or the stone upon which they sat. This is the attitude of the people.

During this time many people had been coming in and sitting down quietly. One of the ladies brought some flowers. Mrs. Boyle was arranging them in a vase, when 'Abdul-Baha said: "You are serving too much, Mrs. Boyle, you will get tired." Mrs. Boyle replied that it was a pleasure to be permitted to serve and that she wished 'Abdul-Baha's guests to see everything beautiful about him. 'Abdul-Baha said: "The guests are flowers themselves; they are the flowers of the rose-garden of God; they will never wither; they will not disappear; they have perennial beauty and fragrance for evermore." He then turned to Miss Washington and said, "I have come to visit you here, do you accept a guest?"

Dr. Kenneth E. Evans, Pastor of the Unitarian Church at which 'Abdul-Baha was to speak during the morning, was announced and 'Abdul-Baha left us for a few moments, telling us to remain seated. When he returned he was smiling. What a pleasure it is to see 'Abdul-Baha smile! One realized then the true force of happiness and showing to the world a brave, noble exterior expressing the reality of a heart full of love to all humanity...

'Abdul-Baha called a little girl to him and patted her hair, saying in English, "She is a very sweet daughter, a very sweet girl. Good daughter, very good, good daughter, good girl!"

After seating some late arrivals 'Abdul-Baha turned to one of the ladies and said:

You are extremely welcome. Are you happy? I have come here to make you happy. I have come here to give you the Message of Baha'u'llah; that this Message may become the cause of your happiness.

Like unto a dove I carry a Message with me wherever I go. Baha'u'llah has written a letter, a Message; He has put it on my wings; through His power He has made me to soar and I have brought that Message here.

That letter contains the glad tidings of God; that letter is the call of the Kingdom; that letter is the heavenly signs; that letter brings you the glad-tidings that He, Baha'u'llah has accepted you, elected you from among all His creatures and prepared you for the sake of His Love for the whole human world; so that all may be enlightened with the Light of the Kingdom, sing the verses of Oneness, become the cause of the illumination of the realm of humanity, the course of everlasting happiness, the spreader of the cause of international peace;—so that all may find the Oneness of the world of humanity, promulgate oneness of thought, lay the foundations of unity of religions, establish universal education, announce the idea of racial oneness, proclaim one race from every standpoint, and illuminate the world of man with the Lights of God. This is the Message. This is the letter which Baha'u'llah has put upon my wings, and I give you that Message today. It is assured that if you accept the Message of the Blessed Perfection and live and act accordingly, you may bestow Everlasting Life upon the world of humanity.

I have brought these flowers from the Orient so that you may perfume the Occident. This is a melody that I have brought from the East so that you may listen to it in the West. It is certain that you will listen to it. This harmony will stir the stones and even the plants; it will give hearing to the deaf, quicken heedless hearts and awaken the dead bodies; for this is the Melody of Baha'u'llah.

Turning to one of the gentlemen, 'Abdul-Baha said: "How are you? You must speak now."

The gentleman replied that he had heard 'Abdul-Baha speak in Washington and had come to hear him again in Philadelphia; that he was glad indeed to see the East and the West so affiliated.

'Abdul-Baha said: We have become your relatives. The East and the West have embraced each other. God willing they will become one; the East will become the West and the West will become the East; both of them will become one.

We desire to wipe this Atlantic away and connect these two continents, so that the sea may not have any effect; it may not become the cause of separation, it may seem as though there was no Atlantic between the two hemispheres; that these two hemispheres be connected with each other; nay rather, they will be as one country. The East must become identical with the West and the West with the East. Do you think it is possible and it is good? It will be the age of the diamond; the diamond!"

Then the gentleman said, "God willing the wireless telegraph and the fast steamers will make this possible."

'Abdul-Baha replied: "Don't say, 'God willing,' say 'I hope.' When that wireless telegraphy of the consciousness is established and communication is realized, it will be like the communion between the mind and the heart. Think what wonderful unity is between these two human organisms. It is uninterrupted. The communication between the heart and the mind is continual, uninterrupted, and noiseless. But what a great knowledge it has; although it is voiceless its voice fills the whole world. Wireless telegraphy is good, is perfect, for wireless telegraphy consists of the vibrations of the air, which is the medium of the message from one place to another, but the other wireless telegraphy is realized through the vibrations of the Love of God.

You have great capability. This is truth that I speak to you. Your sympathies are great, you have rapidity of thought. Therefore it is my hope that you may practice the Teachings of Baha'u'llah and live and act according to those principles. Teachings are revealed for the sake of practice and not for the sake of hearing or listening only. When man listens to certain teachings he must live them. To listen to the teachings is very easy, but it is difficult to bring them into our daily lives.

It is easy to expound one thousand letters of teachings. It is still easier to listen to them, but it is difficult to put into practice one of them. Teachings are like an image reflected into a mirror. If these images find outward expression, wonderful results will be the outcome, but if they are only images in the mirror they remain valueless.

His Holiness Jesus Christ brought blessed Teachings. He was the cause of the illumination of the world of man. He was the cause of Everlasting Life. He was the cause of the agreement of the sects of the world of humanity. He was the cause of the attainment of the good pleasure of the Manifest One, but His teachings were more or less lost in the mirrors. All the books and libraries seek to bring these teachings fully into the

outward realm of activity. If the teachings of His Holiness Jesus Christ had found full expression in the realm of visibility, this world would have become the paradise of heaven; it would have become the image of the Kingdom.

First, souls practice the teachings. These souls become the realization of the heaven of God; they illuminate the realm of man. Now it is my hope that you may become a perfect mirror reflecting the teachings of Baha'u'llah; not only in the mirror, but finding outward expression. Every night, may you think, 'Which one of the teachings of Baha'u'llah shall I put into my daily life tomorrow?' Should you become assisted in the practice of one of the teachings of the Blessed Perfection, thank God for it a thousand times,—that you have become helped and confirmed in that service. This is my hope for you.

The gentleman asked, "Is Baha'u'llah the reincarnation of Jesus Christ?"

'Abdul-Baha answered: The Manifestation of the Essence of God is like unto the sun, which has different risings. The dawning places are different but the sun is always the same. The lamps are different but the light is one.

Consider with the eye of reality. The aim of life is reality, and reality is one. Reality does not accept multiplicity. This is the essence of the teachings, and an established, self-evident fact. The light is the light no matter from what lamp it shines. The rose is the rose no matter from which rose-garden it comes. The fruit is the fruit no matter upon which tree it is produced. The breeze possesses life no matter from which direction it is wafted. Always think of the breeze and not of the direction. Look upon the flower and not upon the earth which has produced it. Look upon the light and not upon the lamp. Look upon the jewels and pearls, not upon the depths of the sea. Search and find the pearls from whatever sea they may come, whether eastern sea or western sea. Find the pearls, find the jewels from whichever mine they may be; whether it be the mine of the north or mine of the south. Consider the teachings. If they are truth hold fast to them; but if they are untruth throw them away.

We cannot say that the Manifestations are either greater or lesser. In order to make this distinction we must be greater than they. The only think that we know is this—they are life. But to say that one is lesser and the other greater; this is beyond the comprehension of our intellects. In order to know that they are greater or lesser, we must surround them. But we are the surrounded, not the surrounder. We see that they bestow light,—that the rest of the world is illumined by them;—that is all. Do you not think that is the truth? We need a great

teacher, a great professor to say that this teacher is inferior to the other teacher. We are all pupils. We only know that they are the teachers,—but so far as their degrees are concerned, we cannot comprehend them. If we want to do that we must be greater than they are, so that we may examine them and then find out which one has the greater knowledge. But as we are only pupils the only thing that we can find out and know is that they are teachers,—that they have brought certain teachings for the safety of the realm of the world.

On arriving at the hotel later in the day we found about fifty people in the little parlor. ‘Abdul-Baha waved us into the room and bade us be seated. As there were no chairs we sat on the floor, which pleased ‘Abdul-Baha very much. He said, This is a cause of unity; see! The Occident is sitting on the floor like the Orient and the Orient is sitting on the chairs. He laughed quite heartily, and then proceeded with his discourse, which was in most part directed to a coloured believer from Harrisburg, Pa.:—

You have a good, pleasant country, excellent climate and polite, good mannered people. This is a populous country, and the prosperity of any country is dependent upon its people. One must not look at the house but at the dweller in the house. One must not look at the shell but at the pearl within the shell. One must not look at the garden but at the trees and flowers growing in the garden. If a country be in a state of the utmost prosperity but its people be without progress or perfections, it is valueless. If the dweller in the house be not worthy, no matter how excellent the house may be; if within the shell there be no pearls, of what use is the house, of what value is the delicacy of the shell itself? Now, we must endeavor in order that that the delicate shells may contain brilliant pearls; these beautiful gardens produce fruitful trees. These brilliant pearls are the souls who are the lamps of the world of humanity, the fruitful trees of the divine garden, the stars of eternal glory. Strive that such souls may be found in your country.

I hope that in this city there may arise some who shall be as lights on the Horizon of Reality; jewels in the crown of humanity, foundation stones in the divine temple of Oneness, lanterns of the Love of God. This is my hope, that in time so it shall be. Praise be to God! You have capacity, your intentions are sincere, you are turning to God, you seek for inspiration from the Kingdom, you are receptive and enjoy with spiritual intelligence. I hope that you may be of the ‘chosen ones’.

In Washington, in many gatherings and meetings, we spoke of unity between the white and the coloured races, presenting the subject with incontrovertible proofs and evidences. Whether

logical proofs or traditional proofs, before God there is no distinction of white or coloured. Whosoever has a pure heart, his deeds are better and more acceptable before the threshold of the Almighty, though he may be red or yellow. It is evident the coloured and the white people belong to the same human family. In reality they are of the same human household in which colours, as in all departments of life, are used for adornment.

If you enter a rose garden and find all the flowers of the same colour there is no enjoyment; but when you see white roses, dark roses, red and yellow—many kinds and colours, you will have perfect enjoyment. And why should not the same rule govern and prevail in the human family. For instance, in a flock of doves some are white, some are grey, some may be yellow or even red, but notwithstanding the difference in colors they live together in the utmost love and unity. Among the doves which belong to the animal kingdom, variety of colour does not become a subject of discord; they dwell peacefully with each other. Is it then befitting that in the human family that difference of colour should become the cause of strife? The dove knows that difference of colours does not harm it. Among horses some are red, some black, some white and some yellow, yet they are in the utmost affinity and accord. Most of the animals of the lower kingdom are of varied colours yet they associate peacefully, kind with kind. Is it befitting that man does not equal the birds? Indeed it is not.

We said in the Washington addresses that the coloured race must be very grateful to the white race and the white race kind and helpful to the coloured race. The coloured race must be very thankful because the men of the white race sacrificed their lives and became the cause of their freedom. This magnanimity cannot be forgotten. Furthermore, through this the white race became the cause of freedom for the coloured race all over the world. The freedom of the coloured race in America became the cause of freedom for the coloured race in Africa and throughout the world. In Africa the coloured race was grossly ill-treated. Now they are free. This was because of the freedom enjoyed by the coloured race in this country, and the freedom of the coloured race in America was accomplished through the white race. The coloured race should be grateful to the white; they should never forget this. Therefore we must endeavour so that day by day the love of God may increase in the world of humanity, the laws of man find the common bond strengthened, the virtues of the human world be developed and divine love shed its rays upon the mind of man until humanity become the manifestation of the rays of Divine Love.

Everything which is the cause of promotion of love must be encouraged, and on the other hand that which is the cause of hatred and enmity must be shunned. God has sent all His messengers and Prophets to establish love amongst humanity. All the Heavenly Books are written for the sake of Love. All the prophets have borne trials and martyrdoms in order that Love may become established in the hearts of the children of God. The wise men and philosophers of every age have suffered and endured so that this Love might become reality. But ignorant, selfish man does not let it become a reality. Every day a veil is created; every day a new darkness is seen. Every day an impenetrable cloud appears so that the rays of the Sun of Truth are not manifest. One must live fortified against passion and desire. We must obey the command of God. We must live according to the Good Pleasure of the Lord. The Good Pleasure of the Lord lies in Love. The Good Pleasure of the Lord is the illumination of the world of humanity, and the illumination of the world of humanity is Love. I hope that all of you may become the manifestors of Divine Love. Like the angels may you become united! May you bloom like the flowers and trees in the garden! May you become fruitful like the trees in the orchard! So may you become Children of the Kingdom!"

BPRY.093-094x, COC#0933x, LOG#0796x, SW_v05#06 p.083-089, SW_v04#07 p.120x, BSTW#430x

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Public address given in Baptist Temple on 1912-Jun-08 in Philadelphia

- ¹ I am greatly pleased to be present this evening. Truly this is a spiritual gathering. I perceive the fragrances of the heavenly Kingdom among you – devotion to God, sincere intention and spiritual love. Glad tidings!

¹ نهایت سرور را امشب دارم که بین جمع محترم حاضر شدم فی الحقیقه جمعی است در نهایت روحانیت و احساسات ملکوتی در قلوب شما در نهایت قوت توجهتان بخداست نیتتان خالص است بشارت روحانی در وجوه مشاهده مینمایم لهذا مقتضی می بینم چند کلمه صحبت کنم

- ² From the time of the creation of Adam to this day there have been two pathways in the world of humanity: one the natural or materialistic, the other the religious or spiritual. The pathway of nature is the pathway of the animal realm. The

² از بدایت خلق آدم تا یومنا هذا در عالم انسانی دو طریقت بوده یک طریق طریقت طبیعت یک طریق طریقت دیانت طریق طبیعت طریقت حیوانی است زیرا حیوان بمقتضیات طبیعت حرکت میکند هرچه شهوات حیوانی اقتضا

animal acts in accordance with the requirements of nature, follows its own instincts and desires. Whatever its impulses and proclivities may be, it has the liberty to gratify them; yet it is a captive of nature. It cannot deviate in the least degree from the road nature has established. It is utterly lacking spiritual susceptibilities, ignorant of divine religion and without knowledge of the Kingdom of God. The animal possesses no power of ideation or conscious intelligence; it is a captive of the senses and deprived of that which lies beyond them. It is subject to what the eye sees, the ear hears, the nostrils sense, the taste detects and touch reveals. These sensations are acceptable and sufficient for the animal. But that which is beyond the range of the senses, that realm of phenomena through which the conscious pathway to the Kingdom of God leads, the world of spiritual susceptibilities and divine religion – of these the animal is completely unaware, for in its highest station it is a captive of nature.

- 3 One of the strangest things witnessed is that the materialists of today are proud of their natural instincts and bondage. They state that nothing is entitled to belief and acceptance except that which is sensible or tangible. By their own statements they are captives of nature, unconscious of the spiritual world, uninformed of the divine Kingdom and unaware of heavenly bestowals. If this be a virtue, the animal has attained it to a superlative degree, for the animal is absolutely ignorant of the realm of spirit and out of touch with the inner world of conscious realization. The animal would agree with the materialist in denying the existence of that which transcends the senses. If we admit that being limited to the plane of the senses is a virtue, the animal is indeed more virtuous than man, for it is entirely bereft of that which lies beyond, absolutely oblivious of the Kingdom of God and its traces, whereas God has deposited within the human creature an illimitable power by which he can rule the world of nature.

- 4 Consider how all other phenomenal existence and beings are captives of nature. The sun, that colossal center of our solar system, the giant stars and planets, the towering mountains, the earth itself and its kingdoms of life lower than the human – all are captives of nature except man. No other created thing can deviate in the slightest degree from obedience to natural law. The sun in its glory and greatness millions of miles away is held prisoner in its orbit of universal revolution, captive of universal natural control. Man is the ruler of nature. According to natural law and limitation he should remain upon the earth, but behold how he violates this command and soars above the mountains in airplanes. He sails in ships upon the surface of the ocean and dives into its depths in submarines.

مینماید آن را مجری میدارد لهذا حیوان اسیر طبیعت است از قانون طبیعت ابداً تجاوز نتواند و از احساسات روحانیه هیچ خبر ندارد از دین الهی هیچ خبر ندارد از ملکوت الهی هیچ خبر ندارد از قوای معقوله هیچ خبر ندارد اسیر محسوساتست و از آنچه خارج از عالم محسوسات است بیخبر است یعنی آنچه را که چشمش مبیند گوشش میشنود مشامش استنشاق میکند ذائقه‌اش میچشد قوه لامسه‌اش لمس میکند میداند حیوان اسیر این پنج قوت است و آنچه محسوسات این قوی است قبول میکند و آنچه خارج از محسوسات است یعنی از عالم معقولات و از ملکوت الهی و از حسّیات روحانیه و از دین الهی حیوان بیخبر است زیرا اسیر طبیعت است

- 3 از غرائب آنکه مادیون افتخار باین میکنند و میگویند آنچه که محسوس است مقبول است و اسیر محسوساتند از عالم روحانی خبر ندارند از ملکوت الهی بیخبرند از فیوضات رحمانی بیخبرند و اگر این کمال است پس حیوان باعظم درجه کمال رسیده است ابداً از ملکوت و روحانیات خبر ندارد منکر روحانیات است اگر ما بگوئیم که اسیر محسوسات بودن کمال است پس اکل ممکنات حیوان است زیرا ابداً احساسات روحانی ندارد ابداً از ملکوت الهی خبر ندارد با وجود اینکه خدا در حقیقت انسان یکقوه عظیمه ودیعه گذارده است که باین قوه عظیم بر عالم طبیعت حکم کند

- 4 ملاحظه کنید که جمیع کائنات اسیر طبیعت است این آفتاب باین عظمت اسیر طبیعت است این کره زمین باین عظمت اسیر طبیعت است جمیع جمادات نباتات حیوانات اسیر طبیعتند جمیع این کائنات از حکم طبیعت نمیتوانند ابداً خارج گردند مثلاً آفتاب باین عظمت که عبارت از یک میلیون و نصف بزرگتر از کره ارض است بقدر سر سوزن از قانون طبیعت خارج نشود از مرکز خویش تجاوز ننماید زیرا اسیر طبیعت است

Man makes nature his servant; he harnesses the mighty energy of electricity, for instance, and imprisons it in a small lamp for his uses and convenience. He speaks from the East to the West through a wire. He is able to store and preserve his voice in a phonograph. Though he is a dweller upon earth, he penetrates the mysteries of starry worlds inconceivably distant. He discovers latent realities within the bosom of the earth, uncovers treasures, penetrates secrets and mysteries of the phenomenal world and brings to light that which according to nature's jealous laws should remain hidden, unknown and unfathomable. Through an ideal inner power man brings these realities forth from the invisible plane to the visible. This is contrary to nature's law.

- 5 It is evident, therefore, that man is ruler over nature's sphere and province. Nature is inert; man is progressive. Nature has no consciousness; man is endowed with it. Nature is without volition and acts perforce, whereas man possesses a mighty will. Nature is incapable of discovering mysteries or realities, whereas man is especially fitted to do so. Nature is not in touch with the realm of God; man is attuned to its evidences. Nature is uninformed of God; man is conscious of Him. Man acquires divine virtues; nature is denied them. Man can voluntarily discontinue vices; nature has no power to modify the influence of its instincts. Altogether it is evident that man is more noble and superior, that in him there is an ideal power surpassing nature. He has consciousness, volition, memory, intelligent power, divine attributes and virtues of which nature is completely deprived and bereft; therefore, man is higher and nobler by reason of the ideal and heavenly force latent and manifest in him.

5 اما انسان حاکم بر طبیعت است ملاحظه کنید که به مقتضا و قانون طبیعت انسان ذیروح خاکبست و لکن این قانون را می شکند در هوا پرواز میکند در زیر دریا می رود در روی اقیانوس می تازد انسان این قوه کهریا را که باین سرکشی است در یک زجاجی حبس میکند با شرق و غرب در دقیقه واحد مخابره مینماید اصوات را گرفته حبس میکند در زمین است کشف حقائق آسمانی مینماید اسرار کره ارض را هویدا میسازد جمیع کنوز طبیعت که مستور است آشکار میکند جمیع اسرار کائنات را ظاهر میسازد که بقانون طبیعت سر مکنون و رمز مصون است و بقانون طبیعت باید مستور بماند و حال آنکه انسان باین قوه معنویه که دارد کشف اسرار طبیعت میکند و این مخالف قانون طبیعت است حقائق مکنونه طبیعت را ظاهر میکند و این مخالف قانون طبیعت است پس معلوم شد که انسان حاکم بر طبیعت است و از این گذشته طبیعت ترقی ندارد انسان ترقی دارد طبیعت شعور ندارد انسان شعور دارد طبیعت اراده ندارد انسان اراده دارد طبیعت اکتشاف حقائق نکند انسان اکتشاف حقائق نماید طبیعت از عالم الهی خبر ندارد انسان خبر دارد طبیعت از خدا بیخبر است انسان از خدا خبر دارد

- 6 How strange then it seems that man, notwithstanding his endowment with this ideal power, will descend to a level beneath him and declare himself no greater than that which is manifestly inferior to his real station. God has created such a conscious spirit within him that he is the most wonderful of all contingent beings. In ignoring these virtues he descends to the material plane, considers matter the ruler of existence

6 انسان کسب فضائل میکند و طبیعت محروم از آن است انسان دفع رذائل کند طبیعت دفع رذائل نتواند پس معلوم شد که انسان اشرف از ماده است یکتوه معنویه دارد که فوق عالم طبیعت است انسان قوه حافظه دارد طبیعت ندارد انسان قوه معنویه دارد طبیعت ندارد

and denies that which lies beyond. Is this virtue? In its fullest sense this is animalistic, for the animal realizes nothing more. In fact, from this standpoint the animal is the greater philosopher because it is completely ignorant of the Kingdom of God, possesses no spiritual susceptibilities and is uninformed of the heavenly world. In brief, this is a view of the pathway of nature.

انسان قوای روحانی دارد طبیعت ندارد پس انسان اشرف از طبیعت است زیرا قوه معنویه در حقیقت انسان خلق شده و طبیعت از آن محروم است سبحان الله این جای غرابت است با وجود آنکه در انسان چنین قوای معنویه ودیعه گذارده شده انسان طبیعت را که مادون اوست میپرستد خداوند روح مقدسی در او خلق کرده است که باین روح مقدس اشرف از کائنات شده یا وجود این کالات میروید اسیر ماده میشود و ماده را خدا میکند و آنچه خارج از عالم ماده است انکار مینماید اگر این کالست این کالرا باعظم درجه حیوان دارد زیرا حیوان از عالم الهی ما وراء الطبیعه خبر ندارد پس حیوان فیلسوف اعظمست زیرا از عالم ملکوت بیخبر است احساسات روحانی ندارد از عالم خدا خبر ندارد و از ملکوت الله خبر ندارد خلاصه القول این است طریق طبیعت

- 7 The second pathway is that of religion, the road of the divine Kingdom. It involves the acquisition of praiseworthy attributes, heavenly illumination and righteous actions in the world of humanity. This pathway is conducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement – the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of the holy Manifestations of God; for They are, in reality, the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the illumination of mankind.

7 طریق ثانی طریق دیانت است و این آداب الهی است اکتساب فضائل انسانیست تربیت عموم بشر است نورانیت آسمانیست اعمال ممدوحه است این طریق دیانت سبب نورانیت عالم بشر است این طریق دیانت سبب تربیت نوع انسانست این طریق دیانت سبب تهذیب اخلاقست این طریق دیانت سبب محبت الله است این طریق دیانت سبب معرفه الله است این طریق دیانت اساس مظاهر مقدسه الهی است و آن حقیقت است و اساس ادیان الهی یکیست تعدد و تجزی قبول نکند خدمت بعالم اخلاق کند تصفیة قلوب و ارواح نماید سبب اکتساب فضائل است سبب نورانیت عالم انسانست

- 8 Alas that humanity is completely submerged in imitations and unrealities, notwithstanding that the truth of divine religion has ever remained the same. Superstitions have obscured the fundamental reality, the world is darkened, and the light of religion is not apparent. This darkness is conducive to differences and dissensions; rites and dogmas are many and various; therefore, discord has arisen among the religious systems, whereas religion is for the unification of mankind. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities, but the people are holding to the counterfeit and imitation, negligent of the reality which unifies, so they are bereft and deprived of the radiance of religion. They follow superstitions inherited from their fathers and ancestors. To such an extent has this prevailed that they

8 ولكن يا اسفا که این عالم انسانی غرق در دریای تقلید شده هرچند حقیقت ادیان الهی یکیست ولكن افسوس که ابرهای اوهامات انوار حقائق را ستر نموده است و این غمامای تقلید عالم را تاریک کرده است لهذا نورانیت دیانت ظاهر نیست و ظلمت سبب اختلاف شده است زیرا تقلید مختلف و این سبب جدال و نزاع بین ادیان گردیده و حال آنکه ادیان الهی مؤسس وحدت انسانیست سبب محبت بین بشر است سبب ارتباط عمومی است سبب اکتساب فضائل است ولكن ناس در بحر تقلید مستغرق شده و بواسطه اکتساب این تقلید بکلی از طریق اتحاد دور شده اند و از نورانیت دیانت

have taken away the heavenly light of divine truth and sit in the darkness of imitations and imaginations. That which was meant to be conducive to life has become the cause of death; that which should have been an evidence of knowledge is now a proof of ignorance; that which was a factor in the sublimity of human nature has proved to be its degradation. Therefore, the realm of the religionist has gradually narrowed and darkened, and the sphere of the materialist has widened and advanced; for the religionist has held to imitation and counterfeit, neglecting and discarding holiness and the sacred reality of religion. When the sun sets, it is the time for bats to fly. They come forth because they are creatures of the night. When the lights of religion become darkened, the materialists appear. They are the bats of night. The decline of religion is their time of activity; they seek the shadows when the world is darkened and clouds have spread over it.

- 9 Baha'u'llah has risen from the eastern horizon. Like the glory of the sun He has come into the world. He has reflected the reality of divine religion, dispelled the darkness of imitations, laid the foundation of new teachings and resuscitated the world.

- 10 The first teaching of Baha'u'llah is the investigation of reality. Man must seek reality himself, forsaking imitations and adherence to mere hereditary forms. As the nations of the world are following imitations in lieu of truth and as imitations are many and various, differences of belief have been productive of strife and warfare. So long as these imitations remain, the oneness of the world of humanity is impossible. Therefore, we must investigate reality in order that by its light the clouds and darkness may be dispelled. Reality is one reality; it does not admit multiplicity or division. If the nations of the world investigate reality, they will agree and become united. Many people and sects in Persia have sought reality through the guidance and teaching of Baha'u'llah. They have become united and now live in a state of agreement and love; among them there is no longer the least trace of enmity and strife.

محروم مانده‌اند و باوهای متشبثند که میراث آباء و اجداد است چون تقالید سبب ظلمت شد نورانیت دیانت را محو کرد و آنچه سبب حیات بود سبب ممات شد آنچه برهان دانائی بود دلیل نادانی گشت و آنچه که سبب علویت و ترقی عالم انسانی بود سبب دنائت و جهالت نوع بشر شد لهذا عالم دیانت روز بروز تدنی کرد و عالم مادیات روز بروز غلبه نمود و آن حقیقت قدسیه ادیان الهی مستور ماند

9 آفتاب چون غروب کند این خفاشها پرواز کنند زیرا اینها مرغان شبند چون نورانیت دیانت غروب کند این مادیون خفاش‌آسا پرواز آیند زیرا طیور لیلند و قتیکه نور حقیقت مخفی شد اینها پرواز آیند باری چون اینعالم را تاریکی و ظلمت احاطه کرد حضرت بهاءالله از افق ایران مانند آفتاب درخشید جمیع آفاقرا بانوار حقیقت روشن ساخت حقیقت ادیان الهی را ظاهراً ساخت ظلمت تقالید را دفع نمود تعالیم جدیدی گذارد و بآن تعالیم شرق را زنده کرد

10 اول تعلیم حضرت بهاءالله تحرّی حقیقت است باید انسان تحرّی حقیقت کند و از تقالید دست بکشد زیرا ملل عالم هر یک تقالیدی دارند و تقالید مختلف است و اختلاف تقالید سبب جنگ و جدال شده است و تا این تقالید باقیست وحدت عالم انسانی مستحیل است پس باید تحرّی حقیقت نمود تا بنور حقیقت این ظلمات زایل شود زیرا حقیقت حقیقت واحده است تعدّد و تجزّی قبول نکند و مادامیکه حقیقت تجزّی و تعدّد قبول نکند اگر جمیع ملل تحرّی حقیقت کنند شبهه‌ئی نیست که کلّ متحد و متّفق شوند جمعی از ادیان و فرق و ملل مختلفه چون در ایران تحرّی حقیقت نمودند نهایت متّحد و متّفق گشتند و الآن در نهایت اتحاد و اتفاق در نهایت الفت و محبت با هم زندگی مینمایند و ابداً رائحه اختلاف در میان آنها نیست

- 11 The Jews were expecting the appearance of the Messiah, looking forward to it with devotion of heart and soul, but because they were submerged in imitations, they did not believe in Jesus Christ when He appeared. Finally they rose against Him even to the extreme of persecution and shedding His blood. Had they investigated reality, they would have accepted their promised Messiah. These blind imitations and hereditary prejudices have invariably become the cause of bitterness and hatred and have filled the world with darkness and violence of war. Therefore, we must seek the fundamental truth in order to extricate ourselves from such conditions and then with illumined faces find the pathway to the Kingdom of God.
- 12 The second teaching of Baha'u'llah concerns the unity of mankind. All are the servants of God and members of one human family. God has created all, and all are His children. He rears, nourishes, provides for and is kind to all. Why should we be unjust and unkind? This is the policy of God, the lights of which have shone throughout the world. His sun bestows its effulgence unsparingly upon all; His clouds send down rain without distinction or favor; His breezes refresh the whole earth. It is evident that humankind without exception is sheltered beneath His mercy and protection. Some are imperfect; they must be perfected. The ignorant must be taught, the sick healed, the sleepers awakened. The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. The sick must not be neglected because they are ailing; nay, rather, we must have compassion upon them and bring them healing. Briefly, the old conditions of animosity, bigotry and hatred between the religious systems must be dispelled and the new conditions of love, agreement and spiritual brotherhood be established among them.
- 13 The third teaching of Baha'u'llah is that religion must be the source of fellowship, the cause of unity and the nearness of God to man. If it rouses hatred and strife, it is evident that absence of religion is preferable and an irreligious man better than one who professes it. According to the divine Will and intention religion should be the cause of love and agreement, a bond to unify all mankind, for it is a message of peace and goodwill to man from God.
- 14 The fourth teaching of Baha'u'llah is the agreement of religion and science. God has endowed man with intelligence and
- 11 ملاحظه نمائید حضرات یهود منتظر ظهور حضرت مسیح بودند و به جان و دل آرزو میکردند اما چون غرق در تقلید بودند چون حضرت مسیح ظاهر شد ایمان نیاوردند عاقبت بر صلیب آنحضرت قیام نمودند از اینجا معلوم میشود که پیروی تقلید کردند زیرا اگر تحری حقیقت میکردند البته بحضرت مسیح ایمان میآوردند این تقلید عالم انسانرا ظلمانی کرده این تقلید سبب حرب و قتال شده این تقلید سبب بغض و عداوت گشته پس باید تحری حقیقت کنیم تا از جمیع مشقات خلاص شویم و بصیرت روشن شود و بملکوت الهی راه بیابیم
- 12 دوم تعلیم حضرت بهاءالله وحدت عالم انسانیست جمیع بشر نوع انسانند و جمیع بندگان الهی جمیعرا خدا خلق کرده جمیع اطفال الهی هستند خدا کل را رزق میدهد کل را مبروراند بکل مهربانست چرا ما نامهربان باشیم اینست سیاست الهیه که انوارش بر جمیع خلق تابیده است آفتابش بر جمیع اشراق نموده ابر مکرمتش بر جمیع باریده نسیم عنایتش بر جمیع وزیده پس معلوم شد که نوع انسان جمیعاً در ظل رحمت پروردگار است نهایت بعضی ناقص هستند باید اكمال گردند جاهل هستند باید تعلیم یابند مریض هستند باید معالجه شوند خوابند باید بیدار گردند طفل را نباید مبعوض داشت که چرا طفلی باید او را تربیت نمود مریض را نباید مبعوض داشت که چرا ناخوشی باید نهایت رحمت و محبت باو داشت از این واضح شد که عداوت مابین ادیان باید بکلی محو گردد و ظلم و اعتساف برداشته شود و بالعکس نهایت الفت و محبت جاری گردد
- 13 ثالث تعلیم حضرت بهاءالله اینست که دین باید سبب الفت باشد سبب ارتباط بین بشر باشد رحمت پروردگار باشد و اگر دین سبب عداوت شود و سبب جنگ گردد عدمش بهتر پیدینی به از دین است بلکه بالعکس دین باید سبب الفت باشد سبب محبت باشد سبب ارتباط بین عموم بشر باشد
- 14 تعلیم چهارم حضرت بهاءالله آنکه دین باید مطابق علم باشد زیرا خدا عقل بانسان داده تا

reason whereby he is required to determine the verity of questions and propositions. If religious beliefs and opinions are found contrary to the standards of science, they are mere superstitions and imaginations; for the antithesis of knowledge is ignorance, and the child of ignorance is superstition. Unquestionably there must be agreement between true religion and science. If a question be found contrary to reason, faith and belief in it are impossible, and there is no outcome but wavering and vacillation.

- 15 Baha'u'llah also taught that prejudices – whether religious, racial, patriotic or political – are destructive to the foundations of human development. Prejudices of any kind are the destroyers of human happiness and welfare. Until they are dispelled, the advancement of the world of humanity is not possible; yet racial, religious and national biases are observed everywhere. For thousands of years the world of humanity has been agitated and disturbed by prejudices. As long as it prevails, warfare, animosity and hatred will continue. Therefore, if we seek to establish peace, we must cast aside this obstacle; for otherwise, agreement and composure are not to be attained.

- 16 Sixth, Baha'u'llah set forth principles of guidance and teaching for economic readjustment. Regulations were revealed by Him which ensure the welfare of the commonwealth. As the rich man enjoys his life surrounded by ease and luxuries, so the poor man must, likewise, have a home and be provided with sustenance and comforts commensurate with his needs. This readjustment of the social economy is of the greatest importance inasmuch as it ensures the stability of the world of humanity; and until it is effected, happiness and prosperity are impossible.

- 17 Seventh, Baha'u'llah taught that an equal standard of human rights must be recognized and adopted. In the estimation of God all men are equal; there is no distinction or preferment for any soul in the dominion of His justice and equity.

- 18 Eighth, education is essential, and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established, and the basis of ethics be the same.

حقائق اشیاء را تحقیق نماید اگر مسائل دینیّه مخالف عقل و علم باشد وهم است زیرا مقابل علم جهل است و اگر بگوئیم دین ضدّ عقل است مقصود این است که دین جهل است لابدّ دین باید مطابق عقل باشد تا از برای انسان اطمینان حاصل شود اگر مسئله‌ی مخالف عقل باشد ممکن نیست از برای انسان اطمینان حاصل گردد همیشه متزلزل است

- 15 تعلیم پنجم حضرت بهاءالله آنکه تعصب جنسی تعصب دینی تعصب مذهبی تعصب وطنی تعصب سیاسی هادم بنیان انسانی است و تعصب مخرب اساس نوع بشر است از هر قبیل باشد تا آنکه این تعصبات زائل نگردد ممکن نیست عالم انسانی راحت یابد و برهان بر این اینکه هر حرب و قتالی و هر عداوت و بغضائی که در بین بشر واقع شده یا منبعث از تعصب وطنی بوده و یا منبعث از تعصب سیاسی شش هزار سال است که عالم انسان راحت نیافته و سبب عدم راحتش این تعصباتست و تا تعصب باقی جنگ باقی بغض باقی عداوت باقی اذیت باقی و اگر بخوایم عالم انسانی راحت باشد جمیع این تعصبات را باید بریزیم و الا ممکن نیست که آسایش یابد

- 16 تعلیم ششم حضرت بهاءالله تعدیل معیشت حیاست یعنی باید قوانینی و نظاماتی گذارد که جمیع بشر براحت زندگانی کنند یعنی همچنانکه غنی در قصر خویش راحت دارد و بانواع مواید سفره او مزین است فقیر نیز لانه و آشیانه داشته باشد گرسنه نماند تا جمیع نوع انسان راحت یابند امر تعدیل معیشت بسیار مهم است و تا این مسئله تحقق نیابد سعادت برای عالم بشر ممکن نیست

- 17 تعلیم هفتم حضرت بهاءالله مساوات حقوق است جمیع بشر در نزد خدا یکسانند حقوقشان حقوق واحده امتیازی از برای نفسی نیست کل در تحت قانون الهی هستند مستثنائی نه در نزد حق امیر و فقیر یکسانند عزیز و حقیر مساوی

- 18 تعلیم هشتم حضرت بهاءالله تربیت عموم لازم است و وحدت اصول و قوانین تربیت نیز از الزم امور تا جمیع بشر تربیت واحده گردند یعنی تعلیم و تربیت در جمیع مدارس عالم باید یکسان

و اصول و آداب یک اصول و آداب گردد تا
این سبب شود که وحدت عالم بشر از صغر سن
در قلوب جای گیرد

- 19 Ninth, a universal language shall be adopted and be taught by all the schools and institutions of the world. A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man.

19 تعلیم نهم حضرت بهاء الله وحدت لسان است
یک لسانی ایجاد شود و آنرا جمیع آکادمیهای عالم
قبول نمایند یعنی یک کنگره بین المللی مخصوص
تشکیل دهند و از هر ملتی نمایندگان و وکلاء دانا
در آن جمع حاضر گردند و صحبت و مشورت
نمایند و رسماً آن لسانرا قبول کنند و بعد از آن
در جمیع مدارس عالم تعلیم اطفال کنند تا هر
انسان دو لسان داشته باشد یک لسان عمومی و
یک لسان وطنی تا جمیع عالم یکوطن و یک لسان
گردد زیرا این لسان عمومی از جمله اسباب اتحاد
عالم انسانیست

- 20 Tenth, Baha'u'llah emphasized and established the equality of man and woman. Sex is not particularized to humanity; it exists throughout the animate kingdoms but without distinction or preference. In the vegetable kingdom there is complete equality between male and female of species. Likewise, in the animal plane equality exists; all are under the protection of God. Is it becoming to man that he, the noblest of creatures, should observe and insist upon such distinction? Woman's lack of progress and proficiency has been due to her need of equal education and opportunity. Had she been allowed this equality, there is no doubt she would be the counterpart of man in ability and capacity. The happiness of mankind will be realized when women and men coordinate and advance equally, for each is the complement and helpmeet of the other.

20 تعلیم دهم حضرت بهاء الله وحدت رجال و
نساء است که رجال و نساء در نزد خداوند
یکسانند جمیع نوع انسانند جمیع سلاله آدمند
زیرا ذکور و انثائی تخصیص بانسان ندارد در عالم
نبات ذکور و انثائی موجود در عالم حیوان ذکور
و انثائی موجود ولیکن بهیچوجه امتیازی نیست
ملاحظه در عالم نبات کنید آیا میانه نبات
ذکور و نبات اناث هیچ امتیازی هست بلکه
مساوات تام است و همچنین در عالم حیوان
ابداً بین ذکور و اناث امتیازی نیست جمیع در
ظل رحمت پروردگارند پس انسان که اشرف
کائنات است آیا جائز است که این اختلافرا
داشته باشد تأخر جنس زن تا بحال بجهت این
بوده که مثل مردان تربیت نمیشدند اگر نساوان
مانند مردان تربیت میشدند شبههئی نیست
که نظیر رجال میگشتند چون کالات رجالرا
اکتساب نمایند البته بدرجه مساوات رسند
و ممکن نیست که سعادت عالم انسانی کامل
گردد مگر بمساوات کامله زنان و مردان

- 21 Eleventh, the world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The divine Father must assist the human world to attain maturity. The body of man is in need of physical and mental energy, but his spirit requires the life and fortification of the Holy Spirit. Without its protection and quickening the human world would be extinguished. Jesus Christ declared, "Let the dead bury their dead." He also said, "That which is born of the flesh is flesh; and that which is

21 تعلیم یازدهم حضرت بهاء الله صلح عمومی
است و تا علم صلح عمومی بلند نگردد محکمه
کبرای عالم انسانی تشکیل نشود و جمیع امور
ما به الاختلاف دول و ملل در آنحکمه قطع
و فصل نگردد عالم آفرینش آسایش نیابد بلکه
هر روز بنیان بشر زیر و زبر گردد و آتش
فتنه زبانه کشد و ممالک قریب و بعید را
مثل خاکستر کند جوانان نورسیده هدف تیر

born of the Spirit is spirit.” It is evident, therefore, according to Christ that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise, though materially advanced to high degrees, man cannot attain full and complete progress.

BWF.235-242, PUP#063 (p.176-182), FWU.069, SW_v05#07 p.102-103+105-106, SW_v08#08 p.097

اعتساف کردند و اطفال مظلوم یتیم بی‌پرستار مانند و مادرهای مهربان در ماتم نوجوانان خویش نوحه و ندبه نمایند شهرها خراب شود ممالک ویران گردد چاره این ظلم و اعتساف صلح عمومیت تعلیم دوازدهم حضرت بهاءالله آنکه عالم انسانی بقوای عقلیه و قوای مادیّه تنها ترقی نکند بلکه بجهت ترقی صوری و معنوی و سعادت فوق‌العاده انسانی نفثات روح القدس لازمست و باید قوه الهیه یعنی روح القدس تأیید کند و توفیق بخشد تا آنکه هیئت بشر ترقیات فوق‌العاده نموده بدرجه کمال برسد زیرا جسم انسان محتاج بقوای مادیّه است ولی روح انسان محتاج بنفثات روح القدس است و اگر تأییدات روح القدس نبود عالم انسانی خاموش میشد و نفوس انسانی مرده بود چنانچه حضرت مسیح میفرماید مرده را بگذار مرده‌ها دفن کنند و آنچه از جسد مولود شده است آن جسد است و آنچه از روح مولود شده آن روح است و این معلومست که روحیکه نصیب از نفثات روح القدس ندارد آن میت است لهذا واضح شد که روح انسانی محتاج به تأییدات روح القدس است والا بقوای مادیّه تنها انسان ترقیات تامه ننماید بل ناقص میماند

BRL_DAK#0632, MJTB.083x, KHF.243, KHAB.310 (319), KHTB2.138

ABU1450

Public address given at 309 W 78th St on 1912-Jun-08 in New York

The body politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that, unless their susceptibilities are quickened by some power so that unity, love and accord may

develop within them, there can be no healing, no agreement among mankind.

Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-bond may be established, this heart-attachment realized and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible.

Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

PUP#061 (p.171), BSC.445 #812, SW_v03#10 p.014, SW_v08#10 p.122, SW_v13#09 p.231-232, SW_v07#15 p.148, DWN_v6#05 p.001

ABU0030

Public address given at Unitarian church on 1912-Jun-09 in Philadelphia

- 1 [Address delivered at the First Unitarian Church of America, in the city of Philadelphia, June 9, 1912.] 1 خطابهء مبارک در اول کلیسای متحدین امریکا در شهر فیلادلفیا ۹ جون ۱۹۱۲
- 2 I have come from distant countries of the Orient where the lights of heaven have ever shone forth, from regions where the Manifestations of God have appeared and the radiance and power of God have been revealed to mankind. The purpose and intention of my visit is that, perchance, a bond of unity and agreement may be established between the East and West, 2 من از مملکت بعیدهء شرق میآیم مملکتی که همیشه نور آسمان در آن طلوع نموده مملکتی که مظاهر مقدسه از آن ظاهر شده که محلّ ظهور قدرت الهیه بوده و مراد و مقصدم این است که بلکه انشاءالله ارتباطی مابین شرق و غرب

that divine love may encompass all nations, divine radiance enlighten both continents and the bounties of the Holy Spirit revivify the body of the world. Therefore, I supplicate the threshold of God that the Orient and Occident may become as one, that the various peoples and religions be unified and souls be blended as the waves of one sea. May they become as trees, flowers and roses which adorn and beautify the same garden.

حاصل شود محبت الهیه جهتین را احاطه کند نورانیت الهیه هر دو اقلیم را روشن نماید نفحات روح القدس جمیع را زنده کند لهذا تضرع بدرگاه الهی میکنم که این شرق و غرب را یک اقلیم فرماید و این ادیان را یک دین نماید این نفوس را یک نفس کند جمیع بمنزله انوار یک شمس و امواج یک دریا گردند جمیع درختان یک بوستان شوند و کل اوراق و ازهار یک گلستان گردند

- 3 The realm of Divinity is an indivisible oneness, wholly sanctified above human comprehension; for intellectual knowledge of creation is finite, whereas comprehension of Divinity is infinite. How can the finite comprehend the infinite? We are utter poverty, whereas the reality of Divinity is absolute wealth. How can utter poverty understand absolute wealth? We are utter weakness, whereas the reality of Divinity is absolute power. Utter weakness can never attain nor apprehend absolute power. The phenomenal beings, which are captives of limitations, are ever subject to transformation and change in condition. How can such phenomenal beings ever grasp the heavenly, eternal, unchanging reality? Assuredly this is an absolute impossibility, for when we study the creational world, we see that the difference of degree is a barrier to such knowing. An inferior degree can never comprehend a higher degree or kingdom. The mineral, no matter how far it may advance, can never attain knowledge of the vegetable. No matter how the plant or vegetable may progress, it cannot perceive the reality of the animal kingdom – in other words, it cannot grasp a world of life that is endowed with the power of the senses. The animal may develop a wonderful degree of intelligence, but it can never attain the powers of ideation and conscious reflection which belong to man. It is evident, therefore, that difference in degree is ever an obstacle to comprehension of the higher by the lower, the superior by the inferior.

3 حقیقت الوهیت وحدت محض است و مقدس و منزّه از ادراک کائنات زیرا ادراک کائنات محدود و حقیقت الوهیت نامحدود چگونه محدود میتواند احاطه بغیر محدود نماید ما فقر محضیم و حقیقت الوهیت غنا صرف فقر بحث چگونه احاطه بغنا مطلق کند ما عجز صفریم و حقیقت الوهیت قدرت محض عجز صرف چگونه تواند بقدرت محض پی برد کائناتی که مرکب از عناصرند و همیشه در انقلاب و انتقال از حالی بحال چگونه میتواند که تصور حقیقت را بکنند که حی قیوم و قدیم است یقین است که عاجزند زیرا چون در کائنات نظر میکنیم می بینیم که تفاوت مراتب مانع از ادراک است هر رتبهء مادون ادراک رتبهء مافوق نتواند مثلاً جماد هر قدر صعود کند ادراک عالم نبات نکند و نبات هر چند ترقی کند حقیقت حیوان را ادراک نکند و از عالم سمع و بصر خبر نگیرد حقیقت حیوان هر قدر ترقی کند از حقیقت انسان خبر نگیرد و قوهء عقلیهء انسان را درک نتواند پس معلوم شد که تفاوت مراتب مانع از ادراک است و هر رتبهء مادون ادراک رتبهء مافوق را نتواند

- 4 This flower, so beautiful, fresh, fragrant and delicately scented, although it may have attained perfection in its own kingdom, nevertheless cannot comprehend the human reality, cannot possess sight and hearing; therefore, it exists unaware of the world of man, although man and itself are both accidental or conditional beings. The difference is difference of degree. The limitation of an inferior degree is the barrier to comprehension.

4 دقت نمائید که این گل هر چند ظریف است لطیف است معطر است در عالم نبات بدرجهء کمال است اما ادراک حقیقت انسان را نمیکند سمع و بصر عالم انسان را تصور نتواند عقل و ادراک انسان را تحقق نماید از عالم انسان خبر ندارد و حال آنکه هر دو حادث ولی تفاوت مراتب سبب عدم ادراک است زیرا رتبهء انسان بلند و رتبهء نبات پست است

- 5 This being so, how can the human reality, which is limited, comprehend the eternal, unmanifest Creator? How can man

5 پس چگونه میتواند حقیقت بشریه ادراک حقیقت الوهیت نماید چگونه میتواند انسان

comprehend the omniscient, omnipresent Lord? Undoubtedly, he cannot, for whatever comes within the grasp of human mind is man's limited conception, whereas the divine Kingdom is unlimited, infinite. But although the reality of Divinity is sanctified beyond the comprehension of its creatures, it has bestowed its bounties upon all kingdoms of the phenomenal world, and evidences of spiritual manifestation are witnessed throughout the realms of contingent existence. The lights of God illumine the world of man, even as the effulgences of the sun shine gloriously upon the material creation. The Sun of Reality is one; its bestowal is one; its heat is one; its rays are one; it shines upon all the phenomenal world, but the capacity for comprehending it differs according to the kingdoms, each kingdom receiving the light and bounty of the eternal Sun according to its capacity. The black stone receives the light of the material sun; the trees and animals likewise are recipients of it. All exist and are developed by that one bounty. The perfect soul of man – that is to say, the perfect individual – is like a mirror wherein the Sun of Reality is reflected. The perfections, the image and light of that Sun have been revealed in the mirror; its heat and illumination are manifest therein, for that pure soul is a perfect expression of the Sun.

- 6 These mirrors are the Messengers of God Who tell the story of Divinity, just as the material mirror reflects the light and disc of the outer sun in the skies. In this way the image and effulgence of the Sun of Reality appear in the mirrors of the Manifestations of God. This is what Jesus Christ meant when He declared, "the father is in the son," the purpose being that the reality of that eternal Sun had become reflected in its glory in Christ Himself. It does not signify that the Sun of Reality had descended from its place in heaven or that its essential being had effected an entrance into the mirror, for there is neither entrance nor exit for the reality of Divinity; there is no ingress or egress; it is sanctified above all things and ever occupies its own holy station. Changes and transformations are not applicable to that eternal reality. Transformation from condition to condition is the attribute of contingent realities.

- 7 At a time when warfare and strife prevailed among nations, when enmity and hatred separated sects and denominations and human differences were very great, Baha'u'llah appeared upon the horizon of the East, proclaiming the oneness of God and the unity of the world of humanity. He promulgated the

محدود ربّ غیر محدود را ادراک کند شبهه‌ئی نیست که نتواند بتصور انسان نیاید زیرا آنچه بتصور انسان آید آن محدود است و حقیقت الهیه نامحدود ولی آن حقیقت الوهیت افاضه وجود بر جمیع کائنات فرموده مواهب او در عالم انسانی ظاهر انوار او در عالم وجود مانند آفتاب منتشر چون آفتاب را ملاحظه میکنید انوار و حرارتش بر جمیع اشیاء تابیده همینطور انوار شمس حقیقت بر کل تابیده نورش یکیست حرارتش یکیست فیضش یکیست و بر جمیع کائنات تابیده ولكن مراتب کائنات متعدد است استعدادشان متفاوتست هر یک بقدر استعداد خویش از آفتاب استفاضه دارد سنگ سیاه پرتوی از آفتاب دارد اشجار پرتوی از آفتاب دارد حیوانات پرتوی از آفتاب دارد و بحرارت آفتاب تربیت شده آفتاب یکی است فیض یکیست ولی نفوس کامله بشریه

6 مثل آئینه شمس بتمام قوّت در او اشراق نموده و کالات آفتاب در آن ظاهر و آشکار میشود حرارت و ضیاء آفتاب در آن هویدا است بتمامه حکایت از آفتاب میکند این مرایا مظاهر مقدسه هستند که از حقیقت الوهیت حکایت میکنند مانند آفتابی که در مراتب ظاهر است و صورت و مثال آفتاب آسمانی در مرایا ظاهر است همین طور صورت و مثال شمس حقیقت در مراتب حقیقی مظاهر مقدسه ظاهر و آشکار این است که حضرت مسیح میگوید الأب فی الابن مراد این است که آن آفتاب حقیقت در این مراتب ظاهر و آشکار است اما مقصد این نیست که آفتاب از آسمان تنزل کرده و آمده در این آئینه جای گرفته زیرا حقیقت الوهیت را صعود و نزول نیست دخول و خروجی نیست مقدس و منزّه از زمان و مکان است همیشه در مرکز تقدیس است زیرا تغییر و تبدیلی از برای حقیقت الوهیت نیست تغییر و تبدیل و انتقال از حالی بحالی از خصائص حقیقت حادثه است

7 در وقتی که در بلاد شرق اختلاف شدید بود و نزاع و جدال عظیم مذاهب و ملل با یکدیگر جنگ و جدال داشتند اجناس مختلفه با یکدیگر در بحث و نزاع بود در همچو وقتی

teaching that all mankind are the servants of one God; that all have come into being through the bestowal of the one Creator; that God is kind to all, nurtures, rears and protects all, provides for all and extends His love and mercy to all races and people. Inasmuch as God is loving, why should we be unjust and unkind? As God manifests loyalty and mercy, why should we show forth enmity and hatred? Surely the divine policy is more perfect than human plan and theory; for no matter how wise and sagacious man may become, he can never attain a policy that is superior to the policy of God. Therefore, we must emulate the attitude of God, love all people, be just and kind to every human creature. We must consider all as the leaves, branches and fruit of one tree, children of one household; for all are the progeny of Adam. We are waves of one sea, grass of the same meadow, stars in the same heaven; and we find shelter in the universal divine Protector. If one be sick, he must be treated; the ignorant must be educated; the sleeping must be awakened; the dead must be quickened with life. These were principles of the teachings of Baha'u'llah.

حضرت بهاءالله از افق شرق ظاهر گشت و اعلان وحدت فیوضات الهیه و وحدت انسانیّه فرمود که جمیع بشر بندگان یک خداوندند و جمیع از فیض ایجاد الهی وجود یافته خداوند بجمیع مهربان است و جمیع را می‌پرورد بهر جنس باشد بهر نوعی بهر ملّتی مهربان است جمیع را رزق میدهد جمیع را می‌پروراند جمیع را حفظ میکند و با جمیع با الطاف معامله مینماید مادام که خدا بکل مهربان است ما چرا نامهربان باشیم مادام خدا با کل باوفاست ما چرا بیوفا باشیم مادام خدا با کل برحمت معامله میکند ما چرا به قهر و غضب معامله کنیم این است سیاست الهیه البتّه اعظم از سیاست بشریه است زیرا بشر هر قدر عاقل باشد ممکن نیست که سیاست او اعظم از سیاست الهی باشد پس ما باید متابعت سیاست الهیه کنیم جمیع ملل و خلق را دوست داشته باشیم بجمیع مهربان باشیم و جمیع را برگ و شکوفه و ثمر یک درخت دانیم زیرا جمیع از سلالهٔ یک خاندان از اولاد یک آدم امواج یک دریا جمیع سبزهٔ یک چمن جمیع در پناه یک خدا نهایت این است که یکی علیل است باید معالجه نمود جاهل است باید تعلیم کرد در خواب است باید بیدار کرد بیپوش است باید هوشیار نمود وحدت عالم انسان را اعلام کرد و همچنین وحدت ادیان را زیرا جمیع ادیان الهیه اساسش حقیقت است و حقیقت تعدّد قبول نکند حقیقت یکیست اساس جمیع انبیاء الهی حقیقت است اگر حقیقت نباشد باطل است و چون اساس حقیقت است لهذا بنیان ادیان الهی یکیست نهایت اینست که تقلیدی بمیان آمده آداب و رسوم و زوائدی پیدا شده این تقلید از انبیا نیست این حادث است بدعت است و چون این تقلید مختلف است سبب اختلاف ادیان شده اما اگر ما این تقلید را دور بیندازیم و حقیقت اساس ادیان الهی تحرّی کنیم یقین است که متحد میشویم

- 8 In proclaiming the oneness of mankind He taught that men and women are equal in the sight of God and that there is no distinction to be made between them. The only difference between them now is due to lack of education and training. If woman is given equal opportunity of education, distinction and estimate of inferiority will disappear. The world of humanity

8 و همچنین وحدت نوع را اعلام نمود که نساء و رجال کل در حقوق مساوی بهیچ وجه امتیازی در میان نیست زیرا جمیع انسانند فقط احتیاج تربیت دارند اگر نساء مانند رجال تربیت شوند هیچ شبهه‌ئی نیست که امتیازی نخواهد ماند زیرا عالم انسانی مانند طيور محتاج بدو جناح است

has two wings, as it were: One is the female; the other is the male. If one wing be defective, the strong perfect wing will not be capable of flight. The world of humanity has two hands. If one be imperfect, the capable hand is restricted and unable to perform its duties. God is the Creator of mankind. He has endowed both sexes with perfections and intelligence, given them physical members and organs of sense, without differentiation or distinction as to superiority; therefore, why should woman be considered inferior? This is not according to the plan and justice of God. He has created them equal; in His estimate there is no question of sex. The one whose heart is purest, whose deeds are most perfect, is acceptable to God, male or female. Often in history women have been the pride of humanity – for example, Mary, the mother of Jesus. She was the glory of mankind. Mary Magdalene, Asiyih, daughter of Pharaoh, Sarah, wife of Abraham, and innumerable others have glorified the human race by their excellences. In this day there are women among the Baha'is who far outshine men. They are wise, talented, well-informed, progressive, most intelligent and the light of men. They surpass men in courage. When they speak in meetings, the men listen with great respect. Furthermore, the education of women is of greater importance than the education of men, for they are the mothers of the race, and mothers rear the children. The first teachers of children are the mothers. Therefore, they must be capably trained in order to educate both sons and daughters. There are many provisions in the words of Baha'u'llah in regard to this.

یکی اناث و یکی ذکور مرغ با یک بال پرواز نتواند نقص یک بال سبب وبال بال دیگر است عالم بشر عبارت از دو دست است چون دستی ناقص ماند دست کامل هم از وظیفه خویش بازماند خدا جمیع بشر را خلق کرده جمیع را عقل و دانش عنایت فرموده جمیع را دو چشم و دو گوش داده دو دست و دو پا عطا کرده در میان امتیازی نگذاشته است لهذا چرا باید نساء از رجال پست تر باشند عدالت الهی قبول نمیکند عدل الهی کل را مساوی خلق فرموده در نزد خدا ذکور و اناثی نیست هر کس قلبش پاکتر عملش بهتر در نزد خدا مقبولتر خواه مرد باشد خواه زن چه بسیار زنان پیدا شده اند که نضر رجال بوده اند مثل حضرت مریم که نضر رجال بود و مریم مجدلیه غبطه رجال بود مریم ام یعقوب قدوه رجال بود آسیه دختر فرعون نضر رجال بود سارا زن ابراهیم نضر رجال بود و همچنین امثال آنها بسیار است حضرت فاطمه شمع انجمن نساء بود حضرت قره العین کوکب نورانی روشن بود در این عصر الیوم در ایران زنانی هستند که نضر رجالند عالماند شاعرند واقفند و در نهایت شجاعت هستند تربیت نساء اعظم و اهم از تربیت رجال است زیرا این دختران روزی مادران شوند و اطفال را مادر تربیت میکند اول معلّم اطفال مادرانند لهذا باید در نهایت کمال و علم و فضل باشند تا بتوانند پسران را تربیت کنند و اگر مادران ناقص باشند اطفال نادان و جاهل گردند

9 He promulgated the adoption of the same course of education for man and woman. Daughters and sons must follow the same curriculum of study, thereby promoting unity of the sexes. When all mankind shall receive the same opportunity of education and the equality of men and women be realized, the foundations of war will be utterly destroyed. Without equality this will be impossible because all differences and distinction are conducive to discord and strife. Equality between men and women is conducive to the abolition of warfare for the reason that women will never be willing to sanction it. Mothers will not give their sons as sacrifices upon the battlefield after twenty years of anxiety and loving devotion in rearing them from infancy, no matter what cause they are called upon to defend. There is no doubt that when women obtain equality of rights, war will entirely cease among mankind. Baha'u'llah promulgated the fundamental oneness of religion. He taught

9 همین طور حضرت بهاء الله وحدت تربیت را اعلان نموده که بجهت اتحاد عالم انسانی لازم است که جمیع بشر یک تربیت شوند رجلاً و نساءً دختر و پسر تربیت واحد گردند و چون تربیت در جمیع مدارس یک نوع گردد ارتباط تام بین بشر حاصل شود و چون نوع بشر یک نوع تعلیم یابد وحدت رجال و نساء اعلان گردد و بنیان جنگ و جدال برافتد و بدون تحقق این مسائل ممکن نیست زیرا اختلاف تربیت مورث جنگ و نزاع مساوات حقوق بین ذکور و اناث منع حرب و قتال است زیرا نسوان راضی به جنگ و جدال نشوند این جوانان در نزد مادران خیلی عزیزند هرگز راضی نمیشوند که آنها در میدان قتال رفته و خون خود را بریزند جوانی را

that reality is one and not multiple, that it underlies all divine precepts and that the foundations of the religions are, therefore, the same. Certain forms and imitations have gradually arisen. As these vary, they cause differences among religionists. If we set aside these imitations and seek the fundamental reality underlying our beliefs, we reach a basis of agreement because it is one and not multiple.

که بیست سال مادر در نهایت زحمت و مشقت تربیت نموده آیا راضی خواهد شد که در میدان حرب پاره پاره گردد هیچ مادری راضی نمیشود ولو هر اوهاماتی بعنوان محبت وطن و وحدت سیاسی وحدت جنس وحدت نژاد و وحدت مملکت اظهار دارند و بگویند که این جوانان باید بروند و برای این اوهامات کشته شوند لهذا وقتی که اعلان مساوات بین زن و مرد شد یقین است که حرب از میان بشر برداشته خواهد شد و هیچ اطفال انسانی را فدای اوهام نخواهند کرد

- 10 Among other principles of Baha'u'llah's teachings was the harmony of science and religion. Religion must stand the analysis of reason. It must agree with scientific fact and proof so that science will sanction religion and religion fortify science. Both are indissolubly welded and joined in reality. If statements and teachings of religion are found to be unreasonable and contrary to science, they are outcomes of superstition and imagination. Innumerable doctrines and beliefs of this character have arisen in the past ages. Consider the superstitions and mythology of the Romans, Greeks and Egyptians; all were contrary to religion and science. It is now evident that the beliefs of these nations were superstitions, but in those times they held to them most tenaciously. For example, one of the many Egyptian idols was to those people an authenticated miracle, whereas in reality it was a piece of stone. As science could not sanction the miraculous origin and nature of a piece of rock, the belief in it must have been superstition. It is now evident that it was superstition. Therefore, we must cast aside such beliefs and investigate reality. That which is found to be real and conformable to reason must be accepted, and whatever science and reason cannot support must be rejected as imitation and not reality. Then differences of belief will disappear. All will become as one family, one people, and the same susceptibility to the divine bounty and education will be witnessed among mankind.

10 و از جمله تعالیمی که حضرت بهاء الله اعلان کرد این بود که باید دین مطابق عقل باشد مطابق با علم باشد علم تصدیق دین نماید و دین تصدیق علم و هر دو بیکدیگر ارتباط تامه یابند این اصل حقیقت است و اما اگر مسئله‌ای از مسائل دینی مخالف عقل باشد مخالف علم باشد آن وهم محض است چه قدر از این دریاهای اوهام در قرون ماضیه موج زد اوهامات ملت رومان را ملاحظه کنید که اساس دین آنها بود اوهامات ملت یونان را ملاحظه نمائید که اساس دین آنها بود و اوهامات مصریان را ملاحظه کنید که اساس دین آنها بود اینها جمیع مخالف عقل مخالف علم لهذا حال واضح و آشکار گردید که اوهام بود ولی در زمانشان در نهایت تمسک بودند مثلاً مصریان قدما چون در نزد آنها ذکر صنی از اصنام آنها میشد در پیش چشمشان معجزه‌ای مجسم و حال آنکه یک پارچه سنگ بود پس ما باید از اوهامات بگذریم تحری حقیقت کنیم آنچه را که دیدیم مطابق حقیقت است قبول نمائیم و آنچه را علم تصدیق نمیکند عقل قبول نمیکند حقیقت نیست تقالید است این تقالید را باید دور بیندازیم و تمسک بحقیقت نمائیم و دینی را که مطابق عقل و علم است قبول کنیم و چون چنین شود بکلی اختلاف نماند و جمیع عائله واحد ملت واحد جنس واحد وطن واحد سیاست واحد احساسات واحد و تربیت واحد گردیم

- 11 O Thou forgiving Lord! Thou art the shelter of all these Thy servants. Thou knowest the secrets and art aware of all things. We are all helpless, and Thou art the Mighty, the Omnipotent. We are all sinners, and Thou art the Forgiver of sins, the

11 پروردگارا آمرزگارا این بندگان را پناه توئی واقف اسرار و آگاه توئی جمیع ما عاجزیم و تو مقتدر و توانا جمیع ما گناهکاریم و توئی غافر الذنوب و

Merciful, the Compassionate. O Lord! Look not at our shortcomings. Deal with us according to Thy grace and bounty. Our shortcomings are many, but the ocean of Thy forgiveness is boundless. Our weakness is grievous, but the evidences of Thine aid and assistance are clear. Therefore, confirm and strengthen us. Enable us to do that which is worthy of Thy holy Threshold. Illumine our hearts, grant us discerning eyes and attentive ears. Resuscitate the dead and heal the sick. Bestow wealth upon the poor and give peace and security to the fearful. Accept us in Thy kingdom and illumine us with the light of guidance. Thou art the Powerful and the Omnipotent. Thou art the Generous. Thou art the Clement. Thou art the Kind.

رحیم و رحمن پروردگار! نظر بقصور ما منما به فضل و موهبت خویش معامله کن خطاء ما بسیار است ولی بحر رحمت تو بی پایان عجز ما بسیار است ولیکن تأیید و توفیق تو آشکار پس تأیید ده و توفیق بخش و ما را بآنچه سزاوار درگاه تست موفق نما دلها را روشن کن و چشمها را بینا نما و گوشها را شنوا کن مردگان را زنده فرما و مریضان را شفا بخش فقیران را غنی نما و خائفان را امنیت بخش و ما را در ملکوت خویش قبول نما و بنور هدایت روشن کن توئی مقتدر توئی توانا توئی کریم توئی رحمن و توئی مهربان

BRL_ATE#107x, BPRY.082-083x, LOG#0492x, LOG#2097x, PUP#062
(p.172-176), SW_v05#07 p.099-102, SW_v09#07 p.085

BRL_DAK#0184, KHF.228, KHAB.303
(312), KHTB2.129, NJB_v04#12 p.001

ABU1229

Words to the Baha'is, spoken in home of Mary Revell on 1912-Jun-09 in Philadelphia

This is a meeting, the members of which are strung together like pearls, and all the pearls are brilliant, for all are Baha'is. The brilliancy of these pearls is not known for the present; that will be known later on.

Thank ye God that He has drawn you together through the Blessed Perfection. He has made you fruitful, like unto trees: He has made you like unto a rose garden, the freshness of which will be known in the future. When the heat and the rays of the Sun of Reality shine in the future, then the freshness and beauty of these flowers will be realized.

In brief, render thanks to God, for your spirits are gladdened with the glad tidings of God. Be forgetful of all other thoughts. Be filled with the Spirit of Baha'u'llah. Your thoughts must be of Baha'u'llah; your mention must be of Baha'u'llah; your life must be devoted to Baha'u'llah; your firmness must be evident in Baha'u'llah; for Baha'u'llah has endured for your sake infinite vicissitudes. All His life He was subject to persecutions. During the nights He was not at rest. He did not sleep in peace for one night – not one. Never did He find peace and composure. All His life He was subject to persecution. All His life He was exiled. All His life He was imprisoned.

Therefore, we must be loyal to Him, turn our faces to Him, praise His mention in this world, expound His Teachings, quicken people with His Spirit, so that His Heavenly Image may descend and His Heavenly Power affect the hearts. Thus, every day may we find a new spirit. Every day may we make a new resolution. Every day may we be confirmed, and illumine the world of humanity.

We must supplicate day and night, beg assistance and confirmation from His Holiness Baha'u'llah, that we may become pure mirrors, that the rays of sincerity may perfect them, the virtues of the human world appear, the moralities of the Kingdom be reflected, and that we may attain the high station of happiness.

This is My advice to you. This is My request for you. This is My hope for you.

SW_v05#06 p.090, MAB.064-065

ABU3294

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-10 in New York

The Blessed Beauty did not make any more public speeches after leaving Baghdad and Adrianople. The mode of His discourse and the style of His utterances were a cause of wonder and were without peer or likeness. However, out of respect, I do not wish to give my speeches in that manner.

جمال مبارک بعد از دارالسلام وادرنه در محفل
عمومی نطق فرمودند و طرز نطق و بیان مبارکه
عجیب بود و بی نظیر و عدیل ولی من احتراماً
نمیخواهم بآن طرز نطق نمایم

BDA1.119.10

SW_v19#07 p.218-219, MHMD1.127

ABU0294

Public address given at 309 W 78th St on 1912-Jun-11 in New York

We have just returned from a visit to Philadelphia, spending two nights there and speaking in two large churches. The weather proved unpleasant and affected my health. The purpose in these movements here and there is a single purpose – it is to spread the light of truth in this dark world. On account

of my age it is difficult to journey. Sometimes the difficulties are arduous, but out of love for the friends of God and with desire to sacrifice myself in the pathway of God, I bear them in gladness. The purpose is the result which is accomplished – love and unity among mankind.

For the world is dark with discord and selfishness, hearts are negligent, souls are bereft of God and His heavenly bestowals. Man is submerged in the affairs of this world. His aims, objects and attainments are mortal, whereas God desires for him immortal accomplishments. In his heart there is no thought of God. He has sacrificed his portion and birthright of divine spirituality. Desire and passion, like two unmanageable horses, have wrested the reins of control from him and are galloping madly in the wilderness. This is the cause of the degradation of the world of humanity. This is the cause of its retrogression into the appetites and passions of the animal kingdom. Instead of divine advancement we find sensual captivity and debasement of heavenly virtues of the soul. By devotion to the carnal, mortal world human susceptibilities sink to the level of animalism.

What are the animals' propensities? To eat, drink, wander about and sleep. The thoughts, the minds of the animals are confined to these. They are captives in the bonds of these desires. Man becomes a prisoner and slave to them when his ultimate desire is no higher than his welfare in this world of the senses. Consider how difficult for man is the attainment of pleasures and happiness in this mortal world. How easy it is for the animal. Look upon the fields and flowers, prairies, streams, forests and mountains. The grazing animals, the birds of the air, the fishes neither toil nor undergo hardships; they sow not, nor are they concerned about the reaping; they have no anxiety about business or politics – no trouble or worry whatsoever. All the fields and grasses, all the meadows of fruits and grains, all the mountain slopes and streams of salubrious water belong to them. They do not labor for their livelihood and happiness because everything is provided and made possible for them. If the life of man be confined to this physical, material outlook, the animal's life is a hundred times better, easier and more productive of comfort and contentment. The animal is nobler, more serene and confident because each hour is free from anxiety and worry; but man, restless and dissatisfied, runs from morn till eve, sailing the seas, diving beneath them in submarines, flying aloft in airplanes, delving into the lowest strata of the earth to obtain his livelihood – all with the greatest difficulty, anxiety and unrest. Therefore, in this respect the animal is nobler, more serene, poised and confident.

Consider the birds in the forest and jungle: how they build their nests high in the swaying treetops, build them with the utmost skill and beauty – swinging, rocking in the morning breezes, drinking the pure, sweet water, enjoying the most enchanting views as they fly here and there high overhead, singing joyously – all without labor, free from worry, care and forebodings. If man's life be confined to the elemental, physical world of enjoyment, one lark is nobler, more admirable than all humanity because its livelihood is prepared, its condition complete, its accomplishment perfect and natural.

But the life of man is not so restricted; it is divine, eternal, not mortal and sensual. For him a spiritual existence and livelihood is prepared and ordained in the divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is his attainment of the knowledge of God. The bliss of man is the acquiring of heavenly bestowals, which descend upon him in the outflow of the bounty of God. The happiness of man is in the fragrance of the love of God. This is the highest pinnacle of attainment in the human world. How preferable to the animal and its hopeless kingdom!

Therefore, consider how base a nature it reveals in man that, notwithstanding the favors showered upon him by God, he should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature! God has created man in order that he may be a dove of the Kingdom, a heavenly candle, a recipient of eternal life. God has created man in order that he may be resuscitated through the breaths of the Holy Spirit and become the light of the world. How debased the soul which can find enjoyment in this darkness, occupied with itself, the captive of self and passion, wallowing in the mire of the material world! How degraded is such a nature! What an ignorance this is! What a blindness! How glorious the station of man who has partaken of the heavenly food and built the temple of his everlasting residence in the world of heaven!

The Manifestations of God have come into the world to free man from these bonds and chains of the world of nature. Although They walked upon the earth, They lived in heaven. They were not concerned about material sustenance and prosperity of this world. Their bodies were subjected to inconceivable distress, but Their spirits ever soared in the highest

realms of ecstasy. The purpose of Their coming, Their teaching and suffering was the freedom of man from himself. Shall we, therefore, follow in Their footsteps, escape from this cage of the body or continue subject to its tyranny? Shall we pursue the phantom of a mortal happiness which does not exist or turn toward the tree of life and the joys of its eternal fruits?

I have come to this country in the advanced years of my life, undergoing difficulties of health and climate because of excessive love for the friends of God. It is my wish that they may be assisted to become servants of the heavenly Kingdom, captives in the service of the will of God. This captivity is freedom; this sacrifice is glorification; this labor is reward; this need is bestowal. For service in love for mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord.

PUP#065 (p.183-186), SW_v04#06 p.099-100

ABU0436

Words spoken at 309 W 78th St in New York, 1912-Jun-11

The essence of the intention is that I wish you to pray for me and I will pray for you. The pathway we shall walk together is the pathway of the disciples of Christ. After the departure of His Holiness to the Supreme Paradise, the disciples who had followed His teachings met together in consultation upon the summit of a mountain near Jaffa. Such a consultation was never before held. They said to each other, "His Holiness Jesus Christ has been crucified. He offered His life in this way, gave up His rest and comfort, forfeited His happiness, renounced His possessions, family and life, and quaffed the chalice of martyrdom. He educated us in order that we might arise after Him in His Cause. He sacrificed His life that the oil in the lamps of our souls might become ignited and His Light shine forth from them. He suffered on the cross that we may irrigate the tree of His planting. He consented to a cruel death in order that the seed of His sowing might be cultivated and preserved by us. Now must we be loyal to His Holiness. If we wish to be loyal we must arise to carry out the duties of loyalty. Otherwise each of us will continue to seek after his own livelihood, rest and comfort; each, like other people, find repose, enjoy a family, have a household, provide food

and strive to gain glory and power. Shall we do this?" All said, "No! We must be loyal and faithful to His Holiness Jesus Christ. Therefore with our worldly attachments we cannot attend to His service in a true spirit of severance. We must either be occupied with ourselves or engaged in His service. This Cause is a very great Cause; a Cause that is weighty and important, not light and trivial; a Cause that is not easy to carry and serve. First, to be severed and free from all other occupation we must give up and relinquish our family ties and that which pertains thereto. Because the management of a household and family is a hindrance to service. God has not created two hearts for man, one for living in the world and one for service in His Cause. Therefore either must we be occupied with our own service and affairs or with service to Christ. Is not this the ultimate arrangement? Yes! it is the ultimate arrangement! He who is tied to a family, let him then arrange to leave it; he who is not should not take a wife and the duties of a family; then will he be free, severed and without burden or hindrance in the service of God. Is this right? Is this the ultimate arrangement? Are we united upon this? Yes! Second, in the pathway of Christ there is strife, persecution, blame, imprisonment, banishment, suffering and many other burdens which we must accept. Have we accepted them? Yes! we have assuredly! Third, we must go among the peoples of the world, proclaiming the glad-tidings of the Kingdom of God, spreading the fragrances of Christ, summoning them to the Sun of Reality in order that this dark world shall become illumined. Is this the ultimate arrangement? Yes!"

Then they took an oath and covenant among themselves, embraced each other and descended from the mountain, some going to the Eastward, some to the West, North and South. So they were scattered. Some became traceless, as it is not known where they traveled or where they died. It is said some died in India.

The reality of the condition is this: We must be loyal to the Threshold of the Blessed Beauty and be willing to give our lives for Him. We must sacrifice our comfort for Him; sacrifice all our conditions in the pathway of His service. If we do this, our service will be productive of great results. Otherwise God will raise up souls to do this work in our stead. Our purpose is that we shall arise in His Cause—not fettered by world conditions, not burdened by weight of material responsibilities. We must draw our thread from one direction whether it come or not. There are many threads; the right one will come to us. [Refers to seeking the right thread by which to unravel a skein.]

Now therefore I will pray for you and you must pray for me, “O Baha’u’llah! This is Abdul-Baha! Confirm Abdul-Baha in Thy Threshold! Strengthen him in loyalty to Thee! Make him self-sacrificing! Make him homeless, and without rest! Fill his heart with Thy love, so he will forget all else save Thee,—seeking no other comfort, grace, health or life, and sacrificing all for Thee!”

Pray in this manner for me and I will pray so for you.

Admonish the Friends so they will not backbite and criticize, voicing the mistakes and sins of others. Have a sin-covering eye. As soon as you see a trace of the Love of Baha’u’llah in a soul, revere that soul under all conditions.

SW_v04#02 p.040-041

ABU0749

Public address given at 309 W 78th St on 1912-Jun-11 in New York

Man must be lofty in endeavor. He must seek to become heavenly and spiritual, to find the pathway to the threshold of God and become acceptable in the sight of God. This is eternal glory – to be near to God. This is eternal sovereignty – to be imbued with the virtues of the human world. This is boundless blessing – to be entirely sanctified and holy above every stain and dross.

Consider the human world. See how nations have come and gone. They have been of all minds and purposes. Some were mere captives of self and desire, engulfed in the passions of the lower nature. They attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this. Look upon it with the eye of admonition. No trace of them remains, no fruit, no result, no benefit; they have gone utterly – complete effacement.

Souls have appeared in the world who were pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the threshold of God, acceptable in the good pleasure of God. They have been the lights of guidance and stars of the Supreme Concourse. Consider these souls, shining like stars in the horizon of sanctity forevermore.

It must not be implied that one should give up avocation and attainment to livelihood. On the contrary, in the Cause of Baha'u'llah monasticism and asceticism are not sanctioned. In this great Cause the light of guidance is shining and radiant. Baha'u'llah has even said that occupation and labor are devotion. All humanity must obtain a livelihood by sweat of the brow and bodily exertion, at the same time seeking to lift the burden of others, striving to be the source of comfort to souls and facilitating the means of living. This in itself is devotion to God. Baha'u'llah has thereby encouraged action and stimulated service. But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind is busy, the heart must be attracted toward the Kingdom of God in order that the virtues of humanity may be attained from every direction and source.

We have forsaken the path of God; we have given up attention to the divine Kingdom; we have not severed the heart from worldly attractions; we have become defiled with qualities which are not praiseworthy in the sight of God; we are so completely steeped in material issues and tendencies that we are not partakers of the virtues of humanity.

Little reflection, little admonition is necessary for us to realize the purpose of our creation. What a heavenly potentiality God has deposited within us! What a power God has given our spirits! He has endowed us with a power to penetrate the realities of things; but we must be self-abnegating, we must have pure spirits, pure intentions, and strive with heart and soul while in the human world to attain everlasting glory.

I have come for the purpose of admonition and voicing the teachings of Baha'u'llah. It is my hope that His will and guidance may influence your spirits, souls and hearts, causing them to become pure, holy, sanctified and illumined and making you lamps of heavenly illumination to the world. This is my desire; this is my hope through the assistance of God.

LOG#2113x, PUP#066 (p.186-187), SW_v04#06 p.101

ABU1721

Words to the Baha'is, spoken at Kinney home on 1912-Jun-11 in New York

It is my hope that the meetings of the Baha'i Assembly in New York shall become like meetings of the Supreme Concourse. When you assemble, you must reflect the lights of the heavenly Kingdom. Let your hearts be as mirrors in which the radiance of the Sun of Reality is visible. Each bosom must be a telegraph station – one terminus of the wire attached to the soul, the other fixed in the Supreme Concourse – so that inspiration may descend from the Kingdom of Abha and questions of reality be discussed. Then opinions will coincide with truth; day by day there will be progression, and the meetings will become more radiant and spiritual.

This attainment is conditioned upon unity and agreement. The more perfect the love and agreement, the more the divine confirmations and assistance of the Blessed Perfection will descend. May this prove to be a divine meeting, and may boundless bestowals come down upon you.

Strive with all your hearts and with the very power of life that unity and love may continually increase. In discussions look toward the reality without being self-opinionated. Let no one assert and insist upon his own mere opinion; nay, rather, let each investigate reality with the greatest love and fellowship. Consult upon every matter, and when one presents the point of view of reality itself, that shall be acceptable to all. Then will spiritual unity increase among you, individual illumination will be greater, happiness will be more abundant, and you will draw nearer and nearer to the Kingdom of God.

LOG#0581x, PUP#064 (p.183), SW_v03#10 p.014-015, PN_1912 p022

AB06407

To: Hippolyte Dreyfus-Barney

Date: 1912-Jun-11

- ¹ O kind friend! For several days, at the invitation of two ministers and the request of the divine friends, I went to Philadelphia. Two detailed meetings were held in the church and I spoke according to my own incapacity, but the confirmations

¹ ای یار مهربان چند روز بسبب دعوت دو کشیش و رجای احبای الهی به فلادفلیا رفتم دو مجلس مفصل در کلیسا شد و بقدر عجز

of the Abha Kingdom encompassed all and were evident like the sun. Though we are weak, He is strong; though we are poor, He is rich. In any case, the verse "We shall assist whosoever arises to help Our Cause with hosts from the Concourse on High and a company of Our favored angels" became clear and evident.

خود صحبتی داشتم لکن تأییدات ملکوت ابهی
احاطه کرد و مثل آفتاب نمایان بود هرچند
ضعیفم ولی او قوی است هرچند فقیرم او
غنی است باری آیه و نصیر من قام علی نصره
امری بجنود من الملائه الأعلی و قبیل من الملائکه
المقربین واضح و آشکار گردید

- 2 I hope that you and the handmaiden of Baha will be confirmed in rendering a notable service during this journey and become the cause of exalting the Word of God. Convey my respectful greetings to the handmaiden of Baha. I beseech for her confirmation and success from the Truth. Likewise to respected Mrs. Hamyk and her mother.

2 امیدوارم که تو با امة البهآء در این سفر بخدمتی
نمایان موفق گردید و سبب اعلاء کلمه الله شوید
تحت محترمانه مرا به امة البهآء برسان از حق او
را تأیید و توفیق طلب و همچنین به مسس همیک
محترمه والده او

- 3 And upon you both be the Most Glorious Glory.

3 و علیک و علیها البهآء الابهی

SW_v19#11 p.350, MHMD1.126, ABCC.212

ASAT2.127, BDA1.119.02

ABU2466

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-11 in New York

- 1 Know that a mighty connection exists between the soul of man and the realities of all created things. That which we behold in a dream, for instance, sometimes later takes place in wakefulness. Indeed, if the heart is disengaged, things may enter the mind while one is awake which afterwards become manifest in outward form. Therefore, a spiritual connection exists between the thought of man and that outward form.

1 معلوم است ما بین روح انسان و حقائق
موجودات ارتباطی عظیم است چنانچه گاهی
آنچه در خواب می بیند در بیداری واقع میشود
بلکه در بیداری وقتی که قلب فارغست اموری
بخاطر گذرد که بعد صورت خارجی پیدا می
کند پس بین ذهن انسان و آن صورت خارجی
ارتباط روحانیست

- 2 The soul possesses a faculty of discovery. When this faculty is recognized, solving these problems is easy.

2 و روح دارای قوه کاشفه است چون این قوه
معلوم شد این مسائل آسان می شود

- 3 Despite this, the interesting thing is that the materialists, while denying spiritual powers, are themselves engaged in discovering the layers of the earth and are immersed in spiritual power and claim knowledge of future conditions.

3 با وجود این مزه اینجاست که مادیون در حالیکه
انکار قوه روحانیه می کنند خود مشغول کشف
طبقات ارضند و غرق قوه روحانیه و مدعی
آگاهی از اوضاع آتیه انهی

SW_v14#07 p.211, SW_v19#07 p.219, MHMD1.128

AVK1.243, MAS2.025-026x, BDA1.120.07

ABU2731

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-11 in New York

[The blessed discourse delivered that day in the gathering of the friends concerned the internal dissensions that arise within religions after the ascension of the Dawning-Places of the bounties of God, and how the Blessed Beauty had closed the doors to such divisions, referring all matters to the Most Great House of Justice, that whatsoever it might decree all should obey. Even if the Baha'is were to split up into two groups, 'Abdu'l-Baha has warned, each forming a House of Justice of its own, one in opposition to the other, both would be false. Pending the formation of the House of Justice, Baha'u'llah has appointed the Centre of the Covenant, affirmed His infallibility and, with His blessed Pen, has solemnly secured His Covenant.]

اما نطق مبارک در مجمع احباً امروز در اختلافات داخله ادیان بعد از صعود مطالع فیض یزدان بود و اینکه جمال مبارک سد ابواب اینگونه اختلافات فرمودند و امور را راجع بیت العدل اعظم کردند که آنچه او حکم کند کل اطاعت نمایند و حتی فرمودند که اگر از بهائیان دو فرقه شوند و هر یک بیت عدلی بنا کنند و مخالفت یکدیگر هر دو باطل است قبل از بیت العدل مرکز میثاقی را تعیین و تأیید فرمود که آنچه او می کند صحیح است و عهد او را بقلم مبارک گرفت

BDA1.119.15

SW_v19#07 p.219, MHMD1.127-128

ABU0818

Address to the Baha'is at 309 W 78th St in New York, 1912-Jun-12

You are all exceedingly welcome. Do you realize how much you should thank God for His blessings? If you should thank Him a thousand times with each breath, it would not be sufficient because God has created and trained you. He has protected you from every affliction and prepared every gift and bestowal. Consider what a kind Father He is. He bestows His gift before you ask. We were not in the world of existence, but as soon as we were born, we found everything prepared for our needs and comfort without question on our part. He has given us a kind father and compassionate mother, provided for us two springs of salubrious milk, pure atmosphere, refreshing water, gentle breezes and the sun shining above our heads. In brief, He has supplied all the necessities of life although we did not ask for any of these great gifts. With pure mercy and bounty He has prepared this great table. It is a mercy which precedes asking. There is another kind of mercy, which is realized after questioning and supplication. He has bestowed both upon us – without asking and with supplication.

He has created us in this radiant century, a century longed for and expected by all the sanctified souls in past periods. It is a blessed century; it is a blessed day. The philosophers of history have agreed that this century is equal to one hundred past centuries. This is true from every standpoint. This is the century of science, inventions, discoveries and universal laws. This is the century of the revelation of the mysteries of God. This is the century of the effulgence of the rays of the Sun of Truth. Therefore, you must render thanks and glorification to God that you were born in this age.

Furthermore, you have listened to the call of Baha'u'llah. Your nostrils are perfumed with the breezes of the paradise of Abha. You have caught glimpses of the light from the horizon of the Orient. You were asleep; you are awakened. Your ears are attentive; your hearts are informed. You have acquired the love of God. You have attained to the knowledge of God. This is the most great bestowal of God. This is the breath of the Holy Spirit, and this consists of faith and assurance. This eternal life is the second birth; this is the baptism of the Holy Spirit. God has destined this station for you all. He has prepared this for you. You must appreciate the value of this bounty and engage your time in mentioning and thanking the True One.

You must live in the utmost happiness. If any trouble or vicissitude comes into your lives, if your heart is depressed on account of health, livelihood or vocation, let not these things affect you. They should not cause unhappiness, for Baha'u'llah has brought you divine happiness. He has prepared heavenly food for you; He has destined eternal bounty for you; He has bestowed everlasting glory upon you. Therefore, these glad tidings should cause you to soar in the atmosphere of joy forever and ever. Render continual thanks unto God so that the confirmations of God may encircle you all.

PUP#067 (p.187-189), SW_v03#10 p.015

AB02586

To: *Mirza Naim Sidihi, in Tihiran*

Date: 1912-Jun-12

- 1 O herald of the Covenant! It is dawn and I am walking in New York's Garden Avenue. I thought of you and began mentioning you, and while walking I write this letter - I dictate and Jinab-i-Aqa Mirza Ahmad writes.

1 ای منادی پیمان دم صبح است و در خیابان
باغ نیویورک راه میروم پیاد تو افتادم و بذكر تو
پرداختم و در بین راه رفتن این نامه نگارم من
میگویم و جناب آقا میرزا احمد مینویسد
- 2 The letter you had written with the details about the history of Aqa Mirza Jani Kashi and the distortions of the foolish ones - all became clear and known. You should certainly complete those investigations soon and send them confidentially to Jinab-i-Abu'l-Fadl, and likewise when you complete the response that you yourself are writing, send one copy to Abu'l-Fadl and one copy to 'Abdu'l-Baha.

2 نامهائی که مرقوم نموده بودید با تفصیل تاریخ
آقا میرزا جانی کاشی و تحریف پیگردان جمیع
واضح و معلوم گردید البتہ آن تحقیقات را بزودی
اکمال فرمائید و نزد جناب ابی الفضائل محرمانه
بفرستید و همچنین جوابی که خود آنجناب مرقوم
مینمائید عندالانجام یک نسخه نزد ابی الفضائل و
یک نسخه بجهت عبدالہاء ارسال دارید
- 3 I am occupied night and day, crying out in gatherings and assemblies and temples, and speaking according to the capacity and worthiness of the people, for in these lands it is the beginning of establishment. One must consider the capacity and receptivity of the people and be moderate in speech and speak of preliminary matters, for these regions are beginners, not like the friends in Iran who are advanced. Especially 'Abdu'l-Baha speaks in public gatherings where all religions and sects are present, not just the friends alone. Therefore for all peoples one must have preliminary talks, not about the realities of inner meanings and the mysteries of divine questions.

3 من شب و روز مشغولم و در مجالس و محافل و
معابد نعره میزنم و بحسب استعداد و لیاقت قوم
صحبت میدارم زیرا در این بلاد بدایت تأسیس
است باید ملاحظہء استعداد و قابلیت قوم را
نمود و در صحبت مدارا کرد و از مسائل ابتدائی
صحبت نمود زیرا این صفحات مبتدی هستند نہ
مثل احبای ایران منتهی علی الخصوص عبدالہاء
در مجامع عمومی صحبت میدارد کہ جمیع ملل و
نحل حاضرند نہ احباً تنها لهذا بجهت عموم ملل
باید صحبتہای ابتدائی داشت نہ از حقایق معانی
و غوامض مسائل الہی
- 4 In any case, if I had time I would write, but I have absolutely no time. You must accomplish this task with the aid and favor of the Blessed Beauty, and assuredly confirmations will arrive. Convey the most wonderful, most glorious greetings to all the divine friends.

4 باری اگر فرصت داشتم من مینوشتم ولی ابداً
فرصت ندارم باید شما بعون و عنایت جمال
مبارک از عہدہء این کار برآئید و یقین است
تأیید میرسد جمیع یاران الہیرا تحت ابداع ابی
برسان
- 5 And upon you be the Most Glorious Glory!

5 و علیک الہاء الابی

INBA85:187b, BRL_DAK#1038,
AHT.013, RHQM1.454 (553x) (337x),
MAS5.220ax

AB04565*To: Mirza Abu'l-Fadl Gulpaygani**Date: 1912-Jun-12*

- 1 O Abu'l-Fadl! The treatise that you wrote in refutation of that priest was reviewed. It is in the utmost eloquence and rhetoric, with decisive proofs. 'Abdu'l-Baha cannot adequately repay this, therefore He supplicates and implores with utmost humility to the Beauty of Abha that He may bestow upon that blessed precious soul new confirmations and fresh success in every breath.
- 2 The matter of the reply to Browne is important and takes precedence over other writings. In Tehran they have searched for copies of Haji Mirza Jani's history - it has become clear that it was altered, therefore it was written that they should send the details to your presence. God willing, they will send them. Whatever effort you expend in this regard will certainly be fitting.
- 3 Now I am walking on the avenue in New York's park and writing this letter, as I have absolutely no free time. Night and day 'Abdu'l-Baha's voice is raised in public meetings and gatherings, and due to the multitude of people's visits I cannot draw a peaceful breath.
- 4 Convey the most wondrous Abha greetings to each and every one of the divine friends. And upon you be the Most Glorious Splendor.

1 یا ابوالفضائل رساله‌تیکه در ردّ آن کشیش مرقوم نموده بودید ملاحظه گردید در نهایت فصاحت و بلاغت است و هیچ قاطعه عبدالبهاء مکافات نتواند لهذا در کمال تضرّع و ابتهال از جمال ابدی استدعا نماید که آن نفس نفیس مبارک را در هر دم تأییدی جدید و توفیقی بدیع عنایت فرماید

2 مسئله جواب برون مهم است و جواب آن مقدم بر سائر تألیف در طهران تجسس نسخی از تاریخ حاجی میرزا جانی کرده‌اند ظاهر و عیان شد که تحریف شده است لهذا مرقوم گشت که تفصیل را نزد آنحضرت بفرستند انشاءالله میفرستند در اینخصوص آنچه اهتمام بفرمائید البته بموقع است

3 حال در خیابان باغ نیویورک راه میروم و این نامه مینگارم زیرا ابداً فرصت ندارم شب و روز در مجالس و محافل عمومی ضعیج عبدالبهاء بلند است و از کثرت مراجعت ناس نفسی راحت برنیارم

4 یاران الهی را جمیعاً فرداً فرداً تحیت ابدی ابدی برسان و علیک البهاء الأبدی

BRL_DAK#0457, SAAF.421, KHH2.187
(2.343)

AB06329*To: Mirza Muhammad Hasan Adib, in Tihiran**Date: 1912-Jun-12*

- 1 O herald of the Covenant! Your letter arrived and its contents brought the utmost joy, for praise be to God, you are steadfast in service and in servitude to the Abha Beauty, a companion of 'Abdu'l-Baha.

1 ای منادی پیمان نامه شما رسید و از مضمون نهایت مسرت حاصل گردید که الحمد لله بر

- خدمت قائمی و در عبودیت جمال ابهی همدم
عبدالبهاء
- 2 Regarding what you wrote about answering Edward Browne's uncertainties - this is an important matter requiring a response. You must certainly strive with all your might to make clear that this history of Haji Mirza Jani has been poisoned and distorted, and that the Azalis conspired with Edward Browne to introduce these calumnies and intrigues. In any case, the utmost effort is urgently needed.
- 3 'Abdu'l-Baha will supplicate and implore at the threshold of the Abha Beauty and seek complete and healing confirmations for you. Rest assured that the light of providence will shine forth and divine assistance will be made manifest.
- 4 And upon you be the Most Glorious Glory!
- در خصوص جواب مجهولات ادوارد برون
مرقوم نموده بودید این قضیه مهم است جواب
لازم دارد البته بتمام همت بکوشید تا واضح گردد
که این تاریخ حاجی میرزا جانی مرحوم مسموم
شده است و تحریف گشته و یوتیها با ادوارد
برون متفق شده اند و این مفتريات و دسائس را
بمیان آورده اند باری بسرعت نهایت همت لازم
است
- 3 عبدالبهاء باستان جمال ابهی تضرع و زاری نماید
و شما را تأییدات کافی شافی طلبد یقین است پرتو
عنایت بتابد و توفیقات صمدانیه جلوه نماید
- 4 و علیک البهاء الأبهی
- BRL_ATE#182x BRL_DAK#0893, ASAT1.080-081,
MAS2.058x

ABU2450

Words spoken at 309 W 78th St in New York, 1912-Jun-12

Question/topic: In the Tablets it is stated that we must be severed and detached. In another place it is stated that we must learn a trade or profession. Do not these two statements contradict each other?

- 1 In the Cause of Baha'u'llah it is obligatory for the individual to engage in a trade or profession. For instance, I know mat weaving and you know another trade. The service we perform is equivalent to worship if we perform it with truth and trustworthiness; it is a cause of human advancement.
- 2 If the heart is not bound and attached to the world, if it is unaffected by the vicissitudes of life, unhampered by worldly wealth from serving humanity and not dejected because of poverty, then this is a human perfection. Otherwise, to profess generosity if one is poor, or justice when one is powerless to extend it, is easy enough, but this will not establish one's spiritual education and awareness.
- 1 در امر بهاء الله بر هر نفسی اشتغال بصنعت و
کسی فرض است مثلاً منه حصیر بافی میدانم و
شما صنعت دیگر این عین عبادتست اگر با نهایت
صداقت و امانت باشد و این سبب ترقیست
- 2 اما با وجود مشغولیت اگر قلب تقید و تعلقی باین
دنیا نداشته باشد و از حوادث متألم نگردد نه با
ثروت عالم از خدمت نوع انسان ممنوع ماند و نه
از فقر محزون شود این کمال انسانست و الا در
حالت فقر اظهار کرم و با حال ضعف ادعای
عدل نمودن قوی است آسان نه دلیل بر تربیت
و تذکر وجود انسان انتهی

COC#0016x, SW_v19#07 p.219, MHMD1.129

BDA1.121.02

ABU3043*Words spoken at 309 W 78th St in New York, 1912-Jun-12*

One of the special laws of Baha'u'llah is the one prohibiting cursing and defamation, and that all should seek forgiveness for their enemies.

Though the nations and people are physically related together in the world of spirit and heart they hold aloof from each other. But those who have spiritual relationship, and unity of conscience, are always ready to sacrifice their lives for one another, even though they have no physical relationship.

SW_v19#07 p.220, MHMD1.130

ABU3253*Words spoken on 1912-Jun-12 in New York*

“You must trust in God,” said ‘Abdu’l-Baha.

“But the more I trust, the worse things become.”

“You have never trusted.”

“But my mother reads the Psalms all the time; she doesn’t deserve that God should desert her so. I read the Psalms myself—the ninety-first Psalm and the twenty-third Psalm every night before I go to bed. I pray too.”

“To pray is not to read Psalms. To pray is to trust in God, and to be submissive in all things to Him. Be submissive, then things will change for you. Put your family in God’s hands. Love God’s will. Strong ships are not conquered by the sea—they ride the waves. Now be a strong ship, not a battered one.”

SW_v08#03 p.038, DJT.305, FDA.028, ABCC.214, VLAB.115-116,
BLO_PN#027

ABU0387*Address to the Baha'is at 309 W 78th St in New York, 1912-Jun-13*

I have made you wait awhile, but as I was tired, I slept. While I was sleeping, I was conversing with you as though speaking at the top of my voice. Then through the effect of my own voice I awoke. As I awoke, one word was upon my lips – the word imtiyaz (“distinction”). So I will speak to you upon that subject this morning.

خسته بودم قدری خوابیدم در خواب میدیدم
که با شماها صحبت میدارم ولی بصورت جلی که
از صدای خودم بیدار شدم یک کلمه از ان
صحبت در خواب عبارت امتیاز بود لهذا خوبست
از کلمه امتیاز گفتگو نمائیم الی آخر بیانه

BDA1.123.x

When we look upon the world of existence, we realize that all material things have a common bond; and yet, on the other hand, there are certain points of distinction between them. For instance, all earthly objects have common bodily ties. The minerals, vegetables and animals have elemental bodies in common with each other. Likewise, they have place in the order of creation. This is the common tie or point of contact between them. All of them pass through the process of composition and decomposition; this is a natural law to which all are subject. This law is ruling throughout creation and constitutes a bond of connection among created things. But at the same time there are certain distinguishing features between these objects. For instance, between the mineral and vegetable, the vegetable and animal, the animal and human, points of distinction exist which are unmistakable and significant. Likewise, there are distinctions between kinds and species of each kingdom. When we consider the mineral kingdom in detail, we observe not only points of similarity between objects but points of distinction as well. Some are immovable bodies, some hard and solid; some have the power of expansion and contraction; some are liquid, some gaseous; some have weight; others, like fire and electricity, have not. So there are many points of distinction among these kinds of elements.

In the vegetable kingdom also we observe distinction between the various sorts and species of organisms. Each has its own form, color and fragrance. In the animal kingdom the same law rules as many distinctions in form, color and function are noticeable. It is the same in the human kingdom. From the standpoint of color there are white, black, yellow and red people. From the standpoint of physiognomy there is a wide difference and distinction among races. The Asian, African and American have different physiognomies; the men of the North and men of the South are very different in type and features. From an economic standpoint in the law of living there is a great deal of difference. Some are poor, others wealthy; some

are wise, others ignorant; some are patient and serene, some impatient and excitable; some are prone to justice, others practice injustice and oppression; some are meek, others arrogant. In brief, there are many points of distinction among humankind.

I desire distinction for you. The Baha'is must be distinguished from others of humanity. But this distinction must not depend upon wealth – that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction – that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity, for unity and accord, for love and justice. In brief, you must become distinguished in all the virtues of the human world – for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and for acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.

LOG#0320x, PUP#068 (p.189-190), SW_v03#10 p.017, SW_v19#07 p.220, DWN_v6#04 p.001x, MHMD1.132

ABU2329

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-13 in New York

- 1 In the Shi'i tradition concerning this dispensation it is recorded that knowledge is composed of twenty-seven letters and that the divine messengers of the past from first to last have revealed but two letters; however, when the promised Qa'im comes, He will appear with all twenty-seven. 1 در حدیث شیعیان در خصوص ظهور موعود مذکور که علم بیست و هفت حرفست آنچه از بدو تا ختم مظاهر الهیه ظاهر شدند دو حرف آن را ظاهر کردند اما چون قائم موعود آید با تمام بیست و هفت حرف ظاهر شود
- 2 Aside from the true meaning of this passage which pertains to the power and might of the Cause of God, to the revelation of verses and signs, to the solution of divine problems, to the disclosure of the mysteries of the Holy Book and to the spread of knowledge - each of which is a hundred times greater in this mighty revelation than in any previous one - materially, too, 2 گذشته از معانی حقیقی در عالم امر که غلبه و قدرت امر الله و ظهور آیات و بینات و توضیح مسائل الهیه و بروز اسرار کتب مقدسه و احاطه علیه در این ظهور اعظم صد چندانست بظاهر هم جمیع عقلای این عصر مقررند که علوم و فنون

all the learned men of this age agree that the advancements in knowledge, the arts, industries and inventions of this century are equal to those of the last fifty centuries, indeed, even greater than that.

MHMD1.130

و صنایع و بدایع این قرن مقابل پنجاه قرن است
بلکه اعظم از آن انتی

BDA1.122.05

ABU2976

Address to the Baha'is at 309 W 78th St in New York, 1912-Jun-13

Baha'u'llah hath affirmed that, if the Baha'is engage in contention, even if the conflict concern Baha'u'llah Himself, both parties will be in the wrong. He hath commanded all to turn to the House of Justice, and prior to its establishment, He hath referred all matters to the Centre of the Covenant and hath commanded all to obey Him.

SW_v19#07 p.220, MHMD1.131-132

اول در باب اختلاف بین احبّا که حضرت
بهاء الله فرموده اند که هر گاه اهل بها اختلاف
کنند و لو در باره خود بهاء الله باشد در صورت
اختلاف هر دو طرف باطلند و کلّ را بر جوع
بیت عدل امر کردند و قبل از آن امور را
بمرکز میثاق راجع و کلّ را با امر باطاعت فرمودند
انتی

AVK4.307, BDA1.123.05

ABU2432

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-14 in New York

¹ In spite of all these persecutions and afflictions, the Cause of God triumphed and the Covenant of God gained influence. In fact, even members of the Commission of Inquiry, who every hour ordered a more severe persecution and spread a fresh calumny and who had joined our enemies and adversaries at 'Akka with the aim of destroying and effacing us, were overtaken by the wrath of God while returning to Constantinople.

² Affairs changed; all the tyrants were debased; some of the members of this very commission were killed or murdered; and some fled away. Finally, one of them went to the believers in Egypt and begged for minimum subsistence.

SW_v19#07 p.220, MHMD1.131

¹ با وجود این ظلمها و بلاها امر الله غالب و عهد
الله نافذ گردید حتی هیئت و اعضاء تفتیش که
در عکا هر ساعتی ظلمی شدید و اقترائی عظیم
مجری داشتند چون با مخالفین و معاندین در عکا
بجهت محو و اضمحلال ما هم صلاح گشتند و
رجوع باسلامبول نمودند هنوز بین راه بودند که
قهر الهی آنها را گرفت

² امر تغیر کرد و همیشه ظالمین ذلیل شدند بعضی از
آن هیئت کشته و مقتول و بعضی فراری گشتند
آخر یکی از آنها در بر مصر نزد احباب رفت و
بجهت قوت لایموت سؤال نمود

BDA1.122.16

ABU3124*Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-15 in New York*

Although He was a prisoner, He pitched His tent with glory on Mount Carmel. Even outwardly His power and majesty were such that for five years the governor of 'Akka wished to attain His presence but was not permitted to do so by Him; indeed, He took no notice of him.

SW_v19#07 p.221, MHMD1.132

با وجود آنکه در حبس بودند خیمهء مبارک
بالای جبل کرمّل در نهایت جلال مرتفع و
بظاهر ظاهر قدرت و اقتدار بدرجه ئی بود که
متصرف عکا پنج سال میخواست بساحت اقدس
مشرف شود قبول نفرمودند و ابداً اعتنا ننمودند

BDA1.124.02

ABU3454*Words to Juliet Thompson, spoken on 1912-Jun-15 in New York*

“He didn’t understand You the other day, my Lord. He thinks that You teach asceticism, that the spirit and the flesh are two separate things.”

“That is not what I said,” the Master replied. “I said that the spiritual man and the materialist were two different beings. The spirit is in the flesh.”

DJT.311, FDA.031, BLO_PN#027

ABU3464*Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-15 in New York*

What I have spoken is according to the capacity of the people and the exigency of the time. “The father makes gurgling sounds for the newborn infant, although his wisdom can measure the universe.”

SW_v19#07 p.221, MHMD1.133

بر حسب استعداد نفوس و اقتضای وقت است
بهر طفلک آن پدر تی تی کند گر چه عقلش
هندسهء گیتی کند

BDA1.124.05

AB12142

To: *Ruqiyiyih Baygum et al., in Iran*

Date: 1912-Jun-15+

1 O friends of Truth and handmaidens of the All-Merciful! Praise be to the Ever-Living, the Self-Subsisting, Who intoxicated those who are drunk with the wine of the primordial covenant from the sealed wine, and brought His friends into ecstasy and joy through the wine of the Covenant, until they illumined their faces in the center of the universe with the lights of firmness and steadfastness, and were made victorious and triumphant in the field of proof by unseen hosts from the Abha Kingdom. They loosed their tongues in praise of the Sovereign of creation and carried away the ball of precedence and advancement from the field of divine knowledge. They became associated with the people with radiant faces, merciful hearts, divine consciences, heavenly speech, divine utterance, innate knowledge, celestial attraction and angelic gifts, and were regarded with the eye of loving-kindness.

2 O divine friends! Praise be to God, in the shadow of the Kingdom of existence, through the bounty of the Luminary of eternity from the horizon of the unseen and dawning-place of certitude, you are assisted and, through the aid and grace of the Divine Unity, you are confirmed. The hosts of the Praised Beauty from the heaven of the gift of the Living, the Loving, extend assistance in the realm of existence, and the banner of the Covenant waves in the midst of the horizons. His Majesty the King rules with perfect justice, and the rule of the great ministers manifests the utmost fairness.

3 Therefore, all of you should arise in perfect unity and agreement under the shade of one tent to diffuse the divine fragrances, so that the nostrils of these yearning ones may be perfumed by the sweet scent from the rose garden of the hearts of the loved ones.

1 ای یاران حقّ و ای اماء رحمن حمد حقّ قیومرا که سرمستان الست را از ریح حقّ مختوم مخمور فرمود و یاران خویش را از بادهء پیمان به وجد و طرب آورد تا در قطب کیهان بانوار ثبوت و رسوخ رخ برافروختند و از ملکوت ابهی بجنود لمپروها در میدان برهان مظفر و منصور گشتند لسان بستایش شهریار آفرینش گشودند و گوی سبقت و پیشی را از میدان عرفان ربودند و با رخی نورانی و قلبی رحمانی و وجدانی ربّانی و نطقی آسمانی و بیانی الهی و عرفانی لدنّ و جذبی لاهوتی و موهبتی ملکوتی در بین خلق محشور گشتند و بعین عنایت منظور شدند

2 ای یاران الهی الحمد لله در ظلّ ملکوت وجود بفیض نیر قدم از افق غیب و مطلع لاریب موفّقید و به عون و عنایت حضرت احدیت مؤید جینود جمال محمود از سماء موهبت حقّ ودود در حیز وجود مدد میفرماید و علم میثاق در قطب آفاق موج میزند و حضرت شهریار در نهایت عدل و داد و حکومت وزراء عظماء در غایت عدالت

3 پس کلّ در کمال اتحاد و اتفاق در ظلّ خیمهء یک‌رنگ بر نشر نفحات قیام نمائید تا از بوی خوش گلشن قلوب احباء مشام این مشتاقان معطر گردد

INBA85:108

ABU0027

Public address given at Central Congregational Church on 1912-Jun-16 in New York

This is a goodly temple and congregation, for – praise be to God! – this is a house of worship wherein conscientious opinion has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail – that is to say, when every man according to his own idealization may give expression to his beliefs – development and growth are inevitable. Therefore, this is a blessed church because its pulpit is open to every religion, the ideals of which may be set forth with openness and freedom. For this reason I am most grateful to the reverend doctor; I find him indeed a servant of the oneness of humanity.

The holy Manifestations Who have been the Sources or Founders of the various religious systems were united and agreed in purpose and teaching. Abraham, Moses, Zoroaster, Buddha, Jesus, Muhammad, the Bab and Baha'u'llah are one in spirit and reality. Moreover, each Prophet fulfilled the promise of the One Who came before Him and, likewise, Each announced the One Who would follow. Consider how Abraham foretold the coming of Moses, and Moses embodied the Abrahamic statement. Moses prophesied the Messianic cycle, and Christ fulfilled the law of Moses. It is evident, therefore, that the Holy Manifestations Who founded the religious systems are united and agreed; there is no differentiation possible in Their mission and teachings; all are reflectors of reality, and all are promulgators of the religion of God. The divine religion is reality, and reality is not multiple; it is one. Therefore, the foundations of the religious systems are one because all proceed from the indivisible reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted. For example, Jesus Christ – may my spirit be a sacrifice unto Him!

– laid the foundation of eternal reality, but after His departure many sects and divisions appeared in Christianity. What was the cause of this? There is no doubt that they originated in dogmatic imitations, for the foundations of Christ were reality itself, in which no divergence exists. When imitations appeared, sects and denominations were formed.

If Christians of all denominations and divisions should investigate reality, the foundations of Christ will unite them. No enmity or hatred will remain, for they will all be under the one guidance of reality itself. Likewise, in the wider field if all the existing religious systems will turn away from ancestral imitations and investigate reality, seeking the real meanings of the Holy Books, they will unite and agree upon the same foundation, reality itself. As long as they follow counterfeit doctrines or imitations instead of reality, animosity and discord will exist and increase. Let me illustrate this. Moses and the prophets of Israel announced the advent of the Messiah but expressed it in the language of symbols. When Christ appeared, the Jews rejected Him, although they were expecting His manifestation and in their temples and synagogues were crying and lamenting, saying, “O God, hasten the coming of the Messiah!” Why did they deny Him when He announced Himself? Because they had followed ancestral forms and interpretations and were blind to the reality of Christ. They had not perceived the inner significances of the Holy Bible. They voiced their objections, saying, “We are expecting Christ, but His coming is conditioned upon certain fulfillments and prophetic announcements. Among the signs of His appearance is one that He shall come from an unknown place, whereas now this claimant of Messiahship has come from Nazareth. We know his home, and we are acquainted with his mother.

“Second, one of the signs or Messianic conditions is that His scepter would be an iron rod, and this Christ has not even a wooden staff.

“Third, He was to be seated upon the throne of David, whereas this Messianic king is in the utmost state of poverty and has not even a mat.

“Fourth, He was to conquer the East and the West. This person has not even conquered a village. How can he be the Messiah?

“Fifth, He was to promulgate the laws of the Bible. This one has not only failed to promulgate the laws of the Bible, but he has broken the law of the sabbath.

“Sixth, the Messiah was to gather together all the Jews who were scattered in Palestine and restore them to honor and prestige, but this one has degraded the Jews instead of uplifting them.

“Seventh, during His sovereignty even the animals were to enjoy blessings and comfort, for according to the prophetic texts, He should establish peace to such a universal extent that the eagle and quail would live together, the lion and deer would feed in the same meadow, the wolf and lamb would lie down in the same pasture. In the human kingdom warfare was to cease entirely; spears would be turned into pruning hooks and swords into plowshares. Now we see in the day of this would-be Messiah such injustice prevails that even he himself is sacrificed. How could he be the promised Christ?”

And so they spoke infamous words regarding Him.

Now inasmuch as the Jews were submerged in the sea of ancestral imitations, they could not comprehend the meaning of these prophecies. All the words of the prophets were fulfilled, but because the Jews held tenaciously to hereditary interpretations, they did not understand the inner meanings of the Holy Bible; therefore, they denied Jesus Christ, the Messiah. The purpose of the prophetic words was not the outward or literal meaning, but the inner symbolical significance. For example, it was announced that the Messiah was to come from an unknown place. This did not refer to the birthplace of the physical body of Jesus. It has reference to the reality of the Christ – that is to say, the Christ reality was to appear from the invisible realm – for the divine reality of Christ is holy and sanctified above place.

His sword was to be a sword of iron. This signified His tongue which should separate the true from the false and by which great sword of attack He would conquer the kingdoms of hearts. He did not conquer by the physical power of an iron rod; He conquered the East and the West by the sword of His utterance.

He was seated upon the throne of David, but His sovereignty was neither a Napoleonic sovereignty nor the vanishing dominion of a Pharaoh. The Christ Kingdom was everlasting, eternal in the heaven of the divine Will.

By His promulgating the laws of the Bible the reality of the law of Moses was meant. The Sinaitic law is the foundation of the reality of Christianity. Christ promulgated it and gave it higher, spiritual expression.

He conquered and subdued the East and West. His conquest was effected through the breaths of the Holy Spirit, which eliminated all boundaries and shone from all horizons.

In His day, according to prophecy, the wolf and the lamb were to drink from the same fountain. This was realized in Christ. The fountain referred to was the Gospel, from which the water of life gushes forth. The wolf and lamb are opposed and divergent races symbolized by these animals. Their meeting and association were impossible, but having become believers in Jesus Christ those who were formerly as wolves and lambs became united through the words of the Gospel.

The purport is that all the meanings of the prophecies were fulfilled, but because the Jews were captives of ancestral imitations and did not perceive the reality of the meanings of these words, they denied Christ; nay, they even went so far as to crucify Him. Consider how harmful is imitation. These were interpretations handed down from fathers and ancestors, and because the Jews held fast to them, they were deprived.

It is evident, then, that we must forsake all such imitations and beliefs so that we may not commit this error. We must investigate reality, lay aside selfish notions and banish hearsay from our minds. The Jews consider Christ the enemy of Moses, whereas, on the contrary, Christ promoted the Word of Moses. He spread the name of Moses throughout the Orient and Occident. He promulgated the teachings of Moses. Had it not been for Christ, you would not have heard the name of Moses; and unless the manifestation of Messiahship had appeared in Christ, we would not have received the Old Testament.

The truth is that Christ fulfilled the Mosaic law and in every way upheld Moses; but the Jews, blinded by imitations and prejudices, considered Him the enemy of Moses.

Among the great religious systems of the world is Islam. About three hundred million people acknowledge it. For more than a thousand years there has been enmity and strife between Muslims and Christians, owing to misunderstanding and spiritual blindness. If prejudices and imitations were abandoned, there would be no enmity whatever between them, and these hundreds of millions of antagonistic religionists would adorn the world of humanity by their unity.

I wish now to call your attention to a most important point. All Islam considers the Qur'an the Word of God. In this sacred Book there are explicit texts which are not traditional, stating that Christ was the Word of God, that He was the Spirit of God, that Jesus Christ came into this world through the quickening breaths of the Holy Spirit and that Mary, His

mother, was holy and sanctified. In the Qur'an a whole chapter is devoted to the story of Jesus. It records that in the time of His youth He worshiped God in the temple at Jerusalem, that manna descended from heaven for His sustenance and that He uttered words immediately after His birth. In brief, in the Qur'an there is eulogy and commendation of Christ such as you do not find in the Gospel. The Gospel does not record that the child Jesus spoke at birth or that God caused sustenance to descend from heaven for Him, but in the Qur'an it is repeatedly stated that God sent down manna day by day as food for Him. Furthermore, it is significant and convincing that when Muhammad proclaimed His work and mission, His first objection to His own followers was, "Why have you not believed on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses? Why have you not followed the precepts of the Old Testament? Why have you not understood the prophets of Israel? Why have you not believed in the disciples of Christ? The first duty incumbent upon ye, O Arabians, is to accept and believe in these. You must consider Moses as a Prophet. You must accept Jesus Christ as the Word of God. You must know the Old and the New Testaments as the Word of God. You must believe in Jesus Christ as the product of the Holy Spirit." His people answered, "O Muhammad! We will become believers although our fathers and ancestors were not believers, and we are proud of them. Tell us what is going to become of them?" Muhammad replied, "I declare unto you that they occupy the lowest stratum of hell because they did not believe in Moses and Christ and because they did not accept the Bible; and although they are my own ancestors, yet they are in despair in hell." This is an explicit text of the Qur'an; it is not a story or tradition but from the Qur'an itself, which is in the hands of the people.

Therefore, it is evident that ignorance and misunderstanding have caused so much warfare and strife between Christians and Muslims. If both should investigate the underlying truth of their religious beliefs, the outcome would be unity and agreement; strife and bitterness would pass away forever and the world of humanity find peace and composure. Consider that there are two hundred and fifty million Christians and three hundred million Muslims. How much blood has flowed in their wars; how many nations have been destroyed; how many children have been made fatherless; how many fathers and mothers have mourned the loss of children and dear ones! All this has been due to prejudice, misunderstanding and imitations of ancestral beliefs without investigation of reality. If the Holy Books were rightly understood, none of this discord and distress would have existed, but love and fellowship would have

prevailed instead. This is true with all the other religions as well. The conditions I have named will apply equally to all. The essential purpose of the religion of God is to establish unity among mankind. The divine Manifestations were Founders of the means of fellowship and love. They did not come to create discord, strife and hatred in the world. The religion of God is the cause of love, but if it is made to be the source of enmity and bloodshed, surely its absence is preferable to its existence; for then it becomes satanic, detrimental and an obstacle to the human world.

In the Orient the various peoples and nations were in a state of antagonism and strife, manifesting the utmost enmity and hatred toward each other. Darkness encompassed the world of mankind. At such a time as this Baha'u'llah appeared. He removed all the imitations and prejudices which had caused separation and misunderstanding and laid the foundation of the one religion of God. When this was accomplished, Muslims, Christians, Jews, Zoroastrians, Buddhists all were united in actual fellowship and love. The souls who followed Baha'u'llah from every nation have become as one family living in agreement and accord, willing to sacrifice life for each other. The Muslim will give his life for the Christian, the Christian for the Jew and all of them for the Zoroastrian. They live together in love, fellowship and unity. They have attained to the condition of rebirth in the Spirit of God. They have become revived and regenerated through the breaths of the Holy Spirit.

Praise be to God! This light has come forth from the East, and eventually there shall be no discord or enmity in the Orient. Through the power of Baha'u'llah all will be united. He upraised this standard of the oneness of humanity in prison. When subjected to banishment by two kings, while a refugee from enemies of all nations and during the days of His long imprisonment He wrote to the kings and rulers of the world in words of wonderful eloquence, arraigning them severely and summoning them to the divine standard of unity and justice. He exhorted them to peace and international agreement, making it incumbent upon them to establish a board of international arbitration – that from all nations and governments of the world there should be delegates selected for a congress of nations which should constitute a universal arbitral court of justice to settle international disputes. He wrote to Victoria, Queen of Great Britain, the Czar of Russia, the Emperor of Germany, Napoleon III of France and others, inviting them to world unity and peace. Through a heavenly power He was enabled to promulgate these ideals in the Orient. Kings could not withstand Him. They endeavored to extinguish His light but served only to increase its intensity and illumination. While

in prison He stood against the Shah of Persia and Sultan of Turkey and promulgated His teachings until He firmly established the banner of truth and the oneness of humankind. I was a prisoner with Him for forty years until the Young Turks of the Committee of Union and Progress overthrew the despotism of Abdu'l-Hamid, dethroned him and proclaimed liberty. This committee set me free from tyranny and oppression; otherwise, I should have been in prison until the days of my life were ended.

The purport is this: that Baha'u'llah in prison was able to proclaim and establish the foundations of peace although two despotic kings were His enemies and oppressors. The King of Persia, Nasiri'd-Din Shah, had killed twenty thousand Baha'is, martyrs who in absolute severance and complete willingness offered their lives joyfully for their faith. These two powerful and tyrannical kings could not withstand a prisoner; this Prisoner upheld the standard of humanity and brought the people of the Orient into agreement and unity. Today in the East, only those who have not followed Baha'u'llah are in opposition and enmity. The people of the nations who have accepted Him as the standard of divine guidance enjoy a condition of actual fellowship and love. If you should attend a meeting in the East, you could not distinguish between Christian and Muslim; you would not know which was Jew, Zoroastrian or Buddhist, so completely have they become fraternized and their religious differences been leveled. They associate in the utmost love and spiritual fragrance as if they belonged to one family, as if they were one people.

PUP#071 (p.197-203), BSC.330 #651, SW_v03#10 p.019-023

ABU0129

Public address given at Fourth Unitarian Church on 1912-Jun-16 in New York

This is a Unitarian church, and in the Arabic tongue this day may well be called Yawm-al'Ittihad ("the Unitarian Day"). Therefore, I consider it appropriate to speak to you upon the subject of unity.

What is real unity? When we observe the human world, we find various collective expressions of unity therein. For instance, man is distinguished from the animal by his degree, or kingdom. This comprehensive distinction includes all the posterity

of Adam and constitutes one great household or human family, which may be considered the fundamental or physical unity of mankind. Furthermore, a distinction exists between various groups of humankind according to lineage, each group forming a racial unity separate from the others. There is also the unity of tongue among those who use the same language as a means of communication; national unity where various peoples live under one form of government such as French, German, British, etc.; and political unity, which conserves the civil rights of parties or factions of the same government. All these unities are imaginary and without real foundation, for no real result proceeds from them. The purpose of true unity is real and divine outcomes. From these limited unities mentioned only limited outcomes proceed, whereas unlimited unity produces unlimited result. For instance, from the limited unity of race or nationality the results at most are limited. It is like a family living alone and solitary; there are no unlimited or universal outcomes from it.

The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious, that all are servants of one God; for all breathe the same atmosphere, live upon the same earth, move beneath the same heavens, receive effulgence from the same sun and are under the protection of one God. This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore, no great results have been forthcoming. Nevertheless, it is certain that the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts are widespread, and capacity exists for the proclamation and promulgation of the real and ultimate unity of mankind, which will bring forth marvelous results. It will reconcile all religions, make warring nations loving, cause hostile kings to become friendly and bring peace and happiness to the human world. It will cement together the Orient and Occident, remove forever the foundations of war and upraise the ensign of the Most Great Peace. These limited unities are, therefore, signs of that great unity which will make all the human family one by being productive of the attractions of conscience in mankind.

Another unity is the spiritual unity which emanates from the breaths of the Holy Spirit. This is greater than the unity of mankind. Human unity or solidarity may be likened to the body, whereas unity from the breaths of the Holy Spirit is the spirit animating the body. This is a perfect unity. It creates such a condition in mankind that each one will make sacrifices

for the other, and the utmost desire will be to forfeit life and all that pertains to it in behalf of another's good. This is the unity which existed among the disciples of Jesus Christ and bound together the Prophets and holy Souls of the past. It is the unity which through the influence of the divine spirit is permeating the Baha'is so that each offers his life for the other and strives with all sincerity to attain his good pleasure. This is the unity which caused twenty thousand people in Persia to give their lives in love and devotion to it. It made the Bab the target of a thousand arrows and caused Baha'u'llah to suffer exile and imprisonment forty years. This unity is the very spirit of the body of the world. It is impossible for the body of the world to become quickened with life without its vivification. Jesus Christ – may my life be a sacrifice to Him! – promulgated this unity among mankind. Every soul who believed in Jesus Christ became revived and resuscitated through this spirit, attained to the zenith of eternal glory, realized the everlasting life, experienced the second birth and rose to the acme of good fortune.

In the Word of God there is still another unity – the oneness of the Manifestations of God, Abraham, Moses, Jesus Christ, Muhammad, the Bab and Baha'u'llah. This is a unity divine, heavenly, radiant, merciful – the one reality appearing in its successive Manifestations. For instance, the sun is one and the same, but its points of dawning are various. During the summer season it rises from the northern point of the ecliptic; in winter it appears from the southern point of rising. Each month between, it appears from a certain zodiacal position. Although these dawning points are different, the sun is the same sun which has appeared from them all. The significance is the reality of Prophethood which is symbolized by the sun, and the holy Manifestations are the dawning places or zodiacal points.

There is also the divine unity or entity, which is sanctified above all concept of humanity. It cannot be comprehended nor conceived because it is infinite reality and cannot become finite. Human minds are incapable of surrounding that reality because all thoughts and conceptions of it are finite, intellectual creations and not the reality of Divine Being which alone knows itself. For example, if we form a conception of Divinity as a living, almighty, self-subsisting, eternal Being, this is only a concept apprehended by a human intellectual reality. It would not be the outward, visible reality, which is beyond the power of human mind to conceive or encompass. We ourselves have an external, visible entity; but even our concept of it is the product of our own brain and limited comprehension.

The reality of Divinity is sanctified above this degree of knowing and realization. It has ever been hidden and secluded in its own holiness and sanctity above our comprehending. Although it transcends our realization, its lights, bestowals, traces and virtues have become manifest in the realities of the Prophets, even as the sun becomes resplendent in various mirrors. These holy realities are as reflectors, and the reality of Divinity is as the sun, which, although it is reflected from the mirrors, and its virtues and perfections become resplendent therein, does not stoop from its own station of majesty and glory and seek abode in the mirrors; it remains in its heaven of sanctity. At most it is this: that its lights become manifest and evident in its mirrors or manifestations. Therefore, its bounty proceeding from them is one bounty, but the recipients of that bounty are many. This is the unity of God; this is oneness – unity of Divinity, holy above ascent or descent, embodiment, comprehension or idealization – divine unity. The Prophets are its mirrors; its lights are revealed through Them; its virtues become resplendent in Them, but the Sun of Reality never descends from its own highest point and station. This is unity, oneness, sanctity; this is glorification whereby we praise and adore God.

O my God! O my God! Verily, these are servants at the threshold of Thy mercy, and maidservants at the door of Thy oneness. Verily, they have gathered in this temple to turn to Thy face of glory, holding to the hem of Thy garment and to Thy singleness, seeking Thy good pleasure and ascent into Thy Kingdom. They receive effulgence from the Sun of Reality in this glorious century, and they long for Thy goodwill in all great affairs. O Lord! Illumine their sight with a vision of Thy signs and riches, and quicken their ears with hearkening to Thy Word. Render their hearts replete with Thy love, and gladden their spirits with Thy meeting. Deign to bestow upon them spiritual good in Thine earth and heaven, and make them signs of unity among Thy servants in order that the real unity may appear and all may become one in Thy Cause and Kingdom. Verily, Thou art the Generous. Verily, Thou art the Mighty, the Spiritual. Thou art the Merciful, the Clement.

(To the children in the Sunday School)

I am glad to see these bright, radiant children. God willing, all of them may realize the hopes and aspirations of their parents.

Praise be to God! I see before me these beautiful children of the Kingdom. Their hearts are pure, their faces are shining. They shall soon become the sons and daughters of the Kingdom. Thanks be to God! They are seeking to acquire virtues and will be the cause of the attainment of the excellences of humanity. This is the cause of oneness in the Kingdom of God. Praise be

to God! They have kind and revered teachers who train and educate them well and who long for confirmation in order that, God willing, like tender plants in the garden of God they may be refreshed by the downpour of the clouds of mercy, grow and become verdant. In the utmost perfection and delicacy may they at last bring forth fruit.

I supplicate God that these children may be reared under His protection and that they may be nourished by His favor and grace until all, like beautiful flowers in the garden of human hopes and aspirations, shall blossom and become redolent of fragrance.

O God! Educate these children. These children are the plants of Thine orchard, the flowers of Thy meadow, the roses of Thy garden. Let Thy rain fall upon them; let the Sun of Reality shine upon them with Thy love. Let Thy breeze refresh them in order that they may be trained, grow and develop, and appear in the utmost beauty. Thou art the Giver. Thou art the Compassionate.

BRL_CHILD#18x, BPRY.028x, BWF.257-260, PUP#069 (p.190-194),
FWU.066x, SW_v03#10 p.030-032

ABU0259

Address to the Baha'is at MacNutt home in New York, 1912-Jun-16

This is a splendid gathering, a meeting of the maidservants of the Merciful and the beloved of God. Whenever such gatherings have taken place in this world, the results have been very great. They have exerted an influence upon the world of hearts and minds. Wherever a lamp is lighted in the night, naturally people are attracted and gather around it. When you see such an assemblage as this, you may know that a light is illumining the darkness. There are lamps the light of which is limited. There are lamps the light of which is unlimited. There are lamps which illumine small places and lamps which illumine the horizons. The lamp of the guidance of God, wherever lighted, has shed its radiance throughout the East and the West. Praise be to God! It has been lighted in this country; day by day its radiance is becoming more resplendent and its effulgence more widespread. This is not known now, but later on its traces will become evident. Consider the days of Christ:

how the light of guidance brightened twelve hearts. How limited it seemed, but how expansive it became afterward and illumined the world!

You are not a large body of people, but because the lamp of guidance has been lighted in your hearts, the effects will be wonderful in the years to come. It is evident and manifest that the world will be illumined by this light; therefore, you must thank God that – praise be to God! – through His grace and favor the lamp of the most great guidance has been ignited in your hearts, and He has summoned you to His Kingdom. He has caused the call of the Supreme Concourse to reach your ears. The doors of heaven have been opened unto you. The Sun of Reality is shining upon you, the cloud of mercy is pouring down, and the breezes of providence are wafting through your souls. Although the bestowal is great and the grace is glorious, yet capacity and readiness are requisite. Without capacity and readiness the divine bounty will not become manifest and evident. No matter how much the cloud may rain, the sun may shine and the breezes blow, the soil that is sterile will give no growth. The ground that is pure and free from thorns and thistles receives and produces through the rain of the cloud of mercy. No matter how much the sun shines, it will have no effect upon the black rock, but in a pure and polished mirror its lights become resplendent. Therefore, we must develop capacity in order that the signs of the mercy of the Lord may be revealed in us. We must endeavor to free the soil of the hearts from useless weeds and sanctify it from the thorns of worthless thoughts in order that the cloud of mercy may bestow its power upon us.

The doors of God are open, but we must be ready and fitted to enter. The ocean of divine providence is surging, but we must be able to swim. The bestowals of the Almighty are descending from the heaven of grace, but capacity to receive them is essential. The fountain of divine generosity is gushing forth, but we must have thirst for the living waters. Unless there be thirst, the salutary water will not assuage. Unless the soul hungers, the delicious foods of the heavenly table will not give sustenance. Unless the eyes of perception be opened, the lights of the sun will not be witnessed. Until the nostrils are purified, the fragrance of the divine rose garden will not be inhaled. Unless the heart be filled with longing, the favors of the Lord will not be evident. Unless a perfect melody be sung, the ears of the hearers will not be attracted. Therefore, we must endeavor night and day to purify the hearts from every dross, sanctify the souls from every restriction and become free from the discords of the human world. Then the divine bestowals will become evident in their fullness and glory. If we do not

strive and sanctify ourselves from the defects and evil qualities of human nature, we will not partake of the bestowals of God. It is as if the sun is shining in its full glory, but no reflection is forthcoming from hearts that are black as stone. If an ocean of salubrious water is surging and we be not thirsty, what benefit do we receive? If the candle be lighted and we have no eyes, what enjoyment do we obtain from it? If melodious anthems should rise to the heavens and we are bereft of hearing, what enjoyment can we find?

Therefore, we must endeavor always, cry, supplicate and invoke the Kingdom of God to grant us full capacity in order that the bestowals of God may become revealed and manifest in us. And as we attain to these heavenly bounties, we shall offer thanks unto the threshold of oneness. Then shall we rejoice in the Lord that in this wonderful century and glorious age, under the shelter of the Kingdom of God we have enjoyed these bestowals and will arise in praise and thanksgiving. Therefore, I first exhort myself and then I entreat you to appreciate this great bestowal, recognize this most great guidance, accept these bounties of the Lord. You must endeavor day and night to become worthy of a generous portion of these gifts and realize full capacity of attainment. Praise be to God! Your hearts are illumined, your faces are turned toward the Kingdom of God. It is my hope that all of these degrees may be reached and these friends attain a station which shall be an example and stimulus for all friends in the world. May the love of God spread from here onward and outward; may the knowledge of God be sent broadcast from this place; may spiritual forces become effective here; may the lights of the Kingdom shine; may intelligent souls be found here so that with all power they may be occupied in the service of God, furthering the oneness of the human world and the cause of the Most Great Peace. May these souls be lighted candles and fruitful trees; may they be pearls of the shells of providence; may they be stars of heaven. This is my supplication to God. This is my request from the Beauty of Abha: that He may submerge all of you in the ocean of His grace.

(Afterward, speaking of numbers)

Such suppositions regarding lucky or unlucky numbers are purely imaginary. The superstition concerning thirteen had its origin in the fact that Jesus Christ was surrounded by twelve disciples and that Judas Iscariot was the thirteenth member of their gathering. This is the source of the superstition, but it is purely imaginary. Although Judas was outwardly a disciple, in reality he was not. Twelve is the original number of significance and completion. Jacob had twelve sons from whom

descended twelve tribes. The disciples of Jesus were twelve; the Imams of Muhammad were twelve. The zodiacal signs are twelve; the months of the year are twelve, etc.

The mysteries of the Holy Books have become explained in the manifestation of Baha'u'llah. Before He appeared, these mysteries were not understood. Baha'u'llah opened and unsealed these mysteries. It was my wish to come here today to have this meeting.

LOG#1377x, PUP#070 (p.194-197), SW_v03#10 p.017-019

ABU1034

Public address given at 309 W 78th St on 1912-Jun-16 in New York

- 1 No matter how much the world of humanity advances in material civilization, it is nevertheless in need of the spiritual development mentioned in the Gospel. The virtues of the material world are limited, whereas divine virtues are unlimited. Inasmuch as material virtues are limited, man's need of the perfections of the divine world is unlimited.

1 عالم مادی هر قدر ترقی کند لکن باز محتاج تعلیمات روح القدس است زیرا کمالات عالم مادی محدود و کمالات الهی نامحدود است چون کمالات عالم مادی محدود است لهذا احتیاج انسان بکمالات الهی است زیرا کمالات الهی نامحدود است
- 2 Throughout human history we find that although the very apex of human virtues has been reached at various times, yet they were limited, whereas divine attainments have ever been unbounded and infinite. The limited is ever in need of the unlimited. The material must be correlated with the spiritual. The material may be likened to the body, but divine virtues are the breathings of the Holy Spirit itself. The body without spirit is not capable of real accomplishment. Although it may be in the utmost condition of beauty and excellence, it is, nevertheless, in need of the spirit. The chimney of the lamp, no matter how polished and perfect it be, is in need of the light. Without the light, the lamp or candle is not illuminating. Without the spirit, the body is not productive. The teacher of material principles is limited. The philosophers who claimed to be the educators of mankind were at most only able to train themselves. If they educated others, it was within a restricted circle; they failed to bestow general education and development. This has been conferred upon humanity by the power of the Holy Spirit.

2 ملاحظه در تاریخ بشر نمائید کمالات مادی هر چند بدرجهء اعلی رسید لکن باز محدود بود اما کمالات الهیه نامحدود پایدانی ندارد لهذا محدود محتاج نامحدود است مادیات محتاج روح است و عالم جسمانی محتاج نفثات روح القدس جسد بیروح ثمر ندارد هر قدر جسد در نهایت لطافت باشد احتیاج بروح دارد قندیل هر قدر لطیف باشد محتاج سراج است بی سراج زجاج ثمری ندارد جسد بیروح ثمر ندارد تعلیم معلم جسمانی محدود است و تربیت او محدود فلاسفه گفتند که مربی بشرند ولی در تاریخ نظر کنید قادر بر تربیت خود یا معدودی قلیل بودند لکن تربیت عموماً از عهده برنیامدند ولی قوه روح القدس تربیت عمومی مینماید

3 For example, Christ educated and developed mankind universally. He rescued nations and peoples from the bondage of superstition and idolatry. He summoned them all to the knowledge of the oneness of God. They were dark, they became illumined; they were material, they became spiritual; earthly they were, they became heavenly. He enlightened the world of morality. This general, universal development is not possible through the power of philosophy. It is only attainable through the pervading influence of the Holy Spirit. Therefore, no matter how far the world of humanity advances, it fails to attain the highest degree unless quickened by the education and divine bestowals of the Holy Spirit. This ensures human progress and prosperity.

3 مثلاً حضرت مسیح تربیت عمومی کرد ملل کثیره را از عالم اسارت بت پرستی نجات داد جمیع را بوحده الهی دلالت کرد ظلمانی را نورانی نمود جسمانی را روحانی کرد عالم اخلاق را روشن نمود و نفوس ارضی را آسمانی فرمود و این بقوه فلاسفه نمیشود بلکه بقوه روح القدس میشود لهذا هر قدر عالم انسانی ترقی نماید باز ممکن نیست بدرجه کمال برسد الا بتربیت روح القدس

4 Therefore, I exhort you to be devoted to your spiritual development. Just as you have striven along material lines and have attained to high degrees of worldly advancement, may you likewise become strengthened and proficient in the knowledge of God. May divine susceptibilities be increased and awakened; may your devotion to the heavenly Kingdom become intense. May you be the recipients of the impulses of the Holy Spirit, be assisted in the world of morality and attain ideal power so that the sublimity of the world of mankind may become apparent in you. Thus may you attain the highest happiness, the eternal life, the everlasting glory, the second birth, and become manifestations of the bestowals of God.

4 لهذا بشما وصیت میکنم که در فکر تربیت روحانی باشید چنانچه در مادیات بایندرجه رسیده اید همینطور بکوشید تا در مدنیّت روحانیّه ترقی نمائید احساسات روحانی یابید توجه بملکوت نمائید و استفاضه از روح القدس کنید قوه معنویّه حاصل نمائید تا علویّت عالم انسانی ظاهر و نهایت سعادت حاصل شود حیات ابدیه یابید عزّت سرمدیه جوئید ولادت ثانویه یابید و مظهر الطاف ربّانیه شوید و ناشر نفحات رحمانیه گردید

PUP#073 (p.205-206), SW_v04#05 p.086-087, SW_v19#08 p.253

BRL_DAK#1036, AMK.258-259,
KHF.035, KHAB.320 (328), KHTB2.151,
KHTB3.028

ABU0790

Public address given at 309 W 78th St on 1912-Jun-17 in New York

We should all visit the sick. When they are in sorrow and suffering, it is a real help and benefit to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion to the sick and suffering. This has greater effect than the remedy itself. You must always have this thought of love and affection when you visit the ailing and afflicted.

The world of humanity may be likened to the individual man himself; it has its illness and ailments. A patient must be diagnosed by a skillful physician. The Prophets of God are the real Physicians. In whatever age or time They appear They prescribe for human conditions. They know the sicknesses; They discover the hidden sources of disease and indicate the necessary remedy. Whosoever is healed by that remedy finds eternal health. For instance, in the day of Jesus Christ the world of humanity was afflicted with various ailments. Jesus Christ was the real Physician. He appeared, recognized the symptoms and prescribed the real remedy. What was that remedy? It was His revealed teaching especially applicable to that age. Later on many new ailments and disorders appeared in the body politic. The world became sick; other severe maladies appeared, especially in the peninsula of Arabia. God manifested Muhammad there. He came and prescribed for the conditions so that the Arabs became healthy, strong and virile in that time.

In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore, Baha'u'llah has appeared. He is the real Physician, bringing divine remedy and healing to the world of man. He has brought teachings for all ailments – the Hidden Words, Ishraqat, Tarazat, Tajalliyat, Words of Paradise, Glad Tidings, etc. These Holy Words and teachings are the remedy for the body politic, the divine prescription and real cure for the disorders which afflict the world. Therefore, we must accept and partake of this healing remedy in order that complete recovery may be assured. Every soul who lives according to the teachings of Baha'u'llah is free from the ailments and indispositions which prevail throughout the world of humanity; otherwise, selfish disorders, intellectual maladies, spiritual sicknesses, imperfections and vices will surround him, and he will not receive the life-giving bounties of God.

Baha'u'llah is the real Physician. He has diagnosed human conditions and indicated the necessary treatment. The essential principles of His healing remedies are the knowledge and love of God, severance from all else save God, turning our faces in sincerity toward the Kingdom of God, implicit faith, firmness and fidelity, loving-kindness toward all creatures and the acquisition of the divine virtues indicated for the human world. These are the fundamental principles of progress, civilization, international peace and the unity of mankind. These are the essentials of Baha'u'llah's teachings, the secret of everlasting health, the remedy and healing for man.

It is my hope that you may assist in healing the sick body of the world through these teachings so that eternal radiance may illumine all the nations of mankind.

LOG#0937x, PUP#072 (p.204-205), SW_v04#06 p.101-102, VLAB.038-039x

AB03597

To: Words spoken into a phonograph, in New York

Date: 1912-Jun-17

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|---|--|
| <p>1 Praise be to God that ye are present in this radiant assemblage and have turned your faces toward the Kingdom of Abha! That which ye behold is from the grace and bounty of the Blessed Perfection. We are as atoms and He is the Sun of Truth. We are as drops and He is the Most Great Ocean. Poor are we, yet the outpouring of the treasury of the Kingdom is boundless. Weak are we, yet the confirmation of the Supreme Concourse is abundant. Helpless are we, yet our refuge and shelter is Baha'u'llah.</p> | <p>1 الحمد لله در این انجمن نورانی حاضریم و به ملکوت ابهی متوجه آنچه ملاحظه می‌نمائید از فضل و عنایت جمال مبارک است ما ذره‌ایم و او شمس حقیقت است ما قطره‌ایم و او بحر اعظم است هرچند فقیریم ولی کنز ملکوت پرموج است هرچند ناتوانیم ولی تأیید ملاً اعلی موفور است هرچند بی‌کسیم ولی ملجأ و پناه ما حضرت بهاءالله است</p> |
| <p>2 Praise be to God! His signs are evident.</p> | <p>2 الحمد لله آثار او باهر است</p> |
| <p>3 Praise be to God! His light is shining.</p> | <p>3 الحمد لله انوار او ساطع است</p> |
| <p>4 Praise be to God! His ocean is surging.</p> | <p>4 الحمد لله دریای او پرموج است</p> |
| <p>5 Praise be to God! His radiance is intense.</p> | <p>5 الحمد لله اشراق او شدید است</p> |
| <p>6 Praise be to God! His bestowals are abundant.</p> | <p>6 الحمد لله عنایات او موفور است</p> |
| <p>7 Praise be to God! His favours are manifest.</p> | <p>7 الحمد لله الطاف او مشهور است</p> |
| <p>8 Glad tidings! Glad tidings! The Morn of Guidance hath dawned.</p> | <p>8 مرده باد مرده باد صبح هدایت دمید</p> |
| <p>9 Glad tidings! Glad tidings! The Sun of Truth hath shone forth.</p> | <p>9 مرده باد مرده باد شمس حقیقت درخشید</p> |
| <p>10 Glad tidings! Glad tidings! The breeze of favour hath wafted.</p> | <p>10 مرده باد مرده باد نسیم عنایت وزید</p> |
| <p>11 Glad tidings! Glad tidings! The showers of the clouds of divine bounty have poured down.</p> | <p>11 مرده باد مرده باد رشحات سحاب عنایت بارید</p> |
| <p>12 Glad tidings! Glad tidings! The Sun of the supreme horizon hath shed its radiance upon all the world with boundless effulgence.</p> | <p>12 مرده باد مرده باد شمس افق اعلی بانوار لاتیغی بر جمیع آفاق اشراق نمود</p> |

- 13 Glad tidings! Glad tidings! The hearts of all are in the utmost purity. 13 مرده باد مرده باد قلوب در نهایت صفاست
- 14 Glad tidings! Glad tidings! His all-encompassing splendour hath been revealed. 14 مرده باد مرده باد تجلی حضرت بهاست
- 15 Glad tidings! Glad tidings! The celestial concourse is astir. 15 مرده باد مرده باد انجذابات ملاً اعلاست
- 16 Glad tidings! Glad tidings! Zion is rapt in ecstasy. 16 مرده باد مرده باد صهیون در رقص است
- 17 Glad tidings! Glad tidings! The Kingdom of God is filled with exultation and joy. 17 مرده باد مرده باد ملکوت الهی پر شور و وله است ۱

BRL_ATE#051, ADMS#106

BRL_DAK#0239

ABU2995

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jun-17 in New York

In the days of the Blessed Beauty, I never had a desire to write. The friends even complained about it. In reply I finally wrote to Varqa saying, 'When the shrill of the Supreme Pen can be heard, what is the need of my writing?' However, in the days of the Most Great Luminary others wrote, referring to themselves, as the great sun of God.

MHMD1.135

در ایام جمال مبارک من ابداً مایل به تحریر نبودم پدرجه ئی که از اطراف احباً گله می کردند و آخر در جواب بجناب ورقا نوشتم که با وجود صریح قلم اعلی تحریر دیگر چه لزوم اما دیگران در یوم طلوع نیر اعظم خود را شمس الله الاکبر نوشتند

BDA1.126.07

ABU3191

Words to Corinne True spoken around 1912-Jun-17 in New York

I asked 'Abdul Baha what are the qualifications necessary for the members of the Spiritual Meeting. He replied: "They must be souls well known as Baha'is, firm and steadfast in the Covenant. The greatest requirement is to be firm and steadfast in the Covenant." I asked if at time of an election many were brought in who seldom attend the meetings, in order to cast their votes, what shall we do?

He answered, "The members of the spiritual assembly must be well known and firm Baha'is. Those souls who come once in a while to the meetings are not Baha'is."

Some one suggested getting up a circular letter in which the beliefs are stated especially regarding the firmness in the Center of the Covenant. His answer was "Some might sign it falsely; these electors must be well known and qualified Baha'is. I send Mr. Mac Nutt for a few days to Chicago to assist them in this work. Mr. Mac Nutt goes to Chicago and you must be there too."

PN_1912 p069, PN_1912 p087

ABU1688

Words spoken during filming of motion picture on 1912-Jun-18, and later during a recording session in Brooklyn, NY

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|---|---|
| 1 Glad-tidings, glad-tidings! The sun of Truth has arisen! | 1 مرده باد مرده باد که نور شمس حقیقت طلوع نمود |
| 2 Glad-tidings, glad-tidings! The New Jerusalem has descended from heaven! | 2 مرده باد مرده باد که صهیون برقص آمد |
| 3 Glad-tidings, glad-tidings! The divine glad-tidings are revealed! | 3 مرده باد مرده باد که اورشلیم الهی از آسمان نازل شد |
| 4 Glad-tidings, glad-tidings! The secrets of the Holy Books are unfolded! | 4 مرده باد مرده باد که بشارات الهی ظاهر گشت |
| 5 Glad-tidings, glad-tidings! The Great Day has become evident! | 5 مرده باد مرده باد که اسرار کتب مقدسه اجمال گردید |
| 6 Glad-tidings, glad-tidings! The banner of the oneness of the world of humanity has been raised! | 6 مرده باد مرده باد که یوم اکبر الهی ظاهر شد |
| 7 Glad-tidings, glad-tidings! The tent of Universal Peace is set up! | 7 مرده باد مرده باد که علم وحدت عالم انسانی بلند گردید |
| 8 Glad-tidings, glad-tidings! The divine lamp is lighted! | 8 مرده باد مرده باد که خیمه صلح اکبر موج زد مرده باد مرده باد که نسیم رحمانی وزید |
| 9 Glad-tidings, glad-tidings! The merciful breeze is wafting! | 9 مرده باد مرده باد که سراج الهی روشن شد |
| 10 Glad-tidings, glad-tidings! The promises and prophecies of the Prophets are fulfilled and evident! | 10 مرده باد مرده باد که در این قرن اعظم جمیع اسرار و نبوات انبیا ظاهر و هویدا گشت |

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| 11 | Glad-tidings, glad-tidings! The Glory of Carmel has become reflected on the horizons! | 11 | مژده باد مژده باد که بهاء کرم بر آفاق تجلی نمود |
| 12 | Glad-tidings, glad-tidings! The East and West are embracing each other! | 12 | مژده باد مژده باد که شرق و غرب دست در آغوش یکدیگر شدند |
| 13 | Glad-tidings, glad-tidings! Asia and America, like unto two lovers, are holding the hands of each other! | 13 | مژده باد مژده باد که آسیا و امریکا مانند دو مشتاق دست یکدیگر دادند |
- SW_v19#08 p.253-254, MHMD1.136-137, BW_v07p421, BSTW#056
- DWNP_v2#09 p.078x, ANDA#43-44 p.76, KHF.001, KHTB2.153, NJB_v03#06-08 p.001 , BDA1.127.08

ABU2594

Words spoken during filming of motion picture on 1912-Jun-18 in Brooklyn, NY

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|---|---|---|--|
| 1 | Observe the power of the Ancient Beauty and the influence of the Greatest Name through which He has united us with the people of America in this way. If all the powers of the world had joined forces, still it would have been impossible that hearts could be attracted to such a degree and that we should be assembled in a meeting such as this with so much love, loving one another heart and soul. | 1 | ملاحظه قدرت جمال قدم و نفوذ اسم اعظم نمائید که ما را با اهل امریکا باین نحو الفت و اتحاد داده اگر جمیع قوای عالم جمع میشد ممکن نبود بایندرجه قلوب منجذب گردد و ناهار در چنین محفلی باین محبت مجتمع شویم و بدل و جان یکدیگر را دوست داریم |
| 2 | See what the power of Baha'u'llah has done! He has made the people of the East and of the West love one another. But for His power, the holding of such an assembly would have been impossible. | 2 | به بینید قدرت بهاءالله چه کرده و اهل شرق و غرب را چگونه محب یکدیگر ساخته اگر قدرت او نبود تشکیل این محفل غیرممکن بود |
| 3 | Praise be to God that we are united and that we are of one heart and soul. | 3 | الحمد لله جمیع متحد و متفق و یک قلب و یک روح هستیم |
- SW_v19#08 p.253, MHMD1.135-136
- BDA1.126.14

ABU0736

Words spoken on 1912-Jun-19 in New York

- 1 Tomorrow I want to go to Montclair. Today is the last day, though I will return. Therefore, now there is an important matter I want to tell you about, and that is the question of the Covenant.
 1 فردا من میخواهم به مونت کلر بروم امروز روز آخر است باز مراجعت خواهم کرد لهذا حال امر مهمی است میخواهم بشما بگویم و آن مسئله میثاق است
- 2 In previous dispensations, no explicit Covenant was taken from the Supreme Pen. There was no designated person who could be the standard of truth and error. At most, Christ made an indication, and that was confirming Peter's faith - when he showed his faith, Christ said "Thou art the rock upon which I will build my church." This was a confirmation of Peter's faith.
 2 در ادوار سابقه بصراحت میثاقی از قلم اعلی گرفته نشده بود شخص منصوبی نبود که میزان حق و باطل باشد نهایت حضرت مسیح اشاره‌ای فرمود آن هم بصحت ایمان پطرس چون ایمان خود را ظاهر کرد فرمودند انت الصخرة و ابني عليك هیکلی این تصدیق ایمان پطرس است
- 3 But among the distinctions of this dispensation is that the Blessed Beauty did not leave souls in confusion. He took a Covenant from all and appointed the Center of the Covenant, writing with His own pen. In the Book of the Covenant He explicitly stated that he [Abdu'l-Baha] is the interpreter of the Book, and whatever question you do not understand from the Book, ask him. Whatever he says is correct. Beyond this, in numerous tablets comprehensive and sufficient statements are recorded. In clear terms, for instance in the Suriy-i-Ghusn, He states that whatever he says is correct and everyone must follow the Branch with their soul, heart and mind. They must never utter a word without his approval. He left no escape for anyone to say anything on their own. Rather He stated that whatever proceeds from his tongue and pen is correct. This is the explicit text of the Blessed Beauty in the Tablet of the Branch.
 3 لکن از جمله امتیازات این کور جمال مبارک آنکه نفوس را در حیرت نگذاشتند عهد و میثاقی از جمیع گرفتند و مرکز میثاقی را معین فرمودند و بقلم خود نوشتند و در کتاب عهد تصریح نمودند که او مبین کتاب است و هر مسئله‌ای از کتاب نفهمیدید از او سؤال کنید آنچه او بگوید صحیح است از این گذشته در الواح عدیده بیانات شافی کافی مذکور است بصریح عبارت از جمله در سوره غصن میفرماید آنچه او بگوید آن صحیح است و هر نفسی باید به جانش و قلبش و جنانش متابعت غصن نماید ابداً کلمه‌ای بدون رضای او نگویند دیگر از برای نفسی مفری نگذارند که پیش خود چیزی بگوید بلکه فرمودند آنچه از لسان و قلم او صادر شود آن صحیح است این نص جمال مبارک در لوح غصن است و
- 4 Furthermore, Abraham took the Covenant of Moses, and Moses was the Promised One of Abraham. He took the Covenant of Christ, and Christ was the Promised One of Moses. Christ took the Covenant of the Paraclete, and that is Muhammad. And Muhammad the Messenger of God was the Promised One of Christ. And He took the Covenant of the Bab who is My Promised One. And the Bab, in all His writings, explicitly took the Covenant of the Blessed Beauty. And Baha'u'llah is the Promised One of the Bab. The Blessed Beauty took a Covenant, but I am not the Promised One. The Promised One of the Blessed Beauty will come after a thousand years or thousands of years. But
 4 دیگر حضرت ابراهیم عهد حضرت موسی گرفت و موسی موعود ابراهیم بود و او عهد مسیح گرفت و مسیح موعود موسی بود حضرت مسیح عهد فارقلیط گرفت و او محمد است و محمد رسول الله موعود مسیح است و آنحضرت عهد حضرت باب گرفت که موعود من است و حضرت باب در جمیع رسائل بصریح عبارت عهد جمال مبارک گرفت و حضرت بهاء الله موعود حضرت باب است جمال مبارک عهدی گرفتند ولی من موعود نیستم موعود جمال مبارک بعد از هزار سال یا هزاران سال است

'Abdu'l-Baha is the interpreter of His Book and the Center of His Covenant, who must be referred to in case of disagreement. If anyone transgresses, they are not accepted at the threshold of Baha'u'llah. After 'Abdu'l-Baha, whenever the Universal House of Justice is established, it will remove differences.

ولی عبداله‌آء مبین کتاب اوست و مرکز عهد او که عندالافتلاف باید رجوع باو شود اگر کسی تجاوز نماید مقبول درگاه بهاءالله نه بعد از عبداله‌آء هر وقت بیت العدل عمومی تشکیل شود دافع افتلاف خواهد بود

- 5 I pray for you all that God may assist you, grant you success, make you acceptable at His threshold, make you brilliant lamps of the Kingdom so that you may be the cause of spreading the light of Baha'u'llah and carry out His teachings. I am pleased with all of you and pray that you will be successful. And I will come back from Montclair.

5 من در حق شما دعا مینمایم که خدا شما را تأیید کند و توفیق دهد مقبول درگاه نماید شمع روشن ملکوت فرماید تا سبب انتشار نور بهاءالله گردید تعالیم را مجری دارید از همه شماها مسروم و شماها را دعا میکنم که موفق شوید و باز از مونت کلو خواهم آمد

COC#0224x, SW_v04#14 p.237-238, SW_v03#14 p.009-010, SW_v05#15 p.227-228, SW_v08#14 p.187-188, SW_v09#13 p.139+147, SW_v12#14 p.227-228, BSTW#052q

AMK.261-262, AVK4.288ax

ABU2148

Words to Mrs Smith, spoken at 309 W 78th St on 1912-Jun-19 in New York

- 1 You must always be happy. You must associate with joyous and happy people and be adorned with divine morals. Happiness has a direct influence in preserving our health while being upset causes illness. The basis of eternal happiness is spirituality and divine virtue, which is not followed by sorrow. But physical happiness is subject to a thousand changes and vicissitudes.

1 تو باید همیشه مسرور باشی و با اهل انبساط و سرور محشور و باخلاق رحمانی متخلق زیرا سرور مدخلیت در حفظ صحت دارد و از کدورت تولید امراض شود آنچه مایه سرور دائمی است روحانیت است و اخلاق رحمانی که حزنی در پی ندارد اما سرور جسمانی در تحت هزار گونه تغیر و تبدیل است

- 2 Have you heard the story of the emperor who looked into the mirror and became very sad and despondent? He said, "Oh! What a healthy and vigorous body I had but how worn it has become now! What a handsome face I had but how ugly it has become now! What graceful stature I had but how bent my body has become with age!" Thus he spoke one by one of the physical conditions of his youth and expressed his sadness at their loss. Such is the end of the physical happiness.

2 آیا شنیده اید حکایت آن امپراطوری را که در آینه نگاه می کرد و اظهار حزن و اندوه می نمود و می گفت آه چه جسم لطیف و طراوتی داشتم حال پشمرده گشته چه صورت زیبایی داشتم چگونه زشت شده چه قامت رعنائی داشتم چه طور نحیده گردیده یک یک حالات جوانی را شرح میداد و اظهار کدورت می نمود این است نتیجه سرور جسمانی

SW_v19#08 p.254, MHMD1.139, VLAB.112x, STAB#038

BDA1.129.11

ABU2457*Words spoken at 309 W 78th St in New York, 1912-Jun-19*

- 1 The chain of creation is interwoven in a natural law and divine order. Everything is interlinked. A link cannot be broken without affecting that natural order. Everything that happens is in conformity with this order and is based on consummate wisdom.
- 2 Because it is decreed by God that every plant that grows must wither, all flourishing vegetation must fade away, every combination must disperse and all compositions must disintegrate. These are the necessary consequences of that universal law and of all relationships and is interpreted as divine decree.

SW_v19#08 p.254-255, MHMD1.139

1 سلسلهء موجودات بیک قانون عمومی و نظام الهی مربوطست و جمیع کائنات بهم مرتبط نمی شود و حلقه ئی از ان بهم خورد مگر آنکه مربوط بآن ارتباط و نظام عمومیتست و آنچه واقع می شود از مقتضیات آنست و مبنی بر حکمت بالغه

2 زیرا این تقادیر الهیه است که هر گیاهی بروید آخر پژمرده می شود و هر زراعت سبز و خرمی خشک می گردد و هر جمعی پریشانی و هر ترکیبی تشتت مییابد اینها همه از مقتضیات آن نظام عمومی و رابطهء کلیه ئی است که بتقدیر الهی تعبیر شده

BDA1.130.02

ABU3012*Words to some Baha'is, spoken at 309 W 78th St on 1912-Jun-19 in New York*

We love meetings of fidelity and not picturesque scenes. We must first be faithful to God, to His ordinances and Covenant and to His servants, if we wish to see places of interest and picturesque scenes, we do so when we go visiting or when we pass through such places and scenes.

SW_v19#08 p.254, MHMD1.137

ما محافل وفا را دوست داریم نه مناظر با صفا و اما وفا اول باید بخدا و اوامر و عهد او نمود و بعد به بندگانش اگر هم ما محللت خوش و مناظر با صفائی دیدیم یا محض کار و ملاقات نفوس بود یا حین عبور و مرور

BDA1.128.08

ABU0204

Public address given at 309 W 78th St on 1912-Jun-20 in New York

I am about to leave the city for a few days rest at Montclair. When I return, it is my wish to give a large feast of unity. A place for it has not yet been found. It must be outdoors under the trees, in some location away from city noise – like a Persian garden. The food will be Persian food. When the place is arranged, all will be informed, and we will have a general meeting in which hearts will be bound together, spirits blended and a new foundation for unity established. All the friends will come. They will be my guests. They will be as the parts and members of one body. The spirit of life manifest in that body will be one spirit. The foundation of that temple of unity will be one foundation. Each will be a stone in that foundation, solid and interdependent. Each will be as a leaf, blossom or fruit upon one tree. For the sake of fellowship and unity I desire this feast and spiritual gathering.

Whatsoever is conducive to unity is merciful and from the divine bounty itself. Every universal affair is divine. Everything which conduces to separation and estrangement is satanic because it emanates from the purposes of self. Consider how clearly it is shown in creation that the cause of existence is unity and cohesion and the cause of nonexistence is separation and dissension. By a divine power of creation the elements assemble together in affinity, and the result is a composite being. Certain of these elements have united, and man has come into existence. Certain other combinations produce plants and animals. Therefore, this affinity of the inanimate elements is the cause of life and being. Through their commingling, therefore, human affinity, love and fellowship are made possible. If the elements were not assembled together in affinity to produce the body of man, the higher intelligent forces could not be manifest in the body. But when these elements separate, when their affinity and cohesion are overcome, death and dissolution of the body they have built inevitably follow. Therefore, affinity and unity among even these material elements mean life in the body of man, and their discord and disagreement mean death. Throughout all creation, in all the kingdoms, this law is written: that love and affinity are the cause of life, and discord and separation are the cause of death.

Consider the bodies of all the natural organisms. Certain elements have gathered and combine in chemical affinity. The tree, the man, the fish are due to this attraction and cohesion

which have brought the elements together. A composition or composite being has resulted. The outcome of certain atomic grouping, for instance, is a mirror, table or clock because a cohesive power has magnetized and bound these atoms together. When that attracting power is withdrawn, dissolution and disintegration follow; no mirror, table or clock remain – no trace, no existence. Therefore, commingling of the atoms brings forth a reality, while dispersion or dissemination of them is equivalent to nonexistence.

Study the law of affinity among the domestic animals. They manifest fellowship, they live in flocks and herds; the love of association is evident among them. Among birds we see evidences of instinctive fellowship and love. But the ferocious animals and birds of prey are just the reverse of the domestic. Sheep, cows and horses graze together in concord and agreement, but ferocious animals are never seen associating in love and fellowship. Each lives solitary and alone or with a single mate. When they see each other, they manifest the utmost ferocity. Dogs pounce upon dogs; wolves, tigers, lions rage, snarl and fight to the death. Their ferocity is instinctive. There is a creative reason for it. Birds of prey, like eagles and hawks, live solitary and build their nests apart, but doves fly in flocks and nest in the same branches. When an eagle meets another eagle, there is a furious battle. The meeting of two doves is a peace meeting. Therefore, it is evident that these blessed characteristics as well as the reverse are found among the creatures of a lower kingdom.

The great mass of humanity does not exercise real love and fellowship. The elect of humanity are those who live together in love and unity. They are preferable before God because the divine attributes are already manifest in them. The supreme love and unity is witnessed in the divine Manifestations. Among Them unity is indissoluble, changeless, eternal and everlasting. Each One is expressive and representative of all. If we deny One of the Manifestations of God, we deny all. To inflict persecution upon One is to persecute the Others. In all degrees of existence each One praises and sanctifies the Others. Each of Them holds to the solidarity of mankind and promotes the unity of human hearts. Next to the divine Manifestations come the believers whose characteristics are agreement, fellowship and love. The Baha'i friends in Persia attained such a brotherhood and love that it really became a hindrance in the conduct of material affairs. Each one into whatever house of the friends he went considered himself the owner of the house, so to speak. There was no duality but complete mutuality of interests and love. The visiting friend would have no hesitation in opening the provision box and taking out enough food for

his needs. They wore each other's clothes as their own when necessary. If in need of a hat or cloak, they would take and use it. The owner of the clothing would be thankful and grateful that the garment had gone. When he returned home, he would perhaps be told, "So and so was here and took away your coat." He would reply, "Praise be to God! I am so grateful to him. Praise be to God! I am so thankful I have been given this opportunity of showing my love for him." To such an extreme degree this love and fellowship expressed itself that Baha'u'llah commanded that no one should take possession of another's belongings unless presented with them. The intention is to show to what an extent unity and love prevailed among the Baha'i friends in the East.

I hope that this same degree and intensity of love may become manifest and apparent here; that the spirit of God shall so penetrate your hearts that each one of the beloved of God shall be considered as all; that each one may become a cause of unity and center of accord and all mankind be bound together in real fellowship and love.

PUP#074 (p.206-209), SW_v03#10 p.023-024

ABU1289

Words to Ali Kuli Khan and Zia Bagdadi, spoken on 1912-Jun-20 in Montclair, NJ

Mirza Hadi Javaheri, a very wealthy Persian Baha'i died in Baghdad leaving a son, three daughters and a great fortune. The son, Mirza Mussa was also a Baha'i, but the daughters were fanatical Muhammadans. A fierce fight started among these heirs because they mistrusted each other and could not come to a decision as to how to divide equally among themselves their father's immense fortune. Finally Mirza Mussa went to Baha'u'llah for help and assistance. Baha'u'llah said, 'This is not my work, go to my Greatest Branch (Abdu'l-Baha) - He will help you.'

Though I was but twelve years old, I at once summoned a reliable real estate man and asked him to divide their estate into four equal parts. I also summoned a furniture dealer and asked him to divide the furniture into four equal parts. Then I summoned an expert jeweler who divided their jewelry into four equal parts. This plan pleased all the heirs. It took only from morning until noon for the three experts to finish their work

of diving everything into four equal parts, and then everybody was happy.

After a day or so, Mirza Mussa came to me and told me confidentially that he has in his possession all his father's money in gold and nobody else knew anything about it. He wanted me to have all that money for my services. I asked him to show me where the money was. He took me to his room and produced a satchel full of gold. I locked the satchel, sealed it with wax and ordered him to call his sisters in. When they came, I explained to them that it was unnecessary to call an expert to divide the money, that it could easily be divided by themselves. Seeing the satchel sealed with wax, all of them were satisfied and each one received one-fourth of the money.

Though at that time I did not have any money, and I had to get along in the cold without an overcoat because I could not afford to buy one, and my old turban needed to be changed, I did not wish to take any of their money.

SW_v19#08 p.255

ABU0147

Public address given on 1912-Jun-23 in Montclair, NJ

Abdu'l-Baha: You are always smiling.

Mr. Osborne: Surely our faces should reflect happiness in this presence.

Abdu'l-Baha: Yes! This is the day of Baha'u'llah, the age of the Blessed Perfection, the cycle of the Greatest Name. If you do not smile now, for what time will you await and what greater happiness could you expect? This is the springtime of manifestation. The vernal shower has descended from the cloud of divine mercy; the life-giving breeze of the Holy Spirit is wafting the perfume of blossoms. From field and meadow rises a fragrant breath of thanksgiving like pure incense ascending to the throne of God. The world has become a new world; souls are quickened, spirits renewed, refreshed. Truly it is a time for happiness.

(To people coming in)

Welcome! Welcome! You are very welcome!

(The church bells begin to ring)

I was not feeling very well this morning, or I would have gone to church. Everywhere we hear the call of the spiritual world; in everything we behold the works of God. The church bells are pealing in memory of Jesus Christ although more than nineteen hundred years have passed since He lived upon the earth. This is through the power of the spirit. No material power could do this. Yet people in their blindness deny Christ, seeking to perpetuate their names in worldly deeds. Everyone wishes to be remembered. Through earthly and material accomplishments one will hardly be remembered nine years, while the memory and glory of Christ continue after nineteen hundred have passed. For His name is eternal and His glory everlasting. Therefore, man should hear with attentive ear the call of the spiritual world, seeking first the Kingdom of God and its perfections. This is eternal life; this is everlasting remembrance.

How great the difference between the glory of Christ and the glory of an earthly conqueror! It is related by historians that Napoleon Bonaparte I embarked secretly by night from Egypt. His destination was France. During his campaign in Palestine revolution had broken out and grave difficulties had arisen in the home government. Christian worship had been forbidden by the revolutionists. The priests of Christianity had fled in terror. France had become atheistic; anarchy prevailed. The ship sailed out into a night brilliant with the light of the moon. Napoleon was pacing up and down the deck. His officers were sitting together, talking. One of them spoke of the similarity between Bonaparte and Christ. Napoleon stopped and said grimly, "Do you think I am going back to France to establish religion?"

Jesus Christ established the religion of God through love. His sovereignty is everlasting. Napoleon overthrew governments in war and bloodshed. His dominion passed away; he himself was dethroned. Bonaparte destroyed human life; Christ was a Savior. Bonaparte controlled the physical bodies of men; Christ was a conqueror of human hearts. None of the Prophets of God were famous men, but They were unique in spiritual power. Love is the eternal sovereignty. Love is the divine power. By it all the kings of earth are overthrown and conquered. What evidence of this could be greater than the accomplishment of Baha'u'llah? He appeared in the East and was exiled. He was sent to the prison of Akka in Palestine. Two powerful despotic kings arose against Him. During His exile and imprisonment He wrote Tablets of authority to the kings and rulers of the

world, announcing His spiritual sovereignty, establishing the religion of God, upraising the heavenly banners of the Cause of God. One of these Tablets was sent to Napoleon III, Emperor of France. He received it with contempt and cast it behind his back. Baha'u'llah addressed a second Tablet to him, containing these words, "Hadst thou been sincere in thy words, thou wouldst have not cast behind thy back the Book of God, when it was sent unto thee... We have proved thee through it, and found thee other than that which thou didst profess. Arise, and make amends for that which escaped thee. Erelong the world and all that thou possessest will perish, and the kingdom will remain unto God... For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands, as a punishment for that which thou hast wrought. Then wilt thou know how thou hast plainly erred... Thy pomp ... shall soon pass away, unless thou holdest fast by this firm Cord. We see abasement hastening after thee..." All this happened just as announced by Baha'u'llah. Napoleon III was dethroned and exiled. His empire passed away and became nonexistent while the dominion and sovereignty of Baha'u'llah, the Prisoner, has become eternal through the confirmation of God. This is as evident as the light of the sun at midday except to those who are spiritually blind. If we are afflicted with a cold, we cannot inhale the delicate fragrances emanating from the rose garden of the divine Kingdom.

In brief, the nations of the world are becoming united under the sovereignty of the divine Kingdom. The East and the West are embracing here in love and affection today. This is not a commercial or political unity, but unity through the love of God. We have crossed the sea to spread that love in America, to announce the call of the Kingdom, to establish the spiritual foundations of international peace. Although men may arise against the Kingdom, the dominion and sovereignty of God will be set up. It is an eternal Kingdom, a divine sovereignty. In His day Christ was called Satan, Beelzebub, but hear the bells now ringing for Him! He was the Word of God and not Satan. They mocked Him, led Him through the city upon a donkey, crowned Him with thorns, spat upon His blessed face and crucified Him, but He is now with God and in God because He was the Word and not Satan. Fifty years ago no one would touch the Christian Bible in Persia. Baha'u'llah came and asked, "Why?" They said, "It is not the Word of God." He said, "You must read it with understanding of its meanings, not as those who merely recite its words." Now Baha'is all over the East read the Bible and understand its spiritual teaching. Baha'u'llah spread the Cause of Christ and opened the book of the Christians and Jews. He removed the barriers of names.

He proved that all the divine Prophets taught the same reality and that to deny One is to deny the Others, for all are in perfect oneness with God.

In London some of the Christians said we were deniers of Christ. We say Christ is the Word of God. We are gathered here this morning for His mention. The bells have called us together in love and unity. This house is the temple of God. All are welcome! Very welcome!

Question: How shall we determine the truth or error of certain biblical interpretation, as, for instance, the higher criticism and other present-day Christian teachings?

Abdu'l-Baha: Your question is an abstruse and important one. Complete answer to it would require a long time. I will reply to it briefly. The only true Explainer of the Book of God is the Holy Spirit, for no two minds are alike, no two can comprehend alike, no two can speak alike. That is to say, from the mere human standpoint of interpretation there could be neither truth nor agreement.

Question: Do you approve of the new thought in which the control of mind over matter is the central principle?

Abdu'l-Baha: Philosophy develops the mind. Christ and the Word of God are revealed through the Spirit. Plato says, "The mental conclusions are so and so." Christ says, "Be led of the Spirit."

Question: Should children be allowed to read the higher criticism?

Abdu'l-Baha: They should first be taught the reality of religion as a foundation. For instance, in the Catholic Church the child is taught that through some act of the priest the bread and wine of the sacrament become the flesh and blood of Jesus Christ. The mind cannot accept this. The child must be taught that this transformation is symbolical of the truth that Christ is the food from heaven, the eating of which produces eternal life. The Jews had memorized the Bible but failed to grasp its meanings. If they had understood the spiritual significances of the scriptures, they would have been the first believers in Christ. You are among the first believers in this country. You are the children of the Kingdom. Baha'u'llah has taught you the reality of religion. There are many of the Baha'i friends in Persia whom we do not know, but we know you here in America. Turn your faces to the Sun of Reality. That Sun has always risen in the East. Find the answer to your questions in

your heart. Be as little children. Until the soil is prepared, it cannot receive the benefit of planting.

PUP#075 (p.210-213)

ABU2152

Words spoken on 1912-Jun-23 in New York

“To live near Me,” He said, “one must have My aims and objects. Do you remember the rich young man who wanted to live near Christ, and when he learned what it cost to live near Him – that it meant to give away all his possessions and take up a cross and follow Christ – then,” the Master laughed, “he fled away!”

“Among the disciples of the Bab,” He continued, “were two: His amanuensis and a firm believer. On the eve of the Bab’s martyrdom the firm believer prayed: ‘Oh let me die with You!’ The amanuensis said: ‘What shall I do?’

“‘What shall I do?’” mocked the Master. “‘What do you want me to do?’ The disciple died with the Bab, his head on the breast of the Bab, and their bodies were mingled in death. The other died in prison anyway, but think of the difference in their stations!”

“There was another martyr,” continued the Master after a moment, “Mirza ‘Abdu’llah of Shiraz.” Then He told us that Mirza ‘Abdu’llah had been in the Presence of Baha’u’llah only once, “but he so loved the Blessed Beauty” that he could not resist following Him to Tihiran, though Baha’u’llah had commanded him to remain in Shiraz with his old parents. “Still,” said the Master, His tone exultant, “he followed!”

Mirza ‘Abdu’llah reached Tihiran in the midst of that bloodiest of massacres resulting from the attempt on the Shah’s life by two fanatical Babís. Baha’u’llah had been cast into a dungeon. There, in that foul cellar He sat, weighted down by “The Devil’s Chain”, eleven disciples sitting with Him, bound by the same chain. In it were set iron collars which were fastened around the neck by iron pins. Every day a disciple was slaughtered and none knew when his turn would come. The first intimation he had of his immediate death was when the jailer took out the iron pin from his collar.

بیان حضرت مسیح را می فرمودند که هر کس میخواهد با من بیاید باید صلیب خود را بدوش خویش بردارد پس ذکر شهادی این ظهور اعظم فرمودند تا بشهادت آقا میرزا عبدالوهاب شیرازی رسیدند که چون از حبس طهران عزم قربانگاه یزدان نمود اول در زندان سر بر قدوم جمال مبارک نهاد و بوسه داد بعد با یک یک از دوستان مصافحه نمود و چون از این فرائض فارغ شد رقصی کرد بشکن بشکن نموده عازم میدان فدا گردید و بیان و ندای مبارک حین صحبت چنان میهن بود که زلزله بر ارکان نفوس انداخت و چون رقص و بشکن نمودند رسیدند خود بحالت آن شهید در آمدند بشکنو نعره ئی زدند که آن کیفیت را مجسم نمودند

BDA1.131.16

Mirza 'Abdu'llah entered Tihran and inquired of the guard at the gate "where Baha'u'llah resided." "We will take you to Him," said the guard. And some men took 'Abdu'llah to the dungeon and chained him to Baha'u'llah.

"So," the Master said, "he found his Beloved again!"

One day the jailer came into the dungeon and took out the pin from Mirza 'Abdu'llah's collar.

"Then," said the Master, "Mirza 'Abdu'llah stepped joyfully forward. First, he kissed the feet of the Blessed Beauty, and then ..."

The Master's whole aspect suddenly changed. It was as though the spirit of the martyr had entered into Him. With that God-like head erect, snapping His fingers high in the air, beating out a drum-like rhythm with His foot till we could hardly endure the vibrations set up, He triumphantly sang "The Martyr's Song".

"I have come again, I have come again,

By way of Shiraz I have come again!

With the wine cup in My hand!

Such is the madness of Love!"

"And thus," ended 'Abdu'l-Baha, "singing and dancing he went to his death, and a hundred executioners fell on him! And later his parents came to Baha'u'llah, praising God that their son had given his life in the Path of God."

MHMD1.141-142, FDA.034, DJT.319-321, BKOG.098x, BLO_PN#027, STAB#037

AB06891

To: Jean B Masson, in Chicago

Date: 1912-Jun-23

- 1 O thou who art advancing to God! Thy letter was received and on account of thy mother's death, regrets obtained. But thou must not be sad because that maidservant of God soared to the neighborhood of Great Mercy and was submerged in the sea of forgiveness.

1 ای مقبل بخدا نامهات رسید و از وفات والدهات
تأسف حاصل گردید ولی تو محزون مباش زیرا
آن کنیز خدا بجوار رحمت کبری پرواز کرد و
غریق دریای غفران گردید

- 2 Pray for her and say:

2 در حق او دعا نما و بگو

3 O thou forgiving Lord: Forgive my kind motheris sins. Pardon her shortcomings, cast a glance of Providence and usher her unto Thy Kingdom. O God: she educated me from the beginning of (my) life, reared me. But I did not recompense her for her labor; do thou reward her. Grant her eternal life and make her dear in Thy Kingdom.

4 Verily Thou art the Forgiver, the Pardoner and the Kind.

BRL_APAB#19x

3 ای خدای آمرزنده مادر مهربان مرا نگاه پیامرز
قصور عفو فرما نظر عنایت بنما و در ملکوت
خویش داخل کن خدایا مرا از بدو حیات
تربیت نمود پرورش داد ولی من مکافات زحمات
او ننمودم تو مکافات فرما او را حیات ابدیه بخش
و در ملکوت خویش عزیز فرما

4 توئی آمرزنده و بخشنده و مهربان

BRL_DAK#0054

ABU2573

Words to the Baha'is, spoken on 1912-Jun-23 in Montclair, NJ

1 These people are following their false imaginings. They say that the letter from the Bab to Yahya begins thus: 'From God, the Mighty, the Beloved, to God, the Mighty, the Beloved.' But this passage is also written at the beginning of the letter to Dayyan and to others.

2 In Tablets revealed by the Blessed Beauty there are also many such passages. The intent is an address from the Manifestation to Himself. What does this have to do with Yahya?

3 In a Tablet from the Bab to Yahya and written in Yahya's own handwriting, he is directed by the Bab to ascertain God's intention by asking Siyyid Husayn, the amanuensis.

MHMD1.141

1 چگونه بوهم متمسکند میگویند در اول توقیع
حضرت اعلیٰ به یحیی این عبارتست " من الله
العزیز المحبوب الى الله العزیز المحبوب " و حال
آنکه این عبارت در بدایت توقیع بحضرت دیان
و سایرین نیز مسطور است

2 و در الواح جمال مبارک هم از این قبیل عبارات
بسیار و مراد از نفس مبارک بنفس مبارکست
این چه دخلی به یحیی دارد

3 با آنکه بخط خود یحیی توقیع او موجود است
که می فرماید اراده الله را از سید حسین کاتب
سؤال کن

BDA1.131.08

ABU2567

Words to the Master's entourage, spoken on 1912-Jun-23 in Montclair, NJ

1 The material progress of Europe is approaching its zenith. Everything that reaches its zenith undoubtedly begins to decline. I hope that spiritual progress will be bestowed on them and that they will be protected. But any matter that is like a sapling in its growth, it is evident that it is progressing.

1 ترقیات مادیه اروپا بحدّ یقف می رسد هر امریکه
بحدّ یقف رسید لابد تذنی نماید امیداوریم که
ترقیات روحانیّه شامل حال آنها شود و صیانت
نماید اما هر امریکه مانند نهال در نشو و نماست
معلومست که رو بترقیست

- 2 In the days when we were traveling from Tehran to Baghdad, there was not a single believer along the way. But since the sapling of the Cause of God was growing, it was evident that the Cause of God would encompass East and West, and the sovereignty of Nasiri'd-Din Shah would not endure. Now observe where that sovereignty has gone and where we are.

SW_v19#08 p.256, MHMD1.142-143

2 ایامیکه از طهران ببغداد میرفتیم یکنفر از احباب بین راه نبود ولی چون نهال امرالله در نشو و نما بود مشهود بود که امرالله محیط شرق و غرب خواهد گردید و استقلال ناصرالدین شاه نخواهد ماند حال ملاحظه کنید که آن استقلال کجا رفت و ما بجائیم

BDA1.133.01

ABU3314

Words to the Baha'is, spoken on 1912-Jun-23 in Montclair, NJ

It is not the place that should be looked at but the illumined faces and hearts of the friends. In Baghdad there was a small room, about one-third the size of this one, in which a number of the believers were living - but under the shade of the kindness of Baha'u'llah, and they were very happy.

SW_v19#08 p.256, MHMD1.143

نظری بمکان نیست بلکه بوجود و قلوب نورانیه احباست در بغداد اوطاقی کوچک ثلث این اوطاق بود و در آن جمعی از احباب منزل داشتند اما در ظلّ عنایت جمال مبارک بی نهایت مسرور بودند

BDA1.133.07

AB01184

To: Charles Mason Remey, in Washington, DC

Date: 1912-Jun-24

- 1 O thou who art steadfast in the Covenant! Thy letter was received and its contents noted. Speak in accordance with the instructions written herein, and utter not even one word more: Abraham, on Him be peace, made a covenant concerning Moses and gave the glad-tidings of His coming. Moses made a covenant concerning the promised Christ, and announced the good news of His advent to the world. Christ made a covenant concerning the Paraclete and gave the tidings of His coming. The Prophet Muhammad made a covenant concerning the Bab, and the Bab was the One promised by Muhammad, for Muhammad gave the tidings of His coming. The Bab made a covenant concerning the Blessed Beauty, Baha'u'llah, and gave the glad-tidings of His coming for the Blessed Beauty was

1 ای ثابت بر پیمان نامهء شما رسید و از مضمون اطلاع حاصل گردید بموجب دستورالعملی که مرقوم میشود بیان نمائید و کلمهئی زائد بر آن صحبت مفرمائید و آن اینست که حضرت ابراهیم علیه السلام عهد موعود حضرت موسی را گرفت و بشارت بظهور او داد و حضرت موسی عهد حضرت موعود حضرت مسیح را گرفت و عالم را بشارت ظهور او مرثده داد و حضرت مسیح عهد فارقلیط را گرفت و بشارت بظهور او داد و حضرت رسول محمد عهد حضرت باب را گرفت و باب موعود حضرت محمد بود زیرا بشارت بظهور او داد و حضرت باب عهد جمال مبارک

the One promised by the Bab. Baha'u'llah made a covenant concerning a Promised One Who will become manifest after one thousand or thousands of years. That Manifestation is Baha'u'llah's Promised One, and will appear after a thousand or thousands of years. He, moreover, with His Supreme Pen, entered into a great Covenant and Testament with all the Baha'is whereby they were all commanded to follow the Centre of the Covenant after His ascension, and depart not, even to a hair's breadth, from obeying Him.

- 2 In the Most Holy Book, there are two instances in which He hath explicitly issued a binding command and appointed, in clear and unequivocal language, the Interpreter of His Word. In all His heavenly Tablets—especially in the Tablet of the Branch, the entire substance of which referreth to the servitude of 'Abdu'l-Baha, that is, the Servant of Baha—the Supreme Pen hath revealed all that is needed. And since 'Abdu'l-Baha is the Interpreter of His Word, he sayeth that this Tablet of the Branch, that is, 'Abdu'l-Baha, referreth to the servitude of 'Abdu'l-Baha, and naught else.
- 3 In brief, among the characteristics of this Dispensation which were not present in previous Dispensations, one is this: Baha'u'llah hath left no room for discord. For in His own blessed Day and by His Supreme Pen, He established a Covenant and Testament, appointed the Centre towards whom all must turn, explicitly specified the Interpreter of His Word, and closed the doors to false interpretations.
- 4 It behoveth everyone to render thanks unto God for having granted such assurance in this blessed Dispensation, and for having left no cause for wavering. Therefore, all must show forth obedience and submissiveness towards that Centre and turn their entire attention unto him. As to thy speech, it must be confined to this and in no wise exceed it, so that it may foster harmony and ward off discord. The Glory of Glories rest upon thee.

حضرت بهاء الله را گرفت و بشارت بظهور او داد زیرا جمال مبارک موعود حضرت باب بود و جمال مبارک عهد موعودی گرفت که بعد از هزار سال یا هزاران سال ظهور خواهد یافت و آن موعود جمال مبارکست و بعد از هزار یا هزاران سال ظهور خواهد نمود و همچنین باثر قلم اعلی عهد و میثاقی عظیم از جمیع بهائیان گرفت که بعد از صعود متابعت مرکز میثاق نمایند و سر موئی از اطاعت او انحراف ننمایند

2 و در کتاب اقدس در دو موقع صراحتاً امر قطعی فرمودند و بتصریح مبین کتاب را تعیین کردند و در جمیع الواح الهیه علی الخصوص سوره غصن که معانی آن جمیع عبودیت عبدالبهاء است یعنی عبدالبهاء آنچه باید و شاید از قلم اعلی نازل و عبدالبهاء چون مبین کتابست میگوید این سوره غصن یعنی عبدالبهاء عبودیت عبدالبهاء است و بس

3 باری از خصائص این دور حضرت بهاء الله که در دوره های سابق نبوده است یکی این است که حضرت بهاء الله مجال اختلاف نگذاشت زیرا در یوم مبارکش باثر قلم اعلی عهد و میثاق گرفته و مرجع کل را بیان فرموده و مبین کتاب را تصریح کرده و ابواب تأویل را مسدود نموده

4 جمیع باید شکر خدا کنند که در این دور مبارک کل را راحت فرموده و مجال تردد نگذاشته لهذا باید اطاعت و انقیاد نمود و توجه تام داشت اما کلام باید حصر در این باشد ابداً تجاوز از این ننمائید تا سبب ایتراف و دافع اختلاف باشد و علیک البهاء الاهی

NURA#61, MMK4#156 p.168,
MMK5#208 p.158, AMK.259-261

BWF.358-359x, COC#0217x, LOTW#61, SW_v03#07 p.016-017,
SW_v06#14 p.106-107, SW_v08#14 p.186-187, BLO_PT#021, BSTW#052ox

AB02442

To: *Spiritual Assembly of Tihiran*

Date: 1912-Jun-24

- 1 O ye friends and helpers of Abdul-Baha! From shore to shore all is surging and undulating, in storm and upheaval, yet Abdul-Baha is filled with the spirit and fragrance in remembrance of the friends, and is joyous and glad at their arising to teach the Cause of God. The list of names of the residents, the appointed times and places of gatherings, teaching meetings and visits, the names of the teachers and heralds of the Lord of Verses, and the blessed names of new souls who have entered beneath the shade of the Tree of Life were all noted. In truth this is the cause of joy and the source of gladness to hearts. Therefore Abdul-Baha, despite physical weakness from the waves yet with spiritual strength from the confirmations of the Blessed Beauty, has undertaken to write this letter so that the agreeing friends may be true witnesses that no wave, upheaval, storm or turbulence can prevent Abdul-Baha from remembering the appealing faces of the friends. In the words of Baba Tahir:

- 2 “When I gaze upon the sea, I see but Thee; When I look upon the desert, I see but Thee.”
- 3 In any case, although in these days the severity of tribulations has afflicted both shepherds and flock with an incurable pain and all are in the throes of anguish and regret, yet since these calamities have resulted from the zeal and fervor for abrogated verses and the inadequate religious edicts, therefore the unconscious people are somewhat awakening from their slumber and no longer carry ones like Ibn-i-Dhi'b to mosque and pulpit with flowers and perfumes. Rather, most utter different words instead of blessings. Likewise, for Iran and Iranians no hope of prosperity and success remains except under the shadow of the Lord. All peoples and nations testify that this tabernacle of the unity of the human world casts its shade upon all, and this call for universal peace uproots the foundation of estrangement and transfers all humanity from one plane to another....

PPRL.047x

1 ای یاران و یاوران عبداله‌آ از کران تا کران آبست و در موج و اضطرابست و طوفان و انقلابست و عبداله‌آ بذکر دوستان پر روح و ریحانست و بقیام یاران در تبلیغ امر الله مسرور و شادمانست جدول اسماء صاحب المحلات و تعیین اوقات و مواقع اجتماعات و محافل تبلیغ و ملاقات و اسماء مبلغین و مبشرین رب الآیات و نامهای مبارک نفوس جدیده داخله در ظل شجره حیات ملاحظه گردید فی الحقیقه موجب سرور است و سبب انشراح صدور لهذا عبداله‌آ با کمال ضعف جسم از امواج و قوت روح از تأیید جمال مبارک بخیر این نامه پرداخت تا یاران موافق شاهد صادق گردند که هیچ موجی و انقلابی و طوفانی و اضطرابی عبداله‌آ را از یاد روی دلجوی دوستان منع ننماید بقول باباطاهر

2 بدریا بنگرم دریا تو وینم بصحرا بنگرم صحرا تو وینم

3 باری این ایام اگرچه شدت بلایا شبان و رعایا را مبتلا بدرد بی درمان نموده عموم در سكرات و حسراتند ولی این مصائب چون از همت و شكون آیات منسوخه و فتاوی حجج غیربالغه حاصل لهذا مردم بیپوش از خواب قدری بیدار گردند و مانند این ذنب را با گل و لاله و عود و عنبر از خانه به مسجد و منبر نبرند بلکه اکثری بجای صلوات کلمه دیگر بر زبان رانند و همچنین از برای ایران و ایرانیان امید فلاح و نجاتی جز در سایه حضرت یزدان نمانده عموم ملل و دول شهادت دهند که این خیمه وحدت عالم انسانی سایه بر کل افکند و این ندای صلح عمومی بنیان پیگانگی براندازد کافه بشر را از برزخی ببرزخ دیگر انتقال دهد....

MSHR2.223x

AB05482*Date: 1912-Jun-24*

Convey the wonderful Abha greeting to the believers. Chicago, in comparison with the cities of America, was in advance and numerically contained more Bahais, but when the stench (vile odor) of the nakazeen was spread in that city, there was a stagnation. The Cause in other cities of America is progressing day unto day, but Chicago is stationary. Therefore, strive that the sweet fragrance of the Testament and the Covenant may become diffused, the nostrils of the spiritual ones become perfumed, the banner of “Ya-Baha-el Abha” be unfurled and the tent of the Oneness of the world of humanity be pitched. Then ye shall observe that Chicago has become the Paradise of Abha. These few nakazeen cannot accomplish anything worth while. The utmost is this, that they will be the means of the drooping of the believers of God in that city. A person deprived of the spirit of the Covenant is sentenced as dead. The dead surely disintegrate. Therefore, breathe the spirit of the Covenant and the Testament as much as ye can in the hearts, so that the souls may progress day unto day and obtain a new exhilaration.

Upon thee be Baha-El-Abha!

SW_v04#10 p.174x

ABU2856

Words to the Master's entourage, spoken on 1912-Jun-24 in Montclair, NJ

- 1 After the Ascension of Baha'u'llah I did everything within my power to promote the Cause of God. I clung to spiritual methods and rendered such servitude at the Threshold of God so that the divine Cause might advance throughout the world. 1 من بعد از صعود مبارک امری نماند مگر آنکه در اعلاء کلمه الله بآن تشبث نمودم بوسائل روحانیه و عبودیت آستان حضرت احدیه چنان میزانی گرفتم که امر الله آفاق را احاطه کند
- 2 And my correspondence was so heavy that, at the time of the death of an American maidservant of God, my letters to her were counted and numbered sixty-seven; so you can imagine the situation! 2 اما تحریرات من بدرجه ئی بود که چون نوشتجات زنی از احباب امریکا را بعد از فوت او دیدند شصت و هفت مکتوب از من داشت دیگر به بینید چه خبر است

MHMD1.143

BDA1.133.11

ABU3003*Words to the Baha'is, spoken on 1912-Jun-24 in Montclair, NJ*

Bodily health is not important. What is more important is spiritual health which gives eternal pleasure and has everlasting effect. The more the body is cared for, the worse it becomes. Thus denial is preferable for the body. I took only a cup of milk today and I feel much better. Why should man undergo so much trouble and hardship merely for the purpose of eating?

صحت جسمانی اهمیت ندارد اهمیت در صحت روحانیست که تأثیر و لذت ابدی دارد جسم را هر چه بیشتر پایی میشوی بدتر است پس عدم اعتنا بهتر است امروز من یک پیاله شیر خوردم خیلی راحت ترم چه لزوم دارد انسان بجهت خوردن اینهمه تحمل زحمت و تعب نماید

SW_v19#08 p.256, MHMD1.144

BDA1.133.16

AB10460*To: Lotfullah S Hakim, in London**Date: 1912-Jun-25*

- 1 O steadfast one in the Covenant! Give thanks to God that thou art firm in the Covenant and Testament and art like unto an immovable mountain in thy steadfastness and constancy in the Cause of the Most Glorious Beauty....
1 ای ثابت بر پیمان خدا را شکر کن که در عهد و میثاق مستقیمی و در امر جمال ابدی مانند کوه گران در نهایت ثبوت و رسوخ...
- 2 ...Abdul-Baha, who is but one servant among the servants of the Blessed Beauty, has set the East and West in motion.
2 عبدالبهاء یک بنده از بندگان جمال مبارکست شرق و غرب را بحرکت و اهتزاز آورده
- 3 "There is no tumult in the city save the curl of the Beloved's tress;
3 ولوله در شهر نیست جز شکن زلف یار
- 4 There is no commotion in the world save the arch of the Friend's brow..."
4 فتنه در آفاق نیست جز خم ابروی دوست...

MSHR5.270x

ABU3025*Words to the Baha'is, spoken on 1912-Jun-25 in Montclair, NJ*

When the Muslims arrested the leader of the Zoroastrians and flogged him for drinking wine, under the whip he cried, 'O Muhammad of Arabia, what have you done! What an influence you have shown!' Now they must say, 'O Baha'u'llah, what have you done! With what power You have made the proud ones the captives of love and have united the East with the West!'

وقتی مسلمین رئیس موبدان را بسبب خوردن شراب بتازیانه بستند و زیر تازیانه نعره میزد و می گفت ای محمد عربی چه کرده ئی چه نفوذی ظاهر نموده ئی حال باید بگویند ای بهاء الله چه کرده ئی بچه قدرتی سرکشان را اسیر محبت فرموده ئی و شرق و غرب را الفت داده ئی

BDA1.134.13

SW_v19#08 p.256, MHMD1.145

ABU2215*Words to some first-time visitors, spoken on 1912-Jun-26 in Montclair, NJ*

- ¹ 'Whatsoever thou shalt loose on earth shall be loosed in heaven' [Matt. 16:19]. The Christians have not understood its meaning. They imagine that it means the redemption of sins through the Christian leaders. The intention of Christ was to permit His disciples to elaborate or abrogate the laws of the Torah, as He had altered only two, those of the Sabbath and divorce.

¹ آنچه را شما در زمین باز نمائید در آسمان گشوده خواهد شد لکن مسیحیان یعنی آن را نفهمیدند و گمان کردند مقصد رفع گناهان خلق بواسطه رؤسای مسیحیه است و حال آنکه حضرت مسیح باین بیان بسط و فسخ احکام را بحواریان داد زیرا خود انحضرت جز سبت و طلاق امری را تغییر نداد

- ² But, alas! The spiritual leaders of the Christians did not grasp His meaning, so that when the Greeks and Romans became Christians, some of the idolatrous customs were incorporated into Christianity. For example, the adornment of churches with images, self-mortification, abstinence, monks' habits, the lighting of candles in church, the ringing of the bell in the steeple and others. These are all from idolaters.

² ولی افسوس که رؤسای روحانی نه فهمیدند بلکه وقتی اهالی یونان و رومان مسیحی شدند از عبادت اصنام رسوماتی بآنها سرایت نمود مثل زینت معبد بتصاویر و ریاضت و پرهیز و وضع لباسهای بعضی از اساقفه و بردن شمع در کنیسه و صلا و زنگ عبادت بر بام کلیسا و امثال اینها همه از عبادت اصنام مأخوذ

MHMD1.145

BDA1.135.05

ABU2164

Words to some Baha'is, spoken at Military Park on 1912-Jun-27 in Montclair, NJ

- 1 In reality these verses are the most convincing proof of the all-sufficing greatness and nobility of the Prophet of God [Muhammad], Who, triumphant and powerful, yet sets forth God's address to Him with the words: 'Thou didst not understand, ere this, what "the Book" was, nor what the faith was'. And, 'Unless we had confirmed thee, thou hadst certainly been very near inclining unto them [the unbelievers] a little. They would have taken thee for a friend'. All such verses are proofs of the truth and greatness of Muhammad. An imposter does not express weakness and ignorance when in a state of power and majesty. However, the people of desire interpret these verses otherwise.
- 2 Once I said to Jinab-i-Aqa Mirza Muhammad-Quli: "Do you remember in Baghdad we did not have fifteen pieces to go to the bath? Now we must appreciate these bounties of the Blessed Beauty and arise in servitude in gratitude, for He has aided and protected us in the realm of earth and heaven, and guided and assisted us."
- 1 في الحقيقة این آیات دلیل جلیل بر غنا و بزرگواری و عظمت رسول الله که با آن غلبه و قدرت بخطاب ما کنت تدری ما الکتاب و لا الايمان و لولا ان تبتناک لقد کدت ترکن الیهیم ثم لا تخدوک خلیلا مخاطب شدند این آیات همه دلیل بر صدق و عظمت انحضرت است چه که شخص غیر صادق در حال اقتدار اظهار عجز و نادانی نکند ولی اهل غرض اینگونه آیات را نوع دیگر تعبیر نمودند
2. وقتی من بجانب آقا میرزا محمد قلی گفتم یاد داری بغداد پانزده پاره نداشتیم بجمام برویم حال باید قدر این عنایات جمال مبارک را بدانیم و بشکرانه قیام بر عبودیت ثنائیم که در ملک و ملکوت نصرت و حمایت فرمود و هدایت و اعانت نمود

MHMD1.147-148

BDA1.136.17

ABU3013

Words to some Baha'is, spoken at Military Park on 1912-Jun-27 in Montclair, NJ

- 1 My beginning and my end, the place from which I start and the place to which I return is the Holy Threshold. What I have is from that Threshold and to it I shall return.
- 2 Had it not been for His aid and assistance, would these people sitting on your right and left have any concern about you and me? We must be just and speak the truth. Who am I that I should be showered with these favors?
- 3 Compare the position of Persia with that of America.
- 1 مبدء و مأب من آستان مقدّس است آنچه داریم از آن درگاهست و عودمان باو
- 2 اگر عون و عنایت او نبود این نفوس که در یمین و یسار شما نشسته اند کجا بمن و شما اعتنای می نمودند باید انصاف داد و راست گفت ما کجا و این عنایات کجا
- 3 ایران کجا و امریکا کجا

SW_v19#08 p.256, MHMD1.147

BDA1.136.14

ABU0410

Address to the Baha'is at Unity Feast in West Englewood, 1912-Jun-29 in West Englewood, NJ

This is a delightful gathering; you have come here with sincere intentions, and the purpose of all present is the attainment of the virtues of God. The motive is attraction to the divine Kingdom. Since the desire of all is unity and agreement, it is certain that this meeting will be productive of great results. It will be the cause of attracting a new bounty, for we are turning to the Kingdom of Abha, seeking the infinite bestowals of the Lord. This is a new Day, and this hour is a new Hour in which we have come together. Surely the Sun of Reality with its full effulgence will illumine us, and the darkness of disagreements will disappear. The utmost love and unity will result; the favors of God will encompass us; the pathway of the Kingdom will be made easy. Like candles these souls will become ignited and made radiant through the lights of supreme guidance. Such gatherings as this have no equal or likeness in the world of mankind, where people are drawn together by physical motives or in furtherance of material interests, for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being.

NJB_v14#05 p.158n

True Baha'i meetings are the mirrors of the Kingdom wherein images of the Supreme Concourse are reflected. In them the lights of the most great guidance are visible. They voice the summons of the heavenly Kingdom and echo the call of the angelic hosts to every listening ear. The efficacy of such meetings as these is permanent throughout the ages. This assembly has a name and significance which will last forever. Hundreds of thousands of meetings shall be held to commemorate this occasion, and the very words I speak to you today shall be repeated in them for ages to come. Therefore, be ye rejoiced, for ye are sheltered beneath the providence of God. Be happy and joyous because the bestowals of God are intended for you and the life of the Holy Spirit is breathing upon you.

Rejoice, for the heavenly table is prepared for you.

Rejoice, for the angels of heaven are your assistants and helpers.

Rejoice, for the glance of the Blessed Beauty, Baha'u'llah, is directed upon you.

Rejoice, for Baha'u'llah is your Protector.

Rejoice, for the everlasting glory is destined for you.

Rejoice, for the eternal life is awaiting you.

How many blessed souls have longed for this radiant century, their utmost hopes and desires centered upon the happiness and joy of one such day as this. Many the nights they passed sleepless and lamenting until the very morn in longing anticipation of this age, yearning to realize even an hour of this time. God has favored you in this century and has specialized you for the realization of its blessings. Therefore, you must praise and thank God with heart and soul in appreciation of this great opportunity and the attainment of this infinite bestowal – that such doors have been opened before your faces, that such abundance is pouring down from the cloud of mercy and that these refreshing breezes from the paradise of Abha are resuscitating you. You must become of one heart, one spirit and one susceptibility. May you become as the waves of one sea, stars of the same heaven, fruits adorning the same tree, roses of one garden in order that through you the oneness of humanity may establish its temple in the world of mankind, for you are the ones who are called to uplift the cause of unity among the nations of the earth.

First, you must become united and agreed among yourselves. You must be exceedingly kind and loving toward each other, willing to forfeit life in the pathway of another's happiness. You must be ready to sacrifice your possessions in another's behalf. The rich among you must show compassion toward the poor, and the well-to-do must look after those in distress. In Persia the friends offer their lives for each other, striving to assist and advance the interests and welfare of all the rest. They live in a perfect state of unity and agreement. Like the Persian friends you must be perfectly agreed and united to the extent and limit of sacrificing life. Your utmost desire must be to confer happiness upon each other. Each one must be the servant of the others, thoughtful of their comfort and welfare. In the path of God one must forget himself entirely. He must not consider his own pleasure but seek the pleasure of others. He must not desire glory nor gifts of bounty for himself but seek these gifts and blessings for his brothers and sisters. It is my hope that you may become like this, that you may attain to the supreme bestowal and be imbued with such spiritual qualities as to forget yourselves entirely and with heart and soul offer yourselves as sacrifices for the Blessed Perfection. You should have neither will nor desire of your own but seek everything for the beloved of God and live together in complete love and fellowship. May the favors of Baha'u'llah surround you from all

directions. This is the greatest bestowal and supreme bounty. These are the infinite favors of God.

PUP#076 (p.213-215)

AB09744

Date: 1912-Jul

If a soul shall utter a word without the sanction of the Covenant, he is not firm. Baha'u'llah appointed a Covenant to ward off dissensions: so that no one can have his own opinion—so that the Center can be referred to. There were dissensions in the time of Christ because there was no Center. This is the reality of the question.

Whatever the Center of the Covenant says is correct. No one shall speak a word of himself. Baha'u'llah has called down the vengeance of God upon anyone who violates the Covenant.

Beware! Beware! Lest ye be shaken: Remain firm even if the people of heaven try to shake you. Firmness in the Covenant is not mere words. The command is explicit.

SW_v08#14 p.189, SW_v11#14 p.239

ABU3355

Words spoken in Jul. 1912 in the United States

The point to which all eyes should turn is One. All eyes must turn their attention to the Center of the Covenant while the presence of the Covenant is among us. No other soul should have any existence. All others save the Center of the Covenant are equal. (Signed—Abdul-Baha Abbas.)

SW_v08#14 p.189, SW_v11#14 p.239

ABU3556*Answer to Mrs Brittingham, New York, Jul 1912*

“Were the souls created as individuals before they entered the physical bodies of this world?” Abdu'l-Baha: “They existed before coming to this world, but NOT as we know personality upon this planet.”

PN_unsorted p035, PN_unsorted p089, PN_unsorted p091, BSTW#017, BSTW#042b

ABU3242*Words spoken in Jul. 1912 in the United States*

Question: “What is the meaning of ‘Everything is in everything’?”

Answer: “The Essence of Divinity—God—is sanctified above ascent, descent, and appearance. The lights of His qualities are manifest or reflected in the mirrors of the hearts of His Holy Manifestations... It means the transference or transformation of created bodies into infinite forms of creation. Every indivisible electron is transformed into all the forms of creatures and everything travels or moves in everything.”

SW_v19#10 p.309

ABU0437*Public address given at 309 W 78th St on 1912-Jul-01 in New York*

What could be better before God than thinking of the poor? For the poor are beloved by our heavenly Father. When Christ came upon the earth, those who believed in Him and followed Him were the poor and lowly, showing that the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and

does not prevent him from attaining the pathway of salvation. After he has been tested and tried, it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore, you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When one is physically destitute, spiritual thoughts are more likely. Poverty is a stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute. One of Baha'u'llah's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent – each in his function according to ability but with justness of opportunity for all.

Lycurgus, King of Sparta, who lived long before the day of Christ, conceived the idea of absolute equality in government. He proclaimed laws by which all the people of Sparta were classified into certain divisions. Each division had its separate rights and function. First, farmers and tillers of the soil. Second, artisans and merchants. Third, leaders or grandees. Under the laws of Lycurgus, the latter were not required to engage in any labor or vocation, but it was incumbent upon them to defend the country in case of war and invasion. Then he divided Sparta into nine thousand equal parts or provinces, appointing nine thousand leaders or grandees to protect them. In this way the farmers of each province were assured of protection, but each farmer was compelled to pay a tax to support the grandee of that province. The farmers and merchants were not obliged to defend the country. In lieu of labor the grandees received the taxes. Lycurgus, in order to establish this forever as a law, brought nine thousand grandees together, told them he was going upon a long journey and wished this form of government to remain effective until his return. They swore an oath to protect and preserve his law. He then left his kingdom, went into voluntary exile and never came back. No man ever

made such a sacrifice to ensure equality among his fellowmen. A few years passed, and the whole system of government he had founded collapsed, although established upon such a just and wise basis.

Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Baha'u'llah has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws He has instituted are carried out, there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers. Each person in the community whose need is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs, he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds, he will pay a tax; if his necessities exceed his production, he shall receive an amount sufficient to equalize or adjust. Therefore, taxation will be proportionate to capacity and production, and there will be no poor in the community.

Baha'u'llah, likewise, commanded the rich to give freely to the poor. In the Kitab-i-Aqdas it is further written by Him that those who have a certain amount of income must give one-fifth of it to God, the Creator of heaven and earth.

PUP#077 (p.216-217), FWU.036, SW_v04#06 p.102-103

ABU1888

Words to several Baha'is, spoken at 309 W 78th St on 1912-Jul-01 in New York

I desire to make manifest among the friends in America a new light that they may become a new people, that a new foundation may be established and complete harmony be realized; for the foundation of Baha'u'llah is love.

When you go to Green Acre, you must have infinite love for each other, each preferring the other before himself. The people must be so attracted to you that they will exclaim, "What happiness exists among you!" and will see in your faces the lights of the Kingdom; then in wonderment they will turn to you and seek the cause of your happiness. You must give the message through action and deed, not alone by word. Word must be conjoined with deed. You must love your friend better than yourself; yes, be willing to sacrifice yourself.

The Cause of Baha'u'llah has not yet appeared in this country. I desire that you be ready to sacrifice everything for each other, even life itself; then I will know that the Cause of Baha'u'llah has been established.

I will pray for you that you may become the cause of upraising the lights of God. May everyone point to you and ask, "Why are these people so happy?" I want you to be happy in Green Acre, to laugh, smile and rejoice in order that others may be made happy by you. I will pray for you.

PUP#078 (p.218), PN_1912 p068, BLO_PT#028m

ABU2831

Words to the Master's entourage, spoken at 309 W 78th St on 1912-Jul-01 in New York

- ¹ This help and assistance are from Him and these confirmations are through His bounty and favor; otherwise, we are nothing but weak servants. We are as reeds and all these melodies are from Him. We are ants and this dignity of Solomon is from Him. We are servants and this heavenly dominion is from Him.

¹ این عون و عنایت از قدرت او و این تأییدات
بصرف جود و فضل اوست ورنه ما جز بنده
ئی ضعیف نستیم ما مانند نثیم این همه آوازه‌ها از
اوست ما موریم این حشمت سلیمانی از اوست
ما بنده ایم و این سلطنت آسمانی از او

- ² We must, therefore, offer our constant gratitude to Him for His favors and must join heart and soul to praise Him for His blessings.

² پس باید دائم بشکر عنایاتش پرداخت و جان و
دل را بجمد نعمایش همدم ساخت

BDA1.143.04

MHMD1.154

ABU3569*Words to the Baha'is, spoken at 309 W 78th St on 1912-Jul-03 in New York*

The Kingdom of God is pre-existent and, since He is the Creator, without doubt He has always had a creation.

سلطنت الهی قدیم است و مادام خالق بوده خلق هم داشته.

MHMD1.155-156

BDA1.144.16

ABU3223*Words to some friends, spoken on 1912-Jul-04 in New York*

“Even the Sword is no test to the Persian believers. They are given a chance to recant; they cry out instead: ‘Ya Baha’u’l-Abha!’ Then the sword is raised,” – He shot up His arm as though brandishing a sword – “they cry out all the more ‘Ya Baha’u’l-Abha!’

But some of the people here are tested if I don’t say ‘How do you do?’”

PN_1909B p047, DJT.327, BLO_PN#027

ABU3146*Words spoken at 309 W 78th St in New York, 1912-Jul-04**Question/topic: Mrs. Kaufman asked about the influence of heavenly bodies on human affairs.*

¹ The words of the astrologers are for the most part doubtful and unreliable.

¹ قول منجمین اکثر اشتباه و غیر معتبر است

² But the whole of creation is interrelated like the different parts of the human body which have a complete affinity from the toenail to the hair on the head. Every part is perfectly connected with the other. Similarly, the whole of creation forms a chain composed, as it were, of many links connected with each other.

² ولی جمیع کائنات بهم مرتبط مثل اعضاء هیکل انسان که ارتباط تام دارد از ناخن پا تا موی سر جمیع مربوط بیکدیگرند سلسله کائنات نیز مانند سلسله زنجیر بهم مرتبط و لابد تأثیرات عظیمه و دوائری منظم و مرتب دارد

BDA1.146.05

It is therefore obvious that they all greatly influence each other and are part of organized, regular cycles.

MHMD1.157

ABU3571

Words spoken at 309 W 78th St in New York, 1912-Jul-04

- 1 Q. What is the connection of the spirit with the body? 1 دیگری از تعلق روح بجدس پرسید فرمودند
- 2 A. It has the same connection as the sun has with the mirror. 2 مثل تعلق آفتاب برآست و موت عبارت از انقطاع این ارتباط
Death is the name for the dissolution of this connection.

SW_v14#02 p.037, MHMD1.157

BDA1.146.08

ABU0037

Public address given at 309 W 78th St on 1912-Jul-05 in New York

- 1 [Likewise, a blessed address delivered in the city of New York, America, on the fifth day of July, 1912, in a gathering.] 1 ایضاً خطابه مبارک در شهر نیویورک امریکا پنجم ماه جولای ۱۹۱۲ در جمعی
- 2 You are very welcome, very welcome, all of you! In the divine Holy Books there are unmistakable prophecies giving the glad tidings of a certain Day in which the Promised One of all the Books would appear, a radiant dispensation be established, the banner of the Most Great Peace and conciliation be hoisted and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred should remain. All hearts were to be connected one with another. These things are recorded in the Torah, or Old Testament, in the Gospel, the Qur'an, the Zend-Avesta, the books of Buddha and the book of Confucius. In brief, all the Holy Books contain these glad tidings. They announce that after the world is surrounded by darkness, radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God, when materialistic 2 عظیم بسیار بسیار خوش آمدید در جمیع کتب مقدسه الهیه بشاراتی است که بشارت میدهد روزی خواهد آمد که موعود جمیع کتب ظاهر خواهد شد و یک قرن نورانی تشکیل خواهد کرد علم صلح و سلام بلند خواهد شد وحدت عالم انسانی اعلان خواهد گردید در میان اقوام و امم بغض و عداوت نماند جمیع قلوب ارتباط بیکدیگر نماید در تورات مذکور است در انجیل مذکور است در قرآن مذکور است در زند اوستا مذکور است در کتاب بودا مذکور است خلاصه در جمیع این کتب مذکور است که بعد از آنکه تاریکی عالم را احاطه نمود آن روشنائی طلوع نماید نظیر آنست که چون شب خیلی تاریک شود دلیل بر ظهور روز است

ideas overshadow spirituality, when nations become submerged in the world of matter and forget God – at such a time as this shall the divine Sun shine forth and the radiant morn appear.

- 3 Consider to what a remarkable extent the spirituality of people has been overcome by materialism so that spiritual susceptibility seems to have vanished, divine civilization become decadent, and guidance and knowledge of God no longer remain. All are submerged in the sea of materialism. Although some attend churches and temples of worship and devotion, it is in accordance with the traditions and imitations of their fathers and not for the investigation of reality. For it is evident they have not found reality and are not engaged in its adoration. They are holding to certain imitations which have descended to them from their fathers and ancestors. They have become accustomed to passing a certain length of time in temple worship and conforming to imitations and ceremonies. The proof of this is that the son of every Jewish father becomes a Jew and not a Christian; the son of every Muslim becomes a follower of Islam; the son of every Christian proves to be a Christian; the son of every Zoroastrian is a Zoroastrian, etc. Therefore, religious faith and belief is merely a remnant of blind imitations which have descended through fathers and ancestors. Because this man's father was a Jew, he considers himself a Jew. Not that he has investigated reality and proved satisfactorily to himself that Judaism is right – nay, rather, he is aware that his forefathers have followed this course; therefore, he has held to it himself.

- 4 The purpose of this is to explain that the darkness of imitations encompasses the world. Every nation is holding to its traditional religious forms. The light of reality is obscured. Were these various nations to investigate reality, there is no doubt they would attain to it. As reality is one, all nations would then become as one nation. So long as they adhere to various imitations and are deprived of reality, strife and warfare will continue and rancor and sedition prevail. If they investigate reality, neither enmity nor rancor will remain, and they will attain to the utmost concord among themselves.

3 و همچنین هر وقت که ظلمت ضلالت عالم را احاطه کند و نفوس بشر بکلی از خدا غافل شوند و مادیات بروحانیات غلبه نمایند جمیع ملل مانند حیوان غرق در عالم طبیعت گردند و از عالم حق بیخبر و خدا را فراموش نمایند زیرا حیوانات جز از محسوسات ندانند و قوای روحانیه اعتقاد ندارند و بکلی از خدا و انبیا بیخبر و بیزارند و طبیعی فیلسوف مادی هستند ولی انسان باید سالها زحمت بکشد و در مدارس تحصیل علم نماید تا مادی و طبیعی گردد اما گاو بدون این زحمات رئیس فلاسفه مادیون است در همچو وقتی آن آفتاب طلوع خواهد نمود و آن صبح نورانی ظاهر خواهد شد ملاحظه نمائید امروز بکلی مادیات بروحانیات غلبه نموده در بین بشر ابداً احساسات روحانیه نمانده مدنیت الهیه نمانده هدایت الله نمانده معرفه الله نمانده جمیع غرق در بحر ماده هستند اگر چنانچه جمعی در کائنات و یا بمعابد میروند عبادت میکنند این بجهت تقلید آباء و اجداد است نه اینست که تحری حقیقت کرده اند و حقیقت را یافته اند و حقیقت را می پرسند

4 از آباء و اجداد از برای آنها تقلیدی میراث مانده و بآن تقلید متشبث و عادت کرده اند که بعضی اوقات بمعابد بروند و آن تقلید را مجری دارند و برهان بر این آنکه پسر هر یهودی یهودیست پسر هر مسیحی مسیحی است پسر هر مسلمی مسلم پسر هر زردشتی زردشتی پس این مذهب از آباء و اجداد میراث از برای او آمده است و تقلید آباء و اجداد مینماید بجهت اینکه پدرش یهودی بوده او هم یهودی شده نه اینکه تحری حقیقت کرده و بتحقیق رسانیده که دین یهودی حق است و متابعت آنرا کرده بلکه دیده که پدر و آباء و اجداد بر این مسلک بوده او هم این مسلک را پیش گرفته است مقصد این است که ظلمت تقلید عالم را احاطه کرده متابعت تقلید طریق الهی را گم نموده نور حقیقت مخفی مانده اگر این امم مختلفه تحری حقیقت کنند لابد بر این است که بر حقیقت پی برند و چون

حقیقت را یافتند جمیع ملل یک ملت گردند اما مادام متمسک بتقالیدند و از حقیقت محروم و این تقالید مختلف است لهذا نزاع و جدال در میان است بغض و عداوت بین ملل شدید است اما اگر تحرّی حقیقت بکنند ابداً عداوتی نماند بغض نماند جنگ و جدالی نماند با یکدیگر نهایت التیام را حاصل کنند

- 5 During the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for the blood of each other, considering each other as contaminated and refusing to associate – at such a time as this Baha'u'llah appeared. He arose in the Orient, uprooting the very foundations of imitations, and brought the dawn of the light of reality. Through Him various nations became united because all desired reality. Inasmuch as they investigated reality in religion, they found that all men are the servants of God, the posterity of Adam, children of one household and that the foundations of all the Prophets are one. For inasmuch as the teachings of the Prophets are reality, Their foundations are one. The enmity and strife of nations, therefore, are due to religious imitations and not to the reality which underlies the teachings of the Prophets. Through Baha'u'llah the nations and peoples grew to understand and comprehend this. Therefore, hearts became united, and lives were cemented together. After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Muslim and Buddhist met in fellowship, all of them in the utmost love and unity. They became welded and cemented because they had perceived reality.

5 در ایامی که در شرق ظلمت ضلالت در نهایت قوّت بود و غرق در تقالید بدرجه‌ئی که این ملل شرق تشنه خون یکدیگر بودند یکدیگر را نجس می‌شمردند و ابداً با یکدیگر ملاقات نمی‌کردند در همچو وقتی حضرت بهاء‌الله در شرق ظاهر شد و بنیان تقالید را برانداخت نور حقیقت سطوع کرد ملل مختلفه که متابعت نمودند متحد شدند چون تحرّی و پرستش حقیقت کردند متفق گشتند جمیع بشر بندگان الهی هستند و همه از سلاله آدمند و همه از یک خاندان و جمیع اینها اساسشان یک اساس و چون تعالیم انبیا حقیقت است لهذا یکی است و نزاع و جدال بین ملل از جهت تقالید است ولی امروز در ایران قلوب با همدیگر متحد گردیده جانها با یکدیگر التیام یافته بغض و عداوت شدیده به محبت و مودت تغییر نموده کلّ بحبّ عظیم قیام کرده‌اند مسیحی یهودی زردشتی مسلمان بودائی همه اینها از تعالیم بهاء‌الله بحقیقت رسیدند در نهایت الفت و محبت با یکدیگر امتزاج یافته‌اند

- 6 The divine Prophets are conjoined in the perfect state of love. Each One has given the glad tidings of His successor's coming and each successor has sanctioned the One Who preceded Him. They were in the utmost unity, but Their followers are in strife. For instance, Moses gave the message of the glad tidings of Christ, and Christ confirmed the Prophethood of Moses. Therefore, between Moses and Jesus there is no variation or conflict. They are in perfect unity, but between the Jew and the Christian there is conflict. Now, therefore, if the Christian and Jewish peoples investigate the reality underlying their Prophets' teachings, they will become kind in their attitude toward each other and associate in the utmost love, for reality is one and not dual or multiple. If this investigation of reality becomes universal, the divergent nations will ratify all the divine Prophets and confirm all the Holy Books. No strife or rancor will then remain, and the world will become united. Then will we associate in the reality of love. We will become as

6 انبیاء الهی با یکدیگر در نهایت محبتند هر سلفی بشارت از خلف داده و هر خلفی تصدیق سلف نموده اینها در نهایت اتحاداند ولی ملّتشان در نهایت اختلاف مثلاً موسی خبر از مسیح داد و بشارت از ظهور مسیح داد و مسیح تصدیق نبوت موسی را کرد پس در میان مسیح و موسی اختلافی نیست نهایت ارتباط است لکن میانه یهودی و مسیحی نزاع است ولی اگر تحرّی حقیقت نمایند چون حقیقت یکی است تعدّد ندارد بکلی با یکدیگر مهربان میشوند و در نهایت محبت الفت می‌جویند و جمیع تصدیق جمیع انبیاء میکنند و جمیع تصدیق جمیع کتب مینمایند این نزاع و جدال نمی‌ماند همه ماها یکی میشویم با یکدیگر در نهایت محبت و الفت زندگی میکنیم همه پدر و پسر میشویم همه برادر

fathers and sons, as brothers and sisters living together in complete unity, love and happiness; for this century is the century of light. It is not like former centuries. Former centuries were epochs of oppression. Now human intellects have developed, and human intelligence has increased. Each soul is investigating reality. This is not a time when we shall wage war and be hostile toward each other. We are living at a time when we should enjoy real friendship.

و خواهر می‌شویم در نهایت محبت در نهایت الفت با یکدیگر معاشرت مینمائیم این قرن نورانیست نسبت بقرون سابقه ندارد ظلمت در آن قرون شدید بود حالا عقول ترقی نموده ادراکات زیاد شده عالم بشر در حرکت است هر کسی تحری حقیقت میکند دیگر زمانی نیست که با یکدیگر نزاع کنیم وقت آن نیست که از یکدیگر کره داشته باشیم در زمانی هستیم که باید در نهایت محبت و الفت باهم باشیم

- 7 Fifty years ago Baha'u'llah sent Epistles to all the kings and nations of the world, at a time when there was no mention of international peace. One of these Epistles was sent by Him to the president of the American democracy. In these communications He summoned all to international peace and the oneness of the human world. He summoned mankind to the fundamentals of the teachings of all the Prophets. Some of the European kings were arrogant. Among them was Napoleon III. Baha'u'llah wrote a second Epistle to him, which was published thirty years ago. The context is this: "O Napoleon! Thou hast become haughty indeed. Thou hast become proud. Thou hast forgotten God. Thou dost imagine that this majesty is permanent for thee, that this dominion is abiding for thee. A letter have we sent unto thee for acceptance with thy greatest love; but, instead, thou hast shown arrogance. Therefore, God shall uproot the edifice of thy sovereignty; thy country shall flee away from thee. Thou shalt find humiliation hastening after thee because thou didst not arise for that which was enjoined upon thee, whereas that which was a duty incumbent upon thee was the cause of life to the world. The punishment of God shall soon be dealt out to thee."

7 حضرت بهاء الله بجمع اقالیم عالم رسائل فرستاد و بجمع ملوک الواح فرستاد حتی بر رئیس جمهور امریکا پنجاه سال پیش در وقتی که هیچ ذکری از صلح عمومی نبود در آن رسائل جمیع را بصلح عمومی دعوت نمود و جمیع را بوحدت عالم انسانی خواند و جمیع را باصول انبیاء الهی دعوت نمود بعضی از ملوک اروپا استکبار کردند از جمله ناپلیون ثالث بعد رسالهء ثانی به او نوشتند مضمون این است و آن رساله در سنهء شصت و نه صادر گشت و طبع شده که ای ناپلیون تو بسیار مغرور شدی متکبر شدی خداوند را فراموش کردی گمان میکنی که این عزت از برای تو باقی میماند این دولت از برای تو باقی میماند من نامه تیکه از برای تو فرستادم باید آن را در کمال محبت قبول کنی بلکه تو استکبار کردی لهذا خدا انتقام شدید خواهد کشید سلطنت تو را برمیاندازد و مملکت از دست تو بیرون میرود در نهایت ذلت می افی زیرا آنچه که بتو تکلیف شد بان قیام نمودی و حال آنکه آنچه بتو تکلیف گردید آن سبب حیات عالم است منتظر باش نعمت الهی را

- 8 This Epistle was revealed in the year 1869, and after one year the foundations of the Napoleonic sovereignty were completely uprooted.
- 9 Among these Epistles was a very lengthy one to the Shah of Persia. It was printed and spread broadcast throughout all the countries. This Epistle was revealed in the year 1870. In it Baha'u'llah admonished the Shah of Persia to be kind to all his subjects, summoning him to dispense justice, counseling him to make no distinction between the religions, charging him to deal equally with Jew, Christian, Muslim and Zoroastrian and to remove the oppression prevailing in his country.

8 و این رساله در سنهء ۱۸۶۹ صادر شد و بعد از یکسال این بود که بنیان سلطنت او بکلی برداشته شد

9 از جمله رساله ایست بسیار مفصل که به پادشاه ایران نوشته شده و مطبوع است و در جمیع ممالک عالم منتشر و آن رساله نیز در سنهء ۱۸۶۹ صادر شد

- 10 At that time the Jews were greatly oppressed in Persia. Baha'u'llah especially recommended justice for them, saying

10 در این رساله پادشاه ایران را نصیحت میکند بدالت امر میکند باینکه با جمیع ملل از رعایای

that all people are the servants of God, and in the eye of the government they should be equally estimated. "If justice is not dealt out, if these oppressions are not removed and if thou dost not obey God, the foundations of thy government will be razed, and thou shalt become evanescent, become as nothing. Thou shouldst gather all the learned men, and then summon Me. There I shall be present. I will then advance proofs and evidences as to My validity. I will manifest My proof and anything that you may ask. I am ready. But if no attention is paid to this book, thou, like unto the kings who became nonexistent, shalt likewise become nonexistent." The Shah did not answer this Epistle of the Blessed Perfection. Then God destroyed the foundations of his sovereignty.

خود مهربان باش امتیازی بین ادیان نگذار
با مسیحی با مسلمان با یهودی با زردشتی با
جمع یکسان معامله کن و این تعدیات که
در مملکت است ازاله نما زیرا این خلق جمع
بندگان خدا هستند در نظر حکومت باید جمع
یکسان باشند حکومت باید بجمع مهربان باشد
اگر چنانچه عدالت ننودی و این ظلها را ازاله
نکردی و موافق رضای خداوند حرکت نکردی
بنیان سلطنت متزلزل شود و همچنین میفرماید
که تو باید علما را جمع کنی و مرا بخوای من
حاضر شوم من اقامه حجت و براهین میکنم و
بر جمع حجت را ظاهر مینمایم این بود که اعتنائی
نکرد جواب رساله جمال مبارک را نداد بعد
خدا بنیان سلطنت او را برانداخت و خود او
کشته شد

- 11 Among those to whom Baha'u'llah wrote was the Sultan of Turkey. In it He arraigned him, saying, "Verily, thou didst incarcerate and make Me a prisoner. Dost thou imagine that imprisonment is a loss to Me, that imprisonment is a humiliation for Me? This imprisonment is a glory for Me because it is in the pathway of God. I have not committed a crime. It is for the sake of God that I have received this ordeal. Therefore, I am very happy; I am exceedingly joyous. But thou must wait; God will send thee a punishment; thou shalt receive retribution. Ere long thou shalt observe how ordeals shall descend upon thee like rain, and thou shalt become nonexistent." And even so it was.

11 از جمله به عبدالعزیز پادشاه عثمانیان رسالهائی
مرقوم شد در این رساله تهدید فرمودند که تو
مرا بسجن فرستادی مسجون نمودی گمان میکنی
که سجن از برای من ضرر دارد و یا اینکه
سجن از برای من ذلتست این سجن از برای من
عزت است زیرا در سبیل الهی است من جرمی
نکرده‌ام که در حبس بمانم در راه خدا این
بلایا و رزایا وارد لهذا من نهایت سرور را دارم
بینهایت خشنودم ولكن تو منتظر باش خدا از
تو انتقام میکشد و عنقریب ملاحظه میکنی که
بلا مثل باران بر تو میبارد و معدوم خواهی شد

- 12 Likewise, He sent messages to the other kings and crowned heads of the earth, summoning all of them to love, equity, international peace and the oneness of humanity in order that mankind might become unified and agreed; that strife, warfare and sedition should pass away; that bitterness and enmity might cease and all arise to serve the one God.

12 و همین طور شد باین عظمت حضرت بهاءالله
بجمع سلاطین عالم رسائل شتی فرستاد و جمع
را به محبت و الفت دعوت نمود جمع را بصلح
عمومی دعوت کرد جمع را بوحدة عالم انسانی
دعوت نمود جمع را به اتحاد و اتفاق دعوت
کرد تا کل متحد و متفق گردند و این جنگ و
جدال نماند این حریب و قتال نماند این عداوت
و بغضا نماند کل متحد و متفق شویم و بعبودیت
پروردگار قیام نمائیم و در طریق او جانفشانی کنیم

- 13 In brief, two kings arose against Baha'u'llah: the Shah of Persia and the Sultan of Turkey. They imprisoned Him in the fortress of Akka in order to extinguish His light and exterminate His Cause. But Baha'u'llah while in prison wrote severe letters of arraignment to them. He declared that imprisonment was no obstacle to Him. He said, "This imprisonment will prove to be

13 باری دو پادشاه بمقاومت حضرت بهاءالله
برخاستند یکی ناصرالدین شاه یکی عبدالحمید و
حضرت بهاءالله را در قلعه عکا حبس کردند
تا شمع او را خاموش کنند و امر او را معدوم
نمایند لکن حضرت بهاءالله در حبس نامه‌های
شدید مرقوم فرمود که این حبس سبب میشود

the means of the promotion of My Cause. This imprisonment shall be the incentive for the spreading of My teachings. No harm shall come to Me because I have sacrificed My life, I have sacrificed My blood, I have sacrificed My possessions, I have sacrificed all and for Me this imprisonment is no loss.” And just as He declared, so it came to pass. In prison He hoisted His banner, and His Cause spread throughout the world. It has reached America. Now the Cause of Baha'u'llah is extending to all nations of the earth. You go to Asia, and wherever you travel you will find Baha'is. You go to Africa, Europe; there you will find the Cause of Baha'u'llah. In America it is just beginning to grow and spread.

که امر من بلند گردد این حبس سبب میشود که تعالیم من انتشار یابد و من ضرری حاصل نخواهم کرد زیر من جانم را فدا کردم دولت را فدا کردم مالم را فدا کردم آنچه داشتم فدا کردم از برای من این سجن ضرری ندارد و همین طور که فرمود در سجن علم خود را بلند فرمود و آوازه امرش به شرق و غرب رسید حتی به امریکا رسید حالا در جمیع قطعات عالم امر بهاءالله منتشر است اگر به آسیا سفر کنید بهر جا بروید می بینید در انتشار است در افریقا در انتشار است در اروپا در انتشار است لکن در امریکا بدایت امر است و حال در جمیع آفاق منتشر

- 14 These two kings could not do anything to withstand Baha'u'llah, but God through Him was capable of destroying both of them. I, too, was in prison. God removed the chains from my neck and placed them around the neck of Abdu'l-Hamid. It was done suddenly – not a long time, in a moment as it were. The same hour that the Young Turks declared liberty, the Committee of Union and Progress set me free. They lifted the chains from my neck and threw them around the neck of Abdu'l-Hamid. That which he did to me was inflicted upon him. Now the position is precisely reversed. His days are spent in prison just as I passed the days in prison at Akka, with this difference: that I was happy in imprisonment. I was in the utmost elation because I was not a criminal. They had imprisoned me in the path of God. Every time I thought of this, that I was a prisoner in the pathway of God, the utmost elation overcame me. Abdu'l-Hamid is now suffering punishment for his deeds. Because of the sins he committed, he is now in prison. This is retribution for his acts. Every hour he is mortified anew and his ignominy revived. He is in the utmost sorrow and disappointment while I am in perfect happiness. I was happy that – praise be to God! – I was a prisoner in the Cause of God, that my life was not wasted, that it was spent in the divine service. Nobody who saw me imagined that I was in prison. They beheld me in the utmost joy, complete thankfulness and health, paying no attention to the prison.

14 این دو پادشاه ابداً نتوانستند که مقاومت او نمایند و لکن خدا این دو پادشاه را بکلی برانداخت ناصرالدین شاه کشته شد و عبدالحمید در حبس افتاد اما من عبدالبهاء چهل سال در حبس بودم خدا زنجیر را از گردن من برداشت و بر گردن عبدالحمید گذارد و این در یک دفعه چون کیمته اتحاد و ترقی اعلان حریت کردند مرا آزاد نمودند و زنجیر را از گردن من برداشته و بر گردن عبدالحمید گذاردند همان کاریا که او با من کرد بسر او آوردند الآن در نهایت مذلت در حبس است مثل آنکه من حبس بودم ولی من در حبس مسرور بودم نهایت انشراح قلب را داشتم زیرا من مجرم نبودم بجهت سبیل الهی حبس را قبول نموده بودم هر وقت در خاطر میآمد که من برای خدا حبس شدهام نهایت سرور را پیدا میکردم ولی عبدالحمید به نکت اعمال خود گرفتار بسبب نگاه در حبس افتاد هر ساعت میمیرد و زنده میشود در نهایت حزن در نهایت یأس است اما من در نهایت امیدواری بودم و مسرور بودم که الحمد لله در سبیل الهی محبوسم حیاتم هدر نمیروود هر کس مرا میدید ابداً گمان نمیکرد که من محبوسم در نهایت سرور در نهایت تشکر در نهایت صحت بودم ابداً اعتنائی باین حبس نداشتم

PUP#080 (p.220-225), BSC.268 #552, SW_v03#11 p.006-007+009-010, SW_v13#06 p.146, PN_1912 p029

AVK2.071.13x, KHF.182, KHAB.322 (330), KHTB2.161, NJB_v04#01 p.001

ABU0403

Public address given at 309 W 78th St on 1912-Jul-05 in New York

Question: You have stated that we are living in a universal cycle, the first Manifestation of which was Adam and the universal Manifestation of which is Baha'u'llah. Does this imply that other universal cycles preceded this one and that all traces of them have been effaced – cycles in which the ultimate purpose was the divine spiritualization of man just as it is the creative intention in this one?

The divine sovereignty is an ancient sovereignty, not an accidental sovereignty.

If we imagine this world of existence has a beginning, we can say the divine sovereignty is accidental – that is, there was a time when it did not exist. A king without a kingdom is impossible. He cannot be without a country, without subjects, without an army, without dominion, or he would be without kingship. All these exigencies or requirements of sovereignty must exist for a king. When they do exist, we can apply the word sovereignty to him. Otherwise, his sovereignty is imperfect, incomplete. If none of these conditions exists, sovereignty does not exist.

If we acknowledge that there is a beginning for this world of creation, we acknowledge that the sovereignty of God is accidental – that is, we admit a time when the reality of Divinity has been without dominion (lit. “defeated”). The names and attributes of Divinity are requirements of this world. The names the Powerful, the Living, the Provider, the Creator require and necessitate the existence of creatures. If there were no creatures, Creator would be meaningless. If there were none to provide for, we could not think of the Provider. If there were no life, the Living would be beyond the power of conception. Therefore, all the names and attributes of God require the existence of objects or creatures upon which they have been bestowed and in which they have become manifest. If there was a time when no creation existed, when there was none to provide for, it would imply a time when there was no existent One, no Trainer, and the attributes and qualities of God would have been meaningless and without significance. Therefore, the requirements of the attributes of God do not admit of cessation or interruption, for the names of God are actually and forever existing and not potential. Because they convey life, they are called Life-giving; because they provide, they are called Bountiful, the Provider;

because they create, they are called Creator; because they educate and govern, the name Lord God is applied. That is to say, the divine names emanate from the eternal attributes of Divinity. Therefore, it is proved that the divine names presuppose the existence of objects or beings.

How then is a time conceivable when this sovereignty has not been existent? This divine sovereignty is not to be measured by six thousand years. This interminable, illimitable universe is not the result of that measured period. This stupendous laboratory and workshop has not been limited in its production to six thousand revolutions of the earth about the sun. With the slightest reflection man can be assured that this calculation and announcement is childish, especially in view of the fact that it is scientifically proved the terrestrial globe has been the habitation of man long prior to such a limited estimate.

As to the record in the Bible concerning Adam's entering paradise, His eating from the tree and His expulsion through the temptation of Satan: These are all symbols beneath which there are wonderful and divine meanings not to be calculated in years, dates and measurement of time. Likewise, the statement that God created the heaven and the earth in six days is symbolic. We will not explain this further today. The texts of the Holy Books are all symbolical, needing authoritative interpretation.

When man casts even a cursory glance of reflection upon the question of the universe, he discovers it is very ancient. A Persian philosopher was looking up into the heavens, lost in wonder. He said, "I have written a book containing seventy proofs of the accidental appearance of the universe, but I still find it very ancient."

Baha'u'llah says, "The universe hath neither beginning nor ending." He has set aside the elaborate theories and exhaustive opinions of scientists and material philosophers by the simple statement, "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the creation of the universe dates back six thousand years; the scientists bring forth indisputable facts and say, "No! These evidences indicate ten, twenty, fifty thousand years ago," etc. There are endless discussions pro and con. Baha'u'llah sets aside these discussions by one word and statement. He says, "The divine sovereignty hath no beginning and no ending." By this announcement and its demonstration He has established a standard of agreement among those who reflect upon this question of divine sovereignty; He has brought reconciliation and peace in this war of opinion and discussion.

Briefly, there were many universal cycles preceding this one in which we are living. They were consummated, completed and their traces obliterated. The divine and creative purpose in them was the evolution of spiritual man, just as it is in this cycle. The circle of existence is the same circle; it returns. The tree of life has ever borne the same heavenly fruit.

PUP#079 (p.218-220), SW_v04#05 p.087+089-090

ABU0112

Public address given at 309 W 78th St on 1912-Jul-06 in New York

- 1 [Address on the question of creation, delivered in New York, America, in the blessed house, on the night of the fifth of July, 1912, A.H. 1330.] 1

خطابه مبارک در مسئله خلقت در نیویورک
امریکا در بیت مبارک شب پنجم ماه جولای
۱۳۳۰ سنه ۱۹۱۲
- 2 In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal, and from thence he has come onward to the human degree, or kingdom. Throughout this journey of progression he has ever and always been potentially man. 2

انسان در عالم وجود طی مراتب کرده است تا
بعالم انسانی رسیده است در هر رتبه استعداد
صعود برتبه مافوق پیدا کرده است در عالم جماد
بوده استعداد ترقی برتبه نبات پیدا کرده لهذا
بعالم نبات آمده در عالم نبات استعداد و ترقی
بعالم حیوان حاصل نموده لهذا بعالم حیوان آمده
و از عالم حیوان بعالم انسان آمده
- 3 In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him. 3

در بدایت حیاتش انسان در عالم رحم بود و در
عالم رحم استعداد و لیاقت ترقی باین عالم حاصل
کرد و قوائیکه در این عالم لازم بود در آنعالم
تحصیل نمود چشم لازم داشت در این عالم در
عالم رحم حاصل کرد گوش لازم داشت در
اینعالم در عالم رحم پیدا کرد جمیع قوائیکه در
این عالم لازم بود در عالم رحم تحصیل کرد در
عالم رحم میبای اینعالم شد و باین عالم که آمد
دید که جمیع قوای لازمه میبایست جمیع اعضا و
اجزائیکه از برای این حیات لازم دارد در آنعالم
حاصل نموده
- 4 Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the 4

پس در اینعالم نیز باید تهیه و تدارک عالم بعد را
دید و آنچه در عالم ملکوت محتاج باید تهیه و
تدارک آن در اینجا بیند همچنانکه در عالم رحم

world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world.

- 5 What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him.

- 6 That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of everlasting life; it must be attained during this vanishing existence.

- 7 By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

- 8 Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and eternal life, nevertheless, he continues ignorant and negligent of all this?

قوائی که در این عالم محتاج بآن است پیدا نمود
همچنین لازم است که آنچه در عالم ملکوت
لازم یعنی جمیع قوای ملکوتی را در این عالم
تحصیل بکند

- 5 در عالم ملکوت بعد از انتقال از اینعالم بآنعالم
محتاج بچه چیز است؟ و محتاج بچه قوائی است؟
چون آنعالم عالم تقدیس است عالم نورانیت است
لذا لازم است که در این عالم تحصیل تقدیس
و نورانیت کنیم و آن نورانیت را باید در اینعالم
حاصل کنیم و در آنعالم روحانیت لازم آن
روحانیترا باید در این عالم تحصیل نمائیم در آنعالم
ایمان و ایقان و معرفت الله و محبت الله لازم
جمیع را باید در این عالم تحصیل کرد تا بعد از
صعود از این عالم بآنعالم باقی انسان به بیند جمیع
آنچه لازم آن حیات ابدی است حاصل نموده
است

- 6 واضح است که آنعالم عالم انوار است لهذا نورانیت
لازم است آنعالم عالم محبت الله است لهذا محبت
الله لازم است آنعالم عالم کمال است لهذا باید
در این عالم تحصیل کمال است کرد آنعالم عالم نفثات
روح القدس است در این عالم باید درک نفثات
روح القدس نمود آنعالم عالم حیات ابدیست در
این عالم باید حیات ابدی حاصل نمود

- 7 انسان بتمام همت باید اینواهب را تحصیل نماید و
این قوای رحمانی را بعلی درجه کمال باید بدست
آورد و آن اینست اول معرفت الله ثانی محبت الله
ثالث ایمان رابع اعمال خیریه خامس جانفشانی
سادس انقطاع سابع طهارت و تقدیس و تا این
قوی را پیدا نکند و این امور را حاصل ننماید
البته از حیات ابدیه محروم است اما اگر بمعرفت
الهی موفق گردد و بنار محبت الله مشتعل شود و
مشاهده آیات کبری کند و سبب محبت بین بشر
شود و در کمال طهارت و تقدیس باشد البته تولد
ثانی یابد و بروح القدس تعمید گردد و حیات
ابدیه مشاهده کند

- 8 سبحان الله تعجب اینجا است که خدا جمیع بشر را
بجهت معرفت خود خلق نمود بجهت محبت خود
خلق نمود بجهت کمال عالم انسانی خلق نمود
بجهت حیات ابدیه خلق نمود بجهت روحانیت

Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten meters below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the Kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attaining the knowledge of God, witnessing the splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter, and how completely unaware he is of the mysteries of Divinity! Nay, he is utterly negligent and oblivious of the secrets of Divinity. How great his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation, at the same time surrounding him with every means of comfort and enjoyment, but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him eternal glory, and he is content with blindness and deprivation. The Father has built for him a royal palace, but he is playing with the dust; prepared for him garments of silk, but he prefers to remain unclothed; provided for him delicious foods and fruits, while he seeks sustenance in the grasses of the field.

- 9 Praise be to God! You have heard the call of the Kingdom. Your eyes are opened; you have turned to God. Your purpose is the good pleasure of God, the understanding of the mysteries of the heart and investigation of the realities. Day and night you must strive that you may attain to the significances of the heavenly Kingdom, perceive the signs of Divinity, acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, an Architect – knowing this through proofs and evidences and not through susceptibilities, nay, rather, through decisive arguments and real vision – that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may you behold the presence of God and attain to the knowledge of the holy, divine Manifestations.

الهی خلق نمود و بجهت نورانیت آسمانی خلق نمود باوجود این بشر از جمیع غافل نهایت آرزو را دارد و شب و روز میکوشد که بفهمد در زیر زمین چه چیز است معرفت هر چیزی را تحری مینماید جز معرفت الله میخواهد بفهمد توی این سنگ چه چیز است زیر این خاک چه چیز است بجمیع قوی میکوشد و بنهایت مشقت سعی میکند تا کشف سری از اسرار خاک کند اما ابداً در فکر آن نیست که از اسرار ملکوت مطلع شود در عالم ملکوت سیر کند بر حقائق ملکوت اطلاع یابد کشف اسرار الهی کند و بمعرفت الله برسد و مشاهده انوار حقیقت کند و بحقائق ملکوتیه پی برد ابداً در این فکر نیست ولی باسرار ناسوت چه قدر منجذب است اما از اسرار ملکوت بکلی بیخبر بلکه از اسرار ملکوت بیزار است چه قدر این جهل است چه قدر نادانیت چه قدر سبب ذلت است

9 مثل آن است که انسان یک پدر مهربان داشته باشد که از برای او کتب نفیسه مهیا نموده تا باسرار عالم کون مطلع گردد زینت راحت و آسایش و نعمت مهیا نموده لکن پسر از مقتضیات طفولیت و بی ادراکی از جمیع اینها چشم پوشیده در کنار دریا تعلق بریگها یابد و بملاعب اوقات خود را بگذراند و از جمیع این مواهب که پدر برای او مهیا نموده دوری جوید چه قدر این طفل نادانست چه قدر این طفل جاهل است پدر از برای او عزت ابدیه خواسته و او بذلت کبری راضی پدر از برای او قصر ملکوتی مهیا نموده و لکن او بخابکاری مشغول پدر از برای او خلعتی از حریر دوخته و لکن او برهنه راه میرود پدر از برای او اعظم مواهب و لذیذترین نعمتها حاضر نموده و لکن او عقب گیاه تباہ میرود باری شما الحمد لله ندای ملکوت شنیدید و چشمهای خود

را گشودید توجّه بخدا نمودید مرادتان رضای الهی نهایت آمالتان معرفت الهی مقصودتان اطلاع به اسرار ملکوت و افکارتان حصر در کشف حقائق حکمت الهیه

- 10 You must come into the knowledge of the divine Manifestations and Their teachings through proofs and evidences. You must unseal the mysteries of the supreme Kingdom and become capable of discovering the inner realities of things. Then shall you be the manifestations of the mercy of God and true believers, firm and steadfast in the Cause of God.

10 شب و روز فکر کنید و بکوشید و تحرّی نمائید تا با اسرار خلقت الهی موفق گردید و بدلائل الوهیت مطلع شوید و یقین معرفت پیدا کنید که این عالم را موجدی هست خالق هست محیی هست رازقی هست مدبری هست لکن به دلائل و براهین نه بجز احساسات بلکه براهین قاطعه و دلائل واضح و کشف حقیقی یعنی مشاهده موفق گردید آفتاب را چگونه مشاهده میکنید آیات الهی را چنین مشاهده عینی لازم و همچنین بمعرفت مظاهر مقدسه الهیه پی برید باید مظاهر مقدسه الهیه را به دلائل و براهین عارف شوید و همچنین تعالیم مظاهر مقدسه الهیه را باید اطلاع یابید و اسرار ملکوت الهی را باید مطلع شوید باید حقائق اشیاء را کشف کنید تا مظهر الطاف الهی شوید و مؤمن حقیقی گردید و ثابت و راسخ بر امر الله

- 11 Praise be to God! The door of divine knowledge has been opened by Baha'u'llah, for He has laid the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our Teacher and Adviser; He is our Seer and the One clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickening breaths of the Holy Spirit, opened before our faces the doors of the paradise of Abha and caused the lights of the Sun of Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favor is swelling and surging toward us.

11 الحمد لله ابواب معرفت الله را حضرت بهاء الله گشوده و از برای کلّ تأسیس فرموده تا بجمع اسرار ملک و ملکوت مطلع شوید و نهایت تأیید را نموده اوست معلّم ما اوست ناصح ما اوست رهبر ما اوست شبان ما جمیع الطاف خویش را میا نموده عنایتش را مبذول داشته هر نصیحتی را از برای ما نموده هر تعلیمی را از برای ما بیان کرده اسباب عزّت ابدیه برای ما مهیا کرده نفثات روح القدس از برای ما حاضر نموده ابواب محبت الهی را بر روی ما باز کرده انوار شمس حقیقت بر ما تابیده ابر رحمت بر ما باریده بحر الطاف بر ما موج زده

- 12 The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this? We must appreciate the divine generosity and act in accordance with the teachings of Baha'u'llah so that all good may be stored up for us and in both worlds we shall become precious and acceptable to God, attain to everlasting blessings, taste the delicacy of the love of God, find the sweetness of the knowledge of God, perceive the heavenly bestowal and witness the power of the Holy Spirit.

12 بهار روحانی آمده فیوضات نامتناهی الهی جلوه نموده دیگر چه موهبتی است اعظم از این چه الطافست اکبر از این باید قدر این را بدانیم و بموجب تعالیم حضرتش عمل نمائیم تا کلّ خیر از برای ما حاصل گردد و در دو جهان عزیز شویم و نعمت ابدیه را بیابیم و لذّت محبت الله را بچشیم و اسرار معرفت الله را درک کنیم و

موهبت آسمانی را به بینیم و قوه روح القدس را
مشاهده کنیم

13 This is my advice, and this is my admonition.

اینست وصیت من این است نصیحت من 13

BRL_ATE#158x, BSW#15.16x, PUP#081 (p.225-228), BSC.324 #645,
FWU.063, SW_v03#11 p.010-012, SW_v07#16 p.153-154, SW_v14#02 p.041,
BSTW#391x

BRL_DAK#0550, KHF.132, KHAB.329
(337), KHTB2.170, NJB_v03#17 p.001

ABU3301

Words spoken on the subway on 1912-Jul-06 in New York

In man's nature there must be a desire to ascend and not to descend. The underground air is suffocating. It would have been better if we had gone by road above. The Blessed Beauty used to say that it is even a pity that the dead body of man should be buried under the ground.

در طبیعت انسان باید طلب صعود باشد نه نزول
هوای زیر زمین حبس است رفتن از راه بالا
بهتر بود جمال مبارک می فرمودند که حتی جسد
مرده انسان حیف است زیر زمین باشد

BDA1.147.14

MHMD1.159

ABU0182

Words spoken at 309 W 78th St in New York, 1912-Jul-07

1 Man possesses two kinds of life. One is the life of the body; the other is the life of the soul. The bodily life of man is the life of the animal. Reflect that the bodily life of man consists of eating, sleeping, dressing, resting, and walking about while viewing such physical objects as the stars, the sun, the moon, mountains, valleys, lakes, and forests. This life is the life of the animal. It is clear and evident that with respect to material livelihood humans and animals are partners. But there is also this difference: while the animal is at peace with its means of subsistence, man toils after his. Observe that all the animals dwelling on these plains and mountains and seas obtain their subsistence easily without toil or trouble. These birds in this field have neither trade nor industry, and no commerce or agriculture. They are not burdened with such things in any way. They breathe sweet air and build their nests upon the highest

1 صورت نطق مبارک در نیویورک امریکا در
بیت مبارک در حضور جمع کثیری از یار
و اغیار شب یکشنبه ۷ جولای ۱۹۱۲ که
جناب مستطاب آقا میرزا ولی الله خان ورقا
فرستاده اند قوله الأهلی خوش آمدید خوش
آمدید انسان دو حیات دارد یک حیات
جسمانی یک حیات روحانی حیات جسمانی
انسان حیات حیوانیست ملاحظه میکنید که
حیات جسمانی انسان عبارت از خوردن و
خوابیدن و پوشیدن و راحت کردن و گردیدن
و اشیاء محسوسه را نظیر کائنات سائر از ستاره
و آفتاب و ماه و جبال و دره ها و دریاها
و چشمه ها و جنگلها دیدن است این حیات
حیات حیوانیست

branches of green and verdant trees. They eat the seeds they find in this meadow; all its greenery is their wealth. Whenever they hunger, seeds are plentiful. After eating they return to the highest branches of the trees where they enjoy the utmost tranquility and peace without toil or trouble.

- 2 It is the same with other animals. But man for the sake of his material livelihood must endure great hardships. Day and night he takes no rest. Either he works in the fields, labors in factories, or is engaged with commerce. Or he works in the mines day and night. He journeys here and there with the utmost difficulty, working on the earth or under it, all in order to procure his material livelihood. The animal, however, does not need to go to this trouble, though it is man's partner with respect to the life of the body.

2 مشهود و واضح است که حیوان با انسان در معیشت جسمانی مشترک است یک چیز دیگر هست و آن اینست که حیوان در معیشت جسمانی خود راحت است ولی انسان در معیشت جسمانی خود در تعب ملاحظه کنید که جمیع حیوانات که در این صحرا هستند در کوهها هستند در دریاها هستند اینها بسهولت معیشت جسمانی خود را بدون مشقت و تعب بدست میآورند این مرغها در این صحرا نه کسبی نه صنعتی نه تجارتی نه فلاحتی بهیچوجه منالوجه زحمتی ندارند هوای بسیار لطیف استنشاق میکنند و بر اعلی شاخه‌های درختان سبز و خرم لانه و آشیانه مینمایند و از این دانه‌های موجود در این صحرا تناول میکنند جمیع این خرمها ثروت آنهاست بجزرد اینکه گرسنه میشوند دانه حاضر بعد از خوردن دانه‌ها بر اعلی شاخه‌های درخت در نهایت راحت و آسایش بدون زحمت و مشقت راحت و آسایش مینمایند و همچنین سائر حیوانات لکن انسان بجهت معیشت جسمانی خود باید تحمل مشقات عظیمه کند شب و روز آرام نگیرد یا فلاحت کند یا صناعت نماید یا به تجارت مشغول گردد یا در این معادن شب و روز کار کند یا در نهایت زحمت و مشقت باین طرف و آنطرف سفر کند و زیر زمین و روی زمین کار نماید تا آنکه معیشت جسمانی او میسر گردد ولی حیوان این زحمات را ندارد و با انسان در معیشت جسمانی مشترک است

- 3 Notwithstanding this ease, no result will appear from this material livelihood of the animal. Even were it to live a hundred years, in the end no result whatsoever will be produced from the life of the body. Ponder and reflect. Is there any lasting outcome from the life of the body? Amongst all these millions of souls which have passed away from this world, do you see any who have derived a permanent benefit from the material aspect of their lives? Their entire lives have come to nothing; their labors have come to nothing; their hardships have come to nothing; their industry has come to nothing; their commerce has come to nothing. When they passed from this world, they had nothing in their hands and yielded no fruit.

3 و باوجود این راحت نتیجه‌ای از این معیشت جسمانی آنها نیست و اگر صد سال زندگانی کند از حیات جسمانی عاقبت ابداً نتیجه‌ای نیست فکر کنید به‌بینید آیا هیچ نتیجه‌ای در حیات جسمانی هست این همه ملیونها نفوس که از این عالم رفتند آیا هیچ دیدید که از حیات جسمانی خود نتیجه‌ای گیرند جمیع حیاتشان هدر رفت زحماتشان هدر رفت مشقاتشان هدر رفت صناعتشان هدر رفت تجارتشان هدر رفت و وقت رفتن از این عالم در کف چیزی نداشتند نتیجه‌ای نگرفتند

- 4 But the life of the soul is life. It is a life whereby the human world is illumined, and which distinguishes man from the animal. It is a life which is imperishable and everlasting; it is the very radiance of the grace of God. The spiritual life of man is the cause of attaining eternal glory; the spiritual life of man is the cause of drawing near to God; the spiritual life of man is the cause of gaining admittance into the Kingdom of God; the spiritual life of man is the cause of obtaining universal virtues; the spiritual life of man is the cause of shedding illumination upon the world of humanity.
- 4 اما حیات روحانی حیات است حیاتی است که عالم انسانی بآن روشن حیات است که انسان از حیوان ممتاز حیاتیت است که ابدیت سرمدیست پرتو فیض الهی است حیات روحانی انسان سبب حصول عزّت ابدی است حیات روحانی انسان سبب تقرب الی الله است حیات روحانی انسان سبب دخول در ملکوت الله است حیات روحانی انسان سبب حصول فضائل کلیّه است حیات روحانی انسان سبب روشنائی عالم بشر است
- 5 Consider. Those souls for whom the spiritual life has been perfected shall never perish or cease to exist. They derived benefits from this life and bore fruit. How wondrous is that fruit! It is nearness to God; it is eternal life; it is everlasting illumination; it is unchanging existence; it is a life shining with light and the other human perfections, even while on this speck of dust.
- 5 ملاحظه کنید نفوس را که حیات روحانی مکمل از برای آنها فنائی نبود اضمحلالی نبود و از زندگانی نتایج گرفتند و ثمرهائی بردند آن ثمره چه چیز است آن قرینت الهیه است آن حیات ابدیه است نورانیت سرمدیه است آن حیات بقاست آن حیات ثباتیت آن حیات روشنائی و سائر کمالات انسانی حتی چون در نقطهء تراب
- 6 Consider those persons whose lives were limited to material concerns, who took no share of the life of the soul. Their traces have become completely obliterated. No mention, no sign, no fruit, no name from them remains. Even on this speck of dust, neither tomb nor trace. At most, for a few days their tombs were inhabited, only to become covered with earth and vanish. Those whose lives were spiritual, however, are shining like unto a brilliant star in the Kingdom of God for ever; they are the recipients of eternal glory; in the concourse of celestial splendor they are nourished with the bread of heaven; they are enraptured at the vision of the beauty of God. Eternal glory is theirs in all the worlds of God, even in this mortal realm.
- 6 ملاحظه کنیم نفوسی که حیاتشان جسمانی بود و از حیات روحانی نصیبی نگرفتند آثارشان بکلی محو شد نه ذکر نه اثری و نه ثمری نه صبیحی حتی در نقطهء تراب نه قبری نه اثری نهایت ایامی چند قبورشان معمور بعد مطمور شد و رفت لکن نفوسی که حیات روحانی داشتند اینها در ملکوت الهی الی الابد مانند ستاره درخشیدند عزّت ابدیه دارند در محفل تجلی الهی هستند از مائدهء آسمانی مرزوقند از مشاهدهء جمال الهی مستفیضند عزّت ابدیه از برای آنهاست در جمیع مراتب الهی حتی در عالم ناسوت
- 7 Reflect. You will see that their traces, their names, and their virtues still remain. For instance, two or three thousand years ago believing souls existed related to the divine threshold, steadfast in the Cause of God, and until this very day their traces remain. Charitable gifts and pious acts are performed in their memory, schools and houses of worship are founded in their name, and hospitals are raised in their honor. Consider the disciples of Christ. With respect to his physical life, Peter was a fisherman, and it is known what the life of a fisherman is like. But his spiritual life was so illumined with the outpourings of Christ that even on this speck of dust his traces remain, while the Roman emperor Nero with all his greatness has left no trace, no fruit, no sign, no memory, and no evidence of his existence.
- 7 ملاحظه کنید می بینید آثار اینها باقی است ذکر اینها باقیست اخلاق اینها باقیست مثلاً سه هزار سال یا دو هزار سال پیش نفسی بوده منسوب بعقبهء الهیه بوده مؤمن بوده و مستقیم بر امر الله بوده الی الآن آثار آنها باقیست الی الآن بذکر آنان خیرات و مبرات میشود الی الآن بنام آنها مدارس تشکیل میگردد و معابد تأسیس میشود الی الآن بنام آنها شفاخانه هائی ترتیب میشود مثلاً حواریون حضرت مسیح حیات جسمانی پطرس حیات ماهی گیری بود دیگر حیات یک ماهی گیر معلوم است چه چیز میشود اما حیات روحانیش بنفثات مسیح در نهایت روشنائی که حتی در نقطهء تراب آثار او باقی است و

8 Therefore, it is evident that the basis of the life of man is the life of the soul. This spiritual life of man has a result; this spiritual life of man will continue; this spiritual life of man is everlasting; this spiritual life of man is eternal glory.

9 Praise be to God! Through the loving kindness of His Holiness Baha'u'llah, this life of the soul is easily attainable for you. This supreme gift has appeared; this luminous candle has been enkindled. The life of all those on earth who have gone astray, whether kings or subjects, will yield no result, no fruit, and no trace. Ere long you will see that they have become entirely effaced and have vanished from this world. At most they shall live fifty years or more, but from this life they will leave no effect and will yield no fruit or benefit. But you, praise be to God, through the bountiful favor of Baha'u'llah, have discovered the life of the soul, you are shining brightly with the lights of the Kingdom, and you are favored with eternal grace. Therefore, you are eternal; you are everlasting; you are immortal; you are luminous. Through your lives great results will be obtained even on this speck of earth. Your traces will continue and endure and will never be forgotten. In the worlds of God, you will shine forth like the sun. Your radiance is clear and manifest. In the concourse of celestial splendor you are present for ever, and among the lights of perfection and beauty you will be immersed. Give thanks.

امپراطوری رومان نیروی بآن عظمت نه اثری و
نه ثمری نه بروزی و نه ذکر و نه ظهوری

8 پس معلوم شد که اصل حیات انسان حیات روحانیست این حیات روحانی انسان نتیجه‌ی دارد این حیات روحانی انسان باقیست این حیات روحانی انسان ابدیست این حیات روحانی انسان عزّت سرمدیست

9 الحمد لله بعنایت حضرت بهاء الله از برای شما این حیات روحانی میسر است این موهبت کبری جلوه نموده این شمع روشن افروخته شده جمیع نفوسی که ملاحظه میکنند در روی زمین از ملوک گرفته تا ملوک حیات آنان را نتیجه‌ی نه ثمری نه اثری نه عنقریب ملاحظه میکنند که بکلی محو شده‌اند و از این عالم رفته‌اند نهایتش پنجاه سال زندگی نمایند ولی از این حیات نه اثری نه ثمری نه نتیجه‌ی مرتب لکن شما الحمد لله بعنایت حضرت بهاء الله حیات روحانی یافتید و بنورانیت ملکوت روشنید و از فیض ابدی استفاضه مینمائید لهذا شما ابدی هستید سرمدی هستید باقی هستید روشن هستید و از حیات شما نتایج عظیمه حاصل حتی در نقطهء تراب آثار شما باقی و برقرار فراموش نخواهید شد و در عوالم الهی مثل آفتاب روشنید نورانیت شما واضح و مشهود است در محفل تجلّی الهی الی الأبد حاضرید و در انوار کمال و جمال مستغرق خواهید بود شکر کنید

BSHN.140.530x, BSHN.144.518x,
MHT1a.126x, MHT1b.084x, BQA.054,
KHF.036, KHAB.334 (341), KHTB2.176,
NJB_v03#18 p.001

ABU1745

Words to Lua Getsinger, spoken at 309 W 78th St on 1912-Jul-07 in New York

1 The Blessed Beauty entered into this Covenant for obedience and not for opposition. I say this merely for the protection of the Cause of God and for the purpose of safeguarding unity among the friends. Were it not for the removal of vain imaginings and the eradication of differences, I should not have

1 جمال مبارک این عهد را برای اطاعت گرفتند نه مخالفت و این را من محض حفظ امر الله و اتحاد احبّاء می گویم اگر نه بجهت سدّ اوهام و رفع اختلاف بود اظهار اینکه من مرکز میثاقم نمی

asserted that I am 'the Center of the Covenant'. We must obey the Blessed Beauty. We must never forget His favors and exhortations. If even a breath of egotism is found in us, we shall perish at once. The friends must be alert. Everyone who expresses a word not from the texts sows discord among the believers.

- 2 The Blessed Beauty entered into this Covenant for obedience; that is, that no one should utter a word from his own self or cause any conflict. If it were not so, everyone would open a way for himself and expound the Words of God in his own manner. One would say, for instance, 'As I have the power of the Holy Spirit, I have a greater capacity for understanding.' Others, even these old ladies, would at once retort, 'We, too, have the power of the Holy Spirit.'
- 3 The power of the Holy Spirit is limited to the Blessed Beauty and the interpretation thereof to none but me. If it is so, then there will be no differences. We must occupy ourselves with thoughts of spreading the Cause. Know that whoever has any thought other than this will become the cause of discord among the friends.

MHMD1.160-161

نمودم ما باید بندگی جمال مبارک نمائیم عنایات و وصایای او فراموش نکنیم و الا اگر نفحه و اثری از وجود در ما باشد فوراً معدوم میشویم احباً باید بیدار باشند هر کسی کلهه ئی بدون نص بگوید اختلاف بین احباب بیندازد و

2 جمال مبارک این عهد را برای اطاعت گرفتند یعنی احدی از خود کلهه ئی نگویید اجتهاد ننماید و الا هر کسی بابی مفتوح نماید و نص الهی را تفسیری کند چون یکی گوید من قوه روح القدس دارم خوب میفهم فوراً هر کسی گوید من هم دارای روح القدس حتی این پیره زنها

3 با آنکه قوه قدسیه حصر در جمال مبارکست و بیانش با من و السلام اینطور که باشد دیگر اختلاف نمیشود ما همه باید در فکر تبلیغ امر باشیم هر کس فکر دیگر دارد بدانید که سبب اختلاف خواهد شد

BDA1.148.17

ABU0124

Words spoken on 1912-Jul-09 in New York

Question/topic: Message to a lady in Pasadena who is an ardent socialist.

Tell Mrs. D. there are only two ways of correcting the social conditions: it cannot be force. One is changing the hearts of the people, so that those who have great wealth will give freely and gladly. The other is by executing new and just laws which will regulate all the economic conditions, so that there will not be the extremes, the very rich nor the very poor. For instance, go back to the foundation work, agriculture. Take a town of 100 people. If one man is only able to produce 100 bushels of grain and his family expenses are balanced by that, he gives nothing to the common treasury. But if his expenses are only 90 bushels, he gives a certain proportion. Another example: if he has 39 sheep, he gives nothing, but if he has 40 sheep, he

must give one. If he has 80 sheep, or 200, he gives an increasing ratio. The 1/19 of the net income is for religious work.

PN_1912 p109x, BSTW#351ax

ABU3047

Words to a museum watchman, spoken at Museum of Natural History on 1912-Jul-09 in New York

“Would you like to go back after you have rested? There are the fossils and birds.” Abdu'l-Baha smiled and replied: “No, I am tired of going about looking at the things of this world. I want to go above and travel and see in the spiritual worlds. What do you think about that?” The old watchman looked somewhat puzzled and scratched his head.

Abdu'l-Baha then pursued: “Which would you rather possess, the material or the spiritual world?” The watchman answered seriously: “Well, I guess the material; you know you have that one anyway.”

“But,” continued Abdu'l-Baha, “you do not lose it when you attain the spiritual. When you go upstairs in a house you do not leave the house. The lower floor is under you.” A light broke over the old man, and, after the manner of Walt Whitman, he answered: “O yes, I see!”

SW_v16#07 p.582-583, DJT.331, VLAB.125, BLO_PN#027

ABU0103

Words spoken on 1912-Jul-10 in New York

- ¹ Tonight I wish to explain to you the reason for people's veiling from the Holy Manifestations of God. It is certain that in all ages people awaited the Promised One. For instance, in the time of Christ, the Jews awaited Christ's appearance and prayed day and night in their temples, saying “O God, hasten the appearance of Christ that we may benefit from His light and attain that which leads to eternal happiness.” Many nights they would weep in the Holy of Holies, lamenting until dawn,

¹ امشب میخواهم از برای شما سبب احتجاب ناس را از مظاهر مقدسه الهی بیان کنم این مسلم است که در جمیع عهدها مردم منتظر موعود بودند مثلاً در زمان مسیح یهود منتظر ظهور مسیح بودند و شب و روز در معابد دعا مینمودند که خدایا ظهور مسیح را نزدیک کن تا از انوار

“O God, send Christ!” But when Christ appeared, all objected, all denied, and even denounced Him as an infidel, and finally crucified Him. What was the reason? There were many reasons, but two reasons were particularly strong - two reasons which have always caused people to be veiled and deprived.

او استفاضه کنیم و بآنچه سبب سعادت ابدی است برسیم بسا شبها در قدس الأقداس گریه میکردند و تا صبح جزع و فرع مینمودند که خدایا مسیح را بفرست اما وقتی که مسیح ظاهر شد جمیع اعتراض کردند جمیع انکار نمودند بلکه تکفیر کردند و عاقبت بصلیب زدند سبب چه بود اسباب بسیار بود اما سبب بسیار قوی دو سبب بود که این دو سبب همیشه سبب احتجاج ناس بوده و سبب محرومی کل گردیده است

- 2 The first reason was that certain conditions were mentioned in the Holy Book regarding the Promised One, which were symbolic words rather than literal meanings. But since they took them literally, they turned away in pride, saying “This Promised One is not that Promised One.” Thus did the Jews interpret these passages, and when Christ appeared, the Jewish scholars said, “This Christ is not that Christ, this is not the Promised One.” Indeed, they made other accusations which modesty prevents mentioning, and they clung to the conditions for Christ’s appearance mentioned in the Holy Torah.

2 سبب اول آنکه شخص موعود را در کتاب مقدس شروطی مذکور که آن شروط کلام رمزیست نه مفهوم لفظی و چون بحسب مفهوم لفظی گرفتند لهذا اعتراض و استکار میکردند می گفتند این موعود آن موعود نیست چنانکه یهود عبارات را گرفته حین ظهور حضرت مسیح علماء یهود گفتند این مسیح آن مسیح نیست این آن موعود نیست بلکه نسبتهای دیگر دادند که زبان حیا کند و تمسک بشروط ظهور مسیح در کتاب مقدس تورات نمودند

- 3 The first condition was that it was written in the Holy Book that Christ would come from an unknown place, but this person came from Nazareth and we know him. The second condition was that His rod would be of iron, meaning He would shepherd with a sword, but this Christ not only had no sword, He did not even have a wooden staff. The third condition was that according to the Holy Book, the Promised One must sit upon David’s throne and establish sovereignty, but this Christ had neither kingdom, nor army, nor domain, nor ministers, nor deputies - He was alone and solitary. Therefore, this Christ was not that promised Christ. The fourth condition was that Christ would promote the law of the Torah, but this Christ broke the Sabbath and abrogated the law of the Torah - how could this Christ be that Christ? The fifth condition was that He must conquer East and West, but this Christ did not even have a nest or dwelling - how could this Christ be that Christ? The sixth condition was that in Christ’s time even the animals must live in perfect peace and comfort, and justice must reach such a degree that no animal could harm another - the wolf and sheep would drink from the same spring, the hawk and partridge would nest in the same place, the lion and gazelle would graze in the same pasture. But in this Christ’s time, oppression and hostility had reached such a degree that the Roman government had conquered Palestine and was killing, beating, exiling and imprisoning the Jews - endless oppression

3 شرط اول اینکه در کتاب مقدس منصوص است که مسیح از مکان غیر معلوم میآید این شخص از ناصره آمده ما او را می شناسیم شرط ثانی آنکه عصایش از آهن است یعنی بشمشیر شبانی میکند و این مسیح شمشیر که سهل است عصای چوب هم ندارد شرط ثالث آنکه بموجب کتاب مقدس حضرت موعود باید بر سریر داود نشینند و تأسیس سلطنت بکنند این مسیح نه سلطنتی نه لشکری نه مملکتی نه وزرائی نه وکلای فرید و وحید است لهذا این مسیح آن مسیح موعود نیست شرط رابع آنکه مسیح شریعت تورات را ترویج کند و این مسیح سبت را بهم شکست شریعت تورات را نسخ نمود چگونه این مسیح آن مسیح است شرط خامس آنکه باید شرق و غرب را فتح کند این مسیح یک لانه و آشیانه ندارد چگونه این مسیح آن مسیح است شرط سادس آنکه باید حیوانات نیز در زمان مسیح در نهایت راحت و آسایش باشند و عدالت بدرجهائی رسد که حیوانی نتواند به حیوان دیگر تعدی کند گرگ و میش با هم از یک چشمه آب بنوشند باز و کبک در یک لانه آشیانه کنند شیر و آهو در یک چراگاه بچرند

and hostility prevailed. They even crucified Christ Himself by the decree of the Jewish scholars - how could this Christ be that Christ?

- 4 This was the cause of the veiling of the Jewish people from belief in Christ, even though all these conditions appeared and all these signs became manifest. But these words were symbolic, and the Jewish divines did not understand them. They supposed these conditions would be fulfilled according to their literal and apparent meaning, whereas they were all symbolic.
- 4 حال در زمان این مسیح ظلم و عدوان بدرجه‌ایست که حکومت رومان در فلسطین غلبه کرده یهود را میکشد میزند نفی میکند حبس مینماید ظلم و عدوان بی‌پایان است حتی خود مسیح را بقتلای علای یهود بصلیب زدند چگونه این مسیح آن مسیح است این بود سبب احتجاب ملت یهود از ایمان به مسیح و حال آنکه جمیع این شرائط ظاهر شد جمیع این آثار باهر گشت ولکن کلامی رمزی بود علماء یهود نفهمیدند گمان کردند که این شروط بحسب ظاهر و مفهوم لفظی است و حال آنکه جمیع رموز بود
- 5 First, that He would come from an unknown place. The spirit of Christ came from an unknown place, not His body. Although His body was from Nazareth, the spirit of Christ was neither from Nazareth nor from Haifa, neither from East nor West. The spirit of Christ was from the divine realm, from an unknown place. But the Jewish divines did not understand.
- 5 اولاً اینکه از مقامی غیر معلوم می‌آید روح مسیح از مقام غیر معلوم آمد نه جسمش هرچند جسمش از ناصره بود اما روح مسیح نه از ناصره نه از حیفا آمد نه از شرق و نه از غرب بود روح مسیح از عالم الهی بود از مقامی غیر معلوم بود اما علای یهود نفهمیدند
- 6 Second, that His rod would be of iron. The rod is the shepherd's instrument. The shepherding instrument of Christ was His blessed tongue. His blessed tongue was a cutting sword that separated truth from falsehood.
- 6 ثانیاً اینکه عصای او از آهن بود عصا آلت شبانی است آلت شبانی حضرت مسیح لسان مبارک بود لسان مبارک سیف قاطع بود فصل بین حق و باطل میکرد
- 7 Third, that He would sit upon David's throne and establish sovereignty. Christ's sovereignty was an everlasting sovereignty - not like the sovereignty of Napoleon, or Genghis Khan, or Hannibal. Christ's sovereignty was spiritual sovereignty, eternal sovereignty, sovereignty of conscience. His dominions were hearts; He reigned in hearts, not in dust, and His sovereignty endures forever without end.
- 7 ثالثاً اینکه بر سریر داود بنشیند و سلطنت نماید حضرت مسیح سلطنتش سلطنت ابدی بود نه سلطنت ناپلیون نه سلطنت چنگیز خان نه سلطنت انبیا سلطنت مسیح سلطنت روحانی بود سلطنت ابدی بود سلطنت وجدانی بود ممالک او قلوب بود در قلوب سلطنت میکرد نه در خاک و الی‌الأبد سلطنتش باقی است و نهایت ندارد
- 8 Fourth, that He would promote the Torah, meaning He would free the foundation laid by Moses from traditions and promote that reality. There is no doubt that Christ promoted the foundation of Moses, including promoting the Ten Commandments and the reality of the Mosaic Law. But certain matters that were suitable for the time of Moses but not suitable for the time of Christ, being either superfluous or from Talmudic traditions,
- 8 رابعاً اینکه ترویج تورات مینماید یعنی اساسی را که حضرت موسی گذاشته است آن را از تقلید خلاص میکند آن حقیقت را ترویج میکند هیچ شبهه‌ئی نیست که حضرت مسیح اساس موسی را ترویج کرد از جمله وصایای عشره را ترویج کرد حقیقت شریعت موسی را ترویج کرد اما بعضی امور که موافق عصر موسی بود و در زمان مسیح

these He abrogated. The original foundation He maintained and promoted.

موافق نبود از زوائد بود یا از تقالید تلمودیه بود
آنها را نسخ کرد اساس اصلی را مجری داشت و
ترویج فرمود

- 9 Fifth, that He would conquer East and West. Since Christ was the Word of God, through divine power He conquered East and West, and His conquests remain established to this day without end.

9 خامساً اینکه شرق و غرب را فتح میکند چون
حضرت مسیح کلمه الله بود بقوه الهی شرق و
غرب را فتح کرد و فتوحاتش الی الآن باقی و
برقرار نهایت ندارد

- 10 Sixth, that in the days of His manifestation the wolf and lamb would drink from the same spring. The meaning of this is that souls who were like wolves and lambs would believe in Christ and all would drink from the spring of the Gospel. For example, an Easterner and a Westerner who had no connection with each other, had no association, were opposed in every way and were like wolf and lamb - their coming together was impossible. When they believed in Christ, all gathered at one spring. These were symbolic words. Because the Jewish divines did not understand them, did not grasp their true meanings, and looked only at their outward form and found it not to correspond, they therefore denied and objected.

10 سادساً اینکه در ایام ظهورش گرگ و میش
از یک چشمه آب میخوردند مقصد از این آن
است که نفوسی که مانند گرگ و میشند آنها
بحضرت مسیح مؤمن میشوند و جمیع آنها از
چشمه انجیل می نوشند مثلاً یک شرقی و یک
غربی که مناسبتی مابین آنها نبوده معاشرتی
باهم نداشته اند و از هر جهت مخالف بودند و
بمنزله گرگ و میش بودند و اجتماع اینها ممکن
نبود چون مؤمن بحضرت مسیح شدند جمیع بر
چشمه واحد جمع شدند اینها کلمات رمزی
بود چون علماء یهود نفهمیدند و بحقیقت معانی
پی نبردند و بصورت ظاهر نگاه کردند و مطابق
ندیدند این بود که انکار کردند و اعتراض
نمودند

- 11 The second cause, the second veil, is that the Holy Manifestations of God possess two stations. One station is that of the human being, and the other is that of the divine and luminous, the station of heavenly manifestation and revelation. The station of divine revelation is hidden while the human station is apparent. The people see that holy reality manifest in a human temple, but they do not see the power of the Holy Spirit. They look at the human aspect, and since they see that in their human station they share qualities with other humans - they eat, they sleep, they become ill, they grow weak - therefore they make comparison with themselves and say: "These are like us, they have no distinction. Why should they be Holy Manifestations and not us? Why should they be distinguished from us? Why should they be heavenly and we earthly? Why should they be luminous and we dark? - when in all human aspects they are like us. There is absolutely no difference or distinction between us, and they possess no special excellence over us. We see no difference - they are like us." Therefore they deny and grow haughty, like Satan who looked at Adam's body and said "I am nobler than Adam," but did not look at Adam's spirit. He did not see Adam's spirit, and since Adam's body was of dust, he saw that and not his spirit, grew proud, or else he would have prostrated himself.

11 سبب ثانی مانع ثانی این است که در مظاهر
مقدسّه الهیه دو مقام است یک مقام بشر
است و دیگری مقام رحمانی نورانی مقام ظهور
و تجلی ربّانی مستور است و مقام بشریت ظاهر
خالق آن حقیقت مقدّسه [را] ظاهر در هیکل
نمی بینند قوه روح القدس را نمی بینند نظر
ببشریت میکنند و چون می بینند در مقام بشریت
مشترک با سائر بشرند نظیر سائرین میخورند
میخوابند مریض میشوند ناتوان میگردند لهذا
قیاس بنفس خود نموده میگویند اینها مثل ماها
هستند امتیازی ندارند چرا اینها مظاهر مقدّسه
باشند و ما نباشیم چرا اینها ممتاز از ماها باشند
چرا اینها آسمانی باشند و ما زمینی چرا آنها نورانی
باشند و ما ظلمانی و حال آنکه در جمیع شئون
بشری مثل آنها هستیم ابداً فرق و امتیازی در
میان نیست و امتیازی خصوصی از ما ندارند
ما فرق نمی بینیم اینها مثل ما هستند لهذا انکار و
استکبار مینمودند مثل ابلیس که نظر بجسم آدم
کرد گفت من اشرف از آدم هستم ولی نظر
بروح آدم نکرد روح آدم را ندید و چون جسم

آدم از تراب بود آن را دید روح او را ندید
استبکار کرد والا سجده میکرد

- 12 Now in the day of the manifestation of the Divine Manifestations, since people look at their human aspect and see them as like themselves, therefore they grow proud, they object, they transgress, they oppose and persecute, and they rise up to slay them. Therefore you must not look at the human aspect of the Holy Manifestations of God. You must look at their reality - that effulgent reality that illumines the horizons, that effulgent reality that makes the human world luminous, that effulgent reality that delivers souls from imperfections, that effulgent reality that brings the collective body to the highest degree of perfection - it is above human concepts. We must not look at the glass, for when we look at the glass, since it is crystal, we remain deprived of the lights. We must look to the lamp, meaning that lamp which shines in this glass, and that is the grace and revelation of the Divine Being that is manifest and evident in the glass of human form. And when we do this, we will not remain veiled.

12 حال در یوم ظهور مظاهر الهی چون مردم نظر به بشریت آنها مینمایند و مانند خودشان می بینند لهذا استبکار میکنند اعتراض مینمایند تعدی میکنند ظلم و مخالفت مینمایند و بر قتل آنها قیام میکنند پس شما باید نظر به بشریت مظاهر مقدسه الهیه نکنید باید نظر بحقیقت آنها بکنید آن حقیقت ساطعه که آفاق را روشن میکند آن حقیقت ساطعه که عالم بشر را نورانی مینماید آن حقیقت ساطعه که نفوس را از نقائص خلاص مینماید آن حقیقت ساطعه که هیئت جامعه را باعلی درجه کمال میرساند مافوق تصورات بشری است ما باید نظر بزجاج نکنیم زیرا چون نظر بزجاج کنیم چون بلور است از انوار محروم مانیم باید نظر را بسراج ثنائیم یعنی آن سراجی که در این زجاج میتابد و آن فیض و تجلی حضرت الوهیت است که در زجاج بشریت ظاهر و هویدا است و چون چنین کنیم محتجب ثنائیم

KHF.178, KHAB.338 (345), KHTB2.154,
NJB_v04#01 p.007

ABU2074

Words spoken at Krug home in New York, 1912-Jul-10

It is a blessed meeting; you are blessed. Blessed souls are gathered here. In reality, this house is illumined. The Supreme Concourse is descending. Today the hosts of the Supreme Concourse have assembled like unto armies made ready and they are waiting to see who will enter into the battle-field. Everyone whose heart is sincere and faithful will be assisted with the utmost power. Everyone who enters into the great arena will be assisted, and know this for a certainty.

Here I am in Mrs. Krug's home, have left the great prison and am allowed to raise my voice in churches and public places, and no one has opposed it, This is extraordinary. No one can think how wonderful it is. It is by the Confirmation of the Spirit.

Think of an Oriental permitted to speak with utmost power in the churches, and his speech against the established doctrines, and allowed to demonstrate the validity of Baha'u'llah, the validity of Mohammed, in the center of the churches, and no opposition! This is a miracle. An extraordinary miracle!

PN_1912 p110, BSTW#351b

ABU2086

Words spoken at Riverside Park in New York, 1912-Jul-10

In every moment you must thank GOD a hundred thousand times. Consider how today all the worldly people are deprived of these fragrances and you are specialized for this bestowal and favor. All of them are submerged in a sea of darkness, but you are enveloped in a sea of light. All are blind, but GOD has given you the power of sight. All are deaf, GOD has made you hearing. All are speechless, GOD has given you the power of eloquence. All are dead, GOD has quickened you. He has opened before your faces a door to all His favors. Therefore you must live in the greatest happiness.

The English and Persian languages are derived from the same root language. New York means royal city or royal palace.

GOD willing, some day we will gather in the garden of GOD, Mt. Carmel, as we sat on the bench.

Materialists are searching for knowledge under ground. They are like worms beneath the ground, while the spiritual souls are like birds soaring in the air.

PN_1912 p111, BSTW#351c

ABU2362*Words to Juliet Thompson, spoken on 1912-Jul-10 in New York*

“Oh,” I prayed, “may I some day have all the virtues so that in every way I can make you happy.”

“But he who possesses truthfulness possesses all the virtues,” said the Master. Then He went on to tell us a story. “There was once a disciple of Muhammad who asked of another disciple, ‘What shall I do to please God?’ And the other disciple replied: ‘Do not kill. Do not steal. Do not covet,’ etc., etc., etc. A great many ‘do not’s.’” the Master laughed. “He asked still another, ‘What shall I do to become nearer to God?’ And this one said: ‘You must supplicate and pray. You must be generous. You must be courageous,’ etc., etc., etc. Then the disciple went to ‘Ali. ‘What do you say I should do in order to please God and to become nearer to Him?’ ‘One thing only: be truthful.’

“For,” continued the Master, “if you are truthful, you cannot commit murder. You would have to confess it! Neither can you steal. You would have to confess it. So, if one is truthful, he possesses all the virtues.”

DJT.332-333, BLO_PN#027

ABU3148*Words spoken at 309 W 78th St in New York, 1912-Jul-10*

Question/topic: One of the friends asked concerning the meaning of the “Tablets of chysolite” mentioned in the Hidden Words.

What is meant is one of the holy Tablets. But it also alludes to the fact that the divine Tablets should be engraved on precious stones. In addition, there is a saying in the East by which the color white symbolizes divine will; red, divine decree and martyrdom; green, predestination; and yellow, execution of the decree.

MHMD1.164

مراد لوحی از الواح مبارکست و نگایه از اینکه
الواح الهیه را باید بر سنگهای گرانها نقش نمود
اما اصطلاحات شرق است که لون بیضا را
بمشیت و حمرا را بقضا و شهادت و خضرا را
بمقام تقدیر و صفرا را باجرای امور تعبیر مینمایند

ASAT5.040, MAS2.021, BDA1.152.02

AB01789

To: Susan I Moody, in Tihran

Date: 1912-Jul-11

1 O devoted bondswoman of God! Your letter arrived and from its contents your firmness in the Covenant was clear and evident. Praise God that you are in Tehran among those souls who, in the midst of the severest tests and the onslaught of every calamity and the occurrence of every affliction, remained firm in the Cause and steadfast in the Covenant. They endured tremendous trials, sacrificed their lives, were plundered and pillaged, experienced imprisonment and incarceration, and each for a long time strived in the field of martyrdom to drink the supreme cup of martyrdom. I am very pleased with those blessed souls, I am content, I am delighted, and I have the utmost longing to meet them and they truly deserve it. But what can be done when the people of Iran, meaning others, are still caught in a nightmarish sleep and do not seek awakening.

2 If 'Abdu'l-Baha were to hasten to Iran it would cause agitation and harm would come to the friends, otherwise I would not delay for a minute and would immediately accept with the utmost speed your invitation and that of the friends and would arrive in Tehran with extraordinary swiftness. Perhaps in the future, through the aid and favor of the Blessed Beauty, the obstacles will be removed. Whenever possible, if any breath of life remains, I will surely hasten to the homeland of the Intended One so that I may find joy and delight in meeting the kind friends and visit the resting places of the martyrs in God's path and be present at the burial sites of those blessed souls and attain the utmost gladness and fulfillment. Convey to all the Most Wondrous, Most Glorious greetings, and upon you be the Most Glorious Glory.

3 Convey greetings to Tamaddun'l-Mulk and tell him that secret matter will cause the healed eye to become inflamed again. Fear God. In London I was hinting to you. Now pay attention, it will become apparent. The Cause of Baha'u'llah, praise be to God, is spreading to the utmost degree in both East and West. Soon you will see the deniers in evident loss. I tell you what needs to be said.

1 ای امة الله المنجذبه نامه شما رسيد و از مضمون ثبوت بر ميثاق واضح و مشهود بود حمد كن خدا را كه در طهران در بين نفوسى هستى كه در نهايت امتحان و هجوم هر بلائى و حدوث هر مصيبتى ثابت بر امر و مستقيم بر ميثاق ماندند بلايا عظيمه تجمل كردند جانفشاني نمودند تالان و تاراج گشتند و حبس و زندانديدند و هر يك مدت مدیده در مشهد فدا جولان میدادند تا كاس شهادت كبرى نوشند من از آن نفوس مباركه بسيار راضى هستم خوشنود هستم مسرور هستم و نهايت اشتياق بملاقات آنها دارم و في الحقيقه استحقاق دارند ولكن چه توان نمود كه هنوز اهل ايران يعنى ديگران در خواب كابوسى گرفتار بيدارى نجويند

2 و اگر عبدالبهاء به ايران شتابد سبب هيجان گردد و ضرر ياران رسد والا دقيقهئى صبر نمينمومد بكمال سرعت دعوت شما و ياران را فوراً قبول مينمومد و بسرعت فوق العاده وارد طهران ميشدم بلکه من بعد بعون و عنایت جمال مبارك موانع زائل گردد هر وقت ميسر شود اگر رمقى از حيات باقى البتّه بموطن حضرت مقصود ميشتام تا بديدار ياران مهربان روح و ريحان يابم و مراقد شهداء سبيل الهى را زيارت كنم و در مضاجع نفوس مباركه حاضر شوم و نهايت شادمانى و كامرانى حاصل گردد جميع را تحيت ابدع ابهى برسان و عليك البهاء الابهى ع ع

3 به تمدن الملک سلام برسان و بگو آن مسئله سرى سبب ميشود كه دوباره چشم شفايافته رمد يابد از خدا بترس در لندن بتو اشاره مينمومد حال دقت كن ظاهر ميشود امر بهاء الله الحمد لله در شرق و غرب در نهايت انتشار است فسوف ترى المعرضين في خسران مبین من آنچه شرط بلاغت با تو ميگويم

AMK.177-178, ASAT2.176x

ABU3317

Words spoken at 309 W 78th St in New York, 1912-Jul-11

Question/topic: Up to the present time, not a single woman has appeared as a Messenger from God. Why have all the Manifestations of God been men?

Although women are equal to men in abilities and capacities, there is no doubt that men are bolder and physically more powerful. This distinction is also apparent in the animal kingdom, for example among pigeons, sparrows, peacocks and others.

هر چند نساء با رجال در استعداد قواء شریکند ولی شبهه نیست که رجال اقدمند و اقوی حتی در حیوانات مانند کبوتران و گنجشکان و طاوسان و امثال آنان هم این امتیاز مشهود

SW_v19#10 p.309, MHMD1.166

BDA1.153.07

ABU0264

Words spoken on 1912-Jul-12 in Brooklyn

- 1 [A Holy Address at the Sacred Household on the Subject of the Progress of the Age, July 12, 1912]

1 خطابه مبارک در بیت مبارک در مسئله ترقیات عصر ۱۲ ماه جولای ۱۹۱۲
- 2 The contingent world is like unto man. Man has the stage of the embryo, the period of nursing, the time of development and growth, the age of discernment and maturity, and the time of puberty. In like manner, the contingent world has its degrees. In the age of nursing, man is sensitive; and in the age of adolescence, that is to say, the beginning of comprehension, he has feeling and discernment, though his understanding is weak. But when he reaches the age of maturity, all his spiritual and physical powers manifest themselves with the utmost vigor. His power of comprehension reaches such a degree that he can discover the realities of things. This is impossible in the age of childhood and nursing. These perfections manifest themselves in the age of maturity, not in the age of childhood.

2 عالم امکان نظیر انسان است انسان مقام نطفه مقام شیرخواری اوقات نشو و نما وقت تمیز و رشد و وقت بلوغ دارد همین طور عالم امکان در جاتی دارد انسان در سن شیرخواری حساس است و در سن مراقب یعنی بدایت ادراک احساس و تمیز دارد اما ادراکاتش ضعیف است و اما چون بسن بلوغ میرسد جمیع قوای معنوی و قوای صوری او در نهایت درجه قوت جلوه مینماید قوه ادراک بدرجهئی رسد که کشف حقایق اشیاء کند اما در سن طفولیت و شیرخواری این ممکن نیست این کمالات در سن بلوغ جلوه می نمایند نه در سن طفولیت
- 3 The world of existence was also once an infant, then like an adolescent child it grew and developed day by day. Now it has reached maturity. This century is the sovereign of centuries, this age is the mirror of all ages. Whatever existed in earlier centuries, the images of all are visible in this mirror. Moreover, this century itself possesses special perfections

3 عالم امکان نیز یک زمانی بود که شیرخوار بود بعد مثل طفل مراقب شد روز بروز نشو و نما نمود حالا بعالم رشد رسیده است این قرن سلطان قرون است این عصر آئینه جمیع اعصار است آنچه در قرون اولی بوده صور جمیع در این آئینه آشکار است و از آن گذشته نفس این قرن کمالات خاصه دارد اکتشافات عظیمه دارد صنایع بدیعه دارد تأسیسات عجیبه دارد علوم

- it has great discoveries, wonderful industries, amazing institutions, and strange sciences. It has manifested, and will continue to manifest, the utmost perfection in all aspects. That is, it possesses the virtues of previous centuries, the industries of previous centuries, the characteristics of previous centuries, and the discoveries of previous centuries. Despite this, it also possesses special excellences, special industries, and special discoveries of this century that never existed in previous centuries. For example, architecture existed in previous centuries and has reached its ultimate maturity in this century. But this electrical power did not exist, this telegraph that can communicate with East and West in a minute did not exist, this phonograph did not exist, this telephone did not exist - these are among the special characteristics of this century. In this century both the virtues of ancient centuries and the virtues of modern centuries exist. Therefore, this century is the sum of all centuries, distinguished from all others, the sovereign of centuries, and the sun of all ages.

- 4 Since we are in this century, in gratitude for these gifts we must undertake deeds worthy of this century. For instance, when a person reaches maturity, they must have conditions and manners befitting the age of maturity. Similarly, as this world of existence has progressed and reached this degree - as this is the century of lights, the century of the revelation of mysteries, the century of human virtues, the century of the Day of God, the century of the Most Glorious Kingdom - we must conduct ourselves in whatever manner is worthy of this century. For existence has reached the degree of maturity, or if it has not yet reached full maturity, it is close to maturity.

- 5 Observe how greatly the sphere of intellects and the sphere of thoughts have expanded, how numerous the new discoveries have become, how many magnificent institutions have appeared, how brilliantly novel industries have manifested, how widely beneficial sciences have spread. Given these divine gifts, is it fitting that humanity should be immersed in the sea of materialism and be captive to the world of nature?

- 6 This is a century in which humanity's spiritual powers have become manifest, humanity's spiritual perfections have become apparent, the illumination of the human world has become evident, and the infinite bounties of God have become manifest. Just as physical perfections have reached the highest degree, spiritual perfections must likewise reach the highest degree so that both the outer and inner aspects of humanity may be

غریبه دارد و از جمیع جهات در نهایت کمال جلوه نموده و خواهد نمود یعنی فضائل قرون سابقه صنایع قرون سابقه فضائل قرون سابقه و اکتشافات قرون سابقه را دارد با وجود این فضیلت خاصه صنایع خاصه و اکتشافات خاصه این قرن را هم دارد که در قرون سابقه ابداً نبوده مثلاً در قرون سابقه فنّ معماری بوده و در این قرن بنهایت بلوغ رسیده اما این قوه برقیه نبوده این تلگراف که بدقیقه‌ئی با شرق و غرب مخیره کند نبوده این فنوگراف نبوده این تلفن نبوده اینها از خصائص این قرنست در این قرن فضائل قرون قدیمه و فضائل قرون جدیده موجود لهذا این قرن جامع قرون و ممتاز از جمیع است و سلطان قرون است و آفتاب جمیع اعصار است

- 4 و چون ما در این قرن هستیم بشکرانه این مواهب باید قیام بر اعمالی کنیم که سزاوار این قرن است مثلاً انسان چون ببلوغ رسد باید احوال و اطواری داشته باشد که سزاوار سنّ بلوغ است همین‌طور این عالم امکان چون ترقی کرده باین درجه رسیده که قرن انوار است قرن ظهور اسرار است قرن فضائل عالم انسانیت قرن روز خداست قرن ملکوت ابدی است باید ما بآنچه سزاوار این قرن است رفتار نمائیم چه که امکان بدرجه بلوغ رسیده و اگر تا بحال بدرجه بلوغ نرسیده قریب ببلوغ است

- 5 ملاحظه کنید که دائره عقول و دائره افکار چه قدر اتساع یافته اکتشافات جدیده چه قدر زیاد شده تأسیسات عظیمه چه قدر ظهور یافته صنایع بدیعیه چه قدر جلوه نموده علوم نافعیه چه قدر انتشار یافته با وجود این مواهب الهیه آیا سزاوار است که بشر در دریای مادیات مستغرق باشد در عالم طبیعت اسیر باشد

- 6 این قرن قرینست که قوای معنویه انسان جلوه نموده کمالات روحانیه انسان ظاهر گردیده نورانیت عالم انسانی باهر شده فیوضات لانهای الهی جلوه نموده و چون کمالات جسمانی باعلی درجه رسیده همین‌طور کمالات روحانی باید باعلی درجه برسد تا ظاهر و باطن انسان روشن گردد و سعادت دنیویه و سعادت ملکوتیه

illuminated, and both worldly happiness and heavenly happiness may be attained. Both natural virtues and divine virtues must all become manifest. Although human thought is a mirror of realities - that is, there exists in humans a power that discovers realities - similarly, human reality is a mirror of the lights of the Kingdom, having the capacity for the manifestation of heavenly realities within it, for divine mysteries to become apparent in it, and for the images of the Supreme Concourse to be impressed upon it. Thus if both aspects, that is the physical and spiritual aspects - progress, then human reality will shine forth in the utmost beauty and perfection.

هر دو حاصل شود فضائل طبیعی و فضائل الهیه همه ظاهر گردد هر چند فکر انسان مرآت حقایق اشیاست یعنی در انسان قوه‌ای هست که آن قوه کاشف حقایق است همین طور حقیقت انسان مرآت انوار ملکوت است استعداد دارد که حقایق ملکوتیه در او جلوه کند و اسرار الهیه در او ظاهر گردد و صور ملأ اعلی در او انطباع یابد پس اگر هر دو جهت یعنی جهت جسمانی و جهت روحانی هر دو ترقی نمایند آنوقت حقیقت انسانی در نهایت جمال و کمال جلوه کند

- 7 Praise be to God! In this century the Lord has opened every door to us, lit every lamp for us, His rain of mercy has encompassed all, His breeze of grace has wafted, and from every direction He has prepared for us the means of perfection. It is not permissible for us to squander these divine gifts, to waste these heavenly bounties, to forfeit these celestial lights. We must strive with heart and soul so that these divine bestowals may be manifested in human reality with the utmost power, that humanity may become the mirror of the Kingdom of the Glorious Lord, and the world of nature may become the mirror of the Kingdom. Then will earthly happiness and heavenly happiness, divine bestowals, great spirituality, and celestial illumination be achieved for the world of humanity.

7 الحمد لله خداوند در این قرن هر بابی را بر ما گشوده هر شمع را برای ما روشن نموده باران رحمتش جمیع را احاطه کرده نسیم عنایتش وزیده از هر جهت اسباب کمال از برای ما فراهم نموده جائز نیست که ما این مواهب الهیه را هدر دهیم این فیوضات رحمانیه را هدر دهیم این انوار لاهوتیه را هدر دهیم باید بجان و دل بکوشیم تا این مواهب الهیه در حقیقت انسانی به کمال قوت جلوه کند تا بشر آئینه ملکوت ربّ جلیل گردد و عالم ناسوت آئینه ملکوت شود آنوقت سعادت دنیویّه سعادت اخرویّه مواهب الهیه روحانیت عظیمه نورانیت ملکوتیه از برای عالم بشر حاصل گردد

- 8 Therefore strive that you may render thanks for these favors, that you may receive these outpourings of the Holy Spirit, that you may attain this illumination, and that you may show gratitude for this grace and bounty. If you make such an effort, the East and West of the world will embrace each other, the foundation of hatred and enmity will be utterly destroyed, heavenly love will spread, spiritual fellowship will be attained, the unity of humankind will become manifest, the Most Great Peace will be realized, all humanity will mingle with one another in utmost affection, and both earthly happiness and heavenly happiness will be attained. My hope is that all may achieve this station. This is my counsel.

8 پس بکوشید تا شکرانه این الطاف نمائید و این نفثات روح القدس را تلقی نمائید و این نورانیت را حاصل کنید و این فضل و موهبت را شکرانه نمائید اگر چنین همتی نمائید شرق و غرب عالم دست در آغوش یکدیگر نمایند بنیان بغض و عداوت بکلی برافتد محبت ملکوتی انتشار یابد الفت روحانی حاصل گردد وحدت عالم انسانی جلوه کند صلح اکبر تحقق نماید جمیع بشر در نهایت مودّت با یکدیگر آمیزش نمایند و سعادت ارض و سعادت ملکوت هر دو حاصل گردد امیدم چنان است که کلّ باین مقام فائز گردید این است وصیت من

BRL_DAK#0782, KHF.031, KHAB.343
(350), KHTB2.181, NJB_v04#03 p.001

AB11997*To: Agnes S Parsons, in Dublin, NH**Date: 1912-Jul-12*

- 1 O thou my beloved daughter! I have accepted your invitation. Therefore it is hoped that I may leave (New York) on the 20th, 21st, or 22nd of this month. Therefore, prepare the small house. It will be better if a maid is likewise provided. After my arrival there, undoubtedly I will meet your friends with the utmost love.
- 2 Convey the wonderful Abha greeting to Mr. Parsons and Master Jeffrey.
- 3 Upon thee be Baha El Abha.

1 ای دختر عزیز من دعوتنامه شما را قبول کرده‌ام
لذا امیدم چنانست که در بیستم این ماه یا
بیست و یکم یا بیست و دوم عازم شوم لهذا
خانه کوچک را مهیا فرمائید و یک خادمه‌ئی
اگر باشد البته بهتر است و چون بآنجا آیم البته با
دوستان شما بنهایت مهربانی ملاقات خواهم نمود

2 بجناب مستر پارسنز و مستر جفری تحیت ابدع
ابهی برسان و

3 علیک البهاء الأبهی

BRL_DAK#0072

ABU3122*Words to the Master's entourage, spoken on 1912-Jul-12 in New York*

This city with its suburbs has about half the population of Persia. If Persia had a population and an affluence like this, and had she turned herself to progress, she would have far excelled this country in all respects. There can be no comparison whatsoever between these people and the manners, love, hospitality, intuition and sagacity of the Persians.

این شهر و اطرافش نصف ایران جمعیت دارد
اگر ایران چنین جمعیت و ثروتی میداشت و رو
بترقی میگذاشت از هر جهت نسبتی باین مملکت
نداشت از حیث اخلاق و محبت و مهمان نوازی
و ذکاوت و فراست اهل ایران چه نسبتی دارند

BDA1.154.06

MHMD1.167

ABU1926

Words to Percy Grant, spoken around 1912-Jul-12 in New York

We do not deprecate physical development, for the sound mind should work through a sound body, but We think that the people of the West are too much concerned with mere physical development. They forget the need of spiritual development...

Man thinks too much of perfecting the body, but of what use is it to him without the perfecting of the spirit? No matter how much he develops his muscles and sinews he will never become as strong as the ox, as brave as the lion or as big as the elephant! Physically he is an animal, yet inferior to the animals, for animals acquire their sustenance with the greatest ease, whereas man has to toil incessantly, to labour with infinite pain, for a mere livelihood. So, in the physical realm, the beast is nobler than man. But man is distinguished from the beast by his spiritual gifts and these he should develop with the other, both together. There should be the perfect balance, the spiritual and the physical. A man whose ideal side only is developed is also imperfect. We do not deprecate comfort. If I could find a better house than this I would certainly move into it. But man should not think of comfort alone.

DJT.341-343, BLO_PN#027

ABU1963

Words to Percy Grant, spoken around 1912-Jul-12 in New York

When one prays, one sometimes has divine glimpses. So, when one is spiritually developed, a sublimity of nature is obtained, a delicacy of vision such as could not otherwise be found. Not only this, but tranquillity and happiness are secured.

Do you think if it had not been for spiritual assurance I could have been happy all those years in prison? Think of it, forty years! You have just been telling me, Dr Grant, that forty years is the average American life. I spent My American life in prison. Yet all that time I was on the heights of happiness. Many believers in Persia have been forced to give up everything: their possessions, their families, and, in the end, their lives, but they never lost their happiness.

Remember Christ, when they placed the crown of thorns on His head. At that very moment, as the thorns wounded His brow, He looked down the vista of the centuries and beheld innumerable kings bowing their jewelled crowns low before that crown of thorns. Do you think He did not know, that He could not foresee? When they spat in the face of Christ, when they made a mock procession and carried Him around the streets, He felt no humiliation.

DJT.344, BLO_PN#027

ABU0023

Public address given at All Souls Unitarian Church on 1912-Jul-14 in New York

Today I wish to speak to you upon the subject of the oneness of humanity, for in this great century the most important accomplishment is the unity of mankind. Although in former centuries and times this subject received some measure of mention and consideration, it has now become the paramount issue and question in the religious and political conditions of the world. History shows that throughout the past there has been continual warfare and strife among the various nations, peoples and sects; but now – praise be to God! – in this century of illumination, hearts are inclined toward agreement and fellowship, and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity.

In the investigation of a subject the right method of approach is to carefully examine its premises. Therefore, we must go back to the foundation upon which human solidarity rests – namely, that all are the progeny of Adam, the creatures and servants of one God; that God is the Protector and Provider; that all are submerged in the sea of divine mercy and grace and God is loving toward all.

Humanity shares in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life and are similarly occupied in acquiring the means of earthly subsistence. From the viewpoint of creation human beings stand upon the same footing in every respect, subject to the same requirements and seeking the enjoyment and comfort of earthly conditions. Therefore, the

things humanity shares in common are numerous and manifest. This equal participation in the physical, intellectual and spiritual problems of human existence is a valid basis for the unification of mankind.

Consider how discord and dissension have prevailed in this great human family for thousands of years. Its members have ever been engaged in war and bloodshed. Up to the present time in history the world of humanity has neither attained nor enjoyed any measure of peace, owing to incessant conditions of hostility and strife. History is a continuous and consecutive record of warfare brought about by religious, sectarian, racial, patriotic and political causes. The world of humanity has found no rest. Mankind has always been in conflict, engaged in destroying the foundations, pillaging the properties and possessing the lands and territory of each other, especially in the earlier periods of savagery and barbarism where whole races and peoples were carried away captive by their conquerors. Who shall measure or estimate the tremendous destruction of human life resulting from this hostility and strife? What human powers and forces have been employed in the prosecution of war and applied to inhuman purposes of battle and bloodshed? In this most radiant century it has become necessary to divert these energies and utilize them in other directions, to seek the new path of fellowship and unity, to unlearn the science of war and devote supreme human forces to the blessed arts of peace. After long trial and experience we are convinced of the harmful and satanic outcomes of dissension; now we must seek after means by which the benefits of agreement and concord may be enjoyed. When such means are found, we must give them a trial.

Consider the harmful effect of discord and dissension in a family; then reflect upon the favors and blessings which descend upon that family when unity exists among its various members. What incalculable benefits and blessings would descend upon the great human family if unity and brotherhood were established! In this century when the beneficent results of unity and the ill effects of discord are so clearly apparent, the means for the attainment and accomplishment of human fellowship have appeared in the world. Baha'u'llah has proclaimed and provided the way by which hostility and dissension may be removed from the human world. He has left no ground or possibility for strife and disagreement.

First, He has proclaimed the oneness of mankind and specialized religious teachings for existing human conditions. The first form of dissension arises from religious differences. Baha'u'llah

has given full teachings to the world which are conducive to fellowship and unity in religion. Throughout past centuries each system of religious belief has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has proclaimed its own belief as the light and all others as darkness. Religionists have considered the world of humanity as two trees: one divine and merciful, the other satanic; they themselves the branches, leaves and fruit of the divine tree and all others who differ from them in belief the product of the tree which is satanic. Therefore, sedition and warfare, bloodshed and strife have been continuous among them. The greatest cause of human alienation has been religion because each party has considered the belief of the other as anathema and deprived of the mercy of God.

The teachings specialized in Baha'u'llah are addressed to humanity. He says, "Ye are all the leaves of one tree." He does not say, "Ye are the leaves of two trees: one divine, the other satanic." He has declared that each individual member of the human family is a leaf or branch upon the Adamic tree; that all are sheltered beneath the protecting mercy and providence of God; that all are the children of God, fruit upon the one tree of His love. God is equally compassionate and kind to all the leaves, branches and fruit of this tree. Therefore, there is no satanic tree whatever – Satan being a product of human minds and of instinctive human tendencies toward error. God alone is Creator, and all are creatures of His might. Therefore, we must love mankind as His creatures, realizing that all are growing upon the tree of His mercy, servants of His omnipotent will and manifestations of His good pleasure.

Even though we find a defective branch or leaf upon this tree of humanity or an imperfect blossom, it, nevertheless, belongs to this tree and not to another. Therefore, it is our duty to protect and cultivate this tree until it reaches perfection. If we examine its fruit and find it imperfect, we must strive to make it perfect. There are souls in the human world who are ignorant; we must make them knowing. Some growing upon the tree are weak and ailing; we must assist them toward health and recovery. If they are as infants in development, we must minister to them until they attain maturity. We should never detest and shun them as objectionable and unworthy. We must treat them with honor, respect and kindness; for God has created them and not Satan. They are not manifestations of the wrath of God but evidences of His divine favor. God, the Creator, has endowed them with physical, mental and spiritual qualities that they may seek to know and do His will; therefore, they are not objects of His wrath and condemnation. In brief, all humanity must be looked upon with love, kindness and respect; for what

we behold in them are none other than the signs and traces of God Himself. All are evidences of God; therefore, how shall we be justified in debasing and belittling them, uttering anathema and preventing them from drawing near unto His mercy? This is ignorance and injustice, displeasing to God; for in His sight all are His servants.

Another cause of dissension and disagreement is the fact that religion has been pronounced at variance with science. Between scientists and the followers of religion there has always been controversy and strife for the reason that the latter have proclaimed religion superior in authority to science and considered scientific announcement opposed to the teachings of religion. Baha'u'llah declared that religion is in complete harmony with science and reason. If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God; therefore, it is unworthy of belief and not deserving of attention; the heart finds no rest in it, and real faith is impossible. How can man believe that which he knows to be opposed to reason? Is this possible? Can the heart accept that which reason denies? Reason is the first faculty of man, and the religion of God is in harmony with it. Baha'u'llah has removed this form of dissension and discord from among mankind and reconciled science with religion by revealing the pure teachings of the divine reality. This accomplishment is specialized to Him in this Day.

Still another cause of disagreement and dissension has been the formation of religious sects and denominations. Baha'u'llah said that God has sent religion for the purpose of establishing fellowship among humankind and not to create strife and discord, for all religion is founded upon the love of humanity. Abraham promulgated this principle, Moses summoned all to its recognition, Christ established it, and Muhammad directed mankind to its standard. This is the reality of religion. If we abandon hearsay and investigate the reality and inner significance of the heavenly teachings, we will find the same divine foundation of love for humanity. The purport is that religion is intended to be the cause of unity, love and fellowship and not discord, enmity and estrangement. Man has forsaken the foundation of divine religion and adhered to blind imitations. Each nation has clung to its own imitations, and because these are at variance, warfare, bloodshed and destruction of the foundation of humanity have resulted. True religion is based upon love and agreement. Baha'u'llah has said, "If religion and faith are the causes of enmity and sedition, it is far better to be non-religious, and the absence of religion would be preferable; for we desire religion to be the cause of amity and fellowship. If enmity and hatred exist, irreligion is preferable." Therefore, the

removal of this dissension has been specialized in Baha'u'llah, for religion is the divine remedy for human antagonism and discord. But when we make the remedy the cause of the disease, it would be better to do without the remedy.

Other sources of human dissension are political, racial and patriotic prejudices. These have been removed by Baha'u'llah. He has said, and has guarded His statement by rational proofs from the Holy Books, that the world of humanity is one race, the surface of the earth one place of residence and that these imaginary racial barriers and political boundaries are without right or foundation. Man is degraded in becoming the captive of his own illusions and suppositions. The earth is one earth, and the same atmosphere surrounds it. No difference or preference has been made by God for its human inhabitants; but man has laid the foundation of prejudice, hatred and discord with his fellowman by considering nationalities separate in importance and races different in rights and privileges.

Diversity of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore, it matters not what language man speaks or employs. Sixty years ago Baha'u'llah advocated one language as the greatest means of unity and the basis of international conference. He wrote to the kings and rulers of the various nations, recommending that one language should be sanctioned and adopted by all governments. According to this each nation should acquire the universal language in addition to its native tongue. The world would then be in close communication, consultation would become general, and dissensions due to diversity of speech would be removed.

Another teaching of Baha'u'llah is in relation to universal peace: that all mankind must be awakened to and become conscious of the harm of war, that they should be brought to realize the benefits of peace and know that peace is from God while warfare is satanic. Man must emulate the merciful God and turn away from satanic promptings in order that universal inclination shall be toward peace, love and unity and the discord of war vanish.

Lack of equality between man and woman is, likewise, a cause of human dissension. Baha'u'llah has named this as an important factor of discord and separation, for so long as humankind remains unequally divided in right and importance between male and female, no unity can be established. In a perfect human body it is not possible for one organ to be complete and another defective. In the great body of human society it is impossible to establish unity and coordination if one part

is considered perfect and the other imperfect. When the perfect functions of both parts are in operation, harmony will prevail. God has created man and woman equal as to faculties. He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of the lack of opportunity and education. If educational opportunities were made equal and similar, the two parts, man and woman, would equalize in attainment. God has intended no difference between them that should be productive of discord. He has endowed all with human faculties, and all are manifestations of His mercy. If we say man and woman differ in creational endowment, it is contrary to divine justice and intention. Both are human. If God has created one perfect and the other defective, He is unjust. But God is just; all are perfect in His intention and creative endowment. To assume imperfection in the creature is to presuppose imperfection in the almighty Creator. The soul that excels in attainment of His attributes and graces is most acceptable before God.

We are considering the divine plan for the reconciliation of the religious systems of the world. Baha'u'llah has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

Do not question the practicability of this, and be not astonished. It has been accomplished and effected in Persia. In that country the various religionists have conjoined in investigating reality and have united in complete fellowship and love. No traces of discord or differences remain among them; now affection and unity are manifest instead. They live together in harmony and accord like a single family. Antagonism and strife have passed away; love and agreement have taken the place of hatred and animosity. Furthermore, those souls who have followed Baha'u'llah and attained this condition of fellowship and affiliation are Muslims, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Sunnites, Shiites and others. No discord exists among them. This is a proof of the possibility of unification among the religionists of the world through practical means. Imitations and prejudices which have held men apart have been discarded, and the reality of religion envelops them in a perfect unity. When reality envelops the soul of man, love is possible. The divine purpose in religion is pure love and

agreement. The Prophets of God manifested complete love for all. Each One announced the glad tidings of His successor, and each subsequent One confirmed the teachings and prophecies of the Prophet Who preceded Him. There was no disagreement or variance in the reality of Their teaching and mission. Discord has arisen among Their followers, who have lost sight of reality and hold fast to imitations. If imitations be done away with and the radiant shining reality dawn in the souls of men, love and unity must prevail. In this way humanity will be rescued from the strife and wars which have prevailed for thousands of years; dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships They experienced. Jesus Christ endured affliction and accepted martyrdom upon the cross in order to summon mankind to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship into the world. Shall we make use of it to create discord, violence and hatred among mankind?

Moses was persecuted and driven out into the desert, Abraham was banished, Muhammad took refuge in caves, the Bab was killed and Baha'u'llah was exiled and imprisoned forty years. Yet all of Them desired fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another and be united and affiliated instead of discordant and at variance. Enough of these long centuries which have brought such vicissitudes and hardships into the world through strife and hatred. Now in this radiant century let us try to do the will of God that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity. Perchance, God willing, this terrestrial world may become as a celestial mirror upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a new creation may be reflected from the reality of love shining in human hearts. From the light and semblance of God in us may it be, indeed, proved and witnessed that God has created man after His own image and likeness.

O my God! O my God! Verily, I invoke Thee and supplicate before Thy threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favor and Thy truth.

O Lord! Unite and bind together the hearts, join in accord all the souls, and exhilarate the spirits through the signs of Thy sanctity and oneness. O Lord! Make these faces radiant

through the light of Thy oneness. Strengthen the loins of Thy servants in the service of Thy kingdom.

O Lord, Thou possessor of infinite mercy! O Lord of forgiveness and pardon! Forgive our sins, pardon our shortcomings, and cause us to turn to the kingdom of Thy clemency, invoking the kingdom of might and power, humble at Thy shrine and submissive before the glory of Thine evidences.

O Lord God! Make us as waves of the sea, as flowers of the garden, united, agreed through the bounties of Thy love. O Lord! Dilate the breasts through the signs of Thy oneness, and make all mankind as stars shining from the same height of glory, as perfect fruits growing upon Thy tree of life.

Verily, Thou art the Almighty, the Self-Subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator.

BSW#12.07x, BPRY.238-239x, COC#0858x, LOG#0732x, PUP#082 (p.228-235), BSC.345 #672, SW_v03#11 p.013-016

ABU0579

Address to the Baha'is at Krug home in New York, 1912-Jul-15

I am greatly pleased to see you. Your hearts are illumined by the lights of Baha. This meeting is in reality a divine, celestial assembly under the favor of God, for we have no other purpose than praising and meeting God. The prayer you have just offered is a prayer of thankfulness.

Thankfulness is of various kinds. There is a verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type, their spirits and hearts unconscious of thanksgiving. This is mere usage, just as when we meet, receive a gift and say thank you, speaking the words without significance. One may say thank you a thousand times while the heart remains thankless, ungrateful. Therefore, mere verbal thanksgiving is without effect. But real thankfulness is a cordial giving of thanks from the heart. When man in response to the favors of God manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

There is a cordial thanksgiving, too, which expresses itself in the deeds and actions of man when his heart is filled with gratitude. For example, God has conferred upon man the gift of guidance, and in thankfulness for this great gift certain deeds must emanate from him. To express his gratitude for the favors of God man must show forth praiseworthy actions. In response to these bestowals he must render good deeds, be self-sacrificing, loving the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of Abha, the face radiant, the tongue eloquent, the ear attentive, striving day and night to attain the good pleasure of God. Whatsoever he wishes to do must be in harmony with the good pleasure of God. He must observe and see what is the will of God and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful anyone becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though it may be of the least consequence. If we forget such favors, it is an evidence of ingratitude. Then it will be said a loving-kindness has been done, but we are thankless, not appreciating this love and favor. Physically and spiritually we are submerged in the sea of God's favor. He has provided our foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are wonderful gifts. These blessings are innumerable; no matter how many are mentioned, they are still endless. Spiritual blessings are likewise endless – spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us, and we enter His Kingdom. He has opened the doors of all good before our faces. He has vouchsafed eternal glory. He has summoned us to the Kingdom of heaven. He has enriched us by the bestowals of God. Every day he has proclaimed new glad tidings. Every hour fresh bounties descend.

Consider how all the people are asleep, and ye are awake. They are dead, and ye are alive through the breaths of the Holy Spirit. They are blind while ye are endowed with perceptive sight. They are deprived of the love of God, but in your hearts it exists and is glowing. Consider these bestowals and favors.

Therefore, in thanksgiving for them ye must act in accordance with the teachings of Baha'u'llah. Ye must read the Tablets – the Hidden Words, Ishraqat, Glad Tidings – all the holy utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness

and the divine bestowal. This is thanksgiving and glorification of God.

I hope you all may attain thereto, be mindful of these favors of God and be attentive. It is my hope that I may go away from New York with a happy heart, and my heart is happy when the friends of God love each other, when they manifest the mercy of God to all people. If I see this, I shall go away happy.

Salutations!

PUP#083 (p.236-237), SW_v04#06 p.103+106, PN_1912 p112, BSTW#351d

AB03692

To: Sara Louisa Blomfield, in London

Date: 1912-Jul-15

- 1 O respected lady, your letter was received but since we were traveling from city to city it was forwarded until it reached us, causing a delay in receipt and therefore a delay in response. According to recent news you must have arrived in London and surely met with the friends and handmaidens of the Merciful. No news has been received from the respected handmaiden of God Mrs. Cropper. A telegram was also sent but no reply came. It seems she is changing climate and is outside London. On my behalf convey wonderful greetings to her and likewise to Miss Rosenberg and General Jack and other friends and handmaidens of the Merciful, especially Nuriyyih Khanum, Vardiyyih Khanum and Parvin Khanum - convey wonderful greetings to all. I am always mindful of all and will not forget them and I seek confirmation and success for them.
- 2 O respected one, in London you must raise high the banner of Baha'u'llah and become so enkindled with the fire of the love of God that you bring those dispirited souls to excitement and enthusiasm, bring the dead to life, and always let your letters arrive with reports about London. This is very necessary.
- 3 And further, those persons who have the golden key are Yahya'i people. They have secretly deceived these souls and told them

ای خانم محترمه نامه شما رسید ولی چون در سفر بودیم از شهری بشهری فرستاده شد تا بما رسید تأخیر در وصول حاصل گردید لهذا تأخیر در جواب گشت از قرار خبر اخیر باید به لندن رسیده باشید و با احبا و اماء رحمن البته ملاقات نموده اید از امة الله محترمه مسس کروپر خبری نرسیده تلغرافی نیز ارسال شد جواب نیامد گویا تبدیل هوا مینماید و در خارج لندنست از قبل من تحت ابدع ابهی باو ابلاغ دارید و همچنین مس روزنبرگ و جنرال جک و سایر احبا و اماء رحمن علی الخصوص نوریه خانم وردیه خانم و پروین خانم کل را تحت ابدع ابهی ابلاغ دارید همیشه بیاد کل هستم فراموش ننمایم و آنان را تأیید و توفیق طلسم

ای محترمه در لندن باید علم بهاء الله را بلند نمائی و چنان بنار محبت الله برافروزی که آن نفوس افسرده را بجوش و خروش آری مردگان را زنده نمائی و هواره نامه های تو برسد و راپورت لندن را بنگاری این بسیار لازمست

و دیگر آنکه نفوسی که کلید طلائی دارند این نفوس یحیائی هستند خفياً این نفوس را اغوا کرده اند و گفته اند که تزویر نمائید و منافق باشید

to practice deception and be hypocrites. And they are hypocrites. Never allow them near you and avoid them for they are among the people of hypocrisy.

و آنها منافقند ابداً آنها را بخود راه ندهید و احتراز نمائید زیرا از اهل نفاقند

- 4 Show great kindness to Mirza Lutfullah. Once in every week, gather ye the steadfast friends together in a meeting-place, and there let them engage in praising and glorifying the Lord. You must always keep the friends of London enthusiastic and joyful and teach them all. Perhaps on my return I will pass through London. When I arrive in London may I find it illumined.

4 به میرزا لطف‌الله بسیار مهربانی نما و دوستان ثابت را در هر هفته یکجا جمع کنید و بذکر الهی مشغول گردید احبابی لندن را باید تو همیشه منجذب نمائی و مسرور داری و جمیع را تبلیغ کنی شاید در مراجعت من مرور به لندن مینمایم چون به لندن رسم لندن را نورانی یابم

- 5 Mr. Edward Browne has complete rapport with the enemies of Baha'u'llah and has become their instrument. He casts doubts on every soul he meets and whatever lies and calumnies the enemies suggest to him, he suggests to others. Know this, but soon he will become extremely regretful.

5 مستر ادوارد برون با دشمنان بهاء‌الله نهایت التیام را دارد و آلت دست آنان گردیده بهر نفسی میرسد شبهات القا مینماید و هر کذب و افتراءى که دشمنان باو القا مینمایند او بدیگران القا میکند این را بدانید لکن عنقریب بنی‌نهایت پشیمان گردد

- 6 And upon you be the Most Glorious Glory.

6 و علیک البهاء الابهی

BRL_MEET.AB#13x, LBLT.116x, LBLT.119x

BRL_DAK#0117

ABU1372

Words spoken at 309 W 78th St in New York, 1912-Jul-17

- 1 The holding of last night's meeting was done with wisdom and it produced great love. The marriage of the Baha'is was also performed according to Christian rites, so that the world may know that the people of Baha are not confined by trivial customs, that they respect all nations and their peoples, that they are free from all prejudices and associate with all religions with utmost peace and happiness.
- 2 My discourses in various gatherings have been founded on principles that are in conformity with reality as well as with the utmost wisdom. For instance, I say that the foundation of all divine religions is the same and that the Prophets are the dawn-ing places of truth. No one can take exception or say that the principles of the Prophets and the truth of their teachings are different. Then I state that the basic teachings of Baha'u'llah are universal peace; the oneness of humanity; prohibition of execration and calumny; association with the followers of all religions in harmony and unity of nations, of races and of governments; and such like. I ask, did any of these principles exist

1 دیشب وضع مجلس خیلی موافق حکمت و مورث محبت بود که عقد و ازدواج اهل بها در مجلس بقانون مسیحی هم جاری شود تا نفوس بدانند که اهل بها در بند این رسومات جزئیّه نیستند و رعایت هر قوم و ملتى را دارند از هر تعصبى دورند و با جمیع ادیان در نهایت صلح و سرور

2 در مجامع گفتگوهای من همه مبنی بر اساس و موضوعی است که هم موافق حقیقت و هم در نهایت حکمت است مثلاً می گویم اصول حقایق ادیان الهیه یکی است جمیع انبیا مطالع حقیقتند البته کسی نمی تواند بگوید اساس انبیا و حقیقت تعلیم آنها مختلف بوده پس گفته میشود که از خصائص تعلیم بهاء‌الله صلح اکبر است وحدت عالم انسانی است منع لعن و طعن است معاشرت با ادیانست وحدت جنس و سیاست و امثال

in former books and religions? At the end of the talk I say that the laws of the divine religions are of two kinds: the first deals with spiritual verities which are one and the same in all religions; the other with laws which change according to the exigency of the time. For example, it is written in the Torah that if one breaks the teeth of another, his teeth must also be broken; and if one blinds the eyes of another, his eyes must also be blinded. For the sake of one dollar the thief's hand was to be cut off. Now, can such laws be permitted and enforced in this age! Surely, no one can say it is permissible. In this way, all answers to important questions have been elucidated perfectly and none can deny them or protest against them.

MHMD1.172-173

ذلک است آیا هیچک از اینها در کتب و ادیان سابقه بود؟ و در آخر بیان می شود که شرایع ادیان الهیه یکی بوده قسم دیگر فروعات احکام است که مقتضای هر عصری تبدیل شده مثل اینکه در تورات است که اگر کسی دندان کسی را بشکند دندان او را بشکنند اگر چشم کسی را کور نماید چشمش را کور کنند برای یک دالر دست بریده شود حال آیا اینها جائز است و عمل باینها در این عصر ممکن و البته هیچکس نمیتواند بگوید جائز است در اینصورت جمیع مسائل مهمه ابلاغ شده و احی هم انکار و اعتراض نه نموده

BDA1.158.12

AB07158

Words to Mr and Mrs Ober

To: Words to Mr and Mrs Ober, in New York

Date: 1912-Jul-17

Glory be unto Thee, O my God! Verily, this Thy servant and this Thy maidservant have gathered under the shadow of Thy mercy and they are united through Thy favor and generosity. O Lord! Assist them in this Thy world and Thy kingdom and destine for them every good through Thy bounty and grace. O Lord! Confirm them in Thy servitude and assist them in Thy service. Suffer them to become the signs of Thy Name in Thy world and protect them through Thy bestowals which are inexhaustible in this world and the world to come. O Lord! They are supplicating the kingdom of Thy mercifulness and invoking the realm of Thy singleness. Verily, they are married in obedience to Thy command. Cause them to become the signs of harmony and unity until the end of time. Verily, Thou art the Omnipotent, the Omnipresent and the Almighty!

BPRY.120, SW_v03#12 p.015

ABU2355*Words spoken on 1912-Jul-17 in New York*

You must always be happy.

GOD is kind. He is more kind than a father. Whenever we experience unhappiness, we must turn our faces to GOD, for He is kind and compassionate, and undoubtedly the sorrow will be changed into joy. Therefore we must be happy.

Happiness must be in GOD. When people are happy in wealth, wealth may disappear. When they are happy in children, the children may die. If it is in luxury, it may be taken away. Therefore, eternal happiness is impossible for man except in GOD.

GOD's compassion is everlasting. Therefore His happiness is eternal and everlasting; it is not subject to change or transformation. That is why the sanctified ones and prophets never entertained unhappiness, because their happiness came from GOD. Yours must be from GOD, so that it may become perennial.

PN_1912 p112, BSTW#351d

ABU2845*Words spoken at 309 W 78th St in New York, 1912-Jul-17**Question/topic: What is the cause of all these calamities and troubles in the world of creation?*

- 1 Calamities are of two kinds. One kind results from bad morals and misconduct such as falsehood, dishonesty, treachery, cruelty and the like. Surely, misdeeds bring forth evil consequences.
- 2 The other kind is the result of the exigencies of the contingent world, of consummate divine law, and of universal relationships, and is that which is bound to happen, as, for instance, changes, alterations, life and death. It is impossible that a tree should not wither or that life should not end in death.

1 دو قسم آفاست یکی را سبب اعمال و اخلاق غیر مدوحه است مانند کذب و نفاق و خیانت و ظلم و امثال اینها البته عمل بد نتیجهء سوء دارد

2 و دیگر از مقتضیات عالم حدوث و قانون کلی الهی و روابط عمومیت که باید باشد مثل تغیر و تبدیل حیات و ممات پس ممکن نیست درختی خشک نشود و حیات منتهی بممات نگردد

BDA1.157.17

SW_v19#10 p.309, MHMD1.171

AB00834

To: *Mirza Muhammad Hasan Adib, in Tihiran*

Date: 1912-Jul-18

- 1 O herald of the Covenant! For some time now in these regions, time is spent spreading clear verses, and in great synagogues and large gatherings, explicitly proving with proofs and evidence the prophethood of Muhammad, the manifestation of the Bab, and the revelation of the Sun of Truth (may my spirit be sacrificed for them). All present listen silently, and upon leaving, they come to shake hands and express gratitude. For any who is or becomes a Baha'i, the sign is that during the handshake they say "Allah-u-Abha" - this is the distinguishing mark.
- 2 No one objects, because the talk is given in such a way that absolutely no opportunity for objection remains. It is presented in a way that minds and thoughts accept, and discussion occurs according to the capacity and capability of those present. "To the infant the father speaks in baby-talk." The purpose is that the blessed Cause be established and promoted, and that love shine forth in hearts, for love itself educates until one reaches the highest degrees of knowledge and certitude.
- 3 Until now in this land no one has been able to mention Muhammad (peace be upon him), especially in synagogues. Rather, strange fabricated tales and stories were spread among people, all mentioned mockingly. Let me mention one instance to cause a smile: One constantly hears that such-and-such is "like Muhammad's case." Upon investigation it became clear that among the fabrications spread about Muhammad (peace be upon him) in these lands is this: When he claimed prophethood, the people asked for a miracle. He asked what they wanted. They said "Tell this mountain to move and come closer." He replied "Prophets are not proud - if the mountain won't come closer, I will go closer." There are many such stories, but now praise be to God, the proof of his prophethood is presented in synagogues and absolutely no one objects - all listen in complete silence.

ای منادی پیمان چندی است در این صفحات
بشر آیات بینات اوقات میگذرد و در کائس
عظمی و مجامع کبری صریحاً نبوت حضرت
رسول و ظهور حضرت اعلی و تجلی شمس
حقیقت روحی لهم الفداء به دلائل و براهین
میگردد و جمیع حاضرین سامع لاتسمع لهم
همساً و حین خروج جمیع حاضرین میآیند دست
میگیرند و اظهار ممنونیت میکنند هر یک که
بهائی بوده و یا شده علامت اینست که در
وقت مصافحه الله ابی میگوید این نشانه امتیاز
است

فردی از افراد اعتراض ننماید زیرا صحبت بنوعی
میشود که ابداً از برای نفسی مجال اعتراض
نمماند نوعی تقریر میشود که عقول و افکار قبول
مینماید و بحسب استعداد و قابلیت حاضرین
صحبت میشود بهر طفلک آن پدر قی کند
مقصود اینست که امر مبارک تأسیس و ترویج
شود و محبت در قلوب جلوه نماید زیرا نفس
محبت تربیت کند تا باعلی درجات عرفان و
ایقان رسد

تا بحال در این دیار نفسی نتوانست ذکر از
حضرت رسول علیه السلام کند علی الخصوص
در کائس بلکه حکایات و روایات عجیبه مفتریه
در السن خلق منتشر بود که جمیع مستهزانه ذکر
میکردند یک فقره را ذکر ثنایم تا سبب تبسم
شود و آن اینست که متصل شنیده میشود که
فلان قضیه مثل قضیه محمد است بعد از شخص
معلوم شد که از جمله مفتریاتی که در حق
حضرت رسول علیه السلام در این بلاد منتشر
است اینست که چون حضرت ادعای نبوت
فرمودند قوم معجزهائی خواستند فرمودند چه
میخواهید گفتند این کوه را بگو حرکت کند
و نزدیک آید فرمودند پیغمبران متکبر نیستند
اگر کوه نزدیک نیاید من نزدیک میروم از این
قبیل روایات بسیار است ولی حال الحمد لله در
صدر کائس اثبات نبوت حضرت میشود و ابداً

- نفسی اعتراض ننماید و جمیع گوش میدهند و ساکت و صامت هستند
- 4 امید است که به عون و عنایت جمال مبارک روحی لأحبائه الفداء فریاد این مور ضعیف طنین شدیدی در آذان مستمعین اندازد آنه یوفق من یشاء علی ما یشاء هر دهقان باید تنجی افشاند دیگر انبات منوط بباران نیشان و حرارت و ضیاء خورشید تابان و هبوب نسیم عنایت حضرت یزدانست
- 5 باری نفسی از یاران ثابت تقویمی بجهت سال آینده ترتیب نموده چون عبدالهآء را ابدأ فرصتی نیست نزد آنحضرت میفرستم تا تدقیق و تحقیق نمائید و بعد از کمال دقت اگر تصحیح لازم مجری دارید و در نزد جناب آقا میرزا احمد سهراب اعاده فرمائید تا بصاحبانش تسلیم نماید و بزودی طبع و تمثیل گردد
- 6 جمیع یاران الهی را تحیت ابدع ابهی ابلاغ نمائید و علیک الهآء الأبهی

MKT4.089, YHA1.144x (1.292)

AB05390

To: Arbab wife of Abdu'l-Husayn Ardistanî, in Tihra

Date: 1912-Jul-18

- 1 O you who are attracted by the fragrances of God!
- 2 Jinab Aqa Mirza 'Abdu'l-Husayn is sometimes in the mountain peaks, sometimes along the seashore, and sometimes at the edge of the desert in the path of God, while he has left you secluded in Ardistan. This was destined, this was ordained. Surely you are tasting bitterness from the cup of separation, but as Sheikh Sa'di says, "Patience is bitter but has sweet fruit." The hope is that it will end in a cup full of sweetness and result in endless joy.
- 3 Thank God that from the beginning of life, with perfect joy you have continuously sacrificed and served at the threshold of the Most Great Name. Know the value of this bounty, be
- 1 ایتها المنجذبة بنفحات الله
- 2 جناب آقا میرزا عبدالحسین گاهی ابرهء کوه و گاهی سحاف دریا و گهی حاشیهء صحرا در سبیل خدا هستند و شما را در نگارهء اردستان معتکف نموده اند تقدیر چنین بود تدبیر همین بود البته شما از کأس هجران تلخ کام هستید ولی بقول شیخ سعدی صبر تلخ است ولی میوهء شیرین دارد امید چنانست که منتی بجام پرحلاوتی شود و مسرت بی پایان حصول یابد
- 3 شکر کن خدا را که از بدایت زندگانی بکمال شادمانی همواره جانفشانی نمودی و خدمت بآستان اسم اعظم کردی این موهبت را قدر

proud and cherished, and hold your head high among the hand-maidens of the All-Merciful.

بدان و بناز و بنواز و در بین اماء رحمن سر
بفراز

- 4 Make all the dear maidservants of God happy with 'Abdu'l-Baha's greetings from beyond a thousand mountains, deserts and seas.

4 جميع کنیزان عزیز الهی را بتحت عبدالبهاء از پس
هزار کوه و صحرا و دریا مسرور بساز

- 5 And upon you be the Most Glorious Glory.

5 و علیک البهاء الابهی

MSHR4.093

ABU3380

Words to Juliet Thompson, spoken on 1912-Jul-18 in New York

I wish you to become detached from the entire world of existence, to turn to the Kingdom of Abha with a pure heart, with a pure breath to teach the people.

SW_v07#10 p.097x, DJT.350, BLO_PN#027

ABU1514

Words spoken on 1912-Jul-19 in New York

There is a spiritual understanding or communication. You are always associating or affiliating with Me. Although outwardly far away physically, but in spirit you are near. Therefore it is My hope that on your return, each one of you may become a lighted candle, and enlighten the souls with the light of guidance. Perchance the region of California will become illumined, I send you away. Rest assured in the confirmations of the Blessed Perfection. Your hearts are pure. I bear witness that you have no other aim but that which is good. Your aim is to serve the Kingdom of GOD.

Convey to all the friends My longing greetings. I have longed very much to meet them, but such was the decree to return to the Orient.

The Message of My love to the friends of GOD: Tell them today the greatest of all things is to be firm in the Covenant. The

point towards which all eyes should gaze is one. All eyes must turn their attention to the Center of the Covenant, while the Presence of the Covenant is amongst us. No soul should have any other existence. All others save the Center of the Covenant are equal. That which issued from the Pen of the Covenant, all must obey, so that the fortresses of the Cause of God may be protected.

I supplicate at the threshold of GOD and beg for you a new confirmation and a new assistance. (Anointed the heads with perfume and blessed them.) You will be very happy, for I will be with you all the way. You must go with the utmost happiness and cheerfulness.

We told Him that He must put that happiness into our faces, that others may see it. He said He would do it.

PN_1912 p113, BSTW#351e

ABU2013

Words spoken at 309 W 78th St in New York, 1912-Jul-19

This time I want to send you with a new spirit, a new strength, to enlighten California, and to engage in teaching the Cause in the utmost power. Do not look to yourselves; look to the Bounty of Baha'u'llah; constantly look to His Favor. Do not say you have not capacity; look to the great bounties of Baha'u'llah. One seed becomes a big harvest, a small seed a big tree, one wave an ocean. He makes the dark dust a beautiful garden. This is His power. You must rely upon Him and look to His confirmation and power: Open your tongues with utmost spirit, courage, force and power. Then you will see what will happen.

Turn your faces to the Blessed Perfection and whatever comes to your lips or minds, speak. Teach in this way. GOD has given power to others; He will give it to you. In past ages, consider how He gave, in the time of Christ, of Mohammed and of Moses. He will also give you the greatest power. Consider how Mary Magdalene was only a peasant girl. I hope through the Favors of GOD, you may become ignited candles.

PN_1912 p112, BSTW#351e

ABU2163

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jul-19 in New York

- 1 My weakened condition and excessive work hamper me, otherwise many extraordinary souls would have arisen among these friends. As long as such souls do not arise, the real object will not have been accomplished. A certain amount of enthusiasm and ability can be discerned among them, it is other persons who are to arise.
- 2 [He then mentioned the names of Mulla Hasan and Mulla 'Abdu'l-Latif, saying:]
- 3 They were deputized by the mujtahid to see the Blessed Beauty in Mazandaran. The moment they approached Him, they were transformed and became a new creation, not seeking rest for a moment whether by day or night. After undergoing great suffering and persecutions in Mashhad, Mulla 'Abdu'l-Latif sacrificed his life in the field of martyrdom and hastened to the Abha Kingdom. Similarly, a blind Indian Shaykh attained the presence of Baha'u'llah in Mazandaran and danced and sang ecstatically from night till morn. Thus are people required to arise for the Cause of God. Such are the people who are worthy of the field of service and sacrifice.
- 1 ضعف مزاج و کثرت اشتغال مانع است و آلا ممکن بود نفوسی خارق العاده در میان این احباب مبعوث شوند و تا آن گونه نفوس مبعوث نشوند مقصود اصلی حاصل نمی شود حال قدری هیجان و استعداد در ایشان پیدا شده ولی آن نفوس مبعوثه اشخاص دیگرند
- 2 و بعد ذکر ملا حسن و ملا عبد اللطیف فرمودند که
- 3 در مازندران از قبل مجتهد انجا بحضور جمال مبارک مشرف شدند و کینونت آنها بقسمی مبعوث و خلق جدید شد که شب و روز آبی آرام نجستند تا آنکه ملا عبد اللطیف بعد از صدمات و بلیات در مشهد فدا جان بداد و بملکوت ابدی شتافت و همچنین شیخی هندی اعمی بود که بعد از فوز بلقا در مازندران شب تا صبح برقص و نوا مشغول

BDA1.159.12

SW_v19#11 p.348, MHMD1.173-174

ABU1622

Words to Goodall, Wise and Cooper, spoken at 309 W 78th St on 1912-Jul-20 in New York

I have come to these parts and I find out that certain people have attributed to me certain statements of which I am innocent. Anybody who has an opinion and desires to circulate it will attribute it to me. Anyone quoting me must have authority written either with my own hand, or tablets signed with my seal. Otherwise, those statements do not belong to me. Every instruction, every teaching that I desire to spread, I will write with my own hand. You must know this generally. Never accept statements without my writing which is signed and sealed - any statement. Someone has come from the old country and said that I have said that New York is going to sink to the

bottom of the sea. Another said that Abdul Baha meant this or that, etc. If we have to depend upon hearsay, a great deal of difference will arise and the religion of God will disappear.

We need not oppose these people, but do not accept them.

Deliver the message of my love to the friends of GOD and tell them that today the greatest of all things is to be firm in the Covenant. The point toward which all the eyes should gaze is ONE. All eyes must turn their attention to the Center of the Covenant. While the presence of the Covenant is amongst us no other soul has any existence. All others save the Centre of the Covenant are equal.

That which issues from the pen of the Centre of the Covenant all must obey so that the fortress of the Cause of GOD may be protected.

SW_v11#14 p.243x, PN_1912 p018, PN_1912 p028, BSTW#129, BSTW#172

ABU1869

Words spoken on 1912-Jul-21 in New York

... I feel a zephyr blowing from the Supreme Kingdom toward America. It will continue to blow. I hope it brings the utmost strength in the Covenant. No matter how severe the storms, you must be firm. The Covenant is most important - nothing is as important - because it is the magnet of confirmations. Baha'u'llah mentions it in many of His writings ... In one he says. "O GOD, confirm him who is firm in the Covenant."

Firmness in the Covenant is not mere words. If a soul shall utter a word without the sanction of the Covenant, he is not firm. Baha'u'llah appointed a Covenant in order to ward off dissensions, so that no one should give his own opinion, but that the Center should be referred to.

There were dissensions after the departure of Christ because there had been no Center appointed. Did Christ say to anyone, "You are the Center of my Covenant, you are the explainer of my book?"

This is the reality of the question: Whatever the Center of the Covenant says is correct. No one should utter a word of himself. Baha'u'llah has even called down the vengeance of GOD upon anyone who violates the Center of the Covenant.

Beware, beware, lest ye be shaken! Be firm and steadfast even though the people of heaven try to shake you.

The command is explicit.

PN_1912 p018, PN_1912 p113, BSTW#351e

ABU2840

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jul-21 in New York

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|---|--|
| <p>1 How many great men have come into the world! What wealth they have owned! What kings have sat on the thrones of glory and riches! What beautiful and comely people have adorned the world of man!</p> | <p>1 چه قدر بزرگان در دنیا آمدند چه قدر صاحبان ثروت بودند چه ملوکی بر سریر جلال و حشمت جلوس نمودند چه صاحبان حسن و جمالی در بزم عالم جلوه گر شدند</p> |
| <p>2 But what has been the outcome! Honor, life, luxury and pleasure have all perished. But the fame of the beauty of Joseph is still universal and the honor of the disciples of Christ still endures; their sufferings are the cause of life everlasting.</p> | <p>2 آخر چه شد عزّت و حیات و مسرت و نشاط جمیع فانی گشت لکن حسن یوسفی هنوز آوازه اش جهانگیر است و عزّت حواریان هنوز باقی و زحماتشان سبب حیات ابدیست</p> |

SW_v19#11 p.347, MHMD1.176

BDA1.162.02

ABU2724

Words to the Baha'is, spoken at 309 W 78th St on 1912-Jul-22 in New York

Question/topic: One of the friends asked about the longevity of life in ancient times.

- | | |
|--|--|
| <p>1 Some think that is a third motion of the earth which is the cause of the length or shortness of life. This motion, they say, is different from the diurnal and annual motions and is the cause of change in the condition of the globe.</p> | <p>1 بعضی معتقدند که حرکت ثالث کرّهء ارض سبب طول و قصر عمر است که این حرکت غیر از حرکت شبانه روز و حرکت سنویست و سبب تغییر حال و کیفیت کرّهء ارض</p> |
| <p>2 But the long lives mentioned in certain books and narratives have a different basis. For instance, it was a custom in former times to mention a dynasty or family by the name of one person only. However, the people in the following ages thought that the length of time that a family survived was the length of the life of that family's founder.</p> | <p>2 ولی آنچه در خصوص عمر های طولانی در بعض کتب و حکایاتست باصطلاح و قواعد دیگر بوده مثل اینکه طول سلسله و عائله ئی را باسم شخص واحد مینوشتند ولی بعد مردم دوام عائله ئی را طول عمر شخصی میفهمیدند</p> |

MHMD1.177

MAS2.073, BDA1.162.10

AB10049*To: Louise Waite, in Chicago**Date: 1912-Jul ca.*

O thou beloved maidservant of God!

Thy letter was received. From its contents it became evident that thou art intending to come to Boston. God willing after thy arrival in Boston, meeting will be obtained. Thou must come with the old song, so that the melodies and harmonies may impart the utmost joy and fragrance.

Convey the most wonderful Abha greeting to thy respected husband.

Upon thee be Baha El Abha.

BLO_PT#052.41

ABU0689*Public address given at Hotel Victoria on 1912-Jul-23 in Boston*

The Baha'is must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Baha'is have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless, a Baha'i may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Baha'is, and there are many other Baha'is holding governmental positions; but nowhere throughout the world should the followers of Baha'u'llah be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the establishment of a despotic government, the Baha'is should not be connected with it.

The Baha'i Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Baha'i spirit is that, in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will

enact these laws, establishing just legislation and economics in order that all humanity may enjoy a full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail, and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force, which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Baha'i teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Baha'is will bring about this improvement and betterment but not through sedition and appeal to physical force – not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way, it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say, "It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community," and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably.

Strive, therefore, to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. This is the important thing for you to do. Act in accordance with the teachings of Baha'u'llah. All His Books will be translated. Now is the time for you to live in accordance with His words. Let your deeds be the real translation of their meaning. Economic questions will not attract hearts. The love of God alone will attract them. Economic questions are most interesting; but the power which moves, controls and attracts the hearts of men is the love of God.

PUP#084 (p.238-239), SW_v04#07 p.122, SW_v07#15 p.148

ABU0096

Public address given at Theosophical Society on 1912-Jul-24 in Boston

In the world of existence there is nothing so important as spirit, nothing so essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the animus of human life and the collective center of all human virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body; man is the spirit of the body, because the light of the world is the human spirit. Man is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney, whereas man is the light. Man himself may be likened to the lamp; his spirit is the light within the lamp. Therefore, we will speak of this spirit.

The philosophers of the world are divided into two classes: materialists, who deny the spirit and its immortality, and the divine philosophers, the wise men of God, the true illuminati who believe in the spirit and its continuance hereafter. The ancient philosophers taught that man consists simply of the material elements which compose his cellular structure and that when this composition is disintegrated the life of man becomes extinct. They reasoned that man is body only, and from this elemental composition the organs and their functions, the senses, powers and attributes which characterize man have proceeded, and that these disappear completely with the physical body. This is practically the statement of all the materialists.

The divine philosophers proclaim that the spirit of man is ever-living and eternal, and because of the objections of the materialists, these wise men of God have advanced rational proofs to support the validity of their statement. Inasmuch as the materialistic philosophers deny the Books of God, scriptural demonstration is not evidence to them, and materialistic proofs are necessary. Answering them, the men of divine knowledge have said that all existing phenomena may be resolved into grades or kingdoms, classified progressively as mineral, vegetable, animal and human, each of which possesses its degree of function and intelligence. When we consider the mineral, we find that it exists and is possessed of the power of affinity or combination. The vegetable possesses the qualities of the mineral plus the augmentative virtue or power of growth. It is, therefore, evident that the vegetable kingdom is superior to the mineral.

The animal kingdom in turn possesses the qualities of the mineral and vegetable plus the five senses of perception whereof the kingdoms below it are lacking. Likewise, the power of memory inherent in the animal does not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and mineral, so man is superior to the animal. The animal is bereft of ideality – that is to say, it is a captive of the world of nature and not in touch with that which lies within and beyond nature; it is without spiritual susceptibilities, deprived of the attractions of consciousness, unconscious of the world of God and incapable of deviating from the law of nature. It is different with man. Man is possessed of the emanations of consciousness; he has perception, ideality and is capable of discovering the mysteries of the universe. All the industries, inventions and facilities surrounding our daily life were at one time hidden secrets of nature, but the reality of man penetrated them and made them subject to his purposes. According to nature's laws they should have remained latent and hidden; but man, having transcended those laws, discovered these mysteries and brought them out of the plane of the invisible into the realm of the known and visible. How wonderful is the spirit of man! One of the mysteries of natural phenomena is electricity. Man has discovered this illimitable power and made it captive to his uses. How many of nature's secrets have been penetrated and revealed! Columbus, while in Spain, discovered America. Man has accurately determined that the sun is stationary while the earth revolves about it. The animal cannot do this. Man perceives the mirage to be an illusion. This is beyond the power of the animal. The animal can only know through sense impressions and cannot grasp intellectual realities. The animal cannot conceive of the power of thought. This is an abstract intellectual matter and not limited to the senses. The animal is incapable of knowing that the earth is round. In brief, abstract intellectual phenomena are human powers. All creation below the kingdom of man is the captive of nature; it cannot deviate in the slightest degree from nature's laws. But man wrests the sword of dominion from nature's hand and uses it upon nature's head. For example, it is a natural exigency that man should be a dweller upon the earth, but the power of the human spirit transcends this limitation, and he soars aloft in airplanes. This is contrary to the law and requirement of nature. He sails at high speed upon the ocean and dives beneath its surface in submarines. He imprisons the human voice in a phonograph and communicates in the twinkling of an eye from East to West. These are things we know to be contrary to the limitations of natural law. Man transcends nature, while the mineral, vegetable and animal are helplessly subject to it. This

can be done only through the power of the spirit, because the spirit is the reality.

In the physical powers and senses, however, man and the animal are partners. In fact, the animal is often superior to man in sense perception. For instance, the vision of some animals is exceedingly keen and the hearing of others most acute. Consider the instinct of a dog: how much greater than that of man. But, although the animal shares with man all the physical virtues and senses, a spiritual power has been bestowed upon man of which the animal is devoid. This is a proof that there is something in man above and beyond the endowment of the animal – a faculty and virtue peculiar to the human kingdom which is lacking in the lower kingdoms of existence. This is the spirit of man. All these wonderful human accomplishments are due to the efficacy and penetrating power of the spirit of man. If man were bereft of this spirit, none of these accomplishments would have been possible. This is as evident as the sun at midday.

All the organisms of material creation are limited to an image or form. That is to say, each created material being is possessed of a form; it cannot possess two forms at the same time. For example, a body may be spherical, triangular or square; but it is impossible for it to be two of these shapes simultaneously. It may be triangular, but if it is to become square, it must first rid itself of the triangular shape. It is absolutely impossible for it to be both at the same time. Therefore, it is evident in the reality of material organisms that different forms cannot be simultaneously possessed. In the spiritual reality of man, however, all geometrical figures can be simultaneously conceived, while in physical realities one image must be forsaken in order that another may be possible. This is the law of change and transformation, and change and transformation are precursors of mortality. Were it not for this change in form, phenomena would be immortal; but because the phenomenal existence is subject to transformation, it is mortal. The reality of man, however, is possessed of all virtues; it is not necessary for him to give up one image for another as mere physical bodies do. Therefore, in that reality there is no change or transformation; it is immortal and everlasting. The body of man may be in America while his spirit is laboring and working in the Far East, discovering, organizing and planning. While occupied in governing, making laws and erecting a building in Russia, his body is still here in America. What is this power which, notwithstanding that it is embodied in America, is operating at the same time in the Orient, organizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter, you consult something within you. You say, shall I do it, or shall I not do it? Is it better to make this journey or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, an intelligent ego. Were it not distinct from your ego, you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which advises and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation in it, for it is not a composition of elements, and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this, the body may become weakened in its members. It may be dismembered, or one of its members may be incapacitated. The whole body may be paralyzed; and yet the mind, the spirit, remains ever the same. The mind decides; the thought is perfect; and yet the hand is withered, the feet have become useless, the spinal column is paralyzed, and there is no muscular movement at all, but the spirit is in the same status. Dismember a healthy man; the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame; the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation, it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless; but, nevertheless, he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an airplane. Therefore, it becomes evident that though the body be dead, yet the spirit is alive and permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be more acute; all the functions are there, and yet the body is at a standstill. Hence, it is proof that there is a spirit in the man, and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated by these conditions; it is not bereft of its existence; it is not bereft of its perfections. The proofs are many, innumerable.

These are all rational proofs. Nobody can refute them. As we have shown that there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of its power, hasten to render it divine,

to have it become sanctified and holy and make it the very light of the world illumining the East and the West.

PUP#085 (p.239-243), BSC.362 #690, SW_v04#07 p.115-117, SW_v08#08 p.085-088

ABU3009

Words spoken at Golden Circle Club in Boston, 1912-Jul-24

- 1 They asked about the Arabic language, whether it could become universal. He said no. 1 سؤال از لسان عربی نمودند که آیا ممکن است زبان عمومی شود فرمودند خیر
- 2 They asked about Esperanto. He said that a few weeks ago I wrote a letter from New York to one of the leaders of Esperanto saying that if an assembly of representatives of races and kings was formed and this language was put under discussion and promotion, then it could become universal. 2 در خصوص زبان اسپرانتو پرسیدند فرمودند چند هفته پیش نامه ئی از نیویورک بیکی از رؤسای اسپرانتو نوشتم که اگر مجمعی از وکلای اجناس و ملوک فراهم کنند و این لسان را در تحت مذاکره و ترویج گذارند انوقت عمومیت پیدا کند

SW_v19#10 p.309, MHMD1.179-180

BDA1.165.06

ABU1360

Public address given at Hotel Victoria on 1912-Jul-25 in Boston

I am very happy to greet you here today. This is the second time the breeze of God has wafted over Boston. I am expecting results from this visit and hope that my coming may not be fruitless. The results I expect are these: that the individual soul shall be released from self and desire and freed from the bondage of satanic suggestions. May the mirrors of hearts be cleansed from dust in order that the Sun of Truth may be reflected therein.

Man possesses two kinds of susceptibilities: the natural emotions, which are like dust upon the mirror, and spiritual susceptibilities, which are merciful and heavenly characteristics.

There is a power which purifies the mirror from dust and transforms its reflection into intense brilliancy and radiance so that

spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror. The natural emotions are blameworthy and are like rust which deprives the heart of the bounties of God. But sincerity, justice, humility, severance, and love for the believers of God will purify the mirror and make it radiant with reflected rays from the Sun of Truth.

It is my hope that you may consider this matter, that you may search out your own imperfections and not think of the imperfections of anybody else. Strive with all your power to be free from imperfections. Heedless souls are always seeking faults in others. What can the hypocrite know of others' faults when he is blind to his own? This is the meaning of the words in the Seven Valleys. It is a guide for human conduct. As long as a man does not find his own faults, he can never become perfect. Nothing is more fruitful for man than the knowledge of his own shortcomings. The Blessed Perfection says, "I wonder at the man who does not find his own imperfections."

PUP#086 (p.244), SW_v07#12 p.116

ABU2745

Words to the Master's entourage, spoken on 1912-Jul-25 in Dublin, NH

- 1 We have come for work and service and not for leisure. We must render service to the Threshold of the Blessed Beauty and must make such servitude the cause of our solace and the joy of our souls. 1 ما برای کار و خدمت آمدم نه برای هوا خوری باید بعبودیت آستان جمال مبارک پرداخت و چنین بندگی را سبب راحت و مسرت جان و دل ساخت
- 2 As this place is a summer resort and many prominent people are present, therefore, unless they should themselves ask, the friends should not teach openly. They must deal with them with perfect dignity and honor. 2 نهایت چون ییلاق است و نفوس خیلی محترم موجود لذا خود طالب نشوند ابداً احباب بنفسی اظهار نمایند و باید با کمال عزّ و وقار سلوک کنند.
- 3 Where are we and where is Dublin, America? We must arise in thanksgiving for the victory and protection of the Blessed Beauty, that perchance we may be able to bring forth a soul in servitude. 3 ما کجا و دبلین امریکا کجا باید بشکرانه نصرت و حمایت جمال ایهی برخاست بلکه بتوانیم نفسی در عبودیت براریم

MHMD1.181

BDA1.166.14

ABU2978*Words to the Baha'is, spoken on 1912-Jul-26 in Dublin, NH*

- 1 Write this in the margin of the book: The time will come when her whole family will be proud of Mrs Krug and her faith. Her husband is still distant and heedless; the time will come when he will feel himself exalted on account of Mrs Krug's faith.
- 2 I see what they do not see. Ere long the whole of her family will consider the faith of that lady as the crown of honor on their heads.

1 این را هم در حاشیهء کتاب بنویسید که وقتی خواهد آمد که آن خانواده باسم مسس کروک بایمانش نگر نمایند حالا شوهرش قدری دور و غافل است وقتی میآید که بایمان مسس کروک مفتخر گردد

2 آنی اری ما لا ترون زود است که جمیع انخاندان ایمان آن زن را تاج رأس افتخار نمایند

MHMD1.182

BDA1.167.10

AB00618*To: Baha'is of Western United States et al.**Date: 1912-Jul-27*

O ye friends and the maidservants of the Merciful!

Your letter was received. Its perusal conveyed the utmost supplication and communion. Your lamentation and cries, in reality effect the hearts, especially the heart of 'Abduil-Baha. If you could realize what an effect your letter produced, undoubtedly you would feel assured that the heart of 'Abduil-Baha has the utmost attachment to you, and day and night he is supplicating toward the Kingdom of Abha and begs for you confirmation, for you are firm in the Covenant and are the heralds of the Testament.

Today the greatest of all affairs is firmness in the Covenant. This Covenant is the Covenant of God. This Testament is the Testament of the Lord of Hosts. If you consider that any soul shows the slightest weakness in the Covenant, undoubtedly counsel him and guide him so that he may become firm.

Today no soul has any station or enjoys any title except the soul who is firm in the Covenant and steadfast in the Testament, who entirely forgets himself and is released from the world.

I have the utmost longing to meet you and I am hopeful from the Bounties and Favors of the Blessed Perfection that the meeting be destined with the utmost joy and fragrance.

Upon ye be Baha El Abha.

SW_v08#16 p.218

AB05676

To: Willard P Hatch, in Los Angeles

Date: 1912-Jul-27

O thou real friend!

Your letter was received. Its content was very effective. The heart and the soul were moved. It was my hope to come to California and see the faces of the friends; but I regret that I am obliged to return to the Orient. But know thou assuredly that I associate with heart and consciousness with firm friends and speak with them without lip or tongue and discuss with them the divine mysteries which are abiding in heart and soul. Praise be to God that this interpreter is between us; therefore be thou not sad. It is my hope that some day you may come to the Holy Spot and meeting be realized.

Convey to his honor Mr. Chase on my behalf the utmost love and longing.

Announce to Caroline Louisa the wonderful Abha greeting and say: "I pray in her behalf so that her needs may become realized!"

Upon thee be Baha El Abha.

BSTW#351fx

ABU2208*Words to Mr W.W. Harmon, spoken on 1912-Jul-27 in Dublin, NH*

- 1 One of the martyrs of this Cause, at the time of his martyrdom exclaimed, "Christ said that the spirit is willing but the flesh is weak; but I say that my flesh is as happy as my spirit."
- 2 He spoke of the spread of civilization from the East to the West, saying: "What a blessing God bestowed upon the Persians but they could not appreciate it! Had they not been ungrateful, the government of Persia would have ranked first in the world. I wrote to Muhammad 'Ali Mirza that if he would compensate for the spilled blood of the Baha'is and govern with justice, he would receive confirmation; otherwise, God doeth what He pleaseth. He did not listen to me. Again I wrote to Persia that so long as the nation and the government do not combine like milk and honey, prosperity and happiness are impossible. Persia will become desolate and the end result will be intervention by neighboring powers."

MHMD1.183-184

1 اینکه از شهدای این امر یکی در وقت شهادت گفت که حضرت مسیح فرمود که جسد از شهادت خائف است اما روح مسرور ولی حال من می گویم که جسم و روح هر دو مسرور است.

2 خدا چه نعمتی بایرانیان عنایت فرموده ولیکن قدر ندانستند اگر کفران ننموده بودند دولت ایران اول دولت میشد من محمد علی میرزا نوشتم که اگر قصاص خون احباً کند و بعدل حکم نماید تأیید میرسد و الاّ يفعل الله ما یشاء ولی نشنید باز بایران نوشتم که تا دولت و ملت مانند شهد و شیر آمیخته نگردد نجات و فلاح محال است ایران ویران شود و عاقبت امر متجر بمداخله دول متجاوزه گردد

BDA1.168.13

ABU3114*Words to the Master's entourage, spoken on 1912-Jul-27 in Dublin, NH*

If there is any justice, then what I have done for the friends will become apparent. I have done all this through the bounty and assistance of the Blessed Beauty. Otherwise, what have we Persians in common with the Americans on top of this mountain and valley in Dublin?

MHMD1.182-183

اگر انصاف باشد ثابت میشود که برای احبای الهی من چه کرده ام و همه اینها بعون و عنایت جمال مبارک بوده و الاّ ما اشخاص ایرانی با اهالی امریکا در دبلین بالای تل و کوه بظاهر چه مناسبتی داریم

BDA1.168.02

AB12857

To: *Mirza Abu'l-Fadl Gulpaygani, in Beirut*
 Date: 1912-Jul-28

...the truth of the matter is this: notwithstanding the explicit text of His Holiness the Exalted One in the Bayan, that His wives are the Mothers of the Faithful and that it is permitted unto none to wed them, yet in the face of this decisive text Mirza Yahya caused the consort of His Holiness the Bab, the sister of Mulla Rajab-'Ali, to be taken into his own household, and thereafter bestowed her upon Siyyid Muhammad; and until the day of her death she remained the wife of Siyyid Muhammad. Her name was Fatimih Begum. The cause of this violation of sanctity were the two brothers of Fatimih Begum, for they it was who presented her to Mirza Yahya. These two brothers were one Mulla Rajab-'Ali and the other 'Ali Muhammad. Therefore Siyyid Muhammad, Mulla Rajab-'Ali, and 'Ali Muhammad, all three, were slain through the baleful consequence of this deed. This affair, however, occurred before the proclamation and diffusion of the Book of Aqdas, for in the Aqdas the law of slaying was abolished.

...حقیقت مسئله اینست که با وجود نصّ صریح حضرت اعلی در بیان که نساء آنحضرت امّات مؤمنینند و کسیرا جائز نه که ازدواج نمایند با این نصّ قاطع حرم حضرت اعلی خواهر ملا رجبعلی را میرزا یحیی استغفرش نمود و بعد بسید محمد بخشید و تا یوم ممات زن سید محمد بود و اسمش فاطمه بیگم بود و سبب هتک این حرمت دو برادر فاطمه بیگم زیرا آنها تقدیم میرزا یحیی نمودند و آن دو برادر یکی ملا رجبعلی و دیگری علی محمد است لهذا سید محمد و ملا رجبعلی و علی محمد هر سه از شأمت این عمل کشته شدند و این قضیه قبل از اعلان انتشار کتاب اقدس بود زیرا در کتاب اقدس حکم قتل برداشته شده است...

PYB#122 p.15 n9x

ABU2837

Words to Mr W.W. Harmon, spoken on 1912-Jul-28 in Dublin, NH

- 1 The Theosophists are educating a boy in the schools of Europe and say that he will become the promised one of all nations. How ignorant this is! God must select the Promised One, not men.
- 2 The lamp that men ignite will be put out; but the Lamp of God is ever bright. He who is educated by men is always dependent on men. How can he give eternal prosperity!
- 3 It is as if a person wishes to make a sun out of oil and wick.

- 1 تیاسفیا طفلی را در مدارس اروپا تربیت می کنند تا او موعود ملل شود چه قدر بی فکری است موعود را خدا باید انتخاب کند نه خلق
- 2 چراغی را که خلق روشن کنند خاموش شود اما سراج الهی همیشه روشن است مربای خلق همیشه محتاج خلق است چگونه غنای ابدی بخشد
- 3 مثل این است که کسی از روغن و فتیله بخواد شمس بسازد

SW_v19#11 p.348, MHMD1.184

BDA1.169.14

ABU2380*Words spoken on 1912-Jul-29 in Dublin, NH*

Abdul Baha: "Stagnation is the cause of retrogression. Man must always advance. As soon as man remains stationary in a certain cause he will go backward. Therefore he must strive that man may advance day by day, that he may progress in all the worlds.

Man from the beginning of his life up to thirty years is progressive; from thirty to forty he is stationary; and from forty onward he is retrogressive. In reality the beginning of his retrogression is the day of his stagnation.

If the faith of man does not progress day by day, he is retrogressing. In reality the beginning of his retrogression is the day of stagnation. If the faith of man does not progress day by day, he is retrogressing.

This tree is growing until it reaches the degree of stationariness, after that it goes backward.

The friends of God must always strive so that in faith and assurance they may advance day after day; and that the tests may not cause their stagnation; for the cause of the stagnation is often the tests and trials of God."

PN_1912 p004

ABU2481*Words to George Latimer et al, spoken on 1912-Jul-29 in Dublin, NH*

Our aim is not to rest but to become assisted to serve the Cause no matter where we are. Our purpose is to become enabled to render service at the Holy Threshold. If this is realized it will be very good, otherwise life itself is meaningless.

We have not come here (in America) to rest or to inhale the pure air or to walk in the delightful country places but we have come here to serve you.

When a person travels for the sake of Commerce he will think only of the extrusion of his trade no matter what weather he encounters, but if his trade is not prosperous and thriving should he live in the most delightful climate he will not feel happy.

Now you must beg of God to confirm us in this service. The Tree needs rain, and when the rain falls whether it is warm or cold it does not matter.

PN_1912_heh p012, PN_1912 p003

ABU3015

Words to the Master's entourage, spoken on 1912-Jul-29 in Dublin, NH

What captives of superstitions people are! What troubles they endure for the sake of name and fame! What fruit will these superstitions bear! All are transitory and perishable and no trace of them will remain. It will be as though they had never existed. They are sowing seeds in a barren land. Man ought to sow pure seeds in a fertile soil, not in infertile lands.

MHMD1.185-186

مردم چه قدر اسیر اوهامند محض شهرت و نام
چه زحمتهای کشند این اوهام چه انجای خواهد
داشت جمیع شئون محو و فانی و نابود کان لم یکن
شیئاً مذکوراً خواهد بود مانند کشت در شوره
زار است انسان باید در ارض طیبه تخم پاک
افشاند نه اراضی غیر طیبه

BDA1.171.01

AB05159

To: Shuaullah Alai, in Tihran

Date: 1912-Jul-30

¹ O radiant youth! That heavenly young man Aqa Mirza Ali-Akbar Milani has the utmost joy and gladness regarding you, that you have made such an effort until a service was assigned. I too found spiritual delight and joy from this news and became happy and glad that the friends are helpers and supporters of one another, and companions who care for each other, and such worthy ones who freely give their lives in the path of one another. This is the foundation of the Faith of the All-Merciful.

¹ ای جوان نورانی آن فتای رحمانی آقا میرزا علی اکبر میلانی نهایت سرور و شادمانی از شما دارد که همتی فرمودید تا بخدمتی معین شد من نیز از این خبر روح و ریحان یافتم و مسرور و شادمان گردیدم که دوستان نصیر و ظهیر یکدیگرند و یاران غمخوار همدیگر و چنین شایگان که جان در ره یکدیگر رایگان نمایند این است بنیان آئین رحمن

² Therefore I beseech the Lord God that the reward for this service be the encompassing of grace, and the cause of joy and

gladness. Convey to the spiritual friends one by one the longing of heart and soul. Express to your kind brothers the ultimate attachment of spirit and conscience.

2 لهذا از حضرت یزدان میطلبم که پاداش این خدمت شمول عنایت باشد و سبب فرح و مسرت یاران روحانی را یکان یکان اشتیاق دل و جان ابلاغ دار برادران مهربان خویش را نهایت تعلق روح و وجدان برسان

- 3 I beseech God that all in this wondrous century be manifestations of the favors of the Lord, the All-Merciful, the All-Compassionate. And upon you be the Most Glorious Glory.

3 از خدا میطلبم که جمیع در این قرن بدیع مظاهر الطاف حضرت رحمن و رحیم باشند و علیک البهاء الاهی

INBA85:380, YMM.058

ABU2035

Words to Hannen, Latimer et al, spoken at Dublin Inn on 1912-Jul-30 in Dublin, NH

Abdu'l-Baha: "In returning, I will certainly go to Europe."

Miss Knobloch: "To Stuttgart?"

Abdu'l-Baha: "Perhaps." (Laughing)

Mrs. Hannen: "They are supplicating for it."

Abdu'l-Baha: "See how much we have moved from one place to another. How far New York is from here: Washington, Chicago, Philadelphia, the many places we have visited. And now these ladies have come to invite me to come to California. Now these two have come to insist that we shall go; and letters are coming about it. A letter came yesterday from the Spiritual Assembly, asking how it came that we went to other places and not there. Now Mrs. Hoagg is going to build an aeroplane and take me there. What do you advise? Shall I ride on it?"

Mrs. Hannen: "It would not be very safe."

Abdu'l-Baha: "When I ride on it, it is the Ark of Noah. This aeroplane will become the Ark of Noah." (This was accompanied by an exchange of smiles which showed Abdu'l-Baha's keen sense of humor.)

Abdu'l-Baha: "Tonight I have promised to be present at the house of Mrs. Parsons at 8 o'clock."

When told that we were happy to have had Abdu'l-Baha with us, the reply was, "I am very happy also."

SW_v03#11 p.004

ABU2727*Words to the Baha'is, spoken at Parsons home on 1912-Jul-30 in Dublin, NH*

- 1 Confirmation is not dependent on talent, knowledge or wisdom. Many unimportant persons have made significant discoveries. Many people labored for years to explore the North Pole but Admiral Peary reached it. One's efforts should be focussed on the object of one's quest. Because Columbus found confirmation, he discovered America with a minimum of difficulty.
- 2 The disciples of Christ were apparently abased, yet they achieved something which Napoleon never did: they changed the whole aspect of the world. So it is evident that everything comes about through the assistance of God.

SW_v19#10 p.309, MHMD1.187

BDA1.172.12

ABU0082*Public address given at Parsons home on 1912-Jul-31 in Dublin, NH*

- 1 I am most grateful to Mrs. Parsons who has enabled me to meet and associate with you. I am from the East and you are from these Western lands, and our meeting would not have been possible; therefore, I am most thankful to Mrs. Parsons who has brought about this association and gathering, and who has introduced me to you.
- 2 When I came from the East and arrived in these lands, when I reached America, I observed that the nation had progressed greatly in material things - in commerce, in industry, and in material sciences. The country is prosperous in every respect. Similarly in the European countries, material progress is at its zenith and continues to increase day by day. However, I observed that spiritual progress had declined, that heavenly spiritual sensibilities had diminished, that attention to God had lessened, that all hearts were turned to worldly matters. Everyone desires to advance their physical life, acquire worldly wealth, and attain material comfort and ease. In brief, material

sensibilities are abundant while heavenly sensibilities are few, and this is so throughout all regions of the world.

امور دنیا شده است هرکس آرزو می نماید که حیات جسمانیش ترقی کند و ثروت دنیوی بیابد راحت و آسایش ناسوتی حاصل نماید. مختصر این است احساسات مادی بسیار است و احساسات ملکوتی کم و در جمیع اطراف جهان چنین است

- 3 Yet happiness for the human world is impossible without the attainment of spiritual sensibilities, and comfort and assurance for humanity cannot be achieved except through attention to the Kingdom of God. The body may derive pleasure from material bounties, but the spirit is quickened through divine bestowals. True joy and spiritual delight are impossible except through heavenly sensibilities, for the human world is encompassed by afflictions and calamities. Man is subject to every tribulation and misfortune, and each person inevitably has some grief and sorrow from one direction or another. For example, one person may have the utmost wealth but is afflicted with poor health and is therefore sorrowful. Another may be in perfect health but suffers a calamity - a child dies, or a close relative, or a dear friend - and is therefore grief-stricken. Another person is observed to have enemies who pursue him, and he is therefore dejected. And if one's happiness should be complete in all respects, he becomes the object of envy and is therefore distressed.

3 ولی از برای عالم انسانی سعادت بدون حصول احساسات روحانی ممکن نه و از برای بشر راحت و اطمینان جز با توجه بملکوت الهی حاصل نشود. جسد از مواهب مادیۀ متلذذ گردد اما روح از فیوضات الهیۀ زنده شود سرور حقیقی و فرح روحانی جز به احساسات ملکوتی ممکن نیست زیرا عالم بشری محاط بلایا و رزایا است انسان معرض هر بلائی و مصیبتی است هر انسان لابد بر این است که غمی و غصه یی دارد هر یک از جهتی. مثلاً شخصی است در نهایت ثروت اما مزاجش علیل است از این جهت محزون است شخصی در نهایت صحت است اما یک مصیبتی بر او وارد می شود یک طفلی از اطفالش یا یکی از نزدیکترین اقربایش یا یکی از بهترین دوستانش میمیرد و از این جهات محزون است شخصی دیگر ملاحظه می شود دشمن دارد و دشمنان پاپی او می شوند از این سبب مغموم است و اگر از جمیع جهات سرور او مکمل باشد محسود واقع می شود و از این جهت در غم و غصه است.

- 4 In brief, there is no rest for man in this world; you cannot find a soul who has no grief or sorrow. However, if one has spiritual sensibilities, if one's attention is directed to the divine Kingdom, this becomes a source of solace. When one turns to God, one finds spiritual sensibilities and forgets every grief and sorrow. Even if afflictions should assail from all directions, the heart finds comfort. When one turns to God, all this sadness, depression and gloom vanish, and the utmost joy and happiness are attained. Divine glad-tidings encompass such a one; in the depths of abasement, one finds glory; in utter poverty, one finds wealth.

4 خلاصه راحتی از برای انسان در این جهان نیست نفسی نمی توانید بیابید که غم و غصه نداشته باشد اما اگر احساسات روحانی داشته باشد توجه به ملکوت الهی داشته باشد این از برای او مدار تسلی است. وقتی که توجه بخدا می کند احساسات روحانی می یابد هر غم و غصه را فراموش می کند اگر از جمیع جهات بلایا بر او هجوم کند تسلی قلب دارد. وقتی توجه بخدا می کند جمیع این حزن و هموم و غموم زائل می شود نهایت فرح و سرور حاصل می کند بشارات الهی احاطه می نماید در نهایت ذلت عزت برای خود می بیند در نهایت فقر خود را غنی می بیند.

- 5 In ancient times, there came a time when materialism prevailed and all human thoughts were confined to the material world.

5 در زمان قدیم وقتی آمد که احساسات روحانی نماند مادیات غلبه کرد و جمیع افکار بشر حصر در ناسوت شد کسی را توجهی بخدا نماند ابواب

None remained attentive to God. The gates of divine knowledge were closed, the fire of the love of God was completely extinguished, and all humanity was submerged in the sea of matter. Then Abraham appeared. The ocean of spirituality surged, the lights of the Kingdom shone forth, the breath of life was breathed into hearts, spirituality became manifest, the powers of the Kingdom emerged and overcame material forces, and the light of guidance blazed forth until the human world was encompassed by the divine lights of the Kingdom. After a time, those lights were again extinguished. Material darkness enveloped the world. People became heedless of God and paid no attention to the Kingdom. Moses appeared, raised high the banner of religion, proclaimed the Kingdom, lit the lamp of guidance, and the lights of the Kingdom shone from every direction. The Israelites were attracted to the Kingdom of God. After a time, that lamp was again extinguished. Darkness encompassed the world. People became occupied with physical matters. The feelings of all humanity became material. All hearts became attached to the material world, and all people, like insects, descended into the depths of the earth. The entire human race became like animals. No spiritual feelings remained whatsoever. No light of guidance remained. All nations were immersed in materialism.

معرفت الله مسدود شد نار محبت الله بکلی خاموش گشت جمیع بشر در بحر ماده غرق شدند حضرت ابراهیم ظاهر شد بحر روحانیات به موج آمد انوار ملکوت طلوع کرد نفحه حیات در قلوب دمید روحانیات ظاهر شد قوای ملکوت بروز نمود و غلبه بر قوای مادیات کرد نور هدایت برافروخت تا آنکه عالم بشر به انوار ملکوت الهی احاطه گردید. بعد از مدتی باز آن انوار خاموش شد ظلمات مادیه جهان را در بر گرفت از خدا غافل شدند توجهی به ملکوت نماند حضرت موسی ظاهر شد علم دیانت را بلند کرد به بیان ملکوت مباشرت نمود شمع هدایت روشن شد انوار ملکوت از هر جهت تابید اسرائیلیان منجذب بملکوت الله شدند. بعد از مدتی باز آن شمع خاموش گشت عالم را ظلمات احاطه کرد مردم مشغول به امور جسمانی شدند احساسات جمیع بشر مادی شد جمیع قلوب تعلق به عالم ناسوت یافت و جمیع ناس مانند حشرات تنزل در اعماق زمین کردند و جمیع نوع انسان مانند حیوان شد ابداً احساسات روحانی نماند ابداً نور هدایت نماند جمیع ملل غرق مادیات شدند

6 In such a state, the Star of Christ arose. The dawn of guidance broke. The lights of the Kingdom shone forth. Spiritual feelings welled up. Hearts were attracted to God. Souls were gladdened by glad tidings. Spirituality triumphed over materialism to such a degree that materialism retained no influence whatsoever.

6 در چنین حالتی کوکب مسیح طالع شد صبح هدایت دمید انوار ملکوت روشن شد احساسات روحانیه نبغان کرد قلوب منجذب بخدا شد ارواح مستبشر به بشارات گردید روحانیات بر مادیات غلبه کرد بدرجه ئی رسید که مادیات را هیچ حکمی نماند.

7 Some time passed in this manner. Then Arabia grew dark. Savagery emerged. Bloodthirstiness appeared. Arab tribes warred with each other, shed each other's blood, plundered each other's property, and took each other's children captive. In such circumstances, Muhammad appeared in Arabia. He educated these savage tribes and clans. He guided these wayward souls. He illumined these ignorant ones with the light of civilization. Souls were educated. Spiritual feelings were attained. Attention to God was realized.

7 مدتی بر این منوال گذشت بعد جزیره العرب تاریک شد وحشیت به میان آمد خونخواری به میان آمد اقوام عرب با یکدیگر بحرب پرداختند خون یکدیگر را ریختند اموال یکدیگر را غارت می کردند اولاد یکدیگر را اسیر می نمودند در همچو حالتی حضرت محمد در جزیره العرب ظاهر شد این قبائل و عشائر وحشیه را تربیت کرد این نفوس گمراه را هدایت نمود این نادانان را به نورانیت مدنیت منور ساخت نفوس تربیت شد احساسات روحانیه حاصل گردید توجه بخدا تحقیق یافت.

8 Then again, all was overturned. The luminous Star of Guidance set. The darkness of error encompassed all. Material forces emerged and appeared. Religious feelings vanished.

8 بعد باز بهم خورد کوکب نورانی هدایت غروب کرد ظلمت ضلالت احاطه نمود قوای مادیه بروز

Hearts became dark. Minds deteriorated. At this time, the Bab appeared in Persia. The Star of Baha'u'llah arose. The lights of the Kingdom shone with utmost intensity. Material forces in the East were destroyed. Material feelings vanished. Heavenly illumination dawned. Savagery was dispelled. Divine education became manifest. Spiritual powers took effect, and the heedlessness and error of the people diminished.

و ظهور کرد احساسات دینیّه نمائد قلوب تاریک شد عقول تدنیّ کرد در این وقت حضرت باب در ایران ظاهر شد کوکب حضرت بهاء الله طلوع نمود انوار ملکوت به اشدّ قوی بتایید قوای مادیّه در شرق مضمحل گردید احساسات مادیّه نمائد نورانیّت آسمانی طلوع کرد وحشیّت مندفع شد تربیت الهیّه ظاهر گردید قوای معنویّه تأثیر نمود و غفلت و ضلالت خلق کم شد.

- 9 And now in Persia, the illumination of Baha'u'llah has so encompassed all that souls are being educated. A people has appeared who have become like angels, who are oriented heart and soul toward the Kingdom of God, who are immersed in the sea of spirituality, who are merciful, who are radiant.

9 و الآن در ایران نورانیّت بهاء الله چنان احاطه کرده است که نفوس تربیت می شوند خلقی پیدا شده اند که مثل ملائکه گشته اند که بچنان و دل متوجّه ملکوت الله هستند و غرق در بحر روحانیات هستند رحمانی هستند نورانی هستند

- 10 They are heavenly, paying no attention whatsoever to this world. They work, practice their crafts, and engage in earning their livelihood with utmost effort, yet their hearts are turned toward God, their spirits are gladdened by the glad-tidings of God, and their character has greatly progressed. No blameworthy traits remain among them. They are kind to all the peoples of the world, they love all humanity, and they regard all as their kith and kin. They see the human world as a single tree, and consider all human beings as its leaves, blossoms and fruits. Their supreme desire is universal peace, and their conviction is the oneness of humankind. They yearn for the advancement of sciences and arts, and strive for all that leads to the exaltation of the human world. They harbor no prejudices—no religious prejudice, no racial prejudice, no national prejudice, no political prejudice, no linguistic prejudice—they are free from all these prejudices. They regard the earth as one homeland and all humanity as one nation. They consider all souls as servants of God and know God to be kind to all humanity; therefore, they too are kind to all humanity. They have no purpose save the good-pleasure of God, no desire save the love of human hearts. To attain to this station they have endured many afflictions. Other parties have attacked them and risen against them with the utmost prejudice. They plundered their possessions, and some souls they even burned alive. Yet these people never faltered. Each day they became the target of arrows, and at every moment they sacrificed their lives with the utmost joy and radiance. Until Nasiri'd-Din Shah died, the persecution of these people diminished and they found some security. And now they strive more than ever that all humanity may become kind to one another and that humankind may become as one family. In this they show the utmost self-sacrifice, that the human world may become illumined, that the earthly world may

10 آسمانی هستند ابداً اعتنائی به این دنیا ندارند کار می کنند صنعت دارند مشغول تحصیل معیشت هستند و نهایت همت را می نمایند لکن قلوبشان متوجّه بخدا است روحشان مستبشر به بشارات الله است اخلاقشان بسیار ترقی کرده است از اخلاق مذمومه در میانشان نمانده به جمیع خلق عالم مهربانند جمیع بشر را دوست میدارند کلّ را اقوام و خویشان خود میدانند عالم انسان را یک شجر می نامند و جمیع افراد بشر را بمنزله برگها و شکوفه ها و اثمار آن شجر میدانند نهایت آرزویشان صلح عمومی است و اعتقادشان وحدت عالم انسانی مشتاق ترقی علوم و فنونند و ساعی در آنچه سبب علو عالم انسانی تعصباتی ندارند تعصب مذهبی ندارند تعصب جنسی ندارند تعصب وطنی ندارند تعصب سیاسی ندارند تعصب لسانی ندارند از جمیع این تعصبات آزادند روی زمین را یک وطن میدانند و جمیع بشر را یک ملت میدانند و جمیع نفوس را بندگان حق می شمردند و خدا را بجمیع بشر مهربان میدانند لهذا آنان با جمیع بشر مهربانند هیچ مقصودی ندارند جز رضای خدا آرزویی ندارند جز محبت قلوب انسان. بجهت حصول این مقام بلاهای زیاد دیده اند احزاب سائره بر اینها هجوم آوردند و به نهایت تعصب برخاستند اموال اینها را غارت کردند و بدرجه ئی که بعضی نفوس را جسدشان را سوزانیدند و لکن اینها ابداً فتور نیاوردند و هر روز هدف تیری شدند و در هر وقت جانفشان بودند و به کمال سرور و فرح شهادت را قبول کردند. تا

reflect the celestial realm, that darkened hearts may become illumined, that human vices may be eliminated and heavenly virtues may be manifested.

- 11 It is for this reason that I have accepted this long journey and come here, that East and West may find complete harmony, achieve the utmost connection, assist one another, and become the cause of each other's comfort. If East and West become united, the banner of universal peace will wave and the oneness of humankind will be manifested, and comfort and tranquility will be achieved for all. Therefore I supplicate and implore the divine Kingdom that God may illumine these faces and enlighten these hearts, that He may gladden the souls with heavenly glad-tidings, that we may all remain protected in God's shelter and, beneath the shadow of His favor, attain supreme felicity, find physical comfort and spiritual happiness, and reach the ultimate realization of all our hopes and aspirations. This is my hope, this is my prayer to God.

PN_1912_heh p019x

این که ناصرالدین شاه مُرد تعرّض به اینها کم شد
قدری امنیت پیدا کردند و حالا بیشتر از پیش
میکوشند تا جمیع بشر با یکدیگر مهربان شوند و نوع
انسان حکم عائله واحد یابد و در این خصوص
نهایت جانفشانی می نمایند تا عالم انسانی نورانی
گردد و عالم ناسوتی انعکاسات عالم لاهوتی شود
و قلوب ظلمانی نورانی گردد و رذائل عالم بشر
زائل گردد و فضائل آسمانی جلوه کند.

11 نظر به این جهت است که من این سفر بعید
را قبول کردم و تا به اینجا آمدم که تا شرق و
غرب بهم التیام یابد نهایت ارتباط حاصل کنند
معاونت یکدیگر نمایند و سبب راحت یکدیگر شوند.
اگر شرق و غرب بهم دیگر الفت پیدا کنند علم
صلح عمومی موج زند و وحدت عالم انسانی جلوه
کند و از برای کلّ راحت و آسایش حاصل
شود. لهذا تضرّع و زاری بملکوت الهی میکنم
که خدا این وجوه را روشن و این قلوب را نورانی
نماید جانها را به بشارت آسمانی مستبشر کند تا
جمیع در پناه خدا محفوظ مانیم و در ظلّ عنایت
او به نهایت سعادت برسیم راحت جسمانی یابیم
و سعادت روحانی جوئیم و از جمیع جهات به
نهایت آرزو و آمال خویش برسیم این است آمال
من این است مناجات من بخدا.

KHF.171, KHAB.350 (357), KHTB2.190,
NJB_v03#19 p.001-2

ABU0266

Words to Hannen, Latimer et al, spoken at Dublin Inn on 1912-Jul-31 in Dublin, NH

Abdul-Baha: "Anyone whom I send to a place in confirmed; anyone. One of them is Miss Alma Knobloch. God has confirmed her. In the beginning she was teaching in Stuttgart. Now she is in Leipzig."

One of our party was obliged to leave on the afternoon train because of a promise made to another; Abdul-Baha desired all to remain, but upon hearing of the facts said, "Let two remain and one go."

“The Baha’is must be prompt in the fulfilment of their promise, and perform whatever promise they have given.

“In reality, the length or shortness of the meeting has no influence whatever. It depends upon capacity. A piece of dry wood, as soon as it comes in contact with fire, receives the ignition, but a piece of wet wood, even if it stays in the fire a long time, is not ignited; it will only produce smoke and fumes. No matter how long a piece of stone is in the fire it will not dissolve. Therefore the length of time has no sway whatever. There must be capacity. Although the length of time of the meeting with Mr. Hannen is short, yet it is my hope that its results may become manifold. From here with a shining face, a merciful heart and a heavenly power may you return and become the cause of the guidance of the people; to be the cause of the firmness of the souls in the Covenant.

“I desire to answer some letters that Miss Knobloch has sent. They have been here for some time, but there has been no opportunity whatever to answer them.”

After a time of dictation to Mirza Ahmad Sohrab: “I am writing while you are silent. Is this permitted? [To Miss Knobloch and Mrs. Hannen.] You enjoy it because the letter is to your sister. It is fortunate for her that I find time to answer today. Letters come by bundles, but here is no time to answer them.”

Abdul-Baha finished dictation, and surveying the mountains with a convenient field-glass, commented on the beauty of the panorama. It was indeed matchless—superb. In the distance a chain of mountains stretched, lofty Monadnock the highest, the others reaching as far as the eye could see. In English he said: “Good mountains; good green; good meadow; good plan; good view. Speak to me. Speak to me!” Told of the study of the Ighan in the Wednesday night meetings in Washington, his comment was, “Very good! Very good! It is very good to memorize the logical points and the proofs of the Holy Books. Those proofs and evidences which establish the fact that Baha’u’llah is the fulfilment of the Promises of the Holy Books. These proofs ought to be collected and memorized. As soon as someone will ask you—What are your proofs?—you may cry out at the top of your voice and say: ‘Here they are!’”

A question was asked based upon the familiar reply to those who say there is good in all things: “What shall we say when they ask, ‘Of what use are the flies and mosquitoes?’”

“Answer the questioner: ‘What is the use of your creation? What benefit have you given to the world?’ The same benefit that you have given to the world, the mosquito has. You say that the mosquito harms, and sucks in the human blood; but

you kill animals and eat them. You do not suck blood, but decapitate the animals. Therefore, you are more harmful than the mosquito. By this, I mean that man commits greater sins. But that which is the reality of the matter is this: The world of life, the world of existence is connected, each with the other. All the created beings are the members of this stupendous body. Each one is a member, and that member should not remain imperfect. If that member is, for instance, harming the human body, but it is useful from some other standpoint, because it is one member of the members of this creational book, is it allowable that a member of the members of this great world be imperfect? For instance, we do not know what is the use of this nail. It grows and it is cut again. We see that we have the nail; but we do not know that there are a thousand wisdoms within the creation of this nail. For instance, men ask: Why should we have the beard; why should we have the moustache? They shave. But in reality there is a great wisdom in this. It is healthful. The skin receives the oxygen through the beard.”

Asking for further question, the problem of contributing for the care of Bahais who may be sick or infirm, was presented; in view of the fact that there are many demands at times and the friends are able to do but little, generally speaking.

Abdul-Baha: “The Friends must strive and show efforts and assist. Whosoever is a believer and assured, firm in the Cause, there is no doubt that he will contribute towards the assistance of the poor. This is an evidence of the faith. But if a person comes in contact with another who is in the utmost need, and he sees that he can help, and if he fails, this is an evidence of the weakness of his faith. If his faith is firm and strong, it is impossible for him not to assist. There is no greater trial than the test of riches. Whosoever you see that he is helping and assisting the poor ones according to his ability, know of a certainty that his faith is strong. Continue according to your ability, not beyond your power, and tell him to content himself with it. Not that he may receive your assistance and not look out for himself. He is not able to work, that is why he needs assistance; if he were able to work it is not allowable to assist him. Lazy people should not be assisted; otherwise everybody would leave his work and expect others to support them. There would be no end to it. But there may be someone who is either unable to work or is striving to find some work and is not able to find it; it is not really a shortcoming but he cannot succeed. Such souls are to be assisted. The aim is this, that the friends of God must assist each other, and in assistance be greater than all the other communities of the world. If ones of the friends find out that another has no food for this evening, for instance, he should not rest, he should not sleep till he finds

food for him. All the members of humanity are in need of each other.”

COC#0422x, SW_v03#11 p.004-005, PN_1912 p007, PN_1912 p156

ABU0527

Words to Hannen, Latimer et al, spoken at Dublin Inn on 1912-Jul-31 in Dublin, NH

The Bahai must first be informed of the Principles and teaching of Baha'u'llah, then go forth and spread the Message. It is like unto a soldier, who must arm himself with the buckler and armor, and then he enters the battlefield to fight against the foe. But if he goes to fight without arming himself, he will be defeated.

The Bahais are the Army of God. Their defensive armors or weapons are: First, Faith; second, Assurance; third, Severance; fourth, Complete Attraction to the Kingdom of ABHA. If they are armed with these weapons, they will gain the victory in whatever field they may enter. As long as he is not equipped with these weapons, he will not be successful. He must cut himself entirely from all imitations.

In Persia we were under the sword. From one moment to the other we had no assurance of life, and during our long imprisonment we were in constant danger. As we were not attached to this life, we were entirely forgetful of these outward conditions. Therefore we remained firm. We did not notice the gleaming, flashing swords around us. But in reality we were happy. [Here he laughed heartily.] At that time there were many severe tests, but there was abundant spirituality. We were walking on the earth, but in reality we were soaring towards the Supreme Concourse. [Laughing]: What were those days, and what are these days! Those days were the cause of the development of the souls. Those days people progressed and advanced spiritually.

During the eventful days of Nassr Ed Din Shah, those people who were Bahais were fearless, filled with the glad-tidings of God, overflowing with supplication and communion. When a Bahai walked in the streets, in his heart he was praying to God, begging of God—'Make me a sacrifice in Thy Path! Let the enemies surround me, carry me to the arena of martyrdom, make me a ransom to Thy Cause!' It is very easy now to be

martyred, but it was very difficult at that time. Those frightful looking soldiers, those horrible executioners, those dreadful farrashes, and especially the cannoneers with their fierce moustaches. They threw fear into the hearts of the staunchest and the firmest. Yet the friends were most firm and resolute before the faces of these beings of terror.

At the time of trials, wonderful confirmations descend upon man, regenerating him and making him a new creation. Mirza Ghorban Ali, who was one of the Seven Martyrs, a man of great piety and learning, was a strong Babi, but he was very fearful and timid. He was so fearful of being known as a Babi that when he met the friends in the streets he would not look at them. He shunned their association. Yet the enemies found him out somehow, and brought him into the prison house. As he was well known among the military class for his wisdom and devotion, two of these influential officers went to Mirza Tagi Khan, the Prime Minister, and interceded for him. When the Prime Minister found out that such important men were interceding for him, he became very lenient and told them to bring him to him so that he might recant. This Prime Minister was such a domineering and blood-thirsty man that the army was in constant fear of him, so that when he was reviewing the army if he just turned his eyes upon one of the soldiers he would tremble and shake with fear.

Finally these two officers took Mirza Ghorban Ali to the Prime Minister, and they were so happy in the thought that he would be released before long. When he came before the Prime Minister, the Prime Minister looked at him and said: 'These friends of yours have interceded for you. Are you ready to repudiate Ali Mohammed (The Bab)?' Mirza Ghorban Ali, looking around, saw the executioner about fifteen feet from him, standing, and then he turned to the Minister and asked: 'Whom shall I repudiate, Ali or Mohammed?' (Mohammed being the Prophet and Ali the son-in-law, they are considered the Holy Ones in the Mohammedan world. The name of the Bab is composed of these two.) The Prime Minister became so angry that he ordered the executioners to take him away and kill him, and he left the presence of the Prime Minister with serene face and a heavenly smile on his countenance. At such a time, a firm believer is known!

SW_v03#11 p.005-006, PN_1912_heh p006, PN_1912 p005, STAB#036

ABU2657*Words to Hannen, Latimer et al, spoken on 1912-Jul-31 in Dublin, NH*

In answer to my question regarding what should be done for people who have become interested in the Cause and then have lost their interest the Master said:

“It is because you do not finish with them. They have their old superstitions and their hearts are attached to them; after a while they become cool again. They must have a new birth as His Holiness Christ said. They must become Bahais. That only their idea that Bahais are good is not enough. People are ignorant, they must become wise; they are blind, they must have sight; they are deaf, they must find hearing; they are sick, they must be treated; their children must arrive at maturity; they are earthly, they must become heavenly,-then they will become Bahais.”

PN_1912 p006

ABU3483*Words to Dr Henderson, spoken at summer school on 1912-Jul-31 in Dublin, NH*

Everything praiseworthy spreads rapidly. But the children must first be taught religion so that they may be sincere and trustworthy.

هرچیز ممدوحی زود نشر میشود ولی اطفال را
باید اول تعلیم دین نمود تا صادق و امین شوند

BDA1.173.12

SW_v19#10 p.310, MHMD1.188

Study guide to this volume

By the time the June–July 1912 volume opens, ‘Abdu’l-Baha has been in America for nearly two months, and the public work is in full stride. These weeks carry Him from New York to Philadelphia and back, with a restorative interlude at the Pinchot estate in Milford, Pennsylvania, and later to Montclair, New Jersey — all while maintaining a relentless schedule of church addresses, private consultations, and intimate gatherings in the homes of the believers. The cultural setting is early Progressive Era America: women’s suffrage movements are gathering force, labor strife is mounting toward a crisis, and the mainline Protestant churches are wrestling with Darwinism and higher criticism. Into this environment ‘Abdu’l-Baha carries teachings forged in the prisons of the Ottoman Empire and tested across decades of correspondence with statesmen, scholars, and seekers — teachings He now addresses to packed Baptist temples, Unitarian congregations, and drawing-room circles in a single summer. The six sections below trace the central threads of this remarkable corpus: the Manifestation as unifying center of civilization, the transcendence of matter by spirit, the complementary gifts of East and West, the disease of the body politic and its remedy, the primacy of the life of the soul, and the divine law of economic justice.

The Manifestation of God as the Collective Center

Key Passages

Moses and the Mosaic law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of divine law, educated and unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased, they became glorified; ignorant, they were made knowing; in the bonds of captivity, they were given freedom; in short, they were unified. Day by day they advanced until they attained the highest degree of progress witnessed in that age. We prove, therefore, that the Manifestation of God and the law of God accomplish unity. — ABU0006

Today Baha’u’llah is the Collective Center of unity for all mankind, and the splendor of His light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions, leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality, which is unity, the love of God, the knowledge of God, praiseworthy morals and the virtues of the human world. — ABU0006

The purport of this is that the church is a collective center. Temples are symbols of the reality and divinity of God — the collective center of mankind. Consider how within a temple every race and people is seen and represented — all in the presence of the Lord, covenanting together in a covenant of love and fellowship, all offering the same melody, prayer and supplication to God. Therefore, it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the divine religions; but the real Collective Centers are the Manifestations of God, of Whom the church or temple is a symbol and expression. — ABU0006

Context for Study

This address, delivered at the Church of the Ascension on June 2, 1912, opens the volume's sustained argument: religion's essential function is unification, and the Manifestations of God are its supreme agents. 'Abdu'l-Baha traces a line from Moses through Christ to Baha'u'llah as a sequence of collective centers, each gathering a scattered humanity beneath the canopy of a new divine law. The argument is historical as well as theological: Moses drew a captive people from degradation to development; Christ welded Roman, Greek, Egyptian, and Syrian nations into a bond no political power could have forged; and Muhammad transformed tribal Arabia's murderous fragmentation into a civilization. The move from outer institution to inner reality is deliberate — the visible church is sign, the Manifestation is substance. Students will recognize a structural parallel with the Platonic distinction between image and Form, and with the Islamic doctrine of the Prophets as bearers of divine vicegerency (*khilāfa*). What distinguishes 'Abdu'l-Baha's presentation is the emphasis on measurable civilizational outcomes: the Manifestation is recognized by the social unity He produces, not by supernatural credential. This empirical criterion for divine authority echoes the Gospel's standard in Matthew 7:16 ("by their fruits ye shall know them") and the Qur'anic challenge to produce a *surah* of comparable power. In an era of intensifying nationalism and denominational competition, the claim that all Manifestations constitute a single movement of divine unification carried immediate challenge and immediate comfort.

Questions for Reflection

1. How does 'Abdu'l-Baha's account of the Manifestation as "collective center" relate to the political philosophies of unity available in 1912 America — federalism, internationalism, and the idea of the social contract?
2. What is the difference between the visible temple as "collective center" and the Manifestation as the real one? How does this distinction resemble or differ from the distinction Paul draws between the letter and spirit of the law (2 Corinthians 3)?
3. 'Abdu'l-Baha uses historical evidence — the rise of Israelite civilization, the spread of Christianity, the unification of Arabia — to argue for the divine origin of the Manifestations. What are the strengths and limits of this historical argument?
4. In what sense can Baha'u'llah's proclamation from prison be described as the founding of a "collective center"? What does this say about the relationship between apparent worldly power and genuine spiritual authority?

5. If the outer institution is always only a symbol of the real center, what obligations does this place on religious communities when the institutional form begins to contradict the spiritual reality it was meant to embody?

Two Pathways: Nature and Religion in the World of Humanity

Key Passages

One of the strangest things witnessed is that the materialists of today are proud of their natural instincts and bondage. They state that nothing is entitled to belief and acceptance except that which is sensible or tangible. By their own statements they are captives of nature, unconscious of the spiritual world, uninformed of the divine Kingdom and unaware of heavenly bestowals. If this be a virtue, the animal has attained it to a superlative degree, for the animal is absolutely ignorant of the realm of spirit and out of touch with the inner world of conscious realization. — ABU0007

Consider how all other phenomenal existence and beings are captives of nature. The sun, that colossal center of our solar system, the giant stars and planets, the towering mountains, the earth itself and its kingdoms of life lower than the human — all are captives of nature except man. No other created thing can deviate in the slightest degree from obedience to natural law. The sun in its glory and greatness millions of miles away is held prisoner in its orbit of universal revolution, captive of universal natural control. Man is the ruler of nature. — ABU0007

Alas that humanity is completely submerged in imitations and unrealities, notwithstanding that the truth of divine religion has ever remained the same. Superstitions have obscured the fundamental reality, the world is darkened, and the light of religion is not apparent. This darkness is conducive to differences and dissensions; rites and dogmas are many and various; therefore, discord has arisen among the religious systems, whereas religion is for the unification of mankind. True religion is the source of love and agreement amongst men, the cause of the development of praiseworthy qualities, but the people are holding to the counterfeit and imitation, negligent of the reality which unifies, so they are bereft and deprived of the radiance of religion. — ABU0007

Context for Study

The address at the Baptist Temple in Philadelphia on June 8, 1912 offers one of the volume's most sustained philosophical arguments. 'Abdu'l-Baha distinguishes sharply between the "pathway of nature" and the "pathway of religion," placing them as two fundamentally different modes of human existence. The materialist is described as having voluntarily descended to the animal level — a pointed inversion of the pride of scientific naturalism that was, in 1912, at its cultural peak. The argument is not an attack on science but on the philosophical claim that nature exhausts reality. Man's rule over nature — harnessing electricity, flying, speaking across continents — demonstrates a power that exceeds any natural force, which 'Abdu'l-Baha traces to an "ideal inner power" placed in the human creature by God. This closely parallels Kant's distinction between the natural world

governed by deterministic law and the rational/moral agent who stands partly outside it; it also echoes Aristotle's claim that the good for man consists in the actualization of a capacity that animals do not share. Where both Western sources tend to locate this higher power in reason alone, 'Abdu'l-Baha insists that the actualization of the distinctively human also requires the "breaths of the Holy Spirit." The critique of imitation — counterfeit religion as the cause of darkness — introduces the distinction between religion as living reality and religion as inherited form, a distinction that will animate the volume's entire argument about progressive revelation.

Questions for Reflection

1. How does 'Abdu'l-Baha's argument that the materialist has voluntarily descended to animalism compare with Pascal's wager and with Blaise Pascal's claim that the worst of evils is to live as if one were not human?
2. What is the difference, in 'Abdu'l-Baha's account, between the "light of religion" and the "counterfeit" of imitation and superstition? How does this distinction relate to the Reformation's critique of Catholic tradition and to the Islamic concept of *bid'a* (innovation or corruption)?
3. If man alone among created things is capable of deviating from natural law, what does this imply about human moral responsibility? Compare with the Kantian categorical imperative and with the Qur'anic concept of the human being as God's trustee (*khalīfa*).
4. 'Abdu'l-Baha says that "when the lights of religion become darkened, the materialists appear." Is this a claim about sociology, about the history of ideas, or about spiritual causality — and what is the difference?
5. How does the pathway of religion, as described here, differ from doctrinal conformity? What does it ask of the individual beyond belief in correct propositions?

The East-West Exchange and the Purpose of the Journey

Key Passages

I have come from distant countries of the Orient where the lights of heaven have ever shone forth, from regions where the Manifestations of God have appeared and the radiance and power of God have been revealed to mankind. The purpose and intention of my visit is that, perchance, a bond of unity and agreement may be established between the East and West, that divine love may encompass all nations, divine radiance enlighten both continents and the bounties of the Holy Spirit revivify the body of the world. Therefore, I supplicate the threshold of God that the Orient and Occident may become as one, that the various peoples and religions be unified and souls be blended as the waves of one sea.

— ABU0030

In the western world material civilization has attained the highest point of development, but divine civilization was founded in the land of the East. The East must acquire material civilization from the West, and the West must receive spiritual civilization

from the East. This will establish a mutual bond. When these two come together, the world of humanity will present a glorious aspect, and extraordinary progress will be achieved. This is clear and evident; no proof is needed. — ABU0006

These mirrors are the Messengers of God Who tell the story of Divinity, just as the material mirror reflects the light and disc of the outer sun in the skies. In this way the image and effulgence of the Sun of Reality appear in the mirrors of the Manifestations of God. This is what Jesus Christ meant when He declared, “the father is in the son,” the purpose being that the reality of that eternal Sun had become reflected in its glory in Christ Himself. It does not signify that the Sun of Reality had descended from its place in heaven or that its essential being had effected an entrance into the mirror, for there is neither entrance nor exit for the reality of Divinity. — ABU0030

Context for Study

The address at the First Unitarian Church in Philadelphia on June 9, 1912 frames the entire American journey in terms of a cosmic exchange. The East has been the source of all divine revelation; the West has achieved the material conditions that could sustain and extend a global civilization. The journey of ‘Abdu’l-Baha is thus simultaneously historical and eschatological: it is a literal crossing of the Atlantic, but it is also the movement of spiritual civilization toward the West that the Manifestations had promised. The theological centerpiece of this address is the doctrine of the divine Mirror: God’s essence is absolutely unknowable and transcendent — no concept, image, or name can contain it — but the Manifestations of God are the perfect mirrors through which divine attributes become legible in the world. The formulation “there is neither entrance nor exit for the reality of Divinity” is a precise philosophical statement designed to protect monotheism from both pantheism (God identified with the mirrors) and tritheism (God literally residing in one mirror). Students will recognize this as a careful navigation of territory long contested in Christian trinitarian theology and in Sufi debates about the unity of being (*waḥdat al-wujūd*). The East-West exchange also carried a civilizational criticism of European triumphalism: material progress alone, divorced from spiritual civilization, produces the very conditions of war and injustice that 1912 Europe was rushing toward.

Questions for Reflection

1. How does ‘Abdu’l-Baha’s framework of East-West complementarity differ from the colonial narrative in which one civilization civilizes another? What makes the exchange, as he describes it, genuinely reciprocal?
2. The doctrine that the Manifestation is a perfect Mirror of God’s attributes — while God’s essence remains forever unknowable — addresses a problem that Maimonides, Aquinas, and Ibn ‘Arabi all struggled with. Where do their solutions converge with, and diverge from, ‘Abdu’l-Baha’s?
3. What does it mean for a civilization to be spiritually impoverished while materially advanced? Does the concept of “divine civilization” simply mean being religious, or does it indicate something more specific?

4. In 1912 the idea of an East-West spiritual exchange was fraught with Orientalist assumptions. How might 'Abdu'l-Baha's framing challenge, complicate, or inadvertently reproduce those assumptions?
5. The claim that all the divine Foundations are one and that variation appears only in form is central to 'Abdu'l-Baha's interreligious argument. What are the philosophical and existential costs of this claim for members of particular traditions who regard their specific doctrines as uniquely salvific?

The Body Politic and Its Physician

Key Passages

The body politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that, unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. — ABU1450

Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. — ABU1450

Baha'u'llah is the real Physician. He has diagnosed human conditions and indicated the necessary treatment. The essential principles of His healing remedies are the knowledge and love of God, severance from all else save God, turning our faces in sincerity toward the Kingdom of God, implicit faith, firmness and fidelity, loving-kindness toward all creatures and the acquisition of the divine virtues indicated for the human world. These are the fundamental principles of progress, civilization, international peace and the unity of mankind. These are the essentials of Baha'u'llah's teachings, the secret of everlasting health, the remedy and healing for man. — ABU0790

Context for Study

The medical metaphor — civilization as patient, Manifestation as physician — appears repeatedly in this volume, and its resonance in 1912 was pointed. The Progressive Era was itself engaged in a vast social diagnosis: muckraking journalism, labor legislation, public health campaigns, and welfare economics were all premised on the idea that social ills had systemic causes and that expertise could prescribe cures. 'Abdu'l-Baha accepts the diagnostic ambition but challenges its fundamental assumption: that the disease is structural rather than spiritual. The cause of the

body politic's sickness is identified as "lack of love and absence of altruism" — a diagnosis that no legislation alone can address, since laws can regulate behavior but cannot alter the susceptibilities of the heart. The prescription is equally precise: only the "divine bounties and spiritual bestowals" can quicken human susceptibilities toward unity. This does not make 'Abdu'l-Baha a quietist; the same volume includes detailed proposals for economic reform, educational universalization, and international governance. The spiritual diagnosis grounds rather than replaces social engagement. In Christian tradition this echoes Augustine's argument that the City of God and the City of Man are both real and both necessary; in Islamic thought it parallels the insistence that individual moral transformation (*tazkiyya*) is the precondition for just governance. The metaphor of Baha'u'llah as physician who has already diagnosed and prescribed the remedy places moral responsibility squarely on those who have received the prescription but declined to take it.

Questions for Reflection

1. 'Abdu'l-Baha identifies "lack of love" as the root disease of the body politic. How does this diagnosis compare with the analyses of social pathology offered by Karl Marx (class conflict), Sigmund Freud (repression), and Max Weber (disenchantment)?
2. The claim that science cannot cure the illness of the body politic is not a denial of science's value. What specific limits does 'Abdu'l-Baha identify, and how do those limits compare with what secular humanism has actually been able to achieve since 1912?
3. The physician metaphor places the Manifestation in a role of authoritative prescription. What are the implications of this for religious authority, for individual conscience, and for the relationship between obedience and understanding?
4. How does 'Abdu'l-Baha's spiritual diagnosis of social disorder relate to the concept of *tazkiyya al-nafs* (purification of the soul) in Islamic ethics and to the Christian account of original sin as a social, not merely individual, reality?
5. If the remedy has been revealed and prescribed, what does it mean that the patient continues to suffer? Where does moral responsibility lie — with the physician, with those who have received the prescription, or with the social structures that prevent its implementation?

The Life of the Soul and the Life of the Body

Key Passages

Consider those persons whose lives were limited to material concerns, who took no share of the life of the soul. Their traces have become completely obliterated. No mention, no sign, no fruit, no name from them remains. Even on this speck of dust, neither tomb nor trace. At most, for a few days their tombs were inhabited, only to become covered with earth and vanish. Those whose lives were spiritual, however, are shining like unto a brilliant star in the Kingdom of God for ever; they are the recipients of eternal glory; in the concourse of celestial splendor they are nourished with the bread of heaven; they are enraptured at the vision of the beauty of God.

— ABU0182

What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him. That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be acquired. — ABU0112

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements, he will surely be deprived of the life that is eternal. — ABU0112

Context for Study

Across several addresses in June and July, ‘Abdu’l-Baha develops a sustained meditation on what he calls the “two kinds of life” — bodily and spiritual — and their radically different prospects for endurance. The argument from trace and legacy is empirical: two thousand years after Peter’s death his memory is venerated; the Roman emperor Nero has left nothing that endures. The argument is not that material life is evil — the same volume insists that work and professional service are themselves devotion — but that a life oriented solely toward material achievement is structurally self-defeating, since its objects are all perishable. The seven conditions for attaining the spiritual life (knowledge of God, love of God, faith, philanthropic deeds, self-sacrifice, severance, and sanctity) constitute a curriculum that links interior transformation to outward action. This parallels the Platonic account of the soul’s cultivation of virtue through philosophical practice; it echoes the Islamic concept of the *sab’a ahruf* (seven readings) or the sevenfold structure of the Sufi path; it resonates with Paul’s enumeration of the fruits of the Spirit in Galatians 5. The preparatory logic — that what the soul will need in the Kingdom must be cultivated here — has its structural parallel in Aristotle’s claim that virtue is acquired through practice, and in Augustine’s teaching that the City of God is built within time. The address challenges its listeners to move from believing that the spiritual life exists to actually organizing their days around its acquisition.

Questions for Reflection

1. ‘Abdu’l-Baha argues that the spiritual life leaves permanent traces while the material leaves none. Is this an empirical claim, a theological claim, or both — and what evidence would confirm or challenge it?
2. The seven conditions for spiritual attainment listed in ABU0112 blend inner dispositions (knowledge, love, faith) with outward practices (philanthropic deeds, self-sacrifice). How does this integration compare with the tension between faith and works in Protestant Christianity, and with the Islamic insistence that *iman* (faith) includes both belief and action?

3. What does it mean to “acquire” the qualities needed in the Kingdom while still in this world? How does this preparatory logic compare with the Buddhist concept of karma accumulating across lives, and with the Catholic doctrine of purgatory as post-mortem completion of what was begun here?
4. ‘Abdu’l-Baha distinguishes the “life of the body” from the “life of the soul” without making them opponents. How does this differ from Gnostic dualism, from Platonism, and from Paul’s contrast between flesh and spirit?
5. The claim that a purely material life leaves no permanent trace is a claim about what ultimately matters in history. How might a secular humanist respond — and what would a Baha’i response to that secular humanist look like?

Economic Justice and the Law of God

Key Passages

What could be better before God than thinking of the poor? For the poor are beloved by our heavenly Father. When Christ came upon the earth, those who believed in Him and followed Him were the poor and lowly, showing that the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried, it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore, you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. — ABU0437

The fundamental basis of the community is agriculture, tillage of the soil. All must be producers. Each person in the community whose need is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs, he must pay a tax until an adjustment is effected. That is to say, a man’s capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds, he will pay a tax; if his necessities exceed his production, he shall receive an amount sufficient to equalize or adjust. Therefore, taxation will be proportionate to capacity and production, and there will be no poor in the community. — ABU0437

Now I want to tell you about the law of God. According to the divine law no wages should be given to the employee. Nay, rather, indeed they are partners in every work. For example, the farmers plant near a village. They get products from their cultivation. They take one-tenth from the rich and the poor according to their income. A general store may be built in that village for all incomes and products to be brought therein. Then it will be considered who is rich and who is poor. The farmers whose incomes are sufficient only for their food and expenses must be free from paying taxes. All products and incomes gathered and collected must be put in the general store. — ABU0001

Context for Study

The economic passages of this volume — given in conversation with socialists, philanthropists, and reform-minded visitors at Milford and New York — represent some of ‘Abdu'l-Baha’s most technically detailed social teaching on American soil. The principle underlying the village storehouse system is graduated contribution: those whose income exceeds their need contribute proportionally more, while those whose need exceeds their income receive from the common fund. This is neither flat taxation nor absolute equality, but what might be called a sufficiency standard: no member of the community should be destitute, yet the variable capacities of human beings are respected. The contrast with socialist redistribution is precise: socialism seizes and divides, which ‘Abdu'l-Baha regards as neither just nor stable; the divine economy operates through voluntary principle supported by law, creating partnerships rather than class warfare. Students of political economy will recognize affinities with the English radical tradition of Henry George’s single tax, with the Rawlsian difference principle (inequalities are justified only if they benefit the least advantaged), and with the zakat system of Islamic law, which mandates annual alms on accumulated wealth. What distinguishes ‘Abdu'l-Baha’s approach is the insistence that spiritual motivation — “generous voluntarism” — must accompany just law, because law without transformed hearts will always find workarounds. The poor’s proximity to God is invoked here as a social criterion: a community is judged by how it treats those who have nothing except their hope in the divine.

Questions for Reflection

1. How does ‘Abdu'l-Baha’s graduated tax principle compare with Islamic *zakat* (obligatory alms-giving on accumulated wealth), with Rawls’s difference principle, and with Henry George’s land value tax? What does each system assume about the nature and purpose of private property?
2. The claim that the poor are “especially beloved of God” has deep roots in Hebrew prophecy, the Sermon on the Mount, and Sufi tradition. Does this spiritual preferential option for the poor imply a political agenda, or is it compatible with a wide range of economic arrangements?
3. ‘Abdu'l-Baha distinguishes sharply between coerced redistribution (socialism) and law-supported voluntary generosity (the Baha’i economic principle). Is this distinction sustainable in practice, and what institutions would be required to maintain it?
4. The village storehouse model is described as a foundation from which a larger urban system could be built. What would such a scaling-up require — politically, administratively, and morally?
5. ‘Abdu'l-Baha insists that economic reform without spiritual transformation will fail, as the Spartan example of Lycurgus shows. Does history confirm this, and what would “spiritual transformation” look like in the context of contemporary economic policy?

A Guiding Question for the Whole Volume

The June–July 1912 corpus covers enormous ground — cosmology, social medicine, political economy, interreligious theology, and the metaphysics of light — but everywhere a single concern

pulls the reader forward: the problem of what human beings are ultimately for, and whether the institutions and habits of their common life orient them toward or away from that purpose.

A guiding question for the whole volume might therefore be: **If ‘Abdu’l-Baha is right that the fundamental disease of civilization is the absence of love and that the only medicine adequate to the disease is divine in origin, what would it actually look like for a community — a family, a neighborhood, a nation — to take that prescription seriously, and how would such a community differ from one that has merely adopted just laws without transforming its inner life?**