



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 155:

Writings and Utterances of Abdu'l-Baha, 1912, part V
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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

I. Baghdad period

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
- 41–42. Writings in early 'Akka (1868–1873) I-II
- 43–46. Writings prior to 1290 A.H. (< 1873) I-IV
- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
- 58–59. Writings in the year 1296 A.H. (ca. 1879) I-II
- 60–61. Writings in the year 1297 A.H. (ca. 1880) I-II
- 62–65. Writings in the year 1298 A.H. (ca. 1880–1881) I-IV
- 66–69. Writings in the year 1299 A.H. (ca. 1881–1882) I-IV
- 70–72. Writings in the year 1300 A.H. (ca. 1882–1883) I-III
- 73–74. Writings in the year 1301 A.H. (ca. 1883–1884) I-II
- 75–76. Writings in the year 1302 A.H. (ca. 1884–1885) I-II
- 77–79. Writings in the year 1303 A.H. (ca. 1885–1886) I-III
- 80–83. Writings in the year 1304 A.H. (ca. 1886–1887) I-IV
- 84–87. Writings in the year 1305 A.H. (ca. 1887–1888) I-IV
- 88–92. Writings in the year 1306 A.H. (ca. 1888–1889) I-IV
- 93–97. Writings in the year 1307 A.H. (ca. 1889–1890) I-IV
- 98. Lawh-i-Ibn-i-Dhi'b (Epistle to the Son of the Wolf, 1891)
- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
- 101–102. Writings of Bahá'u'lláh in 'Akka, year unknown (1873–1892) I-II
- 103–106. Writings of Bahá'u'lláh in 'Akka, year unknown (1868–1892) I-IV
- 107. Writings of Bahá'u'lláh, year unknown

‘Abdu’l-Bahá

I. Pre- and early ministry

- 108. Pre-ministry letters and writings (before June 1892)
- 109. The Secret of Divine Civilization (1875)
- 110. A Traveller’s Narrative (ca. 1886)
- 111. Letters and utterances in the year 1892
- 112. Letters and utterances in the year 1893
- 113. Letters and utterances in the year 1894
- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
- 116–117. Letters and utterances in the year 1897 I–II
- 118. Letters and utterances in the year 1898
- 119. Letters and utterances in the year 1899
- 120–122. Letters and utterances in the year 1900 I–III
- 123–124. Letters and utterances in the year 1901 I–II
- 125–126. Letters and utterances in the year 1902 I–II
- 127–129. Letters and utterances in the year 1903 I–III
- 130–131. Letters and utterances in the year 1904 I–II
- 132. Some Answered Questions, 1906–1907
- 133–134. Letters and utterances in the year 1905 I–II
- 135–136. Letters and utterances in the year 1906 I–II
- 137–138. Letters and utterances in the year 1907 I–II
- 139–140. Letters and utterances in the year 1908 I–II
- 141–144. Letters and utterances in the year 1909 I–IV

II. Travels to Egypt and the West

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

III. Late ministry

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

Index of sources

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

Introduction to volume 155

This October 1912 volume is the most chronologically concentrated volume in the series, where, in the course of one month, California becomes the sole theater of ‘Abdu’l-Baha’s Western proclamation: newspaper interviews, university addresses, synagogue and church talks, meetings with peace advocates and social reformers, encounters with Japanese and Indian visitors, intimate gatherings in Oakland and San Francisco, and the emotionally charged visit to Thornton Chase’s grave in Los Angeles. The early San Francisco and Oakland talks repeatedly define the purpose of the journey as spiritual rather than touristic or political. ABU0105 presents the meeting of East and West as an “essential” meeting of hearts rather than an accidental journey of commerce, politics, or curiosity, and then gathers the major teachings—oneness of humanity, unity of religions, harmony of science and religion, universal peace, forgiveness, sacrifice, and service—into a concise program of action. ABU0141, the San Francisco Examiner interview, translates the same program into the language of public modernity: America possesses freedom, education, wealth, and order, yet material civilization must be illumined by divine civilization; the interview is also notable for its extended defense of women’s equality and suffrage, its praise of Mary Magdalene and Qurratu’l-‘Ayn, and its refusal to discuss the Balkan War except from the standpoint of peace.

The volume’s philosophical center is the address at Stanford University, ABU0008, delivered before professors, students, and a large public audience. It begins by honoring science as the discovery of the realities of things and by contrasting the enduring sovereignty of scientific truth with the vanished dominion of kings; from that point it turns to “the intrinsic oneness of all phenomena,” the principle that all things are involved in all things, and the relation of scientific inquiry to divine philosophy. Its later importance is underlined within the volume itself: ABU3636 records ‘Abdu’l-Baha’s answer to Ramona Brown’s question about what she should teach—“Memorize the talk I gave at Stanford University.” ABU0214, given a few days earlier, complements Stanford with a full account of human duality, the arc of descent and the arc of ascent, the second birth, and the education of the animal self by the powers of the Kingdom. ABU1537 and ABU2924 add further philosophical precision: the first distinguishes emanation from manifestation and guards the transcendence of the Self-Existent Reality, while the second insists that even the Prophets do not comprehend the Essence of God, since comprehension requires encompassing the Infinite.

ABU0015, the address at Temple Emmanu-El given just four days later, is the religious counterpart to Stanford and one of the volume’s most important public utterances. Its subject is religion itself: religion as the greatest divine bestowal, the source of civilization, moral development, illumination, and the progress of humanity. Its setting before a Jewish audience gives the address particular force, since it establishes the validity of both Christ and Muhammad and seeks to heal the age-old estrangement between Jews, Christians and Muslims; AB03424 explicitly asks that the address be printed for Jewish readers, noting that even before conservative Jews the validity of Christ had been proven “in the most dauntless manner.” The Temple Emmanu-El address thus becomes more than

a statement of interreligious respect: it is an act of reconciliation performed before a historically specific audience, showing how progressive revelation could be used to honor Moses, affirm Christ and Muhammad, and lead all three communities toward the oneness of religion and humanity.

The California materials also sharpen ‘Abdu’l-Baha’s social teachings. ABU0034, the conversation with Berkeley mayor Stitt Wilson, is a major economic text: it praises Wilson’s peace and social aims, contrasts America’s relative labor comfort with Europe’s harsher conditions, warns of the dangers posed by unresolved labor conflict, and gives a detailed outline of a village storehouse, graded taxation, assistance to orphans, the incapacitated, and the poor, and the principles of equality, solidarity, and voluntary sacrifice. ABU1979 and ABU0013 denounce war with vivid moral reversal: the killer of one person is condemned, while the destroyer of multitudes is praised as a conqueror; love and attraction are presented as the sustaining law of existence, while warfare and dissension produce disintegration and death. ABU2430, on meeting Japanese Baha’is in San Francisco, treats the very scene of an Iranian and Japanese meeting in love as historical evidence of Baha’u’llah’s power, while ABU2827 and ABU2924 show ‘Abdu’l-Baha adapting the message to Indian and comparative-religious interlocutors.

The last portion of the volume gives the California visit its intimate and historical pathos. ABU2435 explains that the journey to Los Angeles was undertaken above all to visit the tomb of Thornton Chase, and ABU0203 and ABU0412 later summarize California as a place where universities, churches, newspapers, and public gatherings were stirred without serious dissent, even from ministers. ABU0670 praises the firmness and unity of the believers from California, Portland, and Seattle, while ABU1379, the farewell at the Goodall home, is one of the tenderest leave-taking scenes of the American journey: ‘Abdu’l-Baha gives attar as a token of the fragrance of the Abha Paradise, declares that the days of meeting cannot be bettered, and promises to remember the friends at the Shrine of Baha’u’llah. The volume as a whole presents California as the culminating arc of the American journey, where the message is addressed at once to science, Judaism, Christianity, journalism, feminism, socialism, peace advocacy, inter-Asian encounter, and the Baha’i community itself, while the core teachings are given some of their most polished and public form.

Contents

ABU3234 Words to Ramona Allen Brown, spoken on 1912-10 ca.	1
ABU0986 Words to the Master's entourage, spoken on 1912-Oct-01	1
ABU1611 Public address given on 1912-Oct-02	2
ABU0105 Words spoken at Goodall home in Oakland, 1912-Oct-03	3
ABU0141 Words to reporter from the San Francisco Examiner, spoken on 1912-Oct-03 . .	6
ABU1048 Words to the Baha'is, spoken at 1815 California Street on 1912-Oct-03	10
ABU2228 Words to the Baha'is, spoken on 1912-Oct-03	11
ABU2598 Words to some Baha'is, spoken en route in automobile on 1912-Oct-03	12
ABU0214 Words spoken on 1912-Oct-04 in San Francisco	12
ABU0748 Words spoken on 1912-Oct-04 in San Francisco	15
ABU1486 Words to Mrs Mary C. Bell, spoken on 1912-Oct-04	15
ABU1979 Words to a reporter from the Bulletin, spoken on 1912-Oct-04	16
ABU2430 Words to two Japanese Baha'is, spoken on 1912-Oct-04	17
ABU2953 Words spoken on 1912-Oct-04 in San Francisco	18
ABU3137 Words to a reporter from the Post, spoken on 1912-Oct-04	18
ABU3554 Words to Prof. E. A. Rogers, spoken on 1912-Oct-04	18
ABU0034 Words to Mayor Stitt Wilson of Berkeley, spoken at 1815 California Street on 1912-Oct-05	19
ABU0236 Words spoken at Assembly Rooms in San Francisco, 1912-Oct-05	25
ABU0574 Words spoken on 1912-Oct-05 in San Francisco	28
ABU1731 Words spoken on 1912-Oct-05 in San Francisco	30
ABU2138 Public address given on 1912-Oct-05	31
ABU2758 Words spoken at a public park in San Francisco, 1912-Oct-05	31
ABU3468 Words spoken at Portals of the Past, Golden Gate Park, San Francisco, 1912- Oct-05	32
ABU0013 Words spoken on 1912-Oct-06 in San Francisco	32

ABU0035 Public address given at First Congregational Church on 1912-Oct-06	39
ABU0097 Words spoken on 1912-Oct-06 in Oakland	45
ABU1733 Words to Mr. McCarthy, spoken on 1912-Oct-06	49
ABU2122 Words to Mr. McCarthy, spoken on 1912-Oct-06	50
ABU2121 Words to Mr. McCarthy, spoken on 1912-Oct-06	51
ABU3134 Words spoken in San Francisco, 1912-Oct-06	52
ABU3331 Words to Mr McCarthy, spoken on 1912-Oct-06	52
ABU0039 Public address given at Japanese YMCA meeting on 1912-Oct-07	52
ABU0284 Words spoken at 1815 California Street in San Francisco, 1912-Oct-07	58
ABU0988 Words to Mr And Mrs W. White from Honolulu, spoken at 1815 California Street on 1912-Oct-07	60
ABU1356 Words to Frank Carroll Giffen, spoken at 1815 California Street on 1912-Oct-07	61
ABU1663 Words to the Mayor of Berkeley, spoken on 1912-Oct-07	62
ABU1812 Words to Mrs. Emma Blum, spoken at 1815 California Street on 1912-Oct-07 .	63
ABU1962 Words to Miss Ollie Gish, spoken at 1815 California Street on 1912-Oct-07 . . .	64
ABU1976 Words to Mrs. Angeline Haste (Mr. Raymond ?), spoken on 1912-Oct-07 . . .	65
ABU2123 Words to Frank Carroll Giffen, spoken at 1815 California Street on 1912-Oct-07	65
ABU2306 Words to Mr. Raymond, spoken on 1912-Oct-07	66
ABU3142 Words to some Jewish visitors, spoken on 1912-Oct-07	67
ABU1811 Words to Mrs Masten and son, spoken on 1912-Oct-07(?)	67
ABU0008 Public address at Stanford University on 1912-Oct-08	68
ABU0048 Public address given at Unitarian church on 1912-Oct-08	76
ABU0208 Words to Mr. Reed, at dinner, spoken at home of Mrs. Marriott on 1912-Oct-08	82
ABU0703 Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08	86
ABU0981 Words to Mrs Merriman, spoken at home of Mrs. Marriott on 1912-Oct-08 . . .	88
ABU1115 Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08	89
ABU1909 Words to Mrs Merriman and Mr Reed, spoken at home of Mrs. Marriott on 1912-Oct-08	90
ABU3031 Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08	91
ABU3250 Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08	92
ABU3492 Words spoken ca. 1912-Oct-08	92
ABU0022 Words spoken at a high school auditorium in Berkeley, 1912-Oct-09	93

ABU1116 Words to Mrs Narcissa Casad Purdon, spoken at 1815 California Street on 1912-Oct-09	100
ABU2563 Words spoken on 1912-Oct-09 in Palo Alto	101
ABU0029 Public address to Naturalist Association of San Francisco, spoken at Open Forum on 1912-Oct-10	101
ABU0590 Words spoken on 1912-Oct-10 in San Francisco	107
ABU0589 Words to Dr. Woodsen Allen, spoken at Golden Gate Park on 1912-Oct-10 . .	109
ABU0657 Words spoken on 1912-Oct-10 in San Francisco	110
ABU1587 Words to Mr Charles Tinsley, spoken on 1912-Oct-10	111
ABU1950 Words to Dr. Woodsen Allen, spoken at Golden Gate Park on 1912-Oct-10 . .	112
ABU2090 Words to Helen Goodall and Woodson Allen, spoken on 1912-Oct-10	113
ABU2305 Words spoken at 1815 California Street in San Francisco, 1912-Oct-10	114
ABU2698 Words spoken at 1815 California Street in San Francisco, 1912-Oct-10	114
ABU0045 Address at Theosophical Society on 1912-Oct-11	115
ABU1245 Words spoken on 1912-Oct-11 in San Francisco	120
ABU1342 Words to Mrs Goodall, spoken at Sutro Heights on 1912-Oct-11	121
ABU1421 Words spoken at Theosophical Society in San Francisco, 1912-Oct-11	124
ABU1593 Words spoken at Theosophical Society in San Francisco, 1912-Oct-11	125
ABU1658 Words to Mr And Mrs Grosse, spoken on 1912-Oct-11	126
ABU1906 Words spoken on 1912-Oct-11 in San Francisco	127
ABU1968 Words to some physicians, spoken on 1912-Oct-11	127
ABU2120 Words spoken at Theosophical Society in San Francisco, 1912-Oct-11	128
ABU2422 Words spoken at Theosophical Society in San Francisco, 1912-Oct-11	129
ABU3764 Words to John D. Barry	129
ABU2827 Words to some Indians, spoken at Goodall home on 1912-Oct-11	130
ABU2924 Words to some Indians, spoken on 1912-Oct-11(?)	130
ABU0015 Public address given at Temple Emmanu-El on 1912-Oct-12	131
ABU0454 Words spoken on 1912-Oct-12 in Oakland	139
ABU1781 Words to some children, spoken at Goodall home on 1912-Oct-12	141
ABU2826 Words spoken at Goodall home in Oakland, 1912-Oct-12	142
ABU0067 Words spoken at Century Club in San Francisco, 1912-Oct-13	142
ABU0307 Words spoken at reading room and library for the blind in San Francisco, 1912- Oct-13	147

ABU3765 Words to John D. Barry spoken at 1815 California Street, 1912-Oct-13	149
ABU3251 Words to a Japanese friend, spoken at 1815 California Street on 1912-Oct-13	151
ABU0792 Words spoken on 1912-Oct-13 in San Francisco	151
ABU3316 Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-13	153
ABU2560 Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-14	153
ABU3291 Grace spoken at Hearst estate in Pleasanton, CA, 1912-Oct-14	154
ABU2720 Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-14	154
ABU0980 Words spoken on 1912-Oct-14 in San Francisco	154
ABU1732 Words spoken on 1912-Oct-14 in San Francisco	156
ABU1844 Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-15	156
ABU1008 Words to some children spoken in Oct. 1912	157
ABU2881 Words to Dr. Woodson Allen spoken in Oct. 1912	158
ABU3445 Words to Mr. Pell in Oct. 1912	159
ABU3455 Words recorded by Mrs Goodall in Oct 1912	159
ABU3532 Words spoken in Oct. 1912 in San Francisco	160
ABU3541 Words recorded by Mrs Goodall in Oct 1912	160
ABU3516 Words recorded by Mrs Goodall in Oct 1912	160
ABU3627 Words recorded by Mrs Goodall in Oct 1912	161
AB02765 to Spiritual Assembly of Shiraz, Committees et al.	161
ABU0228 Words to the Baha'is, spoken in Goodall home on 1912-Oct-16	162
AB00285 to Haji Mirza Haydar Ali Isfahani, in Haifa	165
ABU0337 Words to Seattle and Portland friends, spoken on 1912-Oct-16	167
ABU0629 Words to the Coopers, spoken in Goodall home on 1912-Oct-16	170
AB03424 to Mr H W Simkins, in San Francisco	171
ABU1877 Words to Baha'is from Portland, Oregon, spoken on 1912-Oct-16	172
ABU2435 Words spoken en route to Oakland, 1912-Oct-16	173
ABU2739 Words spoken at Goodall home in Oakland, 1912-Oct-16	173
ABU2825 Words to Mrs Hearst, spoken on 1912-Oct-16	174
ABU3480 Words spoken on 1912-Oct-16 in San Francisco	174
ABU0670 Words to Baha'is from Seattle and Portland, spoken on 1912-Oct-17	175
ABU0695 Words to some young Baha'i women, spoken on 1912-Oct-17	176
ABU0942 Words spoken on 1912-Oct-17 in San Francisco	178

ABU1049 Words to Baha'is from Seattle, Portland, and Spokane, spoken on 1912-Oct-17	179
ABU1293 Words spoken on 1912-Oct-17 in San Francisco	181
ABU2233 Words spoken on 1912-Oct-17 in San Francisco	182
ABU2863 Words to the Baha'is, spoken on 1912-Oct-17	182
ABU0025 Words spoken at El Grosse Bldg. in Los Angeles, 1912-Oct-19	183
ABU0659 Words spoken on 1912-Oct-19 in Los Angeles	185
ABU0905 Words spoken on 1912-Oct-19 in Los Angeles	187
AB02076 to Howard C Ives, in Summit, NJ	188
ABU1194 Words to Mrs Chase, spoken at Hotel Lankershim on 1912-Oct-19	189
ABU1288 Words spoken on 1912-Oct-19 in Los Angeles	190
ABU1485 Words spoken on 1912-Oct-19 in Los Angeles	191
ABU1614 Words spoken on 1912-Oct-19 in Los Angeles	192
ABU1818 Words spoken on 1912-Oct-19 in Los Angeles	193
ABU1907 Words spoken on 1912-Oct-19 in Los Angeles	193
ABU1982 Words to a newspaper reporter, spoken at Hotel Lankershim on 1912-Oct-19 . .	194
ABU2341 Words spoken on 1912-Oct-19 in Los Angeles	195
ABU2337 Words spoken on 1912-Oct-19 in Los Angeles	196
ABU3664 Words to a reporter, spoken at Hotel Lankershim ca. 1912-Oct-19	196
ABU0427 Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-20	197
ABU0924 Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-20	199
ABU1597 Words spoken at Hotel Lankershim in Los Angeles, 1912-Oct-20	200
ABU2602 Words to a newspaper editor, spoken at Hotel Lankershim on 1912-Oct-20 . . .	201
ABU1475 Words spoken ca. 1912-Oct-20 in Los Angeles	201
ABU1693 Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-20	202
ABU0750 Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-21	204
ABU2707 Public address given at Hotel Lankershim on 1912-Oct-21	205
ABU1679 Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-21	206
ABU0906 Words to the Seattle and Portland friends, spoken on 1912-Oct-21	207
ABU0060 Words to Drs. W. and W. Allen and Dr. J. Catton, spoken on 1912-Oct-21 . .	208
ABU3089 Words to Mrs. Allen, spoken on 1912-Oct-21	213
ABU0327 Words spoken on 1912-Oct-21 in San Francisco	214
ABU1908 Words spoken on 1912-Oct-21 in San Francisco	216

ABU3068 Words to Takeshi Kanno, spoken on 1912-Oct-21	217
ABU0517 Words to Prof. E. A. Rogers, spoken on 1912-Oct-22	217
ABU1014 Words spoken on 1912-Oct-22 in San Francisco	219
ABU1144 Words to some Baha'i youth, spoken on 1912-Oct-22	221
AB02234 to May Maxwell, in Montreal	222
ABU1830 Words to the Portland and Seattle Baha'is, spoken at Goodall home on 1912- Oct-22	223
ABU0047 Words spoken on 1912-Oct-22 in Oakland	224
ABU2325 Words to the Baha'is, spoken at Goodall home on 1912-Oct-23	229
ABU0219 Words spoken on 1912-Oct-23 in Oakland	229
ABU0432 Words to Ramona Brown, Marie Barr and Betty Vent, spoken on 1912-Oct-24 .	232
ABU0820 Words spoken on 1912-Oct-24 in San Francisco	233
ABU0926 Words to the Baha'is from Seattle, spoken on 1912-Oct-24	234
ABU1294 Words spoken on 1912-Oct-24 in San Francisco	236
ABU2795 Words to Mr King from Seattle, spoken on 1912-Oct-24	237
ABU3320 Words to the Baha'is, spoken at Goodall home on 1912-Oct-24	237
ABU3636 Words to Ramona Brown, spoken on 1912-Oct-24	237
ABU1379 Words to the Baha'is, spoken at Goodall home on 1912-Oct-25	238
ABU0382 Interview with F. R. Hinkle of the Sacramento Union, 1912-Oct-25	239
ABU0751 Words spoken on 1912-Oct-25 in Sacramento	241
ABU1020 Words spoken on 1912-Oct-25 in Sacramento	243
ABU0040 Public address given at Hotel Sacramento on 1912-Oct-25	244
ABU0119 Public address given at Hotel Sacramento on 1912-Oct-26	250
ABU0365 Interview with W. A. Lawson of the Sacramento Bee, Hotel Sacramento, 1912- Oct-26	254
ABU2203 Words to three hotel maids, spoken at Hotel Sacramento on 1912-Oct-26 . . .	256
ABU2465 Words to a Jewish lady, spoken en route to Salt Lake City on 1912-Oct-26 . . .	257
ABU2581 Words to some Greek passengers, spoken en route to Salt Lake City on 1912- Oct-26	257
ABU2596 Words spoken en route to Salt Lake City, 1912-Oct-27	258
ABU1677 Words to the Baha'is, spoken on 1912-Oct-29	258
ABU2759 Words to the Master's entourage, spoken on 1912-Oct-29	259
AB03490 to Mirza Muhammad Rida Shirazi, in Akka	260

ABU1840 Words to a Sufi, spoken en route to Chicago on 1912-Oct-30	260
ABU0203 Words to Mrs Lesch, Buikema et al, spoken at Hotel Plaza on 1912-Oct-31 . . .	261
ABU0412 Address to the Baha'is at Hotel Plaza in Chicago, 1912-Oct-31	262
ABU0945 Words to the Baha'is and others, spoken on 1912-Oct-31	264
ABU2590 Words spoken en route in train in Chicago, 1912-Oct-31	265
Study guide to this volume	267

ABU3234*Words to Ramona Allen Brown, spoken on 1912-10 ca. in San Francisco*

You have intuition. You must follow it always, because when you follow it, it increases and becomes more clear. Only a few have this gift. It is like the tinkling of bells, a sixth sense, like the voice of God speaking. The more one follows intuition, the more it increases.

MAB.014

ABU0986*Words to the Master's entourage, spoken on 1912-Oct-01 in Salt Lake City*

- 1 I remember when I was a child in Tehran, sitting in the outer quarters next to His Holiness Vahid, that is, Jinab-i-Aqa Mirza Yahya, and a group of friends were present. At this moment, Mirza Ali, whom Baha'u'llah later titled Sayyah, suddenly entered wearing a dervish's taj (crown) on his head, staff in hand, and his feet covered in mud. Someone asked where he was coming from. He said, "I have come from the fortress of Maku, having attained the honor of meeting His Holiness the Exalted One."
- 2 Immediately His Holiness Vahid arose and with utmost speed ran and threw himself at the feet of Jinab-i-Sayyah, and weeping, began rubbing his blessed beard in the mud of Sayyah's feet, sobbing "You have come from before my Beloved." Jinab-i-Sayyah became embarrassed and ashamed, and though others tried to lift Vahid from his feet, they could not until he had wept to his heart's content. Then he arose and sat down.

1 "بخاطر دارم که طفل بودم در طهران در بیرونی جنب حضرت وحید یعنی جناب آقا میرزا یحیی نشسته بودم و جمعی از دوستان حاضر بودند در این اثنا میرزا علی که بعد حضرت بهاء الله او را ملقب به سیاح نمودند بغتاً وارد شد ولی تاج درویشی بر سر و عصا در دست و پایها پر از گل. یکی سؤال کرد از کجا می آئی؟ گفت از قلعه ماکو به شرف به شرف لقاء حضرت اعلی فائز شدم و آمدم

2 فوراً حضرت وحید بر خاست و بکمال سرعت دوید و خود را بر روی پای جناب سیاح انداخت و گریه کتان بنا کرد محاسن مبارک خویش را به گلهای پای سیاح مالید و های های گریستن که تو از پیش محبوب من آمدی. جناب سیاح منجول و شرمسار شد و دیگران هر چه خواستند جناب وحید را از روی پای او بلند نمایند نتوانستند تا اینکه سیر سیر گریه کرد بعد بلند شده نشستند

- 3 His Holiness Vahid asked for water to wash Jinab-i-Sayyah's feet. They brought a pitcher and basin, and Jinab-i-Aqa Siyyid Yahya with his own hands washed Sayyah's feet, and afterward washed his own face and hair in that water.
- 4 Observe what faith, what humility, what submissiveness, what self-effacement these attracted souls possessed! His Holiness Vahid was renowned throughout the horizons and respected by all the people of Iran. He was learned. He was accomplished. He was a mystic and was respected by all deputies and ministers and influential among the people of Iran. Such an illustrious person threw himself at Sayyah's feet and perfumed and illumined his face and hair with the mud from Sayyah's feet, because he had come from the presence of the Beloved of all worlds.
- 5 This is faith, this is certitude, this is attraction, this is being set ablaze with the fire of the love of God. Now if such souls appear in America whose degree of humility, submissiveness, faith and certitude reaches this level, then the Cause of God will take root and establish itself here. Strive, strive!
- 3 حضرت وحید آب خواست تا پای جناب سیّاح را بشوید ابریق و لگن آوردند جناب آقا سید یحیی بدست خویش پای سیّاح را شست و بعد در آن آب روی و موی خویش را شست.
- 4 ملاحظه کن که نفوس منجذب به چه ایمانی دارند، چه خضوعی دارند، چه خشوعی دارند، چه فنائی دارند؟ حضرت وحید مشهور آفاق بود و محترم در نزد جمیع اهل ایران. عالم بود. فاضل بود. عارف بود و در نزد جمیع وکلاء و وزراء محترم بود و در نزد اهل ایران متنفذ چنین شخص بزرگواری خود را به روی پای سیّاح انداخت و روی و موی خویش را به گلهای پای سیّاح معطر و منور نمود زیرا از نزد محبوب عالمیان آمده بود
- 5 این است ایمان، این است ایقان، این است انجذاب، این است اشتعال به نار محبتالله حال اگر چنین نفوسی در امریکا پیدا شوند که درجه خضوع و خشوع و ایمان و ایقانشان به این حدّ برسد انوقت امرالله در اینجا پایه و مایه خواهد گرفت بکوشید بکوشید"

MHMD1.298x, BKOG.063x, STAB#133

BDA1.280.02x

ABU1611

Public address given on 1912-Oct-02 in San Francisco

- 1 We aspire to find true human beings in this world. Man becomes human only through spiritual life, and the foundation of such a life is made up of heavenly perfections, divine attributes, service to humanity, eagerness to receive eternal bounties, praiseworthy morals, unity, love of God, wisdom and knowledge of God. If the aim were this physical life only, then this creation would be in vain and men would not have more honor or be nobler than other creatures.
- 2 The greatest of sensual pleasures, beauty of appearance and freedom are found among the animals. Birds excel all in sensual pleasures, for they build nests on the loftiest branches and breathe the purest air. All seeds and fruit are their property. Limpid streams, charming plains, beautiful fields, verdant hills,
- 1 ما در دنیا عقب انسان می گردیم انسان بحیات روحانی انسانست و سبب این حیات کمالات معنوی و صفات رحمانی است و خدمت بعالم انسانی و استفاضه از فیوضات باقیه و اخلاق حسنه و یگانگی و محبت الله و فرزاندگی و معرفت الله و الا اگر مراد حیات جسمانی باشد این خلقت نتیجه ئی ندارد و انسان شرافت و برتری از سایر مخلوقات نیابد زیرا
- 2 اعظم لذائد جسمانی و صفای منظر و فراغت بال عالم حیوانی را حاصل است و بهتر از همه طیوری لذت جسمانی دارند که بلند ترین شاخه های درخت ها لانه و اشیانه می کنند بهترین هوا را استنشاق مینمایند جمیع دانه ها و خرمنها ثروت

green valleys, exquisite gardens and lovely flowers are all for their pleasure and happiness. They have no grief, regrets, aspirations, ambitions, quarrels, contentions, wars or massacres.

- 3 If the purpose of existence is sensual life and pleasures, then animal and man are equal. Happiness and pleasure are rather the possession of the bird and not those of distressed and sorrowful men.

MHMD1.301-302

انهاست و آبهای خوشگوار و سیر صحرا و چمن و کوه و دمن و تماشای باغ و گلها سبب نشاط و سرور آنها نه غمی دارند نه المی نه آمال و آرزوئی نه جنگ و جدالی و نه حرب و قتالی

3 اگر مقصد لذت و حیات جسمانی باشد حیوان و انسان یکسانند بلکه مرغان گلشن راحت و لذت و حیات جسمانی باشد حیوان و انسان یکسانند بلکه مرغان گلشن راحت و لذت دارند نه نفوس پر آلام و محن.

BDA1.284.05

ABU0105

Words spoken at Goodall home in Oakland, 1912-Oct-03

I am going to say, "Welcome," to you, instead of your welcoming me. I am most happy to be here with you. I am exceedingly joyous, and I offered thanks to His Holiness Baha'u'llah that the potency of His Word was instrumental in bringing about such a meeting.

In the world many people go from one country to another. Perchance they may go from here to the Orient; perchance some may come from the Orient here; but such journeys are for travel, or commercial purposes, or for some political reason, or the motive may be some scientific achievement, or they go on journeys in order to meet friends. All such meetings are accidental; they are concerned with the exigencies of the world of nature.

But I have come from the Orient to the Occident—this vast distance have I crossed with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet you. Whereas the meeting of others is generally accidental, our meeting is real, essential—for the hearts are connected and the souls are attracted and the spirits are exhilarated, and such a meeting is real in character, and great are the results therefrom. The results are everlasting.

Consider the by-gone times. There occurred a meeting like this one—that is to say, that meeting emanated from the attractions of the conscience. It was due to the spiritual bond. It was due to the fraternity of heaven. Regard the results which have

later become concomitant! What lights have shone therefrom! What a new spirit has been breathed thereby!

Therefore, I beg of God that this meeting of ours may likewise be a spiritual meeting, may be a heavenly meeting, may be a cordial bond, may be of divine susceptibilities, may be a result of the breaths of the Holy Spirit. Thus, may its traces be everlasting, may its results be eternal, may it be an indissoluble bond and an association inseparable. May it be a love which shall be never ending. This is my hope, and you who have turned to the Kingdom of God, and you who are set aglow with the fire of the Love of God, must so earnestly endeavor that this meeting shall give forth eternal results.

And what will bring this about?

This will be brought about by your acting in accordance with the teachings of Baha'u'llah. This is dependent upon your becoming resuscitated by the Divine Spirit. The Revelation of Baha'u'llah is, in relation to the body of the world, as the spirit of man is to his body. In relation to the body of the world (humanity), Divinity is as the light within a lantern. In relation to the soil of the hearts, it is the quickening shower. In relation to the spiritual growth of the trees, it is the vernal breeze; and in relation to the recovery of the diseased body politic, it is a quick acting remedy, because it is the cause of the oneness of the world of humanity. It is love among all mankind. It is a bond which unites all the religions. It is the unity which welds together all the races. It is the connection between all the countries. It is universal peace among the nations. It is the universal peace among all the peoples. It is the universal peace which will bring together all nativities. And undoubtedly it is the spirit of the world. It is the light of the world. Likewise, it is an impetus to the promulgation of knowledge, and it is the cause of agreement of religion with science and reason.

All the nations of the world today are subject to certain superstitions which animate them along the line of prejudice, hatred and rancor. These superstitions are the cause of warfare and battle. For blind imitations of religion are ever various and unreal; but the teachings of Baha'u'llah are reality itself, and reality is the fundamental basis of all the divine religions. Hence these teachings are the very cause of uniting all humanity. They are the cause of love among the hearts of men, for they are reality.

The teachings of Baha'u'llah are likewise concerned with good conduct, and good conduct is the greatest effulgence of the All-Glorious.

Unless ethics be improved, the world of humanity will be incapable of true advancement. Real advancement is dependent upon the world of humanity becoming a center of divine morals, becoming a place of the effulgences of the Merciful, becoming a mirror reflecting the bestowals of God. Thereby the world of humanity will become the image and likeness of God. Until these virtues reveal themselves in the world of humanity, real progress and advancement will not be possible.

His Holiness Baha'u'llah, addressing all mankind, says: "Ye are all the leaves of one tree and the fruits of one branch." This signifies that the world of humanity is representative of one tree, and all mankind representative of its leaves, its blossoms and its fruits. Therefore, all the inhabitants of the earth have grown through their attachment to this tree and all are reared and nurtured through the shower of divine mercy. It is self-evident that this teaching is the very spirit of this age. It is life-giving, because through love it animates the people, and it casts alienation utterly aside. It brings all into friendship and unity.

Among the teachings of Baha'u'llah is one requiring man, under all conditions and circumstances, to be forgiving, to love his enemy and to consider an ill-wisher as a well-wisher. Not that he should consider one as being an enemy and then put up with him, or to simply endure him, or to consider one as inimical and be forbearing toward him. This is declared to be hypocrisy. This love is not real. Nay, rather, you must see your enemies as friends, ill-wishers as well-wishers and treat them accordingly. That is to say, your love and kindness must be real. Your well-wishing must be reality, not merely forbearance, for forbearance, if not of the heart, is hypocrisy. The people of Reality will not accept it.

Among the teachings of Baha'u'llah is one on sacrifice. Man must arrive at the point of sacrifice; and the station of sacrifice is that of complete severance—that is, his possessions, his comforts, even his life must be sacrificed for humanity. Until man arrives at such a station, he is deprived of the effulgences of God and from the bestowals of the Merciful, and from the breaths of the Holy Spirit, which, in this radiant century, have become apparent and resplendent.

And among the teachings of Baha'u'llah is one relative to the fact that God has created man to yield some fruit from his being, or existence, an eternal fruit, an everlasting result. If the world of humanity be confined to the short space of material life here, if man should devote his energies to temporary results—for the life of this world is short, the blessings of this world are temporary, the virtues of the world of nature are temporary,

the happiness of the world of nature is temporary—this cannot be called fruitage, because it is temporary and hence useless. Nay, rather, man must be a blessed tree bearing eternal fruits. Thus everlasting spirituality may be his.

The real fruit of the human tree is everlasting, and that is the love for God, that is the knowledge of God, that is service to the world of humanity, that is kindness to all mankind, and that is endeavoring and striving for the material and spiritual—or ideal—development of the world of man. This is the everlasting fruit. This is the divine effulgence. This is the divine bestowal. This is the everlasting life.

The teachings are lengthy, but I state them briefly, and from these brief statements, which are fundamental, you must learn the full teachings.

Praise be to God! We have assembled here, and the cause of our gathering here is the love of God. Praise be to God! The hearts are kind toward each other and the heavenly radiance is resplendent.

I am hopeful that the hearts may be moved, the souls may be attracted, and that all will act in accordance with the teachings of Baha'u'llah.

SW_v04#11 p.190-191+194, MAB.038-039, ECN.081+929

ABU0141

Words to reporter from the San Francisco Examiner, spoken on 1912-Oct-03

1 Question: Are you pleased with the United States?

1 سؤال: ...

2 The continent of America is a developed land. The means of education are present. It has institutions of higher learning where students are educated and pursue their studies. Its wealth is increasing. Its governmental administration is well-ordered. Its progress is continuous. It is a noble and hospitable nation, but all of these things pertain to the material world. It has civilized people and respected women, but I see most souls immersed in the world of nature. Material civilization is complete, but it needs heavenly illumination; it needs divine civilization.

2 اقليم امريكا اقليم معموري است. اسباب تربيت موجود است. مدارس عاليه دارد و تلامذه تربيت مي شوند و تحصيل مي کنند. ثروتش در تزايد است. ادارهء حکومتش منظم است. ترقيايش مستمر است. ملت نجيب و مهمان نوازي است ولكن جميع اينها در عالم ماده است. مردمان متمدني دارد، خانمهاي محترمي دارد، ولي اغلب نفوس را در عالم طبيعت غرق مي بينم. مدنيت ماده مکمل است، اما محتاج نورانيت آسماني است، محتاج مدنيت الهي است.

3 Question: What is divine civilization?

3 سؤال: مدنیت الهی یعنی چه؟

4 Answer: Divine civilization is the lamp and material civilization is the glass. Divine civilization is the spirit and material civilization is the body. Physical civilization alone is not sufficient, and humanity needs divine civilization in many ways. From physical civilization natural perfections are obtained; from divine civilization spiritual perfections are manifested. Physical civilization serves the world of nature; divine civilization serves the world of morals. Divine civilization comprises the perfections of the human world. Divine civilization is the refinement of character. Divine civilization is the discoverer of the realities of things. Divine civilization is metaphysical wisdom. Divine civilization is the knowledge of God through rational proofs and evidence. Divine civilization is eternal life. Divine civilization is the immortality of the soul. Divine civilization is the breaths of the Holy Spirit. Divine civilization is heavenly philosophy. Divine civilization is the reality of the teachings of all the former Prophets. Divine civilization is universal peace and the unity of humankind. The Holy Manifestations of God are the founders of divine civilization, the educators of humanity, and the cause of its purification and sanctification.

4 جواب: مدنیت الهی سراج است و مدنیت مادی زجاج. مدنیت الهیه روح است و مدنیت مادی جسم. مدنیت جسمانی کفایت نکند و انسان از جهات عدیده محتاج بمدنیت الهیه است. از مدنیت جسمانی کالات طبیعی حاصل شود، از مدنیت الهیه کالات معنویه جلوه نماید. مدنیت جسمانی خدمت بعالم ناسوت کند، مدنیت الهیه خدمت بعالم اخلاق نماید. مدنیت الهیه کالات عالم انسانی است. مدنیت الهیه تهذیب اخلاق است. مدنیت الهیه کاشف حقائق اشیا است. مدنیت الهیه حکمت ماوراء الطبیعه است. مدنیت الهیه معرفت خدا است بدلیل و برهان عقلی. مدنیت الهیه حیات ابدیه است. مدنیت الهیه بقای روح است. مدنیت الهیه نفثات روح القدس است. مدنیت الهیه فلسفه آسمانی است. مدنیت الهیه حقیقت تعالیم جمیع انبیای سلف است. مدنیت الهیه صلح عمومی و وحدت عالم انسانی است. مظاهر مقدسه الهیه مؤسس مدنیت الهی هستند و معلم نوع بشر و سبب تنزیه و تقدیس عالم انسانی.

5 Question: Are you satisfied with the American people?

5 سؤال: آیا از ملت آمریکا راضی هستید؟

6 Answer: The American people are hospitable, kind to strangers, and a noble nation. I am satisfied with them all.

6 جواب: ملت امریکا مهمان نوازند، غریب پرورند، ملت نجیبی هستند. من از جمیع آنها راضی هستم.

7 Question: I have heard that you teach equality of rights between men and women. Since the women of California are thinking of securing their political rights so they can vote in the election of the President, representatives, delegates, and governors of the nation, many readers of our newspaper would be very pleased to read your blessed views on this very important matter.

7 سؤال: شنیده ام که تعلیم تساوی حقوق بین رجال و نساء می دهید. چون زنهای ایالات کالیفورنیا در فکر آنند که حقوق سیاسی خود را بچنگ [آورند] تا بتوانند در وقت انتخاب رئیس جمهور و وکلاء و مبعوثان و حاکمهای ملت قرعه بیندازند و رأی دهند. لهذا بسیار قارئین جریده ما مسرور می شوند اگر عقائد مبارک در این مسئله بسیار مهم را بخوانند.

8 Answer: The equality of rights between men and women is better established in America than elsewhere, and is advancing day by day. However, until complete equality between male and female is achieved in rights, the world of humanity will not make extraordinary progress. Women constitute one important pillar of two mighty pillars and are humanity's first teachers and educators, for mothers are the first teachers of

8 جواب: مساوات حقوق مرد و زن در امریکا بهتر از سائر جهات است و روز بروز در ترویج است. ولی تا مساوات تامه بین ذکور و اناث در حقوق حاصل نشود، عالم انسانی ترقیات خارق العاده ننماید. زنان یک رکن مهم از دو رکن عظیمند و اول معلم و مربی انسان، زیرا معلم

young children. They establish moral character and educate children, who later study in higher schools. Now if the teacher and educator is deficient, how can the one educated become perfect? Therefore, the progress of women brings about the progress of men, hence women must be given complete education so they may reach the level of men. Women must obtain the same education and privileges so that just as they share in life with men, they may also share in the perfections of the human world. And surely, sharing in perfection is one of the results of equality in rights. The world of humanity has two wings - one wing is male and one wing is female. Both wings must be strong for humanity to soar. With one wing strong and one wing weak, the bird cannot fly; its movement is slow.

اطفال خردسال مادرانند. آنان تأسیس اخلاق کنند و اطفال را تربیت نمایند، بعد در مدارس کبری تحصیل می کنند. حال اگر معلم و مربی ناقص باشد چگونه مربی کامل گردد. پس ترقی نساء سبب ترقی مردان است، لهذا باید نساء را تربیت کامل نمود تا بدرجه رجال برسند. زنان هم همان تعلیمات و امتیازات را بدست آرند تا همچنانکه در حیات مشترک با رجالند، در کالات عالم انسانی نیز مشترک شوند. و البته اشتراک در کمال از نتائج تساوی در حقوق است. عالم انسانی را دو بال است، یک بال ذکور است یک بال اناث. باید هر دو بال قوی باشد تا عالم انسانی پرواز کند. اما یک بال قوی و یک بال ضعیف مرغ پرواز نکند، حرکتش بطئی است.

- 9 God created both as human beings and made them share in all powers. He gave no distinction; how can we give what God has not given? We must follow divine policy. Moreover, in the animal world there are also male and female but no distinction exists between them. In the plant world there are male and female and no distinction exists, despite their being deprived of reason and lacking the power of discrimination. How can we, who are blessed with reason and possess discriminating power, allow such a thing that is contrary to reason? How many women have achieved the utmost progress! Among Baha'i women there are souls who possess the highest capacity, capability, refinement, knowledge and education.

9 خداوند هر دو را بشر خلق کرده و در جمیع قوی مشترک فرموده. هیچ امتیازی نداده، چیزی را که خداوند نداده چگونه ما بدهیم. ما باید تابع سیاست الهی باشیم و از این گذشته در عالم حیوان نیز ذکور و اناث است اما هیچ امتیازی در میان نیست. در عالم نبات ذکور و اناث است و هیچ امتیازی نیست، با وجود آنکه از عقل محرومند، قوه میزه ندارند. ما که بفیض عقل موقیم و قوه میزه داریم چگونه چنین چیزی را روا بداریم که مخالف عقل است. چه بسیار زنها که نهایت ترقی را نموده اند. چنانچه در میان نساء بهائیان نفوسی هستند که نهایت استعداد و قابلیت و ادب و علم و تربیت را دارند.

- 10 When we look upon history, we observe that mighty women have arisen in the political world, such as Zenobia, Queen of Palmyra, who withstood the Roman Empire; or Cleopatra, who displayed the utmost power.

10 چون نظر بتاریخ کنیم، ملاحظه می نمائیم که زنهای مقتدری پیدا شده اند در عالم سیاسی، نظیر زنوبیا ملکه پالمیرا که آن زن مقاومت امپراطوری رومان را کرد. نظیر کلویاتره نهایت قدرت را ابراز داشت.

- 11 If we consider the domain of religion, we see that the children of Israel remained forty years in the wilderness and could not conquer the Holy Land, until at last a woman became the cause of its conquest. In the time of Christ, likewise, after His passing, the disciples were perturbed; even Peter the Great thrice denied Christ. But Mary Magdalene became the cause of their firmness and steadfastness, and rendered a mighty service to the Christian Faith.

11 در عالم دیانت ملاحظه کنیم. بنی اسرائیل چهل سال در تیه ماندند، فتح ارض مقدس را نتوانستند، نهایت زنی سبب شد که ارض مقدس فتح شد. در زمان حضرت مسیح ملاحظه کنیم. بعد از آن حضرت حواریون مضطرب شدند حتی پطرس کبیر سه مرتبه حضرت مسیح را انکار کرد، ولی مریم مجدلیه

سبب ثبات و استقامت آنها شد و خدمتی عظیم
به دین مسیحی کرد.

- 12 And in the Dispensation of Baha'u'llah, certain women, such as Qurratu'l-'Ayn, manifested the utmost knowledge and power. Among them was Ruhani, a poet eloquent and clear of utterance, who sacrificed herself until the end of her life and possessed the utmost mastery in the religious sciences. Another was Shams-i-Jahan of Isfahan, who endured grievous afflictions in the path of God and beheld most of her kindred, such as Sultanu'sh-Shuhada, stained with blood. Yet, despite this, she never faltered, and until her last breath remained amid severe ordeals, steadfast and firm with such power that great men were powerless before it. In knowledge, excellence, and speech she was peerless; and so likewise were others.
- 12 و در دوره حضرت بهاء الله زناني چند مانند قرّة العين نهايت علم و اقتدار را ظاهر نمودند و از جمله روحاني که شاعر فصیح و بلیغ و تا نهايت حيات جانفشاني نمود و در علوم ديني در نهايت اقتدار بود. از جمله شمس جهان اصفهاني که مصائب عظيمه در سبيل الهي کشيد و اکثر متعلقين خویش مثل سلطان الشهداء را آغشته در خون ديد. با وجود اين فتور ابداً حاصل ننمود و تا نفس اخير در مصائب شديده بود و بتوقي ثابت و راسخ بود که رجال عظيم عاجز بودند و در علم و فضل و نطق بي نظير بود و همچنين ديگران.
- 13 Q: What was your purpose in traveling to America?
- 13 سؤال: مقصودتان از سفر به امريکا چه بود؟
- 14 A: I have come to America to promote universal peace and the unity of humankind, not for sightseeing and tourism.
- 14 جواب: من به امريکا آمده ام که ترويج صلح عمومي و وحدت عالم انساني نمايم نه براي سياحت و تماشا.
- 15 Q: What do you say about women's clothing in America?
- 15 سؤال: در باب لباسهاي زنان در امريکا چه مي فرمائيد؟
- 16 A: We do not look at the clothing, we look at the wearer. If the wearer is chaste and pure, possesses knowledge, has good character and is close to God, they are praiseworthy and respected by us. They may wear whatever clothing they wish. We are not concerned with the world of fashion.
- 16 جواب: ما نظر به لباس نداريم، ما نظر به لابس داريم. اگر لابس با عفت و عصمت باشد و با معرفت باشد و حسن اخلاق داشته باشد و بخدا نزديک باشد پيش ما ممدوح و محترم است. هر لباسي مي خواهد داشته باشد. ما کاري بعالم موده نداريم.
- 17 Q: What is the greatest thing you have seen in America?
- 17 سؤال: اعظم چيزي که در امريکا ديديد ايد چه بوده است؟
- 18 A: The greatest thing I have seen in America is freedom. Indeed, this nation is free and this government is just.
- 18 جواب: اعظم چيزي که در امريکا ديديد ام حريت است. في الحقيقه اين ملت آزاد است و اين حکومت عادل.
- 19 Q: What do you say about the war between the Ottoman Empire and the Balkan states?
- 19 سؤال: در باب جنگ عثماني و ايالات متحده بالکان چه مي فرمائيد؟
- 20 A: We have nothing to do with war. Ask us about peace; we have news of the world of peace. Ask about war from the people of war. But peace is today the greatest matter in the human world. There is no matter more important than it. It is the cause of comfort for the world of creation. It is the cause of happiness for humankind. It is the cause of fellowship among all created things. It is the cause of connection between East
- 20 جواب: ما با جنگ کاري نداريم از ما از صلح پرس، از عالم صلح خبر داريم. سؤال جنگ از اهل جنگ بنا و اما صلح، امروز اعظم امري است در عالم انساني. مهم تر از آن امري نيست. سبب آسايش عالم آفرينش است. سبب سعادت نوع بشر است. سبب الفت بين جميع خلق است.

and West. It is the cause of true freedom and is the greatest divine gift. We must all strive so that the banner of the Most Great Peace and the unity of the human world and the union of all mankind may wave over the horizons.

سبب ارتباط شرق و غرب است. سبب حریت حقیقی است و اعظم موهبت الهی است. ما جمیع باید بکوشیم تا علم صلح اکبر و وحدت عالم انسانی و اتحاد جمیع نوع بشر بر آفاق موج گردد.

- 21 See how much I love you and how much heart-attachment I have to Mr. Hearst's newspaper that in this state of fatigue and weakness I have answered all your questions.

21 بین من ترا چقدر دوست می دارم و بجزیدهء مستر هرست تعلق قلبی دارم که به این خستگی و ضعف جواب جمیع سؤالهای تو را دادم.

DAS.1913-07-23, SW_v04#12 p.206-207, SW_v07#07 p.054, SW_v07#15 p.134, ABIE.099, VLAB.032x, BLO_PN#007

NJB_v14#05 p.160, ZSM.1915-09-26

ABU1048

Words to the Baha'is, spoken at 1815 California Street on 1912-Oct-03 in San Francisco

Meetings are various in kind. One meeting is like the meeting of people, an ordinary meeting, which is so easily forgotten. Howsoever kind they may be to each other they will forget it. For example, a brother meeting another brother, the father meeting his son, sisters meeting, the mother meeting a daughter, or the daughter the mother, when separation takes place in the course of time gradually that relation will be forgotten. Such a meeting is without result; eventually it sinks into forgetfulness.

Another meeting is similar to the meeting of the sun with the mirror. The rays of the sun shine upon the mirror. Again, there may be a meeting like the coming together of combustible wood with fire, or the mingling of oil with fire. As soon as contact is effected, combustion takes place. Ah, such a meeting is good! Again, there is a meeting which is like unto the contact of the gentle zephyrs with the trees, which verdure; such a meeting is verily a meeting resulting in fruits and flowers.

I hope that our meeting will be of this last type. May it be like unto the meeting of the gentle zephyrs with the trees. I will supplicate that you will be fully aided in this.

A number of persons coming from the Orient to the Occident for this purpose: this is very wonderful. You cannot find a record of it in any history of any nation. At the utmost, a person, or a number of persons, may go across the continent for sightseeing, for trade or commerce, but simply to travel for

the meeting of the friends and for the sake of spiritual communion, this is very rare. This is brought about through the favors of the Blessed Perfection. This is through the bounty of Baha'u'llah. We witness how He has brought about this spiritual connection among the hearts and how He has attracted these hearts together.

This is one of the evidences of Baha'u'llah. No other except Baha'u'llah could bring about such a condition. No one could achieve such a colossal work, that a Persian personage and a Japanese gentleman should associate together in the utmost love here in San Francisco. This is the potency of Baha'u'llah.

In brief, you are very, very welcome, most welcome! You have traveled yourselves to come so far. For this I am made very happy.

I will meet you again tonight. I did not sleep last night on the train. I arrived this morning and am a little fatigued. I will meet you again soon.

MAB.034-035

ABU2228

Words to the Baha'is, spoken on 1912-Oct-03 in San Francisco

- 1 As there are four seasons in this material world, so it is in the spiritual world. When the divine spring is over and the heavenly bounty ceases, the trees of being lie dormant. Lifelessness and stillness prevail over the world of man. People become spiritless and withered. Autumn and winter set in. There exists no flower or greenery, no cheerfulness or mirth, no happiness or joy.

1 چنانچه در عالم جسمانی فصول اربعه هست در عالم روحانی نیز چنین است که چون بهار الهی منتهی و فیض رحمانی منقطع شود اشجار وجود از طراوت باز مانند خمودت و جمودت عالم انسانی را احاطه کند نفوس بکلی افسرده و پژمرده گردند موسم خزان و زمستان آید نه گلی نه سنبل نه سبزی نه خرمی نه نشاطی و نه انبساطی
- 2 Then the spiritual spring spreads its tent once more. The gardens of the hearts regain their freshness, charm and verdure. The buds of knowledge open and the anemones of reality appear. The world of man becomes another world,

2 لهذا باز ربیع معنوی خیمه برافرازد حدائق قلوب سر سبز شود لطافت و طراوت بی نهایت یابد گلهای معارف بشگفت شقائق حقائق جلوه نماید و عالم انسانی عالم دیگر گردد
- 3 This is the divine law and is a requirement of the world of creation. This is the cause of the appearance of the many Manifestations of God.

3 این از سنت الهیه است و مقتضای عالم خلقت و اینست سبب تعدد ظهور مظاهر الهیه.

BDA1.285.15

MHMD1.303

ABU2598*Words to some Baha'is, spoken en route in automobile on 1912-Oct-03 in San Francisco*

¹ No one was a denier of His [Baha'u'llah's] virtues. All the wise men of the East considered Him the greatest person in the world. But they said, 'Alas, that He has claimed divinity for Himself.'

¹ نفسی منکر فضائل مبارک نبود و جمیع عقلای شرق اول شخص عالم میدانستند ولی می گفتند حیف که ادعای الوهیت فرمودند

² Many of the people of the East said and wrote about me, too, 'all agree that he excels in knowledge, learning, speech and explanation, but, alas! he is the propagator of a new law'. They expected us to be servants and propagators of their old dogmas and customs, not knowing that we are obliged to serve humanity and spread universal love and harmony.

² حتی در باره من اغلب اهالی شرق گفتند و نوشتند که فلانی در علم و فضل و نطق و بیان منکر ندارد حیف که مروج آئین تازه ئی است توقع آن داشتند که ما خادم و مروج عقائد و رسومات قدیمه آنها بشویم دیگر خبر ندارند که باید بعالم انسانی خدمت نمود و مروج الفت و یگانگی عمومی شد.

MHMD1.303-304

BDA1.286.07

ABU0214*Words spoken on 1912-Oct-04 in San Francisco*

All phenomena excepting man, whether major or minor, are possessed of one aspect. For example, consider the vegetable kingdom. One piece of ground is fertile, producing fruits and flowers; another produces only thorns and thistles, while another is sterile or desert-like, producing no plants. So also with a tree. It may be a fruitful tree, bearing either sweet or bitter fruit; or it may be a fruitless tree. It is either a good tree or, prophetically speaking, an evil tree. Consider the animal kingdom. Animals may be classified as the ferocious (wild) and as the blessed (domestic), but each class is possessed of but one aspect.

Man, however, has two aspects: the aspect of radiance and the aspect of darkness, the aspect heavenly in character and the aspect animal in character, the aspect representative of virtues and the aspect representative of defects. Good and evil, virtues and vices, perfections and imperfections, are potentially possible in man. In man there are present the faculty of reason and also the spiritual faculty, both belonging to the superlative

world. In man there is also the ego, which is animal in character and which belongs to the world of nature.

Hence in the human world men have appeared who have presented the most virtuous aspect, and men have appeared who have presented the most defective aspect. Divine men have appeared, likewise satanic men. Certain men have appeared who have proved to be the very light of guidance; others have been absolute darkness. Certain souls have contributed to the welfare of humanity; others have been a menace to society. Certain souls have appeared whose lives become examples of adoration among men – human temples; and some have been so degraded as to worship stone, the lowest of phenomena. Consider the difference in degree between the man who becomes an object of reverence among men and the man who is so degraded as to worship a stone, or a mountain, a sea, a tree, or a plant. There are certain sects in India who worship plants. There are certain people who worship monkey. Consider how degraded is the man whose object of worship is monkey. On the other hand, consider how His Holiness Christ and the other manifestations of God in human temples have proved to be examples of humanity worthy of adoration.

Therefore it becomes evident that in the world of humanity there are present two aspects. One is the merciful aspect, and the other is the satanic aspect. One is the aspect of virtues, the other the aspect of vices. There are present two forces in man. One is a force appertaining to the kingdom; the other consists in certain energies and powers that man shares in common with the animals. But man's intellectual faculty and spiritual capability are the effulgences of the Merciful and are the bestowals of the heavenly realm.

When the heavenly forces overcome the satanic or animal forces in man he then becomes angelic, and he is then worthy of presenting the image and likeness of God. That is to say, the divine virtues become resplendent in the world of humanity, like unto the light of the sun, which shines upon all objects, making radiant that which was dark. When this aspect of spirituality, this force of the kingdom, overcomes the natural forces, it is the process of rebirth, or second birth. This signifies baptism through the Holy Spirit, because divine radiance has overcome the darkness of animalism. For this reason His Holiness Christ declared that man must be born again.

The first birth is from the matrix of the mother, but the second birth is from the matrix of nature; that is to say, the forces of the kingdom overcome the animal forces and man ceases to be a captive of nature. He will then no longer act in accordance with the tendencies of the realm of nature, but will conduct

himself in accordance with the teachings of the Holy Spirit. If man be not educated, be not guided, receive not the radiance of divine light, be not reborn by the breaths of the Holy Spirit, he will become like unto the barbarous people who inhabit Central Africa, or like the animals, or even lower than the animals.

Hence it is evident that the attainment of virtues is possible through the teachings of God, the bestowals of religion, and divine inspirations. This is possible through the baptism of the Holy Spirit – through rebirth.

When the natural or animal forces in man overcome the spiritual tendencies and satanic darkness overcomes the merciful radiance, then the dark aspect becomes dominant and man lingers in the world of darkness and ignorance; he becomes a center of defects, a captive of vices; he becomes ferocious, bloodthirsty, degraded, covetous, lazy, and completely enchained by the forces of his lower nature. He is then baser or lower than the animal.

God has sent the prophets, or divine teachers, in order that man may be educated, so that through the breaths of the Holy Spirit his physical forces may be dominated by his spiritual forces, that his radiant aspect may flood with light the dark recesses of his animal nature. When man reaches this supreme state he attains unto life everlasting; he attains to the image and likeness of the Lord; he becomes a reflector of the light of the Sun of Reality and the attributes of the Merciful. Otherwise he will remain in a state of ignorance, inadvertence and despair.

The prophets of God endured all hardships, all ordeals, and all difficulties, sacrificed self and forfeited their lives, in order that man might rescue himself from the darkness of such defects and reach the highest plane of attainment.

The world of existence has been likened unto a circle. It possesses two arcs: the arc of descent and the arc of ascent. In this circle, the circle of human existence occupies the middle station, or the meeting point of the extremes of the two arcs, which comprehends the last degree of the arc of descent and the first degree of the arc of ascent, or the darkest stage of the night of human ignorance and the dawn of human enlightenment. Hence man is possessed of these two aspects. The station of the animal man is in the arc of descent; it is the world of nature. When man chooses to remain in this station he is the lowest of existent beings, but when he progresses from this station he is the most noble of creatures. Therefore the manifestations of God have come to educate souls and to uplift them from the arc of descent into the arc of ascent. What

does the arc of ascent represent? It represents divine guidance, the knowledge of God. It represents all the virtues of human attainment, sciences and arts, the perfections of the kingdom, faith, assurance, praiseworthy deeds, the process of regeneration through baptism by the Holy Spirit, entrance into the kingdom of God, and life everlasting.

Therefore we must act in accordance with the teachings of God. We must strive to rescue ourselves from the last stage of the arc of descent and begin ascending the arc of ascent. Thus shall we be enabled to attain to our utmost desires, which are the promulgation of the principle of the oneness of mankind, achievement of deeds beneficial to all humanity, service in the path of international peace, entrance into the kingdom of God, and the acquirement of life everlasting.

I hope that you may attain to this great bestowal and this beneficent grace.

ECN.087+935

ABU0748

Words spoken on 1912-Oct-04 in San Francisco

[America] will lead all nations spiritually.

COF.035x, GPB.396x, TDH#158.5x, SW_v05#11 p.166-167, SW_v05#11 p.161, SW_v13#12 p.343x

ABU1486

Words to Mrs Mary C. Bell, spoken on 1912-Oct-04 in San Francisco

A.B.: I have brought glad tidings. I hope you may be set afire with the love of God. May you discover a new spirit and attain a new power, become the cause of guidance to the peoples of the earth, bestow life eternal, give sight to the blind, give hearing to the deaf, quicken the spirits, may you illumine the extinguished candles, give to the needy ones a goodly portion of that of which they are deprived, and unfold to them the

mysteries of the Kingdom. I have come for this. Reflect how much I love you. I have come with these glad tidings. I have come with the most great glad tidings. Are you well?

Mrs. Bell.: I am, and I have no doubts. I love you very much. May I have a word for my Theosophical friends?

A.B.: I know the degree of your love is extraordinary. I know this. I have come to America and have seen different communities and sects. The Theosophists at least have motion. They are free from ancestral prejudices. They have stepped forward, but their marching must be centralized. It is something like this. There is a "divine city" to be attained. There are some who have never left their homes. Others have stepped forth from their homes, but have not stepped toward that city. They have capacity because they have left their homes, but they must become centralized. I hope that through the Baha'is' great love for them they will be guided toward that divine city - the center. I hope that you will become the means of directing their journey toward that center. They go this way and that and are wandering. However, they have left their home and are free from ancestral prejudices. Be very kind to them. Treat them most gently. Associate with them. Invite them to your home, perchance you may become the cause of their guidance.

ECN.722+732

ABU1979

Words to a reporter from the Bulletin, spoken on 1912-Oct-04 in San Francisco

- 1 God created man after His own image and likeness ... but now, behaving contrarily, man has become more merciless and fearless than rapacious beasts. 1 خداوند انسان را بصورت و مثال خود خلق کرده ولی حال بالعکس از حیوانات درنده بی رحم تر و بی باک تر است
- 2 A beast kills only one animal each day for his food, while merciless man tears apart a hundred thousand people in a day merely for fame and dominion. Should a wolf tear a sheep apart, they would kill it; but if a man massacres a hundred thousand men in blood and dust, he is given an ovation and is pronounced a marshall or a general. 2 زیرا حیوان درنده هر روزی برای خوراک نهایت یک شکار مینماید ولی انسان بی رحم روزی صد هزار نفر را برای شهرت و ریاست میدرد اگر گرگی گوسفندی را بدرد آن را می کشند اما اگر شخصی صد هزار نفر را بخاک و خون آغشته نماید او را مارشال و جنرال گویند و تعظیم و تکریم کنند

- 3 If a man kills another or sets fire to a house, he is condemned as a murderer; but if he annihilates an army and overturns a country, he is called a conqueror and is admired. If a man steals a dollar he is thrown into prison but if he plunders the homes of people and lays waste a city he is called a commander and is praised.

MHMD1.305

3 اگر انسانی انسانی را بکشد یا خانه ئی را بسوزاند او را قاتل و مجرم خوانند اما اگر اردوئی را بر باد نماید و مملکتی را زیر و زیر کند او را فاتح نامند و پرستش کنند اگر یکدولار را بدزدد او را حبس نمایند اما اگر خائمان رعایا را غارت و شهری را تالان و تاراج کند او را سردار نامند و آفرین گویند

BDA1.287.15

ABU2430

Words to two Japanese Baha'is, spoken on 1912-Oct-04 in San Francisco

- 1 This is an historic event. It is out of the ordinary that an Iranian should meet Japanese people in San Francisco with such love and harmony. This is through the power of Baha'u'llah and calls for our thankfulness and happiness.
- 2 If it be said that Baha'u'llah brought a man from heaven and another from earth and caused them to meet midway between the earth and heaven, do not be surprised. The power of Baha'u'llah makes all difficulties simple.
- 3 I like the Japanese greatly because they are audacious and intelligent. Whatever they turn their attention to, it becomes a success.

MHMD1.304

1 این از وقوعات تاریخیه است و از امور خارق العاده که شخصی ایرانی با نفوس جاپانی در سانفرانسیسکو یکدیگر را بایندرجه از محبت و یگانگی ملاقات نمایند این بقوه حضرت بهاءالله است و جای شکر و سرور است

2 اگر بگویند حضرت بهاءالله شخصی را از آسمان و شخصی را از زمین آورده و بین زمین و آسمان هر دو را ملاقات داده عجیب بدانید قوه حضرت بهاءالله هر امر مشکلی را آسان نماید

3 من از جاپانیا خیلی خوشم میآید زیرا با همت و ذکاوتند چون در امری اقدام نمایند از پیش میبرند.

BDA1.287.02

ABU2953*Words spoken on 1912-Oct-04 in San Francisco*

Nature is worshipped by scientists because of the wonderful laws found there, but did you ever realize that Nature is very imperfect, is almost chaotic, until man inspired of the Spirit comes to direct her. Look around at your city. Darkness would be over everything unless man would take natural electricity, a strong power, and make it light the streets and houses.

Thus, too, plants, animals, and even man, the product bodily of nature, are imperfect. It remains for something to come from outside to make them organize and advance.

ECN.754

ABU3137*Words to a reporter from the Post, spoken on 1912-Oct-04 in San Francisco*

In this luminous century all matters have been renewed: sciences have been renewed, new arts have appeared, new industries have become manifest, new thoughts have emerged, new discoveries have arisen, new inventions have come forth. In truth, the world of existence has been renewed. Therefore, the foundation of religion must also be renewed.

در این قرن نورانی جمیع امور تجدید شده علوم
تجدّد یافته فنون جدید پیدا شده صنایع جدید
ظاهر گشته افکار جدید جلوه نموده اکتشافات
جدیده پدید شده اختراعات جدید به میان آمده فی
الحقیقه عالم وجود جدید گشته لهذا باید اساس
دین نیز تجدید یابد.

MHMD1.305

BDA1.287.12

ABU3554*Words to Prof. E. A. Rogers, spoken on 1912-Oct-04 in San Francisco*

When asked what God was, or what his idea of God was, he answered, "Oh my, that is a long, long story. It covers so much. Please come another day and I will tell you what I can."

ECN.755

ABU0034

Words to Mayor Stitt Wilson of Berkeley, spoken at 1815 California Street on 1912-Oct-05 in San Francisco

Mr. Wilson:

It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines.

Abdul Baha:

I have always had the utmost longing to come to America and associate with the revered members of the societies of international peace that are organized on this continent, and converse with such noble souls as you who are the cause of the sublimity of the world of humanity. According to what I have heard, and according to the statements given to me, they have praised you very highly, saying that your aims are pure, that your philanthropic purposes are numerous, and that your highest hope and aspiration are to render a service to the world of humanity. On account of these things, I am exceedingly happy to see you.

In regard to myself, all my aims are yet in the realm of possibility. I am not yet assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity, but up to this time I am not yet assisted thereto. I will wait and see what the future holds for me.

For the present, I am very glad to meet you, because I witness that in these states great susceptibilities have become evident, and people are more progressive than other parts of the world. The thoughts of peace are more widely spread and people are more peace loving, while the thoughts of Europeans are entirely self-occupied. Their interests are divergent. The various nations clash with each other. Their ideals are occupied with war – war – wars and rumors of war.

The progress of thoughts of international peace is very slow. Whenever they have nothing else to do, then they give vent to the discussion of these principles of peace, but as long as they are occupied with other things they do not give any importance to these thoughts. These thoughts in Europe are like unto the dessert at dinner, but the principal food is the discussion of army and navy.

However, there is no doubt that these principles of peace will be established, that the banner of universal peace will be raised, and that the ideals of the solidarity of man will become universal, because God has willed it so. Man can prevent the march of every event and the promulgation of every principle, except that event and that principle which are in accord with the exigency of the time.

Now is the time for the establishment of universal peace. No person can stand in the way of its march or progress. It has already taken firm root in many parts of the world, and its development is going on everywhere. Day by day it is advancing. These thoughts of universal peace will be instantaneously spread throughout the world and find ready acceptance as soon as we have a great war.

For example, to-day, in Europe, the question of economics is of paramount importance. This question has greater influence, and finds readier acceptance, than the question of peace, because the laborers in Europe are oppressed. The American laborers, relatively speaking, are more comfortable, as they receive higher wages. Also, the time of their labor is shorter. In Europe they suffer a great deal, for the farmers and peasants work day and night, and at the time of the harvest the despotic governments take almost everything from them as taxes in order to build dreadnaughts, battle ships, cast rapid fire cannons, prepare instruments of war, and accumulate means for the destruction of the human race and the shedding of blood of innocent people.

In America the peasants and the farmers enjoy greater comfort and happiness, as they are not taxed as heavily as the European farmers. On this account, the Socialistic principles have found great influence in European countries. The capitalists seem to be heedless and show signs of hard-heartedness. Therefore, we see everywhere the signs of strikes and unrest and discontent. Whenever there is any strike, the family of the strikers suffers heavily, especially the children, who are starved through the lack of proper milk and nourishment. These strikers, having no money to buy anything, but persisting in their demands, suffer intensely. For the present, there is no other channel for the laborers to express adequately their voice of discontent except strikes, but these strikes are not the proper remedy for the healing of these ailments.

The world of humanity is subject to great injustice. There is no justice. Justice is only a name, but in reality it is tyranny. The real fact is that many souls are in the utmost suffering and need, and certain souls are in the utmost leisure and luxury. How can we call this justice? The majority of the people is poor,

while a few enjoy immense riches. Can we call this justice and equity?

In brief, the question of economics is very difficult. It is the subject most widely discussed in Europe. If at the present time no remedy be found for its alleviation, there will be colossal dangers in the immediate future. Unless the nations show the greatest courage and magnanimity, and find a remedy so that these difficulties may be solved, it will reach to such an acute stage that it will be considered as irremediable. However, at present the nations of the world do not think at all about this subject. They consider that this matter can be solved through these various strikes, but they are completely heedless.

This is not a local demand. It is a movement on the part of the whole people. Its future is very gloomy, because it may reach to such a degree that the laborers will not be satisfied with any condition.

I have spoken a great deal. I want you to speak. I must not monopolize all the time.

Mr. Wilson:

Abdul Baha has expressed all my thought and aspiration with the utmost decision and clearness. If I want to explain these things myself I could not express myself better.

How pleased I am, and how honored I am, to sit in the presence of such a revered Oriental person and hear from his lips these important economic questions. In the estimation of the people, the economic principles and spiritual principles are separate. The religionists do not give any importance to these matters; they laugh at us. How wonderful it is that in the personality of Abdul Baha these two great powers exist – the spiritual and the practical – and I am exceedingly pleased to know that you realize the importance of these issues of to-day.

Abdul Baha:

Because this economic principle is one of the principles of His Holiness Baha'u'llah, He has given certain teachings and instructions in regard to this:

First and foremost is that all the members of the body politic shall be apportioned the greatest attainments of the world of humanity; each one shall have the utmost of welfare and well-being, and that is this, that the problem has to be solved beginning with the farmer, and there shall he lay a foundation of arrangement and order, because the peasant class, the agricultural class, exceed other classes in importance and usefulness.

In every village there must be founded a general storehouse which shall be the general or universal storehouse which shall have a number of revenues. The first revenue thereof is that of the tens or tithes. The second, certain revenue from the animals. The third, revenue from the minerals, that is to say, every mine prospected or discovered, a third thereof is to go to this vast storehouse. And the fourth is that whosoever dies without leaving any heirs, all his heritage must go to this general storehouse. Fifthly, that if any treasures shall be found on the land they must be devoted to this storehouse. All these revenues will be collected in this storehouse.

As to the first, the tens or tithes, we will observe that a farmer, one of the peasants, – we shall look into his income. Let us find out just, for instance, what he has as an annual revenue, and also his expenditure. Now, if his income be equivalent to his expenditure, from such a farmer nothing whatsoever is taken. That is, he will not be subjected to any taxation of any sort, needing, as he does, all his income. Another farmer may have expenses running up to 1,000 dollars, we will say, and his income is 2,000 dollars. From such a one, a tenth will be exacted, because he has a remnant. But if his income be 10,000 and his expenses 1,000, he will have to pay two-tenths. If his expenses be 2,000 – his income 20,000 – he will have to pay as taxes one-fourth. If his income be 100,000 and his expenses 5,000, one-third will he have to pay, because still he has a remnant, because his expenses run to 5,000 but his income is 100,000. If he pays 35,000, and adding thereto the expenditure of 5,000, still he has 60,000 as remnant. But if his expenses be 10,000 and his income 200,000, then he has to give an equal half, because 90,000 is the remnant in that case.

There is a scale of this sort which will affect distribution. All the income from such revenues will go to this general storehouse, and then there will be a consideration of such emergencies, as follows:

A certain farmer whose expenses run to 10,000 and whose income is only 5,000, he has necessary expenses; from this storehouse 5,000 will be directed to him, so that he will not be in need. Then the orphans will be looked after. All the expenses of orphans will be taken care of thereby. The cripples in the village, all their expenses will be looked after. The poor in the village, their necessary expenses will be defrayed. And the other members who are incapacitated for valid reasons – the blind, the old, the deaf – must be looked after comfortably. And the village no one will remain in need or want. All will live in the utmost of comfort and welfare. Nevertheless, no flaw will attack the general order of the body politic. Hence, the

expenses, or the expenditure of the general storehouse, is now made manifest, and the transactions will be made manifest. The income of this general storehouse has been revealed.

Certain trustees will be formed – or elected rather – by the community in a given village, to look after these transactions. The farmers themselves will elect certain souls through whom these affairs will be taken care of, and if, after all these expenses, any remnant is to be found in the storehouse, that must be transferred to the National Treasury, for the purpose of national expenses. And this system or order is such that in the village the very poor will be very comfortable, the orphan will live comfortably, the cripples will be looked after, the aged will be well off, the old will live comfortably and well. In short, no one is left destitute. All the individual members of the body politic will live comfortably and well. And for larger cities, naturally there will be a system on a larger scale. Were I to go into the solution, into the details thereof, it would be very lengthy.

All the children of men are in need of cooperation and reciprocity. Without the observance of this principle, man cannot live. The animal can live, solitary and alone, but man cannot, because it is impossible for man to live a solitary life with his social instinct and economic conscience. He must prepare all the means of his livelihood from various sources and different channels. Therefore, cooperation and reciprocity are considered as the essential bonds.

The second principle is equality of rights. That is, the rights between the children of man must be entirely equal. There must be perfect equality in life, but with the existence of these various social classes each individual member of the body politic must enjoy the utmost comfort and happiness.

The third principle is that of solidarity. This is superior to that of equality. Solidarity consists of the fact that each member of society may willingly sacrifice all that he has for his fellow-man. He must do it voluntarily and not by compulsion. For example, a rich man may give a large contribution without being asked for it, or he may give up all his possessions for the institutions of some philanthropic affairs.

These three principles are proved amongst the Bahais, and these laws are observed by the Bahais.

Mr. Wilson:

For some time all my thoughts have been spent along the line of social and economic principles, but before this I was mostly interested in spiritual principles. The result of my study has

been that economic principles must go hand in hand with the spiritual principles, so that important results may issue therefrom. Religion must take into account the practical side of life.

Abdul Baha:

There is no doubt whatever that the religious questions must think firstly of economic questions. Religion is for the establishment of unity and fellowship among the people and not for the establishment of class distinctions and social privileges. Today in Persia, were you to enter a Bahai gathering, you could not distinguish between who is the prince and who is the poor. The poor and the rich associate with each other with the utmost equality.

The first purpose of the Prophets has been to take away from among the people these social differences and distinctions. There has been no distinction among them. His Holiness Baha'u'llah did not leave any distinction for himself. When He was in prison, and under a chain, He treated all with perfect equality. These are the principles of Baha'u'llah. In reality, thou art spreading these principles.

Mr. Wilson:

My greatest happiness is this, that a Holy Person from the East speaks with such clarity and vision about these social principles, while, on the other hand, the religious leaders and the ministers of the church ignore them entirely.

Abdul Baha:

I am likewise exceedingly pleased that in the far West I have found a friend like unto you.

Mr. Wilson:

Mr. Campbell, in whose Temple you spoke when you were in London, is my friend.

Abdul Baha:

Very good. It is said in Persian, "The friend of a friend is my friend."

Mr. Wilson:

I will not give you any more trouble. I will ever consider this meeting as one of the most auspicious periods of my life.

Abdul Baha:

You do not give me any trouble whatever. If you should remain here until morning I would still enjoy your presence.

Mr. Wilson:

I hope I shall be able to come again to call on you. (Here the wife of Mr. Wilson expressed her great pleasure at being present at such a pleasant interview.) My wife is interested in all the interests of my life.

Abdul Baha:

It ought to be so. God has created man and wife as one, and perfect unity is established when these two are considered as one.

Good-by! Good-by!

ECN.683+941

ABU0236

Words spoken at Assembly Rooms in San Francisco, 1912-Oct-05

I have the utmost joy that in the distant West I find such an organized Bahai center, where the friends of God have assembled, associating with each other in the utmost love. This affords me great joy, and I ask God that this revered assemblage may be made the cause of illuminating the East and West. This is my wish, and with the utmost of happiness I am grateful on account of the susceptibilities of your conscience.

To-day the people of the world in general are self-occupied. They are either engaged in warfare, or in commercial pursuits, political pursuits, industrial pursuits, or agricultural pursuits. The interests of all are of a personal nature. They are thinking of self-aggrandizement, no desire save the destruction of the world, no purpose save the thoughts which are directed to the acquisition of their worldly possessions.

The assemblage in the world which to-day is thoughtful of God, the assemblage which is occupied with the thought of illuminating the world of humanity, the assemblage which is thoughtful of the oneness of the world of humanity, the assemblage which is occupied with the mentioning of the kingdom of God, the assemblage which has its main motive the good pleasure of the Lord of Hosts, is verily the assemblage of the Bahais, for they (the Bahais) have no intention, aim or purpose save the attainment of the good pleasure of God, and entrance into the kingdom, and being the promulgators of the religion of God

they are the spreaders of the fragrance of God. These are the desires of the assemblage of the Bahais. That is why all the sects of the world are on the wane and destruction, except the Bahai assemblages, which day by day are achieving ideal progress, for they are confirmed by God's assistance.

I hope that many such assemblages may be founded in America, and that from all the centers of the world may people come to the Bahai assemblages, and thereby manifest the oneness of the world of humanity, for the people are all asleep, they are all inadvertent, they are all slumbering, because their thoughts are confined to materialism. They are not at all thoughtful of God's thoughts, except ye who are thinking of God. Verily ye are the spirit of the world. Ye are the cause of the light of the world. Ye are the salt of the world.

Do not look at your limited number now. Ere long you will see that the divine radiance has flooded all regions. All the peoples are decreasing, whereas the people of God are constantly increasing, progressing, developing, day by day growing stronger and greater, day by day becoming more effective.

Consider how the assembly of his holiness Christ which was limited or confined to eleven souls, has given birth to innumerable assemblies. How many denominations are sheltered beneath it! What efficacy it has come into possession of! Its efficacy is evident in all the world, and it evidently becomes the dominant factor.

Now, praise be to God, your assembly is a great one. You are about one or two hundred, and judge thereby of the future. And it is not in one place. In most parts of the world you will find Bahai centers, and they are daily increasing and daily spreading.

You must rest assured, knowing for a certainty that the confirmations of the kingdom are yours, that the favors of Baha'u'llah are with you, that the power heavenly is with you, that the assistance of God is with you. If all the inhabitants of the earth should gather they will fail in withstanding you, for they are on the wane, whereas you are waxing greater. They are being degraded; you are progressing.

When they exiled us from Persia, from Teheran, to Baghdad, there are thirty stages – in these thirty stages we did not find one Bahai. We did not meet one. And now in every one of these stages there are great numbers of Bahai friends.

Notwithstanding that the government of Persia and the government of Turkey – Abdul Hamid the Sultan arose against the Cause so severely, they strove so violently, they exercised

tyranny and oppression, thinking of extinguishing the lamp of God, but this lamp day by day grew in radiance, its power became greater, its illumination became greater, until it reached this degree, that now the lights are spread throughout the world, even as far as San Francisco, which is very far from Persia, which completes an arc of the circle, and it cannot be any further. See what it will mean in the future.

After his holiness Christ there were eleven disciples who were confirmed and even they were doubting, Peter heading them, until Mary Magdalene, that lioness of God, confirmed them, and was the cause of confirming them. Then consider what occurred. And now his holiness Baha'u'llah, when he ascended he had half a million of souls who were all self-sacrificing and all of whom were perfectly firm and staunch. Regard what a marvelous potency this will exercise.

Rest assured in the favor of God and know that God is your assistant, and with great power, with great confidence, strive that the lights of God may be spread and in this country from East to West the light may be shining, be confident, have no doubt about it. The banner of Baha'u'llah will be unfurled, waving towards all regions. The lights of the kingdom will illumine all these climes, and the call of God will reach the hearing of all the American Republic. Hence ye must be in the utmost of love, in the utmost of spirituality, in the utmost of detachment. In the utmost of sanctity must ye strive, night and day, that ye may be the cause of spreading this light. This spreading will grow. If we are not the instruments in it, others will be instrumental, but let us strive so that this crown may be placed upon our heads, that we may be the promulgators of the lights, that we may be the resuscitators of the souls, that we may be sight-givers to the blind, that we may be the remedies for the sick, that we may guide the people. Otherwise, God will create a people who will hoist the standard of God, who will ignite the lamp of God, who will conquer the cities of the hearts, who will show forth the potency of the Word of God. But for us the desire is that we may be instrumental and thus we may be crowned there. Otherwise, God is able to create instruments whereby his Cause shall be spread, whereby his Word shall be published broadcast. If this does not happen to-day, and if not on the morrow, then on the day after the morrow. But the desire is that to-day the Word may be spread, that our motion shall be beneath this banner and standard, that we shall be the cause of giving forth the summons of God, that we may invite the souls to the kingdom, that we may be the guides of the souls. Thus may this be the cause of illuminating the countenances in the kingdom of God and which will win the praise of all the manifestations of God. This is our hope. This

is the utmost of our desires. And I ask God that he may aid you all, that he may aid me, that together we may be occupied in the service of the kingdom of God.

This is a very blessed gathering. It is the source of great joy. It is a source of great potency in the world. This very gathering has its effects. The assemblage here and the fellowship exercised is a magnet attracting the confirmations of God. Just now the confirmations of God are surrounding such a gathering as this. Ere long you will see its signs and your joy will reach the superlative degree.

BSC.372 #701, SW_v10#13 p.243-245, ECN.096+955

ABU0574

Words spoken on 1912-Oct-05 in San Francisco

We have been driving in your lovely park. I found it so charming that I alighted from the automobile and walked along the pathways. It is a very beautiful park.

This is a good city. It is a new city; that is, newly built. One does not often see a city like this. Most cities are old, but this is new. If in this city the teachings of Baha'u'llah be promulgated – that is to say, if the inhabitants act in accordance with the teachings of Baha'u'llah – this city will become matchless, peerless. It will become like a paradise of Abha. Its outward appearance is radiant, and its inward life should become brilliant. Everything about the city is good. The human body is beautiful, but it requires life. When a body is endowed with life it is good, but when it is devoid of life, no matter how beautiful it may be it is only an image of clay. This city should become alive. It should be quickened by means of a new spirit. It should be rejuvenated by the infusion of new susceptibilities. It should become a city with eyes and ears; it should become eloquent. Then it would be a wonderful city. And so it shall be!

In truth, the American people have capacity, greater capacity than the Europeans. I have pondered over the condition of the masses of the people of Europe. They are like machines that work day and night unconscious of their motive power. They seem to be divided into two classes. The religionists are

submerged in superstitions and prejudices, and those who are not religious are materialists.

The people of America are noble, energetic, spiritually susceptible and keen. That is why the Bahai cause has spread here. Europe is nearer the Holy Land, but America was first to accept the message. No matter how distant a mirror may be from the sun it will reflect as though it were near, but a stone, no matter how near it may be, can never reflect the sun. Therefore distance is of no importance. Europe was near but did not see the sun. America was far but received illumination because of its capacity.

As soon as a spark is applied to dry wood that is soaked with oil or alcohol it is at once ignited. Why? Because it is combustible. But stone, though it remain a long time in the fire, would not be ignited. Rain descends throughout the land, but only the pure soil is fertile. In that soil hyacinths and other flowers will bloom, but sterile soil will not be benefited by the rain. Hence capacity is necessary. Unless there be capacity the bounties will not be effective. Therefore strive to obtain capacity.

The bounties of the kingdom of Abha are successive; the effulgences of the Sun of Reality shine gloriously. But capacity is necessary. The soil of the hearts must be receptive and pure so that it may be benefited by the downpour of rain. The mirror must be clear, delicate and polished to reflect the light; then the light of the sun will be revealed therein. But if the sun shine forever upon a black stone its rays and heat will not be effective and there will be no result. Therefore man should endeavor day and night to obtain capacity. The bounties of the kingdom of Abha will then become manifest, and the light of the Sun of Reality will dawn.

Upon what does capacity depend? It depends upon sanctity, purity of heart, attentiveness to the kingdom, detachment from the world, and the glorification and praise of God. Unless this capacity be obtained the bounties of the kingdom of Abha will not be resplendent, and the light of the Sun of Reality will not be effective in us.

We sometimes hear the questions: "Where are the bounties of the kingdom of Abha! Where is the radiance of the Sun of Reality? Where are the heavenly blessings?" The heavenly blessings continue to descend, but sterility is without capacity to comprehend or to receive.

I hope all of you will acquire capacity and ability, and that the bounties of the kingdom of Abha will become manifest within you.

ECN.092

ABU1731

Words spoken on 1912-Oct-05 in San Francisco

You are welcome, most welcome.

We have come here to be your guests. Do you accept a guest? This guest has come from a far distant land. He has traveled over nearly half the globe to reach this point, which is the farthest West on this continent. Consider how much this guest of yours has longed to see you to travel all that distance. I have come from afar, although in the pathway of love this point is near, for love makes the distance short. I should have been exceedingly joyous if I could have made this long journey on foot. Then I should have been much happier, for in the pathway of true love every difficulty is mercy, every hardship is easy, and every catastrophe is a blessing. Hence I hope that this meeting of ours may produce results great in proportion; that it may be akin to the meeting of the shower and the meadow; that it may be similar to the meeting of the zephyrs and the trees; that it may be like the gentle breeze in springtime. May its results be great!

What should be these great results? The ignition in America of the fire of the love of God and the encompassing of all the souls by the heavenly radiance. May the hearts become attracted. May the spirits be exhilarated. May the eyes become radiant. May the ears hearken to the melody of the kingdom of Abha.

I hope that you will strive for these great results.

ECN.095+952

ABU2138*Public address given on 1912-Oct-05 in San Francisco*

- 1 “These countries have reached the apex of material progress. They are like bodies in the utmost health and form which are, however, devoid of spirit. A spiritless body is a dead one. Indeed, its perfection depends on the acquisition of spiritual capacity and divine civilization.”
- 2 [The Master remarked repeatedly:]
- 3 “The people of America have a great capacity for the acquisition of spiritual qualities but they are immersed in material affairs. They are like machines which move uncontrollably; they move but are devoid of spirit. They will attain perfection when the spirit of divine civilization is breathed into them and this material civilization becomes infused with spiritual refinement.”
- 1 که این ممالک در مادیات کمال ترقی حاصل نموده مانند هیكلی است که در نهایت صباحت و ملاححت است ولکن روح لازم دارد جسم بی روح مرده است بلکه کمال آن در حصول استعداد روحانی و مدنیت الهی است
- 2 آن بود که مکرر وجود اطهر می فرمودند
- 3 اهالی امریکا استعداد روحانیات دارند ولی در امور جسمانی غرق شده اند مانند ماشینهای میمانند که بی اختیار در حرکت دارند اما بی روحند وقتی برتبه کمال رسند که روح مدنیت الهیه در آنها دمیده شود و مدنیت مادی با مدنیت روحانی توأم گردد

MHMD1.306

BDA1.288.11

ABU2758*Words spoken at a public park in San Francisco, 1912-Oct-05*

- 1 Although sensitivity in plants is slight as compared with that manifested in animals, within their own kingdom they have sensitivity and vegetable spirit.
- 2 Cut across a conical shape, sprinkle a little sulphate of copper on it, add a little water and then observe it with a magnifier. You will find its components rushing toward the center. Their sensitivity is apparent in their effort to reach the center until they form a cylinder.
- 1 هر چند نباتات نسبت بعالم حیوان حسّاس گفته نمی شوند ولی در عالم خود روح نباتی و قوه حسّاسه دارند
- 2 چنانچه اگر شکل مخروطی را سر ببرند و بالای آن ملح نحاس و بعد قدری آب بریزند و با ذره بین نگاه کنند می بینند چگونه اجزاء فردیه آن بطرف مرکز حرکت می کند و حسّاسیت آن اجزا را ملاحظه می کنند که چه طور رو بمركز می رود تا آن شکل استوانی را اکمال کند

MHMD1.306

BDA1.289.07

ABU3468

Words spoken at Portals of the Past, Golden Gate Park, San Francisco, 1912-Oct-05



The world and its condition will change to such a degree and the Baha'i Cause will prevail to such an extent that nothing but a remnant - like these pillars - will remain of the previous order.

MHMD1.306

تغیر اوضاع عالم و غلبه امر بهائی بجائی خواهد رسید که از سایر امور جز نمونه ئی مانند این عمود ها باقی نخواهد ماند

BDA1.289.05

ABU0013

Words spoken on 1912-Oct-06 in San Francisco

- 1 The origin of creation is love, inasmuch as love is the greatest of divine effulgences. The reality of divinity has cast an effulgence of love upon all phenomena. Were it not for the divine love, no genesis at all would be possible. Hence, among all phenomena, you will see expressions of love and peace.

1 حقیقت الوهیت بر جمیع کائنات محبت طلوع نموده زیرا محبت اعظم فیض الهی است مصدر ایجاد محبت است اگر محبت الهی نبود هیچ کائناتی بساحت وجود قدم نمی نهاد و از فیض الهی است که در میان جمیع کائنات محبت و الفت است

- 2 When we glance at phenomena, whether major or minor, we find they are interdependent and connected by a bond, and this bond is peace. Were there no such connection among phenomena – in other words, were there no peace among them – the world of existence could not possess immortality. Existing phenomena, therefore, owe their endurance or permanence to this peace, or love, which exists among them.

2 چون در کائنات ملاحظه کنیم چه کلی و چه جزئی جمیع را مرتبط بیکدیگر می بینیم و این ارتباط منبعت از صلح است و این صلح منبعت از این ارتباط اگر چنین ارتباطی بین کائنات نبود بعبارۀ آخری اگر صلح بین کائنات نبود عالم وجود بقا نداشت این کائنات موجوده حیاتش منوط بصلح و محبت است

- 3 The selfsame power of attraction that exists among phenomena, and is observable in cellular expressions of life, is an emanation of love in the mineral kingdom, because the mineral kingdom has not the capacity for any greater expression. When it comes to the vegetable kingdom, the virtue augmentative is added to this power of attraction, and love and unity make

3 همین قوه جاذبه که بین کائناتست و بین عناصر است و بین اجزاء فردیه هر شیئی است این نوعی از انواع محبت است زیرا عالم جماد استعداد بیش از این ندارد و چون بعالم نبات می آید این قوه جاذبه منضم بقوه نامیه شود محبت و الفت بیشتر ظاهر شود و چون بعالم حیوان می آید چون

themselves more manifest. When it reaches the animal kingdom, inasmuch as that kingdom is more specialized, more sensitive, and its capacity greater, the expressions of that love are more observable. When it reaches the human kingdom, inasmuch as that kingdom is possessed of extraordinary capacity, the lights of love are there more evident and manifest, and there they occupy a station similar to that of the spirit.

- 4 Love, then, confers life, while dissension, sedition and discord are ever conducive to destruction and extinction.

- 5 Were there no power of attraction, of gravitation, among the great planets which occupy interminable space they would drop, because their poise and endurance are due to that power of attraction which serves as a bond among them, and that bond is peace. If among the colossal planets there were to be discord, which is a form of warfare, undoubtedly there would be an explosion among them. Hence, warfare in the mineral kingdom is the cause of destruction, the cause of death.

- 6 Likewise, in the elemental world, affinity and amity of the elements give birth to myriad forms of creation. Were you to investigate the composition of any expression of life, you would find that it is the result of the coming together of single elements. For example, in man, certain single elements have been brought into affinity, into composition, and man is the result. Therefore, the assemblage of elements is conducive to the composition of phenomena. When dissension obtains among the elements, separation takes place, and disintegration results. Such is also the case with other expressions of life, whether minor or major, single or combined. From the composition of elements life results, and this is peace. From difference and divergence, disintegration and separation, annihilation results. In all phenomena peace and amity tend toward life, whereas warfare and dissension are the cause of death.

- 7 When we consider the animal kingdom, we find that the blessed (or domestic) animals are in accord and fellowship. For example, among a flock of sheep or of doves there is no dissension. They enjoy the greatest agreement. But among the ferocious animals there is no fellowship. They seem to choose solitary life and ever exhibit ferocity toward one another. Hence we learn

عالم حیوان اخصّ از عوالم جماد و نبات است لطیفتر است استعدادش بیشتر است این است که احساسات مخصوصه در عالم حیوان بیشتر است و روابط جنسیّه بیشتر ظاهر و چون بعالم انسان آید چون دارای استعداد فوق العاده است این است که انوار محبت در عالم انسان روشنتر است و روز بروز بیشتر میگردد و جاذبهء محبت در عالم انسان بمنزلهء روح است

- 4 پس واضح شد که محبت و مودّت و الفت حیات عالم است و مخالفت و نفرت و جنگ ممات امم

- 5 این اجسام عظیمه که در این فضای نامتناهی است اگر روابط جاذبه میان آنها نبود جمیع ساقط میشدند سبب بقاء اینها آن قوهء جاذبه است که روابط ضروریّه این اجسام عظیمه است و همین اساس صلح است اگر چنانچه بین این اجسام عظیمه روابط جاذبه قطع شود و صلح بدل ب جنگ گردد متلاشی گردد پس جنگ در عالم جماد نیز سبب ممات و هلاک است

- 6 و همچنین چون در عناصر ملاحظه میکنیم می بینیم که از اجتماع و الفت این عناصر این کائنات نامتناهی پیدا میشود زیرا اگر وجود هر کائنی از کائنات را درست تحقیق کنید می بینید از اجتماع و الفت آن عناصر است مثلاً انسان عناصری الفت یافته ترکیب شده و نتیجه اش وجود انسان شده پس ترکیب و الفت سبب وجود کائنات است و چون بین این عناصر اختلاف و تفریق حاصل شود و تحلیل گردد آن وقت فنا است و همچنین در سائر کائنات خواه جزئی و خواه کلی ملاحظه کن از الفت و اجتماع و ترکیب عناصر حیات حاصل شود و این عین صلح است و اختلاف و تحلیل متلاشی شود پس در جمیع کائنات صلح و الفت سبب حیات است و اختلاف و جنگ سبب ممات

- 7 چون نظر در عالم حیوان کنیم ملاحظه مینمائیم که حیوانات مبارکه با یکدیگر در نهایت الفت و محبتند نظیر گوسفندان و کبوتران و طیور سائر اینها جمیع با یکدیگر الفت نمایند در جنگ نیستند با همدیگر صلحند لکن حیوانات درنده در میان آنها ابداً الفتی نیست منفرداً زندگانی کنند و چون

that fellowship is a particular quality of the blessed or domestic animals, whereas warfare is a peculiarity of the ferocious animals.

- 8 It is astounding that man, in possession of such knowledge, still exercises such ferocity, and thinks nothing of destroying one hundred thousand men on a battle-field. Consider the blood now being shed in the Balkans, the young men being killed, the mothers losing their children, the children being made orphans, the homes being destroyed. All these horrors are the result of war. Astounding and strange it is that man, who calls the wolf a ferocious animal, considers a ferocious human animal praiseworthy! How thoughtless man is. How unjust man is. The wolf that devours one sheep is condemned, but if a general in the Balkans should cause the destruction of one hundred thousand men all would praise him. All would say: "He is a great man. He is a hero. He is worthy of our mention. He is worthy of great commendation." If a man should commit theft to the extent of a dollar, or should destroy property, he would be called a thief, a criminal; but if a general should pillage a whole country he would be hailed as a conqueror.

- 9 In short, the world of humanity is just now set aflame with an awful fire. Were you to scan history you would find that from the inception of human existence to the present time there has been continuous bloodshed. There has ever been warfare. There has ever been pillage and carnage. The world of humanity has never rested nor found repose. But now that this century of light has dawned, and the minds of men have developed, and science has expanded, it is expedient, and in accordance with the precepts of the Holy Book, that during this period unity should be established between the East and the West. Let this be the time when the wolf and the lamb shall dwell together. Let this be the season when the owl and the vulture shall rest together. Let this be the season when the lion and the calf shall enjoy the same pasture. In the holy Bible so has it been prophesied. Thus will the world of humanity find peace. It is our duty to strive and to be self-sacrificing, enduring every difficulty, in order that during this century international peace

بیکدیگر رسند فوراً جنگ درگیرد نظیر گرگان و کلاب پس می بینیم که الفت از خصائص حیوانات میار که است و جنگ از خصائص حیوانات درنده

8 انسان گرگی را چون بدست آرد میکشد زیرا گوسفندی را پاره پاره کرده است ولی نفوسی از بشر صد هزار نفر را از زیر تیغ آبدگین میگذرانند ملاحظه کنید الآن در بالکان چه خونها ریخته میشود جوانان شره شره میشوند مادرها بی پسر میگردند اطفال بی پدر میشوند خانه ها خراب میگردد خلاصه جمیع بلایا و محن باین بیچارگان وارد میآید باری در بالکان جنگی است خونریز که آتش سوزان بقلوب خیرخواهان عالم انسانی زده است سبحان الله عجب است که گرگ را درنده مینامند و آن را می کشند و لکن مردمان درنده را می پرستند چه قدر انسان بی فکر است چه قدر انسان بی انصاف است گرگی که یک گوسفند را میدرد اینقدر مبعوض است اما اگر یک انسان الآن در بالکان سردار باشد و صد هزار نفر را بکشد جمیع سیاسیون و جنگجویان میگویند این شخص شجاع بی نظیر و مثیل است این شخص سزاوار ستایش است زیرا صد هزار نفر را کشته است این چه قدر بیفکری است اگر شخصی یک دلار بدزد او را مجرم نامند اما اگر یک سردار یک مملکت را تالان و تاراج نماید او را فاتح گویند و ستایش و نیایش نمایند

9 باری مختصر این است که عالم انسانی ولکان آتش جور و اعتساف است و چون از بدایت عالم الی الآن بتاریخ نظر میکنیم همینطور می بینیم که همیشه خونریزی بوده همیشه حرب بوده همیشه خائنمانها خراب شده ابداً عالم انسانی راحت و آسایش نیافته حال این قرن نورانی آمده عقول بشر ترقی کرده علوم و فنون توسعه یافته لهذا سزاوار چنین است که بر حسب نبوات کتب مقدسه شرق و غرب متحد شوند و زمانی بیاید که گرگ و میش از یک چشمه بنوشند و باز و کبک در یک لانه و آشیانه زندگانی نمایند و شیر و آهو در یک چمن نمایند بلکه انشاء الله عالم انسانی راحت جوید باید جمیع ماها بکوشیم و جانفشانی کنیم و متحمل هر مشقتی شویم تا آنکه صلح عمومی تأسیس یابد وحدت عالم انسانی جلوه نماید

shall be established and the oneness of the world of humanity become manifest.

- 10 Praise be to God, all are servants of God, and all are submerged in the ocean of his mercy. The ray of the Sun of Reality is shining upon all. The shower of the mercy of God is refreshing all. The breeze of God's providence is blowing toward all. God has willed for us love. He has wished for us unity and agreement. He has ordained for us reciprocity and cooperation. He has wished for us kindness. So long as the Lord is kind to all, provides for all, protects all, and shelters all of us, without exception, beneath his overshadowing protection, why should we not avail ourselves of this bestowal? Why should we change this light into darkness? Why should we transform this life into death? Why should we transform this love and fellowship into hatred and rancor? Since the Lord of creation has reared us all, and is so kind to all, is it meet that we should injure his servants, pillage the properties and shed the blood of one another, and act contrary to his will, in opposition to his institutes? Verily he has created us angelic. Is it for us to be like ferocious animals? How pitiable it is that man should remain in such a state of barbarism!

10 الحمد لله ماها همه بندگان خدا هستیم و جمیع در بحر رحمت او مستغرق شعاع شمس حقیقت بر جمیع ماها تاییده باران رحمت الهی بهمه ماها رسیده و نسیم عنایت بر جمیع ماها وزیده پروردگار بجمیع ماها مهربان است بجمیع ماها محبت میفرماید بجمیع ماها رزق عطا میکند و جمیع ماها را حفظ میکند باین درجه مهربان است زیرا کل در پناه او راحت و آسایش مینمائیم و خداوند از برای ما محبت خواسته است اتحاد و اتفاق خواسته است تعاون و تعاضد خواسته است مهربانی خواسته است چرا ما این موهبت را از دست بدهیم چرا این نور را بظلمت تبدیل کنیم چرا این حیات را مبدل بممات نمائیم چرا این محبت و الفت را مبدل بحسد و بغض کنیم پروردگاری که جمیع ماها را خلق کرده و باین درجه بما مهربان است آیا سزاوار است که مخالف رضای او رفتار نمائیم بر ضد سیاست او معیشت کنیم بندگان او را صدمه و اذیت نمائیم خون یکدیگر را مباح بدانیم اموال یکدیگر را غارت کنیم خدا ما را ملائکه خلق نموده است آیا جائز است حیوان درنده گردیم چه قدر سبب حسرت است اگر انسان در این وحشت بماند

- 11 All the divine manifestations have appeared for the purpose of creating love and unity. All the heavenly books have descended for love's sake. All the divine teachings have been for the purpose of effecting love and unity. But we have forgotten this reality. We have held tenaciously to certain traditional beliefs, and inasmuch as these beliefs differ they have proved to be the bone of contention, the cause of warfare. Hence, it is better for us to refer now to the original reality, to investigate the reality of the divine teachings.

11 باری جمیع مظاهر الهی بجهت محبت و الفت آمده اند جمیع کتب آسمانی بجهت محبت و الفت نازل گشته جمیع تعالیم سبحانه بجهت محبت و الفت بوده لکن ما این حقیقت را فراموش کردیم بتقالیدی گرویدیم و چون تقالید مختلف است نزاع و جدال بمیان آمده و آتش حرب و قتال شعله زده

- 12 There is no doubt that the reality of the divine teachings is centralized in love and should cause the abolition of warfare. The reality of the divine teachings is light, whereas rancor and hatred and war are darkness. The reality of the divine teachings is life, whereas warfare is death. Superstitious traditions are ever the cause of the destruction of humanity, for they are conducive to fanaticism, and fanaticism is ever productive of war.

12 پس بهتر آن است که رجوع بحقیقت کنیم یعنی حقیقت تعالیم الهی را تحرّی نمائیم و هیچ شبهه‌ئی نیست که حقیقت تعالیم الهی یکی است و آن محبت است و ترک جنگ و جدال حقیقت تعالیم الهی نور است و بغض و عداوت ظلمت حقیقت تعالیم الهی حیات است ولیکن درندگی و خونخواری ممات تقالید هادم بنیان انسانیت زیرا سبب تعصب است و تعصب سبب جنگ

- 13 The manifestations of God endured great difficulties and tremendous vicissitudes, sacrificing even their lives. They endured all these ordeals that love might be created in our hearts, that we might be welded together in amity, that we might exercise loving kindness toward one another. They forfeited their comforts and possessions, passing their lives in the midst of afflictions, in order that they might guide us, that they might lead us to reality. Is it just that we should waste their sufferings, that we should render fruitless the seeds sown by them, that we should act contrary to the teachings instituted by them? Is it just that we should follow satanic promptings and shed the blood of our fellow-men?
- مظاهر مقدّسه الهی زحمتها و بلائی شدیدۀ تجلّ نمودند یکی هدف هزاران تیر شد یکی در تاریکی حبس افتاد و دیگری نفی در بلاد شد یکی بالای صلیب رفت و دیگری در قعر زندان افتاد این بلایا را بجهت این کشیدند که در بین قلوب محبت حاصل شود با یکدیگر الفت نمایند با یکدیگر مهربان باشند جان خود را فدای یکدیگر کنند راحت و آسایش خود را فدای خیر عموم نمایند مدّت حیات را در نهایت زحمت بودند تا ما را هدایت کنند و ما را بحقیقت دلالت نمایند آیا سزاوار است که ما زحمات آنها را ضایع کنیم مشقّتهای آنها را بی ثمر نمائیم بر ضدّ تعالیم آنها قیام کنیم متابعت شیطان نمائیم و هر روز بجنگ و جدالی مشغول شویم و هر روزی سبب خونریزی و خرابی گردیم
- 14 These things have ever been displeasing to God, and humanity has thereby deprived itself of God's mercy. For many centuries and ages we have seen what havoc and destruction have been caused by hatred and rancor and warfare. Have we not seen enough? Then let us exercise fellowship in this radiant century. Let us be loving. Let us proclaim international peace. Let us strive by day and by night that among all mankind unity may result. At least, let us give this plan a trial. If we should find that love and unity and peace result in harm, then we may revert again to warfare. But should we find that they result in better lives and comfort, that they are an impetus to the development of humanity, causing the illumination of mankind and attainment to the approvement of God, then this course should be given our fullest and heartiest support. Therefore, day and night must we pray, supplicating at the threshold of God that the fire of war and corruption may cease, and that the fount of peace and fellowship may gush forth.
- آیا کفایت نیست این همه قرون و اعصار جنگ بوده لهذا جنگ را تجربه کردیم و دیدیم که حرب و قتال و بغض و عداوت سبب اضمحلال است سبب غضب الهی است سبب محرومیت از رحمت پروردگار است خوب است حالا در این عصر نورانی یک چندی الفت و محبت تجربه نمائیم صلح عمومی را اعلان کنیم وحدت عالم انسانی را نشر دهیم شب و روز بکوشیم تا بین بشر اتحاد و اتفاق جلوه نماید این را نیز چندی امتحان کنیم اگر دیدیم که محبت و الفت و صلح ضرر دارد آسان است دوباره بجنگ برمیگردیم اما چون ملاحظه کردیم که محبت سبب ترقی انسان است سبب نورانیت بشر است سبب وصول برضای الهی است سبب قرینیت درگاه کبریاست بنهایت قوّت تمسّک بآن کنیم باری من شب و روز دعا میکنم که این آتش حرب و قتال خاموش شود و چشمه صلح و حیات بجوشد
- 15 I hope that all of us will strive, and, if need be, forfeit our possessions, our comforts, our rest, and even our lives, in order that the light of peace may illumine the world and the lives of all mankind joyously reflect this radiance.
- امیدوارم که جمیع ماها بکوشیم راحتمان را فدا کنیم ثروتمان را صرف کنیم حتی جانمان را فدا نمائیم تا این نورانیت صلح و وفاق در جمیع آفاق بتابد و عالم انسانی روشن گردد
- 16 The main cause of the war that has broken out in the Balkans is religious prejudice – sectarianism. God has revealed religious teachings for the purpose of creating fellowship and love, but religion has been used as an excuse for contention and warfare.
- از جمله اساس حرب و جنگ در بالکان امروز تعصّب دینی است تعصّب مذهبی است شما درست ملاحظه نمائید که خدا دین را تأسیس فرمود تا محبت بین بشر زیاد شود و سبب الفت

This bond of unity has been used as an excuse for shedding blood. Religion, which was meant to be the foundation of justice, has been used for boundless tyranny. If religion should be the cause of warfare and contention, assuredly irreligion would be better. The foundation of religion is love; its purpose is to weld together the hearts. Should religion prove to be the cause of alienating the hearts and result in enmity and rancor, then it would not be religion but absolute misguidance, and irreligion would be better, – without religion we could do better.

و مؤانست گردد ما چنین موهبت الهی را سبب جنگ و جدال نموده‌ایم دین که باید سبب ارتباط باشد سبب خوریزی شد دین که باید سبب عدل و انصاف باشد سبب ظلم بیپایان گردید پس اگر دین سبب جنگ و جدال شود البته بیدینی بهتر است زیرا مقصد از دین محبت است تا قلوب را یکدیگر ارتباط دهد ولی اگر دین سبب شود که قلوب را از یکدیگر متفر نماید و سبب این ظلم و عدوان گردد البته این دین نیست بل عین ضلالت و گمراهی است و بیدینی خوشتر

- 17 All the holy manifestations lived in the greatest concord and love. They praised one another. They glorified and sanctified one another. For example, His Holiness Moses exalted and glorified His Holiness Abraham, declaring that he was a lamp of guidance. Likewise, His Holiness Christ praised to the utmost His Holiness Moses, exalting and glorifying him. It was His Holiness Christ who spread the name of Moses throughout the East and the West. He praised the prophets of Israel and all the Israelitish people. It was through the New Testament that the Old Testament was spread throughout the world.

17 جميع مظاهر مقدّسه الهی با یکدیگر در نهایت محبت بودند یکدیگر را بسیار ستایش میکردند یکدیگر را ینهایت تنزیه و تقدیس مینمودند مثلاً حضرت موسی حضرت ابراهیم را تبریک و تقدیس کرد و نهایت ستایش را نمود و بیان نمود که او شمع هدایت الهی بود همینطور حضرت مسیح نهایت تعجید را از حضرت موسی نمود تنزیه و تقدیس کرد و نام موسی را در شرق و غرب منتشر نمود کتاب موسی را در اقطار عالم انتشار داد انبیای بنی اسرائیل را ستایش کرد بلکه بنی اسرائیل را مفتخر و سرافراز فرمود

- 18 Likewise, when Mohammed appeared he praised to the highest His Holiness Christ. It is written in the Koran that His Holiness Christ was verily the word of God, that Christ was the spirit of God, that Christ was born of the Holy Spirit, and that Mary was virtuous and sanctified. The highest commendation and homage are expressed for His Holiness Christ, to the extent that in several suras, or chapters, in the Koran there are praises of John the Baptist, His Holiness Christ and virtuous Mary.

18 همچنین حضرت محمد نهایت ستایش از حضرت مسیح در قرآن موجود که حضرت مسیح کلمه الله است حضرت مسیح روح الله است حضرت مسیح از روح القدس تولد یافت و مریم در قدس الاقداس بود معتکف بود و مانده از آسمان بر او نازل میشد باری نهایت ستایش را از حضرت مسیح نمود حتی یک سوره باسم مریم در قرآن موجود است و جميع مضمون ستایش از یوحنا معمدانی و حضرت مسیح و حضرات حواریون و حضرت مریم است

- 19 So also did the Bab and His Holiness Baha'u'llah praise and exalt all the divine manifestations. They praised His Holiness Christ beyond description or imagination. Were all their references to that holy personage to be put into a book they would form a large volume. Baha'u'llah wrote many commentaries on the gospel, bringing to light its inner significances.

19 همینطور حضرت باب و حضرت بهاء الله جميع مظاهر مقدّسه الهی را ستایش نموده‌اند چنان در حق حضرت مسیح ستایش نمودند که ابداً در تصور نمیگنجد البته اگر جمع شود یک کتاب میشود حضرت بهاء الله سبب نشر تورات و انجیل شریف و قرآن شد و شروح مفصله بر بعضی آیات انجیل نوشت و اسرار انجیل را ظاهر نمود

- 20 The prophets had for one another the utmost love. They exalted one another. They offered one another the greatest homage. Then why should the followers of these mighty teachers wage war on one another and kill one another? Why should they lay waste the homes and spill the blood of one another, even as you witness now in the Balkans? This barbarism, bloodthirstiness, wrong and oppression emanate from religious prejudice. There is no other cause. Therefore, let us pray that God will guide the souls, that he will rescue the "wolves" from their ferocity, so that they may become as lambs and as birds of peace and flock together. Thus will darkness disappear from the horizon of the world and the teachings of God illumine the East and the West.
- 20 اینها که با یکدیگر در نهایت الفت و محبت بودند و حیات یکدیگر را تنزیه و تقدیس مینمودند و نهایت ستایش را میفرمودند چرا ما که پیروان آنها هستیم بر ضد یکدیگر قیام کنیم همدیگر را بکشیم خائمان یکدیگر را خراب کنیم خون یکدیگر را بریزیم مثل اینکه الآن در بالکان همین تعصب دینی سبب این توحش این خونریزی و این ظلم و عدوان شده است لهذا همه دعا کنید که خدا اینها را هدایت کند این بره‌ها را از چنگال گرگان نجات بخشد کل طیور سلام شوند و حمامه صلح عام گردند با یکدیگر الفت کنند تا این ظلمت از عالم زائل شود و نورانیت تعالیم الهی شرق و غرب را روشن نماید
- 21 This is our utmost desire. This is our most fervent supplication at the divine threshold.
- 21 این است نهایت آرزوی ما این است نهایت رجای ما ولی ما بقدر قوه میکوشیم بلکه شمس نجات و فلاح از افق عالم انسانی طلوع نماید
- 22 I have come from the far off Orient, traversing long distances, because I have loved you very much. The American people being most peace loving, desire peace for all humanity; therefore your noble thoughts and strivings afford me great joy.
- 22 من از شرق آمده‌ام مسافت بعیده را طی کرده‌ام از بس که شماها را دوست داشتم زیرا شنیدم که شماها صلح جو هستید راحت و آسایش عالم انسانی را میخواهید لهذا از این افکار عالیّه شما از این مقاصد خیریه شما نهایت سرور را دارم
- 23 REMARKS BY REV. LEAVITT: We are very grateful to this prophet of peace and good will from the East, also to Dr. Fareed for his beautiful translation. We shall close our service by singing a hymn, after which I shall ask Abdul Baha to pronounce the benediction.
- ... 23
- 24 BENEDICTION BY ABDUL BAHÁ
- ... 24
- 25 O Lord, O Merciful, O Bountiful! Thou seest what fire of oppression blazeth in the Balkans, what flame of corruption and sedition leapeth forth. These peoples have fallen upon one another, yet Thou desirest peace. They seek war, yet Thou seekest love. They desire hatred and enmity, yet Thou desirest heavenly illumination. O Lord! The hearts are submerged in animal darkness; illumine them, then, with the rays of the Sun of Truth. O God! Have mercy upon these ravaging ones; adorn them with goodly attributes; restrain these ferocious ones from bloodshed. Change this war into peace, transform this estrangement into fellowship, and turn this hatred and enmity into love.
- 25 پروردگارا رحیما کریم! مشاهده میفرمائی که در بالکان چه آتش اعتسافی شعله میزند چه شعله نائره فساد زبانه میکشد این اقوام بجان همدیگر افتاده‌اند ولی تو صلح میخواهی آنان جنگ میطلبند ولی تو محبت میخواهی آنان بغض و عداوت میخواهند ولی تو نورانیت آسمانی میطلبی ای پروردگار دلها در ظلمت حیوانی مستغرق است پس بانوار شمس حقیقت روشن فرما خداوند رحمت کن این درندگان را بصفات حسنه مزین نما و این حیوانات را از خونریزی بازدار این جنگ را تغییر بصلح کن و این کلفت را مبدل بالفت نما و این بغض و عداوت را بحبت منقلب فرما

- 26 O God! Dispel this darkness, and diffuse the light of Thy mercy. Establish a heavenly bond among the hearts, and shine forth upon all with the light of peace and righteousness. O God! Make these wolves as sheep, and these ravening beasts as men. Guide these souls, that they may seek Thy good-pleasure and not contend and war with one another for a handful of dust. O God! Thou hast created this dust as the basest of created things, and it is the graveyard of all humanity, the perpetual cemetery of man. Yet these heedless and intoxicated ones wage war for this eternal grave, shed one another's blood, plunder and despoil one another's homes, and lay waste whole countries.
- 26 خداوندا این ظلمت را زائل کن و نورانیت رحمت را منتشر فرما در بین قلوب ارتباط آسمانی بخش و بر جمیع بنور صلح و صلاح جلوه کن خداوندا این گرگان را اغنام نما و این درندگان را انسان کن این نفوس را هدایت کن تا رضای تو طلبند و از برای خاک با یکدیگر جنگ و مخالفت نمایند خداوندا این خاک را پست ترین موجودات خلق فرمودی و قبر عموم بشر است قبرستان دائمی انسان است با وجود این این غافلان و این مدھوشان بجهت این قبر ابدی جنگ نمایند خون یکدیگر ریزند خائمان یکدیگر نهب و غارت نمایند و ممالک را خراب کنند
- 27 O God! Send forth the lightning-flash of guidance; deliver them from these manners and ways; and lead them unto Thy Kingdom, that they may receive the outpourings of the Kingdom of peace and salutation. O God, have mercy! O God, guide! O God, assist! O God, bestow success!
- 27 خدایا بارقهء هدایت بفرست و اینها را از این اخلاق و اطوار نجات بخش و بملکوت خویش دلالت فرما تا استفاضه از ملکوت صلح و سلام نمایند خدایا رحم کن خدایا هدایت نما خدایا تأیید بخش خدایا توفیق ده
- 28 Thou art the Bountiful, Thou art the Merciful, and Thou art the Almighty.
- 28 توئی کریم و توئی رحیم و توئی توانا

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Public address given at First Congregational Church on 1912-Oct-06 in San Francisco

The most important issue confronting humanity to-day is one religious in character. Religion should be the cause of fellowship and unity among mankind, but misunderstandings have made it the cause of discord, dissension, sedition and hatred. Religion is a remedy destined to be the means of healing unto the nations, but the misapplication of that remedy has caused disease, resulting in the greatest dissension and discord. For six thousand years there has been continuous warfare, pillage and carnage among the nations, and even the war in the Balkans to-day is but another instance of the religious prejudice caused by the misunderstanding existing among the people of different religions. Were this misunderstanding to be removed and reality to be investigated, it would become evident that the

foundation underlying all religions is one and the same. The foundation of all the divine religions is reality.

His Holiness Abraham was a herald of reality. His Holiness Moses was a promulgator of reality. His Holiness Christ was a founder of reality. His Holiness Zoroaster was a herald of reality. His Holiness Mohammed was a promulgator of reality. His Holiness the Bab was a herald of reality. His Holiness Baha'u'llah was a founder of reality. All these holy souls were founders and promulgators of the one reality, and this reality is not subject to plurality or divisibility.

The manifestations of God endured many vicissitudes and ordeals. Not a day did they enjoy peace. They passed their lives in the greatest hardship, finally suffering martyrdom. All these ordeals they endured for the purpose of bringing about fellowship among men, and for the purpose of giving forth the effulgence of love, in order that the hearts might be united.

However, the reality having been forgotten, or having been discarded, the religionists have substituted certain blind traditional beliefs, which beliefs, being ever at variance, have resulted in naught but dissension, sedition and warfare. Until these superstitious beliefs be discarded and reality be investigated, discord will not cease and ferocity and carnage will not pass away.

His Holiness Moses was sent to unite the hearts of the children of Israel, and he gathered them beneath one tabernacle. At a time when the children of Israel were scattered like unto a flock of sheep, His Holiness Moses proved to be a real shepherd, for he gathered together these sheep of Israel, united their hearts, and ultimately led them into the Land of Promise. Through the blessing of this unity, the Israelites advanced and became possessed of virtues to the superlative degree of their time. Whereas they had been ignorant before his appearance, they later became wise. Whereas they had been barbarous, they became an educated and refined people. whereas they had been degraded, they became elevated and reached such a degree of civilization that they were able to found the Solomonic sovereignty, and many learned men of other nations considered it worth while to take long journeys to the Holy Land to study with the philosophers of Israel. Such were the blessings resulting from the unity wrought among the children of Israel, and the cause of this unity of the hearts was His Holiness Moses who brought the law of God.

Thus it becomes evident that religion is the cause of creating love and unity and promoting fellowship and peace, that religion is an ethical system for the improvement of morality, that

religion is an impetus to civilization, that religion is the cause of the spread of education.

After Moses, His Holiness Christ appeared. He was a single and unique personality, with no hosts, no army, no sovereignty nor dominion, no influence nor affluence. He was a man of sorrows and acquainted with grief, and yet, solitary and alone, he was able to hoist aloft the banner of solidarity and peace. He was capable of uniting various peoples and different races. He unified the hearts of men. The Greek nation, the Roman, the Syrian, the Chaldean, the Assyrian and the Egyptian nations were united through the efficacy of his word. Through him their differences were removed, their dissensions dispelled, and no longer did warfare exist among them. Through him all these scattered sheep were assembled and educated beneath the care and shelter of the real Shepherd, and the light of divine morality flooded the world.

The Jews, however, being blinded by traditional superstitions, or dogmas, believed that Christ was inimical to Moses. They imagined him to be the destroyer of the Mosaic law, whereas His Holiness Christ upheld the standard of Moses. He promulgated the fundamental law of Moses. He caused the name of Moses to become known throughout the East and the West. Through the New Testament the old Testament became widely known. Prior to the rise of Christ the name of Moses was confined to Palestine and the Torah was known only to the Jews, but after the rise of His Holiness Christ from the horizon of eternity the name of Moses became known in all regions of the world. He declared the Israelites to be the people of God, holy people, and all their prophets valid. Therefore, had Moses any friend as great as Christ? Did Moses have any witness so fair as Christ? Did Moses have any advocate more fervent than Christ? But pitiful was the state of the Jews, for they were captives of dogma. They supposed His Holiness Christ to be an enemy of Moses, and in the greatest hatred they crucified him.

All the differences existing between the Jews and the Christians have been due to misunderstandings and to traditional beliefs. If the Jews were to investigate reality they would praise His Holiness Christ, and they would be confident that His Holiness Christ did not question the validity of His Holiness Moses, but that, on the contrary, he indorsed the institutes of Moses, the foundation of which was the ten commandments, and these commandments were promulgated by His Holiness Christ. Thus it becomes evident that differences among the religionists are ever due to misunderstandings resulting from clinging to traditions and ceremonials.

In this century of radiance, wherein the minds of men have become developed, the perceptions keen, the hearts receptive, and all the realities resplendent, the religionists must discover the fundamental reality that the foundation of all the divine religions is one. It is a cause of creating unity and love among humanity, and all the differences and discords are due to misunderstanding, fanaticism, or the prejudice of ignorance.

His Holiness Christ and His Holiness Moses were in the fullest accord, and the greatest love existed between them. His Holiness Moses prophesied the advent of Christ, and His Holiness Christ confirmed those prophecies. But a hundred thousand times, alas! among the Jews and the Christians, even to the present day, there have existed enmity and discord, traceable to misunderstanding based upon prejudice and fanaticism.

All are the servants of God, all are submerged in the sea of God's mercy, and all are protected. God is God of all, and he provides for all. He is the resuscitator of all, and for all humanity has he willed love. But, sorrowful to tell! men have acted contrary to the decrees of God, and have held tenaciously to superannuated beliefs that are opposed to reason and science and are the origin of strife and bloodshed.

Consider. Investigate. Examine. Search. You will be surprised to find, for instance, that in the Koran, the bible of the Mohammedans, there is praise offered His Holiness Christ that cannot be surpassed. Explicitly is it stated that His Holiness Christ was the word of truth; that His Holiness Christ was the spirit of God; that His Holiness Christ was born of the Holy Spirit; that His Holiness Christ was radiant. There is even an account in the Koran which is not to be found in the Gospel itself. In bearing witness to the station of that wondrous being it is stated that when Christ was an infant in the cradle he fluently spoke these words: "Verily I am the servant of God; he hath given me the book of the gospel, and hath appointed me a prophet."

Also is it stated in the Koran that Her Grace Mary was reared by Zacharias within the temple; that her nourishment was miraculously provided; that after she had conceived of the Holy Spirit and His Holiness Christ was about to be born she rested near the withered trunk of a palm tree, which suddenly attained fruition and bore most luscious dates for the sustenance of the virgin mother.

It is also recorded in the Koran that the angels of God, addressing Mary, said: "O Mary, verily God hath chosen thee, and hath purified thee and hath chosen thee above all the women of the world."

The continuous warfare of the last thirteen hundred years, including the crusades, has been due to religious misunderstandings, and even to-day it is aflame in the Balkans. What havoc misunderstanding creates, and what great harm is attendant upon blind belief in superstitions and traditional dogmas! Men go to war: blood is spilled, countries laid waste, homes destroyed, women and children left destitute. They exercise the greatest tyranny against one another, showing no justice, no mercy, no compassion.

The manifestations of God offered their lives in order that humanity might enjoy fellowship. Is it meet that we still should be inimical toward one another, that we still should have differences, that we still should be hard of heart? God has created us that we might live together in perfect amity and love. Therefore, is warfare becoming to the human station?

When we observe the various animals we see that among their own species there is no such discord. There is no strife or bloodshed among them. For instance, among the sheep, or the deer, or the blessed (domestic) birds, you will not discover any warfare. They are animals, supposed to be bereft of reason, while we are men, supposed to be endowed with intelligence. Considering man's intelligence and wisdom, considering the mission of all the prophets, considering the appearance of all the holy manifestations who brought the divine teachings or admonitions of God, is it meet that we still should settle our disputes by the sword? Is it meet that we should be lower than animals? If animals should exhibit hatred and ferocity they should be excused, because they are not endowed with reason. No book has descended upon them. No prophet has been sent to them. No philosophers have appeared among them. No teachings have been given them. Should they be hostile and have differences, they should be excused. But considering the divine precepts and teachings of the prophets that have been given to man how can he expect to be excused when he acts in this wise? What inadvertence! What ignorance! What falseness! What injustice! What irreligion!

When His Holiness Baha'u'llah appeared he gave forth the declaration concerning the oneness of the world of humanity. He expounded the principles of international peace. He sent epistles to the kings and rulers. He endured all difficulties and ordeals. His life was spent amid great trials. He was incarcerated in prison. He was enchained. He was banished from city to city. All his possessions were confiscated. At last, in the Great Prison, he departed from life. All these ordeals and hardships he suffered in order that among mankind love might be established. There was no advice which he did not eloquently

give. There was no admonition which did not fall from his lips. He promulgated the fundamental principles of the divine religions. He confirmed the teachings of all the prophets of God.

In Persia, among those who have harkened to the admonitions of Baha'u'llah, you will find Zoroastrian, Jew, Christian, Mohammedan, Buddhist, associating one with the other in perfect accord and good will, entertaining no ill thought or enmity, no rancor, no feeling of estrangement or alienation, but all living together in complete understanding and love. Is this not better than shedding the blood of one another, anathematizing and calling one another infidel, and sacrificing innocent, helpless creatures because of religious prejudice?

I have come from distant countries, and I am glad to find that the United States is such a populous and prosperous country. The American people are noble in character. They have lofty thoughts, keen perceptions, and a superlative degree of civilization. I am hopeful that this noble nation, this fair government, will incorporate with the principles of its administration those of the divine civilization also, and promulgate the heavenly teachings of God.

The heavenly civilization consists in the oneness of the world of humanity and universal peace among men. It consists in the investigation of reality and the removal of misunderstandings among nations. I am hopeful that this noble nation may attain to this; that it may uphold the standard of international peace in the world; that it may be the herald of love and good will toward all men. Thus the darkness of ignorance will pass away, the thick clouds of misunderstanding will be dispelled, and the light of reality will shine forth with the utmost brilliancy.

May the world of humanity become reformed. May it attain to a new spirit. May it receive a new bestowal. May it attain to the blessing of God. May it obtain that which is conducive to everlasting happiness. This happiness consists in kindness to all humanity, love in all hearts, amity and peace among all nations. This is God's desire for humanity. This is the quintessence of the teachings of His Holiness Christ and of all the other prophets. Therefore, with a contrite heart and a spirit of supplication, do I pray to God, begging him to confirm you that you may accomplish the great work of the establishment among men of unity, universal peace and all that brings happiness and comfort to mankind.

May you all be confirmed!

BENEDICTION BY ABDUL BAHA

O Lord, thou who art the clement, verily we have gathered together in thy temple. We are thy servants and in need of thy bestowals.

O God, attract the souls, unite the hearts of thy servants; rescue them from the realm of darkness and cause them to dwell in friendship and love.

O Lord, we are shortcoming, but verily thou art merciful and generous. We are inadvertent and impotent, but verily thou art gracious and mighty. We are poor and incapable, but verily thou art rich and able.

O Lord, glance not at our unworthiness, but ever deal with us through thy favor and kindness. Forgive our sins, and in our association, which should be kind and loving, confirm us. May our hearts ever be attracted through thy glad tidings. May our souls be sanctified and our minds sound.

O thou kind Lord, aid us to pursue thy pathway, to turn to thy kingdom, to be steadfast and firm in thy love, and to be worthy of thine infinite bounties.

O Lord, O Forgiver, be compassionate and generous. Verily thou art the merciful, the clement, the gracious. Verily thou art the mighty, the powerful.

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Words spoken on 1912-Oct-06 in Oakland

Last year I went to Europe. After a few months I returned to Alexandria. When I was ready to start for America, many people advised me to go by the way of Europe and take the steamer Titanic, but I came directly on the steamer Cedric. Baha'u'llah was with us. We are always confident that he is with us, no matter where we are. Although the trip was fraught with a great many troubles, yet God guided us to take the direct line. We were fifteen days on the sea. We might have gone by the way of Europe and might have taken the Titanic for America. On the steamer from Alexandria to Naples Mr. and Mrs. John Jacob Astor were with us. I delivered an address on the occasion before the passengers and they were somewhat interested. They told us that they were going to take the

steamer Titanic, as it was the greatest passenger steamer in the world and which was on its maiden trip, so they left us at Naples. God protected us. God assisted us. The providence and protection of Baha'u'llah were with us. God has protected us under all circumstances.

Abdul Hamid, the Sultan of Turkey, was the greatest despotic monarch of Turkey. He dealt with us very unjustly. He was so cruel that in the middle of the night he did away with people who displeased him. He tied very heavy stones to the feet of his victims and cast them into the sea. At one time a steamer sank near the scene of these awful crimes. The company to which the steamer belonged desired to salvage the cargo. When divers went down they found, to their amazement, what seemed to be a tangle of trees, but which, on closer examination, proved to be human bodies floating erect in the water. There were so many of them they resembled a tangle of trees. For forty-five years God protected us from the tyranny of such a man!

To-day a newspaper reporter came to see me and asked some very irrelevant questions. One of his questions was, "Where do you get the money to travel with?" This was a very unnecessary question. I answered that the same power which had supported me while I was at home is taking care of me while I am traveling. Another question was, "Have you come here to convert the people to your religion?" I answered, "I have come to interest people in the establishment of universal brotherhood and international peace."

While I was in Alexandria a very sagacious man from Ireland came to see me. He was a professor. He said, "I heard of you when I was in Cairo, and I have taken this trip to see you."

I asked, "Why?" and he said, "Because all my religious opinions are disturbed and in a state of agitation."

I asked, "For what reason?" and he replied, "Because I do not believe in God." I said, "You are a Catholic; why do you not ask of the priests who God is, and where he is?"

He replied: "I have been with the priests. I have been two years in Vatican. I have spoken repeatedly with the Pope himself. Neither the Pope, nor the cardinals, nor the grandees of the Vatican could explain to me these religious problems. They could not prove satisfactorily the existence of God. I asked the Pope, 'How can we know that there is a God, and how can you prove it?' He said, 'Because it is recorded in the Bible that God created the earth and heavens.' I said 'I desire evidences in regard to the existence of Divinity. First prove to me that there is a Divinity. Then you can speak of the Bible.' I desire proofs, first of the existence of God, then of the necessity of

inspiration, then of the revelation of God to man through the prophets. But simply to state that Moses was a prophet of God, that God inspired him, and that he recorded in the Bible such and such a statement, is not satisfactory. I do not believe in the Bible. I do not believe in God. I do not believe in Christ. You must prove to me first that there is a God, then that God inspired the prophets to reveal the Torah and the Gospel. Our philosophy denies the existence of God. We deny God according to certain scientific reasons. We do not merely say that we do not believe in God, but we substantiate this assertion with intellectual proofs and evidences.”

If one takes the Bible out of the hands of these priests they know nothing else. They cannot say anything. They know only how to manage the ceremonies of the church, and the knowledge of the Pope consists in the ceremonies and rituals of the Vatican.

I asked, “What are your proofs and evidences?”

He answered: “You say these endless phenomena and infinite objects are created by God, and that he is the creator of the whole world and that these phenomena are evidences of his existence, just as a work of art is the evidence in regard to the existence of the artist. A house connotes the existence of the architect, and a rose garden proves the handiwork of the gardener. But we prove, scientifically, that nature is independent of any creator, that these endless images of life are nothing but the variations of the productive power of nature.”

Then I asked, “How can you prove all these things?”

He answered: “These contingent elements are nothing but the composition of various single atoms. The individual atoms appear from time to time in various forms. Therefore composition is the sign of life, and decomposition is the sign of mortality. With this principle well established, where can you prove the necessity for the existence of a creator? There is a natural law which impels the various single atoms to come together involuntarily and to form a composite object. When these various segregated atoms are brought together then the result will be a flower, a human being, or any other given object. One can see the working of this natural law throughout all the different kingdoms of existence.”

I said: “Very well. There is no doubt that the infinite phenomena are the result of the composition of the different elements. Every composition is the aggregation of various individual molecules, but let us ascertain to which kind of composition it belongs.”

He said, "There is only one kind of composition."

I answered: "That is where you are mistaken. There are three kinds of composition: the accidental (or involuntary), the essential (sometimes called compulsory), and the voluntary. Every composition of atoms is in these three divisions. Now let us investigate as to whether or not the composition of certain atoms is accidental – whether or not these elements have come together involuntarily to compose a given object."

He said, "Certainly they have."

I said: "That is a mistake, because every effect is the result of a cause, and as the affinity of these atoms depends upon a higher power, impelling them to come together, there must be a cause behind this kind of composition."

"Again, we may say that the composition is an essential composition. What is an essential composition? An essential composition is one wherein every cellular element seeks the association of other elements so that a composite object may be revealed. This longing for affinity is in the very nature of the atoms. For example, the essential nature of fire is heat; the essential nature of water is moisture; the essential nature of the sun is light. This is what we mean by essential composition. In case we consider this an essential composition, that is, the various atoms having been brought together with an inherent desire for mutual association, just as there is an inherent heat in the fire or moisture in the water then there will be no disintegration afterward, because these attributes are in the very innate nature of the object, and according to science an inherent attribute of an object will not separate from the object itself. Therefore, inasmuch as involuntary compositions are subject to decomposition and disintegration, we can clearly see that it is unscientific and untenable to say that they belong to the essential division."

"The only one that remains is the voluntary composition, and that is through the will of the Creator or self-subsistent Law."

It is strange that these philosophers do not consider that the Divine Will is the creator of life. Had you been in Dublin (New Hampshire) you would have heard how I spoke at the gatherings of these noteworthy thinkers and scholars.

These professors labor for many years to acquire scholastic virtues. They go through colleges and universities, try to inform themselves of sciences and arts, master minutely the various theories of life, and when they leave college they say: "We deny God. We have become free from all superstitions. We do not have any spiritual susceptibilities. Where is God? What

are ideal realities? We believe in the evidence of the senses and we do not believe in the ideal verities. Spiritual susceptibilities are superstitions. God and the prophets are for the ignorant. Revelation and divine teachings are for the weak-minded. All these are the creation of human imagination. That which is tangible is real. We are the people of reality. Everything except that which is tangible is superstition.”

If such should be the case, these philosophers have labored in vain for years to attain unto this station, for the animals have reached it without any labor. They are entirely free from spiritual susceptibilities. They are ignorant of God, the kingdom, heavenly attractions, divine bestowals. His highness The cow is the greatest philosopher. These professors should go to the cow school, and sit at the feet of the great professor emeritus to learn the minute lessons of philosophy and materialism. As an example of this “natural” philosopher consider the cow, for without any labor, or study, the cow is ignorant of divine philosophy, and of the existence of the prophets.

One day in Dublin (NH) we were driving with some of the ladies who had attended the meetings at which I spoke on these subjects every day. Suddenly there appeared in the field a herd of cows. The honk-honk of the automobile made them afraid and they began to run away. One of the ladies pointed to them and said: “Look at the philosophers. They are all running away!” Since that time, whenever I think of this incident, I laugh, and laugh, and laugh

ECN.103+964

ABU1733

Words to Mr. McCarthy, spoken on 1912-Oct-06 in San Francisco
Question/topic: I desire to be directed in the true way.

Mr. McC.

I desire to be directed in the true way.

Abdu'l-Baha:

Is there any greater desire than this? It is a big desire. This desire cannot be compared to all others. It is hard to be steadfast, to follow the straight path – there is nothing harder. There are many who take ten steps in this path, some travel ten miles,

are tired, and then stop. Some travel only four miles, but there are some who never grow tired and keep traveling as long as breath lasts and reach the home. There are some here in America whose faces are turned toward God, and some have become withered.

For a soul to travel in the path of Baha'u'llah, receive confirmations, and then become lukewarm, is very astonishing to me. I was astonished to see this in America. It is true that to pursue the pathway of God is very difficult.

In these days when people assemble together the conversation is all about the acquiring of wealth. Man in this way becomes self-centered, spirituality leaves him, and he becomes like children who delight to play with pebbles on the shore. When a matured man associates with children, his heart will become depressed. Likewise when people of faith associate with material minded people their hearts are depressed too. Therefore whenever you meet the friends of God be very happy; speak about spiritual things so that you may find heavenly susceptibilities. Association of the friends is the greatest of divine bounties.

ECN.481+707+814

ABU2122

Words to Mr. McCarthy, spoken on 1912-Oct-06 in San Francisco

Mr. McC.

(Something about his journey to San Francisco to meet Abdul Baha)

Abdu'l-Baha:

When love obtains a man can travel one hundred thousand miles without fatigue and enjoy it. Love renders the bitter sweet. Love renders fatigue as rest. When man exercises the power of love he is very joyful, he will obtain spiritual susceptibilities. The bounty of love is the greatest bestowal of God.

There is nothing as extraordinary or supernatural as my coming here to see you. A person in prison for life – forty years – to come to San Francisco and meet the friends. How impossible it seems! God dethroned two sovereigns – two kings he dethroned – so that I could come here. How difficult it seems!

This is a miracle. This is the power of God. Every inconceivable thing and impossible thing becomes possible so that we know that the affairs are in the heaven of his power. [the people of the world] All of the heavenly spheres are incapable of [acting contrary to his will]. – One is capable.

ECN.484+711+816

ABU2121

Words to Mr. McCarthy, spoken on 1912-Oct-06 in San Francisco

Mr. McCarthy: I would like to ask the meaning of the capital letters at the commencement of the suras of the Kur'an.

A. B. These letters are symbols predicting future events. If you add these letters, each representing a number, without repeating any one of them, the sum total will be the year of the appearance of his holiness the Bab. And in this instance it is recorded in the tradition that in that year Caem (Qa'im - the Promised One) shall appear. If you gather again Alef, Lam, Mim, Ra to Alef, Lam, Mim, Sad, without repeating any of the letters, you will have the following sentence: "Verily Ali is the straight path of God. Walk in it." Ali was the successor of Muhammad. Moreover, every letter indicates a station, for example:

Alif, Lam, Mim.

Alif is a sign indicating the station of Divinity.

Lam is a sign indicating the station of Successorship.

Mim is a sign indicating the station of Prophethood.

Again: Lam is Ali.

Mim is Muhammad. This latter is a prophecy regarding the coming of the Promised One whose name will be Ali Muhammad.

These letters indicate stations.

ECN.425+709+816

ABU3134*Words spoken in San Francisco, 1912-Oct-06**Question/topic: In answer to a question from an Indian regarding Sufism and the Trinity.*

- 1 The reality of divinity is holy beyond descent and incarnation but the divine Manifestations are expressive of the attributes and perfections of God, the All-Praised, the Exalted. 1 حقیقت الوهیت منزّه از حلول و دخول است ولی مظاهر الهیه حاکی از صفات و کمالات حق سبحانه و تعالی هستند
- 2 They are like mirrors placed before the Sun of Truth, so if they claim that the Sun of Truth is in them, they speak the truth. However, they mean that the signs and light of the Sun of Truth are in them, and not the Sun itself. 2 مانند مرایا در مقابل شمس حقیقتند که اگر بگویند شمس حقیقت در ماست صادقند ولی من حیث انوار و آثار نه ذاته تعالی

BDA1.290.11

MHMD1.308

ABU3331*Words to Mr McCarthy, spoken on 1912-Oct-06 in San Francisco*

I am the lover of all the friends of God – from the heart and soul I love them. This will become manifest. It is not only words. I would offer my life for each friend. When the time of trial comes then it will become manifest – now it is in words.

ECN.481+707+814

ABU0039*Public address given at Japanese YMCA meeting on 1912-Oct-07 in Oakland*

- 1 Tonight I am supremely happy to find myself among this esteemed gathering, particularly since these are truly from among our own fellow countrymen, as for some time I had the utmost longing to meet the people of Japan. For I observed that Japan has made extraordinary progress in a brief span of time—progress that has astonished the entire world—and from this material progress they surely possess the capacity for spiritual progress. It was for this reason that I had the 1 امشب در نهایت سرورم که خودم را در بین این جمع محترم می بینم علی الخصوص که اینها فی الحقیقه از ابناء وطن خودمان هستند زیرا مدتی بود که نهایت اشتیاق را داشتم که اهالی ژاپون را ببینم. زیرا ملاحظه کردم که ژاپون در اندک زمانی ترقی فوق العاده کرده است ترقیاتی که جمیع عالم را حیران کردند و از این ترقیات

greatest desire to meet them. Praise be to God that I have been enabled to see tonight in this gathering a number of respected individuals from the Japanese nation.

در مادیات البتّه استعداد ترقّیات در روحانیات دارند از این جهت بود که نهایت اشتیاق را بملاقات آنها داشتم. الحمد لله که موفق باین شدم که جمعی محترم از ملت ژاپون را در این جمع امشب می بینم.

- 2 According to what I have heard, the Japanese people are not fanatical; they investigate reality and wherever they find truth, they love it. They are not firmly attached to certain traditions. Therefore, I greatly desired to speak among them so that, God willing, the peoples of the East and West might unite with one another, and that these prejudices—religious, national, sectarian, political, and racial—might vanish from among humanity. Every form of prejudice is destructive to the edifice of humanity.

2 از قرار مسموع ملت ژاپون ملت متعصّبی نیست تحرّی حقیقت می کنند حقیقت را در هر جا بیابند عاشق آنند به بعضی تقالید تمسّک تام ندارند. لهذا بسیار آرزو داشتم که صحبتی در میان آنها نمایم تا این که انشاء الله ملل شرق و غرب با یکدیگر التیام یابند تا این که این تعصّبات دینی، وطنی، مذهبی، سیاسی، جنسی در میان بشر نماند هر نوع تعصب هادم بنیان انسانی است.

- 3 When we look at history, we observe that from the beginning of the world until this day, thousands of wars and conflicts have occurred, and every bloodshed that has taken place has stemmed from prejudice. All wars have either stemmed from religious prejudice, sectarian prejudice, political prejudice, or racial prejudice. Even in this day, there is upheaval in the Balkans, and this conflict stems from religious prejudice. Once when I was in Rumelia, there was war between religions. There was absolutely no justice or fairness. They would plunder each other's property, destroy each other's homes, and kill men, women, and children—all the while thinking this would bring them closer to God.

3 چون نظر به تاریخ می کنیم ملاحظه می نمائیم که از بدایت عالم تا یومنا هذا هزاران حرب و قتال حاصل شده و هر خونریزی که واقع گردیده منبعث از تعصب بوده جمیع محاربات یا منبعث از تعصب دینی یا منبعث از تعصب مذهبی یا منبعث از تعصب سیاسی یا منبعث از تعصب جنسی بوده حتی فی یومنا هذا در بالکان قیامت است و این قتال منبعث از تعصب دینی است. یک وقتی من در رومیلی بودم بین ادیان حرب بود ابدًا عدل و انصاف در میان نبود اموال یک دیگر را غارت می کردند خانمان یکدیگر را خراب می کردند رجال و نساء و اطفال را می کشتند و همچنین گان می کردند که این سبب قریبت بخدا است.

- 4 Thus it became clear that prejudice destroys the divine foundation, whereas religion should be the cause of fellowship, religion should be the cause of love, religion should be the cause of justice. This is the wisdom behind the appearance of divine religions. For other bonds do not have much power; the religious bond is very strong. For the bond between humans is either a national bond, and it is clear that this bond is not complete, as there have been many instances of war occurring between people of the same nation; or the bond of fellowship is racial, and how often has fierce warfare broken out among people of the same race, so this too has proven insufficient; or the bond between humans has been political, and what great wars have occurred and continue to occur between different countries, for today political relations between nations may require unity, while tomorrow they may necessitate war.

4 پس واضح شد که تعصب هادم بنیان الهی است و حال آنکه دین باید سبب الفت باشد دین باید سبب محبت باشد دین باید سبب عدالت باشد این است حکمت ظهور ادیان الهی. زیرا روابط دیگر چندان حکمی ندارد رابطه دینی بسیار محکم است زیرا رابطه بین بشر یا رابطه وطنی است و این واضح است که این رابطه کامل نیست زیرا چه بسیار واقع که اهل یک وطن در میانشان حرب می شود یا رابطه الفت رابطه جنسی است و چه بسیار واقع که در میان جنس واحد جنگ عظیم اتفاق افتاده و این هم واضح شد که کافی نیست یا رابطه بین بشر رابطه سیاسی بوده چه جنگهای عظیم که در میان ممالک مختلفه واقع

5 Thus it became clear and evident that these ties are insufficient and that the true and correct bond is religion, for religion guides toward the unity of humankind, serves the world of morals, purifies hearts, adorns man with praiseworthy attributes, is the cause of love between hearts - for religion is a divine foundation, and the divine foundation is the cause of life. The divine teachings are the source of illumination for all who dwell on earth, and the foundation of all divine religions is one, and all are reality, and reality accepts neither division nor multiplicity. Yet differences have arisen among men, and some imagine that religion is the cause of war, killing and bloodshed.

6 God forbid! All the Divine Manifestations, all the holy souls, sacrificed their lives for the unity of mankind. All served the world of morals, called souls entirely to peace and tranquility, and became the cause of spreading love and fellowship. They promoted human virtues and encouraged all to acquire both material and spiritual perfections. But alas, traditions arose between them which have nothing to do with the foundation of religions. From these traditions differences arose, and differences gave birth to prejudice, and prejudice became the cause of bloodshed and strife. Therefore we must abandon all these traditions which are decayed and old and are like ancient bones. If we investigate reality, we will all unite and no conflict will remain, no strife will persist. Let us all seek fellowship with one another. If these dark clouds of tradition and prejudice disperse, the Sun of Reality will shine forth with utmost radiance and warmth. We say that the Divine Prophets were the cause of love; some say they were the cause of enmity. Therefore we must independently investigate reality to see which speaks truly.

7 Among the Holy Divine Manifestations was Moses, among them was Buddha, and others. First, the mission of the Prophets is for the education of humanity, for they are the first educators and first teachers. They educate society, and

شده و می شود زیرا امروز سیاست دول اقتضای اتحاد می کند و فردا اقتضای حرب می ماید.

5 پس معلوم و ظاهر شد که این روابط کفایت نمی کند و رابطه حقیقی صحیح رابطه دین است زیرا دین دلالت بروحدت عالم انسانی می کند دین خدمت به عالم اخلاق می نماید دین قلوب را پاک می کند دین انسان را متخلق به اخلاق حمیده می نماید دین سبب محبت بین قلوب است چه که دین اساس الهی است اساس الهی سبب حیات است تعالیم الهی سبب نورانیت من علی الارض است و اساس ادیان الهی یکی است و جمیع حقیقت است و حقیقت تجزی و تعدد قبول ننموده و لکن در بین بشر اختلاف حاصل شده و بعضی را گمان چنین که دین سبب حرب و قتل و خونریزی است.

6 استغفرالله جمیع مظاهر الهی جمیع نفوس مقدسه جان خود را فدای وحدت عالم انسانی نمودند جمیع خدمت به عالم اخلاق کردند نفوس را بکلی به صلح و سلام خواندند و سبب نشر محبت و الفت شدند فضائل عالم انسانی را ترویج دادند و کل را در استفاضه کالات صوری و معنوی تشجیع و ترغیب نمودند. ولی افسوس که در میان تقالیدی ایجاد شد و این تقالید دخیل به اساس ادیان ندارد از این تقالید اختلاف حاصل شده و اختلاف مورث تعصب شده و تعصب سبب خونریزی و جدال گشته. پس ما ها باید کل این تقالید را ترک کنیم تقالیدی که پوسیده و کهنه است و مانند عظم رمیم است و اگر تحرّی حقیقت کنیم جمیع اتفاق نمائیم ابداً نزاع نماند قتال نماند جمیع با یکدیگر الفت جوئیم اگر این ابرهای سیاه تقالید و تعصب متلاشی گردد شمس حقیقت در نهایت شعاع و حرارت جلوه نماید. ما می گوئیم که پیغمبران الهی سبب محبت بوده اند بعضی ها می گویند که سبب دشمنی بوده اند پس باید خودمان بالا استقلال تحرّی حقیقت کنیم ببینیم کدام یک صحیح می گویند.

7 از جمله مظاهر مقدسه الهیه حضرت موسی بود از جمله حضرت بودا بود و غیره اولاً بعث انبیا بجهت تربیت بشر است زیرا آنان اول مربی و اول معلم هستند هیئت اجتماعی را تربیت می نمایند

of this there is no doubt that they are the true educators and teachers of humankind. If someone provides universal education, delivers souls from the bonds of physical desires, calls them to the divine Kingdom, and is ever ready to sacrifice his life, surely he is a Prophet. We observe that Moses was sent to the children of Israel when the Israelite nation was in utmost ignorance, abasement, bondage and disarray. He delivered these abased ones from the Egyptians and brought them to the Holy Land. They were ignorant; He made them knowing. They were abased; He made them mighty. They were captive; He granted them freedom. They were scattered; He united them. Prophets arose among them. They advanced in both material and spiritual civilization. Great sovereigns appeared among them until they reached such a degree that they established the Solomonic sovereignty. Thus it was proved that He was the first teacher and educator of that nation.

- 8 And if we set aside prejudice and investigate reality, we observe that Christ accomplished more than Moses in establishing an ordered society and brought diverse peoples and faiths under the shadow of the Word of God. Thus there remains no doubt that these were Prophets, for the purpose of prophethood is the education of humanity. Christ was a solitary individual, yet He educated these mighty nations. He brought peace to warring peoples; the savage became civilized; the oppressors donned the garment of justice; human morals made extraordinary progress. This proves He was an educator and teacher of nations. To deny this would be unjust. These blessed souls - whether Moses, Christ, Zoroaster, Krishna, Buddha, Confucius, or Muhammad - were the cause of illumination in the world. How can we deny such conclusive proof? How can we deny such illumination? How can we deny this radiance of Christ? This is unfair and a denial of truth.

- 9 We must be fair, set aside prejudice and malice, forget ancestral traditions, and investigate reality ourselves. Be fair - the ancient Persian nation denied all these holy Manifestations and even showed utmost hatred and enmity. But we investigated truth and found these holy souls were all from God. They all

و در این هیچکس را شبهه نیست که آنان مربّی و معلّم حقیقی عالم انسانی هستند. اگر شخصی تربیت عمومی نمود و نفوس را از قید شهوات جسمانی نجات داد و به ملکوت الهی دعوت نمود و همیشه در جانفشانی حاضر بود یقین است که پیغمبر است. ملاحظه می کنیم که حضرت موسی بین بنی اسرائیل مبعوث شد ملت بنی اسرائیل در نهایت جهالت و ذلت و اسارت و پریشانی بود این ذلیل را از مصریان خلاصی داد و آنها را به ارض مقدّس آورد جاهل بودند دانا کرد ذلیل بودند عزیز نمود اسیر بودند آزادی عطا کرد پریشان بودند جمعشان نمود پیغمبران از میان آنها مبعوث شد در مدارج تمدّن مادی و معنوی ارتقاء جستند سلاطین عظیم در میانشان ظاهر شد تا بدرجه ئی رسیدند که سلطنت سلیمانی تأسیس نمودند پس ثابت شد که اوّل معلّم و مربّی آن ملت بود.

- 8 و اگر تعصّب را کنار گذاریم و تحرّی حقیقت کنیم می بینیم که حضرت مسیح اعظم از موسی کرد هیئت اجتماعی را تربیت کرد و ملل و نحل مختلفه را در ظلّ کلمه الله در آورد پس هیچ شبهه نماند که اینها پیغمبر بودند زیرا مقصد از نبوت تربیت نوع انسانی است. حضرت مسیح شخصی بود وحید و فرید و این امم عظیمه را تربیت نمود این ملل متحاربه را صلح داد و حشیان متمدّن شدند و ظالمان خلعت عدالت در برگرفتند اخلاق عالم انسانی ترقیات فوق العاده کرد از این ثابت شد که مربّی بود و معلّم امم بود. اگر این را انکار کنیم بی انصافی است این نفوس مبارکه خواه موسی خواه مسیح خواه زردشت خواه کریشنا خواه بودا خواه کنفوسیوس خواه محمد سبب نورانیت عالم شدند چگونه این برهان قاطع را انکار کنیم چگونه نورانیت را انکار کنیم چگونه این اشراق حضرت مسیح را انکار کنیم این بی انصافی است این انکار حقیقت است

- 9 باید انصاف داشته باشیم غرض و مرض را کنار بگذاریم و تقلید آباء و اجداد را فراموش کنیم خود تحرّی حقیقت نمائیم. انصاف بدهید ملت قدیم ایران جمیع این مظاهر مقدّسه را انکار کردند بلکه نهایت بغض و عداوت را داشتند

sacrificed themselves and endured endless trials and tribulations to educate us and endow us with praiseworthy qualities. How can we now forget this love? The breath of Christ gives life, Buddha's lamp is lit, Moses' star has shone, Zoroaster's flame burns intensely, Muhammad's light is radiant. How can we deny? To deny is to reject the evident - it is oppression. If we abandon traditions, we will all unite and no differences will remain.

ولی ما تحرّی حقیقت کردیم دیدیم این نفوس مقدّسه جمیع من عندالله بودند همه جانفشانی کردند جمیع تحمل بلایا و رزایاء نامتناهی کردند تا ما را تربیت نمایند و متّصف به اخلاق حمیده کنند حال ما چگونه این محبت را فراموش کنیم نفّس مسیح روح بخش است شمع بودا روشن است ستاره موسی درخشیده است شعله زردشت بسیار شدید است نور محمدی تابان است چگونه انکار کنیم انکار امرمشهود است ظلم است اگر تقالید را بگذاریم جمیع متّفق می شویم هیچ اختلافی نماند.

- 10 I have no prejudice against Muhammad. Outwardly, the Arab nation caused the Persian empire to fall, thus the ancient Persians have extreme aversion to Muhammad. But we give justice and do not abandon fairness. The Arab nation was in utmost degradation, extremely bloodthirsty and savage - so savage that fathers would bury their daughters alive. See how savage they were! They were warring tribes in the Arabian desert, fighting each other, plundering each other's property, taking women and children captive, killing each other, and taking as many wives as they wanted. Muhammad appeared among them and educated these savage tribes. He endowed them with noble qualities, eliminated bloodshed among them, taught them, and elevated them until they ruled four regions of the world. What civilization they established in Andalusia and Spain! What a caliphate they established in Baghdad! How much they served knowledge! So why should we deny Him and cause enmity and hatred, and cause all this bloodshed, and cause all these storms and whirlwinds of thirteen hundred years that still continue? For now there is upheaval in the Balkans.

10 از برای محمد غرضی ندارم بحسب ظاهرملتّ عرب سبب شد که سلطنت فرس برباد رفت لهذا ملتّ قدیم فرس نهایت کراهت را از حضرت محمد دارند لکن ما انصاف میدهم از انصاف نمی گذریم ملتّ عرب در نهایت ذلّت بود بسیار خونخوار بود بسیار متوحّش بود بدرجه ئی متوحّش بودند که پدر دختر خود را زنده زیر خاک دفن می کرد ببینید چه قدر متوحّش بودند قبائلی بودند متنازعه متقابل در این صحرائی عربستان کارشان این بود که با یکدیگر حرب کنند اموال یکدیگر را غارت نمایند اطفال و زنان یکدیگر را اسیر کنند نفوس یکدیگر را بکشند و هر قدر زن بخواهند بگیرند. حضرت محمد در بین اینها پیدا شد این قبائل متوحشه را تربیت کرد اینها را متخلّق به صفات حسنه نمود خونریزی را از میان آنها بر داشت اینها را تعلیم داد و بدرجه ئی رساند که چهار اقلیم عالم را سلطنت می کردند در اندلس و اسپانیا چه تمدّنی تأسیس کردند در بغداد چه خلافتی تأسیس نمودند چه قدر خدمت به علوم کردند. پس چرا انکار او را بکنیم و سبب عداوت و بغضا شویم و سبب این همه خونریزی گردیم و سبب همه طوفان و گردباد هزار و سیصد سال گذشته شویم که هنوز مستمر است زیرا الآن در بالکان قیامت است

- 11 The Christian nation is six hundred million. Islam has three hundred million followers - these cannot be easily eliminated. Why should we eliminate them? These are all servants of God. Would it not be better if we strived to establish peace between Islam and Christianity? What fruit has this warfare

11 ملتّ مسیح ششصد میلیون است ملتّ اسلام سیصد میلیون اینها را به آسانی نمی شود محو کرد چرا محو کنیم اینها همه بندگان خدا هستند. آیا اگر بکشیم تا میان اسلام و عیسوی صلح شود این بهتر نیست این حرب چه ثمر دارد هزار و

borne? For thirteen hundred years there has been warfare - what results have been achieved? This is sheer madness. Is God pleased with this? Is Christ pleased? Is Muhammad pleased? It is evident they are not. They praised one another. Muhammad said that Christ was the Spirit of God - this is explicitly stated in the Qur'an. He said Christ was the Word of God, and He lavished the highest praise upon the disciples and upon Mary. Likewise, Christ praised Moses, spread the Torah, and carried the fame of Moses to East and West. The point is that they were in the utmost love and fellowship with one another, yet these peoples are enemies, shedding each other's blood.

سیصد سال است حرب بود چه نتیجه حاصل شد این جنون محض است. آیا خدا راضی است حضرت مسیح راضی است حضرت محمد راضی است واضح است که نیستند آنان در حق یکدیگر مدح و ستایش کردند حضرت محمد می گوید که مسیح روح الله بود این نص قرآن است و می گوید که مسیح کلمه الله بود و در حق حواریون نهایت ستایش کرده است و در حق حضرت مریم نهایت ستایش کرده است. همین طور حضرت مسیح ستایش موسی کرد تورات را نشر داد صیت موسی را بشرق و غرب رسانید مقصد این است که اینها با یکدیگر در نهایت محبت و الفت بودند لکن این ملل با یکدیگر دشمن اند خون یکدیگر میریزند.

- 12 The world was in such darkness when Baha'u'llah dawned from the horizon of Iran. He raised the banner of the unity of humanity and proclaimed universal peace. He called the Iranian people to the investigation of truth, teaching that religion must be the cause of love and fellowship, the cause of binding together human hearts, the cause of human life and enlightenment. If religion becomes the cause of enmity and bloodshed, irreligion is better than religion, for religion is a remedy - if the remedy causes illness, then it is better to abandon the illness.

12 عالم در این ظلمت بود که حضرت بهاء الله از افق ایران طالع شد علم وحدت عالم انسانی را بلند کرد صلح عمومی را اعلان نمود ملت ایران را به تحرّی حقیقت دعوت کرد که دین باید سبب الفت و محبت باشد سبب ارتباط قلوب بشر باشد سبب حیات انسانی باشد نورانیت باشد. اگر چنانچه دین سبب عداوت شود سبب خونریزی گردد بی دینی بهتر از دین است زیرا دین علاج است اگر علاج سبب مرض شود ترک مرض بهتر است.

- 13 Now in Iran, Muslims, Christians, Zoroastrians, and Buddhists gather together in one assembly and, in accordance with the teachings of Baha'u'llah, associate with one another in the utmost love and fellowship. There is no enmity, no hatred, no objection, no hostility - rather, they commune with each other like one family. You who are from the East know that the East has always been the dawning-place of lights. The Sun of Truth has always risen from the East and cast its rays upon the West. Therefore, you must become the manifestations of these lights, become bright lamps, shine forth like brilliant stars, and be the cause of love amongst all nations, so that the world may testify that the East has always been the source of illumination and the cause of fellowship among humanity. Be at peace with all the peoples of the world, love all, serve all, for all are the servants of God. God has created all, God provides for all, and is kind to all. Therefore, we too must be kind to all.

13 حال در ایران محمدی، مسیحی، زردشتی، بودائی، اینها جمعا در محفل واحد جمع می شوند و بموجب تعالیم بهاء الله به نهایت محبت و الفت با همدیگر مؤانست می نمایند نه عداوتی نه بغضی نه اعتراضی نه دشمنی بلکه مانند یک عائله با یکدیگر الفت می کنند. شما ها که اهل شرق هستید میدانید که شرق همیشه مطلع انوار بوده شمس حقیقت همیشه از شرق طلوع کرده و بر غرب پرتوانداخته لهذا شما ها باید مظهر این انوار گردید سراجهای روشن شوید مثل ستاره های متلائی بدرخشید و سبب محبت بین جمیع ملل گردید تا عالمیان شهادت بدهند که شرق همیشه مصدر انوار بوده و سبب الفت بین بشر بوده با جمیع ملل عالم صلح باشید همه را دوست بدارید همه خدمت کنید زیرا همه بندگان خداوندند همه را خدا خلق کرده همه را خدا رزق میدهد و همه

مهربان است پس ما هم باید بجمع مهربان باشیم.

KHTB2.288, NJB_v12#05 p.112

ABU0284

Words spoken at 1815 California Street in San Francisco, 1912-Oct-07

I have been walking in the garden. There are many parks and gardens here. They are all very delightful, but to enjoy them one's heart must be receptive in order to possess that delight and charm. If the heart be not cheerful and happy, if it have not ease and serenity, if it be agitated when one enters a garden the heart will become more depressed; but if the heart be happy – like unto my heart – even a prison will become as a rose garden.

While I was in the barracks of Acca, than which there is no worse place – I know, for I was incarcerated there, – I was in a state of perfect happiness. That prison was like unto a real rose garden. And I was still happy, even when threatened with exile to Fezzan, which is among the blacks in the desert region of Africa. It is a journey of about one month by camel from Tripoli. No news whatever is received by any one sent there, and no one hears anything from the exile. He is lost to the world. And Abdul Hamid, the Sultan of Turkey, wanted to send me there! Upon receipt of the telegram stating that a steamer would arrive at the port to take me from Acca, I wrote a verse in Turkish to Abdul Hamid, and according to the poetic custom of the East I first expressed sentiments of love and kindness before proceeding to the real subject matter of the letter. Among other things I wrote the following:

“I wish those who desire to investigate reality to know that this is not my prison. This is my rose garden. Here I am intoxicated with the wine of love, and am ever happy and rejoicing. This is not a barracks. This is an orchard. This is a theater. This is a banquet hall. I rejoice in the greatest happiness and serenity.”

Toward the end of the poem I wrote: “People of every community desire happiness and recreation, but when the people of light desire recreation or sight-seeing they go from Acca to Fezzan. Their place of recreation is Fezzan. They are happy to go there.”

When Abdul Hamid received this poem he said: "What a strange person is this! He is not defeated by threats to kill; he is not defeated by imprisonment; he is not defeated by threats to send him to Fezzan. Nothing defeats him! We gave orders to send him to Fezzan, and he writes to us that Fezzan is his park, his paradise, and that he wants to go there to enjoy himself. Why, then, should we send him there? He would go into that desert and sow the seed of sedition among the Arabs. Let him stay where he is. Let him stay with his sedition in Syria. That is enough. If he should go to Fezzan the sedition would spread. He might flee away from there into the heart of Africa and accomplish great things among the negro tribes. No, there is no need of sending him to Fezzan!"

The purport is that the heart of man receives happiness through the fragrances of the paradise of Abha and the breaths of the Holy Spirit. Mundane things do not bring any lasting happiness. Earthly happiness endures but for an hour or two. A poor man who becomes rich will be happy for a few days only. After a time he will forget his good fortune and will again be a captive of sorrow and sadness. A prisoner set at liberty will be happy because of his freedom, but from other points sorrow will attack him. He may become sick, he may fall into the hands of enemies; one of his loved ones may pass away from life. In brief, many events may occur that will bring him sorrow. But nothing will affect that happiness which is obtained through the breaths of the Holy Spirit.

One of the believers of God in Persia was taken into custody and was thrown into prison. Thereupon he said: "How fortunate it is that I have at last found rest. Formerly, when I arose in the morning, I commenced to plan to do this or that work. I was constantly planning. Now I am free from all that. I am perfectly at ease."

When the news was brought to him that all his properties had been confiscated and that his possessions had been taken away, he said: "O, how delightful! What glad news you have brought to me! My possessions were always a care to me. One house was in need of repair; the lease of another house had come to an end and would have to be renewed; the harvest of one piece of land was not good, consequently something would have to be done so that the following year there would be a better harvest. I was continually thinking of all these things. Now, praise be to God, I am at rest, perfectly at ease."

In a day or two he was told that his son had been killed. He said: "This is the acme of all my happiness, because I have always been afraid that this son of mine might waver in the cause, might fall in the love of God, might fall into trials and

vicissitudes, and might not be able to withstand all these tests. Now my heart has been set at rest. Praise be to God, he left this life illumined and while he was supremely happy. He has been freed from the darkness of this mundane world. He was like a bird that flew high, and he has been released from this cage. The end of his life was perfect. On this account I am very happy.”

More sad news was brought to him, but it had no effect upon him, for he became more and more happy every day. His enemies were astounded, saying: “Why is this man so happy? Why is he so exhilarated? Why is he so attracted? He was surrounded by loving friends, now he is without them. He was living in a mansion; now he is below in a dungeon. He had only one son, and that son was killed. Notwithstanding all this, he is happy. Notwithstanding all this, he is attracted. Notwithstanding all this, he is most cheerful. What a calamity it is to be a Bahai when it causes one to attain to such a degree of happiness!”

ECN.110+493x+1005

ABU0988

Words to Mr And Mrs W. White from Honolulu, spoken at 1815 California Street on 1912-Oct-07 in San Francisco

A.B. You have taken great trouble. You have come a long way. You are very welcome, exceedingly welcome. How are the friends of God in Honolulu? Are there many there?

White. There are about 15.

A.B. Very good. How long does it take to come here?

White. Six days.

A.B. But we have come from the more distant point. We have traversed an arc to see you.

White. Are you going to Honolulu?

A.B. There is no time to go to Honolulu. I desire to go there to see the friends and to go from there to Japan, China, India, but have not the time. It is a long time since I left the Holy Land. Especially long time to reach the Holy Tomb, or else I would take time. Now you have come here and it is the same. You

are specimens of the others. How are the friends? Are they attracted? Are they severed? Are they rejoicing? Inasmuch as they are living where they are they should be very much attracted. They are situated so far away from the Holy Land they should be very much attracted. The fact is that they have capacity, because they have become believers. Evidently they are endowed with capacity. If they were not, they would not be so ignited.

It is good to be so far away on an island and yet so near in spirit because in places that are far away from the Lamp the traces and rays are not so visible. In Places near surrounding the Lamp, the light is more evident, but when a place is far away it must be a very clear mirror to reflect, it must have a clear surface to reveal the light of the sun, where it not for the polished surface of the mirror it could not reflect the sun. This is evidence of the purity of your hearts.

Thus the lights of his love are manifest and evident in you. Therefore it is my hope that you will develop extraordinary qualities, that blessed souls may appear, that holy souls may appear, that radiant souls may appear, pure souls may appear, that good souls may appear, that holy souls may appear, that sanctified souls may appear, souls like unto angels free from every fetter, every distant thought, having only the thought of the commemoration of God and thoughts of his Holiness Baha'u'llah, - no thoughts, no desires but these.

You should not be fettered. Night and day be aflame with the light of the love of Baha'u'llah.

You are very welcome! You have come from so far!

ECN.671

ABU1356

Words to Frank Carroll Giffen, spoken at 1815 California Street on 1912-Oct-07 in San Francisco

A.B.: Are you well?

Giffen.: Very well, thank you.

A.B.: There is no doubt that you are made happy on account of my visit.

Giffen.: I am aflame with happiness.

A.B.: But I have come here with the greatest longing. Whenever I get tired on the way, I thought of your promised faces, and the fatigue was taken away.

Consider what love Baha'u'llah has created in the hearts, when from the other side of the world - from Syria - I have hastened to the uttermost part of the earth to meet you, and have traveled half of the sphere, of the globe. Considered from a geographical standpoint, there is no further point than San Francisco. You see, this is just the opposite point of Syria. Half an arc has been covered. How great was my longing! This is the love that Baha'u'llah has made possible. Scan the past histories and you will find no parallel to it. The utmost has been that a person might have traveled 100 miles, or 200, or 500 miles, to meet his friends. On the other hand, I have traveled many, many thousands of miles to reach here, and this has been just for the sake of meeting you. This, then, is unique in history.

I hope that important results may issue from this meeting. May the fire of the love of God become aflame in these parts! May the heavenly lights be spread! May the hearts be attracted to the Kingdom of Abha! May the spirits be rejoiced through the glad tidings of God! May faith and assurance be increased day by day! May firmness and steadfastness in the Covenant of God be augmented!

The greatest of affairs today are firmness and steadfastness. A tree will not bear fruit unless its roots be firmly established in the ground. A structure cannot be raised unless its foundation be well laid. It is my hope that you will have the utmost firmness and steadfastness in the cause of Baha'u'llah.

ECN.822+999

ABU1663

Words to the Mayor of Berkeley, spoken on 1912-Oct-07 in San Francisco

Question/topic: Questions about economic issues.

- ¹ We must strive until mankind achieves everlasting felicity. Laws are needed which can both preserve the ranks of individuals and secure peace and stability for them because society is like an army, which needs a general, captains, lieutenants and privates. Not all can be captains nor can all be soldiers.

¹ باید کوشید تا نوع انسان سعادت ابدی یابد قواعدی در اینخصوص لازم که هم مراتب باقی ماند و هم افراد هیئت اجتماعی در کمال آسایش باشند زیرا هیئت اجتماعی مانند ارودئی است که جنرال و سردار و نایب و نفر همه

The grades of responsibility are essential and the differences of rank a necessity. Just as a family needs old and young, master and mistress, servants and attendants, likewise society needs organization and structure. However, all must be part of an order which will ensure that each lives in complete comfort within his own station. It should not be that the master lives in comfort while the servant is in pain; that is injustice. Similarly, it is impossible that all be either servants or masters; then there would be no order.

اجزاء را لازم دارد نمی شود جمیع سردار باشند یا سر باز بلکه طبقات لازمست و تفاوت مراتب واجب مثل جمعیت یک خانه که لابد بزرگ و کوچک آقا و خانم و نوکر و ملازم لازم دارند اما باید جمیع در تحت نظامی باشند که هر یک در مقام خود با کمال راحت زندگانی نمایند نه آنکه آقا راحت و نوکر در زحمت باشد این بی انصافی است و همچنین نمیشود که جمیع خادم باشند یا همه آقا نظم بهم میخورد

- 2 The mayor asked, 'Will these things be realized soon?' The Master replied:

2 (عرض کرد آیا زود این سعادت حاصل میشود فرمودند)

- 3 As these laws are in conformity with the demands of the time, they will unfailingly prevail, although they will be implemented gradually. Everything can be prevented or resisted except the demands of the time. The time is ripe for the governments to remedy these ills. Relief must be brought to the toiling masses. Otherwise, if these ills are allowed to become chronic, their cure will be difficult and they will precipitate a great revolution.

3 چون بمقتضای زمان است لابد جاری می شود ولی بتدریج هر امری را منع و مقاومت میتوان نمود مگر اقتضای زمان را حال باید دول این مسئله را علاج نمایند رنجبران را راحت کنند و الا اگر این مرض مزمن شود علاج مشکل گردد و منتهی

MHMD1.309

BDA1.291.07

ABU1812

Words to Mrs. Emma Blum, spoken at 1815 California Street on 1912-Oct-07 in San Francisco

Mrs. B. I have longed to meet you and know how I should serve.

A.B. My admonition to you is this. Be thoughtful of attaining to that which was the utmost desire of the Saints. Strive with all your heart and soul to attain to the Kingdom of God. This is my wish for you.

Man is possessed of two stations: One is that of sleep and one of wakefulness. One is that of infancy, and one of maturity. One is that of utter helplessness and one is that of great assistance. One is that of utter poverty and one is absolute wealth. These are the two stations of man. You must arrive at the high lofty station. You must receive a portion from the treasury of the kingdom. You must become alive to the spirit of immortality. Awaken out of the world of nature, the sleep of nature which has engulfed all humanity. You must awaken out of this. In this day, which is the Day of the Lord, you must be attracted

to the beauty of the Lord. You must receive the favors and gifts of Baha'u'llah, and from his boundless bounty must you become joyous and pleased. This I desire for thee! Turn your attention entirely to him. Seek ye none save him. Look for none save him. Thus mayest thou attain to the utmost desire of the saints.

This I desire for thee!

ECN.676

ABU1962

Words to Miss Ollie Gish, spoken at 1815 California Street on 1912-Oct-07 in San Francisco

Good morning.

It is wonderful (the whistling) – just like a bird.

I had heard the music of other animals, animals imitating others, imitating the sound of the cock, the sound of the peacock, and many others, but I had never heard one reproducing the song of the nightingale. Surely this lady sings just like a bird, and she vociferously reproduces the nightingale. If a person were not to see her he would imagine he were listening to the nightingale or the canary, and her accompaniment – the piano – is perfect – perfect. This makes it doubly charming. She has done dexterously, and her teacher has proved her skill. I pray for both of them, that in this noteworthy art may they become famous, that they may become accomplished masters in it, rare in quality. This song cheered me, for it proved to be a strain of the music of the Supreme Kingdom, an anthem which connotes that of heaven, and a refrain indicative of the divine, even as a ray of the sun is indicative of the sun. It is just as a strain cheers the heart that anthem of the Kingdom moves the heart of existence. Therefore I hope that God may confirm her.

ECN.680+1004

ABU1976

Words to Mrs. Angeline Haste (Mr. Raymond ?), spoken on 1912-Oct-07 in San Francisco

Miss Haste: I want to know how best to serve Baha'u'llah

‘Abduil-Baha: Live and act in accordance with the Teachings of Baha'u'llah. There is no straighter road or better road than this. His Holiness Baha'u'llah has given teachings for all the people. Whosoever desires to be with Baha'u'llah and serve Baha'u'llah, and receive a portion of the Ocean of His mercy, be must live in accord with the behests and exhortations of Baha'u'llah.

I will give you one, and that is sufficient. It is that which is the foundation of the most great happiness, eternal glory and life everlasting, and in it is the comprehension of all Truths of God.—Become evanescent; free thyself from all human conditions; in thy heart leave no other idea or thought. Be submissive to Baha'u'llah; Do not think of this world, do not think of name, or acquiring any glory, or receiving any rest; or acquiring any wealth - None of these thoughts must you have. Put all these thoughts out of your mind. Forget thyself, be submissive, put everything in the hands of God. From this all good comes. When evanescent, you will become eternal. When evanescent, you will become everlasting.

PN_1912 p122, ECN.657

ABU2123

Words to Frank Carroll Giffen, spoken at 1815 California Street on 1912-Oct-07 in San Francisco

Giffen: May I speak of a subject in which I have a deep interest? I am fundamentally a musician, and I have a great desire to know if there is any therapeutic efficacy in music applied to the human body as there is to the human soul? I have searched for this therapeutic effect for years, but have not found the key to its working.

A.B.: There is no doubt that music has therapeutic effect over the body. The ancient physicians healed many sicknesses with music. Some of the ailments were healed by treating through

music. There is no doubt that the body of man receives exhilaration through the effect of music. The body is made joyous, and then that joyousness is transmitted to the soul. The body will receive a share of every effect which is found in the spirit. For instance, if the spirit be rejoiced, then the effect will be over the body, and that means dancing. If the spirit be affected, with sadness the eyes begin to weep. Therefore, it is self evident that the body receives the impressions of the spirit.

ECN.824+1001

ABU2306

Words to Mr. Raymond, spoken on 1912-Oct-07 in San Francisco

Mr. Raymond. I have come to know what service I can render in the Movement.

A.B. This Cause is comprehensive. Every community finds the reality of its principles in this Cause. The Baha'i Cause is like a tree and these various communities, or gatherings or societies, are branches. When you compare the tree with the branches you find every branch in the tree, and this is the Baha'i Cause. For example: The real principles of the Masonic Order are found in the Baha'i reality. The principles of Christ are found in the Baha'i Cause, and so are the principles of all other faiths. It comprehends all contrarities. For example: these ministers of Christian denominations are against the Masonic Order, and the Masonic Order is against the Jesuits. The Baha'i is on good terms with all of these – there are no quarrels and each person finds all in the Baha'i Cause.

ECN.657

ABU3142*Words to some Jewish visitors, spoken on 1912-Oct-07 in San Francisco*

The day and age promised by the divine Prophets has appeared. This is the day in which Zion dances with joy. The day has come in which Carmel is revived and is rejoicing. That day has come for you to return to Palestine and see how it is flourishing.

روزی آمده و زمانی ظاهر شده که انبیای الهی
بان وعده داده اند یوم یومی است که صهیون
برقص آید آروز آمده که کرمیل طرب و طراوت
حاصل نماید آروز آمده که بفلسطین رجوع نمائید
و آن سر زمین را معمور یابید

MHMD1.310

BDA1.292.11

ABU1811*Words to Mrs Masten and son, spoken on 1912-Oct-07(?) in California*

A.B.: I feel very happy to be amongst you. This is a happy nation and a striving one. I hope that this nation will be the instrument for the illumination of the world of humanity.

(To Mr. Masten.) Are you studying in the university?

(Mr M said that he had not yet entered - too young)

A.B.: Very good. God willing, you will be confirmed. May you pursue scientific studies. This is my hope.

Mr. Masten: This movement seems to be the cause for the uniting of humanity.

A.B.: Of this Movement all prophets have foretold. All the famous philosophers have foreshadowed it, all men of sagacity have anticipated the advent of such a movement, they have sensed the appearance of a New Day. It is always darkest before the dawn, and there is always a brilliant twilight after a dark night.

In this Movement there is the quintessence of all religions, for all religions will find their purposes embodied in it.

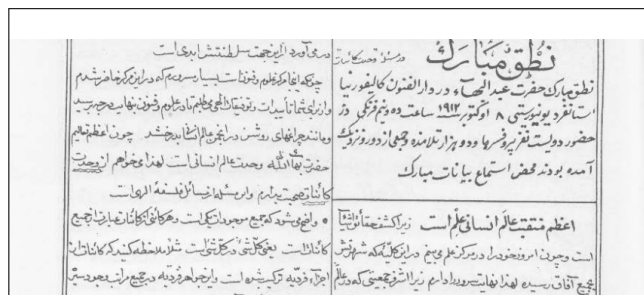
What are their purposes? To discover the fundamental basis of Truth. Hence whosoever is informed of the Teachings of Baha'u'llah will bear witness that the purpose of this movement is the same. For It is a quick acting panacea for the ills of the body politic.

I hope that you will become confirmed, aided, spiritual, heavenly; become accomplished in natural and divine philosophy. Natural philosophy is not sufficient - it must be in conformity with divine philosophy.

ECN.651

ABU0008

Public address at Stanford University on 1912-Oct-08 in Palo Alto, CA



NJB

- 1 [Address delivered at the California Institute of Learning, Stanford University, in the presence of two hundred professors, two thousand students, and a vast concourse who had come from near and far to hearken unto the blessed utterances, at ten o'clock in the morning, on the eighth day of October, 1912.]

1 نطق مبارک در دارالفنون کالیفرنیا استنفرد یونیورسیتی با حضور دوست نفر پروفیسر و دوهزار نفر تلامذه و جمعی کثیر که از دور و نزدیک برای استماع بیانات مبارکه آمده بودند صبح ساعت ۱۰/۸ ماه اکتبر ۱۹۱۲
- 2 The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself in the home of science – for this is one of the great universities of the country and well known abroad – I feel a keen sense of joy.

2 اعظم منقبت عالم انسانی علم است زیرا کشف حقایق اشیاست و چون امروز خود را در مرکز علم می بینم در این کلیه ای که شهرتش بآفاق رسیده لهذا نهایت سرور دارم
- 3 The highest praise is due to men who devote their energies to science, and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending; the king himself may be dethroned; but the sovereignty of science is everlasting and without end. Consider the philosophers of former times. Their rule and dominion is still manifest in the world. The Greek and Roman kingdoms with all their grandeur passed away; the ancient sovereignties of the Orient are but memories, whereas the power and influence of Plato and Aristotle still continue. Even now in schools and universities of the world their names are revered and commemorated, but where do we hear the names of bygone kings extolled? They are forgotten and rest in the valley of oblivion. It is evident that the sovereignty of science is greater than the dominion of rulers. Kings have invaded countries and achieved conquest through

3 زیرا اشرف جمعیتی که در عالم تشکیل میگردد جمعیت علماست و اشرف مرکز در عالم انسانی مرکز علوم و فنون است زیرا علم سبب روشنائی عالم است علم سبب راحت و آسایش است علم سبب عزت عالم انسانیتست چون دقت نمائید دولت علم اعظم از دولت ملوک است زیرا سلطنت ملوک منهدم شود امپراطورها و قیصره ها مخلوع گردند بکلی سلطنتشان زیر و زبر شود اما سلطنت علم ابدی است و سرمدی انقراضی ندارد ملاحظه کنید فلاسفه ای که در قدیم بودند چگونه سلطنت آنها باقی است سلطنت رومان بان عظمت منقرض شد لکن سلطنت افلاطون باقی است سلطنت ارسطو باقی است الآن در جمیع کلیات و محافل علمی ذکر آنها باقی است و حال آنکه ذکر ملوک بکلی نسیاً منسیاً شد پس سلطنت علم اعظم از سلطنت

the shedding of blood, but the scientist through his beneficent achievements invades the regions of ignorance, conquering the realm of minds and hearts. Therefore, his conquests are everlasting. May you attain extraordinary progress in this center of education. May you become radiant lights flooding the dark regions and recesses of ignorance with illumination.

ملوک است چه ملوک ممالک را بخوریزی
تسخیر کنند لکن شخص عالم بعلم فتح کند
ممالک قلوب را در زیر نگین اقتدار درآرد
از این جهت سلطنتش ابدیست چونکه اینجا
مرکز علوم و فنون است بسیار مسرورم که در
این مرکز حاضر شدم و از برای شما تأییدات و
توفیقات الهیه میطلبم تا در علوم و فنون بنهایت
درجه رسیده مانند چراغهای روشن در انجمن
عالم انسانی بدرخشید

4 Inasmuch as the fundamental principle of the teaching of Baha'u'llah is the oneness of the world of humanity, I will speak to you upon the intrinsic oneness of all phenomena. This is one of the abstruse subjects of divine philosophy.

4 چون اعظم تعالیم حضرت بهاءالله وحدت عالم
انسانی است لهذا میخواهم از وحدت کائنات
صحبت بدارم و این مسئله از مسائل فلسفه الهی
است

5 Fundamentally all existing things pass through the same degrees and phases of development, and any given phenomenon embodies all others. An ancient statement of the Arabian philosophers declares that all things are involved in all things. It is evident that each material organism is an aggregate expression of single and simple elements, and a given cellular element or atom has its coursings or journeyings through various and myriad stages of life. For example, we will say the cellular elements which have entered into the composition of a human organism were at one time a component part of the animal kingdom; at another time they entered into the composition of the vegetable, and prior to that they existed in the kingdom of the mineral. They have been subject to transference from one condition of life to another, passing through various forms and phases, exercising in each existence special functions. Their journeyings through material phenomena are continuous. Therefore, each phenomenon is the expression in degree of all other phenomena. The difference is one of successive transferences and the period of time involved in evolutionary process.

5 و واضح که جمیع موجودات یکی است و هر
کائی از کائنات عبارت از جمیع کائنات است
یعنی کلّ شیء در کلّ شیء است مثلاً ملاحظه
کنید که کائنات از اجزاء فردیه ترکیب شده
و این جواهر فردیه در جمیع مراتب وجود سیر
دارند مثلاً هر جزئی از اجزاء فردیه که در هیکل
انسان است وقتی در عالم نبات بوده وقتی در
عالم حیوان و وقتی در عالم جماد متصل از حالی
بحالی و از صورتی بصورتی انتقال دارد و از
کائی بکائی دیگر در صور نامتناهی انتقال مینماید
عرضاً و طولاً و در هر صورتی کالی دارد این
سیر کائنات مستمر است لهذا هر کائی عبارت
از جمیع کائنات است

6 For example, it has taken a certain length of time for this cellular element in my hand to pass through the various periods of metabolism. At one period it was in the mineral kingdom subject to changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom where it entered into different grades and stations. Afterward it reached the animal plane, appearing in forms of animal organisms until finally in its transferences and coursings it attained to the kingdom of man. Later on it will revert to its primordial elemental state in the mineral kingdom, being subject, as it were, to infinite journeyings from one degree of existence to another, passing through every stage of being and life. Whenever it appears in

6 نهایت این است امتداد مدّت لازم تا این جوهر
فرد که در جسم انسان است در جمیع مراتب
وجود سیر و حرکت کند یکوقت تراب بود
انتقالاتی داشت در صور جمادی بعد انتقال کرد
بعالم نبات انتقالاتی در صور نباتی داشت بعد
انتقال پیدا کرد در صور حیوانی حالا بعالم انسانی
آمده سیر مراتب انسانی میکند بعد برمیگردد بعالم
جماد همین طور در جمیع مراتب سیر میکند در
صور کائنات نامتناهی جلوه مینماید و در هر
صورتی از صور کالی دارد در عالم جماد کالات
جمادی داشت در عالم نبات کالات نباتی داشت

any distinct form or image, it has its opportunities, virtues and functions. As each component atom or element in the physical organisms of existence is subject to transference through endless forms and stages, possessing virtues peculiar to those forms and stations, it is evident that all phenomena of material being are fundamentally one. In the mineral kingdom this component atom or element possesses certain virtues of the mineral; in the kingdom of the vegetable it is imbued with vegetable qualities or virtues; in the plane of animal existence it is empowered with animal virtues – the senses; and in the kingdom of man it manifests qualities peculiar to the human station.

- 7 As this is true of material phenomena, how much more evident and essential it is that oneness should characterize man in the realm of idealism, which finds its expression only in the human kingdom. Verily, the origin of all material life is one and its termination likewise one. In view of this fundamental unity and agreement of all phenomenal life, why should man in his kingdom of existence wage war or indulge in hostility and destructive strife against his fellowman? Man is the noblest of the creatures. In his physical organism he possesses the virtues of the mineral kingdom. Likewise, he embodies the augmentative virtue, or power of growth, which characterizes the kingdom of the vegetable. Furthermore, in his degree of physical existence he is qualified with functions and powers peculiar to the animal, beyond which lies the range of his distinctive human mental and spiritual endowment. Considering this wonderful unity of the kingdoms of existence and their embodiment in the highest and noblest creature, why should man be at variance and in conflict with man? Is it fitting and justifiable that he should be at war, when harmony and interdependence characterize the kingdoms of phenomenal life below him? The elements and lower organisms are synchronized in the great plan of life. Shall man, infinitely above them in degree, be antagonistic and a destroyer of that perfection? God forbid such a condition!

- 8 From the fellowship and commingling of the elemental atoms life results. In their harmony and blending there is ever newness of existence. It is radiance, completeness; it is consummation; it is life itself. Just now the physical energies and natural forces which come under our immediate observation are all at peace. The sun is at peace with the earth upon which it shines. The soft breathing winds are at peace with the trees. All the elements are in harmony and equilibrium. A slight disturbance and discord among them might bring another San Francisco earthquake and fire. A physical clash, a little quarreling among

در عالم حیوان کالات حیوانی داشت در عالم انسان کالات انسانی پس واضح شد که هر جوهر فردی از کائنات انتقال در صور نامتناهی دارد و در هر صورتی کالی از این واضح شد که کائنات یکی است عالم وجود واحد است

7 پس چون در وجود کائنات وحدت است دیگر معلوم است که در عالم انسان چه وحدتی است این مبرهن است که وحدت اندر وحدت است مبدأ و منتهای وجود وحدت است با وجود این وحدت عالم انسانی و جمیع کائنات آیا جائز است که در عالم انسان نزاع و جدال باشد با وجود آنکه اشرف کائنات است زیرا کالات جمادی جسم دارد کالات نباتی قوه نامیه دارد و کالات حیوانی قوای حساسه دارد و کالات انسانی دارد که عقل سلیم است با وجود این وحدت عظیمه آیا جائز است که نزاع و جدال کند آیا جائز است حرب و قتال نماید جمیع کائنات با یکدیگر صلحند جمیع عناصر با یکدیگر در صلحند انسان که اشرف کائنات است آیا جائز است که نزاع و جدال نماید استغفرالله

8 ملاحظه کنید که این عناصر وقتی که با هم التیام دارند حیات است لطافت است نورانیت است راحت و آسایش است الآن کائناتی را که ملاحظه مینمائید جمیع با یکدیگر در صلحند آفتاب و زمین صلحند آب با خاک صلح است عناصر با یکدیگر صلحند چون ادنی مصادمه حاصل میشود زلزله‌ئی مثل زلزله شهر سانفرانسیسکو واقع ادنی مصادمت حریق عمومی شود و اینهمه مضرات حاصل شود و

the elements as it were, and a violent cataclysm of nature results. This happens in the mineral kingdom. Consider, then, the effect of discord and conflict in the kingdom of man, so superior to the realm of inanimate existence. How great the attendant catastrophe, especially when we realize that man is endowed by God with mind and intellect. Verily, mind is the supreme gift of God. Verily, intellect is the effulgence of God. This is manifest and self-evident.

حال آنکه در عالم جماد است ملاحظه نمائید دیگر از مصادمه در عالم انسان چه قدر بلایا حاصل میشود علی الخصوص که خداوند انسان را بعقل اختصاص داده باین عقل اشرف کائنات است فی الحقیقه قوه ایست از تجلیات الهی و این ظاهر و عیان است

- 9 For all created things except man are subjects or captives of nature; they cannot deviate in the slightest degree from nature's law and control. The colossal sun, center of our planetary system, is nature's captive, incapable of the least variation from the law of command. All the orbs and luminaries in this illimitable universe are, likewise, obedient to nature's regulation. Our planet, the earth, acknowledges nature's omnipresent sovereignty. The kingdoms of the mineral, vegetable and animal respond to nature's will and fiat of control. The great bulky elephant with its massive strength has no power to disobey the restrictions nature has laid upon him; but man, weak and diminutive in comparison, empowered by mind which is an effulgence of Divinity itself, can resist nature's control and apply natural laws to his own uses.

9 مثلاً ملاحظه کنید که جمیع کائنات اسیر طبیعت است و جمیع در تحت قانون طبیعت ایداً سر موئی از قانون طبیعت تجاوز نکند مثلاً آفتاب باین عظمت اسیر طبیعت است از قانون طبیعت تجاوز نتواند و همچنین اجسام عظیمه در این فضای نامتناهی جمیع اسیر طبیعتند از قانون طبیعت تجاوز نتوانند کره ارض اسیر طبیعت است جمیع اشجار نباتات اسیر طبیعتند جمیع حیوانات فیل باین عظمت با این قوه از قانون طبیعت تجاوز نتواند

- 10 According to the limitations of his physical powers man was intended by creation to live upon the earth, but through the exercise of his mental faculties, he removes the restriction of this law and soars in the air like a bird. He penetrates the secrets of the sea in submarines and builds fleets to sail at will over the ocean's surface, commanding the laws of nature to do his will.

10 لکن انسان باین کوچکی با این جسم ضعیف چون مؤید بعقل است و عقل جلوه ای از جلوه های الهی است قانون طبیعت را می شکند و بهم میزند مثلاً بقانون طبیعت انسان ذی روح خاکی است لکن این قانون را شکسته مرغ می شود در هوا پرواز مینماید ماهی میشود در زیر دریا سیر میکند کشتی میسازد روی دریا میتازد

- 11 All the sciences and arts we now enjoy and utilize were once mysteries, and according to the mandates of nature should have remained hidden and latent, but the human intellect has broken through the laws surrounding them and discovered the underlying realities. The mind of man has taken these mysteries out of the plane of invisibility and brought them into the plane of the known and visible. It has classified and adapted these laws to human needs and uses, this being contrary to the postulates of nature.

11 این علوم و فنی که شماها دارید و در دارالفنون تحصیل میکنید جمیع اسرار طبیعت بوده بقانون طبیعت باید مستور باشد لکن عقل انسان این قانون را شکسته حقایق اشیاء را کشف نمود و از حیز غیب بشهود آورد و این علوم پیدا شد و این مخالف قانون طبیعت است

- 12 For example, electricity was once a hidden, or latent, natural force. It would have remained hidden if the human intellect had not discovered it. Man has broken the law of its concealment, taken this energy out of the invisible treasury of the

12 مثلاً قوه برقیه از اسرار مکنونه طبیعت است باید پنهان باشد لکن عقل آن را کشف کرد و قانون طبیعت را شکست و از حیز غیب بشهود آورد و این قوه عاصیه را در شیشه ای حبس نمود و این خارق العاده است و مخالف

universe and brought it into visibility. Is it not an extraordinary accomplishment that this little creature, man, has imprisoned an irresistible cosmic force in an incandescent lamp? It is beyond the vision and power of nature itself to do this. The East can communicate with the West in a few minutes. This is a miracle transcending nature's control. Man takes the human voice and stores it in a phonograph. The voice naturally should be free and transient according to the law and phenomenon of sound, but man arrests its vibrations and puts it in a box in defiance of nature's laws. All human discoveries were once secrets and mysteries sealed and stored up in the bosom of the material universe until the mind of man, which is the greatest of divine effulgences, penetrated them and made them subservient to his will and purpose. In this sense man has broken the laws of nature and is constantly taking out of nature's laboratory new and wonderful things. Notwithstanding this supreme bestowal of God, which is the greatest power in the world of creation, man continues to war and fight, killing his fellowman with the ferocity of a wild animal. Is this in keeping with his exalted station? Nay, rather, this is contrary to the divine purpose manifest in his creation and endowment.

طبیعت است از غرب بشرق در یک دقیقه
مخاره مینماید این معجزه است انسان صوت
را میگیرد در فنوگراف حبس میکند و حال
آنکه صوت باید آزاد باشد زیرا قانون طبیعت
چنین اقتضا میکند همچنین سائر اکتشافات
جمع اسرار طبیعت است و بقانون طبیعت باید
مستور باشد لکن عقل انسان که اعظم جلوه
الهی است این قانون طبیعت را می شکند و این
اسرار طبیعت را از دستگاه اسرار طبیعت دائماً
بیرون میریزد

- 13 If the animals are savage and ferocious, it is simply a means for their subsistence and preservation. They are deprived of that degree of intellect which can reason and discriminate between right and wrong, justice and injustice; they are justified in their actions and not responsible. When man is ferocious and cruel toward his fellowman, it is not for subsistence or safety. His motive is selfish advantage and willful wrong. It is neither seemly nor befitting that such a noble creature, endowed with intellect and lofty thoughts, capable of wonderful achievements and discoveries in sciences and arts, with potential for ever higher perceptions and the accomplishment of divine purposes in life, should seek the blood of his fellowmen upon the field of battle. Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly, he deserves the judgment and wrath of God.

13 با چنین قوه الهیه چگونه جائز است که ما
مثل درنده‌ها باشیم مثل این گرگها یکدیگر را
بدریم و فریاد بکش بکش برآیم آیا این سزاوار
است در عالم انسانی اگر حیوان درندگی نماید
بجهت طعمه است عقل ندارد که فرق بگذارد
میان ظلم و عدل قوه میزه ندارد لکن چون
انسان درندگی نماید بجهت طعمه نیست بجهت
طعم است بجهت حرص است حال آیا سزاوار
است که چنین وجود شریف یعنی انسان که
از عقل سلیم مستفیض است با چنین افکار
عالیه با وجود این همه علوم و فنون با وجود این
اختراعات عظیمه با وجود این آثار عقلیه با
وجود این ادراکات با وجود این همه اکتشافات
باز داخل میدان جنگ شود خون دیگران را
بریزد حال آنکه انسان بنیان الهی [است] بنیان
بشر نیست اگر بنیان بشری را خراب کنی لابد
صاحب بنا مکدر شود پس چگونه انسان را که
بنیان الهی است خراب کند شبهه‌ئی نیست که
سبب غضب الهی است

14 خداوند انسان را شریف خلق نموده و بر جمیع
اشیاء امتیاز داده و بمواهب کلیه مختص نموده
عقل داده ادراک داده قوه حافظه داده قوه

14 God has created man lofty and noble, made him a dominant factor in creation. He has specialized man with supreme bestowals, conferred upon him mind, perception, memory, abstraction and the powers of the senses. These gifts of God to man were intended to make him the manifestation of divine virtues, a radiant light in the world of creation, a source of life and the agency of constructiveness in the infinite fields of existence. Shall we now destroy this great edifice and its very foundation, overthrow this temple of God, the body social or politic? When we are not captives of nature, when we possess the power to control ourselves, shall we become captives of nature and act according to its exigencies?

15 In nature there is the law of the survival of the fittest. Even if man be not educated, then according to the natural institutes this natural law will demand of man supremacy. The purpose and object of schools, colleges and universities is to educate man and thereby rescue and redeem him from the exigencies and defects of nature and to awaken within him the capability of controlling and appropriating nature's bounties. If we should relegate this plot of ground to its natural state, allow it to return to its original condition, it would become a field of thorns and useless weeds, but by cultivation it will become fertile soil, yielding a harvest. Deprived of cultivation, the mountain slopes would be jungles and forests without fruitful trees. The gardens bring forth fruits and flowers in proportion to the care and tillage bestowed upon them by the gardener.

16 Therefore, it is not intended that the world of humanity should be left to its natural state. It is in need of the education divinely provided for it. The holy, heavenly Manifestations of God have been the Teachers. They are the divine Gardeners Who transform the jungles of human nature into fruitful orchards and make the thorny places blossom as the rose. It is evident, then, that the intended and especial function of man is to rescue and redeem himself from the inherent defects of nature and become qualified with the ideal virtues of Divinity. Shall he sacrifice these ideal virtues and destroy these possibilities of advancement? God has endowed him with a power whereby he can even overcome the laws and phenomena of nature, wrest the sword from nature's hand and use it against nature itself. Shall he, then, remain its captive, even failing to

متخیله داده حواس خمسۀ ظاهره داده این همه مواهب عظیمه داده خداوند انسان را مصدر فضائل نموده تا آنکه مانند شمس روشن شود سبب حیات گردد سبب آبادی باشد حالا ما از جمیع این مواهب چشم می‌پوشیم و این بنیان الهی را خراب کنیم و این اساس الهی را از پایه براندازیم و حال آنکه اسیر طبیعت نیستیم خودمان را اسیر میکنیم و باقتضای طبیعت حرکت مینمائیم

15 زیرا در طبیعت نزاع بقاست اگر انسان تربیت نشود از مقتضیات طبیعت نزاع و جدال است جمیع این مکاتب این همه مدارس بجهت چه تأسیس میشود بجهت اینکه انسان از مقتضای طبیعت نجات یابد از نقائص طبیعت خلاص شود کمالات معنویه پیدا کند ملاحظه کنید اگر این زمین را بحال طبیعت واگذارید خارستان شود علفهای بی‌هوده بروید لکن چون تربیت شود زمین پاک گردد فیض و برکت عظیمه حاصل شود این کوهها را اگر بحال طبیعت گذاری جنگل شود ابداً درخت میوه‌دار نروید ولی چون تربیت شود باغ گردد و نتیجه بخشد و ثمر دهد انواع گل و ریاحین حاصل گردد پس عالم انسانی سزاوار نیست که اسیر طبیعت باشد لهذا محتاج تربیت است علی‌الخصوص تربیت الهی مظاهر مقدسه الهیه مربی بودند باغبان الهی بودند تا این جنگلهای طبیعی را باغستان پرثمر نمایند این خارستان را گلستان کنند

16 پس تکلیف انسان چه چیز است این است که انسان باید در ظلّ مربی حقیقی خود را از نقائص طبیعت نجات داده بفضائل معنویه متصف گردد آیا جائز است که ما این مواهب الهیه را این فضائل معنویه را فدای طبیعت کنیم حال آنکه خداوند قوه‌ئی بما داده که قوانین طبیعت را بشکنیم شمشیر را از دست طبیعت گرفته بر فرق طبیعت زیم آیا جائز است خود را اسیر طبیعت نمائیم بموجب اتباعات طبیعی که نزاع بقاست مانند حیوانات درنده همدیگر را بدریم نوعی زندگانی کنیم که فرقی مابین انسان

qualify under the natural law which commands the survival of the fittest? That is to say, shall he continue to live upon the level of the animal kingdom without distinction between them and himself in natural impulses and ferocious instincts? There is no lower degree nor greater debasement for man than this natural condition of animalism. The battlefield is the acme of human degradation, the cause of the wrath of God, the destruction of the divine foundation of man.

- 17 Praise be to God! I find myself in an assemblage, the members of which are peace loving and advocates of international unity. The thoughts of all present are centered upon the oneness of the world of mankind, and every ambition is to render service in the cause of human uplift and betterment. I supplicate God that He may confirm and assist you, that each one of you may become a professor emeritus in the world of scientific knowledge, a faithful standard-bearer of peace and bonds of agreement between the hearts of men.

- 18 Fifty years ago Baha'u'llah declared the necessity of peace among the nations and the reality of reconciliation between the religions of the world. He announced that the fundamental basis of all religion is one, that the essence of religion is human fellowship and that the differences in belief which exist are due to dogmatic interpretation and blind imitations which are at variance with the foundations established by the Prophets of God. He proclaimed that if the reality underlying religious teaching be investigated all religions would be unified, and the purpose of God, which is love and the blending of human hearts, would be accomplished. According to His teachings if religious belief proves to be the cause of discord and dissension, its absence would be preferable; for religion was intended to be the divine remedy and panacea for the ailments of humanity, the healing balm for the wounds of mankind. If its misapprehension and defilement have brought about warfare and bloodshed instead of remedy and cure, the world would be better under irreligious conditions.

- 19 Baha'u'llah especially emphasized international peace. He declared that all mankind is the one progeny of Adam and members of one great universal family. If the various races and distinct types of mankind had each proceeded from a different original paternity – in other words, if we had two or more Adams for our human fathers – there might be reasonable ground for difference and divergence in humanity today; but inasmuch as we belong to one progeny and one family, all names which seek to differentiate and distinguish mankind as

و حیوان نماید این است که فی الحقیقه بدتر از این زندگانی نمیشود از برای عالم انسانی حقارتی بدتر از این نیست از برای عالم انسانی وحشیی بدتر از جنگ نیست زیرا سبب غضب الهی است زیرا سبب هدم بنیان رحمانیست

- 17 الحمد لله من خود را در مجمعی می بینم که همه صلح جویند مقاصد جمیع انتشار صلح عمومیت و جمیع افکارشان وحدت عالم انسانی جمیع خادم حقیقی نوع بشرند از خدا میخواهم شماها را تأیید نماید و توفیق بخشد تا هر یک علامه عصر شوید و سبب نشر علوم گردید سبب اعلان صلح عمومی شوید سبب ارتباط بین قلوب گردید

- 18 زیرا حضرت بهاءالله پنجاه سال پیش اعلان صلح عمومی بین دول و صلح عمومی بین ملل و صلح عمومی بین ادیان و صلح عمومی بین اقالیم فرمود و فرمود که اساس ادیان الهی یکیست و جمیع ادیان اساسشان ارتباط و التیام است لکن اختلاف در تقلید است و این تقلید دخی بتعالیم الهی ندارد چون این تقلید مختلف است سبب نزاع و قتال شده اما اگر تحرّی حقیقت شود جمیع ادیان متحد و متفق گردند دین باید سبب الفت و اتحاد گردد سبب ارتباط بین قلوب بشر شود اگر دین سبب نزاع و جدال گردد البته بی دینی بهتر است زیرا عدم شیء مضرّ بهتر از وجود آن است دین علاج الهی است درمان هر درد نوع انسانی است مرهم هر زخمی است ولی اگر سوء استعمال شود و سیب جنگ و جدال گردد و علت خونریزی البته پیدایی به از دین است

- 19 و همچنین لزوم صلح عمومی بین دول و ملل را حضرت بهاءالله مصرّح فرمود و مضرّات جنگ را بیان کرد زیرا نوع انسانی یک قومند و جمیع سلاله آدم یکی است و جمیع اطفال یک پدرند و اعضاء یک عائله نهایتش که یک عائله بزرگی است و در یک عائله اجناس مختلفه تصور نتوان نمود اگر چنین تصور ممکن بود می توانستیم بگوئیم اختلاف و نزاع بجاست ولی مادامی که

Italian, German, French, Russian and so on are without significance and sanction.

- 20 We are all human, all servants of God and all come from Mr. Adam's family. Why, then, all these fallacious national and racial distinctions? These boundary lines and artificial barriers have been created by despots and conquerors who sought to attain dominion over mankind, thereby engendering patriotic feeling and rousing selfish devotion to merely local standards of government. As a rule they themselves enjoyed luxuries in palaces, surrounded by conditions of ease and affluence, while armies of soldiers, civilians and tillers of the soil fought and died at their command upon the field of battle, shedding their innocent blood for a delusion such as "we are Germans," "our enemies are French," etc., when, in reality, all are humankind, all belong to the one family and posterity of Adam, the original father. This prejudice or limited patriotism is prevalent throughout the world, while man is blind to patriotism in the larger sense which includes all races and native lands. From every real standpoint there must and should be peace among all nations.

همه اعضای یک عائله هستند امم مختلفه نیستند لهذا این امتیازات که این ایتالیائی است و آن المانی است و این انگلیس است و دیگری روس این ایرانی است و دیگری امریکائی اینها بتماما اوهام است

20 همه انسانند همه خلق خداوندند همه یک سلاله‌اند همه اولاد یک آدمند اینها تعبیرات وهمیه است اما تعصبات وطنیه کرهء ارض موطن هر انسان است یکی است متعدد نیست نوع انسان را وطن واحد است ولی حدود وهمیه بی‌اساس را بعضی از مستبدین قرون ماضیه اختراع کرده‌اند و در میان بشر جنگ و قتال انداخته‌اند که مقصدشان شهرت بوده و غصب ممالک لهذا این احساسات وطن‌پرستی را پیشرفت مقاصد شخصی نمودند خود در قصور عالیه زندگی میکردند از هر نعمتی نصیب و بهره می‌بردند غذاهای لذیذ می‌خوردند در رخت‌خوابهای پرند می‌خوابیدند در باغهای ملوکانه سیر و سیاحت مینمودند هر وقت ملالی رخ میداد در تالارهای رقص با خانمهای ماهرو میرقصیدند گوش موسیقی دلپذیر میدادند اما باین رنجبران باین رعیتها باین بیچاره‌ها باین دهقانها می‌گفتند بروید در میدان جنگ خون یکدیگر را بریزید خائمان یکدیگر را خراب کنید شماها سربازید ماها صاحب‌منصبیم کاپیتانیم جنرالیم دیگران میگفتند چرا مملکت ما را خراب میکنید جواب می‌شنیدند که شماها المانید ما فرانسه‌ایم ولی مؤسّسین همهء این جنگها در قصور بکیف خود مشغول بودند دست از سرور و فرح خود برنمیداشتند اما خونهای بیچارگان ریخته میشد برای چه برای افکار وهمیه که این ملت فرانسه است و آن دولت المان و حال آنکه هر دو آدمند هر دو اعضای یک عائله‌اند هر دو یک ملتند این عنوان وطن را سبب این همه خونریزیها می‌کنند و حال آنکه این کره یک وطن است پس صلح باید بین جمیع اوطان محقق گردد

- 21 God created one earth and one mankind to people it. Man has no other habitation, but man himself has come forth and proclaimed imaginary boundary lines and territorial restrictions, naming them Germany, France, Russia, etc. And torrents of precious blood are spilled in defense of these imaginary divisions of our one human habitation, under the delusion of a fancied and limited patriotism. After all, a claim and title to territory or native land is but a claim and attachment to the

21 خداوند یک کره خلق کرده یک نوع انسان خالق نموده این کرهء ارض موطن کلّ است ما آمده‌ایم خطوط وهمی فرض کرده‌ایم در صورتی که این خطوط وهم است یکی را گفتیم المان است دیگری را فرانسه و با هم جنگ میکنیم که این وطن المان مقدّس است سزاوار پرستش است سزاوار حمایت است ولی آن قطعهء دیگری

dust of earth. We live upon this earth for a few days and then rest beneath it forever. So it is our graveyard eternally. Shall man fight for the tomb which devours him, for his eternal sepulcher? What ignorance could be greater than this? To fight over his grave, to kill another for his grave! What heedlessness! What a delusion!

بد است مردمانش کشته شود اموالشان تاراج
شود اطفال و زنان اسیر گردد چرا بجبهه
این خطوط و همیه انسان خونریزی نمایند و ابناء
نوع خود را بکشند بجبهه چه بجبهه تعلق باین
خاک سیاه و حال آنکه چند روزی انسان روی
این خاک زندگانی نموده بعد قبر ابدی او شود
آیا سزاوار است بجبهه این قبر ابدی این همه
خونریزی نمائیم این خاک اجسام ما را الی الابد
در شکم خود مخفی خواهد کرد این خاک قبر
ماست چرا جنگ و جدال برای این قبر ابدی
نمائیم این چه جهالتی است این چه نادانی است
این چه بیفکریست

- 22 It is my hope that you who are students in this university may never be called upon to fight for the dust of earth which is the tomb and sepulcher of all mankind, but that during the days of your life you may enjoy the most perfect companionship one with another, even as one family – as brothers, sisters, fathers, mothers – associating together in peace and true fellowship.

22 امیدوارم که جمیع ملل در نهایت محبت و الفت
مانند یک عائله چون برادران و خواهران و
مادران و پدران با یکدیگر در کمال صلح زندگانی
نموده و کامرانی کنند

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Public address given at Unitarian church on 1912-Oct-08 in Palo Alto, CA

- 1 Praise be to God, this evening I have come to a Unitarian Church. This Church is called Unitarian - attributed to Unity. Hence I desire to discourse on the subject of Unity, which is a fundamental basis of Divine teachings.
- 2 In all the religions of God there is an exposition concerning Unity. What is the basis of this oneness? It is evident that the reality of Divinity cannot be brought within human grasp. Man cannot comprehend the reality of Divinity, because man is accidental, whereas the reality of Divinity is eternal. Man is limited, whereas the reality of Divinity is unlimited. Assuredly, the limited cannot comprehend the Unlimited, and the accidental cannot comprehend the Eternal.
- 3 When we observe and study phenomena, we find a mineral kingdom, a vegetable kingdom, an animal kingdom, and a human kingdom.

1 امشب الحمد لله در کلیسای موحّدینم کلیسائیکه
منسوب بتوحید است لهذا خواستم ذکرى از
توحید کنم که اعظم اساس ادیان الهی است

2 در جمیع ادیان الهی بیان توحید هست و اساس
ایشنسله چیست این معلوم است که حقیقت
الوهیت در تصور انسان نباید انسان ادراک
حقیقت الوهیت نماید زیرا انسان حادث است
و حقیقت الوهیت قدیم انسان محدود است
حقیقت الوهیت غیر محدود محدود نمیتواند
حقیقت نامحدود را ادراک کند حادث نمیتواند
احاطه بقدیم نماید

3 چون در عالم کائنات سیر نمائیم می بینیم عالم
جمادی هست عالم نباتی هست عالم حیوانی
هست و عالم انسانی

- 4 The mineral kingdom, however much it shall advance, cannot be in touch with the vegetable kingdom. The vegetable kingdom, however much it advance, cannot be conscious in the sense of knowledge, cannot have knowledge of the animal kingdom.
- 4 عالم جماد هر قدر ترقی کند نمیتواند عالم نبات را درک کند عالم نبات هر قدر ترقی کند نمیتواند از عالم حیوان خبر گیرد
- 5 For example, this flower, however much it may advance, cannot conceive sight and hearing. It cannot realize what constitutes hearing or seeing, what is meant by the spirit of man, what intellect signifies, because those subjects are beyond the pale of its grasp. It cannot, therefore, comprehend them. Although this plant and we are both accidental, yet the deference of degrees is a difference comprehension. This plant belongs to the vegetable world or kingdom, whereas our kingdom is human, and because of this difference in the two kingdoms the plant cannot comprehend the human kingdom.
- 5 مثلاً این گل لطیف هر قدر ترقی کند نمیتواند خبر از سمع و بصر گیرد که سمع چه چیز است و بصر چه روح انسانی چیست و عقل انسانی چه چونکه مافوق حوصله اوست نمیتواند ادراک کند باوجود اینکه ما و این نبات هر دو حادثیم و ممکن ولیکن تفاوت مراتب مانع از ادراک است زیرا آن عالم نبات و عالم ما عالم انسان لهذا نمیتواند حقیقت انسان را درک کند
- 6 Since difference of degree is a barrier to comprehension, and every inferior thing is unable to apprehend the station above it, it follows that we cannot comprehend God. We are originated; He is ancient. We are powerless; He is almighty. We are poor; He is rich. We are needy; He is self-sufficient. We are limited; He is unlimited. We are fleeting; He is everlasting.
- 6 بعد از آنکه تفاوت مراتب مانع ادراک است و هر مادیون ادراک رتبه مافوق نتواند پس ما نمیتوانیم خدا را ادراک کنیم ما حادثیم او قدیم ما عاجزیم او قادر ما فقیریم او غنی ما محتاجیم او مستغنی ما محدودیم او نامحدود ما فانی او باقی
- 7 How, then, can we apprehend the Reality of Divinity, or make any utterance concerning it, or offer any praise and glorification? For whatever praise we may render is according to the measure of our own reason and understanding. Whatever enters the imagination is the creation of man, is encompassed by him, and man is its encompasser; whereas the Reality of Divinity is all-encompassing, and man is encompassed. Therefore whatsoever comes within the compass of imagination, the Most High God is sanctified above it; it is but a conception of the human mind and possesseth no reality, whereas man himself hath a true existence.
- 7 چگونه میتوانیم حقیقت الوهیت را ادراک کنیم یا بیانی نمائیم یا نعت و ستایشی کنیم زیرا آنچه ستایش نمائیم بقدر عقل و ادراک ماست آنچه در تصور آید مخلوق انسان است و محاط و انسان محیط بر آن و حال آنکه حقیقت الوهیت محیط است و انسان محاط پس آنچه بتصور آید حق تعالی منزّه از آن و تصور ذهنی انسان است حقیقتی ندارد لکن خود انسان وجود حقیقی دارد
- 8 That divinity which entereth our mind and which our reason encompasseth is not Divinity; for it hath only a mental existence and no outward reality.
- 8 آن الوهیتی که در ذهن ما درآید و عقل ما بآن احاطه کند آن الوهیت نیست زیرا وجود ذهنی دارد وجود خارجی ندارد
- 9 And we, who possess both mental and objective existence, are greater than it, for we encompass it and it is encompassed by us.
- 9 و ما که وجود ذهنی و عینی داریم خود اعظم از آن زیرا ما محیطیم آن محاط
- 10 It is therefore clear and manifest that the rational powers of man cannot apprehend the Reality of Divinity. Yet the grace of Divinity is all-encompassing, the lights of Divinity are resplendent, and the attributes of Divinity are manifest and evident.
- 10 پس واضح و آشکار است که قوای عقلیه بشر ادراک حقیقت الوهیت ننماید ولیکن فیض الوهیت محیط است انوار الوهیت ساطع و صفات الوهیت ظاهر و باهر و

- 11 The Holy verities, the Divine Prophets, are like mirrors, which are in a state of utmost purity and sanctity and polish, and because they are in an attitude facing the Sun of Reality, therefore that Sun of Reality, with its potency, effulgence and heat, is reflected therein, and all its virtues can be visible in the mirror.
- 12 If we say that the Sun has shone upon these Mirrors, or that it has become effulgent in the Mirror, we do not mean that the Sun has descended from its lofty state of sanctity and has chosen a habitat in the Mirror, because that is impossible. For the Sun there is no descent. It ever is in its high point of glory and majesty, but its light, and its heat, in a pure and polished Mirror become revealed, and all its virtues are made visible, and these Mirrors which thus reveal that light are the realities of the Prophets.
- 13 Hence, it becomes evident that the reality of Divinity is holy and sanctified above descent or ascent, even as the phenomenal sun, this material sun which can be reflected in the mirror, is holy above descent and ascent, is sanctified above egress and ingress, even as this sun is sanctified above egress and ingress, but the eternal bestowal of the Sun, in this pure and sanctified and polished mirror has become evident and manifest.
- 14 The mirror says, "Verily, the sun is in me, and if you do not believe, then look at me." And the mirror is truthful, for the sun is seen in the mirror. Notwithstanding that, the purpose of such a statement, were it to be made by the mirror, is not that the sun has descended from its lofty state and entered and effected an egress in the mirror, because, for the sun, there is no descent or ascent. But with all its bounties and characteristics it can become evident in the mirror.
- 15 That is why His Holiness Christ declares, or that is what He means when He said, "Verily, the Father is in the Son." That means that the Sun in this Mirror has become manifest and revealed. It does not mean that the Eternal Sun or Verity has descended from the lofty heavens, when it is unlimited, and has become limited thereby, for were such a thing to be realized, it is a limitation.
- 16 This is the meaning of unity or oneness. This is the quintessence of this Divine subject. Consider how evident it is. It is as the sun at midday. It is reasonable and in conformity with science.
- 17 That is why we state that religious teaching must ever conform with science and reason. They must correspond with the mind. This is perfectly in conformity with science and reason. There is no doubt or uncertainty about it.
- 11 حقائق مقدسه انبیای رحمانیه بمنزله آینه در نهایت لطافت و صفا در مقابل شمس حقیقت‌اند لهذا شمس حقیقت به انوار و حرارتش در آن آینه ظاهر و باهر و کمالش در آن جلوه نماید
- 12 اگر ما بگوئیم آفتاب در این آینه جلوه نموده و اشراق کرده مقصد ما آن نیست که آفتاب از اعلی درجه تقدیس تنزل کرده و آمده در این آینه منزل نموده زیرا این مستحیل است آفتابرا تنزلی نیست همیشه در مرکز تنزیه بوده است و لکن انوار و حرارتش در این آینه صافی جلوه نموده و جمیع کالاتش ظهور کرده این مرایا حقایق انبیاست
- 13 پس معلوم شد که حقیقت الوهیت مقدس از نزول و صعود است مثل اینکه آفتاب منزّه از صعود و نزول است و لکن فیض ابدی آفتاب در این آینه صافی لطیف ظاهر و عیان است
- 14 و آینه میگوید که آفتاب در من است اگر تو انکار میکنی در من نظر کن یقین است که صدقست زیرا آفتاب را در آینه می بینم باوجود این مقصد این نیست که تنزل کرده و در این آینه منزل نموده زیرا برای آفتاب صعود و نزولی نیست لکن بجمع فیوضاتش در این آینه ظاهر است
- 15 این است که حضرت مسیح میفرماید که پدر در پسر است یعنی آن آفتاب در این آینه ظاهر و آشکار است نه اینکه آن آفتاب تنزل کرده در این آینه جای گرفته
- 16 این است معنی توحید این است حقیقت این مسئله به بینید مثل آفتاب روشن است و مطابق عقل و فن
- 17 این است که میگوئیم باید دین مطابق عقل و علم باشد به بینید چه قدر واضح و مطابق علم و عقل است و در آن ابداً شبهه و شکّی نه

- 18 Now, inasmuch as the Sun of Reality has become manifest in this polished Mirror, from this Mirror, by processes of reflection, it can permeate throughout all regions. 18 مادام که شمس حقیقت در این مرآت صافی اشراق کرده و از این آینه بجمع آفاق اشراق نموده
- 19 The Light of the sun is one, the heat of the sun is one, and these have become resplendent in all phenomena. There is no earthly phenomenon, no earthly form of life, which is bereft of the light and heat of the sun. 19 نور آفتاب یکی است و حرارت آفتاب یکی و بر جمع کائنات جلوه گر هیچ کائی نیست که از فیوضات شمس محروم ماند
- 20 Likewise, all humanity receives a portion of the Bounty of God. All mankind are the manifestations of the signs of God. All phenomena are expressions of the might and power of God, and all phenomena reveal the handiwork of God. None of them are the handiwork of Satan. No man has ever been created Satan. They are all the creation of God. These are the signs of God's power. 20 البتّه جمع خلق از فیض الهی نصیب دارند جمع ناس مظهر مهربانی الهی هستند جمع کائنات آیات قدرت او هستند هیچیک صنع شیطان نیست همه را خدا خلق کرده جمع صنع الهی هستند
- 21 Hence, we must ever reverence the creation of God. We must ever bow before the signs of the might and power of God. We must ever be kind and clement towards the signs of the power and might of God, and towards all humanity. All are the signs of His power. He has created them all. The Devil has had nothing to do with [unreadable text] most, it is this: that some of us may be wise, some may be ignorant; the ignorant must be helped to become wise. Some are sick; they must be treated. Some are childlike; they must be helped to reach maturity. Some are asleep; they must be gently awakened. But everybody must be loved. That is it! 21 پس ما باید آیات قدرت الهی را تکریم نمائیم ما باید آیات قدرت الهی را تعظیم کنیم ما باید آیات قدرت الهی را مهربانی کنیم و آن جمع عالم انسانی است زیرا جمع آیات قدرت او هستند کی آنها را خلق کرده خدا خلق نموده نهایتش این است که بعضی عالم بعضی جاهلند نادانانرا باید تعلیم کرد تا دانا شوند مریضند باید معالجه کرد تا شفا یابند طفلند باید تربیت نمود تا ببلوغ رسند خوابند باید آنها را بیدار کرد ولی باید همه را دوست داشت
- 22 We must not hate a child just because he is a child and think he is imperfect when we compare him with maturity. But with the utmost of kindness he must be nurtured, he must be educated to reach maturity, in order that he may become reasonable, in order that he may attain to knowledge and wisdom, in order that he may be qualified to enter the Kingdom of God. 22 این طفل را نباید مبغوض داشت که نادان است ببلوغ نرسیده باید او را تربیت کرد تا ببلوغ رسد عقل و درایت پیدا کند علم و معرفت حاصل نماید تا مقبول درگاه خدا شود
- 23 God is most kind. Consider what His Holiness Christ said: "Verily, the sun shines upon the just and the unjust alike." What a blessed statement this is! Even the sinner is not deprived of the Mercy of God! What a sweet utterance! 23 خداوند بسیار مهربان است حضرت مسیح میفرماید که آفتاب خدا بر جمیع میتابد حتی بر گنه کار این چه قدر بیان شیرینی است
- 24 Consider, although this earth is dark, all the earthly phenomena are dark, but this radiant sun, how it cultivates all, how it brightens all, how it heats all. Can we deny the efficacy of the sun? Not at all. It is evident. 24 ملاحظه کنید هرچند این کرهء ارض ظلمانی است لکن آفتاب نورانی چگونه همه را تربیت مینماید جمیع را روشن میکند همه را گرم میکند آیا میتوانیم آثار شمس را انکار کنیم
- 25 Then shall we see the signs of God's kindness. Likewise we see how He educates us. We find that He bestows upon all His bounties. Now, so long as we have such a kind God, why should we be unkind? He Who is our Creator, He Who is our 25 همین طور می بینیم خدا مهربان است جمیع را تربیت میکند بجمع فیض می بخشد مادام که همچنین خدای مهربانی داریم چرا ما نامهربان باشیم

Provider, He Who is our Resuscitator, He Who is so gentle and kind to all of us, then why should we not be kind to one another, instead of saying, "This is a Jew, this is a Christian, the other is a Mussulman or Mohammedan, this is a Buddhist." This is none of our business. God has created us all and it is our duty to be kind to everybody. That is our duty. But as to their respective beliefs, that is between them and their God, and at the last day He will look out for their account. He has not appointed us as their expert accountants.

او خالق ماست او محیی ماست او مربی ماست
او رازق ماست او بهمه مهربان است پس چرا
ما نامهربان باشیم چرا بگوئیم این موسوی است او
عیسوی است این محمدی است او بودائیست اینها
دخلی بما ندارد خداوند همه ما را خلق کرده و
تکلیف ماست که بکل مهربان باشیم اما مسائل
عقائد راجع بخداست او در روز قیامت مکافات
و مجازات دهد خداوند ما را محتسب آنها قرار
نداده

- 26 It is our duty to praise God and to thank Him that He has created all of us human. He has endowed us all with sight and hearing. He has destined us all to be after the image and likeness of God. What a bestowal is this! What a providence is this! What a glorious crown is this! Why should we lose these favors! Why should we be so self-occupied? Why should we deny the favors of God?

26 ما باید شکر نعماء الهی کنیم ممنون عنایات او
باشیم که ما را به صورت و مثال خود خلق
فرموده به جمیع ما سمع و بصر عنایت نموده این
چه موهبتی است این چه عنایتی است این چه
تاج درخشانیست چرا این عنایات را هدر دهیم چرا
بخود مشغول شویم چرا بیکدیگر پردازیم چرا انکار
فیوضات الهی کنیم

- 27 In thanksgiving for this glorious bounty, we must all become unified as one family. We must all become as one people. We must all inhabit the same nativity. We must all become as one nation. Thus may the world of humanity prove to be the world of the Kingdom, and this dark sphere become a bright sphere, so that these contentions and strife shall cease and utmost of love and affection shall obtain.

27 ما باید بشکرانه این موهبت پردازیم و چون
حقیقت حاصل شود جمیع یک قوم گردیم جمیع
در یکوطن زندگی نمائیم جمیع یک ملت شویم تا
این عالم انسانی عالم ملکوتی گردد اینچنان ظلماتی
نورانی شود تا این نزاع و جدال برافتد و نهایت
محبت و الفت حاصل شود

- 28 Verily, this is the purpose of the mission of the Prophets. Verily, this is the mission of all the Books which have descended. Verily, this is the aim of the effulgence of the Sun of Reality. Thus may the fundamental oneness of the world of humanity become established, so that oneness of nativity shall be founded, the oneness of nationality shall be established, the oneness of policy shall be established, and the world of humanity become a mirror reflecting the Kingdom of God.

28 این است مقصود از بعثت انبیای الهی این است
مقصود از انزال کتب آسمانی اینست مقصود از
تجلی شمس حقیقت تا وحدت عالم انسانی ظاهر
گردد وحدت وطن حاصل شود وحدت ملت
استقرار یابد وحدت سیاست حاصل گردد

- 29 The lights shining in the Kingdom - may they become revealed in the human kingdom. The virtues which are present in the Kingdom - may they be revealed or become resplendent in the human kingdom. May the unity, or oneness, of the angelic state become manifest in the human state, so that humanity itself shall become angelic.

29 و انواری ملکوتی در عالم انسانی ظاهر و عیان
شود کالات عالم ملکوت در عالم انسان جلوه
نماید وحدت عالم ملائکه در عالم بشر هویدا گردد
یعنی نفس بشر ملائکه شود

- 30 What is the meaning of the word "angel?" It means no other than a holy soul, a bright and radiant soul, a perfect soul, a Divine soul, a soul who is the manifestation of love, a manifestation of reasonableness, a manifestation of knowledge, one who is not a captive of superannuated, blind imitations.

30 ملائکه عبارت از چه چیز است مقصود نفوس
مقدسّه است نفوس روشن و نفوس کامل است
نفوس الهی است که آن نفوس مقدسّه مظهر
محبتند مظهر عقل و دانشند اسیر این تقلید پوسیده
نیستند

- 31 These superannuated, blind imitations, or religious dogmas, which are ever the cause of enmity, the cause of destruction, the cause of darkness, the cause of bloodshed, the cause of tyranny, the cause of despotism, - these blind imitations must be cast aside, and the mysteries of Reality shall be revealed.
- 32 That foundation which was meant to be the underlying principle of all the Prophets, that foundation which Christ Himself laid, that is the basis of the oneness of the world of humanity.
- 33 That foundation is Universal Love.
- 34 That foundation is Universal Peace amongst the nations.
- 35 That foundation is Universal Peace amongst the countries.
- 36 That foundation is Universal Peace amongst all the races.
- 37 That foundation is the Universal Peace which shall weld together all the religions, and that foundation is to do away with all secretarianism.
- 38 At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and thick clouds had befogged the horizon of Reality, amongst the nations of the Orient there was religious prejudice, sectarianism, political prejudice, racial prejudice and patriotic prejudice, and the Oriental nations were in constant conflict and state of war.
- 39 The religionists considered each other as contaminating and they shunned each other, exercising the severest enmities against each other. Darkness was so dense that not a trace of light was ever visible.
- 40 Under such circumstances, His Holiness Baha'u'llah dawned from the horizon of Reality, and He laid institutes and teachings which united all this nations, which caused fellowship amongst the various religions, which dispelled religious prejudice, which dispelled the political prejudice, which dispelled the patriotic prejudice, and which dispelled racial prejudice, having ushered under the tent or tabernacle the oneness of humanity all the peoples of Reality. They were souls representative of the religions and of the denominations thereof who had hearkened to the call of Baha'u'llah and who had become informed of His teachings. Such souls, in Persia, are living together in [unreadable text] in the utmost of love and amity. They are in a state of the utmost kindness towards one another. It is just as if they were one household.
- این تقالید پوسیدهٔ ادیان سبب عداوت است
سبب خرابی است سبب تاریکی است سبب
خونریزی است سبب ظلمت است سبب استبداد
است این تقالید را بیندازید و باسّاس حقیقت
تَشَبُّث نمائید
- اساسی که حضرت مسیح گذاشت اساسی که
جمع پیغمبران گذاشتند آن اساس بهاءالله است
و آن اساس وحدت عالم انسانیست
- آن اساس محبت عمومی است
- آن اساس صلح عمومی بین دول است آن اساس
صلح عمومی بین ملل است آن اساس صلح عمومی
بین اجناس است
- آن اساس صلح عمومی بین اوطان است
- آن اساس صلح عمومی بین ادیان است
- آن اساس صلح عمومی بین مراتب حیات است
- در وقتیکه شرقاً ظلمت عداوت و بغضا احاطه
کرده بود و ابرهای کثیف افق حقیقت را
پوشانده بود در میان اهالی شرق تعصب دینی
تعصب مذهبی تعصب سیاسی تعصب جنسی
و تعصب وطنی بود و ملل شرق با یکدیگر در
نهایت قتال و جدال
- ادیان یکدیگر نخیس مینمودند و از یکدیگر احتراز
میکردند و نهایت دشمنی باهم داشتند ظلمت
قسمی احاطه کرده بود که ابداً از نور اثری
نبود
- در چنین وقتی حضرت بهاءالله از افق حقیقت
اشراق نمود و تعالیم و بیاناتی فرمود که جمع
ملل را با یکدیگر ارتباط داد الفت بین ادیان
انداخت تعصب مذهبی نگذاشت تعصب سیاسی
نگذاشت تعصب وطنی نگذاشت تعصب جنسی
نگذاشت جمع ملل را در ظلّ خیمهٔ وحدت
انسانی داخل نمود و نفوسیکه از ادیان و مذاهب
نداء بهاءالله را شنیدند و از تعالیم او خبر گرفتند
الآن در ایران در نهایت محبت و الفتند و معاشر
با یکدیگر در نهایت مهربانی باهم معامله کنند مثل
اینکه یک خاندهاند

- 41 That is why His Holiness Baha'u'llah addresses humanity, saying, "Ye are all the leaves of one tree and the drops of one sea." That is to say, the world of humanity, representing all the religions, representing all the races, may be likened to a tree. Every nation of the nations is like a branch thereof, and every soul amongst them is like unto a leaf. But all of them belong to one tree, and that tree is the Blessed Tree, and that tree is the Tree of Life, and that tree is a Tree of Sacrifice.
- 42 Therefore, it is not possible or allowable that amongst human individuals there should linger any strife. Let no sedition tarry. Let no hatred or rancor prevail. All must live in the utmost kindness, in the utmost of love, the utmost of fellowship, and must pass their days pleasantly, for this will win the Bounties of God and the Bestowals shall surround them, and the Kingdom of God will become personified in the human kingdom. And this is our wish in its entirety.
- این است که حضرت بهاء الله خطاب بعالم انسانی میفرماید که ای اهل عالم همه باریکدارید و برگ یکشاخسار یعنی عالم انسانی از جمیع ملل و ادیان و اقوام بمنزله یکشجره است و هریک از ادیان و ملل بمنزله شاخه و برگ و شکوفه و ثمر و آن شجر شجر مبارکه است شجر حیات است
- 42 لهذا نباید بین افراد بشر ابداً نزاعی بماند بغض و عداوتی باشد باید جمیع در نهایت مهربانی و الفت بایکدیگر زندگانی نمایند و ایامرا بخوشی بگذرانند تا فیوضات الهی عالم انسانرا احاطه کند و ملکوت الهی در عالم انسانی مجسم گردد اینست نهایت آرزوی جمیع ماها

KHF.110, KHTB2.280

BSTW#085, ECN.280+1037

ABU0208

Words to Mr. Reed, at dinner, spoken at home of Mrs. Marriott on 1912-Oct-08 in Palo Alto, CA

Rev. Clarence Reed:

Where do you have your temple – where you have three Sundays every week – Jew, Christian and Mohammedan?

Abdul Baha:

There we do not have any Sunday. Whenever we get tired we simply withdraw. That is the real Sabbath, because the Sabbath was meant to be a day of triumph. The Mohammedans do not take Friday verily; that is, they do not withdraw from labor, they do not consider it obligatory. The Jews and Christians, however, have their set days.

Mr. Reed:

The Mohammedans set aside Friday?

Abdul Baha:

Half an hour, but before and after that they go to work – just for that prayer, not for vacation.

When we were in Rumelia, in the Jewish quarter there was one of the grandees among the Jews, a very wealthy man, and they had made a fire in the room, and lo and behold, there was a stove and alcohol and spirits, and he set the whole house aflame. Fortunately, there was no one in the house except himself, and there he was crying, "Come and extinguish it!" There was water in front of him. If he had taken steps, he could have extinguished it. He did not do it. But he simply cried out, "You come and extinguish it!" And when he took the time of going and opening the window and crying, already the fire was aflame, and as a result of procrastination a whole quarter in the Jewish section was burned. If he had taken a little water he could have put it out. That was because it was contrary to the Sabbath. It is evident that the Sabbath was meant to be a day of rest. In the Old Testament it says that God made Himself comfortable, and evidently it was meant that the others should be comfortable, too. But to make it as a matter of superstition, it was not meant. And if on Sabbath you use a little water, what harm is there in it? There is no harm.

Prof. [...]:

But we should not make the fishes uncomfortable?

Abdul Baha:

In ancient days they would not fish either. The Jews had a scheme about it. On the coast of the Lake of Tiberia they would make a big circle, and then dig a lot of space out, and let the water come in. On Sunday they would put a lot of bait in it – this is a Jewish trick – and naturally you see the fish, sensing this, would come to this little ditch, and in the evening they simply shut off the current so they could not get back to the sea, and on Sunday they would go for them.

The ball game is originally Oriental. There they have a season for it. In springtime they play it. They have a polo game there. They play it for a month and then let go. Then next spring again. But in the olden time there was a custom, which is obsolete now, that was a very difficult game. They used to throw the ball in the arena, all of them on horseback, and they have the spears or polos, and the game was that the ball was to be raised with the long poles in the air and throw it beyond the field. It was a very difficult thing, and all of them would try to get it. That was very interesting to see.

Mr. Reed:

Begging is prohibited in France.

Abdul Baha:

There was a time in the Orient when there was no mendicancy at all, six or seven hundred years ago. In Syria there was not any sign of it, and the reason was because the economic conditions were so simple, and there was no starvation. They had certain contributions which prevent them, and they are recorded now in historical documents. For example, in the record you can find that there were certain endowments for the orphans; there were certain endowments for the cripples; there were certain endowments to take care of the very poor; and there were certain endowments for the burial of the dead; and they had certain endowments amongst the old Syrians for the strangers. They had even endowments for the servant class. They were so careful and so minute that if a servant had broken a plate or anything he could go to a certain place and get a certain amount to replace it, so his master would not score him. But these were all changed. At that time, there was no poverty at all. They all were assisted.

This is one of the evils that will exist. The time will never come when it will be utterly eradicated. The poor must ever be taken care of. That is, a man should never be allowed to reach a stage of dependency. Otherwise, do you think it is possible to have no poor?

(Here Dr. Fareed made some reference to an automobile, speaking of the “crank” of machinery, saying, “I have to describe it if there is no one around to illustrate it.”)

Mr. Reed:

Have you any Movement in Japan?

Abdul Baha:

We have some there. They are beginning to reach there. The Chinese people are more spiritual than the Japanese.

Prof.:

How do you regard the death of Nogi? Does not that indicate very high spirituality?

Abdul Baha:

Loyalty.

Prof.:

Loyalty distinct from spirituality?

Abdul Baha:

It does not indicate spirituality. That is a part of their political system. A few have to be sacrificed. It has become a usage, a custom.

Prof.:

The Emperor is considered a deity?

Abdul Baha:

Formerly, but not now. This present Emperor has changed everything. The Kings would not associate with the others. They are always sequestered, but this man has changed everything, and the late King was instrumental in bringing about the situation. He was really a liberal man. His beliefs were changed. Only the laity are fettered that way with such superstitions.

Mr. Reed:

Where is the most encouraging country for the Bahai Movement?

Abdul Baha:

Iran (Persia).

Mr. Reed:

And where is the work most difficult?

Abdul Baha:

Turkey and Arabia.

Mr. Reed:

Turkey is where they need it the most?

Abdul Baha:

Turkey is submerged in imitations – very much – blind imitations – dogma.

They have so many imitations – curious traditions – and they believe in those traditions, and to certain ullema – they are the priests – they attribute many things, and these stories are very weird. They say such and such an ullema has gone to heaven, and while there he stole a part of the throne of heaven and brought it down. In the Talmud it tells about the cocks who sang. Also how they beheaded the cocks and for six months they were eating them. They have written books on those things, and these books have retarded them very much.

Also, in the Mosque of Omar Mohammed's kick in the stone can still be seen.

Prof.:

Does Persia have a good rich slang language?

Dr. Fareed:

Not as rich as English.

Abdul Baha:

In this country, yesterday was a man in favor of Taft. Today he has been converted to Roosevelt. In the Orient they are firm to their last day. In America they like to "transfer." They do not like to stay on the same car all the time.

People are submerged in materialism – that is to say dollarism. The question of dollar is a very important question here.

Abdul Baha to departing guests:

We were also very happy to meet you and will never forget this meeting. It will live in all our memories.

ECN.614+1030

ABU0703

Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08 in Palo Alto, CA

Mr. Reed. Is it not possible that since the death of Christ and Baha'u'llah there has been a tendency toward superstitions as to miracles and so on to gather about the accounts of their lives?

A.B. Baha'u'llah has closed the door to the introduction of these superstitions and imitations, because he has revealed a book called the Book of Akdas, and he has said that in the future no one is in authority to speak of himself certain opinions, and if in the future between two souls certain differences arise, wherein one might say 'My opinion is right,' and the other, 'My interpretation of such a verse is right,' - exactly like the difference which exists between the Catholics and the Protestants - Baha'u'llah said 'Both of them are wrong.' As soon as they begin to differ, both are wrong. So here, in this Movement, no one can say, 'My interpretation is correct.' As soon as two parties begin to differ, both are wrong. And then there is a Point to refer to, and he has appointed a Center, so that any difference which may arise may be referred to him, and that Center is the interpreter of the Book. After Him, there will be the House of Justice, and when that House of Justice is formed of the sanctified, perfect souls, and sagacious souls, that House of Justice will be the last resort. Whatever

they decide will be correct. So He has not left any way for the introduction of superstitions.

A wrong which will be the means of the extirpation of difference is better than a right which will create difference. But that House of Justice is inspired by God and is under the protection of God. Just think of the apostles of Christ. Were they not under the protection of God? And God will not let any difference arise. On the other hand, there are not going to be any important issues in the future –there are details – but the fundamental principles are already by Baha'u'llah. He has explained them explicitly. They are not left in obscurity.

For example, in the Gospel His Holiness Christ, praising Peter, said “that thou art Peter and upon this rock I will build my church.” Now, this was an obscure utterance and in regard to his successorship there was a difference. But if His Holiness Christ had said “that this opinion thou hast at present will be the foundation, then the Pope would not say today “Here is the center - all of them must obey me,” because that was the aim of Christ: that your opinion is not right - that was all. But as the words were not explained fully, therefore that needed interpretation, but now the teachings of Baha'u'llah are not subject to any interpretation. They are all explicit. On these principles they are all plain. This very fact, that if there is any different in the future between two parties, both parties are wrong, will shut the door of all differences, because no one would follow them.

Then Baha'u'llah has provided the illustration of conscience. For example, he says that some consider Christ to be a prophet; others believe that he was the Word of God; some believe that he was divine. These various schools should not interfere with each other, because they have understood according to their comprehension; a part, or school, considers Christ as the prophet; some, whose comprehension was keener, believed Christ to be the Word of God; others consider him divine. Hence, they should not quarrel with each other about these various opinions, because if they quarrel, then all of them are wrong.

ECN.632+666+1025

ABU0981

Words to Mrs Merriman, spoken at home of Mrs. Marriott on 1912-Oct-08 in Palo Alto, CA

A.B. to Mrs. Merriman: How are you? Are you comfortable?
Are you pleased with having such a company here?

Mrs. M. More than pleased.

A.B. He are very pleased to be here. We are very happy to be here. If you will come to Syria, to my house in Haifa, I will be happy to have you. Would you like to travel over the ocean?

Mrs. M. Yes.

A.B. Then we will take you to the Mountain of God - Carmel.

Mrs. M. Perhaps if I cannot go in the body I may go in the spiritual body.

A.B. It is a good place. It is a place of lights. It is the home of the prophets. All of the prophets hare come from there. All the Sunrises take place there.

Mrs. M. It is near heaven.

A.B. It is in heaven, because it must be in order to have such prophets come out of it. People like the sun, to come from such a country, that country must be heaven.

The sun rises from the heavens, does it not? And these were spiritual suns. Baha'u'llah was a Sun, and Christ was a Sun, and their dawning-point, or the sunrise, takes place there, and the sun appears in the heavens. Is it not evident to you - clear? Have you not read in the Gospel, "Though I am walking on the earth I am on earth now?" The Son of Man who is in heaven, while he was still walking on earth, was saying so. Would you like to have me open the Gospel and show you the verse?

You know heaven does not mean the sky. There is a real heaven, the heaven of reality. When we use the word "heaven" we do not mean the sky above us. We mean the world of reality. Just now, this heaven, above there, when we are on the other side of the globe in the East, then heaven is below us. You are standing on the heaven of the Orient. Then, when we want to look at heaven we have to look down. Then Christ ought to come out of the earth. You see this earth is surrounded by air, this interminable space. The heaven of Christ was the heaven of reality, or truth. It is interminable space, and science has proved it.

Mrs. M. I never heard of the language before, but I can almost understand it.

A.B. Come, I want to take you to heaven. Will you go with me? I want to take you to heaven.

Mrs. I am ready. (To Ahmad) When was A.B. born?

(Ahmad) May 23, 1844.

We are just one year apart - a long journey and I am not tired.

ECN.634+668+1027

ABU1115

Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08 in Palo Alto, CA

Mr. Reed:

What place does comparative religion have in the Bahai movement?

Abdul Baha:

It is, in fact, considered as a necessity. The Bahais have made a special study of other religions. There are some Bahais who know more about the Gospel than the Christians even. Just now our knowledge of the Koran is not possessed by the Mohammedan priests.

They have a patriarch called ... He was a well known man. The Christians were proud of his knowledge. He was a great orthodox. He possessed a garden outside of Akka, and a building there, and we chanced to pass that day with some Christian friends. He said, "Let us go and call on the patriarch, for the patriarch is here and we will call on him. The patriarch is a friend of mine." We went there. When we sat in the room, I asked the patriarch, "What are you doing all alone here?" He said, "I am not alone." "Who is with you?" I asked. He pointed to the image of Elijah and said, "I talk with Elijah; I am not alone." And as he remarked that he communed with Elijah, I recalled a passage from the Bible. I said: "It is most appropriate to cite a verse from the Gospel which has attracted me often. I wonder what your view of the subject is." "What verse is it?" he asked.

“His Holiness Christ said that John the Baptist was Elijah. When they came from the mount of transfiguration, Elijah came. We expected Elijah to come before Moses, and now Moses has come before Elijah, on Mount Transfiguration. Christ said Elijah came but they did not know him. Nay, rather they molested him, and then the disciples learned from that statement that the simile referred to John the Baptist. Then, again, He says that John the Baptist was the Elijah foretold, who would come before Christ. This is also an explicit text of the Gospel, whereas when they asked of John the Baptist, ‘Art thou Elias?’ he said, ‘I am not.’ Christ said he was Elijah. The disciples declared that this John the Baptist was the prophet prophesied, whereas when they asked of him he said he was not. Now, he was either Elijah, or he was not! What is your view of it? How can it be interpreted?”

The man was dumbfounded. He simply changed colors from red to yellow, he was so shame-struck to find I knew so much.

ECN.520+630+664+1023

ABU1909

Words to Mrs Merriman and Mr Reed, spoken at home of Mrs. Marriott on 1912-Oct-08 in Palo Alto, CA

Mrs. Merriman:

We have had a most delightful day.

Abdul Baha:

It was a day of happiness for me, too.

What I discussed this morning was evident as the sun. That was the oneness of the existence of phenomena. But the first remarks were difficult of understanding, and most of the people did not understand what I was talking about, but some day I will make it clear to you. If the people should understand this aright, they would never war, they would never fight.

This is a good house – lovely situation – beautiful view.

(To Mrs. Merriman) You must be very proud of it that the first Bahai meeting was held here.

Mrs. Merriman:

(To Ahmad) You must tell him that I have been his follower for twenty-five years before I ever knew that there was a leader, or before I ever knew any one in the world had my belief in the world, except myself.

Abdul Baha:

Good! Very good!

Sometimes the human heart is inspired. One feels, is conscious of. For example, in the morning, a physician comes and prescribes medicine for the patient. Perhaps the patient feels a desire for it. Supposing, for instance, that the medicine a doctor sees fit might be lemonade or citric acid. The need of the patient, before the physician comes, would demand that self-same thing.

ECN.520+628+663+1021

ABU3031

Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08 in Palo Alto, CA

Mr. Reed:

I was very much impressed with the humanitarian spirit of the Bahai literature.

Abdul Baha:

The teachings of Baha'u'llah are not yet evident, not yet made known, not all accumulated. For instance, there are teachings in the Book of Akdas, but they are not all there. There are the Tablet of Bishara, etc., but all these do not contain all the teachings of Baha'u'llah. They are scattered, but they will be gathered together. Then it will become evident how important are the teachings of Baha'u'llah.

ECN.522+631+665+1024

ABU3250

Words to Mr. Reed, spoken at home of Mrs. Marriott on 1912-Oct-08 in Palo Alto, CA

Mr. Reed:

In America, would there not be other institutions adapted more especially to the needs of American people in the Mashrak-el-Azcar besides the place for worship, etc.?

Abdul Baha:

Yes. There are the accessories of the temple. There will be two universities, but the school as an accessory of the Mashrak-el-Azcar will not be as large as the university. They are the necessary accompaniments of the Mashrak-el-Azcar. It must be a useful agency. It must not be a worldly one.

Mr. Reed:

What is the character of the university?

Abdul Baha:

It is possible, if there be no need for the other institutions, to have just the Mashrak-el-Azcar, without the other accessories, – if there be no need for it in the community. That should be looked after.

ECN.520+629+664+1022

ABU3492

Words spoken ca. 1912-Oct-08 in San Francisco

We are on the eve of the Battle of Armageddon, referred to in the 16th chapter of Revelation, when only a spark will set aflame the whole of Europe.

The social unrest in all countries, the growing religious scepticism prophesied as antecedent to the millennium, will set aflame the whole of Europe, as is prophesied in the 1st of Daniel and in the Book of John.

Before 1917 kingdoms will fall and cataclysms will rock the earth.

SW_v10#03 p.033, SW_v13#09 p.252-253, SAS.107-108, BSTW#022

ABU0022

Words spoken at a high school auditorium in Berkeley, 1912-Oct-09 in Berkeley, CA

This evening, inasmuch as those who are present in this assemblage are interested especially in truth and what constitutes truth, hence my subject shall deal therewith.

Truth, or reality, is an exposition of facts as they are, - an exposition, however, which is in perfect keeping with reasonableness, with the postulates of logic. If a theorem should be out of conformity with the standards of logic, it cannot be verified, it cannot be true, for no issue can be established without proof.

Today the central reality is that relative to the oneness of the world of humanity, but its proof is evident, because it is in conformity with reality, or fact. The subject of the oneness of the world of humanity is self-evident, because the origin and the terminus of human existence are one. All human beings owe their origin to one point, and all terminate or return to that selfsame point.

The differences which exist among opinions will entirely be removed, will be effaced, will be forgotten. Superstition will cease, and truth, or reality, will become revealed.

For example, in the world of humanity, man is subject to certain imaginations or conceptions. They are baseless. For instance, we conceive of certain divisions in the world of humanity, giving the names for each division. We pronounce one member of the human family as an American, another as a Chinaman, another a Frenchman, another a German, one a Turk, the other an Arab, or one a Persian. This is accidental. This is self-evidently futile, because all humanity is one kind - mankind - and there is no distinction whatsoever amongst men. But these racial conceptions are suppositional, but when you consider the fundamental reality you will find that all are human in kind and all the progeny of one father, and all inhabiting one globe.

These divisions are superstitions, and that which is reality is the oneness of the world of humanity. This is self-evident, and its proof is manifest, and such a proposition is in conformity with reality.

Reality is love, and that is the source of life. Consider how love amongst men is the cause of life amongst men, is the cause of honor, is the cause of the development of humanity, whereas a lack of love is ever destructive and a cause of great

degradation. Hence, it is made evident that love is truth or reality. Reality is intellect, the discoverer of the realities of things, the comprehender of things. It arrives at the verities of objects. It is possessed of extraordinary science. All the wondrous inventions and discoveries are its results. All the sciences and arts are its products. All the conveniences of man are its by-products. It is possessed of supernatural perceptions. It is a dominating force, governing nature. Therefore, it is a reality. It is self-evident.

The foundations of the religions of God are reality, for those foundations are the cause of human development, human education, and a source of impetus to the world of morality. It is the cause of fellowship, the cause of composesures, the cause of the confidence of the hearts, the cause of glad tidings, the cause of spirituality. Hence, it is truth or reality. This is self-evident. But as to the blind imitations, or the dogmas, current amongst men, because they are conducive to enmity, the cause of alienation, the cause of battle and warfare, the cause of bloodshed, hence they are entirely superstitious, absolutely, without reality.

The virtues of humanity are realities. Science is a reality. Perception is a reality. Justice is a reality. Equality is a reality. And solidarity is a reality, a bond of affiliation amongst men is a necessity. Beyond these, or contrary to these, all is accidental, or superstitious, is a destroyer of man's foundations, is a cause of human effacement, and the cause of destruction. Therefore, it is superstition.

The virtues of the world of humanity which are the greatest bestowals of God, and which constitute the image and likeness of God, they constitute reality, they cause the honor of mankind. They are the cause of differentiation between man and the animal, the cause of life, the cause of the sublimity of human nature; Hence, that is reality.

The knowledge of God and the boundless bestowals are realities, for they are the cause of the development of the spirit, the cause of the confidence of the heart, the cause of extraordinary advancement, the cause of supernatural perceptions - that is reality. In one word, all that tends towards constructiveness is reality. All that tends towards destructiveness is accidental, therefore superstitious.

Existence is synonymous with reality. Non-existence is the antithesis of reality.

Reality is like unto the sun. In the world there are many luminaries. There is the lamp, there is the torch, the stars, all sorts of light-givers. Therefore, in all degrees of existence there is

reality visible, but lights have a center. Even so reality, or truth, has a center. The center of lights or illumination is the sun. Though this candle may give us light, though the moon may reveal light, though the stars may reflect light, but the center of light is the sun itself.

Likewise with reality. Although in the world of existence reality exists, in each one of the phenomenon you see the traces of reality, because each phenomenon amongst phenomena has a portion of existence, and existence is reality, but the center of reality is focalized in great souls amongst men.

There are souls who are the first teachers of the world of humanity, the first educators of humanity, who confer life upon the world of humanity, who educate humanity in general, who train all nations, who rescue humanity from the abyss of ignorance, and cause it to attain to the sublime stages of knowledge.

Such as these are the great first teachers. They are the primal educators. For example, His Holiness Christ was a center of reality. All the Divine, Holy Manifestations of God were the manifestations of reality. They were like the sun. The sun is reality, but it has various dawning points.

One of the solar dawning points was Moses, another was Abraham. One of the great daysprings of the sun was His Holiness Christ. Another dawning point was Mohammed. One dawning point was the Bab, another Baha'u'llah.

Now, he who is a lover of truth or reality, that is to say, he who gazes towards the sun and loves that light, who adores the sun itself, no matter from what dawning point it may rise, whether the sun shall appear from the equatorial or zodiacal point, or whether it may appear from the temperate zodiacal point, or whether it may appear from a distant dawning point peculiar to the summer, the sun being one, if the worshiper should adore the sun itself he will adore it no matter from which one of these dawning points that sun may rise. The dawning points are recognized by the sun. That characterizes the people of veracity or reality, who recognize the dawning points by the effulgence of the sun, the character of the solar center, but the people of blind imitation recognize the sun by standards laid by the dawning points. That is to say, they consider the dawning points as the centers of adoration.

Take, for example, the people of Moses. They have adored the Mosaic dawning point, and their gaze has been limited to the dawning point of Moses, and because this sun of reality was transferred to the Messianic dawning point and appeared with the greatest effulgence, the Jews still remain deprived of that light of Christ. Because they did not adore the sun - the

sun of reality - because they did not adore the reality, they were deprived of the reappearance of the same sun which had appeared in Moses, in Christ, for their gaze was limited to the Mosaic dawning point.

But the people of truth or reality have adored the sun. They will adore the sun if it appear from the East, and even if the sun should appear from the West, still they will adore it, because they are the lovers of the Word. They are not lovers of dawning points. They are not limited. They do not consider the bounty of God as limitable. They consider the bounty of God as a continuous bestowal. Therefore, reality has infinite dawning points. The bounty of God is everlasting. The sovereignty of God is everlasting. The grandeur of God is everlasting. That is reality, for were it limited it would have imperfection itself.

Sovereignty presupposes or necessitates its subjects.

Sovereignty necessitates competency.

Sovereignty necessitates an army.

Sovereignty necessitates supervisors.

Sovereignty necessitates soldiers.

If we say that there was a time when God was not possessed of His creation, was dispossessed of His bounty, when the Sun of Reality was not shining, or if we declare that the time may come when there will be a cessation from the bounty of God, or the Sun of Reality will not shine, or nay, rather, that the Sun of Reality will forever set, this is contrary to the Sun of Reality, because the sovereignty of God is everlasting. It has ever possessed creation, and will forever possess creation, and everlastingly the Manifestations Holy and Divine will there be.

The Reality of Divinity is not limited. Were it limited, it its not Divinity. How can you bind Divinity with finality? And that is reality. It is evident to proof. But if we say that the Reality of Divinity is limited, that the day may come when its bounty shall cease, its names and attributes will no longer exercise control, such a statement is contrary to reality, because suspension and of the efficacy of the names and attributes of God is not allowable.

Is it possible for the Reality of Divinity to some day be dispossessed of its omniscience? For a day to come when there will be no Creator, or a day when there will be no Provider, no Resuscitator, no Illuminator of the Word. Or is it conceivable that there will be a cessation in the lineage of the Holy Manifestations?

The very presence of Christ presupposes the existence of a Creator. - The very fact that there is humanity. Humanity needs a God or an Educator. If we limit that Reality by any boundary lines, that is contrary to Reality.

From the inception of Genesis one of the bestowals of God is that Sun. Can you conceive of any day when the sun was not? And if the bounty of God was a cloud, can you conceive of a day when the cloud was not? It is impossible.

One of the bestowals of God upon humanity was the virtue of mind. Can you conceive of a human creature on any day without the bestowal of mind?

One of the bestowals of God in the human heart is love. Can you conceive of any day when the love of God shall cease?

And among the Holy Manifestations of God, among the bounties of God, which is the greatest bounty - the greatest bounty being the Manifestations themselves - is it possible for them to cease?

Therefore, this supposition, these blind imitations, are contrary to reality or truth. Hence, it is our duty to ever investigate reality, no matter what words or which lips utter that reality. We must investigate reality in whatsoever Book we may find it unrolled. We must investigate reality in the persons of whomsoever it may be revealed. We must not be limited to any personage, because the fact of limitation is contrary to reality. Notwithstanding the fact that the Reality of Divinity has become effulgent or resplendent in all phenomena, not a single phenomenon amongst phenomena has been bereft of the bounty of God. All phenomena are submerged in the sea of God's eternal bestowals. God who is so kind, whose bounty is so colossal and life so everlasting, how can these be discarded, how can humanity be blinded to them, and how should man be willing to be superstitious to the extent of considering limitation or imperfection for Reality?

The Reality of Divinity has become manifest upon all things. Even as this sun has become manifest and shining upon all phenomena, all earthly phenomena owe their existence and their development to the sun. The bounty of the sun reaches all. The light of the sun is shining upon all the earth. It is shining upon the trees, shining upon the plants, shining upon the animals, shining upon men, shining upon the mountains, shining upon the ocean. In short, the rays and the heat of the sun permeate all regions and all things. Not a single thing is bereft of that effulgence.

At most it is this, that in accordance with the measure of capacity possessed by each phenomenon, the light and heat of the sun of Reality have become effective. Thus, when we glance at each phenomenon, we find therein manifest a sign of God's potency and power. We find a depositary of God's great signs of potency. Therefore, all phenomena are the manifestations of God, especially man, who is the greatest sign, because he is the most consummate phenomenon.

Man is like a mirror upon which the Sun of Reality, with all its radiance, with all its heat and energy, is reflected and revealed, and when we use the word "man" we refer primordially to the greatest specimen of humanity, the noblest man, that is to say, the perfect member of humanity. Otherwise, he is like some men who are men in form but animal in type. They are bereft of reason, they are acquainted only with folly, and submerged in the sea of materialism. But when we use the appellation "man" we ever signify thereby the perfect man, the man who was created after the image and likeness of God, the man who is the Manifestation of God's light and guidance, a man who is an educator of his fellow-kind, a man who is a discoverer of the mysteries of God, the man who is the mercy of God, the man who is the advocate of the oneness of the world of the humanity. He is man.

Although we see all phenomena have their share of the effulgence of the sun, even the mineral, all are beneath the training of the sun, and the sun in all of these has become reflected. Whatsoever you may observe therein you will see the sun. But, notwithstanding this, the sun never has descended from its lofty place of sanctity. Its center is ever occupied by it. For that sun there is no ascent or descent, no ingress or egress. Its signs are evident. Its lights are visible. All phenomena declare its glory. With all that it occupies its own center. There is no descent, because descent is an imperfection, and imperfection is contrary to that reality. Inasmuch as this is reality, otherwise, if we conceive that the Reality of Divinity has been divided into parts, that division is an imperfection, for any unit divided into many parts is subject to imperfection and cannot be conceived as Divinity. Divinity means a unity indivisible. Divinity is that which is not subject to descent. Divinity is that which is sanctified above all imperfections. And if we conceive the reality of Divinity has descended into lower degrees that presupposes imperfection, that connotes the antithesis of Divinity.

But the Reality of Divinity nevertheless reveals itself through all phenomena of the earth, and throughout the endless realms or spheres in this interminable space, its attributes of mercy,

its quality or power of potency, with all its greatness, in all phenomena its signs are resplendent, and its tokens are manifest, and all things declare its grandeur, and all are nurtured thereby.

Therefore, let us offer thanks to the Clement Lord, Whose names and attributes are visible through us and throughout all regions. He has bestowed upon us all His gracious gifts. He has endowed us with all the power and faculties. He has given unto us the mind. He has given to us the spirit. He has given us a heart. He has given us the body. He has given us perceptions. He has given us the brain. He has given us love. He has given us fellowship. Let us thank Him, and let us express that thanks in good fellowship, together in association, in perfect amity, because we are sheltered in His perfection. We are all submerged in the ocean of His mercy. We are all His signs. We are all His tokens. We are all the manifestations of His favors.

With such a oneness radiant and manifest, with such a fellowship inherent in humanity, with such an everlasting bounty, with such a kindness Divine in nature, how can we ever suffer to be unkind towards each other? How can we ever suffer to shun each other? How can we ever suffer to be disunited? How can we ever suffer to allow the body-politic to be deprived of these gracious bestowals?

It is my hope that ye may be rescued from these imperfections, that ye will be sanctified above all these defects, that ye will investigate Reality, that ye will be instrumental in establishing fellowship, instrumental in establishing love, instrumental in establishing kindness, that ye will be instrumental in attaining to the life everlasting, that ye may learn the baptism through the Holy Spirit. These are the greatest wishes of mine. May we all attain thereto.

ECN.287+1053

ABU1116

Words to Mrs Narcissa Casad Purdon, spoken at 1815 California Street on 1912-Oct-09 in San Francisco

Interview for Mrs. Narcissa Casad Purdon, mother of B.S.

A.B. (to B.S.) Your mother? Blessed! Your mother! Welcome! Welcome! Your daughter is doing a lot of good work.

Mrs. P. She loves to do it.

A.B. I know she does. You must be thankful to God for having such a daughter for she writes down everything I say. This is a great bestowal which God has bestowed on you and your daughter, because I proclaim the mention of Baha'u'llah, and I am summoning the people of the Kingdom of God. In reality, your daughter is serving Baha'u'llah.

There are some times when the favors of God descend without man asking for them, without request on the part of man.

Before man entered this world, he did not make a request, nor any wish did he express, but when he came into this world he found that God prepared for him a mother, prepared for him sustenance, his milk. Provision was already provided him, and all his necessities were provided for him. This God does before the infant ever asks for it, before it prays or supplicates for it. That is a pure gift out of grace.

Your daughter never thought that the time would ever come when she would take down what I have to say, that I would commemorate Baha'u'llah and she would record what I utter, that I was to give the teachings of Baha'u'llah and she was to write them, but out of grace the Lord conferred upon her this bestowal. This is pure bestowal, and for you it is to thank God.

There are certain gifts which God grants after request. There are others which God grants without request.

The Lord gave us the eye without our seeking it, for he gave it to us in the matrix of the mother, and there we were not conscious of any supplication for it. He conferred upon us hearing without our seeking it. All the parts and members of the human organism were given it without its asking for them.

These are gifts which God grants without request, but there are things which we supplicate for and He grants us.

The gift of faith is a bestowal emanating from absolute mercy on the part of God, and as God specializes for the bestowals

which emanate from faith, thus His Holiness Christ says "Verily, many are called but few are chosen."

(Let me give you some flowers)

ECN.609+1047

ABU2563

Words spoken on 1912-Oct-09 in Palo Alto in Palo Alto, CA

- 1 Some people acclaim Christ as God; others regard Him as the Word of God; still others, as the Messenger of God. These differences have led to contention and strife. Thus, instead of spirituality, there prevails enmity among the people and instead of harmony, disharmony.
- 2 But Baha'u'llah has shut the door to such differences. By His appointing the Expounder of the Holy Word, by setting up the Institution of the House of Justice, which is the legislative body elected by the people, and by enjoining non-interference in matters of belief and conscience, Baha'u'llah has barred the way that would lead to disruption in the Faith. He has even warned that if two persons disagreed with each other so as to create alienation, then both of them would be wrong and unjustified.

MHMD1.312

1 بعضی مسیح را خدا بعضی نبی الله گفتند و از اینگونه اختلافات نزاعهایی میان آمد بجای روحانیت عداوت و بجای یگانگی بیگانگی در ملت افتاد

2 ولی حضرت بهاءالله ابواب این اختلافات را مسدود فرمودند و بتعین مبین کتاب و تأسیس بیت العدل عمومی بعبارة اخرى پارلمان ملی و امر بعدم مداخله در عقاید و وجدان این رخنه ها را سد نمودند حتی فرمودند اگر دو نفر در امری اختلاف کنند که بدوئیت منجر شود هر دو باطلند و از اعتبار ساقط

BDA1.294.06

ABU0029

Public address to Naturalist Association of San Francisco, spoken at Open Forum on 1912-Oct-10

- 1 Last night I was ill and my condition was not well; yet, solely by reason of the love I bear you, I came notwithstanding the infirmity of my body. I was both sick and weary; but I had heard that ye have an assemblage, that ye investigate truth, that ye are free from imitations, and that ye desire to apprehend the reality of matters. Your aspiration is lofty; ye do not cling to the ancient imitations. I therefore deemed it fitting to

1 امشب مریض بودم احوالم خوب نبود لکن محض محبتی که بشما دارم با وجود عللی مزاج آمدم هم علیل بودم و هم خسته ولی شنیده‌ام که شما جمعی دارید و تحری حقیقت میکنید و از تقلید آزادید و میخواهید بحقیقت مسائل پی‌برید همستان بلند است بتقلید قدیمه تشبث ندارید لهذا مناسب دانستم که بیان فلسفه شرق و غرب

expound the philosophy of the East and of the West, and to set forth the difference between these two philosophies.

- 2 The criterion of perception among the philosophers of the West is sense. Their opinion is that whatsoever is sensible is real; that is, in that which is perceived by the senses there is neither doubt nor uncertainty. For example, we see this lamp as a lamp, this place as a place, this sun as the sun, this desert as a desert. This, they say, is the perception of reality. Whatever we apprehend through the sensitive faculties is in no wise subject to doubt; rather, it is a fixed and firmly established reality. But among the philosophers of the East—especially the philosophers of Greece and Persia—the criterion of perception hath been reason; and their proof is this: sense is liable to error, and, since it erreth, it cannot be called a perfect criterion.

- 3 The greatest of the sensitive powers is the power of sight. This power of sight beholdeth the mirage as water and hath not the slightest doubt therein, whereas no such water existeth. The power of sight seeth the visible images in a mirror as existent, while reason declareth that they have no existence. The power of sight beholdeth the sun as moving, and all these innumerable stars as revolving around the earth, whereas the sun is the center and the globe of the earth turneth upon its own axis. The power of sight seeth the earth as flat, but the rational faculty discovereth that it is a sphere. The power of sight beholdeth these vast bodies in infinite space as small bodies, but reason judgeth them to be great bodies. The power of sight seeth the whirling point as a circle, whereas no circle existeth. The power of sight seeth the shore as moving, while it is the ship that is in motion. In brief, they have adduced many proofs that one cannot say that the sensible thing is necessarily verified. Thus the error of the power of sight hath been established. In view of this error, how can we say that sense is sound?

- 4 It hath therefore become evident that the standard of sense is defective, and that the standard of reason is perfect. We must weigh the reality of every thing in the balance of reason; for the balance of reason is a complete balance, and whatsoever is intelligible possesseth reality. Hence they weigh all questions in the balance of reason, and say that sense assisteth reason: sense

بخایم و تفاوت میان این دو فلسفه را عرضه دارم

2 میزان ادراک در نزد فلاسفه غرب حسّ است رأیشان این است که هر شیء محسوس حقیقت است یعنی در محسوس شک و شبههئی نیست مثلاً این قندیل را قندیل می بینیم این مکان را مکان می بینیم این آفتاب را آفتاب می بینیم این صحرا را صحرا می بینیم این است ادراک حقیقت هر چیز را که بقوای حسّاسه ادراک میکنیم در آن ابداً شبههئی نیست بلکه حقیقت ثابتۀ راسخه است اما در نزد فلاسفه شرق علی الخصوص فلاسفه یونان و ایران میزان ادراک عقل بوده است و برهانشان اینست که حسّ خطا میکند و چون خطا میکند نمیتوان گفت میزان تامّ است

3 اعظم قوای حسّاسه قوه بصره است این قوه بصره سراب را آب می بیند و ابداً در آن شبهه ندارد و حال آنکه وجود ندارد قوه بصره صور مرئیۀ در آئینه را موجود می بیند و لکن عقل میگوید وجود ندارد قوه بصره آفتاب را متحرک می بیند و جمیع این نجوم نامتناهی را طائف حول ارض می بیند و حال آنکه آفتاب مرکز است و کره ارض حول خویش میگردد قوه بصره ارض را مسطح می بیند ولی قوه عقلیه کشف میکند که کره است قوه بصره این اجسام عظیمه در فضای نامتناهی را جسم صغیر می بیند و لکن عقل حکم میکند که اینها اجسام کبیره اند قوه بصره نقطه جواله را دایره می بیند و حال آنکه دایره وجود ندارد قوه بصره ساحل را متحرک می بیند و حال کشتی در حرکت است خلاصه دلائل کثیره آورده اند که نمیتوان گفت شیء محسوس محقق است پس خطای قوه بصره ثابت شد با وجود این خطا چگونه میتوانیم بگوئیم که حسّ صحیح است

4 پس معلوم شد که میزان حسّ ناقص و میزان عقل کامل است باید حقیقت هر شیء را بمیزان عقل موازنه کنیم زیرا میزان عقل میزان تامّ است و هر شیء معقول حقیقت دارد لهذا آنان جمیع مسائل را بمیزان عقل موازنه میکنند و میگویند که حسّ معاونت عقل را میکند حسّ آلتی

is an instrument for reason, through which it investigateth the realities of things; but the criterion is reason.

- 5 The philosophers of the West say that man is an animal. But the philosophers of the East, such as Aristotle and Plato and the philosophers of Persia, say that the whole world of existence is resolved into two worlds—that is, two great worlds; other realms, such as the mineral and vegetable, are of lesser importance. These two worlds are, first, the animal world, which is the world of nature; and second, the human world, which is the world of reason.

- 6 Man is distinguished from the animal by reason. Likewise, the perceptions of man are of two kinds: sensible and intelligible. But the perceptions of the animal are of one kind only: the sensible. For it is established that the animal apprehendeth nothing save the sensible. Man, however, hath two perceptions: one, sensible perception, as when he seeth the lamp as a lamp; the other, intelligible perception, such as mathematical truths, the sphericity of the earth, and the centrality of the sun. These are intelligible realities. Likewise, reason itself is an intelligible reality, not a sensible one. All spiritual attributes are intelligible realities; they are not sensible. For example, this man is learned: knowledge itself is an intelligible reality. And since knowledge is an intelligible reality, however much ye search the body and brain of that learned man, ye will not find knowledge therein. Thus the perceptions of man are of two kinds: intelligible realities and sensible realities.

- 7 But the animal apprehendeth nothing save the sensible. For instance, the animal world cannot possibly comprehend the sphericity of the earth; it cannot, in Europe, discover America; it cannot bring hidden realities from the invisible world into the world of manifestation, such as this electric force. It is evident that the animal world cannot discover these inventions. The animal world cannot bring these sciences and arts into the arena of manifestation; the animal world cannot penetrate the mysteries of created things; the animal world cannot discover the ethereal substance; the animal world cannot uncover the magnetic force—for the rational powers are not present in the animal. The animal is wholly captive to the sensible, and denieth all that lieth beyond the sensible; that is, it is unable to conceive intelligible things. Therefore is it captive to the sensible.

است از برای عقل که بواسطه آن تحرّی حقایق اشیاء را میکند ولی میزان عقل است

5 فلاسفه غرب میگویند انسان حیوان است ولیکن فلاسفه شرق نظیر ارسطو و افلاطون و فلاسفه ایران میگویند کلیه عالم وجود بدو عالم منحلّ میشود یعنی دو عالم عظیم عوالم دیگر مثل جماد و نبات اهمیت ندارد و این دو عالم یکی عالم حیوانی که عالم طبیعت است و دیگری عالم انسانست که عالم عقل است

6 انسان ممتاز از حیوان است بعقل و همچنین ادراکات انسان بدو قسم است محسوس و معقول اما احساسات حیوان یکی است محسوس زیرا محقق است که حیوان جز امر محسوس ادراک نمیکند اما انسان دو ادراک دارد یکی ادراک محسوس مثل اینکه قندیل را قندیل می بیند یکی ادراک معقول مثل مسائل ریاضیه مثل کرویت ارض این امر معقول است مثل مرکزیت شمس این امر معقول است مثل خود عقل حقیقت معقوله است نه محسوسه جمیع صفات معنویه حقایق معقوله است محسوس نیست مثلاً این انسان عالم است نفس علم حقیقت معقوله است و چون علم حقیقت معقوله است هر قدر در جسد و دماغ آنشخص عالم را بگردید علم را نمی یابید پس ادراکات انسان دو نوع است حقایق معقوله و حقایق محسوسه

7 اما حیوان جز محسوس چیز دیگر ادراک نمی کند مثلاً عالم حیوان ممکن نیست که کرویت ارض را ادراک کند ممکن نیست در اروپا کشف امریکا نماید ممکن نیست حقایق خفیه از عالم غیب بعلم شهود آورد مثل این قوه الکتریک این واضح است که عالم حیوان نمیتواند این اختراعات را کشف کند عالم حیوان نمیتواند این علوم و فنون را بعرضه شهود بیاورد عالم حیوان نمیتواند باسرار کائنات پی برد عالم حیوان نمیتواند ماده اثیری را پیدا کند عالم حیوان نمیتواند قوه مغناطیسیه را کشف کند زیرا قوای عقلیه در حیوان نیست حیوان بتمامه اسیر محسوسات است و ماعدای محسوسات را منکر است یعنی قادر بر این نیست که تصور معقولات را بکند لهذا اسیر محسوسات است

- 8 But perfection belongeth to man, for he possesseth both the perception of sensible things and the perception of intelligible things. Consider, for example, that these celestial discoveries were not made through the sensitive faculty, but through the intelligible faculty. These arts were not invented through the sensitive faculty, but through the rational faculty. Man hath not discovered these existing sciences through the sensitive faculty; rather, through the rational faculty hath he made all these sciences manifest and resplendent. In brief, the traces of reason are manifest and resplendent in man, and man is man by virtue of this rational power. Thus the animal world is other than the human world.
- 9 Yet the philosophers of the West have argued that man came from the animal world: that at first there were aquatic animals dwelling in the sea; then they came forth from the watery realm into the outer world and became animals; then hands and feet appeared; first they became quadrupeds, then they became bipedal animals, and that bipedal animal is man. Thus, until he attained this human shape and semblance, he passed from form to form. They say that this question of creation is like the links of a chain, joined one to another.
- 10 But between man and the ape one link hath been lost; and although great professors and eminent philosophers have investigated, and some have spent their whole lives in the research of this matter, until now they have not been able to find that missing link. Their chief proof, however, is that vestigial organs exist—vestigial organs in certain animals which, through the passage of ages and cycles, have now become lost or atrophied.
- 11 For example, the serpent hath a vestigial organ which is evident, and is a proof that it once had hands and feet; but since it made its dwelling in holes and had no need of hands and feet beneath the earth, little by little that organ wasted away, though its vestige remained. This indicateth that once it possessed hands and feet. Likewise, in man there is a vestigial organ indicating that he once had another form, and that now its form hath changed; even in the human body, at the lower extremity, there is an organ indicating that at one time he had a tail, and afterward stood erect, and little by little that tail disappeared. Thus hath Western philosophy ended in the tail of the ape, and bewildered and wandering, it goeth in pursuit of the missing link.
- 8 اما کمال برای انسان است که هم ادراک محسوسات را دارد و هم ادراک معقولات مثلاً ملاحظه کنید که این اکتشافات سماویہ را بقوہ حساسہ نکرده این را بقوہ معقوله کرده این صنایع را بقوہ حساسہ اختراع نکرده بل بواسطه عقلیہ این علوم موجوده را انسان بقوہ حساسہ کشف ننموده جمیع این علوم را بواسطه قوہ عقلیہ ظاهر و باهر نموده خلاصہ آثار عقل از انسان ظاهر و باهر و انسان انسان بواسطه این قوہ عقلیہ پس عالم حیوان غیر از عالم انسانی است
- 9 ولكن فلاسفہ غرب استدلال کرده اند که انسان از عالم حیوان آمده است و اول حیوانات ساجده بوده است در دریا بوده اند بعد از عالم آب بعالم خارج آمده است حیوان شده است بعد دست و پا پیدا کرده است اول چهارپا شده است بعد آمده حیوان دوبا شده است و آن حیوان دوبا انسان است و تا باین شکل و سیمای انسانی آمده است از صورتی بصورتی انتقال یافته است و میگویند این مسئله خلقت مانند حلقات زنجیرست که بیکدیگر مربوط است
- 10 اما بین انسان و بین بوزینه یک حلقه مفقود شد و آنچه پروفیسرهای عظیم و فلاسفہ کبیر تحریر کرده اند و بعضیها جمیع عمر خود را صرف تحقیق این مسئله نموده اند الی الان آن حلقه مفقود شده را نتوانسته اند پیدا کنند و حال آنکه برهان عظیمشان این است که اعضای اشاری موجود است اعضای اشاری در بعضی حیوانات است که بواسطه قرون و دهور نشو حالا آن اعضا مفقود شده است
- 11 مثلاً مار یک عضو اشاری دارد که معلوم است و دلیل بر آن است که دست و پا داشته اما چون در سوراخ مأوی گرفته و در زیر زمین محتاج بدست و پا نیست نهایت کم کم آن عضو تحلیل رفته ولی عضو اشاری موجود است و این دلالت بر آن میکند که یک وقتی دست و پا داشته و همچنین در انسان عضو اشاری است که اول شکل دیگر داشته حالا شکل آن تغییر کرده حتی در جسم انسان در زاویه تختانی یک عضوی هست که اشاره بر آن است که یک وقتی دم داشته و بعد بر پا ایستاده و کم کم آن دم محو شده

- 12 Yet in the East they say that, even if this human frame was not, from the beginning, composed in this present form, but passed from shape to shape until it attained this form, we may suppose that at one time it was aquatic, and at another time it crept upon the earth; nevertheless it was still man, and its species was preserved. The proof is this: the human embryo is, at first, in the form of a worm; then hands and feet appear; then its lower extremity is divided; and it passes from one aspect to another, and from one form to another, until it is born in this shape and semblance. Yet, at the very time when in the womb it is in the form of a worm, it is of the human species; it is not like the embryo of other animals. Its form was that of a worm, but from that form it came into this most comely form; it passed from shape to shape, and from form to form. Thus it became evident that the species is preserved, even should we admit that at one time it belonged to the aquatic animals, and at another went upon all fours.
- 13 Even granting this, we cannot say that it was an animal. The proof is that man, in the embryonic state, is worm-like; afterward he passes from form to form until he assumes this present shape. Yet when he was worm-like, he was still man; his species had remained preserved. This very link which they say is missing is the proof that man was never an animal. How can it be that all these links should exist and one link alone be missing? And yet they spend this precious life in seeking for that link. It is certain that they will never find it.
- 14 The missing link is here: the philosophers of the East have regarded the world of man as distinct from the animal, and have advanced this proof: animals are captives of nature; all created things are captives of nature. The sun, notwithstanding its greatness, is captive to nature; these infinite stars are captive to nature; the vegetable kingdom is captive to nature; the mineral kingdom and the animal kingdom are captive to nature. All these cannot transgress the law of nature by so much as the point of a needle; they are imprisoned in the grasp of nature. This mighty sun cannot deviate one atom's breadth from the law of nature.
- 15 But man breaks the laws of nature. For instance, man is a living creature of the earth, yet he breaks the laws of nature and
- باین وضع فلسفه غرب بدم بوزینه منتهی شد و
حیران و سرگردان عقب حلقه مفقود میگردد
- ولی در شرق میگویند که اگر این هیكل انسان
در اصل باین ترکیب نبوده بلکه انتقال از صورتی
بصورتی کرده تا این صورت را پیدا کرده فرض
میکنیم یک وقتی سابق بوده و وقتی دباب بوده
باز انسان بوده و نوعیتش محفوظ برهان اینکه
نطفه انسان اول بشکل کرم است بعد دست و
پا پیدا میکند بعد نصف تختایش از هم جدا
میشود و از هیئتی بهیئتی انتقال مینماید و از
صورتی بصورتی انتقال میکند تا باین شکل و سیما
تولد میشود ولی در همان وقتی که در رحم در
صورت کرمی است نوع انسان است مثل نطفه
سایر حیوانات نیست صورت کرم بود ولی از
آنصورت باینصورت پرجمال آمده انتقال کرده
از صورتی بصورتی پس ظاهر شد که نوعیت
محفوظ است در صورتیکه تصدیق بکنیم یکوقتی
از حیوانات سابقه بوده یکوقتی چهار دست و پا
بوده
- بر فرض این تصدیق نمیتوانیم بگوئیم که حیوان
بوده است برهان اینکه انسان در حالت نطفه
کرم است بعد از صورتی بصورتی انتقال میکند
تا باینصورت درمیآید ولی در حالتیکه کرم بود
باز انسان بوده نوعیت محفوظ مانده است همین
حلقه که میگویند مفقود است برهان بر آن است
که انسان هیچوقت حیوان نبوده چه طور میشود
که همه این حلقات موجود و یک حلقه مفقود
باشد و این عمر گرانمایه را صرف پیدا کردن
این حلقه مینمایند مسلم است که هیچوقت پیدا
نخواهند کرد
- مفقود اینجا است که فلاسفه شرق عالم انسانرا
ممتاز از حیوان دانسته اند برهان اینکه حیوانات
اسیر طبیعتند جمیع کائنات اسیر طبیعت است
آفتاب باین عظمت اسیر طبیعت است این
نجوم نامتناهی اسیر طبیعت است عالم نبات
اسیر طبیعت است عالم جماد و عالم حیوان اسیر
طبیعت است جمیع اینها از قانون طبیعت بقدر
سر سوزن تجاوز نمیکند در پنجه طبیعت اسیرند
این آفتاب باین بزرگی نمیتواند ذرهئی از قانون
طبیعت تجاوز کند
- اما انسان قوانین طبیعت می شکند مثلاً انسان
ذیروح خاکی است ولکن قوانین طبیعت را

soars in the air. He breaks the law of nature and speeds across the surface of the sea. The electric force, which is a rebellious power and cleaves the mountain in twain, man brings beneath his sway and imprisons within a glass. This is a breach of the law of nature. According to the law of nature, man, at most, can communicate across a thousand steps; yet he has broken this law of nature and, in a single minute, communicates with East and West. Sound, according to the law of nature, is free; but man confines it within an instrument. According to the law of nature, the human voice travels a hundred paces; but man creates an instrument whereby he communicates across a hundred leagues.

می شکند در هوا پرواز میکند قانون طبیعت را می شکند بر روی دریا میتازد قوه الکتریک که قوه عاصیه است و کوه دو قسمت میکند انسان آنرا در تحت قوت خود درآورده و در شیشه حبس میکند این خرق قانون طبیعت است بحسب قانون طبیعت انسان نهایتش میتواند هزار قدم بخاره نماید ولی این قانون طبیعت را خرق نموده در یک دقیقه با شرق و غرب بخاره میکند این صوت بقانون طبیعت آزاد است ولی در یک آلت حبس مینماید بقانون طبیعت صوت انسان صد قدم میرود اما انسان یک آلتی ایجاد میکند تا صد فرسنگ بخاره مینماید

- 16 In brief, all these existing arts, all these discoveries, all these inventions, are the secrets of nature; and, according to the law of nature, they should remain concealed and hidden. Yet this rational faculty of man breaks the law of nature; it discovers all these arts; it brings forth these secrets of nature from the realm of concealment into the arena of manifestation. And this is contrary to the law of nature. Man has wrested the sword from the hand of nature and smites nature upon the head. This power in man is above nature; and were it not a power above nature, it could not break the laws of nature.

16 خلاصه جمیع این صنایع موجوده جمیع این اکتشافات موجوده جمیع این اختراعات موجوده اینها جمیع اسرار طبیعت است و بقانون طبیعت باید مکتوم و مستور باشد و این قوه عاقله انسان قانون طبیعت می شکند اکتشافات همه این صنایع را می کند این اسرار طبیعت را از حیث پنهانی بعرصه شهود می آورد و این مخالف قانون طبیعت است انسان از دست طبیعت شمشیر گرفته و بر فرق طبیعت میزند این قوه در انسان مافوق طبیعت است و اگر این قوه مافوق طبیعت نبود نمیتوانست قوانین طبیعت را بشکند

- 17 We observe that nature hath no consciousness, while man hath consciousness; nature hath no power of perception, while man hath the power of perception; nature hath no will, while man hath will. Hence it is evident that there are perfections in man which exist not in nature. Were we to say that the rational reality of man is from the world of nature, it would be as though we said that the part possesseth perfections of which the whole is bereft. Is it possible that a drop should possess perfections which the sea doth not possess? Is it possible that a leaf should possess perfections which the tree doth not possess? Thus it hath become clear and manifest that the human intellect is another power, another flame, another world; it is not like the powers of the animal.

17 ملاحظه میکنیم که طبیعت شعور ندارد انسان شعور دارد طبیعت قوه مدرکه ندارد انسان قوه مدرکه دارد طبیعت اراده ندارد انسان اراده دارد پس معلوم شد کمالاتی در انسان هست که در طبیعت نیست و اگر بگوئیم که حقیقت عقلیه انسان از عالم طبیعت است مثل آنست که بگوئیم جزء کالاتیرا داراست که کل محروم از آن است آیا ممکن است که قطره کالاتی داشته باشد که دریا نداشته باشد ممکن است که برگ کالاتی داشته باشد که درخت نداشته باشد پس واضح و مشهود شد که عقل انسانی قوه دیگر است شعله دیگر است عالم دیگر است نظیر قوای حیوانی نیست

- 18 Yet the marvel is this: notwithstanding that there is in man so mighty a power, whereby he discovereth the realities of

18 و لکن استغراب در اینست که با وجود اینکه در انسان همچنین قوه عظیمه ای هست که کاشف حقایق اشیاست حقایق معقوله را کشف میکند مثل اینکه علم را کشف میکند با وجود اینکه حقیقت محسوسه نیست این واضح

things and unveilest intelligible truths—such as knowledge itself, which he discovereth, though it is plainly not a sensible reality but an intelligible one; and the very intellect itself is an intelligible reality—nevertheless, certain professors and philosophers say: “We have attained the utmost degree of knowledge and excellence; we have acquired sciences and arts; we have reached the highest summit of the perfections of the human world; we have penetrated the reality of realities; we have discovered the secrets of existence; we have understood the essence of all contingent things. There is nothing whatsoever beyond the sensible. This sensible world alone is reality, and whatsoever is not sensible is but metaphor and fancy, unworthy of thought or mention.”

- 19 Strange indeed! Man toils for twenty years and studies in schools, until he reaches this station: that he becomes a denier of all that is not sensible. But the animal, without toil, and the cow, without study, denieth all intelligible realities. Nay, the cow is a natural philosopher; for it knoweth nothing save sensible things, and is therefore the greatest of philosophers. It is therefore well that such natural philosophers should go unto His Holiness the Cow, learn from the cow the philosophy of the senses, and graduate from his school.

PUP#111 (p.355-361), ECN.297+1065

است که حقیقت معقوله است نفس عقل
حقیقت معقوله است با وجود این بعضی از
پروفسرها و فلاسفه میگویند که ما بنهایت
درجه دانائی و فضل رسیده ایم ما تحصیل علوم
و فنون کرده ایم ما بمنتهای درجه کالات عالم
انسانی رسیده ایم ما بحقیقت آن حقایق پی برده ایم
ما باسرار وجود پی برده ایم ما ماهیت جمیع اشیاء
کوئی را فهمیده ایم چیز دیگر غیر از محسوس
هیچ چیزی نیست همین محسوس حقیقت است
و آنچه غیر محسوس است مجاز است و وهم و
لائق فکر و ذکر نه

19 عجب است که انسان بیست سال زحمت میکشد
در مدارس تحصیل میکند تا بایستقام میرسد که
منکر غیر محسوسات میگردد ولی حیوان بدون
زحمت گاو بدون تحصیل منکر جمیع معقولاتست
بل گاو فیلسوف طبیعی است زیرا هیچ چیز غیر
از محسوسات نمیداند و اعظم فیلسوف است لهذا
خوب است چنین فلاسفه طبیعی بروند نزد
حضرت گاو و فلسفه محسوسات از گاو یاد
گیرند و از مدرسه او فارغ التحصیل شوند

AMK.280-286, AVK1.170.05x, KHTB2.297,
NJB_v05#03 p.001

ABU0590

Words spoken on 1912-Oct-10 in San Francisco

Since the beginning of the world there have been an endless number of philosophical thoughts and theories. Some of these concepts were considered useful, others were imagined to be be visions or spiritual inspirations, whereas most of them emanated from superstition. Inasmuch as such thoughts were various and contradictory they could not belong to the realm of reality, because reality is one and does not permit of multiplicity.

There are many religions in the world today each one claimed by its adherents to be the only true one. The same is true of sects, philosophies and other schools of thought. Hence, how can we know which is reality and which is imagination?

All true concepts must correspond with science and reason. Thoughts proved to be correct by these standards are reality. But mere conception without decisive proof is like a wave in the ocean of imagination. The sea of thought has its waves every hour, and imaginings are like these waves – from one side they come, to another they go, and pass away. But one who presents proofs, decisive arguments and conclusive evidence – evidence that is permanent and lasting – sets forth reality. Mere imaginings are not acceptable.

[missing text] ...and mature reasoning, has expounded every question, leaving no ground for refutation or denial.

The majesty and divinity of God are inconceivable. God is holy and sanctified, lofty and great. Human thought is not capable of forming any conception of the divinity of God.

In the world of phenomena there is no conception of God, because every inferior degree is entirely out of touch with the degree superior thereto. For example, the mineral kingdom, howsoever it may advance, can never conceive of the vegetable kingdom, although both are accidental or created. The vegetable kingdom, howsoever it may advance, can never have any knowledge of the animal kingdom, and can never conceive of the human kingdom, because the animal grade and the human kingdom are above the vegetable kingdom. For instance, a flower can have no knowledge of mind, reason or spirit. The animal, howsoever it may advance, cannot know consciously the human kingdom, cannot conceive of the intellect or of the processes of reason, because the human degree or kingdom is above it, though both are accidental or created.

Therefore, since difference in degree is a hindrance to comprehension, how is it possible for man, the accidental, to comprehend God, the eternal reality? How is it possible for the accidental to comprehend the grandeur of God, or the divine attributes and virtues of God? It is utterly impossible. The proof is evident and conclusive.

The bounties of God are continuous. The effulgences of God are never-ending. The lights of the virtues and attributes of God are ever shining. Man can comprehend these. Man can comprehend qualities such as the mercy and the power of God. But the reality of divinity is beyond human comprehension.

All that comes within human conception is man's own creation. That is to say, it is surrounded by the human mind and is finite in relation to man. But the reality of divinity cannot be surrounded or encompassed. Were the reality of divinity to become finite or limited it would not be divinity but a creation

of the human mind, and man would therefore be greater than his own creation.

Which is greater – the infinite or the finite? Without doubt, the infinite is greater. That which comes within human grasp is finite. Therefore God, being infinite, is undoubtedly greater than the finite.

The reality of divinity has never been comprehended by the human mind. Everlastingly has it been in its holy state, sanctified above comprehension.

In brief, the human mind can comprehend only the names, attributes and bounties of God. Man can comprehend the effulgences of God, and can attain to the divine favors and guidance, which are the evidences of God's love toward man.

Praise be to God you have been rescued from imaginings and false conceptions.

Every assertion must be proved. Do not accept anything without conclusive proofs.

ECN.117

ABU0589

Words to Dr. Woodsen Allen, spoken at Golden Gate Park on 1912-Oct-10 in San Francisco

Man must not imagine disease but must ever trust God. Anyway, a man's life here in this world is temporary.

He is in a world that is like a house, susceptible to every invasion, and God must protect man – man must be submissive to God. He must not occupy himself with the thoughts of things – imaginings.

If a man thinks too much of his health, he will become afflicted. The spiritual life of man is important. The everlasting life of man is of the utmost importance.

A man must be thinking that...

MAB.048, ECN.467+474+523x+595

ABU0657

Words spoken on 1912-Oct-10 in San Francisco

I have received a letter from the friends in Persia, who send greetings to you. They long to see you, and their greatest desire is for the day to come when the way will be opened for them to visit you. May this association be a bond that will unite the East and the West. My desire is that only love may exist, and that the East and the West may become united through this ideal bond.

The Persian Bahais are very sincere. Each one longs to endure hardships, to suffer ordeals, and to offer his life for the world of humanity. Many have forfeited their possessions; many have suffered imprisonment; many have been killed. The Persians are steadfast and firm. They are ever ready to sacrifice life for humanity's sake. At all times they have been self-sacrificing, and I hope the results of their self-sacrifice may be the removal of foreignness and warfare from the world of humanity, so that no hatred or animosity will linger and that all will become as one family.

Differences are the result of thoughts and imaginations. Human thoughts have only an ideal, not a tangible existence, yet they have become the cause of enmity and dissension. Though the thoughts of man have only an ideal existence, man himself has both an ideal and physical existence, and his different personalities or variations of form and physiognomy have been made the basis of estrangement and strife. However, these differences have not proved to be worth the struggle of war. No man should hate another because his image is different, or because his habits and customs are different. Man is possessed of intelligence, and he should know that such differences do not constitute a reasonable cause for war. What thoughtlessness, what inadvertence! God created all to be friends. He bestowed upon man freedom of thought, the power of idealization, understanding and intelligence. Therefore man should not fight with his fellow-men because of thoughts, or beliefs or racial prejudices.

The bestowals of man belong to the realm of idealism, and is in the hands of God. All that concerns man is the necessary bond to bring about the happiness of humanity. This bond is for attraction, fellowship, love, self-sacrifice and unity.

Man must exercise fellowship and love in order to prove that he is distinguished above the animal kingdom. If he engage in

strife and warfare he is no better than the animal. Strife is an animal tendency, an attribute of nature, for nature is dominated by the law of the survival of the fittest, which ever causes enmity, rancor and warfare, and when nature is left to itself corruption prevails. Man must be educated according to the teachings of God in order that the natural or animal tendencies may be eradicated, and so that he may be enabled to acquire spiritual virtues, attractions of the conscience, fellowship and love. Nature is aggressive. Nature tends to oppression. Nature tends toward tyranny. Nature tends toward monopoly. These are natural tendencies that must be trained. Man should live in union, harmony and love, for the honor of man depends upon the intellectual possibilities overcoming natural susceptibilities.

Intellect judges according to justice, nature according to force. Intellect judges according to equity, nature according to aggression. Intellect judges according to solidarity, mercy and love. Nature, on the contrary, is governed by the law of the survival of the fittest, whereas the distinction of man is to be sanctified above such a law.

Therefore the world of humanity should live as one, according to the law of love, for the honor of man is in the attainment of those virtues which constitute the image and likeness of God. This is the eternal honor of man. This is the sublimity of man. This is the life everlasting of man.

ECN.114

ABU1587

Words to Mr Charles Tinsley, spoken on 1912-Oct-10 in San Francisco?

Abdul-Baha:—How are you? I am very glad to see you.

Mr. Tinsley:—I am well excepting this broken leg which has kept me in bed a long time. I am impatient to be up and out to work for the Cause.

Abdul-Baha:—You must not be sad. This affliction will make you spiritually stronger. Do not be sad. Cheer up! Praise be to God, you are dear to me. I will tell you a story:—

A certain ruler wished to appoint one of his subjects to a high office; so, in order to train him, the ruler cast him into prison

and caused him to suffer much. The man was surprised at this, for he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this he was hanged on the gallows until he was nearly dead. After he recovered he asked the ruler, "If you love me, why did you do these things?" The ruler replied: "I wish to make you prime minister. By having gone through these ordeals you are better fitted for that office. I wish you to know how it is yourself. When you are obliged to punish, you will know how it feels to endure these things. I love you so I wish you to become perfect."

[To Mr. Tinsley] Even so with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes that we may become strong in His Cause.

You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.

LOG#2040x, SW_v04#12 p.205, SW_v09#18 p.214x, ECN.374+451+527+604, STAB#115

ABU1950

Words to Dr. Woodsen Allen, spoken at Golden Gate Park on 1912-Oct-10 in San Francisco

Dr. Allen: Why should we pay attention to the everlasting life? We give up all of our time to this, and why should we be thinking about the rest of it?

Mrs. [Lua] Getsinger: You mean why should we not wait until we get there and take it up then?

‘Abdu'l-Baha: Because whatsoever a man soweth here he reapeth there. This world is like a school. He must learn lessons here so that when he issues from this school he may become learned. He must not be ignorant.

For phenomena in general, there is one virtue. It is innate virtue. For example, this tree: its verdure is innate; its flowers are innate; they are creational. It does not interfere with them. It has no will of its own. As to animals, all their virtues are innate. The sun, its virtues are innate; therefore, there is no

credit to be given to it... Are you grateful to any of these? Not especially, as they are innate, involuntary virtues. But the virtues of man are acquired... Therefore, for man there is need of the acquiring of virtues. All the philosophers have come with the intention of teaching man to acquire virtues. All the prophets who have come have come to endow man with acquired virtues...

MAB.048-049, ECN.468

ABU2090

Words to Helen Goodall and Woodson Allen, spoken on 1912-Oct-10 in San Francisco
Question/topic: We need the nightingale. Can you not send them over to us from Persia?

Nothing makes a man so happy as love...

There will come a day when you will see how the nightingales of Persia will sing their songs of God in these gardens. Likewise, the quails of America in the mountains of Persia shall cause such a “quailing” as to cause the mountains to dance. The East and the West will then have a feast, and in one direction the song of the nightingale will be heard, and in the other direction you will hear the songs of other birds.

In one direction you will hear the music of God, and from another region you will find the outpouring of God’s blessings. In one direction you will see the lights of the radiance of guidance; in the other direction the Sun of Reality will shine. In another you will find the Chalice of the Love of God passed around.

In the world there will be a spiritual feast. From the beginning of the world to the present day there will be none similar; hearts will be rejoiced, spirits will be exhilarated. The world will become a paradise of Abha.

MAB.047, ECN.473

ABU2305*Words spoken at 1815 California Street in San Francisco, 1912-Oct-10*

You are all welcome, exceedingly welcome.

I have journeyed a great distance to visit you, having longed to see you, for Baha'u'llah has created a marvelous love in the hearts, and a wonderful bond among the souls. He has caused the hearts to be attracted to one another. I have traveled far to see you. Bahais journey long distances to see one another. His Holiness Baha'u'llah has said: "My comfort, my ease, my life, my honor, my family, my household, all have I sacrificed in order that blessed and holy souls may appear, souls that will become the centers of the virtues of mankind. Thus may they be souls of the kingdom, heavenly, lordly, free from attachment to this world, sanctified above all the vices of human nature, and qualified to acquire beauties from the perfections of God." Baha'u'llah endured every difficulty. He suffered every ordeal. He sacrificed himself for all mankind.

ECN.120+471+476+599+606

ABU2698*Words spoken at 1815 California Street in San Francisco, 1912-Oct-10*

The old man said to A. B. "You must have suffered."

A. B. It was in the path of God, therefore it was not suffering, not trouble. You must strive in order that you may acquire the blessings of the Holy Spirit. If you attend thereto you will attain to the life everlasting. His Holiness Baha'u'llah during his lifetime was subjected to every hardship and ordeal. Many nights did he pass in his chains, and many days in fetters. How many months was he imprisoned in the dungeon and many were the severe blow at him. Many were the years he passed in exile and tribulation. Many years did he pass in the Most Great Prison – Akka. He endured all difficulties. He suffered all ordeals in order that we may attain to the life eternal.

A. B. (addressing all the people in the room): You are all welcome, exceedingly welcome. I have come a long journey to see you, having longed to see you, to visit you, for Baha'u'llah

has created a marvelous love in the hearts, a wonderful bond has been created among the souls. He has caused the hearts to be attracted to one another.

I have traversed long distances to see you. Baha'is traverse long distances to see one another. His Holiness Baha'u'llah says: "My comfort, my ease, my life, my honor, my faith, my family, my household, all have I sacrificed, in order that blessed souls may appear, in order that holy souls may appear, souls that might be the centers of the virtues of mankind. May they be the souls of the Kingdom, so heavenly, so lordly, and freed from the attachments of the nether world, sanctified from all the vices of human nature, acquiring beauties from the perfections of God." Thus he endured every difficulty. All these ordeals he suffered and he sacrificed himself for all of us.

ECN.471+599+606-608

ABU0045

Address at Theosophical Society on 1912-Oct-11 in San Francisco

Many investigators of truth hold the opinion that of the seven rays of the Sun of Reality six have emanated and have passed away, but that the seventh ray has not yet appeared. The Bahais, however, claim that the seventh ray, which includes the light of all the others, has appeared in the manifestation of Baha'u'llah. We should therefore investigate the merits of this claim, because it is through the seventh ray that humanity will become enabled to attain perfection.

God created the world in six days and on the seventh day he rested. These days symbolize seven stations, seven great manifestations of God. The number seven is oft repeated in the world of creation. The days of the week are seven, and according to ancient astronomy there were seven planets, seven polar circles, and so on.

All the divine manifestations are one reality, but they have appeared from various dawning points. As the phenomenal sun appears at various times from different dawning points, so the Sun of Reality, that reality of radiance which sheds light upon the world of existence, has dawned from various horizons.

The Sun of Reality has appeared heretofore from six dawning points, and religionists are anticipating the coming of the seventh dawning point, or dayspring. Some are looking for the Messiah, others for the Christ, or the Imam Mahdi, or the Buddha, but the Bahais believe that the Sun of Reality has dawned from the dayspring of Baha'u'llah.

The divine religions, by which are meant those based upon divine revelation and possessing a book, are seven in number. Consider the great world religions of to-day. They are Zoroastrianism, Judaism, Christianity, Mohammedanism, Buddhism and Confucianism, each of which branches into many sects and denominations. According to the Bahai belief all the truth of these six religions is embraced within a seventh – the revelation of Baha'u'llah – which completes and fulfils the promises and prophecies of the prophets of the past.

The main teaching to be found in the Bahai pathway concerns the oneness of the world of humanity. All mankind are the servants of one God. All are submerged in the sea of his mercy. God is the shepherd of all humanity. He provides for all. He protects all, and he is kind toward all. Therefore we likewise should be kind and loving toward all humanity, regardless of race or religion. This is a fundamental teaching of all the religions of God, and the strife and sedition that exist in the world to-day have been the result of blind belief in ancestral superstitions.

One of the teachings of Baha'u'llah relates to the unification of religion. Religion should be a bond to connect the hearts of men. It should be a cause of the illumination of the human world. It should be a center of attraction to the hearts. It should be a channel for the mercy of God. If it prove to be a cause of discord, enmity and bloodshed, then irreligion would be preferable, because religion should be a door to the knowledge and love of God.

There is no doubt that the oneness of the world of humanity is a reality. Hence religion should be an instrument to promulgate love toward all mankind, because the fruit of religion is love. God did not send the prophets simply that man might acknowledge their greatness. God sent the prophets in order that they might educate man, that they might train him according to love, that they might imbue him with the knowledge of God, that the scales might be dropped from his eyes, and that he might glorify God, the All Glorious, even as your soloist has done this evening. The glorification of God does not consist in merely saying that God is great. That is only verbal and there is no virtue in it. To glorify God means that the reality deposited within the human temple, the reality which is

the image and likeness of God, shall become revealed through man. That reality consists in the virtues and perfections of the human world. It consists in the knowledge of all truth. When such lights become manifest from him, then he has indeed glorified God. Otherwise, the glorification of God is only a verbal ceremony.

Among the teachings of Baha'u'llah is one relative to the abolition of fanaticism that is based upon ignorance. Such fanaticism is destructive of the basis of humanity; it is a veil obscuring man's vision and preventing him from seeing reality aright, hindering him from seeking the spiritual development to which he should aspire and thereby attaining to the sublime virtues characterizing perfect manhood. The veils of such prejudice must be rent asunder in order that the light of reality may shine forth gloriously. So long as the world of humanity continues to be controlled by baseless prejudice it day by day becomes more degraded, more steeped in ignorance, until at last the human eye becomes as blind, the human ear as deaf, the human spirit as dead, and man becomes bereft of all the favors. But if this veil of prejudice and fanaticism should be rent asunder, then the light of reality would become effulgent. The light of reality is one, and it is the foundation of all the divine religions.

Another teaching of Baha'u'llah is one concerning the correspondence of every religious belief with reality. When a belief is in conformity with truth, and in keeping with science and reason, then it is an established reality, well proved and tried. Otherwise it is a superstition.

In short, the teachings of Baha'u'llah are numerous, and were I to detail all of them they would not be finished by midnight. Therefore let us consider the quintessence of all the questions.

Man has three aspects. These have been interpreted according to former terminology as three molds.

One is the animal mold, which is also known as the reality of darkness, – that is, a reality emanating from the world of nature, – and in that reality man has faculties and powers in common with the animal.

The second mold is the human reality, sometimes termed the astral reality. It is the mold between darkness and light, in which the soul is able to choose whether it will acquire all the virtues or remain subject to all vices.

The third mold is the spiritual reality, which is light itself.

When man remains in the animal mold, or lingers in the world of nature, he becomes utterly bereft of the light, inasmuch as

the world of nature is one of darkness. But when he progresses from the animal mold he enters the human reality, or the stage between darkness and light. From one aspect the human reality is connected with the world of darkness, and from the other aspect it is connected with the world of light, which is represented in man by the third, or spiritual, reality. This third mold comprises the spiritual virtues, and is symbolized by the world of angels.

The human spirit is a center of all virtues. The human spirit is a reflector of the bounties of God. The human spirit is destined to advance and to be enveloped with the effulgence of God, because the human spirit is immortal.

An evidence of the immortality of the human spirit is the fact that it is not affected by changes in the body. The body is subject to various conditions. At one time it may be healthy; at another time it may be susceptible to some pathology. At one time it may be weak or ill; at another time it may be well and strong; or a member may become lost. However, the reality within the body – the human spirit or mind – is the same. If the body should become lean the spirit would not become lean. If the body should become corpulent the spirit would not become corpulent. If the body should be dismembered the spirit would not be affected. In brief, the spirit is independent of the body, and the disintegrations that take place in the body do not affect the soul, for the human reality or spirit is ever the same.

Another indication that the spirit is distinct from the body is the fact that though the body be slumbering the spirit of man is awake. When man is asleep the body is as dead; the eye does not see, the ear does not hear, the tongue does not speak; all the physical forces are quiescent, are as dead. Notwithstanding this, the spirit sees, hears, converses, discovers realities and latent mysteries. Though the physical functions of the body be impaired the spirit is not affected. Though the body become incapacitated the spirit remains intact. Though the body be paralyzed the spirit is not paralyzed.

Among other evidences of the immortality of the spirit is the fact that there can be no effect without a cause. It is impossible for a non-existent cause to produce existent effects. For instance, if we suppose the sun to be non-existent, it would logically follow that its rays and heat would be non-existent. However, we know that the solar energy does exist, because its rays and heat are continuous. The sun being the cause, and the rays and heat the effects, how could the cause be non-existent when the effects are continuous? Likewise, the effects of the Sun of Reality are continuous in the world of reality,

for, inasmuch as the influence of the manifestations of God who lived thousands of years ago continues to be felt in the world of to-day, surely the divine manifestations themselves must somewhere be still existent. For example, His Holiness Christ lived upon the earth nineteen hundred years ago, yet the effects of his presence at that time are evident in human minds and hearts to-day. Then how could he be non-existent when his lights are still shining, his praises still sung? He is existent and immortal. The Christ is everlasting, even as its traces are everlasting.

There is another indication that we might mention concerning the immortality of the spirit. When man is confronted with a difficulty he seems to consult himself, as though there were a something within him, a power, a voice. He says, Shall I do this, or shall I not do it? What shall be the consequence? What harm will result? Then from that consultant emanates a certain opinion, and that still small voice says that the results will be either favorable or unfavorable, and advises that the matter should or should not be carried out. What is that something man consults when he thus deliberates? It is undoubtedly the spirit, which is changeless and therefore immortal.

In brief, there are three realities in man. One is the animal reality, which represents the world of nature, and which is subject to disintegration. The second is the human reality, which reality is everlasting. If it rescue itself from the baser nature, it will constantly progress and will become a radiant spirit, because the divine virtues possible of attainment in the human world are unlimited. Therefore there is no end to the development of humanity. Progress is interminable. Confirmation is everlasting.

If the bounties of God should cease existence itself would cease. The darkness of non-existence would then become universal, even as the phenomenal world would perish if the sun that shines upon all phenomena were for one moment to cease shining. If it were reasonable or possible as a hypothesis to suppose that there ever had been a time when the sun had existed without its rays and heat, we should be forced to the conclusion that the sun had never existed, for the essential requirement of the sun is continuous outpouring of light and heat. Likewise, if we assume that there ever had been a time when the bounties of God had had a beginning, we must perforce believe that at one time there had been no divinity; or, if we assume that a time may come when the bounties of God will cease, we must conclude that divinity will sometime cease to exist. But this is impossible, because the essential requirement of divinity is continuous outpouring of bounties, and for the bounties of

God there is neither beginning nor ending. God is eternal and his bounties are everlasting.

Notwithstanding this, some imperfect minds imagine that there was a time when the bounty of God was not, when God was not the Creator because he had no creation, when God was not the Provider because he had none for whom to provide. And there are some who say that a time will come when God will no longer create, when provision will cease, and when the world will come to an end. Such suppositions are great errors, for they attribute imperfection to divinity. This would mean the cessation of divinity, the cessation of the bounty of God, which is everlasting. These are suppositions of immature or ignorant minds, for any one who has the least perception knows that the sovereignty of God is eternal. Sovereignty requires subjects. Sovereignty requires a country. Sovereignty requires princes, officials, an army. Could there be a king without a country, without subjects, without a treasury, or without courtiers? Were a king to be without these requirements of sovereignty it would be obvious that his dominion did not exist.

Therefore, to attain unto the knowledge of God's mysteries, man must know God as a real king, everlastingly possessed of subjects, hosts, dominion and power. Otherwise man will remain a captive of nature – which is the station of the animal, not of man – and will deprive himself of the great bestowals of God whereby the spirit of man is destined to become illumined.

ECN.310+770

ABU1245

Words spoken on 1912-Oct-11 in San Francisco

Praise be to God we are in receipt of good news from the Orient. The Orient is exhilarated. The fire of the love of God is ignited everywhere. The Orient is moving, just as tree moves in the way of a breeze, and the breeze of the love of God is now setting the Orient in motion. All the people there are truly seeking, and are either becoming believers or out and out enemies. Throughout Orient there is now a great commotion. The believers are on fire with enthusiasm, and we shall see the results. They are begging me to return to Syria, for many

pilgrims have journeyed to Acca, enduring great hardships, and must return disappointed.

In the Orient one travels under great difficulties. It is necessary to go on horses, or mules, as there are no railroads there, and some even go on foot. The Bahai friends traverse long distances in order to visit the Holy Tomb and to sense the fragrances of holiness. If they should arrive at the threshold and find the guardian away they would become sad and disheartened. So I wonder what to do. On the one hand, many cities on this coast are telegraphing and writing, "We are waiting for you to come." On the other hand, from beyond the seas the believers are imploring me to return. Consequently I am perplexed. What shall I do? Which call shall I heed? Let us consult together. Point out the way to me.

The Persian Bahais have endured excessive hardships. Their ordeals cannot be described. They have been imprisoned, some of them not once but many times. They have been bastinadoed. They have been persecuted. Their possessions have been confiscated. Many of them have been obliged to pay exorbitant tributes. They have endured great ordeals, but praise be to God they have remained steadfast and firm. In the arena of tests they have not been found wanting. On the contrary, they have proved to be most staunch, and their faith has shone even as the sun. Recently, in the city of Jawakan, near Shiraz, two Bahais were martyred while proclaiming in the utmost of firmness, "Ya Baha el Abha!"

ECN.121

ABU1342

Words to Mrs Goodall, spoken at Sutro Heights on 1912-Oct-11 in San Francisco

Dr. Fareed to Mrs. Goodall:

"Abdu'l-Baha asks for your opinion as to whether he should go to visit the Northern cities or return to the Orient!"

Mrs. Goodall:

"Abdu'l-Baha knows best what to do."

'Abdu'l-Baha:

"I want consultation—this is not the way to consult (laughing). I ask your opinion.—If it were my will I would not have asked you."

Mrs. Goodall:

"'Abdu'l-Baha asks for my opinion. The believers in Persia have suffered so much. I feel that if the western believers understood the situation, their sacrifices, it would mean far greater spiritual development for them if they would sacrifice their desires and give 'Abdu'l-Baha to the Persian pilgrims."

'Abdu'l-Baha:

"Very good. I want you to write this exactly, to the believers, giving the details. Tell them I have many letters from the Orient—all stating that the believers in the Orient have travelled long distances and they are disappointed that I am not there. They are constantly coming there from afar. From great distances to see me. They feel disappointed and very sad. The believers in the Northwest will realize greater development if they sacrifice themselves to have me go to those pilgrims. Write that exactly—state that: If they do sacrifice self to this extent it will mean their spiritual development and attainment. Whoever can, may come from the North to visit me here. While I am here I will see them. Send this to all the Northern cities, Seattle, Portland, all the Northern cities. Tell them the believers have gone to Acca, some of them taking three months journey on mules or horses, and some walking, and they do not find me there.

You may write it in my behalf—say that the Master says so and so—that he is longing to see you—excessively longing—but his is compelled to go. The winter is before us and how can I cross the Atlantic. It would be arduous—and then the Master's health. He cannot endure excessive cold. Send a night letter in which you say that a lengthy letter will follow."

(To Mrs. Goodall and Mrs. Cooper): "You are the one to confer life to them and whenever you have the time and inclination, make a trip to those cities. Your cities should associate one with another. For instance, they should come from Denver and Chicago and you should pay them visits."

Upon seeing a steamer that was once owned by Mr. Goodall passing in through the Golden Gate, 'Abdu'l-Baha said: "Captain Goodall never thought that his daughter was to be an Admiral."

Dr. Fareed: "Dr. Cooper should have been at last night's meeting (At the Forum.)"

‘Abdu’l-Baha: “Let him have an account of it. Let him read it.”

Mrs. Goodall: “When the man who was to follow ‘Abdu’l-Baha, got up to speak, some one in the audience said, ‘There goes the first cow.’ The Professor said, ‘I would not criticise anything he (meaning ‘Abdu’l-Baha) said because he was in prison for so long a time—everything was so clear, etc.’”

‘Abdu’l-Baha:

“Be very kind to Mrs. Kanno because she is the wife of a Japanese. She has been persecuted for marrying a Japanese. It is well to become the wife of a Japanese. That is a bond, uniting the East and the West.”

Mrs. Cooper:

“Mr. Latimer is a splendid young man. I would like to adopt him.”

‘Abdu’l-Baha: “Do so.”

Mrs. Cooper: “What shall I do with his mother?”

‘Abdu’l-Baha:

“Make her your sister. He is an exceptional young man—splendid, perfectly truthful, perfectly sincere. I love him very much. Such young men are rare, and he is always smiling.”

Dr. Fareed:

The Master goes to meetings and often does not mention the name of Baha’u’llah. What necessitates the mentioning of a name? You can discuss a subject without mentioning any name. The name is not essential.

‘Abdu’l-Baha:

“We do not do like what Dr. Campbell did in a certain meeting. He commenced to speak in such a way that nobody would listen to him.”

PN_1912 p012, ECN.070x+123

ABU1421

Words spoken at Theosophical Society in San Francisco, 1912-Oct-11

Question. What have you to remark regarding the physical purification as described by Yogis of India?

Answer. Before we begin the process of purification, we ought to know in what the impurity of man consists. We should know what defiles the spirit of man. Then we can investigate the process of purification. We must not be superstitious about these things. We must understand them clearly.

When a man has the vices of lying, dishonesty, tyranny, deceit, these are impurities that have attacked his human spirit, and he is dark, animal, satanic. Such evil qualities are characteristic of the world of nature.

In what does his purification consist? How can he be rescued from falsehood and become truthful? How can he be saved from ignorance and become knowing? How can he be saved from inadvertence and become attentive? How can he be saved from tyranny and become just? Through what process can he be saved from all these imperfections and vices and become enabled to acquire all the virtues?

Since he is ignorant of God, he must be put in touch with God. Since he is ignorant of the kingdom of God, he must be spiritually educated that he may be able to enter therein. This is the process for the purification of the human reality.

It is evident that a great power must rescue man from these impurities and cause him to attain higher degrees of development. This great power is that of the Holy Spirit. It is the divine power which transforms a stone into a diamond, which changes darkness into light, which saves man from the world of defects and enables him to attain the world of virtues. This is possible only through baptism by the Holy Spirit. All the manifestations of God have rescued man from the contamination of the world of darkness, and have caused him to gain the real purification through the power of the Holy Spirit.

ECN.326+804

ABU1593

Words spoken at Theosophical Society in San Francisco, 1912-Oct-11

Question. Do the Bahais credit the doctrine of reincarnation?

Answer. The question of reincarnation is a very important question. It is in need of elucidation and amplification. It cannot be briefly answered.

When we study phenomena, with the investigation of truth as our object, we discover that the law of conservation of energy is a reality; that the elemental realities are ever existent, and that phenomena are the compositions thereof; that each phenomenon or existent being is composed of certain elements, this being a scientific fact that can be verified by natural philosophy; that every single molecule is composed of certain atoms; that the ion is indestructible and subject to coursing and journeyings throughout interminable space.

In the mineral kingdom, the single element traverses from one state to another until it completes all the stages of that kingdom. At one time it is dust. At another time it is stone, or crystal, or something else. This single element may then be transferred to the vegetable kingdom, wherein it traverses the various stages of that kingdom. Again, this single element may be transferred to the animal kingdom, and in that kingdom become part of various animal tissues, appearing in different forms of the animal type. At another time, this single element may be transferred to the human kingdom and traverse its various stages.

In short, the single element is subjected to coursings and journeyings throughout the interminable universe, and in every stage it has certain distinct virtues. For these virtues there is no end. Thus it is evident that the single element is absolutely indestructible and eternal. It appears in all phenomena, at most being subject simply to transferences, but not to destruction. It is everlasting.

ECN.321+796

ABU1658

Words to Mr And Mrs Grosse, spoken on 1912-Oct-11 in San Francisco

Abdul Baha:

The dinner was perfect. It was cooked most deliciously. Everything was very good. The dishes were very delicious. You worked very faithfully. We have given you lots of trouble.

If you do not bear our trouble, then who will do it?

The believers of God must serve each other, must assist each other, must faithfully labor for each other.

His Holiness Christ says that those who are the servants are the masters, that whosoever desires to be the first must be the last, that whosoever desires to be the master must be the servant.

Now you have served us. I am most grateful to you.

When the heart of man is made happy, he will arise to serve the believers of God. Then that service will give him great happiness.

(To Mrs. Grosse) You have not had any dinner, have you?

I ate very well tonight – very much.

Mrs. Grosse:

We are so happy to have you with us.

Abdul Baha:

I am likewise made very happy through being here with you tonight.

This love which is between us is for the sake of God. We love each other for His sake, and we are kind to each other for His sake. There is no other cause.

Generally, when people love each other, it is either for wealth or for some personal profit, or it is for some title. There is some interest, except among the Bahais. We love each other for the sake of God and nothing else. There is no other purpose, no other aim, but this influence is not among other people.

ECN.761+808

ABU1906*Words spoken on 1912-Oct-11 in San Francisco*

We have just been for a short drive and a walk through the Sutro Gardens, which are very beautiful.

San Francisco has capacity – capacity for many things. It has both material and spiritual capacity, and is progressive. Just as this city is achieving material progress I am hopeful that it may also achieve ideal progress, and that through the divine illumination heavenly civilization may be established here. Thus it may become a center of light and of the Most Great Guidance, a city of freedom, happiness and honor, joy and tranquility, a paradise of Abha, a heavenly Jerusalem on earth.

You remember it is prophesied in the Gospel that the New Jerusalem will descend from heaven, and if the supplications of the friends of God should ascend heavenward, and if the lights of God should shine upon it, then you should know that the New Jerusalem had descended upon this city.

God should be commemorated in every city; the lights of guidance should be diffused; the souls should be attracted to the beauty of God; the doors of knowledge should be opened; the teachings of God should be practiced – and the tongues should be eloquent in the praise of God. When these virtues become apparent within a city, the heavenly manna will descend, and that city – wherever it may be – will become a New Jerusalem.

ECN.125

ABU1968*Words to some physicians, spoken on 1912-Oct-11 in San Francisco*

- ¹ Today, the greatest and speediest remedy and the sole effective antidote that the Divine Physician has prescribed for the world's ills is the oneness of humanity, universal peace, the explanation of the principles of the divine religions and the removal of dogmatic imitations and customs which are contrary to science and reason.

¹ امروز اعظم علاج عاجل و دریاق فاروقی که حکیم الهی تجویز فرموده وحدت عالم انسانی و صلح عمومیت و توضیح و تبیین اصول ادیان الهیه و دفع تقالید و رسوماتی که منافی علم و عقل است

- 2 Indeed, one of the chief reasons for irreligion among people is that the leaders of religion, such as the Catholic priests, take a little bread and wine, blow a breath over it and then say that the bread is the flesh of Christ and the wine is the blood of Christ. Of course, a man of understanding would not accept these dogmas and would say that if this bread and wine is turned into the flesh and blood of Christ by the breath of a priest, then the priest must be superior to Christ.
- 3 Thus Baha'u'llah has said, 'Every matter that is contrary to sound reason and science and is opposed to the fundamental principles of the divine religions is an obstacle to progress and a cause of people avoiding and rejecting the laws of God.'

2 زیرا یک سبب بزرگ بجهت پیدایی نفوس همین است که رؤسای ادیان مثل کشیشهای کاتولیک قدری نان و شراب را دست گرفته نفسی بآن می دمند و می گویند این نان جسد مسیح است و این شراب خون مسیح البتّه شخص عاقل قبول اوهام نمی کند و می گوید اگر بنفس کشیش این نان و شراب جسد و خون مسیح میشود پس باید خود کشیش بالاتر از مسیح باشد

3 بهذا حضرت بهاءالله فرمودند هر مسئله ئی که مخالف علم و عقل صحیح است و منافی اساس اصلی ادیان الهی آن مانع ترقی است و سبب اجتناب و دوری نفوس از آئین یزدانی

MHMD1.314

BDA1.296.06

ABU2120

Words spoken at Theosophical Society in San Francisco, 1912-Oct-11

Question. What becomes of the spirit of a murderer?

Answer. Human spirits are manifested in physical molds or bodies. One spirit may be imperfect; that is to say, it may be imbued with qualities and characteristics of a baser nature; it may be ignorant, inadvertent, immoral, evil, contaminating, tyrannical. These vices are the retribution of this spirit.

Again, another spirit may be perfect, wise, knowing, possessed of praiseworthy virtues and human perfections. These virtues are in themselves the reward of this spirit.

One spirit may be radiant, lordly, merciful. These qualities are its reward.

Another spirit may be dark, satanic, animalistic. These qualities in themselves are its retribution and punishment.

The reward and the retribution are the result of states of being. The perfections of man are really the rewards of man, and the vices of man are in themselves the retributions of man.

The murderer, therefore, is submerged in the abyss of vices, and surely he will be subjected to the proper retribution in the

transferences mentioned in the lecture, which transferences are numerous, appearing in endless forms and images.

ECN.323+798

ABU2422

Words spoken at Theosophical Society in San Francisco, 1912-Oct-11

Question. Do you teach of the subconscious mind? Is it the spirit that answers your questions, or is it the subconscious mind?

Answer. In the human being there is conceived a perfect reality which according to various terminologies has received different names.

Man, in infancy, is called a babe. When he reaches maturity he is called a mature man. When he reaches old age he is called an old man.

The sublime reality latent in man is given different names. When it discovers realities it is called the mind or intellect. When it is the cause of life it is called the spirit. It is the same agency functioning in different degrees. When it answers analytical questions it is called the subconscious mind, because it discloses truths. When it is the cause of comfort and life it is called spirit. This is the consultant.

ECN.325+802

ABU3764

Words to John D. Barry in San Francisco

Question/topic: What message did the Baha'i Faith have for the disinherited millions?

Society is like the army. There must be degrees. There must be officers and there must be soldiers. Thus far there has not been a just distribution of rewards. The few have had more than their share. The soldiers have been neglected. Their rights must be safeguarded.

The reform will have to start with the land, the source of all wealth. I should like to develop an agrarian community, founded on perfect justice. The government must be concerned for the resources of nature. Those who make great discoveries, like the discovery of a rich mine, should receive a large portion for their enterprise. The rest should go to the government, for all the people. The weak and the poor must be cared for.

ABU2827

Words to some Indians, spoken at Goodall home on 1912-Oct-11 in Oakland

Man must irrigate the Blessed Tree which has eternal fruits and is the cause of life for all on earth. This goodly Tree, though hidden at first, will erelong envelop the whole world, and its leaves and branches will reach the heavens. It is like the Tree which Buddha planted: although at first it was a small sapling, it eventually enveloped the countries of Asia.

MHMD1.315, ECN.543

انسان باید شجره مبارکه ئی را آبیاری نماید که
اثمار باقیه دارد و سبب حیات من علی الارض
است و این شجره طیبیه هر چند در بدایت پنهان
است لکن در اندک زمانی کرهء ارض را
احاطه کند و اوراق و اغصانش بافلاک رسد
مانند شجره ئی که بودا غرس نمود هر چند اوّل
نهال کوچکی بود اما آخر ممالک آسیا را فرا
گرفت

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ABU2924

Words to some Indians, spoken on 1912-Oct-11(?) in San Francisco

Prophets do not comprehend the God Essence. To comprehend the Sun of Reality we would have to be greater (than the Sun). In order to comprehend the Essence of God a Prophet would have to encompass the Infinite.

The lower can never comprehend the higher, but the higher can comprehend the lower.

The Mirror of the Prophet cannot expand sufficiently to comprehend the Infinite. The Prophet would have to encompass the Essence in order to comprehend It.

PN_1912 p015

ABU0015

Public address given at Temple Emmanu-El on 1912-Oct-12 in San Francisco

- 1 The greatest bestowal of God in the world of humanity is religion, for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind.
- 2 We will, therefore, investigate religion, seeking from an unprejudiced standpoint to discover whether it is the source of illumination, the cause of development and the animating impulse of all human advancement. We will investigate independently, free from the restrictions of dogmatic beliefs, blind imitations of ancestral forms and the influence of mere human opinion; for as we enter this question, we will find some who declare that religion is a cause of uplift and betterment in the world, while others assert just as positively that it is a detriment and a source of degradation to mankind. We must give these questions thorough and impartial consideration so that no doubt or uncertainty may linger in our minds regarding them.
- 3 How shall we determine whether religion has been the cause of human advancement or retrogression?
- 4 We will first consider the Founders of the religions – the Prophets – review the story of Their lives, compare the conditions preceding Their appearance with those subsequent to Their departure, following historical records and irrefutable facts instead of relying upon traditionary statements which are open to both acceptance and denial.

1 الدين أول موهبة الهية في العالم الانساني لأنه تعاليم الهى ولا شك أن التعاليم الالهية مقدمة و فائقة على جميع التعاليم الدين يعطى الانسان حياة الأبدية الدين يخدم عالم الأخلاق الدين يرشد الى السعادة الأبدية الدين كان سبب العزة قدما للعالم الانساني الدين سبب ترقى جميع الملل و البرهان على ذلك أننا اذا نظرنا الى الأديان بنظر الحقيقة و التحرر نرى الدين كان سبب الترقى و سعادة الملل

2 فالآن لا بد أن نتحرى نحن و نرى هل الدين هو سبب نورانية العالم الانساني او لا الدين سبب ترقى فوق العادة للعالم الانساني او لا ولكن لا بد أن نرى بنظر الحقيقة لا بالتقاليد اذ لو نظرنا بنظر التقاليد لرحم كل عقائده بعضهم يقولون ان الدين ليس سبب السعادة بل موجب الذلة

3 اذاً لا بد أن نتحرى أولاً هل الدين سبب الترقى او التددى و هل هو سبب العزة او الذلة حتى لا تبقى لنا شبهة

4 لهذا نذكر الأنبياء و وقائع أيامهم لا بروايات يمكن للبعض انكارها بل ببيانات تكون مسلمة عند العموم

5 Among the great Prophets was Abraham, Who, being an iconoclast and a Herald of the oneness of God, was banished from His native land. He founded a family upon which the blessing of God descended, and it was owing to this religious basis and ordination that the Abrahamic house progressed and advanced. Through the divine benediction noteworthy and luminous prophets issued from His lineage. There appeared Isaac, Ishmael, Jacob, Joseph, Moses, Aaron, David and Solomon. The Holy Land was conquered by the power of the Covenant of God with Abraham, and the glory of the Solomonic wisdom and sovereignty dawned. All this was due to the religion of God which this blessed lineage established and upheld. It is evident that throughout the history of Abraham and His posterity this was the source of their honor, advancement and civilization. Even today the descendants of His household and lineage are found throughout the world.

5 و هي هذا كان من جملة الأنبياء حضرة ابراهيم وبسبب أنه منع الناس عن عبادة الأصنام ودعاهم الى وحدانية الله تعالى عذبه عذاباً شديداً واخرجوه من البلد ولكن لاحظوا كيف يكون الدين سبباً للترقى ان تلك الحضرة شكل عائلة اعطىهم الله الفيض وبارك فيهم وببركة تعاليمه الدينية ظهرت من تلك العائلة انبياء عظام وبعث منهم اشخاص مثل يعقوب و يوسف و موسى و هارون و داود و سليمان فلكوا الأرض المقدسة و أسسوا المدينة الكبرى فكان ذلك بسبب الدين الالهى الذى أسسه حضرة ابراهيم فاذاً الدين سبب العزة و المدنية و الترقى الحقيقى و سبب سعادة العالم الانسانى لهذا نرى الى يومنا هذا سلالة حضرة ابراهيم منتشرين فى جميع العالم

6 There is another and more significant aspect to this religious impulse and impetus. The children of Israel were in bondage and captivity in the land of Egypt four hundred years. They were in an extreme state of degradation and slavery under the tyranny and oppression of the Egyptians. While they were in the condition of abject poverty, in the lowest degree of abasement, ignorance and servility, Moses suddenly appeared among them. Although He was but a shepherd, such majesty, grandeur and efficiency became manifest in Him through the power of religion that His influence continues to this day. His Prophethood was established throughout the land, and the law of His Word became the foundation of the laws of the nations. This unique Personage, single and alone, rescued the children of Israel from bondage through the power of religious training and discipline. He led them to the Holy Land and founded there a great civilization which has become permanent and renowned and under which these people attained the highest degree of honor and glory. He freed them from bondage and captivity. He imbued them with qualities of progressiveness and capability. They proved to be a civilizing people with instincts toward education and scholastic attainment. Their philosophy became renowned; their industries were celebrated throughout the nations. In all lines of advancement which characterize a progressive people they achieved distinction. In the splendor of the reign of Solomon their sciences and arts advanced to such a degree that even the Greek philosophers journeyed to Jerusalem to sit at the feet of the Hebrew sages and acquire the basis of Israelitish law.

6 و اعظم من هذا ان حضرات بنى اسرائيل كانوا اسرى فى مصر تحت تعدى الأقباط و فى نهاية الذلة و ان القوم القبطى كانوا ضد السيطى بدرجة يحولون اليهم جميع الأشغال الشاقة و كان بنى اسرائيل فى نهاية درجة الفقر و الذلة و بجهالة و التوحش فبعث الله فيهم موسى مع أنه كان راعياً بحسب الظاهر ولكن بقوة الدين اظهر عظمة و اقتداراً عجيباً شاعت نبوته فى العالم واشتهرت شريعته فى الآفاق مع أنه كان فريداً وحيداً بقوة الدين خالص جميع بنى اسرائيل من اسر الفراعنة و اخذهم الى الأرض المقدسة و أسس مدينة العالم الانسانى و ربى بنى اسرائيل حتى وصلوا الى منتهى درجة العزة و رفعهم من حضيض الأسر الى اوج النجاح و ترقوا فى الكمالات الانسانية غاية الترقى و كذلك ترقى فى العلوم و الفنون و المدنية و الحكم و الصنائع و بالجملة وصلوا فى العلوم و المعارف الى درجة اصبحت فلاسفة اليونان تشد الرحال الى الأرض المقدسة و تحصلوا الحكمة من بنى اسرائيل

- 7 According to eastern history this is an established fact. Even Socrates visited the Jewish doctors in the Holy Land, consorting with them and discussing the principles and basis of their religious belief. After his return to Greece he formulated his philosophical teaching of divine unity and advanced his belief in the immortality of the spirit beyond the dissolution of the body. Without doubt, Socrates absorbed these verities from the wise men of the Jews with whom he came in contact. Hippocrates and other philosophers of the Greeks likewise visited Palestine and acquired wisdom from the Jewish prophets, studying the basis of ethics and morality, returning to their country with contributions which have made Greece famous.
- 8 When a movement fundamentally religious makes a weak nation strong, changes a nondescript tribal people into a mighty and powerful civilization, rescues them from captivity and elevates them to sovereignty, transforms their ignorance into knowledge and endows them with an impetus of advancement in all degrees of development (this is not theory, but historical fact), it becomes evident that religion is the cause of man's attainment to honor and sublimity.
- 9 But when we speak of religion, we mean the essential foundation or reality of religion, not the dogmas and blind imitations which have gradually encrusted it and which are the cause of the decline and effacement of a nation. These are inevitably destructive and a menace and hindrance to a nation's life – even as it is recorded in the Torah and confirmed in history that when the Jews became fettered by empty forms and imitations, the wrath of God became manifest. When they forsook the foundations of the law of God, Nebuchadnezzar came and conquered the Holy Land. He killed and made captive the people of Israel, laid waste the country and populous cities and burned the villages. Seventy thousand Jews were carried away captive to Babylon. He destroyed Jerusalem, despoiled the great Temple, desecrated the Holy of Holies and burned the Torah, the heavenly book of Scriptures.
- 10 Therefore, we learn that allegiance to the essential foundation of the divine religions is ever the cause of development and progress, whereas the abandonment and beclouding of that essential reality through blind imitations and adherence to dogmatic beliefs are the causes of a nation's debasement and degradation. After their conquest by the Babylonians the Jews were successively subjugated by the Greeks and Romans. Under the Roman general Titus in A.D. 70 the Holy Land was stripped
- و هذا بحسب التاريخ مسلم حتى ان سقراط
جاء الى الأرض المقدسة و تحصل الحكمة
من علماء بني اسرائيل و لما رجع الى اليونان
تأسس الوجدانية الالهية و روج مسألة بقاء
الروح بعد الموت و حصل جميع هذه الحقائق
من بني اسرائيل و كذلك البقرات و الحاصل
ان اكثر الفلاسفة في الأرض المقدسة كانوا
يحصلون الحكمة من بني اسرائيل و لما يرجعون
الى وطنهم ينشرون فيه الحكمة التي يقتبسونها من
بني اسرائيل
- 8 فاذ كان الدين قوى ملّة ضعيفة ذليلة و رفعهم
من اسر العبودية الى مقام السلطنة و من الجهالة
الى مقام العلم و الحكمة و الفلاح و النجاة حتى
ترقوا في جميع المراتب فلا شك ان الدين هو
الواسطة الكبرى و السبب العظيم للترقي و عزّة
العالم الانساني و اساس السعادة الأبدية
- 9 ولكن التقاليد التي وجدت في الأديان بعد انشائها
هي التي منعت الترقّي و صارت سبباً لحو الملّة و
خرابها كما هو مذكور في التوراة و التواريخ من ان
اليهود لما تمسكوا بالتقاليد و تركوا اساس الدين
الاهي استولى عليهم الغضب الالهى و سلط عليهم
بختنصر فقتل رجالهم و اسر اطفالهم و خرب
بيت المقدس و اخذ منهم سبعين الفاً اسرى الى
العراق و احرق التوراة
- 10 فمن ذلك عرفنا ان اساس الدين الالهى هو
السبب الوحيد للعزّة و الترقّي و ان التقاليد هي
العلّة الوحيدة للحقارة و الذلّة فيسبب هذه التقاليد
استوليت دولة اليونان و الرومان على اليهود و
جعلوها تحت التعدي و الظلم فان طيطوس القائد
الرومانى حاصر الأرض المقدسة (بيت المقدس)
و نفى اليهود و قتل جميع رجالهم و نهب اموالهم
و خرب بيت المقدس فتفرقت اليهود بدرجة الى
الآن لم تزل آثارها مشهود

and pillaged, Jerusalem razed to its foundations and the Israelites scattered broadcast throughout the world. So complete was their dispersion that they have continued without a country and government of their own to the present day.

- 11 From this review of the history of the Jewish people we learn that the foundation of the religion of God laid by Moses was the cause of their eternal honor and national prestige, the animating impulse of their advancement and racial supremacy and the source of that excellence which will always command the respect and reverence of those who understand their peculiar destiny and outcome. The dogmas and blind imitations which gradually obscured the reality of the religion of God proved to be Israel's destructive influences, causing the expulsion of these chosen people from the Holy Land of their Covenant and promise.
- 12 The purpose, then, of the mission of the Prophets is the happiness of humankind and the education of the human race. The Prophets are the universal Educators. And, should we desire to know whether the Prophets were indeed Educators or not, we must investigate the truth and consider whether they trained souls, rescued them from the nethermost depths of ignorance, and caused them to attain the loftiest degrees of knowledge and recognition. Then, assuredly, they are Prophets in very truth. This is self-evident, and none whatsoever can deny it. There is therefore no need to mention other miracles, which some may deny; for the deeds of His Holiness Moses themselves are a sufficient proof, and there is no need to mention aught besides. Were man to be freed from prejudices and to investigate the truth, he would witness, beyond all doubt, that His Holiness Moses was a mighty Educator and an illustrious Teacher.
- 13 Let us return, then, to the original matter; and hearken with fairness, that there may be in our midst not the least trace of prejudice. Let us all be seekers after truth. The purpose of religions is amity among humankind. Therefore the foundation of the divine religions is one; it is not multiple. Yet every religion is divided into two parts. One part pertaineth to the world of morals and manners, to the exaltation of the human world, to divine knowledge, to the discovery of realities, and to human progress. This is a spiritual matter and the primal divine foundation. It changeth never; and it is the foundation of all religions. Thus the foundation of the divine religions is one.
- 14 The other part pertaineth to transactions and social ordinances. This is a branch, and it changeth according to the exigencies of time and place. For example, the time of Noah required that
- 11 إذا أنّ اساس الدّين الالهى الذى اتى به موسى كان سبب التّرقى والعزة الأبدية والتّربية والحياة السّرمديّة ولكنّ التقاليد بعد ذلك صارت سبباً لذّتهم و هوانهم فأخرجوا جميعهم من الأرض المقدّسة و تفرّقوا فى جميع العالم
- 12 فالمقصود من بعثة الأنبياء سعادة نوع البشر و التّربية الانسانيّة فالأنبياء معلّمون للعموم و اذا اردنا ان نعلم أنّ الأنبياء كانوا معلّمين او لا لا بدّ ان نتحرى الحقيقة و ننظر ان ربّوا النفوس و انقذوها من اسفل دركات الجهل و اوصلوها الى اعلى مراتب العلم و العرفان فيقينا أنّهم انبياء حقيقة و هذا بديهى لا ينكره احد مطلقاً فلا احتياج الى ذكر سائر المعجزات حتّى ينكرها البعض فإنّ اعمال حضرة موسى نفسها برهان كافى فلا احتياج الى ذكر غيرها و لو تنزه الانسان عن الأغراض و تحرّى الحقيقة يشهد بلا شبهة أنّ حضرة موسى كان مربياً عظيماً و معلماً جليلاً
- 13 فلنرجع الى اصل المطلب و اسمعوا منصفين فلا يكون فى البين ادنى تعصّب فليكن كلّنا طالبين الحقيقة أنّ المقصود من الأديان الألفة بين البشر لهذا أنّ اساس الأديان الالهية واحد فلا يتعدد ولكن كلّ دين ينقسم الى قسمين قسم يتعلّق بعالم الأخلاق و الآداب و هو علو العالم الانسانى و المعرفة الالهية و كشف الحقائق و التّرقّيات البشرية و هذا امر معنوى و اصل الأساس الالهى لا يتغيّر ابداً و اساس جميع الأديان لهذا اساس الأديان الالهية واحد
- 14 و قسم يتعلّق بالمعاملات و هو فرع يتغيّر باقتضاء الزّمان و المكان مثلاً أنّ زمان نوح اقتضى ان يأكل الانسان الحيوانات البحريّة و زمان ابراهيم

man should eat the creatures of the sea; the time of Abraham required that a brother should take his sister by his mother, as Sarah was the sister of His Holiness Abraham; and the time of Adam required that a man should marry his sister, as Abel and Cain did. But this was forbidden in the Torah. And when His Holiness Moses was in the wilderness and had no prison or place of confinement, He said: tooth for tooth and eye for eye, according to the exigency of that time. But is this possible now? Nay, it is not possible today to enforce each of the ten penalties of death found in the Torah; indeed, people are now engaged in inquiry and discussion concerning a single matter, namely the abolition of the execution of the murderer. Yes, all the ordinances of God are true, but according to the exigencies of the age. For in that time a hand would be cut off for one rial; but is it possible now to cut off a hand for a thousand rials? Such ordinances are among the requirements of circumstances and conditions; therefore they change with their alteration, for they are branches.

15 But as for the foundation of religions, which pertaineth to morals and to spirits, it is one; there is no multiplicity therein and no alteration. Christ established the selfsame foundation; Muhammad promoted the selfsame foundation. Nay, all the divine Prophets summoned mankind unto one reality. The purpose of all is one: the progress and honour of the human world, and heavenly civilization.

16 In brief, we have said that the proof of the Prophethood of the Prophets, and the evidence of revelation, is the very deeds of that Prophet. If His deeds were the cause of the progress of the human world, then there can be no doubt or uncertainty that He is true. Now bear witness with fairness: at the time when the Jews were held in the captivity of bondage, when the Roman Empire had effaced them, and the foundation of the religion and law of God had vanished, His Holiness Christ appeared. The first thing He did was to proclaim and confirm the Prophethood of His Holiness Moses, to acknowledge that the Torah was the Book of God, and that all the Prophets of the children of Israel were in the right. He spread abroad the Prophethood of Moses throughout the world and made His name renowned in the regions of the earth. Before the appearance of Christ, Moses had no mention in Persia, nor in India, nor in Europe; nor was there any copy of the Torah in those regions. His Holiness Christ became the cause of the Torah's translation into six hundred tongues, raised aloft the banner of the Prophets of the children of Israel, and brought most of the nations of the world to acknowledge that the children of Israel were the people of God, whom He had sanctified and

اقتضى ان يأخذ الأخ اخته من أمه مثل سارى
اخت حضرة ابراهيم و زمان آدم اقتضى ان ينكح
الانسان اخته كما فعل هابيل و قابيل لكن حرم
ذلك فى التوراة و لما كان حضرة موسى فى البرية
و لم يوجد عنده السجن و محل الحبس قال السن
بالسن والعين بالعين باقتضاء ذلك الزمان ولكن
هل يمكن ذلك الآن بل لا يمكن الآن اجراء
احكام كل واحد من قتل العشرة الموجود فى
التوراة حتى ان الناس الآن فى بحث و تفتيش عن
مسئلة واحدة و هو منع قتل القاتل نعم ان احكام
الله كلها حق ولكن باقتضاء الزمان فان ذلك
الزمان كان تقطع فيه اليد لأجل ريال واحد و
هل يمكن الآن قطع اليد لأجل الف ريال ان
امثال هذه الأحكام من مقتضيات الظروف و
الأحوال فتتغير بتغيرها لأنها فروع

15 و اما اساس الأديان الذى يتعلق بالأخلاق و
الأرواح فهو واحد لا تعدد فيه و لا التبديل أسسه
المسيح بعينه و روجه محمد بعينه بل جميع الأنبياء
الالهى دعوا الى حقيقة فقصود الكل واحد و هو
الترقى و عزرة العالم الانسانى و المدنية السماوية

16 و الحاصل قلنا ان الدليل على نبوة الأنبياء و
البرهان على الوحى هو نفس اعمال ذلك النبي
فاذا كانت اعماله سبب ترقى العالم الانسانى
فلا شك و لا شبهة فى انه حق فالآن اشهدوا
بالانصاف ان فى الوقت الذى كانت اليهود فى
اسر العبودية و محتهم دولة الرومان و ذهبت
اساس دين الله و شريعته ظهر حضرة المسيح و
اول شىء فعله هو اعلان و تصديق نبوة حضرة
موسى و الاقرار بأن التوراة كتاب الله و ان
انبياء بنى اسرائيل كلهم كانوا على الحق و نشر
نبوة موسى فى العالم و اشهر اسمه فى اقاليم الدنيا
و قبل ظهور المسيح لم يكن لموسى ذكر فى ايران
و لا فى الهند و لا فى اوروبا و لم توجد نسخة
من التوراة فى ذلك الصفحات فتسبب حضرة
المسيح فى ترجمة التوراة الى ستمائة لسان و رفع
علم انبياء بنى اسرائيل و صدق اكثر ملل العالم
بأن بنى اسرائيل كانوا شعب الله قدسهم و بارك
فيهم و ان جميع انبياء بنى اسرائيل كانوا مشارق

blessed, and that all the Prophets of the children of Israel were dawning-places of revelation and daysprings of inspiration, like stars shining from the horizon of eternity.

- 17 Thus Christ promoted the Cause of His Holiness Moses. He did not deny His Prophethood; rather, He spread it abroad. He did not efface the Torah; rather, He promulgated it. The utmost that can be said is that He changed certain branches, which alter according to the exigencies of the time; but this is of no importance. He promoted the foundation of Moses. Likewise, with transcendent power and the influence of the Word of God, He gathered together most of the nations of the East and the West. Though those nations had been in the utmost contention and strife, He assembled them all beneath the shadow of the tabernacle of the oneness of mankind; He educated them and caused the Romans, Syrians, Greeks, Chaldeans, and Assyrians all to become united and agreed; and He founded heavenly civilization. There is no doubt that the influence of this divine Word and this extraordinary heavenly power is a sufficient and conclusive proof of the reality of His Holiness Christ. Consider that His heavenly sovereignty hath remained firm and enduring until this day. This is the decisive proof and the manifest evidence.

- 18 Likewise, hearken: the first address of His Holiness Muhammad to His people was this: Moses is the Prophet of God and the Torah is the Book of God; therefore ye must believe in Moses and in the Torah, and in all the Prophets of the children of Israel, and ye must be assured of His Holiness Christ and of the glorious Gospel. He repeated the history of Moses in the Qur'an seven times, and in all of them He praised and extolled Him. Again and again He described Him as one of the Prophets endowed with constancy, as the Bearer of a revealed Law, as One Who heard the divine call in the wilderness of Sinai, and as One unto Whom God spake directly and upon Whom the Tablets were sent down.

- 19 All the tribes of the Arabs arose against Muhammad, but at last God aided Him against them and caused Him to overcome them, for truth prevaieth over falsehood. Consider that His Holiness Muhammad was born among the savage tribes of the Arabs, lived among them, and, outwardly, was unlettered and had no knowledge of the divine Holy Books. The Arab tribes were in the utmost ignorance and barbarism, so much so that they buried their daughters alive beneath the dust and regarded this as the height of zeal and nobility of nature. They lived under the dominion of Persia and Rome in the utmost abasement and captivity, scattered throughout the Arabian desert, and they were ever contending and warring with

الوحى و مطالع الالهام و مثل النجوم البازغة فى الأفق الأبدى

- 17 إذاً انّ المسيح رّوج امر حضرة موسى و لم ينكر نبوته بل رّوجها و لم يحو التّوراة بل نشرها نهاية ما فى الباب غير بعض الفروع الذى يتغير باقتضاء الزّمان و ليس لهذا اهمية ولكن رّوج اساس موسى و كذلك جمع اكثر ملل الشرق والغرب بقدرة فائقة و نفوذ كلمة الله و مع انّ تلك الملل كانت فى نهاية الجدال و النزاع جمعهم جميعاً تحت ظلّ خيمة وحدة العالم الانسانى و رباهم و جعل ملّة الرومان و السّريان و اليونان و الكلدان و الآشور كلّهم متّحدين متّفقين و اسّس المدنيّة السّماويّة لا شك انّ نفوذ هذه الكلمة الالهية و القدرة السّماوية الخارقة للعادة هو البرهان الكافى الوافى على حقيقة حضرة المسيح لاحظوا ان سلطنة السّماوية الى الآن لم يزل باقية و مستقرّة هذا هو البرهان القاطع و الدّليل الواضح

- 18 و كذلك اسمعوا انّ حضرة محمّد أوّل خطابه لقومه قال انّ موسى نبىّ الله و انّ التّوراة كتاب الله فيجب ان تؤمنوا بموسى و التّوراة و جميع انبياء بنى اسرائيل و توقنوا بحضرة المسيح و الانجيل الجليل و كرّر تاريخ موسى فى القرآن سبع مرّات و فى الكلّ مدحه و اثنى عليه و وصفه مراراً بأنّه من انبياء اولى العزم و صاحب الشّريعة و سمع الخطاب الالهى فى برية الطّور و كلّهم تكليماً و نزل عليه الألواح (هذا)

- 19 و قام جميع قبائل العرب ضدّ محمّد و اخيراً نصره الله عليهم و غلبهم لأنّ الحقّ يغلب على الباطل لاحظوا انّ حضرة محمّد ولد بين اقوام العرب المتوحّشين و عاش معهم و بحسب الظّاهر كان أمياً و ليس له الخبر بالكتب المقدّسة الالهية و كانت قبائل العرب فى غاية الجهل و الممجيّة بحيث كانوا يدفنون بناتهم تحت التّراب احياءاً و يعدون هذا نهاية الحيّة و علو الفطرة و كانوا يعيشون تحت حكومة ايران و الرومان فى نهاية الذّلة و الاسارة مشتين فى بادية العرب و كانوا

one another. Yet when His light—upon Him be peace—shone forth, the darkness of ignorance vanished from the Arabian wilderness, and those savage peoples attained, in the shortest time, the utmost degree of civilization and perfection, until the peoples of Europe benefited from their civilization in Spain and Baghdad. What proof greater than this can there be? This is a clear evidence—unless a man should close his eyes to fairness and arise in the utmost injustice.

20 In brief, Christians believe in the Prophethood of Moses, and Muslims likewise believe in Him with the utmost praise. Did any harm come to Christians and Muslims from this praise and commendation? Nay, rather, by sanctifying Moses and confirming the Torah, their fairness is established. What harm, then, would befall the children of Israel were they also to praise Christ and Muhammad, so that the enmity and warfare of two thousand years might be removed and difference and corruption might vanish? Christians and Muslims say that Moses was the Interlocutor of God. What harm would it do the Jews also to say that Christ is the Spirit of God and Muhammad the Messenger of God, so that no contention, dispute, war, or battle might remain?

21 Now I say that His Holiness Moses was the Prophet of God, His Interlocutor, the Bearer of a divine Law, and the Founder of the basis of the happiness of the human world. What harm doth this do me, though I am a Baha'i? By God, it doth me no harm; nay, therein lieth the greatest benefit. Baha'u'llah is well pleased with me and confirmeth me, because I have acted with the utmost fairness, investigated the truth without prejudice, and believed in the Prophet of God and in His Book. Since, by a little fairness, it is possible to remove war, conflict, and contention from the world, so that amity may be established among all, what harm is there in doing this? As others praise His Holiness Moses, let the children of Israel likewise praise the Prophets of others. Let all, in like manner, extol one another's Leaders, that the Most Great Happiness and the oneness of the human world may be achieved, universal amity and love may appear, and everlasting honour may be established among humankind. Since God is one, the Creator of all, the Provider of all, the Preserver of all, and the Compassionate toward all, why should we contend and fight, and why should we not show compassion one to another?

22 Moreover, this century is the century of knowledge, the century of the discovery of the mysteries of nature, the century

دائماً يقاتلون ويحاربون بعضهم بعضاً ومع ذلك لما طلع نوره عليه السلام زالت ظلمة الجهالة من بادية العرب ووصلت تلك الأقوام المتوحشة في أقل مدة الى منتهى درجة المدنية والكمال حتى استفاد اهل اوروبا من مدنيّتهم في اسبانيا و بغداد فأى برهان اعظم من هذا وهذا برهان واضح الا اذا غصّ الانسان الطرف عن الانصاف وقام بغاية الاعتساف

20 وبالاختصار انّ المسيحيين مؤمنون بنبوّة موسى و كذا المسلمون مؤمنون به مع غاية الثناء عليه فهل حصل من هذا المدح والثناء ضرر للمسيحيين والمسلمين كلّاً بل بالعكس يثبت انصافهم من تقدّيس موسى وتثبيت التوراة فأى ضرر يحصل لبنى اسرائيل لو اثنا ايضاً على المسيح ومحمد حتى تزول عداوة وقتال الفئ سنة ويزول الاختلاف والفساد انّ المسيحيين والمسلمين يقولون انّ موسى كان كلم الله فماذا يضرّ اليهود لو يقولوا ايضاً انّ المسيح روح الله ومحمد رسول الله حتى لا يبقى نزاع ولا جدال ولا حرب ولا قتال

21 الآن انا اقول انّ حضرة موسى كان نبى الله و كلمه و صاحب شريعة الهيّة و مؤسس اساس سعادة العالم الانساني فماذا يضرّنى و انا بهائى لا والله بل فيه نهاية الفائدة و يرضى عنى بهاء الله و يؤيدنى بأنّى انصفت غاية الانصاف و تحرّيت الحقيقة بدون غرض و آمنت بنبى الله و كتابه فما دام يمكن بقليل من الانصاف ان نرفع الحرب و القتال و النزاع بين العالم حتى تحصل الألفة بين الجميع فماذا يضرّنا ان نفعل ذلك كما انّ الغير يثنون على حضرة موسى فليثني بنوا اسرائيل على انبياء غيرهم ايضاً و لمدح جميعاً رؤساء بعضهم بعضاً حتى تحصل السعادة الكبرى و وحدة العالم الانساني و تظهر الألفة و المحبة العمومية و العزة السرمديّة بين البشر و مادام الله واحد و خالق الكلّ و رازق الكلّ و حافظ الكلّ و مشفق الكلّ لما ذا نحن نتنازع و نتقاتل و لم يشفق بعضنا بعضاً

22 و الحال انّ هذا القرن قرن العلم و قرن اكتشاف اسرار الطبيعة و قرن خدمة العالم الانساني و قرن ظهور حقائق الأشياء و قرن وحدة العالم الانساني

of service to the human world, the century of the manifestation of the realities of things, and the century of the oneness of mankind. Is it fitting that we should make superstitions and unsound thoughts the cause of strife and bloodshed; that we should be estranged from one another and curse one another? Were it not better that we should love one another, until the melody of the oneness of the human world should ascend from us, with the strains of the Concourse on High, unto the apex of heaven, and we should chant the unity of God and the glorification of the Prophets in great gatherings and public assemblies; that the world might become the Abha Paradise, and the promised day be fulfilled—the day wherein the wolf and the lamb shall drink from one fountain, the falcon and the partridge shall dwell in one nest, and the lion and the gazelle shall graze in one pasture?

- 23 The meaning thereof is that the diverse peoples and the manifold religions, who have ever been in hostility and contention like the wolf and the lamb, shall associate with one another in the utmost fellowship and the greatest love. This is the purpose of the glad-tidings of Isaiah. Otherwise, the attainment of intimacy and fellowship between the wolf and the lamb, the lion and the gazelle, is impossible; for the gazelle is the food of the lion, and the lamb the food of the wolf. The lion hath crooked teeth, and his nature is to eat flesh; since he hath not grinding teeth, he cannot cut the grass or soften the grain, and therefore is compelled to eat flesh. Thus the purpose of these glad-tidings is fellowship among contending nations and peoples, such as the wolf and the lamb. There can be no fellowship and union among them save in the promised day. In that day ye shall be united and gathered together.

- 24 And now hath come the century wherein all nations shall attain the utmost concord; wherein universal peace shall be established among humankind; wherein all regions shall become as one region; and the whole human race shall live beneath the shade of the tabernacle of the oneness of mankind.

BWF.270-280, PUP#112 (p.361-370), BSC.388 #718, SW_v03#13 p.003-007+010-011, SW_v06#16 p.121, DWN_v4#05-6 p.102-112, MHMD1.316-324, BLO_PT#022, ECN.329+846

هل يليق ان نجعل الخرافات والأفكار السقيمة سبباً للمنازعة والمقاتلة ويتفرق بعضنا من بعض و يلعن بعضنا بعضاً ليس الأحسن ان يحب بعضنا بعضاً حتى يرتفع منا تهليل وحدة العالم الانساني بنغمات المملأ الأعلى الى عنان السماء و نرتل وحدانية الله و توحيد الأنبياء في المجامع الكبرى و المحافل العمومية ليصير الدنيا الجنة الأبهى و يتحقق اليوم الموعود الذي يشرب فيه الذئب و الغنم من عين واحدة و يعيش الباز و الحجل في عش واحد و ويرعى الأسد و الغزال في مرعى واحد و

23 معنى ذلك انّ الأقوام المختلفة و الأديان المتعددة الذين كانوا دائماً في الخصام و النزاع مثل الذئب و الغنم يعاشر بعضهم بعضاً بغاية الألفة و نهاية المحبة هذا هو المقصود من بشارة اشعيا و ألا يستحيل حصول الأُنس و الألفة بين الذئب و الغنم و الأسد و الغزال لأنّ الغزال طعام الأسد و الخروف طعام الذئب و للأسد اسنان عوجاء و شأنه اكل اللحم اذ لم يكن عنده اسنان الطاحون فلا يقدر على قطع الحشيش و تعيم الحبوب فيضطر لأكل اللحم اذاً فالمقصود من هذه البشارات الألفة بين الملل و الأقوام المتنازعة مثل الذئب و الغنم فلا يمكن حصول الألفة و الاتحاد بينهم الا في اليوم الموعود فتتحدون فيه و تجتمعون هذا

24 و قد جاء القرن الذي يأتلف فيه جميع الملل غاية الايتلاف و يحصل فيه السلام العام بين الأنام فيصبح جميع الأقاليم اقليماً واحداً حتى يعيش نوع البشر بتمامه تحت ظل خيمة وحدة العالم الانساني

ABB.054, KHF.098, KHTB2.307, BDA1.299.02

ABU0454*Words spoken on 1912-Oct-12 in Oakland*

This morning we spoke in the pulpit of the Temple Emanu-el, at the invitation of Dr. Meyer who is a most broadminded man.

In Persia there are a great many Jews who have become followers of Baha'u'llah. Thus they believe in the Bab as the "Gate of God," and likewise in His Holiness Christ as the Word of God, the Spirit of God. They acknowledge the Gospel as the Book of God. And believe that the disciples were the servants of God even as were the Israelitish prophets. They are capable of advancing rational, conclusive arguments concerning the prophethood of Christ, citing proofs and quoting prophecies that are not known to the Christians. These Bahai Jews acknowledge Mohammed also, and are able to offer rational and traditional proofs regarding his prophethood. Religious tolerance of this kind would have been hitherto impossible and inconceivable but during this century of radiance such progressive thought is made possible by the dispensation of Baha'u'llah.

There were once some missionaries in Acca who felt exceedingly grieved whenever they observed that the people of many nationalities who visited me were satisfied with the Bahai principles. Especially sad were they when the visitors were Americans. They used to say: "We strive to usher other people into the religion of Christ, but here we see the Christians becoming Bahais!"

Among these missionaries was a woman who always exhibited great displeasure whenever she saw me. One day I chanced to meet her in a merchant's shop when a certain Jewish Bahai happened to be there. I said to her, "You are very much displeased with me, but do you know how much I love you?"

"How much do you love me?" she queried.

I answered: "I love you as much as you hate me. That is the ratio. The amount of love I entertain toward you is equivalent to your hatred for me."

She laughed. Then I remarked: "You have no right to be displeased with me, because I am doing a good work. Through rational proofs I make those who deny God, such as atheists, believe in God and in His Holiness Christ. Therefore you should be very happy. As you are displeased, suppose I send them all to you, that you may do this work. Will you convince them concerning God? If you will convert them to Christianity I shall

be very grateful to you. Here is a Jew whom I have caused to become a believer in Christ. You may question him.”

Thereupon she asked him, “Are you a Christian?” He answered, “Yes, and I have greater faith in Christ than you have.”

Then I suggested that she ask him what he meant by that and how he could prove it. So she asked him, and he straightened himself and said, “Do you want rational proofs?”

She answered, “I want rational proofs.”

Then he cited many verses from the Bible, and quoted many prophetic words of which the Christians are ignorant. He elucidated and expounded them, and proved that Christ was the Word of God, the Spirit of God.

She was well pleased and said. “Now let me have your rational proofs.”

Then he talked, and talked, and talked, until she was tired. She was quite convinced, then she said to me: “If you had caused this Jew to believe in Christ, and had been content with that I should be forever grateful to you. But you do not leave him there. You make of him a Bahai! That is what we do not like. When you have converted a Jew to Christianity is that not enough? Why do you then make of him a Bahai?”

Consider what a vast difference there was between the teachings of Moses and those of Christ. The teachings of Moses were severe and rigid laws, whereas the commandments of Christ were fragrance, spirituality and love. Hence what injustice and inadvertence it was for those who believed in Moses as a prophet of God to apply the opprobrious term Beelzebub to His Holiness Christ. What inadvertence!

Inadvertence causes man to see the sun as darkness, to consider a most beautiful countenance as ugly, to regard a source of absolute good as evil itself. Inadvertence caused the people of Egypt to regard the Pharaohs as the godhead. Inadvertence so blinded the people to the light of Christ that they crucified that glorious personage who had been the cause of life to man.

We should seek shelter in God’s protection lest we become deprived of the mercy of God through inadvertence, prejudice, the desires of the animal world, bad conduct and immorality.

Through inadvertence one who is dear in the kingdom of God may become degraded, one who is radiant may become benighted, one who is merciful may become satanic. Inadvertence may cause one who believes in the prophethood of Joshua to become so unjust as to deny the prophethood of Christ. Through

inadvertence one who acknowledges a star will deny the sun!

ECN.130

ABU1781

Words to some children, spoken at Goodall home on 1912-Oct-12 in Oakland

What radiant children these are! How radiant! What radiant and beautiful children!

These will become very good, because they will receive Baha'i education. They will be reared beneath the shelter of Baha'u'llah. They are just like fresh plants which have been sown in the Garden of Abha. They will be reared through the heat of the Sun of Reality. Assuredly, amongst them will appear souls – most blessed souls – each one of whom will be a radiant candle in the world of humanity, souls who will shine from the Eternal Horizon even as stars shine.

They are very, very (charming) indeed – exceedingly (charming). A tree is different in its various states of development, such as when it is nigh unto fruitage, when it comes under the education of the gardener, when a fresh plant, from the very beginning is to be reared and cultured by a skilled gardener, because the latter – the fresh plant – can be educated according to the wishes of the gardener, and the gardener can train each branch just as he wishes it to grow.

Now, these children are fresh plants which have fallen into the hands of the gardener. Therefore, they will be very well educated; they will become fruitful trees; they will become very blessed trees; they will become most delectable trees. The Gardener is blessed, and the skill of the Gardener will become manifest in them.

MAB.050-051, ECN.126+477+495n

ABU2826*Words spoken at Goodall home in Oakland, 1912-Oct-12*

Today we spoke in the Jewish temple. You saw how it was proven that Christ was the Word of God and Muhammad the Messenger of God. From the beginning of Christianity and Islam up to the present day, no one has spoken thus, proving the validity of Christ and Muhammad in a Jewish temple and in a manner to which no one took exception. Rather, most were appreciative and content. This is none other than the assistance of Baha'u'llah.

MHMD1.324-325

امروز در کنیسه موسویان صحبت کردیم شما دیدید که چگونه اثبات شد که حضرت مسیح کلمه الله و حضرت محمد رسول الله است از اول دیانت مسیحیه و اسلام الی یومنا هذا کسی در معبد یهود در حقیقت مسیح و محمد چنین نطقی نکرده که هیچکس اعتراض ننماید بلکه اکثر ممنون و مسرور شوند این نیست مگر تأیید حضرت بهاء الله

BDA1.307.11

ABU0067*Words spoken at Century Club in San Francisco, 1912-Oct-13*

I am delighted to speak before this gathering of revered ladies who have met for the purpose of investigation the realities of life.

In the world of existence there is nothing so important as the investigation of reality, for the illumination of mankind is dependent upon the Sun of Reality. In the annals of human history we find certain critical epochs wherein the darkness of ignorance prevailed, but when the Sun of Reality shone forth this darkness was dispelled and the world was illumined anew. Among such periods of darkness was that preceding the appearance of His Holiness Christ. When the Sun of Reality appeared through the instrumentality of Christ the horizon of the human world was flooded with light, mankind began to progress, and realities became revealed. Thereby we learn that reality is light, and light is reality. In these modern days there are facing humanity difficult questions and great problems, which can be solved only by means of the light of the Sun of Reality, and the one whereof I shall speak this afternoon relates to the equality of man and woman.

People are divided into two classes concerning this question. Some believe that man is the greater and preferable member

of the body politic, that he is created with certain superior virtues, and that woman, however great may be her attainment, can never reach man's level, because she is not endowed with equal faculties. At present the majority is of this class. The other class, now representing the minority, but which ere long may become the majority, is of the opinion that perfect equality already exists. Those who are of this minority declare, first, that God is just, and justice demands an equal distribution of good gifts. They reason logically that it would be tyranny for God to show partiality, and the Lord is free from tyranny. They declare, secondly, that both man and woman being human all faculties and powers should be shared in common; that since creationally one sex has not been shown preference over the other we should not make a distinction that God has not created. They declare, thirdly, that though in all forms of life there is a distinction of gender yet there is perfect equality between the male and the female, even in the vegetable kingdom, wherein there is no conscious knowledge. The male animal does not assert any supposed superiority, nor is there any fight for "suffrage." Then why should man show such injustice, considering that he is of a higher creation, endowed with reason, informed of the justice of God, and capable of discovering realities. God has created man and woman equal – for both are human – yet there are those who claim superiority of man.

In the world of phenomena the co-ordinate elements of male and female may be compared to the two eyes of man. Should one eye be defective undoubtedly the sight of the other eye would be affected, because sympathetic co-operation is necessary for complete usefulness. Unless both eyes are normal the visual process cannot be perfect. Similarly, until man and woman attain the realization of co-equality the progress of the world will be hindered.

The world of humanity is possessed of two wings. One wing is represented by man, the other by woman. When one wing of a bird is defective its flight is hindered, but when both wings are equal in strength and capability then the flight of the bird is made easy. Likewise, in the world of humanity, when its two members shall enjoy equal rights then the body politic will wing its way onward and upward.

The great educator of man is woman, for it is the mother who is the first teacher. If the mother be deficient in her attainments, if the teacher be illiterate, how can the pupil be perfect? Therefore the teacher must be well qualified that the pupil may be equally qualified. Then how can man assert that his first educator, the loving mother who gave him his first training, is

deficient in qualities that make a human being perfect? What ignorance and injustice it is that the mother should rear and educate the child, passing many weary days and sleepless nights laboring and caring for him until he reaches the age of maturity, only to hear him declare: "O mother, you are imperfect, whereas I am perfect. You are weak, whereas I am mighty. You are deficient mentally, whereas I am equipped intellectually. I possess capabilities whereof you are deficient. I am superior to you. I am nobler than you." Is this a just compensation for all the labor and tender care given him? What ignorance, what manifest wrong and oppression that a man should thus imagine his own mother to be imperfect and incapable after twenty years of care and service!

In the world of humanity the most productive and useful member, after all, is woman, for it is woman who educates man, not the reverse. She rears the children; she cares for the home upon which the body politic is founded; she gives birth to mighty leaders. Therefore the right of woman is truly great. Man, on the contrary, does not endure a great deal of hardship. His sleep is not disturbed by night, nor is his attention distracted by day, for as far as the children are concerned the father is quite care free. It is only when they are mature and no longer troublesome that the father revels in their companionship. Hence it is the duty of man to be most grateful to womankind, saying: "O women, O mothers, how kind and tender have you been toward us! By your aid have we been able to reach maturity. Verily, never can we be sufficiently thankful unto you." Regardless of this, when woman demands her rights she is refused, man claiming that in brain efficiency, susceptibility and mental balance she is deficient, and consequently is inferior to him. When asked how he arrives at this conclusion, the only practical and tangible reason he offers is that the weight of her brain is somewhat less than his. However, this argument is not in accordance with facts, since the history of brain efficiency shows that large brains and large heads are not necessarily indicative of intelligence, because the greatest intelligence has often been found in rather small brains and very small heads. If the weight of the brain and the size of the skull were indicative of brain efficiency, then verily the donkey would be more brainy than man!

Brain power is not dependent upon the size of the skull or upon its contents, but upon the character of the convolutions of the brain. The brilliancy of electric light is not dependent upon the lamp, but upon the character of the electric energy. Likewise, the power of mind is not dependent upon the size and weight of the brain, but upon the faculty that operates through it.

It must be admitted that in the past woman has not had the same educational opportunities that man has received, but when she is given equal advantages undoubtedly she will become his peer in knowledge and attainments.

Another objection to the claim of equality advanced by man is that woman has not played the part of valor on the battle-field, and that she has not wielded a sword, nor carried a gun, nor has she ever been a builder of cannon. However, capability in this direction is ferocity, and a lack thereof is not a deficiency. If such capability be courage, then verily the wolf is a most courageous animal, because its ferocity is great indeed. But true courage is not dependent upon an exhibition of ferocity, upon the shedding of blood. On the contrary, it is dependent upon perception, reason, knowledge, attainment, perfection. Therefore lack of ferocity in woman is not an indication of deficiency in courage. In fact, history proves that there have been women who on the battle-field have even surpassed men in point of valor.

Among famous women of history was Zenobia, who, as you well know, was queen of Palmyra in the East. Her conquest of Egypt and her growing power alarmed Aurelian, the Roman Emperor, and he sent one of his generals to check her advance. Zenobia proved her valor by appearing in military uniform at the head of her forces and leading them to victory, causing the Roman army to retreat into Europe. Finally Aurelian decided to subdue her himself, but in his first attempt he was not successful. It was only after a long siege of Palmyra that Zenobia was compelled to surrender. Eventually she was taken a captive to Rome, where she figured conspicuously in the triumphal procession of Aurelian. Bound by golden chains and loaded with jewels, she staggered on foot before the emperor in his magnificent chariot. The array of elephants, tigers, lions, bears, wolves, monkeys, etc., that had preceded her were intended to humiliate her but at the same time to symbolize her valorous character. In point of courage she was compared to the lions and tigers, and because of her cunning and strategy she was likened to the wolves and the monkeys, and so on. Above all, the emperor sought to show how great he had been in taking such a valiant and powerful antagonist. Aurelian ruled virtually half the world, yet for two years Zenobia had defied the power of Rome. Had she been sovereign over as many countries as was Aurelian, what would she not have accomplished through such fortitude and ambition.

Among the heroic women of history was also Catherine of Russia, and had it not been for her the Russian sovereignty would have been entirely effaced and Peter the Great would have

been defeated. This woman, through her great shrewdness and valor, protected her realm, and was the cause of its advancement. History bears testimony to the fact that she was a great reformer.[a25]

Another was Cleopatra who by reason of her cunning and cleverness frustrated the plans of a Roman Emperor.

Still another was Esther, a woman renowned among the Israelites, a woman of great sagacity, who really restored the glory of Israel.

Among the noteworthy women of the world was Mary Magdalene. After the crucifixion of His Holiness Christ the disciples were greatly agitated, but Mary Magdalene, that noble and spiritual woman, confirmed their faith. She served the cause of Christ with such devotion that her name will never be forgotten.

There have been many women in Persia who have been eloquent, courageous and long-suffering in the support of the Bahai cause. Among them was the famous Kurat-ul-Ayn, a most scholarly woman belonging to the ecclesiastical class. She proclaimed the cause of woman with unshakable courage, withstanding the oppression of the Shah of Persia and of the ulama. Finally she was martyred, but to her last breath she was eloquent and fearless in defending her faith. There are a number of her type to-day, all courageous, mighty women among men. One is known as Rouhani, another as the "Greatest Holy Leaf."

History proves that woman is not deficient, but is indeed the equal of man when afforded equal opportunity. When given the same education as man, she proves most capable, and her susceptibilities, which are keen, reveal themselves, for her perceptions are acute, her intelligence is great, and all her mental faculties are strong. Especially under difficulties and ordeals is woman more patient and long-suffering. When a father dies, leaving five children for the poor mother to rear, she patiently does it, educating them, and giving them that which no other creature can give – the affection peculiar to her mother nature. But in the reverse case it is very seldom that a father performs those duties, and in most instances the children become as orphans and the home is disrupted; but a mother would care for them, guarding them until they had reached maturity, and would give them that which a father could not give. Woman, in rendering such worthy service to humanity, often endures the greatest hardship. Therefore man should be exceedingly grateful to her, and should not claim superiority. This is an injustice that is soon to pass away.

ECN.349+497n

ABU0307

Words spoken at reading room and library for the blind in San Francisco, 1912-Oct-13

This revered lady, Mrs. Rowan, is indeed doing the world of humanity a great and useful service, for she assists those who are blind and shows them the tenderest kindness. Because she is giving them an opportunity to be trained manually, and is educating them intellectually, she is in reality endowing them with real sight, – that is, insight. What greater attainment than this could be desired? What is more noble than to aid those who are worthy of such service, and to assist those who are deprived of sight to receive their portion in the world of humanity?

There are two avenues or channels whereby man may learn of the outside world. By reading, man is enabled to learn of public thought, to become informed of passing events, and to become aware of all the discoveries of mankind. This is a great blessing for the world of humanity, and inasmuch as this revered lady has contributed to the opening of this reading room and industrial institute she is assuredly preparing these students for and putting them in touch with the world. The oral teaching given them informs them concerning the world, the holy Bible and all the heavenly teachings. This they gain through the sense of hearing. Through the sense of touch they learn to read the books that are provided for the blind. By these two methods they are enabled to receive the benefits of both senses – seeing and hearing.

There is no difference, after all, in result, whether one reads or hears. The processes are two, but the result is one, and this didactic work tends to endow the sightless with sight and to inform them of all verities. Thus they may read the holy books and inspired writings, and may become informed of all the heavenly teachings. Likewise they may become informed of historical and scientific matters and other experiences of the world of humanity, even as those who are endowed with the sense of sight. Therefore we must be most grateful for such undertakings and for such efforts. The body politic, in its entirety, must be grateful for institutions similar to this.

Among the prophets there have been some personages who were sightless, for instance Isaac, but there have been none who were deaf. Why? Because blindness is not a hindrance to gaining information, understanding, or discrimination, but deafness is, for he who is deaf cannot make others understand,

nor can he himself understand clearly. If the sense of hearing be defective, the sense of speech also will become defective. He who is congenitally deaf is likewise dumb, and therefore is handicapped in trying to understand and in making others understand; but if he be sightless he is deprived only of visualization.

The instruction given in this praiseworthy institution makes it possible for you to come into full touch with the world, because you are taught to use your other senses, through which you may obtain accurate knowledge of the past and of the present.

You who are bereft of outward sight, be not sad, be not grieved on this account, for insight is all important. Lack of sight prevents man from visualizing objects, but it is not a hindrance to his appreciation of realities. Lack of insight, however, deprives man of appreciating the station of the prophets and understanding their teachings. Lack of insight deprives him of the knowledge of God and the comprehension of realities.

Physical sight is not of great importance, therefore blindness should not be considered a defect. However, to be without insight is verily a great defect, because man is then incapable of understanding the mercy of God. Lack of insight deprives man of faith and of a consciousness of God. That is why His Holiness Christ, referring to the prophecy of Isaiah, said that having eyes they perceived not, having ears they heard not, having hearts yet they understood not. Those of whom he spoke were endowed with sight, with hearing, and with hearts, yet he said that they did not see, nor hear, nor understand. Therefore, it is evident that insight is essential. Man must strive to gain it, for insight is the cause of knowledge and of the life everlasting. Through insight man attains to faith and wisdom, and becomes capable of discovering verities. Insight is all important, and, praise be to God, you are endowed therewith. Because of this, you are in the estimation of Christ as those who see. You see with the inner eye the signs of God; you comprehend the realities of heaven, for you are believing and confident; you have attained unto the knowledge of God.

The sight of the physical and ordinary eye will some day pass away. Only for a short time does the eye exercise its function; then it becomes shut. But the power of insight is eternal; it is a heavenly gift, and through it man discovers the Kingdom. Through it he can see aright the beauty of God and the holy verities, and can discern the very mysteries of God. Praise be to God, you have this insight, therefore be not grieved. Though you are deprived of a drop, yet you possess the ocean. Though you are bereft of an atom, yet you possess the sun. Then

praise God, supplicate him to make your insight acute, to increase and strengthen it, so that it will take the place of all the senses. Praise be to God, you are confirmed with a power which comprehends virtually all the others. This is a blessing for which you should be ever thankful, for through this gift of insight you may enter the Kingdom of God and from every standpoint become endowed with all the heavenly blessings.

Though in this world you do not see the dust, yet, praise be to God, in the Kingdom of God, through your insight, you will see purity. Though here you do not see physical objects, yet in the Kingdom of God you will see the holy souls; you will see the sanctity and beauty of Christ, and you will see Baha'u'llah, the Glory of God. This is a wonderful bestowal. Therefore thank God for this great bounty.

ECN.345+495x

ABU3765

Words to John D. Barry spoken at 1815 California Street, 1912-Oct-13 in San Francisco

Our talk turned to the spiritual development of the Baha'i movement. As 'Abdu'l-Baha spoke, his words would be translated by that quiet and courteous interpreter.

"Our movement goes back to the young leader who called himself The Gate or The Door, in our language, The Bab. He said: 'I have the feeling that I am the gate to an invisible personage. Whosoever desires to communicate with that personage must need go through this gate.' Bab had an inner effulgence. He began his career as prophet at twenty-five. He worked for seven years. Then he was put to death. It was claimed by the ecclesiastical authorities of Persia that his teachings were harmful. They anathematized him on account of his books. They said: 'This person is a source of misguidance to the nation. His existence will destroy the reigning monarchy.' Though his followers were bitterly prosecuted, they rapidly multiplied. In all his books His Holiness, The Bab, proclaimed the glories of the person that was coming. He was like John the Baptist. He said: 'That which you have inflicted upon me I forgive. But beware lest you disobey Him whom God will manifest. Beware lest my books be used as pretexts of denying him.' At the time prophesied The Baha'u'llah appeared. He was then forty-five years old."

‘Abdu'l-Baha spoke with reverence. He said nothing with regard to his being the son of Baha'u'llah. When I asked him to give me some details of his father's early life he seemed to hesitate. He evidently regarded my question as unimportant. But I was curious to know what the forces were in the life of Baha'u'llah that made him believe he was the prophet foretold of Bab. “Long before he revealed himself Baha'u'llah knew that he was the destined one. But he kept silent. He was a man of great wealth and of wonderful natural gifts. As a boy he went to no school. But his power was such that he was recognized as a great figure .”

“Did he have any personal relations with Bab?” I asked.

“The two never met. But at the age of thirty-two Baha'u'llah received a tablet from Bab, saying that he was the one prophesied. Of the two Baha'u'llah was by far the greater. Some of the teachings of Bab he discarded. For example, Bab said: ‘War is good.’ Yes, he advocated war. He praised conquest. Baha'u'llah declared that war was contrary to the oneness of humanity. Bab considered that all scientific books should be burned. But ‘Abdu'l-Baha had no such belief .”

“What did Baha'u'llah do after he revealed himself?”

“The first thing he did was to write an epistle to all the kings of the earth and to the pope and to your President, then U.S. Grant, proclaiming the brotherhood of man and the importance of international peace. Soon the followers of the Bab, who had been dwindling away, came and others joined the movement. The government then strove against Baha'u'llah; they banished him to Baghdad, and then to Constantinople and then to Roumelia. In spite of all this tyranny the apostles went abroad and spread the word. At last the authorities imprisoned Baha'u'llah in the Fortress of Akka, in Syria. Even in prison, while under surveillance, he was able to promulgate his teachings and to write his messages to the world .”

[Published in the SFO Bulletin, October 14, 1912.]

ABU3251

Words to a Japanese friend, spoken at 1815 California Street on 1912-Oct-13 in San Francisco

One of the Japanese friends with a number of persons came to see him early this morning.

He said that he had studied most of the religions and that he did not find one so useful and so effective in reforming the people as this Mighty Cause. The Master replied,

“I wish you would become heavenly and not Japanese nor Arab, English, Persian, Turk, and American. You would become divine and would act according to the teachings of Baha’u’llah. Observe: I am one of the servants of Baha’u’llah, helpless and weak, but as I am under the shadow of his teachings you see what confirmations attend upon me.”

ECN.542

ABU0792

Words spoken on 1912-Oct-13 in San Francisco

This afternoon we drove out to the sea-shore. We looked upon the beautiful sea with its high waves, and pondered over the time when the Sea of Love will be set in motion.

When the waves of the sea are high there is a tempest, vessels are sunk, and ports receive injury. But when the Sea of Love shall be set in motion its tempest will be life, ports will be adorned, ships will be saved, happiness and composure will prevail, pearls will be cast ashore, everything will become brilliant, and great will be the results.

It is my hope that the Sea of Love may be set in motion. The Sea of Love is the sea of sanctity. It is the sea of knowledge. It is the sea of peace and reconciliation. When that sea shall be set in motion new results will appear every hour – results that will be age-abiding. It is our great wish to dive into that sea, to swim in that sea. Therefore, let us strive to find that sea that we may swim therein. Thus may we be enabled to recognize truth in any form, wherever it may be.

Our aim should be to promulgate reality, not our own opinions. We should strive to promote the truth regardless of what our opinions may be. In this way the divine confirmations will surround us.

In the estimation of the people of Turkey, Arabia and Persia there is nothing worse than Buddhism. The Buddhists are shunned as makers of images, and Buddha is considered a founder of heathenism. As you know, the Mohammedans are iconoclasts to such an extent that they regard a painting as blasphemy and a painter of pictures, or a maker of images, as an infidel. They declare that at the time of the resurrection God will say to such a man: "You have painted a man, and as I have breathed into man my spirit so you must put breath into this picture." Or, "You have drawn a bird, therefore you must put life into it, and if you do not you will go to hell and remain there until you can breathe life into it."

Notwithstanding this extreme prejudice of the Mohammedans, I often proved to them in their meetings the prophethood of His Holiness Buddha. None opposed, some accepted, while others remained silent because they realized that the proof was clear and indisputable.

We have no other purposes than to teach reality. We have no prejudice. Our aim is unselfish. Our only desire is for unity. That is why God assists us.

His Holiness Baha'u'llah has closed the door of hell. This is a brief but significant statement. He has delivered all from the fear of hell.

His Holiness Baha'u'llah likened the religions of the world to musical instruments, each divine messenger having been sent to sound a different key, but the instruments have become out of tune and discord has resulted. Therefore Baha'u'llah brought a new musical instrument and put it into our hands, saying: "Play on this. It includes all notes, all harmony. This harmony will exhilarate even the angels and will set them to dancing. The Supreme Concourse will rejoice, for this harmony will be never-ending. The melody will be eternal."

ECN.134+496x

ABU3316*Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-13*

Every universal matter is from God; and every limited matter is from man. Therefore, if people's services and efforts are undertaken for the benefit of all, they are acceptable to God and leave lasting traces. Otherwise, every other effort is limited and transitory.

MHMD1.326

هر امر عمومی الهی است و هر امر خصوصی بشری لهذا خدمات و زحمات نفوس اگر مفید بحال عموم باشد عند الله مقبول و آثارش باقیست و الا زحمات جمیع محدود است و فانی

BDA1.309.07

ABU2560*Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-14**Question/topic: How is it that the desires of some people are achieved while others are not?*

- 1 What conforms with divine decree will be realized. In addition, good intentions and sound thoughts attract confirmations.

1 آنچه با تقدیرات موافقت نماید تحقق می یابد و علاوه نیت خیر و حسن تدبیر جاذب تأیید است

- 2 The desires of human beings are endless. No matter what level a human being reaches, he can still attain higher ones, so he is always making effort and desiring more. He can never find peace but through effort and resignation, so that, notwithstanding all efforts in worldly affairs, the human heart remains free and happy. He neither becomes proud on attaining wealth and position nor becomes dejected on losing them. This station can be attained only through the power of faith.

2 اما آمال انسان پایانی ندارد انسان بهر درجهئی برسد ما فوق دارد لذا همیشه باید در حسرت و زحمت باشد و هرگز راحت نیابد مگر بسی و توکل که با وجود کوشش در امور قبل انسان فارغ و مسرور گردد نه از حصول شأن و ثروتی مغرور شود و نه از فقدان آن محزون و این مقام بقوه ایمان حاصل شود

MHMD1.328

BDA1.310.09

ABU3291*Grace spoken at Hearst estate in Pleasanton, CA, 1912-Oct-14*

Thou seest us, O my God, gathered around this table, praising Thy bounty, with our gaze set upon Thy Kingdom. O Lord! Send down upon us Thy heavenly food and confer upon us Thy blessing. Thou art verily the Bestower, the Merciful, the Compassionate.

MHMD1.327, ABCC.308

ترانا یا الهی مجتمعین علی هذه المائدة شاكرين
لنعمتک ناظرین الی ملکوتک ربّ علینا مائدةً
من السماء و برکة من لدنک انک انت الکریم
و انک انت الرحمن الرحیم

AVK4.070, MAS5.256, BDA1.310.01

ABU2720*Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-14*

- ¹ The president must be a man who does not insistently seek the presidency. He should be a person free from all thoughts of name and rank; rather, he should say, 'I am unworthy and incapable of this position and cannot bear this great burden.' Such persons deserve the presidency.

¹ باید شخصی رئیس باشد که خود اصرار در ریاست نداشته باشد فی الحقیقه در خیال شهرت و برتری نباشد بلکه بگوید من خود را سزاوار و لایق این مقام نمیدانم و طاقت تحمل این ثقل عظیم ندارم اینگونه نفوس مستحق ریاستند

- ² If the object is to promote the public good, then the president must be a well-wisher of all and not a self-seeking person. If the object, however, is to promote personal interests, then such a position will be injurious to humanity and not beneficial to the public.

² زیرا اگر خیر و فایدهء غموم مراد است که رئیس باید خیر خواه باشد نه خود خواه و اگر غرض شخصی منظور باشد که این مضر بعالم انسانی و منفعت عمومی است

MHMD1.327, VLAB.107

BDA1.309.12

ABU0980*Words spoken on 1912-Oct-14 in San Francisco*

I want to tell you a remarkable story – the strangest of the strange – so that you may have an illustration of the great power of the cause of God.

When we were exiled from Persia our family was in a most sad condition, though formerly Baha'u'llah had enjoyed great affluence. By exiling us and confiscating all our estates the government hoped to blot out the family.

At the time of our exile the most noteworthy man, the first man of Persia, was Mirza Aqa Khan, the prime minister. All the important officials of the country were related to him, and his family, having affairs in their hands, virtually ruled the nation.

It was the custom of the prime minister to hold late conferences with the members of his family, and one night, when all were assembled together, his son, who was minister of the treasury, commented most regretfully upon the episode of Baha'u'llah's exile, saying, "What a pity it is that such a noteworthy family should be annihilated because of the acceptance of such a faith!" The prime minister asked, "What art thou saying?" The son answered: "I was just expressing my regret that the distinguished family of Baha'u'llah, one whose lineage is of the most ancient in Persia, should be thus destroyed. I feel very sad at heart." The father said: "Dost thou realize what thou art saying, my son? I say to thee that verily it is our family that will be destroyed. Let me tell you this: when a family meets destruction in the path of religion, that destruction is in reality construction. So have no regret for them, because it is our family that will be obliterated."

That conversation took place fifty years ago, and I have just received a letter from Teheran from a Bahai who writes:

"The palace that was occupied by Mirza Khan, who was prime minister at the time of Baha'u'llah's exile, is now the home of a Bahai friend. On account of governmental changes it had to be sold. The famous council chamber, which is built in the gorgeous style of the architecture of ancient Persia will accommodate one thousand persons, and in this room, on the evening of the fifth of September, we held a most wonderful conference of Bahais. There were present many members of the great families. Following the program of the West, we arranged the meeting systematically. Many persons spoke from the platform, and several of the addresses you have given in America were read."

This meeting occurred in the very room in which the prime minister had made his great prophecy. And so it has come to pass. His family has perished, and the power of the cause of God has become evident!

ECN.148+506

ABU1732*Words spoken on 1912-Oct-14 in San Francisco*

Welcome, very welcome!

Praise be to God that he confirmed me to come here to see you, for I had the greatest longing to see the friends in America, to see those souls who are joyous because of the glad tidings of God, who are attracted by the fragrances of God, who are rescued from traditional imitations of the past, who are freed from superannuated dogmas, who ever investigate reality, who desire only to do the will of God, who are endowed with seeing eyes and hearing ears, and whose hearts are sensitive like the hearts of little children, perfectly pure and holy. I hope that this journey of mine to America may cause souls to arise in perfect sanctity and purity to ignite the lamps of the world, and to become as stars shining from the eternal horizon. May this be the cause of life to the people of the world.

In these days the darkness of war has overspread the world, and thick clouds of bloodshed and ferocity have covered the horizon of humanity. Perchance, God willing, you will be instrumental in abolishing the great tyranny of war and in transforming the gloom of battle into the light of the love of God. Thus, through the rays of the Sun of Reality, these clouds will be dispelled forever, and the hearts that are now filled with enmity and rancor will become so purified as to attain to love, and all will rest under the tent of the oneness of humanity.

Strive for it! Strive for it! Strive for it!

ECN.136

ABU1844*Words spoken at Hearst estate in Pleasanton, CA, 1912-Oct-15*

- ¹ In reality, children are the ornaments at the table, especially these children, who are very sweet! The hearts of children are extremely pure and simple. A person's heart must be like a child's, pure and free from all contamination.

¹ فی الحقیقه اطفال زینت سفره اند علی الخصوص این اطفال که خیلی ملیحند قلوب اطفال بسیار صاف و ساده است انسان باید قلبش مانند قلوب اطفال باشد و از هر آلاشی پاک و پاکیزه.

- ² [His prayer at the dinner table was this:]

² و شب مناجات مبارک سر میز این بود

- 3 How can we render Thee thanks, O Lord? Thy bounties are endless and our gratitude cannot equal them. How can the finite utter praise of the Infinite? Unable are we to voice our thanks for Thy favors and in utter powerlessness we turn wholly to Thy Kingdom beseeching the increase of Thy bestowals and bounties. Thou art the Giver, the Bestower, the Almighty.
- 3 خداوند! چگونه ترا شکر نمائیم نعماء تو نامتناهی است و شکرانهء ما محدود چگونه محدود شکر غیر محدود نماید عاجزیم از شکر الطاف تو و بکمال عجز توجّه بملکوت تو مینمائیم و طلب ازدیاد نعمت و عطای تو می کنیم توئی دهنده و بخشنده و توانا
- 4 [Then, after discoursing at length upon the histories of kings, and finally making mention of the death of Alexander, He said:]
- 4 (بعد شرحی از تواریخ ملوک و آخر ذکر موت اسکندر فرمودند که)
- 5 When in the city of Zor the lamp of his life was extinguished and the last morn had dawned upon him, the wise men assembled by his corpse. One of them said, 'Gracious God! The whole world could not contain this ambitious man yesterday but today a small plot of earth is sufficient to hold him.' Another remarked, 'With all his greatness, glory and eloquence of speech, Alexander never advised us in such a manner as he is instructing us today with this silence.' Another said, 'A few hours ago this man considered himself the sovereign of the whole world but now it has become evident that he was a servant and a subject.'
- 5 چون در شهر زور چراغ عافیت خاموش شده صبح آخرت او بدمید دانایانی بر جنازهء او جمع شدند یکی گفت سبحان الله این شخص غیور را دیروز هفت اقلیم گنجایش نبود امروز در شهری از زمین گنجایش یافت یکی گفت اسکندر با آن عظمت جلال و فصاحت گفتار هیچوقت ما را چنین نصیحت نکرد

AVK4.070, MAS5.256, MMJA.010,
BDA1.311.07

MHMD1.329, ABCC.308x

ABU1008

Words to some children spoken in Oct. 1912 in San Francisco

You are all my grandchildren.

I feel the utmost joy to be present here with you, especially to be surrounded with such radiant children. They are the very flowers of the Paradise of Abha.

Surely, a man in a rose garden is to be happy, and now I am in a rose garden. On one side, trees most fruitful and delightful to see, and, on the other hand, I see my children who are flowers and most delightful to look at, and, assuredly, that give joy in such a place.

In San Francisco, through the hand of the Gardener of God, who has appeared in the Orient, to see such a garden as the result of His handiwork in the West – this is a source of great thanksgiving in the East. Hence I am hopeful, through the favors of that Real Gardener, that He may ever care for these

trees, and water them; that He may ever refresh, through His Holy Dewdrops, His flowers; may shower upon them from His clouds of Mercy. May the Sun of His Reality shine upon them all. May they bask in the sunshine of His praises. May, day by day, this garden become more green and verdant, its trees become mightier and more beautiful, its flowers become more delicate and fresh, in order that the delightful fragrance of this garden shall refresh the nostrils of the longing ones, both in the East and the West.

An Oriental personage, having come from the most remote part of the Orient, were he to inhale the fragrances which are wafting from the distant parts of the West, he would say: "How fragrant are they! Evidently the rose garden of the West is most beautiful. Its flowers blossomed delightfully. The fragrance there- of is reaching even this remote district, and may this cause the rose garden of the East to be proud of this, that, praise be to God, the rose garden of the West, in a short space of time, has assumed most delightful freshness. Most magnificent flowers have become apparent therein. Variegated flowers can be seen there. White flowers have grown in it; colored flowers have grown in it; red flowers can be seen in it; and yellow flowers can be seen in it, and all of these together are in the utmost of freshness and verdure, and each lends a charm and harmony to the others. Each one is a cause of adornment to the others.

This is my hope, and so do I wish through the favors of Baha'u'llah, may He bless these children.

[Going to each child separately] May He bless this child.

MAB.051-052

ABU2881

Words to Dr. Woodson Allen spoken in Oct. 1912 in San Francisco

Dr. Allen, you understand healing. You understand healing. You understand healing! You know that many diseases can be cured through simple medicines and remedies and by suggestions to the patients, but when there is an abscess on the hand you must cut it out and clean it so that it will heal. [He demonstrated with His hands.]

You understand there is spiritual healing and material healing, and unless these two work together, a cure is impossible. The material healing is surgery and medicine, and the spiritual healing is of God.

MAB.075-076

ABU3445

Words to Mr. Pell in Oct. 1912 in California

In Persia the Arabs have no doctors. All the people submit to God. There are no physicians, nor remedies. When a person gets sick he eats barley soup. When he has a fever he eats dates. This material health is of no great importance.

ECN.524

ABU3455

Words recorded by Mrs Goodall in Oct 1912 in San Francisco
Question/topic: Regarding the "Seal of the Propehts" in the Qur'an.

To Indian boys' question:

Koran—about the last of the Prophets: "The meaning is this,—
 For instance, take this teapot. It, in its beauty, is of itself in
 appearance. It is the last of its kind."

PN_1912 p015

ABU3532*Words spoken in Oct. 1912 in San Francisco*

Between 1860 and 1865 you did a wonderful thing; you knocked the shackles from chattel slavery; but today you must do a much more wonderful thing: you must destroy industrial slavery.

SW_v07#15 p.147, SW_v06#04 p.033, SW_v08#01 p.006

ABU3541*Words recorded by Mrs Goodall in Oct 1912 in San Francisco**Question/topic: Is God in matter?*

Question:- Is God in matter?

“The sun that would come down and enter everything would not remain the sun. Its identity would be scattered.”

PN_1912 p015

ABU3516*Words recorded by Mrs Goodall in Oct 1912 in San Francisco*

Question regarding individuality, in the great ocean of life. Do we lose our identity in the whole?

Taking the material ocean as an illustration, ‘Abduil-Baha said, The atoms composing an ocean are, in appearance the ocean, but the identity of the atoms remains. So it is with our individuality in the ocean of life, it remains.

PN_1912 p015

ABU3627*Words recorded by Mrs Goodall in Oct 1912 in San Francisco*

The Christians exaggerated the birth of Jesus.

PN_1912 p015

AB02765*To: Spiritual Assembly of Shiraz, Committees et al.**Date: 1912-Oct-15*

- 1 O blessed souls! Your letter was received in Dublin, America. In the lands of the Turks and Tajiks, praise be to God, the friends strove with heart and soul, raised the Word of God, rent asunder the veils, and endured hardships in exalting the Word of God. Now the time has come for action in America, and it is the era for raising melodies in the Western world.
- 2 'Abdu'l-Baha is occupied with crying out and lamenting in this region, and with a resounding call summons all to the Abha Kingdom. The divine friends must supplicate and implore night and day, and beg confirmation from the Kingdom of the Lord for this dust-heap, for without His favors we are nothing, nothing at all. Whatever happens is through His confirmation. Any gnat that He causes to fly becomes a royal falcon soaring to the heights of glory, and any ant that He assists establishes the sovereignty of Solomon.
- 3 The Assembly of Service is in truth a name with meaning, not a meaningless title. The proof of this is that it spreads the verses of the All-Loving Lord and raises the banners of the Lord of Hosts. From the favors of the Secret of Being there is abundant hope that that Assembly may become a heavenly host and achieve manifest victories.
- 4 And upon you be the Most Glorious Glory!

1 ای نفوس مبارکه نامه آن یاران دیرین در دبلین امریک وصول یافت در ممالک ترک و تاجیک الحمد لله یاران بجان و دل کوشیدند و اعلاء کلمه الله نمودند و پرده ها دریدند و در اعلاء کلمه الله مشقتی کشیدند حال نوبت شلیک در امریک آمد و زمان آهنگ در جهان فرنگ است

2 عبدالبهاء در این اقلیم مشغول فریاد و فغانست و نعره زنان بملکوت ابهی میخواند یاران الهی باید شب و روز تضرع و زاری نمایند و از برای این خاکسار تأیید از ملکوت پروردگار طلبند زیرا بی عنایات او هیچیم هیچ هرچه کند تأیید او فرماید هر پشهائی که او پرواز دهد شهباز اوج عزت گردد و هر موری که او نصرت نماید سلطنت سلیمانی تشکیل کند

3 محفل خدمت فی الحقیقه اسم بامسمی است نه نام بی معنی برهان اینکه نشر آیات رب و دود نماید و اعلاء آیات رب الجنود کند از الطاف سر وجود امید موفور است که آن محفل لشکر آسمانی گردد و فتوحات نمایانی فرماید

4 و علیکم البهاء الأبهی

INBA84:254, AMK.263-263

ABU0228

Words to the Baha'is, spoken in Goodall home on 1912-Oct-16 in Oakland

Praise be to God! You are the guests of Mrs. Goodall. With the utmost love has she prepared this feast, and every kind of food is before you. The effulgence of the mercy of Baha'u'llah is resplendent. The hearts are attracted to the love of God. The eyes are turning toward the Kingdom of Abha.

This is a heavenly feast, an excellent meeting. Surely this is praiseworthy. The Supreme Concourse now is beholding this assemblage, proclaiming aloud: "Blessed are ye! Blessed are ye! Blessed are ye who are the servants of Baha'u'llah! Blessed are ye who are the manifestors of faith! Blessed are ye who have such radiant countenances! Blessed are ye whose hearts are like unto rose gardens!"

Consider what a great bounty has been bestowed upon you, what a favour has been revealed unto you, that Abdul-Baha is now walking about amongst you commemorating Baha'u'llah! In the utmost of love am I walking about and greeting each and all of you.

Man is possessed of two types of susceptibilities. One is physical, the other spiritual, in character.

Physical susceptibilities have certain avenues of expression, and spiritual susceptibilities likewise have their avenues. The physical, or material susceptibilities have their channels of expression in the physical realm. Earthly fraternity is due either to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or to a racial bond which supplies that affection, or to a bond patriotic in foundation. These are physical susceptibilities and ordinary outward love. But spiritual susceptibilities, namely, real love and heavenly fraternity, emanate through divine channels. They emanate from faith, or they emanate from knowledge, or they emanate from the bounty of the Holy Spirit, or they emanate from the effulgence of the Sun of Reality.

Praise be to God! you are imbued with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. It is the bounty of the Kingdom which has summoned you here. It is the Most Great Guidance which has called you here. It is the power of attraction which has drawn you together here, and it is the bestowal of the Kingdom of Abha which has invited you to this feast. These are

الحمد لله در خانهٔ مسس گودال و مسس کوپر
در نهایت محبت مجتعمیم هر مائده ئی موجود و
مهیّا قلوب در نهایت مودّت و صفا چشمها متوجّه
بملکوت ابهی

خوب مجلسی است دیگر بهتر از این نمیشود الآن
ملاء اعلیٰ ناظر باین جمعد و فریاد مینمایند که
طوبی لکم طوبی لکم ای بندگان جمال ابهی طوبی
لکم با این رویهای روشن طوبی لکم طوبی لکم با
این قلوب چون گلشن

ملاحظه نمائید که چه موهبتی حاصل است و
چه عنایتی شامل که عبدالبهاء در جمع شما دور
می گردد و شما را ذکر مینماید و یک یک را
تخت و تهنیت می گوید انتهی

BDA1.315.15x

spiritual susceptibilities, and these are emanations of the conscience. Because of these susceptibilities, this radiant youth is seated here, and in the utmost of love I am patting him on the shoulder.

I am happy to see you gathered here in love. Please continue eating while I talk.

His Holiness Christ, on a certain eve, invited His disciples to His table, and while seated at that table He gave certain admonitions and precepts unto them. As a result of the benediction and admonitions, the supper was called the "Lord's Supper." Inasmuch as there was present the material bread, and likewise the heavenly manna which was descending upon them, it was verily the Lord's Supper.

Now this evening you have gathered in this assemblage and are seated at this bounteous table. Praise be to God! the material food is prepared for you. The heavenly manna also is present for you, and that consists of the love of God and the knowledge of God. You are turned toward the Kingdom of God, and you are overshadowed beneath His providence. The eternal bounty encompasses you all, and the light of everlasting is all-surrounding.

This table, likewise, is heavenly in character. This food is manna from heaven. I hope earnestly that the results of the Lord's Supper—that supper which was in the utmost of love and fellowship and severance from all else save God—may be realized at this supper also. Thus may you associate one with the other in perfect fellowship and friendship, and may all of you rejoice in many such feasts. Thus may the hearts be exhilarated and the faces be turned to the Kingdom of Abha. Then will you be instrumental in reconciling all the religions and all the races, and in creating a bond that will unite all the nations of the world. Thus, in the centre of the world, shall be pitched the tent of the oneness of humanity, and the standard of universal peace shall be unfurled and wave throughout the world. Then in the future there will be no doubt as to this supper being the Lord's supper, for it is productive of love and fellowship, and will be the cause of the illumination of the world. Every supper that is productive of love and unity, the cause of radiance throughout the world, of international peace and of the solidarity of man, is undoubtedly the Lord's supper.

In a word, His Holiness Baha'u'llah shone forth from the Horizon of the Orient, even as the sun, casting a radiance over the world. During His lifetime He did not rest a moment, nor did He repose comfortably one night. He suffered many trials. He was a prisoner. He was enchained. He was exiled. All these

ordeals did He endure in order that perfect fellowship and love should blend the hearts together.

Praise be to God! The labours of Baha'u'llah have not been in vain, for among your hearts love has been created. All of you are together in the utmost of love. I hope that you will be the cause of transforming the whole world of man into a feast like unto this, wherein the hearts of all shall be welded together, the lives of all shall be glad-tidings. The world of humanity then will become as a tree, and all men as its branches, twigs, blossoms and fruits. This is my wish and desire.

In the utmost of joy partake of this feast.

...

O kind Lord, verily this assemblage is longing for Thee and loving Thy beauty. Verily, these friends are set aglow with the fire of Thy love and are joyful because of Thy presence. They have turned to Thy kingdom, seeking naught but Thy good pleasure, desiring naught but to pursue Thy pathway, and seeking naught save Thy good will. Not a day passes but they are occupied with Thy commemoration and are ever ready to serve Thee.

O God, illumine these hearts. O God, make joyous these lives. O Lord, suffer these souls to attain to the superlative degree of spirituality in the world of humanity. O Lord, suffer these souls to become truly distinguished, and make them the manifestors of Thy favour and the recipients of Thy good gifts. Shine upon them with Thy radiant splendor, waft over them the breeze of Thy providence, and pour upon them the rain of bestowals from the clouds of Thy generosity. Thus these souls, like the flowers of the rose garden, shall grow in verdure and freshness, and among all mankind shall they be redolent of delightful fragrance.

O Lord, confirm them all in Thy service, and aid them in guiding others to Thee. Brighten the eyes through witnessing Thy great signs; fill the ears with harmonies through Thy melodies; and refresh the nostrils through the fragrances of Thy Kingdom. Confer upon these souls the life everlasting, gathering them all together beneath the tabernacle of the oneness of the world of humanity.

Verily, Thou art the Almighty! Verily, Thou art the Powerful! Verily, Thou art the Giver of good gifts!

SW_v04#12 p.203-204+209, MHMD1.333x, MAB.054-057x, ECN.150+582+991

AB00285

To: *Haji Mirza Haydar Ali Isfahani, in Haifa*

Date: 1912-Oct-16

- 1 O thou who art the partner and associate of 'Abdu'l-Baha in servitude at the Threshold of Baha! It is night in Oakland, California. The home of the handmaid of God, Mrs. Goodall, is the nest and shelter of these wandering birds. It is the Nineteen Day Feast. A group of faithful friends and radiant leaves are gathered in supplication to the Abha Kingdom. All blessings are present and prepared, and the table is infinitely pleasing. O how we miss you, O how we miss you!
- 2 They chant a wondrous melody in devotion and with a new song teach the stations of the spirit, in utmost love and supplication. O how we miss you, O how we miss you! Faces are illumined with the light of the love of God, and dispositions are fragrant with the sweet perfumes of the Abha Paradise, and hearts are like rose gardens and meadows. O how we miss you, O how we miss you!
- 3 Great gatherings are arranged, grand churches are prepared, and 'Abdu'l-Baha cries out "O Glory of the Most Glorious!" O how we miss you, O how we miss you! Detailed addresses in Jewish assemblies prove the truth of the Promised Christ and the prophethood of Muhammad. O how we miss you, O how we miss you!
- 4 Conclusive proofs are established and brilliant arguments are manifest, while all remain silent and still, joy pervading all hearts. O how we miss you, O how we miss you! In Christian churches, the power and grandeur of Muhammad is evident, and the appearance of the Bab shines forth with proof, and the rising of the Sun of Truth is brilliant and radiant. O how we miss you, O how we miss you!
- 5 Ears are delighted by these melodies, all listeners are astonished and amazed, eyes gaze in wonder. O how we miss you, O how we miss you! The cup of the love of God overflows, the gathering of friends is full of light, hearts are discoverers of mysteries. O how we miss you, O how we miss you!
- 6 Mr. Ralston is present, 'Abdu'l-Baha speaks, Mirza Ahmad Sohrab writes, and the Ancient Beauty is present and watching. O how we miss you, O how we miss you! The friends are

ای سهم و شریک عبداله‌آ در عبودیت آستان
بها شب است در کالیفورنیا شهر اوکلند خانه
امه‌الله مسس ماطن گودال لانه و آشیانه این
مرغان آواره است و ضیافت نوزده‌روزه است
جمعی از یاران با وفا و ورقات طیبه نورا در انجمن
تضرع بملکوت ابدی و جمیع نعم حاضر و مهیا و
سفره بی‌نهایت مهیا ای جای تو خالی ای جای
تو خالی

آهنگ بدیعی در تبتل میزنند و بگلبانگ جدید
درس مقامات معنوی میگویند و در نهایت
محبت و تضرعند ای جای تو خالی ای جای
تو خالی رویها بنور محبت الله روشن و خویها
برایحه جنت ابدی گلشن و دلها مانند گلزار و
چمن ای جای تو خالی ای جای تو خالی

مجالس عظمی مرتب کائس کبری مهیا و
عبداله‌آ نعره‌زنان یا بهاء‌الاهی ای جای تو
خالی ای جای تو خالی خطابه‌های مفصل در
مجامع یهود اثبات حقیقت مسیح موعود نبوت
حضرت رسول مشهود ای جای تو خالی ای
جای تو خالی

براهین قاطعه قائم و حجج لامعه ظاهر و جمیع
ساکت و صامت و سرور کل را حاصل ای
جای تو خالی ای جای تو خالی در کائس
مسیحیان قوت و عظمت حضرت رسول نمایان
و ظهور حضرت اعلی ساطع البرهان و طلوع
شمس حقیقت درخشنده و تابان ای جای تو
خالی ای جای تو خالی

گوشها متلذذ از این الحان کل مستمعین مبهور
و حیران چشمها خیره خیره نگران ای جای تو
خالی ای جای تو خالی جام محبت الله سرشار
محفل یاران پرانوار قلوب کاشف اسرار ای جای
تو خالی ای جای تو خالی

مستر رالستن حاضر عبداله‌آ ناطق میرزا احمد
سهراب کاتب و جمال قدم حاضر و ناظر ای
جای تو خالی ای جای تو خالی یاران جمعند و

gathered, they are like candles, with sight and hearing keen.
O how we miss you, O how we miss you!

- 7 The rays of the Sun of Truth are shining, the Blessed Tree casts its shade, and the breeze from the Abha Paradise gives life. O how we miss you, O how we miss you! Yesterday we were in Pleasanton at the palace of the handmaid of God, Mrs. Hearst. It is an infinitely magnificent palace. White flowers like pearls, red roses like pomegranate rubies, intoxicated violets bowing low, star-flowers shining like celestial stars, fragrant stock spreading its perfume, the king of flowers wearing its crown, and the garden adorned. O how we miss you, O how we miss you!

- 8 Clouds are weeping, flowers are laughing, trees are fruit-laden, meadows are green and verdant, the breeze is utterly gentle, the view supremely sweet. O how we miss you, O how we miss you!

- 9 There is no commotion in the city save the curl of the Beloved's lock

- 10 There is no turmoil in the horizons save the arch of the Friend's brow

- 11 O how we miss you, O how we miss you!

- 12 There are many themes, countless events, mysteries revealed, but the friends give no chance, grant no respite, they are in haste, waiting for discourse and anticipating response. There is murmuring, rumbling, clamor and whispers. I am compelled to be brief, writing in haste. O how we miss you, O how we miss you!

- 13 In brief, I am thinking of return, night and day I am in travail, not a moment's rest have I. Either delivering addresses, or writing letters, or giving responses, or crossing plains, or traversing seas, or crossing magnificent mountains. The body cannot endure, bones turn to water. O how we miss you, O how we miss you!

- 14 From the photographs that arrive, my countenance shows to what degree is the exhaustion and weariness. O how we miss you, O how we miss you!

- 15 My hope is such that soon there will be a return to that direction. The heart yearns for that Threshold, the soul longs for the face of the friends. O how we miss you, O how we miss you!

دوستان شمعند و با بصر و سمعند ای جای تو
خالی ای جای تو خالی

- 7 پرتو آفتاب حقیقت درخشنده و شجره مبارکه
سایه افکنده و نسیم گلشن ابهی حیات بخشنده
ای جای تو خالی ای جای تو خالی دیروز در
پلزنت تون در قصر امه الله مسس هرست بودیم
قصریست بینهایت عالی گلهای سفید مانند لالی
اوراد حمرا بمثابه یاقوت رمانی بنفشه سرمست
و افتاده گلهای کوکب مانند ستاره درخشنده
شب بوی معطر و مشکبوی سلطان گل افسر بر
سر نهاده و باغ و راغ آراسته ای جای تو خالی
ای جای تو خالی

- 8 ابرها گریان گلها خندان درختان بارور چمنها سبز
و خرم نسیم در نهایت لطافت منظر در غایت
حلاوت ای جای تو خالی ای جای تو خالی

- 9 ولوله در شهر نیست جز شکن زلف یار

- 10 فتنه در آفاق نیست جز خم ابروی دوست

- 11 ای جای تو خالی ای جای تو خالی

- 12 مضامین بسیار وقایع بی شمار اسرار آشکار ولی
یاران فرصت ندهند مهلت نبخشند تعجیل دارند
منتظر خطابند و مترصد جوابند همه است
دمدمه است غلغله است و زمزمه است مجبور
بر اختصارم بتعجیل مینگارم ای جای تو خالی
ای جای تو خالی

- 13 مختصر اینست در فکر مراجعت شب و روز در
زحمت دقیقه ای آرام ندارم یا القاء خطاب است یا
تحریر نگاشت یا ادای جواب است یا طی صحراست
یا قطع دریاست یا عبور از کوه پرشکوه است
جسم تحمل ننماید استخوان آب گردد ای جای تو
خالی ای جای تو خالی

- 14 از عکسها که میرسد شمائل خبر میدهد که
خستگی و ماندگی بچه درجه است ای جای تو
خالی ای جای تو خالی

- 15 امیدم چنان است که عنقریب عودت بآن
سامانست دل را آرزوی آستانست جان را
اشتیاق روی یارانست ای جای تو خالی ای
جای تو خالی

- 16 In short, the journey has reached its end and the dawn of return has broken, for we have reached the shores of the Pacific Ocean. Beyond this are the Hawaiian Islands and the countries of China and Japan. The distance is great, strength and power have reached their limit. Now we must turn toward the Center of the Sun of Truth and hasten to the Holy Shrine, that I may lay my face upon its dust and make my hair fragrant and perfumed.
- 16 خلاصه سفر بانتهی رسید و صبح عودت دمید
زیرا بسواحل اقیانوس پاسفیک رسید بعد از
این جزائر هونولولو و کشور چین و ژاپان است
مسافت بعیده است قوت و قدرت بانتهی
رسیده است دیگر باید توجه بمرکز شمس حقیقت
نمود و ببقعه مبارکه شتاب کرد تا روی بخاک
آستان نهم و موی معنبر و معطر گردانم
- 17 Praise be to God, we are gathered together and in every assembly we are like candles, and with one another in utmost fellowship. It is love upon love, night and day in companionship. The friends who travel together are confidants and intimate, embracing and harmonious, night and day occupied with the mention of the Blessed Beauty, in fellowship. O how we miss you, O how we miss you!
- 17 الحمد لله جمعیم و در هر انجمنی مانند شمعیم و با
یکدیگر در نهایت الفتیم محبت اندر محبت است
شب و روز مؤانست است یاران که همراهند
همدم و همراهند هم آغوشند و هم آواز شب و روز
بذکر جمال مبارک مألوف و دمساز ای جای تو
خالی ای جای تو خالی
- 18 Convey to all the divine friends the Most Glorious and Most Wonderful greetings. O how we miss you, O how we miss you!
- 18 جمیع یاران الهی را تحیت ابدع ابهی برسان ای
جای تو خالی ای جای تو خالی
- 19 And upon thee be the Most Glorious Glory!
- 19 و علیک البهاء الأبهی

MHMD1.333, ECN.544, ADMS#178

KSH08.010, KSH08.052, ANDA#33
p.19, MSHR5.259-260x, MJDF.104,
NJB_v04#07 p.001, BDA1.315.07

ABU0337

Words to Seattle and Portland friends, spoken on 1912-Oct-16 in San Francisco

Welcome, very welcome. I have longed to see you very much-very, very much, as much as I longed to come from Syria to this part; but here I have received letters from the Holy Land and from Persia, compelling me to go back. Then, I might say, inasmuch as I have traversed a long distance, it would not harm you to come a short distance, because the trip was not confined to your city that is to one city, but to other cities; and from for other cities have they invited me; and if I go to every city I would have to spend the Winter here. I could not go back in the Winter, crossing the Atlantic Ocean, hence I would have to spend the whole Winter here. (Therefore I had to call you to come here to see me. [unreadable text])

You are exceedingly welcome, - very, very welcome.

There are friends who come from Persia and the adjoining country to the Holy Land. Many are the mountains which they traverse and the valleys that they cross - some on horseback some on mules, some walking. Some take a whole month to come - others two months, and still there are others who take three months to cross the plains.

When they reach the Holy Land, they find that the "Guardian" has gone away. They feel very sad, very disappointed, very sorry and hence, I cannot stay here this Winter. I must go. This is the reason I have not come to your city.

You are very welcome, exceedingly welcome.

Praise be to God, we have the pleasure of meeting. You are the representatives of all the friends. It is the same as meeting all the friends through you. Convey my longing greeting to all the friends there, stating that I entertain the utmost desire to see them; but physical meeting is not, after all, of great importance. The essential meeting is the spiritual meeting. Heart and Spirit must meet, and praise be to God, the Heart and the Spirit do meet. In the utmost of connection are they. In the utmost of love are they.

Therefore, the Friends must not be sad, nor must they grieve. Nay rather, they must be more attracted, more set aglow, more joyous. They must arise to serve. Thus, perchance, God willing, this darkness which has encompassed the world, will pass away; and the radiance of the Kingdom of Abha shall encompass all. The horizons of the World are exceedingly gloomy, being covered with thick clouds. Very Forceful energy from the Sun of Reality must dispell them, and the manifestation of the great power of the Sun of Reality must be the Friends, whose presence, whose radiance, will dispell this darkness.

You are very, very welcome - exceedingly welcome, and I am very happy to see you. I am very, very happy to see you. I will never forget this meeting. I bear witness to the fact that you are believers, that you are attracted to the Kingdom of Abha, that you are firm and confident, that you are servants in the Cause of God.

Consider how attracted and how rejoicing the friends of God in Persia are, when they travel such long distances, enduring the greatest difficulties, in order to arrive at the Holy Threshold of God.

It often happened, in the old days, that they were killed on the way, many of them. Amongst them was a man known as Abdul Hadi, and his son, aged 11, who were killed in the desert of Arabia. Then there was Sheik Sadek, who, bare-footed, ran

through the expanse of the desert, and hastened to Mousul where he passed from this life. Among them was a man known as Mulla Mohamad Dahaji, who was martyred on the way, and no trace of him was discovered. There were many other similar cases. Notwithstanding all this, such obstacles they used to face the dangers of the way and traverse long distances to see Him.

All the way, down, they passed in prayer - supplicating and invoking God with tearful eyes. Thus did they cross the plains, and, in their minds and hearts, had no desire save the thought of the Loved One.

Once upon a time, in the city of Aleppo, they captured two people who were on the way to the Land of Desire Akka. The Consul General to Persia arrested them, saying, "You are on your way to Akka. It is forbidden for you to go to Akka. Whosoever goes to Akka, must be killed. So I must turn you back to Persia." "Why"? they asked. He replied: "Because you believe in the Divinity of Baha-Ollah. The Consul-general happened to be a Christian.

There was another official, a Persian, who was the Ambassador of Persia in Constantinople, whose name was Mirza Hossein Khan. The Bahai friend, turning to him, said "If the Ambassador should object, he has reason therefor, but you are a Christian, and Christ made the way easy. You believe in the Divinity of Christ. Why [unreadable text] are you amazed at this, then."

The Ambassador replied, saying: "He speaks truly. Inasmuch as you believe in Christ, you should also believe in Baha-Ollah. You should not object to Him; but I do not believe in the Divinity of Christ. Therefore, if I object, it is excusable - but you have no right at all, because you are a Christian." (Laughing) [unreadable text]

It is now over menthe seven and a half months - that I have been here, and it is two years since I left the Holy Land, leaving all my concerns there to come here, as I longed to see the Friends of God. This shows how I have longed to see you. If it were possible for me, I would go one year's journey to see a Friend of God; but it is not possible, I have not the time, but the longing.

I will see you again.

ECN.517+734+743

ABU0629

Words to the Coopers, spoken in Goodall home on 1912-Oct-16 in San Francisco

You are all dear children of Mrs. Cooper (meaning Ella Goodall Cooper). She loves you with her heart and soul. In Persian language they say that such a person loves another, and whenever he mentions his name his tongue becomes sweet. That is a Persian symbol. Now, when Mrs. Cooper mentioned your name our tongues become sweet. What have you done that she loves you so much? Tell me. She loves you with her heart and soul. No mother loves her child so much. But there is a reason. Because you are not her physical children. You are the children of her heart and her spirit and undoubtedly spiritual children are of greater importance than physical children. There is no doubt that such children are of greater importance, especially a child that is born of pure spirit. Children which are merciful, children which are heavenly, - such children are greatly beloved.

His Holiness Baha'u'llah has appeared with such spiritual effulgence that material powers do not play any part. Physical susceptibilities have no sway whatsoever. Nay, rather spiritual susceptibilities play great part in bringing the children of the Kingdom together. The proof of this is that spiritual susceptibilities exist between us now. Material susceptibilities do not exist. We were not born in the same country. We are different from a linguistic standpoint. From a racial standpoint we are different. Our customs and manners vary and our places of nativity are quite apart. Therefore material susceptibilities require that we should not be brought together, but spiritual susceptibilities have become triumphant, and through them we have been brought together. The difference in nativity, the differences in language, the divergence of climate, and the religious prejudices, all these are swept away. Nay, rather the oneness of spiritual emanations have brought us together, and that is made possible of realization through the investigation of Reality, the discovery of the mysteries of God.

All these things show that you are the children of the spirit. Therefore you are very much beloved by her.

(Speaking of the E.T. Cooper baby): I will give him a Persian name - a very beautiful name, a significant name.

It was customary in the olden time - there was such great belief in astrology - to delay a christening until a fortunate time according to the astrological calendar, when the stars were in

a fortunate position in the various constellations meeting each other fortunately in certain zodiacal signs. Then that was the time for the feast to give a name to a child, and sometimes they waited for two years before that time would come, until that fully fortunate time would come. Then they would have the christening. Now, as to your child, it is by chance that on the day that we are here, associating with you, a name will be given to him so that he will be very blest.

When walking outside just now, I was speaking with Mirza Mahmood about California, that it never crossed our mind that a day might come when we would walk the streets of Oakland, and that we would associate with such fragrance with the believers. His Holiness Baha'u'llah accepted many hardships, bore many trials, underwent many persecutions. He cheerfully passed his days in prison. He calmly accepted banishment from his native land. He welcomed the news of the confiscation of his property. All the days of his life were spent in trials and vicissitudes, until he brought this ideal communication between the hearts of the East and the West.

Just reflect what He has accomplished. Who would accept all these trials? No one is willing to go through the prison life even for a day. And for such a glorious and heavenly Personage, how hard was it for him, but he accepted these things so that the oneness of humanity might become a shining star, and that unity might be established in the hearts.

ECN.841

AB03424

To: Mr H W Simkins, in San Francisco

Date: 1912-Oct-16

At the time I met you and felt the susceptibilities of your conscience my heart and soul became greatly attached to that dear friend (i.e. yourself) and the utmost love was produced, and the spiritual emotions were obtained. Your visit gave me the utmost happiness. The address delivered in Stanford University and published completely in your paper was observed today—and on account of it I became both pleased and grateful. In order to express my pleasure and appreciation for this service of yours I am writing you this epistle. I shall never forget your cordiality, and as long as life lasts I shall remember you.

I beg of God, that that dear friend (yourself) may become like unto a shining star in the horizon of Reality, and become the cause of bestowing spiritual life upon the world of humanity.

The address delivered at the Jewish temple establishing the validity of His Holiness Jesus Christ and inviting the Jews to believe in Him is enclosed herein. From its powerful contents you will realize that though there were many conservative Jews in the audience, yet in the most dauntless manner the validity of Christ was proven. After reading its contents should you think it best you may print it fully without abbreviation in the columns of your paper that others of the Jews may read it. Perchance this may prove an impetus for their respect for, and belief in Christ, that this strife and contention that has lasted between the two nations for two thousand years may disappear, and the oneness of the world of humanity be unveiled.

Upon thee be greeting and praise!

SW_v03#13 p.008

ABU1877

Words to Baha'is from Portland, Oregon, spoken on 1912-Oct-16 in San Francisco

Allah-u-Abha! You are very welcome. Be seated. You are very, very welcome! Because I longed to see you, I have shortened my visit to the country, and here am I. All be seated. I longed very much to see you all and (to the children) to see you and to kiss you. At Pleasanton the air is very good, very pleasant, elevated and beautiful surroundings. The views are delightful. Are you all well?

May you always be happy. All My endeavors are for the purpose that you may be happy. Praise be to God you are beneath the shelter of Baha'u'llah. Praise be to God the doors of the Kingdom are open for you. Praise be to God the Light of the Sun of Reality is shining upon you.

Praise be to God heavenly manna is descending for you, and if you be not happy who is to be happy? If you be not attracted, who is to be attracted? If you be not thankful, who is to be thankful? If you appreciated the Great Bestowal, you would surely fly – absolutely fly; out of excessive joy, you would soar. For that which was the greatest desire of the Saints you have attained to without any trouble (laughing), without any trials,

without any ordeals, without any difficulties – out of absolute mercy.

MAB.053-054, ECN.844

ABU2435

Words spoken en route to Oakland, 1912-Oct-16 in San Francisco

- 1 They are upset that I am not going there. However, in spite of the great distance, they have come to see us, notwithstanding the effort involved. Had it been but a one-or two-day trip, I would have gone to Portland and Seattle but the distance is great. I would not visit Los Angeles were it not for the purpose of visiting the tomb of Mr Chase.
- 2 The friends all have expectations but if I should want to go to all these places, the journey would become too long and that is impossible. However, in my heart there is such love for the heavenly friends that I do not wish even a speck of dust to touch them. God forbid! If I see harm coming to one of you, I will throw myself in its path to shield you.

MHMD1.332

BDA1.314.09

ABU2739

Words spoken at Goodall home in Oakland, 1912-Oct-16

- 1 On the way here we were saying that it never occurred to us that we would come to California and meet with the friends in this manner or that we would proclaim the Cause of God in great assemblies.
- 2 How Baha'u'llah suffered, what persecutions and hardships He endured! He saw His property plundered and carried off. He was chained and imprisoned so that hearts would be connected,

that the East and the West would find harmony, that the oneness of humanity would come about and that universal peace may reign.

MHMD1.332

بخشند شرق و غرب الفت یابند وحدت عالم
انسانی ظاهر شود و صلح عمومی ترویج گردد

BDA1.314.17

ABU2825

Words to Mrs Hearst, spoken on 1912-Oct-16 in San Francisco

- 1 The Cause of God is sanctified from all political power and worldly affairs.
- 2 Among the divine teachings are trustworthiness, detachment and sanctity. So if you should see a man coveting property and evincing greed toward the wealth of others, know that he is not of the people of Baha. The people of Baha are they who, should they happen to come upon a valley of gold and silver, would pass by it like lightning in utter disregard.

MHMD1.331

- 1 امر الله از قوای ملکی و امور دنیوی مقدّس است
- 2 و از جمله تعالیم الهیه بنفوس امانت و انقطاع و تقدیس است پس اگر کسی را دیدی که نظر بمال و طمع در اموال ناس دارد بدان که او از اهل بها نیست اهل بها کسانی هستند که اگر بوادی ذهب و فضه رسند چون برق در گذرند و ابداً اعتنا ننمایند

BDA1.313.08

ABU3480

Words spoken on 1912-Oct-16 in San Francisco

I speak according to the demands of the time and the capacity of my listeners. 'The father makes gurgling sounds for the newborn infant, although his wisdom be capable of measuring the universe.'

MHMD1.332

نطقهای من همه باقتضای وقت و اندازه
استعداد نفوس است بهر طفلک آن پدرتی
کند گر چه عقلش هندسه گیتی کند

BDA1.314.05

ABU0670

Words to Baha'is from Seattle and Portland, spoken on 1912-Oct-17 in San Francisco

I am exceedingly happy to see you. Your faith is as the faith of Peter when His Holiness Christ addressed him thus: "Thou art Peter and upon this rock I will build my church."

Praise be to God you are believers and assured. You are firm and confident. Faith must be like a rock. It must be like a mountain which withstands very torrent, test, and trial.

I am very pleased with the believers in California and the states surrounding. I witness that they are believers in Reality. Their faith is cordial, not only faith by mere words. No differences exist among them. The utmost unity and accord prevail, and on this account I am exceedingly rejoiced, for the aim of the appearance of the Manifestation of God has been to bring the dawn of the light of love. If there is no love among the believers of God, as it ought and should be, then how can they establish that love among the children of humanity?

His Holiness Christ, addressing His disciples said: "Ye are the salt of the earth: but if the salt hath lost its savor, wherewith shall it be salted?" Now if the believers of God do not exercise the utmost love and fellowship amongst each other, and they are not attracted to each other, then how can they bring about that universal era of brotherhood and love?

I am exceedingly pleased with the believers of California and the other Western states. You must establish a bond of unity and agreement among yourselves to such extent that you may love each other.

If a believer enter a city, the believers of that city must receive him with the utmost cordiality. They must be happy that one of the believers of God has entered into that city. They must show him the greatest hospitality, present him in their assembly, and exercise toward him the utmost kindness and consideration. This is the qualification of the Baha'is. It is My utmost hope that you may be assisted therein.

In Persia such a state of love exists among the Baha'is that they are ready to sacrifice their lives for each other, and they have such an ideal communication like unto communication of flowers gathered together in a bouquet. This is the condition of the Baha'is, and this is befitting their claims and love.

I am exceedingly pleased with you all, and praise be to God you are exercising love and unity among yourselves.

It is customary, among the Persians, when they have visitors to offer something to eat.

[‘Abdu’l-Baha then distributed a basket of fruit among the friends. Some of those present had questions they wished to ask of Him.]

Mrs. Latimer: We have come to supplicate loved ones in Portland asking if He [the Master] could come north.

‘Abdu’l-Baha: I have the utmost longing to meet the friends there. For this purpose I have crossed the great length of the continent; and from Syria did I come to this state. My longing to meet them is inexpressible. But it is impossible: I must go.

I am very well pleased with you. Convey to the believers of God my Abha greetings. I will pray for them. They are in my heart. With my spirit do I associate with them. Physical meeting has no importance. The meeting is spiritual. Therefore, they should not be unhappy. They should be rejoiced

For the Seattle Assembly: I ask special blessings, and I bring a greeting from Abha.

The Assembly at Seattle is under the protection of the Blessed Perfection.

Mrs. Monroe: ...what to do in the future to make me worthy in the Cause?

‘Abdu’l-Baha: Walk in My pathway. Observe how day and night I am engaged in serving the Cause.

MAB.061-063, ECN.736

ABU0695

Words to some young Baha’i women, spoken on 1912-Oct-17 in San Francisco

Be seated! How are you?

We have been for a walk. San Francisco is a good city. San Francisco is a good garden, fresh and verdant. Skilled gardeners are needed to cultivate this garden, to plant fresh trees, to plant tender flowers, and to arrange delightful flower beds. The gardeners must then become birds, nightingales, and singing canaries, warbling melodiously in this garden.

[To Ramona Allen] I have instructed you with your friends how to teach. You must act in accordance with my teachings, and then confirmations will attend your efforts. At each season a certain work is especially confirmed. The seasons differ, and at each specific season a special work is required and confirmed. There is a time for seed sowing. There is a time for irrigation. There is a time for the care of the harvest, and there is a time for the ultimate fruitage. In the time for seed sowing, whosoever sows seeds is confirmed, but if at that time, you should seek to reap, you would find no harvest. There is a time for irrigation, and then that work is confirmed, but if you should wish to harrow, it is no good, but it would be out of place. There is a time for reaping, when that work is confirmed, but if you should sow seeds or irrigate at that time, it would not be confirmed. There is a time for harvesting, and then that is confirmed.

Now is the time when no confirmations descend except for seed sowing. Whosoever sows seeds at this time is confirmed – that is, whosoever teaches is confirmed. That means that whosoever sows the seeds of faith in the fertile soil of hearts, such a one is confirmed.

The friends of GOD are all sowers. They are all gardeners. he who is the most accomplished sower, and who gardens most successfully, will reap the greatest results. I the gardener be not skilled, although he labor very hard, he will reap no harvest. Therefore, each one of you must endeavor to become a skilled sower, a skilled gardener, so that many harvest may be gathered.

The gardeners of GOD need certain implements wherewith they may work well.

The first implement, the most essential one, is severance. Severance means that the heart must be detached from the things of the world. By this I do not mean that man must not have a business, that he must not be occupied, that he must not be in commerce. In this dispensation, these things constitute devotion. It is incumbent upon every man to be occupied; but his heart must be free and detached. Occupation is identical with devotion.

The second implement is the love of GOD. This is the great implement. It is the implement that ploughs the ground. The soil which was hidden beneath will be thrown out, and the surface soil will go down. In this manner the soil of the hearts is fertilized and blessed.

The third implement is the knowledge of GOD. When the servant becomes awakened to the knowledge of GOD and confirmed therein, then he can teach.

The fourth implement is endeavor. The servant must endeavor. Without endeavor he can accomplish nothing.

The fifth implement is praiseworthy attributes. The teacher must be adorned with infinite virtues, and his attributes must be radiant.

The sixth implement is eloquence. The servant must be possessed of eloquence.

When possessed of all these implements, he is a real gardener and he will gather many harvest. The trees will yield fruit and the meadows will become glorified.

MAB.059-061

ABU0942

Words spoken on 1912-Oct-17 in San Francisco

I have been out for a walk. After speaking all morning and all afternoon I was in need of fresh air. I walked for nearly an hour.

Motion is very good. Motion is a sign of life. Stagnation is a sign of death. All forms of life are in motion. There are various kinds of motion. All the stars in great firmament are in motion. Even the sun, with its numerous satellites revolving around it, has its motion. Everything is constantly moving. The earth is revolving on its own axis. The moon is revolving around the earth. The earth, with the moon, revolves around the sun, and on a larger scale the sun, with its satellites, revolves in another orbit. In brief, all these infinite bodies are constantly moving. All the atoms of existence are traveling, having either a special motion or a general motion.

Lack of motion in any form of life is a sign of mortality. Any form of life that is motionless is subject to disintegration. Still water becomes stagnant. Air that is motionless becomes stale and impure. One who does not exercise will be attacked by disease. A tree that is not subjected to the motion of breezes will become dry. Therefore all forms of life must be constantly in motion.

There are other kinds of motion. One is a local motion, which is dependent upon condition. For example, the turning of wine into vinegar. A second is an essential motion, such as when the body of man develops into maturity. Another is a spiritual motion, which is the attraction of the hearts.

The real foundation of all motion is spiritual motion. It is the essence of all motion. The results of other motions are limited, but the results of spiritual motion are unlimited, because divine virtues are unlimited. The results of spiritual motion are infinite, because divine virtues are infinite. Hence for you I desire this spiritual motion.

When machinery is set in motion there are results, otherwise there are no results. Likewise, as long as man is moving with the spiritual motion there is life and he is advancing, but as soon as he stands still he ceases to progress spiritually.

Therefore you must strive that you may be constantly moving forward. Strive that you may be constantly exhilarated by the wafting of the breezes of the grace of God. This is my advice. This is my counsel to you.

A long time ago His Holiness Baha'u'llah wrote an epistle in which he said that man must attain to such a condition that his spirit will be soaring though he is sitting in a state of tranquility and serenity. That is the kind of sitting that is like unto walking. That is the kind of serenity that is really motion. That is the kind of tranquility that is really flying.

ECN.157+498x

ABU1049

Words to Baha'is from Seattle, Portland, and Spokane, spoken on 1912-Oct-17 in San Francisco

You are all welcome, very welcome. The friends from Seattle and Portland have labored very much to have come such a long distance here (laughing). I am very much ashamed because it was my part to go there and see them. But what could I have done? I did not have the time.

The purpose was to have a visit, to meet. Praise be to God, that is obtained. Whether I go there or you come here, the end is meeting. God has brought the hearts there together.

Although the bodies are distant and far apart, the spirits are very near. Though we may be in the Orient and you in the Occident, praise be to God the hearts are connected, the spirits are near to each other, the consciences are inclined toward each other. The hearts are attracted.

We are all the waves of one sea. We are all the flowers of one garden. We are all the trees of one mountain. We are together. We are associating. We are affiliating in the utmost of happiness.

If two or more people in one country, one city, and of one race, associate with each other, it is not astonishing. They have not accomplished a great thing. It is a natural thing.

Amongst the animals this sort of fellowship exists. The animals which live in the same pasture, they exercise fellowship toward each other.

This, however, is astonishing, that souls from the Orient and souls from the Occident should be in the utmost of love and fellowship. Doves from Asia, from America, from Europe, from India and from Japan – if these should flock together, associate with each other, fly together, enjoy themselves, and pick up grains together, this is very good. This is astonishing. How did these come together?

Some philosophers, who were among the divine philosophers, were capable of causing fellowship to exist among a certain number of people, although the fellowship was outward and temporary; but they were unable to establish universal education, but the Holy Divine Manifestations of God accomplished universal education. They united the East and the West. They improved the morals of man. They changed the thoughts of man. They transformed the conduct of man. This is not possible through human power. This is possible through the dominion of the Kingdom. It is possible through the Breath of the Holy Spirit. Therefore, thank God that you are confirmed in this Cause and that you will be instrumental in bringing about the existence of amity and love amongst all humanity.

MAB.057-058

ABU1293

Words spoken on 1912-Oct-17 in San Francisco

Are you all well? Are you all happy? If you be not happy, who could be happy?

Look at the people of the world and observe them carefully. You will see that they are like farmers or gardeners, and though life to all these farmers is very dear yet they are planting the seed of life in poor soil or in sterile ground. The seeds sown in sterile ground are absolutely of no value. Those that are sown in poor soil will grow a while, but later they will wither away and be without result.

A worldly man, if he reviews his past life, may soliloquize thus: "I have been in the world a long time and I have toiled day and night. I have sown many seeds, but what are the results?" He discovers that he is absolutely empty handed. What greater remorse could be imagined? What greater misfortune could there be? What greater deprivation is there than this? Consider it carefully. Is it not true? At his death mention will be made of him for only two or three days at most. It will be said that So-and-so was a good man, nothing more.

Praise be to God, you are sowing your seeds in fertile and most blessed soil, wherein they will grow and flourish and yield good fruit. The harvest will be boundless and everlasting. If you be not happy, who could be happy? You have entered the world in the day of Baha'u'llah. You have hearkened to the summons of Baha'u'llah. You have turned to the kingdom of Baha'u'llah and are manifesting the favors of Baha'u'llah. Verily the light of the Most Great Guidance has become iridescent in your hearts, and in the wilderness of the world you are proving to be fruitful trees. What reward is greater than this? This is a great bounty, a great bestowal. If you be not happy, who could be happy? If you be not attracted, who could be attracted? If you be not radiant, who could be radiant? If you fly not away with joy, who could fly away?

ECN.155

ABU2233*Words spoken on 1912-Oct-17 in San Francisco**Question/topic: Someone asked 'Abdu'l-Baha about spirit and matter.*

- 1 This question has two answers: one is philosophical and the other is theological. The philosophical answer is easy because in philosophy 'spirit' is defined as a force belonging to every material thing which cannot be separated from it. For example, the power of electricity, or to use another expression, the 'spirit of instruments', is matter, but the destruction of that force is not required through the transformation of matter, since transformation and transference are among the concomitants of material things.

- 2 But the realities and spirits which are separate from matter are inviolable and impregnable, for the fundamental powers are eternal. It is through the transformation of bodies and material forms that the manifestation of spirit is diversified. It is not possible for spirit itself to become annihilated.

MHMD1.335

1 دو جواب دارد یکی جواب فلسفی و یکی ملکوتی جواب فلسفی آسان است چه که روح در فلسفه عبارت از قوه است که هر ماده ای قوتی دارد که آن قوه از ماده انفکاک نیابد مثلاً قوه الکتریسته یا بعبارة اخرى روح آلات او ماده است ولی از تغییر ماده فانی آن قوه لازم نیابد زیرا تبدیل و انقال از لوازم مادیات است

2 ولی حقایق و ارواح مجرد محفوظ و مصون و قواء اصلیه باقی و تغییر اجساد و اجسام ظهور و بروز روح مختلف میشود نه آنکه روح فانی گردد الی آخر بیانہ الاحلی چون اینستله را مشروح و مفصل میشود نه آنکه روح فانی گردد الی آخر بیانہ

BDA1.317.06

ABU2863*Words to the Baha'is, spoken on 1912-Oct-17 in San Francisco*

This commission of investigation and oppression was on its way back to Istanbul from 'Akka when the majesty of the justice of God revolutionized all matters. Sultan 'Abdu'l-Hamid was deposed and one member of the commission was murdered, another died and two of them absconded. One of these two begged for his daily expenses from the friends in Egypt.

MHMD1.335

هنوز آن هیئت تفتیش و تعدی در مراجعت از عکا بین راه اسلامبول بودند که سطوت عدالت ملکوت جمیع امور را منقلب نمود سلطان عبدالحمید معزول شد و مفتشین یکی مقتول دیگری هلاک و دو نفر هم فراری گشتند و یکی از آن دو در بر مصر بجہت مصارف یومیہ از احباب سؤال نمود

BDA1.317.01

ABU0025*Words spoken at El Grosse Bldg. in Los Angeles, 1912-Oct-19*

Do not look at your small number. Plurality of numbers is not of importance. It is rather the bounty of God that is essential—it is the confirmation of the heavenly kingdom. Consider past times. How often it has happened that a limited meeting, a small number, has finally widened its circles and grown in proportion, until it included all nations and religions. Therefore, the hearts must be looked at, not the pluralities. If a limited number of souls are possessed of hearts which are pure and tender, that limited number is equivalent in strength of character to the whole population of the earth.

Consider how, after the crucifixion of Jesus Christ—fifty days thereafter—a limited number of disciples gathered together on the Mount of Transfiguration, not far from Jaffa. The number of these was eleven. They gathered there with hearts pure, with intentions sincere, with spirits exhilarated. In the utmost of sincerity, without any care, without any intention of self-desire did they gather together, this limited number, and there held a meeting upon the Mount. Because of the purity of the hearts of those souls, because of the trustworthiness of those souls, because of the reliance of those souls, because of the attraction of the hearts of those souls, the world was illumined, Christianity was advanced, the Roman empire became Christianized; the Assyrians were converted,—also the Chaldeans. In other words, the illumination of his holiness Christ illumined all regions. All these were the blessed results of that meeting of eleven souls on the mountain. They held that meeting in the utmost of purity and sincerity, in the utmost faith and assurance; in the utmost of attraction and zeal was that meeting held. And these colossal results were attained, these wondrous lights were expressed, this heavenly affair was promulgated.

Therefore do not look at your limited number, that you are not capable of having a meeting the same as other people. Remember that importance is not attached to numbers. Importance concerns faith, concerns assurance, concerns veracity, concerns firmness, concerns attainment to the Kingdom of Abha, concerns self-sacrifice in the path of the Kingdom. If you attain to this, though there be but two people, remember that two people are equivalent in strength of character to the whole world.

Therefore, I pray, asking for your confirmation and assistance, that the aid and uplift of Baha'u'llah may reach you, the hosts

of the Kingdom of Abha may reinforce you, that the powerful angels of God may assist you. Be assured of the victory; rest assured that you will be confirmed. That which is of essential importance is your unity and agreement. You must be in the utmost state of unity and agreement. You must love one another; you must be self-sacrificing for one another. If you observe any shortcomings on the part of any, as much as you can, be forgiving and do not be harsh. Even if you wish to admonish, let your admonition be in symbols; do not express it explicitly lest any heart should be saddened. Remember that in the world of existence there is nothing so bad as injuring a heart, for the heart of a man is the place of the descent of the Merciful and man must not at all disquiet or harm the place of the Merciful. Man must ever strive to make the hearts grateful, to rejoice the spirits, to render the thoughts radiant, to be the cause of the comfort and ease of others. This is the station of the Bahais and this is the utmost desire of those who are divine.

Now, the friends of God in Persia have reached such a stage that each is willing to sacrifice his life for the others, each one accounting himself the servant of the others. How many of the nobles are occupied with the service of the poor. How many of the dear ones are most humble and submissive in the presence of the lowly! What is this for? It is for the love of God. It is for sincerity. It is for faith. It is for certainty.

All the people of the world look at us to see how we act; what our characteristics are; what our attributes are; what our mode of procedure is. They all look toward us, and we must act in such wise that we may not be the cause of the degradation of the Cause of God. Nay, rather, that we may be the cause of the glory of God and if we do not do so, how can we behold his face in his kingdom? What shall be our apology? Did Baha'u'llah not teach us by his deeds? Did he not teach us through self-sacrifice? Did he not teach us through his ordeals and difficulties? Is it meet that we should forget them?

Thank God that he has suffered you to attain this great bestowal. Let us thank God that he has suffered us to be sheltered beneath the Tree of Life. Let us thank God that he has accepted us in his kingdom. Let us offer thanks to God that he has specialized us for the favor which was the utmost aim of the holy saints. Let us thank God that, notwithstanding the lack of capacity, he bestows every favor upon us, every grace is showered upon us, and every bounty is revealed to us. He prepared for us the good of both worlds; he prepared for us eternal honor; he gave unto us the life everlasting; he chose us out of all the nations of the world and he caused us to attain

to that which is the sublimity of the human world. Praise God for such an attainment as this! Thank God that such a guidance is yours! And strive with life to hold aloft the banner of the great guidance, to be the cause of the illumination of the east and west, the cause of unity of all nations, that you may be the means of manifesting the spiritual attributes, that you may become imbued with the qualities of the faithful, that you may be distinguished in all virtues, that you may be set aglow with the fire of love of God and attracted by the love of God.

SW_v07#04 p.033-034x, ECN.137+166

ABU0659

Words spoken on 1912-Oct-19 in Los Angeles

The Blessed Beauty (Baha'u'llah) appeared in Persia, in Teheran. He was in the utmost of ease and affluence. He was most influential and surrounded with luxury. All the pleasures of the transitory world were provided for him, and all the grandees of Persia longed to enjoy the influence and affluence, the things of wealth and position of Baha'u'llah. But consider that he suffered all these things to be separated from him. He sacrificed his honour, his fame and his station amongst men, sacrificing all, even his life. Ever was he subjected to the sword, and many were the ordeals which he endured, and many were the indignities to which he was subjected. How nights he passed beneath chains, how many days in dark dungeons!

When I visited the dungeon in Teheran, as a child, in order to see Baha'u'llah—when the door was opened there were some steps leading down into the place. They took me as far as midway. I peered through the darkness; I could not find anyone; it was exceedingly gloomy. Then I heard the blessed voice saying, “Take him away.” When I heard his voice I tried to see the Blessed Beauty, but because of the great darkness I could not. Then I was taken out; they seated me. They said it was customary about midday to take the prisoners out for their meals; so there I sat. About noon the jailers were all ready and the prisoners were taken out. I saw Baha'u'llah's neck in chains, and another, both chained to the same links, a link about his neck and another about the person who was chained

with him. The weight of the chain was so excessive that his neck was bent; he walked with great difficulty, and he was in a very sad condition. His clothes were tattered and battered; even the hat on his head was torn. He was in the most severe ordeal and his health was quite visibly failing. They brought me and seated me, and they took him to the place where there was a pond, in order that he might wash his face. After that they took him back to the dungeon and, although I was a child, I was so overcome I was unconscious. And then Baha'u'llah said, "Take the child to the house," therefore I was taken away.

This shows one of the ordeals of his life, and you can judge of the others accordingly. During fifty years, many were his vicissitudes. He suffered all these catastrophes for us, that we may turn to God; that we may attain to faith; that we may attain to certainty; that we act in accordance with his teachings; that we may be the cause of the illumination of the world; that we may be the means of guiding the people.

And now I wish that you in the light of these sufferings of the Blessed Beauty for our guidance, for our illumination—likewise may be self-sacrificing. We must not forget his favors; we must not forget his troubles; we must not forget his catastrophes. We must ever remember them, striving that perchance, in thanksgiving for these favors, we may offer worthy service; we may be the cause of guiding the people; we may act in accordance with his instructions; we may live in accordance with his behests; we may forget ourselves; and that, like those holy souls who have sacrificed their lives, we may sacrifice our lives; we may be the cause of the heavenly peace; be the cause of the spreading of his fragrances; be the cause of the spread of his teachings.

His teachings are the cause of the life of humanity; his teachings unify mankind; his teachings render eternal honour to man; his teachings are the cause of the sublimity of human nature; his teachings cause man to attain to progress and prosperity. His teachings are conducive to man's entrance into the Kingdom of Salvation

SW_v07#04 p.032

ABU0905*Words spoken on 1912-Oct-19 in Los Angeles*

You are most welcome. Are you well? Very happy? Are you attracted to the kingdom? I came especially to see you, that I might know how you are, that I might inquire about your health and your faith, and ascertain whether you are engaged in the service of the kingdom of God. It was a great exertion for me to come here. It was very difficult; nevertheless I came, because I love you so much, but I cannot remain long.

It is my earnest hope that great results will be the outcome of these meetings, because in these days seeds are being sown. The Blessed Perfection scattered the seeds in the Orient, and we who are his servants have watered those seeds. Those seeds have developed so rapidly day by day that now they are very strong plants, and we have almost the harvest. Likewise you must water the seeds which are being sown in this day, so that they may grow and develop and attain to fruition, in order that in the West also there may be a harvest.

Every sowing is in need of irrigation to cause the growth and development of the seeds. To-day the vineyard of the kingdom is irrigated by the water of the covenant. The seeds will not grow and develop except by this water. No matter how otherwise irrigated, they will not grow, but will perish.

The believers must be confirmed in the covenant, and they must know for a certainty that to-day there is no greater necessity than to be confirmed in the covenant of God. That which issues from the Center of the Covenant is the truth, which is unchangeable, and that which issues from his pen is true and everlasting. All contrary thereto is like parasitic growths having no roots. Such growths may live for two days, or five days, or ten days, but at the first breeze they wither. This has been proved in former dispensations.

If you desire that this vineyard of God be ever verdant and luxuriant, that day by day it may grow and advance, and that there may be many harvests, you must always irrigate this orchard with the water of firmness in the covenant. Then you will witness the results and taste of the fruits. You must take fast hold of that which emanates from the Center of the Covenant. That which issues from my lips, and that which is written by my pen is reality. With that you can water the vineyard of God. With that you can cultivate the tree of the Cause of God.

Through this the name of the kingdom of God will be spread over the world. Through this the Sun of Reality will shine. Through this the clouds of mercy will shower.

I have great love for you, and my hope is that you may attain to the essence of your desires and obtain the desire of your hearts.

ECN.162

AB02076

To: Howard C Ives, in Summit, NJ

Date: 1912-Oct-19

O thou spiritual friend! Thy letter was received. I was made very sad on account of the event of the closing of the Church of Brotherhood. But when I was in those parts I remarked to you that you should not place your confidence in those souls. They say many things but do not fulfil them.

You stated that 'my first assistant is a philosopher.' It is true that philosophy in this age consists in the fact that man is out of touch with God; he is out of touch with the Kingdom of God; he is out of touch with spiritual susceptibilities; he is out of touch with the Holy Spirit, and out of touch with the ideal verities. To wit: he may be an agnostic and a captive of the tangibilities.

In reality her highness the Cow enjoys this attribute and quality. The Cow is naturally a denier of God, a denier of the Kingdom, a denier of spiritualities and a denier of the heavenly verities. She has attained to these virtues without labor. Therefore she is the philosopher emeritus.

Our philosophers of this age after twenty years of study and reflection in the universities attain to the station of the Cow. They know only the senses as the verities.

Therefore her highness the Cow is the great philosopher, for she has been a philosopher from the beginning of her life and not after the hard mental labor of twenty years.

I have mentioned the fact to you that these promises are unstable. You should not put your trust in a soul who is without God.

In brief: be thou not unhappy. This event has happened so that thou mayest become freed from all other occupations, day and night thou mayest call the people to the Kingdom; spread the teachings of Baha'u'llah; inaugurate the Era of the New Life; promulgate the Reality, and be sanctified and purified from all save God. It is my hope that thou mayest become as such.

Crown thy head with this diadem of the Kingdom whose brilliant jewels have such illumining power that they shall shine upon centuries and cycles. Ere long I shall reach New York and meet again my beloved friend.

Upon thee be Baha El Abha!

PTF.139-140

ABU1194

Words to Mrs Chase, spoken at Hotel Lankershim on 1912-Oct-19 in Los Angeles

You are very welcome. I have come to pay you a visit. I was exceedingly sad and heart-broken when I heard of the departure of Mr. Chase, for I loved him very much. He was a near soul to God. Mr. Chase was a man who will never be forgotten. His value is not now known, but will be in the future. Throughout the Orient his name was well known and they all longed to see him.

Be not sad nor grieved. Do not sorrow, for no man in this world is permanent. As there was a day for him to come, there is a day for him to leave. This is of no importance. The results in life are the important things. A man may live a hundred years and if his life be not fruitful, it is of no importance. If he lives here a very short time and his life be fruitful, it is equivalent to being here a hundred thousand years. Importance is to be attached to fruitage. Now, praise God, Mr. Chase did yield fruit. Mr. Chase was heavenly. Mr. Chase was spiritual. Mr. Chase was radiant.

You have not lost him. At most, there is now a temporary separation between you. In the Kingdom there will be a meeting. It is precisely like taking a journey. You will meet him. Do not sorrow.

The coming of certain souls to this world is like not being here at all, even kings—how many rulers—it is as if they had never

come. Certain souls come and believe, and leave behind them an eternal light or radiance, which is equivalent to a candle that never goes out. From the time of Christ, how many kings and rulers have come, but no trace of them remains. It is as though they were beneath the lowest strata of the earth. Their existence has passed away, but of the least of the servants, like the disciples, who left the world two thousand years ago, their stars glisten with everlasting radiance. In the material world, consider what marvellous traces they have left.

You should be comforted. Thus may the spirit of Mr. Chase be pleased with your patience and forbearance. If you were sad, he would be sad, and you would not want to make him sad, too.

PN_1912 p016, BSTW#346

ABU1288

Words spoken on 1912-Oct-19 in Los Angeles

This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout future ages and cycles. He has written many books in this Cause and they will be studied carefully by the coming generations. He traveled once to Acca and there we associated with each other for several days. Indeed he became free from the troubles of this world. No matter how long he might have remained here, he would have met nothing else but trouble.

The purpose of life is to get certain results; that is, the life of man must bring forth certain fruitage. It does not depend upon the length of life. As soon as the life is crowned with fruition then it is completed, although that person may have had a short life. There are certain trees which come to fruition very quickly, but there are other trees which attain to fruition very late; the aim is fruit. If the tree brings forth its fruit young, its life is short; it is praiseworthy. How regretful it is that a man may live a long life and yet his life may not be crowned with success, like unto the cypress tree which does not give any fruitage.

Praise be to God! the tree of Mr. Chase's life brought forth fruit. It gave complete fruit, therefore he is free. He attained to

eternal rest. He is now in the Presence of Baha'u'llah. His Holiness Jesus Christ lived only thirty-three years, but the world is filled with the fruits of his life. Others have lived a hundred years, with no result and no fruitage from their lives. There was a rabbi in Tiberius who lived 120 years, but the tree of his life was fruitless. He had great enmity against Jesus Christ. He often used to argue: 'The ephemeral life is subject to many trial and vicissitudes; there is no enjoyment in it.' The life of Mr. Chase was spiritual in character; his services will ever be remembered and he has already attained to the desire of his heart.

SW_v03#13 p.014-015, SW_v04#11 p.186+189, ABCC.066x

ABU1485

Words spoken on 1912-Oct-19 in Los Angeles

...so that each of you may become a candle, literally a light of guidance, and a manifestor of power. As Bahais you will be accepted as a proof of Baha'u'llah. What wonderful words of instruction! This is a miracle of Baha. It is unlimited teaching. You must be newly created. You must not be the same as you were before you became Bahais. A transformation must take place. Your words must be changed, your name must be changed, your very being must be transformed, just as when a child is born from the matrix of the mother into this world. Day by day you must grow. Day by day you must develop. Day by day you must attain to beauty. Day by day you must draw nearer to maturity. This is the new birth.

When a man is attracted to the fragrances of God and becomes a Bahai, showing forth certain signs, then he is born out of the matrix of night into the kingdom. Day by day he becomes more illumined, more attracted, more wise, and his love to God becomes more manifest. This is the real proof.

I have come from a far country just to see the Bahais, and I have found great joy in meeting you. My hope is that daily you may become more radiant, that your perceptions may be quickened, that the fruits of the world of humanity may become more evident in you, that you may advance. You must associate together in love. Whenever you meet let your conversation be heavenly in character. Speak of reality. Speak of the history of the prophets and of the reality of the religions

of God. Speak of the history of Baha'u'llah and of the proof of the Blessed Perfection. Each one of you should strive with all your heart to become a manifestor of God's inspiration.

ECN.164

ABU1614

Words spoken on 1912-Oct-19 in Los Angeles

Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could-he never failed-until he witnessed the lights of the Kingdom of ABHA, and he was guided by the lights of Guidance.

He summoned the people to the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and articles regarding the proofs and evidences of the Manifestations of Baha'u'llah. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage is worthy of having the friends visit his grave.

The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining; his stars will ever bestow the light. The people will honor this grave.

Therefore the friends of God must visit this grave and on my behalf bring flowers and beseech for him the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten.

SW_v03#13 p.015, SW_v04#11 p.190, MAB.022-023, ECN.160

ABU1818*Words spoken on 1912-Oct-19 in Los Angeles*

O my God! O my God! Verily this is a servant of Thine, who did believe on Thee and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Late he returned to these vast and extensive countries and proclaimed Thy name among the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love, and an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise, and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou art the Merciful, the Precious, the Omnipotent!

SW_v03#13 p.015, SW_v04#11 p.189-190, MAB.022, ECN.159

ABU1907*Words spoken on 1912-Oct-19 in Los Angeles*

Welcome! Welcome! Are you all well? Are you all happy? I am very happy to see you all. I have come from a far distant point to see you, and I am very happy to find you in good health, enjoying the fragrance of spirituality, and I hope that, God willing, your happiness may be complete, that every day

a new joy may be added unto you, that God may protect you beneath the shelter of his care and providence, and that each day you may witness a new confirmation.

May each of you become like a fruitful tree, increasing in verdure and freshness and finally yielding luscious fruits. May you become enriched through the treasury of the kingdom, acquiring boundless bestowals. May you guide the souls to God. Thus Los Angeles will become a city of God, a center of the kingdom of God.

If the friends of God act in accordance with the teachings of Baha'u'llah, become confirmed in guiding the nations, ever serving the cause of the oneness of the world of humanity and ever offering their assistance toward the establishment of international peace, undoubtedly Los Angeles will become a center of the kingdom, the lights of divinity will shine, the heavenly manna will descend, and you will attain to that which was the utmost desire of sages and heavenly ones.

ECN.161

ABU1982

Words to a newspaper reporter, spoken at Hotel Lankershim on 1912-Oct-19 in Los Angeles

- 1 In the world of existence, civilization is found to be of two kinds: material civilization and spiritual civilization. Philosophers founded the former while the divine Prophets established the latter. For instance, the philosophers of Greece established a material civilization whereas Christ established a spiritual civilization.

1 هو الله در عالم وجود دو مدنیت موجود مدنیت مادیّه و مدنیت الهیه فلاسفه مؤسس مدنیت مادی بوده اند و انبیای الهی مؤسس مدنیت آسمانی مثلاً فلاسفه یونان تأسیس مدنیت جسمانی نمودند حضرت مسیح تأسیس مدنیت روحانی فرمود
- 2 Material civilization is the cause of worldly prosperity but divine civilization is the means of eternal prosperity. If divine civilization, which is all encompassing, is established, then material civilization will also attain perfection. When spiritual perfection is attained, then physical perfection is a certainty.

2 مدنیت مادیّه سبب سعادت دنیویّه است و مدنیت الهیه وسیله سعادت سرمدیه اگر مدنیت الهیه که جامع است تأسیس شود مدنیت مادیّه نیز اکمال یابد کمال روحانی چون حاصل شود کمال جسمانی نیز حاصل است
- 3 Material civilization alone does not suffice and does not become the means of acquiring spiritual virtues. Rather, it leads to an increase in wars and disputes and becomes the cause of bloodshed and ruin.

3 اما مدنیت جسمانیّه تنها کفایت نکند و کمال جسمانی سبب حصول کالات روحانی نگردد بلکه مزید جنگ و جدال شود و علت حرب و قتال

- 4 Despite all this, it is surprising that divine civilization has been completely forgotten and the people are constantly submerged in a sea of materialism. This is why night and day they have no peace and are engaged in war and killing. Every day there is bloodshed and ruin, suffering and distress, preparation for a universal war and the destruction of mankind.

MHMD1.337

4 با وجود این عجب است که مدینت الهیه بکلی فراموش شده و جمیع در مادیات مستغرقند این است که شب و روز آرام ندارند دائماً در حرب و قتالند هر روز خونریزی و خرابی است و زحمت و پریشانی و تدارک حرب عمومی و تباهی عالم انسانی

BDA1.319.14

ABU2341

Words spoken on 1912-Oct-19 in Los Angeles

I came from San Francisco to see you and to visit Mr. Chase's grave.

Truly, Mr. Chase was a glorious personage, having no desire save the good pleasure of God. His attention was directed to the Kingdom of God. He served during his lifetime. He was not at all wanting in service. He compiled certain books proving the validity of the Movement. As much as he could, he endeavored to guide the people.

You will never forget him, may you ever pray for him, be ever respectful to his family, and be a source of comfort to them. As many times as possible—at least once a year—you should make it a point to visit his tomb, for his spirit will be exhilarated through the loyalty of the friends, and in the world of God will it be happy.

The friends of God must be kind to one another, whether it be in life or death.

SW_v04#13 p.225, PN_1912 p016

ABU2337*Words spoken on 1912-Oct-19 in Los Angeles*

That which has come forth from the Center of the Covenant you must take fast hold of. That which issues from my lips and that which is written with my pen is the Reality. With this you can irrigate the vineyard of God. With this you can make the tree of the Cause of God become verdant. Through this the Name of the Kingdom of God will be spread all over the world. Through this the Sun of Reality will shine. Through this the clouds of Mercy will pour down.

Whosoever utters a word you must ask: 'Where is the authority of the Center of the Covenant? Show it.' Without this you must not listen to him. If an angel comes down from heaven and has no authority from the Center of the Covenant, you must require his authority. Otherwise the vineyard will become withered and dry. This is the reality.

SW_v11#14 p.243

ABU3664*Words to a reporter, spoken at Hotel Lankershim ca. 1912-Oct-19 in Los Angeles**Question/topic: Abdu'l-Baha was asked whether he was proud of [fellow Persian] Omar Khayyam.*

Proud of him [Omar Khayyam]? Would you be proud of that man who had led your children into evil ways? Would you be proud of a drunkard...

[Quoted in the Los Angeles Times, 12(19?) Oct. 1912]

ABU0427

Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-20 in Los Angeles

Very welcome! Very welcome! Are you all well? Very Welcome! Very welcome. Very, very. I am very glad to see you all, exceedingly glad to see you.

Praise be to God Baha'u'llah has such friends in this city, such radiant friends; such shining faces, such pure hearts is He possessed of. I am thankful, I am very, very glad to see you indeed, and I hope that in this city you may prove to be the standard of guidance; that you may be the cause of the uplift of the Cause; that you may be the means of promoting the Word of God; thus may the people declare that, indeed you are Baha's, real Baha's; that your attributes are glorious that your conduct is glorious as Baha's; that your attributes are Baha's; that your works are Baha.

The purpose of being a Baha is this, that man should be adorned with all the virtues of humanity. Baha means a School, and we are the children in that School; we are the pupils in that School. And when we graduate from that School, we must have a certificate showing that we have acquired virtues; and when we are capable of graduating from that School, when we leave this world, when we hasten to the Kingdom of God, what is our certificate? It consists of good deeds – consists of attractions of the heart, it consists of philanthropies we have achieved. It is Faith, It is Knowledge, It is the love of God. It is Unity and Agreement; It is the fellowship of the hearts. This is the certificate we should carry to the Kingdom showing that in the School we have become imbued with these characteristics, and from the endless bounties of God we have been blessed.

I hope that our certificate will be full and valid, and that it may show full well our achievements; that we may be enrolled on the Wonderful Scroll; in short, I hope that this visit of mine to this city shall be productive of results, and that these results may be that all humanity may enjoy the fragrances which shall emanate from your regions, that news reaching any part shall be the cause of joy to the hearts, shall be the means of dilating the breasts. Thus may all the friends thank God saying: "Praise be to God, in Los Angeles there have appeared certain Baha'is who are truly the radiant candles of humanity; are blessed souls; They are the means of admonishing the people, they are progressive amongst mankind; they are very ethical people; they are the cause of the shining forth of the Sun of

Reality. May they all thank God; may they all desire and long to become like you.

This is My Hope; and the foundation of this is firmness in the Covenant. If you are firm in the Covenant, you may rest assured that the aid and confirmation of Baha'Ullah will reach you. Consider how it is in Persia. The friends of God, notwithstanding their many enemies, in their hearts are firm in God's Covenant. Day by day they are growing brighter; day by day they are becoming uplifted; day by day becoming dearer; day by day their hearts are more attentive. This is the fundamental; because firmness in the Covenant insures Baha'i oneness.

If there is no firmness in the Covenant, this Baha'i oneness will be dissipated and the Baha'i world will be like other worlds, like other religions, and will be subjected to various sects and creeds; and there is no greater injury to the Cause of God than this – that the Baha'i Cause should be composed of various sects and denominations. The Blessed Perfection has uprooted the cause of this, and unless some souls outwardly stand against Baha'Ullah, should go contrary to His commands saying, Baha'Ullah did not know, that Baha'Ullah made a mistake, that He did not understand, why did He do this?

But if you prove firm in the Covenant, the confirmation of the Kingdom of Abha will reach you successively and assist you and will be your helper, your assistor and your confirmer, thus will these confirmations of yours under all conditions, even as it is in Persia. In Persia you have a specimen of this. See what it has done; and this was due to their firmness in the Covenant. If they had not remained firm in the Covenant now they would have been scattered entirely, there would have been no mention of it, there would have been no trace. Now you read in the papers what they are doing, what progress, what attractions are accomplished. Of what power are they possessed, what minds! That is why I speak of this, and I know that you are firm. You do not listen to the nonsense of the people for this sort of thing has always been. Read the history of Christ; read the history of the Church; consider what things have happened. They were a mighty people, but the people you have here, they are not important at all. You must be steadfast – you must be firm.

BSTW#155a, ECN.143+176

ABU0924

Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-20 in Los Angeles

Welcome, very Welcome. Are you all well? You must be happy, very, very grateful because it was very difficult for me to come and reach this part. It was beyond possibility. It was divine confirmation for me to reach here at all; even those in the far east do not believe that I had come as far as Los Angeles. Where is Acca – where is Los Angeles? These regions are far away, what vast distances between them and you, distance indeed; but consider how I longed to see you wherefore, I traverse such distances across country and ocean; otherwise this great distance between Los Angeles and the far East was impossible for me, but because of excessive longing, I came.

I hope this meeting will bear great results, may it be like the meeting of the rain with the earth; may it be like the meeting of the breeze with the garden; may it be like the meeting of the Sun with the mirror – May great results come from it, may wonderful traces emanate from it amongst humanity.

There are many meetings, one is due to family relations, another because of commercial ends or another meeting may be for political reasons. All are due to one or another purpose, but all such meetings no results are forthcoming, anyway if they do bear results it is only temporary, not lasting. There is the meeting for the sake of God. This causes ideal attractions. It is the proclivities of the conscience and such meetings bear great results, and now praise be to God our meeting is perfect. We have no purpose, no desire, no consideration save for your assurances for the love of God and surely results will be forthcoming, they may be quick or they may be long in coming.

If we turn to the Kingdom of Abha, if we supplicate the Kingdom of Abha, if we be lead by the difficulties of Baha'Ullah, if we forget ourselves, if we shun all passions and desires and, in the utmost of humility and submissiveness rely on the Kingdom of Abha, if we achieve good deeds, undoubtedly quick results will be forthcoming, to the extent that we ourselves will be astonished. If we do not attain to this, the results will be long in coming, delayed. Other people will come and they will be able to achieve these results.

At all events this is the object, there is no doubt about it, but there is the difference, whether we are enabled to accomplish

it or others. We must strive to be instrumental ourselves; otherwise God has many servants, He will have other people who will be instrumental in serving, and they will serve the Kingdom of God. We must strive that this crown of glory may be placed on our heads. This is our desire.

BSTW#155b, ECN.144+178

ABU1597

Words spoken at Hotel Lankershim in Los Angeles, 1912-Oct-20

- 1 If they have good intentions for the Cause of God, they must render some service and they must go out to teach the Cause. If they are able, they should raise the cry of 'Ya Baha'u'l-Abha' in churches and gatherings. What will they reap by sowing doubt and disbelief? They will get nothing but manifest loss in this world and the next.
 - 2 The Blessed Beauty has promised explicitly that the servants and sincere ones who devote themselves to the Cause of God after His ascension shall achieve success and be made victorious. Now see which of the servants are firm and serving and which ones hinder and damage the Cause.
 - 3 One of their misgivings is that the true One has always been oppressed and wronged. What has this to do with the matter? Yes, initially the Cause of God has always been denied but with utmost divine aid and assistance the Lord has ever been the protector and savior of the righteous. The reward of eternity will belong to the God-fearing and honor will belong to the sincere servants of God.
 - 4 Thus He says in the Kitab-i-Aqdas, "Let not your hearts be perturbed, O people, when the glory of My presence is withdrawn, and the ocean of My utterance is stilled. In My presence amongst you there is a wisdom, and in My absence there is yet another, inscrutable to all but God, the Incomparable, the All-Knowing. Verily, We behold you from Our realm of glory, and shall aid whosoever will arise for the triumph of Our Cause with the hosts of the Concourse on high and a company of our favored angels."
- 1 اگر اینها هم مقصد خیری در امر الله دارند باید بخدمتی موفق شوند و بروند تبلیغ امر الله نمایند اگر موفقند در کائنات و مجامع کبری فریاد یا بهاء الاهی بر آرند از این شبهات چه نتیجه ئی حاصل میشود جز خسران دنیا و آخرت.
- 2 جمال مبارک بصریح عبارت وعده فرمودند که بعد از صعودش خادمین و مخلصین که قائم بر اعلاء امر الله هستند منصور و مظفر گردند حال ببینید چه نفوسی خادم و قائمند و چه اشخاصی مخرب و هادم
- 3 با وجود این یکی از شبهاتشان اینست که همیشه حق ذلیل بوده و مظلوم عالم این چه دخلی بمطلب دارد بلی همیشه امر الله در بدایت محلّ انکار امم واقع ولی در نهایت عون و نصرت حق حامی و منجی صالحین بوده العاقبة للمتّقین و العزة لعباد الله المخلصین
- 4 لذا در کتاب اقدس می فرماید قل یا قوم لا تأخذکم الاضطراب اذا غاب ملکوت ظهوری و سکنت امواج بحر بیانی انّ فی ظهوری لحکمة و فی غیبتی حکمة اخرى ما اطّلع بها الا الله الفرد الخبیر و نریکم من افق الاهی و ننصر من قام علی خدمة امری بجنود من الملاء الاعلی و قبیل من الملائكة المقربین

MHMD1.340-341

BDA1.322.12

ABU2602

Words to a newspaper editor, spoken at Hotel Lankershim on 1912-Oct-20 in Los Angeles

Question/topic: Abdu'l-Baha was asked about His relationship to Shu'a'u'llah.

- 1 I will tell you one thing and it will suffice once and for all. Beyond this neither question me nor will I reply. And that is the words of Christ when told that 'your brothers have come to see you'. He said, 'They are not my brethren but you are my brethren and kindred.' Christ attached no importance to the original relationship with His brethren.
- 2 Notwithstanding this, my house is open to all. He who wishes may enter and he who wishes to go out may leave.

1 یک کلمه بتو می گویم و این تا آخر کافی است و بیش ازین نه تو سؤال کن و نه من جواب میدهم و آن کلمه بیان حضرت مسیح است که عرض کردند برادران شما بدیدن شما آمده اند فرمودند اینها برادران من نیستند بلکه برادران و کسان من شمائید ابداً به نسبت عنصری آنها حضرت مسیح اهمیت ندادند

2 با وجود این منزل من چنین است که هر که خواهی گویا و هر که گو برو

MHMD1.339-340

BDA1.321.12

ABU1475

Words spoken ca. 1912-Oct-20 in Los Angeles

The believers must not expect anything from one another; they must expect only from Baha'u'llah. If they are sad they must not express it. When they see each other, they must feel the vibration of the heat. That is the condition of being a Bahai.

I have traveled and come as far as here. Perchance in these regions the cause of God will set up a flame and the name of Los Angeles will go broadcast to the Orient. They will say, "there are friends in Los Angeles who are real Bahais and are severed from the world and attracted to the Kingdom of Abha. Their hearts are connected, their spirits are exhilarated with the glad tidings". This is my hope. I long to see all very much in deed, I came here to see the believers.

Look at the people of the world. Look in a very careful way and then you will observe that all the people are like gardeners. They are all planting the seed in a fertile ground or a very weak ground. The seed sown in sterile ground will not bear fruit—no result. Every man looking at his life record soliloquises thus; "Night and day I have been busy." He discovers that he is empty handed—what great remorse! What great misfortune!

What great deprivation! Look carefully. Thank about it. At most—at very most, two or three days they say so and so was a good woman or a good man, no more: but, praise be to God, you are sowing seed in a fertile soil which shall yield fruitage. The harvest will be boundless: hence if you are not happy, who is to be happy. You have answered the summons. You have turned to the Kingdom of Abha, verily it is the Light of the Most Great Guidance.

BSTW#357

ABU1693

Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-20 in Los Angeles

Come My Dears: Praise be to God that this city is progressive, that it is adorned with the existence of the believers. One would not have dreamt that this city contained such beautiful friends. The friends in this city are divine from every standpoint; their characteristics are very praiseworthy; their behavior is very lovely, in reality you are befitting to be known as believers of Baha'u'llah, and you are worthy of becoming the servants and maidservants of Baha'u'llah.

I have been made hopeful, looking into your faces, and I am made sure that in America believers will be found like unto the believers in Persia. These believers and these friends will advance daily; they will become superior beings, the confirmation of the Kingdom of Abha be with you; the fragrances of the Blessed Beauty are surrounding you, the glances of The Merciful are surrounding you, the heart of 'Abdu'l-Baha is with you, the spirit of 'Abdu'l-Baha is with you, the eyes of 'Abdu'l-Baha are with you.

Day and night do I supplicate and entreat and call you. Be confirmed and constant, that from the fragrance and protection of Baha'u'llah, you may become personified spirit; that you may become embodied mind; that you may become worthy personages, that all over the world your fame may be spread; that in reality in the city of Los Angeles there are real Baha'is who will live in accord with the teaching of Baha'u'llah. Therefore they are distinguished above all other people. Their faces are illumined, their characteristics are perfumed, their hearts are brilliant; their spirits are attracted, and although they are walking on the surface of the earth, yet they are traveling in

the Kingdom of God; although they are active physical bodies, yet in the Kingdom of Abha do they soar.

Day and night do I pray and entreat and commune with God that day by day you may advance; day by day you may progress spiritually; day by day you may become greater; day by day your spirituality may become brighter; may day by day you receive spiritual life so that you may attain to the highest point of your desires.

The deceased, his honor Mr. Chase, was a blessed soul; he was a holy reality. His station in this life was not known. Yesterday I took a special trip and visited his tomb. At the time of visiting his tomb I found wonderful spirituality. You must celebrate yearly, annually, the day of his departure from this life, and all of you, on my behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion. Mention the services he has rendered, read passages from his words, and explain the history of his life. This is my wish.

I have arranged that there may be placed a tombstone on his resting place, and have written a sentence that may be engraved on that stone. For I loved Mr. Chase very much indeed. His heart was pure. He had no other aim except service to the Cause; he had no other thought except the thought of the Kingdom. Therefore he was very near to me, and at the threshold of Baha'u'llah he was accepted. The Blessed Perfection has invited him to His Kingdom. At this very moment he is submerged in the Sea of His Bounty.

Now, I say good-bye to all of you. At five o'clock I leave the hotel. But I will never forget you. You will ever be in my memory. I will ever pray for you and beg assistance and confirmation for you.

SW_v04#13 p.225-226x, BSTW#155e, ECN.145+182

ABU0750

Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-21 in Los Angeles

I desire to say farewell today as I am going to leave in a few hours, but I do not say goodbye. I repeat "Au revoir". It is my hope that another meeting will be realized. Some of you will be fortunate enough to come to the Holy Land and will visit the Holy Shrine of Baha'Ullah, and there you will meet me. I will be made very happy, exceedingly happy to meet you there, for we will converse there at the heavenly court. Now, temporarily, I say to you au revoir.

After my leaving this part you must arise and show the utmost firmness and conviction, for God has chosen you. The light of guidance has illumined your heart and you have become real Baha's under the shade of His protection. You are all living, you are the bright candles of the Cause for you have discovered the Sun of Reality. You are the brilliant stars of this horizon, for you have stepped in the Kingdom of God. You are the fruitful orchard trees of this orchard, you are implanted in the rosegarden of Abha, you are the flowers of the rose garden of significances, for you have attained to reality of the Cause of God.

You should not think that you are like other people. They are dead and you are living, they are blind and you are given the power of insight. They are deaf, and you are given the power of hearing, they are mute and you are given the power of speech, and the signs of these bounties will appear in the future. Your lights will flood their world in the future.

For the present, it is like unto a gardener who scatters seed in the field. In the future these seed will grow and develop; they will grow into beautiful trees with overshadowing branches, and they will bring forth blossoms and fruits. Then all the people will be astonished, and you will be astonished thinking what wonderful bounty has been bestowed upon you, what a great bestowal and what a wonderful gift; what outpouring of heaven and what divine effulgence. You will be astonished, and all the people will be astonished. Just as this condition is realized today in Persia. The believers of God are astonished, and the people are astonished.

It is My great hope that under the protection of the True one you may always be protected; that you may be submerged in the sea of Divine Mercy; that you will be set aglow with the fire of His love, that you may be resuscitated with the water

of eternal life. Day by day you may develop in spiritual life, so that you may attain to the apex of the Kingdom, and there you may witness the lights of the Kingdom of God.

Be happy! Be rejoiced! Live! If you are not Happy who on earth will be happy? If you are not rejoiced, who will be rejoiced? If you are not illumined, who will be illumined? If you are not honored, who will be honored? Are you not getting the wonderful bounties surrounding you? You will attain to wonderful spirit. You will receive new power; you will soar.

Know this for a certainty. The darkness will not be dispelled except through the light of Baha'u'llah, and this tribulation cannot be calmed save through the tranquility bestowed by Baha'u'llah.

BSTW#155d, ECN.146+180

ABU2707

Public address given at Hotel Lankershim on 1912-Oct-21 in Los Angeles

- 1 If you desire the nearness of God, you must sever yourself from everything and become purified and sanctified from the dross of this transitory world. You must become submerged in the sea of the love of God. You must occupy your time with His mention and praise. Baha'u'llah alone must be the Beloved of the world.
- 2 Observe: until the disciples of Christ renounced themselves they did not resuscitate the world. Thus, you must always be occupied with the mention of God and in spreading the teachings of Baha'u'llah.

MHMD1.338

1 اگر تقرب الهی خواهید از جمیع اشیا منقطع شوید
و از آرایش دنیای فانی پاک و مقدس گردید
در بحر محبت الله مستغرق باشید و بذكر و ثناء او
اوقات را حصر نمائید بهاء الله وحده باید محبوب
عالم باشد

2 ملاحظه نمائید تا حواریان حضرت مسیح از
خود فانی نشدند عالم را زنده نکردند پس باید
دائم بذكر الهی مشغول باشید و در صدد نشر تعالیم
حضرت بهاء الله برائید

BDA1.320.07

ABU1679

Words to the Baha'is, spoken at Hotel Lankershim on 1912-Oct-21 in Los Angeles

- 1 Thank the Lord that you have attained His eternal favors and have been blessed with seeing eyes. All are blind but you are endowed with sight. All are earthly but you are heavenly. Although you live on earth, you soar high in heaven. 1 شکر کنید خدا را بالطف باقیه فائز شدید و دیده بینا یافتید همه کورند و شما بینا جمیع زمینی هستند و شما آسمانی اگر چه شما در زمینید لکن در آسمان سائرید
- 2 It is my hope that day by day you will seek assistance and will rise to promote the Word of God. Go every year to visit the grave of Mr Chase on my behalf, for he was a sanctified soul; his station will be known later. 2 امیدوارم روز بروز تأیید جدید جوئید و بر اعلاء کلمه الله قیام نمائید و هر سالی زیارت قبر مستر چیس از قبل من بروید زیرا نفس مقدسی بود مقام او بعد معلوم خواهد شد
- 3 I have come a long distance to see you; I have traveled 12,000 miles. Praise be to God that I have found you in spiritual joy and happiness. 3 من از راه دور بدیدن شماها آمدم ۱۲ هزار میل راه را طی کردم الحمد لله شما را در کمال روح و ریحان دیدم
- 4 I pray that you may live under the care and protection of God and be assisted by Him in rendering greater service to His mighty Cause, so that each of you may become a fruit-bearing tree in the garden of His favor, full of freshness and life. May you acquire more bounties of the Kingdom and engage yourselves in guiding souls, so that Los Angeles may become a divine city and a center of the lights of the Kingdom. 4 امیدم چنانست که در صون و حمایت الهی باشید و در خدمت امر الله موفق تر شوید تا هریک در بوستان عنایت اشجار بارور گردید و در نهایت طراوت و لطافت باشید کسب فیوضات ملکوت بیشتر نمائید و بهدایت نفوس مشغول شوید تا لاس انجلیز مدینه الهی شود و مرکز انوار ملکوت گردد
- 5 If the friends of God act according to the teachings of Baha'u'llah, they will succeed in guiding the people, will promote the unity of mankind and will strive for universal peace. Heavenly confirmations will descend upon them and they shall attain that station which is the desire of the holy ones and near ones. 5 اگر احباب الهی بموجب تعالیم بهاء الله عمل نمایند موفق بهدایت امم گردند خدمت بوحدت عالم انسانی کنند در صلح عمومی جانفشانی نمایند موائد آسمانی بر آنها نازل شود موفق بمقامی می گردند که آرزوی مقدسین و مقربین است

MHMD1.342-343

BDA1.324.04

ABU0906

Words to the Seattle and Portland friends, spoken on 1912-Oct-21 in San Francisco

Welcome, very, very welcome. These friends who have come from Seattle and Portland have taken a great deal of trouble to come here. You have come a great distance. You have labored very faithfully to come so far, but I have come from a more distant country. I have crossed 12 or 13,000 miles to come here and see you. The distance is very great. This will show you how much I longed to meet you, and all this distance the roads were as though carpeted with silk. While the sea was rolling and surging it was as though it were smooth and calm. The great Atlantic to my sight was like unto a lake, and from New York to San Francisco it was like unto a mile. This was through the utmost love that I had for you.

Praise be to God that I have arrived here and witness your shining faces. I am very happy, exceedingly happy, and you must likewise be happy.

Praise be to God, through the providence and favors of Baha'u'llah such things are brought about.

Such events are not yet recorded in the history of the world: that is, a personage from the Far East, with a number of souls, arriving at this side of the world, their aim not being commercial, nor for sightseeing or for making of any geographical discoveries.

In brief, there is no material purpose or aim in this trip. It has simply been for the attraction of the hearts. It has been absolutely from a spiritual longing to see the friends.

A number of persons coming from the Orient to the Occident for this purpose, this is very wonderful. You cannot find a record of it in any history of any nation.

At the utmost a person, or a number of persons, make cross the continent for sightseeing, for trade or commerce, but simply to travel for the meeting of the friends and for the sake of spiritual communion, this is very rare.

This is brought about through the favors of the Blessed Perfection. This is through the bounty of Baha'u'llah. We witness how he has brought about this spiritual connection among the hearts and how he has attracted these hearts together.

This is one of the evidences of Baha'u'llah. No other except Baha'u'llah could bring about such a condition. No one could achieve such a colossal work, that a Persian personage and

a Japanese gentleman should associate together in the utmost love, here in San Francisco. This is the potency of Baha'u'llah.

In brief, you are very, very welcome, most welcome.

You have traveled yourselves to come so far. For this I am made very happy.

I will meet you again tonight.

I did not sleep last night on the train. I arrived this morning and am a little fatigued.

I will meet you again soon.

ECN.730

ABU0060

Words to Drs. W. and W. Allen and Dr. J. Catton, spoken on 1912-Oct-21 in San Francisco

‘Abdu'l-Baha: Did you have any questions, Dr. Allen?

Dr. Woodson Allen: I want to ask one question. Most of my life has been given to the study and practise of medicine and surgery, and ever in that field of activity I must look for the handiwork of God, and the question that is puzzling me is simply this: can I give a man any assurance that he can be healed through the power of the Holy Spirit? For instance, I tell a man that he needs a surgical operation and he immediately believes me, but if I say that I believe he might be healed through the power of the Holy Spirit he would probably say to me that I was a fanatic and go to some other doctor.

‘Abdu'l-Baha: Diseases are of two kinds. There are some which are due to material cause, and such diseases should be treated according to material methods. For instance, supposing there shall be some sort of process in the liver that is tissue pathology. Its treatment should be entirely physical. On the other hand, another disease may be spiritual in character. For example, fear is a nervous disease resulting not from any material cause. It is psychological neurosis. That sort of disease has to be treated spiritually.

God has not created all the plants you know and all the various metals for nothing. They are for some purpose. They have their physiologic findings, and each one of them has its physiologic result. They are not for useless purposes. And if we deny

pharmaceutics and therapeutics, then it would mean that all these things are without physiologic effect, when there is use for each one of these plants. For example, if a man is stricken with fever, we will say with ague, if we give him quinine, it acts as a specific, and we know it is a remedy. Or a man may have smallpox, and we vaccinate him. We know vaccination is a preventive. Nobody can deny that. You see that would be foolishness. Everything has its use and its place. A man may be stricken with a certain form of skin disease – psoriasis, for example, and we use a certain form of remedy. You cannot deny that sort of thing.

Can you deny the effect of these medicines? No! What do you think of that? Don't you that is so?

Dr. Allen: It is true.

'Abdu'l-Baha: But, on the other hand, there may be some diseases due to some spiritual cause. For example, a man may be subjected to excessive joy. Out of that excessive joy may result mental derangement – a sort of emotional shock. It will be an emotional upsetting. That has to be treated spiritually. Or, fear may cause a tremendous shock to the nervous system and then that should be treated according to psychotherapy. And so on. There are many diseases which are neuroses and have to be treated accordingly.

Suppose a man has an abscess that is suppurating. Unless we do something for that abscess, it may go and become gangrened; it may become diseased. Suppose we leave this abscess. If we say prayers over that abscess – the prayer for that is the knife – the surgeon's knife – it is the lance. We should lance it out.

You see both have their places. Those diseases that are due to psychological neurosis, treat them according to psychological neurosis and suggestive therapeutics, and those that are due to material causes then you have to give them the material treatment. For example, an abscess has to be incised. If you do not lance it, it will go on and become gangrenous, because the origin of that is entirely material pathology.

This is the truth of the matter: to discard medicine is nonsense. Medicine is perfectly reasonable.

Even the animals when they are sick, though they are not intelligent, know where certain grasses grow, and nature leads them to certain herbs, and they taste those herbs, and they smell them, and certain grasses that seem to please their taste they eat and get well. This is natural is it not?

For example, when your finger is wounded, you naturally stick it in your mouth. Evidently the saliva has something to do with that and seems to act as a salve. The animals, whenever they have a wound, lick it with their tongue and get well. This is natural. This is not a process of thought.

There are a number of diseases which are psychological. They have to be treated according to suggestive therapeutics.

Your hand may become wounded. Suppose you just imagine that there is not a wound there. You say: "My hand is not wounded." Would that help it? Would that help it? Would that cure it? You agree with that, don't you?

Dr. Allen: There is one point I want to make. Take, for instance a child that is sick. Everything has been done for the illness – in a surgical case – in a therapeutic way. The doctors have given up, but when some prayers are said for the child, it gets well. How is that?

The child had whooping cough. It got wet in the evening, and took cold and got pneumonia, and the doctor treated the child for several hours, and gave all the remedies he could think of, and the child kept getting worse. He called for me, and from all appearances it did not seem the child could possibly live. Every paroxysm seemed to be its last, and the pulse could not be felt at the wrist, and when it did come it was simply a flutter. He asked me what I thought, and I said I thought the child was dying. He said, what should I do? I suggested some simple remedy, and he gave that along with the one he had been giving, I sat by the child and took its hand, and said the Greatest Name, and in a few hours the child began to improve. As far as my mentality goes I cannot see that the remedy did the child any good.

The question that came to me is: Did the saying of the Greatest Name make it well?

In the morning, the doctor was tired, and he asked me if I would stay with the child while he went home. I stayed a few hours, and the child improved so well I went home, and the doctor called next morning and said: "That was wonderful medicine you gave the child, for the child is practically well."

Now, what I want to know is what cured that child?

Dr. Farid: The Greatest Name.

Dr. Allen: That is what I want to know – how can I say that to those people?

'Abdu'l-Baha: The first thing for us to find out is whether the two forms of treatment – the spiritual and material – are real

or not. We must investigate that first: whether the material medicine, or spiritual medicine, has a basis for that or not; whether they are real or not. That is the foundation.

We find that in the creation of God there is a basis for material medicine. Even in the animals, which are devoid of thought, there is an instinct which propels them when they are sick. They go to certain herbs which are physiologically suited, and they eat them. That is one thing.

Secondly, a man may have malaria, and as soon as we give him quinine it seems to have its specific effect; or, in diarrhea, opium has its effect, stopping it; or, in psoriasis, if we give a form of mercurial treatment, it may heal it; or, in the case of a wound, if we wash it with carbolic acid, it gets well. So you see there is a basis for material medicine. We cannot deny that. It is not so?

Then we come to the spiritual medicine. We find that it often happens that a man gets sick, and we pray, and he gets well. It often happens. That happens in numerous cases. A man has become insane, and we pray, and he gets well. It often has happened. A man has, day by day, become emaciated, and we pray, and he gets well, gets strength. And so on in many cases.

Therefore, both of these have their provinces. Hence, both of them should be used – both the one material and the other the spiritual. Neither of them has to be given up.

Dr. Catton: The doctor wanted to know whether this whooping cough, which is a material thing, was benefitted by a spiritual thing. (To Dr. Fareed) Does he want to treat the material side with material things?

‘Abdu'l-Baha: It is possible to treat not every material, not all the material. Some can be treated spiritually. There can be some spiritual disease and material medicine will help it. Both are possible. The spiritual can help the material, too. But there are some diseases that are material that must receive entirely material or physical treatment, just like an abscess, for example. While an abscess is coming to head, is suppurating – that has to be lanced. But before inflammation has set in, and it is not suppurating, the beginning of it can properly be treated spiritually, but when suppuration has taken place, then you have to lance; otherwise it will become gangrenous, because it is already corrupted – it has to be evacuated. For example, suppose there is an abscess in My hand, suppuration has taken place, and the hand is swollen and has come to a heading. It has to be evacuated.

Dr. Catton: Then the spiritual side can protect the side which is not destroyed? You can hope to cure diseased tissue, but not destroyed tissue?

‘Abdu'l-Baha: Sometimes a disease may become very predominant, like melancholia. That can be spiritually cured. Most of the nervous diseases can be treated spiritually, because they are psychical.

Dr. Catton: The question is the spiritual curing of the material. I want to draw the line where you can cure and where you cannot. Take a given cell in the body, and start to treat it wrongly, so as to destroy it. Up to a certain place, that cell can still be brought back to life: past a certain stage, it dies. Where it is capable of regeneration, can it be cured spiritually?

Dr. Farid: There is no line of demarcation.

Dr. Catton: An abscess is only a stage in the disease of a material thing, and if there is a general underlying law that spiritual treatment should be employed to treat material things, it does not seem right that there should be a stage where spiritual treatment is of no use, unless you come to a stage where the tissue is actually destroyed.

‘Abdu'l-Baha: Is there any law which is not limited? God alone is unlimited. There is no process which is not limited. For instance, whether spiritual or material, can you hinder a man from dying? Therefore, it is limited.

Dr. Catton: Spiritual treatment will help a man that is alive and will not help a man who is dying?

‘Abdu'l-Baha: Use both of them. Do not limit. Use both, and get results.

(To Dr. Allen) I gave you spiritual treatment. I will tell you that. When you came to me, you were sick. You are quite well now. Without letting you know I treated you. Your pulse was not so good. Your pulse is improved, and you are a different man. Get up and look in the looking glass. I did not let you know about it.

The spiritual treatment has its effect, of course. I am not saying that this is impossible to be treated spiritually. I am saying that all these are to be used. Pray and give medicine, too. You pray that the medicine will work, and the medicine will work. One of them will do it.

It is very humorous!

The people who say medicine is not right are off. If a man gets hungry, he has to have food. He cannot say: “I am not hungry.”

If he says: "I am not hungry," he does not get satisfied, because hunger is a sort of disease, too. Or, if he says: "I am not thirsty," will his thirst be quenched, do you think? Likewise sleep. If he is sleepy and says: "I am not sleepy," and affirms he is not sleepy, he still wants sleep. That is natural.

The point is this, that when a man is hungry, or thirsty, give him his bread and water, his food. There is a void that has to be filled, and something has to go there. A vacuum is there. Give him water. Praying over it will not fill him.

Good-bye. Bless you! Bless you!

MAB.069-075, ECN.545

ABU3089

Words to Mrs. Allen, spoken on 1912-Oct-21 in San Francisco

Mrs. Allen: I want to consecrate my life to the service of Baha'u'llah. Have I the capacity?

'Abdu'l-Baha: Because you have this intention, that is capacity. The intention is capacity. If you did not have this intention, you would not ask for the capacity.

Mrs. Allen: I want to know if my home in Berkeley may become a Baha'i Center with your blessing?

'Abdu'l-Baha: Very good. The very fact that you wish to have your home in Berkeley as a Baha'i Center is an indication of capacity. May God aid you and bless you and that which is your intention may be achieved.

MAB.064a

ABU0327*Words spoken on 1912-Oct-21 in San Francisco*

His Holiness the Bab – may my spirit be a sacrifice to him! – appeared in Shiraz. Soon after his declaration he wrote his first book, called “The Best of Stories,” and in it the Bab confessed his evanescence and acknowledged himself to be in a state of spiritual communication with Baha’u’llah, and many times addressed him. This book has been spread throughout Persia. No one can say it is not the book of the Bab. It is incontestable. It was written in red ink as symbolic of his martyrdom, and in addressing Baha’u’llah wrote: “O thou, my supreme lord, verily I have sacrificed my all for thee, seeking naught but martyrdom in thy path and anathema in thy way.”

The Bab wrote another book, called the Beyan, which is divided into nineteen vahids (unities) of nineteen babs (chapters) each. In this book he mentioned Baha’u’llah by the name of “Him whom God will manifest,” and one of his commands was “If any soul should displease another he must give nineteen drachmas of diamonds as atonement. He believed this would train people in such wise as to hinder them from injuring the feelings of “Him whom God will manifest,” when he should appear. In a word, every chapter culminates in the mention of “Him whom God will manifest.”

The prophets of God in past times declared that the coming of the successive manifestations of God would be recognized by certain signs symbolically expressed. For example, Isaiah prophesied that when the promised one should come he would sit upon the throne of David; he would conquer the East and the West; he would organize a new sovereignty; he would uphold the law of the Torah; he would usher all the nations under his dominion; during his time the lamb and the wolf would dwell together; the mountains would depart and the hills would be removed; and the earth and the heavens would pass away. All these were the signs of the coming of the Messiah, but they were only symbols. Therefore, when Christ appeared the Jews did not believe. They said: “Those signs have not come to pass. Where is the sovereignty of the Messiah, and where is his scepter – the rod of iron?”

In reality all of these prophetic signs did come to pass, that is to say, the inner significances appeared, but not in an outward and literal sense. For instance, it was prophesied that the promised one should come from a place unknown. So the Jews said of Christ: “We know this person. He is from Nazareth.

We know his house; whereas the promised one is to come from a place unknown.” In truth Christ did come from a place unknown – for his reality – the Christ reality – came in the body of Jesus. Though the body of Jesus came from Nazareth, yet the Christianity – the spirit of Christ, – being divine, was placeless. His rod was the iron of the will of God. His sword was his blessed tongue, which separated truth from falsehood. He promulgated the teachings of the Torah, the fundamental law of the prophets. During his time the lamb and the wolf did dwell together, not literally because that would be impossible, but in the sense that antagonistic religionists became pacified and associated together at the fount of Christ. He founded a sovereignty and was enthroned, but the Jews did not understand and said: “Where is it? This man is not possessed of a mat, to say nothing of a throne.” His Holiness Christ did establish a sovereignty, – an eternal spiritual sovereignty. He did not establish a sovereignty like that of Bonaparte or Hannibal. His sovereignty was of God. His dominion was of the heart.

His Holiness the Bab did not condition the appearance of the promised one upon any such signs. On the contrary, he warned his followers lest they should become veiled and as in past times say that certain signs had not come to pass. He said: “When he appears you must believe and accept.” This command he gave frequently and with great emphasis. In the Arabic Beyan he said: “When he proclaims himself you must not watch to see whether I become a believer or not. Beware lest you be veiled by me!”

His Holiness the Bab and nearly all his followers were martyred. Upon the death of the Bab, Mirza Yahya, my uncle, who had been appointed viceregent of the Bab, fled, and thus the Babi movement was virtually ended, however there are a few Babis today. These Babis believe that the Bab was the actual founder of the Bahai movement, whereas he was only the herald, even as John the Baptist, who was the herald of Christ, who in some parts of Arabia is still considered to be the essential personage of the Christian movement.

When Baha'u'llah appeared he was recognized as the promised one heralded by the Bab, and every one knows that were it not for the appearance of Baha'u'llah there would not have been a Bahai movement to-day.

During the time Baha'u'llah resided in Mesopotamia he displayed marvelous grandeur and power, notwithstanding the enmity and opposition of the Shah and the noblemen of Persia. Learned men of all nations sought him and were humble in his presence. They received from his holy tongue answers to their questions, and not a single soul left his blessed presence

unsatisfied. When the ulama saw that Baha'u'llah exercised such influence in Bagdad they caused him to be exiled to Constantinople. However, he was sent, not as other exiles, but with honorable escort, and the officials en route, including the governor general, showed him great respect.

He remained four months in Constantinople. When it was discovered that he was gaining converts he was sent to Adrianople, where he spent five years. Then, at the instigation of the Shah of Persia, he was banished to the fortress of Acca.

Baha'u'llah was a prisoner, yet at all times, he upheld the banner of his cause with dignity and power.

ECN.186

ABU1908

Words spoken on 1912-Oct-21 in San Francisco

This morning we were speaking of the fact that God never leaves anything unexplained. He will make everything manifest, even though it may remain hidden for a long time. For example, certain holy personages dwelling among us may not be appreciated during their lifetime, but after their departure from this life their reality will become manifest.

Such a one was Mary Magdalene. The greatness of her station was not known during her lifetime, but after nineteen hundred years God has made it clear that this woman was the most steadfast of all the followers of His Holiness Christ. After the crucifixion his disciples were greatly agitated, even Peter who, although he had denied His Holiness Christ to be, was considered the chief of the apostles, but this marvelous woman caused them to become firm and steadfast. Through the power of her faith they were able to see that though the body of Christ had been crucified yet his spirit or reality had not suffered but was with them still; that his body was like a torn and discarded garment, but that his spirit was eternal and indestructible. Thus the disciples became reorganized through her exhortations and exhibition of firmness.

Now, after this long period, the station of Mary Magdalene has been revealed. Hence we must have faith that at the proper time every reality will likewise become revealed.

ECN.184

ABU3068

Words to Takeshi Kanno, spoken on 1912-Oct-21 in San Francisco

The war between Japan and Russia came about after the departure of Baha'u'llah, but before these events occurred Baha'u'llah often mentioned kindly the name of the Mikado and his people, saying that among the reigning monarchs of the world he was distinguished. He was constantly thinking of the upbuilding of the country. He willingly passed over his own authority and despotic rules so that the country and the people might progress.

MAB.064b

ABU0517

Words to Prof. E. A. Rogers, spoken on 1912-Oct-22 in San Francisco

A. B.: I longed very much to visit you at your school in Los Gatos but there was not the time and I regret that I could not go, but I will pray that God may assist you. Instead of my going, I will pray often in the future that you may be confirmed and assisted.

This prayer is greater than meeting. I will pray that you may be assisted to serve the world of humanity to render a great service, so that you may be remembered in the future for having done such a service, for this is a very great and wonderful service that you are doing in training the children. This service of yours is known in the Kingdom of God, and the Supreme Concourse praise it.

Tell me about your school. Let me hear about the arrangements.

Prof. R.: It is founded on love.

A. B.: Very good.

Prof. R.: We try to help each boy to work out his own individuality.

A. B.: Very good.

Prof. R. We live natural lives with the boys, as one family. The school is located in the mountains and the natural environment is ideal. It is our aim to make the courses as broad as possible, in accordance with the courses in other schools; at the same time the life is ideal so that they may learn to be practical rather than theoretical.

A. B.: Very good.

Prof. R.: It is also one of our aims and desires that as fast as possible we may take in those who have no homes.

I have been following out with remarkable success some of the instructions 'Abdu'l-Baha gave me.

A. B.: Excellent. Nothing can equal them. Examine that method and you will find it matchless. It is my own creation. With a method of that kind, one year's work is equal to five years by other methods. Try it!

From the beginning, give the children pencils so that they may write the letters. They will then learn to read at the same time.

The way I have pointed out is an exceedingly easy one, and the children will learn their lessons joyously.

For example: You write the letter "A" on the blackboard. Then ask the children, "What is this?" If anyone should say "A" you should say, "Bravo, well done." But, if no one answers, you may say again, "This is A." And again, until they understand.

And so on until they have learned all the letters. If they know the letters you write, praise them. If they do not know, write them again and again. In one week they will learn them. It should not require more than a week.

Next, word formation. Later, composition.

For instance, you write the word "heaven." You ask, "What is this?" One pupil may point up to the sky. You say, "Bravo." Then you ask, "What is this in French?" If some one says it, you say, "Bravo." If no one knows the word, you should write it, first in English, then in French, and ask again. If anyone can pronounce it, say "Very good." If not, try again.

Follow the same procedure in teaching them the German word for “heaven.”

Similarly with other words. Every day twenty words. In one month the children will know six hundred words. In three months they will have learned eighteen hundred words; and in four or six months – at most a year – they will be able to read, write and speak three languages fluently, for they will have learned English, French and German simultaneously.

Likewise with other subjects. Let the lessons be in writing. This is a perfect system.

The teaching should be by questions. For example: In geography, you may ask, “How many continents are there in the world?” “What are their names?” “How many continents are therein the Eastern hemisphere?” “How many in the Western hemisphere?”

All questions and answers. You will request the children to draw a map of America. They will begin to draw, talking and laughing together, teaching and correcting one another. Then the teacher should draw for them a map which is correct.

By means of this method the children will learn easily and will enjoy their lessons.

This is a very wonderful system, and the beauty of it is that it will not be laborious for the children, nor fatigue them. The lessons will be so interesting that learning will be like play and the children will be happy all the while.

ECN.758

ABU1014

Words spoken on 1912-Oct-22 in San Francisco

God will assist you. One of the great prophets of the Orient, one of the worthies of the East, called Ali, says, that whosoever seeks after anything and is serious about it, will find it. Seek and ye shall find. Whosoever knocks at any door and is persistent about it, there is no doubt that the door will be opened unto him.

Now, as long as you are interested in the Movement, and interested seriously, and you are investigating reality, you are the lover of reality, there is no doubt that you will attain.

When man dedicates his life to a cause, he must dedicate entirely, then he is really dedicated. It is not through word, but through deed. One must dedicate his life completely, fully, in reality, just as the dead branch sacrifices its life to the fire, and just as the oil sacrifices its life to give light. This is the great station—the station of sacrifice. There is no greater station than this.

In Oriental language, there is the expression, “May my life be a sacrifice to you,” and a man writing a hundred letters a day might use these words a hundred times and yet he would not sacrifice anything for his friend. But this is a custom—a usage. Everybody who writes a letter to his friend says “May my life be a sacrifice to you,” and perhaps he does not realize the meaning at all.

The station of sacrifice is the great foundation. When you read the Old and New Testament, you will find that constantly the word “sacrifice” is mentioned. It is recorded that the Israelites sacrificed sheep so that their sins may be forgiven. In the time of Adam, Cain made sacrifice of sheaves of wheat and Abel made sacrifice of sheep. Now this is a symbol, and this word extended after the time of Christ.

What is the symbol? Just as the sheep sacrificed its life, likewise this natural state of man, which is the animalistic state, must be sacrificed. How should it be sacrificed? The vices of the animalistic state of man must be entirely annihilated, and he must be characterized with divine virtues. It was a symbol and before His Holiness Christ appeared, all the Israelitish prophets made sacrifice of animals. This was a mystery of that higher sacrifice and when Christ came he said, I will sacrifice myself for the sake of the salvation of all. What did He mean? He meant to change their characters, and in this way make them heavenly, in this way make them God-like, spiritual and divine.

This is one of the meanings of sacrifice.

SW_v04#12 p.205, SW_v08#06 p.064-065x

ABU1144

Words to some Baha'i youth, spoken on 1912-Oct-22 in San Francisco

About teaching. You may teach in two ways. One way is limited teaching; another way is the unlimited teaching.

Teaching in a limited way consists of the following, namely: explaining the proofs and evidences in regard to the principles of Baha'u'llah, quoting prophecies from the Old and New Testaments, stating that that Day has come. Moreover the intellectual proofs and evidences are this and this, etc. The principles of Baha'u'llah have been set forth with such potency and penetration that no one can deny them. While He was in prison, He was in chains, and He wrote important Epistles to the Kings and Rulers of the world. All that which He wrote in these letters came to pass later on. The Tablets of Baha'u'llah do exist quoting therein wonderful signs which appeared to Baha'u'llah during the various periods of His life.

While in prison He withstood two despotic kings, and He gained victory over both. In prison He raised His Banner, He spread His Teachings and spiritually defeated two despotic kings. They could not prevent the spread of His Teachings. In brief, while in prison, He raised the Ensign of His Principles. This is impaneled in the history of the world. Such dominion appeared from Him, and such potency manifested from His personality. There are many instances of such, and when a person explains these things, He is guiding, He is teaching, He is crying out. This is teaching in a limited sense.

Teaching in an unlimited sense consists of the following and is very good, very great: the teacher himself (or herself) becomes the standing proof of Baha'u'llah – that he (or she) may become a miracle of Baha'u'llah with such power and such knowledge and desire, such actions and such words and character, and such heavenly powers, that you may live amongst the people, that you may be a proof, undeniable proof, of Baha'u'llah.

If someone ask: "What is the proof of Baha'u'llah?" one may say such a person – there is the proof; look at her. Baha'u'llah has educated this person. he has awakened this soul. He has quickened this life. He has made this person a speaker; He has given her knowledge, made her holy, made her sanctified – a shining light – He has made her a sun.

This is the unlimited teaching.

God willing, each one of you may become a sun.

MAB.066-067, ECN.190x

AB02234

To: May Maxwell, in Montreal

Date: 1912-Oct-22

- 1 O thou my daughter in the Kingdom! 1 ای دختر ملکوتی
- 2 From the day of leaving Montreal until now I have not rested nor reposed for a moment. From morn until midnight I was engaged in heralding the Kingdom, and in numerous assemblages and meetings, even in the Jewish Temple, I raised the call proclaiming the Revelation of the Kingdom. Many a night I did not sleep, and on many a day, like unto a surging sea, I was in the utmost state of agitation. Praise be to God that in the great Jewish Temple in San Francisco, proofs were produced to demonstrate the truth of Christ's divine Revelation, and all listened with great joy. No one objected. At the end of the speech, they expressed utmost gratitude. One said, "I am ashamed to be a Jew, and I shall not be one hereafter". Another Jew, when he met us on the street, said, "Truly this speech was a speech of Isaiah the prophet". Likewise others encountering us on the street expressed the utmost gratitude. One would say, "Very good". Another would say, "Very beautiful". Yet another would say, "Very nice". In a word, we are caught in the midst of "beautiful", "good", and "nice". 2 من از یوم خروج از مونت‌ریال تا حال دمی نیاسودم و آرام نگرفتم از صبح الی نیمه شب مشغول بنداء بملکوت بودم و در اکثر مجامع و محافل حتی معابد یهود نعره‌زنان اعلان ظهور ملکوت نمودم بسا شبها نخفتم بسا روزها مانند دریا در نهایت هیجان بودم الحمد لله در معبد عظمای یهود سانفرانسیسکو اثبات حقیقت حضرت مسیح شد و جمیع بنیات سرور استماع نمودند نفسی اعتراض ننمود و در ختام خطابه نهایت ممنونیت را اظهار کردند یکی گفت من نجات میکشم یهودی باشم و من بعد نخواهم بود یهودی دیگر در کوچه تصادف کرده گفت حقا که این خطابه خطاب اشعیای نبی بود همچنین نفوس دیگر در کوچه تصادف نموده نهایت امتنان اظهار میدارند یکی میگوید وری گود یکی میگوید وری بیوتیفل دیگری میگوید وری نایت باری ما در میان بیوتیفل و گود و نایت گیر کرده‌ایم
- 3 I am very pleased with the glad tidings of the exaltation of the Cause of God in Montreal and the unity of the believers. Convey wondrous Abha greetings to all. 3 از بشارت علو امر الله در مونت‌ریال و الفت احبا بسیار ممنونم بجمیع تحیت ابدع ابهی برسان
- 4 On the 5th of November, we will possibly arrive in New York. I am now on the point of leaving to depart for the East, for we have reached Los Angeles on the coast of the Pacific Ocean. Now we must return. 4 در پنجم ماه نومبر ممکن وارد نیویورک شویم حال در شرف حرکتیم که به شرق رجوع نمایم زیرا به لاس‌انجلیز شاطی بحر باسفییک رسیدیم دیگر باید مراجعت کنیم
- 5 Kiss on my behalf thy honoured husband and thy dear child. 5 شوهر محترمت و طفل عزیزت را از قبل من ببوس
- 6 Convey unto Mr. Eddington a special greeting, and say: Be thou most happy for this affliction that hath befallen thee, for

thou hast become my partner and my sharer. 'Abdu'l-Baha hath endured many such afflictions.

6 بمسٹر ادینگتن تحیت مخصوصه برسان و بگو از
این اذیتی که بر تو وارد بسیار مسرور باش زیرا
شریک و سهیم من شدی و عبدالبهاء بسیار این
اذیتها دیده

7 And upon thee be the Glory of the All-Glorious.

7 و علیک البهاء الابهی

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ABU1830

Words to the Portland and Seattle Baha'is, spoken at Goodall home on 1912-Oct-22 in Oakland

1 Until now it never happened that someone from the East, impelled by the promptings of his conscience, should come to the West to see the friends of God and to associate with respected individuals with such sincere love and friendship and without any political or commercial motive or the desire of sightseeing. It is without precedent and is not recorded in any history. If others have come, it has been to sightsee or for commercial or other reasons.

1 تا حال واقع نشده که از شرق شخصی بغرب
بیابد محض انبعاثات وجدانی و ملاقات دوستان
الهی و باین درجه با نفوس محترمه الفت و محبت
صمیمی داشته باشد بدون روابط ملکی و مقصد
سیاسی و تجارت و سیاحت این قضیه مثل ندارد
و در هیچیک از تواریخ نیست و اگر نفوسی هم
آمده اند بجهت سیاحت و تجارت و مقاصد دیگر
بوده.

2 [In response to some questions, He said:]

2 (چون نفوس دیگر مشرف شدند می فرمودند)

3 A great war and commotion shall inevitably take place in the world. Things will come to such a pass that the generality of mankind will rise against the statesmen of the world and say, 'You sit in your palaces in perfect comfort; you eat and drink sumptuously; you sleep blissfully; you eat delicious food and relax in gardens with beautiful views. But for the sake of your name and worldly fame, you throw us, your subjects, into war, shed our blood and tear our bodies to pieces. But no thorn ever pricks your hands and not for a moment do you leave your rest and comfort.'

3 لابد حرب و انقلاب عظیمی در عالم ظاهر
خواهد شد بدرجه ئی که جمیع بشر بر رؤسای
ارض قیام خواهند نمود و خواهند گفت که
شما در قصرهای خود در کمال سرور می نشینید
با نهایت لذت مخورید و با نشاط و انبساط
میخواید غذاهای بسیار لذیذ دارید در باغهای
خوش منظر و با صفا سیر و تفرج می کنید اما
برای شهرت و نام خود رعایا را بحرب میاندازید
خون ما را می ریزید جسمهای ما را پاره پاره
می کنید ولی خاری بدست شما نمی نشیند و
دقیقه ئی در آسایش شما فتور حاصل نمیشود

MHMD1.344

BDA1.325.14

ABU0047

Words spoken on 1912-Oct-22 in Oakland

Praise be to God, this is a good meeting. This is a blessed meeting. This is a spacious room, and praise be to God it is well filled. It is like a beehive at present.

This evening I shall relate to you the story of the sojourn of Baha'u'llah during the two years of his solitude on the mountain of Sarkalu.

When we were exiled from Teheran to Bagdad we remained there one year. Then, suddenly, Baha'u'llah disappeared. We endeavored to find him but were not successful. For two years there was no news of him.

At that time most of the Babis had been killed, and the few remaining lived in a state of fear. Since the attempt on the Shah's life in Teheran, the viceregent of the Shah, Mirza Yahya, who was the half brother of Baha'u'llah, had been in hiding. He had traveled in disguise with a company of dervishes from Mazandaran to Resht and Kermanshah, and after arriving at Bagdad had feared to leave his house. Thus the Babi movement had virtually no leader.

One day, while my uncle and myself were seated on the bank of the river Tigris, a Persian gentleman, Haji Ferajullah, came from the consulate toward us. My uncle asked him what was going on at the consulate. He answered that they had just received a newspaper from Persia containing several interesting items of news, the last, but not the least, being about a certain strange incident that had occurred in Kurdistan. A traveler by the name of Abul Kasem, a merchant from Hamadan, upon arriving at the frontier of the Ottoman empire, had become the guest of a person known as Hassan Sultan. The following day Abul Kasem had requested that he be escorted onto Ottoman soil. Hassan Sultan had allowed him to take two horsemen, by whom he had been conducted to a mountain, where, because of his possessions, they had attempted to behead him, and after robbing him they had left him for dead. A shepherd passing by, and seeing this apparently dead man, had found upon examination that his head was not entirely severed, but though still alive the man was unable to speak. The shepherd had thereupon secured help, and had had the man carried to a near-by village, where the wound had been quickly sewed together. At last, when sufficiently resuscitated, the man had made signs for paper and ink to be brought to him, and he had

then recorded the whole story, giving his name and address and the amount that had been stolen from him, ending as follows:

“About two years ago I left Bagdad with a certain person known as Dervish Mohammed. We went to Kurdistan, and he remained in Suleymaniyye, in the district of Kurdistan, while I went to Hamadan. Just now I was on my way to Suleymaniyye to visit him. If my possessions be restored, pray present all of them to this dervish, and he may dispose of them according to his will, which is also my will. This dervish has impressed me as a most unique personage. He is the first man of the world. His knowledge and wisdom are supreme, and I believe in him. Whatsoever he shall command as to the disposition of my effects, must be carried out.”

And then Abul Kasem had died, and very soon thereafter Hassan Sultan had been imprisoned by the Persian government.

When we heard this story that was reported in the paper, we immediately concluded that the person known as Dervish Mohammed was no other than Baha'u'llah, for we recalled the fact that during his sojourn in Bagdad there was a man there by the name of Abul Kasem who had often come to see him. Furthermore, we knew that when Baha'u'llah left the city of Bagdad this person also had disappeared.

So we went to the Sheikh Sultan, and to another man known as Jawad, and arranged for them to carry letters to the retreat of Baha'u'llah, the name of which we had thus secured – Suleymaniyye. They went there and inquired about Dervish Mohammed from Sheikh Suleiman, who said: “There is a person of that description here. We have found him to be a man of great erudition, great wisdom, and deep insight. He lives in a cave on a mountain known as Sarkalu. Every three months he visits this place, staying two or three days.” When the two messengers asked to be directed to that cave the Sheikh said: “It will take you three days to walk there, and as it is situated among the rebellious and bloodthirsty Kurds they will rob you of your belongings and will kill you. It is better to wait here until he comes, because his time is close at hand.”

So they remained there until Baha'u'llah arrived, and then they presented their letters, saying: “We beseech you to return. We cannot return without you. Either come with us, or we will go with you to the cave.” Baha'u'llah finally listened to their entreaties to return with them, and when he arrived in Bagdad he declared himself to be the one heralded by the Bab. The Babis who had been living in fear came forth from their hiding places and immediately accepted him, and soon people of all races and religions hastened to the blessed presence. Among

them were people of every condition – princes, nobles, Persian scholars, and sages of the Ottoman empire. To all the questions asked of him he gave enlightening answers.

As to the cave, it still exists. It is on a very high mountain. It is about two and a half miles distant from any habitation, and there Baha'u'llah dwelt alone. An aged Sheikh – Abul Ghader by name – daily carried to him a morsel of bread and some cheese, alternating with bread and milk, or bread and matzoon (Sour milk). This continued for two years.

In those days the garments of Baha'u'llah were most plain, and the furniture of his cave consisted of a mat. He had not even utensils with which to make tea. During the day he remained within the cave, but the moonlight nights he spent outside chanting and praying, as he was greatly charmed by the moonlight. At such times the Kurds from the nearest villages were in the habit of going to the mountain to listen. Though they could not understand him, as his chanting was in Persian or Arabic, yet they were captivated by his voice. A certain Kurd, speaking of his experience, said: "I was wont to go slowly, slowly, most quietly, until I reached a point where I could hear him clearly. Though I could not understand his words, yet his thrilling voice so affected me as to make me weep involuntarily." All the Kurds of those regions were attracted to Baha'u'llah by his love, even highway robbers and the most rebellious characters, likewise noblemen, sheikhs and scholars, for his magnetic chanting, marvelous patience, long suffering, great knowledge, sanctity, purity and spirituality creates love in the hearts of men.

Here ends the account of the sojourn of Baha'u'llah in the cave of Sarkalu. This I have told in order that you may be informed. It has never before been given in such detail.

It is now some time since I arrived in America. I have visited many cities and have met many people. In numerous churches and other assemblages I have heralded the kingdom, and have given the message concerning the appearance of the Blessed Beauty. Day and night I have beseeched the Lord, begging that the light and effulgence of the sun of reality may be cast upon these regions, that the American people may become informed of the teachings of the Blessed Beauty, that all the remote parts of America may be illumined, that the breath of life may resuscitate the heart of the nation, and that the American people may thus receive new life.

Praise be to God, the call of the kingdom has been raised in America through the grace and favor of Baha'u'llah. By means of periodicals and journals the name has been spread. Many

souls have heard the blessed name. In short, by the grace and favor of the Blessed Perfection, and the confirmations of his kingdom, seeds have been sown. If they are now watered and cared for by the friends of God and the maid-servants of the Merciful, they will without doubt yield a tremendous harvest.

The first watering of this real plantation is unity among the friends of God. To-day there is nothing so essential and so indispensable for the glory and honor of the Bahai cause as the unity of the beloved of God. The more the friends of God are united the greater will be the success attending their efforts, and the greater will be the confirmations of the Lord. Discord is destructive and is the cause of separation, whereas unity results in progress and power.

Let it be known that to-day the greatest service to the kingdom of Abha is unity. The people of Baha must be instrumental in creating good fellowship among all the nations. If they should be discordant, how could they ever create harmony. Therefore I beg and counsel you to continue in good fellowship and unity, to co-operate with and be kind toward one another, to exalt one another, and to be the means of comfort and ease to one another, in order that other nations may learn from you how great are the fruits of unity, and thus through your influence the peoples of the earth may be united, and agreement be established between all races and religions. Then, through the confirmation of Baha'u'llah, the banner of the solidarity of mankind should be unfurled and become the standard of all nations.

Praise be to God, Baha'u'llah in this marvelous dispensation has given teachings that will prevent every disagreement. During the Mosaic dispensation various denominations resulted from the different interpretations of the teachings of Moses. Such was also the case during the Christian dispensation. After the departure of His Holiness Christ – may my spirit be a sacrifice to him – dissensions arose among his followers, and the various sects which resulted therefrom have in turn been divided, there being to-day over a hundred denominations among the Protestants alone, each one claiming to teach the original truth of Christ.

Baha'u'llah, desiring to prevent similar dissensions resulting from the misinterpretation of his words, wrote a book which he entitled *Kitab el Ahd* (Book of the Covenant). In this book, which is incontestable, being in his own handwriting, he appoints a center of his covenant, who is to be the expounder of the books and the judge between the false and the true. The Bahais are commanded to obey him and to accept his interpretations. Thus there will be no danger of disagreement and

consequent schism among the believers in Baha'u'llah, such as arose during the dispensation of Christ. The Bahai cause should not be an aggressive one. Those who wish to deny the Book of the Covenant and thereby deprive themselves of the light of this day are like those who close their eyes and deny the existence of the sun. With them we have nothing to do.

Furthermore, Baha'u'llah has commanded the organization of an universal house of justice, which shall have power to legislate regarding all questions not elucidated in the books, and the decisions of this body are to be accepted as the law. Hence there should be no excuse for dissensions among you, and I hope that you will always be willing to agree and to love one another. However, should there arise a difference of opinion concerning any important matter, you should ask regarding it and you will receive an answer that will avert all discord. This is a peculiar feature of the great dispensation of Baha'u'llah.

Now that I am leaving you I counsel you not to accept any one coming to you with strange stories attributed to me without first demanding his signed credentials which must be in my handwriting. After I arrived in America it reached my ear that I had prophesied the inundation of New York and the submersion of many parts of America. Is it likely that I should make such an absurd prophecy? It is not reasonable. It is not my purpose. Therefore do not credit such statements. Accept nothing purporting to come from me without my signature.

Beware lest dissensions divide you. You must be agreed and united. You must always turn to the kingdom of God, be attracted to Baha'u'llah, be filled with Baha'u'llah, and ever be the recipients of the favors of Baha'u'llah. Your utterances and your hearing must be concerned with the name of Baha'u'llah. Your faces must be radiant because of the glad tidings of Baha'u'llah. Your hearts must be attracted to Baha'u'llah. Thus you will be filled with the love of Baha'u'llah, and you will have no thought for aught else. This is my admonition, my behest to you. I beg you so to live that you will prove yourselves to be true Bahais, not by confession merely, but by showing love toward all humanity without distinction or prejudice, considering all as servants of God. If he had not loved all mankind he would not have created nor have provided for them; nor would he have nurtured and have sheltered them beneath his providence. Since God is compassionate toward all, even so must you be kind and tender toward all. Then the bounties of Baha'u'llah shall encompass you, and eventually all dissension shall disappear from among mankind.

ECN.191+485

ABU2325

Words to the Baha'is, spoken at Goodall home on 1912-Oct-23 in Oakland

Question/topic: Concerning the retirement of Baha'u'llah to the mountains.

- 1 When some mounted guards who were accompanying him on the road wounded him and took his possessions, this news and report reached Baghdad and came to the ears of the friends that Aqa Abu'l-Qasim's property and belongings should be delivered to Darvish Muhammad.
- 2 (He said) From the circumstances, we surmised that because Aqa Abu'l-Qasim-i-Hamadani had previously been with the Blessed Beauty and had also set out on a journey when the Blessed Beauty disappeared, then surely Darvish Muhammad was the Blessed Beauty and must be in the vicinity of Sulaymaniyyih.
- 3 Thus it was that we sent the friends with petitions of supplication and imploring, making requests and entreaties for the return of the Ancient Beauty to Baghdad.

1 چون در راه سوارهایی که برای حفاظت همراه ایشان بوده‌اند او را زخمی کرده اموالش را می‌برند این شهرت و خبر و صیت او که باید اموال و هستی آقا ابوالقاسم را بدرویش محمد برسانید بی‌غداد میرسد و بگوش احباب می‌خورد

2 (فرمودند) از قرائن ما فهمیدیم که چون آقا ابوالقاسم همدانی سابق در ساحت اقدس بود و در غیوبت جمال اهی او هم مسافر شد لهذا یقین است که مراد از درویش محمد جمال مبارکست و باید در حدود سلیمانیه تشریف داشته باشند

3 آن بود که احبّا را با عرائض تضرّع و ابتهال فرستادیم و رجا و مسئلت در مراجعت جمال قدم بی‌غداد نمودیم

MHMD1.345

BDA1.326.12

ABU0219

Words spoken on 1912-Oct-23 in Oakland

I hope you are all well.

I am very grateful that this meeting has been made possible, for it is extraordinary that after forty years' imprisonment, and the consequent infirmity of the body resulting from great hardships, and climatic conditions, I should be able to accomplish the long journey from the Orient to this far western point. Therefore, you will know how greatly I have longed to see you.

Every action in the contingent world that emanates from physical susceptibilities is difficult; on the other hand, that which emanates from or owes its origin to the emotions of the conscience is easy. The least self-sacrifice that is based upon material origin seems to be arduous. For instance, it is difficult for man to sacrifice his ease or his possessions for racial love, but the giving of life in its entirety in the pathway of God is

easy. Since self-sacrifice owes its origin to the emotions of the conscience man gladly offers his very life for a cause. Consider how willingly and with what great joy and happiness the disciples of Christ sacrificed their lives, because their love for their cause was based upon the emotions of the conscience. Had it been based upon the natural susceptibilities their sacrifice would have been very difficult if not impossible.

In short, I give thanks to God that by reason of my excessive longing I have reached this coast with great facility, every difficulty having been made easy. I am hopeful that this journey may be productive of results in the establishment of a bond between the East and the West. In these days the East is in a condition of ferment. The Balkans have proved to be a volcano, when the fire of warfare is raging. Blood is being shed, properties are pillaged, children are down-trodden, and countries are laid waste. Perchance through the grace and favor of God the endeavors of the American people may provide means to establish amity among the nations, so that hate may be replaced by love, and war by peace.

Truly the American people are noble in character. Their philanthropic endeavors are an evidence of their desire to serve others and to benefit the body politic. They are thoughtful of the poor; they are interested in the questions of education, capital punishment, and the alleviation of suffering. They are occupied with activities relative to the betterment of their kind. Their endeavors are exceedingly praiseworthy, and I am hopeful that through their united efforts war and the making of infernal instruments may be abolished. Only by this means will universal peace be established, and the barriers of hatred between races, countries and religions be forever obliterated. It is my hope that the American people may be eternally honored by this distinction.

The question of paramount importance is universal peace, and when man recognizes the fact that all human beings belong inherently to one family, then the difficult problems confronting the nations of the world to-day will solve themselves. Nothing is so true as the oneness of the world of humanity. Verily it is the foundation of the divine religions. But a thousand times alas! religions have discarded this fundamental basis, and have held to certain traditional dogmas, which have resulted in dissension and warfare, which was not the intention of religion. Religion should be a remedy for the afflictions of humanity, but it has fallen into the hands of unskilled physicians and the results have been disastrous. Religion ought to be the cause of amity and fellowship, whereas it has been the cause of war.

Religion ought to be the cause of life, whereas it has been the cause of death.

His Holiness Christ laid the foundation of the oneness of humanity, which principle was the basis of Christianity, of universal love and of universal peace. But consider how this basis has been discarded by the Christians themselves, and how many wars have occurred because of religious prejudice. His Holiness Christ taught that when a man's enemy smites him on one cheek he must turn the other also, and that he must say a prayer for those who curse him, and that he must return good for evil. His Holiness Christ was the essence of love; but his followers have shown hatred and rancor. He promulgated life; they have caused death. It is indisputable that the fundamental principles of the original teachings of religion have been forsaken, and that traditional dogmas have been substituted therefore. As these dogmas always have been at variance, discord and dissension have naturally followed.

In a word, according to the explicit text of God, to be found in all the heavenly books, religion must needs be the bond of amity and love among men. If religion should prove to be the cause of alienation, then it is not divine religion, but an imitation that man has created, because divine religion, being a bond to unite human hearts, creates fellowship, love and life. Anything contrary thereto is not religion but man made superstition.

He declared that, having been created by God, all are the servants of God, the provider and the protector of mankind. He proclaimed the oneness of the world of humanity. He declared that all are the servants of God. As not a single human being has been created by any other agency save God, hence if even one human temple be destroyed it is a grievous injury to the whole edifice of God. Therefore all races and religions must associate with one another in fellowship and love.

This fundamental teaching of Baha'u'llah created such love among the antagonistic peoples of Persia that those among the Christians, Mussulmans and Zoroastrians who hearkened to his call dwell together as one big family regardless of their inherited beliefs. This proves that true religion is the cause of amity, love and life. If religion should cause the reverse then irreligion would be better. If a remedy should cause disease it would be better to discard it, for a remedy should be productive of health.

We have come from the distant Orient to create the bond of amity between the East and the West, hoping that by this

means humanity at large may advance to an extraordinary degree, for if the Orient and the Occident would unite to hold aloft the banner of international peace, tyranny and oppression and

[page missing]

in the mediaeval ages they were cruelly persecuted. At one time in France the Jews were used as targets by the noblemen when they practiced to become marksmen. All this blood need not have been shed had the Jews been willing to accept Jesus, even as the Christians had accepted Moses and all the other prophets of Israel. If the Jews would make this admission to-day future strife would be avoided and religious peace would prevail between them and the Christians.

It is equally possible to reconcile all the religions of the world by this simple means. Therefore let us direct all our efforts toward this end that, God willing, this dark world may be illumined, that this material world may be transformed into a veritable paradise. This should be our purpose. I hope you will strive to promulgate the principle of the oneness of the world of humanity and to upraise the banner of international peace.

May God bless each and all of you, and aid you to become better day by day, more radiant, more successful, more alive, ever nearer to God. This is my desire for you all.

ECN.207+499x

ABU0432

Words to Ramona Brown, Marie Barr and Betty Vent, spoken on 1912-Oct-24 in San Francisco

Thank God that the divine bounty has reached you, that the Sun of Truth is shining upon you and that the water of everlasting life has been provided for you. If a man drinks from a sweet spring, he ought to guide others to the same sweet water.

BDA1.328.06

You have asked me to speak about how to teach the Cause of God. I have spoken at length on this but I repeat that the teacher himself must be detached and devoted so that his breath may affect others. Whoever has taken a step in this field has succeeded. The doors of knowledge are opened before him, his eyes become seeing and he is assisted with the breaths of the Holy Spirit. He is guided himself and becomes the cause

of guidance of others. Of course, a person sings a joyous song only when he himself is delighted and rapturous. Thus when one begins to guide others and adduces proofs, then his taste becomes sweeter and his heart more joyful.

Moreover, everything is limited except the bounty of God and this bounty descends upon man through teaching the Cause of God; then divine inspiration will assist him. It is for this reason that Christ said that whenever you wish to talk do not think about it, the Holy Spirit will inspire you. If you desire eternal honor, everlasting life and heavenly exaltation, then teach the Cause. Divine confirmations shall attend you; this has been experienced. But it calls for firmness and steadfastness. Consider the disciples of Christ and observe with what firmness they arose until the Cause of God advanced. They even sacrificed their lives for this.

MHMD1.346-347, MAB.079-080

ABU0820

Words spoken on 1912-Oct-24 in San Francisco

In Persia we have a unique custom. When we write to a friend most dear we place at the end of the letter a seal that is perfumed with musk, which signifies the fragrance of friendship, and the friend writes that he has been most happy because the ending of the letter was in musk. Similarly we say of anything that we desire to praise very highly, 'The ending thereof is in musk.' Now this being our last day together, its close should be most fragrant, even as musk. Therefore let it be in commemoration of Baha'u'llah.

Baha'u'llah revealed heavenly teachings that will reform the phenomenal world, the world of spirits and hearts, the world of thought and capacity, the world of religion and philosophy. Verily the revelation of Baha'u'llah will reform all that pertains to man. Hence in thanksgiving for this great bounty, we must manifest great capacity and worth, because if capacity be not proportionate to the bounty the result will be unworthy of the bounty. For example, consider the shining of the sun upon a common stone. Even though the sun should shine upon it for ages the stone would never become a ruby or a diamond, as it lacks that capacity. The showering of the water of life upon sterile soil does not produce anything, because that soil

is without capacity. However, an equal bounty showered upon fertile soil brings forth plants and flowers. In like manner the bounty of Abha has shone upon us with all its effulgence of mercy. Hence it is our duty to increase our capacity in order that we may bring forth results worthy of this divine bounty.

This is what His Holiness Christ meant when he prayed that his disciples might become one with him and the Father, for he desired that they should reflect from him the divine virtues that he reflected from the Father. Even so should you reflect the beauties of Baha'u'llah in such manner that it may be said of you that verily the Bahais are possessed of the virtues of Baha'u'llah; they are illumined with the light of the sun of reality; verily they are the mirrors of Baha'u'llah and if people desire to know the virtues and attributes of Baha'u'llah they should look at the Bahais, for in them are personified his attributes, aims and achievements; consider how well they have been educated by Baha'u'llah, what a great bestowal He has given them, what lights and virtues he has caused to become revealed through them; verily the Bahais are distinguished among them; they are the proof of Baha'u'llah.

It is my hope that each one of you may become a mirror of Baha'u'llah, and that the beauties of Baha'u'llah may become resplendent in your hearts. Then it is certain that you will be confirmed in your efforts to establish the oneness of the world of humanity, and to transform the human world into the world eternal.

I will pray in your behalf and will seek for you the benefits of the Blessed Perfection, and I desire you to pray that I may be confirmed in his blessed service. This is the "musk".

ECN.215+500x

ABU0926

Words to the Baha'is from Seattle, spoken on 1912-Oct-24 in San Francisco

All are welcome; all are very welcome!

I was longing to see you very much. Praise be to God you came, and here we are meeting. For us to meet is one of the greatest favors of God, as the fire of yearning flames in every heart; and I offer thanks to the Kingdom of Abha that this was made feasible. He brought many of you from a distant

country here. He aided you to come and be present, and made it possible for us to assemble and be here, seated in the utmost of love and to speak thus. Thereby, the means of happiness is afforded, and it should make all of you very happy.

The Glad Tidings of the Kingdom of Abha are abroad, the summons of Baha'u'llah is aloft, the Sun of Reality is shining, the cloud of mercy is showering, the breezes of Providence are blowing, and the graces of God from every standpoint are revealed.

Therefore, we should be very joyous indeed, very grateful. We must ever thank God.

How many people were the souls that dwelt in the city of Baha'u'llah, how many souls that were traveling on the journey with Baha'u'llah, and just as Christ says: "A prophet is not without honor save in his own country," they were deprived, and you who are from this distant region have attained. You have become intimate with the mysteries. Consider what a bestowal He has revealed, what a bounty He has conferred upon you.

From various regions of the world, hosts and hosts are entering the Kingdom of God. I pray for you daily, seeking for yours ideal progress, requesting for you the power of insight, the enlargement of your perceptions, that ideal bounties may continuously reach you and that all of you shall advance along all the degrees of endeavor, towards God's perfection.

May you become illumined, each as candles through the Light of Guidance, and like unto an ocean – by the winds of love of God shall you surge. May you become green and fresh and verdant by the breezes of the favor of God. May you yield the fruits of the Kingdom, being the cause of guidance to the people of the earth. Such is my hope.

Praise be to God, you have heard the summons of the Kingdom; you have witnessed the bounty of the outpouring of Abha; you have advanced to the Kingdom; and you have acquired a power from the Great Guidance. You have become radiant

Be happy. Do not weep. Be happy. You should be joyous. I hope that day by day you will advance in ideal ways, that you may progress every instant. Thus may you attain to that which is the superlative desire of the saints and holy ones.

This is My greatest wish for you.

MAB.082-083, ECN.838

ABU1294

Words spoken on 1912-Oct-24 in San Francisco

We have been for a drive in the Park as far as the lake – a most beautiful spot, with lawns about it, trees and flowers, and pure air. It was most delightful. One rarely finds a place as charming as that. It cannot be surpassed. I alighted from the automobile, and as I walked around that little lake and looked about I thought of something that made me very sad.

The thought was this. Baha'u'llah spent years and years in prison. He passed the greater part of his life in places where no one would want to live a day. I recalled how as a child I was taken to see him at the prison where he was confined in Teheran. I went down a long flight of steps leading to the dungeon, which had no other outlet. It was absolutely dark. I peered through the gloom endeavoring to see some one, but could see nothing. Then I heard his blessed voice saying to the guard who had brought me, "Why did you bring that child? Take him back! Take him back!" I was then led upstairs. The guards told me that it was customary to bring the prisoners out at midday for half an hour, at which time they were allowed to breath the fresh air and wash. I waited until noon, when they were brought out. They bore chains so heavy that some could hardly carry them. Among them I saw Baha'u'llah and one of his followers chained together. His neck was bent under the weight of the chain, and he walked with great difficulty. His clothes were tattered, and he was in a very pitiable condition. His health was visibly failing. The guards took him to a pool that he might wash his face. When he was led back to the dungeon my emotion was indescribable. Although I was only a child I was so overcome that I lost consciousness.

During my walk this morning it made me exceedingly sad to remember all that Baha'u'llah had suffered in order that we to-day might be free to enjoy these wonderful blessings.

ECN.213+500x

ABU2795*Words to Mr King from Seattle, spoken on 1912-Oct-24 in San Francisco*

Unless a man give his whole thought to a subject, he cannot comprehend it fully. He must give his mind to the thing, be free, and then he will understand it. You will know it fully.

When a pupil enters the school first, he will not understand a thing at all, but when he persists in his studies, he will learn his first lessons. Even so it is with the Kingdom of God. When a person enters, when he concentrates his thought and is steadfast, he will learn good lessons, very good lessons indeed.

MAB.083

ABU3320*Words to the Baha'is, spoken at Goodall home on 1912-Oct-24 in Oakland*

Every day confirmations surround some specific pursuit and every hour has a purpose decreed for it. Today, teaching the Cause of God and spreading the divine teachings are what attract heavenly assistance. It is the season of seed-sowing and of propagating the Word of God.

هر روزی امری مؤید است و هر وقتی مقصدی
مقتضی امروز تبلیغ امر الله و نشر تعالیم الهیه
جاذب تأییدات غیبیه است وقت تخم افشانیست
و القاء کلمه الهی

MHMD1.348

BDA1.329.13

ABU3636*Words to Ramona Brown, spoken on 1912-Oct-24 in San Francisco*

[Just as the Master started to leave the room, I asked Him what I should teach. He smilingly replied:]

Memorize the talk I gave at Stanford University.

MAB.080

ABU1379

Words to the Baha'is, spoken at Goodall home on 1912-Oct-25 in Oakland

- 1 Here I want to bid you farewell. This meeting and assemblage are very moving. This is the last draught in the goblet! How thankful we must be to the Blessed Perfection that He has brought the hearts so near to each other. This attar that I give you is but a token of the fragrance of the Abha Paradise - the best of all fragrances.
- 1 میخوام با شما خدا حافظی نمایم این ملاقات و مجلس خیلی مؤثر است آخر الکأس است چه قدر باید شکر جمال مبارک نمایم که قلوب را چنین الفتی بخشیده این عطریکه بشما میدهم نمونهء رائحهء جنت ابری است و اعظم روائحت
- 2 I am very sad to be separated from you and I do not know how to express it. It is not possible to give tongue to the feelings of the heart. I am greatly moved because I saw the love of Baha'u'llah in you, I witnessed the light of Baha'u'llah in your beings. I am so moved that I cannot speak. I leave it to your hearts to feel what I feel. Although I am going away from you, you have your place in my heart. I will never forget you. When I reach the Shrine of Baha'u'llah, I shall lay my head on the Sacred Threshold and beseech confirmation for every one of the friends.
- 2 خیلی از مفارقت شما متأثرم نمیدانم بچه زبان ذکر نمایم ممکن نیست تأثرات وجدانیه را بیان کردن من خیلی متأثرم زیرا محبت بهاءالله را از شما دیدم نور حضرت بهاءالله را در وجوه شما مشاهده کردم از شدت تأثر نمیتوانم صحبت کنم لهذا حواله بوجدان شما مینمایم ولی هر چند از میان شما میروم اما در قلب من جا دارید هیچوقت شما را فراموش ننمایم چون بروضهء مبارک رسم سر بر آستان گذارم و بجهت هر یک از دوستان رجای تأیید کنم
- 3 These days of our meeting were blissful days. They cannot be bettered. I met you every day and I always found the hearts attracted, the eyes turned unto the Abha Kingdom. There cannot be better days. Do you not forget them and I shall not.
- 3 این ایام ملاقات ایام خوشی بود دیگر بهتر ازین نمیشود هر روز با شما ملاقات نمودم همیشه قلوب را متوجه یافتم و چشمها را بملکوت ابری ناظر دیدم و دیگر ایامی از این بهتر نمی شود شما فراموش ننمائید من هم فراموش نخواهم نمود
- 4 I beg of God that the results of this amity shall become evident, that it shall lead to spirituality in the world, to impart guidance to all who dwell on this earth. I hope for such results from this gathering that it will not be like other gatherings of people who forget each other as soon as they disperse. It is certain that because this gathering has been a divine assemblage, it will never be forgotten and whenever recollected it will produce fresh delight. This is my wish.
- 4 از خدا خواهم نتایج این الفتها ظاهر شود سبب روحانیت عالم گردد و باعث هدایت من علی الارض امیدوارم چنین نتایجی از این اجتماع حاصل گردد مثل اجتماع ناس نباشد که چون متفرق میشوند یکدیگر را فراموش مینمایند یقین است که چون این اجتماع انجمن الهی بود هرگز فراموش نشود و هر وقت پیاد آید اهتزاز جدید حاصل شود اینست آرزوی من

MHMD1.348-349, ABCC.311-312, ECN.019+217

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ABU0382*Interview with F. R. Hinkle of the Sacramento Union, 1912-Oct-25*

A. B. We have come here to this city to be your guests. We are Baha'is. We have come as travelers to see the various places of this country.

While in the Orient we have heard that America is a populous country. Its civilization is so developed, and various societies are organized for the purpose of international peace.

As the foundation of His Holiness Baha'u'llah, who is our leader, is international peace in the world of humanity, therefore we have come to visit those who are interested in these problems, and find out to what degree they have advanced.

In reality, this is a progressive country. Its material advancement is well marked. The government is fair and the nation is noble. It is quite becoming of such a blessed people to be the standard of international peace.

H. H. Baha'u'llah, 50 years ago, proclaimed universal peace to the nations, declared universal peace amongst the peoples, declared universal peace amongst the religions, invited people to universal peace amongst nativities, summoned people to international peace amongst religions.

In the Orient, amongst the religions, there existed the utmost of hatred. He caused the various religions to be unified, to-wit: representatives of the Jews, the Christians, the Zoroastrians, and the Mohammedans, and caused fellowship to bind them together. This reached such a pitch that souls of these various nations, formerly hostile and contentious, latterly all becoming followers of Baha'u'llah, have attained to such good fellowship and love that now they present the most remarkable homogeneity and admixtures. It is as if they were one family.

Likewise to all the governments of the world he wrote epistles concerning universal peace and the abolition of war, and for all he expounded the harms of war and elucidated the benefits of international peace. Even among them such a letter was addressed to the President of the United States, then U. S. Grant.

Inasmuch as the basis of the divine religions –

(Mr. Hinkle. What do you mean by divine religions?)

A. B. Such as Judaism, Christianity, all the great religions of the world. By that are meant religions which are not idolatry,

religions which are monotheistic, against religions which are polytheistic. Divine religions are religions of monism, like Christianity, like Zoroastrianism, like Mohammedanism. Those are monistic.)

was quite destroyed, and certain blind imitations had taken their place, which blind imitations of dogmas proved to be the bone of contention, causing bloodshed, thus H. H. Baha'u'llah reformed the basis of divine religions, formulating new teachings in conformity with the exigencies of modernism.

Because the world has undergone reform from every standpoint – sciences have been reformed, legality has been reformed, inventions have been renewed, and discoveries have newly been made, new thoughts have sprung up – consequently in the world of religion there necessitated that new teachings should be formulated.

H. H. Baha'u'llah, with lucid argument, with proof conclusive, with evidence manifest, shown forth from the eastern horizon, founding teachings which constituted the very spirit of modernism. An outline is given here below.

First, to investigate reality or truth.

Second, the declaration concerning the oneness or the solidarity of human kind.

God is one and the world of humanity is one. That which is lacking is simply the education of those who are still deficient, and who can become thereby illumined, so people who are illiterate shall be literate, but ever He declared humanity in its entirety is the servant of God. God is kind to all. Why should we be unkind to our fellowman? God loveth all. Why should we be inimical?

Third, universal peace amongst the nations, amongst the nationalities, amongst the religions, amongst the races.

Fourth, the comparison of religion with science with a view of conforming the religious principles with scientific postulates.

Commenting on this, He declared that the religion which is not in conformity with science should not be considered religion at all.

Fifth, religion should be the bond of love and unity amongst men. If religion be not the cause of love, it is better to do without, it is better to be irreligious.

Sixth, the generalizing of education – the spread of education. Thus, in the course of time no illiteracy shall remain.

Seventh, the use of an international language as an auxiliary means of international communication; thus, through the widespread education and the international use of one language, the misunderstandings existing amongst various nations shall be removed, preparing the way for affiliation and intercourse.

Eighth, the problem of economics. A different regime has been formulated by Him which conserves degrees in the social body; nevertheless each individual member of the body politic will enjoy to the fullest extent the resources of the Creator.

Ninth, equality of rights, and spiritual solidarity, and heavenly fraternity.

The founding of an international tribunal, to which all the nations of the world shall send authorized representatives to compose this body, and to arbitrate all the international disputes which may arise on the earth. This interparliamentary body will be protected by humanity at large, an ultimate arbiter.

More than this your column may not allow. It is quite lengthy.

Mr. Hinkle.: Interested at all in the political situation in America?

Dr. Fareed.: He won't interfere with politics. He would not give an opinion on politics, but would give an opinion on the esthetics of the heart of life.

Mr. Hinkle. Anything to say about this war? (Balkan)

A. B. Nothing to do with those things. That is ferocity.

ECN.903

ABU0751

Words spoken on 1912-Oct-25 in Sacramento

Sacramento is a good city. It is a well built city. You must strive to make it a center of radiance and mercy.

America is a marvelous country, and it is daily growing. From every standpoint it has achieved material advancement, but for perfection there should be spiritual progress also.

Consider a human being. From the beginning of his life the body grows day by day, mentality develops likewise, for were

there only physical growth there would be no intellectuality. The mind must develop as well as the body. Likewise, in the world at large, both moral and material civilization must advance together, for without moral progress the world will remain defective, the same as a child whose body is developed but whose mind is deficient. Physical development is praiseworthy, provided it is accompanied by spiritual development also.

When God created Adam he made for him a physical body, which is the material aspect of man, but he also conferred upon Adam his own image and likeness, for it is recorded in the Bible that man was made in the image and likeness of God. This signifies the divine attributes, not the outward form or figure. The divine image and likeness signifies the attributes and names of God, the virtues of God. Hence it becomes evident that in man there are two realities: one is the physical reality, or the body; the other is the spiritual reality, or the image and likeness of God.

Just as the body is subject to growth and development, so spiritual reality must develop in man. If man should acquire only material virtues, what difference would there be between him and the animal? The animal is a body. It has the powers of growth and the virtue of sensation. It has the five senses. All these material gifts the animal shares in common with man. But man, being in the image and likeness of God, has been given also mental and spiritual powers, such as reason and the capacity for the attainment of ideal virtues. Thus he is the most distinguished of creatures.

Therefore man must strive to acquire the virtues and qualities of the Kingdom in order to attain perfection. Otherwise he remains like the animal. In fact, the animal is nobler, because not being endowed with reason and capacity its lack of spiritual development is excusable. But since man has been given the divine bestowal of the mind he must therefore ever acquire virtues, for without the divine attributes he may become lower than the animal.

The prophets of God have been sent to educate humanity. Christ appeared that mankind might be so trained that in human hearts the image and likeness of God might become manifest, and the utmost of human perfection be attained. However, we have forgotten the teachings of these divine educators; we have become submerged in materialism; we have become utterly bereft of spiritual susceptibilities; we have become negligent of God; we have closed our eyes absolutely to the kingdom of God. We must heed the call of the Kingdom that the doors may be opened unto us, if we strive sincerely

that endless bounties may descend upon us and ideal reality will become revealed in us. This is the utmost attainment of man. This is the superlative degree of human attainment. It is my hope that you may achieve this distinction.

ECN.222

ABU1020

Words spoken on 1912-Oct-25 in Sacramento

How negligent people are! What insignificant things they consider necessary for their happiness! How negligent they are! Like unto animals, they eat, they sleep, they walk, they sing, they dance, and after the manner of their kind think they are having a good time. But in truth the animals are better off, for without toil or trouble they enjoy all the material blessings necessary for their existence. They enjoy the expanse of desert; they graze on the green meadow; they drink from the cool spring; the birds are provided for; their flight is high; they inhale the pure air, they perch in the trees and enjoy their own most melodious music, and in the loftiest branches they build nests more wonderful than the palaces of kings. But their enjoyment of life, though great, is purely physical.

On the other hand, the honor and true enjoyment of man do not depend upon material things. His blessings emanate from the divine benediction and the bounties and love of God. Were it otherwise, the animal would be better off than man for man must labor a thousand times more than the animal in order to secure what the animal has already. No matter how man may build his house, it cannot compare with the nest of the bird. The wealth of the bird consists in all the waters, all the meadows, and all the harvests of the fields. Its domain is vast but untrammelled. It has no army, no politics, no toilsome labors, yet its domain is a kingdom. Hence, if happiness be dependent upon these things, the life of the animal is most enviable.

But God has bestowed upon man a certain bounty – the mind or intellect – whereby he becomes the most distinguished of creatures. This bestowal is not given to the animal. The ideal happiness of man, if he be spiritually confirmed, consists in the acquisition of knowledge, in the love of God, in the knowledge

of God, in the attractions of the conscience, and in service to the world of humanity.

The guidance of God, the bounty of the Kingdom, the life everlasting, the bounty of the Holy Spirit, are special bestowals to man. These are the greatest attainment of the human world. Man is specially chosen to receive good gifts of God. If he be not mindful, then the status of the animal is superior.

All the prophets of God have come for the purpose of bestowing upon men the heavenly bounties, in order that through the breaths of the Holy Spirit man might be resuscitated and thus become the noblest of creatures.

ECN.220

ABU0040

Public address given at Hotel Sacramento on 1912-Oct-25

When Christ appeared, certain blessed souls followed His example. They were with their Master, ever watching and observing His conduct, movements and thoughts. They witnessed the persecutions which were heaped upon Him and were informed of all the events appertaining to that marvelous life – recipients of His kindness and favors. After the ascension of Christ they hastened to various regions of the world, scattering broadcast the teachings and instructions which He had given them. Through their devotion and efforts other places and remote nations became informed of the principles revealed by Him.

Through their instrumentality the East was illumined, and the light which flooded the East flooded the West. This light was the cause of guiding great hosts of people. It proved to be a preventive of warfare in many instances. This is evidenced in the unification and conjoining of various nations which had formerly been hostile to each other – such as the Greeks, Romans, Egyptians, Syrians, Chaldeans and Assyrians. Through Christ the oneness of the world of humanity received its expression and proved to be the cause of spiritual illumination for mankind. The breaths of the Holy Spirit became effective in the hearts of people.

Now we have, likewise, come from the Orient, announcing the appearance of Baha'u'llah, Who shone from the horizon of the East. We have observed His life and beheld His deeds. We

have been witnesses of His ordeals and sufferings, observers of His imprisonment and exile. We are fully acquainted with the persecutions heaped upon His blessed Personality. Therefore, we who are His disciples have been scattered throughout the world in order that His teachings may be widespread and be heard by every ear. Thus may the people receive the glad tidings of the dawn of His great dispensation, become aware of the divine evidences manifest in Him, be informed of the wonderful episodes of His marvelous life, the greatness of His power in withstanding the kings of the Orient, the might of His spirit in upholding under all circumstances the standard of the oneness of the world of mankind. Perchance you have heard or read of Him. I will give you a brief epitome of His life in order that you may be informed of the history of His great movement and know His teachings.

Baha'u'llah was a Persian personage descended from prominent lineage. During His early years a Youth Whose name was Ali-Muhammad appeared in Persia. He was entitled the Bab, which means door or gate. The bearer of this title was a great Soul from Whom spiritual signs and evidences became manifest. He withstood the tests of time and lived contrary to the custom and usages of Persia. He revealed a new system of faith opposed to the beliefs in His country and promulgated certain principles contrary to the thoughts of the people. For this, that remarkable Personality was imprisoned by the Persian government. Eventually, by order of the government He was martyred. The account of this martyrdom, briefly stated, is as follows: He was suspended in a square as a target and shot to death. This revered Personage foreshadowed the advent of another Soul of Whom He said, "When He cometh He shall reveal greater things unto you."

Thus, after the martyrdom of the Bab, Baha'u'llah appeared. The government arose against Him. The priesthood in Persia opposed Him, subjecting Him to severe persecution. His possessions were confiscated, His relatives and friends were killed, and He was placed in a dungeon. For a long period He was imprisoned, chained and subjected to severest suffering. Afterward, He was exiled to Iraq, or Mesopotamia, from thence to Constantinople, then transferred to Adrianople and finally to Akka in Syria. He spent twenty-four years in the prison of Akka, where He underwent the severest ordeals and privations without a day or night of relaxation and repose. Notwithstanding this imprisonment and suffering, He manifested utmost spiritual power and majesty. Although imprisoned, He withstood two tyrant kings and eventually overcame both.

Shortly after His imprisonment He addressed Epistles, or Tablets, to all the kings and rulers of the world, summoning them to universal peace, to unity and international brotherhood. Among these sovereigns was the Shah of Persia, through whose instrumentality chiefly He had been imprisoned. In His letter to that ruler He arraigned him severely and prophesied his downfall, saying, "Thou art a tyrant; thy country will be laid waste; and thy family, humiliated and debased." He wrote to the Sultan of Turkey in similar terms, saying, "Thy dominion will pass away from thee." The Epistles to the kings and rulers summoning them to international peace were written by Baha'u'llah fifty years ago. Everything He wrote has come to pass. These letters were published in Bombay thirty years ago and are now spread broadcast throughout the world. Briefly, Baha'u'llah endured forty years of vicissitudes, ordeals and hardships for the purpose of spreading His teachings, which may be mentioned as follows:

The first teaching is that man should investigate reality, for reality is contrary to dogmatic interpretations and imitations of ancestral forms of belief to which all nations and peoples adhere so tenaciously. These blind imitations are contrary to the fundamental basis of the divine religions, for the divine religions in their central and essential teaching are based upon unity, love and peace, whereas these variations and imitations have ever been productive of warfare, sedition and strife. Therefore, all souls should consider it incumbent upon them to investigate reality. Reality is one; and when found, it will unify all mankind. Reality is the love of God. Reality is the knowledge of God. Reality is justice. Reality is the oneness or solidarity of mankind. Reality is international peace. Reality is the knowledge of verities. Reality unifies humanity.

In brief, His theme was that reality underlies all the great religious systems of the world. He summoned the nations and peoples of the world to it. Hostile nations because of their acceptance of the reality of His words became unified. Strife, discord and contention among them passed away; they attained a station of utmost love. At present in Asia those who have accepted His teachings and followed His example, although formerly most hostile and bitter toward each other, now associate in brotherhood and fellowship. The strife and warfare of past times have ceased among them. Jews, Zoroastrians, Christians, Muslims and others have attained to a superlative state of love and agreement through Baha'u'llah. They now consort together as one family. They have investigated reality. Reality does not accept multiplicity, nor is it subject to divisibility. These irreconcilable peoples have become unified and agreed.

The second teaching of Baha'u'llah is the principle of the oneness of the world of humanity. God is one; His servants are, likewise, one. God has created all; He is kind to all. Inasmuch as He is such a tender Father to all, why should His children disagree? Why should they war and fight? Like the Heavenly Father we must live in love and unity. Man is the temple of God, the image and likeness of the Lord. Surely if one should destroy the temple of God, he will incur the displeasure of the Creator. For this reason, we must live together in amity and love. Baha'u'llah has addressed the world of humanity, saying, "Verily, ye are the fruits of one tree and the leaves of one branch." This signifies that the entire world of humanity is one tree. The various nations and peoples are the branches of that tree. Individual members of mankind are represented by the twigs and blossoms. Why should these parts of the same tree manifest strife and discord toward each other?

The third teaching of Baha'u'llah concerns universal peace among the nations, among the religions, among the races and native lands. He has declared that so long as prejudice – whether religious, racial, patriotic, political or sectarian – continues to exist among mankind, universal peace cannot become a reality in the world. From the earliest history of man down to the present time all the wars and bloodshed which have taken place were caused either by religious, racial, political or sectarian bias. Therefore, it is evident that so long as these prejudices continue, the world of humanity cannot attain peace and composure.

Among the teachings of Baha'u'llah is His declaration that religion must be the cause of love and fellowship, must be the source of unity in the hearts of men. If religion becomes a cause of enmity and hatred, it is evident that the abolition of religion is preferable to its promulgation; for religion is a remedy for human ills. If a remedy should be productive of disease, it is certainly advisable to abandon it.

Furthermore, the teachings of Baha'u'llah announce that religion must be in conformity with science and reason; otherwise, it is superstition; for science and reason are realities, and religion itself is the Divine Reality unto which true science and reason must conform. God has bestowed the gift of mind upon man in order that he may weigh every fact or truth presented to him and adjudge whether it be reasonable. That which conforms to his reason he may accept as true, while that which reason and science cannot sanction may be discarded as imagination and superstition, as a phantom and not reality. Inasmuch as the blind imitations or dogmatic interpretations current among men do not coincide with the postulates

of reason, and the mind and scientific investigation cannot acquiesce thereto, many souls in the human world today shun and deny religion. That is to say, imitations, when weighed in the scales of reason, will not conform to its standard and requirement. Therefore, these souls deny religion and become irreligious, whereas if the reality of the divine religions becomes manifest to them and the foundation of the heavenly teachings is revealed coinciding with facts and evident truths, reconciling with scientific knowledge and reasonable proof, all may acknowledge them, and irreligion will cease to exist. In this way all mankind may be brought to the foundation of religion, for reality is true reason and science, while all that is not conformable thereto is mere superstition.

The teachings of Baha'u'llah also proclaim equality between man and woman, for He has declared that all are the servants of God and endowed with capacity for the attainment of virtues and bestowals. All are the manifestations of the mercy of the Lord. In the creation of God no distinction obtains. All are His servants. In the estimation of God there is no gender. The one whose deeds are more worthy, whose sayings are better, whose accomplishments are more useful is nearest and dearest in the estimation of God, be that one male or female. When we look upon creation, we find the male and female principle apparent in all phenomena of existence. In the vegetable kingdom we find the male and female fig tree, the male and female palm, the mulberry tree and so on. All plant life is characterized by this difference in gender, but no distinction or preference is evidenced. Nay, rather, there is perfect equality. Likewise, in the animal kingdom gender obtains; we have male and female, but no distinction or preference. Perfect equality is manifest. The animal, bereft of the degree of human reason and comprehension, is unable to appreciate the questions of suffrage, nor does it assert its prerogative. Man, endowed with his higher reason, accomplished in attainments and comprehending the realities of things, will surely not be willing to allow a great part of humanity to remain defective or deprived. This would be the utmost injustice. The world of humanity is possessed of two wings: the male and the female. So long as these two wings are not equivalent in strength, the bird will not fly. Until womankind reaches the same degree as man, until she enjoys the same arena of activity, extraordinary attainment for humanity will not be realized; humanity cannot wing its way to heights of real attainment. When the two wings or parts become equivalent in strength, enjoying the same prerogatives, the flight of man will be exceedingly lofty and extraordinary. Therefore, woman must receive the same education as man and all inequality be adjusted. Thus, imbued with the same virtues

as man, rising through all the degrees of human attainment, women will become the peers of men, and until this equality is established, true progress and attainment for the human race will not be facilitated.

The evident reasons underlying this are as follows: Woman by nature is opposed to war; she is an advocate of peace. Children are reared and brought up by the mothers who give them the first principles of education and labor assiduously in their behalf. Consider, for instance, a mother who has tenderly reared a son for twenty years to the age of maturity. Surely she will not consent to having that son torn asunder and killed in the field of battle. Therefore, as woman advances toward the degree of man in power and privilege, with the right of vote and control in human government, most assuredly war will cease; for woman is naturally the most devoted and staunch advocate of international peace.

Baha'u'llah teaches that material civilization is incomplete, insufficient and that divine civilization must be established. Material civilization concerns the world of matter or bodies, but divine civilization is the realm of ethics and moralities. Until the moral degree of the nations is advanced and human virtues attain a lofty level, happiness for mankind is impossible. The philosophers have founded material civilization. The Prophets have founded divine civilization. Christ was the Founder of heavenly civilization. Mankind receives the bounties of material civilization as well as divine civilization from the heavenly Prophets. The capacity for achieving extraordinary and praiseworthy progress is bestowed by Them through the breaths of the Holy Spirit, and heavenly civilization is not possible of attainment or accomplishment otherwise. This evidences the need of humanity for heavenly bestowals, and until these heavenly bestowals are received, eternal happiness cannot be realized.

In brief, the purport is this: The teachings of Baha'u'llah are boundless, innumerable; time will not allow us to mention them in detail. The foundation of progress and real prosperity in the human world is reality, for reality is the divine standard and the bestowal of God. Reality is reasonableness, and reasonableness is ever conducive to the honorable station of man. Reality is the guidance of God. Reality is the cause of illumination of mankind. Reality is love, ever working for the welfare of humanity. Reality is the bond which conjoins hearts. This ever uplifts man toward higher stages of progress and attainment.

Reality is the unity of mankind, conferring everlasting life. Reality is perfect equality, the foundation of agreement between the nations, the first step toward international peace.

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ABU0119

Public address given at Hotel Sacramento on 1912-Oct-26

I have visited your Capitol and its gardens. No other Capitol has such beautiful surroundings. Just as it is imposing and distinguished above all others, so may the people of California become the most exalted and perfect altruists of the world. California is, indeed, a blessed country. The climate is temperate, the sun ever shining, the fruits abundant and delicious. All outer blessings are evident here. The Californians are a noble people; therefore, I hope they may make extraordinary progress and become renowned for their virtues.

The issue of paramount importance in the world today is international peace. The European continent is like an arsenal, a storehouse of explosives ready for ignition, and one spark will set the whole of Europe aflame, particularly at this time when the Balkan question is before the world. Even now war is raging furiously in some places, the blood of innocent people is being shed, children are made captive, women are left without support, and homes are being destroyed. Therefore, the greatest need in the world today is international peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. It is the time for love. It is time for cementing together the East and the West.

Inasmuch as the Californians seem peace loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. May the men of affairs in this democracy uphold the standard of international conciliation. Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth, and may the glory of this accomplishment forever halo the history of this country. May the first flag of international peace be upraised in this state. May the first illumination of reality shine gloriously upon this soil. May this center and capital become distinguished in all degrees of accomplishment, for the virtues

of humanity and the possibilities of human advancement are boundless. There is no end to them, and whatever be the degree to which humanity may attain, there are always degrees beyond. There is no attainment in the contingent realm of which it may be said, "Beyond this state of being and perfection there is no other," or "This has achieved the superlative degree." No matter how perfect it may appear, there is always a greater degree of attainment to be reached. Therefore, no matter how much humanity may advance, there are ever higher stations to be attained because virtues are unlimited. There is a consummation for everything except virtues, and although this country has achieved extraordinary progress, I hope that its attainment may be immeasurably greater, for the divine bounties are infinite and unlimited.

There are some who believe that the divine bounties are subject to cessation. For example, they think that the revelation of God, the effulgence of God and the bounties of God have ended. This is self-evidently a mistaken idea, for none of these is subject to termination. The reality of Divinity is like unto the sun, and revelation is like unto the rays thereof. If we should assert that the bounties of God are not everlasting, we are forced to believe that Divinity can come to an end, whereas the reality of Divinity enfolds all virtues and by reason of these bounties is perfect. Were it not possessed of all these perfections or virtues, it could not be Divinity. The sun is the sun because of its rays, light and heat. If it could be dispossessed of them, it would not be the sun. Therefore, if we say that the divinity or sovereignty of God is accidental and subject to termination, we must perforce think that Divinity itself is accidental, without foundation and not essential.

God is the Creator. The word creator presupposes or connotes creation. God is the Provider. The word provider implies recipients of provision. Another name for the Creator is the Resuscitator, which demands the existence of creatures to be resuscitated. If He be not the Provider, how could we conceive of creatures to receive His bounty? If He be not the Lord, how could we conceive of subjects? If He be not the Knower, how could we conceive of those known? If we should say that there was a time in past ages when God was not possessed of His creation or that there was a beginning for the world, it would be a denial of creation and the Creator. Or if we should declare that a time may come when there will be a cessation of divine bounties, we should virtually deny the existence of Divinity. It is as though man should conceive of a king without country, army, treasury and all that constitutes sovereignty or kingdom. Is it possible to conceive of such a sovereign? A king must be possessed of a dominion, an army and all that appertains to

sovereignty in order that his sovereignty may be a reality. It is even so with the reality of Divinity which enfolds all virtues. The sovereignty thereof is everlasting, and the creation thereof is without beginning and without end.

Among the bounties of God is revelation. Hence revelation is progressive and continuous. It never ceases. It is necessary that the reality of Divinity with all its perfections and attributes should become resplendent in the human world. The reality of Divinity is like an endless ocean. Revelation may be likened to the rain. Can you imagine the cessation of rain? Ever on the face of the earth somewhere rain is pouring down. Briefly, the world of existence is progressive. It is subject to development and growth. Consider how great has been the progress in this radiant century. Civilization has unfolded. Nations have developed. Industrialism and jurisprudence have expanded. Sciences, inventions and discoveries have increased. All of these show that the world of existence is continuously progressing and developing; and therefore, assuredly, the virtues characterizing the maturity of man must, likewise, expand and grow.

The greatest bestowal of God to man is the capacity to attain human virtues. Therefore, the teachings of religion must be reformed and renewed because past teachings are not suitable for the present time. For example, the sciences of bygone centuries are not adequate for the present because sciences have undergone reform. The industrialism of the past will not ensure present efficiency because industrialism has advanced. The laws of the past are being superseded because they are not applicable to this time. All material conditions pertaining to the world of humanity have undergone reform, have achieved development, and the institutes of the past are not to be compared with those of this age. The laws and institutes of former governments cannot be current today, for legislation must be in conformity with the needs and requirements of the body politic at this time.

This has been the case also with the religious teachings so long set forth in the temples and churches, because they were not based upon the fundamental principles of the religions of God. In other words, the foundation of the divine religions had become obscured and nonessentials of form and ceremony were adhered to – that is, the kernel of religion had apparently disappeared, and only the shell remained. Consequently, it was necessary that the fundamental basis of all religious teaching should be restored, that the Sun of Reality which had set should rise again, that the springtime which had refreshed the arena of life in ages gone by should appear anew, that the rain

which had ceased should descend, that the breezes which had become stilled should blow once more.

Therefore, Baha'u'llah appeared from the horizon of the Orient and reestablished the essential foundation of the religious teachings of the world. The worn-out traditional beliefs current among men were removed. He caused fellowship and agreement to exist between the representatives of varying denominations so that love became manifest among the contending religions. He created a condition of harmony among hostile sects and upheld the banner of the oneness of the world of humanity. He established the foundation for international peace, caused the hearts of nations to be cemented together and conferred new life upon the various peoples of the East. Among those who have followed the teachings of Baha'u'llah no one says, "I am a Persian," "I am a Turk," "I am a Frenchman," or "I am an Englishman." No one says, "I am a Muslim, upholding the only true religion," "I am a Christian, loyal to my traditional and inherited beliefs," "I am a Jew, following talmudic interpretations," or "I am a Zoroastrian and opposed to all other religions." On the contrary, all have been rescued from religious, racial, political and patriotic prejudices and are now associating in fellowship and love to the extent that if you should attend one of their meetings you would be unable to observe any distinction between Christian and Muslim, Jew and Zoroastrian, Persian and Turk, Arab and European; for their meetings are based upon the essential foundations of religion, and real unity has been established among them. Former antagonisms have passed away; the centuries of sectarian hatred are ended; the period of aversion has gone by; the medieval conditions of ignorance have ceased to exist.

Verily, the century of radiance has dawned, minds are advancing, perceptions are broadening, realizations of human possibilities are becoming universal, susceptibilities are developing, the discovery of realities is progressing. Therefore, it is necessary that we should cast aside all the prejudices of ignorance, discard superannuated beliefs in traditions of past ages and raise aloft the banner of international agreement. Let us cooperate in love and through spiritual reciprocity enjoy eternal happiness and peace.

PUP#114 (p.376-380), DAS.1914-09-05x, SW_v05#17 p.259-262, MAB.087-088x, ECN.368+503x+912x

ABU0365

Interview with W. A. Lawson of the Sacramento Bee, Hotel Sacramento, 1912-Oct-26

Mr. Lawson. I have noticed in the papers that Abdul Baha is spoken of as a prophet. Does he claim divine inspiration?

Abdul Baha. The papers make that statement, but I do not claim to be a prophet.

Mr. Lawson. You are not in any sense the founder of any religious sect? You do not aim or intend to claim anything in the nature of a new religion?

Abdul Baha. The fundamental basis of all divine religions is one and the same. In that sense the Bahai movement is not a new religion.

Mr. Lawson. Then you are not claiming to have any divine revelations, or anything in the nature of a divine authorization?

Abdul Baha. The fundamental basis of the divine religions, having been forgotten, is being reformed and reestablished by the Bahai movement. It is a reformation. The basis of the divine religions is one. It is not multiple, for reality is one and not multiple. The fundamental basis of all the divine religions is one and the same. Because the Bahai movement has reformed and reestablished all the fundamental tenets of religions, therefore every religion will find its essential basis in the Bahai religion.

Mr. Lawson. The aim would be to unify?

Abdul Baha. The aim is simply to unify all the religions, to prove that in the end religions must become one, for the foundation shall be one, because we have the fundamental basis of the Gospel. The Christian will find the fundamental basis of the Gospel. That will not be discarded – it is there. Religions, by letting go of dogma and blind imitations – which are various and different, causing contention and strife – these being discarded and forsaken and the reality of divine religions held to which will prove to be one reality – all will be unified.

Mr. Lawson. Would this idea imply an abandonment of the denominational associations?

Abdul Baha. No, no one will give up his affiliation with his own religion, but the point is made they will hold more tenaciously to the fundamental of their own religion. For example, what does the Christian have as an essential basis? It is the basis of divinity. Christ was the Word of God, the spirit of

God. In the Baha'i religion this is held too – this faith, the law of Christ. Such moral precepts as “Whosoever shall smite thee on thy right cheek, turn to him the other also,” and “Love your enemies,” are all reproduced here. They are not discarded. (Matt. 5:39) In short, the reality of the religion of Christianity will be held to here, but with insight, not blind belief. For example, we will prove, reasonably, the basis of divinity – though with rational proofs. By rational syllogisms he will prove the validity of Christian ethics, the fact that Christ was confirmed by the Holy Spirit. This he will do by rational proofs, and then he will have the basis of his religion.

Mr. Lawson. My intention is to give a very brief statement of the practical aim of this Movement. As I understand it, it does not aim to do away with all the existing faiths, but simply to bring them together into association in this movement, called the Baha'i movement, which is not, strictly speaking, a religion – that is, it does not have any creed – but to gather them all in a world wide movement for the promotion of peace, humanitarianism and good fellowship. Is that the idea?

Abdul Baha. The giving up of belief in traditional imitations, but unbiased investigation of truth is ever to be pursued.

Mr. Lawson. You mean that religious advance must keep pace with scientific advance?

Abdul Baha. Yes. Illumination of science has advanced, likewise religion must advance.

Mr. Lawson. I would like to ask for your impressions of America, what you regard as most striking and most characteristic in the American people as you have observed them, and also what you would suggest as our greatest need in this country?

Abdul Baha. As far as your material prosperity is concerned, it is marvelously progressive and replete, and your future is exceedingly bright. Fortune is smiling upon you. The achievement of this democracy will be great in the future. Europe is overpopulated and has accomplished what she could. There is no chance for great progress there.

Materially you are very well off, but you are in need of what I would term “divine” civilization –

Mr. Lawson. (interrupting) “Sweetness and light” as Matthew Arnold says?

Abdul Baha – that which is concerned with morality and ethics, because material civilization is concerned only with bodies, or matter, but divine civilization has to do with morality. Which you need is only that. It is the divine civilization which Christ

founded which you need to have established here. It is a development in ethics and esthetics.

Material civilization is like a glass chimney. Divine civilization is like the light within the chimney or lantern. However much the chimney may be polished or clear, it is in need of light.

Mr. Lawson. What is your own religion? Do you adhere to any particular denomination? Are you a Mussulman, or did you inherit any other religion?

Abdul Baha. Being a Bahai, my affiliation is with all religions.

Mr. Lawson. Were you originally a Mussulman?

Abdul Baha. Originally we were Mohammedan, but since the declaration of Baha'u'llah we love all humanity.

Mr. Lawson. This does not involve a renunciation of any faith?

Abdul Baha. No.

Mr. Lawson. A man may join this movement and still retain whatever his original religion may have been?

Abdul Baha. Yes.

ECN.913, ECN.409+526x

ABU2203

Words to three hotel maids, spoken at Hotel Sacramento on 1912-Oct-26

You are very welcome (one of the girls said they have been given some pamphlets). Read them and ponder over them carefully, for if you are fully informed of the Cause of Baha'u'llah, then you will witness that the teachings of Baha'u'llah are the cause of the illumination of the world. They will bestow great joy upon the hearts. The spirits will be exhilarated, the world of man will advance, and the world of morality will become illumined, just as this condition is realized in the Orient. Baha'u'llah has illumined the Orient.

I beg of God that He may confirm you, and I will annoint each one of you. The fragrance of perfume is very good, it creates exceeding joyousness (annointing each with violet water).

I will give you some fruit (each received an apple and a peach).

May you be assisted always.

I was perfectly comfortable here in your hotel – very comfortable – and I will pray for you that God may surround you with His benediction.

ECN.901

ABU2465

Words to a Jewish lady, spoken en route to Salt Lake City on 1912-Oct-26 in Sacramento

- 1 It is obvious that you have a pure character, so I want you to become aware of the truth of divine matters. At the time of each Manifestation of God the people were heedless and ignorant of the truth except for a few who investigated and understood the divine words. The same is true today. So thank God that you have been endowed with capacity and desire to investigate the truth.
- 2 Know this much: that the treasury of God is replete; He will shower the same bounties and gifts on those of this day as He showered on those of previous generations. We must endeavor to gain heavenly enlightenment, to understand the mysteries of the holy books, to become the cause of guidance to others and to illumine hearts. I pray that you may strive until you are blessed with these favors.
- 1 معلوم است فطرت تو پاک است لذا من میخوامم بحقیقت مسائل الهیه آگاه شوی در زمان هر یک از مظاهر مقدسه الهیه جمیع خلق غافل و از حقیقت بیخبر بودند مگر معدودی قلیل تحرّی حقیقت مینمودند و بیانات الهیه را می فهمیدند
- 2 حال هم این قدر بدان که خزانه الهی پر است از همان عطایا و مواهبی که بسابقین عنایت شد بلاحقین هم میشود لهذا ما باید بکوشیم تا نورانیت آسمانی یابیم باسرار کتب مقدسه پی بریم سبب هدایت نفوس شویم دلها را روشن کنیم امیدوارم که تو بکوشی تا باین مواهب برسی

MHMD1.352-353

BDA1.334.12

ABU2581

Words to some Greek passengers, spoken en route to Salt Lake City on 1912-Oct-26 in Sacramento

- 1 God does not want war. These wars are against the divine will. He desires peace and love for His servants. I pray that this darkness may be dispelled and the light of the Kingdom may envelop the world.
- 2 God is kind to all. We, too, should be kind to one another. We should not fight for a handful of dust. The earth is our endless tomb.
- 1 خدا حرب نخواسته این نزاعها مخالف رضای الهیست او بجهت بندگانش صلح و صفا خواسته امیدواریم این تاریکیها زائل شود نورانیت ملکوت احاطه نماید
- 2 خدا بجمیع خلق مهربانست ما هم باید با یکدیگر مهربان باشیم برای مشتی خاک جنگ ننمائیم این خاک قبر ابدی ماست

- 3 Is it worthy of us to wage war and shed blood for this tomb while God has destined that we win the cities of men's hearts and bestowed upon us an eternal Kingdom? Is it worthy of us to shut our eyes to such an everlasting honor and instead make war over dust?

MHMD1.352

3 آیا سزاوار است برای قبر این همه نزاع و جدال کنیم با وجودیکه خدا برای ما اقالیم قلوب مقرر داشته مملکت ابدی عنایت فرموده آیا سزاوار است ازچنان عزّت ابدی چشم پوشیم و برای خاک نزاع و جدال نمائیم

BDA1.334.02

ABU2596

Words spoken en route to Salt Lake City, 1912-Oct-27 in Sacramento

Question/topic: What is your purpose in travelling to America?

- 1 I have come to America to raise the standard of universal peace and to promote the unity of mankind. My aim is to create love and harmony among the religions.
- 2 But some people ask me, 'Is your country developed? Is it prosperous and has it good trees, sweet fruits, beautiful animals and swift Arabian horses?'
- 3 But I speak to them of the trees of the world of existence, of the fruits of human virtues and of heavenly morals and traits and call people to the Kingdom of God.

MHMD1.354

1 من بامریکا آمدم تا علم صلح عمومی بلند کنم آمده ام ترویج وحدت عالم انسانی نمایم مقصدم الفت و محبت بین ادیان است

2 ولی بعضی در راه از من میپرسند که آیا مملکت شما آباد است درختهای خوب دارد میوه های آبداری پیدا می شود حیوانات خوش شکل و اسبهای خوب و بازیهای مرغوب بدست میاید

3 اما من از اشجار عالم وجود و اثمار کمالات انسانی و شیم و اخلاق رحمانی حکایت می کنم و نفوس را بملکوت الهی میخوانم

BDA1.335.16

ABU1677

Words to the Baha'is, spoken on 1912-Oct-29 in Denver

- 1 One day in California I saw a cardinal walking with pomp and ceremony in front of a procession. Inquiring about the occasion, I was told that a new church had been built and the cardinal was to officially open its doors to the public.

1 در کالیفورنیا دیدم (رئیس اساقفه) با تفخّر و جلال جمعیتی از عقب با خود میبرد گفتم چه خبر است گفتند کلیسایی را تازه ساخته اند و امروز کاردنیال این نمایش را بجهت فتح باب کلیسا نموده

2 I said, 'This show and ceremony of the cardinal is like that of Christ. However, there is a slight difference. Christ opened the gate of heaven; this cardinal is going to open that of a church. Christ had a crowd following Him but they were there to hurl contempt and abuse at Him. This cardinal had a crowd with him but they are there to help. Christ had a crown but it was made of thorns, while this cardinal wears a crown set with lustrous jewels. Christ had clothes but they were made of old, coarse cloth, while this man's robe is made of the finest brocade of the day. Christ spent His days in sorrow, while this cardinal's days are spent in security and comfort. Christ's home was a desert, while this cardinal's home is a splendid building, like that of a king. Christ's throne was upon a cross, while this man's place of rest is a throne of ease and comfort. The adornment of Christ's banquet was the blood of that beloved countenance, while the ornament of this man's court is the goblet of colored wine. So, this cardinal's display is similar to that of Christ, with only the slightest differences.'

MHMD1.356

2 گفتم این نمایش و روش کاردینال مثل و مانند نمایش و روش حضرت مسیح است فرق جزئی دارد که حضرت مسیح فتح باب سما فرمود و کاردینال فتح باب کلیسا او جمعیت داشت ولی بر اهانتش قیام داشتند این هم جمعیت دارد اما بر اعانتش قائمند او تاج داشت اما از خار این هم تاج دارد ولی مزین بجواهر آبدار او لباس داشت اما از پارچه کهنه زیر و سخت این هم لباس دارد ولی از قماشهای زربفت زمان او ایام پر کدورت و جفا زمان این اوقات امنیت و صفا ماوای او صحرا و بیابان محلّ این عمارتی عالی چون قصر شهبان عرش او فراز دار بود و آرامگاه این سریر راحت و قرار زینت بزم او خون پیکر نازنین بود و زیور محفل این جام و باده رنگین لهذا این نمایش کاردینال بر طبق نمایش حضرت مسیح است نهایت جزئی تفاوت دارد

BDA1.338.07

ABU2759

Words to the Master's entourage, spoken on 1912-Oct-29 in Denver

1 It is not a matter of our reluctance to pay one dollar but of our unwillingness to be dependent on bodily comfort. We must be equal to the hardships of traveling like a soldier in the path of truth and not be slaves to bodily ease and comfort. American trains especially are very clean and comfortable and there isn't great distinction between the trains except for having sleepers.

2 In the morning while having tea on the train, He said: "The journey along this route was very pleasant. We traveled straight through from California to Denver over three days and nights in perfect comfort and joy. At first it was not thought that my constitution could endure this fatigue and length of journey."

MHMD1.357

1 هر خوابگاهی را یکدالر دادن نقلی نیست لکن ما میخواهیم تقیدی براحات تن نداشته باشیم مرد سفر باشیم و سرباز راه حق شویم نه مقید باسایش و آسودگی جسم علی الخصوص که این ترنهای امریکا نیست.

2 صبح در ترن وقتی چای میل مینمودند می فرمودند خیلی در این راه خوش گذشت سه شبانه روز از کلیفورنیا تا دنور با نهایت راحت و مسرت یکسر آمدیم ابتدا گمان نمیرفت بنیه من تحمل این زحمت و طول سفر نماید

BDA1.339.10

AB03490

To: Mirza Muhammad Rida Shirazi, in Akka

Date: 1912-Oct-30

- 1 ...Abdu'l-Baha sacrifices his life for the friends, especially the companions imprisoned with the incomparable wronged Beauty. They never leave my thoughts and I do not draw a single breath without remembering them. I have the utmost longing to meet, especially at the Threshold of the Lord of Verses, but what can I do? I desire to show faithfulness to the Sacred Threshold, but faithfulness requires wandering through these mountains and deserts. True faithfulness is when I become wandering and nameless and in the field of sacrifice become the target of the arrow of cruelty.
- 2 O Lord, ordain for Thy servant the ultimate desire and this gift which gleams and shines like the brilliant morning sun on the horizon of faithfulness.
- 3 In any case, I have one request of the loved ones of the Blessed Beauty, and it is this: that they bow their heads in prostration at the Sacred Threshold and seek the cup of sacrifice for the error-prone 'Abdu'l-Baha, so that in servitude to the Threshold of Baha he may sweeten his palate with a drop from the ocean of faithfulness.
- 4 Convey to all the old friends and long-time companions the Most Glorious and Most Wondrous greetings with utmost longing, and upon thee be the Most Glorious Glory.
- 1...عبدالبهاء جان فدای دوستان می نماید
 علی الخصوص یاران مسجون در معیت جمال
 مظلوم بیچون از خاطر نروند و نفسی بی یادشان
 برنیارم و نهایت اشتیاق بملاقات علی الخصوص
 در عتبه ربّ الآیات دارم ولی چه چاره کنم
 که آرزوی وفا بآستان مقدّس دارم و وفا
 اقتضاء آوارگی در این کوه و صحرا کند و وفاء
 حقیقی وقتی است که سرگردان و بی نام و نشان
 گردم و در میدان فدا هدف تیر جفا شوم
- 2 ربّ قدر لعبدک غایه المنی و هذه الموهبة التي
 تلوح و تضيء كالشمس الساطعة الفجر في افق
 الوفاء
- 3 باری یک رجا از احبای حضرت بها می نمایم و
 آن این است که در آستان مقدّس سر به سجده
 نهند و از برای عبدالبهای پرخطا کأس فدا طلبند
 تا در عبودیت آستان بها بقطره ئی از بحر وفا کام
 شیرین نمایند
- 4 جمیع دوستان قدیم و یاران دیرین را بکمال اشتیاق
 تحیت ابدع ابهی ابلاغ دار و علیک البهاء الأبهی

SW_v19#08 p.254x, MHMD1.138x, ABCC.220-221

MMK5#195 p.152x, BDA1.128.15x

ABU1840

Words to a Sufi, spoken en route to Chicago on 1912-Oct-30 in Denver

Question/topic: A man of Sufi inclinations said, 'All are from God'.

- 1 Yes, this is true, but one man is so exalted that others bow down before Him and He is adored by them like Christ or Moses, who called people to the oneness of divinity and who became the cause of the education of a nation, while another is so degraded that he bows down before dust and worships
- 1 صحیح است ولی یک آدمی انقدر عزیز است
 که مسجود امم میشود مانند حضرت مسیح و
 موسی داعی بوحدانیت الهیه و سبب تربیت ملتی
 می گردد و آدم دیگر انقدر ذلیل است که ساجد

ants and serpents. Are these two one and the same? No, certainly not! Divine Manifestations are a different creation. All humanity is created by God but how they differ in intelligence. One is the wisest of the wise and the founder of the laws of happiness and prosperity, while the other is the most ignorant of the ignorant and a destroyer of the edifice of peace and honor.

خاک میشود و مور و مار می پرستد آیا این هر دو یکسانند نه بلکه مظاهر الهیه خلق دیگرند جمیع بشر یک خلقتند اما در عقول چه قدر متفاوتند که یکی اعقل عقلا و مؤسس قوانین راحت و سعادتست و دیگری اجهل جهلا و مخرب بنیان آسایش و عزت

- 2 Prophets, therefore, have a station of their own. Many people crossed the desert of Sinai but it was Moses who heard the voice of God because the divine Manifestations have a spiritual power peculiar to themselves. Mighty nations existed at the time of the appearance of the divine Manifestations but they were degraded and became obliterated. But observe what a banner of unique being Christ unfurled without friend or helper. All are from God but all have different stations. Both men and animals are from God but what a difference there is between them.

2 پس انبیا را مقام دیگر است در صحرای طور بسیاری عبور نمودند اما ندای الهی را موسی شنید زیرا مظاهر الهیه قوه معنوی دیگر دارند امم عظیمه در مقابل انبیا بودند همه ذلیل و گننام ماندند اما شخص فریدی مثل مسیح بی ناصر و معین به بین چه علمی بلند نمود جمیع از خدا هستند ولی مراتب مختلف است حیوان هم از خداست انسان هم از خداست اما به بین تفاوت راه از کجاست تا بکجا

MHMD1.358-359

BDA1.340.09

ABU0203

Words to Mrs Lesch, Buikema et al, spoken at Hotel Plaza on 1912-Oct-31 in Chicago

We went to California and a great commotion was set up in the souls. A new spirit was breathed into people. In universities, churches and gatherings people were stirred and the blessed Cause was proclaimed. Decisive proofs were advanced and the teachings of the Blessed Beauty were explained. No one took exception; rather, all offered praise and glory, even the clergymen.

بکلیفورنیا رفتیم هیجان شدیدی در نفوس افتاد در یونیورسیتی (دارالفنون) و کائس و مجامع خلق بحرکت آمدند اعلان امر مبارک شد دلائل قاطعه اقامه گشت تعالیم جمال مبارک بیان گردید ابداً نفسی اعتراض ننمود بلکه جمیع تمکین و تقید می نمودند حتی کشیشها

MHMD1.360x, BSTW#132, BSTW#308

BDA1.342.02x

ABU0412*Address to the Baha'is at Hotel Plaza in Chicago, 1912-Oct-31*

In Los Angeles and San Francisco great interest was manifested in the teachings of Baha'u'llah by the newspapers, universities and churches. Our addresses were lengthy, the message of the Cause was proclaimed and arguments and evidences advanced. There was no dissent. All heard the glad tidings with complete acquiescence, and praise was unanimous, even including the ministers.

The friends in Los Angeles and San Francisco are very firm in the Covenant. If they sense the least violation on the part of anyone, they shun him entirely; for they know that such a person is engaged in extinguishing the lamps of faith ignited by the light of the Covenant, thereby producing weakness and indifference in the divine Cause. For instance, the firm ones teach a person. Then the violators go to him and instill suspicion until he becomes lukewarm. There have been violators here in Chicago for twenty years. What have they done? Nothing. Have they been able to teach anybody? Have they been able to speak in churches or address audiences elsewhere? Have they been able to make anybody firm in the Cause? They are doing nothing except extinguishing the lamps we ignite. The friends in San Francisco are exceedingly firm. They do not receive violators in their homes. Recently a violator went to that city. The Baha'i friends turned him away, saying, "You are not with us; why do you try to come among us?" Today the most important principle of faith is firmness in the Covenant, because firmness in the Covenant wards off differences. Therefore, you must be firm as mountains.

After the departure of Christ many appeared who were instrumental in creating factions, schisms and discussions. It became difficult to know which one was following the right path. One of these disturbers was Nestorius, a Syrian, who proclaimed that Christ was not a Prophet of God. This created a division and sect called the Nestorians. The Catholics declared Jesus Christ to be the Son of God, even pronouncing Him to be Deity itself. The Protestants announced the doctrine that Christ embodied two elements: the human and the divine. In brief, divisions were created in the religion of God, and it was not known which was pursuing the right pathway because there was no appointed center to whom Christ referred everyone, no successor whose word was a gateway to the truth. If Christ had revealed a Covenant with some soul, commanding all to

cling to his word and interpretation as correct, it would have been evident which belief and statement was valid and true.

Inasmuch as there was no appointed explainer of the Book of Christ, everyone made the claim to authority, saying, "This is the true pathway and others are not." To ward off such dissensions as these and prevent any person from creating a division or sect the Blessed Perfection, Baha'u'llah, appointed a central authoritative Personage, declaring Him to be the expounder of the Book. This implies that the people in general do not understand the meanings of the Book, but this appointed One does understand. Therefore, Baha'u'llah said, "He is the explainer of My Book and the Center of My Testament." In the last verses of the Book instructions are revealed, declaring that, "After Me," you must turn toward a special Personage and "whatsoever He says is correct." In the Book of the Covenant Baha'u'llah declares that by these two verses this Personage is meant. In all His Books and Tablets He has praised those who are firm in the Covenant and rebuked those who are not. He said, "Verily, shun those who are shaken in the Covenant. Verily, God is the Confirmer of the firm ones." In His prayers He has said, "O God! Render those who are firm in the Covenant blessed, and degrade those who are not. O God! Be the Protector of him who protecteth Him, and confirm him who confirms the Center of the Covenant." Many utterances are directed against the violators of the Covenant, the purpose being that no dissension should arise in the blessed Cause; that no one should say, "My opinion is this"; and that all may know Who is the authoritative expounder and whatsoever He says is correct. Baha'u'llah has not left any possible room for dissension. Naturally, there are some who are antagonistic, some who are followers of self-desire, others who hold to their own ideas and still others who wish to create dissension in the Cause. For example, Judas Iscariot was one of the disciples, yet he betrayed Christ. Such a thing has happened in the past, but in this day the Blessed Perfection has declared, "This person is the expounder of My Book and all must turn to Him." The purpose is to ward off dissension and differences among His followers. Notwithstanding this safeguard and provision against disagreement, there are certain souls here in America and a few in Akka who have violated this explicit command. For twenty years these violators have accomplished nothing. Have they accomplished anything in Chicago? The friends here must be like the friends in San Francisco. Whenever they sense the least violation from anyone, they should say, "Begone! You shall not associate with us."

PUP#115 (p.381-383), SW_v08#14 p.188-189, SW_v09#13 p.147-148, BSTW#052mx

ABU0945

Words to the Baha'is and others, spoken on 1912-Oct-31 in Chicago

- 1 This Cause has spread all over the world. It has brought peace and tranquillity to different nations and religions, has united diverse peoples and has laid the foundation for the prosperity of mankind. Among its principles are the establishment of universal peace among nations and governments, the oneness of the world of humanity and the uniting of sects and religions under the tabernacle of unity.
- 2 Then turning towards some new inquirers, He said:
- 3 Behold the creative power of Baha'u'llah! He brought us from the most remote countries of the East and acquainted us with you. How He has connected our hearts and attracted our spirits to each other and has drawn all under the banner of peace and tranquillity! See how He has delivered us from religious, political, national and racial prejudices and saved us from the gloom of superstitions. Behold what a power this is! Had all the powers of the earth combined they could not have joined the hearts in such a manner but Baha'u'llah has joined all with a single word. Such is the power of Baha'u'llah! We must all turn toward the Abha Kingdom and pray for confirmation and help so that His aid and assistance can support us from all sides and that we may become the cause of proclaiming the Word of God and of bringing peace and salvation to the people of the world. We must render service to the Kingdom of God that divine grace may surround all and the favors of Baha'u'llah may attain full expression.
- 4 To another group of the friends He said:
- 5 This is the third time that I am in Chicago. It is now your turn to come and visit the Holy Shrine. Braise be to God that divine grace has encircled you! He has chosen you from among His creation and made you favorites of His court. How many are the divines who have called on God in their churches saying, 'O our Lord! O our Lord!' Yet when their Lord appeared they remained veiled. You were neither ministers nor monks
- این امر در آفاق منتشر شده بین ملل و احزاب صلح داده نفوس مختلفه را متحد کرده مؤسس سعادت نوع بشر است و از جمله احکامش صلح عمومی بین دول و ملل عالم است و وحدت عالم انسانی و آسایش و اتحاد مذاهب و ادیان در ظل خیمه یگانگی
- (بجهت مبتدیان می فرمودند)
- 3 قوه نافذه بهاء الله را ملاحظه نمائید که ما را از اقصی بلاد شرق آورده و با شما محشور نموده چگونه قلوب را بهم ارتباط داده ارواحرا منجذب یکدیگر کرده جمیع را در ظل علم صلح و صفا کشانده چگونه ما را از تعصبات دینی و سیاسی و وطنی و جنسی آزاد کرده و از ظلمات اوهام نجات داده به بینید این چه قوه ایست اگر جمیع قواء عالم جمع میشد نمیتوانست اینگونه قلوب را یکدیگر ارتباط دهد لکن حضرت بهاء الله بیک کلمه جمیع را مرتبط نموده اینست قوه بهاء الله لهذا باید کل ملکوت ابری متوجه شویم و طلب تأیید و توفیق نمائیم تا عون و عنایتش از هر جهت ما را مدد نماید سبب اعلاء کلمه الله گردیم باعث نجاح و فلاح امم شویم بخدمت ملکوت الله پردازیم تا از جمیع جهات الطاف الهیه شامل و عنایات حضرت بهاء الله کامل گردد
- 4 (برای جمع دیگر از احباب می فرمودند)
- 5 این سفر سوم است که بشیکاگو آمدم حال دیگر نوبت شماست که زیارت روضه مبارکه مشرف شوید الحمد لله موهبت الهی شما را احاطه نمود خدا شما را از میان خلق منتخب فرمود و در درگاه الهی مقربید چه قدر کشیشها در کلیساها خداوندا خداوندا گفتند ولی عاقبت در یوم ظهور موعود محتجب ماندند و شماها

and you have attained this grace. This is what Christ meant when He said, 'Many are called but few are chosen' [Matt. 20:16; 22:141]. Similarly, He said, 'The people are entering the Kingdom from all directions but the sons of the Kingdom are leaving it.' Although from distant lands, you have become enlightened whereas most of the countrymen and neighbors of Baha'u'llah have remained veiled. Be thankful unto God!

MHMD1.360-361

که نه کشیش بودید نه راهب بچنین موهبتی
فائز شدید اینست که حضرت مسیح فرمود
مدعوین بسیار اما مختارین قلیلند و همچنین
می فرماید از اطراف عالم آمده داخل ملکوت
میشوند اما ابناء ملکوت خارج می گردند حال
شما از اقصای بلاد عالم با خبر شدید ولی اکثر
نزدیکان و هموطنان حضرت بهاء الله محبوب
ماندند شکر کنید خدا را

BDA1.342.06

ABU2590

Words spoken en route in train in Chicago, 1912-Oct-31

- 1 It has been more than two years that I have been far from the Holy Shrine of Baha'u'llah. Now I must return. If God wills it, I shall make another journey in another direction according to a special program which I have already thought out, so that I can proclaim the Word of God in another way. Let us see what is the will of God.
- 2 Now we are traveling from California to Chicago. Praise be to God that this journey has passed most pleasantly. At the time of leaving Haifa, I had several ailments and did not expect to cross oceans and plains with such ease and comfort and to make such a long journey.

MHMD1.359-360

1 متجاوز از دو سال است که از جوار روضهء
مبارکه دورم حال باید مراجعت کنم اگر باز
مقدّر شود سفری بسمت دیگر مینمایم با ترتیب
مخصوصی که در نظر دارم با شکلی دیگر بارتفاع
کلمه الله پردازم تا خدا چه خواهد

2 حالا که از کالیفرنیا بشیکاگو میرویم الحمدلله این
سفر بخوبی گذشت وقت حرکت از حیفا چند
قسم مرض و کسالت داشتم بهیچوجه بنیه و امید
قطع دریا و طی صحرا باین آسانی در چنین سفری
طولانی نبود

BDA1.341.08

Study guide to this volume

October 1912 is the California month, and the volume it generates is among the most thematically concentrated of the American series. Within a single month, ‘Abdu’l-Baha speaks in Oakland, San Francisco, and Los Angeles; addresses Stanford University; delivers a major address at Temple Emmanu-El in San Francisco before nearly two thousand Jewish worshippers; meets with Mayor Stitt Wilson of Berkeley to unfold a detailed vision of economic justice; converses with Japanese and Indian visitors; attends the grave of the first Baha’i to die in North America; and gives newspaper interviews that reach a wide public. The California talks are shaped by the particular social and intellectual climate of the Progressive West: Stanford’s faculty of science and philosophy, the Bay Area’s labor movements, California’s women’s suffrage (just then secured), its diverse immigrant communities, and the backdrop of the first Balkan War, whose bloodshed interrupts the California autumn with news of what unreformed civilization can still produce. The five sections below follow the volume’s major arguments: the complementarity of science and divine philosophy; the two forces in human nature and the arc of ascent; religion as the greatest divine bestowal and source of civilization; economic justice as a social principle; and love as both the origin of creation and the animating spirit of human meeting.

Science and Divine Philosophy at Stanford

Key Passages

The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself in the home of science — for this is one of the great universities of the country and well known abroad — I feel a keen sense of joy. — ABU0008

The continent of America is a developed land. The means of education are present. It has institutions of higher learning where students are educated and pursue their studies. Its wealth is increasing. Its governmental administration is well-ordered. Its progress is continuous. It is a noble and hospitable nation, but all of these things pertain to the material world. It has civilized people and respected women, but I see most souls immersed in the world of nature. Material civilization is complete, but it needs heavenly illumination; it needs divine civilization. — ABU0141

Divine civilization is the lamp and material civilization is the glass. Divine civilization is the spirit and material civilization is the body. Physical civilization alone is not

sufficient, and humanity needs divine civilization in many ways. From physical civilization natural perfections are obtained; from divine civilization spiritual perfections are manifested. Physical civilization serves the world of nature; divine civilization serves the world of morals. Divine civilization comprises the perfections of the human world. Divine civilization is the refinement of character. Divine civilization is the discoverer of the realities of things. Divine civilization is metaphysical wisdom. Divine civilization is the knowledge of God through rational proofs and evidence. Divine civilization is eternal life.

— ABU0141

Context for Study

The address at Stanford University — of which ABU0008 preserves a fragment — is one of the pivotal intellectual encounters of the American tour. ‘Abdu'l-Baha opens with an unambiguous affirmation of science as the discovery of the realities of things, before moving to what the Stanford address called “the intrinsic oneness of all phenomena” and then to the relationship between scientific inquiry and “divine philosophy.” The interview with the *San Francisco Examiner* (ABU0141) completes this picture with the lamp-and-glass image: divine civilization is the light, material civilization is the glass chimney that focuses and transmits it. The chimney alone is transparent but dark; the lamp alone without its housing cannot be brought to service. The metaphor captures ‘Abdu'l-Baha’s consistent refusal to set science against religion or material against spiritual progress — they are necessary to each other, and their separation produces both a darkened lamp (religious superstition without rational discipline) and an unlit glass (scientific mastery without moral direction). This formulation anticipates twentieth-century debates about the neutrality of technology and the social responsibility of science. In 1912 the scientific worldview was riding enormous prestige: Darwin’s revolution was still fresh, physics was moving toward relativity and quantum mechanics, and the progressive faith in expertise was close to its American zenith. ‘Abdu'l-Baha’s response is to honor science on its own terms — “the discovery of the realities of things” — while insisting that the full range of human realities includes those that science, as then constituted, could not yet address: the soul, the Kingdom of God, and the nature of divine love.

Questions for Reflection

1. How does the lamp-and-glass image compare with other philosophical attempts to relate science and religion — for instance, Stephen Jay Gould’s doctrine of “non-overlapping magisteria,” Whitehead’s “religion and science,” and the Islamic concept of the two-book theory (the book of creation and the book of revelation)?
2. ‘Abdu'l-Baha says that America has achieved material civilization but that most souls remain “immersed in the world of nature.” What does it mean for a spiritually sophisticated observer to look at a materially advanced culture and find it spiritually poor? Is this a fair judgment, and by what criteria?
3. The Stanford address reportedly emphasized “the intrinsic oneness of all phenomena” as a scientific and philosophical principle. How does this connect with the metaphysical argument for human unity developed elsewhere in the volume, and with contemporary physics’ interest in unified field theories?

4. If divine civilization includes “the knowledge of God through rational proofs and evidence,” then theology itself is required to meet scientific standards of evidence. What would a theology that genuinely meets those standards look like?
5. ‘Abdu'l-Baha values science as discovery of realities but insists on divine civilization as its necessary complement. Who bears the responsibility for cultivating divine civilization in a secular academy — scholars of religion, ethicists, or something else?

The Two Aspects of Human Nature: Arc of Descent and Arc of Ascent

Key Passages

Therefore it becomes evident that in the world of humanity there are present two aspects. One is the merciful aspect, and the other is the satanic aspect. One is the aspect of virtues, the other the aspect of vices. There are present two forces in man. One is a force appertaining to the kingdom; the other consists in certain energies and powers that man shares in common with the animals. But man’s intellectual faculty and spiritual capability are the effulgences of the Merciful and are the bestowals of the heavenly realm.
— ABU0214

The world of existence has been likened unto a circle. It possesses two arcs: the arc of descent and the arc of ascent. In this circle, the circle of human existence occupies the middle station, or the meeting point of the extremes of the two arcs, which comprehends the last degree of the arc of descent and the first degree of the arc of ascent, or the darkest stage of the night of human ignorance and the dawn of human enlightenment. Hence man is possessed of these two aspects. The station of the animal man is in the arc of descent; it is the world of nature. When man chooses to remain in this station he is the lowest of existent beings, but when he progresses from this station he is the most noble of creatures.
— ABU0214

When the heavenly forces overcome the satanic or animal forces in man he then becomes angelic, and he is then worthy of presenting the image and likeness of God. That is to say, the divine virtues become resplendent in the world of humanity, like unto the light of the sun, which shines upon all objects, making radiant that which was dark. When this aspect of spirituality, this force of the kingdom, overcomes the natural forces, it is the process of rebirth, or second birth. This signifies baptism through the Holy Spirit, because divine radiance has overcome the darkness of animalism. For this reason His Holiness Christ declared that man must be born again.
— ABU0214

Context for Study

The San Francisco address of October 4, 1912 (ABU0214) develops one of ‘Abdu'l-Baha’s most sustained analyses of the moral structure of human nature. The dual-aspect anthropology — merciful and satanic, heavenly and animal — is not a form of substance dualism (as if body and

soul were different kinds of thing at war with each other) but a description of two orientations or forces within a single being. Man stands at the pivot of the arc of descent (the trajectory from simple mineral being to the animal kingdom) and the arc of ascent (the trajectory from human consciousness toward the divine). The choice between remaining at the lowest point of the arc of descent — where ‘Abdu’l-Baha places the “barbarous people who inhabit Central Africa” and the purely animalistic person — and beginning to ascend is the fundamental human moral act. This framework shares much with Aristotle’s claim that the good for man consists in the actualization of his distinctively rational nature, and with the Islamic teaching on the *nafs ammāra* (commanding soul) and the *nafs muṭma’inna* (tranquil soul) as two poles of the same faculty. The concept of the second birth through the Holy Spirit connects explicitly to Christ’s conversation with Nicodemus (John 3), which ‘Abdu’l-Baha reads as a universal spiritual law rather than a sacramental mechanism. The address is thus a contribution to a long conversation across traditions about what human nature essentially is, what corrupts it, and what can restore it to its intended excellence.

Questions for Reflection

1. ‘Abdu’l-Baha places man at the meeting point of the arc of descent and the arc of ascent — simultaneously the lowest of beings (when he chooses animalism) and the most noble (when he ascends). How does this account of human ambivalence compare with Pascal’s description of man as “the glory and scandal of the universe” and with Dostoyevsky’s conviction that human beings are capable of both the highest beauty and the deepest degradation?
2. The concept of the “second birth” through the Holy Spirit is interpreted here as the process by which divine forces overcome animal forces. How does this compare with the Sufi concept of *fanā’* (annihilation of the ego) and with the Buddhist concept of enlightenment as liberation from conditioned existence?
3. ‘Abdu’l-Baha says that without education and divine guidance, man becomes like the “barbarous people of Central Africa” or even lower than the animals. This is the language of his time and context. What is preserved of the argument when the culturally conditioned examples are set aside — and what is the argument actually about?
4. The arc of descent terminates at the meeting point with the arc of ascent in the station of “darkest night of human ignorance.” How does this cosmological image relate to the Islamic concept of the *jāhiliyya* (Age of Ignorance) and to the Christian theology of the fallen world awaiting redemption?
5. If humanity stands at the pivot between descent and ascent, what does this imply about collective moral progress — is it possible for a civilization as a whole to ascend, or is ascent always only the achievement of individuals?

Religion as the Greatest Divine Bestowal: The Temple Emmanu-El Address

Key Passages

The greatest bestowal of God in the world of humanity is religion, for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind. — ABU0015

In every village there must be founded a general storehouse which shall be the general or universal storehouse which shall have a number of revenues. The first revenue thereof is that of the tens or tithes... All these revenues will be collected in this storehouse... Certain trustees will be formed — or elected rather — by the community in a given village, to look after these transactions. — ABU0034

The origin of creation is love, inasmuch as love is the greatest of divine effulgences. The reality of divinity has cast an effulgence of love upon all phenomena. Were it not for the divine love, no genesis at all would be possible. Hence, among all phenomena, you will see expressions of love and peace. — ABU0013

Context for Study

The address at Temple Emmanu-El in San Francisco on October 12, 1912 was one of ‘Abdu’l-Baha’s most significant public appearances of the month. Before a large Jewish congregation — including many who held traditional views — He delivered what was simultaneously a defense of the validity of Christ and an argument for the fundamental unity of Jewish, Christian, and Muslim foundations. The claim that religion is “the greatest bestowal of God” runs directly counter to the secularist consensus of 1912, which located civilization’s foundations in rational institutions, economic organization, and scientific knowledge. ‘Abdu’l-Baha reverses the common narrative: religion produced civilization, not the other way around. The argument is historical — every period of human cultural florescence has been accompanied by a new religious dispensation — and it challenges both the believer who holds their particular form to be uniquely valid and the secularist who regards religion as civilization’s obstacle. The address was later singled out for potential publication, as recorded in AB03424, with ‘Abdu’l-Baha noting that even before conservative Jewish listeners the validity of Christ had been argued “in the most dauntless manner.” This willingness to present a teaching that might offend its audience’s inherited convictions while doing so with love and skill illustrates ‘Abdu’l-Baha’s consistent method: truth is spoken, but spoken in a way calibrated to the audience’s capacity and with genuine respect for the tradition being engaged.

Questions for Reflection

1. ‘Abdu’l-Baha claims that religion “has been the basis of all civilization and progress in the history of mankind.” How would a secular historian evaluate this claim, and what evidence

would bear on it? How does the argument compare with Max Weber's thesis in *The Protestant Ethic and the Spirit of Capitalism*?

2. The Temple Emmanu-El address attempted to demonstrate the validity of Christ to a Jewish audience. What makes such cross-traditional argumentation appropriate — and when might it be inappropriate or even disrespectful?
3. Progressive revelation implies that each Manifestation both fulfills the previous and introduces something new. In what sense is Baha'u'llah the fulfillment of the Mosaic covenant, the Christian promise, and the Qur'anic announcement — and how is this claim to be evaluated by members of those traditions?
4. Religion as the “greatest bestowal of God” is a strong evaluative claim. How does it stand in relation to other great bestowals — reason, language, beauty, love? Is there a hierarchy among the gifts of God, and who can adjudicate it?
5. ‘Abdu'l-Baha's willingness to argue for the validity of Christ before a Jewish congregation exemplifies a form of interfaith courage that is distinct from mere tolerance. What does this form of courage require of the speaker — and what does it require of the audience?

Economic Justice and the Structure of the Village Storehouse

Key Passages

It has been some time since I first heard your name and heard of your principles, and I have been longing for this day when I might see face to face the revered personage who has served the world of humanity and international peace, and who has rendered extraordinary service in these lines. All my aims are yet in the realm of possibility. I am not yet assisted to render a greater service to the world of man. It is my utmost hope that the day may come when I shall be confirmed therein. It is my greatest desire to sacrifice my life for the world of humanity. — ABU0034

First and foremost is that all the members of the body politic shall be apportioned the greatest attainments of the world of humanity; each one shall have the utmost of welfare and well-being, and that is this, that the problem has to be solved beginning with the farmer, and there shall he lay a foundation of arrangement and order, because the peasant class, the agricultural class, exceed other classes in importance and usefulness. — ABU0034

The second principle is equality of rights. That is, the rights between the children of man must be entirely equal. There must be perfect equality in life, but with the existence of these various social classes each individual member of the body politic must enjoy the utmost comfort and happiness. The third principle is that of solidarity. This is superior to that of equality. Solidarity consists of the fact that each member of society may willingly sacrifice all that he has for his fellow-man. He must do it voluntarily and not by compulsion. — ABU0034

Context for Study

The meeting with Mayor Stitt Wilson of Berkeley on October 5, 1912 (ABU0034) is the most extended and technically developed economic conversation of the California month. Wilson was a Christian socialist and peace advocate, and ‘Abdu’l-Baha greets him with genuine warmth before delivering an analysis of the global economic crisis that is as pointed today as it was in 1912. The diagnosis is unsparing: labor in Europe is exploited; strikes are inevitable but do not address the structural imbalance; and without a just legal framework the conflict between capital and labor will produce “colossal dangers.” The prescription moves through three levels: a detailed village storehouse system funded by graduated tithing (with the farmer’s unit as the foundation), equality of rights as a universal standard, and solidarity as the highest principle — the voluntary willingness of each member to sacrifice for the others. The sequence is important: legal equality alone is insufficient without solidarity, which requires a spiritual transformation that laws cannot produce. This three-tier analysis parallels the French revolutionary triad of liberty, equality, and fraternity — except that ‘Abdu’l-Baha places solidarity (fraternity, self-sacrifice) above legal equality as the goal toward which justice reaches. It also parallels John Rawls’s later distinction between formal equality of opportunity and the difference principle, though ‘Abdu’l-Baha insists that even the difference principle, if imposed coercively, will not produce the genuine harmony that solidarity does.

Questions for Reflection

1. ‘Abdu’l-Baha places the agricultural class as foundational to economic order. Is this merely a reflection of a pre-industrial world, or does it contain a principle about the primacy of productive labor and the relationship between human beings and the land that remains relevant?
2. The three principles — welfare of all, equality of rights, and solidarity — are ranked in ascending order of importance. Why is solidarity placed above equality? What does this imply about the relationship between justice and love in social ethics?
3. ‘Abdu’l-Baha distinguishes between coerced redistribution and voluntary sacrifice supported by law. Is this distinction sustainable in large, complex modern societies — or does it require a level of moral formation that only small communities can achieve?
4. How does ‘Abdu’l-Baha’s graduated tithing system compare with Islamic *zakat* (2.5%)
5. Mayor Wilson notes with wonder that ‘Abdu’l-Baha combines spiritual authority with practical economic analysis — a combination he found rare among religious leaders. Is this combination natural or difficult? What prevents religious communities from engaging systematically with economic justice?

Love as the Origin of Creation and the Substance of Meeting

Key Passages

I have come from the Orient to the Occident — this vast distance have I crossed with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has

been simply to meet you. Whereas the meeting of others is generally accidental, our meeting is real, essential — for the hearts are connected and the souls are attracted and the spirits are exhilarated, and such a meeting is real in character, and great are the results therefrom. The results are everlasting. — ABU0105

The origin of creation is love, inasmuch as love is the greatest of divine effulgences. The reality of divinity has cast an effulgence of love upon all phenomena. Were it not for the divine love, no genesis at all would be possible. Hence, among all phenomena, you will see expressions of love and peace. — ABU0013

God created man after His own image and likeness... but now, behaving contrarily, man has become more merciless and fearless than rapacious beasts. A beast kills only one animal each day for his food, while merciless man tears apart a hundred thousand people in a day merely for fame and dominion. Should a wolf tear a sheep apart, they would kill it; but if a man massacres a hundred thousand men in blood and dust, he is given an ovation and is pronounced a marshall or a general. — ABU1979

Context for Study

Two utterances from the California month bracket the entire volume's moral range: the claim that love is the origin of creation (ABU0013) and the fierce indictment of warfare as a moral inversion of the created order (ABU1979). The first is a cosmological statement: the universe came into existence because the divine love willed a beloved, an act of *creatio ex amore* rather than merely *creatio ex nihilo*. This aligns the Baha'i account of creation with the Sufi reading of the hadith "I was a hidden treasure and I loved to be known": the motive force of all being is love, and every phenomenon in existence is an expression of it. The second (ABU1979) reads war as the precise contradiction of this created order: love makes all phenomena cohere; warfare produces dissolution. The moral logic 'Abdu'l-Baha employs is striking — the wolf that kills is punished, but the commander who kills ten thousand is celebrated. This moral inversion is treated not as a paradox but as evidence of a civilizational disease: a society that glorifies mass killing has organized itself against the fundamental law of existence. Between these two poles stands the concept of the essential meeting (ABU0105): a meeting rooted in hearts connected by divine love produces results that are "everlasting," unlike the accidental meetings of commerce or tourism. These three passages together outline a vision of creation as constitutively relational — grounded in love, sustained by love, and destroyed when love gives way to the will to dominate.

Questions for Reflection

1. 'Abdu'l-Baha says that love is "the greatest of divine effulgences" and the origin of creation. How does this compare with Plato's account of the Good as the source of being in the *Republic*, with the Christian claim that God is love (*ho Theos agapē estin*, 1 John 4:8), and with the Sufi doctrine of divine love as the engine of creation?
2. The distinction between an "accidental" and an "essential" meeting resonates with Aristotle's distinction between accidental and essential properties. What makes a human meeting essentially, rather than accidentally, connected? What conditions produce it, and what prevents it?

3. 'Abdu'l-Baha's critique of military glory as a moral inversion — the wolf is punished, the general is praised — is a form of moral shock therapy. How does this technique compare with Tolstoy's pacifist writings, with Bertrand Russell's anti-war arguments, and with just-war theory?
4. If love is the ontological foundation of creation, what account can be given of natural violence — predation, disease, entropy — within this framework? Does the claim that love is the origin of all phenomena require a theodicy?
5. The California addresses were given in October 1912, while the First Balkan War was raging. How does the specific historical context of war shape the ethical urgency of the claim that love is the origin and sustaining law of existence?

A Guiding Question for the Whole Volume

The California month presents 'Abdu'l-Baha at maximum public reach: a university lecture, a major Jewish synagogue address, an interview before a mass-circulation newspaper, a detailed economic conversation with a socialist mayor, intimate gatherings with Japanese and Indian guests, and a visit to the grave of the first Baha'i to die on American soil. The range is extraordinary, but a single claim runs beneath every occasion.

A guiding question for the whole volume might therefore be: **If love is the origin of creation and the law of all phenomena, what concrete transformations in education, economics, worship, and international relations would a civilization actually organized around love produce — and what stands between the civilization of 1912, or of today, and that world?**