



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 154:

Writings and Utterances of Abdu'l-Baha, 1912, part IV
(Aug-Sept)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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- 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

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
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- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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Introduction to volume 154

This August–September 1912 volume carries the American journey from the relative quiet of Green Acre and Dublin into a vast westward circuit that includes Malden, Montreal, Buffalo, Chicago, Minneapolis, Omaha, Lincoln, Denver, and Salt Lake City. Its central feature is the adaptation of the same public teachings to increasingly varied audiences. At Green Acre, ABU2534 places “investigation of reality” at the center: the religions are divided by accounts, histories, and imitations, while unity comes through seeking the sun itself rather than disputing its attributes. ABU0010 offers one of the period’s most comprehensive public statements of the Baha’i teachings: divine and material education, the oneness of humanity, the abandonment of prejudices, the harmony of religion and science, equality of women and men, universal education, and the second birth from the world of nature into the world of the Kingdom.

The Dublin materials are especially rich philosophically. ABU0151, addressed to a gathering of American notables, develops a doctrine of the oneness of existence through the circulation of elemental particles across mineral, vegetable, animal, and human forms; every particle is said to contain the potential perfections of all things, and this cosmological unity becomes the ground for human fellowship. ABU0184 gives one of the clearest arguments in the American record for the immortality of the soul: the body is composed and decomposes, while the soul is simple, intelligible, active in dreams, unaffected by bodily change, and known through its enduring effects. ABU1537 distinguishes emanation from manifestation and rejects any view that the divine Reality is dispersed into created forms, while ABU3139 gives the classic account of evil as nonexistence—the absence of knowledge, justice, wealth, or perfection. ABU3296 then adds a sober qualification: all souls are immortal, yet the immortality of heedless souls is like nonexistence in comparison with the goodly life of sanctified souls.

A second major strand concerns the Covenant, authority, and the preservation of unity during the journey. AB01850 is a substantial Covenant letter, praising an Assembly named after the Center of the Covenant and stating that firmness in the Covenant preserves the unity and foundation of the religion of God; it also insists that the Center of the Covenant is the authorized interpreter of the Book. ABU2688 gives the same theme in the form of a prayer for firmness, strength, knowledge, life, and eloquence in the Covenant. ABU3131, at Glenwood Springs, explains obedience to the Covenant through the analogy of Islamic prostration before the Black Stone: the act has value as obedience to the command of the Prophet, just as turning to the Covenant is obedience to Baha’u’llah. ABU2431 is historically revealing, since ‘Abdu’l-Baha says He endures the hardships of travel partly to protect the Cause from future disruption, and adds that, if the House of Justice were already formed, that body would safeguard the Cause.

The social teachings are repeatedly sharpened in the western cities. ABU0042, addressed to socialists in Montreal, treats humanity as one body politic whose members must cooperate; the distress

of one part necessarily affects the whole. ABU3014 warns that material civilization, however brilliant in industry, science, and invention, multiplies weapons and political problems unless joined to spiritual civilization. ABU1072 states that religion outstrips socialism by calling believers to prefer others to themselves willingly and spiritually. ABU1819, in Denver, condenses the practical ethic into a pastoral rule: the best person wins hearts and causes happiness, while the worst agitates and saddens hearts; the same item includes a notable dietary remark that humanity will move away from meat, since the human form is not equipped like a carnivore's.

The volume also contains vivid glimpses of the journey's strain, humor, and spiritual self-understanding. ABU3430 states the governing urgency of the westward itinerary: life is limited, and He must go everywhere to raise the call of the Kingdom. AB12309 makes the cost explicit: from Malden He announces His determination to proceed to Montreal, though His health requires rest and His physical powers are waning. ABU0520, spoken by train near Salt Lake City, marvels that one person alone could cross the East and West of America, enter churches, and be confirmed at every step; the journey itself becomes evidence of Baha'u'llah's assistance. ABU1980, with characteristic humor, praises the hospitality of the friends by joking about the "hardship" of such a table and such servants, then turns the joke into a meditation on the rarity of a true friend created under the shadow of the Word of God.

Finally, the letters interspersed with the travel record show that the journey remained tied to the global community. AB07508 and AB12314 emphasize the Nineteen Day Feast and the Declaration of the Bab as occasions of remembrance, proof, martyrdom narratives, sacred readings, and heavenly confirmation. AB12425 praises Alma Knobloch's teaching in Germany as evidence that divine confirmation can make any soul a "soaring eagle," while AB12537 says that the spiritual receptivity of Germany could become a magnet drawing 'Abdu'l-Baha there. AB05032, a prayer for a recent martyr, and related memorial items preserve the sacrificial background against which the American proclamation unfolds. The volume therefore presents the westward journey as more than a geographic itinerary: it is a mobile school of reality, Covenant, metaphysics, peace, social reform, and spiritual education, carrying the same essential message from seaside conferences and private homes to churches, socialist gatherings, newspaper interviews, trains, mountain towns, and the emerging Baha'i communities of North America.

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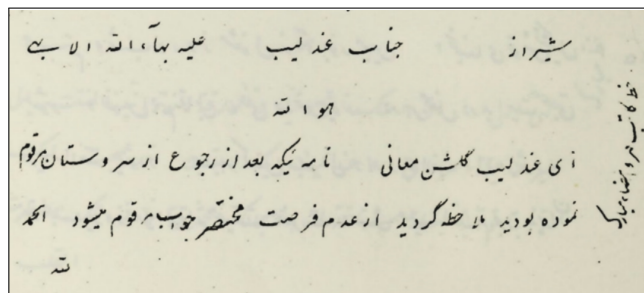
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AB01951

To: Mirza Ali Ashraf Lahijani Andalib, in Shiraz

Date: 1912-Aug



INBA52

- 1 O nightingale of the rose garden of inner meanings! Your letter written after returning from Sarvistan was reviewed. Due to lack of time, a brief response is being written.

۱ ای غندلیب گلشن معانی نامه‌یکه بعد از رجوع از سروستان مرقوم بودید ملاحظه گردید از عدم فرصت مختصر جواب مرقوم میشود
- 2 Praise be to God, the friends in Sarvistan have found affection. I hope no further hardship will occur. The friends must become the cause of unity among all nations and peoples on earth. They must certainly be united themselves in order to unite others. An extinguished lamp cannot light other lamps. An unconscious person cannot teach knowledge to others. Therefore the friends must first completely eliminate estrangement among themselves and demonstrate the oneness of the human world. Convey to all of them on my behalf the Most Wondrous and Most Glorious greetings.

۲ الحمد لله یاران سروستان الفتی یافتند امیدوارم که دیگر کلفتی حصول نیابد یاران باید سبب اتحاد ملل و قبائل من علی الأرض شوند البته خود باید متحد باشند تا دیگران را متحد کنند شمع [خاموش] شمعهای دیگر روشن نکند شخص بی‌هوش دیگران را علم و دانش نیاموزد پس باید یاران اول مابین خویش بکلی بیگانگی براندازند و یگانگی عالم انسانی را ثابت نمایند از قبل من جمیع را تحیت ابدع ابهی برسان
- 3 My hope is that Jinab-i-Aqa Haydar Ali will become a champion and show forth lion-like qualities to captivate hearts. The ode you composed in celebration of Ridvan was recited and chanted in the gathering of the friends. The divine herald is truly a faithful servant and cordial friend. He shows no shortcoming toward anyone.

۳ امیدم چنان است که جناب آقا حیدر علی صفدر گردد و غضنفری بنماید تا دلها بریابد قصیده‌یکه در تهنیت عید رضوان انشا فرموده بودید انشاد شد و در محفل یاران ترتیل گشت حضرت بشیرالمی فی الحقیقه خادم صادق و یار موافق است در حق کل قصور ننماید
- 4 Now I am in Dublin and day and night engaged in calling to the manifest light. Good gatherings are being formed and important, capable and worthy souls are attending. In every meeting there is first some discussion of the Cause of God, then whoever has questions receives answers.

۴ الآن در دبلین هستم و شب و روز مشغول نداء بنور مبین انجمنهای خوش تشکیل میشود و نفوس مهم قابل لائق حاضر میشوند در هر محفل در بدایت صحبتی از امر الله می‌شود بعد هرکس سؤالی دارد جواب داده می‌شود
- 5 Among these, yesterday there was a question about the truth of Muhammad, peace be upon him, for in these parts He has been mentioned with utmost contempt and there were many false accusations - He was the subject of jokes and mockery. The priests of this land have so denounced that pure Light that nothing but the power of the Holy Spirit can remove these delusions. In any case, yesterday there was a detailed discussion

۵ از جمله دیروز سؤال از حقیقت حضرت رسول علیه السلام بود زیرا آنحضرت در اینصفحات بنهایت توهین ذکر میشدند و مفتریات بسیار بود در هزلیات ضرب‌المثل بودند آن نور پاک را قسیسهای این خاک چنان نکوهش نموده‌اند که جز قوه روح القدس این اوهامات را زائل ننماید باری دیروز صحبت مفصّلی در اثبات آنحضرت و

proving His station and the power and universal influence of His Word, with clear proofs and brilliant evidences presented.

قوّه کلمه و نفوذ کلیّه او گردید و براهین واضح
و دلائل ساطعه بیان گشت

6 And upon you be the Most Glorious Glory!

6 و علیک البهاء الأبهی

INBA87:579b, INBA52:616b, MKT5.206

ABU3430

Words spoken ca. Aug. 1912 in Dublin, NH

Question/topic: Regarding expressions of sorrow at 'Abdu'l-Baha's departure.

The mature wisdom requires this. I must go everywhere and raise the call of the Kingdom. As the days of my life are limited in this world, I must perfect my services; I must go everywhere and raise the summons of the Kingdom!

SW_v03#15 p.004

AB01850

To: Spiritual Assembly of San Francisco, CA

Date: 1912-Aug-01

O ye real friends and heartfelt beloved of 'Abduil-Baha!

Your petition full of prayer and supplication was received and your cry and lamentation reached to the ears of this longing one. Praise be to God that you have a blessed Assembly and you have called it by the name of the Center of the Covenant. This is an evidence of your utmost firmness and steadfastness and a proof to your faith and assurance in the Blessed Perfection. For this Divine Covenant is the Institution of the Lord. The Blessed Perfection in all the Tablets, Books, epistles and supplication has begged confirmation for and has praised and commended those who are firm in this Covenant and the Testament and has asked the wrath of God and woe and desolation and His Vengeance unto the violators. For firmness in this Covenant will preserve the unity of the religion of God and the

Foundation of the religion of God will not be shaken. According to the clear text of the Kitab-i-Aqdas and other Tablets the Center of the Covenant is the Remover of all the difficulties for He is the Interpreter of the Book. Not one soul has the right to say and word on his own recount or explain anything or elucidate the text of the Book, whether in public or private.

His Holiness the Christ says: No one should hide the light under a Cover; one should explain plainly and utter penetrative speech.

I was very much affected by your lamentation and moaning and I beg and supplicate from the Bestowals of the Blessed Perfection to assist me to see your heart rejoicing faces.

The attracted maidservant of God Mrs. Goodall, the assured maidservant of God Mrs. Cooper, and the devoted maidservant of God Miss Wise are always before my eyes.

Convey the wonderful Abha greeting to all those who are firm in the Covenant.

If all the believers and the maidservants of the Merciful do proclaim their firmness in the Covenant, such steadfastness in the Covenant, like unto a magnet, will draw 'Abdu'l-Baha to those western regions.

Upon ye be Baha El Abha.

BSTW#310, BSTW#416, BSTW#052h

ABU2127

Words to the Master's entourage, spoken on 1912-Aug-01 in Dublin, NH

- 1 As charitable works become praiseworthy, people often perform them merely for the sake of fame and to gain benefit for themselves, as well as to attract people's admiration. But this does not render needless the teachings of the Prophets because it is spiritual morals that are the cause of training one's innate nature and of personal progress. Thus will people offer service to one another with all their hearts for the sake of God and in order to fulfill the duties of devotion to Him and service to humanity and not for the purpose of acquiring praise and fame.
- 1 اعمال خیریه چون ممدوحیت پیدا کرده لذا نفوس محض شهرت و جلب منفعت خود و تحسین خلق عمل خیر می کنند اما این سبب استغنا از تعالیم انبیا نمیشود زیرا اخلاق روحانیه سبب تربیت فطری و ترقی ذاتی است که نفوس بجان یکدیگر را خدمت و حمایت نمایند محض خدا و اداء فرائض عبودیت و انسانیت نه محض شهرت و ممدوحیت

- 2 [Then He spoke of Mashhadi Amir Ghafghazi, a rich man from the Caucasus, saying:] (بعد ذکر آقا مشهدی امیر قفقازی فرمودند که)
- 3 Prior to his embracing this Faith, he was so dauntless and merciless that he had killed countless persons but after embracing this Faith he was entirely transformed, so much so that when once he was fired at by a pistol he did not even raise his arm in self-defense. Such people become educated under the shadow of belief. Similarly, the Baha'is of Ishqabad interceded on behalf of a man who had killed one of their members. قبل از ایمان بدرجه ئی بی باک و بیرحم بود که نفوس کثیره را بقتل رسانیده بود ولی بعد از ایمان بقسمی خلق جدید شد که گلوله بر او انداختند ابداً دست بدفاع نگشود در ظلّ ایمان نفوس اینگونه تربیت میشوند و همچنین بهائیان در عشق آباد از قاتل خود شفاعت نمودند

MHMD1.189

BDA1.174.02

ABU2688

Words to Hannen, Latimer et al, spoken on 1912-Aug-01 in Dublin, NH

O God! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and Testament; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge; I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them in firmness to the Covenant. Thou art the Generous, the Giver and the Mighty!

SW_v03#14 p.005, SW_v08#17 p.228, SW_v10#14 p.272, PN_1912 p010, BSTW#074c

ABU2611

Words to Hannen, Latimer et al, spoken on 1912-Aug-01 in Dublin, NH

A.B.: "All the people of the world are sowing their seed in brackish ground and they write on the surface of the water. Therefore you must consider that all these efforts are fruitless to strive and work and incur trouble. In the end what is

it: they came empty into this world and return empty. Perchance they may have many sins hanging around their necks. But the friends of God are under the shade and protection of Baha'u'llah. They sow their seed in firm ground. They write upon the surface of iron and steel. That is when they father many harvests and their writings bestow eternal significances. Therefore they must be in the utmost happiness and rejoicing. God chose you from the people, distinguishes you by this most eminent bounty."

Signed by A.B.

PN_1912_heh p023, PN_1912 p009

ABU0151

Words spoken on 1912-Aug-02 in Dublin, NH

- 1 [Blessed Address in the city of Dublin, America, at the home of Mrs. Parsons, before a gathering of American notables, on the subject of the oneness of existence, 2 August 1912]
- 2 Welcome, most welcome! We must thank God for these sentiments that have emerged in the human world, for in earlier centuries nations fled from one another, and the people of different lands were repulsed by and averse to each other due to excessive ignorant prejudices. Praise be to God that in this illumined century these veils have been rent asunder and these clouds have been dispersed from the horizon of reality. Different nations are associating with one another, the peoples of East and West seek fellowship with each other and converse in utmost love, like this gathering of ours which is an assembly of East and West—something unprecedented. Consider the historical records: did the people of the East ever come to the West and associate with such love? This is among the miracles of this century, for in this age the oneness of the human world has been proclaimed, and since the unity of the human world is among the fundamental principles of Baha'u'llah's teachings, I wish to speak to you about the oneness of the world of existence—that all created things are one—and thereby expand the circle of unity.

1 خطابه مبارک در شهر دوبلن امریکا در منزل
مسس پارسنز در مقابل جمعی از بزرگان امریک
در موضوع وحدت عالم وجود ۲ شهر اگوست
۱۹۱۲ قوله الأعرّ

2 خوش آمدید خیلی خوش آمدید از این
احساسات که در عالم انسانی پیدا شده است
باید خدا را شکر کرد زیرا در قرون اولی ملل از
همدیگر فراری بودند و ابناء اوطان از ابناء اوطان
دیگر مشمئز و بیزار زیرا تعصبات جاهلیه زیاد
بود الحمد لله در این قرن نورانی این پرده‌ها دریده
شد و این ابرها از افق حقیقت زائل گشت
ملل متنوعه با یکدیگر الفت میکنند اهالی شرق و
غرب با همدیگر مؤانست میجویند و در نهایت
محبت صحبت میدارند مثل این جمعیت ما که
مجمع شرق و غرب است و تا بحال هم چنین
چیزی وقوع نیافته در تواریخ ملاحظه کنید آیا
اهالی شرق وقتی به غرب آمدند و باین محبت با
همدیگر معاشرت کردند این از معجزات این قرن
است زیرا در این قرن وحدت عالم انسانی اعلان
شده و چون از جمله اساس تعالیم حضرت
بهاءالله وحدت عالم انسانست میخواهم که
برای شما از وحدت عالم امکان صحبت نمایم که
جمع کائنات یکی است و باین واسطه دایره
وحدت را توسیع دهیم

- 3 The oneness of the human world is evident, and with little investigation we see that all humanity is one. These differences of language, these differences of race, these differences of nationality, these political differences, these religious differences—all these are mere imaginings. In God's creation there is absolutely no difference; all humanity is one. This is why Baha'u'llah, addressing the human world, says that all are leaves, blossoms and fruits of one tree, not of different trees. Therefore, you must manifest the utmost fellowship and unity with one another. However, if someone is imperfect, we must strive to make them perfect; if someone is ill, we must heal them; if someone is ignorant, we must educate them. Otherwise, all are one.
- 3 وحدت عالم انسانی واضح است و باندک تدقیقی می بینیم که جمیع بشر یکی است این اختلافات لسانی این اختلافات جنسی این اختلافات وطنی این اختلافات سیاسی این اختلافات مذهبی اینها همه اوهام است در ایجاد الهی ابداً اختلافی نیست جمیع بشر یکی است این است که حضرت بهاء الله خطاب بعالم انسانی نموده میفرماید که همه برگ و شکوفه و ثمر یک درختند از درخت دیگر نیستید لهذا باید با یکدیگر در نهایت الفت و اتحاد باشید ولی اگر چنانچه ناقصی باشد باید کوشید تا کامل شود و اگر چنانچه مریضی باشد باید معالجه کرد و اگر چنانچه نادانی باشد باید تعلیم نمود و الا همه یکی است
- 4 Now I shall speak of the oneness of existence. It is evident that all beings are composed of single elements, and through the gathering of these single elements a distinct organism emerges. For example, man is created by the gathering of single elements, yet these elements do not remain in the same state. The elements that comprise man decompose, later becoming parts of other beings – thus, a particle that was once part of a flower may become part of an animal, or part of a human being, or part of a tree, or part of a stone. Therefore, these single elements continually transfer from one being to another.
- 4 حالا من از وحدت عالم وجود ذکر کنم این معلوم است که جمیع کائنات مرکب از اجزاء فردیه است و این اجزاء فردیه چون جمع شود یک کائنی وجود یابد مثلاً اجزاء فردیه جمع شده و از آن انسان خلق گردیده اما این اجزاء فردیه بحالت واحد نمیمانند این اجزاء انسان متلاشی میشود بعد از اجزاء کائن دیگر میشود مثلاً اجزاء این گل متلاشی میشود بلکه بعد یک جزء حیوانی میشود بلکه جزء یک انسانی میشود بلکه جزء یک درختی میشود بلکه جزء یک حجری میشود لهذا متصلاً این اجزاء فردیه از کائنی بکائنی دیگر انتقال می یابد
- 5 This single element may be mineral one day; another day it transfers to the vegetable kingdom and manifests vegetable perfections; another day it passes to the animal kingdom; another day it enters the human realm; another day it transfers to yet another being. Thus, every single elemental particle of existence transfers through infinite forms – one day it is in the sea, another day on land, another day in the air, another day it is rain, another day a cloud, another day a flower, another day a human, another day an animal. That is, it journeys through all beings and in each being it possesses a distinct perfection – in the human world it has human perfection, in the animal world animal perfection, and in the vegetable world vegetable perfection.
- 5 این جزء فردی یک روزی جماد است یکروز انتقال بعالم نبات میکند و کلمات نباتی پیدا مینماید یکروز این جزء فرد انتقال بعالم حیوان میکند یکروز انتقال بعالم انسانی مینماید یک روز انتقال بکائن دیگر میکند لهذا هر جزئی از اجزاء فردیه کائنات در صور نامتناهی انتقال میکند یکروز در دریاست یکروز در صحراست یکروز در هواست یکروز باران است یکروز ابر است یکروز گل است یکروز انسان است یکروز حیوان است یعنی در جمیع کائنات انتقال و سیر دارد و در هر کائنی کمالی دارد مثلاً در عالم انسانی کمال انسانی دارد در عالم حیوانی کمال حیوانی دارد و در عالم نباتی کمال نباتی
- 6 The purpose is that every particle transfers and journeys through infinite forms, and in each form it possesses a perfection. Thus all beings are one, absolute unity – that is,
- 6 مقصد آنکه هر جزئی از اجزاء در صور نامتناهی انتقال و سیر دارد و در هر صورتی کمالی دارد پس جمیع کائنات یکی است وحدت صرفست

everything contains within it the meaning of all things. The ultimate truth is that every particle of existence moves and circulates through all these ranks. This is why divine philosophers have said that every thing contains the perfection of all things – nothing is deprived. For instance, in a particle of this mineral there truly exists human perfection, for this particle will inevitably transfer to the human realm – for example, it transfers to the vegetable kingdom, then man consumes that vegetable, thus it transfers to the human kingdom and attains human perfections. This transfer will inevitably occur one day, so we can say that this mineral particle encompasses all perfections – if not now, it will one day attain them.

- 7 Therefore, within all beings exist the mysteries of all beings. Behold what unity exists! There is no unity greater than this, and this is from divine bounties that He has established such connection, such unity, and such bounty between beings. He has not deprived any thing – He has given every particle a share of every bounty. Thus for beings there is never annihilation – there is only transfer from one rank to another. For example, when man dies his elements are not annihilated; those single elements transfer to another rank. Thus there is no annihilation for existence – existence is ever-living. Everything is alive, living, existent. The ultimate truth is that it transfers from one station to another, and until beings circulate through all ranks, perfection is not attained. Perfection is attained through journeying through all ranks.

- 8 Until all created things traverse through all stations, perfection is not attained. Perfection is attained through traversing all stations. And whereas this matter is clear and evident, it is strange that some souls imagine that the human spirit becomes non-existent, while the human body, which is composed of elements, endures. How can it be that the pure human spirit becomes non-existent? The purpose of this exposition is to make clear and proclaim the unity of the world of existence, that all created things are but all created things. Every atom possesses the perfections of all atoms. If this be true of the body, which is subject to contingencies—that is, one day it is composed and another day decomposed—yet it endures; how much more so the human spirit, which is sanctified from composition and decomposition? It remains in one condition, undergoes no change or alteration, is a pure existence having no composition, and therefore no decomposition.

یعنی کلّ شیء فیہ معنی کلّ شیء نهایتش اینست که هر جزئی از اجزاء کائنات در جمیع این مراتب سیر و حرکت دارد این است که حکمای الهی گفته‌اند در هر چیز کمال هر چیزی هست هیچ شیئی محروم نیست مثلاً الآن در جزئی از اجزاء این جہاد فی الحقیقہ کمال انسانی موجود است زیرا این جز البتہ بعالم انسانی انتقال نماید مثلاً بعالم نبات انتقال میکند و آن نبات را انسان میخورد انتقال بعالم انسانی میکند کالات انسان را می‌یابد و لابد روزی این انتقال تحقق یابد و میتوانیم گفت که این ذرہ جماد جامع جمیع کالات است اگر حالا نیست یکروزی حاصل خواهد نمود

7 پس در جمیع کائنات اسرار جمیع کائنات هست به بینید چه وحدتی موجود است دیگر وحدتی اعظم از این نه و این از مواهب الهیست که میانه کائنات چنین ارتباط و چنین اتحاد و چنین موهبتی برقرار نموده هیچ شیئی را محروم نکرده است هر جزئی را از هر موهبتی نصیب داده است اینست که از برای آن کائنات ابداً انعدامی نیست نهایتش انتقال است انتقال از رتبه‌ئی برتبه‌ئی مثلاً این انسان فوت میشود اجزاء او معدوم نمیگردد آن اجزاء فردیہ انتقال برتبه دیگر میکنند پس از برای وجود انعدامی نیست وجود حی است هر شیئی حی و زنده است موجود است نهایتش این است انتقال از مقام بمقام دیگر دارد

8 و تا آنکه کائنات در جمیع مراتب سیر نکند کمال حاصل نمیشود کمال از سیر در جمیع مراتب حاصل میشود و حال آنکه این مسئله واضح و مشهود است عجب است که بعضی نفوس گمان میکنند که روح انسان معدوم میشود باوجود اینکه جسد انسان که اجزاء ترکیبی است باقیست چگونه میشود که روح مجرد انسان معدوم گردد مقصد از این بیان وضوح و اعلام وحدت عالم وجود است که جمیع کائنات عبارت از جمیع کائنات است هر ذرہ‌ئی کالات جمیع ذرات را دارد در صورتی که جسم این قسم است و معرض عوارضست یعنی یکروز ترکیب میشود یکروز تحلیل میگردد باوجود این برقرار است دیگر روح انسان که مقدس از ترکیب و تحلیل است

چگونه است بر حال واحده است و تغییر و تبدیلی
در آن نیست و وجود مجرد است ترکیب ندارد
و چون ترکیب ندارد تحلیل ندارد

9 Consider to what degree divine bounties extend! In gratitude for these divine bounties, we must at least manifest the utmost fellowship and love for one another in the human world and maintain connection with each other. Likewise, we must know that we are drops of one sea, rays of one sun, rain from one cloud, flowers of one garden, fruits of one tree, and servants of one God. For these bounties you must give thanks and ponder deeply upon this matter. The more you contemplate it, the broader your thoughts will become and you will discover the mysteries of creation. Therefore I pray for you, that God may open the gates of His favor upon your faces, that these clouds of superstition may be dispelled, that the Sun of Reality may shine forth, that the mysteries of the divine Kingdom may become manifest, that the effulgences of divine bounties may dawn, that this darkness of the natural world may be dispelled, and that all that the Prophets have promised may become manifest and evident in this century.

9 ملاحظه نمائید که مواهب الهیه بجه درجه است
ما بشکرانه این مواهب الهی باید اقلّاً در عالم
انسانی نهایت الفت و محبت را باهم داشته باشیم
و با یکدیگر ارتباط داشته باشیم و همچنین بدانیم
که قطرات یک دریائیم و اشعه یک آفتاب
باران یک ابریم و ریاحین یک گلستان اثماریک
شجریم و بندگان یک خدا باید بجه این مواهب
شکر کنید و در این مسئله خیلی فکر نمائید و
هر قدر بیشتر در آن تعمق نمائید فکرتان وسیع تر
میشود و مطلع بر اسرار کائنات میگردید لهذا در
حق شما دعا میکنم که خدا ابواب عنایتش را
بر وجوه شما باز کند و این ابرهای اوهام زائل
گردد شمس حقیقت بتابد اسرار ملکوت الهی
ظاهر شود و پرتو فیوضات الهی طلوع نماید و این
تاریکی عالم طبیعت محو گردد و آنچه را که انبیا
بشارت دادند در این قرن ظاهر و آشکار شود

AMK.304-309, KHTB2.197, NJB_v04#11
p.003

AB12013

To: Arna True Nelson, in New Hampshire

Date: 1912-Aug-02

By God, O dear daughter, your letter arrived. I am in Dublin, sometimes up, sometimes down, in a hotel. Come whenever you wish. Perhaps I will stay for two weeks, then return to Boston. And upon you be the Most Glorious Glory.

ای دختر عزیز نامه تو رسید من در دبلینم گاهی
در بالا گاهی در پائین در هتل هستم هر وقت
میل داری بیا شاید تا دو هفته بمانم بعد به بستن
مراجعت کنم و علیک البهاء الأبهی

BRL_DAK#0074

ABU1828

Words to the Master's entourage, spoken on 1912-Aug-03 in Dublin, NH

- 1 The blessed utterances - how simple yet profound they are, and how brilliant and conclusive are their proofs! 1 بیانات مبارکه چه قدر سهل و ممتنع است و دلائل چه قدر لامع و قاطع
- 2 The explanations must be adapted to the capacity of the hearers and suited to the exigency of the time. Beauty of style, moderation in delivery and suitability of words and meanings are necessary. It is not only a matter of uttering words. In 'Akka, Mirza Muhammad-'Ali would hear me speak and would repeat my words exactly on other occasions but he did not understand that a thousand wisdoms and ingredients other than speech are necessary. 2 بیان باید بمشرب حصار و اقتضای وقت باشد و حسن عبارات و اعتدال در اداء معانی و کلمات لازم فقط حرف زدن نیست همیشه در عکاک میرزا محمد علی بیاناتی را که از من می شنید بعینها در مواقع دیگر ذکر میکرد ولی ملتفت نبود که هزاران حکم و مصالح لازمست نه تنها گفتن
- 3 In the days of Baghdad and Sulaymaniyyih, Shaykh 'Abdu'l-Husayn was told that the Blessed Beauty was attracting the Kurds to Himself by quoting Sufi and gnostic terms. This poor Shaykh obtained a copy of the Futuhat-i-Makkiyyih [The Meccan Revelations] and committed its passages to memory. But wherever he quoted them, he saw that none lent an ear to him. He was greatly puzzled as to why people did not listen to him. 3 در آیام بغداد و سلیمانیه شیخ عبدالحسین گفته بود که جمال مبارک کردها را باین وسیله جمع و جذب کردند که اصطلاحات عرفا و صوفیه را بیان مینمودند بیچاره شیخ مذکور رفت و کتاب فتوحات مکیه را پیدا و عبارات آن را حفظ نموده در هر جا ذکر کرد دید هیچکس گوش نمیدهد خیلی تعجب کرد که چرا مردم گوش نمیدهند
- 4 The Blessed Beauty said, "Tell the Shaykh that We are not in the habit of reading the Meccan Revelations but We impart to them the verses of True Civilization. We are not propounding the writings of the Shaykh [Ibn al-'Arabi], we are propounding the Holy Writ." 4 جمال مبارک فرمودند بشیخ یگوئید ما فتوحات مکیه را نمیخوانیم بلکه آیات مدنیّه را القا می کنیم فصوص شیخ را نمیگوئیم بل از نصوص الهیه حرف میزنیم

MHMD1.190-191, STAB#079

ANDA#79 p.15, MAS5.176b, GTB.015,
BDA1.175.08

ABU2440

Words to the Baha'is, spoken at Parsons home on 1912-Aug-04 in Dublin, NH

- 1 The assistance of the Blessed Beauty brings about extraordinary things. Every act of the Blessed Beauty constitutes in itself a consummate proof. In one of my early writings I wrote that in the eyes of the possessors of insight the doings of Him Who is the Sovereign Truth have no equal. 1 تأییدات جمال مبارک امور خارق العاده ظاهری کند هر شانی از شئون جمال مبارک در مقام خود حجتی بالغست در یکی از نوشتجات سابق نوشتم که نزد اهل بصیرت هیچیک از شئون حق مثل ندارد

- 2 For instance, if the Blessed Beauty asked after someone's health, although outwardly a common expression, it could give to a person who was perceptive hints as to the wisdom and mystery hidden in the words spoken on that occasion. Thus it is that God in all His actions is distinct from all others, just as a wise man displays in all his actions the signs of wisdom.

MHMD1.192

2 مثلاً اگر جمال مبارک احوال کسی را میپرسیدند ولو بظاهر این کلمه عادی بود ولی در آن موقع شخص بصیر میتواند بفهمد که چه کم و اسراری در آن کلمه موجود است این است که حق بجمع آثار در جمیع احوال از غیر خود ممتاز است چنانکه شخص عاقل در جمیع حالاتش آثار عقل نمودار است

BDA1.176.12

ABU0316

Public address given at Dublin Inn on 1912-Aug-05 in Dublin, NH

The people of Christianity have clung to literal interpretation of the statement in the Gospel that Christ came from heaven. The Jews, likewise, at the time of His manifestation held to outward and visible expectation of the fulfillment of the prophecies. They said, "The Messiah shall appear from heaven. This man came from Nazareth; we know his house; we know his parents and people. It is only hearsay that he descended from heaven; this cannot be proved."

The text of the Gospel states that He came from heaven although physically born of the mother. The meaning is that the divine reality of Christ was from heaven, but the body was born of Mary. Therefore, He came according to the prophecies of the Holy Book and, likewise, according to natural law – His reality from heaven, His body earthly. As He came before, so must He come this time in the same way. But some arise with objections, saying, "We must have literal proof of this through the senses."

The reality of Christ was always in heaven and will always be. This is the intention of the text of the Gospel. For while Jesus Christ walked upon the earth, He said, "The Son of Man is in heaven." Therefore, holding to literal interpretation and visible fulfillment of the text of the Holy Books is simply imitation of ancestral forms and beliefs; for when we perceive the reality of Christ, these texts and statements become clear and perfectly reconcilable with each other. Unless we perceive reality, we cannot understand the meanings of the Holy Books, for these meanings are symbolical and spiritual – such as, for instance, the raising of Lazarus, which has spiritual interpretation. We

must first establish the fact that the power of God is infinite, unlimited, and that it is within that power to accomplish anything.

Second, we must understand the interpretation of Christ's words concerning the dead. A certain disciple came to Christ and asked permission to go and bury his father. He answered, "Let the dead bury their dead." Therefore, Christ designated as dead some who were still living – that is, let the living dead, the spiritually dead, bury your father. They were dead because they were not believers in Christ. Although physically alive, they were dead spiritually. This is the meaning of Christ's words, "That which is born of flesh is flesh; and that which is born of Spirit is spirit." He meant that those who were simply born of the human body were dead spiritually, while those quickened by the breaths of the Holy Spirit were living and eternally alive. These are the interpretations of Christ Himself. Reflect upon them, and the meanings of the Holy Books will become clear as the sun at midday.

The Holy Books have their special terminologies which must be known and understood. Physicians have their own peculiar terms; architects, philosophers have their characteristic expressions; poets have their phrases; and scientists, their nomenclature. In the scripture we read that Zion is dancing. It is evident that this has other than literal interpretation. The meaning is that the people of Zion shall rejoice. The Jews said Christ was not the Messiah but Antichrist, because one of the signs of the Messiah's coming was the dancing of Mount Zion, which had not yet come to pass. In reality, when Christ appeared, not only Mount Zion but all Palestine danced and rejoiced. Again in scriptures it is said, "The trees of the field shall clap their hands." This is symbolical. There are terms and expressions of usage in every language which cannot be taken literally. For instance, in oriental countries it is customary to say, "When my friend entered the house, the doors and walls began to sing and dance." In Persia they say, "Get at the head," meaning engage in the matter according to its own terms and usages. All these have other and inner meanings.

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore, we pray, "O God! Heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, "O God! Send me rain!" God answers the prayer,

and the plant grows. God will answer anyone. He answers prayers potentially. Before we were born into this world did we not pray, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living"? Did we not pray potentially for these needed blessings before we were created? When we came into this world, did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore, it is natural that God will give to us when we ask Him. His mercy is all-encircling.

But we ask for things which the divine wisdom does not desire for us, and there is no answer to our prayer. His wisdom does not sanction what we wish. We pray, "O God! Make me wealthy!" If this prayer were universally answered, human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore, it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for which is in accord with divine wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient so he refuses to allow it. The doctor is merciful; the patient, ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer his pleading.

God is merciful. In His mercy He answers the prayers of all His servants when according to His supreme wisdom it is necessary.

PUP#087 (p.245-247), BSC.379 #710, SW_v03#18 p.004-006, SW_v08#04 p.045-046

ABU2861*Words to the Baha'is, spoken on 1912-Aug-05 in Dublin, NH*

- ¹ [Before the afternoon meeting a devoted lady told the Master that one of her friends, when informed that she was planning to attend the meeting, strongly advised her not to go lest she fall into a trap. He said to her:]

¹ عصر در بدایت محفل عمومی خائمی با نهایت
انجذاب عرض می نمود که یکی از دوستان من
چون دانست بحضور مبارک میایم بشدت مرا
منع کرد که مبادا انجا بروی که بدام میافتی
فرمودند

- ² It has always been the practice of the heedless to hold back the sincere ones from the Cause of God. As for a trap, praise be to God that we have been trapped happily for sixty years and we have no desire to escape. It is a trap that frees people from the shackles of prejudice and superstitions and delivers them from the prison of self and desire. It makes them the captives of the love of God and of service to the Cause of the oneness of humanity.

² همیشه این دأب غافلین بوده که مخلصین را از
امر الله منع می نمودند اما دام الحمد لله ما شصت
سال است در این دام خوشیم و ابداً فکر فراری
نداریم این دامی است که نفوس را از قید اوهام
و تعصبات آزاد مینماید و از حبس نفس و
هوی نجات میدهد ولی اسیر محبت الله و خدمت
بوحدت عالم انسانی می کند

MHMD1.193

BDA1.177.11

ABU3156*Words to the Baha'is, spoken on 1912-Aug-05 in Dublin, NH*

They say that had there been a spiritual world they would have sensed it. But, as a matter of fact, inability to sense a thing is not a proof of the nonexistence of that thing. If inability to sense constitutes proof of perfection, the cow must be the greatest philosopher, for she does not realize anything beyond the animal world.

میگویند اگر عالم روحانی یا ملکوتی بود ما
احساس مینمودیم با وجودیکه عدم احساس
شأنی نیست هر گاه عدم احساس کمالی باشد
باید بگوئیم گاو فیلسوف اعظم است که بدون
زحمت در س و تحصیل ابداً احساس غیر عالم
حیوانی ندارد

MHMD1.193

BDA1.177.16

ABU0086

Public address given at Parsons home on 1912-Aug-06 in Dublin, NH

Today we are enjoying temperate weather. As there are many strangers present, we will answer questions.

Question: Are not all Christians Baha'is? Is there any difference?

Answer: When Christians act according to the teachings of Christ, they are called Baha'is. For the foundations of Christianity and the religion of Baha'u'llah are one. The foundations of all the divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar – 1911, 1912 and so on. The difference between a Christian and a Baha'i, therefore, is this: There was a former springtime, and there is a springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Baha'i. The purpose is the essential meaning of Christian, not the mere word. The purpose is the sun itself and not the dawning points. For though the sun is one sun, its dawning points are many. We must not adore the dawning points but worship the sun. We must adore the reality of religion and not blindly cling to the appellation Christianity. The Sun of Reality must be worshiped and followed. We must seek the fragrance of the rose from whatever bush it is blooming – whether oriental or western. Be seekers of light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the light has shone from a lantern in the East, now in the West. If it comes from North, South, from whatever direction it proceeds, follow the light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said, "Buy grapes." The Turk wanted uzum, the Arab anab, the Greek stafi'li, the Persian angur. Not understanding each other's language, they quarreled and fought. A stranger came along. He was familiar with all five languages. He said, "Give me the coin; I will buy what you wish." When he brought them grapes, they were all satisfied. They wanted the same thing but differed in the term only. Briefly, when reality dawns in the midst of the religions, all will be unified and reconciled.

Question: Does Abdu'l-Baha find Christianity is not lived up to and carried out in America?

Answer: My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together, there is symmetry and perfection in him. So Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness. For in the Bible it is stated, "Let us make man in our image, after our likeness." The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of him; we can do without him and follow Moses; we have a book and in it are found the teachings of God; what need, therefore, have we of this man?" Christ said to them, "The book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out, and a prescription for each malady is furnished; therefore, why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a heavenly Physician. He brought spiritual health and healing into the world. Baha'u'llah is, likewise, a divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore, mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a heavenly power and divine potency to carry them out. A house is not built by mere acquaintance with the plans. Money must be forthcoming; volition is necessary to construct it; a carpenter must be employed in its erection. It is not enough to say, "The plan and purpose of this house are very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the Holy Books need a divine potency to complete their accomplishment in human hearts. In Persia Baha'u'llah reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity

of martyrdom. No differences whatever remained among these blessed souls – Christians, Jews, Muslims, Zoroastrians, all blended, unified and agreed through the potency of His heavenly power, not by mere words, not by merely saying, “Unity is good, and love is praiseworthy.”

Baha'u'llah not only proclaimed this unity and love; He established it. As a heavenly Physician He not only gave prescriptions for these ailments of discord and hatred but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king's army can give a command; but when the king speaks, it is carried out. This one, that one, may say, “Go conquer a country”; but when the king says, “Go!”, the army advances. Therefore, it is evident that the confirmation of the Holy Spirit and impelling influence of a heavenly power are needed to accomplish the divine purpose in human hearts and conditions. Jesus Christ, single, solitary and alone, accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it, they would have failed.

It is, therefore, evident and proved that an effort must be put forward to complete the purpose and plan of the teachings of God in order that in this great Day of days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the divine Kingdom. This is necessary; this is needful. Mere reading of the Holy Books and texts will not suffice.

Many years ago in Baghdad I saw a certain officer sitting upon the ground. Before him a large paper was placed into which he was sticking needles tipped with small red and white flags. First he would stick them into the paper, then thoughtfully pull them out and change their position. I watched him with curious interest for a long time, then asked, “What are you doing?” He replied, “I have in mind something which is historically related of Napoleon I during his war against Austria. One day, it is said, his secretary found him sitting upon the ground as I am now doing, sticking needles into a paper before him. His secretary inquired what it meant. Napoleon answered, ‘I am on the battlefield figuring out my next victory. You see, Italy and Austria are defeated, and France is triumphant.’ In the great campaign which followed, everything came out just as he said. His army carried his plans to a complete success.

Now, I am doing the same as Napoleon, figuring out a great campaign of military conquest." I said, "Where is your army? Napoleon had an army already equipped when he figured out his victory. You have no army. Your forces exist only on paper. You have no power to conquer countries. First get ready your army, then sit upon the ground with your needles." We need an army to attain victory in the spiritual world; mere plans are not sufficient; ideas and principles are helpless without a divine power to put them into effect.

Aside from all this, there is need of the stimulus of the joy of glad tidings in human hearts. Certain spiritual attraction is requisite in order that hearts may willingly take the step forward in the divine Cause. We must become attracted to God. The breaths of the Holy Spirit must take effect. Unless this is so, it is impossible for the teachings of God to accomplish in us. An ideal power is necessary. The people of America have remarkably quick perception, intelligence and understanding. Their thoughts are free and not fettered by the yoke of governmental tyranny. They should investigate reality and not be occupied with ancestral forms and imitations. Consider what Christ accomplished. He caused souls to attain a station where with complete willingness and joy they laid down their lives. What a power! Thousands of human souls, in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in His path. If they had been told simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them, and they went forth in ecstasy to sacrifice themselves.

Qurratu'l-'Ayn was a Persian woman without fame and importance – unknown, like all other Persian women. When she saw Baha'u'llah, she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons and her family arose in the greatest hostility against Baha'u'llah. She became so attracted to the divine threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the message of light which had come to her. The Persian government stood against her. They made every effort to quiet her, they imprisoned her in the governor's house, but she continued to speak. Then she was taken and killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen Baha'u'llah, no such effect would have been produced. She

had read and heard the teachings of scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Qurratu'l-Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the East that the people in the West have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Qurratu'l-Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

Question: Do the Baha'i women go without veils in the East?

Answer: It is not possible for them to do so universally yet, but the conditions are not nearly so restrictive as they were. The Baha'i men and women meet together. This is the beginning of woman's emancipation from the thralldom of centuries. Qurratu'l-Ayn was really the liberator of all Persian women.

PUP#088 (p.247-252), SW_v03#18 p.006-007+10, SW_v19#09 p.258, SW_v08#08 p.098-099, PN_1912_heh p028, STAB#110

ABU1755

Words to the Baha'is, spoken on 1912-Aug-06 in Dublin, NH

- 1 When Persians want to record any important matter, they say, "Write this down in the twenty-ninth section." Now, as the Persians say, write this in the twenty-ninth section of your book. Whatever occurs is the cause of the elevation of the Word of God and the victory of the divine Cause, even though outwardly it may appear to be a great affliction and hardship.
- 2 What hardship, grief or affliction could be greater than that which occurred at the time when the Blessed Beauty was exiled from Tihiran? Hearts of stone were melted. All the relatives were weeping and lamenting. All were in utter despair. But that exile became the cause of the raising of the Call and exalting the Word of God, of fulfilling the prophecies of the Prophets and of guiding the people of the world. Had it not

1 ایرانیها هر امر مهمی را میخواهند یاد داشت کنند می گویند این را هم در جزء بیست و نهم بنویسید حال باصطلاح ایرانیها این را هم در جزء بیست و نهم در کتاب خود بنویسید که هر چه واقع شود سبب علو کلمه الله و نصرة امر الله است و لو بظاهر کمال زحمت و ذلت باشد

2 دیگر ذلت و یأس و بلائی بدتر از انوقت نمی شود که جمال مبارک را از طهران بخارج فرستادند دل سنگ میگذاخت جمیع خویشان نالان پریشان و بکلی مأیوس بودند اما آن هجرت سبب اعلاء ندا و علو کلمه الله و بروز بشارات انبیا و هدایت امم دنیا شد اگر آن هجرت نبود

been for this exile, these things would not have appeared and these great events would not have occurred.

- 3 Consider the case of Abraham. Had He not been exiled, He would not have received that greatest blessing; neither a Jacob nor an Isaac would have risen; the fame of the beauty of Joseph would not have been spread throughout the world. He would not have become the ruler of Egypt; no Moses would have appeared; no Muhammad, the divine Messenger, would have come. All these are a result of the blessings of that exile. It is the same now.

MHMD1.194

این امور ظاهر نمی شد و این وقایع عظیمه
هیچیک تحقق نمی یافت

- 3 ملاحظه نمائید اگر حضرت ابراهیم هجرت نمی نمودند آن برکت و سعادت عظیم حاصل نمی گشت حضرت یعقوب و اسحاق مبعوث نمی شد حسن یوسفی مشهور آفاق نمی گشت و عزیز مصر نمی گردید موسائی ظهور نمی نمود محمد رسول اللهی مبعوث نبود جمیع اینها از برکت آن مهاجرت بود حال هم چنین است

BDA1.178.09

ABU0184

Address to the Baha'is and others at Parsons home in Dublin, 1912-Aug-07 in Dublin, NH

Question/topic: Arguments for the immortality of the soul.

- 1 First we must establish that extinction does not pertain to existence, for extinction consists of the dispersion of component parts. All these beings which we see, for example, are composed of elements; that is to say, certain solitary elements have been composed and configured into endless forms, and through every composition a being has become manifest. Thus from a particular combination of elements this flower has appeared. Extinction, however, consists of the dissolution of this composition, not the destruction of the solitary elements and the fundamental building blocks of life, for those elements remain and do not disappear. So we say this flower has ceased to exist, in other words, that its composition has disintegrated, but its fundamental elements still remain. It is only that their former composition has become dispersed. In the same way, man has become manifest through a composition of the elements. His death, therefore, consists of the dispersion of these elements. The elements, though, remain and do not disappear. In this case, life consists of composition and death consists of dispersion and the transition of elements from one state to another. Just as the transition of the plant to the animal kingdom is the death of the plant, and so forth, in the same way, the transition of man from the physical plane and the dispersion of his elements is the death of man.

- 1 اول باید ثابت کنیم که از برای وجود فنائی نیست زیرا فنا عبارت از تفریق اجزاء مرکبه است. مثلاً جمیع این کائناتی را که می بینیم مرکب از عناصرند یعنی عناصر مفردی ترکیب یافته و صور نامتناهی تشکیل شده و از هر ترکیبی کائنی پدید گشته مثل اینکه از ترکیب عناصری این گل پیدا شده. و اما فنا عبارت از تحلیل این ترکیب است نه انعدام عناصر مفرد و اجزاء اصلیه زیرا آن عناصر باقی است و از میان نمی رود. پس میگوئیم این گل معدوم شد یعنی آن ترکیب تحلیل یافت اما آن عناصر اصلیه باقی است ولی ترکیب بهم خورده. همین طور انسان از ترکیب عناصر مفرد پیدا شده پس موت او عبارت از تفریق این عناصر است اما عناصر باقی است از میان نمی رود در این صورت حیات عبارت از ترکیب است و موت عبارت از تفریق و انتقال عناصر از حالی بحالی است چنانکه انتقال نبات بعالم حیوان موت نباتی است و قس علی هذا همچنین انتقال انسان از عالم جسمانی و تفریق عناصر موت انسانی است.

- 2 Know, therefore, that death does not pertain to existence. At most, there is transition from one state to another, for the soul of man is not composed; it is not a formation of elements subject to dissolution. If it was composed, we would have to consider it mortal. But since it is not composed, it is therefore incapable of being annihilated. It is clear even with regard to the solitary elements and particles that, since they are not composed, they also are not subject to decomposition. In this there is no doubt.
- 3 Second, although the body is transferred from one state to another, the soul is not changed or altered thereby. The body of man, for instance, is young and becomes old; the soul, however, remains in the same state. The body weakens, but the soul is not affected. The body becomes incapacitated or paralyzed, but the soul suffers no change. No matter how many of man's limbs become amputated, the condition of the soul is unvarying and undergoes no change whatsoever. Therefore, the alteration of the body does not cause the alteration of the soul. So long as change is not manifested, the appearance of things remains the same, for the axis of extinction is change and transformation.
- 4 Third, in the dream state the body of man is inactive and its faculties are idle. The eyes do not see, the ears do not hear, and the body does not move. Notwithstanding this, the soul sees, hears, moves, and discovers answers to various questions. It is evident, therefore, that the soul will not perish with the death of the body. The soul does not die when the body dies, just as it does not sleep when the body sleeps. Nay, rather, it perceives things and makes discoveries; it soars and travels.
- 5 Fourth, the body is situated here, while the soul is present in the East or the West. While in the West it arranges affairs in the East. While in the East it discovers the affairs of the West and administers and puts in order important concerns of state. The body stays in the same place while the soul travels to different countries and regions. It is in Spain, but it discovers America. The soul, therefore, has a means of acting and an influence that the body does not have. The body does not see, but the soul sees and makes discoveries. Its life, therefore, is not dependent upon the life of the body.
- 6 Fifth, an effect without a cause is impossible. Can the cause of radiance be nonexistent while radiance and shining exist? Can the fire be absent while its heat is sensible? Can light be absent while luminous bodies are visible? Can the mind be nonexistent while intelligent perceptions exist? In brief, an
- پس بدانید که از برای وجود موت نیست نهایت انتقال از حالی به حالی است زیرا روح انسانی مرکب نه و ترکیب از عناصر نیست تا تحلیل شود اگر از ترکیب بود می گفتیم مرد اما چون ترکیب نیست لهذا تحلیل ندارد و این واضح است که حتی در اجزا و عناصر مفرده هم چون ترکیب نیست تحلیل نه و در این شبهه نمی نیست.
- 3 و ثانی از انتقال جسد از حالی بحالی برای روح تغییر و تبدیلی نیست مثلاً جسم انسان جوان است پیر شود اما روح بر حالت واحده است جسم ضعیف میشود اما روح ضعیف نمی شود جسم ناقص یا فالج میگردد اما برای روح تغییری نیست. بسا می شود عضوی از اعضای انسان قطع میشود اما روح بر حال واحد است هیچ تغییری نمی نماید. پس از تغییر جسم برای روح تغییری نیست مادام تغییر پیدا نمی کند باقی است زیرا مدار فنا تغییر و تبدیل است.
- 4 ثالث انسان در عالم خواب جسمش معطل و قوایش مختل است چشم نمی بیند گوش نمی شنود و جسم حرکت نمی کند با وجود این روح می بیند می شنود سیر می کند و کشف مطالب می نماید. پس معلوم شد که از مردن جسد روح فانی نمی شود به مردن جسم روح نمی میرد و به خوابیدن جسم روح نمی خوابد بلکه ادراک دارد اکتشافات دارد پرواز می نماید و سیر می کند.
- 5 رابعاً جسم در اینجا است لکن در شرق و غرب حاضر در غرب ترتیب امور شرق میدهد در شرق کشف امور غرب می نماید امور مهمهء ممالک را مرتب و منظم می کند جسد در مکان واحد است روح سائر اقطار و اقالیم مختلفه در اسپانیا است اما کشف امریکا می نماید. پس روح تصرف و نفوذی دارد که جسد ندارد جسد نمی بیند اما روح می بیند و اکتشافات دارد لهذا حیاتش منوط به جسد نیست.
- 6 خامساً اثر بی مؤثر نمی شود ممکن نیست مؤثر معدوم باشد شعاع و تابش او موجود آتش معدوم باشد و حرارت محسوس نور معدوم و اجسام نورانی مشهود عقل معدوم و ادراکات موجود

effect without a cause is impossible. As long as the effect exists the cause must also exist. For this reason, although His Holiness Christ lived nineteen hundred years ago, his effects continue until today. His sovereignty is manifest and His influence is clear. Is it conceivable that that divine soul no longer exists while these mighty signs remain? Thus, it is established that the causer of these signs is the origin of eternal lights and everlasting bestowals.

باشد. خلاصه اثر بی مؤثر نمی شود مادام اثر موجود لابد مؤثری هست. پس با وجودی که حضرت مسیح هزار و نهصد و دوازده سال پیش ظاهر بود تا امروز آثارش باقی است و سلطنتش ظاهر و نفوذش باهر. آیا میشود آن روح الهی فانی باشد و این آثار عظیمه باقی؟ پس ثابت شد که مؤثر این آثار آن مبدأ انوار باقیه و فیوضات ابدیه است.

- 7 Sixth, every created thing possesses one form: Either it is triangular, or square, or shaped like a pentagon, and so forth. It is not possible for any material being to have more than one form at the same moment. This prayer carpet, for example, is rectangular. Can it also have the shape of a circle? This is impossible unless its present shape departs and it becomes circular. Although it is not possible for any material being to possess diverse forms at the same time, the soul of man possesses all forms at once and encompasses diverse configurations with the same breath. It does not need to change and transfer from one form to another, so that one form fades away and another form and shape take its place. As the soul is exalted above alteration and does not require any specific form, it is therefore immaterial and immortal.

7 سادساً هر کائنی صورت واحده دارد یا مثلث است یا مربع است یا تخمس است نمی شود کائنی در آن واحد صور مختلفه داشته باشد. مثلاً این سجاده مربع مستطیل است آیا می شود به شکل دایره هم در آید نمی شود مگر آنکه این شکل را ترک کند و مدور گردد. پس در حالتی که ممکن نیست کائنی از کائنات در آن واحد اشکال مختلفه داشته باشد روح انسانی جمیع اشکال را داراست و در آن واحد صور مختلفه را دارد دیگر محتاج به تغییر و انتقال از صورتی بصورت دیگر نیست که شکلی را ترک کند تا شکل و صورت دیگر گیرد. چون مستغنی از تغییرات و اشکال است لهذا غیر مادی و غیر فانی است.

- 8 Seventh, when man considers the world of creation, he will see that there are two kinds of things: those that are perceptible to the senses and those that are perceptible to the intellect. Sensible beings, for instance, include minerals, plants, and animals: those things which can be perceived with the physical senses; in other words, they can be seen with the eyes, heard with the ears, and smelled, touched, or tasted. All such things are subject to change. But those things perceptible to the intellect cannot be detected with these physical faculties. For example, knowledge and understanding are intelligible realities. An intelligible reality is not subject to any change or transmutation whatsoever. The eye does not see it, the ear does not hear it. It is impossible for knowledge, which is an intelligible reality, to become transformed into ignorance. The soul is also an intelligible reality, and consequently it is not subject to change and extinction.

8 سابعاً انسان چون بکائنات نظر می کند دو چیز می بیند محسوسات و معقولات کائنات محسوسه مثل جمادات و نباتات و حیوانات آنچه به حواس محسوس شود یعنی به چشم دیده شود یا به گوش شنیده گردد یا مشموم شود یا ملموس گردد یا به ذائقه در آید قابل تغییر است اما معقولات باین حواس احساس نشود مانند عقل و علم حقیقت معقوله است و حقیقت معقوله هیچ تغییر و تبدیلی ندارد چشم او را نمی بیند و گوش نمی شنود و ممکن نیست علم که حقیقت معقوله است منقلب به جهل شود همچنین روح از حقایق معقوله است لهذا تغییر و فنا ندارد.

- 9 In fine, a person who possesses insight, who is spiritual and compassionate, will discover that the soul of man has ever been and will be imperishable, he will perceive all things in its presence and beneath its shadow, and he will behold himself immortal, everlasting, perpetual, and eternally immersed in the lights of God, the Most Glorious, for he is endowed with

9 باری انسانی که بصیرت دارد روحانی است و روحانی است می یابد که روح انسانی فنائی نداشته و ندارد و احساس می کند که جمیع اشیا با او و در ظل او بوده و خود را باقی و برقرار و ثابت و بیزوال و مستغرق در انوار خداوند ذوالجلال می

spiritual perception and receives heavenly impressions; he is not restricted by the rules of logic or the limitations of human understanding. A person who lacks insight and spiritual perception, however, always sees himself fading away and dying; whenever he senses death, he is afraid and believes that he will soon cease to exist. But for blessed souls it is otherwise; like the disciples of Christ, they perceive that they are immortal and luminous, and that they will never cease to exist. This is why at the time of martyrdom and death, the Baha'is experience the utmost joy, for they know that they will not really die and become nonexistent. At most, the body is destroyed, but the soul will continue to live forever in the world of God.

بیند زیرا احساسات روحانی و تأثیرات وجدانی دارد نه محدود به قواعد عقلیه و احساسات بشریه است اما انسانی که بی بصیرت و وجدان است همیشه خود را پژمرده و مرده می بیند هر وقت احساس موت می کند می ترسد و خود را فانی میداند ولی نفوس مبارکه چنین نیستند احساس می نمایند که باقی و نورانیند ابداً فنائی ندارند مثل حوارین حضرت مسیح. این است که در وقت شهادت و موت بهائیان در نهایت سرورند زیرا میدانند که موت و فنائی ندارند منتها این است که جسد متلاشی می شود ولی روح در عالم الهی باقی و ابدیست.

SW_v19#10 p.306-308, MHMD1.195-198, PN_1912_heh p039

BSHN.140.336, BSHN.144.334, MAS5.058, MHT1b.044, KHTB2.207, BDA1.179.10

AB07508

To: Julia Stabler, in Stuttgart

Date: 1912-Aug-07

- 1 Your letter arrived. Due to much occupation, therefore brevity is appropriate. Be infinitely grateful to Miss Knobloch and Anna Kostlin, for they became the cause of your guidance. Your dear mother ascended to the apex of the Kingdom and is intimate and companion with the spiritual ones. They observe this world and its people, for the veil has been lifted and the curtain removed from their vision. Supplicate for their elevation of station.
- 2 Praise be to God that you celebrated the Day of the Declaration of the Bab with utmost grandeur, and the Nineteen Day festivity is of the utmost importance that the friends should gather at a meeting where, in complete attunement and love, they should engage in the remembrance of God and His praise, and converse as to the glad tidings of God, and proofs of the Advent of Baha'u'llah, and should recount the high deeds and sacrifices of the lovers of God in Persia, and tell of the martyrs' detachment from the world, and their ecstasy, and of how the believers there stood by one another and gave up everything they had. The Nineteen Day Feast is therefore very important. The divine friends in Iran sacrifice their lives for one another, the wealthy give to the poor, the great ones protect and care for the helpless.

1 ای کنیز خدا نامهات رسید مشغولیت بسیار لهذا اختصار سزاوار از مس نوبلاک و انا کوستلین بی نهایت ممنون باش زیرا سبب هدایت تو گشتند مادر عزیزت باوج ملکوت پرواز نمود با روحانیان همدم و دمساز است آنان مشاهده اینجهان و جهانیان نمایند زیرا کشف حجاب شده است و پرده از بصیرت افتاده از برای آنان طلب علو درجات نمایند

2 یوم بعثت حضرت باب را الحمد لله بنهایت عظمت عید گرفتید و مهمانی نوزده روزه نهایت اهمیت را دارد که احبا در محفل اجتماع نمایند و بنهایت محبت و الفت بذکر خدا مشغول گردند و با یکدیگر از بشارات الهیه و دلائل و براهین ظهور بهاء الله و اعمال حسنه و جانفشانی احبای الهی در ایران و انقطاع و انجذاب شهدا و انفاق و معاونت احبای یکدیگر صحبت بدارند لهذا این مهمانی نوزده روزه بسیار مهم است یاران الهی در ایران جان در راه یکدیگر فدا مینمایند اغنیا انفاق بر فقرا میکنند بزرگان حمایت و رعایت بیچارگان نمایند

- 3 Convey to all the Most Glorious Greetings, and upon thee be the Most Glorious Glory. 3
 جمع را تحیت ابدع ابهی برسان و علیک البهاء
 الأبهی

BRL_ATE#155x, COC#0927x, BBBD.183

BRL_DAK#0433, BBBD.182

AB12314

To: Baha'is of Stuttgart, Germany

Date: 1912-Aug-07

- 1 O ye real divine friends! 1
 ای دوستان حقیقی الهی
- 2 Your letter was like unto a torch which was enkindled with the fire of the heart and the spirit. Therefore it displayed great effect upon the heart and the spirit. Therefore it displayed great effect upon the hearts. You have written regarding the Feast of the declaration of His Holiness the Bab, that you have celebrated a banquet and arranged a blessed gathering. If you sensitize your ears you hear the commendation of the Supreme Concourse and the praise of the dwellers of the Kingdom of Abha. When the mirror is cleansed and freed from the dust, the splendor of the sun will reflect therein. 2
 نامه شما مانند شعله‌ئی بود که از دل و جان افروخته بود لهذا تأثیر شدید در قلوب کرد از عید بعثت حضرت باب مرقوم نموده بودید که بمبارکی جشنی گرفتید و بزمی آراستید اگر مسماع را لطیف نمائید تحسین ملاً اعلی و توصیف اهل ملکوت ابهی را بگوش جان میشنوید آینه چون صاف و از زنگ ممتاز گردد پرتو آفتاب بتابد
- 3 If in the world of existence a meeting is organized, the attractions of consciousness surround, and the attention is completely turned toward the Kingdom of Abha, immediately the Supreme Concourse will photograph that gathering and that meeting will become the image and the likeness of the Kingdom of Abha. Strive ye by all means so that your meetings become as such. Read the Tablets of His Holiness Baha'u'llah with a good melody, peruse them with the tone of the heart and of the spirit. It will confer life, it will quicken the dead and it will grant the power of light to every broken-winged bird and cause it to sing and chant. 3
 اگر محفلی در حیّز ناسوت تشکیل شود و انجذابات وجدانیه احاطه کند و توجه تام بملکوت ابهی گردد فی الفور ملاً اعلی عکس اندازد آن محفل صورت و مثال ملکوت ابهی شود البته بکوشید تا محافل آن چنین گردد الواح حضرت بهاء الله را بلحن خوش بخوانید باهنگ دل و جان ترتیل نمائید روح می بخشد زنده مینماید و هر مرغ افسرده‌ئی را پرواز میدهد و بنغمه و آواز می‌آورد
- 4 Upon ye be Baha El-Abha. 4
 و علیکم و علیکن البهاء الأبهی

BBBD.186

BBBD.185x

AB12457

To: Anna Kostlin, in Esslingen

Date: 1912-Aug-07

O daughter of the Kingdom! Your letter was received and its contents brought joy, for it indicated that you possess a detached heart and a soul rejoicing in the glad-tidings of God. You have no desire save drawing near to the threshold of the All-Glorious, and seek no purpose except the promotion of the religion of God and the exaltation of God's Word. If you remain firm in this way and your heart and soul do not become contaminated with love of the world, know with certainty that the lights of divine confirmation will shine forth and the chamber of heart and soul will be illumined. The standard of the All-Merciful will be raised high in Germany, souls will become attracted to the Kind Beloved, and they will sacrifice themselves with the utmost devotion, finding joy in their sacrifice and attaining their hearts' desire.

And upon you be the Most Glorious Glory!

BBBD.179-180

AB12537

To: Caroline Kostlin, in Esslingen

Date: 1912-Aug-07

O thou lover of the celestial Beloved! Give thanks unto God that thou art enamored of the Abha Beloved and enthralled by that peerless Beloved One. The Morn of Truth hath dawned, and a ray from those lights hath shone upon thee. The court of thy heart and soul hath been illumined.

My hope is that through thy receiving the rays of the Sun of Truth, thou mayest become so luminous as to be transformed into a lamp that is all light, and become the cause of life in others.

If the friends in Germany were to receive the lights from the Kingdom of Truth as they ought and as is befitting, this would assuredly become a magnet and draw 'Abdu'l-Baha to that land.

And upon thee be the Most Glorious Glory.

BBBD.181

AB12572

To: Gustav Eger, in Stuttgart

Date: 1912-Aug-07

O thou yearning after the Kingdom!

The meaningful letter became the cause of happiness. Whosoever enters in the Kingdom of God, he becomes the object of pardon and the forgiveness of the True One. The light of forgiveness dispels the darkness of sin, one is submerged in the Fountain of Job and becomes cleansed and purified from every sickness and ailment. It is hoped that the friends will be as much.

Upon thee be Baha El Abha.

BBBD.176

ABU1537

Answer to questions, Dublin, 1912-Aug-08 in Dublin, NH

Question/topic: What is the relationship between God and nature?

- ¹ Some of the philosophers believe that God is the Supreme Reality and that every human being has a spark of this divine reality within him; that He Himself is in a state of utmost power and that all things manifest Him according to their different capacities. Therefore they hold that the Supreme Being is dispersed into infinite forms. This is the position of Plato. But we say that existence as conceived by man or comprehended through human reason or intellect is a characteristic of matter. Matter is like unto essence, while existence is its manifestation. The body of man is essence and existence is dependent upon it. This human body is matter while existence is a power conditioned on matter.

¹ بعضی از فلاسفه را عقیده اینست که او حقیقت فائمه ئی است که در هر انسانی شراره ئی از آن قوه فائمه موجود و او خود در نهایت قوت است و جمیع کائنات هر یک بحسب استعداد خویش مظهریت او را دارند لهذا آنوجود واجب منحل بصور نا متناهیة شده اینستله افلاطون است لکن ما بیان مینمائیم که وجود مفهومی ذهنی که ما او را ادراک می کنیم و می فهمیم از عارض بر اشیاست اشیا بمنزله جواهر و او بنزله عرض است جسد انسان جوهر است و وجود قائم بان و همچنین

این جسد بمنزله ماده است آنوجود بمنزله قوه
ئی که عارض بر ماده است

- 2 But it is not so with the Essential Self-Existent One. His existence is true existence which is self-subsistent, not an intellectually perceived and comprehended existence; it is an Existence by which all created things come into being. All things are like unto His handiwork and are dependent upon Him. We refer to Him as Self-Existent because we need to make use of a term but we do not mean that that Being can be contained within our comprehension. What is intended is the Reality from Whom all things emanate, the Reality through Whom all things exist.

2 اما وجود واجب چنین نیست بلکه مقصد وجود
حقیقی است که قائم بالذات است نه وجود
مفهومی ذهنی وجودی است که اشیا باو تحقق
یابد اشیا بمنزله فعل اوست و جمیع کائنات قائم
باو ما او را

- 3 And the realization of things is of two kinds: manifestational and emanational. The manifestational is like when a flower emerges from this tree - this is manifestational realization. But what we mean is emanational realization, like rays emanating from the sun. Similarly, created things have emanated from that True Existence. Thus created things are from Him, not Him.

3 تغییر ما بتحقیق به الاشیاست و تحقق اشیا دو
قسم است ظهوری و صدوری اما ظهوری مثل
این است که گل از این درخت بیرون آمده
این تحقق ظهوری است ولی مقصد ما تحقق
صدور است مثل اینکه اشعه از آفتاب صدور
یافته همچنین کائنات از انوجود حقیقی صادر
شده پس کائنات از اوست نه اوست

SW_v19#12 p.379, MHMD1.199

BDA1.183.12

AB12538

To: Alma Knobloch, in Stuttgart

Date: 1912-Aug-08

- 1 O thou beloved daughter of Baha'u'llah,
2 Thy letters were received and their contents like unto the Cup of Wine bestowed delightful exhilaration. It was an evidence to thy love for God and a proof of thy firmness and steadfastness in the Cause of God. Thank thou God! Thou shalt arise to thank God fully when thou shalt stand before the mirror and behold how a little girl as thyself is so wonderfully confirmed that the tall and great women have not attained to one drop of this ocean. This is the power of Baha'u'llah! This is the Might of the Kingdom of God. Thank thou God! Thank thou God!

1 ای کنیز عزیز بهاءالله

2 نامه های تو رسید و پیام های تو مانند جام باده
نشئه خوشی داشت برهان محبت الله بود و
دلیل ثبوت و استقامت بر امر الله شکر کن
خدا را وقتی بکمال همت بشکرانه پردازی که
در مقابل ائینه بایستی و ملاحظه کنی که
دختر باین کوچکی بچه تأییدی مؤید شده که
خانم های بسیار بزرگ بلند بقطره ای از آن دریا
موفق نشده اینست قدرت بهاءالله اینست قوت
ملکوت الله شکر کن خدا را شکر کن خدا را

- 3 Upon thee be Baha El Abha.

3 و علیک البهاء الابهی

BBBD.191

BBBD.189-191

AB12539

To: Heinrich Schwab, in Stuttgart

Date: 1912-Aug-08

O thou who art attracted to the Kingdom of God!

Every soul who becomes freed from the captivity of self and desire, and is cleansed from the defilements of the world of nature, will assuredly become a pure spirit and a mine of cleanliness and sanctity. Such a soul will yearn to serve God, will strive in the divine path, and will become a partner and associate of 'Abdu'l-Baha in servitude at the Sacred Threshold of Baha'u'llah. He will seek none but Him, speak of none but His mystery, and walk in no path save the path of His love.

This is the desire of 'Abdu'l-Baha. I hope that both you and I may attain to this.

And upon thee be the most glorious Glory.

BBBD.192-193

AB12573

To: Katharina Eger, in Stuttgart

Date: 1912-Aug-08

O thou eloquent speaker!

Every bird which reaches the rose garden breaks forth into lay and begins singing various harmonies. It is inspired with wonderful melodies and heart-rejoicing songs. It stirs into cheerfulness the listeners.

As thou hast found thy way to the rose garden of Abha, it is my hope, that thou mayst become the sweet singing bird of God, raise a melody with infinite charms and tumult, unlock thy eloquent tongue, utter fluent utterances, answer every question and solve every problem.

Do not wonder at this and do not look at thine own capacity. The splendor of the Sun of Reality transforms the stone into the brilliant sapphire and the rain of the cloud of Mercy will clothe the naked tree with leaves, blossoms and fruits.

But it is conditioned upon the fact that thou mayst forget thyself, shun self-adoration and with all thy heart become attracted to the Kingdom of Abha! Become thou as such; then behold what doors have been opened before thy face!

Upon thee be Baha El Abha.

BBBD.177-178

AB08820

To: Edna M Mckinney, in Boston

Date: 1912-Aug-08

O handmaid of Baha'u'llah! Your letter was received. Praise be to God that you are successful in service and enkindled with the fire of the love of God.

Rest assured that divine confirmations will reach you and you will be successful in service, and because of this you will be assisted with heavenly confirmations.

Indeed, you are a servant of the Abha Kingdom and engaged in spreading the addresses. Through the favors of the Merciful Lord, I hope you will be successful in guiding a great multitude, awakening those who slumber, and making those who are deprived become privy to mysteries.

And upon you be the Most Glorious Glory!

BLO_PT#028h

AB12630

To: Helen Eger, in Stuttgart

Date: 1912-Aug-08

O Baha'i child! Praise God that in the Most Glorious Paradise, the Hand of Providence has planted you as a sapling, and the cloud of mercy has rained upon you, and the Sun of Truth has shone upon you. Therefore, grow and develop in

this stream of guidance, so that from the breeze of divine favors you may gain endless freshness and grace, become verdant and flourishing, and from the spiritual dew seek new life, become a peerless plant, and yield fresh fruit. And upon you be the Most Glorious Glory.

BBBD.187-188

ABU3296

Answer to questions, Dublin, 1912-Aug-08 in Dublin, NH

Question/topic: One of the friends asked about imperfect realities and their immortality.

All realities and souls are immortal, even the souls of unbelievers and defective souls, but in relation to the souls of the holy ones and sanctified souls, the former have no importance and significance. This piece of wood, for instance, exists, but in relation to the existence of man its existence is insignificant. As for the immortality of heedless souls after relinquishing the elemental body, their immortality is the same as extinction because they are deprived of a goodly life. Consider the mineral. Although it continues to exist in the plane of the mineral, in comparison to the existence of man it is pure nonexistence. The other worlds are habitations for the improvement of realities, the transformation of essences, and the renewal of character, but the elevation of ranks and obtaining forgiveness and pardon is another matter.

SW_v19#12 p.378, MHMD1.198

جميع حقائق و ارواح باقى است حتى ارواح غير
مؤمنين و نفوس ناقصه اما نسبت بارواح مقدسين
و نفوس قدسيه حكم و شأنى ندارند مثل اينكه اين
چوب وجود دارد اما نسبت بوجود انسان حكم
وجود ندارد و الى آخر بيانہ الأهل

BQA.080-081, BDA1.182.16

ABU3318

Public address given on 1912-Aug-08 in Dublin, NH

The more material education advances, the more competitive is the race in aggression and injustice. But spiritual education is the cause of competition in praiseworthy actions and the acquisition of human perfections. We hope that day by day

هر چه تربيت ظاهرى پيشتر شود مسابقه در
تعديات زيادتر مى شود اما تربيت روحاني سبب
مسابقه در اعمال خيريه و كمالات انسانيه است

these injustices will diminish and the spiritual virtues increase. امیدواریم که ازین تعدّیات کاسته و روز بروز بر کالات روحانیّه افزوده شود

SW_v19#12 p.379, MHMD1.199

BDA1.183.06

ABU1980

Words to the Master's entourage, spoken on 1912-Aug-09 in Dublin, NH

- 1 Oh! You are very badly off here! May God hear your complaint! Oh! It is so difficult to live in this manner, to dwell in such a house, to breathe such air! And to stay with such servants and respected friends is, of course, very hard for you! May God come to your help!
- 1 خیلی زحمت است این نحو گذران در چنین عمارتی بسر بردن در چنین هو و فضائی سیر کردن با چنین خدام و دوستان محترمه ئی بودن واقعاً خیلی بشما بد میگذرد خدا بفریاد تان برسد
- 2 Joking aside, what a wonderful table the Blessed Perfection has spread for His friends! Had kings come here they would have been served but this fervor and zeal of the friends would not have appeared for any one of them. These noble people who serve you love you with heart and soul and serve you without any fear, hope or expectation of reward. The poet spoke truly when he said that three things are scarce, namely, the demon, the phoenix and the faithful friend. Yes, like the demon and the phoenix, the true friend is rare. But under the shadow of the Word of God, the Blessed Beauty has produced such friends for you.
- 2 از مزاح گذشته ببینید جمارک مبارک چه بساطی برای اولیایش فراهم آورده اگر سلاطین اینجا میآمدند و لو بعضی بانها خدمت میکردند ولی این جوشش عموم و کوشش احباً از دل و جان برای هیچکس ممکن نه این نفوس جلیله که شما را خدمت می کنند از دل و جان شما ها را دوست دارند و بدون بیم و امید و خوف و طمعی قائم بر خدمتند این صحیح است که شاعری سه چیز را نایاب گفته الغول والعنقاء و الخلل الوفی مانند غول و عنقا دوست صادق با وفا نایابست مگر در ظلّ کلمه الله که جمال مبارک بجهت شماها چنین دوستانی مهیا فرموده

MHMD1.200-201

BDA1.185.02

AB12425

To: Friedrich Schweizer, in Stuttgart

Date: 1912-Aug-09

O seeker after truth! Your letter was received and from its contents it became known that the rays of the Sun of Reality have shone upon that land and the prayer of 'Abdu'l-Baha has been answered. When the maidservant of God, Mrs. Knobloch,

was sent to that region, supplication was made at the threshold of Baha'u'llah for her confirmation, and still I pray with heart and soul. Thus it was that she was confirmed and conveyed the glad-tidings of the appearance of the Blessed Beauty to that land.

The success of Mrs. Knobloch is sufficient proof and clear evidence that when the confirmation of the Abha Kingdom becomes a helper and supporter, every soul becomes a soaring eagle in the heights of glory and captures blessed souls. This is the power of the confirmation of the Abha Kingdom.

Therefore, strive that each one of you may become a true hunter and, as Christ said, capture human souls. And upon you be the Most Glorious Glory.

BBBD.194

ABU3139

Answer to questions, Dublin, 1912-Aug-09 in Dublin, NH

Question/topic: Does the existence of evil proceed from God?

There is no evil in existence. Evil is non-existence. All that is created is good. Ignorance is evil and it is the non-existence of knowledge; it has no existence of its own. Hence, evil is the non-existence of good. Want of wealth is poverty; absence of justice is oppression; want of perfection is deficiency. All of these opposites imply non-existence and not existence.

SW_v19#12 p.379, MHMD1.200

در وجود شر نیست شر عدم است و آنچه در وجود است خیر است جهل شر است و آن عدم علم است وجود خارجی ندارد پس شر عدم خیر است فقر عدم غنا ظلم عدل و نقص عدم کمال است جمیع این اضداد راجع بعدمست نه وجود

BDA1.184.11

ABU2143

Answer to questions, Dublin, 1912-Aug-10 in Dublin, NH

- 1 The basic principles of all religions are the same and the dawning point. Hence, the Baha'is believe in the fundamental truth of all the religions and turn to the Sun of truth. From whatever dawning point it may appear they turn toward it. At one time, it appeared from the dawning point of Moses, then from that of Jesus and again from that of Muhammad.
- 2 But if all had looked only at the dawning points, they would have remained veiled like the Jews when the Sun of Truth appeared from another place. Today the Baha'is look at the Sun of Truth and not at the dawning point. From whatever place it may appear, they turn to it.
- 3 You have rightly understood that the Baha'is do not believe in a person; rather they believe in the truth which shines from the divine dawning points.

MHMD1.202

BDA1.186.07

ABU2240

Words to the Baha'is, spoken on 1912-Aug-10 in Dublin, NH

- 1 The patient poor are better than the thankful rich. But the thankful poor are better than the patient poor. And the best of all is the rich-giver who is free from temptations or tests, who becomes the cause of the happiness of mankind. Though through thanksgiving blessings are increased, yet the most perfect thanksgiving is through giving, and the station of giving is the highest of all stations. Just as it is said in the Qur'an, 'Ye shall never receive blessings until ye give of that which ye love.'
- 2 A king at the time of his death wished he was of the poor class. 'I wish I was poor!' he exclaimed. 'In the first place, I would not have ruled with injustice, and, in the second place,

at the last moment, I would not be in such a state of remorse and regret!' A poor man who heard him say this exclaimed, 'Thank God that at the time of death, the kings wish to be poor, but we, the poor. At the time of death never desire to say we wish we were kings'!

فقیری شنید و گفت الحمد لله که ملوک وقت موت آرزوی فقیر بودن مینمایند ولی ما فقرا وقت مردن هیچ آرزوی اینکه کاش پادشاه بودیم نمی کنیم

KHMT.194x, MAS5.227, BDA1.185.10

SW_v19#12 p.379-380, MHMD1.201, ROB2.281, STAB#042

ABU0010

Words spoken at Unitarian church in Dublin, 1912-Aug-11 in Dublin, NH

1 That the world of nature is imperfect and needs education is to the wise beyond question. Consider, man uneducated is in utmost barbarism and distress; through education man becomes a man. Left to himself he will be as other animals. Look at the civilized countries. There man is educated, acquires ideals, becomes civilized, wise and perfect. But in savage countries, such as Central Africa, man, because he receives no education, remains in the state of barbarism. The difference between America and Central Africa is this that in the United States there is education and in Africa there is no education. The people of Africa have remained in their natural state; but among the inhabitants of this country (America) education has great effect and is firmly established.

1 در نزد عموم عقلا مسلم است که عالم طبیعت ناقص است و محتاج تربیت ملاحظه میکنید اگر انسان تربیت نشود در نهایت توحش است انسان را تربیت انسان کند اگر بر حالت طبیعت گذارده شود مثل سائر حیوانات است نظر بممالک متمدنه کنید که انسان تربیت شود کسب فضائل کند متمدن شود عاقل گردد عالم شود کامل گردد لکن در ممالک متوحشه مثل اواسط افریقا چون تربیت نمیشود لهذا بر حالت توحش میماند فرقی که در ممالک امریکا و اواسط افریقا است این است که اینجا تربیت شده اند آنجا تربیتی نیست و اهالی افریقا بر حال طبیعی باقی اما اهالی امریکا تربیت شده اند

2 Education straightens a crooked branch. Education makes the jungle into a rose garden. Education causes the fruitless tree to become fruitful, changes the thorn patch into a cultivated field, makes devastated countries to flourish. Through education the savage become civilized. Through education the ignorant become wise, the imperfect are made perfect. Education informs man of the world of the Kingdom, makes him aware of God. Education endows man with spiritual susceptibilities, enables him to discover the mysteries of nature, makes him aware of the realities of the Kingdom. In short, it is clear to all that the world of nature is imperfect, and through education will attain perfection.

2 تربیت شاخ کج را راست کند جنگل را بوستان نماید درخت بی ثمر را با ثمر کند خارستان را سنبلستان نماید تربیت ممالک مخروبه را آباد کند متوحش را متمدن نماید تربیت جاهل را کامل کند انسان را از ملکوت الهی خبر دهد از خدا باخبر نماید انسان را روحانی کند کاشف اسرار طبیعت نماید آگاه بر حقائق اشیاء کند خلاصه نزد جمیع مسلم است که عالم طبیعت ناقص است و کمال طبیعت منوط بتربیت است

3 But for education man would have remained as other animals, nay, lower than animals for some deeds proceed from man which do not occur among the animals. For instance, the animal to satisfy his hunger may devour one animal. But man, devoid of education, and ferocious, kills in a day a hundred

3 اگر تربیت نباشد انسان مثل سائر حیوانات درنده است بلکه پست تر مثل اینکه بعضی اطوار از انسان گاهی صادر شده که از حیوان صادر نشده مثلاً حیوان بی تربیت هر چند درنده است

thousand people. Consider how those ferocious souls who have come into the world are lower even than wolves, are beneath the carnivorous animals. It is evident that if man is not educated he is lower than an animal.

- 4 There are two kinds of education: divine and material. The philosophers who have arisen are material teachers, have given the people material training and have been the cause of the progress of the world of nature. But the holy Manifestations of God are divine educators. The philosophers have educated the world of bodies; the divine, holy Manifestations have trained souls. His Holiness Christ—unto him be glory!—was a spiritual educator, the educator of the Kingdom, the Divine Educator. He educated souls, trained the human reason to see the verities of the spirit. But the philosophers have served material civilization, educating from the material standpoint.

- 5 Man, in reality, is in need of both material and divine education. If, however, he does not receive heavenly instruction, if he receives material education only he will be as other animals, for animals discover the bodily verities, the facts of nature, the realities which can be sensed. But God has created in man a power which may perceive mental verities and which may discover the realities of the Kingdom. That power becomes aware of divine bounties, is the cause of eternal life, bestows ideal perfections. That power distinguishes man from the animal because the animal knows but the nether world while man discovers the verities of Heaven.

- 6 Man though he progress materially is in need of the breaths of the Holy Spirit, of divine education, of the outpourings of the Kingdom. Not until man receives this bounty can he become perfect. Therefore the holy, divine Manifestations have appeared in every cycle and dispensation so that they may give the human souls this divine education, may banish the imperfections of the human world and make manifest ideal perfections. The world of nature is like a jungle. His Holiness the Christ was the divine gardener. He made this jungle to be a rose garden, these fruitless trees fruitful. These lands which according to the laws of nature should bring forth weeds and tares he filled with roses and tulips. This Divine Farmer sowed the earth with seeds; the worthless grass he threw away. The thorn bushes which according to the law of nature should grow he rooted out, and through divine education the thorny place

روزی یک حیوان میدرد اما انسان بی تربیت درنده روزی صدهزار نفر میدرد ملاحظه کنید که نفوس درنده‌ئی که آمده‌اند از گرگ درنده‌تر و از حیوان پست‌تر بوده‌اند پس اگر انسان تربیت نیابد از حیوان بدتر است

- 4 و تربیت دو قسم است تربیت مادی و تربیت الهی فلاسفه عالم معلّمین مادی بوده‌اند مردم را تربیت طبیعی مینمودند لهذا سبب تربیت و ترقیّ طبیعی شدند لکن مظاهر مقدّسه الهیه مربّی الهی بودند ارواح و قلوب و عالم اخلاق را تربیت نمودند فلاسفه عالم اجسام را تربیت کردند مظاهر مقدّسه عالم ارواح را مثلاً حضرت مسیح علیه السلام مربّی روحانی بود مربّی ملکوتی بود مربّی الهی بود ارواح را تربیت نمود عالم اخلاق را تربیت کرد حقائق معقوله را ترویج نمود اما حضرات فلاسفه مدنیّت را خدمت کردند بشر را من حیث الماده تربیت نمودند

- 5 و فی الحقیقه انسان محتاج هر دو هست تربیت طبیعی و تربیت الهی اگر چنانچه تربیت آسمانی نیابد مثل سائر حیواناتست مجرد کاشف حقائق محسوسه‌اند لکن خدا در انسان قوه‌ئی گذارده که کاشف حقائق معقوله است کاشف حقائق ملکوتیست آن قوه کاشف فیوضات الهی است آن قوه سبب حیات ابدی است آن قوه سبب حصول کالات معنویست آن قوه انسان را از حیوان ممتاز نماید زیرا حیوان کاشف حقائق ناسوتی است انسان کاشف حقائق لاهوتی

- 6 پس انسان هر چه ترقیات مادیّه حاصل کند باز محتاج بنفثات روح القدس است محتاج تربیت الهی است محتاج فیض ملکوتیست تا انسان این تربیت را نیابد کامل نشود لهذا مظاهر مقدّسه در هر کوری ظاهر شدند تا نفوس را تربیت الهی کنند تا نقائص طبیعت را زائل نمایند کالات معنویه ظاهر کنند طبیعت نظیر جنگل است و حضرت مسیح باغبان الهی این جنگل را بوستان کرد اشجار بی‌ثمر را باثمر نمود این زمینها که بمقتضای طبیعت پر از خس و خاشاک بود باغ پر گل و ریحان نمود زمین را شخم کرد علفهای بی‌بهره را بیرون ریخت خارهایی که بمقتضای طبیعت روئیده بود جمیع را قلع و قمع نمود بعد از آنکه خارستان بود مزرعه و

became a rose garden. Had it remained in its original state it would have been either a jungle or a bramble patch.

گلستان شد اگر بر حالت طبیعی میماند شبهه‌ئی نیست جنگل یا خارستان بود لکن دهقان جنگل را بوستان کند خارستان را مزرعه نماید این درختهای بی‌ثمر را باثمر سازد و علفزار را کشت‌زار کند

- 7 The point is this, that man, however much he may progress materially, however much he may acquire of material perfection belongs, still, to the animal world and is in need of the breaths of the Holy Spirit, of divine education. If man partakes of the breaths of the Holy Spirit then the divine reality appears in the human world in utmost perfection and man becomes as the image and likeness of God. He that was earthly becomes heavenly; he that was of the nether world lives now in the divine world; he who was materialistic becomes spiritual; he who was dark is illumined. And this is not possible save through the breaths of the Holy Spirit, whereby he may attain eternal life; otherwise he hath, in no wise, any distinction from the life of the animal.

7 مقصود این است که انسان هر قدر ترقیات طبیعی نماید کسب کمالات مادی کند حیوان شرده شود لهذا محتاج نفثات روح است محتاج تربیت الهی است تا حقیقت انسانی در نهایت جمال و کمال جلوه نماید تا ماصدق آیه تورات شود صورت و مثال الهی گردد استفاضه از حقائق ملکوتی کند بعد از آنکه زمینی است آسمانی شود ناسوتیست لاهوتی گردد جسمانی است روحانی شود ظلهانیست نورانی گردد و این جز بنفثات روح القدس ممکن نیست که حیات ابدیه باید والا از حیات حیوانی بهیچوجه امتیازی ندارد

- 8 The holy Manifestations breathe a new spirit into the bodies, bestow a new mind upon souls, confer mighty advancements, and illumine the world. Yet, after a time, darkness again returneth: the heavenly radiance abideth not, and natural passions prevail. It is even as a husbandman who maketh a piece of land flourish: after it had been a meadow of weeds, he maketh it a fair and ordered field, and a harvest is gathered. But should it be left untended, it again becometh a thicket of thorns and a wilderness of grass.

8 مظاهر مقدسه روح جدیدی در اجساد میدهند عقل جدیدی بنفوس میدهند ترقیات عظیمه میبخشند عالم را روشن میکنند لکن مدتی نمیگذرد که باز تاریک میشود نورانیت آسمانی نمیماند احساسات طبیعی غلبه میکند مثل اینکه دهقان زمینی را معمور میکند بعد از آنکه علفزار بود زراعت پاکیزه مینماید خرمن حاصل میشود اما اگر متروک گذارده شود باز خارستان گردد علفزار شود

- 9 The world, through the power of the holy Manifestations, was once a blessed field, a garden and a paradise. The darkness of ignorance was not; the divine radiance was manifest. But after a time the world became wholly dark; no divine illumination remained, no heavenly bounty endured, no spiritual education was found. At such a time Baha'u'llah appeared. In that age the peoples of the East were in the utmost conflict and contention; religions were shedding one another's blood; sects were occupied with war and strife. No trace of love remained, nor any heavenly light.

9 عالم وقتی بقوت مظاهر مقدسه مزرعه بابرکتی بود باغ و بوستان بود ظلمت نادانی نبود نورانیت الهی آشکار بود لکن بعد از مدتی عالم بکلی تاریک شد ابداً نورانیت الهیه نماند فیض الهی نماند تربیت روحانی نبود در همچو وقتی حضرت بهاءالله ظاهر شد در آن زمان ملل شرق در نهایت نزاع و جدال بودند ادیان خون یکدیگر میریختند مذاهب بجنگ و جدال مشغول بودند ابداً آثار محبت نبود نورانیت آسمانی نبود

- 10 At such a time Baha'u'llah appeared and proclaimed the oneness of the world of humanity: that all men are the servants of God, and all religions are beneath the shadow of the mercy of the Lord. The utmost that may be said is this: some are ignorant, deficient, and as children; they must become knowing, perfect, and mature. They are drowned in the darkness of nature; they must become illumined. God is kind unto all; the

10 در همچو وقتی حضرت بهاءالله ظاهر شد اعلان وحدت عالم انسانی فرمود که بشر همه بندگان خداوندند و جمیع ادیان در ظل رحمت پروردگار نهایت اینست که بعضی جاهل و ناقص و کودکنند باید دانا و کامل و بالغ گردند در ظلمت طبیعت غرقند باید نورانی شوند خدا بهمه مهربان است الطاف الهی شامل کل است جمیع

divine favors encompass all; all are submerged in the ocean of His mercy and partake of His heavenly bounties.

- 11 In brief, He abolished strife and contention, removed enmity from among men, reconciled all religions with one another, and caused the sects to associate in amity. After they had been in the utmost hatred, He brought about the utmost love. Today, in Persia, those who have obeyed the command of Baha'u'llah are in the utmost concord and fellowship; all are together in perfect amity and love.

- 12 Baha'u'llah declared that the world of humanity is one tree, and that all nations and races are its leaves and branches, while God is the Gardener. He hath made no distinction; He hath trained them all. The utmost is this: some are ignorant, and must be made learned; some are imperfect, and must be perfected; some are sick, and must be healed; some are children, and the child must be educated until he attain maturity. But all are the servants of God. God is the Father of all; He is kind unto all; and all are submerged in the ocean of His mercy.

- 13 So long as He is kind unto all, why should we be unkind? He is at peace with all; why should we be at war, and strive for one another's ruin? Shall we make nation a pretext, religion a pretext, homeland a pretext, politics a pretext, a mere name a pretext, and occupy ourselves with conflict and contention, shedding one another's blood and laying waste one another's homes? Is this befitting, while we dwell beneath the shadow of such a merciful God, Who pardoneth our errors and showeth mercy, Who changeth not His favors though we commit every sin and transgression? Is it meet that we should oppose such a God? He is kind unto all; shall we be unkind?

- 14 In brief, Baha'u'llah laid such a foundation and taught universal peace. Fifty years ago He addressed epistles to all the kings, summoning them to truthfulness, concord, and devotion to reality; for there is no calamity worse than war, which ariseth from prejudices and is contrary to the good-pleasure of God. Consider how, from the beginning of history until now, war and conflict have prevailed among mankind. And this war hath arisen either from political prejudice, racial prejudice, patriotic prejudice, or religious prejudice. All these prejudices are destroyers of the foundation of humanity.

در بحر رحمت او مستغرقند و از فیوضات الهی مستفیض

- 11 خلاصه نزاع و جدال را زائل کرد عداوت را از میان برداشت جمیع ادیان را با یکدیگر التیام داد مذاهب را با هم الفت بخشید بعد از آنکه در نهایت بغض بودند نهایت محبت حاصل نمودند امروز در ایران کسانی که اطاعت امر بهاءالله نموده اند در نهایت الفت و التیامند جمیعاً با هم در نهایت الفت و محبت اند

- 12 حضرت بهاءالله فرمود عالم بشر از یک شجر است و جمیع ملل و اجناس عبارت از اوراق و افنان آن و خدا باغبان هیچ فرقی نگذاشته همه را تربیت فرموده نهایت بعضی جاهلند باید آنها را عالم نمود بعضی ناقصند باید آنها را کامل کرد مریضند باید معالجه نمود اطفالند طفل را باید تربیت کرد تا بلوغ رسد اما همه بندگان خداوندند خدا پدر جمیع است بجمیع مهربان است و همه در بحر رحمتش مستغرق

- 13 مادام او بکل مهربان است ما چرا نامهربان باشیم او بجمیع صلح است چرا ما در جنگ باشیم و در خرابی یکدیگر بکشیم ملت را بهانه نمائیم مذهب را بهانه نمائیم وطن را بهانه نمائیم سیاست را بهانه نمائیم نام را بهانه نمائیم و نزاع و جدال مشغول شویم خون یکدیگر را بریزیم خائمان هم را خراب کنیم آیا این سزاوار است تا آنکه در ظلّ همیچو خدای مهربان هستیم که خطای ما را عفو کند و رحمت نماید عناياتش را تغییر ندهد ولو هر چه عصیان و طغیان کنیم آیا سزاوار است چنین خدائی را مخالفت نمائیم او بهمه مهربان است ما نامهربان باشیم

- 14 خلاصه حضرت بهاءالله چنین تأسیسی نمود و صلح عمومی را تعلیم فرمود پنجاه سال پیش بجمیع ملوک نامه نوشت و کل را براسستی و آشتی و حقیقت پرستی دعوت فرمود زیرا آفتی از حرب بدتر نه که منبعث از تعصبات است و مخالف رضای الهی ملاحظه نمائید که از بدایت تاریخ الی الآن بین بشر حرب و جدال است و این حرب یا منبعث از تعصب سیاسی است یا منبعث از تعصب جنسی است یا منبعث از تعصب وطنی

است یا تعصب مذهبی جمیع این تعصبات هادم
بنیان انسانیت

- 15 God hath no prejudice; why should we have prejudice? God dealeth alike with all; why should we deal diversely? The whole earth is one native land, and the terrestrial globe is one. All mankind are of one country and of the lineage of Adam; therefore they are one family and one race, not diverse. Why, then, should we be divided? Why should there be this war and conflict among us, this strife and slaughter? We must follow the good-pleasure of God. There is no doubt that the good-pleasure of God lieth in love and fellowship; for war is the destroyer of the foundation of humanity, and until war is abolished, the world of man shall find no rest.

15 خدا تعصب ندارد ما چرا تعصب داشته باشیم
خدا بجمیع یکسان معامله میکند ما چرا مختلف
معامله نمائیم همه زمین یک وطن است و کره
ارض واحد جمیع بشر از یک وطنند و از سلاله
آدم لهذا یک عائله اند و یک جنسند نه مختلف ما
چرا باید مختلف باشیم چرا این حرب و نزاع در
میان باشد چرا این جدال و قتال باشد باید متابعت
رضای الهی نمائیم شبههئی نیست که رضای الهی
در محبت و الفت است زیرا حرب هادم بنیان
انسانی تا حرب زائل نشود عالم انسانی راحت نیابد

- 16 Moreover, the imitations current among the religions are a barrier to unity and concord; for imitations are diverse, and the diversity of imitations causeth contention, and contention leadeth to warfare. Therefore must imitations be abandoned and the truth investigated. Since truth is one, should all investigate reality, there is no doubt that all would become one, united and agreed. For all this contention ariseth from imitations; otherwise the foundation of the divine religions is one, and that foundation is the virtues of humanity. In virtues none differ; all agree that virtues are light and vices darkness. We must therefore return to the foundation of the divine religions and forsake imitations. Assuredly we shall become united, and no difference whatsoever shall remain.

16 دیگر آنکه تقلیدی که در دست ادیان است
مانع اتحاد و اتفاق است زیرا تقلید مختلف است
اختلاف تقلید سبب نزاع و نزاع سبب قتال
لذا باید تقلید را ترک نمود و تحری حقیقت
کرد چون حقیقت یکی است اگر کل تحری
حقیقت نمایند شبههئی نیست که کل یکی شوند
متحد و متفق گردند زیرا این همه نزاع از تقلید
است و الا اساس ادیان الهی یکی است و آن
فضائل انسانیت هیچکس در فضائل اختلاف
ندارد همه متفقند که فضائل نور است و رذائل
ظلمت پس ما باید رجوع باساس ادیان الهی نمائیم
تقلید را ترک کنیم یقین است متحد میشویم و
بهیچوجه اختلافی نمیماند و

- 17 Furthermore, religion must be in conformity with reason and with science; for if it be not in conformity with reason and science, it is superstition. God hath bestowed the rational faculty, that we may apprehend the realities of things and perceive the truth of each thing. If it be contrary to science and reason, there is no doubt that it is vain imagining. And if religion be a hindrance to fellowship, irreligion is better; for religion is for the sake of love and concord. If religion become the cause of strife and contention, then assuredly the absence of religion is preferable; for it is even as a remedy, and if the remedy causeth disease, the absence thereof is assuredly better.

17 دیگر آنکه دین باید مطابق با عقل باشد مطابق با
علم باشد زیرا اگر مطابق با عقل و علم نباشد
اوهام است خدا قوه عاقله داده تا بحقیقت
اشیاء پی بریم و حقیقت هر شیئی ادراک کنیم
اگر مخالف علم و عقل باشد شبههئی نیست که
اوهام است و اگر دین مانع الفت باشد بیدینی
بهتر است زیرا دین بجهت محبت و الفت است
اگر دین سبب نزاع و جدال شود البته عدم دین
بهتر است چه که بمنزله علاج است و علاج
اگر سبب مرض شود البته عدم او بهتر است

- 18 Moreover, God hath created all alike. Baha'u'llah proclaimed the equality of men and women: that man and woman are both servants of God, and all mankind are equal in rights. Before God there is no male and female; whosoever's deeds are better and whose faith is stronger is nearer to the divine Threshold.

18 دیگر آنکه خدا جمیع را یکسان خلق کرده
حضرت بهاءالله اعلان مساوات رجال و نساء
فرمود که مرد و زن هر دو بندگان خدا هستند
و کل بشر و در حقوق متساوی نزد خدا مردی
و زنی نیست هر کس اعمالش بهتر و ایمانش

In the world of God there is neither male nor female; in the Kingdom there is neither male nor female; all are one. Therefore men and women alike must be united and equal.

بهتر در درگاه الهی مقرب تر است در عالم الهی
ذکور و اناث نیست در عالم ملکوت ذکور و
اناث نیست جمیع یکی هستند لهذا رجال و نساء
کل باید متحد باشند مساوی باشند

- 19 In brief, since most of the people of the world were ignorant, Baha'u'llah proclaimed that all must acquire sciences and arts, and that all children must be placed in schools, whether in cities or in villages; and this is obligatory. Should the father of a child be unable, the community of mankind must assist him, that no soul may remain without education. And in the schools there must be both physical and spiritual training; for material sciences are as the body, and divine sciences as the spirit. The spirit must be breathed into the body, that the body may attain life. But if there be no spirit, the body is dead, though it be in the utmost beauty; since it is deprived of the bounty of the spirit, it beareth no fruit and yieldeth no result—nay, its nonexistence were better, for it becometh corrupt and fetid; assuredly it were better that it should be no more.

19 خلاصه اهالی عالم چون اکثر جاهل بودند
حضرت بهاء الله اعلان فرمود که کل باید
تحصیل علوم و فنون نمایند جمیع اطفال را
داخل مکتب نمایند چه در شهرها چه در
قریه ها و این فرض است اگر پدر طفلی هرآینه
عاجز باشد جمعیت بشریه باید او را مدد نمایند تا
نفسی بی تربیت نماند و در مدارس هم تربیت
جسمانی یابد و هم تربیت روحانی زیرا علوم
مادیّه بمنزله جسد است و علوم الهیه مانند روح
روح باید در جسد دمیده شود تا جسد حیات
یابد اما اگر روح نباشد جسد مرده است ولو
در نهایت جمال باشد چون از فیض روح محروم
باشد ثمری ندارد و بی نتیجه است بلکه نبودنش
بهتر زیرا فاسد و متعفن میشود البته معدوم باشد
بهتر است

- 20 Thus it is said in the Gospel: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit"; that is, material things are as the body, but the breaths of the Holy Spirit are the spirit. This body must be quickened by this spirit. Therefore Christ said that the second birth is necessary. And this meaneth that, when man was in the womb, he was deprived of all these bounties. When he came into this world, his eye was opened, his ear heard, he possessed understanding and bodily powers, and he acquired spiritual faculties. These gifts God had bestowed in the world of the womb, but in that world they were not manifest. When he was born, these gifts became apparent and evident: he saw that he had an eye, that an ear had been granted him; he beheld all created things; he saw the sea, he observed the plain, he beheld gardens and orchards. Of all these, in the world of the womb, he was unaware; he had no knowledge whatsoever.

20 اینست که در انجیل میفرماید المولود من الجسد
جسد هو و المولود من الروح هو الروح یعنی
مادیّات بمنزله جسد است اما نفثات روح
القدس روح است این جسد باید باین روح
زنده شود از این جهت حضرت مسیح فرمود
ولادت ثانویه لازم است و آن این است که
وقتی انسان در رحم بود از جمیع این فیوضات
محروم بود چون باین عالم آمد چشمش باز شد
گوشش شنوا گشت دارای هوش و قوای
جسمانیّه شد قوای روحانیّه حاصل کرد این
مواهب را خدا در عالم رحم داده بود لکن
در عالم رحم ظاهر نبود چون متولد شد این
مواهب ظاهر و هویدا گشت دید چشمی دارد
گوشی باو عنایت شده جمیع کائنات را مشاهده
مینماید دریائی می بیند صحرائی ملاحظه میکند
باغ و بستانی می بیند از جمیع اینها در عالم رحم
بیخبر بود هیچ خبر نداشت

- 21 In like manner, man must be born from the world of nature, that he may enter the world beyond nature; that is, he must be delivered from the defects of the natural world, that he may receive a share and portion of the virtues of the divine world. For nature is imperfect; it can do no more than this. It cannot discover spiritual realities, disclose the Kingdom, or

21 همینطور انسان باید از عالم طبیعت متولد شود تا
در عالم ماوراء طبیعت داخل شود یعنی از نقائص
جهان طبیعی نجات یابد تا از فضائل عالم الهی بهره
و نصیب گیرد زیرا طبیعت ناقص است جز این
نمیتواند کشف روحانیات کند کشف ملکوت
نماید و از عالم الهی خبر گیرد مثل اینکه در عالم

gain tidings of the world of God. Even as, in the world of the womb, it was impossible for the child to gain knowledge of this world—nay, he would have denied this world. Were one to say to him, “Beyond this world of the womb there is a vaster world; there is a sun, a moon, a garden, and a rose-garden,” he would deny it and say, “There is no world save the world of the womb.” But when he was born, he beheld all these bounties, though in the world of the womb he had known nothing thereof.

22 Likewise, until man be born from the world of nature, he gaineth no tidings of the world of the Kingdom, becometh not informed of God, obtaineth no knowledge of spiritual things, and knoweth not of the divine bounties. But when he is born from nature, he beholdeth the lights of the gifts. Thus he knoweth that the Kingdom of God is dependent upon the second birth.

23 The holy Manifestations came for the education of mankind, that they might attain the second birth, gain knowledge of God, become aware of the divine Kingdom, and know the divine realities. For example, the Arabian Peninsula was in the utmost darkness; its tribes and clans were like insects; human souls were manifestations of satanic qualities; the horizons were wholly deprived of the radiance of the light of the Merciful. Its laws and customs were destructive of the happiness of the world of humanity; virtues were abolished, and vices accepted and lawful. There was no knowledge of the world of God, nor any trace of the boundless bounties.

24 Suddenly, from the dawning-place of Hijaz, the Muhammadan light shone forth, and the Sun of Truth gleamed from the horizon of Batha. The Arabian Peninsula was illumined; the divine Teacher began His instruction, and the true Educator trained mankind. The sleepers awoke, the heedless came to their senses, the human race advanced, and the ancient customs declined. The Arabs raised the melody of Hijaz and sounded such a royal strain in the world of civilization that its echo shall remain in the ears of humankind forever.

25 O Lord, O Forgiver! This scattered company is Thine, and these lovers of Thy Beauty have gathered in this temple. They seek Thy good-pleasure, long for Thy favors, and desire Thy pardon and forgiveness. O God! We are children, and Thou art our loving Father. We are lowly, and Thou art the Peerless, the Incomparable, the All-Glorious. O God! We are in the utmost

رحم طفل محال بود از این عالم خبر گیرد بلکه منکر این عالم بود اگر کسی باو میگفت غیر از این عالم رحم عالمی وسیعتر هست آفتابست ماهی است باغ و گلستانی است انکار میکرد میگفت عالمی جز عالم رحم نیست اما چون متولد شد دید این همه مواهبست ولی در عالم رحم هیچ خبر نداشت

22 همینطور تا از عالم طبیعت انسان تولد نیابد از عالم ملکوت خبر نگیرد از خدا باخبر نشود از روحانیات خبر حاصل ننماید از فیوضات الهی باخبر نگردد اما چون از طبیعت متولد شد انوار مواهب را مشاهده نماید پس میداند که ملکوت الهی منوط بتولد ثانی است

23 مظاهر مقدسه برای تربیت بشر آمدند تا تولد ثانی یابند از خدا خبر گیرند از ملکوت الهی باخبر شوند از حقائق الهیه خبر گیرند مثلاً جزیره العرب در نهایت ظلمات بود و قبائل و عشائر نظیر حشرات نفوس انسانی مظاهر شیطانی و آفاق بکلی محروم از اشراق نور رحمانی قوانین و آداب محلّ سعادت عالم انسانی فضائل منسوخ و ذائل مقبول و مشروع از عالم الهی خبری نبود و از فیوضات نامتناهی اثری نه ناگاه از مطلع حجاز نور محمدی تابید و آفتاب حقیقت از افق بطحا درخشید جزیره العرب روشن شد معلم الهی بتعلیم پرداخت و مربی حقیقی تربیت فرمود خفتگان بیدار شدند و بیپوشان بهوش آمدند نوع انسانی ترقی نمود و آداب قدیم تدقّ یافت

24 تازیان آهنگ حمّازی بلند نمودند و شهنازی در جهان مدیّت زدند که زمزمه‌اش الی‌الابد در آذان نوع انسان باقی است

25 پروردگارا آمرزگارا این جمع پریشان تواند و عاشقان جمال تو در این معبد مجتمع شده‌اند رضای تو طلبند الطاف تو جویند عفو و مغفرت تو خواهند خداوند ما اطفالیم تو پدر مهربان ما ذلیلانیم تو عزیز بی‌مثل و بی‌همتا خدایا ما در نهایت

weakness, and Thou art pure power. We are poor, and Thou art the Rich. We are feeble, and Thou art the Mighty.

عجزیم و تو قدرت محض ما فقیریم و تو غنی ما
ناتوانیم تو توانا

26 O God! Pardon our sins and cause us to abide beneath Thy protection. Deliver us from the darkness of the world of nature and illumine us with the radiance of the divine realm. Rescue us from the world of nature and lead us unto the world of reality. O God! We are thirsty; give us the sweet waters of life. We are hungry; bestow upon us the heavenly table. We are sick; grant us everlasting healing. We are poor; confer upon us the treasure of the Kingdom. Shelter us beneath the shadow of Thy providence, that we may brighten our eyes by beholding Thy lights, and with hearing ears hearken unto Thy call. O God! Open our nostrils, that we may inhale the fragrance of the rose-garden of Thy grace. O God! Strengthen us, that we may walk in Thy path. We are in the world of dust; guide us unto the world of glory. Open the gates of the Kingdom; make Thy favors all-embracing and Thy bounty complete. Thou art the Forgiving, Thou art the Merciful, Thou art the Compassionate, and Thou art the Bountiful and the Loving-Kind.

SW_v14#02 p.042-045x

26 خدایا عفو نگاه فرما و در پناه خود منزل
ده از ظلمات ناسوت نجات بخش بنورانیت
لاهورت روشن فرما از عالم طبیعت نجات ده
بعالم حقیقت رسان خدایا تشنگانیم عذب فرات
بخش گرسنگانیم مائده آسمانی کرم کن مریضیم
شفای ابدی عنایت فرما فقیریم کنز ملکوت
بخشا در ظل عنایت خود مأوی بخش تا چشم
بمشاهده انوار تو روشن کنیم و بگوش شنوا
نداء تو را اصغا نمائیم خدایا مشام ما را باز کن
تا رائحه گلشن عنایت استشمام کنیم خدایا
ما را قوت بخش تا در سبیل تو سلوک نمائیم
در عالم ناسوتیم بعالم لاهوت هدایت کن ابواب
ملکوت بگشا الطاف خود را شامل کن و
فیض خود را کامل فرما توئی غفور توئی رحمن
توئی رحیم و توئی بخشنده و مهربان

BRL_DAK#0639, AMK.248-258,
MJMJ1.090x, MMG2#163 p.185x,
MJH.036x, KHF.042, KHAB.355 (362),
KHTB2.212, NJB_v03#16 p.001,
YFY.141x

AB09962

To: Albert Dawson, in London

Date: 1912-Aug-13

O dear friend! The letter which you had written to Mr. Hannen was noted. I became very pleased and gratified with you. We have arranged for Mr. Hannen to correspond with you, and I hope that through divine favors you will be assisted and confirmed in all matters. I believe that I shall find you in London soon. And upon you be the Most Glorious Glory.

SW_v03#12 p.008

ABU2860

Words to some musicians, spoken on 1912-Aug-13 in Dublin, NH

Music is produced by vibrations of air which affect the tympanum of the ear. Although music or an ordinary pleasing voice is of the physical realm, yet it has an effect upon the spirit. In the same manner, freshness and purity of the air, the atmosphere, the scenery and sweet fragrances impart joy, spirituality and comfort to the heart. Even though these are physical phenomena they have a great spiritual influence.

MHMD1.204

اینکه نغمات عبارت از توجّات هواییه است که از آن پرده های گوش متأثر میشود و نغمه و صوت ملیح عادی هر چند جسمانیست لکن تأثیر در روح دارد مانند نظافت و لطافت هود و محل و فضا و منظر خوش و روائع طیبّه که سبب حصول سرور روحانیت و فراغت قلب میشود با آنکه این شئون جسمانی است اما تأثیرات کلّیه در ارواح دارد

BDA1.188.12

AB00274

To: Agnes S Parsons, in Dublin, NH

Date: 1912-Aug-14

- 1 O thou, my spiritual daughter! I am on a train on my way to San Francisco. I recalled your praiseworthy qualities and the dear face of little Master Jeffrey, so I wanted to write this letter. Know that my greatest pleasure will be when I shall see you, my dear daughter, enraptured and completely charmed by the paradise of Abha, and aflame with the fire of the love of God. May my dear daughter burn and melt like a candle to enlighten all people. It is my hope that thou mayest be so.

1 ای دختر ملکوتی من در راه آهن رو به سانفرانسیسکو میرویم پیاد خوی تو افتادم و بیاد روی مستر جفری کوچک فوراً بتحریر این نامه پرداختم این را بدان که نهایت سرور من وقتی است که آن دختر عزیز را ببینم سرگشته و سودائی و مشهور بشیدائی و مفتون جمال الهی و منجذب بنفحات جنت ابری است چون شمع بسوزد و بگدازد لکن بانجن نور بخشد و امیدم چنانست که چنین گردی

- 2 Regarding the question of economics according to the new teachings, as this caused some difficulty for you because the report you received did not reflect what I said, I shall outline the essence of this matter so that it will be clearly proven that there is no complete solution for the economic question apart from that offered in the new teachings. It is absolutely impossible to resolve the problem by other means.

2 در خصوص مسئله اقتصادی که بموجب تعالیم جدید است از برای شما مشکل فکری حاصل شده بیان چنان نبود ولی روایت چنین گشت لهذا اساس مسئله را از برای شما بیان میکنم تا واضح و مبرهن شود که این مسئله اقتصادی جز بموجب این تعالیم حلّ تامّ نیابد بلکه ممتنع و محال

- 3 The question of economics must commence with the farmer and then be extended to the other classes inasmuch as the number of farmers is far greater than all other classes. Therefore, it is

3 و آن اینست که این مسئله اقتصاد را باید از دهقان ابتدا نمود تا منتی باصناف دیگر گردد

fitting to begin with the farmer in matters related to economics for the farmer is the first active agent in human society.

زیرا عدد دهقان بر جمیع اصناف اضعاف مضاعف است لهذا سزاوار چنان است که اقتصاد از دهقان ابتدا شود و دهقان اول عامل است در هیئت اجتماعی

4 In brief, from among the wise men in every village a board should be set up and the affairs of that village should be under the control of that board. Likewise a general storehouse should be founded with the appointment of a secretary. At the time of the harvest, under the direction of that board, a certain percentage of the entire harvest should be appropriated for the storehouse.

4 باری در هر قریه باید که از عقلاء آن قریه انجمنی تشکیل گردد که قریه در زیر اداره آن انجمن باشد و همچنین یک مخزن عمومی تأسیس شود و کاتبی تعیین گردد و در وقت خرمن بمعرفت آن انجمن از حاصلات عموم مقادیری معین بجهت آن مخزن گرفته شود

5 The storehouse has seven revenues: Tithes, taxes on animals, property without an heir, all lost objects found whose owners cannot be traced, one third of all treasure-trove, one third of the produce of all mines, and voluntary contributions.

5 این مخزن هفت واردات دارد و واردات عشریه رسوم حیوانات مال بی وارث لقطه یعنی چیزی که در راه پیدا شود و صاحب نداشته باشد دفینه اگر پیدا شود ثلثش راجع باین مخزن است معادن ثلثش راجع باین مخزن است تبرعات

6 This storehouse also has seven expenditures:

6 خلاصه هفت مصرف نیز دارد

7 1. General running expenses of the storehouse, such as the salary of the secretary and the administration of public health.

7 اول مصارف معتدله عمومی مانند کاتب مخزن و اداره صحت عمومی

8 2. Tithes to the government.

8 ثانی ادای عشر حکومت

9 3. Taxes on animals to the government.

9 ثالث ادای رسوم حیوانات بحکومت

10 4. Costs of running an orphanage.

10 رابع اداره یتام

11 5. Costs of running a home for the incapacitated.

11 خامس اداره اعاشه عجزه

12 6. Costs of running a school.

12 سادس اداره مکتب

13 7. Payment of subsidies to provide needed support of the poor.

13 سابع اکمال معیشت ضروریه فقرا

14 The first revenue is the tithe. It should be collected as follows: If, for instance, the income of a person is five hundred dollars and his necessary expenses are the same, no tithes will be collected from him. If another's expenses are five hundred dollars while his income is one thousand dollars, one tenth will be taken from him, for he hath more than his needs; if he giveth one tenth of the surplus, his livelihood will not be adversely affected. If another's expenses are one thousand dollars, and his income is five thousand dollars, as he hath four thousand dollars surplus he will be required to give one and a half tenths. If another person hath necessary expenses of one thousand dollars, but his income is ten thousand dollars, from him two tenths will be required for his surplus represents a large sum. But if the necessary expenses of another person

14 اول واردات عشر است و آن باید چنین گرفته شود ملاحظه میشود که یکنفر واردات عمومیه اش پانصد دلار است و مصارف ضروریه اش پانصد دلار از او چیزی عشر گرفته نشود شخصی دیگر مصارف اش پانصد دلار ولی وارداتش هزار دلار از او عشر گرفته میشود زیرا زیاده تر از احتیاجات ضروریه دارد اگر عشر بدهد در معیشتش خلل حاصل نگردد شخص دیگر هزار دلار مصارف ضروریه دارد ولی پنج هزار دلار واردات چون چهار هزار دلار فضله دارد از او یک عشر و نصف گرفته میشود زیرا فضله زیاد دارد شخص دیگر مصارف ضروریه اش هزار دلار است

are four or five thousand dollars, and his income one hundred thousand, one fourth will be required from him. On the other hand, should a person's income be two hundred, but his needs absolutely essential for his livelihood be five hundred dollars, and provided he hath not been remiss in his work or his farm hath not been blessed with a harvest, such a one must receive help from the general storehouse so that he may not remain in need and may live in comfort.

ولی وارداتش ده هزار دلار از او دو عشر گرفته میشود زیرا فضلہ زیاد دارد شخص دیگر مصارف ضروریہ اش چهار یا پنجہزار دلار است ولی وارداتش صد هزار دلار از او ربع گرفته میشود دیگرہی حاصلاتش دویست دلار ولی احتیاج ضروریہ اش کہ قوت لایموت باشد پانصد دلار است و در سعی و جہد قصوری نمودہ ولی کشتش برکتی نیافتہ این شخص را باید از مخزن معاونت نمود تا محتاج نماند و براحت زندگانی نماید

- 15 A certain amount must be put aside from the general storehouse for the orphans of the village and a certain sum for the incapacitated. A certain amount must be provided from this storehouse for those who are needy and incapable of earning a livelihood, and a certain amount for the village's system of education. And, a certain amount must be set aside for the administration of public health. If anything is left in the storehouse, that must be transferred to the general treasury of the nation for national expenditures.

15 و در ده ہر قدر ایام باشد بجهت اعاشہ آنان از این مخزن باید مقداری تخصیص نمود و از برای عجزہء دہ باید مقداری تخصیص داد و از برای نفوس از کار افتادہء محتاج باید از این مخزن مقداری تخصیص نمود از برای ادارہء معارف دہ باید مقداری از این مخزن تخصیص نمود از برای ادارہء صحت باید مقداری از این مخزن تخصیص نمود و اگر چیزی زیاد ماند آن را باید نقل بصندوق عموم ملت بجهت مصارف عمومی کرد

- 16 If it be thus arranged, every individual in society will live comfortably and pass his days happily. Differences in station will also remain and no breach will occur in this respect. Gradations of rank are without doubt one of the essentials of society. Society is like an army. An army requires field marshals, generals, colonels, captains and privates. It is utterly impossible for all professions to be equal. Preservation of rank is necessary. But each individual in the army must live in perfect peace and comfort. Likewise, a town requires a mayor, judges, merchants, men of means, craftsmen and farmers. Of course, these ranks must be observed, otherwise the general order would be disrupted.

16 چون چنین ترتیب دادہ شود ہر فردی از افراد ہیئت اجتماعیہ در نہایت راحت و سرور زندگانی نماید و مراتب نیز باقی ماند در مراتب ابداً خللی واقع نگردد زیرا مراتب از لوازم ضروریہء ہیئت اجتماعیہ است ہیئت اجتماعیہ مانند اردوئی است در اردو مارشال لازم جنرال لازم کولونل لازم کاپیتان لازم نفر لازم ممکن نیست کہ کل صنف واحد باشد حفظ مراتب لازم است ولی ہر فردی از افراد اردو باید در نہایت راحت و آسایش زندگانی کند و همچنین شہر را والی لازم قاضی لازم تاجر لازم غنی لازم اصناف لازم زراع لازم و البتہ این مراتب باید حفظ شود والا انتظام عمومی مختل گردد

- 17 Convey my heartfelt love to Mr. Parsons. I shall never forget him. If possible, have this letter published in one of the newspapers, as others are proclaiming these principles in their own names. Convey wondrous Abha greetings to Qudsiyyih.

17 بجناب مستر پارسنز نہایت اشتیاق و محبت ابلاغ دارید ہرگز او را فراموش ننمایم و اگر ممکن باشد این نامہ را در یکی از جرائد نشر نمائید زیرا دیگران باسم خود این قانون را اعلان نمایند و بہ قدسیہ تحیت ابدع ابہی ابلاغ دارید

18 Upon you be Baha'u'l-Abha.

و علیک البهاء الأبهی 18

BRL_ATE#048x, BRL_SOCIAL#211, LOG#1858x, LOG#1859x, BSC.453
#831x, SW_v07#15 p.146-147x, SW_v19#11 p.346-347x, MHMD1.206-208

BRL_DAK#0217, AVK4.347x,
AVK4.348x, MAS2.061-064x, KHF.219,
KHAB.041 (049), KHTB3.084, BDA1.189.15

ABU0240

Words spoken at Parsons home in Dublin, 1912-Aug-15 in Dublin, NH

1 I have been in Dublin for three weeks. Truly Dublin is a most pleasant place, a most delightful place, a place of most agreeable climate. Especially the people who are in Dublin are noble souls, their character is most excellent, they are hospitable, they are kind to strangers. I have witnessed the utmost consideration from them and I shall never forget their love and consideration - it shall always remain in my memory. Therefore I pray that God may bestow complete confirmation and bless these noble souls, may He extend His favors to all so that day by day they may become better.

1 سه هفته است که من در دوبلین هستم در حقیقت دوبلین جای بسیار خوشبختیست جای بسیار باصفائست جای بسیار خوشهوائست علی الخصوص نفوسیکه در دوبلین هستند نفوس محترمه هستند اخلاقشان بسیار خوش است مهمان نوازند غریب پرستند نهایت رعایت را از آنها دیدم و این محبت و رعایتشان فراموش ننمایم همیشه در خاطر است لهذا دعا میکنم که خدا تأیید کلی بفرماید و این نفوس محترمه را مبارک کند الطافش را بکلی شامل نماید تا روز بروز بهتر شوند

2 In any case, when I came to this American clime, I observed the signs of the Lord's mercy from every direction. I saw a country of utmost vastness, encompassing all natural perfections. Its people are of utmost nobility, both women and men are advancing. Therefore I am most grateful and delighted in this regard. However, as I have come from the East, I have brought the divine message, for in these countries spirituality has not progressed. Therefore I have brought the divine message, I have brought heavenly tidings. I have given to all the glad-tidings of the dawning of the lights of the Kingdom. I have explained the teachings of Baha'u'llah. I have brought rational proofs for the existence of Divinity. I have brought rational arguments that the mercy of the Lord is continuous, that the gates of the Kingdom are open, that divine bounty is eternal, that the rays of the Sun of Reality are shining and have no cessation. And since divine sovereignty is everlasting, therefore divine bounty is everlasting. Whosoever limits divine bounties to certain bounds has limited God to a boundary. As long as God is not limited by bounds, divine bounties have no end.

2 باری چون باین اقلیم امریکا آمدم آثار رحمت پروردگار را از هر جهت مشاهده کردم مملکتی دیدم در نهایت اتساع جمیع کالات طبیعت را شامل است ملتی است در نهایت نجابت زن و مرد در ترقی هستند لهذا بسیار از اینجهت ممنون و مسرور هستم لکن چون من از شرق آمدم پیام الهی را آوردم زیرا در این ممالک روحانیات ترقی نکرده است لهذا من پیام الهی آوردم بشارت آسمانی آوردم جمیع را بسطوع انوار ملکوت بشارت دادم تعالیم بهاءالله را بیان کردم دلائل و براهین عقلیه بر وجود الوهیت آوردم دلائل عقلیه بر وجود وحی آوردم حجج عقلیه اقامه کردم که رحمت پروردگار مستمر است ابواب ملکوت مفتوح است فیض الهی ابدیست انوار شمس حقیقت ساطع است آنرا انقطاعی نیست و چون سلطنت الهی دائمی است لهذا فیض الهی دائمی است هر کس فیوضات الهیه را محدود بحدودی نماید خدا

3 In brief, I have explained every proof and made clear every evidence that in the human world there is a spiritual power, there is an active spirit, and by this man is distinguished from that which is below man. Man shares with all beings in all degrees, but through the gift of spirit he is distinguished from all creation. This spirit is a breath of the divine breaths and a ray from the Sun of Reality. I have established decisive proofs for the immortality of the soul and made clear and evident that without divine guidance the human spirit is darkness. Therefore hearts must turn to the divine Kingdom so that the lights of infinite bounties may shine forth, so that this noble American nation which has achieved the utmost progress in material matters may likewise make spiritual progress and receive tidings from the world beyond nature and behold the divine Kingdom with their own vision, that they may be baptized with the Holy Spirit, and seek baptism in the water of life, and seek baptism in the fire of the love of God, even as Christ said, that they may attain eternal life, that they may witness the lights of the Kingdom of God, that they may enter the Kingdom of God.

4 In brief, this is now the last day. Tomorrow I am resolved to depart; and I counsel you: exalt your aspirations, and make lofty your aim. This material world is a transient life; of necessity it shall come to an end. The life and pleasures of this world are fleeting. Its ease endeth in toil; its honor endeth in abasement; its life endeth in death; its continuance endeth in extinction. Whatsoever hath no permanence possesseth, in the sight of the wise, no radiance; for the man of understanding turneth not his gaze toward the world that passeth away, but directeth it toward the world that abideth. He is not content with a temporary life, but seeketh life everlasting. He remaineth not in the darkness of nature, but longeth for the Kingdom of lights.

5 Be ye not, therefore, content with this evanescent life. Seek ye a life that hath no end; seek ye an honor that is eternal and everlasting; seek ye a repose that is heavenly; seek ye a spirituality that is divine. Strive after spiritual perfections, and pursue the virtues of the Kingdom. Yearn for nearness unto God; turn your faces toward the Kingdom of God. Then shall ye attain unto that which is the utmost perfection of the world of humanity, and shall seek the consummate outpourings of heaven.

را محدود بحدی کرده مادام خداوند محدود
بحدودی نیست فیوضات الهی را انتهای نه

3 خلاصه هر برهانرا بیان و هر دلیلی را واضح
نمودم که در عالم انسانی یک قوه روحانیه
است یکروح فعال است و انسان بآن ممتاز از
مادون انسان است انسان با جمیع کائنات در
جمیع مراتب مشترک است اما بموهبت روح
ممتاز از جمیع کائنات است این روح نفحهئی از
نفحات الهی است و شعاعی از شمس حقیقت
و براهین قاطعه بر بقاء روح اقامه کردم و واضح
و آشکار نمودم که روح انسان بدون هدایت الله
ظلمت است لهذا قلوب باید توجه بملکوت الهی
نمایند تا انوار فیوضات نامتناهی جلوه کند تا این
ملت نجیبه امریکا که در مادیات نهایت ترقی
نموده اند همچنین ترقیات روحانی نمایند و از عالم
ماوراء الطبیعه خبر گیرند و سلطنت الهی را
به بصیرت خود مشاهده کنند تا بروح القدس
تعمید یابند و بماء الحیاة تعمید جویند و بنار
محبت الله تعمید جویند چنانچه حضرت مسیح
میفرماید تا حیات ابدیه یابند تا انوار ملکوت
الهی مشاهده کنند تا در ملکوت الهی داخل
شوند

4 باری حالا روز آخر است من فردا عازم رفتن
هستم و شماها را نصیحت میکنم همتتان را بلند
کنید و مقصدهاترا عالی فرمائید این عالم جسمانی
حیات موقت است لابد منتهی میشود حیات
و لذات این عالم فانیت راحتش منتهی بزحمت
عززش منتهی بذلت حیاتش منتهی بممات بقایش
منتهی بفنا میشود هر چیزی که بقا ندارد در
نزد عاقل جلوه ندارد زیرا انسان عاقل توجه بعالم
فانی نمیکند توجه بعالم باقی میکند بحیات موقت
قناعت نمیکند حیات ابدی میطلبد در ظلمت
طبیعت نمی ماند آرزوی ملکوت انوار میکند

5 لهذا قناعت باین حیات فانیه نکنید یک حیاتی
طلبید که نهایت ندارد عزتی طلبید که ابدی
و سرمدی است یک راحتی طلبید که آسمانی
است روحانیی طلبید که ربانیت کالات
معنویه طلبید و فضائل ملکوتیه جوئید قرینت
خدا را آرزو نمائید توجه بملکوت الله کنید
پس آنچه نهایت کالات عالم انسانیت بآن فائز
گردید و منتهی فیوضات آسمانرا طلبید

6 Consider the wise ones who have gone before, the enlightened ones who have passed away, the Prophets who have preceded you - they delivered themselves from the darkness of the natural world and partook of the lights of the Kingdom. They paid no heed to this world's transient life but sought life eternal. Though they walked upon the earth, yet they soared in the Most Glorious Kingdom. Though their spirits were captive in the body, yet they sought the freedom of the eternal realm, until their holy spirits ascended to the Abha Kingdom and attained eternal life. Observe how all the world's great ones have vanished, leaving no trace, while those holy souls' influence endures forever. The lamp of all kings has been extinguished, but their lamp grows brighter day by day. How many queens came to this world in the fullness of power - all have vanished without a trace, save that their names may be mentioned in some history books. But Mary Magdalene was a simple village woman; yet when she was illumined by the lights of the Kingdom, she became a brilliant star, forever shining from the horizon of eternal glory.

7 From this may ye infer what eternal glory is attained by those souls who enter the Abha Kingdom. Their renown abideth forever; from the horizon of the Kingdom they shine even as stars. Their life is everlasting; their name is everlasting; their remembrance is everlasting; their works are everlasting. Strive, therefore, that ye may obtain the lights of the Abha Kingdom; that, through the grace of God, ye may be quickened; that, through the breaths of the Holy Spirit, ye may receive life. This is my counsel unto you. I pray on your behalf that God may send down upon you His limitless bounties. I shall never forget your love. That which ye have shown toward me I have mentioned, and shall yet mention, in my letters.

6 ملاحظه کنید عقلانیکه از پیش گذشته‌اند 6
دانیانی که از پیش گذشته‌اند انبیائیکه از پیش
گذشته‌اند آنها خود را از ظلمات عالم طبیعت
نجات دادند و از انوار عالم ملکوت بهره و
نصیب گرفتند اعتنائی بحیات موقتی این دنیا
نمودند حیات ابدی می‌طلبیدند هرچند در زمین
بودند لکن در ملکوت ابدی سیر مینمودند
هرچند ارواحشان اسیر این جسد بود لکن
آزادی عالم بقا میجستند تا آنکه ارواح مقدسه
آنها بملکوت ابدی صعود نمود و حیات ابدی
یافتند ملاحظه کنید که جمیع اعظم دنیا کل
معدوم شدند اثری از آنها باقی نیست ولکن
آن نفوس مقدسه الی‌الأبد آثارشان باقی است
شمع جمیع ملوک خاموش شد ولکن شمع آنان
روز بروز روشن‌تر گشت چه قدر در این عالم
ملکه‌ها آمدند که در نهایت اقتدار بودند جمیع
آنها معدوم شدند اثری از آنها نمانده است
مگر آنکه در بعضی کتب تاریخ اسمی از آنان
مذکور ولکن مریم مجدلیه یکرزن دهاتی بود چون
بانوار ملکوت روشن شد نجم ساطع گشت و
الی‌الأبد از افق عزت ابدیه میدرخشد

7 از اینجا قیاس کنید که نفوسیکه در ملکوت ابدی 7
داخل میشوند چه عزت ابدی می‌یابند صیت
آنان الی‌الأبد باقی است و از افق ملکوت مانند
ستاره میدرخشد حیات آنها ابدیست نام آنها
ابدی است ذکر آنها ابدی است آثار آنها ابدیست
پس بکوشید تا انوار ملکوت ابدی بیابید تا بفضل
الهی زنده شوید تا بنفثات روح القدس حیات
یابید این است وصیت من من در حق شما دعا
میکم که خدا الطاف بی‌پایان خود را بر شما
نازل کند من محبت شماها را ابداً فراموش نمیکنم
آنچه در حق من مجری داشتید در مراسلات ذکر
نموده و خواهم نمود

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AVK4.340ax, KHF.088, KHAB.365 (371),
KHTB2.202, NJB_v03#15 p.002

AB12557

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

Date: 1912-Aug-15 ca.

- | | |
|---|---|
| <p>1 O Bashir-i-Ilahi! The enclosed letters have been sent - please deliver them. In truth, there was absolutely no time to write these replies, but through the assistance and favor of the Blessed Beauty, confirmation was granted and somehow they were written - deliver them.</p> | <p>1 جناب بشیرالهی مکاتیب جوف ارسال گشت
برسانید فی الحقیقه ابدأ فرصت تحریر این جوابها
نبود اما عون و عنایت جمال مبارک تأیید کرد
هر نوع بود مرقوم شد برسانید</p> |
| <p>2 In this vast region we are wandering and roaming - each day in a different city, each hour in a different place. Now we are bound for Green Acre, until God ordains what He wills.</p> | <p>2 ما در این اقلیم وسیع سرگشته و سرگردان هر
روز در شهری هر ساعت در جائی حال عازم
گین عکائیم تا خدا چه مقدر فرماید</p> |
| <p>3 Night and day I raise my voice in outcry and herald the glad-tidings of the Promised One of all peoples.</p> | <p>3 شب و روز نعره زنان فریاد برآرم و بشارت بظهور
موعود جمیع ملل دهم</p> |
| <p>4 Since a residence in Haifa is necessary, if there are any funds, send them to Haifa care of Aqa Mirza Muhsin Afnan.</p> | <p>4 چون در حیفا در خانه لازم اگر مبلغی هست به
حیفا نزد آقا میرزا محسن افنان ارسال دارید</p> |

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Public address given on 1912-Aug-16 in Green Acre, ME

Every subject presented to a thoughtful audience must be supported by rational proofs and logical arguments. Proofs are of four kinds: first, through sense perception; second, through the reasoning faculty; third, from traditional or scriptural authority; fourth, through the medium of inspiration. That is to say, there are four criteria or standards of judgment by which the human mind reaches its conclusions. We will first consider the criterion of the senses. This is a standard still held to by the materialistic philosophers of the world. They believe that whatever is perceptible to the senses is a verity, a certainty and without doubt existent. For example, they say, "Here is a lamp which you see, and because it is perceptible to the sense of sight, you cannot doubt its existence. There is a tree; your sense of vision assures you of its reality, which is beyond question. This is a man; you see that he is a man; therefore, he exists." In a word, everything confirmed by the senses is

assumed to be as undoubted and unquestioned as the product of five multiplied by five; it cannot be twenty-six nor less than twenty-five. Consequently, the materialistic philosophers consider the criterion of the senses to be first and foremost.

But in the estimation of the divine philosophers this proof and assurance is not reliable; nay, rather, they deem the standard of the senses to be false because it is imperfect. Sight, for instance, is one of the most important of the senses, yet it is subject to many aberrations and inaccuracies. The eye sees the mirage as a body of water; it regards images in the mirror as realities when they are but reflections. A man sailing upon the river imagines that objects upon the shore are moving, whereas he is in motion, and they are stationary. To the eye the earth appears fixed, while the sun and stars revolve about it. As a matter of fact, the heavenly orbs are stationary, and the earth is turning upon its axis. The colossal suns, planets and constellations which shine in the heavens appear small, nay, infinitesimal to human vision, whereas in reality they are vastly greater than the earth in dimension and volume. A whirling spark appears to the sight as a circle of fire. There are numberless instances of this kind which show the error and inaccuracy of the senses. Therefore, the divine philosophers have considered this standard of judgment to be defective and unreliable.

The second criterion is that of the intellect. The ancient philosophers in particular considered the intellect to be the most important agency of judgment. Among the wise men of Greece, Rome, Persia and Egypt the criterion of true proof was reason. They held that every matter submitted to the reasoning faculty could be proved true or false and must be accepted or rejected accordingly. But in the estimation of the people of insight this criterion is likewise defective and unreliable, for these same philosophers who held to reason or intellect as the standard of human judgment have differed widely among themselves upon every subject of investigation. The statements of the Greek philosophers are contradictory to the conclusions of the Persian sages. Even among the Greek philosophers themselves there is continual variance and lack of agreement upon any given subject. Great difference of thought also prevailed between the wise men of Greece and Rome. Therefore, if the criterion of reason or intellect constituted a correct and infallible standard of judgment, those who tested and applied it should have arrived at the same conclusions. As they differ and are contradictory in conclusions, it is an evidence that the method and standard of test must have been faulty and insufficient.

The third criterion or standard of proof is traditional or scriptural – namely, that every statement or conclusion should be supported by traditions recorded in certain religious books. When we come to consider even the Holy Books – the Books of God – we are led to ask, “Who understands these books? By what authority of explanation may these Books be understood?” It must be the authority of human reason, and if reason or intellect finds itself incapable of explaining certain questions, or if the possessors of intellect contradict each other in the interpretation of traditions, how can such a criterion be relied upon for accurate conclusions?

The fourth standard is that of inspiration. In past centuries many philosophers have claimed illumination or revelation, prefacing their statements by the announcement that “this subject has been revealed through me” or “thus do I speak by inspiration.” Of this class were the philosophers of the Illuminati. Inspirations are the promptings or susceptibilities of the human heart. The promptings of the heart are sometimes satanic. How are we to differentiate them? How are we to tell whether a given statement is an inspiration and prompting of the heart through the merciful assistance or through the satanic agency?

Consequently, it has become evident that the four criteria or standards of judgment by which the human mind reaches its conclusions are faulty and inaccurate. All of them are liable to mistake and error in conclusions. But a statement presented to the mind accompanied by proofs which the senses can perceive to be correct, which the faculty of reason can accept, which is in accord with traditional authority and sanctioned by the promptings of the heart, can be adjudged and relied upon as perfectly correct, for it has been proved and tested by all the standards of judgment and found to be complete. When we apply but one test, there are possibilities of mistake. This is self-evident and manifest.

We will now consider the subject of love which has been suggested, submitting it to the four standards of judgment and thereby reaching our conclusions.

We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or nonexistence. Love is the conscious bestowal of God, the bond of affiliation in all phenomena. We will first consider the proof of this through sense perception. As we look upon the universe, we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction cohesion has become manifest between atoms of these

composing elements. The resultant being is a phenomenon of the lower contingent type. The power of cohesion expressed in the mineral kingdom is in reality love or affinity manifested in a low degree according to the exigencies of the mineral world. We take a step higher into the vegetable kingdom where we find an increased power of attraction has become manifest among the composing elements which form phenomena. Through this degree of attraction a cellular admixture is produced among these elements which make up the body of a plant. Therefore, in the degree of the vegetable kingdom there is love. We enter the animal kingdom and find the attractive power binding together single elements as in the mineral, plus the cellular admixture as in the vegetable, plus the phenomena of feelings or susceptibilities. We observe that the animals are susceptible to certain affiliation and fellowship and that they exercise natural selection. This elemental attraction, this admixture and selective affinity is love manifest in the degree of the animal kingdom.

Finally, we come to the kingdom of man. As this is the superior kingdom, the light of love is more resplendent. In man we find the power of attraction among the elements which compose his material body, plus the attraction which produces cellular admixture or augmentative power, plus the attraction which characterizes the sensibilities of the animal kingdom, but still beyond and above all these lower powers we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is, therefore, evident that in the world of humanity the greatest king and sovereign is love. If love were extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear.

This is a proof perceptible to the senses, acceptable to reason, in accord with traditions and teachings of the Holy Books and verified by the promptings of human hearts themselves. It is a proof upon which we can absolutely rely and declare to be complete. But these are only degrees of love which exist in the natural or physical world. Their manifestation is ever according to the requirement of natural conditions and standards.

Real love is the love which exists between God and His servants, the love which binds together holy souls. This is the love of the spiritual world, not the love of physical bodies and organisms. For example, consider and observe how the bestowals of God successively descend upon mankind, how the divine effulgences ever shine upon the human world. There can be no doubt that these bestowals, these bounties, these

effulgences emanate from love. Unless love be the divine motive, it would be impossible for the heart of man to attain or receive them. Unless love exists, the divine blessing could not descend upon any object or thing. Unless there be love, the recipient of divine effulgence could not radiate and reflect that effulgence upon other objects. If we are of those who perceive, we realize that the bounties of God manifest themselves continuously, even as the rays of the sun unceasingly emanate from the solar center. The phenomenal world through the resplendent effulgence of the sun is radiant and bright. In the same way the realm of hearts and spirits is illumined and resuscitated through the shining rays of the Sun of Reality and the bounties of the love of God. Thereby the world of existence, the kingdom of hearts and spirits, is ever quickened into life. Were it not for the love of God, hearts would be inanimate, spirits would wither, and the reality of man would be bereft of the everlasting bestowals.

Consider to what extent the love of God makes itself manifest. Among the signs of His love which appear in the world are the dawning points of His Manifestations. What an infinite degree of love is reflected by the divine Manifestations toward mankind! For the sake of guiding the people They have willingly forfeited Their lives to resuscitate human hearts. They have accepted the cross. To enable human souls to attain the supreme degree of advancement, They have suffered during Their limited years extreme ordeals and difficulties. If Jesus Christ had not possessed love for the world of humanity, surely He would not have welcomed the cross. He was crucified for the love of mankind. Consider the infinite degree of that love. Without love for humanity John the Baptist would not have offered his life. It has been likewise with all the Prophets and Holy Souls. If the Bab had not manifested love for mankind, surely He would not have offered His breast for a thousand bullets. If Baha'u'llah had not been aflame with love for humanity, He would not have willingly accepted forty years' imprisonment.

Observe how rarely human souls sacrifice their pleasure or comfort for others, how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the divine Manifestations suffered, offered Their lives and blood, sacrificed Their existence, comfort and all They possessed for the sake of mankind. Therefore, consider how much They love. Were it not for Their love for humanity, spiritual love would be mere nomenclature. Were it not for Their illumination, human souls would not be radiant. How effective is Their love! This is a sign of the love of God, a ray of the Sun of Reality.

Therefore, we must give praise unto God, for it is the light of His bounty which has shone upon us through His love which is everlasting. His divine Manifestations have offered Their lives through love for us. Consider, then, what the love of God means. Were it not for the love of God, all the spirits would be inanimate. The meaning of this is not physical death; nay, rather, it is that condition concerning which Christ declared, "Let the dead bury their dead," for "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Were it not for the love of God, the hearts would not be illumined. Were it not for the love of God, the pathway of the Kingdom would not be opened. Were it not for the love of God, the Holy Books would not have been revealed. Were it not for the love of God, the divine Prophets would not have been sent to the world. The foundation of all these bestowals is the love of God. Therefore, in the human world there is no greater power than the love of God. It is the love of God which has brought us together here tonight. It is the love of God which is affiliating the East and the West. It is the love of God which has resuscitated the world. Now we must offer thanks to God that such a great bestowal and effulgence has been revealed to us.

We come to another aspect of our subject: Are the workings and effects of love confined to this world, or do they extend on and on to another existence? Will its influence affect our existence here only, or will it extend to the everlasting life? When we look upon the human kingdom, we readily observe that it is superior to all others. In the differentiation of life in the world of existence, there are four degrees or kingdoms: the mineral, vegetable, animal and human. The mineral kingdom is possessed of a certain virtue which we term cohesion. The vegetable kingdom possesses cohesive properties plus the power of growth, or augmentative power. The animal kingdom is possessed of the virtues of the mineral and vegetable plus the powers of the senses. But the animal, although gifted with sensibilities, is utterly bereft of consciousness, absolutely out of touch with the world of consciousness and spirit. The animal possesses no powers by which it can make discoveries which lie beyond the realm of the senses. It has no power of intellectual origination. For example, an animal located in Europe is not capable of discovering the continent of America. It understands only phenomena which come within the range of its senses and instinct. It cannot abstractly reason out anything. The animal cannot conceive of the earth being spherical or revolving upon its axis. It cannot apprehend that the little stars in the heavens are tremendous worlds vastly greater than the earth. The animal cannot abstractly conceive of intellect.

Of these powers it is bereft. Therefore, these powers are peculiar to man, and it is made evident that in the human kingdom there is a reality of which the animal is lacking. What is that reality? It is the spirit of man. By it man is distinguished above all the other phenomenal kingdoms. Although he possesses all the virtues of the lower kingdoms, he is further endowed with the spiritual faculty, the heavenly gift of consciousness.

All material phenomena are subject to nature. All material organisms are captives of nature. None of them can deviate in the slightest from the laws of nature. This earth, these great mountains, the animals with their wonderful powers and instincts cannot go beyond natural limitations. All things are captives of nature except man. Man is the sovereign of nature; he breaks nature's laws. Though an animal fitted by nature to live upon the surface of the earth, he flies in the air like a bird, sails upon the ocean and dives deep beneath its waves in submarines. Man is gifted with a power whereby he penetrates and discovers the laws of nature, brings them forth from the world of invisibility into the plane of visibility. Electricity was once a latent force of nature. According to nature's laws it should remain a hidden secret, but the spirit of man discovered it, brought it forth from its secret depository and made its phenomena visible. It is evident and manifest that man is capable of breaking nature's laws. How does he accomplish it? Through a spirit with which God has endowed him at creation. This is a proof that the spirit of man differentiates and distinguishes him above all the lower kingdoms. It is this spirit to which the verse in the Old Testament refers when it states, "And God said, Let us make man in our image, after our likeness." The spirit of man alone penetrates the realities of God and partakes of the divine bounties.

This great power must evidently be differentiated from the physical body or temple in which it is manifested. Observe and understand how this human body changes; nevertheless, the spirit of man remains ever in the same condition. For instance, the body sometimes grows weak, it becomes strong or stout, sometimes it grows smaller or may be dismembered, but there is no effect upon the spirit. The eye may become blind, the foot may be amputated, but no imperfection afflicts the spirit. This is proof that the spirit of man is distinct from his body. Defects in the body or its members do not imply defects in the spirit. This leads to the accurate conclusion that if the whole body should be subjected to a radical change, the spirit will survive that change; that even if the body of man is destroyed and becomes nonexistent, the spirit of man remains unaffected. For the spirit of man is everlasting. Sometimes the body sleeps, the eyes do not see, the ears do not hear, the members cease

to act, every function is as inactive as death; nevertheless, the spirit sees, hears and soars on high. For it is possessed of these faculties which operate without the instrumentality of the body. In the world of thought it sees without eyes, hears without ears and travels without the motion of foot. Without physical force it exercises every function. This makes it evident that during sleep the spirit is alive though the body is as dead. In the world of dreams the body becomes absolutely passive, but the spirit still functions actively, possessed of all susceptibilities. This leads to the conclusion that the life of the spirit is neither conditional nor dependent upon the life of the body. At most it can be said that the body is a mere garment utilized by the spirit. If that garment be destroyed, the wearer is not affected but is, in fact, protected.

Furthermore, all phenomena are subject to changes from one condition to another, and the revolution caused by this transformation produces a form of nonexistence. For instance, when a man is transformed from the human kingdom to the mineral, we say that he is dead, for he has relinquished the physical form of man and assumed the condition of the mineral substances. This transformation or transmutation is called death. Therefore, it follows that no phenomenal organism can be possessed of two forms at the same time. If an object or phenomenon presents a triangular shape, it cannot simultaneously possess the shape of a square. If it is spherical, it cannot at the same time be pentagonal or hexagonal. In order to assume any given figure or form it must relinquish its previous shape or dimension. Thus the triangular must be abandoned to assume the square; the square must change to become a pentagon. These transformations or changes from one condition to another are equivalent to death. But the reality of man, the human spirit, is simultaneously possessed of all forms and figures without being bereft of any of them. It does not require transformation from one concept to another. Were it to be bereft of one or all figures, we would then say it has been transferred to another, and this would be equivalent to death. But as the human spirit possesses all the figures simultaneously, it has no transformation or death.

Again, according to natural philosophy it is an assured fact that single or simple elements are indestructible. As nature is indestructible, every simple element of nature is lasting and permanent. Death and annihilation affect only compounds and compositions. That is to say, compositions are destructible. When decomposition takes place, death occurs. For example, certain single elements have combined to make this

flower. When this combination is disintegrated, this composition decomposed, the flower dies as an organism of the vegetable kingdom. But the single elements of which this flower is composed do not suffer death, for all single elements are permanent, everlasting and not subject to destruction. They are indestructible because they are single and not compound. Thus they cannot disintegrate nor become separated in their component atoms but are single, simple and, therefore, everlasting.

If an elementary substance is possessed of immortality, how can the human spirit or reality, which is wholly above combination and composition, be destroyed? Nay, rather, that spirit, which is all in all, is a unit and not a compound. Its destruction, therefore, is not possible. The spirit of man transcends the qualities and attributes of any natural element. It is greater in attributes than gold, silver or iron, which are single elements and indestructible. As they are free from destruction and qualified with permanence, how much more so is the human spirit free and immortal. How will that ever be destroyed? This is a subject of great importance. There are innumerable proofs in support of it. I hope we may continue it at another time.

Before we leave, I desire to offer a prayer in behalf of Miss Farmer; for, verily, she has been the founder of this organization, the source of this loving fellowship and assemblage.

O Thou kind God! Encircle these servants with the glances of Thy providence. Set aglow the hearts of this assemblage with the fire of Thy love. Illumine these faces with the light of heaven. Enlighten these hearts with the light of the most great guidance.

O God! The clouds of superstitions have covered the horizons of the hearts. O Lord! Dispel these clouds so that the lights of the Sun of Reality may shine. O Lord! Illumine our eyes so that we may behold Thy light. O Lord! Attune our ears so that we may hear the call of the Supreme Concourse. O Lord! Render our tongues eloquent so that we may become engaged in Thy commemoration. O Lord! Sanctify and purify the hearts so that the effulgence of Thy love may shine therein.

O Thou kind Lord! Bestow quick recovery through Thy power and bounty upon the founder of this Association. O Lord! This woman has served Thee, has turned her face toward Thy Kingdom and has established these conferences in order that reality might be investigated and the light of reality shine.

O Lord! Be Thou ever her support. O Lord! Be Thou ever her comforter. O Lord! Bestow upon her quick healing. Verily,

Thou art the Clement. Verily, Thou art the Merciful. Verily, Thou art the Generous.

BSW#13.08x, PUP#089 (p.253-261), BSC.353 #683, FWU.086, SW_v03#16 p.005-009, SW_v08#10 p.124-125, PN_1916 p003x

ABU0043

Public address given on 1912-Aug-17 in Green Acre, ME

Are you all well and happy? This is a delightful spot; the scenery is beautiful, and an atmosphere of spirituality haloes everything. In the future, God willing, Green Acre shall become a great center, the cause of the unity of the world of humanity, the cause of uniting hearts and binding together the East and the West. This is my hope.

Tonight I wish to speak upon the oneness of the world of humanity. This is one of the important subjects of the present period. If the oneness of the human world were established, all the differences which separate mankind would be eradicated. Strife and warfare would cease, and the world of humanity would find repose. Universal peace would be promoted, and the East and West would be conjoined in a strong bond. All men would be sheltered beneath one tabernacle. Native lands would become one; races and religions would be unified. The people of the world would live together in harmony, and their well-being would be assured.

From the beginning of human history down to the present time the various religions of the world have anathematized and accused each other of falsity. Each religion has considered the others bereft of the face of God, deprived of His mercy and in the direct line of divine wrath. Therefore, they have shunned each other most rigidly, exercising mutual animosity and rancor. Consider the record of religious warfare, the battles between nations, the bloodshed and destruction in the name of religion. One of the greatest religious wars, the Crusades, extended over a period of two hundred years. In this succession of great campaigns the western crusaders were constantly invading the Orient, bent upon recovering the Holy City from the hands of the Islamic people. Army after army raised in Europe poured its fanatical legions into the East. The kings of European nations personally led these Crusades, killing and shedding the blood of the Orientals. During this period of two

hundred years the East and West were in a state of violence and commotion. Sometimes the crusaders were successful, killing, pillaging and taking captive the Muslim people; sometimes the Muslims were victorious, inflicting bloodshed, death and ruin in turn upon the invaders. So they continued for two centuries, alternately fighting with fury and relaxing from weakness, until the European religionists withdrew from the East, leaving ashes of desolation behind them and finding their own nations in a condition of turbulence and upheaval. Hundreds of thousands of human beings were killed and untold wealth wasted in this fruitless religious warfare. How many fathers mourned the loss of their sons! How many mothers and wives lamented the absence of their dear ones! Yet this was only one of the "holy" wars. Consider and reflect.

Religious wars have been many. Nine hundred thousand martyrs to the Protestant cause was the record of conflict and difference between that sect of Christians and the Catholics. Consult history and confirm this. How many languished in prisons! How merciless the treatment of captives! All in the name of religion! Consider and estimate the outcome of other wars between the people and sects of religious belief.

From the beginning of human history down to this time the world of humanity has not enjoyed a day of absolute rest and relaxation from conflict and strife. Most of the wars have been caused by religious prejudice, fanaticism and sectarian hatred. Religionists have anathematized religionists, each considering the other as deprived of the mercy of God, abiding in gross darkness and the children of Satan. For example, the Christians and Muslims considered the Jews satanic and the enemies of God. Therefore, they cursed and persecuted them. Great numbers of Jews were killed, their houses burned and pillaged, their children carried into captivity. The Jews in turn regarded the Christians as infidels and the Muslims as enemies and destroyers of the law of Moses. Therefore, they call down vengeance upon them and curse them even to this day.

Consider what injuries, ordeals and calamities have been inflicted upon mankind since the beginning of history. Every city, country, nation and people has been subjected to the destruction and havoc of war. Each one of the divine religions considers itself as belonging to a goodly and blessed tree, the tree of the Merciful, and all other religious systems as belonging to a tree of evil, the tree of Satan. For this reason they heap execration and abuse upon each other. This is clearly apparent in books of historical record and prevailed until the time of the appearance of Baha'u'llah.

When the light of Baha'u'llah dawned from the East, He proclaimed the promise of the oneness of humanity. He addressed all mankind, saying, "Ye are all the fruits of one tree. There are not two trees: one a tree of divine mercy, the other the tree of Satan." Again He said, "Ye are all the fruits of one tree, the leaves of one branch." This was His announcement; this was His promise of the oneness of the world of humanity. Anathema and execration were utterly abrogated. He said, "It is not becoming in man to curse another; it is not befitting that man should attribute darkness to another; it is not meet that one human being should consider another human being as bad; nay, rather, all mankind are the servants of one God; God is the Father of all; there is not a single exception to that law. There are no people of Satan; all belong to the Merciful. There is no darkness; all is light. All are the servants of God, and man must love humanity from his heart. He must, verily, behold humanity as submerged in the divine mercy."

Baha'u'llah has made no exception to this rule. He said that among mankind there may be those who are ignorant; they must be trained. Some are sick; they must be treated. Some are immature; they must be helped to attain maturity. In other respects humanity is submerged in the ocean of divine mercy. God is the Father of all. He educates, provides for and loves all; for they are His servants and His creation. Surely the Creator loves His creatures. It would be impossible to find an artist who does not love his own production. Have you ever seen a man who did not love his own actions? Even though they be bad actions, he loves them. How ignorant, therefore, the thought that God, Who created man, educated and nurtured him, surrounded him with all blessings, made the sun and all phenomenal existence for his benefit, bestowed upon him tenderness and kindness and then did not love him. This is palpable ignorance, for no matter to what religion a man belongs, even though he be an atheist or materialist, nevertheless, God nurtures him, bestows His kindness and sheds upon him His light. How then can we believe God is wrathful and unloving? How can we even imagine this, when as a matter of fact we are witnesses of the tenderness and mercy of God upon every hand? All about us we behold manifestations of the love of God. If, therefore, God be loving, what should we do? We have nothing else to do but to emulate Him. Just as God loves all and is kind to all, so must we really love and be kind to everybody. We must consider none bad, none worthy of detestation, no one as an enemy. We must love all; nay, we must consider everyone as related to us, for all are the servants of one God. All are under the instructions of one Educator. We must strive day and night that love and amity may increase,

that this bond of unity may be strengthened, that joy and happiness may more and more prevail, that in unity and solidarity all mankind may gather beneath the shadow of God, that people may turn to God for their sustenance, finding in Him the life that is everlasting. Thus may they be confirmed in the Kingdom of God and live forever through His grace and bounty.

Baha'u'llah has clearly said in His Tablets that if you have an enemy, consider him not as an enemy. Do not simply be long-suffering; nay, rather, love him. Your treatment of him should be that which is becoming to lovers. Do not even say that he is your enemy. Do not see any enemies. Though he be your murderer, see no enemy. Look upon him with the eye of friendship. Be mindful that you do not consider him as an enemy and simply tolerate him, for that is but stratagem and hypocrisy. To consider a man your enemy and love him is hypocrisy. This is not becoming of any soul. You must behold him as a friend. You must treat him well. This is right.

We return to the subject. When we observe the phenomena of the universe, we realize that the axis around which life revolves is love, while the axis around which death and destruction revolve is animosity and hatred. Let us view the mineral kingdom. Here we see that if attraction did not exist between the atoms, the composite substance of matter would not be possible. Every existent phenomenon is composed of elements and cellular particles. This is scientifically true and correct. If attraction did not exist between the elements and among the cellular particles, the composition of that phenomenon would never have been possible. For instance, the stone is an existent phenomenon, a composition of elements. A bond of attraction has brought them together, and through this cohesion of ingredients this petrous object has been formed. This stone is the lowest degree of phenomena, but nevertheless within it a power of attraction is manifest without which the stone could not exist. This power of attraction in the mineral world is love, the only expression of love the stone can manifest.

Look now upon the next highest stage of life, the vegetable kingdom. Here we see that the plant is the result of cohesion among various elements, just as the mineral is in its kingdom; but, furthermore, the plant has the power of absorption from the earth. This is a higher degree of attraction which differentiates the plant from the mineral. In the kingdom of the vegetable this is an expression of love, the highest capacity of expression the vegetable possesses. By this power of attraction, or augmentation, the plant grows day by day. Therefore, in this kingdom, also, love is the cause of life. If repulsion existed

among the elements instead of attraction, the result would be disintegration, destruction and nonexistence. Because cohesion exists among the elements and cellular attraction is manifest, the plant appears. When this attraction is dispelled and the ingredients separate, the plant ceases to exist.

Then we come to the animal world, which is still higher in degree than the vegetable kingdom. In it the power of love makes itself still more manifest. The light of love is more resplendent in the animal kingdom because the power of attraction whereby elements cohere and cellular atoms commingle now reveals itself in certain emotions and sensibilities which produce instinctive fellowship and association. The animals are imbued with kindness and affinity which manifests itself among those of the same species.

Finally, we reach the kingdom of man. Here we find that all the degrees of the mineral, vegetable and animal expressions of love are present plus unmistakable attractions of consciousness. That is to say, man is the possessor of a degree of attraction which is conscious and spiritual. Here is an immeasurable advance. In the human kingdom spiritual susceptibilities come into view, love exercises its superlative degree, and this is the cause of human life.

The proof is clear that in all degrees and kingdoms unity and agreement, love and fellowship are the cause of life, whereas dissension, animosity and separation are ever conducive to death. Therefore, we must strive with life and soul in order that day by day unity and agreement may be increased among mankind and that love and affinity may become more resplendently glorious and manifest. In the animal kingdom you will observe that domestic species live together in the utmost fellowship. See how sociable and friendly sheep gather together in a flock. Look at the doves and other domestic birds. There is no partisanship among them, no separation due to notions of patriotism. They live together in the utmost love and unity, flying, feeding, associating. Ferocious animals – beasts of prey such as the wolf, bear, tiger and hyena – are never amicable and do not associate together. They attack one another. Whenever they meet, they fight. Three wolves are never seen associating happily. If you see them together, it is with some ferocious intent. They are like selfish, brutal men who are inimical, cursing and killing each other. Better that man should resemble the domestic animals than the ferocious beasts of prey, for in the estimation of God love is acceptable, whereas hatred and animosity are rejected. Why should we act contrary to the good pleasure of God? Why should we be as ferocious animals, constantly shedding blood, pillaging and destroying? Because

we belong to one race or family of humankind, why should we consider all others bad and inferior, deserving of death, pillage and invasion – people of darkness, worthy of hatred and detestation by God? Why does man show forth such attitude and actions toward his fellowman? We see that God is kind to all. Just as He loves us, He loves all others; just as He provides for us, He provides for the rest. He nurtures and trains all with equal solicitude.

God is great! God is kind! He does not behold human shortcomings; He does not regard human weaknesses. Man is a creature of His mercy, and to His mercy He summons all. Why then should we despise or detest His creatures because this one is a Jew, another a Buddhist or Zoroastrian and so on? This is ignorance, for the oneness of humanity as servants of God is an assured and certain fact.

Baha'u'llah has proclaimed the promise of the oneness of humanity. Therefore, we must exercise the utmost love toward each other. We must be loving to all the people of the world. We must not consider any people the people of Satan, but know and recognize all as the servants of the one God. At most it is this: Some do not know; they must be guided and trained. They must be taught to love their fellow creatures and be encouraged in the acquisition of virtues. Some are ignorant; they must be informed. Some are as children, undeveloped; they must be helped to reach maturity. Some are ailing, their moral condition is unhealthy; they must be treated until their morals are purified. But the sick man is not to be hated because he is sick, the child must not be shunned because he is a child, the ignorant one is not to be despised because he lacks knowledge. They must all be treated, educated, trained and assisted in love. Everything must be done in order that humanity may live under the shadow of God in the utmost security, enjoying happiness in its highest degree.

PUP#092 (p.264-270), SW_v08#07 p.076-080

ABU0572

Public address given on 1912-Aug-17 in Green Acre, ME

The physical beauty of this place is very wonderful. We hope that a spiritual charm may surround and halo it; then its beauty will be perfect. There is a spiritual atmosphere manifest here particularly at sunset.

In cities like New York the people are submerged in the sea of materialism. Their sensibilities are attuned to material forces, their perceptions purely physical. The animal energies predominate in their activities; all their thoughts are directed to material things; day and night they are devoted to the attractions of this world, without aspiration beyond the life that is vanishing and mortal. In schools and temples of learning knowledge of the sciences acquired is based upon material observations only; there is no realization of Divinity in their methods and conclusions – all have reference to the world of matter. They are not interested in attaining knowledge of the mysteries of God or understanding the secrets of the heavenly Kingdom; what they acquire is based altogether upon visible and tangible evidences. Beyond these evidences they are without susceptibilities; they have no idea of the world of inner significances and are utterly out of touch with God, considering this an indication of reasonable attitude and philosophical judgement whereof they are self-sufficient and proud.

As a matter of fact, this supposed excellence is possessed in its superlative degree by the animals. The animals are without knowledge of God; so to speak, they are deniers of Divinity and understand nothing of the Kingdom and its heavenly mysteries. As deniers of the Kingdom, they are utterly ignorant of spiritual things and uninformed of the supernatural world. Therefore, if it be a perfection and virtue to be without knowledge of God and His Kingdom, the animals have attained the highest degree of excellence and proficiency. Then the donkey is the greatest scientist and the cow an accomplished naturalist, for they have obtained what they know without schooling and years of laborious study in colleges, trusting implicitly to the evidence of the senses and relying solely upon intuitive virtues. The cow, for instance, is a lover of the visible and a believer in the tangible, contented and happy when pasture is plenty, perfectly serene, a blissful exponent of the transcendental school of philosophy. Such is the status of the material philosophers, who glory in sharing the condition of the cow,

imagining themselves in a lofty station. Reflect upon their ignorance and blindness.

Nay, rather, the virtue of man is this: that he can investigate the ideals of the Kingdom and attain knowledge which is denied the animal in its limitation. The station of man is this: that he has the power to attain those ideals and thereby differentiate and consciously distinguish himself an infinite degree above the kingdoms of existence below him.

The station of man is great, very great. God has created man after His own image and likeness. He has endowed him with a mighty power which is capable of discovering the mysteries of phenomena. Through its use man is able to arrive at ideal conclusions instead of being restricted to the mere plane of sense impressions. As he possesses sense endowment in common with the animals, it is evident that he is distinguished above them by his conscious power of penetrating abstract realities. He acquires divine wisdom; he searches out the mysteries of creation; he witnesses the radiance of omnipotence; he attains the second birth – that is to say, he is born out of the material world just as he is born of the mother; he attains to everlasting life; he draws nearer to God; his heart is replete with the love of God. This is the foundation of the world of humanity; this is the image and likeness of God; this is the reality of man; otherwise, he is an animal. Verily, God has created the animal in the image and likeness of man, for though man outwardly is human, yet in nature he possesses animal tendencies.

You must endeavor to understand the mysteries of God, attain the ideal knowledge and arrive at the station of vision, acquiring directly from the Sun of Reality and receiving a destined portion from the ancient bestowal of God.

PUP#090 (p.261-263)

ABU0825

Public address given on 1912-Aug-17 in Green Acre, ME

Although the body was weak and not fitted to undergo the vicissitudes of crossing the Atlantic, yet love assisted us, and we came here. At certain times the spirit must assist the body. We cannot accomplish really great things through physical force alone; the spirit must fortify our bodily strength. For example,

the body of man may be able to withstand the ordeal of imprisonment for ten or fifteen years under temperate conditions of climate and restful physical routine. During our imprisonment in Akka means of comfort were lacking, troubles and persecutions of all kinds surrounded us, yet notwithstanding such distressful conditions, we were able to endure these trials for forty years. The climate was very bad, necessities and conveniences of life were denied us, yet we endured this narrow prison forty years. What was the reason? The spirit was strengthening and resuscitating the body constantly. We lived through this long, difficult period in the utmost love and heavenly servitude. The spirit must assist the body under certain conditions which surround us, because the body of itself cannot endure the extreme strain of such hardships.

The human body is in reality very weak; there is no physical body more delicately constituted. One mosquito will distress it; the smallest quantity of poison will destroy it; if respiration ceases for a moment, it will die. What instrument could be weaker and more delicate? A blade of grass severed from the root may live an hour, whereas a human body deprived of its forces may die in one minute. But in the proportion that the human body is weak, the spirit of man is strong. It can control natural phenomena; it is a supernatural power which transcends all contingent beings. It has immortal life, which nothing can destroy or pervert. If all the kingdoms of life arise against the immortal spirit of man and seek its destruction, this immortal spirit, singly and alone, can withstand their attacks in fearless firmness and resolution because it is indestructible and empowered with supreme natural virtues.

For this reason we say that the spirit of man can penetrate and discover the realities of all things, can solve the secrets and mysteries of all created objects. While living upon the earth, it discovers the stars and their satellites; it travels underground, finds the metals in their hidden depths and unlocks the secrets of geological ages. It can cross the abysses of interstellar space and discover the motion of inconceivably distant suns. How wonderful it is! It can attain to the Kingdom of God. It can penetrate the mysteries of the divine Kingdom and attain to everlasting life. It receives illumination from the light of God and reflects it to the whole universe. How wonderful it is! How powerful the spirit of man, while his body is so weak! If the susceptibilities of the spirit control him, there is no created being more heroic, more undaunted than man; but if physical forces dominate, you cannot find a more cowardly or fearful object because the body is so weak and incapable. Therefore, it is divinely intended that the spiritual susceptibilities of man should gain precedence and overrule his physical forces. In

this way he becomes fitted to dominate the human world by his nobility and stand forth fearless and free, endowed with the attributes of eternal life.

PUP#091 (p.263-264)

ABU2746

Words to some spiritualists, spoken on 1912-Aug-17 in Green Acre, ME

Question/topic: Some people begged 'Abdu'l-Baha to heal them.

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| <p>1 We pray but God bestows healing. We do not make claims for ourselves. We are only the expounders of the Word. We are all promulgating the Cause of Baha'u'llah.</p> | <p>1 ما دعا می کنیم خدا شفا میدهد ما اهل ادعا نیستیم اهل بیانیم جمیع منادی بامر بهاءالله هستیم</p> |
| <p>2 I am 'Abdu'l-Baha. Baha'u'llah is the Dawning Place of Holiness. Address your needs to Him. I am only the expounder and promulgator of the Word.</p> | <p>2 من عبدالبهاء هستم و حضرت بهاءالله مطلع تقدیس است از او سؤال کن من مروج و منادیم</p> |
| <p>3 Baha'u'llah is the Source, the One Who has illumined this dark world, made corporeal into spiritual, quickened the dormant minds, changed the earthly souls into heavenly ones and given life to the dead and sight to the blind.</p> | <p>3 اصل بهاءالله است که این عالم ظلمانی را نورانی نمود جسمانی را روحانی کرد عقول مخدومه را روشن کرد نفوس ارضی را آسمانی فرمود مرده را زنده ساخت و کور را بینا کرد</p> |

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ABU0049

Public address given on 1912-Aug-18 in Green Acre, ME

The worlds of God are in perfect harmony and correspondence one with another. Each world in this limitless universe is, as it were, a mirror reflecting the history and nature of all the rest. The physical universe is, likewise, in perfect correspondence with the spiritual or divine realm. The world of matter is an outer expression or facsimile of the inner kingdom of spirit. The world of minds corresponds with the world of hearts.

If we look reflectively upon the material world, we realize that all outer phenomena are dependent upon the sun. Without the sun the phenomenal world would be in a state of utter darkness

and devoid of life. All earthly creation – whether mineral, vegetable, animal or human – is dependent upon the heat, light and splendor of the great central solar body for training and development. Were it not for the solar heat and sunlight, no minerals would have been formed, no vegetable, animal and human organisms would or could have become existent. It is clearly evident, therefore, that the sun is the source of life to all earthly and outer phenomena.

In the inner world, the world of the Kingdom, the Sun of Reality is the Trainer and Educator of minds, souls and spirits. Were it not for the effulgent rays of the Sun of Reality, they would be deprived of growth and development; nay, rather, they would be nonexistent. For just as the physical sun is the trainer of all outer and phenomenal forms of being through the radiation of its light and heat, so the radiation of the light and heat of the Sun of Reality gives growth, education and evolution to minds, souls and spirits toward the station of perfection.

Christ was the Sun of Reality which shone from the heavenly horizon of Christianity, training, protecting, confirming minds, souls and spirits until they came into harmony with the divine Kingdom and attained capacity for descent of the infinite bounties of God. Were it not for the appearance of His splendor, they would have remained in the darkness of imperfection and remoteness from God. But because that Sun of Reality shone forth and flooded its light into the world of minds, souls and spirits, they became radiant. He conferred a new and eternal life upon them.

When the phenomenal sun appears from the vernal point of dawning in the zodiac, a wondrous and vibrant commotion is set up in the body of the earthly world. The withered trees are quickened with animation, the black soil becomes verdant with new growth, fresh and fragrant flowers bloom, the world of dust is refreshed, renewed life forces surge through the veins of every animate being, and a new springtime carpets the meadows, plains, mountains and valleys with wondrous forms of life. That which was dead and desolate is revived and resuscitated; that which was withered, faded and stricken is transformed by the spirit of a new creation. In the same way the Sun of Reality, when it illumines the horizon of the inner world, animates, vivifies and quickens with a divine and wonderful power. The trees of human minds clothe themselves in new and verdant robes, putting on leaves and blossoms and bearing spiritual fruits of the heavenly glad tidings. Then fragrant flowers of inner significances appear from the soil of human souls, and the whole being of man awakens to a new and divine activity.

This is the growth and development of the inner world through the effulgent light of divine guidance and the heat of the fire of the love of God.

The physical sun has its rising and its setting. The earthly world has its day and its night. After each sunset there is a sunrise and the coming of a new dawn. The Sun of Reality, likewise, has its rising and setting. There is a day and a night in the world of spirituality. After each departure there is a return and the dawning light of a new day.

Furthermore, the reality of Divinity is characterized by certain names and attributes. Among these names are Creator, Resuscitator, Provider, the All-Present, Almighty, Omniscient and Giver. These names and attributes of Divinity are eternal and not accidental. This is a very subtle point which demands close attention. Their existence is proved and necessitated by the appearance of phenomena. For example, Creator presupposes creation, Resuscitator implies resuscitation, Provider necessitates provision; otherwise, these would be empty and impossible names. Merciful evidences an object upon which mercy is bestowed. If mercy were not manifest, this attribute of God would not be realized. The name Lord proves the existence of subjects over whom sovereignty is exercised. The name Omniscient demands the objects of all-knowing. Unless these objects existed, omniscience would be meaningless and without function. The name the Wise necessitates objects for the exercise of wisdom; and unless wisdom comprehended them, this name would be inconceivable. Therefore, the divine names and attributes presuppose the existence of phenomena implied by those names and attributes. And vice versa – the sovereignty of God is proved and established through their verity and being.

Reflect then carefully that the sovereignty of God is not accidental but everlasting and eternal, and that it necessitates the existence of phenomenal being. Kingship necessitates a kingdom, an army, a treasury, subjects, a court and ministers. How could there be a king without subjects, dominion and wealth? Otherwise, anybody could claim to be a king. “Where is your army?” “I do not need one.” “Where is your country?” “It is unnecessary. I am a king without a kingdom, without army, subjects or sovereignty.” Is this possible?

Therefore, divine sovereignty necessitates a creation over which its dominion is exercised. There must be evidences of sovereignty. If we try to conceive of a time when creation was nonexistent, when there were no subjects or creatures under divine dominion and control, Divinity itself would disappear; there would be a cessation of the bounty of God, just as the kingship and favor of an earthly monarch would disappear if

his kingdom did not exist. The sovereignty of God is eternal. There has been no beginning; there will be no end. This is as evident as the sun at midday, even to one endowed with limited reason.

When we consider the phenomenal sun, we see that its heat and light are continuous. There is no cessation to the solar bounty. If the sun at any time were without light or heat, it would not be the sun. How do we recognize the sun? Through its heat and effulgence. If it be deprived of its rays and heat, it is no longer a sun; it is merely a dark globe or sphere in the heavens. The bounties of the sun must be perpetual in order that it may be qualified as a solar center of energy, illumination and attraction.

Likewise, the divine bounties of the Sun of Reality are perpetual. Its light is forever shining. Its love is forever radiating. Its bounty never ceases. It could not be said that the power and effulgence of God was ever subject to cessation. It could not be claimed that the divinity of the Almighty One had come to an end. For the divinity of God is eternal. Therefore, the divine bounties – whether phenomenal and accidental or spiritual and ideal – are perpetual. But the people of religion are of two kinds: Some worship the sun, and some adore the dawning points from which the sun rises. For instance, the Jews adore the Mosaic point of dawning, the Zoroastrians that of Zoroaster. The people of Abraham turned to the point of rising in Abraham. When the Sun of Reality transferred its illumination from the Abrahamic to the Mosaic point of dawning, the people of Abraham denied its appearance because they were turning toward the point and not to the Sun of Reality itself. When that Sun of Reality with its divine bestowal, its heavenly glow and effulgence transferred to the Messianic point of rising, the Jews denied its appearance in Jesus, for they were not worshipers of the Sun itself but adored its rising in Moses. Had they been worshipers of the Sun of Reality, they would have turned to Christ instead of denying Him as the Messiah.

What was the reason of this deprivation? It was simply because they were imitating fathers and ancestors in forms of belief instead of turning toward the Sun of Divinity. For this reason they were deprived of the bounty which dawned in the Messianic dayspring. Holding tenaciously to the former dawning point, they still remain in this position of deprivation. Consider the people and nations of the earth today and observe this same tenacious allegiance to ancestral belief. He whose father was a Zoroastrian is a Zoroastrian. He whose father was a Buddhist remains a Buddhist. The son of a Muslim continues a Muslim, and so on throughout. Why is this? Because they

are slaves and captives of mere imitation. They have not investigated the reality of religion and arrived at its fundamentals and conclusions. The Jew, for instance, has not proved the validity of Moses by investigating reality. He is a Jew because his father was a Jew. He imitates the forms and belief of his fathers and ancestors. There is no thought or mention of reality. And so it is with the other peoples of religion. This is the purpose of our statement that they worship the dawning point rather than the Sun of Reality itself.

If in the day of Jesus Christ the Jews had forsaken imitation and investigated reality, they would assuredly have believed in and accepted Him, for the Messianic effulgence was far greater than the Mosaic. The Sun of Reality, when it appeared from the dawning point of Christ, was as the midsummer sun in brilliancy and beauty.

Now, therefore, we must be admonished and realize that mere imitation of fathers and ancestors is fruitless. Nay, rather, we must exert ourselves to the utmost in investigating and turning toward the Sun of Reality, no matter from what dayspring or dawning point it may appear. The phenomenal sun is one sun. If tomorrow it should rise in the West, it is the same sun. We cannot say, "This is not the sun because it has appeared in the West." For East and West are but earthly and imaginary directions. In the station of the sun there is neither East nor West. It is ever shining from its place in the heavens. In the focal point of the solar circle there is no rising, no setting. Therefore, sunrise and sunset have relation to earthly observation and not to the luminary itself. Nay, rather, night in the solar orb is inconceivable. In that center of effulgence, constant light and illumination prevail. Its risings and settings are, therefore, only apparent and not actual. They have relation to our earthly point of view. We could not consider it the sun if there were a cessation of its light, heat and splendor. To do so would be equivalent to calling a black stone a diamond. This would be meaningless. If a man is a miser and you call him generous, it will produce no change in him.

The purport of this is that God is almighty, but His greatness cannot be brought within the grasp of human limitation. We cannot limit God to a boundary. Man is limited, but the world of Divinity is unlimited. Prescribing limitation to God is human ignorance. God is the Ancient, the Almighty; His attributes are infinite. He is God because His light, His sovereignty, is infinite. If He can be limited to human ideas, He is not God. Strange it is that, notwithstanding these are self-evident truths, man continues to build walls and fences of limitation about God, about Divinity so glorious, illimitable,

boundless. Consider the endless phenomena of His creation. They are infinite; the universe is infinite. Who shall declare its height, its depth and length? It is absolutely infinite. How could an almighty sovereignty, a Divinity so wondrous, be brought within the limitations of faulty human minds even as to terms and definition? Shall we then say that God has performed a certain thing and He will never be able to perform it again? That the Sun of His effulgence once shone upon the world but now has set forever? That His mercy, His grace, His bounty once descended but now have ceased? Is this possible? No! We can never say nor believe with truth that His Manifestation, the adored verity, the Sun of Reality, shall cease to shine upon the world.

O God! Thou Who art kind. Verily, certain souls have gathered in this meeting turning to Thee with their hearts and spirits. They are seeking the everlasting bounty. They are in need of Thine infinite mercy.

O Lord! Remove the veils from their eyes, and dispel the darkness of ignorance. Confer upon them the light of knowledge and wisdom. Illumine these contrite hearts with the radiance of the Sun of Reality. Make these eyes perceptive through witnessing the lights of Thy sovereignty. Suffer these spirits to rejoice through the great glad tidings, and receive these souls into Thy supreme Kingdom.

O Lord! Verily, we are weak; make us mighty. We are poor; assist us from the treasury of Thy munificence. We are dead; resuscitate us through the breath of the Holy Spirit. We lack patience in tests and in long-suffering; permit us to attain the lights of oneness.

O Lord! Make this assemblage the cause of upraising the standard of the oneness of the world of humanity, and confirm these souls so that they may become the promoters of international peace.

O Lord! Verily, the people are veiled and in a state of contention with each other, shedding the blood and destroying the possessions of each other. Throughout the world there is war and conflict. In every direction there is strife, bloodshed and ferocity.

O Lord! Guide human souls in order that they may turn away from warfare and battle, that they may become loving and kind to each other, that they may enter into affiliation and serve the oneness and solidarity of humanity.

O Lord! The horizons of the world are darkened by this dissension. O God! Illumine them, and through the lights of Thy

love let the hearts become radiant. Through the blessing of Thy bestowal resuscitate the spirits until every soul shall perceive and act in accordance with Thy teachings. Thou art the Almighty. Thou art the Omniscient. Thou art the Seer. O Lord, be compassionate to all.

PUP#093 (p.270-275), SW_v03#15 p.004-007

ABU2534

Words spoken in Aug. 1912 in Green Acre in Green Acre, ME

Everyone is giving an account of his religion and statements of his religion, the history of his religion. But there is not investigation of the realitites.

There must needs be an investigation of the Realities, for only through the Reality will results be obtained; because thoughts are various, and imitations are so various. Therefore, we must investigate Reality, discovering what Reality is. Then all will be united and agreed.

You must investigate the sun, not the qualities of the sun. If you investigate the sun you will find that the sun will always be perfect, but attention to the qualities of the sun may cause differences and argument. The sun must be investigated. That is the Reality.

SW_v16#04 p.486-487

ABU0162

Words spoken on 1912-Aug-20 in Green Acre in Green Acre, ME

When man is thirsty he drinks water. When he is hungry he eats food. But if man be not thirsty, water gives him no pleasure and if his hunger be already satisfied, food is distasteful to him.

This is not so with spiritual enjoyments. Spiritual enjoyments bring always joy. The love of God brings endless happiness.

These are joys in themselves and not alleviations. The life of animals is more simple than that of man. Animals have all their needs supplied for them. All the grasses of the meadows are free to them. The birds build their nests in the branching trees and the palaces of kings are no so beautiful. If earthly needs are all then the animals are better supplied than man. But man has another food, the heavenly manna of the knowledge of God. All the divine prophets and Manifestations appeared in the world that this heavenly manna might be given to man. This is the food which fosters spiritual growth and strength and causes pure illumination in the souls of men. They become filled with the breaths of the Holy Spirit. They increase in the knowledge of God and in those virtues which belong to the world of humanity. They attain to the very image and likeness of God.

What greater joy is there than this? When they invoke God's favour at the divine threshold their minds become open, they enter into spiritual pleasures and make discoveries. By this they enjoy ecstasies of the Spirit and see the world illumined. They are filled with insight. They become fully attuned to the bounties of God and see them face to face, acquiring in themselves the virtues of the Manifestations. Thus it is that man shall attain to the utmost hopes of the holy ones and the saints.

If man could not attain to this illumination and these bounties the mineral world would be better than he for it is not deficient in anything. When man is deprived of the illumination of God he feels a lack and a shortcoming on his part.

God created in us a divine holy spirit,—the human spirit with its intellectual powers which are above the powers of nature. By this he enjoys the ecstasies of the spirit and sees the world illumined. The tree and the stone have not this power; they have no mind or soul; therefore they are excused. We are not excused. This power gives man effectual control over nature. He is enabled to discover reality and bring invisible things into the courts of the visible. Thus he is enabled to render effective the will of God and give it material station. This is what is meant by his holiness Baha'u'llah when he said, "Verily we have created thee rich, why have ye made yourselves poor?" And Jesus Christ, when he said, "The Father is in me and I in you." It was this power which through Baha'u'llah said, "Noble have I created you, why do ye degrade yourselves?" This power distinguishes you above all other creatures, why do you devote it only to your material conditions? This is that which should be used for the acquisition and manifestation of the bounties of God, that ye may establish the kingdom of God among men

and attain to the happiness in both worlds, the visible and the invisible.

SW_v07#16 p.155+161x

ABU0388

Address at unity feast, Flynn home in Green Acre, 1912-Aug-20 in Green Acre, ME

(The introductory part of this address describing the physical joys of the animal kingdom was not taken down.)

...that a man from the East encounters a person from the west and between the two there exists no outward relationship whatever on account of nativity, nor on account of race, nor is there any physical relationship. In a word, no means of love, or relationship, or love and fellowship obtained; nevertheless, when these meet we observe in that meeting the attainment of true happiness.

For example, We are from the Orient and you are from the Occident; not on account of kinship is there any relationship between us, nor on account of nativity, nor is there any relationship on account of race or kind; material relationship is entirely missing, nevertheless, we are in a state of the utmost fellowship, as if it were that we belonged to the same family, and as if we were unified in every condition.

How often do we find two brothers of the same father and mother, of the same race, the same nation, the same knowledge and education, of the same custom and nurtured life, and not a trace of love is manifested between them. If we look to the external relationship, love should manifest between the two brothers, because from long custom there is reason to believe that love should excel, as they are of the same race, the same education, the same nativity - nevertheless no amity holds between them. But two people, one from the Orient and the other from the Occident, without any trace of fellowship externally, in spite of all, seem to be in the utmost love and fellowship. What is the source thereof?

The two brothers in question, though belonging to the same parentage, are united by a material relationship, in which there is no bond. Their spirits are as enemies. They were contrary to one another when they came into the world of bodies, hence there is no fellowship between them; they shun each other

because their spirits are at variance, though their bodies are unified. But an Eastern personage and a Western personage, though not possessing any physical relationship, no relation to one another, nor belonging to the same race, nor to the same nativity, nor education, nor mode of life, nevertheless, they show the utmost love toward each other. The spirits of these two persons are familiar to one another because [‘in this existence we are in affinity’...Mrs. Ford in editing, changed it] they are amiable and loving; therefore the material relationship is of no account. In the world of spirits these are unified with one another and not in the world of bodies. Yet if in the world of spirits these spirits are in affinity then in the world of bodies these two will also hold the [same unity?] and on that same day will they experience the utmost fellowship.

In a word, your spirits in a spiritual world were familiar and amiable and a fellowship was exercised with our spirits, and it seems that for many years we have been together as if for years and years we had associated one with the other, having enjoyed to the fullest extent this fellowship and amity.

Praise be to God, our hearts are connected, each to each, and the bounties of God are encompassing. It is with regard to this wisdom that the nineteen day meeting, or feast is organized; that every nineteen days the friends may gather together in the same place and enjoy this feast; thus may they exercise the same spirit of love which they exercised and previously enjoyed in the spiritual world. And now because our spirits are in affinity, our hearts are connected by the bond of friendship, we have gathered here today in order that our bodies may likewise meet one another, and I pray that God may day by day enhance this bounty that day by day this unity may increase until all of us may act as one sea, the waves of which will be numerous, but the sea is forever one and the same. May we be like the rays of one sun, - although they are multitudinous, they all emanate from the solar center. May we be like these trees; though outwardly they are numerous, they spring from the same earth.

I ask God day by day that your unity and accord may augment; that day by day your fellowship may increase; God willing, that you may be the cause that all humanity may become unified. The hearts of all the world shall find this spirit of oneness. May all become one kind; may all the people of the world become as flowers, however variegated their aspect; in short, all belong to the same garden; all receive their charms from the same sun; all are nurtured beneath the gentleness of the same shower, and the differences in hue shall lend a charm and harmony to

the whole, and such a difference or disagreement is agreement itself, for it lends attraction.

Were you to enter a certain garden, and where all the flowers were white in colour, or yellow, or all blue, there would be no attraction, but when they are variegated, then it is perfectly charming; in short, all the personalities which we possess are admirable, and we hope that the difference of personalities may be the source of attraction which lends charm to the garden.

PN_1912 p023, BSTW#335, BSTW#084bx

ABU3309

Words spoken on 1912-Aug-20 in Green Acre in Green Acre, ME

While the Manifestations of God are still alive, the people do not appreciate their value, they curse and execrate them; but after their ascension they worship them. Such is the case with these tent-dwellers who live outside Green Acre. Even Columbus and some ancient philosophers like Socrates were made to suffer but after a time the people took pride in praising them.

مادام مظاهر الهیہ بین خلق هستند و مثل این
خیمه نشینان بیرون گرین عکا شیدا میشود حتی
کلبوس و بعضی حکمای سابق مثل سقراط را
اذیت می کردند ملی مدتی بعد بستایش آنان
افتخار مینمودند

BDA1.199.09

SW_v19#11 p.349, MHMD1.215

AB01188

To: Sara Louisa Blomfield, in London

Date: 1912-Aug-21

- 1 O my spiritual daughter! Your letter was received. I hope to be in London in November. Regarding the "golden key", tell those who are confidential with you and who do not reveal secrets.
- 2 As for Professor Browne, we showed him the utmost kindness and he was very grateful, praising extensively in his first book. But afterwards enemies in Persia surrounded him and flattered him beyond description, to the point where one of the enemies

- 1 ای دختر ملکوتی من نامهء تو رسید امیدوارم که در ماه نومبر در لندره باشم در باب کلید طلا بکسانی که محرمد با تو و اسرار آشکار نمیکند
- 2 بگو اما پروفیسر برون ما نهایت محبت را باو کردیم و او بسیار ممنون بود و در کتاب اول خود نهایت ستایش را کرده ملاحظه کنید بعد دشمنان در ایران باو احاطه کردند و بی نهایت از او تملق

became his secretary and was with him in London. He imagined that friendship with enemies would bring him credibility, but soon he will understand it is clear loss and will regret it.

گفتند بدرجه‌ئی که وصف ندارد حتی یکی از اعدا کاتب اوست و در لندن با او بود او را گمان چنان که الفت با دشمنان سبب حصول اعتبار اوست لکن عنقریب خواهد فهمید که خسران مبین است و پشیمان خواهد شد

- 3 Do not be sad - you will see many such people in the future who will criticize and reproach you for your love for me, just as happened in Christ's time. We have millions of such enemies - what importance does one more have? Pay no attention - stay focused on your work.

3 شما محزون نباشید من بعد بسیار چنین اشخاص را خواهید دید که زبان بلامت گشایند و شما را بجهت محبت بمن شماتت کنند چنانچه در زمان مسیح واقع شد ما ملیونها از این گونه نفوس دشمن داریم این یکی هم بالای آنها چه اهمیتی دارد شما اعتنائی نکنید بکار خودتان مشغول باشید

- 4 Hold general meetings in your home and give eloquent talks with complete courage, and be assured that the breaths of the Holy Spirit will assist you and you will be victorious. Show kindness to the Theosophical Society and guide them. Show Lady Roper much love and kindness until she becomes intoxicated with the wine of God's love. Meet with her friends in her home and give an eloquent and articulate talk, and know that I am with you. Serving coffee, tea and sweets on Friday evenings in your home is very appropriate.

4 مجلس عموم در خانه خود بگیر و در نهایت شجاعت نطقهای بلیغ کن و یقین بدان که نفثات روح القدس مؤید تو است و تو غالبی بجمعیّت تیا سوفیا مهربانی بنما آنها را هدایت کن به لیدی روپر بسیار محبت و مهربانی کن تا او را سرمست جام محبت الله ثمائی و در خانه او با دوستان او مصاحبت کن و نطقی فصیح و بلیغ بنما و یقین بدان که من با تو هستم صرف قهوه و چای و شیرینی در شبهای جمعه در خانه تو بسیار موافق است

- 5 Convey my utmost love and kindness to Mr. Augustine the German. Give my utmost affection to Miss Parvin and Miss Nuri - surely they will speak good Persian by the time I arrive in London. Write a special letter to Professor Cheyne of Oxford University and convey my extreme longing and kindness, and say I have boundless desire to meet him and I pray he will shine like a star from the horizon of knowledge. Convey my greetings and love to Miss Alice Trinkle. Convey my utmost respect to my dear spiritual daughter Mrs. Cropper - I wrote her a telegram when she came to London. Convey the Most Glorious Greetings to Agha Mirza Lutfullah.

5 بمستر اگستین آلمانی نهایت محبت و مهربانی من ابلاغ دار به پروین خانم و نوری خانم نهایت مهربانی از من ابلاغ دار یقین است تا ورود من به لندن خوب فارسی تکلم خواهند کرد به پروفسر چین معلّم دارالفنون اکسفرّد مخصوص نامه بنویس و از قبل من نهایت اشتیاق و مهربانی ابلاغ دار و بگویی نهایت میل و اشتیاق بملاقات او دارم و از خدا خواهم که مثل ستاره از افق معارف بدرخشد بمس الیس ترنکل تحیت و محبت من ابلاغ دار بخانم ملکوتی دختر عزیز من مسس کروپر نهایت احترام ابلاغ دار باو تلغرافی وقتی که آمد به لندن نوشتم به آقا میرزا لطف الله تحیت ابدع ابهی ابلاغ دار

LBLT.116-119x

BRL_DAK#0118

AB03559

To: *Mirza Abu'l-Fadl Gulpaygani, in Beirut*

Date: 1912-Aug

- 1 O Abul-Fadl, the treatise which you wrote in refutation of one who rejected God was translated into English. Upon review, it was deemed better that the original and translation be published together, but it would not fit in the Star of the West. Therefore, it was published separately as an independent treatise. I am sending you a copy for your review. And I wanted the original to be in your own handwriting.

1 یا ابی الفضائل رساله‌ئی که آنحضرت در ردّ من ردّ علی الله مرقوم نموده بودند بانگلیسی ترجمه شد ملاحظه گشت که بهتر آن است اصل و ترجمه با یکدیگر مزدوج طبع گردد ولی در نجم باختر نمی گنجید لهذا بشکل رسالهء علیحدّه طبع و نشر شد یک نسخه از آنرا میفرستم که ملاحظه فرمائید و خواستم که اصل آن بخطّ خود آنحضرت باشد
- 2 I am in Green Acre, busy day and night. Every evening at the known gathering of "Iranians", multitudes of people assemble and detailed discussions take place through the favors of the Blessed Beauty, may my spirit be sacrificed for His loved ones. I hope it will not be without result. Convey the Most Glorious Greetings to all the friends. In truth, you serve the Holy Threshold of the Intended One with perfect faithfulness.

2 من در گرین عکا هستم شب و روز مشغولم هر شب در مجمع معلوم "ایرانیین" جمهوری از خلق جمع میشوند صحبتی مفصل میشود از الطاف جمال مبارک روحی لاجبانه الفداء امیدوارم که بی نتیجه نماند جمیع یاران را تحیت ابدع ابهی ابلاغ دارید فی الحقیقه باستان مقدّس حضرت مقصود با کمال وفا خدمت مینمائی
- 3 You never rest and will not seek a moment's repose. Our rest and repose is in the presence of the Most Great Mercy.

3 ابدأ آرام نداری و دقیقه‌ئی آسایش نخواهی راحت و آسایش ما در جوار رحمت کبراست ع ع
- 4 Please convey the Most Glorious Greetings to all the friends in Beirut. Please inform the honored Afnan of the Blessed Tree, Aqa Mirza Siyyid Husayn, that new instructions regarding Nayyir Effendi were written to London that they should look after his comfort in whatever way until I arrive in London and personally make special arrangements for him.

4 یاران بیروت را کلاً و طراً تحیت ابدع ابهی ابلاغ فرمائید بجناب افنان سدرهء مبارکه آقا میرزا سید حسین ابلاغ فرمائید که سفارش تازه در حق نیر افندی به لندن مرقوم شد که هر قسم باشد راحت او را منظور دارند تا من به لندن برسم و خودم قرار مخصوص در حق او بدهم

SAAF.421, KHH2.187 (2.344)

ABU2042*Words to Mrs. Tatum, spoken on 1912-Aug-21 in Green Acre, ME*

- 1 [Mrs. Tatum said, "I feel so dejected today. I am unhappy with myself." Abdu'l-Baha said:] 1 مسس تیم عرض کرد امروز خیلی محزونم از خود راضی نیستم فرمودند
- 2 This is a sign of progress. The person who is satisfied with himself is the manifestation of Satan and the one who is not satisfied is the manifestation of the Merciful One. An egotist does not progress but the one who thinks himself imperfect will seek perfection for himself and will progress. 2 این علامت ترقی است آن کس که خود راضی است شیطانست و آنکه راضی نیست مظهر رحمن خودپرست ترقی نمی کند اما آنکه خود را ناقص می بیند در صدد اكمال خویش بر میآید و ترقی می کند
- 3 If a man has a thousand good qualities, he must not look at them. He must search always for his own shortcomings. For example, if a man has a building which is well-constructed and fully decorated but which has a small crack in one of its walls, he will, no doubt, forget the rest and turn his whole attention to repairing that crack. 3 اگر هزار حسن داشته باشد باید آنها را نبیند بلکه در صدد دیدن نقص خود باشد مثلاً اگر نفسی عمارتی داشته باشد که تمام مزین و محکم باشد ولی در یک دیوار یا سقفش جزئی شکاف باشد البته جمیع را فراموش کرده بمرمت آن یک شکاف میپردازد
- 4 Furthermore, the attainment of absolute perfection for a human being is impossible; thus, however much he may progress he is still imperfect and has above him a point higher than himself. And the instant he sees this point he will not be satisfied with himself. It is for this reason that when someone called Christ 'Good Master', He replied that there is only One who is good and that is God. 4 و علاوه برای انسان کمال مطلق محالست پس هر چه ترقی کند باز ناقص است و نقطه بالاتر دارد و بحض آنکه بآن نقطه نظر نمود از خود راضی نمیشود اینست که شخصی بحضرت مسیح عرض کرد ای استاد نیکو حضرت فرمود نیک یکیست و آن خداست

SW_v19#11 p.349, MHMD1.216-217

AVK3.097.17x, MAS5.138, YHA2.856-857, GTB.142-143x, BDA1.200.17

ABU3008*Words to Sarah Farmer, spoken on 1912-Aug-21 in Green Acre, ME*

Green Acre must be made the center for the investigation of reality, not that everybody should come and use it as a place of propaganda for his own ideas and benefits. The Shining Reality which is the Spirit of the world today is One and not many.

SW_v19#12 p.380

ABU3161*Words to a young Jewish woman, spoken on 1912-Aug-21 in Green Acre, ME*

A good Jew can also become a Baha'i. The truth of the religion of Moses and of Baha'u'llah is one. Turn toward Baha'u'llah and you will acquire peace and tranquillity, you will hear the melody of the Kingdom, you will stir people's souls and you will attain the highest degree of perfection. Be assured of this.

یهودی خوب هم بهائی میشود حقیقت امر
حضرت موسی و امر حضرت بهاءالله یکی است
توجه بیهاءالله کن سکون و قرار خواهی یافت
نغمه ملکوتی خواهی شنید نفوس را باهتزاز
خواهی آورد و باعلی درجه کمال خواهی رسید
مطمئن باش

MHMD1.216

BDA1.200.09

ABU3010*Words to the Master's entourage, spoken on 1912-Aug-23 in Green Acre, ME*

We have finished our work here. We have sown a seed. Many souls have been attracted and transformed. Every day we have seen gifts such as fruit, flowers, honey and sweets which have been placed here anonymously and without show. This is a proof of the sincerity of their hearts.

ما در اینجا کارتان را تمام کردیم تخم کشتیم
نفوس خیلی منجذب شدند و منقلب گشتند و
هر روز هدایائی از قبیل میوه جات و گل و شهد
و شیرینی میدیدم که بدون اسم و اظهار خود
نمائی در اینجا گذارده بودند اینها دلیل بر خلوص
و اقبال قلبی است

SW_v19#11 p.350, MHMD1.219-220

BDA1.203.10

AB08090*To: Joseph H Hannen, in Washington, DC**Date: 1912-Aug-24*

O my heavenly friend! The letter which the editor of the Christian Commonwealth wrote to you was noted. It would be better if you were to be the correspondent of this journal and distribute its issues. This person is a very good person who showed kindness to us in London. Therefore all the American believers should show respect to him. You should write to him and send him this enclosed letter. And show this letter that I

am writing to you to all the believers so that whoever among the believers is able can subscribe to his journal.

And upon you be the Most Glorious Glory.

SW_v03#12 p.008

AB08638

To: Mirza Siyyid Muhammad Nazimul-Hukama

Date: 1912-Aug-24

O thou who art firm in the Covenant! Thy successive services to the Cause of God are the source of 'Abdu'l-Baha's joy. Praise be to God that thy soul and conscience are stirred with enthusiasm and thy enlightened heart is in intimate communion and supplication. The fruit of the tree of true existence is the friendship of the Friend and the love of the Beloved. Praise be to God that thou hast received a portion from this fountain. His honor Hazbar is truly a courageous lion who breaks through the ranks of vain imaginings and counts as nothing the multitudes of the common people. Day by day may his spiritual valor, conscientious bravery, divine confirmations and heavenly success increase. The letters enclosed have been delivered. And upon thee be the Most Glorious Glory.

ای ثابت بر پیمان خدمات متتابعه تو بامر الله
سبب سرور عبدالبهاست که الحمد لله جان و
وجدانت در اهتزاز است و دل آگاهت همراز
و نیاز ثمره شجر وجود حقیقی خلت خلیلی است
و محبت حبیبی الحمد لله تو از این سرچشمه نصیب
بردی جناب هزبر فی الحقیقه غضنفر صفا در است
صفوف او هام بشکند و الوف عوام هوامرا هیچ
انگارد روز بروز بر شجاعت روحانی و بسالت
وجدانی و تأیید رحمانی و توفیق سبحانی بیفزاید
مکاتیب جوف را برسانید و علیک البهاء الاهی

YMM.041

ABU2830

Words to two Persians from Tihiran, spoken at Wilson home on 1912-Aug-24 in Malden, MA

- 1 The Persians destroyed their home with their own hands in the hope of building another one; but now they are left in the desert without a home or shelter.
- 2 We wrote and exhorted them, pointing out that the union of government and the people is like combining milk and honey; otherwise, the neighboring governments will encroach upon the country.

- 1 ایرانیان بدست خویش خانه خود را خراب کردند بامید ساختن خانه دیگر ولی حال در صحرا بی لانه و آشیانه مانده اند
- 2 با آنکه نوشتیم و الفت دولت و ملت را مانند امتزاج شهد و شیر خواستیم و غیر این را مداخله دول متجاوره گفتیم

3 In spite of all this they malevolently made false accusations against us. But God protected us because we were not involved in shedding the blood of even one Persian.

MHMD1.221

3 با وجود این یا غرضان ما را متهم خواستند لکن
خدا صیانت فرمود زیرا ما داخل در خون یکنفر
ایرانی نشدیم

BDA1.204.14

ABU0079

Public address given at New Thought Forum on 1912-Aug-25 in Boston

O Thou kind God! In the utmost state of humility and submission do we entreat and supplicate at Thy threshold, seeking Thine endless confirmations and illimitable assistance. O Thou Lord! Regenerate these souls, and confer upon them a new life. Animate the spirits, inform the hearts, open the eyes, and make the ears attentive. From Thine ancient treasury confer a new being and animus, and from Thy preexistent abode assist them to attain to new confirmations.

O God! Verily, the world is in need of reformation. Bestow upon it a new existence. Give it newness of thoughts, and reveal unto it heavenly sciences. Breathe into it a fresh spirit, and grant unto it a holier and higher purpose.

O God! Verily, Thou hast made this century radiant, and in it Thou hast manifested Thy merciful effulgence. Thou hast effaced the darkness of superstitions and permitted the light of assurance to shine. O God! Grant that these servants may be acceptable at Thy threshold. Reveal a new heaven, and spread out a new earth for habitation. Let a new Jerusalem descend from on high. Bestow new thoughts, new life upon mankind. Endow souls with new perceptions, and confer upon them new virtues. Verily, Thou art the Almighty, the Powerful. Thou art the Giver, the Generous.

It is easy to bring human bodies under control. A king can bring under his rule and authority the bodies of his subjects throughout a whole country. In former centuries kings and rulers have absolutely dominated millions of men and have been thereby enabled to carry out whatsoever they desire. If they willed to bestow happiness and peace, they could do so; and if they determined to inflict suffering and discomfort, they were equally capable. If they desired to send men to the field of battle, none could oppose their authority; and if they decreed

their kingdoms should enjoy the bliss and serenity of immunity from war, this condition prevailed. In a word, kings and rulers have been able to control millions of human beings and have exercised that dominion with the utmost despotism and tyranny.

The point is this: that to gain control over physical bodies is an extremely easy matter, but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of inspiration, the power of the Holy Spirit. For example, Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of His manifestation to the present time He has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits; therefore, His resuscitating is everlasting.

In this century of the latter times Baha'u'llah has appeared and so resuscitated spirits that they have manifested powers more than human. Thousands of His followers have given their lives; and while under the sword, shedding their blood, they have proclaimed, "Ya Baha'u'l-Abha!" Such resuscitation is impossible except through a heavenly potency, a supernatural power, the divine power of the Holy Spirit. Through a natural and mere human power this is impossible. Therefore, the question arises: How is this resuscitation to be accomplished?

There are certain means for its accomplishment by which mankind is regenerated and quickened with a new birth. This is the second birth mentioned in the heavenly Books. Its accomplishment is through the baptism of the Holy Spirit. The resuscitation or rebirth of the spirit of man is through the science of the love of God. It is through the efficacy of the water of life. This life and quickening is the regeneration of the phenomenal world. After the coming of the spiritual springtime, the falling of the vernal showers, the shining of the Sun of Reality, the blowing of the breezes of perfection, all phenomena become imbued with the life of a new creation and are reformed in the process of a new genesis. Reflect upon the material springtime. When winter comes, the trees are leafless, the fields and meadows withered, the flowers die away into dustheaps; in prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure can be seen. Everything is clad in the robe of death. Wherever you look around, you will find the expression of death and decay. But when the spring comes, the showers descend, the sun floods the meadows and plains with light; you will observe creation clad in a new robe of expression. The showers have made

the meadows green and verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life; a new animus and spirit is everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it willeth.

Even so is the spiritual springtime when it comes. When the holy, divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are reformed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh, and everything appertaining to the virtues of the human world is revitalized. Consider this present century of radiance, and compare it with the past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the spiritual springtime in which we are living. Day by day the world attains a new bounty. In this radiant century neither the old customs nor the old sciences, crafts, laws and regulations have remained. The old political principles are undergoing change, and a new body politic is in process of formation. Nevertheless, some whose thoughts are congealed and whose souls are bereft of the light of the Sun of Reality seek to arrest this development in the world of the minds of men. Is this possible?

In the unmistakable and universal reformation we are witnessing, when outer conditions of humanity are receiving such impetus, when human life is assuming a new aspect, when sciences are stimulated afresh, inventions and discoveries increasing, civic laws undergoing change and moralities evidencing uplift and betterment, is it possible that spiritual impulses and influences should not be renewed and reformed? Naturally, new spiritual thoughts and inclinations must also become manifest. If spirituality be not renewed, what fruits come from mere physical reformation? For instance, the body of man may improve, the quality of bone and sinew may advance, the hand may develop, other limbs and members may increase in excellence, but if the mind fails to develop, of what use is the rest? The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be reformation in the kingdom of the human spirit; otherwise, no result will be attained from betterment of the mere physical structure.

In this new year new fruits must be forthcoming, for that is the provision and intention of spiritual reformation. The renewal of the leaf is fruitless. From the reformation of bark or branch no fruit will come forth. The renewal of verdure produces nothing. If there be no renewal of fruit from the tree, of what avail is the reformation of bark, blossom, branch and trunk? For a fruitless tree is of no special value. Similarly, of what avail is the reformation of physical conditions unless they are concomitant with spiritual reformations? For the essential reality is the spirit, the foundation is the spirit, the life of man is due to the spirit; the happiness, the animus, the radiance, the glory of man – all are due to the spirit; and if in the spirit no reformation takes place, there will be no result to human existence.

Therefore, we must strive with life and heart that the material and physical world may be reformed, human perception become keener, the merciful effulgence manifest and the radiance of reality shine. Then the star of love shall appear and the world of humanity become illumined. The purpose is that the world of existence is dependent for its progress upon reformation; otherwise, it will be as dead. Consider: If a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become desolate and life extinct. The earth has need of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development, the world of souls a new bounty, the world of morality a reformation, the world of divine effulgence ever new bestowals. Were it not for this replenishment, the life of the world would become effaced and extinguished. If this room is not ventilated and the air freshened, respiration will cease after a length of time. If no rain falls, all life organisms will perish. If new light does not come, the darkness of death will envelop the earth. If a new springtime does not arrive, life upon this globe will be obliterated.

Therefore, thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform. When this reformation affects every degree, then will come the very Day of the Lord of which all the prophets have spoken. That is the Day wherein the whole world will be regenerated. Consider: Are the laws of past ages applicable to present human conditions? Evidently they are not. For example, the laws of former centuries sanctioned despotic forms of government. Are the laws of despotic control fitted for present-day conditions? How could they be applied to solve the questions surrounding modern nations? Similarly,

we ask: Would the status of ancient thought, the crudeness of arts and crafts, the insufficiency of scientific attainment serve us today? Would the agricultural methods of the ancients suffice in the twentieth century? Transportation in the former ages was restricted to conveyance by animals. How would it provide for human needs today? If modes of transportation had not been reformed, the teeming millions now upon the earth would die of starvation. Without the railway and the fast-going steamship, the world of the present day would be as dead. How could great cities such as New York and London subsist if dependent upon ancient means of conveyance? It is also true of other things which have been reformed in proportion to the needs of the present time. Had they not been reformed, man could not find subsistence.

If these material tendencies are in such need of reformation, how much greater the need in the world of the human spirit, the world of human thought, perception, virtues and bounties! Is it possible that that need has remained stationary while the world has been advancing in every other condition and direction? It is impossible.

Therefore, we must invoke and supplicate God and strive with the utmost effort in order that the world of human existence in all its degrees may receive a mighty impulse, complete human happiness be attained and the resuscitation of all spirits and emanations be realized through the boundless favor of the mercy of God.

PUP#094 (p.276-280), BSC.367 #696, SW_v04#07 p.117-119+122, SW_v08#08 p.099-100, BSTW#485kx

ABU0930

Words to Florence Johnson, spoken at Johnson home on 1912-Aug-25 in Malden, MA

You are very welcome. The weather is very delightful. This is a lovely suburb; perfectly charming. I like the place very much. I am likewise pleased to have seen you here. Praise be to God that your hearts are pure. You have seeing eyes and hearing ears. You have turned your faces towards the kingdom of Abha. For you I desire physical protection, that each one of you may become a favored maid-servant of God. That you may become free and sanctified from worldly conditions and desires and may become the members of one family, that you

may become pure, holy and sanctified, and be in accord with the love of God. I desire these stations for you.

The way to serve the world of humanity is the way that is paved by Baha'u'llah. The path of Baha'u'llah is the path of unification and peace. It is the path of the oneness of the realm of humanity. It is the path of the investigation of Reality. It is the path of equality between the children of men. It is the path of corresponding religion with science, and it is the path of the Manifestation of the protection of the Holy Spirit. It is the road toward the life eternal. It is the road of being born from the world of materiality into the World Divine; and it is the world of baptism with the Holy Spirit. Walk in this road. Such a straight path! Such an illumined path! Such a spiritual path! Walk in it; I instruct you.

All these ailments will pass away and you will receive perfect physical and spiritual health. I will guarantee it. Be content. Let your heart be confident and assured that thru the bounty of Baha'u'llah everything will become pleasant for you. You must be assured. Know thou of a certainty. But you must turn your face wholly toward the kingdom of Abha, giving perfect attention; the same attention that Mary Magdalene had for His Holiness Christ. Be like her and I will assure you that you will get physical health and spiritual health.

You are worthy! You are worthy! I give you the glad tidings that you are worthy, because your heart is pure.

Laugh and talk; don't lament and talk. Laugh and speak. I have given you the promise; but your attention to the Blessed Perfection, Baha'u'llah, must be like unto the attention of Mary Magdalene to Jesus Christ, and then you will get both spiritual health.

You will learn. Associate with your sister. Sit down and talk with her and read my addresses. Be confident! Be confident! Be happy! Be rejoiced! Be hopeful! When you have completely turned your face to Baha'u'llah like unto Mary Magdalene, then you will see.

Very good—very good—very nice. You must say “Ya Baha El Baha.”

SW_v13#04 p.102x, PN_1912 p011, BSTW#345

ABU0153

Public address given at Franklin Square House on 1912-Aug-26 in Boston

Question/topic: On the equality of men and women.

Among the teachings of Baha'u'llah is the principle of equality of man and woman. Baha'u'llah has said that both belong to humankind and that in the estimation of God they are equal, for each is the complement of the other in the divine creative plan. The only distinction between them in the sight of God is the purity and righteousness of their deeds and actions, for that one is preferred by God who is most nearly in the spiritual image and likeness of the Creator. Throughout the kingdoms of living organisms there is sex differentiation in function, but no preference or distinction is made in favor of either male or female. In the animal kingdom individual sex exists, but rights are equal and without distinction. Likewise, in the plane or kingdom of the vegetable sex appears, but equality of function and right is evident. Inasmuch as sex distinction and preference are not observed in these kingdoms of inferior intelligence, is it befitting the superior station of man that he should make such differentiation and estimate, when as a matter of fact there is no difference indicated in the law of creation?

In ancient times and medieval ages woman was completely subordinated to man. The cause of this estimate of her inferiority was her lack of education. A woman's life and intellect were limited to the household. Glimpses of this may be found even in the Epistles of Saint Paul. In later centuries the scope and opportunities of a woman's life broadened and increased. Her mind unfolded and developed; her perceptions awakened and deepened. The question concerning her was: Why should a woman be left mentally undeveloped? Science is praiseworthy – whether investigated by the intellect of man or woman. So, little by little, woman advanced, giving increasing evidence of equal capabilities with man – whether in scientific research, political ability or any other sphere of human activity. The conclusion is evident that woman has been outdistanced through lack of education and intellectual facilities. If given the same educational opportunities or course of study, she would develop the same capacity and abilities.

There are some who declare that woman is not naturally endowed or imbued with the same capabilities as man; that she is intellectually inferior to man, weaker in willpower and lacking his courage. This theory is completely contradicted by history and facts of record. Certain women of superlative capacity and

determination have appeared in the world, peers of man in intellect and equally courageous. Zenobia was the wife of the governor-general of Athens. Her husband died, and like the Russian Queen, Catherine, she manifested the highest degree of capability in the administration of public affairs. The Roman government appointed her to succeed her husband. Afterward she conquered Syria, conducted a successful campaign in Egypt and established a memorable sovereignty. Rome sent an army against her under direction of distinguished commanders. When the two forces met in battle, Zenobia arrayed herself in gorgeous apparel, placed the crown of her kingdom upon her head and rode forth at the head of her army, defeating the Roman legions so completely that they were not able to reorganize. The Emperor of Rome himself took command of the next army of one hundred thousand soldiers and marched into Syria. At that time Rome was at the zenith of greatness and was the strongest military power in the world. Zenobia withdrew with her forces to Palmyra and fortified it to withstand a siege. After two years the Roman Emperor cut off her supplies, and she was forced to surrender.

The Romans returned in triumphal procession and pageant to their own country. They entered Rome in great pomp and splendor, led by African elephants. After the elephants there were lions, then tigers, bears and monkeys, and after the monkeys, Zenobia – barefooted, walking, a chain of gold about her neck and a crown in her hand, dignified, majestic, queenly and courageous notwithstanding her downfall and defeat.

Among other noted women of history was Cleopatra, Queen of Egypt, who held her kingdom against the armies of Rome for a long time. Catherine, wife of Peter the Great, displayed courage and military strategy of the very highest order during the war between Russia and Muhammad Pasha. When the cause of Russia seemed hopeless, she took her jewels and went before the Turkish victor, presented them to him and pled the justice of her country's cause with such convincing skill and diplomacy that peace was declared.

Victoria, Queen of England, was really superior to all the kings of Europe in ability, justness and equitable administration. During her long and brilliant reign the British Empire was immensely extended and enriched, due to her political sagacity, skill and foresight.

The history of religion, likewise, furnishes eloquent examples of woman's capability under conditions of great difficulty and necessity. The conquest of the Holy Land by the Israelites after forty years' wandering in the desert and wilderness of

Judea was accomplished through the strategy and cunning of a woman.

After the martyrdom of Christ, to Whom be glory, the disciples were greatly disturbed and disheartened. Even Peter had denied Christ and tried to shun Him. It was a woman, Mary Magdalene, who confirmed the wavering disciples in their faith, saying, "Was it the body of Christ or the reality of Christ that ye have seen crucified? Surely it was His body. His reality is everlasting and eternal; it hath neither beginning nor ending. Therefore, why are ye perplexed and discouraged? Christ always spoke of His being crucified." Mary Magdalene was a mere villager, a peasant woman; yet she became the means of consolation and confirmation to the disciples of Christ.

In the Cause of Baha'u'llah there have been women who were superior to men in illumination, intellect, divine virtues and devotion to God. Among them was Qurratu'l-'Ayn. When she spoke, she was listened to reverently by the most learned men. They were most respectful in her presence, and none dared to contradict her. Among the Baha'i women in Persia today there are Ruhu'llah and others who are gifted with knowledge, invincible steadfastness, courage, virtue and power of will. They are superior to men and well-known throughout Persia.

Briefly, history furnishes evidence that during the past centuries there have been great women as well as great men; but in general, owing to lack of educational advantages, women have been restricted and deprived of opportunity to become fully qualified and representative of humankind. When given the opportunity for acquiring education, they have shown equal capacity with men. Some philosophers and writers have considered woman naturally and by creation inferior to man, claiming as a proof that the brain of man is larger and heavier than that of woman. This is frail and faulty evidence, inasmuch as small brains are often found coupled with superior intellect and large brains possessed by those who are ignorant, even imbecilic. The truth is that God has endowed all humankind with intelligence and perception and has confirmed all as His servants and children; therefore, in the plan and estimate of God there is no distinction between male or female. The soul that manifests pure deeds and spiritual graces is most precious in His sight and nearer to Him in its attainments.

The realities of things have been revealed in this radiant century, and that which is true must come to the surface. Among these realities is the principle of the equality of man and woman – equal rights and prerogatives in all things appertaining to humanity. Baha'u'llah declared this reality over fifty years ago. But while this principle of equality is true, it is likewise true

that woman must prove her capacity and aptitude, must show forth the evidences of equality. She must become proficient in the arts and sciences and prove by her accomplishments that her abilities and powers have merely been latent. Demonstrations of force, such as are now taking place in England, are neither becoming nor effective in the cause of womanhood and equality. Woman must especially devote her energies and abilities toward the industrial and agricultural sciences, seeking to assist mankind in that which is most needful. By this means she will demonstrate capability and ensure recognition of equality in the social and economic equation. Undoubtedly God will confirm her in her efforts and endeavors, for in this century of radiance Baha'u'llah has proclaimed the reality of the oneness of the world of humanity and announced that all nations, peoples and races are one. He has shown that although individuals may differ in development and capacity, they are essentially and intrinsically equal as human beings, just as the waves of the sea are innumerable and different, but the reality of the sea is one. The plurality of humanity may be likened to the waves, but the reality of humankind is like the sea itself. All the waves are of the same water; all are waves of one ocean.

Therefore, strive to show in the human world that women are most capable and efficient, that their hearts are more tender and susceptible than the hearts of men, that they are more philanthropic and responsive toward the needy and suffering, that they are inflexibly opposed to war and are lovers of peace. Strive that the ideal of international peace may become realized through the efforts of womankind, for man is more inclined to war than woman, and a real evidence of woman's superiority will be her service and efficiency in the establishment of universal peace.

LOG#2091x, LOG#2100x, PUP#095 (p.280-284)

AB06471

To: Howard C Ives, in Jersey City

Date: 1912-Aug-26

My respected friend:

Your letter brought the utmost joy, for its contents were evidence of attraction to the Kingdom of God and being enkindled with the fire of the love of God. Hundreds of thousands of

clergymen have come and gone, leaving neither trace nor fruit, gaining no result from life. In the human world, being fruitless is evident loss. A wise person does not attach their heart to something transient, but rather constantly seeks eternal life and everlasting joy. Now, praise be to God, you have turned toward the Kingdom and seek bounty from the realm of the Divine. I have become hopeful that you will attain to another gift, seek another life, pursue another world, draw near to God, and become aware of the mysteries of the Kingdom. You will find eternal life and reach everlasting glory.

And upon you be the Most Glorious Glory.

PTF.130

ABU2715

Words to some Baha'is, spoken on 1912-Aug-26 in Malden, MA

¹ This visit is a proof of faithfulness, proof that we have not forgotten one another. In the world of existence nothing is greater than faithfulness, for it allows love to remain unimpaired in spite of the length of time.

¹ این ملاقات دلیل بر وفاست که همدیگر را فراموش ننمودیم در عالم وجود امری اعظم از وفا نیست که طول مدت سبب فراموشی و خلال در محبت نشود

² Behold how faithful were those blessed souls in Persia who, when under the sword, praised the Blessed Beauty. No affliction or persecution could turn them from faithfulness. On the altar of sacrifice they raised cries of 'Ya Baha'u'l-Abha' from their hearts and souls. This is real faithfulness.

² ملاحظه نمائید در ایران آن نفوس مبارکه چه قدر با وفا بودند که در زیر شمشیر جمال مبارک را یاد نمودند و هیچ ستم و بلائی آنها را از وفا منع نکرد در قربانگاه یا بهاء الاهی از دل و جان بر آوردند اینست شأن وفا

SW_v19#12 p.380, MHMD1.223

BDA1.206.11

AB11555

To: Mary Shuster, in Chicago

Date: 1912-Aug-26

Thou hast asked whether to enlist in the Socialist party. The Baha'is must be in the Baha'i Cause which comprehends all the degrees and is perfect from every standpoint.

BWF.375-375bx

ABU0024

Public address given at Metaphysical Club on 1912-Aug-27 in Boston

Upon the faces of those present I behold the expression of thoughtfulness and wisdom; therefore, I shall discourse upon a subject involving one of the divine questions, a question of religious and metaphysical importance – namely, the progressive and perpetual motion of elemental atoms throughout the various degrees of phenomena and the kingdoms of existence. It will be demonstrated and become evident that the origin and outcome of phenomena are identical and that there is an essential oneness in all existing things. This is a subtle principle appertaining to divine philosophy and requiring close analysis and attention.

The elemental atoms which constitute all phenomenal existence and being in this illimitable universe are in perpetual motion, undergoing continuous degrees of progression. For instance, let us conceive of an atom in the mineral kingdom progressing upward to the kingdom of the vegetable by entering into the composition and fibre of a tree or plant. >From thence it is assimilated and transferred into the kingdom of the animal and finally, by the law and process of composition, becomes a part of the body of man. That is to say, it has traversed the intermediate degrees and stations of phenomenal existence, entering into the composition of various organisms in its journey. This motion or transference is progressive and perpetual, for after disintegration of the human body into which it has entered, it returns to the mineral kingdom whence it came and will continue to traverse the kingdoms of phenomena as before.

This is an illustration designed to show that the constituent elemental atoms of phenomena undergo progressive transference and motion throughout the material kingdoms.

In its ceaseless progression and journeyings the atom becomes imbued with the virtues and powers of each degree or kingdom it traverses. In the degree of the mineral it possessed mineral affinities; in the kingdom of the vegetable it manifested the augmentative virtue or power of growth; in the animal organism it reflected the intelligence of that degree; and in the kingdom of man it was qualified with human attributes or virtues.

Furthermore, the forms and organisms of phenomenal being and existence in each of the kingdoms of the universe are myriad and numberless. The vegetable plane or kingdom, for instance, has its infinite variety of types and material structures of plant life – each distinct and different within itself, no two exactly alike in composition and detail – for there are no repetitions in nature, and the augmentative virtue cannot be confined to any given image or shape. Each leaf has its own particular identity – so to speak, its own individuality as a leaf. Therefore, each atom of the innumerable elemental atoms, during its ceaseless motion through the kingdoms of existence as a constituent of organic composition, not only becomes imbued with the powers and virtues of the kingdoms it traverses but also reflects the attributes and qualities of the forms and organisms of those kingdoms. As each of these forms has its individual and particular virtue, therefore, each elemental atom of the universe has the opportunity of expressing an infinite variety of those individual virtues. No atom is bereft or deprived of this opportunity or right of expression. Nor can it be said of any given atom that it is denied equal opportunities with other atoms; nay, all are privileged to possess the virtues existent in these kingdoms and to reflect the attributes of their organisms. In the various transformations or passages from kingdom to kingdom the virtues expressed by the atoms in each degree are peculiar to that degree. For example, in the world of the mineral the atom does not express the vegetable form and organism, and when through the process of transmutation it assumes the virtues of the vegetable degree, it does not reflect the attributes of animal organisms, and so on.

It is evident, then, that each elemental atom of the universe is possessed of a capacity to express all the virtues of the universe. This is a subtle and abstract realization. Meditate upon it, for within it lies the true explanation of pantheism. From this point of view and perception pantheism is a truth, for every atom in the universe possesses or reflects all the virtues of life, the manifestation of which is effected through change

and transformation. Therefore, the origin and outcome of phenomena is, verily, the omnipresent God; for the reality of all phenomenal existence is through Him. There is neither reality nor the manifestation of reality without the instrumentality of God. Existence is realized and possible through the bounty of God, just as the ray or flame emanating from this lamp is realized through the bounty of the lamp, from which it originates. Even so, all phenomena are realized through the divine bounty, and the explanation of true pantheistic statement and principle is that the phenomena of the universe find realization through the one power animating and dominating all things, and all things are but manifestations of its energy and bounty. The virtue of being and existence is through no other agency. Therefore, in the words of Baha'u'llah, the first teaching is the oneness of the world of humanity.

When the man who is spiritually sagacious and possessed of insight views the world of humanity, he will observe that the lights of the divine bounty are flooding all mankind, just as the lights of the sun shed their splendor upon all existing things. All phenomena of material existence are revealed through the ray emanating from the sun. Without light nothing would be visible. Similarly, all phenomena in the inner world of reality receive the bounties of God from the source of divine bestowal. This human plane, or kingdom, is one creation, and all souls are the signs and traces of the divine bounty. In this plane there are no exceptions; all have been recipients of their bestowals through the heavenly bounty. Can you find a soul bereft of the nearness of God? Can you find one whom God has deprived of its daily sustenance? This is impossible. God is kind and loving to all, and all are manifestations of the divine bounty. This is the oneness of the world of humanity.

But some souls are weak; we must endeavor to strengthen them. Some are ignorant, uninformed of the bounties of God; we must strive to make them knowing. Some are ailing; we must seek to restore them to health. Some are immature as children; they must be trained and assisted to attain maturity. We nurse the sick in tenderness and the kindly spirit of love; we do not despise them because they are ill. Therefore, we must exercise extreme patience, sympathy and love toward all mankind, considering no soul as rejected. If we look upon a soul as rejected, we have disobeyed the teachings of God. God is loving to all. Shall we be unjust or unkind to anyone? Is this allowable in the sight of God? God provides for all. Is it befitting for us to prevent the flow of His merciful provisions for mankind? God has created all in His image and likeness. Shall we manifest hatred for His creatures and servants? This would be contrary to the will of God and according to the will of Satan, by which we

mean the natural inclinations of the lower nature. This lower nature in man is symbolized as Satan – the evil ego within us, not an evil personality outside.

Baha'u'llah teaches that the foundations of the divine religion are one reality which does not admit of multiplicity or division. Therefore, the commandments and teachings of God are one. The religious differences and divisions which exist in the world are due to blind imitations of forms without knowledge or investigation of the fundamental divine reality which underlies all the religions. Inasmuch as these imitations of ancestral forms are various, dissensions have arisen among the people of religion. Therefore, it is necessary to free mankind from this subjection to blind belief by pointing the way of guidance to reality itself, which is the only basis of unity.

Baha'u'llah says that religion must be conducive to love and unity. If it proves to be the source of hatred and enmity, its absence is preferable; for the will and law of God is love, and love is the bond between human hearts. Religion is the light of the world. If it is made the cause of darkness through human misunderstanding and ignorance, it would be better to do without it.

Religion must conform to science and reason; otherwise, it is superstition. God has created man in order that he may perceive the verity of existence and endowed him with mind or reason to discover truth. Therefore, scientific knowledge and religious belief must be conformable to the analysis of this divine faculty in man.

Prejudices of all kinds – whether religious, racial, patriotic or political – are destructive of divine foundations in man. All the warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and native land. God has created mankind with equal endowment and right to live upon the earth. As a city is the home of all its inhabitants although each may have his individual place of residence therein, so the earth's surface is one wide native land or home for all races of humankind. Racial prejudice or separation into nations such as French, German, American and so on is unnatural and proceeds from human motive and ignorance. All are the children and servants of God. Why should we be separated by artificial and imaginary boundaries? In the animal kingdom the doves flock together in harmony and agreement. They have no prejudices. We are human and superior in intelligence. Is it befitting that lower creatures should manifest virtues which lack expression in man?

Baha'u'llah has proclaimed and promulgated the foundation of international peace. For thousands of years men and nations have gone forth to the battlefield to settle their differences. The cause of this has been ignorance and degeneracy. Praise be to God! In this radiant century minds have developed, perceptions have become keener, eyes are illumined and ears attentive. Therefore, it will be impossible for war to continue. Consider human ignorance and inconsistency. A man who kills another man is punished by execution, but a military genius who kills one hundred thousand of his fellow creatures is immortalized as a hero. One man steals a small sum of money and is imprisoned as a thief. Another pillages a whole country and is honored as a patriot and conqueror. A single falsehood brings reproach and censure, but the wiles of politicians and diplomats excite the admiration and praise of a nation. Consider the ignorance and inconsistency of mankind. How darkened and savage are the instincts of humanity!

Baha'u'llah has announced that no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. Material development may be likened to the glass of a lamp, whereas divine virtues and spiritual susceptibilities are the light within the glass. The lamp chimney is worthless without the light; likewise, man in his material condition requires the radiance and vivification of the divine graces and merciful attributes. Without the presence of the Holy Spirit he is lifeless. Although physically and mentally alive, he is spiritually dead. Christ announced, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," meaning that man must be born again. As the babe is born into the light of this physical world, so must the physical and intellectual man be born into the light of the world of Divinity. In the matrix of the mother the unborn child was deprived and unconscious of the world of material existence, but after its birth it beheld the wonders and beauties of a new realm of life and being. In the world of the matrix it was utterly ignorant and unable to conceive of these new conditions, but after its transformation it discovers the radiant sun, trees, flowers and an infinite range of blessings and bounties awaiting it. In the human plane and

kingdom man is a captive of nature and ignorant of the divine world until born of the breaths of the Holy Spirit out of physical conditions of limitation and deprivation. Then he beholds the reality of the spiritual realm and Kingdom, realizes the narrow restrictions of the mere human world of existence and becomes conscious of the unlimited and infinite glories of the world of God. Therefore, no matter how man may advance upon the physical and intellectual plane, he is ever in need of the boundless virtues of Divinity, the protection of the Holy Spirit and the face of God.

PUP#096 (p.284-289), FWU.057

AB11571

Cablegram dated 1912-Aug-28
To: May Maxwell, in Montreal
Date: 1912-Aug-28

Your letter received. In reality thou art illumined. We leave for Montreal Friday Morning.

MAX.279

ABU0019

Public address given at Morey home on 1912-Aug-29 in Malden, MA

In the Books of the Prophets certain glad tidings are recorded which are absolutely true and free from doubt. The East has ever been the dawning point of the Sun of Reality. All the Prophets of God have appeared there. The religions of God have been promulgated, the teachings of God have been spread and the law of God founded in the East. The Orient has always been the center of lights. The West has acquired illumination from the East, but in some respects the reflection of the light has been greater in the Occident. This is especially true of Christianity. Christ appeared in Palestine, and His teachings were founded there. Although the doors of the Kingdom were opened in that country and the bestowals of Divinity were

spread broadcast from its center, the people of the West have embraced and promulgated Christianity more fully than those in the East. The Sun of Reality shone forth from the horizon of the East, but its heat and ray are most resplendent in the West, where the radiant standard of Christ has been upraised. I have great hopes that the lights of Baha'u'llah's appearance may also find the fullest manifestation and reflection in these western regions, for the teachings of Baha'u'llah are especially applicable to the conditions of the people here. The western nations are endowed with the capability of understanding the rational and peerless words of Baha'u'llah and realizing that the essence of the teachings of all the former Prophets can be found in His utterance.

The teachings of Christ have been promulgated by Baha'u'llah, Who has also revealed new teachings applicable to present conditions in the world of humanity. He has trained the people of the East through the power and protection of the Holy Spirit, cemented the souls of humanity together and established the foundations of international unity.

Through the power of His words the hearts of the people of all religions have been attuned in harmony. For instance, among the Baha'is in Persia there are Christians, Muslims, Zoroastrians, Jews and many others of varying denominations and beliefs who have been brought together in unity and love in the Cause of Baha'u'llah. Although these people were formerly hostile and antagonistic, filled with hatred and bitterness toward each other, bloodthirsty and pillaging, considering that animosity and attack were the means of attaining the good pleasure of God, they have now become loving and filled with the radiant zeal of fellowship and brotherhood, the purpose of them all being service to the world of humanity, promotion of international peace, the unification of the divine religions and deeds of universal philanthropy. By their words and actions they are proving the verity of Baha'u'llah.

Consider the animosity and hatred existing today between the various nations of the world. What disagreements and hostilities arise, what warfare and contention, how much bloodshed, what injustice and tyranny! Just now there is war in eastern Turkey, also war between Turkey and Italy. Nations are devoted to conquest and bloodshed, filled with the animus of religious hatred, seeking the good pleasure of God by killing and destroying those whom in their blindness they consider enemies. How ignorant they are! That which is forbidden by God they consider acceptable to Him. God is love; God seeketh fellowship, purity, sanctity and long-suffering; these are the attributes of Divinity. Therefore, these warring, raging nations

have arisen against Divinity, imagining they are serving God. What gross ignorance this is! What injustice, blindness and lack of realization! Briefly, we must strive with heart and soul in order that this darkness of the contingent world may be dispelled, that the lights of the Kingdom shall shine upon all the horizons, the world of humanity become illumined, the image of God become apparent in human mirrors, the law of God be well established and that all regions of the world shall enjoy peace, comfort and composure beneath the equitable protection of God. My admonition and exhortation to you is this: Be kind to all people, love humanity, consider all mankind as your relations and servants of the most high God. Strive day and night that animosity and contention may pass away from the hearts of men, that all religions shall become reconciled and the nations love each other so that no racial, religious or political prejudice may remain and the world of humanity behold God as the beginning and end of all existence. God has created all, and all return to God. Therefore, love humanity with all your heart and soul. If you meet a poor man, assist him; if you see the sick, heal him; reassure the affrighted one, render the cowardly noble and courageous, educate the ignorant, associate with the stranger. Emulate God. Consider how kindly, how lovingly He deals with all, and follow His example. You must treat people in accordance with the divine precepts – in other words, treat them as kindly as God treats them, for this is the greatest attainment possible for the world of humanity.

Furthermore, know ye that God has created in man the power of reason, whereby man is enabled to investigate reality. God has not intended man to imitate blindly his fathers and ancestors. He has endowed him with mind, or the faculty of reasoning, by the exercise of which he is to investigate and discover the truth, and that which he finds real and true he must accept. He must not be an imitator or blind follower of any soul. He must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently and independently, arriving at a real conclusion and bound only by that reality. The greatest cause of bereavement and disheartening in the world of humanity is ignorance based upon blind imitation. It is due to this that wars and battles prevail; from this cause hatred and animosity arise continually among mankind. Through failure to investigate reality the Jews rejected Jesus Christ. They were expecting His coming; by day and night they mourned and lamented, saying, “O God! Hasten Thou the day of the advent of Christ,” expressing most intense longing for the Messiah; but when Christ appeared, they denied and rejected Him, treated Him with arrogant contempt, sentenced Him to death and finally crucified Him. Why did this

happen? Because they were blindly following imitations, believing that which had descended to them as a heritage from their fathers and ancestors, tenaciously holding to it and refusing to investigate the reality of Christ. Therefore, they were deprived of the bounties of Christ, whereas if they had forsaken imitations and investigated the reality of the Messiah, they would have surely been guided to believing in Him. Instead of this they said, "We have heard from our fathers and have read in the Old Testament that Christ must come from an unknown place; now we find that this one has come from Nazareth." Steeped in the literal interpretation and imitating the beliefs of fathers and ancestors, they failed to understand the fact that although the body of Jesus came from Nazareth, the reality of the Christ came from the unknown place of the divine Kingdom. They also said that the scepter of Christ would be of iron – that is to say, He should wield a sword. When Christ appeared, He did possess a sword; but it was the sword of His tongue with which He separated the false from the true. But the Jews were blind to the spiritual significance and symbolism of the prophetic words. They also expected that the Messiah would sit upon the throne of David, whereas Christ had neither throne nor semblance of sovereignty; nay, rather, He was a poor man, apparently abject and vanquished; therefore, how could He be the veritable Christ? This was one of their most insistent objections based upon ancestral interpretation and teaching. In reality, Christ was glorified with an eternal sovereignty and everlasting dominion – spiritual and not temporal. His throne and Kingdom were established in human hearts, where He reigns with power and authority without end. Notwithstanding the fulfillment of all the prophetic signs in Christ, the Jews denied Him and entered the period of their deprivation because of their allegiance to imitations and ancestral forms.

Among other objections they said, "We are promised through the tongue of the prophets that Christ at the time of His coming would proclaim the law of the Torah, whereas now we see this person abrogating the commands of the Pentateuch, disturbing our blessed Sabbath and abolishing the law of divorce. He has left nothing of the ancient law of Moses; therefore, he is the enemy of Moses." In reality, Christ proclaimed and completed the law of Moses. He was the very helper and assister of Moses. He spread the Book of Moses throughout the world and established anew the fundamentals of the law revealed by Him. He abolished certain unimportant laws and forms which were no longer compatible with the exigencies of the time, such as divorce and plurality of wives. The Jews did not comprehend this, and the cause of their ignorance was blind and tenacious

adherence to imitations of ancient forms and teachings; therefore, they finally sentenced Christ to death.

They, likewise, said, "Through the tongues of the prophets it was announced that during the time of Christ's appearance the justice of God would prevail throughout the world, tyranny and oppression would be unknown, justice would even extend to the animal kingdom, ferocious beasts would associate in gentleness and peace, the wolf and the lamb would drink from the same spring, the lion and the deer meet in the same meadow, the eagle and quail dwell together in the same nest; but instead of this, we see that during the time of this supposed Christ the Romans have conquered Palestine and are ruling it with extreme tyranny, justice is nowhere apparent, and signs of peace in the animal kingdom are conspicuously absent." These statements and attitudes of the Jews were inherited from their fathers – blind allegiance to literal expectations which did not come to pass during the time of Jesus Christ. The real purport of these prophetic statements was that various peoples, symbolized by the wolf and lamb, between whom love and fellowship were impossible would come together during the Messiah's reign, drink from the same fountain of life in His teachings and become His devoted followers. This was realized when peoples of all religions, nationalities and dispositions became united in their beliefs and followed Christ in humility, associating in love and brotherhood under the shadow of His divine protection. The Jews, being blind to this and holding to their bigoted imitations, were insolent and arrogant toward Christ and crucified Him. Had they investigated the reality of Christ, they would have beheld His beauty and truth.

God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise, you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. Turn to God, supplicate humbly at His threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the

dross of ignorance, reflecting the glories and bounties of the Kingdom.

Holy souls are like soil which has been plowed and tilled with much earnest labor, the thorns and thistles cast aside and all weeds uprooted. Such soil is most fruitful, and the harvest from it will prove full and plenteous. In this same way man must free himself from the weeds of ignorance, thorns of superstitions and thistles of imitations that he may discover reality in the harvests of true knowledge. Otherwise, the discovery of reality is impossible, contention and divergence of religious belief will always remain, and mankind, like ferocious wolves, will rage and attack each other in hatred and antagonism. We supplicate God that He may destroy the veils which limit our vision and that these becloudings, which darken the way of the manifestation of the shining lights, may be dispelled in order that the effulgent Sun of Reality may shine forth. We implore and invoke God, seeking His assistance and confirmation. Man is a child of God, most noble, lofty and beloved by God, his Creator. Therefore, he must ever strive that the divine bounties and virtues bestowed upon him may prevail and control him. Just now the soil of human hearts seems like black earth, but in the innermost substance of this dark soil there are thousands of fragrant flowers latent. We must endeavor to cultivate and awaken these potentialities, discover the secret treasure in this very mine and depository of God, bring forth these resplendent powers long hidden in human hearts. Then will the glories of both worlds be blended and increased and the quintessence of human existence be made manifest.

We must not be content with simply following a certain course because we find our fathers pursued that course. It is the duty of everyone to investigate reality, and investigation of reality by another will not do for us. If all in the world were rich and one man poor, of what use are these riches to that man? If all the world be virtuous and a man steeped in vice, what good results are forthcoming from him? If all the world be resplendent and a man blind, where are his benefits? If all the world be in plenty and a man hungry, what sustenance does he derive? Therefore, every man must be an investigator for himself. Ideas and beliefs left by his fathers and ancestors as a heritage will not suffice, for adherence to these are but imitations, and imitations have ever been a cause of disappointment and misguidance. Be investigators of reality that you may attain the verity of truth and life.

You have asked why it was necessary for the soul that was from God to make this journey back to God? Would you like to understand the reality of this question just as I teach it,

or do you wish to hear it as the world teaches it? For if I should answer you according to the latter way, this would be but imitation and would not make the subject clear.

The reality underlying this question is that the evil spirit, Satan or whatever is interpreted as evil, refers to the lower nature in man. This baser nature is symbolized in various ways. In man there are two expressions: One is the expression of nature; the other, the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination. If you should leave a man uneducated and barbarous in the wilds of Africa, would there be any doubt about his remaining ignorant? God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth that thorns, weeds and fruitless trees may grow from it. Relatively speaking, this is evil; it is simply the lower state and baser product of nature.

It is evident, therefore, that man is in need of divine education and inspiration, that the spirit and bounties of God are essential to his development. That is to say, the teachings of Christ and the Prophets are necessary for his education and guidance. Why? Because They are the divine Gardeners Who till the earth of human hearts and minds. They educate man, uproot the weeds, burn the thorns and remodel the waste places into gardens and orchards where fruitful trees grow. The wisdom and purpose of Their training is that man must pass from degree to degree of progressive unfoldment until perfection is attained. For instance, if a man should live his entire life in one city, he cannot gain a knowledge of the whole world. To become perfectly informed he must visit other cities, see the mountains and valleys, cross the rivers and traverse the plains. In other words, without progressive and universal education perfection will not be attained.

Man must walk in many paths and be subjected to various processes in his evolution upward. Physically he is not born in full stature but passes through consecutive stages of fetus, infant, childhood, youth, maturity and old age. Suppose he had the power to remain young throughout his life. He then would not understand the meaning of old age and could not believe it existed. If he could not realize the condition of old age, he would not know that he was young. He would not know the difference between young and old without experiencing the old. Unless you have passed through the state of infancy, how would you know this was an infant beside you? If there were no wrong, how would you recognize the right? If it were not for sin, how would you appreciate virtue? If evil deeds were unknown,

how could you commend good actions? If sickness did not exist, how would you understand health? Evil is nonexistent; it is the absence of good. Sickness is the loss of health; poverty, the lack of riches. When wealth disappears, you are poor; you look within the treasure box but find nothing there. Without knowledge there is ignorance; therefore, ignorance is simply the lack of knowledge. Death is the absence of life. Therefore, on the one hand, we have existence; on the other, nonexistence, negation or absence of existence.

Briefly, the journey of the soul is necessary. The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature, which is ignorant and defective.

WOB.075x, LOG#1733x, PUP#097 (p.289-296), FWU.072

AB12309

To: Azizullah Varga, in Tihiran

Date: 1912-Aug-29 ca.

- 1 O son of that wise and martyred man! 1 یا ابن الرجل الرشید الشہید
- 2 I am determined to journey from the city of Malden to Montreal, Canada in North America, and to wander in that wilderness and plain. My health is in dire need of rest, but my spirit is in the utmost excitement and will never seek comfort or repose, yearning rather for evanescence in this path. My physical powers are entirely waning, yet praise be to God, the confirmations of the Abha Kingdom move my spiritual powers. 2 از شهر مالدن مصمم عزیمت به مونتریال قنada شمال امریکا هستم و آواره در آن دشت و صحرا مزاج بی نهایت محتاج راحتست ولی روح در نهایت هیجان ابداً راحت و آسایش نخواهد و آرزوی فنا در این سبیل نماید قوای جسمانی بکلی در تحلیل است ولی الحمد لله تأییدات ملکوت ابهی محرک قوای روحانی
- 3 My utmost desire is that divine aid and assistance may be my helper and supporter until my final breath, that perchance I may become as an ant of servitude at the threshold of the true Solomon, and that a soul may be drawn in utter effacement and evanescence at the court of the Abha Beauty - and this is not difficult for Him. Until now I have not succeeded, but perhaps through the supplication and entreaty of the friends, at the end of life I may take a step in this path of deliverance. 3 نهایت آرزو این است که تا نفس اخیر عون و عنایت معین و ظہیر باشد شاید مورانه عبودیتی بآستان سلیمان حقیقی گردد و نفسی در محویت و فنا در درگاه جمال ابهی کشیده شود و لیس ذلک علیہ بعزیز تا کنون موفق نشدم بلکه به تضرع و ابتهال یاران در پایان حیات قدمی در این راه نجات بگذارم
- 4 In any case, 'Abdu'l-Baha is ever pleased and satisfied with that dear one, and hopes for abundant confirmation from the 4 باری عبدالہاء از آن عزیز همواره راضی و خوشنود است و از الطاف حضرت مقصود

favors of the Desired One. Valiu'llah Khan is present and engaged in assistance. Praise be to God, the descendant of that glorious martyr, like his noble father, is continuously engaged in service.

امید تأیید موفور دارد جناب ولی الله خان
حاضرند و بمعاونت قائم الحمد لله سلاله حضرت
شهید مجید مانند پدر بزرگوار بخدمت قائم

- 5 I have absolutely no time to write. Convey my utmost longing to all the friends. And upon you and upon them be the Most Glorious Glory. Written in utmost haste.

5 ابداً فرصت تحریر ندارم کلّ یاران را نهایت اشتیاق
ابلاغ دارید و علیک و علیهم البهاء الابهی بنهایت
استعجال مرقوم شد

INBA85:504

ABU1166

Words to Mr Maxwell, spoken on 1912-Aug-31 in Montreal

- 1 "In such schools, since only material subjects and natural philosophy are taught, they do not produce highly accomplished souls. Whenever both divine and natural philosophy are taught, extraordinary souls and great advancements will result. This was the reason for the progress of Greek schools - they taught both divine and natural philosophy."

1 در اینگونه مدارس چون تنها درس مادیات و
حکمت طبیعی خوانده میشود لهذا نفوس تحریری
که ذی فنون باشند شیدا نمیشود هر وقت حکمت
الهی و طبیعی هر دو خوانده شود نفوس عجیبه
و ترقیات عظیمه حاصل گردد سبب ترقیات
مدارس یونان همین بود که حکمت الهی و طبیعی
را هر دو تعلیم میدادند

- 2 [When passing by the Unitarian church, He said:]

2 (و چون از کلیسای موحدین عبور کردند
فرمودند)

- 3 "Tomorrow we shall raise the divine call here."

3 فردا ندای الهی را در اینجا بلند خواهیم نمود

- 4 [When the blessed carriage reached the large Catholic church (Notre Dame) and found it empty, they alighted to tour inside. They carefully observed the expanse and decorations of the church which had many statues, and discussed its grandeur and ornamentation. Then, standing outside the church door facing the square, He addressed those accompanying Him saying:]

4 تا مرکب مبارک بکلیسای بزرگ کاتولیکها
(توتردام) رسید و خلوت بود لذا پیاده شده
برای تماشا داخل تشریف بردند وسعت وزینت
اطراف آن کلیسا را که مجسمه های زیادی
داشت بدقت ملاحظه می نمودند و از بزرگی و
آرایش آن صحبت می کردند تا آنکه بیرون درب
کلیسا مقابل میدان استاد خطاب بملتزمین
رکاب اقدس می فرمودند که

- 5 "See what eleven disciples accomplished and how they sacrificed themselves. I tell you to walk in their footsteps. When a person is detached, they can transform a world. Christ's disciples gathered on a mountain and made a covenant with each other to endure every hardship, to consider every calamity a blessing and every difficulty easy. Whoever had a family should leave them in comfort; whoever did not should remain single and sacrifice their comfort. Thus when they came down

5 به بینید یازده نفر حواری چه کردند چگونه
جانفشانی نمودند بشما می گویم که بر اثر قدم
آنها مثنی کنید چون انسان منقطع باشد عالمی
را منقلب می نماید حواریان مسیح بالای کوه
اجتماعی نمودند و پایدیکدیگر معاهده کردند که
تحمل هر گونه مشقتی بنمایند و هر مصیبتی را
موهبت و هر مشکلی را آسان دانند هر کس
عیال دارد او را آسوده نماید هر کس ندارد

from the mountain, each went in a different direction and never returned. This is how they left such lasting effects. After Christ, the disciples truly sacrificed themselves, not just in words. This is why the Blessed Beauty says: 'Either go like women and pursue colors and scents, or like men enter the arena and toss the ball.'"

SW_v19#12 p.380, MHMD1.228-229

مجرد بماند و راحت خود را فدا کند آن بود که چون از کوه پائین آمدند هر یک بطرفی رفت و دیگر بر نگشت اینست که اینگونه آثار را یادگار گذاردند بعد از حضرت مسیح واقعاً حواریین جدا از خود گذشتند نه لفظاً اینست که جمال مبارک می فرماید یا برو همچون زنان رنگی و بوئی پیش گیر یا چو مردان اندرا و گوی در میدان فکن

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Public address given at Church of the Messiah on 1912-Sep-01 in Montreal

1 God, the Almighty, has created all mankind from the dust of earth. He has fashioned them all from the same elements; they are descended from the same race and live upon the same globe. He has created them to dwell beneath the one heaven. As members of the human family and His children He has endowed them with equal susceptibilities. He maintains, protects and is kind to all. He has made no distinction in mercies and graces among His children. With impartial love and wisdom He has sent forth His Prophets and divine teachings. His teachings are the means of establishing union and fellowship among mankind and awakening love and kindness in human hearts. He proclaims the oneness of the kingdom of humanity. He rebukes those things which create differences and destroy harmony; He commends and praises every means that will conduce to the solidarity of the human race. He encourages man in every step of advancement which leads to ultimate union.

1 خداوند عالم جمیع را از تراب خلق فرموده جمیع را از یک عناصر خلق کرده کل را از یک سلاله خلق نموده جمیع را در یک زمین خلق کرده و در ظل یک آسمان خلق نموده و در جمیع احساسات مشترک خلق فرموده هیچ تفاوتی نگذاشته جمیع را یک سان خلق کرده جمیع را رزق میدهد جمیع را می پروراند جمیع را حفظ میفرماید بجمع مهربان است در هیچ فضل و رحمتی تفاوتی بین بشر نگذاشته

2 The Prophets of God have been inspired with the message of love and unity. The Books of God have been revealed for the upbuilding of fellowship and union. The Prophets of God have been the servants of reality; Their teachings constitute the science of reality. Reality is one; it does not admit plurality. We conclude, therefore, that the foundation of the religions of God is one foundation. Notwithstanding this, certain forms and imitations have been persistently adhered to which have nothing to do with the foundation of the teachings of the Prophets of God. As these imitations are various and different, contention and strife prevail among the people of religious beliefs, and the foundation of the religion of God has become obscured. Like

2 انبیا را مبعوث فرموده تعالیم الهی فرستاده و آن تعالیم الهی سبب الفت بین بشر است سبب محبت بین قلوب است اعلان وحدت عالم انسانی فرموده آنچه را موانع اتحاد است مذمت میفرماید و هر چه سبب اتفاق و اتحاد است مدح مینماید جمیع بشر را بر اتحاد در جمیع مراتب تشویق میفرماید جمیع انبیای الهی بجهت محبت بین بشر مبعوث شدند جمیع کتب الهی بجهت اتحاد عالم انسانی نازل شده جمیع انبیا خادم حقیقت بودند

beasts of prey, men are warring and killing each other, destroying cities and homes, devastating countries and kingdoms.

و تعالیشان جمیع حقیقت و حقیقت یکی است
تعدد قبول نکند لهذا اساس ادیان الهی جمیعاً یکی
است لکن با وجود این نهایت اسف است که
تقالیدی بمیان آمده که ابداً دخلی باساس تعالیم
انبیا ندارد چون این تقالید مختلف است لهذا سبب
اختلاف شده و بین بشر نزاع و جدال حاصل
گشته و حرب و قتال بمیان آمده که بنیان الهی
را خراب میکنند مانند حیوانات درنده یک دیگر
را میکشند خائمان یک دیگر را خراب مینمایند
مملکت یک دیگر را ویران میکنند

- 3 God has created His servants in order that they may love and associate with each other. He has revealed the glorious splendor of His sun of love in the world of humanity. The cause of the creation of the phenomenal world is love. All the Prophets have promulgated the law of love. Man has opposed the will of God and acted in opposition to the plan of God. Therefore, from the beginning of history to the present time the world of humanity has had no lasting rest; warfare and strife have continuously prevailed, and hearts have manifested hatred toward each other. The cause of bloodshed and battle, strife and hatred throughout the past has been either religious, racial, patriotic or political prejudice. Therefore, the world of humanity has ever been in torment. These prejudices are more pronounced in the Orient, where freedom is restricted. In the nineteenth century the nations of the East were restless and in a state of inner commotion. The darkness of imitations and forms had enveloped religious belief. The people of religions were in constant warfare, filled with enmity, hatred and bitterness. In the midst of these conditions Baha'u'llah appeared. He proclaimed the oneness of the world of humanity and announced that all are the servants of God. He taught that all the religions are beneath the shadow and protection of the Almighty, that God is compassionate and loving to all, that the revelations of all the Prophets of the past have been in perfect unity and agreement, that the heavenly Books have confirmed each other; therefore, why should contention and strife exist among the people?

3 خدا انسان را بجهت محبت خلق فرموده بعالم
انسانی تجلی محبت نموده سبب اتحاد کائنات
محبت بوده جمیع انبیا مروج محبت بوده اند حالا
انسان مقاومت رضای الهی میکند بآنچه مخالف
رضای الهی است عمل مینماید لهذا از بدایت
تاریخ تا بحال عالم راحت ننموده همیشه حرب و
قتال بوده همیشه قلوب از هم دیگر متنفر بوده و
بآنچه مخالف رضای الهیست عاملند هر محارباتی
که واقع و خونریزیهائی که شده یا منبعث از
تعصب دینی بوده یا منبعث از تعصب جنسی
بوده یا منبعث از تعصب وطنی بوده یا منبعث از
تعصب سیاسی لهذا عالم انسانی همیشه در عذاب
است در شرق تعصب بسیار بود زیرا آزادی
نبود چنان تعصب بود که بهیچ وجه آرامی
نداشت ظلمت تقالید احاطه کرده بود جمیع
طوائف و ادیان و اجناس در نهایت عداوت و
نزاع بودند در همچو وقتی حضرت بهاء الله ظاهر
شد اعلان وحدت عالم انسانی فرمود که جمیع
خلق بندگان خداوندند و جمیع ادیان در ظل
رحمت یزدان خدا بجمیع مهربان است جمیع را
دوست میدارد جمیع انبیا در نهایت الفت بودند
کتاب آسمانی تأیید یک دیگر مینمایند با وجود این
چرا باید بین بشر نزاع و جدال باشد

- 4 As all mankind have been created by the one God, we are sheep under the care and protection of one Shepherd. Therefore, as His sheep we must associate in accord and agreement. If one single lamb becomes separated from the flock, the thoughts and efforts of all the others must be to bring it back again.

4 مادام جمیع بشر خلق یک خداوندند و جمیع
اغنام در ظل یک چوپان یک چوپان کل را
اداره میکند پس باید گوسفندان الهی بایک دیگر
در کمال الفت باشند اگر یکی جدا شود او را
پیاورند و همراه نمایند نهایت این است بعضی
نادانند باید دانا نمود ناقص هستند باید کامل
نمود علیل هستند باید شفا داد کورند باید بینا
کرد

- 5 2. Consequently, Baha'u'llah proclaimed that, inasmuch as God is the one heavenly Shepherd and all mankind are the sheep of His fold, the religion or guidance of God must be the means of love and fellowship in the world. If religion proves to be the source of hatred, enmity and contention, if it becomes the cause of warfare and strife and influences men to kill each other, its absence is preferable. For that which is productive of hatred amongst the people is rejected by God, and that which establishes fellowship is beloved and sanctioned by Him. Religion and divine teachings are like unto a remedy. A remedy must produce the condition of health. If it occasions sickness, it is wiser and better to have no remedy whatever. This is the significance of the statement that if religion becomes the cause of warfare and bloodshed, irreligion and the absence of religion are preferable among mankind.
- 6 3. Baha'u'llah has declared that religion must be in accord with science and reason. If it does not correspond with scientific principles and the processes of reason, it is superstition. For God has endowed us with faculties by which we may comprehend the realities of things, contemplate reality itself. If religion is opposed to reason and science, faith is impossible; and when faith and confidence in the divine religion are not manifest in the heart, there can be no spiritual attainment.
- 7 4. According to the teachings of Baha'u'llah all religious, racial, patriotic and political prejudice must be abandoned, for these are the destroyers of the real foundation of humanity. He has announced that the religion of God is one, for all revelations of it are based upon reality. Abraham summoned the people to reality; Moses proclaimed reality; Christ founded reality. Likewise, all the Prophets were the servants and promulgators of reality. Reality is one and indivisible. Therefore, the prejudices and bigotries which exist today among the religions are not justifiable, inasmuch as they are opposed to reality. All prejudices are against the will and plan of God. Consider, for instance, racial distinction and enmity. All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races, since all are the descendants of Adam. This signifies that racial assumption and distinction are nothing but superstition. In the estimate of God there are no English, French, Germans, Turkish or Persians. All these in the presence of God are equal; they are of one race and creation; God did not make these divisions. These distinctions have had their origin in man himself. Therefore, as they are against the plan and purpose of reality, they are false and imaginary. We are of one physical race, even as we
- 5 ثانیاً حضرت بهاء الله اعلان فرمود که دین باید سبب الفت و محبت باشد اگر دین سبب عداوت شود نتیجه ندارد بیدینی بهتر است زیرا سبب عداوت و بغضاء بین بشر است و هر چه سبب عداوت است مبعوض خداوند است و آنچه سبب الفت و محبت است مقبول و ممدوح اگر دین سبب قتال و درندگی شود آن دین نیست بیدینی بهتر از آن است زیرا دین بمنزلهٔ علاج است اگر علاج سبب مرض شود البته بی‌علاجی بهتر است لهذا اگر دین سبب حرب و قتال شود البته بیدینی بهتر است
- 6 ثالثاً دین باید مطابق علم و عقل باشد اگر مطابق علم و عقل نباشد اوهام است زیرا خدا عقل بانسان داده تا ادراک حقایق اشیاء کند حقیقت پرستد اگر دین مخالف علم و عقل باشد ممکن نیست سبب اطمینان قلب شود چون سبب اطمینان نیست اوهام است آن را دین نمیگویند لهذا باید مسائل دینی را با عقل و علم تطبیق نمود تا قلب اطمینان یابد و سبب سرور انسان شود
- 7 رابعاً تعصب دینی تعصب مذهبی تعصب وطنی و تعصب سیاسی هادم بنیان انسانی است اولاً دین یکی است زیرا ادیان الهی حقیقت است حضرت ابراهیم ندا بحقیقت کرد حضرت موسی اعلان حقیقت نمود حضرت مسیح تأسیس حقیقت فرمود حضرت رسول ترویج حقیقت نمود جمیع انبیا خادم حقیقت بودند جمیع مؤسس حقیقت بودند جمیع مروج حقیقت بودند پس تعصب باطل است زیرا این تعصبات مخالف حقیقت است اما تعصب جنسی جمیع بشر از یک عائله اند بندگان یک خداوندند از یک جنسند تعدد اجناس نیست مادام همه اولاد آدمند دیگر تعدد اجناس اوهام است نزد خدا انگلیزی نیست فرسواوی نیست ترکی نیست فرسی نیست جمیع نزد خدا یکسانند جمیع یک جنسند این تقسیمات خدا نکرده بشر کرده لهذا مخالف حقیقت است و باطل است هر یک دو چشم دارد دو گوش یک سر دارد دو پا در میان حیوانات تعصب جنسی نیست در

are of one physical plan of material body – each endowed with two eyes, two ears, one head, two feet. Among the animals racial prejudice does not exist. Consider the doves; there is no distinction as to whether it is an oriental or an occidental dove. The sheep are all of one race; there is no assumption of distinction between an eastern and a western sheep. When they meet, they associate with perfect fellowship. If a dove from the West should go to the Orient, it will associate with the eastern doves unhesitatingly. There will be no attitude of unwillingness as if saying, “You belong to the East; I am from the West.” Is it reasonable or allowable that a racial prejudice which is not observed by the animal kingdom should be entertained by man?

میان کبوتران این تعصب نیست کبوتر شرق با کبوتر غرب آمیزش کند گوسفندان همه یک جنسند هیچ گوسفندی بدیگری نمیگوید تو گوسفند شرقی هستی من غربی هر جا باشند با هم آمیزش نمایند کبوتر شرق اگر بغرب بیاید با کبوتر غرب در نهایت آمیزش است به کبوتر غرب نمیگوید تو غربی هستی من شرقی پس چیزی که حیوان قبول نمیکند آیا جائز است انسان قبول نماید

- 8 Consider the prejudice of patriotism. This is one globe, one land, one country. God did not divide it into national boundaries. He created all the continents without national divisions. Why should we make such division ourselves? These are but imaginary lines and boundaries. Europe is a continent; it is not naturally divided; man has drawn the lines and established the limits of kingdoms and empires. Man declares a river to be a boundary line between two countries, calling this side French and the other side German, whereas the river was created for both and is a natural artery for all. Is it not imagination and ignorance which impels man to violate the divine intention and make the very bounties of God the cause of war, bloodshed and destruction? Therefore, all prejudices between man and man are falsehoods and violations of the will of God. God desires unity and love; He commands harmony and fellowship. Enmity is human disobedience; God Himself is love.

8 و اما تعصب وطن همه روی زمین یک کره است یک ارض است یک وطن است خدا تقسیم نکرده همه را یک سان خلق کرده پیش او فرقی نیست تقسیم را که خدا نکرده چطور انسان میکند اینها اوهام است اروپا یک قطعه است ما آمده ایم خطوطی وهمی معین کرده ایم و نهی را حد قرار داده ایم که این طرف فرنسا و آن طرف المانیا و حال آنکه نهر برای طرفین است این چه اوهامی است این چه غفلتی است چیزی را که خدا خلق نکرده ما گمان میکنیم و سبب نزاع و قتال قرار میدهم پس همه این تعصبات باطل است و در نزد خدا مبعوض خدا ایجاد محبت و مودت نموده و از بندگانش الفت و محبت خواسته عداوت نزد او مردود است و اتحاد و الفت مقبول

- 9 5. Baha'u'llah has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. Through this provision the lack of mutual understanding will be remedied and the unity of mankind furthered and advanced. Universal education is a universal law. It is, therefore, incumbent upon every father to teach and instruct his children according to his possibilities. If he is unable to educate them, the body politic, the representative of the people, must provide the means for their education.

9 خامساً از جمله تعالیم بهاء الله این است که جمیع عالم باید تحصیل معارف کنند تا سوء تفاهم از میان برخیزد جمیع بشر متحد شوند و ازاله سوء تفاهم بنشر معارفست لهذا بر هر پدری لازم که اولاد را تربیت نماید اگر روزی عاجز باشد هیئت اجتماعی باید اعانت نماید تا معارف تعمیم یابد و سوء تفاهم بین بشر زائل گردد

- 10 6. In the Orient women were degraded and considered subordinate to man. Baha'u'llah proclaimed equality of the sexes – that both man and woman are servants of God before Whom there is no distinction. Whosoever has a pure heart and renders good deeds is nearer to God and the object of His favor – whether man or woman. The sex distinction which exists in the human world is due to the lack of education for woman,

10 سادساً آنکه نساء اسیر بودند حضرت بهاء الله اعلان وحدت حقوق رجال و نساء فرمود که مرد و زن هر دو بشرند و بندگان یک خداوند نزد خدا ذکور و اناث نیست هر کس قلبش پاکتر و عملش بهتر در نزد خدا مقربتر خواه مرد باشد خواه زن این تفاوتی که الان مشهود است از

who has been denied equal opportunity for development and advancement. Equality of the sexes will be established in proportion to the increased opportunities afforded woman in this age, for man and woman are equally the recipients of powers and endowments from God, the Creator. God has not ordained distinction between them in His consummate purpose.

تفاوت تربیت است زیرا نساء مثل رجال تربیت نمیشوند اگر مثل رجال تربیت شوند در جمیع مراتب متساوی شوند زیرا هر دو بشرند و در جمیع مراتب مشترک خدا تفاوتی نگذاشته

- 11 7. Baha'u'llah has proclaimed the adoption of a universal language. A language shall be agreed upon by which unity will be established in the world. Each person will require training in two languages: his native tongue and the universal auxiliary form of speech. This will facilitate intercommunication and dispel the misunderstandings which the barriers of language have occasioned in the world. All people worship the same God and are alike His servants. When they are able to communicate freely, they will associate in friendship and concord, entertain the greatest love and fellowship for each other, and in reality the Orient and Occident will embrace in unity and agreement.
- 11 سابعاً وحدت لسان لازم است که لسانی ایجاد نمایند که جمیع بشر تحصیل آن لسان نمایند پس هر نفسی محتاج دو لسان است یکی خصوصی یکی عمومی تا جمیع بشر زبان یکدیگر بدانند و باین سبب سوء تفاهم بین ملل زائل شود زیرا جمیع یک خدا را میپرستند کل بندگان یک خداوندند سوء تفاهم سبب این اختلافات است چون زبان یکدیگر را بدانند سوء تفاهم نماند جمیع با هم الفت و محبت نمایند شرق و غرب اتحاد و اتفاق کنند
- 12 8. The world is in greatest need of international peace. Until it is established, mankind will not attain composure and tranquillity. It is necessary that the nations and governments organize an international tribunal to which all their disputes and differences shall be referred. The decision of that tribunal shall be final. Individual controversy will be adjudged by a local tribunal. International questions will come before the universal tribunal, and so the cause of warfare will be taken away.
- 12 ثامناً عالم محتاج صلح عمومی است تا صلح عمومی اعلان نشود عالم راحت نیابد لابدّ دول و ملل باید محکمه کبری تشکیل نمایند تا اختلافات [را] بآن محکمه کبری راجع کنند و آن محکمه کبری فیصل نماید مانند اختلافاتی که بین افراد است محکمه فیصل میکند همین طور اختلافات دول و ملل را محکمه کبری فیصل نماید تا مجالی برای قتال نماند
- 13 Fifty years ago Baha'u'llah wrote Epistles to the kings and rulers of the world in which the teachings and principles revealed by Him were embodied and set forth. These Epistles were printed in India forty years ago and spread broadcast. Briefly, by the promulgation of these principles Baha'u'llah has caused the prejudices which afflicted the people of the Orient to disappear. The communities which have accepted His teachings are now living together in the greatest love and harmony. When you enter a meeting of these people, you will find Christians, Jews, Muslims, Zoroastrians, Buddhists gathered together in perfect fellowship and agreement. In their discussions the greatest spirit of tolerance and friendship has supplanted the former hostility and hatred witnessed among them.
- 13 حضرت بهاءالله پنجاه سال پیش بجمیع ملوک نوشت جمیع این تعالیم در الواح ملوک و الواح سائر مندرج و چهل سال پیش در هند طبع و نشر شد تا تعصب را از میان بشر محو کرد کسانی که متابعت بهاءالله نموده اند با هم در نهایت الفت و اتحادند چون در مجلسی وارد میشوی مسیحی یهودی زردشتی و مسلمان همه در نهایت الفت و محبتند جمیع مذاکرانشان در باره رفع سوء تفاهم است
- 14 I have visited America and find everywhere the evidences of just and equitable government. Therefore, I pray God that these western peoples may become the means of establishing international peace and spreading the oneness of the world of humanity. May you become the cause of unity and agreement
- 14 باری من چون به امریکا آمدم می بینم مردمانش خیلی محترم حکومت عادل و ملت در نهایت نجات است از خدا میخواهم که این دولت عادل و ملت محترمه سبب شوند که اعلان صلح

among the nations. May a lamp be lighted here which will illumine the whole universe with the oneness of the world of humanity, with love between the hearts of the children of men, and the unity of all mankind. I hope that you may become assisted in this supreme accomplishment, that you may raise the flag of international peace and reconciliation upon this continent, that this government and people may be the means of spreading these lofty ideals in order that the world of man may find rest, in order that the good pleasure of the Most High God shall be attained and His favors encircle the Orient and Occident.

- 15 O Thou compassionate, almighty One! This assemblage of souls have turned their faces unto Thee in supplication. With the utmost humility and submission they look toward Thy Kingdom and beg Thee for pardon and forgiveness. O God! Endear this assembly to Thyself. Sanctify these souls, and cast upon them the rays of Thy guidance. Illumine their hearts, and gladden their spirits with Thy glad tidings. Receive all of them in Thy holy Kingdom; confer upon them Thine inexhaustible bounty; make them happy in this world and in the world to come. O God! We are weak; give us strength. We are poor; bestow upon us Thine illimitable treasures. We are sick; grant unto us Thy divine healing. We are impotent; give us Thy heavenly power. O Lord! Make us useful in this world; free us from the condition of self and desire. O Lord! Make us brethren in Thy love, and cause us to be loving toward all Thy children. Confirm us in service to the world of humanity so that we may become the servants of Thy servants, that we may love all Thy creatures and become compassionate to all Thy people. O Lord, Thou art the Almighty. Thou art the Merciful. Thou art the Forgiver. Thou art the Omnipotent.

ADJ.037bx, PUP#098 (p.297-302), SW_v13#11 p.291-292, MHMD1.231-236, ABIC.003-006

عمومی و وحدت عالم انسانی شود اسباب الفت ملل شوند چراغی روشن نمایند که عالم را روشنی بخشد و آن وحدت عالم انسانی و اتحاد عمومی است امیدوارم شماها سبب شوید که علم صلح عمومی در اینجا بلند گردد یعنی دولت و ملت امریکا سبب شوند تا عالم انسانی راحت شود رضای الهی را حاصل نمایند و الطاف الهی شرق و غرب [را] احاطه کند

- 15 پروردگارا مهربانا این جمع توجّه بتو دارند مناجات بسوی تو نمایند در نهایت تضرّع بملکوت تو بتل کنند و طلب عفو و غفران نمایند خدایا این جمع را محترم کن این نفوس را مقدّس نما انوار هدایت تابان کن قلوب را منور فرما نفوس را مستبشر کن جمیع را در ملکوت خود داخل فرما و در دو جهان کامران نما خدایا ما ذلیم عزیز فرما عاجزیم قدرت عنایت فرما فقیریم از کنز ملکوت غنی نما علیم شفا عنایت کن خدایا برضای خود دلالت فرما و از شئون نفس و هوی مقدّس دار خدایا ما را بر محبت خود ثابت نما و بر جمیع خلق مهربان فرما موفق بر خدمت عالم انسانی کن تا جمیع بندگان خدمت نمائیم جمیع خلقت را دوست داریم و جمیع بشر مهربان باشیم خدایا توئی مقتدر توئی رحیم توئی غفور و توئی بزرگوار

BRL_DAK#0656, AVK2.132.04x, AVK4.321x, AVK4.333cx, KHF.214, KHAB.369 (375), KHTB2.224, NJB_v05#05 p.001, BDA1.214.03

ABU0100

Public address given at Maxwell home on 1912-Sep-02 in Montreal

I am exceedingly happy to meet you. Praise be to God! I see before me souls who have unusual capability and the power of spiritual advancement. In reality, the people of this continent possess great capacity; they are the cause of my happiness, and I ever pray that God may confirm and assist them to progress in all the degrees of existence. As they have advanced along material lines, may they develop in idealistic degrees, for material advancement is fruitless without spiritual progress and not productive of everlasting results. For example, no matter how much the physical body of man is trained and developed, there will be no real progression in the human station unless the mind correspondingly advances. No matter how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces. God has created all earthly things under a law of progression in material degrees, but He has created man and endowed him with powers of advancement toward spiritual and transcendental kingdoms. He has not created material phenomena after His own image and likeness, but He has created man after that image and with potential power to attain that likeness. He has distinguished man above all other created things. All created things except man are captives of nature and the sense world, but in man there has been created an ideal power by which he may perceive intellectual or spiritual realities. He has brought forth everything necessary for the life of this world, but man is a creation intended for the reflection of divine virtues.

Consider that the highest type of creation below man is the animal, which is superior to all degrees of life except man. Manifestly, the animal has been created for the life of this world. Its highest virtue is to express excellence in the material plane of existence. The animal is perfect when its body is healthy and its physical senses are whole. When it is characterized by the attributes of physical health, when its physical forces are in working order, when food and surrounding conditions minister to its needs, it has attained the ultimate perfection of its kingdom. But man does not depend upon these things for his virtues. No matter how perfect his health and physical powers, if that is all, he has not yet risen above the degree of a perfect animal. Beyond and above this, God has opened the doors of ideal virtues and attainments before the face of man. He has created in his being the mysteries of the divine Kingdom. He has bestowed upon him the power of intellect so that through

the attribute of reason, when fortified by the Holy Spirit, he may penetrate and discover ideal realities and become informed of the mysteries of the world of significances. As this power to penetrate the ideal knowledges is superhuman, supernatural, man becomes the collective center of spiritual as well as material forces so that the divine spirit may manifest itself in his being, the effulgences of the Kingdom shine within the sanctuary of his heart, the signs of the attributes and perfections of God reveal themselves in a newness of life, the everlasting glory and eternal existence be attained, the knowledge of God illumine, and the mysteries of the realm of might be unsealed.

Man is like unto this lamp, but the effulgences of the Kingdom are like the rays of the lamp. Man is like unto the glass, but spiritual splendors are like unto the light within the glass. No matter how translucent the glass may be, as long as there is no light within, it remains dark. Likewise, man, no matter how much he advances in material accomplishments, will remain like the glass without light if he is deprived of the spiritual virtues. Material virtues are like unto a perfect body, but this body is in need of the spirit. No matter how handsome and perfect the body may be, if it is deprived of the spirit and its animus, it is dead. But when that same body is affiliated with the spirit and expressing life, perfection and virtue become realized in it. Deprived of the Holy Spirit and its bounties, man is spiritually dead.

Children, for instance, no matter how good and pure, no matter how healthy their bodies, are, nevertheless, considered imperfect because the power of intellect is not fully manifest in them. When the intellectual power fully displays its influences and they attain to the age of maturity, they are considered as perfect. Likewise, man, no matter how much he may advance in worldly affairs and make progress in material civilization, is imperfect unless he is quickened by the bounties of the Holy Spirit; for it is evident that until he receives that divine impetus he is ignorant and deprived. For this reason Jesus Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By this Christ meant that unless man is released from the material world, freed from the captivity of materialism and receiving a portion of the bounties of the spiritual world, he shall be deprived of the bestowals and favors of the Kingdom of God, and the utmost we can say of him is that he is a perfect animal. No one can rightly call him a man. In another place He said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The meaning of this is that if man is a captive of nature, he is like unto an animal because he is only a body physically born –

that is, he belongs to the world of matter and remains subject to the law and control of nature. But if he is baptized with the Holy Spirit, if he is freed from the bondage of nature, released from animalistic tendencies and advanced in the human realm, he is fitted to enter into the divine Kingdom. The world of the Kingdom is the realm of divine bestowals and the bounties of God. It is attainment of the highest virtues of humanity; it is nearness to God; it is capacity to receive the bounties of the ancient Lord. When man advances to this station, he attains the second birth. Before his first or physical birth man was in the world of the matrix. He had no knowledge of this world; his eyes could not see; his ears could not hear. When he was born from the world of the matrix, he beheld another world. The sun was shining with its splendors, the moon radiant in the heavens, the stars twinkling in the expansive firmament, the seas surging, trees verdant and green, all kinds of creatures enjoying life here, infinite bounties prepared for him. In the world of the matrix none of these things existed. In that world he had no knowledge of this vast range of existence; nay, rather, he would have denied the reality of this world. But after his birth he began to open his eyes and behold the wonders of this illimitable universe. Similarly, as long as man is in the matrix of the human world, as long as he is the captive of nature, he is out of touch and without knowledge of the universe of the Kingdom. If he attains rebirth while in the world of nature, he will become informed of the divine world. He will observe that another and a higher world exists. Wonderful bounties descend; eternal life awaits; everlasting glory surrounds him. All the signs of reality and greatness are there. He will see the lights of God. All these experiences will be his when he is born out of the world of nature into the divine world. Therefore, for the perfect man there are two kinds of birth: the first, physical birth, is from the matrix of the mother; the second, or spiritual birth, is from the world of nature. In both he is without knowledge of the new world of existence he is entering. Therefore, rebirth means his release from the captivity of nature, freedom from attachment to this mortal and material life. This is the second, or spiritual, birth of which Jesus Christ spoke in the Gospels.

The majority of people are captives in the matrix of nature, submerged in the sea of materiality. We must pray that they may be reborn, that they may attain insight and spiritual hearing, that they may receive the gift of another heart, a new transcendent power, and in the eternal world the unending bestowal of divine bounties.

Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not

see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends, and a new life is given. It is like the birth from the animal kingdom into the kingdom of man. When man acquires these virtues, the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized, and the Orient and Occident will become one. Then will the justice of God become manifest, all humanity will appear as the members of one family, and every member of that family will be consecrated to cooperation and mutual assistance. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained.

I will pray, and you must pray, likewise, that such heavenly bounty may be realized; that strife and enmity may be banished, warfare and bloodshed taken away; that hearts may attain ideal communication and that all people may drink from the same fountain. May they receive their knowledge from the same divine source. May all hearts become illumined with the rays of the Sun of Reality; may all of them enter the university of God, acquire spiritual virtues and seek for themselves heavenly bounties. Then this material, phenomenal world will become the mirror of the world of God, and within this pure mirror the divine virtues of the realm of might will be reflected.

PUP#099 (p.302-306), ABIC.001-003

ABU0241

Public address given at Maxwell home on 1912-Sep-02 in Montreal

The subject of immortality has been suggested.

Life is the expression of composition; and death, the expression of decomposition. In the world or kingdom of the minerals certain materials or elemental substances exist. When through the law of creation they enter into composition, a being or organism comes into existence. For example, certain material atoms are brought together, and man is the result. When this composition is destroyed and disintegrated, decomposition

takes place; this is mortality, or death. When certain elements are composed, an animal comes into being. When these elements are scattered or decomposed, this is called the death of the animal. Again, certain atoms are bound together by chemical affinity; a composition called a flower appears. When these atoms are dispersed and the composition they have formed is disintegrated, the flower has come to its end; it is dead. Therefore, it is evident that life is the expression of composition, and mortality, or death, is equivalent to decomposition. As the spirit of man is not composed of material elements, it is not subject to decomposition and, therefore, has no death. It is self-evident that the human spirit is simple, single and not composed in order that it may come to immortality, and it is a philosophical axiom that the individual or indivisible atom is indestructible. At most, it passes through a process of construction and reconstruction. For example, these individual atoms are brought together in a composition, and through this composition a given organism – such as a man, an animal or a plant – is created. When this composition is decomposed, that created organism is brought to an end, but the component atoms are not annihilated; they continue to exist because they are single, individual and not composed. Therefore, it may be said that these individual atoms are eternal. Likewise, the human spirit, inasmuch as it is not composed of individual elements or atoms – as it is sanctified above these elements – is eternal. This is a self-evident proof of its immortality.

Second, consider the world of dreams, wherein the body of man is immovable, seemingly dead, not subject to sensation; the eyes do not see, the ears do not hear nor the tongue speak. But the spirit of man is not asleep; it sees, hears, moves, perceives and discovers realities. Therefore, it is evident that the spirit of man is not affected by the change or condition of the body. Even though the material body should die, the spirit continues eternally alive, just as it exists and functions in the inert body in the realm of dreams. That is to say, the spirit is immortal and will continue its existence after the destruction of the body.

Third, the human body has one form. In its composition it has been transferred from one form to another but never possesses two forms at the same time. For example, it has existed in the elemental substances of the mineral kingdom. From the mineral kingdom it has traversed the vegetable kingdom and its constituent substances; from the vegetable kingdom it has risen by evolution into the kingdom of the animal and from thence attained the kingdom of man. After its disintegration and decomposition it will return again to the mineral kingdom,

leaving its human form and taking a new form unto itself. During these progressions one form succeeds another, but at no time does the body possess more than one.

The spirit of man, however, can manifest itself in all forms at the same time. For example, we say that a material body is either square or spherical, triangular or hexagonal. While it is triangular, it cannot be square; and while it is square, it is not triangular. Similarly, it cannot be spherical and hexagonal at the same time. These various forms or shapes cannot be manifest at the same instant in one material object. Therefore, the form of the physical body of man must be destroyed and abandoned before it can assume or take unto itself another. Mortality, therefore, means transference from one form to another – that is, transference from the human kingdom to the kingdom of the mineral. When the physical man is dead, he will return to dust; and this transference is equivalent to nonexistence. But the human spirit in itself contains all these forms, shapes and figures. It is not possible to break or destroy one form so that it may transfer itself into another. As an evidence of this, at the present moment in the human spirit you have the shape of a square and the figure of a triangle. Simultaneously also you can conceive a hexagonal form. All these can be conceived at the same moment in the human spirit, and not one of them needs to be destroyed or broken in order that the spirit of man may be transferred to another. There is no annihilation, no destruction; therefore, the human spirit is immortal because it is not transferred from one body into another body.

Consider another proof: Every cause is followed by an effect and vice versa; there could be no effect without a cause preceding it. Sight is an effect; there is no doubt that behind that effect there is a cause. When we hear a discourse, there is a speaker. We could not hear words unless they proceeded from the tongue of a speaker. Motion without a mover or cause of motion is inconceivable. Jesus Christ lived two thousand years ago. Today we behold His manifest signs; His light is shining; His sovereignty is established; His traces are apparent; His bounties are effulgent. Can we say that Christ did not exist? We can absolutely conclude that Christ existed and that from Him these traces proceeded.

Still another proof: The body of man becomes lean or fat; it is afflicted with disease, suffers mutilation; perhaps the eyes become blind, the ears deaf; but none of these imperfections and failings afflict or affect the spirit. The spirit of man remains in the same condition, unchanged. A man is blinded, but his spirit continues the same. He loses his hearing, his hand is cut off, his foot amputated; but his spirit remains the same. He

becomes lethargic, he is afflicted with apoplexy; but there is no difference, change or alteration in his spirit. This is proof that death is only destruction of the body, while the spirit remains immortal, eternal.

Again, all phenomena of the material world are subject to mortality and death, but the immortal spirit does not belong to the phenomenal world; it is holy and sanctified above material existence. If the spirit of man belonged to the elemental existence, the eye could see it, the ear hear it, the hand touch. As long as these five senses cannot perceive it, the proof is unquestioned that it does not belong to the elemental world and, therefore, is beyond death or mortality, which are inseparable from that material realm of existence. If being is not subject to the limitation of material life, it is not subject to mortality.

There are many other proofs of the immortality of the spirit of man. These are but a few of them. Salutations!

PUP#100 (p.306-308), ABIC.006-008

ABU2235

Words to people invited for lunch, spoken at Maxwell home on 1912-Sep-02 in Montreal

- 1 To be grateful for the blessings of God in time of want and trouble is necessary. In the abundance of blessings everyone can be grateful. 1 شکر نعماء الهیه هنگام سختی و زحمت لازم زیرا در بحبوه نعمت هر نفسی میتواند شاکر باشد
- 2 It is said that Sultan Mabmud cut a melon and gave a portion of it to Ayaz who ate it cheerfully and expressed gratitude. When the Sultan ate a little of the same melon, he found it bitter. He asked, 'How did you eat such a bitter melon and show no sign of disliking it?' Ayaz answered, 'I had eaten many sweet and palatable things from the hands of the Sultan and I thought it very unworthy of me to express dislike on eating a slightly bitter thing today.' 2 حکایتیست که سلطان محمود خریزه ئی را برید و بایاز داد ایاز میخورد و اظهار شکر و سرور می نمود آخر چون سلطان خود قدری از آن خریزه چشید دید بسیار تلخ است از ایاز پرسید که خریزه باین تلخی را چگونه خوردی و ملال نیاوردی جواب گفت که من از دست سلطان نعمتهای گوناگون بسیار لذت و شیرین خورده بودم لهذا سزاوار ندانستم که یکمرتبه تلخی بینم و اظهار ملال کنم
- 3 Thus man, who is immersed in the blessings of God, should not be grieved if he experiences a little trouble. He should not forget the manifold divine bounties. 3 پس انسانی که غرق نعماء الهی است اگر وقتی جزئی زحمتی بیند نباید متأثر شود و مواهب الهیه را فراموش کند انتهی

MHMD1.238, STAB#019

BDA1.222.04

ABU2993*Public address given at Maxwell home on 1912-Sep-02 in Montreal*

When educated people see the priests taking bread and wine in their hands, blowing a few breaths over them and saying that the bread and wine are now changed into the flesh and blood of Christ, or hear them saying that by making a confession before a priest their sins are pardoned, they will begin to despair of their religion and become totally irreligious.

MHMD1.238

چون نفوس تربیت یافته می بینند که کشیشها نان و شراب را در دست گرفته نفسی بآن می دمند و می گویند این نان و شراب جسد و خون مسیح است و باقرار نگاه نزد قسسهها عفوخطابای نفوس میشود البته از مشاهده اینگونه امور مردمان با شعور از مذهب بیزاری میجویند و بکلی بیدین میشوند

BDA1.221.15

ABU3014*Public address given at Maxwell home on 1912-Sep-02 in Montreal*

- ¹ Because of material civilization, industry has progressed and sciences and arts have burgeoned but at the same time weapons of war and bloodshed designed for the destruction of the edifice of humanity have multiplied and political problems have vastly increased.

¹ مدنیّت مادیّ صنایع ترقّی نموده علوم و فنون توسیع یافته همین قسم اسباب حرب و قتال و خونریزی و هدم بنیان انسانی و مشکلات سیاسی نیز اشتداد جسته

- ² Hence, this material civilization cannot become the means of comfort and ease for all until it acquires spiritual power and the attributes of a divine civilization. Rather, the difficulties will increase and the troubles will multiply.

² پس این مدنیّت جسمانی بدون قوّه معنویّه و مدنیّت الهیه سبب راحت تمام و آسایش تام نشود بلکه مشکلات بیشتر شود و شدائد ازدیاد یابد

MHMD1.239

BDA1.222.15

ABU0042

Public address given at a gathering of socialists on 1912-Sep-03 in Montreal

It seems as though all creatures can exist singly and alone. For example, a tree can exist solitary and alone on a given prairie or in a valley or on the mountainside. An animal upon a mountain or a bird soaring in the air might live a solitary life. They are not in need of cooperation or solidarity. Such animated beings enjoy the greatest comfort and happiness in their respective solitary lives.

On the contrary, man cannot live singly and alone. He is in need of continuous cooperation and mutual help. For example, a man living alone in the wilderness will eventually starve. He can never, singly and alone, provide himself with all the necessities of existence. Therefore, he is in need of cooperation and reciprocity.

The mystery of this phenomenon, the cause thereof is this, that mankind has been created from one single origin, has branched off from one family. Thus in reality all mankind represents one family. God has not created any difference. He has created all as one that thus this family might live in perfect happiness and well-being.

Regarding reciprocity and cooperation: each member of the body politic should live in the utmost comfort and welfare because each individual member of humanity is a member of the body politic and if one member of the members be in distress or be afflicted with some disease all the other members must necessarily suffer. For example, a member of the human organism is the eye. If the eye should be affected that affliction would affect the whole nervous system. Hence, if a member of the body politic becomes afflicted, in reality, from the standpoint of sympathetic connection, all will share that affliction since this (one afflicted) is a member of the group of members, a part of the whole. Is it possible for one member or part to be in distress and the other members to be at ease? It is impossible! Hence God has desired that in the body politic of humanity each one shall enjoy perfect welfare and comfort.

Although the body politic is one family yet because of lack of harmonious relations some members are comfortable and some in direst misery, some members are satisfied and some are hungry, some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This

household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness.

Is it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say, "Though these members do belong to our family – let them alone. Let us look after ourselves. Let them die. So long as I am comfortable, I am honored, I am happy – this my brother – let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If he is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long as I have a home, let him remain in the wilderness."

Such utter indifference in the human family is due to lack of control, to lack of a working law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness.

His Holiness Baha'u'llah has given instructions regarding every one of the questions confronting humanity. He has given teachings and instructions with regard to every one of the problems with which man struggles. Among them are (the teachings) concerning the question of economics that all the members of the body politic may enjoy through the working out of this solution the greatest happiness, welfare and comfort without any harm or injury attacking the general order of things. Thereby no difference or dissension will occur. No sedition or contention will take place. This solution is this:

First and foremost is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order because the peasant class and the agricultural class exceed other classes in the importance of their service. In every village there must be established a general storehouse which will have a number of revenues.

The first revenue will be that of the tenth or tithes.

The second revenue (will be derived) from the animals.

The third revenue, from the minerals, that is to say, every mine prospected or discovered, a third thereof will go to this vast storehouse.

The fourth is this: whosoever dies without leaving any heirs all his heritage will go to the general storehouse.

Fifth, if any treasures shall be found on the land they should be devoted to this storehouse.

All these revenues will be assembled in this storehouse.

As to the first, the tenths or tithes: we will consider a farmer, one of the peasants. We will look into his income. We will find out, for instance, what is his annual revenue and also what are his expenditures. Now, if his income be equal to his expenditures, from such a farmer nothing whatever will be taken. That is, he will not be subjected to taxation of any sort, needing as he does all his income. Another farmer may have expenses running up to one thousand dollars we will say, and his income is two thousand dollars. From such an one a tenth will be required, because he has a surplus. But if his income be ten thousand dollars and his expenses one thousand dollars or his income twenty thousand dollars, he will have to pay as taxes, one-fourth. If his income be one hundred thousand dollars and his expenses five thousand, one-third will he have to pay because he has still a surplus since his expenses are five thousand and his income one hundred thousand. If he pays, say, thirty-five thousand dollars, in addition to the expenditure of five thousand he still has sixty thousand left. But if his expenses be ten thousand and his income two hundred thousand then he must give an even half because ninety thousand will be in that case the sum remaining. Such a scale as this will determine allotment of taxes. All the income from such revenues will go to this general storehouse.

Then there must be considered such emergencies as follows: a certain farmer whose expenses run up to ten thousand dollars and whose income is only five thousand, he will receive necessary expenses from the storehouse. Five thousand dollars will be allotted to him so he will not be in need.

Then the orphans will be looked after, all of whose expenses will be taken care of. The cripples in the village – all their expenses will be looked after. The poor in the village – their necessary expenses will be defrayed. And other members who for valid reasons are incapacitated – the blind, the old, the deaf – their comfort must be looked after. In the village no one will remain in need or in want. All will live in the utmost comfort and welfare. Yet no schism will assail the general order of the body politic.

Hence the expenses or expenditures of the general storehouse are now made clear and its activities made manifest. The income of this general storehouse has been shown. Certain trustees will be elected by the people in a given village to look after these transactions. The farmers will be taken care of and if after all these expenses are defrayed any surplus is found in the storehouse it must be transferred to the national treasury.

This system is all thus ordered so that in the village the very poor will be comfortable, the orphans will live happily and well; in a word, no one will be left destitute. All the individual members of the body politic will thus live comfortably and well.

For larger cities, naturally, there will be a system on a larger scale. Were I to go into that solution the details thereof would be very lengthy.

The result of this (system) will be that each individual member of the body politic will live most comfortably and happily under obligation to no one. Nevertheless, there will be preservation of degree because in the world of humanity there must needs be degrees. The body politic may well be likened to an army. In this army there must be a general, there must be a sergeant, there must be a marshal, there must be the infantry; but all must enjoy the greatest comfort and welfare.

God is not partial and is no respecter of persons. He has made provision for all. The harvest comes forth for everyone. The rain showers upon everybody and the heat of the sun is destined to warm everyone. The verdure of the earth is for everyone. Therefore there should be for all humanity the utmost happiness, the utmost comfort, the utmost well-being.

But if conditions are such that some are happy and comfortable and some in misery; some are accumulating exorbitant wealth and others are in dire want – under such a system it is impossible for man to be happy and impossible for him to win the good pleasure of God. God is kind to all. The good pleasure of God consists in the welfare of all the individual members of mankind.

A Persian king was one night in his palace, living in the greatest luxury and comfort. Through excessive joy and gladness he addressed a certain man, saying: "Of all my life this is the happiest moment. Praise be to God, from every point prosperity appears and fortune smiles! My treasury is full and the army is well taken care of. My palaces are many; my land unlimited; my family is well off; my honor and sovereignty are great. What more could I want!"

The poor man at the gate of his palace spoke out, saying: "O kind king! Assuming that you are from every point of view so happy, free from every worry and sadness – do you not worry for us? You say that on your own account you have no worries – but do you never worry about the poor in your land? Is it becoming or meet that you should be so well off and we in such dire want and need? In view of our needs and troubles how can you rest in your palace, how can you even say that you are free from worries and sorrows? As a ruler you must not be so egoistic as to think of yourself alone but you must think of those who are your subjects. When we are comfortable then you will be comfortable; when we are in misery how can you, as a king, be in happiness?"

The purport is this that we are all inhabiting one globe of earth. In reality we are one family and each one of us is a member of this family. We must all be in the greatest happiness and comfort, under a just rule and regulation which is according to the good pleasure of God, thus causing us to be happy, for this life is fleeting.

If man were to care for himself only he would be nothing but an animal for only the animals are thus egoistic. If you bring a thousand sheep to a well to kill nine hundred and ninety-nine the one remaining sheep would go on grazing, not thinking of the others and worrying not at all about the lost, never bothering that its own kind had passed away, or had perished or been killed. To look after one's self only is therefore an animal propensity. It is the animal propensity to live solitary and alone. It is the animal proclivity to look after one's own comfort. But man was created to be a man – to be fair, to be just, to be merciful, to be kind to all his species, never to be willing that he himself be well off while others are in misery and distress – this is an attribute of the animal and not of man. Nay, rather, man should be willing to accept hardships for himself in order that others may enjoy wealth; he should enjoy trouble for himself that others may enjoy happiness and well-being. This is the attribute of man. This is becoming of man. Otherwise man is not man – he is less than the animal.

The man who thinks only of himself and is thoughtless of others is undoubtedly inferior to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such an one will not be called man.

Man is he who forgets his own interests for the sake of others. His own comfort he forfeits for the well-being of all. Nay,

rather, his own life must he be willing to forfeit for the life of mankind. Such a man is the honor of the world of humanity. Such a man is the glory of the world of mankind. Such a man is the one who wins eternal bliss. Such a man is near to the threshold of God. Such a man is the very manifestation of eternal happiness. Otherwise, men are like animals, exhibiting the same proclivities and propensities as the world of animals. What distinction is there? What prerogatives, what perfections? None whatever! Animals are better even – thinking only of themselves and negligent of the needs of others.

Consider how the greatest men in the world – whether among prophets or philosophers – all have forfeited their own comfort, have sacrificed their own pleasure for the well-being of humanity. They have sacrificed their own lives for the body politic. They have sacrificed their own wealth for that of the general welfare. They have forfeited their own honor for the honor of mankind. Therefore it becomes evident that this is the highest attainment for the world of humanity.

We ask God to endow human souls with justice so that they may be fair, and may strive to provide for the comfort of all, that each member of humanity may pass his life in the utmost comfort and welfare. Then this material world will become the very paradise of the Kingdom, this elemental earth will be in a heavenly state and all the servants of God will live in the utmost joy, happiness and gladness. We must all strive and concentrate all our thoughts in order that such happiness may accrue to the world of humanity.

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Public address given at Maxwell home on 1912-Sep-03 in Montreal

- ¹ Nature is the material world. When we look upon it, we see that it is dark and imperfect. For instance, if we allow a piece of land to remain in its natural condition, we will find it covered with thorns and thistles; useless weeds and wild vegetation will flourish upon it, and it will become like a jungle. The trees will be fruitless, lacking beauty and symmetry; wild animals, noxious insects and reptiles will abound in its dark recesses. This is the incompleteness and imperfection of the world of

¹ ساعتی پیش جوانی اینجا آمد با او مذاکره کردیم که طبیعت کامل است یا ناقص روشن است یا تاریک آن بحث را میخواستیم حالا تکمیل کنم طبیعت من حیث المجموع یعنی عالم جسمانی چون بدقت نظر بعالم طبیعت میکنیم و به عمق و اسرارش پی بریم ملاحظه میشود عالم طبیعت ناقص است ظلهانیست دقت نمائید

nature. To change these conditions, we must clear the ground and cultivate it so that flowers may grow instead of thorns and weeds – that is to say, we must illumine the dark world of nature. In their primal natural state, the forests are dim, gloomy, impenetrable. Man opens them to the light, clears away the tangled underbrush and plants fruitful trees. Soon the wild woodlands and jungle are changed into productive orchards and beautiful gardens; order has replaced chaos; the dark realm of nature has become illumined and brightened by cultivation.

اگر چنانچه زمینی را ترک کنیم و بحال طبیعت بگذاریم خارزار گردد علفهای بیهوده بیرون آید اگر کوهستان را ترک کنیم اشجار بی ثمر پروراند جنگل است بی ثمر است بی انتظام است پس این عالم طبیعت تاریکست باید آنرا روشن کرد روشنایش بجه چیز است باینکه این زمینی که باقتضای طبیعت خار بیرون آورده علفهای بیهوده انبات نموده آن را شخم کنیم و تربیت نمائیم تا گلهای معطر بروید و دانه های بارکت که رزق انسانی است بروید این جنگلهائی که بحال طبیعی و ظلمانی است فیض و برکت ندارد تربیت میکنیم درختهای بی ثمر را بارور مینمائیم جنگل بود بوستان میکنیم درهم بود منتظم مینمائیم اول ظلمانی بود چون بوستان شد نورانی گشت

- 2 If man himself is left in his natural state, he will become lower than the animal and continue to grow more ignorant and imperfect. The savage tribes of central Africa are evidences of this. Left in their natural condition, they have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. If we wish to illumine this dark plane of human existence, we must bring man forth from the hopeless captivity of nature, educate him and show him the pathway of light and knowledge, until, uplifted from his condition of ignorance, he becomes wise and knowing; no longer savage and revengeful, he becomes civilized and kind; once evil and sinister, he is endowed with the attributes of heaven. But left in his natural condition without education and training, it is certain that he will become more depraved and vicious than the animal, even to the extreme degree witnessed among African tribes who practice cannibalism. It is evident, therefore, that the world of nature is incomplete, imperfect until awakened and illumined by the light and stimulus of education.

2 و همچنین اگر انسان را بطبیعت خود ترک کنیم از حیوان بدتر میشود جاهل و نادان مینماید مثل اهالی اواسط افریقا پس این عالم ظلمانی را هر وقت میخواهیم نورانی کنیم تربیت مینمائیم بی ادب بی ادب میشود بد اخلاق خوش اخلاق میگردد اما اگر بحال طبیعت بگذاریم تربیت نکنیم یقین است از حیوان بدترند نوع خود را میکشند میدردند و میخورند پس معلوم شد اگر طبیعت را بحال خود بگذاریم ظلمانیست لهذا باید انسان را تربیت نمائیم تا این انسان ظلمانی نورانی شود و این جاهل دانا گردد بی ادب با ادب شود ناقص کامل گردد بد اخلاق خوش اخلاق شود تا این حیوان انسان شود هیچ شبهه ای نیست انسان بدون تربیت از حیوان بدتر است پس معلوم شد عالم طبیعت ناقص است تربیت لازم است تا کامل شود

- 3 In these days there are new schools of philosophy blindly claiming that the world of nature is perfect. If this is true, why are children trained and educated in schools, and what is the need of extended courses in sciences, arts and letters in colleges and universities? What would be the result if humanity were left in its natural condition without education or training? All scientific discoveries and attainments are the outcomes of knowledge and education. The telegraph, phonograph, telephone were latent and potential in the world of nature but would never have

3 این ایام جمیع فلاسفه کورکورانه میگویند عالم طبیعت کامل است ملتفت نیستند که عالم طبیعت ناقص است باید بتربیت کامل گردد چرا تلامذه را در مدرسه تربیت میکنند مادام عالم طبیعت کامل است چرا تربیت مینمایند باید جمیع بشر را بگذارند خود تربیت میشوند جمیع این صنایع را از تربیت حاصل و ظاهر کرده اند زیرا این صنایع در عالم طبیعت نبود این اکتشافات از تربیت حاصل شد مثلاً این قوه

come forth into the realm of visibility unless man through education had penetrated and discovered the laws which control them. All the marvelous developments and miracles of what we call civilization would have remained hidden, unknown and, so to speak, nonexistent, if man had remained in his natural condition, deprived of the bounties, blessings and benefits of education and mental culture. The intrinsic difference between the ignorant man and the astute philosopher is that the former has not been lifted out of his natural condition, while the latter has undergone systematic training and education in schools and colleges until his mind has awakened and unfolded to higher realms of thought and perception; otherwise, both are human and natural.

- 4 God has sent forth the Prophets for the purpose of quickening the soul of man into higher and divine recognitions. He has revealed the heavenly Books for this great purpose. For this the breaths of the Holy Spirit have been wafted through the gardens of human hearts, the doors of the divine Kingdom opened to mankind and the invisible inspirations sent forth from on high. This divine and ideal power has been bestowed upon man in order that he may purify himself from the imperfections of nature and uplift his soul to the realm of might and power. God has purposed that the darkness of the world of nature shall be dispelled and the imperfect attributes of the natal self be effaced in the effulgent reflection of the Sun of Truth. The mission of the Prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies. They are like unto Gardeners, and the world of humanity is the field of Their cultivation, the wilderness and untrained jungle growth wherein They proceed to labor. They cause the crooked branches to become straightened, the fruitless trees to become fruitful, and gradually transform this great wild, uncultivated field into a beautiful orchard producing wonderful abundance and outcome.

- 5 If the world of nature were perfect and complete in itself, there would be no need of such training and cultivation in the human world – no need of teachers, schools and universities, arts and crafts. The revelations of the Prophets of God would not have been necessary, and the heavenly Books would have been superfluous. If the world of nature were perfect and sufficient for mankind, we would have no need of God and our belief in Him. Therefore, the bestowal of all these great helps and accessories to the attainment of divine life is because the world of nature is incomplete and imperfect. Consider this Canadian country during the early history of Montreal when the land was in its

برقیه تلغراف فنوگراف تلفون و سائر اکتشافات
جدیده جمیع از تربیت ظاهر گشته اگر بشر
تربیت نمیشد و بر حال طبیعت واگذار میشد
هیچ این صنایع جلوه نمینمود این مدنیت این
ترقیات در عالم انسانی نبود فرق میان فیلسوف
کامل و شخص جاهل چیست این است که
جاهل بحال طبیعت باقی اما فیلسوف دانا تربیت
شده تا کامل گشته والا هر دو بشرند

4 خدا انبیا را برای این فرستاده کتب سماوی
بجهت این نازل گشته نشأت روح القدس را
برای این دمیده ابواب ملکوت را برای این مفتوح
نموده الهامات غیبیه برای این قرار فرموده قوای
عقلیه برای این داده که نقصهای عالم طبیعت
کامل گردد ظلمات رذائل طبیعت زائل شود
جهل عالم طبیعت زائل گردد اخلاق مذمومه
عالم طبیعت زائل شود ظلم عالم طبیعت زائل
گردد انبیا بجهت این مبعوث شدند تا نفوس بشر
را تربیت الهی کنند تا از نواقص عالم طبیعت
نجات دهند مثل انبیا مثل باغبان است مثل
خالق مثل جنگل و خارزار انبیا که باغبان الهی
هستند اشجار انسان را تربیت میکنند شاخهای کج
را راست مینمایند درختهای بی ثمر را با ثمر کنند
جنگل بی انتظام را باغ دلگشا نمایند

5 والا اگر عالم طبیعت روشن بود کامل بود هیچ
تربیت لازم نبود مدارس لازم نبود مکاتب لازم
نبود احتیاج باین صنایع نبود چه که کامل بود
هیچ محتاج انبیا نبود زیرا عالم طبیعت کامل بود
هیچ احتیاج بمعلم نبود زیرا عالم طبیعت کامل بود
محتاج بکتب نبود زیرا عالم طبیعت کامل بود هیچ
احتیاج بخدا نبود زیرا عالم طبیعت کامل بود همه
اینها برای اینست که عالم طبیعت ناقص است
این قطعه زمین امریک چه بود جنگل بود زمین
خالی بود و این بمقتضای طبیعت بود پس چه چیز
او را آباد کرد عقول انسانی پس ناقص است

wild, uncultivated and natural condition. The soil was unproductive, rocky and almost uninhabitable – vast forests stretching in every direction. What invisible power caused this great metropolis to spring up amid such savage and forbidding conditions? It was the human mind. Therefore, nature and the effect of nature's laws were imperfect. The mind of man remedied and removed this imperfect condition, until now we behold a great city instead of a savage unbroken wilderness. Before the coming of Columbus America itself was a wild, uncultivated expanse of primeval forest, mountains and rivers – a very world of nature. Now it has become the world of man. It was dark, forbidding and savage; now it has become illumined with a great civilization and prosperity. Instead of forests, we behold productive farms, beautiful gardens and prolific orchards. Instead of thorns and useless vegetation, we find flowers, domestic animals and fields awaiting harvest. If the world of nature were perfect, the condition of this great country would have been left unchanged.

- 6 If a child is left in its natural state and deprived of education, there is no doubt that it will grow up in ignorance and illiteracy, its mental faculties dulled and dimmed; in fact, it will become like an animal. This is evident among the savages of central Africa, who are scarcely higher than the beast in mental development.
- 7 The conclusion is irresistible that the splendors of the Sun of Truth, the Word of God, have been the source and cause of human upbuilding and civilization. The world of nature is the kingdom of the animal. In its natural condition and plane of limitation the animal is perfect. The ferocious beasts of prey have been completely subject to the laws of nature in their development. They are without education or training; they have no power of abstract reasoning and intellectual ideals; they have no touch with the spiritual world and are without conception of God or the Holy Spirit. The animal can neither recognize nor apprehend the spiritual power of man and makes no distinction between man and itself, for the reason that its susceptibilities are limited to the plane of the senses. It lives under the bondage of nature and nature's laws.
- 8 All the animals are materialists. They are deniers of God and without realization of a transcendent power in the universe. They have no knowledge of the divine Prophets and Holy Books – mere captives of nature and the sense world. In reality they are like the great philosophers of this day who are not in touch with God and the Holy Spirit – deniers of the Prophets, ignorant of spiritual susceptibilities, deprived of the heavenly bounties and without belief in the supernatural power. The animal

عقول انسانی این نواقص را کامل نماید بعد از آنکه زمین بود جنگل بود حال شهرهای آباد شده پیش از آنکه کلمبوس بیاید امریکا چه بود عالم طبیعت بود حالا عالم انسان شده اگر عالم طبیعت کامل بود باید همانطور باشد حال ملاحظه کنید که اول تاریک بود حال روشن شده اول خراب بود حال آباد شده جنگل بود حالا بوستان شده اول خارستان بود حال گلستان گشته پس ثابت شد که عالم طبیعت ناقص است و ظلمانی

6 اگر طفلی متولد شود او را تربیت نکنیم بر حال طبیعی بگذاریم چه میشود شبهه‌ئی نیست بی‌ادراک و جاهل میماند و حیوان خواهد بود در اواسط افریقا ملاحظه کنید که مثل حیوانات بلکه پست تر از حیواناتند

7 پس ملاحظه نمائیم که تربیت الهی در عالم انسانی چه کرده عالم طبیعت عالم حیوان است حیوان بر حال طبیعی باقی ولی حیوانات وحشی نه اهلی در بیابان و جنگل بر حال طبیعی باقی کل در عالم طبیعتند تعلیم و تربیتی نیست در عالم حیوان هیچ از عالم روحانی خبری نیست حیوان از خدا خبر ندارد از عقل انسانی خبر ندارد از قوه روحانی انسان خبر ندارد حیوان انسان را نظیر خود تصور میکند ابتدا امتیازی نمی‌بیند چرا بجهت اینکه بر حال طبیعی باقیست

8 جمیع حیوانات طبیعی هستند جمیع مادیون مثل حیوان احساسات جسمانی دارند احساسات روحانی ندارند منکر خدا هستند هیچ خبری از خدا ندارند هیچ خبری از انبیا ندارند از جنت الهی خبر ندارند جمیع حیوانات نیز از تعالیم الهی بیخبرند جمیع حیوانات اسیر محسوساتند فی الحقیقه نظیر فلاسفه این زمان حیواناتند چنانکه آنها

lives this kind of life blissfully and untroubled, whereas the material philosophers labor and study for ten or twenty years in schools and colleges, denying God, the Holy Spirit and divine inspirations. The animal is even a greater philosopher, for it attains the ability to do this without labor and study. For instance, the cow denies God and the Holy Spirit, knows nothing of divine inspirations, heavenly bounties or spiritual emotions and is a stranger to the world of hearts. Like the philosophers, the cow is a captive of nature and knows nothing beyond the range of the senses. The philosophers, however, glory in this, saying, "We are not captives of superstitions; we have implicit faith in the impressions of the senses and know nothing beyond the realm of nature, which contains and covers everything." But the cow, without study or proficiency in the sciences, modestly and quietly views life from the same standpoint, living in harmony with nature's laws in the utmost dignity and nobility.

- 9 This is not the glory of man. The glory of man is in the knowledge of God, spiritual susceptibilities, attainment to transcendent powers and the bounties of the Holy Spirit. The glory of man is in being informed of the teachings of God. This is the glory of humanity. Ignorance is not glory but darkness. Can these souls who are steeped in the lower strata of ignorance become informed of the mysteries of God and the realities of existence while Jesus Christ was without knowledge of them? Is the intellect of these people greater than the intellect of Christ? Christ was heavenly, divine and belonged to the world of the Kingdom. He was the embodiment of spiritual knowledge. His intellect was superior to these philosophers, His comprehension deeper, His perception keener, His knowledge more perfect. How is it that He overlooked and denied Himself everything in this world? He attached little importance to this material life, denying Himself rest and composure, accepting trials and voluntarily suffering vicissitudes because He was endowed with spiritual susceptibilities and the power of the Holy Spirit. He beheld the splendors of the divine Kingdom, embodied the bounties of God and possessed ideal powers. He was illumined with love and mercy, and so, likewise, were all the Prophets of God.

LOG#0485x, PUP#101 (p.308-312), ABIC.008-010

از خدا از انبیا از احساسات روحانی از فیض روح القدس از ماوراءالطبیعه خبر ندارند هر حیوانی دارای این کمالات است بدون زحمت فیلسوفها بعد از تحصیل بیست سال خدا را انکار کنند قوای روحانی الهامات الهی را انکار نمایند حیوان بدون زحمت فیلسوف کامل است مثل حضرت گاو که از هیچ چیز خبر ندارد از خدا خبر ندارد از احساسات روحانی خبر ندارد از روحانیات خبر ندارد جمیع حیوانات از روح پیچیدند این فیلسوفها نیز جز از محسوسات خبری ندارند نظیر حیوانات باوجود این میگویند ما فیلسوفیم زیرا جز محسوسات نمیدانیم حال آنکه حضرت گاو بدون تحصیل علوم این فضیلت را دارد در کمال تشخیص

9 این نفر نمیشود نفر این است که انسان از خدا خبر یابد احساسات روحانی داشته باشد از ماوراءالطبیعه خبر گیرد نفر انسان در این است که از نشانات روح القدس بهره یابد نفر انسان این است که از تعالیم الهی خبر گیرد این است نفر انسان والا پیگیری نفر نیست جهل است نادانی جهل است آیا میشود نفوسیکه در نهایت درجه جهل هستند واقف کمالات الهیه گردند واقف بحقیقت شوند از حضرت مسیح و جمیع مظاهر مقدسه خبر گیرند و آیا میشود این نفوس ادراکشان از آنها عظیمتر باشد حضرت مسیح الهی بود آسمانی بود ملکوتی بود روحانی بود البته او از این فیلسوفها بهتر میفهمید هم عقل او بیشتر هم ادراکش قوی تر هم قوایش برتر هم شعورش بالاتر بود پس چه طور از هر چیزی گذشت از این حیات جسمانی گذشت از راحت گذشت از نعمت گذشت جمیع بلایا قبول نمود همه رزایا را تحمل فرمود چرا بجهت اینکه احساسات روحانی داشت قوه روح القدس داشت مشاهده ملکوت مینمود فیوضات الهی داشت قوای معنوی داشت روحانیت محض بود همچنین جمیع مظاهر مقدسه الهیه

BRL_DAK#0655, KHF.014, KHAB.375
(381), KHTB2.233, NJB_v05#06 p.001

ABU1527*Words spoken on 1912-Sep-03 in Montreal*

Although the body-politic is one family, yet because of the lack of symmetry some members are comfortable and some are in the utmost misery; some members are satisfied and some are hungry; some are clothed with the most costly garments while some families are in need of food and shelter. Why? Because this family has not that reciprocity and symmetry needed. This household is not well arranged... Is it possible for a member of a family to be subjected to the utmost of misery and abject poverty, and for the rest of the family to be comfortable? It is impossible, unless the rest of the family be without feeling, having become spiritually atrophied, inhospitable, unkind...

The purport is this, that as we are all inhabitants of the same earth, in reality we are one family, and each one of us is a member of that family. Therefore we must all live in the utmost of happiness and comfort under a just rule and regulation in accordance with the laws of God, because this life is fleeting, and if man looks after himself only, he is no better than the animal, for the animal alone is to that degree egotistic. On the contrary man should be willing to accept hardships for himself in order that others may be happy... This is characteristic of man, this is becoming to man... Such a man is the honor of the world of humanity; such a man is the glory of the world of mankind; such a man is he who wins eternal bliss; such a man is nearer the threshold of God; such a man is the very manifestation of eternal happiness...

SW_v08#10 p.122

ABU2557*Words to professors and clergymen, spoken on 1912-Sep-03 in Montreal*

¹ [As some professors and clergymen had come by to visit the Master, He spoke to them on the relationship of human souls, universal peace and the harm caused by prejudices. His words were particularly enjoyed by the professors from the university

¹ و چون نفوسی از پروفسرها و کشیشها مشرف شدند بیانات مبارکه در روابط نفوس انسانی و صلح عموم و شرح تعصبات مضره بود بالاخص نطق مبارک برای پروفسر دارالفنون و خضوع شخص مذکور ذوق و لذت غریبی داشت که

and the ministers showed their humility. After giving a detailed description of the teachings of the Supreme Pen, He said:]

- 2 This is the purpose of the people of Baha. Would you not like to serve such an ideal? I hope you will put forth effort in this direction so that the world of men may find real unity, become released from prejudice and be freed from war and bloodshed. Our efforts are for this.

- 3 Baha'u'llah has opened a broad vista to humanity. For instance, when the people of different religions, races and nations were reviling each other, He addressed the people of the world saying, 'O people! Ye are the fruits of one tree and the leaves of one branch.'

SW_v19#12 p.381, MHMD1.240

باو پس از شرح مفصّلی از تعالیم قلم اعلیٰ فرمودند

2 اینست مقصد اهل بهاء آیا تو نمیخواهی این کار را بکنی تو هم بکوش تا عالم انسانی وحدت حقیقی یابد او تعصبات فارغ و از جنگ و جدال آسوده شود کوشش ما برای اینست

3 حضرت بهاء الله باب وسیعی بر وجوه مفتوح فرمود مثلاً در وقتی که اهل ادیان و اوطان و اجناس و ملل مختلفه یکدیگر را کافر و ملعون و مردود میدانستند باهل عالم چنین خطاب فرمود که ای اهل عالم همه بار یک دارید و برگ یکشاخسار انتی

BDA1.224.04

ABU2210

Words to the Master's entourage, spoken on 1912-Sep-04 in Montreal

- 1 O Baha'u'llah! May I be a sacrifice for Thee. O Baha'u'llah! May my life be offered up for Thee.

- 2 Thou hast spoken the Word which cannot be refuted. What a wonderful Cause Thou hast founded! It satisfies every assemblage! Each group testifies to its greatness. In the churches it shakes the souls; it excites the Theosophists; it imparts spirituality to the spiritualists; it makes the believers aware of the reality of unity; it makes the socialists contented and grateful and inspires joy and happiness in the peace meetings. There is no refuge for any denomination except in submission to it.

- 3 It is a miracle! It is the greatest force in the world of existence. This is all through the assistance of the Blessed Beauty.

- 4 If healing the lame and crippled is a miracle, it can also be produced by a dose of medicine. This is no great achievement.

MHMD1.243

1 ای بهاء الله بقرابت ای بهاء الله بفدایت

2 حرفی زده ئی که منکر ندارد چه امر عظیمی تأسیس فرموده ئی که هر جمعی را قانع نماید هر فرقه ئی بر عظمتش گواهی دهد در کنائس ارواح را باهتزاز آرد تیاسفیا را هیجان دهد روحانین را روحانیت بخشد موحدین را بحقیقت توحید آگاه نماید اشتراکیون را راضی و شکر گرداند مجالس صلح را بنشاط و طرب آرد هیچ حزبی جز خضوع مفری نیابد

3 این معجزه است این اقوی قوای عالم وجود است این تأیید جمال مبارکست

4 و الا اگر پای لنگ و شلی را شفا دادن معجزه باشد این کار از قدری مومیائی بر میآید شان و هنری نیست ال آخر بیانہ الاحلی

BDA1.227.04

ABU2564*Words spoken on 1912-Sep-04 in Montreal*

- ¹ Yes, the value and greatness of these travels are not known now but will be apparent later on. As we had no other intention except to offer devotion to the Threshold of the One True God, we were assisted and the brightness of divine favor and grace appeared.

¹ بلی قدر و عظمت این سفر هنوز معلوم نیست بعد معلوم می شود چون ما مقصدی از این سفر جز عبودیت آستان احدیت نداشتیم لهذا تأیید رسید و بارقه عنایت و توفیق دمید

- ² At the time of Muhammad's migration to Medina under divine protection, Abu Bakr, was with Him. He said to Abu Bakr, 'Be not afraid, God is with us.' These very words became afterwards the cause of his succession to the Caliphate because the word 'with us' included him also. Many proofs and arguments based on these words have been advanced. The value of this bounty, too, is not known now.

² وقتی که حضرت رسول بمدینه هجرت فرمود و صون الهی شامل شد در معیت آنحضرت ابوبکر بود باو فرمودند لا تحزن ان الله معنا اینکلمه سبب خلافت او شد که گفتند کلمه معنا شامل حال او نیز بود و از این کلمه نفوسی استدلالها نمودند حال این موهبت نیز قدرش معلوم نیست

BDA1.227.13

MHMD1.244, STAB#066

ABU2874*Words spoken on 1912-Sep-04 in Montreal*

No brotherhood appears in the world as lasting save that of the spiritual type. Only that brotherhood is permanent and eternal, for it is a spiritual brotherhood through the breath of the Holy Spirit. It is absolutely indissoluble; permanently will it remain intact, and in all the worlds of God will it be everlasting. It is a brotherhood not based upon thoughts, but one that has emanated from the love of God. It is not founded for the attainment of physical or material interests. This spiritual brotherhood has no other purpose than nearness to the Threshold of God. It is not for defensive purposes but for the illumination of the human heart...

SW_v08#11 p.141

ABU3307

Words to some Baha'is, spoken on 1912-Sep-04 in Montreal

Question/topic: The friends told the Master how happy they were to see the extent to which the Cause of God had penetrated the hearts.

The greatness of the teachings of Baha'u'llah will be known when they are acted upon and practiced. Not one of a hundred has as yet come into force. All of your thoughts should be turned toward bringing these blessed teachings into practice.

MHMD1.242

عظمت تعالیم حضرت بهاء الله وقتی معلوم می شود که بموقع عمل و اجرا آید هنوز از صد یکی اجرا نشده شما حال باید همه فکرتان این باشد که این تعالیم مبارکه را اجرا دارید

BDA1.226.08

ABU0012

Public address given at St. James Methodist Church on 1912-Sep-05 in Montreal

Praise be to God! It is with a deep realization of happiness that I am present here this evening, for I am looking upon the faces of those who are earnest in their search for reality and who sincerely long to attain knowledge of truth. God has created man and endowed him with the power of reason whereby he may arrive at valid conclusions. Therefore, man must endeavor in all things to investigate the fundamental reality. If he does not independently investigate, he has failed to utilize the talent God has bestowed upon him. I am pleased with the American people because, as a rule, they are independent seekers of the truth; their minds are actively employed instead of remaining idle and unproductive. This is most praiseworthy.

Some souls imagine that there is a cessation to the bounties of God, as if at one time the divine bestowals are poured out, at another time withheld from mankind and ceasing. If we carefully reflect upon this matter, we find that such a statement is in fact a denial of Divinity, for the reality of Divinity is evidenced by virtue of its outpourings or bestowals. The cessation of the bestowals of God at any time would be equivalent to the cessation of the sovereignty of God. The sun is the sun because of its ray and heat; it is the sun because of its bestowal; but if at any time its effulgence, splendor and radiance should cease to emanate, it would no longer be the sun. Consequently, it is inconceivable that the bounties of Divinity should cease, for the attributes of Divinity are everexistent. God has ever been

divine; He hath ever exercised His sovereignty and still possesses everlasting divinity and sovereignty. He is like the sun, which has ever had its splendor, heat and radiance and will continue to possess these bounties and attributes. If at any time its splendor and heat should cease, it would no longer be pronounced the sun. Therefore, the sound reasoning mind concludes that the bounties of the Holy Spirit are continuous and that holy souls are ever the recipients of these divine emanations. The potency of the Holy Spirit is everlasting, not temporary; for the sanctity of the Holy Spirit is its power and efficacy manifest in the spirits it quickens. We pray that all of us may become recipients of its bestowals, that we may be illumined by the lights of heaven, edified through the teachings of God and imbued with the virtues of divine character, as mirrors reflecting the light of the sun. Unless the mirror reflects the sunlight, it is only dark, inanimate matter. Likewise, the hearts and spirits of mankind, when deprived and without their portion of the bounties of the Holy Spirit, linger in the abyss of darkness and ignorance.

From time immemorial the divine teachings have been successively revealed, and the bounties of the Holy Spirit have ever been emanating. All the teachings are one reality, for reality is single and does not admit multiplicity. Therefore, the divine Prophets are one, inasmuch as They reveal the one reality, the Word of God. Abraham announced teachings founded upon reality, Moses proclaimed reality, Christ established reality and Baha'u'llah was the Messenger and Herald of reality. But humanity, having forsaken the one essential and fundamental reality which underlies the religion of God, and holding blindly to imitations of ancestral forms and interpretations of belief, is separated and divided in the strife, contention and bigotry of various sects and religious factions. If all should be true to the original reality of the Prophet and His teaching, the peoples and nations of the world would become unified, and these differences which cause separation would be lost sight of.

To accomplish this great and needful unity in reality, Baha'u'llah appeared in the Orient and renewed the foundations of the divine teachings. His revelation of the Word embodies completely the teachings of all the Prophets, expressed in principles and precepts applicable to the needs and conditions of the modern world, amplified and adapted to present-day questions and critical human problems. That is to say, the words of Baha'u'llah are the essences of the words of the Prophets of the past. They are the very spirit of the age and the cause of the unity and illumination of the East and the West. The followers of His teachings are in conformity with the precepts and commands of all the former heavenly

Messengers. Differences and dissensions, which destroy the foundations of the world of humanity and are contrary to the will and good pleasure of God, disappear completely in the light of the revelation of Baha'u'llah; difficult problems are solved, unity and love are established. For the good pleasure of God is the effulgence of love and the establishment of unity and fellowship in the human world, whereas discord, contention, warfare and strife are satanic outcomes and contrary to the will of the Merciful. In order that human souls, minds and spirits may attain advancement, tranquillity and vision in broader horizons of unity and knowledge, Baha'u'llah proclaimed certain principles or teachings, some of which I will mention.

First, man must independently investigate reality, for the disagreements and dissensions which afflict and affect humanity primarily proceed from imitations of ancestral beliefs and adherences to hereditary forms of worship. These imitations are accidental and without sanction in the Holy Books. They are the outcomes of human interpretations and teachings which have arisen, gradually obscuring the real light of divine meaning and causing men to differ and dissent. The reality proclaimed in the heavenly Books and divine teachings is ever conducive to love, unity and fellowship.

Second, the oneness of the world of humanity shall be realized, accepted and established. When we reflect upon this blessed principle, it will become evident and manifest that it is the healing remedy for all human conditions. All mankind are the servants of the glorious God, our Creator. He has created all. Assuredly He must have loved them equally; otherwise, He would not have created them. He protects all. Assuredly He loves His creatures; otherwise, He would not protect them. He provides for all, proving His love for all without distinction or preference. He manifests His perfect goodness and loving-kindness toward all. He does not punish us for our sins and shortcomings, and we are all immersed in the ocean of His infinite mercy. Inasmuch as God is clement and loving to His children, lenient and merciful toward our shortcomings, why should we be unkind and unforgiving toward each other? As He loves humanity without distinction or preference, why should we not love all? Can we conceive of a plan and policy superior to the divine purpose? Manifestly, we cannot. Therefore, we must strive to do the will of the glorious Lord and emulate His policy of loving all mankind. The wisdom and policy of God are reality and truth, whereas human policy is accidental and limited to our finite understanding. The policy of God is infinite. We must emulate His example. If a soul be ailing and infirm, we must produce remedies; if ignorant, we must provide

education; if defective, we must train and perfect that which is lacking; if immature and undeveloped, we must supply the means of attainment to maturity. No soul should be hated, none neglected; nay, rather, their very imperfections should demand greater kindness and tender compassion. Therefore, if we follow the example of the Lord of divinity, we will love all mankind from our hearts, and the means of the unity of the world of humanity will become as evident and manifest to us as the light of the sun. And from our example the light of the love of God will be enkindled among men. For God is love, and all phenomena find source and emanation in that divine current of creation. The love of God haloes all created things. Were it not for the love of God, no animate being would exist. This is clear, manifest vision and truth unless a man is veiled by superstitions and a captive to imaginations, differentiating mankind according to his own estimate, loving some and hating others. Such an attitude is most unworthy and ignoble.

Third, religion must be the mainspring and source of love in the world, for religion is the revelation of the will of God, the divine fundamental of which is love. Therefore, if religion should prove to be the cause of enmity and hatred instead of love, its absence is preferable to its existence.

Fourth, religion must reconcile and be in harmony with science and reason. If the religious beliefs of mankind are contrary to science and opposed to reason, they are none other than superstitions and without divine authority, for the Lord God has endowed man with the faculty of reason in order that through its exercise he may arrive at the verities of existence. Reason is the discoverer of the realities of things, and that which conflicts with its conclusions is the product of human fancy and imagination.

Fifth, prejudice – whether it be religious, racial, patriotic or political in its origin and aspect – is the destroyer of human foundations and opposed to the commands of God. God has sent forth His Prophets for the sole purpose of creating love and unity in the world of human hearts. All the heavenly Books are the written word of love. If they prove to be the cause of prejudice and human estrangement, they have become fruitless. Therefore, religious prejudice is especially opposed to the will and command of God. Racial and national prejudices which separate mankind into groups and branches, likewise, have a false and unjustifiable foundation, for all men are the children of Adam and essentially of one family. There should be no racial alienation or national division among humankind. Such

distinctions as French, German, Persian, Anglo-Saxon are human and artificial; they have neither significance nor recognition in the estimation of God. In His estimate all are one, the children of one family; and God is equally kind to them. The earth has one surface. God has not divided this surface by boundaries and barriers to separate races and peoples. Man has set up and established these imaginary lines, giving to each restricted area a name and the limitation of a native land or nationhood. By this division and separation into groups and branches of mankind, prejudice is engendered which becomes a fruitful source of war and strife. Impelled by this prejudice, races and nations declare war against each other; the blood of the innocent is poured out, and the earth torn by violence. Therefore, it has been decreed by God in this day that these prejudices and differences shall be laid aside. All are commanded to seek the good pleasure of the Lord of unity, to follow His command and obey His will; in this way the world of humanity shall become illumined with the reality of love and reconciliation.

Sixth, the world of humanity is in need of the confirmations of the Holy Spirit. True distinction among mankind is through divine bestowals and receiving the intuitions of the Holy Spirit. If man does not become the recipient of the heavenly bestowals and spiritual bounties, he remains in the plane and kingdom of the animal. For the distinction between the animal and man is that man is endowed with the potentiality of divinity in his nature, whereas the animal is entirely bereft of that gift and attainment. Therefore, if a man is bereft of the intuitive breathings of the Holy Spirit, deprived of divine bestowals, out of touch with the heavenly world and negligent of the eternal truths, though in image and likeness he is human, in reality he is an animal; even as Christ declared, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This means that if man be a captive of physical susceptibilities and be lacking the quickening of spiritual emotions, he is merely an animal. But every soul who possesses spiritual susceptibilities and has attained a goodly portion of the bestowals of the Holy Spirit is alive with the divine life of the higher Kingdom. The soul that is portionless and bereft is as dead. Therefore, He said, "Let the dead bury their dead." Just as the physical body of man is in need of its force of life, even so the human soul is in need of the divine animus and vivification emanating from the Holy Spirit. Without this vivification and sustenance, man would be an animal, nay, rather, dead.

Seventh, the necessity of education for all mankind is evident. Children especially must be trained and taught. If the parent cannot afford to do this owing to lack of means, the body

politic must make necessary provision for its accomplishment. Through the broadening spirit of education illiteracy will disappear, and misunderstandings due to ignorance will pass away.

Eighth, universal peace will be established among the nations of the world by international agreement. The greatest catastrophe in the world of humanity today is war. Europe is a storehouse of explosives awaiting a spark. All the European nations are on edge, and a single flame will set on fire the whole of that continent. Implements of war and death are multiplied and increased to an inconceivable degree, and the burden of military maintenance is taxing the various countries beyond the point of endurance. Armies and navies devour the substance and possessions of the people; the toiling poor, the innocent and helpless are forced by taxation to provide munitions and armament for governments bent upon conquest of territory and defense against powerful rival nations. There is no greater or more woeful ordeal in the world of humanity today than impending war. Therefore, international peace is a crucial necessity. An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.

Ninth, there must be an equality of rights between men and women. Women shall receive an equal privilege of education. This will enable them to qualify and progress in all degrees of occupation and accomplishment. For the world of humanity possesses two wings: man and woman. If one wing remains incapable and defective, it will restrict the power of the other, and full flight will be impossible. Therefore, the completeness and perfection of the human world are dependent upon the equal development of these two wings.

Tenth, there shall be an equality of rights and prerogatives for all mankind.

Eleventh, one language must be selected as an international medium of speech and communication. Through this means misunderstandings will be lessened, fellowship established and unity assured.

These are a few of the principles proclaimed by Baha'u'llah. He has provided the remedy for the ailments which now afflict the human world, solved the difficult problems of individual, social, national and universal welfare and laid the foundation of divine reality upon which material and spiritual civilization are to be founded throughout the centuries before us.

Praise be to God! I find these two great American nations highly capable and advanced in all that appertains to progress

and civilization. These governments are fair and equitable. The motives and purposes of these people are lofty and inspiring. Therefore, it is my hope that these revered nations may become prominent factors in the establishment of international peace and the oneness of the world of humanity; that they may lay the foundations of equality and spiritual brotherhood among mankind; that they may manifest the highest virtues of the human world, revere the divine lights of the Prophets of God and establish the reality of unity so necessary today in the affairs of nations. I pray that the nations of the East and West shall become one flock under the care and guidance of the divine Shepherd. Verily, this is the bestowal of God and the greatest honor of man. This is the glory of humanity. This is the good pleasure of God. I ask God for this with a contrite heart.

O my Lord! Thou Who art ever-forgiving! Verily, this assembly hath turned its face toward Thy Kingdom. Verily, they are all of Thy flock, and Thou art the one Shepherd of all. O Thou real Shepherd! Educate and train Thy sheep in Thy green and verdant pastures. Suffer these birds of Thine to build their nests in Thy rose garden. Adorn Thine orchard with these fresh plants and flowers. Refresh these human trees by Thy shower of beneficence and favor. O God! Verily, we are all Thy servants – all Thine – and Thou art the One Lord. We all adore Thee, and Thou art the beneficent Master. O Lord! Render the eyes perceptive that they may witness the lights of Thy Kingdom. Render the ears attentive that they may hear the heavenly summons. Resuscitate the spirits that they may be exhilarated through the breath of the Holy Spirit. O Lord! Verily, we are weak, but Thou art almighty. We are poor, but Thou art rich. Have mercy upon us. Apportion unto us a goodly share of Thy realities, and lead us into the arena of Thine attainments. Thou art the Powerful. Thou art the Able. Thou art the kind Lord.

PUP#103 (p.312-319), SW_v13#11 p.292-293x, ABIC.014-017

AB05169*To: Maryam Thornburgh-Cropper, in London**Date: 1912-Sep-06*

- 1 O dear and esteemed daughter! Your letters did not arrive except for this recent one, otherwise a reply would certainly have been written. Now we are in Montreal and this letter is being written in Mrs. Maxwell's home. Indeed, she is rendering the utmost service - she and her husband strive day and night.
- 2 I had intended to depart for London at the beginning of October, but the friends in the cities of California, especially San Francisco, lamented and pleaded so much, and made such intense supplication, and your letter also arrived expressing infinite regret at their deprivation, that I have now decided to make a journey to California.
- 3 I hope to be in London at the beginning or end of November, and I am infinitely eager to see you. Convey the most wonderful Abha greetings to all the divine friends.
- ای دختر عزیز محترم مکاتیب شما نرسید جز این مکتوب اخیر و الا البته جواب مرقوم میشد حال ما در مونتریاال هستیم و این نامه در خانهء مسس مکسول مرقوم میشود فی الحقیقه بنهایت خدمت قیام دارد خود و شوهر او شب و روز میکوشند
- 2 قصد آن داشتم که در اول اکتوبر عازم لندن شوم ولی احبای شهرهای کالیفورنیا علی الخصوص سانفرانسیسکو از بس ناله و فریاد کردند و عجز و زاری نمودند و الحاح شدید کردند نامهء شما هم رسید که بی نهایت اظهار تحسیر از محرومی آنان نموده بودید لهذا حال مصمم بر آن شدم که یکسفر به کالیفورنیا نمایم
- 3 امیدوارم که در ماه نومبر در بدایت یا نهایت در لندن باشم و بی نهایت مشتاق دیدار شما هستم
جمع یاران الهی را تحیت ابدع ابهی برسان

MHMD1.247-248x

BDA1.231.05x

ABU2101*Words spoken on 1912-Sep-06 in Montreal*

Man has set up imaginary lines, only to have these become causes of strife. A river is made a boundary, one side called France and the other Germany. The river was in reality created for both. What a superstition! An imaginary line to become a cause of bloodshed!

All this enmity and discord are the fruit of ignorance and a lack of mutual understanding. Become ye instructed, so that all this may be banished, so that all mankind may become united.

I have come to America to speak a message of peace and goodwill to you. You are a noble nation with a just government. I

beg of God that this just and fair land may assist in working for the peace of the world. Let the people of this young and noble nation assist in the great movement for the peace and unity of the world. Let the people light a lamp that will illumine the whole universe. Let us put love in the hearts of all the children of men. Let all mankind labor for this, that the favor of God may descend upon the Orient and Occident.

SW_v13#11 p.292

ABU3305

Words to Mr Maxwell and others, spoken on 1912-Sep-06 in Montreal

You must cling to those things which prove to be the cause of happiness for the world of man. You must show kindness to the orphans, give food to the hungry, clothe the naked and offer help to the poor so that you may be accepted in the Court of God.

شماها باید بانچه سبب آسایش عالم انسانی است
تشبث نمائید یتیمها را نوازش کنید گرسنه ها
را سیر نمائید برهنه ها را بپوشانید بیچاره ها را
دستگیری کنید تا مقبول در گاه الهی شوید

BDA1.231.02

SW_v19#12 p.381, MHMD1.247

ABU3563

Words to Mrs Maxwell, spoken on 1912-Sep-06 in Montreal

Children are the ornaments of the home. A home without children is like a home without light.

اطفال زینت خانه اند منزلی که طفل ندارد مثل
اینست که چراغ ندارد.

SW_v19#12 p.381, MHMD1.247

BDA1.230.15

ABU1619

Words spoken at Windsor Hotel in Montreal, 1912-Sep-07

- 1 The foundation of all religions is one and the aim of all creeds of the world is also one. All are believers in the oneness of God. All believe that a mediator between the Creator and the creatures is needed. The question is that to the Jews Moses is the last, to the Christians it is Christ, to the Muslims it is Muhammad and to the Parsis it is Zoroaster. But their differences are only those of names. If these names are set aside, it is evident that their aim is one.

1 و مقصد امم و مذاهب عالم مقصد واحد زیرا
 جمیع معتقد یوحنایت الهی هستند و واسطه یی
 را بین خلق و خالق لازم میدانند نهایت اینست
 که اسرائیلیان آخر واسطه را حضرت موسی می
 گویند و مسیحیان حضرت عیسی و مسلمانان
 رسول الله و فارسیان حضرت زردشت ولی
 اختلافشان بر سر اسم است اگر اسم را از میان
 برداری جمیع می بینند که مقصدشان مقصد
 واحد بوده و
- 2 Every divine religious law was complete for its time. The renewal of the laws of God and the appearance of the Manifestations of the bounties of the Lord in each cycle are necessary. Thus the people who seek truth and inner meanings can discover the divine mysteries and become aware of the secrets of the Books of God. They know God to be the Supreme, His bounties infinite and the doors of His mercy unbarred. They believe in all the Prophets and affirm 'No difference do we make between any of them'¹.

2 هر شریعتی در عصر و زمان خود کامل و تجدّد
 آئین یزدان و ظهور مظهر فیوضات رحمن در هر
 کوری لازم و واجب اینست که اهل حقیقت
 و معنی پی باسرار الهی بردند و از رموز کتاب
 واقف شدند و حق را مختار و فیوضات او را غیر
 محدود و ابواب رحمتش را غیر مسدود دانستند
 بجمیع انبیا مؤمن شدند و لا نفرّق بین احد من
 رسله گفتند
- 3 But those who adhere to outer meanings only, who worship outer form, cling to imitations and follow their superstitions. They use the allegories set forth in the verses of God to deny the Cause of the Lord of Signs.

3 اما اهل صورت و مجاز بتقالید تمسّک جستند و
 باوهم افتادند و متشابهات آیات را وسیله انکار
 امر ربّ الینات نمودند
- 4 Therefore, offer thanks to God that you have attained unto reality, have responded affirmatively to the Call of God, have given up dogmatic imitations and have become cognizant of the mystery of oneness. Offer thanks to God. Be grateful to your Lord.

4 پس شما شکر کنید خدا را که پی بحقیقت بردید
 ندای الهی را بلی لفتید ترک تقالید نمودید و بستر
 توحید آگاه شدید شکر کنید خدا را شکر کنید
 خدا را انتهی

BDA1.231.17

MHMD1.248-249

¹Qur'an 2:130.

ABU2227*Words spoken at Windsor Hotel in Montreal, 1912-Sep-07*

- 1 As in the physical world there are four seasons, so in the realm of religion there is the season of heavenly and spiritual spring-time. When its outpourings gradually diminish, the trees of existence cease to be verdant and creeping torpor spreads, it will become like winter. The souls will become withered and distressed and the soil of the hearts will become full of thorns and thistles. There will be no flowers, no hyacinths, no greenery, no pleasure, no freshness and no cheer.
- 2 Then, once again, the divine spring will raise its tabernacle. The gardens of the world of humanity will become green and verdant, full of freshness and purity. The flowers of reality will open and the trees of existence will bring forth enduring fruit. This is the law of God and is in accord with the world of creation and this is the cause for the reappearance of holy Manifestations Who effect renewal and change in religious laws and commandments.

SW_v19#12 p.381, MHMD1.248

1 چنانچه در عالم جسمانی فصول اربعه هست در عالم دیانت هم بهار الهی و ربیع روحانی است که چون فیض الهی منقطع شود و اشجار وجود از طراوت باز ماند و نموذت خزان احاطه کند مانند رمستان گردد نفوس افسرده و پریشان شوند و اراضی قلوب پر خار و خاشاک نه گلی نه سنبلی نه سبزی نه صفائی نه طراوتی و نه انبساطی

2 لهذا باز ربیع الهی خیمه بر افرازد حدایق عالم انسانی سرسبز و خرم شود و لطافت و طراوت بی نهایت یابد گلهای حقایق پشگفتد و اشجار وجود اثمار باقیه آرد این است سنه الهیه و مقتضای عالم خلقت و اینست تعدد ظهور مظاهر مقدسه و تجدید آئین و تجدید احکام دیانت

BDA1.231.08

AB11959*To: Agnes S Parsons, in Dublin, NH**Date: 1912-Sep-07*

- 1 O thou my beloved daughter! Thy letter was received and its contents imparted the utmost happiness. Praise be to God thou art attracted to the Kingdom of God and art engaged in the service. The trip from Malden to Montreal was very timely; the call of the Kingdom of Abha was raised. Undoubtedly thou shalt read the newspapers. The newspaper account is only a brief.
- 2 It is my hope that that beloved daughter become the lamp of guidance and illumine Dublin. Convey to all the friends and acquaintances the longing greeting, especially his honor Mr. Parsons and Master Jeffrey.

1 ایدختر عزیز من نامه شما رسید و از مضمون نهایت سرور حاصل گردید که الحمد لله منجذب ملکوت ابهائی و بخدمت مشغول سفر از مالدن به مونترال بجا بود ندای ملکوت ابهی بلند شد البته مطالعه جرائد مینمائی آن مختصری از وقایعست

2 امیدم چنانست که آن دختر عزیز سراج هدی گردد و دبلین را روشن کند بجمع دوستان و آشنایان تحت مشتاقانه برسان علی الخصوص جناب مستر پارسنز و جناب مستر جفری کوچک

3 I am grateful to the former and longing to look in the face of the little latter.

3 ممنون از اوّل و مشتاق دیدار ثانی

4 Upon thee be Baha El Abha.

4 و عليك البهاء الأبهي

BRL_DAK#0073

ABU2449

Words spoken on 1912-Sep-08 in Montreal

Question/topic: Someone suggested that 'Abdu'l-Baha's return to 'Akka might bring trouble to Him and Cause His imprisonment.

1 Oh no, that organization has been rolled up; that system has been rendered null. Those days were so hard that all had believed that when the Commission of Investigation returned to Constantinople 'Abdu'l-Baha's life and name would be effaced. But God did not will it.

1 خیر آن دستگاه پیچیده شد و آن بساط بر هم خورد بقدری آن ایام سخت بود که همه یقین داشتند که چون هیئت تفتیش مراجعت باسلامبول نمایند عبدالبهاء را بی نام و نشان خواهند نمود ولی خدا نخواست

2 As we were imprisoned for the Cause of God and not for political reasons, while in prison we were not perturbed and had no worries. However, the others thought that after I was set free I would raise the banner of independence among the Arabs and unite them with me! See, how ill-informed was such a judgment!

2 اما ما چون بجهت امر الهی حبس بودیم نه امور سیاسی لهذا در حبس ابداً دل تنگ نبودیم و اضطرابی نداشتیم بعکس دیگران گمان می کردند که بعد از آزادی من در میان اعراب علم استقلال بلند می کنم و آنها را با خود متحد مینمایم به بینید این چه قدر نادانیت است

MHMD1.249-250

BDA1.233.01

ABU2982

Words to the Master's entourage, spoken on 1912-Sep-09 in Montreal

In the Gospel it is explicitly stated that in His first coming, although Christ was born to Mary, He Himself said that He came from heaven. Thus, the meaning of 'heaven' is the greatness of the Cause and eminence and might of the Manifestation of God Who spreads this divine Cause by His heavenly power and divine strength and not through material means.

بصريح انجيل در ظهور اوّل هم با آنکه آن حضرت از مریم متولّد شده بود فرمود من از آسمان آمده ام پس مقصود از آسمان علو امر و رفعت و عظمت مظهر الهی است که بصرف

MHMD1.251

قوّهء ملکوتی و قدرت ربّانی امر الله را جاری
می فرماید نه بشئون ملکی انتہی

BDA1.234.11

ABU0088

Address given at Hotel Iroquois, Buffalo, 1912-Sep-10

[Complete notes published in The Buffalo Express 11 Sept. 1912.]

ABU0315

Words to a reporter from the Montreal Star on 10 Sep 1912

“As to the question of disarmament, all nations must disarm at the same time. It will not do at all, and it is not proposed, that some nations shall lay down their arms while others, their neighbors, remain armed. The peace of the world must be brought about by international agreement. All nations must agree to disarm simultaneously.

“In the case of Great Britain, so long as other nations are adding to their naval armaments and increasing the strength of their military forces, surely you are entitled to look out for yourselves. Were you to do otherwise, that would be folly: you would simply find yourselves bereft of the means of defence.

“No nation can follow a peace policy, while its neighbor remains warlike. For example, if France should cease to maintain her armaments while Germany should maintain hers, France would not be able to offer resistance to attack and would simply invite her own destruction. If France added to her armaments and Germany did not do the same, France would be the victor as soon as the armed nation fell upon the disarmed one.

“There is no justice in that. Nobody would dream of suggesting that the peace of the world could be brought about by any

such line of action. It is to be brought about by a general and comprehensive international agreement and in no other way. Britain and Canada Justified.

“So long as Germany is adding to its fleet of dreadnoughts, nobody can expect that the British people can or will do anything else but increase their own armaments. Disarmament, as I have said, must be by international agreement and it must be done at the same time. The nations must agree to abandon the ancient pursuit of war and lay down their arms simultaneously.

[“Then, in view of the warlike state of affairs in Europe, the people of Great Britain are under no blame for adding new warships to their already powerful fleet?” ‘Abdu'l-Baha was asked.]

“No, not at all,” he replied, “They cannot well do anything else.”

[“And Canadians cannot do otherwise than stand by their Mother Country and render her every material assistance possible,” the interviewer pursued.]

“That is manifest,” said ‘Abdu'l-Baha.

“Simultaneous action,” he went on, “is necessary in any scheme of disarmament. All the Governments of the world must transform their battleships and warcraft into merchant vessels. But no one nation can by itself start in upon such a policy and it would be folly should one power attempt to do so.

“If England, for instance, should deem, that the time had arrived for her to disarm and set the world an example of a really peaceful nation, what would happen? Why, Germany would at once pounce upon her and her power would be destroyed. In the absence of any international agreement, and while Germany is adding dreadnought to dreadnought, the British people can do nothing else than they are now doing — that is they are perforce obliged to add to their armaments — for self-defence, of course.”

[‘Abdu'l-Baha then told a little story to illustrate his point of reciprocity of action:]

“One man slapped another on the face. When the man who had received the slap made a move to retaliate, the other reminded him of the precept concerning the turning of the left cheek after one has been smitten on the right. ‘So you must let me slap you again,’ said the aggressor. He allowed the surly one to do so. Next day, the same two men met, and the surly man struck the other on the right cheek once more. ‘Now let me have your left cheek,’ said the assailant. The blow was received, and the

injured man quietly went his way. On the third day the two met again, but by this time the man who had been smitten, thinking he had pretty well carried out both the letter and the spirit of his Master, said to the aggressor: 'Now, my friend, it's your turn to carry out the holy precept.' And so he went for him and gave him a good sound thrashing.

"So you see," said 'Abdu'l-Baha laughing heartily, "there must be reciprocity in carrying out a policy of peace and good-will. As with individuals, the nations must live up to the spirit of amity.

"In the meantime, all people of good will must ever strive to make international peace the great issue. They must work unceasingly to turn public opinion in favor of this line of action. In the absence of a universal agreement, armament must continue to be piled up against armament and the nations cannot hope for release.

"And a titanic war would seem to be approaching?"

"All Europe is an armed camp. These warlike preparations will necessarily culminate in a great war. The very armaments themselves are productive of war. This great arsenal must go ablaze. There is nothing of the nature of prophecy about such a view," said 'Abdu'l-Baha, "it is based on reasoning solely."

["Are there any signs that the permanent peace of the world will be established in anything like a reasonable period?" 'Abdu'l-Baha was asked.]

"It will be established in this century," he answered, "It will be universal in the twentieth century. All nations will be forced into it."

"Economic pressure will tell."

"Yes, the nations will be forced to come to peace and to agree to the abolition of war. The awful burdens of taxation for war purposes will get beyond human endurance. Practically the whole of the substance of the peoples, all the fruit of their labor, is now taken away from them to be devoted to the forging of armaments everywhere. Why, they are even carrying the war into the air. Think of it! Aeronautics for war!

"No," said 'Abdu'l-Baha in conclusion, "I repeat, no nation can disarm under these circumstances. Disarmament is surely coming, but it must come, and it will come, by the universal consent of the civilized nations of the earth. By international agreement they will lay down their arms and the great era of peace will be ushered in.

“In this and no other way can peace be established upon the earth.”

ABIC.034-035

ABU3115

Words to reporters, spoken on 1912-Sep-11 in Buffalo

If we determine a beginning and an end for creation, it is as if we determine a beginning and an end for God. There can be no creator without a creation. The sun without light and a king without subjects and a country are simply inconceivable.

MHMD1.254

اگر بگوئیم برای خلق اول و آخری است مثل
اینست که از برای خدا اول و آخری معتقد
شده ایم و حال آنکه خدا بی خلق نمیشود آفتاب
بی نور و سلطان بی رعیت و کشور ممکن نه

BDA1.238.01

ABU3136

Words to the Baha'is, spoken on 1912-Sep-11 in Buffalo

I am exceedingly pleased because I see you firm and unwavering in the Cause of God. Some individuals are like rootless plants, they are pulled out by the slightest breeze. But those who are steadfast are like trees that have strong roots and foundations. Storms cannot shake them; rather, they add to their freshness.

MHMD1.254-255

خیلی مسرورم که شماها بر امر الله ثابت و
مستقیم هستید بعضی نفوس مانند گیاههای بی
ریشه هستند به نسیمی ریشه کن شوند اما
نفوس ثابته مانند اشجاری هستند که ریشه و
اصل محکم دارند و از هیچ طوفانی نلغزند بلکه بر
طراوت بیفزایند

BDA1.238.04

ABU1487

Words to Saichiro Fujita, spoken at True home on 1912-Sep-12 in Chicago

- 1 So, how is our Japanese Effendi? Recently the government of Japan has undergone a change. A new emperor has come to the throne. The sovereignty of the former Mikado has come to an end; all the hue and cry have ceased, a handful of dust was thrown over him and covered all his imperial regalia. Such was the kingdom of the Mikado. The same is true of all the other kings.
- 2 But as you are a believer in God, you have a kingdom which will never collapse and will be everlasting. Offer thanks to God, Who has bestowed upon you such a kingdom, greater than that of the Mikado. The first Bonaparte was a famous man and a great general who conquered most of the countries of Europe and became the emperor of France. The whole of Europe trembled before his command. The star of his prosperity set and it shall never rise again. At last a trifling incident obliterated his dominion and he became a prisoner in a state of extreme hard-ship in St Helena where he lamented until his death. One day as he was talking with his generals, they said that Christ, too, was a wise man like Napoleon. He replied, 'No, you are mistaken. There is a vast difference between Him and me.'
- 3 The sovereignty of Napoleon ceased as soon as he died but the Kingdom of Christ is eternal. The former established his mortal kingdom with bloodshed and the sword while Christ established the Kingdom of God with the life-giving breaths of the Holy Spirit. Napoleon established his kingdom through the power of oppression while Christ established His through the power of the love of God. A hundred thousand Napoleons may be effaced but the Kingdom of Christ will remain forever. Such is the Kingdom of God.
- 1 احوال افندی جاپانی ما چه طور است این ایام تازه سلطنت جاپان تبدیل شده امپراطور جدید گشته سلطنت میکادو تمام شد جمیع هیاهو و عریده ها بانهی رسید یک مشت خاک او را پوشانید و جمیع بساط امپراطوری را پنهان نمود این بود سلطنت میکادو همچنین است حال جمیع ملوک
- 2 لکن چون تو مؤمن بالله هستی سلطنتی داری که بهم نمیخورد و الی الابد بر قرار است شکر کن خدا را که چنین سلطنتی را بتو عنایت فرمود که اعظم از سلطنت میکادوست بناپارت اول شخص شهر و جنرال عظیم بود اغلب ممالک اروپا را فتح نمود امپراطور فرانسه شد بر جمیع اروپا حکم کرد عاقبت چیز جزئی سلطنتش را مخو نمود و در نهایت ذلت اسیر شد و در جزیره سنت هلنا ناله کرد تا عمرش بآخر رسید ستاره سعادتش چنان غروب نمود که او را طلوعی در پی نه روزی با جنرالهایش صحبت میداشت گفتند مسیح هم مثل ناپلیون شخصی بود عاقل خود او در جواب گفت چنین نیست شما خطا کرده اید در میانه خیلی فرق است
- 3 باری ناپلیون بمجرد مردنش سلطنتش تمام شد لکن سلطنت مسیح ابدی است او بیشمشیر و خونریزی تأسیس سلطنت الهی فرمود ناپلیون بقوه جبریّه تأسیس نمود مسیح بقوه محبت الهیه بهذا سلطنت صد هزار مثل ناپلیون مخو میشود اما سلطنت مسیح باقیست چنین است سلطنت الهیه.

BDA1.241.15

MHMD1.258-259

ABU2728*Words to the Master's entourage, spoken on 1912-Sep-12 in Buffalo*

- 1 The confirmation and assistance of the Abha Kingdom are more manifest than the sun. No eye or ear has seen or heard of such confirmations. تأیید و نصرت ملکوت ابهی اظهر من الشمس است هیچ چشم و گوشتی تا حال چنین تأییدی نه دیده و نشنیده
- 2 Christ went into the Temple of the Jews where He spoke on the teachings of the Torah prohibiting buying and selling in the house of God. Up to the present time Christians glory in this and rejoice over it. حضرت مسیح در معبد یهود وارد ولی از تعالیم تورات بیان فرمود یا منع بیع و شری در بیت الله مسیحیان تا کنون آن را اهمیت میدهند و بزم سرور برپا می نمایند
- 3 But today through the assistance of the Abha Beauty the Cause of God is proclaimed with the utmost openness in the churches and assemblies of the West. اما امروز بتأییدات جمال ابهی در ممالک غرب در مجامع و کائس عظمی امر الله بنهایت وضوح ابلاغ میشود

MHMD1.257

BDA1.240.12

ABU3461*Words spoken at railway station in Buffalo, 1912-Sep-12*

A man may give 1,000 dollars without minding it but he should not yield even a dollar to the person who wishes to take it wrongfully, for such wrongful behavior flouts justice and disrupts the order of the world. انسان هزار دلار می بخشد نقلی نیست اما یک دلار تعدی کسی را قبول نمی کند زیرا اینگونه تعدی منافی عدل و نظم عالم است

MHMD1.257

BDA1.240.10

ABU2128*Words to black Baha'is and others, spoken at True home on 1912-Sep-13 in Chicago*

- 1 If a man has spiritual characteristics, be he white or black, he is near to God. Some have protested to me, asking why I seek to cultivate love between the whites and the blacks. Yet what a great error they make. You see people who love their اگر انسانی صورت و مثال رحمانی داشته باشد سیاه یا سفید نزد خدا مقرب است بعضی بمن اعتراض نموده اند که چرا الفت میان سفید و سیاه میخواهی با آنکه این اعتراض چه قدر خطاست آن نفوس را می بینید که چه قدر سگ

dogs because of their faithfulness and the protection they provide. If but one good trait endears a dog to a human, why shouldn't praiseworthy qualities cause a man to be loved and respected? Why should fellowship with an upright person be avoided? When people are prepared to fondle an animal day and night, why should they shun association with an intelligent human being?

خود را دوست میدارند چرا بجهت وفای او که محافظه صاحبش نماید پس اگر صفت نیک سگ را عزیز می کند چرا انسان را عزیز نکند چرا با انسان نیک سیرت الفت جائز نباشد در حالیکه با حیوان شب و روز هم آغوشند چرا با انسان با هوش معاشرت ننمایند

- 2 My hope is that you will rid and purify yourselves of imitations so that your thoughts and minds will be broadened and elevated, that you will be seekers of the truth, the lovers of the servants of God and the cause of the oneness of humanity.

2 امیدوارم شما ها از تقلید پاک و آزاد باشید فکر و عقلتان وسیع و عالی باشد حقیقت جو باشید بندگان خدا را دوست بدارید و سبب وحدت عالم انسانی شوید.

MHMD1.261

BDA1.243.17

ABU2169

Words to the Master's entourage, spoken at True home on 1912-Sep-13 in Chicago

- 1 Sometimes I give away as much as 1,000 dollars, if I have it, but at another time I do not spend even a single dollar. This is so that affairs are regulated. Thus it is that I say that I want the friends to become divine and godly under the shadow of the favor of the Abha Beauty. Through the teachings and bestowals of the Blessed Perfection happiness and prosperity can be gained.
- 2 I swear by God, besides Whom there is no other God, that although we might have traversed America from the east to the west, had not His confirmations and favors been with us, no one would have paid any heed to us. It is all through His aid and assistance that these doors have been opened. It is with the power of faith that we ascend to the highest apex and attain honor in the all-glorious Kingdom. So it is that these honorable souls serve us with such love and sincerity.

1 وقتی و لو هزار دلار موجود باشد می بخشم اما وقت دیگریک دلار هم صرف نمیکنم اینها محض نظم و ترتیب امور است که من می گویم میخواهم احباً در ظلّ عنایت جمال ابدی ربّانی شوند رحمانی گردند زیرا بواسطهء تعالیم و عنایات جمال مبارک هر فوز و فلاحی حاصل میشود

2 اگر تأییدات و عنایات او نبود و الله الذی لا آله الا هو که چون ما از ساحل شرق بامریکا داخل و از غرب خارج میشدیم بما ابداً کسی اعتنا نمی نمود اینها همه تأییدات جمال مبارکست که این ابواب را مفتوح فرمود و بقوهء ایمان صعود بمعارج عالیّه حاصل می کنیم و در ملکوت ابدی عزیز می شویم و این نفوس جلیله باین صداقت و محبت بما خدمت می کنند.

MHMD1.259-260

BDA1.242.15

ABU2738*Public address given at True home on 1912-Sep-13 in Chicago*

Look at the history of the world and try to find a parallel instance in which a native of the East has come to the countries of the West, particularly America, and called out to them in the churches and meetings there, raised the divine call in many of the large cities and invited everyone to the Abha Kingdom, with no one taking exception. Nay, on the contrary, those present at the gatherings have heard him with patience and unbounded joy. These things have been achieved solely through the confirmations of the Abha Kingdom.

MHMD1.262

در جمیع تواریخ عالم نظر کنید به یینید چنین حکایتی هست که شخصی شرقی در ممالک غرب وانگهی امریکا حاضر شود و در جمیع کائس و مجامع ایالات متحده فریاد بر آرد در هر شهری از شهرهای بزرگ امریکا ندای الهی را بلند نماید جمیع را بملکوت ابهی بخواند و ابداً نفسی اعتراض ننماید بلکه حاضرین محافل بنهایت وقت و مسرت استماع بیان او نمایند این نیست مگر بتأییدات ملکوت ابهی

BDA1.244.14

ABU2986*Public address given at True home on 1912-Sep-13 in Chicago*

- ¹ Without divine civilization the mysteries of the Kingdom are not revealed and the bounties of heaven are not ascertained; supernatural wisdom and power do not manifest themselves; the intelligence of humanity does not reach maturity; the world of humanity does not become the mirror of the world above; spiritual powers fail to over-come animal influences of nature.

¹ بدون مدنیت الهیه اسرار ملکوت ظاهر نگردد فیوضات روحانیه تحقق نجوید حکمت و قوه ماوراء الطبیعه جلوه ننماید عقول بشریه بلوغ نیابد عالم انسانی آئینه عالم بالا نگردد و قوه روحانی بر قوای حیوانی غلبه نکند

- ² These perfections are attained through divine civilization of which the world of man is in need.

² جمیع این کمالات بمدنیت الهیه حصول یابد و عالم انسانی بآن محتاج

MHMD1.260

BDA1.243.09

ABU0021

Public address given at Theosophical Society on 1912-Sep-14 in Chicago

Man is possessed of three realities: first, the animal reality; second, the human reality; third, the reality of the Kingdom. The animal reality can only conceive of the animal world and this is, according to terminology, the animal mold. The second reality is the human reality, which constitutes intellectual perception and the capacity of conceiving every image freely present, the capacity to attain to the image of the Kingdom, and acquires the capacity to present simply the image of the animal. This may be termed the human mold. As to the third reality, which is the reality of the Kingdom, that is the reality representing the image and likeness of God, which is entitled the body of the Kingdom and is sometimes called the astral mold or body.

According to the divine philosophers of the Orient, the statement is made that man is possessed of these three molds. One mold is the animal mold; the other is the human mold, which is capable of illumination and capable also of gloomy states. It is capable of acquisition of virtue and likewise subject to all vices. The third mold is the mold of ideal perfection, and that is called the body of the Kingdom, the astral temple or mold. This is according to the terminology of the divine philosophers of the Orient.

Hence this makes it evident and manifest that if the animal dark mold should overcome the reality of manliness, then man is inferior to the animal even, and baser than the brute. For in the animal the astral temple does not obtain. In the animal the intellectual capacities are not present. Therefore if it remains in darkness the animal is quite excused, it is not responsible. But in man, who is possessed of the intellectual capacities and the mold of the Kingdom, who is possessed of the image and likeness of God - if these divine bestowals should remain latent and hidden, assuredly he is inferior to the animals because the divine bestowals have been laid waste. But if the forces of the Kingdom should overcome and the Temple of the Kingdom should become resplendent and the image and likeness of God become manifest in man, verily he is the noblest of creatures and the greatest of phenomena. Such an one is a radiant man; such an one is a merciful man; such an one is a beautiful man; such an one is verily the image and likeness of God.

The appearance of the manifestations of God and the appearance of the divine philosophers, all have been for the sole purpose of man becoming educated that the animal realities may be transmuted into the realities of the kingdom, which shall become resplendent. Thus may man become freed from the world of defect and arrive at the highest state and apogee of perfection; may become saved from the bondage of nature; may become the manifestation of all merciful attributes. The activities of the holy, divine manifestations of God have been for no other purpose save that of education, and this is verily the terminal body, this is the perpetual effulgence, this is the glorious appearance unto time immemorial. Unto time without end this shall be a continual effulgence. The bounties of God have had no beginning and shall have no end, because the bounties of God are expressive of the sovereignty of God which is effective in its penetration throughout the phenomena in the world. The sovereignty of God is not, like the human reign of sovereignty, an accidental affair - at a time not existing, anew coming into being, and a time terminating. That is human sovereignty. But the sovereignty of God has no beginning and for it there is no end.

The names and attributes of God have ever been effective and will continue to be effective forevermore. Notwithstanding this, it is astounding that some thoughtless persons have conceived for the effulgence and bounties of God a beginning and likewise an ending. They would state, as it were, that the terminal body is subject to cessation and that divine effulgence may come to a sudden terminus, the everlasting bestowals be ended and names and attributes inactive and useless. This is ignorance. How is it possible for the Sun of Reality which was ever in the highest horizon of sanctity to set forever in its horizon? All spiritual beings and intellectual and ideal souls owe their growth and evolution to the Sun of Reality. Were the rays and the heat and the light of the Sun of Reality to cease, then the world of ideation and the souls of the spiritual world would become extinct. If for it there shall be no rising again, all expressions of life of the ether will become non-existent. No man would linger, no animal would linger, no vegetation, no trace of life would linger, because all phenomena are dependent for their nourishment and nutrition and education upon the light and heat of the Sun. If for the Sun there shall ever be a cessation of effulgence, all phenomena will become nonexistent and likewise the world of the reality of man. The world of minds and souls, the world of spirit, all receive their education from the heat of the Sun of Reality. If the Sun of Reality sets not to rise again, its light will terminate; then surely the worlds of minds and spirits will have come to an end too, and this is

self-evident. But in short, the effulgences of God have forever existed and will exist forevermore. The Sun of Reality has ever had its rising and will continue to have its Sun rise again. For the bounty of God there is never a terminus.

The effective penetration of the names and attributes of God will have no end. The Lordly effulgences have no terminus. Because the reality of divinity is infinite, therefore its bounties are infinite. To conceive of any ending for those bounties is utter ignorance. It is like conceiving a sun without light and heat or ray, and this is an impossibility and every wise man knows that such a conception is preposterous.

Among the effulgences of the Sun of Reality and the bounties of God, His Holiness Baha'u'llah appears on the Persian horizon, illuminating the Orient, giving forth teachings which are for the salvation of humanity, for the illumination of mankind, for the appearance of the virtues in the world of humanity, for the attainment of the perfections of the human world. These were the teachings founded by His Holiness Baha'u'llah; and I here desire to emphasize those teachings for you, because some have asked, "What has Baha'u'llah brought new? What foundation has he laid?"

The first postulate is the Oneness of the world of humanity; that all mankind represents the servant of God the All-Glorious; that the Lord has created them all; and that He is kind and clement to all humanity, to all of His creations. If He did not have love for all then He would not have been kind. Now inasmuch as we see expressions of His kindness to all humanity, regardless of distinction, all mankind must be conceived of as being immersed in the sea of His mercy. And man must emulate the policy divine. He must love all humanity and he must see all humanity submerged in the ocean of God's mercy. At most, it is this: Some are weak; they must be strengthened. Some souls have weak perceptions; they must be trained, in order that their perceptions may become acute and keen. Some souls may be sick; they must be treated, in order that they may attain to the state of maturity. But to all LOVE must be shown; to all kindness must be exercised. Baha'u'llah, addressing all humanity says: "We are all the life of one tree, the blossoms of one tree, the fruits of one tree, and that is the Tree of Humanity." For all humanity is honored in its capacity to attain to humanitarianism. Where do you find a foundation so broad and liberal? Is there a book which considers all the world of humanity as integral, proclaiming its Oneness? This is the foundation laid by Baha'u'llah.

Again, he states that every soul must independently investigate reality. He must not emulate or follow blindly the imitations

of asserters. He must not give importance to that sort of ignorance, for imitations are darkness, the cause of separations, the cause of contention amongst men, the cause of sedition or warfare amongst men, and therefore reality must be investigated. Thus may all mankind attain to the utmost of amity and fellowship. And these are the new institutes of Baha'u'llah.

Among the institutes or teachings of Baha'u'llah is this: That religion must prove a factor in the cause of unity and fellowship. It must bind together all humanity. Now if religion should become the cause of hatred and enmity, the cause of alienation among men, the separating of man from man, assuredly, He declares, irreligion is preferable to religion. For the purpose of religion is no other than love and amity. This is one of the special teachings of Baha'u'llah. In no books do you find it so expressed.

Religion must conform to reason and science. If religion should prove contrary to reason and science it is not worthy of man's acceptance, because then man cannot be inspired with confidence, he cannot be assured of it, for it has proven disagreeable and contrary to reason and scientific postulates. What inspires the human heart with confidence? That wherein his reason can concur and science prove; therefore if religion should be contrary to reason and the scientific postulates, it is superstition and unworthy of man's credence.

Among the teachings of Baha'u'llah is the following: That religious prejudice, sectarianism, national prejudice, patriotic prejudice, political prejudice - all these forms of prejudice are the destroyers of the foundations of mankind and contrary to the good pleasure of God, because God has purposed that amongst men there shall be love and unity.

If history be consulted from its inception to the present time you will find that all the bloodshed amongst men, the laying waste of lands, et cetera, have been due to religious prejudice, racial prejudice, political prejudice, partisanship, or some political form of bias. Hence, it becomes evident that every prejudice is destructive as regards the foundations of men. Until these prejudices pass away the world of humanity will not find composure. All these prejudices are purely imaginary and superstitious.

Let us first regard religious prejudice. The foundations of the religions of God are one. The teachings of God are one. His Holiness, Abraham, was the head of reality, for the religion of God is ever reality. His Holiness, Moses, was the head of reality. His Holiness, Christ, was the founder of reality. His Holiness, Zoroaster, was the founder of reality. His Holiness, Buddha,

was the founder of reality. His Holiness, Baha'u'llah, was the founder of reality. All the present religions are fundamentally one, and that is reality. Were it not for their reality they would have been false and would have passed away. Now, so long as the foundation of the divine religions is one, whence these prejudices? Wherefore should the religions hate each other? Why should the religions rise in opposition to each other? This is absolute ignorance. This is base human nature. For the foundation of the divine religions is one; there is no divergence or difference therein. Hence, religious prejudice is without grounds.

Now as to racial prejudice. All of us, after all, are the progeny of one parentage. We are all the children of Adam and we all belong to the same tribe. We are not divergent peoples. We are the variegated leaves, blossoms, flowers, and fruits of the same tree, and why in the world should we have alienation? Why should we call some Germanic, others Greek, others French, or some British? Why this separation, so long as all of us belong to the same tree, so long as we all belong to Adam's family? We are one tribe, one kind - humankind, mankind. Hence the prejudice of race is without basis. What does German mean, English or French, Russian or Turk? All these are superstitious names. We are all human and we are all men belonging to the same race, the same lineage and progeny; thus racial prejudice is false.

As to patriotic prejudice. God has created one centre, and it was destined to be the habitation of all mankind. Thus we all belong to the same Fatherland. But we have come to drawing imaginary lines, whereas God has not created those lines. Why such distinctions over boundary lines? It is one continent, the same earth - in reality, one home. Therefore, patriotic prejudice is without foundation.

Now consider political prejudice. The greatest policy imaginable is that of God, and we must emulate the policy of God. That is complete. Human policy, however accomplished it may be, cannot compare with the policy of God. Assuredly divine policy is transcendental, comprehending all policies. But as to policies emanating from selfishness, no doubt such will be the cause of the destruction of the human world. Therefore all these prejudices, so destructive, must be laid aside. We must be freed from all these forms of bias and we must serve the world of humanity. This is amongst the special teachings of Baha'u'llah.

Furthermore, in the teachings of Baha'u'llah, as to the qualities of men and women, he declared years ago that man and woman are both human and are the creatures of one God; that in the

estimation of God there is no distinction of gender. All were created after His image and likeness. All humanity is verily the image of God, whether male or female. You will find the genders male and female in all phenomena, in the animal world, in the vegetable kingdom. There is no distinction observed by the vegetable. For example, there are the male palm tree and the female palm tree; the male fig and the female fig tree; the male mulberry and the female mulberry - all the vegetables and trees you will find have gender, but amongst them there is no fight about prerogative. You will discover that amongst the animals the equality of male and female is observed; there is no difference; male and female in the utmost amity live together. The females do not vaunt themselves over the males and the males do not vaunt themselves over the females. In the utmost unity and accord they live together; and man should not be inferior to the animals, especially when the male and the female constitute the two wings of the human temple in the human world. One wing is represented by the male and the other by the female. If one wing remain weak, then weakness will handicap the other wing, and undoubtedly a bird cannot fly with unequal wings. But if both wings be equal in strength, then the flight of the bird will be lofty. Likewise in the world of humanity. When the male and female become perfect and co-equal in all their rights, both wings become strong, then the world of humanity will soar upward. This is the special teaching of Baha'u'llah.

Among the teachings of Baha'u'llah is the adjustment of the means of livelihood amongst men so that each individual member of the body politic may enjoy the utmost of comfort and welfare, but with perfect order accrued to the general social body; with a conservation of means but with a certain system of economics which he has detailed. According to that order and system, all the individual members of the body politic - that is to say, each individual member of the social body - in the utmost of comfort, in the utmost of ease will live, but the degrees and stations will also be conserved, because in the world of humanity order must prevail and degrees must be conserved; were the degrees to be destroyed, disorder would result. The world of humanity may be looked upon as an army. An army must have generals, must have the marshal, the sergeant, the captain, the corporal, likewise the infantry. All the army cannot be the infantry or soldiers and all cannot be sergeants. There must needs be degrees. But the point of importance is that each individual member of the army enjoy the utmost ease and happiness. There are expressed instructions concerning this and these teachings of Baha'u'llah solve the differences which have come, problems of capitalism and of labor which

will in the future be entirely erased. This is one of the specialties of the great teachings of Baha'u'llah.

Among the teachings of Baha'u'llah is this: That man is possessed of two natures. He is in need of two civilizations. One is the material civilization, which assures the perfect order of his physical welfare; and the other is his spiritual life, or spiritual civilization, which is the divine civilization insuring happiness everlasting. As to the material civilization, the men of dignity on the earth are the founders, and man is in need of them. As to the divine civilization, the founders thereof are the manifestations holy and divine. Man cannot attain to happiness everlasting through the sole agency of material civilization. Just as he is in need of material civilization, likewise he is in need of spiritual civilization. The founders of the material type are the wise men of the earth. The founders of the spiritual divine civilization are the holy divine prophets. By material civilization only corporal happiness will come, but through divine civilization the life eternal will attain, susceptibilities of the supernatural will attain, the divine perfection will become resplendent and the image and likeness of God will become a verity. Therefore man, however much he may advance in material civilization is nevertheless in need of spiritual or divine civilization and, without the latter, material civilization availeth not.

There are many other teachings which have been given by Baha'u'llah. Great are the foundations, which you have not found in any other book or in any other scriptures.

I praise God that in America such meetings as this do obtain, held on a basis of brotherhood for humanity and based upon an appreciation of verities, founded in the investigation of realities. This revered assemblage in reality may be counted one of the greatest of world assemblages, comprehending the most delightful ethics of humanity wherein the attractions of the conscience are quite evident.

I am hopeful that day by day such susceptibilities and feelings of the conscience may be continued; that the divine bounties may encompass all; that the spiritual effulgences may become resplendent; and that this revered assemblage may advance along all the degrees of human advancement, thus reaching the utmost of happiness on this plane. For all will I seek the eternal honor and glory, and I ask God that day by day the bestowals and useful service of this body may increase.

BLO_PT#007

ABU2972*Words to the Baha'is, spoken at True home on 1912-Sep-14 in Chicago*

If the Blessed Perfection had not exerted Himself to raise up the Cause of God, the Cause of the Primal Point [the Bab] would have been completely effaced. Similarly, had it not been for the power of the Covenant after the ascension of the Ancient Beauty, it is evident what the people would have done, how they would have spent their time, like Mirza Yahya, taking many wives and satisfying their lusts and desires. They would have destroyed the divine standard.

MHMD1.262-263

اگر جمال مبارک قیام و امرالله را بلند نمی فرمودند امر حضرت نقطهء اولی بکلی محو شده بود همین طور بعد از صعود جمال قدم اگر قوهء میثاق نبود معلوم میشد که چه می کردند چگونه مانند یحیی اوقات را حصر در تعدد ازواج و شئون نفس و هوی مینمودند و میزان الهی را از کف میگذاشتند

BDA1.245.03

ABU0245*Words to the Baha'is, spoken on 1912-Sep-15 in Kenosha, WI*

- ¹ I am very delighted to meet you. I thank God that Baha'u'llah has such friends whose faces are radiant and whose nostrils are perfumed with the fragrance of the love of God.

¹ من از ملاقات شما خیلی مسرورم شکر می کنم خدا را که حضرت بهاء الله چنین دوستانی دارد رویهانشان روشن است و مشامهایشان برائحهء محبت الله معطر.

- ² The Cause of God has always dawned from the East, but its spread has been greater in the West, like the Cause of Christ whose influence was more intense in the West. The Eastern Christians say that Christ's Cause was from the East but the Westerners took it from us. Even Badri Pasha, one of the Ottoman ministers, said in a gathering, "Do you know what I fear? The Westerners have taken everything we had - they took our sciences, our industries, our laws, they took everything from us. I fear they will take this Cause of Baha'u'llah from us too." Although it appeared from the East, Baha'u'llah is neither Eastern nor Western. He is sanctified from all directions. He is with those who are heavenly, celestial and divine, whether they be from the East or from the West. The Eastern people have truly sacrificed their lives in the path of the Blessed Beauty.

² همیشه امر الله از شرق طالع شده اما در غرب انتشارش بیشتر بود مثل امر حضرت مسیح که آثارش در غرب شدید تر بود. مسیحیان شرق گویند امر حضرت مسیح از شرق بود غربیان از دست ما گرفتند حتی بدری پاشا از وزرای عثمانی جمعی حاضر بودند که گفت حضرات یدانید چه خوفی دارم هر چه داشتیم غربیان از ما گرفتند علوم ما را گرفتند صنایع ما قوانین ما جمیع را از دست ما گرفتند این امر بهاء الله را هم می ترسم از دست ما بگیرند. با این که از شرق ظاهر شده بهاء الله نه غربی است نه شرقی است مقدس از جمیع جهات است او با کسانی است که ملکوتی هستند آسمانی هستند ربانی هستند خواه از شرق باشد خواه از غرب شرقیها انصافاً در سبیل جمال مبارک جانفشانی نمودند.

- 3 Christ was the Word of God, the Spirit of God. The Blessed Beauty made His station manifest in the East. The people of the East did not read the Torah and the Gospel; Baha'u'llah spread them in the East. He mentioned Christ with utmost sanctity; He did not mention anyone else like Christ. It is evident that whatever praise you offer Christ, it is more than that. Twelve people believed in Christ during His lifetime; one opposed Him, leaving eleven. Even they wavered after Christ, even Peter, who was the greatest apostle, denied Christ three times, though he later repented and became firm in the Cause. In truth, Mary Magdalene became the cause of the steadfastness of the apostles after Christ.
- 3 حضرت مسیح کلمه الله بود روح الله بود مقام آن حضرت را جمال مبارک در شرق ظاهر فرمودند اهل شرق تورات و انجیل را نمی خواندند آن را بهاء الله در شرق انتشار فرمود در نهایت تقدیس ذکر مسیح نمود ذکر نفسی را مانند حضرت مسیح نفرمود دیگر معلوم است که آنچه آن حضرت را تقدیس نمائی بیش از آن است. به حضرت مسیح دوازده نفر در ایام زندگیش ایمان آوردند یکی از آنها مخالف شد یازده نفر باقی ماند آنها هم بعد از مسیح متزلزل شدند حتی پطرس که اعظم حواری بود سه مرتبه مسیح را انکار نمود ولی بعد پشیمان شد بر امر حضرت ثابت و راسخ گشت. فی الحقیقه سبب ثبوت حواریان بعد از مسیح مریم مجدلیه شد.
- 4 But today the Cause of the Blessed Beauty is different. Twenty thousand people sacrificed their lives and danced beneath the sword. See how steadfast and self-sacrificing they were! Indeed, the people of the East showed the utmost sacrifice. They sacrificed their honor, their wealth, their lives; they sacrificed all they possessed in the divine path. When they would take one to be martyred, he would dance on his way to execution. Truly they showed the ultimate sacrifice until, through the power of Baha'u'llah, hearts became connected and souls were attracted.
- 4 اما امروز امر جمال مبارک دخلی ندارد بیست هزار نفر جان خود را فدا کردند و زیر شمشیر رقص می کردند ببینید چه قدر مستقیم و جان نثار بودند. فی الحقیقه اهل شرق نهایت فداکاری را نمودند عزت خود را فدا کردند مال خود را فدا کردند جان خود را فدا کردند جمیع هستی را در سبیل الهی قربان نمودند چون یکی را می خواستند شهید کنند او را میبردند بکشند میرقصید فی الحقیقه نهایت جان فشانی نمودند تا بقوه حضرت بهاء الله قلوب ارتباط یافت و نفوس منجذب گشت.
- 5 Therefore, I hope that day by day this connection will increase, this love will grow, the oneness of mankind will become manifest, and heavenly illumination will enlighten the hearts until all are in perfect love and unity, have spiritual connections, and become the cause of spreading the oneness of mankind. Through the assistance and favor of Baha'u'llah, may all on earth become united, may all races become connected with each other, may all religions find love and unity, until through the power of Baha'u'llah, the standard of the oneness of mankind is raised high and the pavilion of universal peace erected.
- 5 لهذا امیدوارم روز بروز این ارتباط زیاده تر گردد این محبت تزايد یابد وحدت عالم انسانی جلوه نماید نورانیت آسمانی دلها را روشن کند تا کل در نهایت محبت و اتحاد باشند روابط روحانی داشته باشند سبب نشر وحدت عالم انسانی شوند بعون و عنایت بهاء الله جمیع من علی الارض متحد گردد جمیع اجناس با یکدیگر مرتبط شوند جمیع ادیان الفت و اتحاد یابند تا بقوه حضرت بهاء الله علم وحدت عالم انسانی بلند شود صلح عمومی خیمه افرازد
- 6 The divine fragrances are diffused, the breaths of the Holy Spirit quicken hearts, perfume the nostrils, make eyes seeing, make ears hearing, bestow eternal joy, and confer everlasting life, becoming the cause of both spiritual and material progress. Through Baha'u'llah's bounty it is easy, through the confirmations of the Abha Kingdom it is simple. Therefore, with utmost supplication render thanks at the Divine Threshold that, praise
- 6 نفحات قدس منتشر گردد نفثات روح القدس دلها را زنده نماید مشامها را معطر کند چشمها را بینا سازد گوشها را شنوا فرماید سرور ابدی یابند حیات سرمدی حاصل نمایند سبب ترقیات معنوی و صوری گردند. از موهبت بهاء الله آسان است از تأییدات ملکوت ابری سهل است لهذا به نهایت تضرع شکر بدرگاه الهی نمائید که

be to God, He has illumined eyes, made ears hearing, enabled you to hear the Divine call, made you believers in God, and brought you beneath the shade of the Blessed Beauty's favors. Thus you must be in the utmost joy that such a bounty has been bestowed and such a favor has encompassed you. This bounty deserves thanksgiving - even if we were to give thanks a thousand times with every breath, we could not fulfill our obligation of gratitude. Praise be to God, you are all successful, joyous, and walking in the path of God.

الحمد لله چشمها را روشن کرد گوشها را شنوا نمود ندای الهی را شنیدید مؤمن بالله شدید و در ظل الطاف جمال مبارک در آمدید. پس باید در نهایت سرور باشید که چنین موهبتی احسان گشت و چنین عنایتی شامل حال شد این موهبت سزاوار شکرانه است اگر هر دم هزار بار شکرانه نمائیم از عهده شکر برناییم الحمد لله همه موفقید مستبشید و در سبیل الهی سالک.

- 7 I was imprisoned by two monarchs for forty years who were in utmost enmity. They blocked all paths - not one person could leave the fortress of 'Akka. And in the latter days the house was surrounded by police and spies, encompassed from every direction - they would not allow anyone to come near or let me go out - in utmost hardship and difficulty. Through Baha'u'llah's help and favor, I resisted and confronted. No one imagined I would come out. Despite extreme hardship and prohibition, I placed my trust in the Blessed Beauty until suddenly God removed the chains from my neck and placed them on 'Abdu'l-Hamid's. I came out of the fortress, he went in; I became free, he became imprisoned. Whatever he had done to me and the previous situation was reversed. Praise be to God, through Baha'u'llah's grace I came to America and saw your faces. It never crossed my mind, but through the Blessed Beauty's grace all doors were opened, the Divine Standard was raised, the Call of God's Cause encompassed East and West, and the influence of Baha'u'llah's Word encompassed the world.

7 من چهل سال در حبس دو پادشاه بودم که در نهایت عداوت بودند جمیع راه ها را مسدود نمودند از قلعه عکا یک نفر بیرون نمی توانست بیاید و در اواخر خانه محصور پولیس و جاسوس بود و از هر جهت محاط نمی گذاشتند احدی نزدیک بیاید یا من بیرون بروم در نهایت شدت و سختی. بعون و عنایت بهاء الله من مقاومت و مقابلی نمودم کسی گمان نداشت که من بیرون می آیم با نهایت سختی و منع شدید من متوکل بودم به جمال مبارک اعتماد داشتم تا آنکه بغتة خدا زنجیر را از گردن من برداشت و برگردن عبد الحمید انداخت من از قلعه بیرون آمدم اوداخل شد من آزاد شدم او محبوس گردید آنچه با من نمود و وضع سابق بود بالعکس وقوع یافت. الحمد لله به فضل بهاء الله تا امریکا آمدم رویهای شما را دیدم هیچ بخاطر نمی گذشت اما بفضل جمال مبارک همه ابواب مفتوح شد علم الهی بلند گشت صیت امرالله شرق و غرب را فرا گرفت نفوذ کلمه بهاء الله عالم را احاطه نمود.

- 8 [The friends mentioned that for some time they had been leaving two chairs empty at the table every nineteen days in the name of the Blessed Beauty and Him Whom God hath purposed, longing for such a day. He said:]

8 احباً عرض نمودند مدتی بود که در هر نوزده روز دو کرسی سر میز باسم جمال مبارک و حضرت من اراده الله خالی گذارده آرزوی چنین روزی می نمودیم رمودند:

- 9 I too wanted circumstances to arise that would bring me to Kenosha to meet the friends. God moved heaven and earth so I could come to America and Kenosha. He changed two sovereignties so I could see your faces. I hope, I hope that from this meeting mighty results will be produced, that a new movement will arise in souls, that they will find new spirit, that the Baha'i movement here will become very mighty.

9 من هم می خواستم اسبابی فراهم آید که به کنوشه بیایم احباب را ملاقات کنم خدا زمین و زمان بهم زد تا من بامریکا و کنوشه بیایم دو سلطنت را تغییر داد تا من روی شما را بینم امیدوارم امیدوارم از این ملاقات نتایج عظیمه حاصل شود حرکت تازه در نفوس پیدا گردد

روح تازه بیابند حرکت بهائی در اینجا خیلی عظیم
شود.

KHTB2.240, NJB_v03#17 p.004

ABU2711

Words to the Baha'is, spoken at Goodale home on 1912-Sep-15 in Kenosha, WI

- 1 The Cause of God has always appeared from the East but it has been more effective in the West. Once Badri Pasha said in an address, 'Gentlemen, Westerners have taken everything from us: the sciences, the arts and the laws they took from the East. Now we fear that they may wrest from us the Cause of Baha'u'llah, as well.' Those were his words.
- 2 But Baha'u'llah is neither of the East nor of the West, neither of the South nor of the North. He is holy above all these directions. He is heavenly and godly.
- 1 امر الله همیشه از شرق ظاهر شده اما آثارش در غرب شدیدتر بوده وقتی بدری پاشا در مجمعی گفت که حضرات هر چه ما داشتیم اهل غرب از ما گرفتند علوم و صنایع و قوانین جمیع را از مشرق بردند حال میترسیم حضرت بهاءالله را هم از ما بگیرند این قول اوست
- 2 ولی حضرت بهاءالله نه شرقی است نه غربی نه جنوبی نه شمالی مقدس از جهات است آسمانی است و ربّانی

MHMD1.266

BDA1.248.16

ABU0093

Address to the Baha'is at True home in Chicago, 1912-Sep-16

Allah-u-Abha! Praise be to God! I have spent a number of days among you, associating with you in love and fragrance. Praise be to God! Your hearts are pure, your faces radiant, your spirits exhilarated through the glad tidings of God. I pray in your behalf, seeking heavenly confirmations for you that each one may become a radiant candle, shedding light in the world of humanity. May you become the quintessence of love. May you prove to be the effulgence of God, replete with the efficacy of the Holy Spirit and the cause of unity and fellowship in the world of humanity, for today mankind has the greatest need of love and agreement. If the world should remain as it is today, great danger will face it. But if reconciliation and unity are witnessed, if security and confidence be established,

if with heart and soul we strive in order that the teachings of Baha'u'llah may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples, the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men.

In the world of existence there are various bonds which unite human hearts, but not one of these bonds is completely effective. The first and foremost is the bond of family relationship, which is not an efficient unity, for how often it happens that disagreement and divergence rend asunder this close tie of association. The bond of patriotism may be a means of fellowship and agreement, but oneness of native land will not completely cement human hearts; for if we review history, we shall find that people of the same race and native land have frequently waged war against each other. Often in civil strife they have shed the same racial blood and destroyed the possessions of their own native kind. Therefore, this bond is not sufficient. Another means of seeming unity is the bond of political association, where governments and rulers have been allied for reasons of intercourse and mutual protection, but which agreement and union afterward became subject to change and violent hatred even to the extreme of war and bloodshed. It is evident that political oneness is not permanently effective.

The source of perfect unity and love in the world of existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased, all the other parts and functions sympathetically respond and suffer, owing to the perfect oneness existing. Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the

world of humanity is a composite body, and the Holy Spirit is the animating principle of its life.

Therefore, we must strive in order that the power of the Holy Spirit may become effective throughout the world of mankind, that it may confer a new quickening life upon the body politic of the nations and peoples and that all may be guided to the protection and shelter of the Word of God. Then this human world will become angelic, earthly darkness pass away and celestial illumination flood the horizons, human defects be effaced and divine virtues become resplendent. This is possible and real, but only through the power of the Holy Spirit. Today the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day, and the differences and divergences of nations will be woefully augmented. Continual additions to the armies and navies of the world will be made, and the fear and certainty of the great pandemic war – the war unparalleled in history – will be intensified; for armament, heretofore limited, is now being increased upon a colossal scale. Conditions are becoming acute, drawing nigh unto the degree of men warring upon the seas, warring upon the plains, warring in the very atmosphere with a violence unknown in former centuries. With the growth of armament and preparation the dangers are increasingly great.

We must use our utmost endeavors in order that the Holy Spirit may influence minds and hearts toward peace, the bounties of God surround, the divine effulgences become successive, human souls advance, minds expand in wider vision, souls become more holy and the world of humanity be rid of its great menace. For the betterment of the world Baha'u'llah endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being and comfort, forfeiting His estates, possessions and honor – all that pertains to human existence – not for one year, nay, rather, for nearly fifty years. During this long period He was subjected to persecution and abuse, was cast into prison, was banished from His native land, underwent severities and humiliation and was exiled four times. He was first exiled from Persia to Baghdad, thence to Constantinople, thence to Rumelia and finally to the great prison-fortress of Akka in Syria, where He passed the remainder of His life. Every day a new oppression and abuse was heaped upon Him until He winged His flight from the dungeon to the supreme world

and returned to His Lord. He endured these ordeals and difficulties in order that this earthly human world might become heavenly, that the illumination of the divine Kingdom should become a reality in human hearts, that the individual members of mankind might progress, the power of the Holy Spirit increase its efficacy and penetration and the happiness of the world of humanity be assured. He desired for all tranquillity and composure and exercised loving-kindness toward the nations regardless of conditions and differences. He addressed humanity, saying, "O humankind! Verily, ye are all the leaves and fruits of one tree; ye are all one. Therefore, associate in friendship; love one another; abandon prejudices of race; dispel forever this gloomy darkness of human ignorance, for the century of light, the Sun of Reality hath appeared. Now is the time for affiliation, and now is the period of unity and concord. For thousands of years ye have been contending in warfare and strife. It is enough. Now is the time for unity. Lay aside all self-purposes, and know for a certainty that all men are the servants of one God Who will bind them together in love and agreement."

Inasmuch as great differences and divergences of denominational belief had arisen throughout the past, every man with a new idea attributing it to God, Baha'u'llah desired that there should not be any ground or reason for disagreement among the Baha'is. Therefore, with His own pen He wrote the Book of His Covenant, addressing His relations and all people of the world, saying, "Verily, I have appointed One Who is the Center of My Covenant. All must obey Him; all must turn to Him; He is the Expounder of My Book, and He is informed of My purpose. All must turn to Him. Whatsoever He says is correct, for, verily, He knoweth the texts of My Book. Other than He, no one doth know My Book." The purpose of this statement is that there should never be discord and divergence among the Baha'is but that they should always be unified and agreed. In His prayers Baha'u'llah also said, "O God! Whosoever violates My Covenant, O God, humiliate him. Verily, whosoever violates My Covenant, O God, erase and efface him." In all His Tablets, among which is the Tablet of the Branch, He has mentioned and explained the attributes and qualities of the Personage to Whom He referred in the Book of His Covenant. He has fully expounded the function and potency of that Personage, so that no one shall say, "I understand this from the writings of Baha'u'llah," for He has appointed the Center, or Expounder, of the Book. He said, "Verily, He is the appointed one; other than He, there is none," intending that no sects or prejudices should be formed, and preventing every man here

and there with a new thought from creating dissension and variance. It is as though a king should appoint a governor-general. Whosoever obeys him, obeys the king. Whosoever violates and disobeys him, violates the king. Therefore, whosoever obeys the Center of the Covenant appointed by Baha'u'llah has obeyed Baha'u'llah, and whosoever disobeys Him has disobeyed Baha'u'llah. It has nothing to do with Him (Abdu'l-Baha) at all – precisely as the governor-general appointed by the king – whosoever obeys the governor-general obeys the king; whosoever disobeys the governor-general disobeys the king.

Therefore, you must read the Tablets of Baha'u'llah. You must read the Tablet of the Branch and regard that which He has so clearly stated. Beware! Beware! lest anyone should speak from the authority of his own thoughts or create a new thing out of himself. Beware! Beware! According to the explicit Covenant of Baha'u'llah you should care nothing at all for such a person. Baha'u'llah shuns such souls. I have expounded these things for you, for the conservation and protection of the teachings of Baha'u'llah, in order that you may be informed, lest any souls shall deceive you and lest any souls shall cause suspicion among you. You must love all people, and yet if any souls put you in doubt, you must know that Baha'u'llah is severed from them. Whosoever works for unity and fellowship is a servant of Baha'u'llah, and Baha'u'llah is his assistant and helper. I ask God that He may cause you to be the very means of agreement and unity, that He may make you radiant, merciful, heavenly children of the divine Kingdom; that you may advance day by day; that you may become as bright as these lamps, bestowing light upon all humanity. Salutations and farewell!

LOG#0629x, PUP#104 (p.320-324), BSC.279 #577x, SW_v03#15 p.007+008-010, BSTW#052ox

ABU2431

Words to the Master's entourage, spoken en route to hotel on 1912-Sep-16 in Chicago

- ¹ I am enduring the hardships of travel and sojourn that the Cause of God may possibly be protected against any disruption, for I am still apprehensive about what will come to pass after me. Had I been well assured, I would have settled down in one

¹ این صدمات سفر و حضر را برای این تجلّ مینمایم که بلکه امر الله از بعضی رخنه ها محفوظ ماند زیرا هنوز من مطمئن از بعد خود نیستم اگر مطمئن بودم در گوشه ئی راحت

place and would never have departed from the Holy Land, nor quitted the surroundings of the Blessed Shrine.

میشدم ابداً از ارض مقدّسه و جوار روضهء مبارکه بیرون نمیآدم

- 2 At one time, after the Martyrdom of the Bab, the Cause of God suffered a severe blow through the rebellion of Yahya, at another time it sustained intense harm following the ascension of Baha'u'llah. I fear lest self-seeking souls might once again disturb the spirit of love and harmony among the friends.

2 یکدفعه امر الله بعد از شهادت حضرت اعلی در حکایت یحیی دچار لطمهء شدید شد مرتبهء دیگر پس از صعود جمال مبارک صدمهء عظیم دید میترسم باز نفوس خود خواه اخلال در الفت و اتحاد احبّا نمایند

- 3 If the time were opportune and House of Justice were formed, that Body would surely safeguard the Cause of God.

3 اگر وقت مقتضی بود و تأسیس بیت عدل میشد بیت عدل محافظه می نمود

MHMD1.268, VLAB.029-030x

BDA1.250.07

ABU1072

Words spoken on 1912-Sep-17 in Chicago

- 1 The principles of socialism are outstripped in the religions of God. For instance, God commands, 'But [they] prefer them [the poor] before themselves, although there be indigence among them'². That is, the believers spend of their substance and share their possessions and prefer others to themselves willingly and with utmost spirituality. Socialists, however, desire to enforce equality and association by compulsion. Although the preference for others which is the exhortation of God is more difficult because the rich are enjoined to prefer others to them-selves, this will become common and will be the cause of tranquillity and an aid to the order of the world, because it depends upon the inclination and willingness of the giver. But socialism and egalitarianism, although easier, as those who have are made equal with others, yet such a system will not become widespread and is the cause of disturbance and tumult because it rests on compulsion and coercion.

1 اعظم از اساس اشتراکیون در ادیان الهی موجود مثلاً در حکم الهی و یوثرون علی انفسهم و لو کان بهم خصاصه است میفرماید که از خصائص و ما یحتاج اموال خود را اتفاق نمایند و دیگران را بر خود ترجیح دهند ولی برضایت و نهایت روحانیت اما اشتراکیون میخواهند اشتراک و مساوات بزور جاری نمایند با آنکه مواسات که حکم الله است مشکلتر است چه که صاحب نعمت باید دیگران را مقدّم بر خود داند این جاری میشود و سبب آسایش خلق و مؤید نظم عالم است زیرا موقوف بر رغبت و رضایت منفق است ولی اشتراک و مساوات با آنکه سهلتر است و صاحب نعمت با دیگران مساویست نه مؤخر این جاری نمی شود و باعث فتنه و آشوبست زیرا منوط بعنف و جبر است

- 2 In the Tablets of Baha'u'llah it is mentioned that if a rich man neglects the duty of educating his children, the House of Justice is authorized to compel him to assist financially and to educate them. But this is a matter for the family of that wealthy man and comes under the jurisdiction of the House of Justice. The point is that there are matters greater than equality and socialism in divine religions.

2 بی در الواح حضرت بهاءالله هست که اگر صاحب ثروتی در تربیت اولادش کوتاهی نماید محفل عدل باید او را مجبور بر اعانت و تربیت کند ولی این راجع بخاندان آن غنی و در تحت انتظام انجمن عدل است مقصد آن بود که اعظم از مساوات و اشتراک در دین الله موجود است

²Qur'an 59:9.

- 3 In the Cause of God there were persons like the King of Martyrs [Mirza Muhammad-Hasan] who, in the days of tribulation, expended all their wealth and property to relieve the sufferings of the poor and the weak. In Persia the Baha'is were willing to sacrifice themselves for one another to such a degree that once when one of the Baha'is was a guest in the home of another believer, and the authorities demanded the arrest of the guest, the host gave the guest's name as his own and surrendered himself to them, was martyred in his place, thus sacrificing his life for his guest and brother.

MHMD1.269-270

3 و نفوسی در امر الله مانند سلطان الشهدا بودند که در ایام سختی جمیع اموال خود را صرف فقرا و ضعفا می نمودند در ایران بدرجه ئی نفوس فدائی یکدیگر بودند که یکی از بهائیان مهمان بهائی دیگر بود چون حکومت آن مهمان بهائی را خواست دستگیر نماید هماندار خود را باسم مهمان تسلیم حکومت نمود و بجای او شهید شد و فدای مهمان و برادر خویش گردید " و بصاحب روزنامه پولیس میفرمودند که (روزنامه باید اول وسیله الفت بین نفوس باشد این اعظم وظائف صاحبان جرأند است که سوء تفاهم بین ادیان و اجناس و اوطان را زائل نمایند و وحدت عالم انسانی را ترویج کنند

BDA1.251.06

AB04424

To: Sara Louisa Blomfield, in London

Date: 1912-Sep-17

- 1 O maidservant of Baha'u'llah! I know no title more noble than this by which to address you. A letter was written in response to your letter and sent previously. Now I write this letter again so you may know how pleased I am with you. Indeed thou art my daughter and the dear maidservant of Baha'u'llah.

1 ای کنیز عزیز بهاءالله عنوانی اشرف از این عنوان نمیدانم تا ترا بآن عنوان بخوانم نامه ئی در جواب نامه تو مرقوم شد و از پیش ارسال گردید حال مجدد بتحریر این نامه پرداختم تا بدانی چه قدر از تو راضی هستم فی الحقیقه دختر منی و کنیز عزیز بهاءالله

- 2 Therefore I beseech the Kingdom of Baha'u'llah that the confirmations of the Holy Spirit may descend upon thee unceasingly, that thou mayest progress in this Cause day by day, that thou mayest so shine in faith and certitude, in constancy and steadfastness as to astonish every soul, that thou mayest become the cause of guidance of a great multitude, and that all London may become a glass globe and thou its lamp.

2 لهذا از ملکوت بهاءالله رجا مینمایم که تأییدات روح القدس پیاپی بتو رسد و روز بروز در این امر ترقی نمائی و در ایمان و ایقان و ثبوت و استقامت جلوه ئی نمائی که کل حیران گردند و سبب هدایت جم غفیری گردی لندن زجاجی گردد و تو سراج آن شوی

- 3 Marvel not if the gracious favours and bestowals of Baha'u'llah were to cause a mere star to shine as brightly as the moon wherewith to illumine the horizon of London.

3 و از فضل و عنایت بهاءالله عجب نیست که ستاره را مه تابان نماید و افق لندن را روشن کند

- 4 Give my utmost love to your esteemed daughters Nouriyih Khanum and Soraya Khanum, and also to Vardiyyih Khanum

4 دختران محترمهات نوریّه خانم و ثریّا خانم را نهایت مهربانی ابلاغ دار و همچنین وردیه خانم

and likewise to the neighbor lady. I hope to meet them all in November.

LBLT.121

و همچنین به همسایه خانم امیدوارم که در ماه
نومبر همه را ملاقات نمایم

BRL_DAK#0119

AB04685

To: Lotfullah S Hakim, in London

Date: 1912-Sep-17

...As for the history of the Cause, The Traveller's Narrative has been translated and is being printed in Chicago and will be sent for you to distribute, as it is brief and beneficial. Convey to all the friends the Most Wondrous and Most Glorious greetings.

...اما در خصوص تاریخ امر رساله سیاح ترجمه
شده در شیکاگو طبع میشود و ارسال میگردد که
آنها انتشار دهید زیرا مختصر است و مفید جمیع
یاران را تحیت ابدع ابهی برسان

MMK5#109 p.087x

ABU2543

Words to the Baha'is, spoken on 1912-Sep-17 in Chicago

- 1 I ask the Blessed Beauty to assist you and confirm you. Whenever I go, you will be in my thoughts. I shall not forget any one of you.
- 2 I beg of God that you may become more enlightened, more severed, more spiritual, more aflame and that you may be humble and submissive, for as long as man does not consider himself to be good but regards himself as weak and deficient, he progresses; but the moment he considers himself good and says, "I am perfect", he falls into pride and retrogresses.

MHMD1.268-269

- 1 از عنایات جمال مبارک شما را تأیید و توفیق
میطلبم در هر جا و محل باشم بیاد شما هستم
هیچیک را فراموش نمینمایم
- 2 و از خدا میخواهم که روز بروز روشن تر شوید
منقطع تر گردید روحانی تر شوید مشتعل تر
گردید خاضع و خاشع باشید زیرا انسان تا خود
را نیک نمیداند بلکه خویش را عاجز می بیند
و قلصر میدانند رو بترقی و علو است ولی بحض
اینکه خود را خوب دانست و گفت من کامل
هستم غرور و دنو حاصل نماید

BDA1.250.17

ABU3302*Words to the editor of the Police Journal, spoken on 1912-Sep-17 in Chicago*

A newspaper must in the first instance be the means of creating harmony among the people. This is the prime duty of the proprietors of newspapers, to eradicate misunderstandings between religions and races and nationalities and promote the oneness of mankind.

MHMD1.270, ABCC.273

روزنامه باید اول وسیله الفت بین نفوس باشد این اعظم وظائف صاحبان جرائد است که سوء تفاهم بین ادیان و اجناس و اوطان را زائل نمایند و وحدت عالم انسانی را ترویج کنند

BDA1.252.04

ABU0032*Words spoken at Minneapolis synagogue in Minneapolis, 1912-Sep-18*

- ¹ I am most delighted to find myself among this gathering. Praise be to God, I behold illumined faces and spiritual souls, hearts that seek after truth. Therefore, I wish to speak a few words about truth. But you must weigh these words of mine against science and reason. If they accord with these, accept them; if not, reject them. For in the human world there is no greater gift than reason. Reason discovers the realities of things. Reason is the standard of understanding. Therefore, weigh every question on the scale of reason. If it accords with reason, then this is what is sought; if it conflicts with reason, there is no doubt that it is mere fancy. God has given us reason that we might fathom realities. If a matter conflicts with reason, know that it is not worthy of trust but is mere imagination. Therefore, carefully weigh these words of mine on the scale of reason.

¹ بسیار مسرورم که خود را بین این جمع می بینم الحمد لله وجوه نورانی نفوس روحانی و قلوب طالب تحری حقیقت است لهذا میخواهم چند کلمه ای از حقیقت بیان نمایم لکن این صحبت مرا تطبیق بعلم و عقل نمائید اگر مطابق است قبول کنید اگر نه انکار نمائید زیرا در عالم انسانی موهبتی اعظم از عقل نیست عقل کاشف حقائق اشیاست عقل میزان ادراک است لهذا هر مسئله ای را بمیزان عقل موازنه نمائید اگر مطابق عقل است فهو المطلوب اگر مخالف است شبهه ای نیست که وهم است خداوند عقل داده که پی بحقائق بریم اگر مسئله ای مخالف عقل است بدانیم که شایان اعتماد نیست بلکه اوهام است لهذا این صحبت مرا درست بمیزان عقل موازنه نمائید

- ² From the beginning of human history until this day, there has been strife among humanity, hatred and enmity, war and bloodshed. Why? Because of misunderstandings between religions, misunderstandings that have laid waste the human world. People have shed each other's blood, have taken each other's children captive, have plundered each other's property. Every weak nation was under the oppression of strong nations and religions. The great religions have always oppressed the weaker religions. For instance, for fifteen hundred years the

² از بدایت تاریخ عالم تا یومنا هذا در بین بشر نزاع بوده بغض و عداوت بوده و حرب و قتال چرا بسبب سوء تفاهم بین ادیان که این سوء تفاهم سبب شد که عالم انسانی خراب گشت نوع بشر خون یکدیگر را ریختند اطفال و اولاد یکدیگر را اسیر کردند اموال یکدیگر را غارت نمودند هر ملت ضعیفی در تحت ظلم ملل و ادیان قوی بود ادیان عظیمه همواره تعدی بر ادیان ضعیفه کردند

children of Israel were under severe persecution throughout the world, especially in Asia, Africa, and some European countries. Why has there been this strife and what is its cause? It is due to misunderstandings between religions. These misunderstandings have been the cause of all this contention, strife, and bloodshed.

- 3 Praise be to God, this is an illumined century! This is the century of science and civilization, the century of human progress, the century of great perceptions and discoveries of human virtues. Therefore, in this century misunderstandings must be dispelled, and we must associate with all religions in the utmost fellowship and love. Among the great divine religions is the Mosaic Faith, among them is the Christian Faith, among them is the Muhammadan Faith. Consider how many misunderstandings exist between them. All religions revere Moses supremely. The prophethood of Moses is like the sun, and we shall present conclusive proofs that cannot be denied.

- 4 We say that Moses was a single individual, outwardly appearing as a shepherd in the eyes of the people. This unique and solitary figure was raised up among the Israelites at a time when they were in the depths of degradation, when they were captives of the Pharaohs in Egypt, when they were in the utmost ignorance. Moses delivered that people from degradation and led them to the Holy Land. He so educated Israel that they rose from the depths of degradation to the heights of glory, to such a degree that they became renowned among the nations of the world. They advanced in the sciences, they advanced in civilization, they advanced in the crafts, they advanced in philosophy. They established the Solomonic sovereignty, to such an extent that the philosophers of Greece came to Palestine and studied philosophy under the descendants of Solomon. Among them was Socrates who was the greatest of Greek philosophers. It is recorded in Greek history that Socrates went to Syria and acquired knowledge of the arts. When he returned to Greece he established the doctrine of Divine Unity and promoted the teaching of the immortality of the spirit after its ascension from this world. The Greek people persecuted him and finally poisoned him at an assembly of the king.

- 5 In brief, due to invasions by the kings of Babylon and the Greek and Roman empires, the children of Israel were again taken captive, Palestine was laid waste, and all were abased.

چنانکه هزار و پانصد سال بنی اسرائیل در جمیع اطراف عالم علی‌الخصوص آسیا افریقا و بعض بلاد اروپا در تحت اضطهاد شدید بودند این نزاع برای چه بوده و از چیست از سوء تفاهم بین ادیان است این سوء تفاهم سبب این همه جدال و نزاع و خونریزی بوده

- 3 الحمد لله این قرن نورانی است قرن علم و تمدن است قرن ترقیات عالم انسانی است قرن ادراکات عظیمه و اکتشافات فضائل انسانی است پس در این قرن سوء تفاهم باید ازاله شود با جمیع ادیان در نهایت الفت و محبت سلوک گردد از جمله ادیان عظیمه الهیه دین موسوی است از جمله دین عیسوی است از جمله دین محمدی است ملاحظه کنید چه قدر سوء تفاهم در میان است جمیع ادیان حضرت موسی را نهایت تقدیس میکنند نبوت حضرت موسی مثل آفتاب است و ما بیان براهین قاطعه مینمائیم برهانی که قابل انکار باشد

- 4 میگوئیم حضرت موسی شخصی واحد بود بظاهر در نظر خلق چوپان این شخص فرید و حید بین اسرائیل مبعوث شد در وقتی که اسرائیل در نهایت ذلت بودند در مصر اسیر فرعونیان بودند در نهایت جهل و نادانی بودند حضرت موسی آن قوم را از ذلت نجات داده بارض مقدس برد اسرائیل را چنان تربیت کرد که از حضيض ذلت باوج عزت رسیدند بدرجهائی که در میان ملل عالم مشهور آفاق شدند در علوم ترقی کردند در مدنیت ترقی کردند در صنایع ترقی کردند در فلسفه ترقی کردند سلطنت سلیمانی تأسیس نمودند حتی فلاسفه یونان به فلسطین آمده از سلاله حضرت سلیمان تحصیل فلسفه نمودند از جمله سقراط که اعظم فلاسفه یونان بود در تاریخ یونان مذکور که سقراط به سوریه رفت و تحصیل فنون نمود چون به یونان مراجعت نمود تأسیس وحدانیت الهیه کرد و ترویج بقای روح بعد از صعود از دنیا فرمود ملت یونان او را اذیت کردند عاقبت در مجلس پادشاه او را زهر دادند

- 5 مختصر این است که از هجوم ملک بابل و دولت یونان و رومان بنی اسرائیل باز اسیر شدند فلسطین زیر و زیر گشت همه ذلیل گشتند

Until Christ, Who was one of the Israelites and had neither armies nor wealth, single and alone, reestablished their ancient majesty and glory. He subjugated Rome and humbled Greece. Though He was but a single individual from among the Israelites, He established eternal glory and promoted the reality of Moses and the Torah. Observe how He raised the call of Moses in the East and the West, spread the mention of Israel throughout the world, and made the Prophets of Israel renowned throughout all regions. Had Christ not appeared, the fame of Moses would have remained confined to Palestine until now. Surely the Torah would not have reached other lands of the world, but through Christ's counsels, the name of Moses and the Torah were spread throughout the world, and the fame of Moses's greatness reached all countries and regions. Had Christ not appeared, would there have been any news of Moses in America? It was Christ Who spread the Torah throughout the world. It was Christ Who disseminated the Book of Torah in Europe. For fifteen hundred years, the kings and leaders of the children of Israel were unable to carry the prophethood of Moses to Europe. Christ raised His call in all regions, promoted the Torah.

تا آنکه باز حضرت مسیح که یک نفر از بنی اسرائیل بود نه جندی داشت و نه ثروتی فرید و وحید دوباره تأسیس مجد و عزّت قدیمه نمود رومان را خاضع فرمود یونان را خاشع کرد با آنکه یک نفر فرید و وحید از اسرائیلیان بود تأسیس عزّت ابدیه نمود ترویج حقیقت حضرت موسی و تورات فرمود ملاحظه کنید که صیت موسی را در شرق و غرب بلند کرد ذکر اسرائیل را در عالم منتشر نمود انبیای بنی اسرائیل را مشهور آفاق نمود اگر حضرت مسیح نبود صیت حضرت موسی الی‌الآن در فلسطین مانده بود البتّه تورات از فلسطین بسائر ممالک عالم نمیرسید لکن بنصائح مسیح نام موسی و تورات در عالم منتشر شد و صیت بزرگواری حضرت موسی باقطار و جهات عالم رسید اگر حضرت مسیح نبود آیا در امریکا هیچ خبری از حضرت موسی بود حضرت مسیح بود که تورات را در جهان منتشر کرد حضرت مسیح بود که کتاب تورات را در اروپا منتشر ساخت هزار و پانصد سال ملوک و رؤسای بنی اسرائیل نتوانستند نبوت حضرت موسی را به اروپا رسانند حضرت مسیح صیت آن حضرت را در جمیع آفاق بلند نمود تورات را ترویج فرمود

- 6 Consider fairly that until the day of Christ, the fame of Moses was confined to Palestine, the Torah existed only in Hebrew and Greek. But Christ caused the Torah to be translated into six hundred languages, even into the tongues of African tribes and Abyssinia. Yet the Israelites knew not and imagined Christ to be the enemy of Moses, whereas He was Moses's greatest friend, for He promoted His laws throughout the entire world. Likewise in the Qur'an, the description and praise of Moses and the history of His manifestation are repeatedly mentioned, and reference to His prophethood, glory, and greatness, and the truth of the Torah are emphasized. Similarly, mention is made of the Prophets of Israel - David, Solomon, Joshua, Dhul-Kifl, Joseph, Isaac, Jacob, Aaron - all the Prophets are recorded and mentioned. In short, great praise of the Prophets is repeatedly mentioned in the Qur'an. Therefore, when the heads of religions were in complete unity and love with each other, why should the followers of religions be in conflict and strife? When Christ loved Moses, and Muhammad loved both Christ and Moses, why should there be enmity between Jews, Christians and Muslims? Rather, there should be utmost love and harmony between them. They must investigate reality.

6 منصفانه ملاحظه نمائید که تا یوم مسیح صیت حضرت موسی فقط در فلسطین بود تورات فقط در لسان عبرانی و یونانی بود اما حضرت مسیح سبب شد که تورات را بشش صد زبان ترجمه نمودند حتی در السن قبائل افریقا و حبشستان تورات نشر و ترجمه گردید لکن اسرائیلیان ندانستند گمان کردند که حضرت مسیح دشمن موسی است حال آنکه اعظم دوست حضرت موسی مسیح بود زیرا قوانین او را در جمیع عالم ترویج فرمود و همچنین در قرآن وصف و نعت حضرت موسی و تاریخ ظهور آن حضرت مکرر است و ذکر نبوت و جلالت و عظمت آن حضرت و حقیّت تورات مؤکد است همچنین ذکر انبیای بنی اسرائیل داود سلیمان یوشع ذی‌الکفل یوسف اسحق یعقوب هارون جمیع انبیا مرقوم و مذکور است خلاصه ستایش زیاد از انبیا مکرر در قرآن مذکور پس مادام رؤسای ادیان با هم در نهایت اتحاد و محبت بودند چرا اهل ادیان با هم در اختلاف

This is the century of reality, not of tales and traditions, for traditions and stories differ and are the cause of differences. The Israelites have their traditions, the Christians have their traditions, and the Muslims have traditions, none of which confirm the others and all of which completely contradict one another. Therefore, all these traditions must be set aside.

و نزاع باشند با آنکه حضرت مسیح موسی را دوست داشت و حضرت محمد ص مسیح و موسی هر دو را دوست داشت چرا باید بین یهود و نصاری و مسلمان عداوت باشد بلکه باید بین آنها نهایت محبت و وداد باشد باید تحری حقیقت نمایند این قرن قرن حقیقت است نه قصص و روایات زیرا روایات و تفالید مختلف است و مایه اختلاف بنی اسرائیل روایاتی دارند مسیحیان روایاتی دارند و مسلمانان روایاتی که هیچیک تصدیق دیگری نمایند و ابداً مخالف یکدیگر

- 7 These conflicting traditions must be set aside and the truth must be sought, for truth cannot remain hidden. Investigate for yourselves. Read the Gospel and see how greatly Moses is praised therein. Likewise, in the Qur'an there is abundant praise for Christ and Moses. Why then should there be strife and conflict between the followers of these religions? Why should they be enemies of one another? Why should one nation plunder and massacre another? This is injustice. This is ignorance. This is folly.

7 پس باید همه این روایات را کنار گذاشت و تحری حقیقت نمود حقیقت مستور نمی ماند شما تحقیق نمائید انجیل را بخوانید ببینید چه قدر ستایش حضرت موسی است همچنین در قرآن ستایش بسیار از حضرت مسیح و موسی پس چرا باید بین اهل این ادیان نزاع و جدال باشد چرا دشمن یکدیگر باشند چرا ملتی ملت دیگر را قتل و غارت کند این بی انصافی است این جهالت است این نادانیت

- 8 It is evident that God created all, God provides sustenance for all. Satan did not create them - rather, God created all and preserves all. God created all in His own image and likeness, saying "Let Us create man in Our image, after Our likeness." Thus all humanity is created in the divine image and likeness. However, in some the divine image and likeness is manifest, and in others it is hidden - like these lamps, some of which are lit and others dark. We must strive until all become illumined. We must not speak ill or quarrel. We must know that all are servants of one God and immersed in the ocean of His mercy.

8 واضحست که خدا جمیع را خلق کرده خدا رازق کلّ است شیطان آنها را خلق نکرده بلکه جمیع را خدا خلق کرده جمیع را خدا محافظه میفرماید خدا جمیع را بصورت و مثال خود خلق کرده فرموده انسان را بصورت و مثال خود خلق کنیم پس جمیع بشر بصورت و مثال الهی خلق شده اند نهایت در بعضی صورت و مثال الهی ظاهر است و در بعضی پنهان مانند این چراغهایی که بعضی روشنند و بعضی تاریک باید بکوشیم تا همه روشن شوند نباید بدگوئی و نزاع نمود باید دانست که همه بندگان یک خداوندند و در بحر رحمت او مستغرق

- 9 Humankind is one and the human race is one, but ignorance has brought about differences and opposition. Consider how ignorant man is to be captive to these prejudices. For instance, one prejudice is racial prejudice: "What kind of people are the Germans? What kind of people are the English? What race are the French?" and so forth. Yet all are descendants of Adam and of one family - there is no doubt they are of one race and children of one Adam. Therefore this notion of racial differences is pure fantasy.

9 نوع انسان واحد است و جنس بشر واحد لکن از جهالت اختلاف و ضدیت بمیان آمده ملاحظه نمائید انسان چه قدر نادان است که اسیر این تعصبات است مثلاً یک تعصب تعصب جنسی است که این چه قومی است المان این چه قومی است انگلیس این چه جنسی است فرنسا و قس علی هذا با آنکه جمیع سلاله آدمند و از یک عائله در اینصورت شبهه نیست که یک جنسند و اولاد یک آدم پس این تصور اختلاف اجناس اوهام است

10 As for the matter of homeland - that this one is European, that one American, another African - they have even drawn imaginary lines dividing a single continent, though all earth is one land. Can one say that because I dwell in this house I must consider my neighbor a stranger? Because this is my house, therefore you are a foreigner and your house is not my homeland? Should one kill the neighbor and destroy his house? Thus patriotic prejudice is also fantasy and the basis of strife and conflict. Some self-seeking individuals wish to gain distinction and authority, using this pretext to create discord among people, so that helpless subjects are torn to pieces on the battlefield while kings remain in their palaces in perfect comfort and ease. Though they themselves live in utmost comfort, they use the pretext of patriotism to have poor helpless people torn apart on the battlefield. Thus this patriotic prejudice is fantasy and the cause of strife and conflict on earth, which is one land. Especially when we consider reality, the earth is our grave - that is, our eternal grave. If man lives upon it for a few days, afterward it becomes his eternal grave. Though he walks upon the earth for a time, he will sleep beneath it forever. Is it permissible for man to worship a graveyard? To fight and struggle over a grave? This earth is our graveyard - why should we contend over it and shed each other's blood? What ignorance is this! What folly is this! Observe how ignorant man is, failing to investigate truth.

11 When Baha'u'llah appeared from the East, He dispelled all these vain imaginings. He bestowed new life upon souls, cast a celestial radiance into hearts, expanded minds, and revealed mighty teachings. So much so that today Baha'is who were formerly Jewish, Christian, Zoroastrian, Muslim, and Buddhist all associate with one another in the utmost fellowship, such that if you were to enter their gathering, you would not know which had been Christian, which Jewish, which Persian, which Muslim. All consort with one another in the utmost fellowship and love, for the first teaching of Baha'u'llah is the oneness of the human world—that all humanity is immersed in the ocean of God's mercy, and God is kind to all, loves all, and provides sustenance to all. Since He provides for all, it is evident that He is kind to all. When He is kind, why should we be unkind? Surely our policy cannot be greater than the divine policy. We

10 اما مسئله وطن که این اروپائی است این امریکائی این افریقائی است حتی در یک قطعه واحد خطوط وهمی کشیده و تقسیم کرده اند با آنکه جمیع ارض قطعه واحد است آیا میشود گفت که چون من در این خانه منزل دارم باید همسایه را غیر دامن بگویم چون این خانه من است لذا تو بیگانه هستی و خانه همسایه وطن من نیست او را باید کشت و خانه او را باید خراب کرد پس تعصب وطن نیز اوهام است و اساس نزاع و جدال بعضی از اصحاب اغراض میخواهند امتیاز و ریاستی حاصل کنند این عنوان را سبب قرار میدهند که بشر بهم ریزند و رعایای بیچاره در میدان حرب پاره پاره شوند ملوک در قصرهای خود در نهایت راحت و آسایش براحث مشغول ولی عنوان حب وطن را نموده فقرای بیچاره را در میدان پاره پاره میاندازند با وجود آنکه خود در نهایت راحتند پس این تعصب وطن اوهام است و اساس نزاع و جدال روی زمین قطعه واحد است علی الخصوص چون بحقیقت نظر کنیم کره ارض قبور ماست یعنی قبور ابدی ماست اگر انسان چند روز روی آن زندگی نماید بعد قبر ابدی انسان میشود اگر ایامی روی زمین راه میرود الی الابد زیر زمین میخوابد آیا جائز است انسان قبرستان را بپرستد برای قبر نزاع و جدال کند این زمین قبرستان ماست چرا برای آن دعوی کنیم خون همدیگر را بریزیم این چه جهالت است این چه نادانی است ملاحظه نمائید که انسان چه قدر جاهل است تحریر حقیقت نمینماید

11 باری چون حضرت بهاء الله از شرق ظاهر شدند جمیع این توهمات را زائل فرمودند حیات تازهئی بنفوس بخشیدند نورانیی آسمانی در قلوب انداختند افکار را توسیع دادند تعلیمات عظیمه ظاهر فرمودند بدرجهئی که الآن بهائیان اسرائیلی مسیحی زردشتی مسلمان بودائی جمیع در نهایت الفت با هم آمیزش نمایند چنانکه اگر در مجمع آنها وارد شوی نمیدانی کدام مسیحی کدام اسرائیلی کدام فارسی کدام مسلمان بوده جمیع با یکدیگر در نهایت الفت و محبت معاشرت مینمایند زیرا اول تعلیم حضرت بهاء الله وحدت عالم انسانیتست که جمیع بشر در بحر رحمت خداوند مستغرقند و خدا بجمیع مهربان است

must follow the divine policy. Just as He is kind to all, we too must be kind. As He deals with all, so must we deal. We must not engage in conflict and strife.

جميع را دوست میدارد جميع را رزق میدهد چون کلّ را روزی میدهد معلوم است که بکلّ مهربان است مادام او مهربان است چرا ما نامهربان باشیم البته سیاست ما اعظم از سیاست الهی نیست باید سیاست الهی را مجری داریم همین طور که او بکلّ مهربان است ما هم مهربان باشیم چنانکه او بعموم معامله مینماید ما هم معامله نمائیم نزاع و جدال نکنیم

- 12 This century is the century of light, this century is the century of spirit, this century is the century of progress. These prejudices are unfitting; they spring from ignorance. Praise be to God, we are all servants of one God and are immersed in the ocean of one God's mercy. Therefore, Jewish, Christian, or Muslim prejudice is meaningless. We must supplicate to the divine Kingdom that He may assist us to act according to the teachings of Baha'u'llah, to raise aloft the standard of the oneness of humanity, so that racial prejudice, religious prejudice, national prejudice, and political prejudice—which destroy the foundation of humanity—may be eliminated from among mankind, that the human world may become illumined, may become divine, that the earthly world may reflect the realms above, that all peoples may associate with one another in utmost fellowship, may seek heavenly life, may not engage in conflict and strife, that the Most Great Peace may appear, that faces may become radiant and hearts perfumed.

این قرن نورانیست این قرن روحانیست این قرن ترقیات است این تعصبات سزاوار نیست اینها منبعث از جهل است الحمد لله جميع ما بندگان یک خداوندیم و در بحر رحمت یک خداوند مستغرقیم دیگر تعصب موسوی یا مسیحی یا مسلمان بمعنی است باید تضرع بملکوت الهی نمائیم که ما را موفق نماید تا بموجب تعالیم بهاء الله عمل نمائیم علم وحدت عالم انسانی را بلند کنیم تا تعصب جنسی و تعصب مذهبی و تعصب وطنی و تعصب سیاسی که هادم بنیان انسانیت از میان بشر زائل شود عالم انسانی نورانی گردد رحمانی شود عالم ارض انعکاسات عالم بالا یابد جميع اقوام در نهایت الفت با یکدیگر معاشر شوند حیات آسمانی جویند نزاع و جدال ننمایند صلح اکبر ظاهر شود رویها منور گردد مشامها معطر شود

- 13 O Kind Lord! This gathering is beneath Thy mercy, and these souls are turned toward Thy Kingdom. O God! We are servants; bestow Thy favor. We are poor; grant from Thy heavenly treasure. We are ignorant; guide us to the realities of things. We are weak; send heavenly strength. We are mortal; admit us to the realm of immortality. We are needy and await Thy confirmation. If Thy grace reaches us, a drop becomes an ocean, and an atom becomes a sun. If deprived of Thy favors, one becomes bereft and portionless of all things. Therefore bestow Thy favor, grant Thy mercy, that we may raise aloft the standard of the oneness of humanity, and that heavenly illumination may embrace both East and West, that all parties may unite, that they may seek eternal life and promote the oneness of humanity, and disseminate universal peace. Thou art the Generous, Thou art the Bestower, Thou art the Kind.

13 خداوند مهربانا این جمع در ظلّ رحمت تواند و این نفوس متوجه بملکوت تو خدایا بندگانیم کرم عنایت کن فقرائیم از کنز آسمانی بخش نادانیم بحقایق اشیاء دلالت کن ضعیفیم قوت آسمانی رسان فانی هستیم بعالم بقا درآر محتاجیم و منتظر تأیید تو اگر عنایتت رسد قطره دریا شود ذره آفتاب گردد اگر از الطافت محروم ماند از هر چیز بی بهره و نصیب شود پس عنایت کن مرحمت فرما تا علم وحدت عالم انسانی بلند نمائیم و نورانیت آسمانی شرق و غرب را احاطه کند جميع احزاب متحد شوند و حیات ابدی جویند و ترویج وحدت عالم انسانی نمایند و صلح عمومی انتشار دهند توئی کریم توئی معطی توئی مهربان

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p.191x, KHF.104, KHTB2.245

ABU2709*Words to the Baha'is, spoken at Hotel Plaza on 1912-Sep-18 in Minneapolis*

- 1 Praise be to God that He has given you a prosperous country. Towns are flourishing, commerce is progressing and the outward evidences of prosperity are displayed with utmost beauty and perfection. 1 الحمد لله خداوند مملکتی آباد بشما داده شهرها معمور است تجارتها در ترقی و آثار عمران در نهایت جمال و کمال
- 2 But all these things are as nothing when compared to the bounties of God. The whole globe is nothing before one ray of the Sun of Truth. 2 ولی جمیع اینها نسبت به عنایات الهیه هیچ است تمام روی زمین پرتوی از انوار شمس حقیقت مقابلی نمی کند
- 3 Thus it is said in the Gospel that Satan took Christ to the top of a high mountain, showed Him the world outspread and told Him that he would give Him all these things if he would follow him. But Christ refused. 3 اینست که در انجیل میفرماید شیطان حضرت مسیح را بالای کوه مرتفعی برد دنیا را باو نشان داد و گفت اگر متابعت من نمائی جمیع اینها را بتو میدهم حضرت قبول نفرمود

MHMD1.271-272

BDA1.253.15

ABU3016*Words to newspaper reporters, spoken at Commercial Club on 1912-Sep-18 in Minneapolis*

- 1 The laws and commandments of God are of two kinds: one set is composed of those essential spiritual principles which are the basis for human prosperity, praiseworthy morals and the acquisition of the virtues and perfections of man. These never change. 1 مسائل و احکام دین الله بر دو قسم است قسمی اساس اصلی احکام روحانیه و اصول سعادت بشریه و تحسین اخلاق و تحصیل فضائل و کالات انسانیه است و این ابداً تغیر و تبدیل ندارد
- 2 The other kind are subsidiary laws related to our material life. These are revealed to regulate transactions and to meet the exigencies of the time. These change in keeping with the requirements of the age. 2 قسمی دیگر فروع و احکام جسمانی است که راجع بمعاملات و مقتضیات عصر و زمان است و این باقتضای وقت تبدیل میشود

MHMD1.273

BDA1.255.03

ABU2216

Words to the Master's entourage, spoken at a museum on 1912-Sep-19 in Minneapolis

- 1 When people of the West become wealthy, they begin to collect antique objects in order to render a service to the world of art. But when Persians become wealthy, they keep one hundred horses in their stables, give themselves up to pomp and show, engage themselves in satiating their selfish desires.
- 2 But in comparison with service to the Cause, both attitudes are barren, producing no result. For example, if the effort these people put into gathering these objects, and the millions of dollars spent acquiring them, were employed for the Cause of God, their stars of happiness and prosperity would shine evermore from the horizon of both worlds.
- 3 If in this city they brought ten persons into the Cause of God, it would gain momentum and would become the cause of eternal honor and happiness as well as the source of everlasting life.

1 باز اهل غرب چون ثروت و مالشان زیاد می شود آثار عتیقه جمع می کنند که خدمتی بعالم صنایع نمایند ولی ایرانیها چون ثرویشان زیاد شود در سرطوبله خود صد رأس اسب نگاه میدارند و بخدم و حشم می پردازند و بهوی و هوس مشغول میشوند

2 اما بخدمات امر الله این هر دو بی نتیجه است مثلاً این زحمتهائی که در جمع آوری این اشیا کشیده اند ملیونها خرج و صرف کرده اند اگر در سیل الهی بود الی الأبد ستاره سعادتشان از افق دو جهان میدرخشید

3 اگر در این شهر سبب تبلیغ ده نفر می شدند تسلسل پیدا مینمود سبب عزت و سرور ابدی می گشت و مایه حیات سرمدی بود

MHMD1.274

BDA1.256.08

ABU2719

Words spoken at Hotel Plaza in Minneapolis, 1912-Sep-19

- 1 Notwithstanding this, the Muslims and the Christians alike are not satisfied with us. They are engaged in pleasurable diversions and enjoyable pastimes in their homes while we are laboring to prove the truths of the divine Manifestations in these great temples.
- 2 So it is with the mischief-makers and Covenant-breakers. Behold how they are preoccupied with themselves and with the satisfaction of their selfish desires, while I am so wholly occupied with spreading the Cause of God in America that I have not had a moment's rest.

1 با وجود این باز نصاری و مسلمین از ما راضی نیستند و حال آنکه آنها در خانه خود سرگرم راحت و عشرتند و ما در اینگونه معابد عظیمه در اثبات مظاهر الهیه ناطق و ساعی

2 و همچنین اهل نفی و نقض را ملاحظه کنید چگونه بخود مشغول و در فکر اغراض شخصیّه خویشند و من در بلاد امریکا بتبلیغ امر الله چنان مشغول که آنی راحت ندارم

MHMD1.274

BDA1.256.01

ABU0109

Public address given at Woolson home on 1912-Sep-20 in St. Paul, MN

The materialists hold to the opinion that the world of nature is complete. The divine philosophers declare that the world of nature is incomplete. There is a wide difference between the two. The materialists call attention to the perfection of nature, the sun, moon and stars, the trees in their adornment, the whole earth and the sea – even unimportant phenomena revealing the most perfect symmetry. The divine philosophers deny this seeming perfection and completeness in nature's kingdom, even though admitting the beauty of its scenes and aspects and acknowledging the irresistible cosmic forces which control the colossal suns and planets. They hold that while nature seems perfect, it is, nevertheless, imperfect because it has need of intelligence and education. In proof of this they say that man, though he be a very god in the realm of material creation, is himself in need of an educator. Man undeveloped by education is savage, animalistic, brutal. Laws and regulations, schools, colleges and universities have for their purpose the training of man and his uplift from the dark borderland of the animal kingdom. What is the difference between the people of America and the inhabitants of central Africa?

All are human beings. Why have the people of America advanced to a high degree of civilization while the tribes of central Africa remain in extreme ignorance and barbarism? The difference and distinction between them is the degree of education. This is unquestioned. The people of Europe and America have been uplifted by education and training from the world of defects and have ascended toward the realm of perfection, whereas the people of Africa, denied educational development, remain in a natural condition of illiteracy and deprivation, for nature is incomplete and defective. Education is a necessity. If a piece of ground be left in its natural and original state, it will either become a thorny waste or be covered by worthless weeds. When cleared and cultivated, this same unproductive field will yield plentiful harvests of food for human sustenance.

This same difference is noticeable among animals; some have been domesticated, educated, others left wild. The proof is clear that the world of nature is imperfect, the world of education perfect. That is to say, man is rescued from the exigencies of nature by training and culture; consequently, education is necessary, obligatory. But education is of various kinds. There is a training and development of the physical body which

ensures strength and growth. There is intellectual education or mental training for which schools and colleges are founded. The third kind of education is that of the spirit. Through the breaths of the Holy Spirit man is uplifted into the world of moralities and illumined by the lights of divine bestowals. The moral world is only attained through the effulgence of the Sun of Reality and the quickening life of the divine spirit. For this reason the holy Manifestations of God appear in the human world. They come to educate and illuminate mankind, to bestow spiritual susceptibilities, to quicken inner perceptions and thereby adorn the reality of man – the human temple – with divine graces. Through Them man may become the point of the emanations of God and the recipient of heavenly bounties. Under the influence of Their teachings he may become the manifestation of the effulgences of God and a magnet attracting the lights of the supreme world. For this reason the holy, divine Manifestations are the first Teachers and Educators of humanity; Their traces are the highest evidences, and Their spiritual tuition is universal in its application to the world of mankind. Their influence and power are immeasurable and unlimited. One heavenly Personage has developed many nations. For example, Jesus Christ, single and unassisted, educated the Roman, Greek and Assyrian nations and all of Europe. It is evident, therefore, that the greatest education is that of the Spirit.

The spirit of man must acquire its bounties from the Kingdom of God in order that it may become the mirror and manifestation of lights and the dawning point of divine traces, because the human reality is like the soil. If no bounty of rain descends from heaven upon the soil, if no heat of the sun penetrates, it will remain black, forbidding, unproductive; but when the moistening shower and the effulgent glow of the sun's rays fall upon it, beautiful and redolent flowers grow from its bosom. Similarly, the human spirit or reality of man, unless it becomes the recipient of the lights of the Kingdom, develops divine susceptibilities and consciously reflects the effulgence of God, will not be the manifestation of ideal bounties, for only the reality of man can become the mirror wherein the lights of God are revealed. The reality of man will then be as the spirit of this world, for just as the animus of life quickens the physical human body, so the body of the world will receive its vivification through the animating virtue of the sanctified spirit of man.

It is evident that the holy Manifestations and divine dawning points are necessary, for these blessed and glorious Souls are the foremost Teachers and Educators of mankind, and all human

souls are developed through Them by the bounty of the Holy Spirit of God.

During the ministry of Jesus Christ in Palestine He was surrounded by people of various nations, including the Jews, all of them living in the condition of extreme ignorance, bereft of the Word of God and darkened in consciousness. Christ educated these people and quickened them with the life of the Word so that they in turn became the instruments of educating the world, illumining the East and the West.

Consider the wonderful effect of spiritual education and training. By it the fisherman Peter was transformed into the greatest of teachers. Spiritual education made the disciples radiant lamps in the darkness of the world and caused the Christians of the first and second centuries to become renowned everywhere for their virtues. Even philosophers bore testimony to this. Among them was Galen, the physician, who wrote a book upon the subject of the progress of the nations. He was a celebrated philosopher of the Greeks, although not a Christian. In his book he stated that religious beliefs exercise a tremendous influence upon civilization and that the world is in need of such belief. In proof of this, he said, in substance, "In our time there is a certain people called Christians, who, though neither philosophers nor scholastically trained, are superior to all others as regards their morality. They are perfect in morals. Each one of them is like a great philosopher in morals, ethics and turning toward the Kingdom of God." This is evidence from the testimony of an intelligent outside observer that spiritual education is the light of the world of humanity and that its absence in the world is darkness itself.

Baha'u'llah appeared in Persia at a time when the darkness of ignorance enveloped the East, and there was no trace of human love and fellowship. Through divine education and the power of the breaths of the Holy Spirit He so refined the souls of the Persians who followed Him that they attained a station of highest intelligence and reflected the attributes of perfection to the world. Whereas formerly they were ignorant, they became knowing; they were weak, they became mighty; they were without integrity, they became conscientious; they were hostile toward all men, they developed love for humanity; they were spiritually negligent, they became mindful and attentive; they were sleeping, they became awakened; they disagreed among themselves, they united in love and are now striving to render service to the world of humankind. Service to God and mankind is their sole intention; they have neither wish nor desire save that which is in accordance with the good pleasure of God. The good pleasure of God is love for His creatures.

The will and plan of God is that each individual member of humankind shall become illumined like unto a lamp, radiant with all the destined virtues of humanity, leading his fellow creatures out of natural darkness into the heavenly light. Therein rests the virtue and glory of the world of humanity. This is the perfection, honor and glory of man; otherwise, man is an animal and without differentiation from the creatures of that lower kingdom.

It is clearly evident that while man possesses powers in common with the animal, he is distinguished from the animal by intellectual attainment, spiritual perception, the acquisition of virtues, capacity to receive the bestowals of Divinity, lordly bounty and emanations of heavenly mercy. This is the adornment of man, his honor and sublimity. Humanity must strive toward this supreme station. Christ has interpreted this station as the second birth. Man is first born from a world of darkness, the matrix of the mother, into this physical world of light. In the dark world from whence he came he had no knowledge of the virtues of this existence. He has been liberated from a condition of darkness and brought into a new and spacious realm where there is sunlight, the stars are shining, the moon sheds its radiance, there are beautiful views, gardens of roses, fruits and all the blessings of the present world. How did he attain these blessings? Through the agency of birth from the mother. Just as man has been physically born into this world, he may be reborn from the realm and matrix of nature, for the realm of nature is a condition of animalism, darkness and defect. In this second birth he attains the world of the Kingdom. There he witnesses and realizes that the world of nature is a world of gloom, whereas the Kingdom is a world of radiance; the world of nature is a world of defects, the Kingdom is a realm of perfection; the world of nature is a world without enlightenment, the Kingdom of spiritual humanity is a heaven of illumination. Great discoveries and revelations are now possible for him; he has attained the reality of perception; his circle of understanding is illimitably widened; he views the realities of creation, comprehends the divine bounties and unseals the mystery of phenomena. This is the station which Christ has interpreted as the second birth. He says that just as ye were physically born from the mother into this world, ye must be born again from the mother world of nature into the life of the divine Kingdom. May you all attain this second, spiritual birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

I pray that the confirmation of God may descend upon you. May you all be born again from this mortal world into the realm of the Kingdom. May you clearly witness the signs of

God, sense the virtues of the divine, attain the eternal bounties and perceive the reality of everlasting life.

LOG#1000x, PUP#106 (p.329-333)

ABU0150

Public address given at Hall home on 1912-Sep-20 in Minneapolis

Praise be to God! This is a beautiful and radiant assemblage. It is a merciful gathering, for you have met here in the utmost love and spirituality. There are many meetings in the world, thousands of them perhaps being held at this very moment, mostly for social, political, scientific or commercial purposes; but our gathering here tonight is for God, for heavenly purposes. We are neither attached to commerce nor is our interest scientific; our spirit and motive are solely for the manifestation of divine bestowals.

Man possesses two types of virtues: One is material, and the other ideal in character. For example, the body of man expresses certain material virtues, but the spirit of man manifests virtues that are ideal. The sense of sight in man is a physical virtue; but insight, the power of inner perception, is ideal in its nature. The sense of hearing is a physical endowment, whereas memory in man is ideal. Among other human forces the power of ideation, or faculty of intellection, is material, but the power of love is spiritual. The acquisition of the realities of phenomena is an ideal virtue; likewise, the emotions of man and his ability to prove the existence of God. Realization of moral standards and the world of discovery involve virtues essentially ideal.

If we review history, we will observe that human advancement has been greatest in the development of material virtues. Civilization is the sign and evidence of this progression. Throughout the world, material civilization has attained truly wonderful heights and degrees of efficiency – that is to say, the outward powers and virtues of man have greatly developed, but the inner and ideal virtues have been correspondingly delayed and neglected. It is now the time in the history of the world for us to strive and give an impetus to the advancement and development of inner forces – that is to say, we must arise to service in the world of morality, for human morals are in need of readjustment. We must also render service to the world of

intellectuality in order that the minds of men may increase in power and become keener in perception, assisting the intellect of man to attain its supremacy so that the ideal virtues may appear. Before a step is taken in this direction we must be able to prove Divinity from the standpoint of reason so that no doubt or objection may remain for the rationalist. Afterward, we must be able to prove the existence of the bounty of God – that the divine bounty encompasses humanity and that it is transcendental. Furthermore, we must demonstrate that the spirit of man is immortal, that it is not subject to disintegration and that it comprises the virtues of humanity.

Material virtues have attained great development, but ideal virtues have been left far behind. If you should ask a thousand persons, “What are the proofs of the reality of Divinity?” perhaps not one would be able to answer. If you should ask further, “What proofs have you regarding the essence of God?” “How do you explain inspiration and revelation?” “What are the evidences of conscious intelligence beyond the material universe?” “Can you suggest a plan and method for the betterment of human moralities?” “Can you clearly define and differentiate the world of nature and the world of Divinity?” – you would receive very little real knowledge and enlightenment upon these questions. This is due to the fact that development of the ideal virtues has been neglected. People speak of Divinity, but the ideas and beliefs they have of Divinity are, in reality, superstition. Divinity is the effulgence of the Sun of Reality, the manifestation of spiritual virtues and ideal powers. The intellectual proofs of Divinity are based upon observation and evidence which constitute decisive argument, logically proving the reality of Divinity, the effulgence of mercy, the certainty of inspiration and immortality of the spirit. This is, in reality, the science of Divinity. Divinity is not what is set forth in dogmas and sermons of the church. Ordinarily when the word Divinity is mentioned, it is associated in the minds of the hearers with certain formulas and doctrines, whereas it essentially means the wisdom and knowledge of God, the effulgence of the Sun of Truth, the revelation of reality and divine philosophy.

Philosophy is of two kinds: natural and divine. Natural philosophy seeks knowledge of physical verities and explains material phenomena, whereas divine philosophy deals with ideal verities and phenomena of the spirit. The field and scope of natural philosophy have been greatly enlarged, and its accomplishments are most praiseworthy, for it has served humanity. But according to the evidence of present world conditions divine philosophy – which has for its object the sublimation of human nature, spiritual advancement, heavenly guidance for the development of the human race, attainment to the breaths

of the Holy Spirit and knowledge of the verities of God – has been outdistanced and neglected. Now is the time for us to make an effort and enable it to advance apace with the philosophy of material investigation so that awakening of the ideal virtues may progress equally with the unfoldment of the natural powers. In the same proportion that the body of man is developing, the spirit of man must be strengthened; and just as his outer perceptions have been quickened, his inner intellectual powers must be sensitized so that he need not rely wholly upon tradition and human precedent. In divine questions we must not depend entirely upon the heritage of tradition and former human experience; nay, rather, we must exercise reason, analyze and logically examine the facts presented so that confidence will be inspired and faith attained. Then and then only the reality of things will be revealed to us. The philosophers of Greece – such as Aristotle, Socrates, Plato and others – were devoted to the investigation of both natural and spiritual phenomena. In their schools of teaching they discoursed upon the world of nature as well as the supernatural world. Today the philosophy and logic of Aristotle are known throughout the world. Because they were interested in both natural and divine philosophy, furthering the development of the physical world of mankind as well as the intellectual, they rendered praiseworthy service to humanity. This was the reason of the triumph and survival of their teachings and principles. Man should continue both these lines of research and investigation so that all the human virtues, outer and inner, may become possible. The attainment of these virtues, both material and ideal, is conditioned upon intelligent investigation of reality, by which investigation the sublimity of man and his intellectual progress is accomplished. Forms must be set aside and renounced; reality must be sought. We must discover for ourselves where and what reality is. In religious beliefs nations and peoples today are imitators of ancestors and forefathers. If a man's father was a Christian, he himself is a Christian; a Buddhist is the son of a Buddhist, a Zoroastrian of a Zoroastrian. A gentile or an idolator follows the religious footsteps of his father and ancestry. This is absolute imitation. The requirement in this day is that man must independently and impartially investigate every form of reality.

The great question appertaining to humanity is religion. The first condition is that man must intelligently investigate its foundations. The second condition is that he must admit and acknowledge the oneness of the world of humanity. By this means the attainment of true fellowship among mankind is assured, and the alienation of races and individuals is prevented. All must be considered the servants of God; all must recognize

God as the one kind Protector and Creator. In proportion to the acknowledgment of the oneness and solidarity of mankind, fellowship is possible, misunderstandings will be removed and reality become apparent. Then will the light of reality shine forth, and when reality illumines the world, the happiness of humankind will become a verity. Man must spiritually perceive that religion has been intended by God to be the means of grace, the source of life and cause of agreement. If it becomes the cause of discord, enmity and hatred, it is better that man should be without it. For in its teachings we seek the spirit of charity and love to bind the hearts of men together. If, on the contrary, we find it alienates and embitters human hearts, we are justified in casting it aside. Therefore, when man through sincere investigation discovers the fundamental reality of religion, his former prejudices disappear, and his new condition of enlightenment is conducive to the development of the world of humanity.

The purport of our subject is that, just as man is in need of outward education, he is likewise in need of ideal refinement; just as the outer sense of sight is necessary to him, he should also possess insight and conscious perception; as he needs hearing, at the same time memory is essential; as a body is indispensable to him, likewise a mind is requisite; one is a material virtue, the other is ideal. As human creatures fitted and qualified with this dual endowment, we must endeavor through the assistance and grace of God and by the exercise of our ideal power of intellect to attain all lofty virtues, that we may witness the effulgence of the Sun of Reality, reflect the spirit of the Kingdom, behold the manifest evidences of the reality of Divinity, comprehend irrefutable proofs of the immortality of the soul, live in conscious at-one-ment with the eternal world and become quickened and awake with the life and love of God.

PUP#105 (p.325-328)

ABU2848*Words to the Baha'is, spoken at Hotel Plaza on 1912-Sep-20 in Minneapolis*

- 1 You must have deep love for one another. Go to see each other and be consoling friends to all. If a friend lives a little distance from the town, go to see him. Do not content yourselves with words only but act according to the commandments of God. 1 شما ها بیکدیگر خیلی محبت داشته باشید دیدن همدیگر نمائید غمخوار کلّ باشید اگر یک نفر دور از شهر منزل دارد محض ملاقات او بروید فقط بقول قناعت ننمائید بوصایای الهیه عامل باشید
- 2 Hold weekly meetings and give feasts. Put forth your efforts to acquire spiritual perfections and to spread the knowledge of God. 2 هر هفته مجلس نمائید و ضیافتها مهیا کنید در ترویج معرفت الله و تحصیل کمالات روحانیه بکوشید
- 3 These are the attributes of the Baha'is. Otherwise, what use is there in being a Baha'i in word alone. 3 اینست صفت بهائیان و الا بهائی بلفظ چه فائده دارد

MHMD1.276

BDA1.258.08

ABU2750*Words to the Baha'is, spoken at railway station on 1912-Sep-20 in Minneapolis*

- 1 I shall never forget you. You are always in my mind. Convey to all the friends my kind regards. I love all. 1 من ابداً شما ها را فراموش نمیکنم همیشه در یاد و خاطر من هستید بجمیع یاران مهربانی ابلاغ دارید من جمیع را دوست میدارم
- 2 I exhort you to be kind to the poor and love them. Help them, for the poor are broken-hearted. If you sacrifice yourself for the rich, they think you do it because you are obliged to. But if you love the poor, they feel joy and are sincerely grateful. To help the poor is essential. 2 و بشما نصیحت مینمایم که بفقرا مهربان باشید محبت نمائید آنها را دستگیری کنید زیرا فقرا دل شکسته اند اگر شماها بجهت اغنیاء جان نثاری نمائید گمان میکنند مجبور است ولی چون بفقرا محبت کنید از صمیم قلب ممنون و خشنود میشوند لهذا رعایت فقرا واجب است
- 3 May you be under the protection of God. 3 در پناه خدا باشید

MHMD1.277

MAS5.266-267, BDA1.258.15

ABU2217*Words to the Master's entourage, spoken on 1912-Sep-20 in Minneapolis*

- 1 In this country it is essential to have teachers who are attracted, wholly severed and learned like some of the self-sacrificing Persian teachers. The Cause of God must become firmly established in these regions. The teachers must move continually, one after another, from one place to another to raise the divine call. Then will the confirmations of the Abha Kingdom envelop these nations and wonders will be achieved.
- 2 This desire of mine has not yet come about. It depends on the confirmations of the all-glorious Kingdom and on the sanctified breaths of the friends. The one true God is my witness! If a person draws only one pure breath in a state of severance, it will be effective for a thousand years.

1 بجهت این بلاد مبلغ منجذب منقطع و عالم بسیار واجب است مثل بعضی از مبلغین جانفشان ایران باید امر الله در اینصفحات تمکن تام حاصل نمایند و مبلغین پی در پی از شهری دیگر سفر نمایند و ندای الهی را بلند کنند انوقت تاییدات ملکوت ابهی احاطه خواهد نمود و قیامتی بر پا خواهد شد

2 هنوز آن نحو که من میخواهم تحقق نیافته بسته بتاییدات ملکوت الهی است و انفاس پاک احبّا خدای واحد شاهد است که اگر نفسی نفس پاکی در حالت انقطاع بکشد و لو تا هزار سال باشد تاثیراتش ظاهر خواهد شد

MHMD1.277

BDA1.259.05

ABU3017*Words to the Master's entourage, spoken on 1912-Sep-20 in Minneapolis*

I wrote to him [E.G. Browne], saying, "You are the first European teacher and author to have attained His Blessed Presence. Do not lose this distinction." He did not understand me and his loss will be known when the lights of guidance shine in England with supreme brilliancy.

من باو نوشتم تو اوّل کسی بودی از معلمین و مولفین اروپا که بساحت اقدس مشرف شدی این امتیاز را از دست مده ولی او نفهمید وقتی خسران او معلوم خواهد شد که در انگلستان انوار هدایت باشد اشراق بتابد

MHMD1.278

BDA1.259.13

ABU1303

Words spoken on 1912-Sep-21 in Omaha

Until now, whatever has occurred has had the effect of spreading the Cause of God. When the Blessed Beauty left Tehran and when He departed from Baghdad for the Holy Land, it was so devastating that the friends shed tears of blood. Now it has become evident what mysteries were concealed in that event and what victories lay in store; even the prophecies of the holy books regarding the Holy Land and the promised Manifestation were fulfilled through that banishment.

MHMD1.280

تا بحال آنچه واقع شده جمیع سبب اعلاء امر الله بود مهاجرت جمال مبارک از طهران و حرکت از بغداد بارض مقدسه بقدری بقدری سخت بود که احباً خون از دیده می باریدند حالا معلوم میشود که چه حکمتها داشت چه فتوحاتی بود که حتی بشارات کتب مقدس و ظهور موعود بان سبب تکمیل شد"

BDA1.262.01

ABU1438

Words to the Master's entourage, spoken at hotel on 1912-Sep-21 in Omaha

- 1 Our own 'war' is good because it conquers all. When a crown of thorns was placed on the head of Christ, He saw with His own eyes the crowns of kings under His feet. Now, when I look, I see all the powers and nations defeated, scattered and lost in the wilderness while the Cause of God is victorious over all and subdues all. All future events are evident and visible to the eyes of the holy Manifestations.

1 جنگ خودمان خوبست که جمیع را مغلوب مینماید و قتیکه حضرت مسیح را تاج خار بر سر نهادند همان وقت بچشم خود تاجهای ملوک را در تحت اقدام خویش میدید الآن من چون نگاه می کنم می بینم جمیع دول و ملل شکست خورده و در پیابانها ریخته و پاشیده اند و امر الله غالب و قاهر و مهیمن بر کل است جمیع وقوعات آینده در نظر مظاهر مقدسه ظاهر و عیانست

- 2 He illustrated this by narrating the historical events from the digging of ditches to the victory of Islam over the treasures of Anushirvan and Khusraw. The hypocrites, who disbelieved in the promises of Muhammad in their hearts, saw these victories and cried out: 'This is that which God and His Messenger have promised us.'

2 " بعد تفصیل حفر خندق تا غلبه اسلام بر خزائن کسری و قیصر فرمودند که چون منافقینی که اول در دل تکذیب وعده های حضرت می نمودند آن فتوحات را دیدند فریاد بر آوردند هذا ما وعدنا الله و رسوله (و چون

- 3 The translation of an article regarding universal peace was read to the Master. He said:

3 ترجمه یکی از مقالات انگیزی در خصوص صلح بسمع مبارک رسید فرمودند (

- 4 If the republics of the Americas assembled and agreed on the question of peace, and if all of them would turn to the [Peace] Assembly at the Hague, most of the powers of Europe would follow suit. But looking at it from another point of view, if an international war breaks out in Europe, international peace

4 اگر دول جمهوری امریکا جمعیت می نمودند در مسئله صلح متحد میشدند و جمیع بحفل لاهای رجوی می کردند سایر دول اروپا هم پیروی این افکار می نمودند اما از جهتی دیگر اگر جنگ

will be established more quickly. Also, if these ideas regarding peace spread among the public, the financiers will refuse to give loans for wars and the manufacture of armaments, the railway companies will abstain from transporting instruments of destruction and the armed forces will not engage in carnage and the spilling of blood. Also the boundaries should be established.

MHMD1.278-279

عمومی در اروپا واقع شود زودتر صلح بین ملل
تحقق یابد و همچنین باید این افکار صلح بین عموم
منتشر شود و بعد مالیون از قرض دادن برای
حرب و کمپانیهای راه آهن از حمل و نقل آلات
حربی و افراد لشکر از جنگ و خونریزی ابا و
امتناع نمایند و همچنین حدود معین شود"

BDA1.260.02

AB12510

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

Date: 1912-Sep-21 ca.

- 1 O Bashiru'llah! Your brief letter was detailed. The words were concise but the meanings were extensive, for they evidenced attraction, enkindlement and burning with the fire of the love of God.
- 2 I am now in the city of Omaha in the middle of America, and night and day I supplicate and implore at the threshold of the Abha Beauty that I may draw a breath in service to the Blessed Cause. But alas, alas! How can this utter powerlessness and complete evanescence succeed in this mighty endeavor? Yet I am hopeful and inscribe this desire upon the tablet of my heart.
- 3 Convey to all the friends the Most Glorious, Most Wondrous greetings. And upon thee be the Most Glorious Glory.

1 ای بشیرالهی نامه مختصر شما مفصل بود لفظ
موجز بود ولی معانی مفصلی زیرا دلیل بر انجذاب
و اشتعال و التهاب بنار محبت الله بود

2 من الآن در شهر اماها در وسط امریکا هستم
و شب و روز بدرگاه جمال ابهی تضرع و زاری
مینمایم بلکه در خدمت امر مبارک نفسی برآرم
ولی هیات هیات این عجز صرف و فناء بخت
چگونه از عهده این امر عظیم برآید ولی امیدوارم
و این آرزو را بر صفحه دل مینگارم

3 جمیع یارانرا تحیت ابدع ابهی برسان و علیک
البهاء الأبهی

INBA85:450, BSHI.040-041

ABU3304*Words spoken on 1912-Sep-22 in Lincoln in Lincoln, NE*

Shu'a of darkness wrote to his father quite openly that his purpose was to amass wealth and worldly property. With reference to me he stated that he was waiting for the fulfillment of the promise in the verse, 'God will assuredly send down one who will deal mercilessly with him.'

شعاع ظلمانی بالصّراحه پدرش نوشته که من در
صدد تحصیل پول و متاع دنیوی هستم و در باره
فلانی یبعث الله علیه من لا یرحمه منتظریم تحقق
یابد

MHMD1.281

BDA1.262.08

ABU0224*Words to Mrs Bryan, spoken at home of William Jennings Bryan on 1912-Sep-23 in Lincoln, NE*

I have come especially to Lincoln to pay you back the visit you made to me during your trip around the world. At that time I was much grieved because on your second visit to Acca you were prevented to come to me by the surveillance of the guards. Those were difficult and troublesome days indeed. As it was almost impossible then to meet you, I was longing and praying for a greater opportunity and a better chance. Consider the power of His Holiness Baha'u'llah! I was a prisoner and no one would have ever thought that I will ever be allowed to leave for one moment the fortified town of Acca! But God took off the chain from my neck and put it around the neck of Abdul Hamid. He is now surrounded with far worse sufferings than those with which he surrounded me. I did not feel the pains of his fiendish persecutions, because I possessed the glad-tidings of the Kingdom, but he is afflicted with the pangs of regret and remorse as the result of his evil days. These dark days have come upon him as the consequence of his darker days of tyranny and oppression.

No one could ever predict that a day will come when I will travel throughout the United States and more particularly visit you in your hospitable home. From the day that I landed in America I have been anticipating to meet Mr Bryan and you. I am very sorry that he is not here, but praise be to God you are his noble and worthy representatives.

I love this country with an exceeding love, for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality every soul is a real sovereign and delight in the fruit of his hard-won liberty. No one is harassed by secret fears, and expresses his thoughts freely and with no compunction. The sphere of the minds is made radiant with dazzling Ideals and the circle for the discussion of progressive and advanced problems of the age as wide as heaven. Consequently I hope that this illustrious Democracy may become confirmed in the establishment of Universal Peace and Mr Bryan may become the standard-bearer of the invulnerable army of International Arbitration. I am very hopeful that he may fulfill my expectation. Because the greatest principle of His Holiness Baha'u'llah is Universal Peace. He proclaimed this principle more than fifty years ago and wrote about it in wonderful epistles to the governments of the world, urging them to come forward and lay the foundation of International Conciliation amongst the religions, nations and races.

America has demonstrated great organizing capability in this direction, and I trust Mr Bryan will exert his utmost influence - so that the basis of the palace of Universal Peace be firmly secured, and through his wise and deliberate effort this sun may dawn from the horizon of the United States.

In short, convey to your respected husband my love and warm greeting and say to him on my behalf: 'I called at your home and received a hearty welcome from your noble wife and daughter. I hope that before my return to the East I may have yet the pleasure of meeting you. However, under all circumstances I will never forget our meeting in Acca and ever pray that you may become assisted in the accomplishment of such services as to suffer you to shine like a brilliant star from the horizon of everlasting glory for ever and ever. Your aims and intentions are honorable and their full realization conducive to public weal. In all your undertakings you have been aided by God in the past and will be similarly reinforced in the future. In the wide scope of their results are not quite manifest now, they will become evident afterward. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in his lifetime. The magnitude of his character and the sublimity of his teachings were duly recognized long after his crucifixion. The present is always unimportant but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will be surely followed by a superficial future. Christopher Columbus and his idea, before the discovery of

America were ridiculed and scoffed at and he spent the last days of his eventful life in poverty, shame and prison. But now in whichever city I enter I see the houses, the parks, the streets and public buildings adorned with his pictures, paintings and statues. All the prophets, philosophers, benefactors of human race, leaders of great reforms, scientists, inventors and discoverers were not duly appreciated in their own days; nay rather they were persecuted, maligned, thrown into the prison and if possible put to death. The fact is they must have honored and adored them: but the people are not, on a whole, worthy to worship the reality; they apotheosize the phantasm - a supposed image formed by their minds.'

DAS.1914-05-13, SW_v05#08 p.119+122x, SW_v07#18 p.188+195x

ABU2243

Words spoken on 1912-Sep-23 in Denver

¹ In the early stages of our long journey to California my health was affected. But as the journey was made for God and to diffuse the divine fragrances, my longstanding indisposition has been cured without any medicine. The confirmations of Abha are descending from all sides.

² He added:

³ It is written in the Hadith that cities shall draw nearer to each other. Besides spiritual nearness and communications between the cities of the hearts and friendships between diverse people in the promised Day, how physically close have the cities and countries also become. Truly, if not for railroads and the power of steam, how could these long distances be traversed with such ease? This is one of the miracles of this promised century of our current age.

MHMD1.283

¹ من از طول راه کلیفورنیا در ابتدای حرکت متأثر می شدم ولی چون لله و محض نشر نفعات الله حرکت کردیم لذا از حال کسالت چندین ساله من بدون معالجه خوب شده و از هر جهت تأییدات ملکوت ابری رسیده

² (بعد فرمودند)

³ در حدیث بود که شهر ها بهم نزدیک میشود گذشته از قرب معنوی و ارتباط این قلوب و الفت امم مختلفه در یوم موعود بظاهر نیز مدن و اقالیم چه قدر بیکدیگر نزدیک شده واقعاً اگر نه این خط آهن و قوه بخار بود چگونه این مسافتهای بعیده باین سهولت طی میشد و این یکی از آیات باهره این قرن موعود و عصر مشهود است

BDA1.265.01

AB11035*To: Bryan William Jennings, in Lincoln, NE**Date: 1912-Sep-23*

O Lord! Bless this family and grant it happiness in both this world and the world to come. Confirm this distinguished person in the greatest service to the human world, which is the unity of all mankind, that he may attain to Thy good pleasure in this world and obtain a bountious portion from the surging ocean of Divine outpourings in this luminous age.

خداوند این خاندان را مبارک فرما و در دو
جهان کامران نما این شخص محترما بر اعظم
خدمت عالم انسانی که وحدت عالم بشر است
مؤید نما تا در این جهان موفق برضای تو گردد
و از دریای پرموج فیوضات این قرن نورانی بهره
و نصیب موفور گیرد عبدالبها

BRL_DAK#0385, ANDA#54 p.39

ABU0158*Public address given at Roberts home on 1912-Sep-24 in Denver*

I have come from distant lands of the East to visit you, crossing the great ocean and traveling a long distance upon this continent. Consider how I have longed to meet you, for my body is frail and weak, incapable of long endurance, yet – praise be to God! – we have at last reached Denver. Such a gathering as this is worthy of thanksgiving; it is peerless and unique among meetings. Other meetings are held from motives of material interests – such as social, political, commercial, educational – but this assemblage has no other purpose than attainment to the divine Kingdom; therefore, it is unique, unequaled. The hearts have turned to God; spirits are exalted through the glad tidings of God; the intentions of all are directed to God. What better meeting could be imagined than this?

Such a gathering is fundamentally spiritual, sincere and most important. But we must arise in the accomplishment of its purposes, for our attention is directed toward the heavenly Kingdom unto which we must render faithful service. Therefore, all individuals present here must be in the attitude of perfect love and fellowship, manifesting the utmost humility and self-sacrifice, turning our thoughts toward the Kingdom of God so that our meeting may be an expression of the glorified hosts of the Supreme Concourse.

Praise be to God! We are living in a century of light. Praise be to God! We are upon earth in the day of divine effulgence. Praise be to God! We are alive in this time of the manifestation of divine love. Praise be to God that we live in the day of the outpouring of heavenly bounty. Praise be to God! This is a day wherein the lights and splendors have awakened progress throughout the East and the West. Many holy souls in former times longed to witness this century, lamenting night and day, yearning to be upon the earth in this cycle; but our presence and privilege is the beneficent gift of the Lord. In His divine mercy and absolute virtue He has bestowed this upon us, even as Christ declared, "Many are called but few are chosen." Verily, God has chosen you for His love and knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating reality and promulgating international peace; God has chosen you for the progress and development of humanity, for spreading and proclaiming true education, for the expression of love toward your fellow creatures and the removal of prejudice; God has chosen you to blend together human hearts and give light to the human world. The doors of His generosity are wide, wide open to us; but we must be attentive, alert and mindful, occupied with service to all mankind, appreciating the bestowals of God and ever conforming to His will.

Observe how darkness has overspread the world. In every corner of the earth there is strife, discord and warfare of some kind. Mankind is submerged in the sea of materialism and occupied with the affairs of this world. They have no thought beyond earthly possessions and manifest no desire save the passions of this fleeting, mortal existence. Their utmost purpose is the attainment of material livelihood, physical comforts and worldly enjoyments such as constitute the happiness of the animal world rather than the world of man.

The honor of man is through the attainment of the knowledge of God; his happiness is from the love of God; his joy is in the glad tidings of God; his greatness is dependent upon his servitude to God. The highest development of man is his entrance into the divine Kingdom, and the outcome of this human existence is the nucleus and essence of eternal life. If man is bereft of the divine bestowals and if his enjoyment and happiness are restricted to his material inclinations, what distinction or difference is there between the animal and himself? In fact, the animal's happiness is greater, for its wants are fewer and its means of livelihood easier to acquire. Although it is necessary for man to strive for material needs and comforts, his real need is the acquisition of the bounties of God. If he is bereft of divine bounties, spiritual susceptibilities and heavenly glad

tidings, the life of man in this world has not yielded any worthy fruit. While possessing physical life, he should lay hold of the life spiritual, and together with bodily comforts and happiness, he should enjoy divine pleasures and content. Then is man worthy of the title man; then will he be after the image and likeness of God, for the image of the Merciful consists of the attributes of the heavenly Kingdom. If no fruits of the Kingdom appear in the garden of his soul, man is not in the image and likeness of God, but if those fruits are forthcoming, he becomes the recipient of ideal bestowals and is enkindled with the fire of the love of God. If his morals become spiritual in character, his aspirations heavenly and his actions conformable to the will of God, man has attained the image and likeness of his Creator; otherwise, he is the image and likeness of Satan. Therefore, Christ hath said, "Ye shall know them by their fruits."

What are the fruits of the human world? They are the spiritual attributes which appear in man. If man is bereft of those attributes, he is like a fruitless tree. One whose aspiration is lofty and who has developed self-reliance will not be content with a mere animal existence. He will seek the divine Kingdom; he will long to be in heaven although he still walks the earth in his material body, and though his outer visage be physical, his face of inner reflection will become spiritual and heavenly. Until this station is attained by man, his life will be utterly devoid of real outcomes. The span of his existence will pass away in eating, drinking and sleeping, without eternal fruits, heavenly traces or illumination – without spiritual potency, everlasting life or the lofty attainments intended for him during his pilgrimage through the human world. You must thank God that your efforts are high and noble, that your endeavors are worthy, that your intentions are centered upon the Kingdom of God and that your supreme desire is the acquisition of eternal virtues. You must act in accordance with these requirements. A man may be a Baha'i in name only. If he is a Baha'i in reality, his deeds and actions will be decisive proofs of it. What are the requirements? Love for mankind, sincerity toward all, reflecting the oneness of the world of humanity, philanthropy, becoming enkindled with the fire of the love of God, attainment to the knowledge of God and that which is conducive to human welfare.

This evening we were speaking of the fellowship and unity of the Persian Baha'is. They can truly be called lovers. For example, if one of the friends of God arrived in their city, all the friends would rejoice and assemble together in a meeting with him. If he were ill, they would care for him; if sad, they would comfort him. They would care for him in every way and

give unmistakable evidence that there is a spiritual relationship amongst them.

Strangers and outsiders are astonished at this love and radiant affection existing among the Baha'is. They inquire about it. They observe the unity and agreement manifest among them. They say, "What a beautiful spirit shines in their faces!" All envy it and wish that such a bond of love might be witnessed everywhere. Therefore, to you my first admonition is this: Associate most kindly with all; be as one family; pursue this same pathway. Let your intentions be one that your love may permeate and affect the hearts of others so that they may grow to love each other and all attain to this condition of oneness.

The world of humanity is filled with darkness; you are its radiant candles. It is very poor; you must be the treasury of the Kingdom. It is exceedingly debased; you must be the cause of its exaltation. It is bereft of divine graces; you must give it impetus and spiritual quickening. According to the teachings of Baha'u'llah you must love and cherish each individual member of humanity.

The first sign of faith is love. The message of the holy, divine Manifestations is love; the phenomena of creation are based upon love; the radiance of the world is due to love; the well-being and happiness of the world depend upon it. Therefore, I admonish you that you must strive throughout the human world to diffuse the light of love. The people of this world are thinking of warfare; you must be peacemakers. The nations are self-centered; you must be thoughtful of others rather than yourselves. They are neglectful; you must be mindful. They are asleep; you should be awake and alert. May each one of you be as a shining star in the horizon of eternal glory. This is my wish for you and my highest hope. I have come long distances that you may attain these attributes and divine favors. Praise be to God! I have attended this meeting which has for its purpose the commemoration of God.

PUP#107 (p.334-337), SW_v04#13 p.219-220+226

ABU0799

Words to the Baha'is, spoken at Clark home on 1912-Sep-24 in Denver

- 1 [The aforesaid lady said: "...I have been freed from self-love; for formerly I deemed myself better and greater than everyone else." He said:] 1 (خانم مشارالیه عرض کرد ... در قلم استقرار جست و از خود پرستی آزاد شدم زیرا پیشتر خود را از هر کس بهتر و بیشتر میدانستم فرمودند)
- 2 Thank God, because the first self-conceited one was Satan. A man must never consider himself greater than others. Rather, he must always be humble and self-effacing. The bird, as long as it sees itself at a low level, is given impetus to soar and progress; but the moment it fancies itself high in the air, it begins to descend. 2 شکر کن خدا را زیرا اول کسی که خود را پندید شیطان بود انسان نباید خود را بر تر از دیگران داند بلکه باید همیشه خاضع و خاشع باشد مرغ تا خود را پست می بیند ترقی و صعود مینماید بمحض اینکه خود را بالا دید پائین میآید
- 3 [Someone in the audience asked, 'What shall I do to become a true servant?' He replied:] 3 (یکی از حضار عرض نمود چه کنم تا بنده حقیقی باشم فرمودند)
- 4 Act in accordance with the teachings of Baha'u'llah. Do not only read His teachings but put into practice in your lives the Hidden Words and the other holy writings. Whatever I say is not even a drop from the ocean of the Supreme Pen and the treasure-filled sea of the bounty and favor of the Abha Beauty. 4 بموجب تعالیم حضرت بهاءالله عمل نمائید نه آنکه فقط بخوانید بلکه عمل بموجب کلمات مکنونه و سایر وصایای الهیه نمائید هر چه من بگویم نمی از بحر قلم اعلی و قطره ئی از بحر ذخار فضل و عطای جمال ابهی نمیشود
- 5 I have brought the message of Baha'u'llah to this country in order to teach people to investigate truth, to render service to humanity, to endeavor to bring about international peace, to exert every effort to guide humanity, to show kindness to all creatures and to raise the Call of the Kingdom. Man must be endowed with divine attributes and must enter the concourse of the exalted ones. These teachings are only a drop from the sea concealed in the Hidden Words. We must pray for each other. If we act according to the divine teachings, by God besides Whom there is none other God, we shall shine like lamps. But woe betide those people who are aware of the teachings of Baha'u'llah and know them to be the cause of eternal salvation and divine nearness but still do not bring their actions into conformity with them. Such is a source of great distress. Thus it is incumbent upon us to endeavor day and night to follow the teachings of God. This is the cause of eternal esteem, this is divine favor, this is the honor of mankind and this is everlasting life. 5 من تعالیم حضرت بهاءالله را باین مملکت آورده‌ام که باید تحری حقیقت نمود بعالم انسانی خدمت کرد در ترویج صلح عمومی کوشید و بجهت هدایت خلق جانفشانی نمود بجمع خلق مهربان بود ندای ملکوت را بلند نمود انسان باید بصفات الهیه متصف باشد و در زمره علین در آید این تعالیم قطره ئی از بحر مستوره در کلمات مکنونه است ما باید در حق یکدیگر دعا کنیم اگر بموجب تعالیم الهی عمل کنیم فوالله الذی لا اله الا هو مانند سراج روشن شویم اما اگر عمل نه کنیم وای بر حال چنان نفوسیکه بر تعالیم بهاءالله مطلع شوند و بدانند که سبب نجات ابدی است و تقرب الهی و با وجود این عمل نکنند بسیار جای اسف است پس باید شب و روز بکوشیم تا بموجب تعالیم الهیه عمل نمائیم اینست عزت ابدی اینست موهبت الهی اینست شرف عالم انسانی اینست حیات سرمدی
- 6 [Another person asked about telepathy or communication from mind to mind. He replied:] 6 (در مخیره قلبی و مذاکره بدون زبان پرسیدند فرمودند)

- 7 It is evident. If a lover holds the hand of a beloved, it is obvious what feelings ensue. They communicate face to face and speak heart to heart, as this light is communicating now with human eyes, the sun with the earth, the cloud with the land and the breeze with the tree. This process is found in all things.
- 8 [The Master was asked about His health and comfort, to which He replied:]
- 9 I have not come for rest and diversion. I have come to raise the call of the Abha Kingdom in order to diffuse the divine fragrances. Had I desired rest, I would have secured it more easily in the East. Now I must journey to various cities and countries and call people to the divine Kingdom. Suppose I had rested for a few years, what results would it have had?
- واضح است اگر حبیبی دست محبوب را بگیرد معلومست چه احساسات حاصل میشود روی با روی مختیره می نماید دل با دل مذاکره می کند چنانکه آآن این نور با چشم انسان این آفتاب با زمین این ابر با خاک این نسیم با اشجار مختیره مینماید این در جمیع اشیا جاریست
- (شخصی دیگر از صحت و راحت مبارک پرسید فرمودند)
- من بجهت راحت و تفریح نیامدهام بلکه بجهت ندای ملکوت ایهی تا نفعات الله را منتشر نمایم اگر میخواستم راحت کنم در شرق خیلی بهتر ممکن بود حال باید در مدن و بلاد سفر نمایم ندا کنم مردم را بملکوت الهی بخوانم بر فرض چند سال هم راحت نمودم چه ثمر دارد

MHMD1.285-286

BDA1.266.15

ABU2339

Words to the Master's entourage, spoken en route in automobile on 1912-Sep-24 in Denver

- 1 Behold the power and confirmation of the Blessed Beauty: The pastor comes in person with all humility to invite us and the proprietor of a leading journal sends his automobile for our use, so that we may raise the call of God in the church.
- 2 Truly, such confirmations have never been seen in other dispensations and in no age have the Manifestations of the Cause of God met with such reverence and honor.
- 3 But these things should be the cause of humility and self-effacement. We must not consider that they are due to our addresses or our eloquence. These shining lights which you see will instantly darken if the origin of their bounty is severed from them.
- 1 ملاحظه قدرت و تأیید جمال مبارک نمائید که کشیش خود میآید و بتمام خضوع ما را دعوت می کند و مدیر جریده اتومبیل برای سواری میفرستد تا ما در کلیسا ندای الهی را بلند نمائیم
- 2 فی الحقیقه این تأییدات در هیچ کوری دیده نشده و در هیچ قرنی هیچکس از مظاهر امر الله چنین توقیر و تعظیم ننوده
- 3 ولی این امور باید سبب محویت و فناء ما شود نباید چنین گمان کنیم که اینها از نطق ماست یا از فصاحت ما این چراغهای که می بینید روشنند اگر دقیقه ئی فیض مبدء از آنها منقطع شود بکلی تاریک و خاموش گردند

MHMD1.286-287

BDA1.268.05

ABU0057

Public address given at Second Divine Science Church on 1912-Sep-25 in Denver

In the Orient I was informed of the lofty purposes and wonderful attainments of the American people. When I arrived in this country, I realized that American ideals are indeed most praiseworthy and that the people here are lovers of truth. They investigate reality, and there is no trace of fanaticism among them. Today the nations of the world are on the verge of war, influenced and impelled by prejudices of ignorance and racial fanaticism. Praise be to God! You are free from such prejudice, for you believe in the oneness and solidarity of the world of humanity. There is no doubt that the divine confirmations will uphold you.

One of the forms of prejudice which afflict the world of mankind is religious bigotry and fanaticism. When this hatred burns in human hearts, it becomes the cause of revolution, destruction, abasement of humankind and deprivation of the mercy of God. For the holy Manifestations and divine Founders of religion Themselves were completely unified in love and agreement, whereas Their followers are characterized by bitter antagonism and attitudes of hostility toward each other. God has desired for mankind the effulgence of love, but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred. The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without cooperation and reciprocal attitude the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone, but this is impossible for man without retrogression. Therefore, every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God. The first expression of cooperation is family relationship, which is unreliable and uncertain in its potency, for it is subject to separation and does not permanently cement together the individual members of humanity. There is also a cooperation and oneness in nativity or race which is likewise not efficient, for although its members may agree in general, they differ radically in personal and particular points of view. Racial association, therefore, will not ensure the requirements of divine relationship. There are

other means in the human world by which physical association is established, but these fail to weld together the hearts and spirits of men and are correspondingly inefficient. Therefore, it is evident that God has destined and intended religion to be the cause and means of cooperative effort and accomplishment among mankind. To this end He has sent the Prophets of God, the holy Manifestations of the Word, in order that the fundamental reality and religion of God may prove to be the bond of human unity, for the divine religions revealed by these holy Messengers have one and the same foundation. All will admit, therefore, that the divine religions are intended to be the means of true human cooperation, that they are united in the purpose of making humanity one family, for they rest upon the universal foundation of love, and love is the first effulgence of Divinity.

Each one of the divine religions has established two kinds of ordinances: the essential and the accidental. The essential ordinances rest upon the firm, unchanging, eternal foundations of the Word itself. They concern spiritualities, seek to stabilize morals, awaken intuitive susceptibilities, reveal the knowledge of God and inculcate the love of all mankind. The accidental laws concern the administration of outer human actions and relations, establishing rules and regulations requisite for the world of bodies and their control. These are ever subject to change and supersedure according to exigencies of time, place and condition. For example, during the time of Moses, ten commandments concerning the punishment of murder were revealed in His Book. Divorce was sanctioned and polygamy allowable to a certain extent. If a man committed theft, his hand was cut off. This was drastic law and severe punishment applicable to the time of Moses. But when the time of Christ came, minds had developed, realizations were keener and spiritual perceptions had advanced so that certain laws concerning murder, plurality of wives and divorce were abrogated. But the essential ordinances of the Mosaic dispensation remained unchanged. These were the fundamental realities of the knowledge of God and the holy Manifestations, the purification of morals, the awakening of spiritual susceptibilities – eternal principles in which there is no change or transformation. Briefly, the foundation of the divine religions is one eternal foundation, but the laws for temporary conditions and exigencies are subject to change. Therefore, by adherence to these temporary laws, blindly following and imitating ancestral forms, difference and divergence have arisen among followers of the various religions, resulting in disunion, strife and hatred. Blind imitations and dogmatic observances are conducive to alienation and disagreement; they lead to bloodshed

and destruction of the foundations of humanity. Therefore, the religionists of the world must lay aside these imitations and investigate the essential foundation or reality itself, which is not subject to change or transformation. This is the divine means of agreement and unification.

The purpose of all the divine religions is the establishment of the bonds of love and fellowship among men, and the heavenly phenomena of the revealed Word of God are intended to be a source of knowledge and illumination to humanity. So long as man persists in his adherence to ancestral forms and imitation of obsolete ceremonials, denying higher revelations of the divine light in the world, strife and contention will destroy the purpose of religion and make love and fellowship impossible. Each of the holy Manifestations announced the glad tidings of His successor, and each One confirmed the message of His predecessor. Therefore, inasmuch as They were agreed and united in purpose and teaching, it is incumbent upon Their followers to be likewise unified in love and spiritual fellowship. In no other way will discord and alienation disappear and the oneness of the world of humanity be established.

After we have proved the validity of the Manifestations of the Word of God by investigating the divine teachings, we must discover for a certainty whether They have been real Educators of mankind. Among the revelators of the law of God was Moses. When He appeared, all the contemporaneous nations rejected Him. Notwithstanding this, single and alone He promulgated the divine teachings and liberated a nation from the lowest condition of degradation and bondage. The people of Israel were ignorant, lowly, debased in morals – a race of slaves under burdensome oppression. Moses led them out of captivity and brought them to the Holy Land. He educated and disciplined them, established among them the foundations of material and divine civilization. Through the education of Moses these ignorant people attained an advanced degree of power and prestige, culminating in the glory of the reign of Solomon. From the abyss of bereavement and slavery they were uplifted to the highest plane of progress and civilized nationhood. It is evident, therefore, that Moses was an Educator and Teacher. The purpose and mission of the holy, divine Messengers is the training and advancement of humanity, the cultivation of divine fruits in the gardens of human hearts, the reflection of heavenly effulgence in the mirrors of human souls, the quickening of mental capacity and the increase of spiritual susceptibilities. When these results and outcomes are witnessed in mankind, the function and mission of the Manifestations are unmistakable. Christ, single and alone, without schooling or outward education and trained to labor in the

shop of a carpenter, appeared in the world at the time when the Jewish nation was in the greatest abasement. This radiant Youth, without wealth, power of armies or prestige, rescued the Jews who believed on Him from tyranny and degradation and lifted them to the highest plane of development and glory. Peter, His disciple, was a fisherman. Through the power of Christ he shed light upon all the horizons of the world. Furthermore, various people of the Greek, Roman, Egyptian and Assyrian nations were brought together in unity and agreement; where warfare and bloodshed had existed, humility and love were manifest, and the foundations of divine religion were established, never to be destroyed. This proves that Christ was a heavenly Teacher and Educator of the world of humanity, for such evidences are historical and irrefutable, not based upon tradition and circumstantial report. The power of His Word in cementing these nations together is as clear and evident as the sun at midday. There is no need of further demonstration.

The proof of the validity of a Manifestation of God is the penetration and potency of His Word, the cultivation of heavenly attributes in the hearts and lives of His followers and the bestowal of divine education upon the world of humanity. This is absolute proof. The world is a school in which there must be Teachers of the Word of God. The evidence of the ability of these Teachers is efficient education of the graduating classes.

In the early part of the nineteenth century the horizon of Persia was shrouded in great darkness and ignorance. The people of that country were in a condition of barbarism. Hatred and bigotry prevailed among the various religions; bloodshed and hostility were frequent among sects and denominations of belief. There were no evidences of affiliation and unity; violent prejudice and antagonism ruled the hearts of men. At such a time as this Baha'u'llah proclaimed the first principle of His mission and teaching – the oneness of the world of humanity. His second announcement was the investigation of reality; the third was the oneness of the foundations of the divine religions. Through spiritual education He led the people out of darkness and ignorance into the clear light of truth, illuminated their hearts with the splendor of knowledge, laid a true and universal basis for religious teachings, cultivated the virtues of humanity, conferred spiritual susceptibilities, awakened inner perceptions and changed the dishonor of prejudiced souls to the highest degree of honor and capacity.

Today in Persia and the Orient you will find the followers of Baha'u'llah united in the closest ties of fellowship and love. They have abandoned religious prejudices and have become as one family. When you enter their meetings, you will find

Christians, Muslims, Buddhists, Zoroastrians, Jews and representatives of other beliefs present, all conjoined in a wonderful unity without a trace of bigotry or fanaticism, and the light of the oneness of the world of humanity reflected in their faces. Day by day they are advancing, manifesting greater and still greater love for each other. Their faith is fixed upon the unification of mankind, and their highest purpose is the oneness of religious belief. They proclaim to all humanity the sheltering mercy and infinite grace of God. They teach the reconciliation of religion with science and reason. They show forth in words and deeds the reality of love for all mankind as the servants of one God and the recipients of His universal bounty. These are their thoughts, their beliefs, their guiding principles, their religion. No trace of religious, racial, patriotic or political prejudice can be found among them, for they are real servants of God and obedient to His will and command.

My highest hope and desire is that the strongest and most indissoluble bond shall be established between the American nation and the people of the Orient. This is my prayer to God. May the day come when through divine and spiritual activity in the human world the religions shall be reconciled and all races of mankind come together in unity and love. Fifty years ago Baha'u'llah proclaimed the peace of the nations and oneness of the divine religions, addressing His words to all the kings and rulers of the world in specific Tablets. Therefore, my supreme desire is the unity of the East and West, universal peace and the oneness of the world of humanity.

PUP#108 (p.337-342)

ABU0677

Words spoken at hotel in Denver, 1912-Sep-25

- ¹ You saw what a fire I kindled in the hearts. One must first be joyful and attracted oneself in order to transform others. First be moved oneself, then move others. You act in such a way that I am happy, then you will see what happens.

¹ دیدید چه آتشی بقلوب زدم انسان باید اول خود مسرور و منجذب باشد تا بتواند دیگران را منقلب نماید اول خود متأثر باشد بعد سائرین را متأثر سازد شما کاری کنید که من مسرور باشم انوقت می بینید چه میشود

- ² (Upon returning to the hotel where others came into His presence, He said to one of them:)

² (در مراجعت به هتل نفوس دیگر مشرف شدند یکی از آنها فرمودند)

3 I came to your city and saw it has grand buildings and has progressed in material civilization. Now I will guide you to my city which is the world above. Its system is the unity of the human world and its laws are universal peace. Its palaces are ever illumined by the lights of the Kingdom. Its season is always spring. Its trees are ever green and flourishing. Its fruits are fresh and tender. Its sun is forever rising. Its moon is always a brilliant full moon. Its assembly is always radiant and its cups are ever-circulating. This is our city and the builder of this city is Baha'u'llah. We have grown weary of touring these cities, therefore we guide you to that city. We hope you will accept this invitation.

4 (To another He said:)

5 Man must fly from the cage of the body and become pure spirit, for the body is a cage that casts man into great difficulties, makes him captive to nature, and afflicts him with every ailment. But when man rends asunder physical habits, he becomes free from every bond, for physical powers attract one to the natural world. Therefore spiritual power must break this chain. This station is not attained by mere thought - natural forces always attract man. The eye is attracted to beautiful sights, the ear to melodies, and the heart is drawn to pleasures and desires. Man has wealth yet wants more because he is attracted to the natural world. He has means of livelihood yet seeks more. Therefore spiritual power must predominate so that he may be freed from these bonds and find salvation. Like a bird in a cage - merely knowing that outside there is pleasant air, vast space, delightful gardens, meadows and refreshing springs does not bring liberation. Rather it needs strength to break the cage and soar in the life-giving atmosphere.

6 (He told a story about detachment:)

7 The friends in Iran mostly traveled on foot. Wherever they grew tired they would sleep. Under any tree they wished they would rest. Once one entered the presence of a prince. The prince insisted on giving him a gift and gave him a shirt. Later when they grew tired in the wilderness, he put the shirt under his head by a tree to sleep. Due to mental anxiety he could not sleep and repeatedly imagined a thief was planning to steal the shirt. Finally he got up, threw away the shirt and said "As long as this shirt and attachment is with me, I have no peace.

3 من بشهر شما آمدم دیدم عمارات عالیّه دارد در مدنیتّ مادیه ترقّی نموده حالا شما را بشهر خود دلالت مینمایم که عالم بالاست نظامش وحدت عالم انسانی و قوانینش صلح عمومیت قصورش دائماً از انوار ملکوت روشن است موسمش همیشه بهار است اشجارش مدام سبز و خرّم اثمارش تر و تازه آفتابش دائم طالع ماهش همیشه بدر لامع انجمنش همواره درخشان و اکوایش در دوران اینست شهر ما و بانی این شهر بهاءالله است ما از سیر این شهر ها سیر شدیم لهذا شمارا بآن شهر دلالت مینمائیم امید است این دعوت را قبول نمائید

4 (بدیگری فرمودند)

5 انسان باید از قفس تن پرواز نماید روح محض شود زیرا جسم قفسی است که انسان را بمشکلات عظیمه اندازد اسیر طبیعت کند و بهر دردی مبتلا نماید اما چون انسان عادات جسمانی را خرق نماید از هر قیدی آزاد شود چه که قوای جسمانیّه جاذب عالم طبیعت است لهذا باید قوه روحانی این زنجیر را بگسلد بمجرد فکر این مقام حاصل نشود قوای طبیعیّه همیشه انسان را جذب می کند چشم منجذب مناظر خوش ثنائست گوش منجذب نغمات است و قلب متوجه بلذات و شهوات انسان ثروت دارد و باز هم میخواهد زیرا منجذب عالم طبیعت است اسباب معیشت دارد باز هم میطلبد پس باید قوه روحانی غالب گردد تا از این قیود آزاد شود و نجات یابد مثل مرغی که در قفس است محض دانستن اینکه در خارج هوای لطیف و فضای رحیب است باغهای با صفا و چمن و چشمه های گواراست نجات نیابد مگر قوه ئی یابد که قفس را بشکند و در فضای جانفزا پرواز نماید

6 (حکایتی در مقام انقطاع فرمودند)

7 که احبای ایران اکثر اوقات پیاده سفر می نمودند هر جا خسته می شدند میخوابیدند در سایه هر درختی که میخواستند راحت می کردند یکی وقتی وارد امیری شد شخص امیر خواست هدیه ئی باو بدهد باصرار یک پیرهن را باو داد بعد از آن چون در صحرا خسته شدند پای درختی پیرهن رازیر سر گذاشته خوابید از وسوسه خیال خواب نفت و مکرر دید که

Therefore peace lies in abandoning it.” How long will you seek a shirt? Free the body from the body so you need no shirt.

MHMD1.288-290, STAB#032

دزدی در خیال بردن پیرهن است آخر الامر بر خاست پیرهن را دور انداخت و گفت تا این پیرهن و تعلق کن با من است من راحت نیستم پس راحت در ترک آن است چند خواهی پیرهن؟ از تن تن رها کن تا نخواهی پیرهن انتهی

BDA1.270.01

ABU1375

From a talk quoted in a Denver newspaper, 1912-Sep-26

- 1 The world of existence—that is, this infinite universe—is like unto the world of man. Even as the world of man advanced from the stage of the embryo until it attained the world of maturity and perfection, so likewise this infinite world of being is ever advancing.
- 2 When man reacheth the stage of maturity, the lights of reason shine forth, and the perfections of the human world become manifest. We may therefore say that all the progress which man hath made from the beginning hath been but the preliminary stages for the manifestation of this mighty reason. The eye hath developed, the members have gained strength, the bones have become firm, the blood hath grown vigorous: all these have been the beginnings and preparations for the appearance of reason, until reason should be manifested in the utmost perfection.
- 3 Reason, in the world of man, is the most great thing. In this twentieth century there hath appeared a matter which, among all things, is the greatest—an affair which, in the physical world, is even as the Most Great Reason; and that is the Cause of Baha'u'llah, through which divine civilization appeared in the East. For civilization is of two kinds: material civilization and divine civilization; natural civilization and heavenly civilization. Thus were these foundations a mighty matter which appeared in this century.
- 4 The Manifestation of Baha'u'llah in the East was like the rising of the sun; it was as the appearance of the Universal Reason, which transformed the world of the East. Wherefore all these advances that have been attained are but the beginnings of this

1 عالم امکان یعنی این عالم نامتناهی مثل عالم انسان میماند همانطوری که عالم انسان از مقام جنینی ترقی کرد تا به عالم بلوغ و کمال رسید همینطور این عالم کون نامتناهی رو به ترقی است.

2 انسان چون به حدّ بلوغ برسد انوار عقل بتابد و کالات عالم انسانی ظاهر شود پس می توانیم بگوئیم که ترقیاتی را که انسان از بدایت کرده است مبادی ظهور این عقل عظیم بوده . چشم ترقی کرده است ، اعضایش قوت گرفته است ، استخوانهایش استحکام یافته خونس قوی گشته اینها جمیع مبادی ظهور عقل است تا عقل در نهایت کمال ظاهر شود

3 عقل در عالم انسانی امر اعظم است در این قرن عشرين امري که اعظم امور بود ظاهر شد که در عالم جسمانی مانند عقل اعظم است و آن امر بهاء الله است که در شرق مدیّت الهیّه ظهور نمود زیرا مدیّت بر دو قسم است مدیّت جسمانی و مدیّت الهی ، مدیّت طبیعی و مدیّت ملکوتی چون این تأسیسات امر عظیمی بود که در این قرن ظاهر شد.

4 ظهور بهاء الله در شرق مثل ظهور آفتاب بود ، مانند ظهور عقل کلی بود که عالم شرق را منقلب کرد لهذا جمیع این ترقیات که حاصل شده است از مبادی این امر عظیم است نظیر

mighty Cause—like unto this tree which put forth leaves, sent out branches, and blossomed. These outward appearances of the tree were the beginnings of the manifestation of its fruit.

این شجر که برگ برون آورد شاخه کرد و شکوفه نمود . این ظواهر شجر مبادی ظهور ثمر بود.

BDA1.273.08x

MHMD1.291x

ABU1819

Words to the Baha'is, spoken on 1912-Sep-26 in Denver

- 1 I hope that you will be under the protection of God, will succeed in rendering service to humanity and will always be a source of happiness to every heart. The best person is he who wins all hearts and is not the cause of grief to anyone. The worst of souls is he who causes hearts to be agitated and who becomes the cause of sadness. Always endeavor to make people happy and their hearts joyful so that you may become the cause of guidance to mankind. Proclaim the Word of God and diffuse the divine fragrances.
- 2 [Someone asked Him about eating meat. He replied:]
- 3 God has appointed provision for every living creature. To birds He has given beaks so that they may pick up seeds. To animals such as cows and goats He has given teeth like scythes in order that they may eat grass. To carnivores He has given claws like forks and canine teeth so that they may prey because they cannot eat grass. Their food is meat. But man's food is not meat for he has not been created with means to eat flesh. God has given him beauty of form and has created him blessed and not rapacious and bloodthirsty.

1 امیدوارم در صون حمایت الهی باشید و بخدمت نوع انسانی موفق شوید و همیشه مایه سرور قلوب گردید زیرا بهترین انسان کسی است که قلوبی را بدست آرد و خاطری نیازارد و بدترین نفوس نفسی است که قلوب را مکدر نماید و سبب حزن مردمان شود همیشه بکوشید که نفوس را مسرور نمائید و قلوب را شادمان کنید تا بتوانید سبب هدایت خلق گردید و اعلاء کلمه الله و نشر نفحات الله نمائید

2 (سؤال از خوردن گوشت نمودند فرمودند)

3 خدا بر حسب ایجاد برای هر ذی روحی رزق معین کرده طيور را منقار داده تا دانه را غذای خود نمایند و حیوانات مثل گاو و گوسفند را دندان مانند داس خلق کرده تا علف خوار باشند اما حیوانات درنده را چنگال و انیاب داده که شکار نمایند زیرا نمی توانند علف خوار باشند گوشت غذای آنهاست ولیکن خوراک انسان گوشت نیست چه که در ایجاد آلات گوشت خوری باو داده نشده خدا او را احسن صور داده و مبارک خلق فرموده نه درنده و خونخوار.

MHMD1.291

MAS2.031x, BDA1.272.10

ABU3131*Words spoken on 1912-Sep-27 in Glenwood Springs in Glenwood Springs, CO*

- 1 To turn to the Covenant is to obey the Blessed Beauty which is a cause of gathering together the people of Baha. Let me explain clearly. 1 توجّه بميثاق اطاعت جمال مبارکست و سبب جمع شمل اهل بها واضح بگویم
- 2 The prostration of the people of Islam before the Black Stone was simply obedience to the Prophet of God and to prove the influence of the Cause of God. Now, were it not for the Word of the Blessed Beauty, we would be like everyone else and not different in the least. 2 سجد اهل اسلام بحجر الأسود محض اطاعت رسول الله و نفوذ امر الله بود حال هم اگر کلمهء جمال مبارک نبود ما ها نیز مثل سائرین بودیم ابداً فرقی نداشتیم.

MHMD1.294

BDA1.275.16

ABU0520*Words to the Master's entourage, spoken en route in train on 1912-Sep-28 in Salt Lake City*

- 1 Dear friends, the waves of the bounties of the Blessed Beauty are surging. As I look I see the ocean of His favor swelling and saying, 'I am with you.' Truly, were it not for these glad tidings and His assistance, what could I have done? 1 حضرات الطاف جمال مبارک موج میزند الآن چون نگاه می کنم می بینم بحر عنایتش مواجست و میفرماید من با شما هستم واقعاً اگر این نویدهای مبارک و نصرت و حمایت او نبود من چه میکردم
- 2 Just one person alone in the east and west of America, in the mountains and wilderness - it is no light matter. It is easy to say these things but it was unimaginable that they would let us into these churches. See how His aid and favor descend upon us. This trip fills us with wonder! 2 یک نفر انسان و این شرق و غرب امریکا در این کوه و صحرا شوخی نیست بلفظ گفتن آسان است بتصور نمی آمد که ما او را در این آنائس راه بدهند به بینید چه تأیید و عنایتی رسید این سفر عجیبی است
- 3 Offer thanks to the Blessed Beauty that He has bestowed such confirmations upon us. 3 شکر کنید جمال مبارکرا که چنین تأییداتی شامل حال شد

MHMD1.294x

BDA1.276.09x

ABU0250

Words to newspaper reporters, spoken at Kenyon Hotel on 1912-Sep-29 in Salt Lake City

- 1 When I entered this city, I saw there was quite a stir. I asked the reason and was told that an agricultural convention was being held. I remarked that Baha'u'llah, too, organized a convention in Persia. The difference is that your congress is of this world but Baha'u'llah's is divine.

1 چون من وارد این شهر شدم دیدم همه است پرسیدم چه خبر است گفتند کنگره زراعت تشکیل میشود گفتم حضرت بهاء الله هم در ایران کنگره ئی تشکیل فرمود فرق اینست که این کنگره شما ناسوتیست اما کنگره حضرت بهاء الله لاهوتی

- 2 Great persons have come to the congress but their motive is earthly as they have assembled to consider questions concerning agriculture. But in that other congress holy ones have gathered who irrigate the field of hearts with the water of eternal life, as their motive is heavenly. This congress is decorated with earthly lamps while that is embellished with heavenly lights. The music of this is terrestrial while the strains of that are celestial. This convention meets in a private hall while that gathering is held under the tent of the unity of mankind and international peace. The queen of this congress is a lady bedecked with ornaments and embellishments of this mortal world but the king of that congress is the King of the Throne of Eternity, Whose sovereignty is divine. When I compared these two congresses I became extremely glad and prayed that God may bless your farming and bestow upon you spiritual strength and capacity for life everlasting....

2 در این کنگره اشخاص محترمه ئی بجهت زراعت جهند و محبتشان زمینی است ولی در آن کنگره نفوس مقدسه ئی مجتمعند که اراضی قلوب را یاب حیات سرمدی آبیاری نمایند و محبتشان آسمانی است نمایش این کنگره را چراغهای ارضی ست نمایش آن کنگره را انوار ملکوتی نغمه این موسیقی ناسوتیست زمزمه آن آهنگ لاهوتی اجتماع این کنگره در کنیسه ئی خصوصی است اجتماع آن در خیمه وحدت عالم انسانی و صلح عمومی ملکه این خانم محترمه ئی مزین بزینت عالم و ملک آن سلطان سریر جاودانی با سلطنت الهی چون این دو کنگره را مطابق نمودم بسیار مسرور شدم و دعا کردم که خدا این زراعت شما را برکت عنایت فرماید و استعداد حیات ابدی و قوه روحانی بخشد...

MHMD1.295x

BDA1.277.04x

ABU1298

Words to the Master's entourage, spoken en route in train on 1912-Sep-30 in Salt Lake City

- 1 Now when I look at this wilderness of America, I see it full of Baha'is, I see Baha'is surging forth. This matter has now become evident to all that all the teachings of Baha'u'llah conform with science and reason - no one can deny it. Previously we spoke of universal peace and people laughed, saying warfare was human nature. Now behold they themselves have formed

1 الان چون به این صحرای امریکا نظر میکنم می بینم که ملو از بهائیان است، می بینم که بهائیان موج میزنند این مسئله حال بر کل مسلم گشته که جمیع تعالیم حضرت بهاء الله مطابق علم و عقل است هیچ کس نمیتواند انکار کند در

peace societies in this country, there are international associations.

- 2 But the law of God is the remedy for every ill because divine law derives from the requirements of the realities of things. Legal scholars have discussed this matter extensively and finally their most distinguished members have said that law must arise from essential relationships since that is what the realities of things require. Therefore establishing such law is beyond human capacity, for human intellect must become fully informed of all the requirements of human realities - that is, the necessities that reality requires - and then establish law accordingly. But this is impossible for human capacity.

- 3 Therefore God must establish the law, since law comes from essential relationships that arise from the requirements between things, and the realities of things demand it. For example, thirst demands water - this is a requirement of the human world. Therefore there must be either an individual or an assembly that is informed of the requirements of all realities of things, so that it becomes aware of the essential relationships of humans and can then establish laws for it. And this can only be achieved through the divine law.

- 4 For example, in the days of the Prophet warfare was required for that time, but in the days of the Blessed Beauty the requirements of the realities of things is universal peace.

MHMD1.297x

قبل ما میگفتم صلح عمومی مردم میخندیدند میگفتند در طبیعت بشر جنگجویی است حالا به بینید خودشان در این مملکت مجامع صلح تشکیل دادند، انجمن های بین المللی هست

- 2 ولی شریعت الله درمان هر دردی است زیرا قانون الهی از مقتضای حقایق اشیاء است علمای قانون خیلی در این مسئله بحث کرده اند و عاقبت مشاهیر آنها گفته اند قانون باید منبعث از روابط ضروریه باشد زیرا آن مقتضای حقایق اشیاء است لهذا تشریع آن از قوه بشر خارج است زیرا عقل بشری باید از جمیع مقتضیات حقایق انسانی کاملاً اطلاع یابد یعنی ضروریاتی که مقتضای حقایق است آنوقت توضع قانون نماید ولی از قوه بشر محال است

- 3 پس باید قانون را خدا بگذارد زیرا قانون از روابط ضروریه است که از مقتضای روابط اشیاء است و حقایق اشیاء آن را می طلبد مثلاً تشنگی آب می طلبد این از مقتضای عالم بشر است لهذا باید یک انسانی یا یک انجمنی مطلع بر مقتضیات جمیع حقایق اشیاء باشد تا از روابط ضروریه انسان مطلع شود آنوقت برای آن قانون قرار بدهد و این را جز شریعت الله نتواند

- 4 مثلاً در ایام حضرت رسول مقتضای آن زمان جنگ بود لکن در ایام جمال مبارک مقتضای حقایق اشیاء صلح عمومی است

BDA1.279.04x

ABU1829

Words to the Master's entourage, spoken en route in train on 1912-Sep-30 in Salt Lake City

Peter was devoid of all schooling and so untrained that he could not remember the days of the week. He would tie up seven loaves of bread and open one each day. When he opened the seventh parcel he would know that it was the seventh day and that he had to go to the synagogue. However, under Christ his spiritual education was such that he became the cause of

پطرس از تربیت ظاهری مقدّس و مبرّی بود بدرجه ئی که ایام هفته را نمیتوانست نگاهدارد هفت بسته نان می بست و هر روزی یکی از آن بسته ها را مخورد چون بیسته هفتم میرسید می فهمید که روز هفتم است و باید بکنیسه برود اما تربیت روحانی او در ظلّ حضرت مسیح چنان

the enlightenment of the world. Indeed, what holy beings are raised up under the shadow of the Word of God!

بود که سبب روشنائی عالم گردید واقعاً در ظل
کلمة الله چه نفوس مقدسه ئی مبعوث میشوند

MHMD1.297-298

BDA1.279.15

Study guide to this volume

The August–September 1912 volume carries ‘Abdu’l-Baha from the serene intellectual atmosphere of Green Acre, Maine, and Dublin, New Hampshire — where He rested briefly among a summer colony of writers, artists, and seekers — into the immense arc of the westward circuit: Montreal, Buffalo, Chicago, Minneapolis, Omaha, Lincoln, Denver, Salt Lake City, and beyond. This is the most physically demanding phase of the American journey. He was already in declining health when He departed Dublin in mid-August, and the letters and conversations from that period register both physical strain and spiritual exhilaration: He speaks of waning physical powers alongside surging spiritual confirmations, of a body that pleads for rest and a spirit that will not hear of it. The audiences shift dramatically — from the summer intellectuals at Green Acre to Catholic and Protestant congregations, universities, civic clubs, and Baha’i homes across the Middle West and Mountain states. Throughout all of this, four major themes emerge from the volume’s varied materials: the primacy of investigating reality over the rehearsal of tradition; the immortality of the soul demonstrated through reason; the oneness of existence as a metaphysical foundation for human unity; and the urgency and cost of the divine mission. A fifth strand — the Covenant as the institutional guarantor of unity — runs through the Tablet-letters of this period and completes the picture.

Investigation of Reality: Beyond the Account of Religion

Key Passages

Everyone is giving an account of his religion and statements of his religion, the history of his religion. But there is not investigation of the realities. There must needs be an investigation of the Realities, for only through the Reality will results be obtained; because thoughts are various, and imitations are so various. Therefore, we must investigate Reality, discovering what Reality is. Then all will be united and agreed. You must investigate the sun, not the qualities of the sun. If you investigate the sun you will find that the sun will always be perfect, but attention to the qualities of the sun may cause differences and argument. The sun must be investigated. That is the Reality. —
ABU2534

The people of Christianity have clung to literal interpretation of the statement in the Gospel that Christ came from heaven. The Jews, likewise, at the time of His manifestation held to outward and visible expectation of the fulfillment of the prophecies. They said, “The Messiah shall appear from heaven. This man came from Nazareth; we know his house; we know his parents and people. It is only hearsay that he descended

from heaven; this cannot be proved.” The text of the Gospel states that He came from heaven although physically born of the mother. The meaning is that the divine reality of Christ was from heaven, but the body was born of Mary. — ABU0316

When reality dawns in the midst of the religions, all will be unified and reconciled. 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. 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. — ABU0086

Context for Study

The brief but charged utterance at Green Acre (ABU2534) sets the epistemological key for this entire volume. ‘Abdu'l-Baha distinguishes between giving an account of one’s religion — its history, doctrines, and forms — and investigating the underlying reality that all religions share. The sun-and-qualities metaphor is precise: qualities are multiple and debatable (the sun is hot, bright, distant, regular — qualities that different observers might weight differently), but the sun itself is singular and undeniable. When theologians and apologists argue about the attributes, history, and credentials of their respective traditions, they are disputing qualities; when seekers investigate the living reality beneath the forms — love, justice, the knowledge of God — they converge. The Dublin address on literal versus spiritual interpretation (ABU0316) deepens this: the Jewish rejection of Christ arose from a failure to read the Messianic prophecies in their inner significance, which was spiritual rather than politically concrete. This hermeneutical point is not merely historical apologetics; it is a practical warning to every community of faith: the letter that kills operates whenever a tradition’s outward form becomes more important than the reality it was meant to carry. Students will recognize the resonance with Origen’s three senses of Scripture, with Maimonides’s insistence in the *Guide for the Perplexed* that biblical language must be read allegorically when the literal sense conflicts with reason, and with the Sufi tradition’s distinction between *ẓāhir* (outer) and *bāṭin* (inner) meaning. ‘Abdu'l-Baha’s contribution is to make the hermeneutic a principle of interreligious convergence rather than of intracanonial exegesis.

Questions for Reflection

1. What is the difference between “investigating the sun” and “investigating the qualities of the sun”? How does this distinction apply to theological disagreement — for instance, to disputes about the nature of God in Judaism, Christianity, and Islam?
2. ‘Abdu'l-Baha argues that literal interpretation of prophecy caused the Jewish community to miss the Messiah. What disciplines of reading and spiritual formation would enable a community to interpret sacred texts without falling into the same error?
3. How does the principle of independent investigation of reality, as articulated here, relate to the Protestant Reformation’s call to read Scripture without ecclesial mediation? Where do they converge, and where does ‘Abdu'l-Baha’s version go further or in a different direction?

4. If “imitations are various” and therefore the cause of division, does this mean that all specific religious practices, ceremonies, and doctrinal formulations are spiritually dispensable? Or is there a way to value particular forms without becoming enslaved to them?
5. The address at Green Acre places unity of investigation before unity of conclusion. What practical steps might an individual or community take to move from defending a position to genuinely investigating a shared reality?

Seven Proofs of the Soul's Immortality

Key Passages

In the dream state the body of man is inactive and its faculties are idle. The eyes do not see, the ears do not hear, and the body does not move. Notwithstanding this, the soul sees, hears, moves, and discovers answers to various questions. It is evident, therefore, that the soul will not perish with the death of the body. The soul does not die when the body dies, just as it does not sleep when the body sleeps. Nay, rather, it perceives things and makes discoveries; it soars and travels. — ABU0184

The body is situated here, while the soul is present in the East or the West. While in the West it arranges affairs in the East. While in the East it discovers the affairs of the West and administers and puts in order important concerns of state. The body stays in the same place while the soul travels to different countries and regions. It is in Spain, but it discovers America. The soul, therefore, has a means of acting and an influence that the body does not have. — ABU0184

Every created thing possesses one form: Either it is triangular, or square, or shaped like a pentagon, and so forth. It is not possible for any material being to have more than one form at the same moment. This prayer carpet, for example, is rectangular. Can it also have the shape of a circle? This is impossible unless its present shape departs and it becomes circular. Although it is not possible for any material being to possess diverse forms at the same time, the soul of man possesses all forms at once and encompasses diverse configurations with the same breath. It does not need to change and transfer from one form to another, so that one form fades away and another form and shape take its place. As the soul is exalted above alteration and does not require any specific form, it is therefore immaterial and immortal. — ABU0184

Context for Study

The address at the Parsons home in Dublin on August 7, 1912 (ABU0184) is among the most philosophically disciplined texts in the entire American corpus. ‘Abdu'l-Baha constructs a systematic defense of the soul's immortality through seven distinct arguments — from the composition and decomposition of material bodies, from the soul's independence of bodily change, from dream experience, from the soul's capacity to act in geographically distant places, from the principle that effects presuppose existing causes, from the soul's simultaneous possession of multiple forms,

and from the distinction between sensible and intelligible realities. Each proof is offered as a self-contained argument, though together they constitute a cumulative case. The third proof — from dream experience — carries a phenomenological force that philosophical abstraction alone cannot match: every hearer has experienced the soul's activity while the body sleeps, which is a datum of direct acquaintance rather than an inference. The sixth proof — from the soul's possession of all forms simultaneously — draws on a Neo-Platonic distinction between material singularity and intellectual universality that echoes Plotinus's argument that the *nous* contains all forms without being limited to any one of them. The seventh proof — from the distinction between sensible and intelligible realities — aligns with Plato's argument in the *Phaedo* that the soul, as the seat of intelligible knowledge, partakes of the incorruptibility of its objects. 'Abdu'l-Baha adds to this tradition an empirical register — the evident persistence of the effects of great souls long after their physical death — that grounds the philosophical argument in history.

Questions for Reflection

1. Which of the seven proofs do you find most and least compelling, and why? What would it take to falsify any of them?
2. The proof from dream experience relies on the testimony of common human experience. How does this approach to philosophical argument compare with Descartes's methodological doubt and with phenomenological method (Husserl, Merleau-Ponty)?
3. 'Abdu'l-Baha distinguishes "intelligible realities" (knowledge, understanding) from sensible things on the grounds that the former are not subject to change or destruction. Compare this argument with Plato's theory of Forms, with Kant's transcendental idealism, and with the Islamic concept of the active intellect (*al-'aql al-fa'āl*) in the Peripatetic tradition.
4. If the soul is demonstrated to be immortal through these arguments, does this also tell us anything about the nature of the afterlife — its geography, its conditions, its continuity with this life?
5. Buddhism holds that there is no permanent self (*anattā*) and that what continues after death is a stream of causes and effects rather than a substantial soul. How would 'Abdu'l-Baha's arguments, particularly the sixth proof, speak to this view?

The Oneness of Existence: Elements, Atoms, and Human Unity

Key Passages

The oneness of the human world is evident, and with little investigation we see that all humanity is one. These differences of language, these differences of race, these differences of nationality, these political differences, these religious differences — all these are mere imaginings. In God's creation there is absolutely no difference; all humanity is one. This is why Baha'u'llah, addressing the human world, says that all are leaves, blossoms and fruits of one tree, not of different trees. Therefore, you must manifest the utmost fellowship and unity with one another. However, if someone is imperfect, we must strive to make them perfect; if someone is ill, we must heal them; if someone is ignorant, we must educate them. Otherwise, all are one.

— ABU0151

This single element may be mineral one day; another day it transfers to the vegetable kingdom and manifests vegetable perfections; another day it passes to the animal kingdom; another day it enters the human realm; another day it transfers to yet another being. Thus, every single elemental particle of existence transfers through infinite forms — one day it is in the sea, another day on land, another day in the air, another day it is rain, another day a cloud, another day a flower, another day a human, another day an animal. That is, it journeys through all beings and in each being it possesses a distinct perfection. — ABU0151

Therefore, within all beings exist the mysteries of all beings. Behold what unity exists! There is no unity greater than this, and this is from divine bounties that He has established such connection, such unity, and such bounty between beings. He has not deprived any thing — He has given every particle a share of every bounty. Thus for beings there is never annihilation — there is only transfer from one rank to another. — ABU0151

Context for Study

The address at the Parsons home in Dublin on August 2, 1912 (ABU0151) moves from human unity to cosmic unity, grounding the social teaching in a metaphysical vision. The argument begins from what would now be called elemental cycling: the atoms that compose a human being were once soil, water, air, plant, and animal, and will be again. This is not merely chemistry — ‘Abdu'l-Baha reads it as a theological statement. Every particle is on a journey through all ranks of being, and in each rank it manifests the perfections appropriate to that station. Nothing is ever annihilated; everything is transferred. The ethical inference is arresting: if every element in creation shares in every other, and if every particle carries within it the potential perfections of every kingdom, then the boundaries that human beings draw between themselves — racial, national, religious — are genuinely imaginary in the sense of having no basis in the structure of existence. The “mere imaginings” are not illusions that appear from nowhere; they are interpretive frameworks layered over a reality that is fundamentally continuous and mutually involving. This vision resonates with Stoic cosmopolitanism’s claim that all rational beings share in the single world-soul (*logos*), with the Hindu vision of *Brahman* as the one reality in which all apparent multiplicity is grounded (*advaita*), and with the Islamic Sufi concept of the *waḥdat al-wujūd* (unity of being) associated with Ibn ‘Arabi. ‘Abdu'l-Baha’s formulation avoids pantheism by maintaining that creatures are from God but are not God — they carry His perfections as reflections, not as identity.

Questions for Reflection

1. ‘Abdu'l-Baha grounds the unity of humanity in a unity of physical creation — every particle journeys through all beings. Is this a sufficient metaphysical foundation for human solidarity, or does solidarity require something beyond physical kinship?
2. The claim that “within all beings exist the mysteries of all beings” has implications for ecology as well as for social ethics. How might this vision of interconnection speak to contemporary environmental ethics and the question of humanity’s responsibility toward the nonhuman world?

3. Compare 'Abdu'l-Baha's account of elemental transfer with Buddhist *pratītyasamutpāda* (dependent co-origination). Where do the visions converge, and where does the Baha'i insistence on the soul's individuality introduce a decisive difference?
4. How does the statement that all differences of race, nation, and religion are "mere imaginings" relate to the sociological reality that those differences have very concrete consequences? Is 'Abdu'l-Baha saying that they are unreal, or that their moral weight is unreal?
5. If annihilation is impossible and everything is simply transferred from one rank to another, what does this imply about death, suffering, and the meaning of evil? Does the continuity of existence console or complicate the experience of loss?

The Urgency of the Mission: Physical Exhaustion and Spiritual Impetus

Key Passages

The mature wisdom requires this. I must go everywhere and raise the call of the Kingdom. As the days of my life are limited in this world, I must perfect my services; I must go everywhere and raise the summons of the Kingdom! — ABU3430

I am determined to journey from the city of Malden to Montreal, Canada in North America, and to wander in that wilderness and plain. My health is in dire need of rest, but my spirit is in the utmost excitement and will never seek comfort or repose, yearning rather for evanescence in this path. My physical powers are entirely waning, yet praise be to God, the confirmations of the Abha Kingdom move my spiritual powers. — AB12309

Just one person alone in the east and west of America, in the mountains and wilderness — it is no light matter. It is easy to say these things but it was unimaginable that they would let us into these churches. See how His aid and favor descend upon us. This trip fills us with wonder! — ABU0520

Context for Study

These brief utterances from the westward circuit give the volume its most intimate texture. 'Abdu'l-Baha in His late sixties, traveling by train across a continent, addressing audiences in languages not His own, entering Protestant churches and synagogues where no Oriental Muslim teacher had ever stood — and doing so in the knowledge that His physical resources were dwindling. The three passages together trace a movement from resolve (ABU3430) through transparent self-disclosure of the tension between body and spirit (AB12309) to wonder at what has already been accomplished (ABU0520). The phrase "yearning for evanescence in this path" carries the classical Sufi idiom of *fanā* — the self-obliteration that is the mystic's goal — but 'Abdu'l-Baha uses it not as a contemplative aspiration but as a description of active service pushed to the limit of physical endurance. The wonder registered in ABU0520 is not rhetorical; 'Abdu'l-Baha is genuinely astonished by what

the confirmations of Baha'u'llah have enabled. This self-testimony of divine assistance has precedents in Paul's account of preaching "in weakness and fear and much trembling" while the Spirit supplied what the apostle could not (1 Corinthians 2:3–4), in Muhammad's description of divine inspiration descending while His body shook, and in the classical Baha'i teaching that the Manifestations accomplish through a single breath what armies of men could not achieve. The wonder also functions as an implicit argument: if one person, without resources, connections, or shared language, could accomplish this, the source of the accomplishment must exceed ordinary human capacity.

Questions for Reflection

1. 'Abdu'l-Baha speaks of His spirit yearning for "evanescence" even as His body weakens. How does this concept of willing self-obliteration in service compare with the Christian theology of self-emptying (*kenosis*) in Philippians 2:7 and with the Sufi ideal of *fanā'* in God?
2. What does it mean for 'Abdu'l-Baha to describe himself as receiving "confirmations of the Abha Kingdom" that move His "spiritual powers" even as His physical ones fail? What theology of divine assistance underlies this account?
3. The observation that "it was unimaginable that they would let us into these churches" registers the historical unlikelihood of what happened. How does this kind of astonishment at what providence accomplishes relate to Paul's claim that God chose the weak to shame the strong (1 Corinthians 1:27)?
4. If the urgency of the mission — "as the days of my life are limited" — shapes the character of 'Abdu'l-Baha's teaching in this period, what does this urgency imply for those who read these words decades and a century later? Does the urgency transfer?
5. The western circuit brought 'Abdu'l-Baha before audiences largely unfamiliar with the Baha'i teachings. What do the brief travel utterances in this section reveal about the pedagogy of teaching a new audience, compared with the more developed addresses before more receptive gatherings?

The Covenant: Unity's Foundation and Its Price

Key Passages

Your petition full of prayer and supplication was received and your cry and lamentation reached to the ears of this longing one. Praise be to God that you have a blessed Assembly and you have called it by the name of the Center of the Covenant. This is an evidence of your utmost firmness and steadfastness and a proof to your faith and assurance in the Blessed Perfection. For this Divine Covenant is the Institution of the Lord. The Blessed Perfection in all the Tablets, Books, epistles and supplication has begged confirmation for and has praised and commended those who are firm in this Covenant and the Testament and has asked the wrath of God and woe and desolation and His Vengeance unto the violators. For firmness in this Covenant will preserve the unity of the religion of God and the Foundation of the religion of God will not be shaken.
— AB01850

O God! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and Testament; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge; I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them in firmness to the Covenant. Thou art the Generous, the Giver and the Mighty! —
ABU2688

It has always been the practice of the heedless to hold back the sincere ones from the Cause of God. As for a trap, praise be to God that we have been trapped happily for sixty years and we have no desire to escape. It is a trap that frees people from the shackles of prejudice and superstitions and delivers them from the prison of self and desire. It makes them the captives of the love of God and of service to the Cause of the oneness of humanity. — ABU2861

Context for Study

Running alongside the public addresses and travelogue of the westward journey is a parallel strand of Covenant-centered correspondence and intimate counsel. The Tablet to the Oakland assembly (AB01850) is among the clearest statements of why ‘Abdu’l-Baha regards the Covenant as unique to this dispensation: in every previous cycle, discord followed the passing of the Manifestation because no written, unambiguous authority was designated to guide interpretation. The Baha’i Covenant is, from this perspective, the institutional answer to a universal religious problem. The prayer dictated at Dublin (ABU2688) is equally revealing: ‘Abdu’l-Baha prays for firmness in the Covenant in the first person, on behalf of those to whom He speaks, registering weakness, poverty, ignorance, and death as the conditions from which divine strength is drawn. This is not formulaic self-deprecation but a structural theological claim: the confirmations of the divine Cause flow precisely through human insufficiency, not despite it. The exchange about the “trap” (ABU2861) adds an unexpected register of humor and defiance: the accusation that the Cause is a snare for the credulous is met with cheerful agreement and inversion — a trap that delivers rather than entraps, that substitutes the captivity of love for the captivity of self. Students of comparative religion will note the parallel with Paul’s paradox of freedom through slavery to Christ (Romans 6:18), with the Sufi concept of the *silsila* (chain of transmission) as both a bond and a lifeline, and with the Confucian insistence that the *junzi* (exemplary person) is constrained by ritual and propriety precisely in order to be free.

Questions for Reflection

1. ‘Abdu’l-Baha identifies the written, unambiguous Covenant as the unique distinguishing feature of this dispensation, designed to prevent the sectarianism that followed previous revelations. Does the historical record of the Baha’i community vindicate or complicate this claim?
2. The prayer in ABU2688 enumerates weakness, poverty, ignorance, and death as the human conditions from which divine strength is sought. What theology of grace underlies this prayer,

and how does it compare with Paul's "when I am weak, then I am strong" (2 Corinthians 12:10) and with the Islamic concept of *tawakkul* (reliance on God)?

3. How does the description of the Cause as "a trap that frees" employ paradox as a mode of spiritual insight? What other religious traditions make central use of paradox in this way — and what are the risks and rewards of paradoxical speech?
4. The Covenant requires that no individual interpret the texts independently of the appointed Center. How does this differ from the Catholic magisterium's claim to authoritative interpretation, from Protestant sola scriptura, and from the Islamic concept of *ijmā'* (consensus)?
5. If firmness in the Covenant is the precondition for the unity of the religion of God, what are the spiritual disciplines that support firmness — and what are the signs that firmness has become rigidity?

A Guiding Question for the Whole Volume

The August–September 1912 volume records 'Abdu'l-Baha in motion — physically moving westward across a vast continent while simultaneously moving inward through philosophical argument, prayer, and intimate counsel. Across the Green Acre talks on reality, the Dublin proofs of immortality, the westward circuit's utterances of wonder and resolve, and the Covenant letters sent to waiting communities, one question runs beneath everything else.

A guiding question for the whole volume might therefore be: **If truth is one and investigation of reality is the means by which divided human beings converge upon it, what qualities of mind and heart — and what institutional conditions — must a community cultivate in order to investigate together rather than merely to defend what it already believes?**