



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 157:

Writings and Utterances of Abdu'l-Baha, Dec 1912 - Jan
1913



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

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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
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- 57. Writings in the year 1295 A.H. (ca. 1878)
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‘Abdu’l-Bahá

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- 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
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- 119. Letters and utterances in the year 1899
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- 123–124. Letters and utterances in the year 1901 I–II
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II. Travels to Egypt and the West

- 145–146. Letters and utterances in the year 1910 I–II
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III. Late ministry

- 163–166. Letters and utterances in the year 1914 I–IV
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Introduction to volume 157

This December 1912–January 1913 volume continues the Western journey to England and Scotland after the American sojourn, with London again the primary focus but also including visits to Liverpool, Edinburgh, and Oxford. ABU1848, spoken aboard the Celtic bound for Liverpool, explicitly summarizes the American mission: for nine months ‘Abdu’l-Baha had spoken in churches and gatherings on the unity of humanity, universal peace among nations, religions, races, and regions, the harms of war, and the unity of the foundations of religion; His purpose in England, He says, is the same. AB11592 records the simple cable of arrival in Liverpool, while ABU0302, before the Theosophical Society, reopens the English proclamation through the language of independent investigation of reality, freedom from dogma, the unity of truth, and the need for divine educators who raise humanity from animal nature into spiritual life. ABU0607 and ABU0729 place this message under the shadow of the Balkan War: Europe is described as combustible, peace conferences are welcomed, and Britain is urged to help raise the standard of international peace before the spark of regional war engulfs the continent.

A strong thread throughout the volume is the contrast between material civilization and the spiritual power required to save it from sterility or violence. ABU3706, ABU2453, and ABU3039 repeatedly characterize Europe as sunk in materialism, sometimes through the sharp image of people grazing like cattle with their eyes cast downward, while America is remembered as more open, investigative, and spiritually susceptible. Yet the critique of Europe is paired with deep confidence in receptive individuals: ABU2453 praises Miss Fraser’s newspaper articles and asks that she become a torch hot enough to melt “mountains of snow”; ABU3356 counsels concentration of effort in a single channel, the Cause of Baha’u’llah; and ABU3737 explains that, since counsel to Persia found no hearing ear, ‘Abdu’l-Baha had turned toward the West, where victories would eventually redound to the glory of the East.

Several items give the volume historical and interpretive value. ABU2043 preserves the meeting with E. G. Browne, in which ‘Abdu’l-Baha turns away from recrimination and instead discusses Persia, constitutional capacity, the need for moral transformation, and the insufficiency of material progress and acquired knowledge without character. ABU0421, ABU1911, and the related Christmas talks offer a rich meditation on scriptural symbolism: the tragedy of Christ’s rejection arose from literal expectation, while the true meanings of “heaven,” “bread,” “mountains,” and “earthquake” are allegorical and spiritual. AB11678 gives the same hermeneutic a metaphysical form, distinguishing the eternal radiance of the Sun of Reality from its risings and settings in relation to the world of creation; the period between Manifestations becomes “night” from the standpoint of human receptivity, while the divine Sun itself remains eternally radiant.

The London talks also contain some of the most practical social and devotional teachings of the second English visit. ABU0036 develops the law of affinity from molecules and atoms to the spiritual

world, where love is the attracting force that holds humanity together and hatred is disintegration; this becomes the basis for a fresh enumeration of Baha'u'llah's teachings—oneness of humanity, international peace, interreligious peace, elimination of prejudice, harmony of religion with science and reason, equality of women and men, universal education, and an international tribunal. ABU0400 turns from public principles to the training of the self: education is needed by every created thing, but in the human world education through deeds is more powerful than education through words. ABU1800, in its celebrated formulation, identifies service, crafts, sciences, and arts performed in the spirit of service as worship, and defines the purpose of life as the acquisition of virtues. ABU0656, at the Salvation Army shelter on Christmas Day, gives the social teaching its most embodied form: 'Abdu'l-Baha identifies Himself with the poor, praises their nearness to God, recalls Christ and Baha'u'llah as poor, and leaves money for a New Year's dinner for the shelter's residents.

The more intimate utterances add a distinct psychological and artistic texture. ABU2198 describes an "ideal tongue" by which souls may commune beyond speech when heart and spirit are detached from material preoccupation. ABU2756 and ABU3308 compress a whole ascetic theology of hope and sorrow: worldly hopes bring burden and weariness, while hopes bound to the divine world produce joy even amid trials. ABU2037 turns a conversation with an actress into a metaphor of the "celestial stage," where the Manifestations of God are the supreme actors and the drama is the tragedy and triumph of divine life. ABU3104 distinguishes earthly music from divine music, while ABU2912 says that the Cause is like a house full of jewels whose key is the love of God. These smaller pieces show 'Abdu'l-Baha translating the same spiritual vocabulary into the idioms of theater, music, friendship, grief, and inward communion.

Taken as a whole, the volume presents England and Scotland as both continuation and reckoning. The American journey is summarized, judged fruitful, and held up as a model of receptivity; Europe is warned that materialism, nationalism, and the Balkan crisis have made peace urgent; Britain is addressed as a nation capable of practical service to international order; and the friends are repeatedly reminded that proclamation must become character, education, deeds, sacrifice, and service to the poor. The second English visit thus stands as a bridge between the extraordinary public momentum of America and the impending return to the East, gathering peace, scriptural interpretation, social service, women's advancement, spiritual education, and the unity of religion into a final European summons before the Western journey's closing phase.

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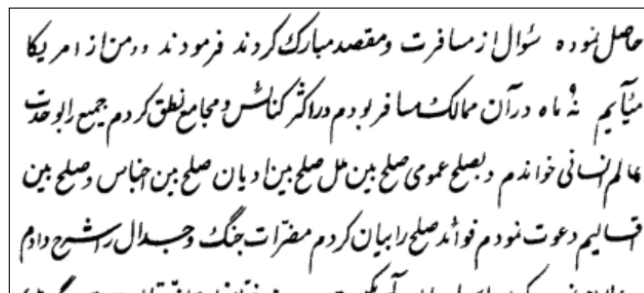
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ABU1848

*Words spoken on board the SS Celtic in port,
1912-Dec-13 in at port*



BDA2

- 1 I come from America. I traveled in those countries for nine months. In most churches and gatherings I spoke. I called all to the unity of the human world and invited them to universal peace, peace between nations, peace between religions, peace between races, and peace between regions. I explained the benefits of peace and described the harms of war and conflict. And I proclaimed that the foundation of divine religions is one and these differences are from traditions - if the people of religions abandon traditions, all will unite.
- 2 In brief, I invited all to love and unity and guided them toward the promotion of universal peace so that struggle and conflict may not remain between human beings, all may become one family, and associate and behave with one another in utmost love and harmony, and East and West may embrace.
- 3 These teachings had great effect on hearts. In every gathering a group became united in universal peace. Now in America many souls are inclined toward peace and it is hoped that important results will be achieved. My purpose in this journey to London is the same.

MHMD2.023

BDA2.020

ABU2214*Words spoken on 1912-Dec-13 in Liverpool*

- ¹ Such people [as E.G. Browne] are not trustworthy and have absolutely no importance. During this journey to America, certain souls showed humility and companionship, compared to whom people like Brown are not worth mentioning. Even in New York, the famous Carnegie, who is the wealthiest person there, repeatedly requested that I come to his home. I did not accept. The Consul General of Iran mediated several times. I said if he were a poor person, I would have gone to his home, but since he is the foremost among the wealthy and is famous, therefore it is not advisable. The point is that I did not pay attention to such persons, even though they showed utmost humility.

¹ اینها محل اعتماد نیستند و ابداً اهمیت ندارند در این سفر امریکا نفوسی اظهار خضوع و همراهی کردند که امثال برون نزد آنها قابل ذکر نیستند حتی در نیویورک کارنیگی معروف که اول غنی است در آنجا مکرر خواست که من بمنزل او بروم قبول نکردم و جنرال قونسول ایران مکرر وساطت نمود گفتم اگر شخص فقیری بود من منزل او میرفتم اما چون اول غمزه اغنیا و مشهور است لهذا صلاح نیست مقصد اینست که من بانگونه نفوس اعتنا نمودم با آنکه در نهایت خضوع بودند

- ² Then what value can be placed on these souls who desire nothing except the promotion of their own interests and advantages?

² دیگر این نفوسی که جز ترویج اغراض و منافع چیزی نخواهند چه حکمی دارند

BDA2.021

MHMD2.024

AB11592*Cablegram dated 1912-Dec-14**Date: 1912-Dec-14*

Thanks to Baha'u'llah, we arrived safely at Liverpool. Greeting to the friends.

SW_v03#16 p.002

ABU0302*Words spoken at Theosophical Society in Liverpool, 1912-Dec-14*

When I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same with a Musselman. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world—why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions, there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere and seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions, but they cut down the barriers of dogmas, became followers of Baha'u'llah, and are now as one. Jews, Christians and Zoroastrians, et al., meeting together as we are doing here to seek for truth. Truth is one, so they became united.

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the different religions. Their purpose is one, the teaching is one.

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is

his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy all the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All will be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be superhuman in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Again let us look at Persia! More than 20,000 there have sacrificed their lives—joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never tired of any kind of trouble; they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth God's greatest blessing in your search for truth.

DAS.1912-12-14x, SW_v03#17 p.003-004

AB12003

To: Ali-Akbar Rawhani Muhibulsultan, in Tihiran

Date: 1912-Dec-14

- ¹ O illumined youth! Regarding what you wrote about the annual examinations at the Tarbiyat School - truly the pillars of the school deserve utmost praise and glorification, for they are successful in service at the Sacred Threshold. When news arrived of the celebration gathering that was arranged, 'Abdu'l-Baha's assembly became a supreme paradise, for the utmost joy was obtained that, praise be to God, all are successful in service.

¹ ای جوان نورانی در خصوص امتحان سالیانه مدرسه تربیت مرقوم نموده بودید فی الحقیقه ارکان مدرسه سزاوار نهایت ستایش و تجیدند که موفق بخدمت آستان مقدسند مجلس جشنی که فراهم آمد چون خبر رسید محفل عبدالبهاء بهشت برین شد زیرا نهایت سرور حاصل گشت که الحمد لله کلّ موفق بخدمتند

- ² And upon you be the Most Glorious Glory.

² و علیک البهاء الابهی

INBA79.074a

ABU3728*Words spoken on 1912-Dec-14 in Liverpool*

- 1 [And when Monsieur Dreyfus attained His presence, He said:] (و چون مسیو دریفوس مشرف شد بمناسبتی فرمودند)
- 2 After this journey, the call of the unity of humanity and universal peace must be upraised in the Ottoman territories. Their turn shall come; perhaps an effort will be made to unite their various peoples. We are now in Britain and will depart for Haifa in a few months; let us see what the Will of God has in store. بعد ازین سفر در ممالک عثمانی باید ندای وحدت عالم انسانی و صلح عمومی بلند شود و نوبت آنحدود خواهد رسید بلکه در اتحاد نفوس متفرقه جهدی مبذول گردد حالا مادر حدود بریطانیه هستیم و بعد از چند ماه دیگر عازم حیفا تا به بینیم خدا چه میخواهد

MHMD2.026

BDA2.022

ABU3736*Words spoken on 1912-Dec-14 in Liverpool*

The foundation of these [Azalís] is chaos and confusion. From this act which their very leader committed, one can discern the conduct of the others in their ranks. These foolish people wish, in their depraved state, to oppose a Cause that has stirred both East and West and directed the attention of humanity to the kingdom of sanctity.

MHMD2.026

اساس اینها بر هرج و مرجست از این عمل رئیس اعمال باقی را بفهمید این ابلهان با این خسران حال میخواهند مقاومت امری که شرق و غرب را باهتزاز آورده و نفوس را بملکوت تقدیس متوجه ساخته

BDA2.022-023

ABU0607*Words spoken on 1912-Dec-15 in Liverpool*

Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all His children. Why should they wage war between themselves? God is the Real Shepherd—all are His sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under His bounty.

What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?

The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

As His Holiness Mohammed states, 'God is Love upon Love, with Love.' Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of religion is Unity. The Religion of God is honor to humanity; why make it the cause of degradation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

It was at a time of great darkness that His Holiness Baha'u'llah appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of Baha'u'llah are living in the utmost state of love and reciprocity.

This Cause is great and it was at great cost that Baha'u'llah strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.

Nations sometimes say, 'We wish to extend our boundaries!' Consider with me for a moment, 'What is the earth?' We live for a few years on its surface and then it becomes our eternal

cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery—to pillage the wealth of nations for an eternal graveyard?

Praise God, this nation at this time is striving with all its energy for International Peace. Rest not from your endeavors until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected.

...

O Thou most kind Lord, this reverent assembly is calling on Thy name. These souls are seeking Thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in Thy protecting shade in both worlds. O Lord, confer upon them Thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!

SW_v03#17 p.004-005

ABU3706

Words spoken on 1912-Dec-15 in Liverpool

- 1 From the day I left Haifa to the present time, the confirmations of the Kingdom have encompassed me more and more with every passing day. In Egypt, confirmations were vouchsafed to me; in Europe, powerful assistance was rendered me; and in America, more than anywhere else, the light of aid and protection from the unseen Kingdom dawned over me. All these are the confirmations of the Blessed Beauty; without them, we are but wretched servants, powerless and destitute in every respect.
- 2 Day and night, all our thoughts should be fixed upon one thing only; we must devote our time to service.
- 3 Europe is submerged in the ocean of materialism; its inhabitants are even as cows that have busied themselves with grazing

1 از روز حرکت از حیفا تا حال هر روزی تأییدات ملکوت بیشتر احاطه نمود در مصر تأیید رسید در اروپا نصرت شدید شامل حال گردید و در امریکا بیشتر از پیشتر انوار نصرت و حمایت از ملکوت غیب دمید اینها همه تأییدات جمال مبارک است و الا ما بندگان ذلیلیم و از هر جهت عاجز و مسکین

2 باید حال جمیع افکارمان شب و روز فکر واحد شود اوقات را حصر در خدمت نمائیم

in the pasture. They can see nothing at all, for their gaze is ever cast down. America, at least, fares better than they.

MHMD2.027

3 اروپا خیلی غرق بحر مادیاتست و اهالی مثل
گاوهاییکه در علفزار سر گرم چریدند ابداً
چشمشان جائی را نمی بیند باز امریکا

BDA2.023-024

ABU3729

Words spoken on 1912-Dec-15 in Liverpool

It is good that this church [Pembroke Chapel] is open to everyone, and is the cause of fellowship among every sect and creed, inasmuch as whatever is universal is of God, and that which is particular is of humanity. The Sun of bounty shines upon everyone, and the showers of mercy rain upon all, for they are divine bestowals.

MHMD2.028

این خوب است که آزادی عمومی دارد و سبب
الفت هر فرقه و ملتی است زیرا هر امر عمومی
الهی است و هر امر خصوصی شخصی و بشری
آفتاب عنایت بر همه می تابد و باران رحمت بر عموم
می بارد زیرا الهی است و فیض یزدانی است

BDA2.024

AB11313

Words inscribed in a church book

To: Reverend Fraser

Date: 1912-Dec-15

O Thou Kind Almighty, confirm Thou this servant of Thine, Mr. Fraser, in the service of Thy Kingdom. Make him illumined; make him heavenly; make him spiritual; make him divine! Thou art the Generous, the King!

SW_v03#17 p.005

ABU3356

Words spoken on 1912-Dec-15 in Liverpool

Water flowing from one spring has more force and energy than if the same water is divided between eight springs. Try always to concentrate your activities into one channel and let that one be the Cause of Baha'u'llah. Then you shall see how the confirmations of God will descend.

DAS.1912-12-15, SW_v08#02 p.021

ABU2453

Words to Miss Fraser, spoken at home of Mrs. Fraser on 1912-Dec-16 in Liverpool

You have written excellent articles in the papers in regard to the Cause. I will never forget these services of yours. You must become like the burning torches, so that you may become able to melt these mountains of snow. Europe is filled with mountains which are snowcapped all the year around. May you attain to such a degree of heat that you may melt the snow.

Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like unto the cows they graze in the meadow, which is overgrown with grass. They can see nothing beyond their noses.

America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life.

DAS.1912-12-16, SW_v03#19 p.003

AB11599

Cablegram dated 1912-Dec-17
To: May Maxwell, in Montreal
Date: 1912-Dec-17

SAFELY ARRIVED LONDON. REMEMBERED ALWAYS.
 GREETINGS MAXWELL. KISS BABY.

MAX.285b

ABU0728

Words spoken on 1912-Dec-17 in London

This morning ‘Abdul-Baha spoke about America and the probability of His return to that country. He said, “God willing! If I go to America another time I will go differently; but it is very difficult. This first trip was also made with great exertion.” As I was reading one of His addresses delivered in America, He said it would be well if all His addresses in that country could be printed in one or two volumes. At present, He declared, they are all scattered and not collected. He called attention to how quickly the Paris and London addresses delivered last year were printed; and this was done through one woman, Lady Blomfield. Someone mentioned the name of a prominent wealthy woman to the Master and He said: “One of these poor, sincere, honest, is more beloved by me than a thousand millionaires. Just now this Lady Bloomfield is dearer to me than all the Queens of the world.”

In Belfast, Ireland we have a fine Baha’i, a splendid believer. She had traveled all day and night to see the Master. He welcomed her most cordially, and said: “You must become the cause of the illumination of Ireland. In Persia a woman came to the city of Ardestan from one of the surrounding villages. She was made radiant, she became a Baha’i. She returned to her home. In one year she was able to ignite forty lamps, but now you must ignite four thousand lamps in one year. Praise God that you enjoy freedom in this country. There was no freedom in Persia. They used to kill the Baha’is. If a Baha’i desired to teach another he had to do it with the utmost precaution.”

This lady said, that in speaking about the Revelation to the people, many are afraid of a new religion, saying, "Our old religion was good enough for our ancestors, it is good enough for us." The Master said: "They are like unto those souls who say: 'We don't like fresh flowers, but we are satisfied with withered and decayed flowers.' Decayed flowers do not have sweet fragrance; their odour is not good; they have no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers were good, then the Adamic flower would have been sufficient. Every new year needs a new flower; new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food, you cannot partake of the decayed food of yesterday."

Speaking to Miss Jack, 'Abdul-Baha said: "Those souls who consider themselves imperfect, they are the people of the Kingdom. Those persons who prefer themselves above others are egoists and worshippers of self; they are deprived of the graces of the Lord of mankind."

An Englishman who is an Arabic professor in London, came with his wife to see 'Abdul-Baha, who spoke to him in Arabic about America: "The American people investigate everything. Their minds are open, their ears are listening. They comprehend the teachings of Baha'u'llah. They are thirsty for this salubrious water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country and enjoy all the material blessings. God has perfected His Bounties for them. They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept, if they do not understand they ask questions. But the Egyptian people are very prejudiced, they are very dogmatic."

DAS.1912-12-17, SW_v03#19 p.003-004

ABU1313

Words spoken on 1912-Dec-17 in London

- ¹ The people always said to the Prophets: "According to our own thoughts and desires we were enjoying ourselves - we ate, we slept, we sang and we danced. We had neither fear of God nor hope in the Kingdom. We were content with what we had and busy with our own desires. You came and kept us from our

¹ همیشه در مقابل انبیا خالق می گفتند که بر حسب افکار و آمال خود بکیف مشغول بودیم میخوریم میخوانیم میخواندیم و میرقصیدیم نه خوف خدا داشتیم نه امید ملکوت در آنچه بودیم راضی

pleasure and enjoyment. One day you spoke of divine wrath, another time of fear of punishment and hope of reward, and disturbed our happy state.” But the divine Prophets would say: “We wish to make you truly human. You were in darkness, we wished you to become illumined. You were dead, we wished you to become alive. You were earthly, we wished you to become heavenly.”

2 (And after a detailed explanation about the Balkan War, He said:)

3 In the human world, love is the manifestation of divine glory. Without love, the world is an animal world. The distinction of the human world is love. Until love arises between souls, complete rest and happiness will not appear. Observe how excited and delighted one becomes when sitting with a friend, but how tormented one becomes when sitting with an enemy. Therefore we must promote universal love and brotherhood of humankind. Now, we are from the East and you are from the West, yet here we sit together with utmost love and harmony. Isn't this better than having conflict and strife, shedding each other's blood and destroying each other's homes? We must awaken souls to understand what is the mystery of existence, what are the divine bestowals and heavenly bounties. Otherwise souls are always in difficulty and afflicted with hardship. They see the outer and not the inner, they see the various forms of lamps but not the reality of light and the mystery of light.

MHMD2.032, BW_v13p1187x, VLAB.124x

بودیم و بخواهش خود مشغول شما آمدید ما را از لذت و عیش خود باز داشتید روزی از غضب الهی وقتی از خوف عذاب و امید ثواب سخن رانیدید و بساط خوش ما را بر هم زدید اما انبیای الهی می فرمودند که شما را انسان نمائیم ظلمانی بودید خواستیم نورانی شوید مرده بودید زنده گردید ارضی بودید آسمانی شوید

2 (و پس از شرحی مفصل در خصوص حرب بالکان فرمودند)

3 در عالم انسانی محبت تجلی جلوهء الهی است اگر محبت نباشد عالم عالم حیوانیت امتیاز عالم انسانی بجهت است تا بین نفوس محبت حادث نشود راحت و سعادت تامه جلوه نمایند ملاحظه نمائید وقتی انسان با دوستی می نشیند چه قدر مهتر و ملتذ می شود وقتی با دشمن می نشیند چگونه معذب می گردد پس باید ترویج محبت عمومی و اخوت نوع انسانی نمود حالا ما شرق هستیم و شما غربی در اینجا با نهایت محبت و الفت نشستیم آیا این بهتر از آن نیست که نزاع و جدال داشته باشیم خون یکدیگر را بریزیم و خائمان یکدیگر را خراب کنیم باید نفوس را بیدار کرد که سر عالم وجود چیست مواهب الهیه و فیوضات ربانیه کدام است والا همیشه نفوس در زحمت اند و مبتلای مشقت ظاهر را می بینند نه باطن صورت و ظاهر سراجهای مختلف الاشکال را می بینند نه حقیقت نور و سر نور

BDA2.028

ABU2043

Words spoken on 1912-Dec-18 in London to E.G. Browne

1 [Among the souls who that day had themselves come and attained unto that gathering was Mr. Browne. After the meeting had ended, certain persons sought the favour of a private audience and were again admitted to His presence; among them was the aforesaid person, whose audience was prolonged. The blessed words addressed to him I, this servant, recorded and

1 از جمله نفوسیکه آن روز خود در آن مجلس آمده مشرف شد مستر برون بود پس از ختم مجلس نفوسی رجای تشرّف خصوصی نموده باز مشرف می شدند منجمله شخص مذکور که تشرّف او بطول انجامید و بیانات مبارکه را که خطاب

preserved exactly. Their substance is as follows: After first expressing humility, he wished to speak of what had passed before and to offer an apology. He said:]

باو بود بعینها اینعبد ثبت و ضبط نمود و اجمال آن اینست که پس از اظهار خضوع اول خواست از ماضی عرض حال دهد و عذر خواهی نماید فرمودند

- 2 “We must hold other converse — converse that will be productive of love.”
- 3 [When he perceived that the blessed inclination was not toward discussion of that matter, he turned to other subjects. He asked concerning the condition of Persia and the Ottoman Empire. In reply, the blessed utterance was of this tenor:]
- 4 “At the outset I wrote that, until government and nation become blended together as honey and milk, success and prosperity are impossible. Persia will be laid waste, and matters will end in the intervention of neighbouring powers,”
- 5 [and so forth, to the end of His most sweet discourse. He spoke at some length concerning this matter, saying:]
- 6 “We must strive to transform the morals of the nation and develop the capacity for constitutional government and other matters, otherwise each day difficulties will arise and despair and confusion will increase. Observe that even acquired knowledge without improvement and refinement of character becomes a cause of harm. Yes, if knowledge is coupled with good character, it becomes the cause of attaining great benefits.
- 7 [The blessed utterances concluded with this:]
- 8 Material progress and civilization alone are not sufficient, and acquired sciences alone do not bring complete happiness.
- 9 [Then the aforementioned person submitted that the people of Europe completely deny the promises of the Prophets and spiritual matters. Thereupon from the blessed tongue flowed an extensive explanation about supernatural power and decisive proofs and evidences, such that the addressee had no response except “yes, yes” and became more humble with each moment until he was dismissed with utmost reverence and submissiveness. He then sought permission to attain a second audience.]
- 2 باید صحبتای دیگر بداریم صحبتی که مورث محبت شود
- 3 چون دید میل مبارک از آن مقوله گفتگو نیست لهذا بصحبتای دیگر پرداخت از وضع ایران و عثمانی پرسید در جواب او بیان مبارک از این قبیل بود
- 4 من بدایتاً نوشتم که تا دولت و ملت مانند شهد و شیر آمیخته نگردند نجات و فلاح محال است ایران ویران شود و منتهی بمداخله دول متجاوره گردد
- 5 الی آخر بیانہ الاحلی و شرحی در اینخصوص فرمودند که
- 6 باید کوشید تا اخلاق ملت تبدیل شود و استعداد مشروطه و امور سائر حاصل گردد و الا هر روز مشکلاتی رو دهد و یأس و پریشانی بیشتر شود ملاحظه نمائید که حتی علم اکتسابی بدون تحسین و تعدیل اخلاق سبب ضرر شود بلی اگر با حسن اخلاق توأم باشد علم سبب حصول فوائد عظیمه است
- 7 (بیانات مبارکه منتهی باین شد که)
- 8 فقط ترقی و تمدن مادی کفایت نکند و علوم اکتسابی تنها سبب سعادت تامه نگردد
- 9 بعد شخص مذکور عرض نمود که اهالی اروپا بکلی منکر مواعید انبیا و روحانیاتند آنگاه از لسان مبارک شرحی مبسوط از قوه ماوراء الطبیعه و دلائل و براهین قاطعه صادر که مخاطب را جز بلی بلی مجالی نماند و هر دم خاضع تر میشد تا با نهایت تعظیم و خضوع مرخص گردید و اجازه تشرّف ثانی خواست

BDA2.029

MHMD2.034, EGBBF.097x

ABU3723*Words spoken on 1912-Dec-19 in London*

Women must educate themselves and strive to acquire virtues. Moreover, they must win their rights through education, and not by force or obstruction, for it befits the wise to seek equality through prudent and educative means. Indeed, the wise seek to secure their rights through the acquisition of virtues, while the ignorant attempt to do this through compulsion. For instance, when a child reaches the age of adolescence, all testify to his growth and maturity.

MHMD2.035

باید نساء در تربیت خود و تحصیل کالات
بکوشند بتربیت احقاق حقوق خویش نمایند
نه بزور و زجر زیرا بحسن تدبیر و تربیت طلب
مساوات نمودن شأن عاقل است شخص دانا به
تحصیل کالات طلب حقوق خویش نماید اما
نادان بقوه جبریه مثلاً چون طفل بحد بلوغ
رسد همه شهادت میدهند بر رشد و بلوغ او

BDA2.030

ABU0036*Words spoken at Westminster Palace Hotel in London, 1912-Dec-20*

Scientists tell us that the world of matter is made up of [a] constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this

pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of constant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to

the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other—at such a time, under such circumstances, His Holiness Baha'u'llah shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness Baha'u'llah established and taught certain declarations or principles. The first principle which He proclaimed was the principle of the Oneness of human family. He said, “Humanity constitutes the sheep of God’s flock. The real shepherd is God.” The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

The second principle of Baha'u'llah concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth. Likewise he proclaimed peace amongst the religions. Was not peace the foundation of religion? It is time that these limitations and

dogmas be done away with, that the foundation of the religion of God be made the means of union and good fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam—all belong to one lineage. “This sphere is one globe,” He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Another principle of Baha'u'llah is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

The fourth teaching of Baha'u'llah is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

The fifth teaching of Baha'u'llah is relative to prejudice, which must be abandoned. National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Another teaching of Baha'u'llah is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of Baha'u'llah, who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

The seventh teaching of Baha'u'llah concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. Baha'u'llah further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco, I spoke on this subject. There were nearly two thousand Jews present. I said to them, "This long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophet-hood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500

years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

The paramount declaration of Baha'u'llah is that peace must be realized between all the nations of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago Baha'u'llah wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of Baha'u'llah—all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

SW_v03#17 p.006-009, SW_v08#10 p.121-122, SW_v12#06 p.122-123

ABU2198

Words to Mr. Lorge, London, 1912-Dec-20

[Then the question of spiritual communion was asked. He answered:]

Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse: one the outward tongue, the other the ideal tongue. When the spirit is in an abstract mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station.

Consider: Is there not an ideal union between the loved one and the beloved? Often with a glance of the eye or a handshake a whole world of thought is conveyed without uttering a word. It is possible to attain to such a state if we are set a glow with the Fire of the Love God, if we are attracted, if we are as burning torches, if we overlook material phenomena and objects.

DAS.1912-12-20, SW_v14#07 p.209-210, SW_v03#19 p.006

ABU3039*Words to Mr. Lorge, London, 1912-Dec-20*

Europe is steeped in a sea of materialism. People are either agnostics or full of religious superstitions.

In America it is different, people are more spiritual, they seek the knowledge of God, they hail the truth no matter from what quarter it comes. If they learn that there is a house in China [the] architecture of which is a marvel, they like to know all about it. In brief, they are a nation of independent investigators.

DAS.1912-12-20, SW_v03#19 p.006

ABU2756*Words spoken on 1912-Dec-20 in London*

- 1 No soul is without hopes and desires. King and beggar - everyone is afflicted with some sorrow and faces some difficulty. When you look at reality, there is no one without desire, and no desire is free from trouble and weariness.
- 2 Therefore every kind of hope becomes the cause of difficulty and burden, and prevents joy and happiness - except the hopes of souls who bind themselves to the divine world. They attain spiritual joy and achieve conscious happiness. Such souls are happy in the midst of trials and free in utter affliction.

MHMD2.037-038

BDA2.032

ABU3308*Words spoken on 1912-Dec-20 in London*

Weep not, lament not, raise not thy voice in grief, shed not tears from thine eyes. The joy and sorrow of the world both pass away, and its honor and abasement both perish.

MHMD2.038

گریه مکن مویه منما فریاد بر میاراشک از دیده
مبار سرور و حزن دنیا هر دو در گذر است و
عزت و ذلت آن هر دو فانی

BDA2.032

ABU3737*Words spoken on 1912-Dec-20 in London*

- 1 Since we discerned no fruit from the counsel we gave our countrymen, nor could we find a hearing ear among them, we felt it necessary to turn our attention to the West.
- 2 While our compatriots busied themselves with the destruction of their families, we were engaged in securing everlasting victories - victories which, in the future, will redound to the unfading glory of the people of the East, and crown Persia and its inhabitants with the diadem of honour...

MHMD2.038

- 1 چون از نصیحت بهوطنان نتیجه‌ای ندیدیم و گوش شنوایی نجستیم لابد توجه بغرب نمودیم
- 2 وقتی که آنها خائمان را بباد میدادند ما بفتوحات ابدی مشغول بودیم فتوحاتی که در مستقبل سبب عزت ابدیه مشرقیان است و تاج افتخار ایران و ایرانیان الی آخر بیانه الاحلی

BDA2.033

ABU0421*Words spoken on 1912-Dec-21 at Lady Blomfield's home in London*

- 1 Last night, there was a theatrical performance about the birth of Jesus Christ. It was truly skillful to the utmost. It was, however, surprising that all those involved in this event acted as if they were awaiting the Messiah and that they recognized Him. Yet when Christ appeared, He remained a stranger, single and alone; the Messiah came and no one realized it. And so it was that the people went on searching for the Messiah in anticipation of His advent. Christ had come, but the Jewish leaders continued to await the Messiah's appearance—a desire

- 1 دیشب تشخیص ولادت حضرت مسیح بود فی الحقیقه در نهایت اتقان بود ولیکن محل عبرت بود که این جمع جمیعاً گمان میکردند که منتظر حضرت مسیح هستند و آشنای آنحضرتند اما حضرت مسیح وقتی آمد غریب و وحید و فرید ماند زیرا حضرت مسیح آمد و هیچکس ملتفت نشد لهذا مردم جستجوی مسیح میکردند که

they cherished. But when He came, they were deprived [of Him]; indeed, they rejected Him, saying, "This is not the true Messiah!" Rather, they made allegations that I am ashamed to recount. You all have surely read the Gospel and seen that title which they gave Christ.

بیاید حضرت مسیح آمده بود لکن حضرات
یهود منتظر ظهور مسیح بودند آرزوی ظهور
مسیح میکردند لکن وقتی که حضرت آمد
محروم شدند بلکه انکار مسیح کردند گفتند
این مسیح مسیح حقیقی نیست بلکه اسنادهایی
دادند که من از ذکرش حیا میکنم البتّه انجیل
را خوانده‌اید و آن لقبی را که بحضرت داده‌اند
دیده‌اید

- 2 To put it briefly, they dubbed Him "Beelzebub," meaning "Satan." It is with this title that they made Christ notorious. A hundred thousand times alas, a hundred thousand times indeed, that they called that celestial Beauty "Beelzebub"! A hundred thousand times alas, a hundred thousand times indeed, that they failed to recognize Him! A hundred thousand times alas, a hundred thousand times indeed, that that Sun of Truth remained concealed by the clouds of vain imaginings!

2 مختصر این است که لقب حضرت مسیح را
بعل زبول گذاشته بودند معنی این لقب یعنی
شیطان باین لقب حضرت مسیح را شهرت
دادند صد هزار افسوس صد هزار افسوس که
آنجمال رحمان را بعل زبول خواندند صد هزار
افسوس صد هزار افسوس که او را نشناختند
صد هزار افسوس صد هزار افسوس که آن آفتاب
حقیقت در ابرهای او هام مستور ماند

- 3 And to this very day, the Jews still await the advent of the Messiah. It has been two thousand years since the Messiah appeared, and yet the Jews continue to wait. Observe what unawareness does! They set their expectations on the text of Isaiah—that the Messiah would come from the skies, an unknown place, and that, when He came, He would break the mountains apart and cause a mighty earthquake. In fact, these things did happen, but they did not understand the symbolism thereof. They failed to apprehend this allegory: that by "mountains" was not meant mountains of stone, but rather people who resembled mountains and were scattered apart, and that the intended meaning of "earthquake" pertained to the realm of human thoughts, not this world of dust.

3 و الی‌الآن یهود منتظرند که مسیح می‌آید
حضرت مسیح دو هزار سال است آمده و هنوز
یهود منتظرند ملاحظه کنید غفلت چه میکند
بنص اشعیا منتظر بودند که مسیح از آسمان بیاید
از مکانی غیر معلوم بیاید و وقتی که مسیح آمد
کوهها از هم پاشد و زلزله عظیم گردد و اینها
فی‌الحقیقه واقع شد ولکن رمزش را نفهمیدند
و باین رمز آگاه نشدند که مقصد از کوهها
کوههای سنگ نبود بلکه نفوسی بودند مثل
کوه که آنها از هم متلاشی شدند و مقصد از
زلزله در عالم افکار بود نه در عالم خاک

- 4 Everything that the Prophets foretold came to pass, but they were all allegories. Literal meanings were not intended, inasmuch as the Words of God are symbolic; they are mysteries. They are a treasure; treasures are hidden. They are a mine of gems; mines are always hidden. For example, Christ says, "I am the bread of heaven." It is obvious that Christ was not bread, and that to outward seeming He did not come from heaven; rather, He issued from the womb of Mary. By this "bread," however, is meant the bread of heavenly bounty—the celestial perfections. There is no doubt that the reality of Christ was heavenly, that those perfections were heavenly—that they stemmed from the realm of divinity.

4 جمیع آنچه انبیا خبر دادند واقع شد ولکن همه
رمز بود و غرض معنی ظاهری نبود زیرا کلمات
الهی رمز است اسرار است دفینه است دفینه
مستور است معدن جواهر است معدن همیشه
مستور است مثلاً حضرت مسیح میفرماید منم
نان آسمانی و این واضحست که حضرت مسیح
نان نبود و بحسب ظاهر از آسمان نیامد بلکه از
رحم مریم آمد اما مقصد از این نان نعمت آسمانی
است کالات رحمانی است شبهه‌ئی نیست که
حقیقت مسیح از آسمان و آن کالات از آسمان
بود از عالم لاهوت بود

- 5 He further says, "He that eateth of this bread shall live forever," meaning that whoever draws on these divine perfections

5 باز میفرماید هر کس از این نان تناول فرماید
حیات ابدی یابد یعنی هر کس از این کالات

will certainly be quickened. Yet the people did not understand; they objected, saying, "This Man says, 'I am the bread of heaven.' Are we able to eat Him?" The meaning is that, although Christ issued from the womb, in reality He came from heaven. What was it that caused the expectant peoples to deny Him? They were waiting for Christ to literally descend from heaven, but when they saw that this did not happen, they rejected Him. The intended meaning, however, was the reality of Christ, not His body—and there is no doubt that the reality of Christ came from heaven, but because the people did not realize this, they rejected Him and have remained deprived to the present time.

الهی استفاضه نماید یقین است زنده گردد لکن نفوس نفهمیدند اعتراض کردند که این میگوید من نان آسمانی هستم آیا میتوانیم ما او را بخوریم مقصود این است که هرچند مسیح از رحم مریم بود ولی فی الحقیقه از آسمان آمد سبب چه شد که ملل منتظره انکار او کردند زیرا منتظر بودند که مسیح بحسب ظاهر از آسمان آید و چون دیدند چنین نشد انکار کردند و حال آنکه مقصود حقیقت مسیح بود نه جسم مسیح و هیچ شبهه‌ئی نیست که حقیقت مسیح از آسمان آمد ولیکن چون اقوام نفهمیدند انکار کردند و الی‌الآن محروم مانده‌اند

6 Hence, the mysteries of this Holy Book must be understood, and the meanings of the Torah and the Gospel comprehended, for they are all allegories and mysteries. So long as one does not unravel these mysteries, one will remain deprived and fail to grasp the truth.

6 پس باید اسرار کتاب مقدس را فهمید و معنی تورات و انجیل را دریافت زیرا جمیع رموز و اسرار است تا انسان پی باین اسرار نبرد محروم ماند و بحقیقت پی نبرد

7 I hope that you all will unravel the mysteries of the Scriptures and correctly understand their meanings, in order that you may grasp the truth. Always discover the mysteries of reality, and never allow yourselves to be shut out by any veil. Fix your gaze on God, and pray to Him constantly for confirmation and success, that you may not be bereft of the beauty of reality—that you may benefit from the lights of the Sun of Truth and become apprised of the divine mysteries—so that you may enter the Kingdom of God, be accepted at His Threshold, and attain to eternal life.

7 امیدوارم که شماها با اسرار کتب پی‌برید و معنی آنها را درست بفهمید تا آنکه بحقیقت پی‌برید همیشه کشف اسرار حقیقت کنید و بهیچ حجابی محتجب نگردید ناظر الی الله باشید پیوسته از خدا طلب تأیید و توفیق کنید تا از جمال حقیقت محروم نگردید و استفاضه از انوار شمس حقیقت کنید و با اسرار الهی واقف شوید تا در ملکوت الهی داخل شوید و در درگاه کبریا مقبول گردید و بحیات ابدیه موفق شوید

8 This is my hope; this is the highest aspiration of the spiritual ones.

8 این است آرزوی من اینست نهایت آمال روحانیان

ADMS#235

KHF.187, KHAB.393 (398), KHTB3.074,
NJB_v05#17 p.001

ABU1130

Words spoken on 1912-Dec-21 in London

- 1 Last night we were speaking about love and brotherhood. Love is of several kinds. One kind is family love and physical brotherhood - this is not enough, for how often has extreme enmity and hatred arisen within a family! Thus it became clear that family love and brotherhood are not sufficient. Likewise racial love and brotherhood are not enough, for how often has enmity between races reached such a degree that they have shed each other's blood and plundered each other's property! Another kind is patriotic love and brotherhood - how many compatriots have risen in enmity against each other and destroyed each other's homes! Thus patriotic love and brotherhood are also not sufficient. And there is the love and brotherhood of species - how much strife and conflict has occurred within tribes and peoples! Thus species love and brotherhood are also not sufficient. The results of all these are limited and temporary, neither conducive to spiritual education nor the joy of soul and conscience.

- 2 Therefore there must be divine love and spiritual brotherhood, which are produced by the breaths of the Holy Spirit. Its results are unlimited and eternal, and it never changes. As long as this brotherhood and love exist in a people, their spiritual and physical progress is unlimited. In this brotherhood and love they sacrifice their lives for each other, for this brotherhood and love are coupled with eternal life and know no separation. The illumination of the human world depends on this, the glory of the human world depends on this love, and the exaltation of the human world depends on such brotherhood.

- 3 Thus I hope that you will cling to this love, become the cause of the appearance of this love, become the dawning-place of the shining forth of this brotherhood, become the means of spreading these fragrances, so that the bounties of Baha'u'llah may become manifest in the human world and divine favors may encompass all. I hope that you will find such confirmation.

1 دیشب از محبت و اخوت صحبت می نمودیم محبت بر چند قسم است یک قسم محبت عائله ای است و اخوت جسمانی این کفایت نکند چه بسیار شده که در میان عائله ای نهایت عداوت و بغضا حاصل گشته پس معلوم شد که محبت و اخوت عائله کفایت نکند و همچنین محبت و اخوت جنسی آن نیز کفایت نکند چه بسیار واقع شده که در میان ملت و جنسی عداوت بدرجه ای رسیده که خون یکدیگر را ریخته اموال یکدیگر را غارت نموده اند قسم دیگر محبت و اخوت وطنی است چه بسا هموطنان که بعداوت یکدیگر برخاسته اند و خائمان یکدیگر را خراب کرده اند پس اخوت و محبت وطنی هم کفایت نکند و قسمی محبت و اخوت نوعی است چه بسیار نزاع و جدال که در نوع و قبیله ای از قبائل حاصل شده پس محبت و اخوت نوعی نیز کفایت ننماید و نتایج اینها جمیع محدود و موقت است نه سبب تربیت روح و مسرت جان و وجدان

2 پس باید محبت الهی و اخوت روحانی در میان باشد که بنفثات روح القدس حاصل میشود و نتایجش غیر محدود و ابدی است و هرگز تبدیلی پیدا نکند و مادام در ملتی این اخوت و محبت موجود ترقیات روحانی و جسمانی آنها غیر محدود است و در این اخوت و محبت جان فدای یکدیگر نمایند زیرا این اخوت و محبت ملکوتی با حیات ابدی توأم است جدائی ندارد نورانیت عالم انسانی باین است عزت عالم انسانی باین محبت است و علویت عالم انسانی منوط بچنین اخوت

3 پس امیدوارم که شما باین محبت تشبث نمائید سبب ظهور این محبت شوید مطلع اشراق این اخوت گردید وسیله انتشار این نفحات باشید تا فیوضات حضرت بهاء الله در عالم انسانی ظاهر شود و عنايات الهیه احاطه کند امیدوارم که چنین تأییدی یابید

ABU1911*Words to a troop of actors, spoken on 1912-Dec-21 in London*

All these people thought they were waiting for Christ and that they were His intimate friends, but later on it was shown that He was quite foreign to them, for when He came they knew Him not. Some used to pray day and night, saying when will that day come, when He will manifest himself? O God! Hasten that day when He shall be on earth. But when He came they did not know Him; they denied Him and were offended at Him. Every trouble befell Him; they crowned Him with thorns, and finally killed Him. Imagine how ignorant they were. Some of them shouted out, 'Crucify Him for he is not the true Messiah, whose coming is to be under special conditions, which must take place according to the facts mentioned in the Bible: but this man is from Nazareth, and we know where He lives, how does He claim to have come from Heaven while we know He is the son of Mary...

I hope that this Christmas may be a blessed one for this noble nation and this just government. This nation can be blessed through being an instrumentality in establishing the Balkans Peace.

Then these fighting nations shall become friendly and these dark clouds of enmity that have encircled the horizon of Balkans shall be removed. The light of Peace shall shine forth, darkness and enmity shall vanish...

LBLT.132-133

AB11678*Date: 1912-Dec-22*

- ¹ O thou who art near to the Threshold of Grandeur! Thy letter was read in the midst of the ocean. Despite the waves, a reply is being written, though brief and concise. Every universal reality in this world has its rising and setting, its night and day. The days of the appearance of the Holy Manifestations are days of dawning, days of reunion, days of the shining forth of the lights of beauty.

¹ ای مقرب درگاه کبریاء نامه شما در وسط محیط دریا قرائت گردید باوجود امواج جواب مرقوم میشود ولی باختصار مفید حقیقت کلیه را در این جهان طلوع و غروب و شب و روزی ایام ظهور مظاهر مقدسه یوم اشراقست یوم وصالست یوم سطوع انوار جمالست

- 2 After the setting of the Sun of Reality, it is the time of separation, the time of absence, the night of remoteness - until the next manifestation and another rising. Consider the sun: The Sun of Reality is like the physical sun, but this rising and setting pertains to the world of creation, not to God, for the Sun of Reality has eternally been sanctified in its own center of holiness from rising and setting. Its lights are ever-shining, its dawning continuous, and its bounties unceasing. Observe the visible sun: it is ever-present in its center of radiance, having no rising or setting in its own essence. Rather, its rising and setting are in relation to the earth. Thus, if someone says the sun is eternally radiant and brilliant in its own center of sanctification, they speak truly. But if they say there is no night on earth and the sun is always present, this conception is contrary to reality and mere imagination. Therefore, from the day of the martyrdom of Christ until the day of the appearance of the Beauty of Muhammad was night.
- 2 پس از افول شمس حقیقت یوم فراقست وقت غیاست لیل هجرانست تا ظهور ثانی و طلوع دیگر نظر بآفتاب فرما شمس حقیقت را مثال آفتاب آسمانیست اما این طلوع و غروب نسبت بعالم خلق است نه حق زیرا شمس حقیقت لمیزل در مرکز تقدیس خود مقدس از طلوع و غروب بوده همواره انوار ساطع و اشراق دائم و فیض مستمر است نظیر آفتاب ظاهر ملاحظه فرما که همواره در مرکز انوار بوده او را در ذات خویش طلوع و غروبی نیست ولی طلوع و غروبش بالنسبه بکرهء ارض است پس اگر نفسی گوید که آفتاب در مرکز تقدیس خویش لمیزل و لایزال ساطع و لامعست صحیح گفته ولکن اگر بگوید در کرهء ارض شبی نیست همواره آفتاب موجود این تصور مخالف حقیقت است و وهم صرف لهذا از یوم شهادت حضرت مسیح تا یوم ظهور جمال محمدی لیل بوده
- 3 The days of the appearance of the Daysprings of Reality are days of reunion, and the days of the setting of the Divine Manifestations are days of separation. This is the evident truth. And upon thee be the Most Glorious Glory.
- 3 ایام ظهور مطالع حقیقت یوم وصالست و ایام افول مظاهر الهیه ایام هجرانست هذا هو الحق المبین و علیک البهاء الابهی ع
- 4 Give thanks to the Blessed Beauty that 'Abdu'l-Baha was enabled to give this healing, sufficient answer with utmost brevity in the midst of the ocean.
- 4 شکر کن جمال مبارک را که عبدالبهاء در بحر محیط موفق بلین جواب شافی کافی بغایت اختصار شد

YFY.050-051

ABU2037

Words spoken on 1912-Dec-22 in London

Then a theatrical woman was introduced. She was tall, graceful, and very charming.

"We have also a theatre." The woman immediately becomes all interest, set aglow with enthusiasm. "Yes? Where is it? I love to see it. Can I play in it?" "Our theatre" the Master answering smiling "is built in a county where there is eternal springtime, the streets of that city are as clean as the surface of the Mirror, the light of that play house are the rays of the Sun

of Reality, the actors of our drama are the Holy Manifestation of God, the audience is composed of pure and sanctified souls, they play their parts with the most delicate art, they deliver their world with power and potency, the stage of our theatre is the arena upon which is played the sublimest tragedy, the most terrible dramas, the most trilling and heart-trobling events of life. Come and join our company, you have acted all your life on their material stage, now come and act upon the celestial stage. Your fellow-actors will assist you, will coach you in your part and step by step you will become a star shining in the galaxy of those heavenly inspired dramatists."

DAS.1912-12-22, SW_v14#06 p.177

ABU2142

Words spoken on 1912-Dec-22 in London

- 1 After the martyrdom of Christ, among her [Mary Magdalen's] services was that she met with the Roman Emperor, and that meeting took place at a time when Pilate and Herod had realized that the Jews had falsely instigated Christ's execution and that Jesus was innocent, and therefore they were setting upon the Jews.

1 بعد از شهادت حضرت مسیح از جمله خدمتانش این بود که بواسطه ای با امپراطور رومان ملاقات نمود و آن ملاقات در وقتی واقع شد که پلاطس و هیروُدس دانسته بودند که یهود محض افترا تحریک بر قتل مسیح نموده اند و حضرت عیسی بیگانه بوده لهذا معترض یهودیان بودند
- 2 When the Emperor inquired concerning Mary's condition and purpose, she answered: "I have come on behalf of the Christians, and the Christians entreat intercession for the slayers of Christ and the bestowal of peace and security upon the Jews; for Pilate and Herod are molesting the Jews.

2 چون امپراطور از حال و خیال مریم پرسید جواب گفت که من از طرف مسیحیان آمده ام و استدعای مسیحیان شفاعت از قاتلین مسیح و بذل آسایش یهود است زیرا پلاطس و هیروُدس متعرض یهودند
- 3 "Although the Jews were the cause of the death of Christ, yet Christ Himself is in no wise pleased that vengeance should be taken upon them." The Emperor was much pleased and deeply moved by Mary's words, and issued a command that the Jews should not be disturbed.

3 هر چند یهودیان سبب قتل مسیح شدند لکن حضرت مسیح ابداً راضی نیست که از آنها انتقام کشیده شود امپراطور ازین بیان مریم بسیار خوشنود و متأثر شد و امر عدم تعرض بیهودیان را صادر کرد

MHMD2.043-044, STAB#061

BDA2.037

AB01356

To: Readers of London Vaughn Newspaper

Date: 1912-Dec-23

- 1 This sun in the ethereal heaven sheddeth its radiance upon all horizons, and all earthly beings, through the bounty of its training, are caused to grow and flourish. Were it not for the heat and shining of the sun, the strata of the terrestrial globe would not have been formed, the precious minerals would not have come into being, this black earth would not have found the power of germination, the vegetable world would not have been nurtured, the animal world would not have grown and developed, and the world of man would not have been realized upon the earth. All these bounties proceed from the effulgence of the sun, which is one of the signs of the power of the Lord God.
- 2 And when it shineth from the point of equinox, the world becometh another world: the realm putteth on a verdant robe, all trees put forth leaves and blossoms, yield fresh and tender fruit, and in the veins and arteries of every living thing the blood is set in motion; it findeth a new life and acquireth a fresh power.
- 3 Even so is the Sun of Truth, that radiant Star of the world of minds, spirits, and souls, that Most Great Luminary of the realm of thoughts and hearts. It is the Educator of the reality of humankind and the cause of the growth and development of spirits, minds, and souls. That divine Orb, likewise, hath its rising and its setting, its point of equinox, its equatorial line, and its manifold stations of the spirit.
- 4 For a long while that Most Great Luminary had set; the world of minds and souls had become darkened; the power of spiritual growth had been utterly lost; the discoveries of reason had reached their end. Praise be to God, the morn of Truth hath dawned, and the rays of that Sun have shone forth. All created things are astir. At every moment a fresh life is attained, and every day wondrous traces become manifest.
- 5 Now must the sleepers awaken, and the heedless become mindful. Now is the time for the blind to see, the deaf to hear, the dumb to speak, and the dead to arise, that the tokens of the bounties of this mighty century may be revealed in the world, and the joy of the Great Day may encompass all hearts. May the lights of love shine upon heart and soul, that the darkness of thoughts and hearts may be wholly dispelled.

1 این آفتاب فلک اثر را اشراق بر آفاق است و جمیع کائنات ارضیه به فیض تربیتش در نشو و نماست اگر حرارت و اشراق آفتاب نبود طبقات کره ارض تشکیل نمیشد و معادن کریمه تکون نمییافت و این خاک سیاه قوه انبات نمیجست و عالم نبات پرورش نمییافت و عالم حیوان نشو و نما نمیکرد و عالم انسان در کره ارض تحقق نمییافت جمیع این بخشایش از فیض آفتاب است که آیتی از آیات قدرت حضرت پروردگار است

2 و چون از نقطه اعتدال اشراق نماید جهان جهان دیگر گردد و اقلیم حلیه خضرا پوشد و جمیع اشجار برگ و شکوفه نماید و ثمر تر و تازه بخشد و در عروق و اعصاب هر ذیروحی خون بحرکت آید حیات جدیدی یابد قوتی تازه تحصیل کند

3 و همچنین شمس حقیقت که کوکب لامع عالم عقول و ارواح و نفوس است و نیر اعظم جهان افکار و قلوب مربی حقیقت نوع انسان است و سبب نشو و نماى ارواح و عقول و نفوس آن کوکب الهی را نیز طلوع و غروب و نقطه اعتدالی و خط استوائی و بروج متعدده

4 حال مدتی است که آن نیر اعظم افول نموده بود جهان عقول و نفوس تاریک شده بود قوه نشو و نماى وجدانی بکلی مفقود گشته بود اکتشافات عقلی منتهی شده بود الحمد لله صبح حقیقت دمید و انوار بر آفتاب تابید جمیع کائنات در حرکت است هردم حیاتى تازه حاصل و هر روز آثاری عجیب باهر

5 باید که خفتگان بیدار شوند و غافلان هوشیار گردند وقت آنست که کوران بینا شوند و کران شنوا گردند و گنگان گویا شوند و مرده ها زنده گردند تا آثار مواهب این قرن عظیم در جهان آشکار شود و سرور یوم عظیم جمیع قلوب را احاطه

کند انوار محبت دل و جان بتابد که ظلمات
افکار و قلوب بکلی زائل گردد

6 Blessed be your souls.

جانتان خوش باد 6

MKT4.100, AVK1.138x, KHF.013,
KHAB.029? (038), KHTB3.014,
NJB_v05#02 p.001

ABU2882

Words spoken on 1912-Dec-23 in London

The Cause of God is like unto a rose-garden. As long as man is far from it, he cannot survey its artistic “beauty”, he cannot see how many kinds of flowers are planted therein, he cannot inhale the sweet fragrances of the roses.

But when he approaches the garden, he experiences new feelings, he hearkens to the melody of the birds, the delicate perfume is wafted toward him by the gentle breeze; he beholds the variegated flowers, his soul is rejoiced by the charming scene and his spirit is refreshed.

DAS.1912-12-23

ABU2912

Words spoken on 1912-Dec-23 in London

The cause of God is like unto a house. As long as man has not entered therein he does not know what it contains. In the house there are many precious jewels, many rare objects the like of which can be found nowhere in the world.

But the man in the street may pass by the house a thousand times and know nothing about it. Only the one who has the key can enter. That key is the love of God.

DAS.1912-12-23

ABU3104*Words spoken on 1912-Dec-23 in London**Question/topic: A musician visited 'Abdu'l-Baha in London and asked for spiritual confirmations in the study of music.*

There are two kinds of music, divine music and earthly music. Divine music exhilarates the Spirit while earthly music has an effect over the body. Divine music belong to the Kingdom of God; earthly music is of this mundane world.

I hope that thou wilt be confirmed to study both kinds of music; - so that thou mayst be able to sing the anthems of heaven and the songs of this world.

DAS.1912-12-23, SW_v14#06 p.177

ABU3415*Words spoken on 1912-Dec-23 in London*

Every object in this world has the power of combustion. The objects by themselves and in themselves will not be ignited. A flame is necessary. I hope you will become that flame to enkindle the hearts.

DAS.1912-12-23

ABU0400*Words spoken at Blomfield home in London, 1912-Dec-24*

- 1 Every person should first think about their own education, should think about perfecting themselves, for self-education is primary. Observe that all created things need education. You see that any plant that is extremely weak, when educated becomes extremely strong. You educate very small flowers and they become very large. You educate a fruitless tree and it becomes fruitful. You educate thorny, weedy land and it becomes

1 هر انسانی باید اول در فکر تربیت خویش باشد در فکر این باشد که خودش کامل گردد زیرا اول تربیت نفس خویش لازم است ملاحظه کنید که جمیع کائنات محتاج تربیت است ملاحظه میکنی هر نباتی که در نهایت ضعف است چون تربیت شود نهایت قوت یابد گلهای بسیار کوچک را تربیت میکنی بسیار بزرگ

a rose garden. You educate an animal and it progresses. You educate wild animals and they become tame and domesticated. So it became clear that education has an effect on all things, but in the human world it is greatest.

میشوند درخت بی ثمر را تربیت میکنی با ثمر میشود زمین پر خار و خس را تربیت میکنی گلستان میشود حیوان را تربیت میکنی ترقی می کند حیوانات وحشی را تربیت میکنی رام و اهلی میگردند پس واضح شد که تربیت در جمیع اشیاء اثر دارد ولی در عالم انسانی اعظم است

- 2 An uneducated human is an animal, indeed worse than an animal. For example, if children remain in the wilderness and receive no education at all, they will certainly remain ignorant, they will certainly remain unaware of the civilized world. No crafts, no commerce, no agriculture - like the peoples of central Africa who are wild to the utmost. What has distinguished the world of Europe from the world of Africa? Certainly it is education, for the people of Europe are educated while the people of Africa are not educated. And this is clear and evident that humans need education.

2 انسان بی تربیت حیوان است بلکه از حیوان بدتر است مثلاً اگر اطفالی در بیابان بمانند ابداً تربیت نمیشوند یقیناً است جاهل میمانند یقیناً است از عالم مدنیّت بیخبر میشوند نه صنعتی نه تجارتی نه فلاحتی مانند اهالی اواسط افریقا که در نهایت وحشیّتند عالم اروپا را چه چیز از عالم افریقا ممتاز کرده یقیناً است تربیت زیرا اهالی اروپا تربیت میشوند اهالی افریقا تربیت نمیشوند و این واضح و مشهود است که انسان محتاج تربیت است

- 3 Education is of two kinds: spiritual education and physical education, natural education and divine education. The divine Prophets are spiritual educators, divine teachers. They educate souls through divine education, they educate the heart and character of humans, and likewise physical progress is achieved through spiritual progress. When the human spirit, human heart, and human character are educated, certainly physical education is also achieved.

3 تربیت بر دو قسم است تربیت روحانی و تربیت جسمانی تربیت طبیعی و تربیت الهی انبیای الهی مربی روحانی هستند معلّم الهی هستند نفوس را بتربیت الهی تربیت میکنند قلب و اخلاق انسانرا تربیت میکنند و همچنین ترقیات جسمانی در ضمن ترقیات روحانی حاصل میگردد چون روح انسان قلب انسان اخلاق انسان تربیت شود یقیناً است تربیت جسمانی هم حاصل گردد

- 4 So I hope that you will strive first to educate yourselves, educate your character, regulate your speech so that you may be free of imperfections and adorned with human virtues. Then proceed to educate others, for the human world is dark. You observe that there is always war and fighting, always conflict and strife. Ask God that you may be assisted and enabled to render a service to the human world, to become a cause of illumination in this world.

4 پس امیدوارم که شما بکوشید اول نفس خود را تربیت کنید اخلاق خود را تربیت نمائید گفتار خود را منظم کنید تا از نقائص مبرا گردید و بفضائل عالم انسانی مزین شوید آنوقت بتربیت ناس پردازید زیرا عالم انسانی تاریکست ملاحظه میکنید که همیشه حرب و قتال است همیشه نزاع و جدال است از خدا بطلبید بلکه شما مؤید شوید موفق گردید که خدمتی بعالم انسانی نمائید سبب روشنائی این عالم شوید

- 5 Furthermore, the power of teaching and education is of two kinds: One is that through words humans educate souls, the other is that through deeds humans educate. It is possible to educate people through words, but greater than that is education through deeds, for deeds have more effect. For example, a person speaks of faithfulness and invites people verbally to love and faithfulness - until they themselves arise with love and faithfulness, surely this deed has more effect. Or they call people to generosity until they themselves show generosity, surely this has more effect. And if they call people to kindness until

5 و نیز قوهء تعلیم و تربیت بر دو قسم است یکی بواسطهء اقوال انسان نفوس تربیت میکند دیگری بواسطهء اعمال انسان ممکن است باقوال مردم را تربیت کند لکن اعظم از آن تربیت باعمال است زیرا اعمال تأثیرش بیشتر است مثلاً انسان ذکر وفا کند و مردم را بزبان دعوت بحبّت و وفا نماید تا خود او بحبّت و وفا قیام کند البتّه اینعمل بیشتر تأثیر دارد یا آنکه ناسرا بکرم دعوت نماید تا

they themselves are kind, surely this has more effect. Whatever humans call others to, if they themselves act upon it, surely it has effect. But if they call people to good character while having bad character themselves, it has absolutely no effect. If they call people to justice while not being just themselves, what benefit is there? If they call people to the unity of the human world while not acting upon it themselves, what fruit will it bear?

- 6 Therefore humans must educate others through their own deeds, for until a person becomes the essence of sanctity, and has complete faith, and is in the station of sacrifice, and their feelings are divine feelings, and their spirit is attracted to the Holy Spirit, and they have illumined thoughts, and a sanctified heart, and benevolent deeds, there is no doubt that their words will have absolutely no effect, their thoughts will bear absolutely no fruit. Whatever they say and write is all useless. Therefore one must implore God to enable us to perform good deeds, to enable us to have elevated thoughts, to enable us to have spiritual character. Then we can serve the human world, then we can become a cause of illumination of the human world, then we can serve the unity of the human world, then we can proceed to spread universal peace. I hope you will be enabled to perform these good deeds.

ADMS#268

خود او کرم نماید البته این تأثیرش بیشتر است و اگر ناسرا بمهربانی دعوت کند تا خود او مهربان باشد البته این تأثیر بیشتر دارد انسان دیگرانرا بهر چه که میخواند اگر خود عامل باشد البته تأثیر دارد اما اگر ناس را بحسن اخلاق دعوت کند و خود سوء اخلاق داشته باشد ابداً تأثیر ندارد اگر ناس را بعدل دعوت کند و خود عادل نباشد چه فائده دارد اگر ناس را بوحدت عالم انسانی دعوت کند و خود عامل نباشد چه ثمر خواهد داشت

- 6 پس انسان باید سائرین را باعمال خود تربیت کند زیرا انسان تا جوهر تقدیس نگردد و ایمان تام نداشته باشد و در مقام فدا نباشد و احساساتش احساسات الهی نباشد و روحش منجذب بروح القدیس نگردد و نورانیت فکر نداشته باشد و قلب مقدس نداشته باشد و اعمال خیریه نداشته باشد شبههئی نیست که ابداً کلامش تأثیر ندارد ابداً افکارش ثمر ندارد آنچه بگوید و بنگارد همه بیهوده است پس باید از خدا مسئلت کرد که ما را موفق باعمال خیریه کند ما را موفق بافکار عالیه نماید ما را موفق باخلاق روحانی کند آنوقت میتوانیم خدمت بعالم انسانی نمائیم آنوقت میتوانیم سبب نورانیت عالم انسانی گردیم آنوقت میتوانیم خدمت بوحدت عالم انسانی کنیم آنوقت میتوانیم بنشر صلح عمومی پردازیم امیدوارم شما موفق باین اعمال خیریه باشید

KHF.281, KHAB.396 (401), KHTB3.107,
NJB_v05#18 p.001

ABU2153

Words spoken on 1912-Dec-24 in London

- 1 God made manifest the true Shepherd to gather together all the sheep, and that kind Shepherd was Baha'u'llah who united the scattered flocks and brought harmony among diverse parties. For the protection and safety of the people of the world, He made Himself a target for the arrows of tribulations and subjected Himself to the attacks of fierce beasts so that the

- 1 خداوند راعی حقیقی را ظاهر فرمود تا جمیع اغنام را جمع فرماید و آن شبان مهربان حضرت بهاءالله بود که اغنام متفرقه را جمع نمود و احزاب متنوعه را الفت داد و بجهت حفظ و حمایت اهل عالم خود را سپر سهام بلایا کرد و مبتلای هجوم ذمآب کاسره فرمود تا اغنام الهی

divine sheep might find rest from the aggression of cruel predators and the oppression of the wolves of self and passion, and attain eternal preservation and life.

- 2 My hope is that we too may succeed in gathering and protecting these scattered sheep under the shadow of that true Shepherd, leading them to pasture in the meadows of providence, and guarding and defending them so they remain protected from wolves. Thus may all the scattered flocks unite and live together in utmost joy.

MHMD2.045

از تعدی درندگان پرجفا و ظلم گرگان نفس و هوی آسوده کردند و حفظ و حیات ابدی جویند

2 امیدم چنان است که ما نیز موفق بآن شویم که در ظل آن شبان حقیقی این اغنام پریشان را جمع و محافظه نمائیم و در چمنستان عنایت سیر دهیم و حفظ و حراست کنیم تا از گرگان محفوظ مانند و جمیع گله‌های متفرقه مجتمع شده در نهایت سرور زندگانی کنند

BDA2.038

ABU0729

Words spoken on 1912-Dec-24 in London

- 1 I come from America where I spent nine months. I went to every city and spoke in churches and gatherings in each town. I was invited to many conferences like the Lake Mohonk Conference and was present at universities. Everywhere I went by invitation to speak, and the foundation of my talks was the teachings of Baha'u'llah, through which teachings I called all to universal peace between religions, universal peace between races, and universal peace between nations and regions. I established proofs for the necessity of peace and demonstrated through rational arguments that today the greatest and most essential matter is universal peace, which is the cause of the comfort of humanity and the greatest means for solving difficulties.

- 2 For this century is the most luminous century, the century of the progress of minds and thoughts, the century of the education of souls and spirits, the century of the appearance of the mysteries of creation, and the age of the dawning of the Sun of Reality. It is the age of peace and reconciliation, of love and harmony. It is fitting that in such an age all nations unite, all religions become united, and regions become one region, for humanity is like one tree and religions and nations are like its branches and twigs. Therefore they must be in utmost harmony, be educated by the heat of the Sun of Truth, and grow

1 از امریکا می‌آیم نه ماه در صفحات امریکا بودم بهر شهری رفتم در کائس و مجامع هر مدینه ای صحبت داشتم و در کانفرانسهای عدیده مثل کانفرانس لک مہانگ مدعو بودم و در دارلفنونها حاضر همه جا بدعوت برای صحبت رفتم و اساس گفتگوی من تعالیم حضرت بهاءالله بود که بموجب آن تعالیم کل رادعوت نمودم بصلح عمومی بین ادیان و صلح عمومی بین اجناس و صلح عمومی بین دول و اقالم و دلائل بر وجوب صلح اقامه نمودم و بپراهن عقلم ثابت و محقق داشتم که امروز اعظم و الزم امور صلح عمومی است و سبب آسایش عالم انسانی و اعظم وسیله حل مشکلات

2 زیرا این قرن نور است قرن ترقی عقول و افکار است قرن تربیت نفوس و ارواحست قرن ظهور اسرار کائناتست و عصر طلوع شمس حقیقت است عصر صلح و سلام است و محبت و التیام سزاوار اینست که در چنین عصری جمیع ملل متفق شوند جمیع ادیان متحد گردند اقالم واحد شود چه عالم انسانی حکم شجره واحد دارد و ادیان و ملل بمثابه اغصان و افنان آن

and develop through the rain of bounty until the human world becomes illumined and divine, and perfect unity is achieved between people and unity between nations is realized.

پس باید در نهایت الفت باشند از حرارت شمس حقیقت تربیت یابند و از باران موهبت نشو و نما نمایند تا عالم انسانی نورانی شود و رحمانی گردد و نهایت اتفاق بین بشر حاصل شود و اتحاد بین ملل تحقق یابد

- 3 Indeed many peace conferences have convened and souls are very eager and with complete acknowledgment listened to this call. Now I have come to Europe. Praise be to God that in this city a peace conference has formed and this is a great cause of joy that in this important center such a conference is established between representatives of nations. Therefore I hope that the lights of universal peace will shine and this noble nation and just government will succeed in establishing here this mighty foundation of universal peace which is the basis of the comfort of humanity.

3 فی الحقیقه مجامع صلح بسیار منعقد و نفوس خیلی طالب و با نهایت اذعان این ندا را استماع نمودند حال بارویا آدمم الحمدلله در این شهر کانفرانس صلح تشکیل شده و این بسیار سبب سرور است که در این مرکز مهم بین وکلای ملل تأسیس چنین کانفرانسی شود لهذا امیدوارم که انوار صلح عمومی بتابد و این ملت نجیبه و دولت عادله موفق بآن شوند که این اساس متین صلح عمومی که بنیان آسایش نوع انسانی است در اینجا تأسیس شود

- 4 May the Balkan War come to an end and the rights of both sides be preserved and protected, otherwise its spark will engulf the world, especially Europe which is like an ammunition depot full of inflammatory materials waiting for one spark to turn Europe upside down. Thus there remains no solution except universal peace. Today this is the greatest of matters. I ask God that it be made possible.

4 حرب بالکان بانهی رسد و حقوق طرفین محفوظ ماند و محافظه گردد و الا شراره اش عالم گیر شود علی الخصوص اروپا که مانند جبه خانه پر از مواد التهابیه است و منتظر یک شراره که اروپا زیر و زیر نماید پس چاره جز صلح عمومی نماند امروز این امر اعظم امور است از خدا میخواهم که میسر شود

- 5 America and Europe have achieved the utmost progress in material civilization and are advancing day by day. It is hoped that divine civilization will also be established in these countries - that is, the civilization that the divine Prophets established, which pertains to the world of morals and spiritual education and is the cause of the spiritual progress of humanity.

5 امریکا و اروپا در مدنیت مادیّه نهایت ترقی نموده روز بروز در ترقیست امید است مدنیت الهیه نیز در این ممالک تأسیس شود یعنی مدنیّت که انبیای الهی تأسیس نمودند و تعلق بعالم اخلاق و تربیت روحانی دارد و سبب ترقیات معنویه عالم انسانیت

ABU2229*Words spoken on 1912-Dec-24 in London*

- 1 Heat exists in all things, but a force is needed to make it manifest. Likewise in the world of religion, the power of Baha'u'llah makes manifest the heat of the love of God - that is, the latent power hidden in hearts - and expands the sphere of thoughts, bestows enlightenment, and shows the path of guidance.
- 2 Now you too must make this heat manifest and by this power make smooth the path to the Kingdom and lead souls to the abode of salvation. This path is better than the railroad.
- 3 Therefore, raise the call to the divine Kingdom; like John the Baptist cry out "Make smooth the path, for the Kingdom of God is near!" Such a path must be made smooth and souls must be guided to such a straight way.

1 حرارت در جمیع اشیا موجود است اما قوه
ای لازم که آن را ظاهر کند همچنین در عالم
دیانته قوه حضرت بهاء الله که حرارت محبت
الله یعنی قوه مستوره در قلوب را ظاهر میکند
و دائره افکار را وسعت میدهد شرح صدر
می بخشد و راه هدایت می نماید

2 حال توهم این حرارت را ظاهر نما و باین قوه
راه ملکوت را صاف کن و نفوس را بسر منزل
نجات برسان این راه بهتر از خط آهن است

3 پس ندا بملکوت الهی نما مانند یحییٰ معمدانی
ندا کن که راه را صاف کنید زیرا ملکوت خدا
نزدیک شده باید چنین راهی را صاف نمود و
نفوس را بچنین صراطی دلالت کرد

MHMD2.047-048

BDA2.041

ABU3431*Words spoken on 1912-Dec-24 in London*

Hand which has labored in the Cause of education are ever blessed. I am pleased with your hands. I love such hands very much, because they have worked for the children. May thou become a great educator and guide to humanity!

DAS.1912-12-24, SW_v09#08 p.089

ABU0656*Words spoken at Salvation Army Shelter in London, 1912-Dec-25*

“I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world’s production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.

“Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. ‘It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.’ This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of Baha’u’llah was ‘the poor one.’ In Persian His title was ‘darvish’ and that means one who has not a slave.

“All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly; their hearts are tender. The rich are not so.

“Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; Baha’u’llah was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly

station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!"

At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with Baha'u'llah's teachings that "our words should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.

Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty!"

SW_v03#18 p.008-009

AB06283

To: Ethel Van Magnen, in Denver

Date: 1912-Dec-25

Question/topic: Regarding the significance of two Hidden Words

- 1 ...As to thy first question, the sixth Hidden Word requires capacity. The love of God is like unto the rays of the sun - until the mirror is freed from rust, the rays of the sun cannot be manifested and visible therein, for the manifestation of the sun's rays, which is the love of God, is conditional upon the mirror's delicacy and purity.

۱... اما جواب سؤال اولی در کلمات مکنونه ششم استعداد شرط است محبت الله مثل شعاع شمس می ماند تا آئینه از زنگ ممتاز نگردد انوار شمس در آن ظاهر و آشکار نگردد زیرا ظهور شعاع شمس که محبت الله باشد مشروط به لطافت و صفای آئینه است

- 2 As to the second question, regarding the twenty-fifth Hidden Word, the intention is this: In the world of existence there are diverse ranks. The lower rank, no matter how much it may advance, can never reach the station of that which is above it. Rather, within its own rank there are infinite perfections through which it must progress. For example, no matter how much the mineral may progress, it can never acquire hearing and sight. Within its mineral rank it hath infinite progress - for instance, coal may attain to the degree of diamond - but a

۲ و اما مسئله ثانی در آیه ۲۵ کلمات مکنونه مقصود این است که در عالم وجود مراتب است رتبه مادون هر قدر ترقی کند برتبه مافوق نرسد بلکه در رتبه خویش کالات نامتناهی است باید در آن رتبه ترقی کند مثلاً جماد هر قدر ترقی کند ممکن نیست که سمع و بصر بیابد در رتبه جمادی ترقی نامتناهی دارد مثلاً ذغال سنگ است بدرجه الماس رسد ولی

stone will never gain hearing and sight. It progresseth within its own rank. Likewise, that which is originated will never become pre-existent, and that which is pre-existent will never become originated. And thou shalt find My meaning within thyself: When the mirror is polished and is turned towards the sun, it can see the sun, that is, the effulgence of its rays, within itself. This doth not mean that the sun hath entered the mirror, for the sun remaineth at the zenith of its sanctity; it neither descendeth nor ascendeth.

DAS.1913-03-20x

سنگ سمع و بصر نیابد در رتبهء خودش ترقّی دارد و هم چنین حادث قدیم نگردد و قدیم حادث نشود و معنی مرا در خود خواهی یافت این است که چون آئینه صافی گردد و مقابل بافتاب شود آفتاب را یعنی فیوضات آفتاب را در خود مشاهده کند نه اینکه آفتاب داخل آئینه میگردد بلکه آفتاب در ذروهء تقدیس خود باقی نزول و صعودی ندارد

PYB#027 p.04x, YMM.370x, YMM.376x

ABU3724

Words spoken on 1912-Dec-25 in London

- 1 The Baha'i Cause embraceth the principles of all religions; for, when one hath the hundred, the ninety also are in one's possession. 1 امر بهائی شامل اصول جمیع ادیانست چونکه صد آمد نود هم پیش ماست
- 2 (After expounding certain of the blessed teachings, He said:) 2 (بعد از شرح بعضی از تعالیم مبارکه فرمودند)
- 3 Yesterday, in response to the request of the editor of the Christian Commonwealth, I wrote something for that journal: that because of contention with Satan, Adam was expelled from Paradise. Therefore contention even with Satan is not permissible, and strife and disputation with the enemy are likewise forbidden, for they cause deprivation from the grace of the loving Lord. Man should leave the opposing party to himself. 3 دیروز نظر بخواهش مدیر جریدهء کریستن کامن ولت من برای آن روزنامه چیزی نوشتم که بسبب منازعهء با شیطان حضرت آدم از بهشت بیرون شد پس منازعهء با شیطان نیز جائز نه و نزاع و جدال با دشمن هم ممنوع است و سبب محرومی از فیض ربّ و دود انسان باید که طرف مخالف را بخود واگذارد
- 4 (They asked, "What, then, of self-defence?" He said:) 4 (عرض کردند دفاع چگونه است فرمودند)
- 5 That is another matter altogether. Reward and punishment are the means of order in the world. For example, should someone come here and wish to strike or kill you, I must not sit quietly; assuredly I must defend you. 5 اینستلهء دیگر است و مجازات و مکافات سبب نظام عالم مثلاً اگر کسی اینجا بیاید و بخواهد شما را بزند یا بکشد من نباید ساکت بنشینم البته باید دفاع کنم
- 6 (They asked, "What is Satan?" He said:) 6 (عرض کردند شیطان چیست فرمودند)
- 7 The insistent self. If children be left in their natural state, their morals will all become blameworthy and satanic, like the inhabitants of central Africa, who gather together every vice and shed one another's blood. This is the requirement of nature; and all these corruptions proceed from nature, and its necessary consequence is the struggle for existence. The holy 7 نفس امارهء انسان اگر اطفال را بحال طبیعی بگذارید اخلاق جمیع مذموم و شیطانی شود مثل اهالی اواسط افریقا که جامع جمیع رذائل هستند خون یکدیگر را میریزند این مقتضای طبیعت است و این مفاسد همه از طبیعت است

Manifestations of God have come for this purpose: to deliver souls from the darkness of nature. For without a teacher, man becometh not learned. How did they come to know that truthfulness is good? Through instruction and education; otherwise, the requirement of nature is falsehood. At present, the difference between you and the inhabitants of central Africa is education. Yes, man hath within his being a restrainer—that is, an inward deterrent—but this is acquired through education and religion.

MHMD2.048-050

و لازمه آن منازعه بقا مظاهر مقدسه الهیه
بجهت آن آمدند که نفوس را از ظلمات طبیعت
نجات دهند چه که انسان بدون معلم عالم نشود
از کجا دانستند که صدق خوشت از تعلیم و
تربیت والا مقتضای طبیعت دروغ است الآن
تفاوت بین شما و اهالی اواسط افریقا تربیتاست
بلی انسان یک زاجر یعنی مانع داخلی در وجود
خود دارد ولی آن بواسطه تربیت و دیانت
حاصل میشود انتهی

BDA2.041-042

ABU1800

Words spoken at 97 Cadogan Gardens in London, 1912-Dec-26

‘Should Prayer take the form of action?’

Abdu'l-Baha. – ‘Yes: In the Baha'i Cause arts, sciences and all crafts are (counted as) worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise.’

‘What is the purpose of our lives?’

Abdu'l-Baha. – ‘To acquire virtues. We come from the earth; why were we transferred from the mineral to the vegetable kingdom – from the plant to the animal kingdom? So that we may attain perfection in each of these kingdoms, that we may possess the best qualities of the mineral, that we may acquire the power of growing as in the plant, that we may be adorned with the instincts of the animal and possess the faculties of sight, hearing, smell, touch and taste, until from the animal kingdom we step into the world of humanity and are gifted with reason, the power of invention, and the forces of the spirit.’

LOG#0967x, LOG#2110x, PT#55 p.189, BSC.452 #826x, VLAB.134x

ABU2254*Words spoken on 1912-Dec-26 in London*

- 1 Existence has eternal permanence. Show me something that is not eternal. It has ultimate degrees and transformations. Even this flower is never completely annihilated. The ultimate is that this form breaks down, not that it becomes totally nonexistent. Neither does existence become nonexistent, nor does absolute nothingness come into existence. Nonexistence is darkness, existence is light. Light comes and darkness goes, not that darkness becomes light.
- 2 (Then He gave an explanation about reincarnation:)
- 3 This reincarnation that people believe in is contrary to the divine books, because what is meant by return is the return of past attributes in future creation, and the comparison of the perfections of later creation to the conditions and attributes of those who came before. For example, when we say this flower is the same as last year's flower, we mean that the same color and fragrance of the previous flower has become manifest in this flower.
- 1 وجود بقای ابدی دارد چیزی نشان بدهید که ابدی نباشد نهایت درجات و انتقالات دارد حتی این گل ابداً معدوم نمیشود منتی اینست که اینصورت بهم میخورد نه آنکه بکلی معدوم شود نه وجود معدوم میشود نه عدم محض وجود پیدا می کند عدم ظلمت است وجود نور است نور میآید ظلمت میروود نه آنکه ظلمت نور شود
- 2 (بعد شرحی دربارهء تناسخ فرمودند)
- 3 این تناسخی که مردم قائلند مخالف کتب الهیه است زیرا مراد از رجعت عودت صفات گذشته در خلق آینده است و تشبیه کمالات خلق آخرین بحالات و صفات سابقین مثل اینکه میگوئیم این گل همان گل سنهء ماضیه است مرادمان همان رنگ و بوی گل سابق است که در این گل موجود گشته

MHMD2.051-052

BDA2.043

ABU1482*The Progress of the Soul: Words spoken ca. 1912-Dec-26 in London*

‘Does the soul progress more through sorrow or through the joy in this world?’

Abdu'l-Baha. – ‘The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow, the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.’

‘He who through suffering has attained development, should he fear happiness?’

Abdu'l-Baha. – ‘Through suffering he will attain to an eternal happiness which nothing can take from him. The apostles of Christ suffered: they attained eternal happiness.’

‘Then it is impossible to attain happiness without suffering?’

Abdu'l-Baha. – ‘To attain eternal happiness one must suffer. He who has reached the state of self-sacrifice has true joy. Temporal joy will vanish.’

‘Can a departed soul converse with someone still on earth?’

Abdu'l-Baha. – ‘A conversation can be held, but not as our conversation. There is no doubt that the forces of the higher worlds interplay with the forces of this plane. The heart of man is open to inspiration; this is spiritual communication. As in a dream one talks with a friend while the mouth is silent, so is it in the conversation of the spirit. A man may converse with the ego within him saying: “May I do this? Would it be advisable for me to do this work?” Such as this is conversation with the higher self.’

PT#57 p.191

ABU2403

Evil: Words spoken ca. 1912-Dec-26 in London

‘What is evil?’

Abdu'l-Baha. – ‘Evil is imperfection. Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife: these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat. Through education we must free ourselves from these imperfections. The Prophets of God have been sent, the Holy Books have been written, so that man may be made free. Just as he is born into this world of imperfection from the womb of his earthly mother, so is he born into the world of spirit through divine education. When a man is born into the world

of phenomena he finds the universe; when he is born from this world to the world of the spirit, he finds the Kingdom.'

PT#56 p.190

ABU3743

Words spoken on 1912-Dec-27 in London

I have come to promote divine civilization. This is a civilization that Baha'u'llah established in the East. It is a civilization that tends to the domain of character; it is a civilization that conduces to universal peace; it is a civilization that promotes the unity of the world of humanity.

MHMD2.053

من آمده‌ام تا مدنیّت الهیّه را ترویج نمایم مدنیّتی که حضرت بهاءالله در شرق تأسیس فرمود مدنیّتی که خدمت بعالم اخلاق نماید مدنیّتی که سبب صلح عمومی است مدنیّتی که مروج وحدت عالم انسانی است

BDA2.044

ABU2705

Words spoken on 1912-Dec-27 in London

- 1 Children must first be trained in divine virtues and encouraged and urged to improve their character.
- 2 Thereafter, efforts must be made to teach them sciences, crafts and knowledge to the extent possible, for without heavenly virtues and upright character, the mere acquisition of learning and arts will not suffice and will not prevent moral corruption and the harms of self and passion, but rather will become the cause of promoting false thoughts and a means of strengthening personal interests, unless accompanied by divine education.

MHMD2.053

- 1 اطفال باید اوّل بااداب الهی تربیت شوند و ترغیب و تشویق بر تحسین اخلاق گردند
- 2 آنگاه بقدر امکان کوشش در تحصیل علوم و صنایع و فضائل آنها گردد چه اگر تربیت الهیّه و اخلاق حسنه نباشد اکتساب علوم و صنایع تنها کفایت ننماید و مانع فساد اخلاق و مضرات نفس و هوا نشود بلکه سبب ترویج افکار باطله و وسیله تقویت اغراض شخصیّه گردد مگر آنکه با تربیت الهی

BDA2.044

ABU3710*Words spoken on 1912-Dec-27 in London*

- 1 Though admonitions were given to both sides [the constitutionalists and monarchists of Qajar Persia], though the right path was shown to them, and though they were warned about meddling from their neighbours, all these counsels were given in vain. The believers, therefore, have been categorically forbidden to participate in these affairs, and have distanced themselves from corruption.
- 2 Undoubtedly, those who pursue selfish interests and oppress the loved ones of God will never achieve success; indeed, their efforts shall avail them nothing but manifest loss.
- 3 Know, of a certainty, that whatever occurs will conduce to the exaltation of the Cause of God, the promotion of His Word, and the protection of His loved ones, and that divine wisdoms are hidden therein.

1 هر چه بطرفین نصیحت شد و راه صواب نموده و بمداخلهء همسایه‌ها انداز گشت مفید نیفتاد لهذا بکلی احباً از مداخله در امور ممنوع شدند و از فساد در کار گشتند

2 البته نفوسیکه باغراض نفسیه و ظلم باولیای الهی مشغول هیچوقت توفیق نیابند و جز خسران مبین نتیجه‌ی حاصل نمایند

3 یقین بدانید که آنچه واقع شود سبب اعلاء امر الله و ترویج کلمه الله و حفظ احبّاء الله است و در آن حکم الهیه مستور

MHMD2.054

BDA2.045

ABU2571*Words spoken on 1912-Dec-27 in London*

- 1 A group of very hungry poor people came to me and made a request. I directed them to a grocery store that had all kinds of food available. I told them, "Storm this shop, take whatever is there, eat it and take it away - I will take responsibility for it."
- 2 These poor hungry people, as soon as they heard this statement, immediately rushed and looted the shop. No matter how much the shopkeeper shouted and wailed that "You are plundering my goods!", they paid him no attention at all. They even ate the raw dry rice and took things away with them.

1 جمعی فقراى بسیار گرسنه بمن رسیدند و سؤال نمودند من آنها را حواله بدكان بقالى کردم که از هر قبیل خوراکی موجود داشت بآنها گفتم باین دكان هجوم نمائید هر چه هست همه را بگیرید بخورید و ببرید مسئولیت آن با من است

2 این بیچاره‌های گرسنه هم بمحض شنیدن این بیان فوراً ریختند دكان را غارت کردند هر چه دكان دار فریاد زد ناله کرد که مال مرا می‌چاپید ابداً باو اعتنا نکردند حق برنج خشک خام را می‌خوردند و اشیا را با خود می‌بردند

MHMD2.055-056

BDA2.046

ABU2710*Words spoken on 1912-Dec-27 in London*

- ¹ Praise be to God that in this gathering are assembled people from East and West. All are as one kind - there is no difference in their thoughts. Hearts are connected to one another and all souls are joyful.

¹ الحمد لله در این انجمن جمعی اهل شرق و غرب
جمعند جمیع مانند یک جنسند هیچ اختلافی در
افکار ندارند دلها مرتبط بیکدیگر است و ارواح
جمیع مستبشر

- ² I hope day by day these connections increase and this love and harmony grow more, so that this assembly may cause all humanity's hearts to draw closer to each other and all peoples to achieve love for one another, that the world of humanity may be illumined and the darkness of prejudice and ignorance may be dispelled.

² امیدوارم روز بروز این روابط بیشتر شود و این
محبت و الفت زیادتیر گردد تا این جمع سبب
شوند که جمیع بشر قلوبشان بهم نزدیک گردد
و جمیع امم بایکدیگر محبت حاصل نمایند تا عالم
انسانی روشن شود و ظلمات تعصب و نادانی از
میان برخیزد

MHMD2.056

BDA2.047

ABU1738*Words to the Persian friends, spoken on 1912-Dec-28 in London*

If believers of God had lived in accord with the good pleasure of the Blessed Perfection, all the people of the world would have been Bahais now, and each of the friends of God was shining and luminous like unto the sun. The Blessed Beauty caused the appearance of the Sun of Reality.

Praise be to God we are friends with all. We love all. He broke all the imaginary luminations between the races. He took away these fetters and chains. We love the people with heart and soul and not only by mere word of mouth.

Last night as I looked upon these children I loved them as much as I love my own children; nay rather I loved them more, because they were the children of the poor.

Always think of the Bounty of Bah-ollah! Ponder over His divine favours! He hath made us all one when he uttered those wonderful words "ye are all the leaves of one branch and the fruits of one tree."

DAS.1912-12-28

ABU0081

Words spoken at King's Weigh House Church in London, 1912-Dec-29

- 1 I render thanks unto God that in this place a company of the honoured ones is gathered, whose hearts are united one with another, whose faces are illumined with the glad-tidings of God, and upon whose countenances the traces of love are manifest. For when we gaze upon the world of existence, we find no thing greater than love. Love is the cause of life; love is the means of salvation; love is the bond that joineth together the hearts of men. Love is the honour and advancement of humankind. Love is the means whereby entrance is gained into the Kingdom of God. Love is the cause of life everlasting.
- 2 Thus did His Holiness Christ declare: God is love. What, then, is greater than God? Therefore, according to the word of Christ, nothing is greater than love.
- 3 In the world there are many gatherings; yet every gathering hath its purpose, and every assembly its own befitting concern. That which befitteeth religious gatherings is love. Religious assemblies must become the means of love among mankind; no exception is admissible. Thus did His Holiness Christ declare that the Sun of God shineth upon all—that is to say, God is kind unto all, and all created things are immersed in the oceans of His mercy. The divine religions, therefore, must become the cause of concord and love among men.
- 4 For the foundation of the religions of God is love. Study ye the Holy Books, and ye will perceive that the foundation of the divine religion is love. Though other forces may, in some measure, conduce to concord, yet nothing can produce unity like religion. Consider, for example, how the foundation of the religion of God, in the time of Christ and thereafter, became the cause of fellowship. When His Holiness Christ appeared, the Roman, Greek, Chaldean, Assyrian, and Egyptian peoples were all in the utmost enmity and hatred one toward another. Yet, ere long, they were united and agreed, and attained the highest degree of amity and love amongst themselves. Diverse nations became one nation. From this we understand that the religion of God is the cause of love and fellowship, not of enmity and hatred.
- 5 In like manner, at the time of the appearance of His Holiness Moses, the utmost unity was brought about among the children of Israel. Thus was it again made manifest that religion is not

1 خدا را شکر میکنم که در این محلّ جمعی از محترمین حاضرند که قلوبشان با یکدیگر متحد است و جوهشان بشارات الهی مستبشر است آثار محبت در سیمایشان نمایان است زیرا در عالم وجود چون نظر کنیم امری اعظم از محبت نیست محبت سبب حیانتست محبت سبب نجاتست محبت سبب ارتباط قلوب انسانست محبت عزّت و ترقّی بشر است محبت سبب دخول در ملکوت الله است محبت سبب حیات ابدیه است

2 چنانچه حضرت مسیح میفرماید خداوند محبت است اعظم از خدا چیست پس بفرموده حضرت مسیح چیزی اعظم از محبت نیست

3 در دنیا مجامع بسیار است لکن هر مجمعی را مقصدی و هر محفلی را امری سزاوار آنچه سزاوار مجامع دینی است محبت است مجامع دینی باید سبب محبت بین بشر شود استثنائی ندارد چنانچه حضرت مسیح میفرماید آفتاب الهی بر جمیع میتابد یعنی خداوند بجمیع مهربانست جمیع خلق در بحور رحمت الهی مستغرق ادیان الهی باید سبب الفت و محبت بین بشر شود

4 زیرا اساس ادیان الهی محبت است کتب مقدسه را مطالعه کنید که اساس دین الهی محبت است هرچند قوای دیگر هم ممکن است سبب الفت گردد لکن هیچ شیئی مثل دین سبب الفت نمیشود مثلاً ملاحظه کنید که اساس دین الهی در زمان مسیح و بعد از آن سبب الفت شد و قتیکه حضرت مسیح ظاهر شد امم رومان یونان کلدان آشور مصر جمیع با یکدیگر در نهایت عداوت و بغضا بودند مع ذلک بزودی جمیع متحد و متفق شدند و نهایت الفت و محبت با یکدیگر پیدا کردند امم مختلفه امت واحده شدند پس از این فهمیدیم که دین الهی سبب محبت و الفت است سبب عداوت و بغضا نیست

5 همین طور وقت ظهور حضرت موسی نهایت اتحاد بین بنی اسرائیل حاصل شد باز مبرهن

merely a cause of love, but the greatest power conceivable in the world of existence for the production of concord and affection. Other forces, political forces, cannot achieve such unity; they cannot establish a bond between hearts. Likewise, sciences and learning cannot cast such love into the hearts. That power is the power of religion, which produceth love, conferreth honour and glory, illumines the world, bestoweth everlasting life, and uprooteth the very foundations of enmity and hatred from among mankind.

شد که دین نه تنها سبب محبت است بلکه اعظم قوتی است که در عالم وجود برای الفت و محبت متصور است قوای سائر و سیاسیة نمیتواند از عهده این اتحاد برآید نمیتواند ارتباط بین قلوب دهد هکذا علوم و معارف نمیتواند اینطور محبت بین قلوب بیندازد آن قوه قوه دین است که تولید محبت میکند شرف و عزت میبخشد قوت دین است که عالم را نورانی میکند قوه دین است که حیات جاودانی میبخشد قوه دین است که ریشه عداوت و بغضا را از بین بشر برمیاندازد

- 6 Turn unto history, and behold how religion hath become the cause of fellowship and love. That is to say, the foundation of all religions is love; but imitations are the cause of enmity and hatred. When we investigate the foundations of the divine religions, we find them to be pure good; but when we look upon the present imitations, we find them to be evil. For the foundation of the religion of God is one, and therefore it is the cause of unity; but imitations, being diverse, become the cause of rancour and hostility. Were the warring peoples in the Balkans now to discover the foundation of the religion of God, they would at once make peace with one another, for all the divine religions summon men unto unity and love.

6 بتاریخ رجوع و ملاحظه کنید که دین چگونه سبب الفت و محبت شده یعنی اساس جمیع ادیان محبت است لکن تقالید سبب عداوت و بغضاست چون اساس ادیان الهی را تحرّی کنیم می بینیم خیر محض است و چون نظر بتقالید موجوده کنیم می بینیم شرّ است چه که اساس دین الهی یکیست لهذا سبب الفت است و لکن تقالید چون مختلف است لهذا سبب بغض و عداوت است الآن اقوام متحاربه در بالکان اگر اساس دین الهی را بیابند فوراً با یکدیگر مصالحه کنند زیرا جمیع ادیان الهی دلالت بر وحدت و محبت میکند

- 7 But, alas, a thousand times alas! They have forgotten the foundation of the religion of God and have clung to imitations that are contrary to that foundation. Therefore do they shed one another's blood and lay waste one another's homes. How many afflictions did the Prophets of God endure! How many tribulations did They suffer! Some were imprisoned, some were exiled, some were martyred; nay, They sacrificed Their very lives. Consider what sufferings His Holiness Christ endured: at last He accepted the cross, that love and fellowship might be established among mankind, and that hearts might be bound together.

7 و لکن هزار افسوس که اساس دین الهی را فراموش کردند و متمسک بتقالیدی شدند که مخالف اساس دین الهی است لهذا خون یکدیگر میریزند و خائمان یکدیگر خراب میکنند انبیای الهی چه قدر صدمات دیدند چه قدر بلایا کشیدند بعضی محبوس شدند بعضی سرگون شدند بعضی شهید شدند حتّی جان را فدا کردند ملاحظه کنید حضرت مسیح چه بلایا کشید آخر صلیب را قبول فرمود تا آنکه بین بشر محبت و الفت حاصل گردد و قلوب با یکدیگر ارتباط یابد

- 8 Yet, alas! The followers of religions have forgotten this, have remained heedless of the foundations of the divine Faiths, have clung to these outworn imitations, and, since these imitations are diverse, they make war upon one another. A thousand times alas! That which God ordained as the cause of life they have made the cause of death; that which God established as the means of salvation they have made the means of destruction; religion, which was to be the cause of the illumination

8 و لکن و اسفا که اهل ادیان فراموش کردند و از اساس ادیان الهی غافل ماندند و باین تقالید پوسیده متمسک شدند و چون این تقالید مختلف است لهذا با یکدیگر جنگ میکنند هزار افسوس که آنچه را خدا سبب حیات قرار داده سبب ممات کردند امری را که خدا سبب نجات قرار داده سبب هلاک کردند دین را که سبب نورانیت عالم انسانست سبب ظلمت قرار دادند

of the world of humanity, they have made the cause of darkness. A hundred thousand times alas! One must weep over the religions—how their foundation hath been forgotten, how vain imaginings have taken its place, and how, since these imaginings are diverse, war and contention have arisen.

- 9 Although this century is a radiant century, an age of sciences and arts, an age of discoveries, an age wherein the realities of things are unveiled, an age of justice and an age of freedom—yet, notwithstanding this, ye behold that there is war: war among the religions, war among the nations, war among the governments, war among the regions of the earth. How grievous is this! One must sit and weep.
- 10 At the time when war and contention prevailed in Persia—when there was conflict among religions, conflict among sects; when the religions were hostile one to another and accounted one another unclean; when there was strife among peoples, strife among governments, strife among regions—in such a time and amid such darkness, Baha'u'llah appeared and dispelled those shadows.
- 11 He proclaimed the oneness of the world of humanity; He announced universal unity; He declared the unity of all religions and the unity of all peoples.
- 12 Those who accepted His counsels are now in the utmost fellowship one with another. The misunderstandings that existed among the religions have been removed. Now, in Persia and in other lands of the East, gatherings are formed from among all religions, and they consort together in the utmost amity and love. Thus dost thou behold Christian, Muslim, Jew, Zoroastrian, and Buddhist assembled in one gathering in perfect fellowship, all united and agreed. There is neither contention nor dispute, neither war nor bloodshed; rather, they abide together in the utmost concord. For they have forgotten imitations, have cast aside vain imaginings, and have clung to the foundations of the divine religions. And since the foundations of the divine religions are one—since they are truth, and truth admitteth no plurality—they are therefore bound together in the closest association, to such a degree that they would, perchance, sacrifice their very lives for one another.
- 13 But the other parties, who accepted not the counsels of Baha'u'llah, remain, even until now, in war and conflict. Briefly, Baha'u'llah revealed teachings, the first of which is the oneness of the world of humanity. Addressing all mankind, He saith: “Ye are all the fruits of one tree and the leaves of
- صد هزار افسوس باید بر ادیان گریه کرد چگونه اساس فراموش شده و اوهمات جای آنرا گرفته و چون اوهمات مختلف است لذا جنگ و جدال است
- 9 با وجودیکه این قرن نورانیست قرن علوم و فنون است قرن اکتشافاتست قرن کشف حقایق اشیاست قرن عدالت است قرن آزادیتست با وجود این ملاحظه میکنید که حرب است بین ادیان حربست بین اقوام حربست بین دول حربست بین اقالیم چه قدر جای اسف است باید نشست و گریست
- 10 در زمانیکه در ایران حرب و جدال بود حرب بین ادیان بود حرب بین مذاهب بود ادیان دشمن یکدیگر بودند و یکدیگر را نجس میدانستند حرب بین اقوام بود حرب بین دول بود حرب بین اقالیم بود در همچو وقتی و همچو ظلمتی حضرت بهاء الله ظهور کرد و آن ظلمات را زائل کرد
- 11 اعلان وحدت عالم انسانی فرمود اعلان وحدت عمومی کرد اعلان وحدت جمیع ادیان کرد اعلان وحدت جمیع اقوام کرد
- 12 کسانی که نصیح آنحضرت را پذیرفتند الآن با یکدیگر در نهایت الفتند این سوء تفاهمی که بین ادیان بود زائل شد الآن در ایران و سایر بلاد شرق مجامعی تشکیل میشود از جمیع ادیان که با یکدیگر در نهایت الفت و محبتند مثلاً ملاحظه میکنی مسیحی مسلمان یهود زردشتی بودائی در نهایت الفت در یک انجمن جمع میشوند و جمیع متحد و متفقند نه نزاعی نه جدالی نه حربی نه قتالی بلکه با یکدیگر در نهایت الفتند زیرا تقالید را فراموش کردند و اوهامات را کنار گذاشتند تمسک با اساس ادیان الهی کردند و چون اساس ادیان الهی یکی است حقیقت است و حقیقت تعدد قبول نکند لهذا با یکدیگر در نهایت ارتباطند بدرجهائی که یمن جان خود را فدا میکنند
- 13 اما احزاب دیگر که نصائح حضرت بهاء الله را قبول نکردند الی الآن در جنگ و نزاعند باری حضرت بهاء الله تعالی فرمود که اول تعلیمشان وحدت عالم انسانیت و در خطاب بجمیع بشر میفرماید جمیع بار یکدارید و برگ یکشاخسار

one branch"—that is, each one is as a leaf and a fruit, and all are of the tree of humanity.

- 14 All are one family and the servants of God; all are the sheep of one Shepherd, and the true Shepherd is God, Who is kind unto all. Since the true Shepherd is loving, and reareth all His sheep, why should we contend one with another and give it the name of religion? Why should we wage war and conflict and call it nationality? Why should we invoke the name of homeland and manifest hatred and enmity one toward another, when all these are but vain imaginings?

- 15 First, religion is the cause of fellowship and love. Second, all mankind are one people, and the whole earth is one homeland. These divisions are mere imaginations. God hath not made these religions diverse; He hath laid one foundation. God hath not divided the earth; He hath created it as one globe. God hath not made these peoples different; He hath created all as one people. Why, then, should we establish imaginary divisions? Why should we make distinctions, saying, "This is Germany" and "This is the land of France," when all are one? God hath created all alike and is kind unto all. Therefore we must not make these vain imaginings the cause of strife and contention—especially religion, which is the cause of love, the means of illumination, the spirituality of the heart, and a heavenly effulgence. Shall we take so precious a thing and make it the cause of dispute and conflict? What error is this! What thoughtlessness is this! What abasement is this!

- 16 Another of the teachings of Baha'u'llah is this: that religion must be the cause of fellowship and love. If it become the cause of hatred and enmity, irreligion is better. For religion is the remedy for the maladies of humankind; if the remedy itself become the cause of sickness, then assuredly to abandon it is preferable. If religion become the cause of enmity, it is the very essence of evil; therefore its non-existence is better than its existence.

- 17 And another of the teachings of Baha'u'llah is this: that religious prejudices, racial prejudices, patriotic prejudices, and political prejudices are all destroyers of the foundations of humanity. So long as these prejudices endure, the world of humanity shall find no rest. Therefore must these prejudices be forgotten, that the world of humanity may find tranquillity.

یعنی هریک بمنزله برگ و ثمری و جمیع از شجره آدمی هستید و

14 جمیع یک عائله و بندگان خدائید و جمیع اغنام یکشبانید و چوپان حقیقی خداست و مهربان بجمیع است مادام که شبان حقیقی مهربان است و جمیع اغنام را می‌پروراند چرا ما باید با یکدیگر نزاع کنیم و عنوان را دین بگذاریم قتال و جدال کنیم عنوان قومیت بگذاریم و جنگ و حرب کنیم عنوان وطن بگذاریم و بغض و عداوت بیکدیگر ابراز نمائیم و حال آنکه جمیع اوهاست

15 اول اینکه دین سبب الفت و محبت است ثانی اینکه جمیع بشر یکقومند و جمیع روی زمین یکوطن است این اختلافات اوهاست خدا این ادیان را مختلف نکرده یک اساس گذاشته خدا زمین را تقسیم نکرده همه را یک کره خلق کرده خدا این اقوام را مختلف نکرده جمیع را یکقوم آفریده چرا ما تقسیمات فرضیه قرار بدهیم چرا ما تفاوت بگذاریم این را بگوئیم المان است و این مملکت فرانسه است و حال آنکه همه یکی است خداوند همه را یکسان آفریده بجمیع مهربان است پس نباید این اوها را سبب نزاع و جدال قرار دهیم علی‌الخصوص دین را که سبب محبت است سبب نورانیت است روحانیت قلبی است تجلی ملکوتیست همچو چیز عزیز را بیائیم سبب نزاع و جدال قرار دهیم این چه ضلالت است این چه بیفکری است این چه پستی است

16 و دیگر از تعالیم حضرت بهاءالله این است که دین باید سبب الفت و محبت باشد اگر سبب بغض و عداوت شود پیدینی بهتر است زیرا دین علاج امراض انسانیت اگر علاج سبب مرض گردد البته ترک آن اولی است اگر دین سبب عداوت گردد عین شر است لهذا عدمش بهتر از وجود

17 و دیگر از تعالیم بهاءالله اینکه تعصبات دینی تعصبات قومی تعصبات وطنی تعصبات سیاسی همه هادم بنیان انسانیت تا این تعصبات موجود است عالم انسانی راحت نیابد پس باید این تعصبات را فراموش کرد تا عالم انسانی راحت شود

- 18 Praise be to God, we are all the servants of God and are immersed in the ocean of the mercy of the Lord. Since we have such a loving God, why should we contend with one another, be unkind one to another, and abide in darkness upon darkness?
- 18 الحمد لله ما جميع بندگان خدائیم و در بحر رحمت پرورگار مستغرقیم مادام چنین خدای مهربانی داریم چرا باید با یکدیگر نزاع کنیم نامهربان باشیم ظلمت اندر ظلمت باشیم
- 19 Briefly, the teachings of Baha'u'llah are many. Should ye desire to be informed thereof, refer to the books and journals; then will ye perceive that this religion hath become the cause of fellowship and love among humankind and hath established universal peace. Therefore, inasmuch as the English nation is noble, and the British government is a just government, it is hoped that it may become the means whereby the banner of peace shall be upraised throughout the world, the oneness of humankind be witnessed, this darksome world become illumined, these wars be transformed into peace, and these differences end in unity and accord.
- 19 باری تعالیم بهاءالله بسیار است اگر بخواهید اطلاع حاصل کنید بکتاب و جرائد رجوع کنید آنوقت مطلع میشوید که این دین سبب الفت و محبت بین بشر شده و صلح عمومیرا دایر کرده لهذا چون ملت انگلیس نجیب است و دولت انگلیس دولت عادلانه است امید چنان است که سبب شود تا علم صلح در جمیع عالم بلند گردد و وحدت عالم انسانی مشاهده گردد ایعالم ظلمانی نورانی شود این جنگها مبدل بصلح گردد و این اختلاف بانحداد و اتفاق انجامد

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NJB_v05#09 p.001

ABU0116

Words spoken at East Putney in London, 1912-Dec-29

Are you all well? Are you all very happy? Are you all joyous? You must be exceedingly joyous because God has brought about such friendship and has caused us to come together. Up to this time it has been very difficult for the Orientals and the Occidentals to associate with each other in the spirit of fellowship in one gathering, to manifest such love and amity and to appear with such unity and such concord. It is my sincere hope that day unto day this love and mutual assistance may be increased between the Orient and the Occident. May the love of God appear and dawn in the horizon of the hearts to such an extent that the people may become as one people. Although from a physical standpoint we are different, each one of us having our own individual bodies, yet we may become united as far as the spiritual side of our lives is concerned. Although we may be as many candles, as many lamps, yet the same light may shine from all of us. If such a state of ideal union is established, then you shall witness the power of the

Kingdom of God, and you shall behold the heavenly glories of Light.

This world is attacked by sickness and ailment. There must needs be a physician to diagnose the sickness of the body politic. If the sickness is slight no doubt very little medicine will be needed to heal the patient; but, if the disease is chronic and if the signs of pathology are very great, then extreme measures must be taken for a slight medicine will not do away with the powers of evil.

The body of humanity at large today is attacked by severe sickness. One of these ailments is this: the human world at large is submerged in a sea of materialism. The power of materialism has prevailed and is in the ascendancy. Spiritual susceptibilities are lingering behind; the knowledge of God has not remained; the powers that discover the realities of phenomena are not manifest. The larger part of the world of humanity, like unto animals, is captive in the claws of nature. They cannot comprehend what is said to them regarding the spiritual world. Truly, I say, they are worshipping nature, glorifying in this sort of adoration, while the animal is inferior to man is similarly engaged in the pursuits of the natural sides of life. The animal does not know anything else excepting the world of nature; the animal is a captive of the tangibilities and does not know anything about the world of idealism and aestheticism; the animal is out of touch with the world of spiritualities; the animal is out of touch with the Love of God; it does not know anything about the Love of God, and is not informed at all of the realities of things.

It is, indeed, very strange and astonishing to witness that contemporaneous thinkers and scholars are glorifying in this kind of worship, stating that, 'we do not accept anything but that which we see with our own eyes; we adhere to that which we see in the world of nature; we do not want to have anything to do with the world which you religionists call supernatural. This kind of super-naturalness is without foundation, because we cannot conceive of it with our own eyes. We only accept that which is tangible; that which we see and feel in the world of nature. We are indeed the philosophers and the wise men of the age; we are the professors of universities and we have searched the whole laboratory of nature and have found nothing of what you call God and spiritual things.'

Whilst in reality this condition of life belongs to the animal kingdom - the animals in this world of materialism - and does not know anything other than matter, (nature); therefore if the glorification and worship of nature, as believed by some of our contemporaneous thinkers is a great virtue, then the

animal is the most virtuous. The cow is entirely out of touch with the realm of God and is not cognizant of the spiritual life. The cow is out of touch with the supernatural realm and is not cognizant of the realities of sentient beings. The cow is captive of the senses and holds fast to that which is in the world of nature. Without entering a college, without learning the sciences, the cow being a captive of nature (similar to our philosophers) is consequently a great philosopher.

This will demonstrate to you that this is not the glory of men nor the honor of humanity.

God has deposited in man the ideal power. The animal kingdom is deprived of the enjoyment of that ideal power which is in man and which enables him to discover the realities of things. This reality, this ideal reality, causes men to attain to knowledge of the aesthetic world. This ideal power prompts man to become informed of the knowledge of God. This ideal power prompts man to ascend heavenward and to discover the mysteries of God. This ideal power will unveil to men's hearts the secrets of the Divine Books and Holy Scriptures. This ideal power will put man in touch with the powers that are super-mundane.

In brief, these statements will show you that the body of humanity is sick; for it is entirely submerged in a sea of materialism. The sickness is chronic and very severe; the darkness is very intense and impenetrable. It is time - it is high time for the friends of God to arise with extraordinary power so that they may effectively heal the body politic which is attacked by these chronic diseases. Perchance humanity may be delivered from these ailments.

What is the strong remedy that is needed, or what the course of treatment? It is purity of intention, turning one's face towards the kingdom of Abha; it is sublime spirituality; it is the eloquence of the spiritual tongue; it is strength of heart; severance from all else but God, it is the greatest sanctification; it is the tenderness and cleanliness of the heart; it is the polish of purity of the spirit. If the believers in God are assisted and confirmed with these ideal powers, they shall indeed be enabled to heal effectively these sicknesses and heal the body politic.

It is an established fact that a little darkness will vanish when a small lamp is lit. For example: this room is lighted by one lamp, but a small lamp will not light the outside world; there must needs be a powerful light - a searchlight, in order to discover the very dark recesses of nature. The darkness which encircles the globe today, is very dense, for it is the darkness of

the realm of nature and matter which environs the globe. Now, each one of you must be like unto a penetrating searchlight, so that you may dispel this darkness.

When there is compound ignorance, compound knowledge is necessary. Consider, look upon all the people of this life, most of them are what we may call atheists, or deniers of the existence of God and are of the school of anthropomorphists, who are submerged in a sea of blind dogmas and imitations. They are not informed of the realities of being, nor of the foundation of the religions of God. They hold fast to the imitations of their forebears and ancestors. If you ask for conclusive proofs in regard to their beliefs, they cannot bring them forward: only certain blind traditions, which they have received from their ancestors and have accepted without independent attestation. It is like the blind leading the blind. Real belief, real faith is acquired as we investigate the reality independently.

Today the world of humanity is divided into two parts: the first are agnostics, materialists and atheists; the second are holding fast to the imagery and symbolisms of the churches, not knowing at all the world of idealism, entirely ignorant of the unity of the basis of religion; being in the claws of prejudice, they are biased, constantly waging warfare and contention, killing each other for the sake of a piece of land, pillaging each other's property and engaging in rapine and bloodshed; razing to the ground the houses and the homes of each other.

Consider how this human world is in the lap of superstition in this day. Therefore, show forth your magnanimity; arise with the greatest power; beg confirmation and aid from the Kingdom of God, so that with the Divine Assistance and through the breath of the Holy Spirit ye may be rendered victorious and successful in the great spiritual fight. May the souls be quickened; may their eyes be endowed with insight; may their ears be opened; may they become informed of the reality of God; may they behold the lights of the Kingdom of the Almighty, so that this universe, this world, may become a new world, and this great emanation of divinity may become widespread and universal. Dark are they: may they become enlightened! Earthly are they: may they become heavenly! Like animals are they: may they become human! Men are they: may they become angels! May they become the discoverers of the realities of things. May they become informed of the mysteries of God. Then the surface of the earth will become a delectable paradise. Love will reign supreme among the hearts of men and the illumination of the Kingdom will be widespread.

All of you must strive in this world-service, and in this path be ever ready to sacrifice your possessions, your wealth, even your

lives, so that we may establish the fact that we are the lovers of the world of humanity, and it may become manifest that we have attained to the station of self-sacrifice. Then [m]ay we obtain everlasting glory.

DAS.1912-12-29x

ABU0702

Address at Nineteen-day Feast, home of Mrs Robinson in London, 1912-Dec-29

The Nineteen Day Feast was inaugurated by the Bab and ratified by Baha'u'llah, in His holy book, the Aqdas, so that people may gather together and outwardly show fellowship and love, that the divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and mutual helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward...

BDA2.049n

In brief, this is my hope: that the Nineteen Day Feast become the cause of great spiritual solidarity between the friends, that it may bring believers into the bond of unity, and we will then be so united together that love and wisdom will spread from this centre to all parts. This Feast is a divine Feast. It is a Lord's supper. It attracts confirmation of God like a magnet. It is the cause of the enlightenment of hearts.

Every day great feasts and banquets are being spread with the object of material enjoyment and relish of food. People partake of certain delicacies and waters from various fountains, that they may have a good time. Balls and dances follow. All these are for the body, but this fellowship is of the enjoyment of God, for the partaking of spiritual food, for the elucidation of spiritual subjects, for the discussion and interpretation of the teachings and counsels of God. It is absolute spirituality.

It is my hope that the Nineteen Day Feast may become firmly established and organized so that the holy realities are behind this meeting may leave behind all prejudices and conflict, and make their hearts as a treasury of love. Even if there is the slightest feeling between certain souls – a lack of love – it must

be made to entirely disappear. There must be the utmost translucency and purity of intention.

They must enjoy the love of God, acquire the power for the promotion of the happiness of mankind and the Word of God. With such high mention must this Feast become an established institution. When they gather in this meeting, all those present must turn their faces toward the Kingdom of Abha, and from their hearts supplicate, invoke and entreat toward the lofty throne, beg of God's forgiveness for all shortcomings, read the teachings and arise to His service.

Then spread the feast and give refreshments. Assuredly great results will be the outcome of such meetings. Material and spiritual benefits will be assured. All who are present will be intoxicated with the breezes of the Love of God, and the Breath of the Holy Spirit will with tremendous power inspire the hearts.

If this meeting be established on such a rock, it will become a power which will attract heavenly confirmations, be the means of the appearance of the Light of God, and the reality of every subject will become unfolded. Such a meeting will be under the protection of God. It is my hope that you will continually hold these meetings and that each time it will become more and more the centre of all the virtues, the point for the effulgence of God.

May your hearts be enlightened!

May your faces become radiant!

May your spirits be illumined!

May your thoughts find wider range of vision!

May your spiritual susceptibilities be increased!

May the realm of God surround you, and may your

hearts become the treasury of heaven!

This is my hope.

[Words of Abdu'l-Baha spoken at the Nineteen-Day Feast at the home of Miss Robinson, London, December 29, 1912, during the time of the international peace arbitration committee meeting in London. Translated by Ahmad Sohrab, Transcribed from notes taken by Isabel Fraser:]

These delegates who have gathered in the Peace Conference are like merchants. Each strives to compete for victory with

his rival. Even if peace were established, it would be but temporal. Years ago there was an international peace agreement, but wars have continued notwithstanding. If such conferences were endowed with the power to establish an enduring peace, the world would have been at rest long ago.

Praise be to God, souls have assembled here with pure intention. That which is the means of love and fellowship in the world of humanity is acceptable at the Divine Threshold, and that which is conducive to the welfare of mankind, but any movement which brings about rancor, hatred and animosity is not acceptable.

All the holy and inspired messengers who have shone in the history of the world have, as the fulfillment of their mission, the promotion of love and amity in the hearts of the people. In order that the members of the world of humanity might associate with each other, these Divine Souls have utilized every means, for it has been the aim of all the Prophets of God to bring about reconciliation and fellowship among the sons of men. The divine philosophers and scholars of history strove with all their powers to bring about this ideal condition. In this highway they have given up wealth, property and possessions. For this central principle of peace more than twenty thousand in the Orient have given up their lives. While under the sword of execution, their great desire was this fulfillment; while in the pillory they longed for the effulgence of the Holy Spirit. While actually being hewed asunder, they went to death with the greatest joy and felicity, knowing that their martyrdom hastened the millenium. Consider to what an extent they were self-sacrificing. They were happy and ready to give up everything, even to life itself. There are certain souls whose aim is equally lofty. Their desire is also the affinity between members of the human family, but they practice it only to the extent of verbal demonstration. They are not ready to give up their lives for its accomplishment. There is a great difference between the man who rests on the bed of luxury and selfishness, and the man who in the arena of activity willingly sacrifices all for the attainment of a sacred object.

Philosophers and those who see visions dream safely in the security of their own houses. But the faithful servants of the Almighty did not merely dream high ideals in homes of comfort. In order to prove their sincerity, they gave up their houses and lives. The earth became crimson with their blood, the cross adorned with their holy temples; their bodies and their heads decorated the points of spears. Thereby we can judge of their sincerity. This is the station of sacrifice. This is the station of martyrdom. The man who desires the improvement of the

human race must ever be ready to sacrifice his honour, glory and life. In this century the Bahais have sacrificed their lives so that fellowship and affection may become realised in the hearts, so that the world of humanity may become radiant, the children of men be resuscitated with a new life, and the earthly world become a mirror reflecting the divine world. When a holy and divine [...]

COC#0934, DAS.1912-12-30n, BNEW#33 pp.1-2 Jul 1929, BSTW#032x

AB01701

To: Charles Mason Remey, in Washington, DC

Date: 1912-Dec-29

1 O luminous and spiritually dear youth! Your letter arrived and its reading brought me such joy that I cannot describe, for it is evidence of your noble nature, strength of purpose, and sincerity of intention. 'Abdu'l-Baha's happiness comes from such matters. If all physical pleasures were combined, they would not cross 'Abdu'l-Baha's mind as providing any comfort or pleasure in the world. But when a musk-scented breeze from the rose garden of the friends' hearts reaches the nostrils, such joy arises that one involuntarily offers thanks to the Blessed Beauty for having trained such servants.

2 In any case, I am infinitely delighted by your letter. Your thinking is very appropriate. I hope that a new stirring will arise in the hearts of the friends, and that great firmness and steadfastness will be achieved and become the cause of guidance for others. Therefore, with divine power, heavenly determination and will, an eloquent tongue, and a heart overflowing with the love of God, take the Tablets in hand and travel to all regions, even to the Hawaiian Islands. Journey to all the cities of America, call everyone to firmness in the Covenant, intoxicate all with the wine of the Covenant, and guide them to spread the divine fragrances. Raise the cry of "Ya Baha'u'l-Abha" and the call of "Ya 'Aliyu'l-A'la." Awaken the friends, for soon a test will come. Perhaps some souls who are outwardly firm but inwardly wavering will go to those parts to weaken the friends in the divine Covenant. They must be alert and vigilant, immediately withdraw upon seeing any sign of Covenant-breaking, and strive night and day until the lights of

1 ای جوان نورانی و عزیز روحانی من نامه تو رسید و از قرائتش چنان مسرتی حاصل شد که وصف نتوانم زیرا دلیل بر علو فطرت و قوت همت و خلوص نیت تو است عبدالبهاء را سرور باینگونه امور است اگر جمیع لذائذ جسمانی جمع شود بخاطر عبدالبهاء خطور ننماید که راحت و لذتی در جهان هست ولی چون نفحه مشجاری از گلشن قلوب یاران بمشام برسد چنان فرحی دست دهد که بی اختیار بشکرانه جمال مبارک پردازد که چنین بندگانی تربیت فرموده است

2 باری از نامه شما بی نهایت مسرورم این فکر شما بسیار موافق امیدوارم که یک اهتزاز جدیدی در قلوب احببا حاصل گردد و ثبوت و استقامتی عظیم حصول یابد و سبب هدایت دیگران شود پس با قوتی رحمانی و عزم و اراده‌ئی آسمانی و لسانی ناطق و قلبی سرشار از محبت الله الواحد را بدست گیر و بجمع دیار سفر کن حتی به جزائر هونولولو در جمیع شهرهای امریک سفر نما و جمیع را بر ثبوت بر میثاق بخوان و جمیع را از باده میثاق سرمست کن و بنشر نفعات الله دلالت نما فریاد یابهاء الابهی بلند کن و نعره یاعلی الاعلی زن و یاران را بیدار کن که امتحانی عنقریب پیمان آید شاید نفوسی ظاهر ثابت و باطن مذبذب بانصطفحات رود تا یاران را در میثاق الهی سست کند بیدار باشند هوشیار باشند بجزد اثر

the Abha Kingdom encompass the world and the darkness of error is completely dispelled.

نقض نگاره گیرند شب و روز بکوشند تا انوار ملکوت ابدی جهان گیر گردد و ظلمات ضلالت بکلی زائل شود

- 3 Convey the most wondrous and glorious greetings to all, especially to the handmaid of God Mrs. Parsons, the handmaid of God Mrs. Dixon, the handmaid of God Mrs. Hannen, the handmaid of God Mrs. Haney, and the rest of the divine friends and handmaids of the Merciful. And upon you be the most glorious Glory.

3 جميع را تحيت ابدع ابدی ابلاغ دار علی الخصوص امة الله مسس پارسنز و امة الله مسس دیکسن و امة الله مسس هنن و امة الله مسس هنی و سائر احبابی الهی و اماء رحمن را و علیک البهاء الأبدی

SW_v04#03 p.056, SW_v04#10 p.174x, SW_v06#12 p.093, SW_v07#16 p.163, BSTW#073ax, BSTW#131x

INBA87:401, INBA52:412b, MKT3.232, NJB_v04#02 p.004

ABU2135

Words spoken on 1912-Dec-29 in London

- 1 There are two kinds of differences: one kind is essential and innate differences, which do not prevent the manifestation of general unity and fellowship, but rather support it - like the different colors and types of flowers in a garden that contribute to its increased beauty and adornment, or like the different members of the human body which all assist one another and cause the appearance and manifestation of each other's perfections. When all come under the influence of one spiritual force, the differences between members and limbs have no effect and an honored form takes shape.

1 این اختلاف بر دو قسم است قسمی اختلاف اصلی و خلقی است و آن مانع ظهور اتحاد و الفت عمومی نیست بلکه ممداست مثل اختلاف الوان و اقسام گلهای گلشن و گلستان که سبب ازدیاد جلوه و زینت آنهاست و یا مانند اعضا مختلفه هیکل انسان که جمیع ممد همدیگر و سبب ظهور و بروز کمالات یکدیگرند و چون جمیع در تحت نفوذ یک قوه روحانی در آیند اختلاف اعضا و جوارح را حکمی نماند و هیکلی تکریم تشکیل یابد

- 2 The other kind consists of accidental differences which, due to lack of education, become the source of ignorance and cruelty, and the cause of oppression, enmity, hatred and warfare between the nations of the world. This kind of difference must be eliminated so that through spiritual power the different parties and nations may come under the shadow of one Word.

2 قسمی دیگر اختلافات عرضیه است که بسبب عدم تربیت مایه جهل و جفاست و سبب ظلم و عداوت و بغضا و علت جنگ و جدال امم دنیا اینگونه اختلاف را باید زائل نمود تا بقوه معنویه احزاب و امم مختلفه در ظل کلمه واحد در آیند

MHMD2.058

BDA2.048

ABU3381*Words to Haji Amin and Daniel Jenkyn, spoken on 1912-Dec-29 in London*

The language of the heart is more eloquent than the physical tongue. When two hearts are united together astonishing results will be seen. But a perfect union is necessary. All the phenomena speak with man, explaining to him in an eloquent tongue all the secrets of creation.

DAS.1912-12-29

AB12767*To: Ghulam Ali Davachi, in Tihiran**Date: 1912-Dec-30*

O thou who art firm in the Covenant! All letters up to the twentieth of Muharram of the year 1331, together with all drafts, were received. Rest assured. There is no time for more than this. Convey to all the friends the Most Glorious, Most Wondrous greetings.

ای ثابت بر پیمان جمیع مکاتیب تا بیستم محرم سنه ۱۳۳۱ با جمیع بروات رسید مطمئن باش فرصت بیش از این نیست جمیع یاران را تحیت ابدع ابی

INBA85:547a

AB11235*To: Jinzo Naruze, in Japan**Date: 1912-Dec-30*

O God! The darkness of contention, strife and warfare between the religions, the nations and peoples has beclouded the horizon of Reality and hidden the heaven of Truth. The world is in need of the light of Guidance. Therefore, O God, confer Thy favor, so that the Sun of Reality may illumine the East and the West.

خدایا تاریکی نزاع و جدال و قتال بین ادیان و شعوب و اقوام افق حقیقت را پوشیده و پنهان نموده جهان محتاج نور هدایت است پس ای پروردگار عنایتی فرما که شمس حقیقت جهانرا کران بکران روشن نماید

MMG2#054 p.055

JWTA.050, ADMS#064

AB11584*Cablegram dated 1912-Dec-30**To: Wilhelmitte, New York**Date: 1912-Dec-30*

Receive no Persian, even my family, without autographic permission. Communicate to all friends.

SW_v06#12 p.093, BSTW#073a

ABU3770*Address at Oxford University, Manchester College, 1912-Dec-31*

This indeed is a blessed gathering, in the centre of science and learning. In the world of existence to-day the greatest achievements of man have been made possible through the scientific uncovering of realities. Through the knowledge of science, the mystery of past ages and the possibilities of the future are unfolded before our eyes. The world of existence is like unto the human body; science is like unto the spirit which animates that body. Science distinguishes man from the animal. Were it not for science man and the animal would be on the same level. Science leads us to the understanding of the power invisible, and enables us to comprehend the mysteries of God. Knowledge is the greatest foundation of human prosperity and happiness. If we do not exert ourselves to investigate we can never arrive at any comprehensive conclusion. All the sciences and crafts were once the hidden mysteries of nature; but out of the plane of invisibility man has brought them into the realm of visibility.

ABB.049

Let us look at the material universe. The sun, so colossal, is the captive of nature, and all the stellar bodies in the boundless heavens move submissively under this heavenly domination. They cannot use their force against the strength of these laws or deviate from their mandate even by the width of a needle. On this globe all things alike are held captive—the mountain and the little ant. Nothing escapes. The ocean with its rebellious force cannot free its neck from the chains which encompass the spheres.

Weak man alone is free from these laws. He is endowed with a power which enables him to break the confines of the material

prison, wrest the sword from the hand of nature, and use it against her head. He calls to the elements, "I will make you my servants." By the strength of his will power and intellect he can contradict the laws that govern the material world, annihilating its terrors and using its powers for his own convenience and comfort.

According to these laws, considering the exigencies of his birth, man should remain on the face of the earth, but he flies in the air and travels over and under the seas. These acts are apparently in opposition to the laws of Nature. The power of electricity, which has strength enough to cut mountains to pieces, man captures and imprisons in a little lamp. The voice which according to Nature spreads only to an echo, he imprisons in a little instrument which carries the voice for many miles. Also through the power of electricity east and west are brought into communication within the twinkling of an eye. He catches the passing light and shade, and fixes it in a photograph. Man is enabled to break through the confines of matter and wrest from Nature her treasures, for Nature cannot keep her own secrets.

Man has intelligence; he has perceptive, inventive, contemplative, sensitive faculties; why should he turn and adore Nature? Why, having freed himself through the cultivation of these faculties should he again continue himself in her domain? In his primeval state he was ignorant and the collective centre of all the vices and sins. But man, on being educated, freed himself from these defects and adorned his being with the perfections of civilisation. Nature is a traitor, and when man again places himself under the laws which govern her domain, this is eternal loss, this is sorrow, this is death.

Man must not forget to look towards the divine gifts. What a blessed power there is in man! What a wonderful effulgence is the morality of man! There is warfare in the world of nature. The wind tries to uproot the trees. Thunder and lightning destroy and the earth quakes. How pitiful it is that in humanity there is something akin to the material warfare, not only in the warfare that is the working of the principle of the survival of the fittest, but in the warfare that is carried on in the minds of men.

The foundation of all the religions of God is one. Pure religion invites men to love each other. The Balkan War is the result of the fundamental basis of religion having been set aside. All the horrors of that war have been brought about by religious prejudice, while all the religious teachings of God beckoned to love and unity. Through dogmas and superstitions, religion, which should have become the cause of love, prosperity and

happiness, has become the cause of hatred, destruction, and strife.

Praise be to God, the intellect of man is broadening; his perceptions are becoming clearer, and the enlightened universities are carrying on a great work of peace and reconciliation. This is the century for the establishment of universal peace between all countries. This is the day-spring of the future. It is my hope that all of you with tongues, pens, and hands will help spread the keeping of peace amongst the children of men so that they will be enabled to uproot the trees of difference and consequent warfare. Then all nations and religions will accord. This is my hope for you. May the bounties of God descend upon you.

AB10773

To: Yuhanna Dawud, in London

Date: 1912-Dec ca.

Verily the poems of Bishop Kan and John Newton are exalted, but it were possible to abridge them all to this: "O God quicken me with the breaths of the Holy Spirit."

For that which contains the fulfillment of all human inspiration, for that which we supplicate in words is the breath of the Holy Spirit. Verily, it changeth the earthly man into a heavenly one, the materialist into a spiritual being, the unenlightened into a reflection of the divine, and the satanic man into a godly person. It maketh the blind to see and quickeneth the dead.

SW_v08#08 p.100

ABU2959*Words spoken in 1912 in London*

“By what process” continued the questioner, “will this peace on earth be established? Will it come at once after a universal declaration of the Truth?”

“No, it will come about gradually,” said Abdu'l-Baha. “A plant that grows too quickly lasts but a short time. You are my family” and he looked about with a smile, “my new children! if a family lives in unison, great results are obtained. Widen the circle; when a city lives in intimate accord greater results will follow, and a continent that is fully united will likewise unite all other continents. Then will be the time of the greatest results, for all the inhabitants of the earth belong to one native land.”

COC#1607x, AIL.106

ABU0335*Words spoken in Dec. 1912 in London*

God, the Almighty, is the Creator. His highness, the Divine God, has certain attributes. In thinking of God, one presupposes certain virtues and perfections. If one could for one moment imagine the cessation of the outpouring of these virtues, then would the Divinity cease. His Highness, the Almighty, is unknowable. All we human beings can know of Him, is the manifestation of His virtues: all the children of humanity can comprehend is through the showing forth of His attributes to the world.

To illustrate this point—the sun continues to be the sun only as long as it floods the world with its heat and with its rays. Therefore, we cannot think of the sun without its attributes of light and heat. If you could imagine the sun as a dark, sad body, it would no longer be the sun. If we could imagine such a thing, the reality of the sun would be accidental, not eternal. Could any one imagine a time when the sun was without rays, or without heat or light?

We attribute to the Reality of God certain virtues, or qualities, which are as follows: Knowledge, Omnipotence, Creative Power; He is the Provider, the Life-giver, the Perfecter. And if we could even imagine a time when God was not adorned with these attributes, then He were no longer God. We can only think of the Reality of God as an infinite and unlimited Being. If we could imagine the cessation of these virtues, the Divine World would exist no longer.

In thinking of the Divine Perfecter, one presupposes the existence of sentient beings. Knowledge presupposes the existence of certain beings who are possessed of intellect. Were it not for this power of understanding, how could we have any idea at all of God? The term Creator presupposes the existence of created beings. Were it not that we were created, how could we conceive of the Creator? In thinking of the Provider, one presupposes certain beings who are provided for, and One Who provides. In speaking of the Life-giver, one thinks of life. Were it not for the living ones, how could there be any thoughts about the Life-giver? The idea Giver supposes the idea of recipients. Were it not for the Divine Giver, how could we think of One Who was to give?

This is a very abstruse question—attend to it. It is impossible to imagine the cessation of certain attributes and virtues which are co-existent with God. If we could imagine for a moment an interruption in the onward flow of the bounties of God, it would be to suggest that God was a finite being. We cannot imagine such a thing. This proves, therefore, that God has always been the Creator, the Provider, the Generous, the Life-giver, the Omniscient, the Omnipotent: and in the outpouring of His virtues there is no cessation at all. Think and ponder upon this very deeply, because this is a very subtle point in Divine Science.

We cannot state that there could ever be a time, either in the past or in the future, when the bounties of God did not flow upon the world of humanity. How can we limit the Divine Virtues to any special period of history? The virtues of God are as drops falling unrestrainedly from a mighty ocean—how are we to hold them back? How can we limited beings know anything of the Unlimited God? Or we finite beings of the Infinite God? How shall man dare to settle a point when the Divine Virtues shall cease? An ignorant man, who was devoid of any insight, might imagine such a cessation. How could he comprehend the Reality, the Unsearchable?

Man receives the bounty of God all his life: the bounties of God are the source of life. The bestowals of the Almighty are

infinite; a wise man will never try to limit them. Limitation is the property of the mind of man.

That which is contained in the Holy Books is full of mystery, full of meaning. Those who do not understand, take it in a literal way: I hope that you will investigate the reality of the meanings and understand. For example, Christ said: "I am the bread which came down from Heaven; whosoever partakes, will receive Everlasting Life." By the Bread of Heaven Christ meant the Heavenly Benediction. He who realises the Divine Virtues, and takes for himself a goodly portion of the Heavenly Benediction, shall have eternal life. The Jews did not understand this: so they said, "How can we eat the flesh of this man? Can we become cannibals? How can he claim to have come down from Heaven? We know he was born in Nazareth." Therefore the Jews arose in opposition to Christ. Then again, the Vision of St. John in the Revelation is symbolic. Likewise the description of the bride and bridegroom in the writings of Solomon.

In short, I hope and pray that each of you may discover the Reality of the Symbols and the mystic meanings of the Holy Books. If the Jews had understood, they would at once have believed in Christ; but they only saw the literal sense, and therefore they denied Him, and arose to oppose His teachings. They said: "Christ come down from Heaven! We know that he was born of Mary; he has not a sword, not even a stick! He does not establish the throne of David. He comes in a desert: he has no home, and no food: he is a wanderer in the land. He has not even a mat." They could not see the real meanings of the Holy Books. His Spirit came from Heaven, but His body was earthly. His sword was His thoughts, with which He shepherded His flock. With it He divided the right from the wrong, the truthful from the untruthful. The power of His sword was not like that of Buonaparte; but it was an eternal unchangeable power. This the Jews could not understand.

SFQ.228-231

ABU1345*Words spoken in Dec. 1912 in London*

In the first chapter of the Gospel of St. John the opening words are as follows: "In the beginning was the Word, and the Word was with God, and the Word was God."

Up to this time the explanation of it is this. In the beginning was the Word—this, they say, means: "In the beginning was the Son, the Lamb of God, Christ." The Word was with God means: "Christ was with God." The Word was God means: "The Father, Son, and Holy Ghost are one." This is what they say regarding the Trinity, according to all the theologians and metaphysicians in the world of Christendom.

This is a most delicate subject. I will explain it to you. The reason we call Christ the Word, is because we human beings, compared to Him, are like letters, and He as a word. A word has a complete meaning, whereas a letter has not. A letter has not an independent meaning: likewise all members in a political body have not a distinct status. A word always gives one the idea of something with a complete meaning, an independent meaning.

Christ is the Word. Now what may this mean? The sign of the Word of Christ is the Divine Virtues: the sign of the Messianic Word is the outpouring of the Holy Spirit. The Word means Divine Perfection, Heavenly Bestowals. No one can deny that the Divine Perfections were originally with God. It is an undoubted fact that the most ideal virtues are inseparable from the existence of God. The rays and heat of the sun are co-existent with and inseparable from the sun. In the sun there is a unity of these forces, which blends together in a harmonious whole. The Reality of Christ is like a translucent mirror—the Sun of Divinity is inclusive of the properties which are manifested in it. By this we do not mean that the Sun has left his station and entered into the mirror. For the Reality of Divinity there is no ascent and descent, no entrance, and no exit.

SFQ.227-228

ABU2945*Words spoken in Dec. 1912 in London*

Another time the Bahai Master said: "This world is a theatre. It is not an eternal world: it is a stage where every kind of play is enacted. Man must observe every drama. There is the drama of heat and the drama of cold: the drama of Spring and the drama of Summer—the drama of happiness and of sorrow, of sickness and of health, of shame and of glory, of freedom and of prison—Yes: indeed the world is a great theatre, and man must observe each of these plays."

SFQ.231

ABU2275*Words spoken on 1913-Jan-01 in London*

Civilization, he said, is like unto a moving hill of sands; today it is here; tomorrow it's a hundred miles further. It is subject to these constant transferences: one day in Persia, another day in Assyria, now in Egypt; anon in Greece; once in India and again in Rome; in this age in Europe and further in America.

Who knows what course of nobler and higher civilization is not found for the East, the cradle of spiritual Civilization, the foundation of the moral life of man, the main-spring of divine effulgences and the horizon from which the Day-Star of hope is arising with resplendent beauty.

When the material civilization joins hand to divine civilization, then the world has reached the goal of a new order of things. Then there will be no poverty, no squalor, no crime, no shame. Then there will no night and no winter. Eternal day and perennial spring will gladden all hearts.

DAS.1913-01-01

ABU0726*Address to Women's Freedom League, Essex Hall in London, 1913-Jan-02*

Humanity is like a bird with its two wings – the one is male, the other female. Unless both wings are strong and impelled by some common force, the bird cannot fly heavenwards. According to the spirit of this age, women must advance and fulfill their mission in all departments of life, becoming equal to men. They must be on the same level as men and enjoy equal rights. This is my earnest prayer and it is one of the fundamental principles of Baha'u'llah.

COMP_WOMENP#086x

Some scientists have declared that the brains of men weigh more than those of women, and claim this as a proof of man's superiority. Yet when we look around us we see people with small heads, whose brains much weigh little, who show the greatest intelligence and great powers of understanding; and others with big heads, whose brains must be heavy, and yet they are witless. Therefore the avoirdupois of the brain is no true measure of intelligence or superiority.

When men bring forward as a second proof of their superiority the assertion that women have not achieved as much as men, they use poor arguments which leave history out of consideration. If they kept themselves more fully informed historically, they would know that great women have lived and achieved great things in the past, and that there are many living and achieving great things today.

[Here 'Abdu'l-Baha described the achievements of Zenobia and other great women of the past, concluding with an eloquent tribute to the fearless Mary Magdalene, whose faith remained firm while that of the apostles was shaken. He continued:]

Amongst the women of our own time is Qurratu'l-'Ayn, the daughter of a Muhammadan priest. At the time of the appearance of the Bab she showed such tremendous courage and power that all who heard her were astonished. She threw aside her veil despite the immemorial custom of the women of Persia, and although it was considered impolite to speak with men, this heroic woman carried on controversies with the most learned men, and in every meeting she vanquished them. The Persian Government took her prisoner; she was stoned in the streets, anathematized, exiled from town to town, threatened with death, but she never failed in her determination to work for the freedom of her sisters. She bore persecution and suffering with the greatest heroism; even in prison she gained

converts. To a Minister in Persia, in whose house she was imprisoned, she said: "You can kill me as soon as you like but you cannot stop the emancipation of women." At last the end of her tragic life came; she was carried into a garden and strangled. She put on, however, her choicest robes as if she were going to join a bridal party. With such magnanimity and courage she gave her life, startling and thrilling all who saw her. She was truly a great heroine. Today in Persia, among the Baha'is, there are women who also show unflinching courage, and who are endowed with great poetic insight. They are most eloquent, and speak before large gatherings of people.

Women must go on advancing; they must extend their knowledge of science, literature, history, for the perfection of humanity. Erelong they will receive their rights. Men will see women in earnest, bearing themselves with dignity, improving the civil and political life, opposed to warfare, demanding suffrage and equal opportunities.

I expect to see you advance in all phases of life; then will your brows be crowned with the diadem of eternal glory.

BRL_WOMEN#086x, COC#2177x, DWN_v5#05 p.008-009x, BNE.147-149

ABU3040

Words spoken at Cedar Club in London, 1913-Jan-02

"I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

...

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain."

SW_v03#18 p.009-010

ABU3452*Words to a believer, spoken on 1913-Jan-02 in London*

The fragrance of the rose leads man to the Garden. Faith and Assurance are the fragrance of the rose which attracts individual believing souls together.

DAS.1913-01-02

ABU0055*Words spoken at The White Lodge in Wimbledon, 1913-Jan-03*

How beautiful it is to organize such lovely gatherings that are not based upon the pursuit of the material principles of life! Such gatherings belong to the study and the investigation of spiritual facts... The spiritual power has gathered us together. Our aim is to discover the realities of phenomena. When we ponder over the reality of the microcosm, we discover that in the microcosm, or the little man, there are deposited three realities. Man is endowed with an outward or physical reality. It belongs to the animal kingdom because it has sprung out of the material world. This side of life, or the first reality, is darkness and gloom because the world of matter is the world of darkness. This is the animalistic reality of man which he shares in common with all animals.

AVK1.151.04x

Man, however, enjoys a second higher reality which is the intellectual reality that comprehends all phenomena, or is infinite as regards the phenomena. It is a governor, victorious over the world of matter. It discovers and unfolds the realities of sentient beings; it "explodes" the laws of nature, because from a physical standpoint it is superior, above and beyond the laws of nature.

When we ponder over the morphology of the human body we find that man, like any other animal, is subject to the laws of nature. All creation is the captive of nature; it cannot deviate one hair's breadth from the mandates of nature. For example, the fire is circumscribed and limited within the boundaries of the laws of nature and it cannot transcend any laws laid down by nature. This globe of ours is the captive of the postulates of nature; it cannot deviate one hair's breadth from the laws of

nature. All the stellar bodies in this infinite universe, notwithstanding their colossal size, cannot deviate from the laws laid down for their coursings by nature; they are the prisoners of nature; they cannot go out of the circle or the circumference which is allowed for their journeyings. The great shoreless sea is the prisoner of nature. The vegetable kingdom in its entirety is a captive of nature. The animal kingdom is a captive of nature. All this will show you that these phenomena cannot go beyond the limits set by nature. Likewise man, as far as his first reality or his physical life is concerned, is also a prisoner of nature.

But the reasonable or intellectual reality with which man is endowed enables him to transcend the laws of physical nature. For example, according to the laws of nature man is a denizen of the earth; he must walk upon the earth, and, because he is born on this globe, he belongs to this earthly life. This is a regulation of nature. But man, through his intellectual power transcends this law of nature, discovers the science of aviation and flies in the air like a bird. He becomes like a fish and goes to the very depths of the seas. It is, therefore, an indubitable fact that man is able to transcend the laws of nature; this intellectual reality of man conquers nature. Through it man is enabled to make a fruitless tree fruitful. He transforms the wild woods into fruitful orchards. He changes the plains of thistles and thorns into lovely meadows and rose gardens. Then there is the electrical energy which breaks the very mountains. Man through the application of intellectual force takes this electrical energy and makes it a captive within the incandescent lamp. According to the postulate of nature his voice is a free activity. Man takes it and makes it a prisoner within a box—a phonograph. Man through this power is enabled again to communicate with the east and the west within a few minutes. Through this intellectual power while he is in Europe he is able to discover America. This is an extraordinary power! He may live all his life in the east and yet through this power may organize great affairs in the west. All these sciences that we enjoy were the hidden and recondite mysteries of nature but man was enabled to discover these mysteries and out of the plane of the unseen he brought them into the world of the seen. All the artistic accomplishments and undertakings which we have today were once the secrets of nature; man discovered them and brought them to the plane of visibility. In short, the exploration of the secrets of nature seem to be very numerous. Therefore the citation of these facts will demonstrate to you that man is superior to nature. He is, in fact, its governor, although his physical reality is a captive of nature. It is

then self-evident that in man there exists an intellectual reality which is superior to his physical reality.

There is, however, a third reality in man, that is the spiritual reality. Through that medium come spiritual revelations. This is a celestial power which is infinite as regards the intellectual as well as the physical realms. This power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality which belongs to the divine kingdom. This celestial reality, or the third reality, delivers man from the material world. It is the power which enables man to escape from the world of nature.

This is proven from scientific as well as spiritual evidence. When we ponder and look over phenomena we observe that all have their origin in a single element. This single atomic element travels and has its coursings through all grades of existence. I wish you to ponder over this carefully. This single element has been in the realm of the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having completed its travellings through the mineral kingdom it has ascended to the vegetable kingdom and in this kingdom it has had again its travellings and transformations through myriads of images; sometimes it has been a grain, again it was in the form of a leaf, anon it was a flower or an animal, a tree, or a blossom! Then it attains to the stage of fruition and is a fruit. This single primordial element has had its transformations through these infinite forms and images. Again in the human kingdom it has its transferences and coursings through multitudes of forms. In short, this reality or this single primordial atom has had its numerous travellings through every stage of life and in every stage or form it was endowed with a special and peculiar virtue. Therefore the great and divine philosophers have had an epigram as follows: "All things are involved in all things". Every single phenomenon has enjoyed the favors of God, and in every form of these infinite electrons it has had its perfections or virtue. This, I hope, is evident and clear to you. This flower once upon a time was the soil; the animal eats it; it ascends to the animal kingdom. Man eats the body of the animal and there you have the ascension into the human kingdom, because all phenomena are the eaters and the eaten. This breath we respire is it not true that there are many thousands of infinitesimal microbes in it, each one of these microbes going into the constitution of our body? And this will show you that the lower forms of life can be transmuted into the higher realms of existence. Therefore, every primordial atom of these atoms, single and indivisibly, has had its coursings throughout all sentient creations, going constantly into

the make-up and aggregation of elements. Thus you have the conservation of energy and the infinitude of phenomena, the indestructibility of phenomena, changeless and immutable because life cannot become annihilated. The utmost is this; that the form, the outward image, throughout these changes and transformations is dissolved. The realities of all phenomena are immutable and unchangeable. Extinction or mortality is nothing but the transformation of pictures and images but the reality back of these images is eternal.

Every reality of the realities of life is one of the bounties of God. Some people believe that the divinity of God had a beginning. Therefore with this principle they have limited the downpour of the bounties of God. For example, they think that there was a time when man did not live, and that there will be a time in the future when the race of man will be destroyed, that there was a time when this globe did not exist. Such a theory circumscribes the power of God, for how can we understand the divinity of God but through the manifestation of his qualities? How can we understand the fire? Through its physical heat, through its flame. Were not heat and flame in this fire, naturally we could not say that the fire existed. The illumination of the lamp is through electrical energy and if we believe that there was a time in this world when this electrical energy was not in existence, then that is equal to the statement that there was no life at all. Or, take another example, the sun; let us say that there was a time when the sun was not endowed with rays and heat. That is equal to saying that there was no sun, because the very existence of the sun is demonstrated through its heat and rays. If there was a time when God did not manifest his qualities, then there was no God, because the attributes of God presuppose the creation of phenomena. For example, we say God is the creator. A creator must of necessity create. We say God is the provider. The provider must have someone to provide for. We say God is omniscient. Then omniscient knowledge is a consequence of omniscience. Therefore, as long as God has been God there has been creation, there have been the creatures. God has no beginning and his creation has no ending, for the bestowal of God is never failing. The effulgence of God cannot be suspended. The sovereignty of God cannot be interrupted. If we conceive a beginning for the universe of creation then we have conceived for the dominion and sovereignty of God a beginning which is a false theory. In reality his sovereignty is without beginning and without ending. Can we ever dream or conceive of a king without subjects, without an army, without a kingdom? Is it possible? No. A king is in need of a kingdom; he is in need of an army; a king is in need of wealth. Now as long as

the kingdom of God, the sovereignty of God, is eternal, the creation of this universe throughout eternity is presupposed.

When we look at the reality of the subject we will see that the bounties of God are infinite, without beginning and without ending. The greatest bounties of God in this phenomenal world are his Manifestations. (i.e. the great prophets). They are the greatest bounty. These Manifestations are the suns of the reality. Therefore, for the appearance of the holy divine Manifestations of God in the future there is no ending whatsoever, because God is infinite and his grace cannot be limited. And if we ever dare to circumscribe his grace within certain limited spheres, then we have as a necessity circumscribed the reality of divinity which is all-powerful. Therefore the perfect man ever beholds the rays of the sun, he ever expects the coming of the effulgence of God, he ever gazes at the grace and bounties of God, he ever ponders over the omnipotent God, and he knows of a certainty that the reality of divinity is not finite. His names and his attributes are not finite, his graces and bounties are not limited and the coming of the Manifestations of God are not circumscribed. This fact is self-evident and manifest.

Those people who have harkened to the teachings of Baha'u'llah-Hindus, Mohammedans, Christians, Zoroastrians, Buddhists, Jews-such people have discarded their past rancour and are associating with the utmost love and unity. Take my example and see with what degree of love I am associating with you tonight, loving you with all my heart and soul. In the same way all those people are living together, with the utmost accord and unity, to such an extent that they are ready to sacrifice their possessions and lives for each other; and to such an extent has the transformation been wrought that they are ever self-sacrificing for each other. Were you to enter into any (Bahai) gathering in the Orient, it would be very hard for you to discover who is a Christian and who is a Jew, or who is a Zoroastrian, for they are just like so many flames which have become one big flame. (Applause) All these different faiths are merging into one great faith.

BSC.399 #736x, FWU.051, SW_v07#13 p.117-119+124, BSTW#090, BSTW#365

ABU0651

The Four Kinds of Love: Words spoken at 97 Cadogan Gardens in London, 1913-Jan-04

What a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all – even his life. In the Gospel it is said God is love.

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit – this same love – he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

But the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this 'love' to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children – for His servants. (c) The love of man for God and (d) the love of man for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality.

PT#58 p.192, DAS.1913-01-04x

ABU0704

Words spoken on 1913-Jan-05 in London

- ¹ I was not feeling well but came out for your sake. Tomorrow I must go to Edinburgh (Scotland) since I promised, therefore I will go. In London I spoke at many gatherings. I hope my words will be like pure seeds that are sown in good soil, for according to Christ the blessed word is like pure seed. But sometimes some seeds fall by the wayside and are trampled and destroyed. Although the seed is pure, since the soil lacks capacity it becomes corrupted. Some seeds fall on rocky ground and bear no fruit since they have no roots. But some seeds that are scattered on pure soil and are watered produce ears of grain and become a harvest. Now I hope London will be good ground, meaning that the hearts will be pure and empty so that good results will be obtained.

¹ احوال خوب نبود محض خاطر شما بیرون آمدم فردا هم باید باوین بورگ (اسکاتلند) بروم چون وعده دادم لهذا میروم در لندن خیلی در مجالس صحبت کردم امیدوارم بیانات من مثل تخم پاکی باشد که در اراضی طیبه کشته میشود زیرا کلمه مبارکه بفرموده حضرت مسیح مانند تخم پاک است ولی گاهی بعضی تخمها کنار راه میافتد و پامال شده از میان میروند هر چند تخم پاک است لکن چون زمین استعداد ندارد فاسد میشود بعضی تخمها در سنگ ریخته می شود و ثمر نمیدهد زیرا ریشه ندارد اما بعضی تخمها که در زمین پاک پاشیده میشود و آبیاری می گردد خوشه می کند و خرمن میشود حال امیدوارم

لندن عرض طیبہ باشد یعنی قلوب نفوس پاک
و فارغ باشد تا نتیجہء حسنہ حاصل شود

- 2 And those results are the love of God, divine knowledge, establishing decisive proofs and evidences, promoting universal peace and the unity of humankind, connecting hearts through spiritual power, and divine philosophy - these are some of its results. I hope such results will be obtained in London. Our trust is in God and our reliance is on the infinite divine confirmations. I am certain this pure seed will eventually sprout since I see it has been sown in the soil of pure hearts. The cloud of divine mercy rains upon it, the heat of the Sun of Truth shines upon it - it will certainly sprout.

2 و آن نتیجہ محبت اللہ است عرفان الہی است
اقامہء دلائل و براہین قاطعہ است ترویج صلح
عمومی و وحدت عالم انسانی است ارتباط قلوب
بقوہء معنویہ است و فلسفہ الہی این بعضی از
نتایج آن است امید است در لندن چنین نتایجی
حاصل گردد اعتماد ما بر خداوند است و توکل
ما بتأییدات نامتناہیہء الہی نزد من یقین است
کہ این تخم پاک عاقبت بروید زیرا می بینم در
اراضی قلوب طیبہ کشتہ شدہ ابر رحمت الہی
بر او میبارد حرارت شمس حقیقت بر او میتابد
یقین است کہ میروید

- 3 I see harvests that have been produced from these pure seeds, meaning the divine teachings, and I hope that London will become a center of peace and harmony, that the banner of the unity of humankind will be raised, that it will cause fellowship between people and eliminate ignorant prejudices - prejudices that cause disorder in the world's system, meaning religious prejudice, racial prejudice, national prejudice and prejudice between peoples. And soon these prejudices and rotten traditions will pass away for these traditions and superstitions are the cause of difference and strife. They have no connection to divine religion - they are human inventions, not the foundation of the divine Manifestations. The foundation of divine religions is sanctified and free from these superstitions, especially in this luminous age when most have realized that these superstitions are fruitless and harmful to the comfort and ease of humanity.

3 من خرمنا بینم کہ ازین تخمهای پاک یعنی تعالیم
الہیہ حاصل شدہ و امیدوارم کہ لندن مرکز صلح
و سلام شود علم وحدت عالم انسانی بلند گردد
و سبب الفت بین بشر شود و تعصبات جاہلیہ را
زائل نماید تعصباتیکہ سبب اختلال در انتظام عالم
است یعنی تعصب بین ادیان تعصب بین اجناس
تعصب بین اوطان و تعصب بین ملل و یزودی این
تعصبات و تقلید پوسیدہ زوال یابد زیرا این تقلید
و اوہام سبب اختلاف و جدال است هیچ تعلقی
بآئین الہی ندارد این از تأسیسات بشری است
نہ اساس مظاهر رحمانی اساس ادیان الہی ازین
اوہام مقدس و مبراست علی الخصوص درین
عصر نورانی کہ اغلب دانستہ اند کہ این اوہام
بی ثمر است و مضر راحت و آسایش عالم انسانی
است

- 4 This is an age when the light of love will shine and hearts will receive merciful reflections and bestow bounty on each other and spiritual manifestations will encompass all, for divine manifestations give spirituality and eternal joy to the human world. Divine love is the cause of human creation; heavenly mercy is the cause of the creation of every individual in the human world. Praise be to God, this age is a luminous age and this century is a merciful century. I ask God that He may assist us in what is befitting this century.

4 این عصری است کہ نور محبت بتابد و قلوب
انعکاسات رحمانی یابد و بیکدیگر فیض بخشد و
تجلیات روحانی احاطہ نماید زیرا تجلیات الہی
عالم انسانی را روحانیت و سرور ابدی دہد
محبت الہیہ سبب ایجاد بشر است رحمت آسمانی
سبب آفرینش ہر فردی از افراد عالم انسانی
است الحمد للہ این عصر عصر نورانی است و
این قرن قرن رحمانی از خدا خواہم کہ بآنچہ
سزاوار این قرن است مؤید فرماید

MHMD2.071-073

BDA2.059

ABU1923*Words spoken on 1913-Jan-06 en route to Edinburgh in England*

- 1 (the Master told a story about Nur-'Ali Shah:)
- 2 This man had been banished by his government and rejected by his people, and was left to wander in exile. He repaired to the 'atabat, and there too he languished under the oppression of the divines, until he perished at last in Baghdad. A number of his servants, who were then afflicted with the utmost poverty, were deeply affected by the harm he sustained and the vagrancy he endured. As a result, with complete sincerity, they began to mention his name and sing his praises far and wide.
- 3 So profoundly had they been moved, and with such rapturous devotion did they arise, that each and every one of them gained immense renown and was elevated to conspicuous glory amid their fellow men. Their fame was such as to render everyone astonished. Even the majority of the ministers of the court and the divines of Islam became their close friends and admirers – and all this notwithstanding that the cause for which these people had arisen was of no importance!
- 4 Imagine, then, what we who are servants at the divine threshold and guardians of the Kingdom of eternity will accomplish if we arise to serve the Almighty with perfect tenderness, heartfelt devotion, and conscientious attraction!
- 1 (بعد حکایتی از نور علی شاه فرمودند که)
- 2 مطرود دولت و ملت شد و آوارهء غربت گشت و در عتبات نیز از تعدی علما زیست کردن نتوانست تا آنکه در بغداد بسرای جاوید شتافت چند نفر از خدام او که با نهایت فقر و فلاکت بودند از صدمات و آوارگی او بسیار متأثر گردیدند و با نهایت خلوص بنشر ذکرش پرداختند
- 3 چون با کمال تأثر و انجذاب برخاستند لهذا هر یک شهرتی تمام و عزتی کامل بین انام حاصل نمودند جمیع نفوس را حیران کردند حتی اکثر وزرای سلطان و علمای اسلام را دوست یگانه و مرید فرزانه ساختند با آنکه بر امر مهمی قائم نبودند
- 4 پس ما که بندگان آستان الهی و پاسبان ملکوت باقی هستیم اگر با تأثر تمام و تعلق قلب و انجذاب وجدان بر خدمت این آستان برخیزیم چه خواهیم کرد

MHMD2.074, STAB#111x

BDA2.061-062

AB10226*To: Hippolyte Dreyfus-Barney, in Paris**Date: 1913-Jan-06*

Dear kind friend, tomorrow we are departing for Scotland but my health is not good at all. Last night I had a severe fever and did not sleep at all. Please prepare a moderate apartment. We will be in Paris on the twentieth or twenty-first of the month....

MHMD2s.327ax

دوست عزیز مهربانا فردا عازم اسکاتلاند هستیم ولی احوالم ابداً خوب نیست دیشب تب شدید نمودم ابداً نخوایدم شما یک آپارتمان معتدل مهیا نمائید روز بیست یا بیست و یکم ماه در پاریس هستیم...

MMK5#068 p.059x

ABU0156

Words spoken at Esperantist society in Edinburgh, 1913-Jan-07

- 1 Every movement which promotes unity and harmony in the world is good, and everything which creates discord and discontent is bad. This is a century of illumination, surpassing all others in its many discoveries, its great inventions, and its vast and varied undertakings. But the greatest achievement of the age in conferring profit and pleasure on mankind is the creation of an auxiliary language for all. Oneness of language creates oneness of heart. Oneness of language engenders peace and harmony. It sweeps away all misunderstandings among peoples. It establishes harmony among the children of men. It gives to the human intellect a broader conception, a more commanding point of view.
- 2 Today the greatest need of humanity is to understand and to be understood. With the help of the International Language, every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key—the key of keys—which unlocks the secrets of the past. By its aid every nation henceforth will be able easily and without difficulty to work out its own scientific discoveries.
- 3 It is a well-known fact that the Oriental student coming to the west, in his efforts to acquaint himself with the discoveries and achievements of western civilization, must spend precious years of his life in acquiring the language of the land to which he comes before he can turn to the study of the special science in which he is interested. For example, let us suppose that a youth from India, Persia, Turkestan or Arabia comes to this country to study medicine. He must first struggle with the English language for four years, to the exclusion of all else, before he can even begin the study of medicine. Whereas, if the auxiliary international language were taught in all the schools during his childhood, he would learn the language in his own country, and afterwards, wherever he wished to go, he could easily pursue his specialty without loss of some of the best years of his life.

1 از احساسات وجدانیّه مسترها خیلی ممنونم
فی الحقیقه آنچه فرمودند ستایش خود ایشان
است زیرا دلیل بر احساسات فاضلانه بود دلیل
بر علوّ همت و انتشار لسان اسپرانتو بود و این
سبب سرور عموم است چرا که هر چه در
عالم انسانی سبب اتحاد شود مفید است و هر
چه سبب اختلاف و تفریق مضرّ است این
قرن نورانیست اکتشافاتش بسیار است
اختراعاتش بسیار و مشروعاتش بسیار و بسبب
این آثار از سائر قرون ممتاز و اعظم مشروع این
قرن وحدت عالم انسانیست و همچنین وحدت
لسان سبب الفت بین قلوب است سبب حصول
اتحاد است سبب زوال سوء تفاهم است سبب
ظهور حقیقت است و سبب محبت جمیع بشر
است

2 و سبب تفهیم و تفهّم است که اهمّ امور در عالم
انسانیست هر فردی از افراد بشر بجهت وحدت
لسان میتواند بر افکار عموم بشر اطلاع یابد بسبب
وحدت لسان انسان میتواند با سرار قرون ماضیه
مطلع شود و بکمال سهولت تحصیل علوم و فنون
موجوده کند

3 زیرا در مدارس شرق و غرب اهالی باید چند
سال زحمت بکشند تا تحصیل السن نمایند اوّل
باید چهار سال تحصیل لسان نمایند تا مباشرت
بعلم کنند مثلاً شخصی از اهل هند یا ایران و
ترکستان و عربستان بخواهد تحصیل فنّ طبّ
نماید باید اوّل چهار سال تحصیل لسان انگریزی
کند تا مباشرت تحصیل طبّ نماید لکن کسی
لسان عمومی داشته باشد در صغر سنّ آن لسان
را تحصیل کند بعد بهر مملکتی رود بدو بتحصیل
علوم مشغول شود

- 4 Today if one wishes to travel abroad, even though possessed of several languages, he is likely to be seriously handicapped because he does not know the particular language of some one people. I have studied oriental languages profoundly and know the Arabic better than Arabians themselves. I have studied Turkish and Persian in my native land, besides other languages of the East, nevertheless, when I visited the West I had to take an interpreter with me quite as if I knew no language. Now if the International Language were generally spoken, that and the Persian language would be sufficient for me in every country of the world.
- 4 و امروز اگر نفسی ده زبان داشته باشد باز محتاج لسان دیگر است اما اگر لسان عمومی باشد چه قدر آسان میشود فی الحقیقه نصف حیات بشر باید بتحصیل لسان صرف شود هر کس بخواهد در یکی از قطعات عالم سفر کند باید ده لسان بداند تا بتواند با عموم معاشرت کند و تحصیل ده لسان یک عمر میخواید اما یک لسان عمومی انسانرا از همه این مشقتها راحت میکند
- 5 Only think how the International Language will facilitate intercommunication among all the nations of the earth. Half of our lives are consumed in acquiring a knowledge of languages, for in this enlightened age every man who hopes to travel in Asia and Africa and Europe must learn several languages in order that he may converse with their peoples. But no sooner does he acquire one language than another is needed. Thus one's whole life may be passed in acquiring those languages which are a hindrance to international communication. The International Language frees humanity from all these problems.
- 5 خلاصه تفهیم و تفهّم منوط بلسان واحد است باید تلهیز و معلّم وحدت لسان داشته باشند تا تفهیم و تفهّم حاصل شود چه که در عالم انسان امری اعظم از تفهیم و تفهّم نیست تربیت صحیح منوط بتفهیم و تفهّم است تعلیم علوم منوط باین است و این است سبب تحصیل معارف عمومی و باین سبب انسان از هر امری واقف شود پس اگر وحدت لسان باشد جمیع افراد بشر باسانی بیکدیگر تفهیم نمایند
- 6 In a word, to understand and be understood, there must be an international medium. The teacher and the pupil must know each other's language, in order that the teacher may impart his knowledge and the pupil receive it. In all the world there is nothing more important than to be understood by your fellowmen, for upon this depends the progress of civilization itself. To acquire a knowledge of the arts and sciences one must know how to speak, to understand and at the same time to make himself understood, and this matter of understanding and being understood depends on language. Once establish this auxiliary language, and all will be enabled to understand each other. I recall an incident which occurred in Bagdad. There were two friends who knew not each other's language. One fell ill, the other visited him, but not being able to express his sympathy in words, resorted to gesture, as if to say, "How do you feel?" With another sign the sick replied, "I shall soon be dead;" and his visitor, believing the gesture to indicate that he was getting better, said, "God be praised!"
- 6 حکایت کنند که دو نفر دوست بودند که لسان یکدیگر را نمیدانستند یکی بیمار شد دیگری بعبادت او رفت رفیق از مریض پرسید باشاره که چه طوری جواب داد مردم ولی رفیق چنین فهمید که میگوید بهترم گفت الحمد لله باز باشاره پرسید چه خوردی جواب داد زهر گفت شفای عاجل است باز پرسید حکیم تو کیست جواب داد عزرائیل گفت قدمش مبارکست شخص ثالث که زبان هر دو را میدانست برفیق گفت میدانی چه جواب میدهی گفت چون من چنین گمان کردم که میگوید بهترم گفتم الحمد لله میگوید فلان دوا خوردم گفتم شفای عاجل است میگوید حکیم من فلان کس است لهذا گفتم قدمش مبارکست بعد چون فهمید بعکس جواب داده خیلی محزون شد و این حکایت را نوع دیگر مثنوی بیان میکند مقصد یکی است
- 7 From such illustrations you will admit that the greatest thing in the world is to be able to make yourself understood by your friends and to understand them, and that there is no greater handicap in the world than not to be able to communicate your
- 7 خلاصه هیچ چیز بهتر از تفهیم و تفهّم نیست و هیچ چیز از عدم تفهیم و تفهّم بدتر نه هر کس گیر کرده میدانند چگونه انسان متحیر میماند هیچ نمیدانند چه بکنند از هر چیز باز میماند اما چون

thoughts to others. But with an auxiliary language all these difficulties disappear.

- 8 Now, praise be to God, that language has been created—Esperanto. This is one of the special gifts of this luminous century, one of the most remarkable achievements of this great age.

- 9 His Holiness Baha'u'llah many years ago wrote a book called "The Most Holy Book," one of the fundamental principles of which is the necessity of creating an International Language, and He explains the great good and advantage that will result from its use.

- 10 Now let us thank the Lord because the Esperanto language has been created. We have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East. I pray you, Esperantists and non-Esperantists, to work with zeal for the spread of this language, for it will hasten the coming of that day, that millennial day, foretold by prophets and seers, that day when, it is said, the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy word is that hostile races, warring nations, differing religions, shall become united in the spirit of love.

- 11 I repeat, the most important thing in the world is the realization of an auxiliary international language. Oneness of language will transform mankind into one world, remove religious misunderstandings, and unite East and West in the spirit of brotherhood and love. Oneness of language will change this world from many families into one family. This auxiliary international language will gather the nations under one standard, as if the five continents of the world had become one, for then mutual interchange of thought will be possible for all. It will remove ignorance and superstition, since each child of whatever race or nation can pursue his studies in science and art, needing but two languages—his own and the International. The world of matter will become the expression of the world of mind.

وحدت لسان حاصل شود همهء مشکلات حل گردد

8 الحمد لله لسان اسپرانتو پیدا شده و این از خصائص این قرن و از اعظم مشروعات است تا بحال عالم انسانی این استعداد نداشت در قرون ماضیه فی الحقیقه بخاطر غیامد و ممکن نبود زیرا اسباب معاشرت و ذهاب و ایاب اینگونه فراهم نبود حال وسائط نقلیه و ارتباط از هر گونه بسیار لهذا ترویج لسان واحد در جمیع ممالک ممکن

9 حضرت بهاءالله پنجاه سال پیش کتاب اقدس را مرقوم فرمود از جمله تعالیم الهیه در آن کتاب اقدس این است که باید یک لسان عمومی ایجاد شود و در جمیع مدارس تعلیم گردد و فوائد آن چنین و چنان است

10 حال الحمد لله لسان اسپرانتو اختراع شده لهذا من میگویم که جمیع بهائیان شرق تحصیل کنند عنقریب در شرق انتشار خواهد یافت و خواهش دارم نهایت سعی در تحصیل و ترویج آن بنمائید زیرا یومی را که انبیا بیان کرده اند یوم وحدت عالم انسانیت که گرگ و میش از یک چشمه بنوشند شیر و آهو در یک چراگاه بچرند یعنی امم مختلفه با هم الفت نمایند ادیان متضاده متحد شوند والا گرگ و میش هرگز با هم نچرند میش همیشه غذای گرگ بوده اگر گرگ ندرد و نخورد میمیرد پس مقصد نفوس مختلفه و مذاهب و اجناس متنوعه است که با هم الفت نمایند و متحد شوند امروز آروز است پس هر چه سبب اتحاد است خوبست و نافع

11 و اعظم وسیله وحدت لسان است که عالم انسانی را عالم واحد کند سوء تفاهم ادیان را زائل نماید شرق و غرب را دست در آغوش یکدیگر دهد وحدت لسان عالم انسانرا یک عائله کند وحدت لسان اوطان بعیده را وطن واحد نماید و قطعات خمس را قطعۀ واحده زیرا لسان یکدیگر را میدانند و این سبب میشود که نادانی از میان میرود هر طفلی باین سبب تحصیل علوم میکند و محتاج بدو لسان و پس یکی لسان وطنی یکی لسان عمومی یکن بجائی رسد که بلسان وطنی هم احتیاج نماید دیگر چه موهبتی اعظم از این است و چه راحتی برای انسان بهتر از این

Then discoveries will be revealed, inventions will multiply, the sciences advance by leaps and bounds, the scientific culture of the earth will develop along broader lines. Then the nations will be enabled to utilize the latest and best thought, because expressed in the International Language.

- 12 If the International Language becomes a factor of the future, all the Eastern peoples will be enabled to acquaint themselves with the sciences of the West, and in turn the Western nations will become familiar with the thoughts and ideas of the East, thereby improving the condition of both. In short, with the establishment of this International Language the world of mankind will become another world and extraordinary will be the progress. It is our hope, then, that the language Esperanto will soon spread throughout the whole world, in order that all people may be able to live together in the spirit of friendship and love.

BSC.337 #664, SW_v04#02 p.034-036, SW_v11#18 p.299-303+306, SW_v17#07 p.201, SW_v11#17 p.286-287, VLAB.156x, STAB#138x

عالم انسانی جنت میشود چنانچه میگویند لسان اهل جنت لسان واحد است عالم ناسوت آئین ملکوت گیرد اکتشافات بسیار شود اختراعات تزايد نماید صنایع ترقی کند فلاحت ترقی یابد زیرا ملل از یکدیگر بیخبر نمانند

- 12 چون لسان لسان واحد است شرق از فیوضات غرب استفاضه کند غرب از انوار شرق منور شود خلاصه باین سبب عالم انسانی عالم دیگر شود ترقیات فوق العاده حاصل گردد یک مملکت وقتی لسان یکدیگر را ندانند چه قدر مشقت دارند و اگر بدانند چه قدر سهولت در امور یابند لهذا امیدوارم این لسان اسپرانتو بزودی تعمیم و در جمیع عالم انتشار یابد تا کل در نهایت الفت و یگانگی زندگی نمایند

AMK.271-274, PYM.039-041x, KHF.225, KHTB3.090, NJB_v04#02 p.002

ABU2447

Words spoken on 1913-Jan-08 following a performance of Handel's Messiah at St. Giles' Cathedral, in Edinburgh

- 1 It was a good gathering. I saw that the poor were very glad. Truly, the hearts of the poor are very tender; they are easily affected.
- 2 When we were living in Baghdad, and a poor soul came to our home, he noticed a small rug laid out on the ground. He brushed it with his hand and said, 'This is very soft. Were a person to repose on it, he would be thrust into deep sleep and rest with great comfort.' I replied to him, 'Take it; this carpet is yours.' I saw him again some time later, and he said to me, 'I had imagined that reposing on that rug would enhance my sleep, but eventually I realized that it made no difference whether I slept on that rug or on a mat of straw. Having reached this conclusion, I sold the rug.'
- 3 The hearts of the poor are easily broken. Thus, whenever a person can bring gladness to them, it is the right thing to do. When I was in 'Akká, I constantly extended invitations to the

- 1 خوب مجلسی بود فقرا را بسیار مسرور دیدم فی الحقیقه قلوب فقرا خیلی رقیق است زود متأثر میشوند

- 2 وقتی در بغداد فقری در منزل ما آمد قالیچه‌ای را که آنجا افتاده بود دید دستی بروی آن کشید و گفت خیلی نرم است اگر کسی روی این بخوابد بیشتر خواب میرود و راحت می شود گفتم این قالیچه برای تو باشد بعد از چندی او را دیدم گفت "من گمان می کردم روی قالیچه بیشتر خواب میروم بعد دیدم هیچ فرق نمی کند روی قالیچه بخوابم یا حصیر من هم قالیچه را فروختم"

- 3 دل فقرا زود می شکند لذا هر چه انسان اسباب سرور آنها بشود جا دارد من در عکا مکرر فقرا

poor. You are, however, unaware of the dire straits in which the poor ones of the East live. What can those poor souls do?

را دعوت می‌کردم اما نمی‌دانید که فقرای شرق چگونه در حسرتند پیچاره‌ها چه کنند

BDA2.071.02

MHMD2.085, STAB#096

AB08442

To: Hippolyte Dreyfus-Barney

Date: 1913-Jan-08

- 1 My dear loving friend,
- 2 Now as I write this letter, I have been at Mr. Hoyt's house in Edinburgh for two days. I am in good health and well-being and thinking of you. In two days, that is on January 10th, I will be in London. Yesterday I attended a gathering of university students where meetings were held, and last night in the large Esperanto hall nearly a thousand people were present and I spoke. Today in the afternoon I will attend a large gathering and will spend the evening with the governor and ruler and several notables, and tomorrow with the suffragettes. Convey respectful greetings to the honored lady, upon her be Baha'u'llah's blessings.

MHMD2s.325-326

- 1 یار مهربان من
- 2 الان که بتحریر این نامه پرداختم دو روز است که در خانهٔ مستر هویت هستم در ادنبرگ صحت و سلامت و بیاد شما مشغول دو روز بعد یعنی دهم جنیوری در لندنم دیروز در مجمع تلامذه دارالفنون حاضر شدند ملاقات شد و دیشب در تالار بزرگ اسپرانتو قریب هزار نفر حاضر بودند صحبت گشت امروز بعد از ظهر در مجمع بزرگی حاضر میشوم شب را با حاکم و والی و چند نفر بزرگان و فردا با زنهای حقوق طلب بخانم علیها بهاء الله تحیت محترمانه برسان

MMK5#069 p.059

ABU0078

Address at Theosophical Society of Edinburgh, 1913-Jan-09

- 1 Tonight, being present in your gathering, I am exceedingly joyful; for ye, praise be to God, are engaged in the search after truth. Ye have been delivered from the imitations of your fathers and forefathers; your aim is the recognition of reality, wheresoever it may be made manifest.

- 1 امشب چون در مجلس شما هستم بسیار مسرورم زیرا شما الحمد لله تحرّی حقیقت می‌نمائید از تقلید آباء و اجداد نجات یافته‌اید مقصدتان عرفان حقیقت است در هر جا که آشکار شود

- 2 The religions now existing are held captive by imitations. The reality of the religions hath departed from among men, and

- 2 ادیان موجوده اسیر تقلیدند حقیقت ادیان از میان رفته و تقلیدی بمیان آمده که هیچ تعلقی با اساس ادیان الهی ندارد اساس ادیان الهی برای

imitations have arisen which bear no relation to the foundations of the divine religions. The foundation of the religions of God is for the illumination of mankind; it is for the sake of the human race; it is for the concord of hearts; it is for the manifestation of the oneness of the world of humanity.

3 Yet, alas, a thousand times alas! They have made the religions the cause of strife; they contend and wage war with one another, shed one another's blood, and lay waste one another's homes, because they are captives of imitations.

4 For example, one is a Jew. Thou askest him, "Why art thou a Jew?" He saith, "Because my father was a Jew; therefore I too am a Jew." Another is a Christian, because his father was a Christian. Another is a Muslim, because his father was a Muslim. Of whatever nation thou askest, he giveth the same answer. Thus, when ye investigate, ye find that all are captives of imitations, and that the search after truth is absent from among them.

5 Were the truth investigated, all would become united, for truth is one; it admitteth no plurality; and it is the foundation of all the religions. And since these souls are detached from imitations, freed from these bonds, and engaged in the search after truth, therefore am I exceedingly joyful.

6 When we examine the natural world, we see that every being is composed of diverse elements, so that from the mingling of these elements this creature has come into existence while another has passed away. This transition of the elements is evident and cannot be denied. Consequently, every element travels through innumerable forms, and in each form manifests a particular characteristic. For instance, there is no doubt that this flower is composed of diverse elements. At one time, each of its elements was in the mineral kingdom and passed through myriad forms in that kingdom, in each form manifesting a different characteristic. Now it has entered the plant kingdom and is traversing through vegetative forms. At one time it is part of this flower; at another time it is part of another flower or tree. In brief, it will pass through myriad forms in the plant kingdom. This transition from form to form is established and in accordance with a natural wisdom. Next it traverses through the animal kingdom and manifests itself in myriad forms in that kingdom until it becomes transferred to the human kingdom, where it again traverses through myriad forms. In brief, this solitary atom journeys through the forms of all the creatures, and in every form manifests a particular characteristic. Therefore, every thing is connected to every other thing.

نورانیت بشر است بجهت نوع انسان است بجهت الفت بین قلوب است بجهت ظهور وحدت عالم انسانیست

3 لکن هزار افسوس که ادیانرا سبب نزاع کرده اند و بایکدیگر جدال و قتال کنند خون یکدیگر ریزند و خائمان یکدیگر را خراب کنند بجهت اینکه اسیر تقلیدند

4 مثلاً شخصی یهودی است می پرسی چرا یهودی میگوید چون پدر من یهود بود من هم یهود هستم دیگری مسیحی است چون پدرش مسیحی بوده دیگری مسلمان زیرا پدرش مسلمان بوده از هر ملتی می پرسی همین را جواب میدهد پس چون شخص کنید جمیع اسیر تقلیدند و تحرّی حقیقت در میان نه

5 اگر تحرّی حقیقت میشد همه متحد میگشتند زیرا حقیقت یکبست تعدّد ندارد و آن اساس جمیع ادیان است و چون این نفوس از تقلید منقطع و از این قیود آزادند و تحرّی حقیقت مینمایند لهذا من بسیار مسرورم

6 چون نظر در کائنات نمائیم می بینیم هر کائنی مرکب از اجزاء نامتناهی است که از اجتماع این اجزاء فردیه این کائن پیدا شده و این فنا بدیهی است و قابل انکار نه لهذا هر جزئی از اجزاء فردیه در صور نامتناهی سیر دارد و در هر صورتی کمالی مثلاً این گل شبههئی نیست که مرکب از اجزاء فردیه است یکوقتی هر جزئی از آن در عالم جماد بوده و در صور نامتناهیء عالم جماد سیر داشت و در هر صورتی کمالی حال بعالم نبات آمده و در صور نباتیه سیر دارد یکروز بصورت این گل روزی بصورت گل و درخت دیگر خلاصه در صور نامتناهیء عالم نبات سیر نماید و این فنا ثابت است بموجب حکمت طبیعی بعد بعالم حیوان سیر کند و در صور نامتناهیء آنعالم درآید تا بعالم انسان انتقال کند و در صور نامتناهیء عالم انسانی سیر نماید خلاصه این فرد در صور جمیع کائنات سیر کند و در هر صورتی کمالی دارد لهذا هر چیزی در هر چیزی هست

- 7 Every atom undergoes limitless transitions, and with each transition a different characteristic is manifested until all the perfections become gathered together. This is in accordance with a rule of divine philosophy, for man does not become transferred to a higher state. He always continues the same by reason of the indisputable immortality of the soul. The soul is eternal; it has no end and will never cease to exist. A rational proof for this is that man has two realities: a bodily reality and a spiritual reality. The bodily reality is fleeting, but the spiritual reality is immortal. This is because extinction consists of transition from one form to another. This flower, for instance, will perish when it is transferred from this form to a mineral form, but it will not become nonexistent because its matter still continues. At most it has been transferred from a plant form to a mineral form. Thus, a herb which an animal has eaten does not become nonexistent; rather, its extinction consists of its transition from the form of a plant to the form of an animal. It never becomes absolutely nonexistent. Its perishing is the same as its transition from one form to another; but its elements remain unchanged. This is the meaning of extinction and passing away. For example, the body of man turns into dust and is transferred to the mineral kingdom. That dust exists. So the meaning of extinction and passing away is transition from one form to another.
- 8 In the world of corporeal forms, no being can possess two forms at the same time. Every creature has one form. As long as a body is triangular it cannot also be a square or a pentagon. If it is a pentagon or a square, it cannot be a triangle. The soul of man, however, possesses all forms at the same time. At this moment, your mind has within it the forms of a hexagon, pentagon, square, and triangle. All forms at the same moment are present in the soul. No form is missing so that a transition from one form to another is required. Therefore, the soul is eternal, not subject to transition, and always possesses all forms. This is a clear proof.
- 9 There is another proof. At one time the body of man is ill; at another time it is healthy. Sometimes it becomes weak or it gains weight. It has various conditions. But the soul remains in the same state. When the body becomes weak, the soul is not weakened. The spiritual reality of man, therefore, is not subject to change. If a hand becomes severed or a foot cut off, the soul does not suffer any alteration. Extinction, then, refers to the transformation of the body, but the soul changes not. Hence, it is living and eternal.
- پس برای هر فردی انتقالات نامتناهی است و در هر انتقالی کمالی تا جامع کالات گردد این بقاعدهء فلسفهء الهی است که انسان فنا ندارد همیشه باقی است زیرا بقای روح مسلم است روح ابدی است فنا و نهایی ندارد و برهان عقلی آن این است که انسان دو حقیقت دارد حقیقت جسمانی و حقیقت معنوی حقیقت جسمانی فانی است اما حقیقت معنوی باقی زیرا فنا عبارتست از انتقالات از صورتی بصورت دیگر مثلاً این گل انعدام دارد چرا از این صورت بصورت جمادی انتقال نماید اما معدوم نمیشود باز مادهء آن باقی است نهایت از صورت نباتی بصورت جمادی انتقال نموده مثلاً این علفرا حیوان میخورد معدوم نمیشود بلکه فنای او عبارت از انتقال اوست از صورت نباتی بصورت حیوانی اما معدوم صرف نمیشود انعدام او همان انتقال از صورتی بصورت دیگر است اما عنصر باقیست این است معنی فنا و انعدام مثلاً جسم انسان خاک میشود بعالم جماد انتقال نماید آن خاک وجود دارد پس معنی انعدام و فنا انتقال از صورتی بصورت دیگر است
- 8 و در عالم صور هیچ کائی دارای دو صورت نه بل صورت واحد دارد جسمی مادام مثلث است مربع یا مخمس نمیشود اگر مخمس یا مربع است مثلث نمیشود و لکن روح انسان در آن واحد دارندهء جمیع صور است حال در عقل شما هم مسدس است هم مخمس است هم مربعست و هم مثلث جمیع صور در آن واحد در روح موجود فاقد صورتی نیست تا انتقال از صورتی بصورت دیگر نماید لهذا ابدیست انتقال ندارد جمیع صور را همیشه داراست این برهان واضح است
- 9 برهان دیگر جسم انسان گاهی علیل است گاهی صحیح گاهی ضعیف گاهی ثبین حالات مختلفه دارد اما روح در حالت واحد است چون جسم ضعیف شد روح ضعیف نشود پس حقیقت معنویء انسان تغییر ندارد اگر دستی قطع شود یا پا بریده گردد در روح تغییری حاصل نگردد پس انعدام عبارت از تغییر جسم است و روح تغییر ندارد لهذا حی و باقی است

- 10 A third proof is this: Death consists of the cessation of the senses. During the time of sleep the body has no sensation. Its eyes do not see; its ears do not hear; its nose does not smell, and its senses of taste and touch are inactive. All of its faculties are restrained and the body is as dead, without sensation. The soul, however, is different. In a dream it sees, hears, and speaks. All of its faculties are operative. If man were body alone, then necessarily none of these faculties would be functioning and he would be dead. Thus, in addition to this body there is a second reality which encompasses the realities of things and discovers the secrets of beings. Without eyes it sees and without ears it hears. Without a hand it holds and without a brain it understands. It is an unlimited reality, whereas the body is limited. Therefore, it is established that man possesses a second reality which is free from all limitations and which is changeless, immortal, and ever-existing.
- 11 Furthermore, during a conversation you say: "I said so and so," "I went to that place." But who is it that is saying these things? It is a second reality with which one deliberates as to whether a certain action is beneficial or harmful, and whether it should be performed or not. What consequences will it have? It is the soul with which you are conversing. If it says: "Do this action," you do it, or vice versa. It is evident that this second reality is the rider, while the bodily reality is the mount. The former is the lamp, while the latter is the globe. If the globe is broken, the lamp remains unaffected and continues to shine.
- 12 Man must pass through many stages and conditions until he arrives at a stage which transcends this corporeal world, until he attains the world of perfection. So it is that he leaves behind all of these globes of glass and hastens to the world of pure lights. At one time this lamp shone in the globe of the vegetable kingdom, at another time it shone in the globe of the animal, and now it is shining in the globe of man. Therefore, if the globe breaks, the lamp does not become extinguished. These are rational proofs, not traditional proofs, which no one can deny.
- 13 Briefly, let us return to our theme: the world of existence hath no existence in and of itself; that is, it deriveth the effulgence of being from a central Reality, from which this existence proceedeth. Thus the globe of the earth is dark, but rays proceed from the sun and illumine it, for the sun is the centre of lights; its rays illumine all created things. Created things are dark,
- 10 ثالث موت عبارت از فقدان احساس است در نوم جسد احساس ندارد چشم نمی بیند گوش نمی شنود مشام استشمام نمیکند ذائقه و لامسه معطل میماند و جمیع قوی معوق جسد مرده است هیچ احساسی ندارد اما روح سائر است در خواب می بیند می شنود میگوید جمیع قوای او در حرکت است و اگر انسان جسد تنها بود بایستی هیچ حرکت نداشته باشد و مرده باشد پس در این جسد یک حقیقت ثانویهئی هست که محیط بحقائق اشیاست و کاشف اسرار کائنات است که بدون چشم می بیند بدون گوش می شنود بدون دست میگیرد بدون قلب ادراک میکند حقیقتی است غیر محدود و حال آنکه جسم محدود است پس ثابت شد که حقیقت ثانویهئی هست در انسان که از هر آفتی آزاد است و بدون تغییر باقی و برقرار
- 11 و دیگر اینکه در حین صحبت میگوئی من گفتم من رفتم آنکه میگوید من چنین گفتم آن کیست یکحقیقت ثانویهئی است که با او مشورت میشود که این کار نافع است یا مضر این کار را بکنم یا نکنم چه نتایج خواهد داشت آنروح که با او مشورت میکنی اگر بگوید این کار بکن میکنی والا نه واضحست حقیقت ثانویهئیست که راکب است و حقیقت جسمانی مرکب آن سراجست و این زجاج اگر زجاج بشکند بر سراج ضرری نرسد بلکه باقی است
- 12 انسان سیر مراتب و درجات میکند تا برتبهئی برسد که فوق رتبهء ایعالم جسمانیست تا بعالم کمال رسد پس جمیع زجاجها را ترک کند بعالم انوار شتابد وقتی این سراج در زجاج نباتی بود وقتی در زجاج حیوانی و حال در زجاج انسانی لهذا اگر زجاج بشکند سراج فانی نگردد این براهین عقلی است نه نقلی که انکار نتوانند نمود
- 13 باری آمدم بر سر مطلب که عالم وجود بذاته لذاته وجود ندارد یعنی استفاضهء وجود از یک حقیقت مرکزیهئی مینماید که این وجود صادر از اوست چنانچه کرهء ارض تاریکست لکن اشعهئی از آفتاب صادر و آنرا روشن نماید زیرا آفتاب مرکز انوار است اشعهء آن کائنات را

but the ray proceeding from the Centre of Lights is shed upon all beings. That ray is the outpouring of the divine bounties, and the greatest of these bounties are the holy Manifestations of God.

روشن کند کائنات تاریکست اما شعاع صادر از مرکز انوار فائض بر جمیع کائنات است آن شعاع فیوضات الهی است و اعظم فیوضات مظاهر مقدسه الهیه اند

- 14 Those Realities are one Reality, though the daysprings are diverse. It is one light, though the lamps are many. At every time that one light is within a lamp. The light is indivisible, but the lamps are various and manifold. Thus, although in respect to the body They are many, yet in respect to Reality They are one. That Reality is the effulgence of one Sun, shining and resplendent in many mirrors. The mirrors are many, but the Sun is one.

14 و آن حقائق حقیقت واحده لکن مطالع مختلف نور واحد است اما زجاجات متعدّد هر وقتی آن نور واحد در زجاجی است نور غیر منقسم است ولی زجاجها مختلف و متنوع پس هرچند از حیث جسم متعدّدند اما از حیث حقیقت واحد و آن حقیقت تجلّی شمس واحد است که در مرایای متعدّده لامع و باهر مرایا متعدّد اما شمس واحد

- 15 These twelve signs of the zodiac are diverse, yet the ray proceedeth from one centre. When thou lookest unto the centre, all is one; but the twelve signs are divided. In these twelve signs there is one sun, yet at one time it riseth from Aries, at another from Leo, and at another from Capricorn; at one time it dawneth from the point of the vernal equinox, at another from the point of the summer solstice, and at another from the point of the winter solstice. Yet the sun is one. Although the signs are many, nevertheless when the sun ariseth from Cancer its heat is assuredly intense, while when it ariseth from Capricorn its warmth is not so great. In this respect there is a distinction among the Manifestations of God; but in reality They are one Reality.

15 این دوازده برج متعدّد ولی شعاع از مرکز واحد صادر چون بمرکز نگری کلّ یکبست ولی دوازده برج منقسم در این دوازده برج یک شمس است لکن وقتی از برج حمل طالع و وقتی از برج اسد و وقتی از جدی وقتی از نقطه اعتدال ربیعی و وقتی از نقطه اعتدال صیفی و وقتی از نقطه انقلاب شتوی طلوع نماید ولی شمس واحد است هرچند بروج متعدّد اما وقتی که آفتاب از برج سرطان طالع البتّه شدید است و چون از جدی طالع آنقدر حرارتش شدید نه از اینجهت است فرق بین مظاهر الهیه اما فی الحقیقه حقیقت واحده اند

- 16 Therefore man must not fix his gaze upon the signs, but must worship the Sun, from whatever point it may arise. He must adore the light, from whatever lamp it may shine. For the lamp is limited, but the light is unlimited. Man's gaze must be directed toward the unlimited; for should he look to the lamp, perchance the light may pass from this lamp to another, and then he will remain veiled. But if he worship the light, he will turn toward it, from whatever lamp it may shine.

16 پس انسان نباید نظر بیروج داشته باشد بلکه آفتاب را پرستد از هر نقطه‌ای طالع شود نور را پرستش کند از هر زجاجی لامع گردد زیرا زجاج محدود است اما نور غیر محدود نظر انسان باید نامحدود باشد چه اگر بزجاج ناظر باشد شاید نور از این زجاج بزجاج دیگر انتقال نماید آنوقت محجوب ماند اما چون نور را پرستد توجه بآن دارد از هر زجاجی باشد

- 17 He is God.

17 هو الله

- 18 O Thou kind Lord! Illumine the eyes, make the ears hearing, quicken the dead hearts, and awaken the slumbering souls. O God! Free us from every bond, and guide us unto Thine illimitable world. O God! Bestow upon us such bounty that we may know Thee, and may become enamoured of Thy Beauty; that we may seek the Sun of Truth, from whatever horizon it may arise; that we may long for the sweet fragrance, from

18 ای خداوند مهربان بصیرتها را روشن کن گوشها را شنو نما دلهای مرده را زنده کن و نفوس خواب را بیدار نما خداوند ما را از هر قیدی آزاد فرما و بجهان نامحدود خویش دلالت کن خداوند عنايتی فرما که تو را بشناسیم و عاشق جمال تو باشیم جویای شمس حقیقت باشیم از هرافتی طالع شود طالب رائحه طیبه باشیم از هر

whatever flower it may be diffused. O God! Deliver us from the limited world, and lead us unto Thine unbounded realm, that we may walk in Thy path and attain unto Thee; that we may seek Thee and behold Thy beauty and perfection. Thou art the Bestower. Thou art the Compassionate. Thou art the Mighty, the Powerful.

BSTW#463

گلی انتشار یابد خداوند ما را از عالم محدود نجات
ده بجهان نامحدود خویش رسان تا در سبیل تو
سلوک نمائیم و بتو رسیم جستجوی تو نمائیم و
مشاهده جمال و کمال تو کنیم توئی بخشنده توئی
مهربان توئی قادر و توانا

AMK.266-270, DWNP_v5#05 p.006x,
MAS5.048x, MJMJ1.094x, MMG2#302
p.336x, MJH.038bx, KHF.135, KHAB.405
(409), KHTB3.053, NJB_v12#04 p.096

ABU2365

Address to Outlook Tower society at Rainy Hall, New College, The Mound, on 8 Jan. 1913 in Edinburgh

I have pleasure in presenting myself to this gathering, so that I may explain to you certain of the principles of Baha'u'llah.

Nearly sixty years ago, at a time when the Orient was engaged in warfare, when there was enmity between the different religions, ... Baha'u'llah appeared. Darkness brooded over the horizon of the Orient; foul clouds of ignorance hid the sky; religious prejudice prevailed. The peoples of the Orient were as though submerged in a sea of blind dogma and tradition. The votaries of the different religions hated each other; they never associated with each other in the same building. Had they done so, they would have considered themselves contaminated ... Baha'u'llah under such conditions, appeared, and boldly proclaimed the doctrine of the oneness of the whole of humanity.

Then He spoke of principles of the Faith concerning the 'Unity of Race', 'International Peace', 'Science and Religion', 'Religious and Racial Prejudice', the 'Equality of Men and Women', 'Universal Education', 'The Solution of the Economic Problem', and thus ended His talk: 'There are many other principles, but I have spoken [of] a few of them to you, and from these you will understand the spirit of the Baha'i Revelation.'

ABCC.364-365x

AB12862*Words inscribed in a notebook.**To: Unknown, in Edinburgh**Date: 1913-Jan-09*

O Divine providence, shed a ray of light from the Sun of Truth
upon this gathering, that it may become illumined.

ای پروردگار پرتوی از شمس حقیقت بر این انجمن
زن تا روشن گردد.

MHMD2.089

HUV1.018, YHA1.429, BDA2.074

AB12863*Words inscribed in a notebook.**To: Unknown, in Edinburgh**Date: 1913-Jan-09*

O God! Graciously assist the bearer of this book.

خدایا دارنده این کتاب را موفق فرما.

MHMD2.089

AHB_128BE #06-11 p.356, YHA1.429,
BDA2.074

ABU3070*Prayer spoken at children's dinner, Cannongate School in Edinburgh, ca. 1913-Jan-09*

O Thou Kind Lord! These beloved children are created by
Thy Mighty Hand. They are the signs of Thy Omnipotence.
Confirm them in their lessons. Make them successful in their
studies; - so that when they reach the age of maturity they
may arise in the service of the world of humanity.

O God! These children are like unto pearls. Rear them in the
shells of Thy Providence. Verily Thou art the Generous! the
Clement.

DAS.1913-02-27

ABU1503

Words to the friends over lunch, spoken on 1913-Jan-10 in Edinburgh

The most important food is the spiritual food. This material food must be eaten three times a day, but whosoever eats of the spiritual food shall never hunger. The spiritual food is the love of God, the Knowledge of God, attraction with the Breathes of the Holy Spirit and abstraction from material desires. These very conversations of ours today consisted of the spiritual food. God had so destined that you (Mrs Fraser) be here with us in this train so that undisturbed we may talk together on these ideal subjects. There must be a wisdom in this. I hope that thou mayest become a great teacher of this Cause and be my daughter.”

Later on the Master told her a story of a competition between the Chinese and Roman artists. The King [one word illegible] a large hall where both of them could paint. The Chinese asked for a curtain to be hung in the middle of the hall so that their competitors may not see what they are doing. The Chinese Artists worked for 6 months day and night but the Roman Artists did not work and everybody thought they are going to lose. Just one day before the King’s coming to give the award, the Roman Artists set to work and polished the wall like a mirror.

The King’s Ministers and Courtiers came. First they saw the Chinese paintings. They were marvelous and beautiful. The curtain then was put aside so that they see also the Roman works. The wall polished by the Roman Artists was so transparent that the Chinese paintings on the opposite wall were entirely reflected therein. The award went to the Romans.

Now, may your heart be as pure and as transparent so that the pictures and images of the Kingdom of Abha may be reflected therein.

DAS.1913-01-10

AB03273

To: Andrew Carnegie, in New York

Date: 1913-Jan-10

- 1 O respected personage! I have read your work, The Gospel of Wealth, and noted therein truly apposite and sound recommendations for easing the lot of humankind. 1 شخص محترماً تألیف شما بشارت غنی را مطالعه نمودم فی الحقیقه آراء سدیدى در آن بجهت آسایش عالم انسانی ملاحظه شد
- 2 To state the matter briefly, the Teachings of Baha'u'llah advocate voluntary sharing, and this is a greater thing than the equalization of wealth. For equalization must be imposed from without, while sharing is a matter of free choice. 2 مختصر اینست در تعالیم بهاءالله مواسات و این اعظم از مساواتست مساوات امریست مجبورى ولكن مواسات امریست اختیاری
- 3 Man reacheth perfection through good deeds, voluntarily performed, not through good deeds the doing of which was forced upon him. And sharing is a personally chosen righteous act: that is, the rich should extend assistance to the poor, they should expend their substance for the poor, but of their own free will, and not because the poor have gained this end by force. For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honor upon humankind. 3 کمال انسان بعمل خیر اختیاریست نه بعمل خیر اجباری و مواسات خیر اختیاریست و آن اینست که اغنیا بفقرا مواسات نمایند یعنی اتفاق بر فقرا کنند ولى بمیل و اختیار خویش نه آنکه فقرا اغنیا را اجبار نمایند زیرا از اجبار اختلال حاصل گردد و انتظام امور بشر مختل شود ولى مواسات که آن اتفاق اختیاریست سبب راحت عالم انسانیت سبب نورانیت عالم انسانیت و سبب عزّت عالم انسانیت
- 4 I have seen the good effects of your own philanthropy in America, in various universities, peace gatherings, and associations for the promotion of learning, as I travelled from city to city. Wherefore do I pray on your behalf that you shall ever be encompassed by the bounties and blessings of heaven, and shall perform many philanthropic deeds in East and West. Thus may you gleam as a lighted taper in the Kingdom of God, may attain honor and everlasting life, and shine out as a bright star on the horizon of eternity. 4 چنانکه آثار خیریّه آنجناب در سیاحت شهرهای امریک مشاهده شد یعنی در بعض دارالفنونها و انجمنهای صلح و در ترویج معارف لهذا در حقّ شما دعا نمائیم که همواره مشمول بالطف و برکت آسمانی باشید و سبب اعمال خیریّه در شرق و غرب گردید تا در ملکوت الهی مانند شمع روشن گردید و عزّت و حیات ابدیه یابید و از افق ابدی مانند ستاره بدرخشید و رجا دارم احترامات فائمه مرا قبول نمائید

SWAB#079, LOG#1863x, DAS.1913-01-10

MMK1#079 p.111, AVK3.258.03x,
NJB_v12#04 p.094

AB09097*To: prayer written in Mrs. Whyte's autograph book, in Edinburgh**Date: 1913-Jan-10*

- 1 O Thou kind Lord! We who have wandered over mountains and deserts, we travelers roving lost across plains and seas, have made our nest for a handful of days, like unto birds, within the dwelling of this cherished maidservant of Thine. We have busied ourselves by making mention of Thee and have summoned the people to Thy Kingdom.
- 2 O Lord! Exalt this family in this world and the world to come. Bless Thou this home and make it eternally radiant. Place upon the heads of Mr. and Mrs. Whyte a crown of everlasting glory, that its lustrous gems may shine resplendent throughout the ages and centuries.
- 1 ای پروردگارِ مهربان! این آوارگانِ کوه و صحرا و گمگشتگانِ دشت و دریا در کاشانهٔ این کنیزِ عزیزت مانندِ مرغانِ روزی چند لانه و آشیانه نموده. به ذکرِ تو مشغول گردیدیم و ندا به ملکوتِ تو نمودیم.
- 2 خداوندا این خاندان را در دو جهان عزیز نما، و این خانه را مبارک کن و الی الابد روشن فرما، و مسیس و مسترِ هوايت را تاجی از عزّت ابدیه بر سر نه، تا جواهرِ زواهرش بر قرون و اعصار بتابد

DAS.1913-02-27, ADMS#373

ADMS#373

AB12864*Cablegram**To: Zia M Bagdadi, in Chicago**Date: 1913-Jan-11*

SCOTLAND IS ILLUMINED. CONVEY GREETINGS
FRIENDS. ABBAS.

ABU0395

Words spoken at The Friends' Meeting House in London, 1913-Jan-12

About one thousand years ago a society was formed in Persia called the Society of the Friends, who gathered together for silent communion with the Almighty.

They divided Divine philosophy into two parts: one kind is that of which the knowledge can be acquired through lectures and study in schools and colleges. The second kind of philosophy was that of the Illuminati, or followers of the inner light. The schools of this philosophy were held in silence. Meditating, and turning their faces to the Source of Light, from that central Light the mysteries of the Kingdom were reflected in the hearts of these people. All the Divine problems were solved by this power of illumination.

This Society of Friends increased greatly in Persia, and up to the present time their societies exist. Many books and epistles were written by their leaders. When they assemble in their meeting-house they sit silently and contemplate; their leader opens with a certain proposition, and says to the assembly 'You must meditate on this problem'. Then, freeing their minds from everything else, they sit and reflect, and before long the answer is revealed to them. Many abstruse divine questions are solved by this illumination.

Some of the great questions unfolding from the rays of the Sun of Reality upon the mind of man are: the problem of the reality of the spirit of man; of the birth of the spirit; of its birth from this world into the world of God; the question of the inner life of the spirit and of its fate after its ascension from the body.

They also meditate upon the scientific questions of the day, and these are likewise solved.

These people, who are called 'Followers of the inner light', attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on the statements of these people: by themselves – within themselves – they solve all mysteries.

If they find a solution with the assistance of the inner light, they accept it, and afterwards they declare it: otherwise they would consider it a matter of blind imitation. They go so far as to reflect upon the essential nature of the Divinity, of the Divine revelation, of the manifestation of the Deity in this world. All the divine and scientific questions are solved by them through the power of the spirit.

Baha'u'llah says there is a sign (from God) in every phenomenon: the sign of the intellect is contemplation and the sign of contemplation is silence, because it is impossible for a man to do two things at one time – he cannot both speak and meditate.

It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and the spirit answers: the light breaks forth and the reality is revealed.

You cannot apply the name 'man' to any being void of this faculty of meditation; without it he would be a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit – the bestowal of the Spirit is given in reflection and meditation.

The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives Divine inspiration, through it he receives heavenly food.

Meditation is the key for opening the doors of mysteries. In that state man abstracts himself: in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

Nevertheless some thoughts are useless to man; they are like waves moving in the sea without result. But if the faculty of meditation is bathed in the inner light and characterized with divine attributes, the results will be confirmed.

The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.

But if you turn the mirror of your spirits heavenwards, the heavenly constellations and the rays of the Sun of Reality will

be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore let us keep this faculty rightly directed – turning it to the heavenly Sun and not to earthly objects – so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit.

May we indeed become mirrors reflecting the heavenly realities, and may we become so pure as to reflect the stars of heaven.

PT#54 p.185, BSC.322 #642, BSTW#091

ABU3322

Words spoken on 1913-Jan-12 in London

There was a time when material civilization was in the East and the countries of the West were deprived of it. Now the East must benefit from the material civilization of the West and the West must benefit from the divine civilization of the East.

MHMD2.095

وقتی مدنیت مادیّه در شرق بود و بمالک غرب از آن محروم حال باید شرق در مدنیت مادیّه از غرب استفاده نماید و غرب در مدنیت الهیه از شرق استفاده کند

BDA2.079

ABU1749

Words spoken on 1913-Jan-12 in London

- 1 (A question was then asked about striking children who have a propensity to misbehave. The Master responded:) 1 (از ضرب اطفال شریر سؤال کردند فرمودند)
- 2 It is not permissible to strike even an animal. Good training brings the animal under instruction. It makes the crooked horn straight and turns the thorny place into a rose garden. The Arabs, when training horses, do not strike them. They say striking makes the horse ill-mannered and rebellious. 2 ضرب برای حیوان هم جائز نه حُسن تربیت حیوان را در تحت تعلیم در آرد شاخ کج را راست و خارستان را گلستان نماید عَرَبها در وقت تربیت اسب را نمیزند میگویند از زدن اسب بد رفتار و سرکش میشود
- 3 (They asked how the power of love can be shown between nations when one nation attacks another nation purely out of oppression. He said:) 3 (پرسیدند قوهء محبت را بین ملّتی که محض ظلم بر ملّت دیگر حمله مینماید چگونه میتوان ظاهر نمود فرمودند)

- 4 This discussion was about individuals, as mentioned. Humans have no right to take revenge. However, if a nation transgresses and rises up to kill and plunder, the social body is obligated to defend, because this transgression affects everyone. If someone transgresses against you personally, you should forgive them. But if they transgress against everyone, you cannot forgive everyone's right. Therefore the social body must rise up to defend and protect.
- این بحث بین افراد بود چنانچه ذکر شد بشر حق انتقام ندارد اما اگر ملتی تعدی کند بر قتل و غارت برخیزد هیئت اجتماعی مکلف بدفاعند زیرا این تعدی راجع بعموم است اگر کسی بشما تعدی کند باید او را عفو کنید اما اگر تعدی بعموم نماید شما حق عموم را نمی توانید عفو نمائید لهذا هیئت اجتماعی بمدافعه برخیزد و محافظه نماید
- 5 (They asked if there is extreme chaos in a country and the people transgress against each other, can the people of another country protect and defend them? He said:)
- (سؤال نمودند اگر در مملکتی نهایت اغتشاش باشد و اهالی بیکدیگر تعدی نمایند آیا اهل مملکت دیگر محافظه و مدافعه میتوانند نمود فرمودند)
- 6 In this matter, humanity is one family and the earth is one homeland. They must have cooperation and mutual assistance, and this necessitates protection. But they must arise to give advice and reform impartially.
- در این امر جمعیت بشر یک عائله و کرّهء ارض یکوطن است باید تعاون و تعاضد داشته باشند و این اقتضای محافظه مینماید ولی بیغرضانه باید نصیحت و اصلاح برخیزد

MHMD2.096-097

BDA2.080

ABU3297

Words spoken on 1913-Jan-12 in London

All powers are impotent and limited and all created things are captive under the law of nature except for the divine power and spiritual civilization which manifest extraordinary effects in the realities of souls.

MHMD2.097

جميع قواء عاجز و محدود و تمام کائنات در تحت قانون طبیعت اسیرند جز قوهء الهیه و مدنیت روحانیه که حقائق نفوس تأثیرات خارق العاده ظاهر نماید

BDA2.080

ABU1690

Words spoken on 1913-Jan-13 in London

- 1 I am very grateful for your feelings because these are universal divine feelings and not particular human matters. Yes, in the regions of the West divine civilization is necessary because material civilization has greatly progressed and increases day by day. But spiritual civilization has been neglected.

1 من از احساسات شماها بسیار ممنونم زیرا این احساسات عمومی الهیه است و امور خصوصیه بشریه بلی در صفحات غرب مدنیت الهیه لازم زیرا مدنیت جسمانی بسیار ترقی نموده و روز بروز در ازدیاد است اما مدنیت روحانیه متروک مانده
- 2 This material civilization is like a transparent glass while divine civilization is like a brilliant lamp. When that glass is illumined by this lamp, divine perfection will then be manifested. Thus material civilization is like a refined body which, no matter how beautiful it may be, still needs a spirit.

2 این مدنیت مادی بمنزله زجاج شفاف است ولی ولی مدنیت الهیه بمنزله سراج و هاج وقتی آن زجاج باین سراج روشن شود کمال الهی آتوقت جلوه نماید پس مدنیت جسمانی مانند جسم لطیفی است که هر قدر در نهایت جمال باشد باز محتاج روحست
- 3 Material civilization was established by philosophers, divine civilization by the holy Manifestations of God. Christ established a civilization that cast its light upon the world of morals, became the cause of human fellowship, and this service cannot come from material civilization. Indeed material civilization is the cause of the emergence of Krupp guns and rifles and dynamite and the like. But spiritual civilization is the cause of the improvement of morals, the promotion of human comfort and tranquility, the illumination of the human world and eternal happiness.

3 مدنیت مادی را فلاسفه تأسیس نمودند مدنیت الهی را مظاهر مقدسه الهیه حضرت مسیح مدنی تأسیس نمود که بعالم اخلاق پرتو انداخت سیب الفت بشر شد و این خدمت از مدنیت مادی بر نیاید بلکه مدنیت مادی سبب ظهور توپ کروپ و تفنگ و دینامست و امثال اینهاست اما مدنیت روحانی سبب تحسین اخلاق و ترویج راحت و آسایش بشر و نورانیت عالم انسانی و سعادت ابدی
- 4 It is hoped that the human world will achieve success in both, for material civilization serves the world of bodies and divine civilization the world of morals. And I have the utmost joy from you and this gathering.

4 امید چنان است که عالم انسانی بهر دو موفق شود زیرا مدنیت مادی خدمت بعالم اجسام نماید و مدنیت الهیه بعالم اخلاق و نهایت سرور را از شما و این جمع دارم

MHMD2.099-100

BDA2.082

ABU2350

Words to the minister of the New Congregational Church, spoken on 1913-Jan-13 in London

Why did Christ come into this world? People think he came in order that they might believe in him as the word of God or the son of God. He came, they say, to redeem us through his blood. Christ was not seeking after fame. Christ came so that he may educate the world of humanity, illumine the realm of morality. He sacrificed his life for the realization of this fact. This is reality. Every fair and just man accepts this.

Now is it befitting that we lay aside the refining of characters and engage in war? To lay aside or abandon the second birth and occupy our time with enmity? Christ came in order to release the people from the promptings of the lower nature, to make them angelic. For this thing he accepted all calamities.

DAS.1913-01-13

ABU2612

Words to the minister of the New Congregational Church, spoken on 1913-Jan-13 in London

I am only a servant of God. The station of servitude is very great. It is very difficult for any one to live in accord with the requirements of servitude.

One of the conditions of servitude is that one must forget himself; for when man knows God, he forgets himself. All the material emotions are swept away and only divine susceptibilities are left.

He must live for ever in the station of sacrifice and be ready to forgo all his material conditions. That is why it is so difficult, extremely difficult.

DAS.1913-01-13

ABU0992

Words spoken at 97 Cadogan Gardens in London, Jan. 1913(?)

- 1 Teachers of the Cause must have courtesy and forbearance. They must be the essence of sanctity—informed, moved by the divine teachings, knowledgeable and well apprised. Their hearts must be a treasury brimming with the gems of the love of God, and their souls must be stirred by His sweet savors. Such teachers must be the embodiment of qualities both human and divine. They must have the power of clear expression, and be eloquent and articulate in speech. In every city to which they travel, they must seek to consort with rich and poor alike—being neither sanctimonious literalists nor irreligious libertines—so that all who associate with these teachers may see that they are spiritual, that they are pious, that they are heavenly, that they are consummate humans possessed of great knowledge and learning.
- 2 Such teachers must keep company with those of every sect and walk along with them, that the teachers may exert a firm influence in the midst of these people and blow even as the breath of the Holy Spirit upon their lifeless bodies. Let these teachers observe and investigate others to determine in what capacity and along what lines they work—what opinions they have, what beliefs they cling to—and then speak to these souls accordingly, that they may draw near and declare their acceptance. More important than all this is the condition of the teachers themselves, who must always be like a candle that illumines the darkness.
- 3 In America, for instance, I associated with all groups and denominations. When I entered their gatherings, if they were members of the clergy, I spoke to them about the functioning of the spirit. If they were philosophers, I spoke of philosophy. If they were Esperantists, I discussed the benefits of a universal language. If they were devout, I cited the fulfillment of religious prophecies in this Most Great Dispensation. If they were unaware of this Cause, I would enumerate for them its teachings and historical events. If they were Theosophists, I would speak of matters relevant to their creed. In brief, I would raise a new call every time and sing a fresh melody every day. Hence, this proved effective. People declared their acceptance in greater numbers, and no one went away sad or unanswered; all were satisfied. The greatest service teachers of the Cause can render is to first draw people's attention to themselves, and to then instill a love of the Cause in the hearts of those people.

1 مبلّغ باید مدارا داشته باشد، جوهر تقدیس باشد، اطلاعات داشته باشد، خودش از تعالیم الهی متأثر شده باشد، علم و خبر داشته باشد، قلبش خزینۀ جواهر محبت الله باشد، روحش مهتر بنفحات الله باشد، جامع صفات انسانیت و الهیه باشد، قوۀ بیان و تبیان داشته باشد و فصیح و بلیغ باشد، و در هر شهری که می‌رود با اعیان و فقراء معاشرت جوید، نه خشک مقدّس باشد نه تر بدین، تا اینکه جمیع کسانیکه با او مؤانست می‌نمایند به بینند که این شخص روحانی است، متدین است، آسمانی است، انسان کامل است، عالم است، فاضل است.

2 با هر فرقه باید معاشرت کند و با آنها مماشات نماید تا در میان ناس نفوذ و رسوخی پیدا کند، مانند نحفۀ روح القدس باجساد میتۀ آنها بوزد، ببیند تحقیق کند که نفوس در چه خطی کار می‌کنند، چه افکاری دارند، بچه عقائدی متشبّثند، مطابق آن با آنها صحبت کند تا نزدیک شوند و اقبال نمایند. اعظم از همه این‌ها حالت خود مبلّغ است که باید همیشه چون شمع شب‌افروز باشد.

3 مثلاً در امریکا من با جمیع طوائف و مذاهب محشور شدم. در مجامع که داخل می‌شدم اگر از روحانیین هستند از تصرفات روح برای آنها صحبت می‌کردم، اگر از فلاسفه بودند از فلسفه سخن می‌راندم، اگر اسپرانتیست بودند از فوائد لسان عمومی دم می‌زدم، اگر متدین بودند از اِکمال نبوّات در این ظهور اعظم نقل می‌نمودم، اگر از این امر آگاه نبودند تاریخ و تعالیم امر را برایشان می‌شردم، اگر تنوزوفی بودند از مسائل مربوطه بمذاهب آنها می‌گفتم. مختصر هر وقتی یک ندای جدید بلند می‌نمودم و هر روز یک نغمه‌ای می‌سراییدم. این بود که اثر نمود و اقبال ناس زیاد شد و هیچکس محزون و بی‌جواب

When this has taken place, those souls, naturally and of their own accord, will enter into the Cause of God and embrace its teachings.

نرفت؛ همه راضی بودند. اعظم خدمت مبلّغ آنست که اوّل توجّه ناس را بخود جذب نماید و ثانی محبت امر را در دل آنها بیندازد. اینکه شد، خودشان بالطبع داخل امر الله می شوند و قبول تعالیم را می نمایند.

- 4 This Cause needs people to teach it. Such teachers must be constantly on the move; they must be perceptive and enkindled. The wafting of the vernal breeze revives the trees, but the blowing of the autumn wind brings decay and lifelessness. In short, it is very good to be on the move in the Cause of God.

4 این امر مبلّغ لازم دارد و آنها باید دائماً در عبور و مرور باشند، اما مبلّغینی که چیز می فهمند و مشتعل هستند. عبور باد بهار سبب احیاء اشجار است، اما عبور باد خریف مورت خرابی و افسردگی. باری، عبور و مرور در امر الله خیلی خوب است.

- 5 For the next two hundred years, the thoughts of the friends must be limited only to teaching the Cause and guiding souls. There is no delegation of one's duties to another in this Cause; its responsibilities rest with the believers collectively in every city, as well as those teachers of the Faith who possess the utmost holiness, sanctity, and freedom of thought, and who arise to diffuse the fragrances of God. Whoever among them rises up in a better way and acts in accordance with my conduct, that one will be aided to success.

5 تا دو بیست سال دیگر باید افکار احباب فقط حصر در تبلیغ و هدایت نفوس باشد. در این امر حکایت جانشینی نیست؛ مسئولیت امر بر مجامع احباب است در هر شهر، و مبلّغین که در نهایت تقدیس و تنزیه و آزادی فکر قیام به نشر نفعات الله نمایند. و هر کس بهتر قیام نمود و بر روش من سلوک نمود، او مؤید و موفق است.

- 6 For the next two hundred years, all thoughts must be limited to the thought of teaching the Cause. It is certainly true that ministering to the weak, educating children, caring for the poor, and tending to the internal affairs of the Faith must all be done, but these matters should not be deemed so important that the task of teaching the Cause is forgotten and discarded. The needs of such teachers, and the obligation of teaching the Cause itself, must first be met. Once trained, these teachers should be sent to the various corners of the world into the midst of every people. Books and treatises which demonstrate the truth of this Cause, as well as holy thoughts that shall make it widely known, should also be promoted and disseminated. After the world has entered beneath the shade of the Word of God, the time will have come to attend to other matters. For example, should one wish to build a place of worship or other edifice, one first prepares the stones, the lumber, the metals, the bricks, and the like; then begins the construction; and last of all undertakes the decoration and gathering of furnishings. If, however, that one should wish to engage, at the very beginning, in decorating and gathering furnishings, it will yield no result; the edifice must be built first.

6 تا دو بیست سال دیگر باید افکار حصر در تبلیغ باشد. بلی، اداره تکفل ضعفاء و تربیت اطفال و نگهداری فقراء و اداره داخله امری همه هست، ولی نه آنکه آنها را بدرجه ای اهمیت دهند که مسئله تبلیغ فراموش شود و امر تبلیغ را ترک نمایند. اوّل باید امور مبلّغین امر تبلیغ را رسیدگی نمایند و مبلّغ ها تربیت نموده باطراف و اکثاف جهان و هر ملتی بفرستند، و کتب امریه و استدلالیه و افکار مقدسه که در نشر امر بروز می کند آنها را ترویج و نشر نمایند. و بعد از آنکه عالم در ظلّ کلمه الله داخل شد، وقت است که بامور سائره پردازند. مثلاً اگر انسان بخواهد معبدی یا عمارتی بسازد، اوّل سنگ و چوب و آهن و آجر و غیره آماده می کند، بعد بساختن مشغول شده، آخر از همه بزینت و جمع اثاث البیت می پردازند. اما اگر بخواهد از اوّل زینت و جمع اثاث البیت مشغول شود، نتیجه نمی بخشد؛ باید اوّل خانه را بسازد.

ABU0083*Words spoken at Clifton Guest House in Bristol, 1913-Jan-15*

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure; this would be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings, cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires love. In the gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellow men. He must have an eye to pardon; he must have an

eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas! that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizons of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation; never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky—at such a time His Highness Baha'u'llah arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

Investigation of Truth.

The first principle Baha'u'llah urged was the independent investigation of truth. “Each individual,” he said, “is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace.”

The Unity of the Human Race.

The second principle of Baha'u'llah proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves? Addressing all humanity, Baha'u'llah says, “Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity.” God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the

real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate,—he is nearer to God.

International Peace

The third principle of the religion of Baha'u'llah is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

Religion Must Conform to Science and Reason.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

Prejudice Must Be Forever Banished.

The fifth principle of Baha'u'llah is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

Equality of Sexes.

The sixth principle of Baha'u'llah regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God: but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising

the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage [laughter], and in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

The Social Plan.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

The Parliament of Man.

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

Universal Education.

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

Universal language.

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue

and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give unto our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd—then will we gather under the tabernacle of His mercy!

BSC.274 #562, SW_v04#01 p.004-006, SW_v11#17 p.287

ABU3300

Words spoken on 1913-Jan-15 in London

What bounty God bestowed upon us Iranians! What a great sun of felicity rose and shone forth from the horizon of the East! Alas, that we did not recognize its worth, and thus have fallen into this sorrowful state and reaped the consequences of our own deeds.

MHMD2.104

خدا چه عزّتی بما ایرانیان عنایت فرمود چه آفتاب
بزرگی و سعادت از افق مشرق زمین طالع و
درخشان نمود افسوس که قدر آن را نشناختیم
تا باینحال پر ملال دچار گشتیم و بجزای اعمال
خود رسیدیم

BDA2.086

ABU0092

Outline to the play "The Drama of the Kingdom" as related to Gabrielle Enthoven, 1913-Jan-16 in London

The Herald of the Kingdom stands before the people. Wonderful music swells from an unseen orchestra, moving and soul-inspiring. The music becomes soft while the Herald proclaims the coming of the Kingdom. He holds a trumpet to his mouth. The curtain rises. The stage is crowded with men and women; all are asleep. At the sound of the trumpet they begin to awake.

Suddenly the music breaks forth. The people hear and wonder. They rise and question one another, saying, "What is this? Whence comes this music?" Some return to their occupations, unheeding. First a few talk together, then one ceases his work and proceeds to make enquiries. A merchant, leaving his stall, comes to ask the meaning of the eager group. A soldier, who is practising arms, withdraws from his comrades and joins those who are wondering.

Here a banker is seen counting his money. His attention is attracted. He pauses in his calculation and asks, "What is the news?" There are seen dancers and others holding revelry. Some of them come forth and ask the news, questioning the Herald.

Now those who come to ask are more or less divided into the following groups. First are those who, having heard of the Coming of the Promised One, frown and shrug their shoulders, returning to their work, scoffing and disbelieving. The second type are those who hear the music, strain their ears to catch the meaning of the Message, and their eyes to discern the Mystery.

The blind receive their sight, the deaf their hearing, and those who were dead arise and walk, still wrapped in the garments of death.

Then there are those who will not believe until signs are revealed to them—those who crave for proof, saying, "But we want to see the earthquake. If the Promised One is indeed come, the sun should not give his light, the moon should be darkened, and the stars should fall. We await our Promised One till these signs be fulfilled. We expect to see him descend from heaven in clouds of great glory."

Those who believe shout, "The Promised One has come!" Those who doubt cry, "What proof is there? Show us a proof!"

They who understand explain: "Whence did Christ come? He came from heaven, though they who scoffed at Him said, 'We know this man; he comes from Nazareth.' This is the real meaning: His spirit came from heaven, while His body was born of an earthly mother. As it was then, so is it with the Second Coming."

"But we await the signs," say the doubting ones. "How otherwise shall we know? The earth must shake, the mountains be rent asunder. The Promised One shall conquer the East and the West."

One arises and tells the people that these signs did not come outwardly, nor will they again. Those who look with the eyes of Truth shall see that these portents are of the Spirit. The Eternal Sovereignty descends from heaven; the body is of the earth. The mountains are men of high renown whose famous names sink into insignificance when the dawn of the Manifestation fills the world with light. The pomp of Annas and Caiaphas is outshone by the simple glory of the Christ. The earthquake is the wave of spiritual life that moves through all living things and makes creation quiver.

The prophecies of the Coming of Christ were mystical. The prophecies concerning the Second Coming are also mystical. The earthquakes and unrest, the darkening of the sun and moon, the falling of the stars—all these foretell the humiliation of those whom the world considers great. Theologians wrapped in blind traditions, the bigots and the hypocrites: such will fall.

Now these sayings are divided among different people, altogether forming a conversation—questions, answers, exclamations of wonder, and the like.

A procession passes: the Pageant of the World. Grand nobles and kings, high priests and dignitaries of the Churches, jewelled and gorgeously dressed. They look with scorn on those who believe, saying, "Why should we leave our ancient religions?" They look like devils of malice and oppression, yet each is miserable. One falls; the others pass on. One is dying; the others take no heed. Another breathes his last. They do not stop by the way. The poor who have believed look on sadly.

The scene changes to a banquet hall. The table is spread with all delicious foods. The orchestra is playing heavenly music. The lights become gradually more brilliant until the whole hall is shining. Around the table sit the very poor in torn garments.

An Oracle arises and cries, "The Kingdom of God is like a feast! Remember what Christ said! Here we see the Kingdom!"

The greatest and the worldly wise are not here, but the poor are here!"

Each sings from the joy of his heart, and there is great rejoicing. Some dance, one plays the flute; everyone is radiantly happy. Someone addresses the people. While he is speaking they say, "Hear him! Hear his eloquence! We know him. He was poor and ignorant, and now he is wise!" And so they wonder and question one another.

A woman rises and speaks, laughing and happy. The people are surprised, saying, "But what has happened? Yesterday this woman was sad and angry. Her heart was full of sorrow and disappointment. Why is she so joyous?"

A man enters with a sack of gold and begins to offer it to the people, but they refuse, one saying, "I am rich; I do not need your gold." "Nor I." "Nor I." The man with the gold is surprised and says, "We know you are poor and starving. Why do you not accept my gold?"

Then a teacher comes and speaks on a high plane of philosophy and science. All those who listen wonder, for he had been ignorant and accounted of no importance. How is he now so learned?

Another comes with shining eyes, gazing with joy on the beautiful surroundings. The people wonder and say, "How is this? Yesterday he was blind." Another hears beautiful music and tells the people that a few hours ago he was deaf to all sound.

"A miracle! A miracle! Here is one who was dead, and now he is walking before us!"

One arises and says, "You know the cause of these miracles? It is the Heavenly food! Everlasting life is for him who partakes of it."

When the people hear this they shout with one will, "Glad tidings! Glad tidings! Glad tidings!"

Each one is supremely happy. They sing an Alleluia:

"O God, we were poor; Thou hast made us rich! We were hungry; Thou hast made us satisfied! Athirst were we, and Thou hast given us the Water of Life! Our eyes were blinded; Thou hast given us sight! We were dead; Thou hast given unto us Life Eternal! We were of the earth; Thou hast made us the children of Heaven! We were outcasts; Thou hast made us beloved! We were helpless; Thou hast made us powerful! We praise Thee, O Lord!"

After this song, glorious diadems descend from Heaven and rest on each head. They shine with the radiance of Heavenly jewels. All wonder and ask questions. One arises and says, "These are the crowns of the Kingdom! Ye are all Heavenly rulers! Ye shall have eternal dominion! Ye shall have everlasting glory! The illumination of the Spirit is yours. God hath chosen you for His service!"

They take their crowns and kiss them, and again place them on their heads. Then they begin to pray and supplicate:

"O God! O Almighty! We give Thee thanks for these proofs of Thy bounty! Thou hast given us Life! Make us faithful, that the fire of Thy Love may fill our hearts, that Thy Light may illumine our faces! Suffer us to be firm unto Christ Who gave up His life for us!"

The curtain falls.

In the last scene, one of those who believe is taken by the persecutors. "We mean to kill you," they say. "I am ready. I am happy," he answers. With hands raised to Heaven he cries, "O God, make me ready!" Then he gives himself up to death. Another is taken and dies praising God and His mercy to mankind.

The third is a beautiful girl in a white garment, wearing a heavenly crown upon her head. Everyone gazes at her in wonder. She is seated apart. A messenger comes from the king with an offer of great riches if she will but give up the Cause she has embraced. She answers, "I have not accepted this Cause blindly through tradition. I have seen Reality with mine own eyes. The Truth is in my heart. How should I renounce my faith thus lightly?"

Her father comes and entreats her to give up her faith. She answers, "Can you say there is no sun when you have seen the light? I have seen the sun. You are blind. Awake! The sun is shining! Awake!"

Another messenger comes, this time from a great prince who wishes to wed her on condition that she gives up her Faith. "I know no prince save God. I will not close mine eyes to the glory of the King of Kings!"

They bring her jewels and an earthly crown. "Take these!" they say. "These to me are so many pebbles. The jewels I treasure are the jewels of the Knowledge of God. Those earthly stones may be broken or lost. Behold my crown! These are eternal gems! For those earthly stones that are doomed to perish, shall I give up this everlasting diadem?"

They say, "We shall imprison you."

"I am ready."

"We shall beat you."

"I am ready."

"You shall be killed." "Is that true? Do you mean it? Good news! Good news! For then I shall be free. My soul will escape like a bird at liberty from this earthly cage of my body. Then shall I be free. Now am I in chains. These bonds shall be broken. Kill me! Kill me!"

They slay her. One after another is martyred. Their bodies are covered with shrouds, and after a great silence people enter and lift the coverings in awe and reverence. They stand wondering as lights appear and shine upwards from the prostrate forms.

Some question the meaning of this. "These are the spirits of those martyred ones, freed from their bodies. Now they enjoy eternal liberty. See, they ascend to the Kingdom!"

Realising this, the people are wonderstruck and amazed. They cry, "What bounty God has bestowed on them! They are so free and joyful! Now can they wing their way to the Sun of Reality! Their souls return to the Sun from which they came!"

DAS.1913-01-16, ABCC.497-502

ABU1061

Words spoken at 97 Cadogan Gardens in London, 1913-Jan-16

The Cause has become very great. Many souls are entering it—souls with different mentalities and degrees of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thought and theories attack the Cause from every side. Now consider to what extent the believers in God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences; each one must become a brilliant lamp.

People all around the world are entering the Cause; people of various tribes and nations and religions and sects. It is most difficult to administer to such heterogeneous elements. Wisdom

and Divine insight are necessary. Firmness and steadfastness are needed at such a crucial period of the Cause.

All the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of Baha'u'llah. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

It is now six months that Seyed Assadullah has implored that I write a few lines to my sister and my daughters. I have not done this because I find I must teach. I enter all meetings, all churches, so that the Cause may be spread. When the Most Important work is before our sight, we must let go the Important one. If the meetings or Spiritual Assembly has any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: Teach The Cause! Teach! Teach! Convey the Message! Awaken the souls!

Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron, and other building materials! Now is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits? Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

DAS.1913-01-16, SW_v04#01 p.016, CHH.177, VLAB.141x, BLO_PN#022

ABU1716

Words spoken at 97 Cadogan Gardens in London, 1913-Jan-16

All the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of Baha'u'llah. Look at me. All my thoughts are centered around the proclamation of the Kingdom.

I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

I enter all meetings, all churches, so that the Cause may be spread. When the MOST IMPORTANT work is before our sight, we must let go the Important one.

If the meetings or Spiritual Assembly has any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: TEACH THE CAUSE! TEACH! TEACH! Convey the Message! Awaken the souls!

Now is the time of laying the foundation. Now we must gather brick, stone, wood, iron, and other building materials! This is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I write that may bring forth fruits?

Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

LOG#0157x, DAS.1913-01-16, BSC.502 #967, SW_v04#15 p.256, SW_v09#14 p.161, CHH.177-178, BLO_PN#022

ABU3020

Words spoken on 1913-Jan-16 in London

Question/topic: Reponse to proposed meeting with King George V

It is effective and beneficial, but we came to meet the poor, not to see kings and princes. We meet with every seeker with perfect sincere love, but we have no desire or inclination to meet with leaders. Furthermore, such titles cause the souls to become frightened and bring about suspicion and misunderstandings. Therefore, do not send this letter at all - there is absolutely no need.

MHMD2.105-106

مؤثر و مفید است ولی ما بجهت ملاقات فقرا
آمدیم نه دیدن ملوک و اُمرا با هر طالبی بکمال
محبت صمیمی ملاقات می نمائیم ولی خواهش و
میل ملاقات رؤسا نداریم و علاوه بر این چنین
عنوانها سبب وحشت نفوس گردد و سوء ظن
و افهام بیمان آید لهذا شما اینورقه را نفرستید ابداً
لزوم ندارد

BDA2.087

ABU0154

Address given at Woking Mosque on 1913-Jan-17 in London

1 For nine months I traveled through the countries of America, speaking in many churches, gatherings and clubs. In many synagogues I proclaimed the oneness of humanity and called all to universal peace. I explained the foundation of divine religions, showing that their foundation is one and stems from reality - and reality admits of no multiplicity. The foundation of divine religions is love. Religion is for the education of humanity, guiding to human virtues. Its foundation is co-operation and mutual assistance. It is a heavenly foundation, a cause of connection between human beings. But that which causes differences is traditions, and since traditions differ, they cause conflict and contention.

2 Every religion is fundamentally divided into two parts: The essential part relates to morals and does not change - it is the foundation of faith and belief in God, charitable deeds, human virtues, love, justice, equality and kindness. Therefore it never changes. Adam spoke of this, Noah declared this, Abraham manifested this same command, Moses established this, Christ promoted this same foundation, and Muhammad raised this same banner. This is the foundation of all divine books and never changes.

3 The second part is subsidiary and relates to transactions that change according to the requirements of the time. Therefore we must abandon all traditions and investigate the foundation of God's religion and all become united. Moses was sent and established a Law. When Christ came, He confirmed Moses and gave utmost praise to Moses and the Torah, spreading His name to all horizons. And when Muhammad came, He declared that Christ was from God and the Gospel was the Book of God. Similarly He gave utmost praise to Moses. Even in the Quran there is a chapter specifically about Mary containing the highest praise and perfect glorification of Christ and the apostles. He also states that "Christians are the closest in friendship" to you - Christians are friends of Muslims. This is the text of the Quran. We cannot change the divine text. They were commanded to show love toward the People of the Book.

1 نه ماه بود که من در ممالک آمریکا سیر می کردم و در بسیار از کائس و مجامع و کلوبها صحبت میداشتم و در بسیار از کائس یهود ندا به وحدت عالم انسانی مینمودم و کل را دعوت بصلح عمومی میکردم اساس ادیان الهی بیان نمودم که اساس کل یکی است و از حقیقت است و حقیقت تعدد قبول نکند اساس ادیان الهی محبت است دین سبب تربیت بشر است دلالت بر فضائل عالم انسانی نماید اساس تعاون و تعاضد است اساس آسمانیست سبب ارتباط بین بشر است لکن آنچه سبب اختلاف است تقالید است و چون تقالید مختلف است سبب نزاع و جدال است

2 اصلاً هر دینی به دو قسم منقسم قسم اصلی است و آن تعلق به عالم اخلاق دارد و تغییر نمیکنند اساس ایمان و اعتقاد است بخدا اعمال خیریه است و فضائل عالم انسانی و محبت و عدالت و مساوات و احسان است لذا ابداً تغییر ندارد آدم همین را گفت نوح همین بیان نمود حضرت ابراهیم همین امر را ظاهر کرد و حضرت موسی همین را تأسیس نمود حضرت مسیح همین اساس را ترویج فرمود حضرت محمد همین علم را بلند فرمود این اساس جمیع کتب الهیه است ابداً تغییر ندارد

3 اما قسم ثانی فرع است و تعلق بمعاملات دارد که باقتضای زمان تبدیل میشود پس ما باید جمیع تقالید را ترک و اساس دین الله را تخری کنیم و جمیع متحد شویم حضرت موسی مبعوث شریعتی تأسیس کرد چون حضرت مسیح آمد تصدیق موسی را نمود و نهایت ستایش از حضرت موسی و تورات کرد نامش را در آفاق منتشر ساخت و چون حضرت محمد آمد اعلان فرمود که حضرت مسیح من عندالله بود و انجیل کتاب الله و همچنین نهایت ستایش از حضرت موسی کرد حتی در قرآن یک سوره ئی مخصوص مریم نازل شده که در آن نهایت ستایش است و کمال تجید از حضرت

It states: "Dispute not with the People of the Book except in the most kindly manner."

مسیح و حواریان و همچنین میفرماید نصاری از
 جمیع طوائف بشما دوست ترند نصاری دوست
 مسلمان و این نص قرآن است ما نمیتوانیم نص
 الهی را تغییر دهیم با اهل کتاب امر به محبت
 فرمودند. میفرمایند لَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا
 بِالَّتِي هِيَ أَحْسَنُ

- 4 However, some priests imagined that Muhammad was an enemy and opponent of Christ, just as the Jews imagined Christ was an enemy of Moses. But this is mistaken. They all had love for each other and were friends with one another. So why should we not be friends? They were at peace with each other, why should we fight? They confirmed one another, why should we deny?

4 اما بعضی از کشیشها گمان کردند که حضرت
 محمد دشمن و مخالف مسیح بود چنانچه یهود گمان
 کردند حضرت مسیح دشمن موسی است و حال
 آنکه این خطا است جمیع با هم محبت داشتند
 دوست یکدیگر بودند پس چرا ماها دوست نباشیم
 اینها با یکدیگر صلح بودند ما چرا جنگ کنیم آنها
 مصدق یکدیگر بودند ما چرا تکذیب نمائیم

- 5 Praise be to God, this century is an illumined century. Minds have progressed, thoughts have expanded, realities have been discovered. This is the time for love and unity to emerge among all. It is time for religions to become interconnected. For six thousand years humanity has been engaged in war and strife. Now is the time for love, the time for peace. God created man as human - why should he be bestial? Why should humans tear each other apart like wolves? God created us as His sheep; we are all His flock and He is the True Shepherd. He is kind to us all - why should we be unkind?

5 الحمد لله این قرن نورانیست عقول ترقی نموده
 افکار توسیع یافته حقائق کشف شده این زمان
 زمانی است که بین کل محبت الفت پیدا شود
 زمانی است که ادیان با هم ارتباط یابند شش
 هزار سال است بشر در جنگ و جدال است
 حال دیگر نوبت محبت است نوبت صلح است
 خداوند عالم انسان را انسان آفرید چرا باید حیوان
 باشد بشر مانند گرگ یکدیگر را بدرند خدا ما را
 اغنام خلق کرده جمیع اغنام اوئیم و او شبان
 حقیقی او بجمیع ما مهربان است چرا ما نامهربان
 باشیم

- 6 When the nations of the East were engaged in war and strife, and peoples were shedding each other's blood, when conflict and ignorance and estrangement were at their height, Baha'u'llah appeared from the Eastern horizon. As the Sun of Truth has always shone from East to West, Baha'u'llah first proclaimed in the East the unity of the human world and universal peace. He raised the call for peace among nations, peace among peoples and races, peace among countries. He brought together diverse peoples and created harmony between religions. Thus the followers of Baha'u'llah in the East, though from different peoples, are in perfect unity with each other. They are like brothers, love one another, and consider each other as one tribe.

6 در وقتی که امم شرق در جنگ و جدال بودند
 و طوائف خون یکدیگر میریختند نهایت جنگ و
 جدال بود و ظلمت جهالت و بیگانگی حضرت
 بهاءالله در همچو وقتی از افق شرق طالع شد چون
 همیشه از شرق شمس حقیقت بغرب تابیده لهذا
 حضرت بهاءالله اول در شرق اعلان وحدت عالم
 انسانی و صلح عمومی فرمود و ندای صلح بین ملل
 صلح بین اقوام و اجناس صلح بین اوطان بلند
 نمود اقوام مختلفه را جمع کرد بین ادیان الفت داد
 چنانچه پیروان بهاءالله در شرق از اقوام مختلفه با
 هم در نهایت الفتند با هم مانند برادرند یکدیگر
 را دوست دارند و همدیگر را یک قبیله شمارند

- 7 Furthermore, Baha'u'llah proclaimed that religion should be the cause of love and enlightenment in the world, the cause of unity of the human race. If it becomes the cause of strife

7 و دیگر حضرت بهاءالله فرمود دین باید سبب
 محبت و نورانیت عالم باشد سبب وحدت عالم
 انسانی شود اگر سبب جنگ و جدال شود و

and bloodshed and savagery, irreligion is better, for God established religion for unity, not hatred - for connection between people, not estrangement. He also stated that religion must accord with science and reason; if it does not, it is mere superstition.

سبب خونریزی و درندگی ترک دین بهتر است زیرا خدا دین را برای الفت قرار داد نه نفرت تا بشر با هم ارتباط یابند نه اجتناب جویند و دیگر فرمود که باید دین مطابق علم و عقل باشد اگر نباشد و هم است

- 8 In brief, He united all the peoples of the East in fellowship and harmony, such that today the followers of Baha'u'llah regard the Gospel, Torah, Psalms, and Qur'an all as divine books. They all call for unity and peace. In the Torah, God calls all humanity His flock; in the Gospel, He says His sun shines upon all; and in the Qur'an He states: "No fault will thou see in the creation of the Most Merciful." These books all call to unity - why should we create differences? Religions guide to love - why should we show enmity? All the Prophets came for fellowship and unity, each enduring a thousand afflictions. Why should we be thus and waste the labors of the Prophets, using God's law as a pretext? What compels us to this?

8 مختصر جمیع طوائف شرق الفت و التیام داد که الان پیروان بهاءالله انجیل تورات زبور قرآن جمیع را کتب الهی نامند جمیع را دعوت با اتحاد و صلح نمایند خدا در تورات جمیع بشر را اغنام خود خوانده در انجیل میفرماید آفتاب خدا بر جمیع میتابد و در قرآن میفرماید لا تری فی خلق الرحمن من تفاوت این کتب جمیع را با اتحاد دعوت مینماید چرا ما اختلاف نمائیم ادیان دلالت بر محبت میکند چرا ما عداوت نمائیم جمیع انبیا بجهت الفت و اتحاد آمدند هر یک هزارها صدمه کشید چرا ما باید چنین باشیم زحمات انبیا را هدر دهیم و شریعت الله را بهانه نمائیم چه ما را مجبور مینماید

- 9 Praise be to God, we are all servants of one God, sheep of one Shepherd, and God is kind to all. We are all His creation, His favors encompass all, and all are immersed in the ocean of His mercy. Therefore we should engage in thanksgiving, not in war and strife, destroying the divine foundation. This is not befitting. Does this cause abasement or honor? Does it produce virtues or vices? Is it a sign of perfection or imperfection? Any fair-minded person would testify that peace is better than war, love better than enmity, unity better than discord. God's good-pleasure lies in this, our glory lies in this, our comfort and eternal life lie in this. We must not be so heedless, so savage, so unjust as to engage in such warfare and strife in response to His bounties.

9 الحمد لله جمیع ما بندگان یک خدا اغنام یک شبان هستیم و خدا بجمیع مهربان جمیع خلق اوئیم و الطاف او شامل جمیع و در بحر رحمتش کل مستغرق پس باید بشکرانه پردازیم نه بجنگ و جدال پردازیم و بنیان الهی را براندازیم این سزاوار نیست آیا این سبب ذلت است یا عزت مورث فضائل است یا رذائل دلیل کمال است یا نقص هر با انصافی شهادت دهد که صلح بهتر از جنگ است محبت بهتر از عداوت است الفت بهتر از کلفت است رضای الهی در این است عزت ما در این است راحت و حیات ابدیه در این نباید ما آنقدر غافل باشیم درنده باشیم بی انصاف باشیم و در مقابل شکرانه اینگونه جنگ و جدال نمائیم

- 10 In past centuries, ignorance prevailed, there was no intercourse between peoples, misunderstanding was dominant. Praise be to God, now relationships have been established between peoples, misunderstandings have vanished, and the realities of religions have become manifest. Let us offer thanks so that we may discover truth, and there is no doubt that true thankfulness is the unity of the human world.

10 قرون ماضیه جهل مستولی بود مراوده بین بشر نبود سوء تفاهم غالب بود الحمد لله حال بین بشر روابط حاصل و سوء تفاهم زائل و حقائق شرائع ظاهر گشته و بشکرانه پردازیم تا بحقیقت پی بریم و شبهه نیست که شکرانه حقیقی وحدت عالم انسانی است.

- 11 The meeting concluded with this prayer:

11 مجلس باین مناجات ختم شد مناجات

- 12 O my God, my God! I beseech Thee and place my trust in Thee and implore Thee before Thy threshold. O my God, my God! Guide us to the straight path. O my God, my God! Direct us to the right way. O my God, my God! Expand our breasts with the light of Thy knowledge and illumine our eyes with the lights of Thy guidance. O my God, my God! Enfold us within the glances of the eye of Thy mercy. O my God, my God! I beseech Thee by the glory of the Noble Manifestation of Thyself and Thy Great Messenger to immerse us in the seas of Thy mercy and to send down from the heaven the table of Thy grace. O my God, my God! The darkness of error has intensified; I beseech Thee by Thy Great Light to guide us to the path of salvation and adorn us with manifest signs. Verily Thou art the Generous, verily Thou art the Great, verily Thou art the All-Merciful, the All-Compassionate.

DAS.1913-01-17, ADMS#164

12 إلهي إلهي إني أتضرعُ إليك وَتَوَكَّلُ عَلَيْكَ وَ
أَبْتَلُ بَيْنَ يَدَيْكَ. إلهي إلهي إهدنا الصراط
المستقيم إلهي إلهي دلنا على المنهج القويم إلهي إلهي
إشرح صدورنا بنور معرفتك وَتَوَرَّ أَبْصَارنا بِأَنْوَار
هدايتك إلهي إلهي إشمئنا بِلَحَظَات عَيْن رَأْفَتِكَ
إلهي إلهي إني أَسْأَلُكَ بِجَاهِ مَظْهَرِ نَفْسِكَ الْكَرِيمِ وَ
رَسُولِكَ الْعَظِيمِ أَنْ تَغْرِقَنَا فِي بَحَارِ رَحْمَتِكَ وَتَنْزِلَ
مِنَ السَّمَاءِ مَائِدَةً فَضْلَكَ إلهي إلهي قَدْ اشْتَدَّتْ
ظُلُمَاتُ الضَّلَالَةِ أَسْأَلُكَ بِنُورِكَ الْعَظِيمِ أَنْ تَهْدِيَنَا
إِلَى سَبِيلِ النِّجَاتِ وَتُزِينَا بِآيَاتِ الْبَيِّنَاتِ إِنَّكَ أَنْتَ
الْكَرِيمُ إِنَّكَ أَنْتَ الْعَظِيمُ إِنَّكَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ.

NJB_v12#10 p.176

AB04742

To: Grace Krug, in New York
Date: 1913-Jan-17

- 1 O thou my daughter of the Kingdom!
- 2 Thy letter was received. Today all the believers of God must think of conveying the message, and not of the formation of committees; for there will be no result from the organization of the committees. It will be a name without significance. A few days they gather together and then they will be dispersed. But if they engage in teaching they will quicken the souls and in the estimation of the Merciful, wise Believers and in the Kingdom of God they will become dear and beloved. This has been experienced in the past that whosoever has become the means of the guidance, the education and the refinement of the morality of the people, he becomes favored in the Divine Threshold and like unto a brilliant lamp he shines amongst all the inhabitants of the world. It is my hope that the friends of God and the maidservants of the Merciful may become conducive to the education of the souls and with a detached heart and a spirit rejoiced with the Glad-Tidings of God may they associate with all the people.

1 ای دختر ملکوتی من

2 نامه تو رسید امروز باید جمیع احبای الهی در فکر تبلیغ باشند نه تأسیس محافل زیرا از تأسیس کمیته ها ثمری حاصل نشود یک اسمی بی رسم ماند چند روزی اجتماع نمایند و بعد متفرق میشوند ولی اگر تبلیغ مشغول نفوس را زنده مینمایند و در ملکوت الهی و نزد عقلای احبای رحمانی عزیز میگردند چنانچه دیده شده هر نفسی سبب هدایت و تربیت و حسن اخلاق نفوس شد او مقرب درگاه الهی گشت و مانند شمع روشن در بین جمع جلوه نمود امیدوارم که یاران الهی و امام رحمن سبب تربیت نفوس شوند و با قلبی فارغ و جانی مستبشر ببشارات الهی با خلق محشور شوند

- 3 Convey on my behalf my love to thy dear son and thy kind daughter. Likewise convey my respectful greeting to the revered Doctor. I always think of him. 3
 پسر عزیز و دختر مهربانت را از قبل من مهربانی
 برسان و همچنین بمستر محترم تحیت محترمانه ابلاغ
 دار همیشه بیاد او هستم
- 4 Upon thee be Baha El Abha! 4
 و علیک البهاء الابهی

RRT.021, NJB_v12#04 p.094

ABU0940

Interview with Sir William Crookes, 97 Cadogan Gardens in London, 1913-Jan-18

Amongst those who had a long interview with the Master this morning was the celebrated scientist Sir William Crookes. The Master spoke to him about the life of Christ that although in His own day people did not give any attention to him; yet today millions of bells ring out in his name. Then he said:

“People are running after dogmas; they are holding fast to blind imitations; they are following the creed of ancestors and fore-fathers. I hope that thou shalt become the means of spreading the illumination of reality and this world of humanity may become freed from imaginations.”

“This is the hope that all of us have.”

“Have you read the writings of Baha’u’llah?”

“No! I have seen very little.”

“Then it is necessary for a man like you to become well informed with these teachings”

“I will get the books and study them”

“The teachings of Baha’u’llah are the spirit of this age; for although material civilization has advanced, yet divine civilization is left behind. We are in need of divine civilization for material civilization without the aid of spiritual civilization is of no avail. Were divine civilization visible and active, wonderful traces would have been left from material civilization. But [nowa]day material civilization invents Krupp [guns], rifles, destructive war implements, vices and corruptions are increased etc. All these things are the results of material civilization. [three words illegible] divine civilization becomes visible then all these clouds will be dispelled”

“But we cannot live in these days without war.”

“No doubt there will be a great war”

“Now Europe is waging a moral war in Balkans”

“Right! May God protect Europe. I pray to God that this fire of war may not become enkindled in Europe. I am, therefore, anticipating to hear good news from you.”

“It is my hope to become fully informed with the teachings of this Movement.”

“I was most pleased to meet you and it is my hope great results will be the outcome of this meeting for you have worked very nobly during your life. I wish your life be crowned with an eternal success. Were you to be informed of the teachings of Baha'u'llah you will reap many harvests”

“The influence of a great and good man is very beneficial. I will study deeply into this subject. Where are more Baha'is?”

“The headquarters of the Baha'is is Persia. There are many Baha'is there. They are all over the world. There is not a country in which there is no Baha'is. “

“I hear there are millions”

“We have no statistics, but there are many.”

“Persia was the center of one of the oldest civilization and religion in the East.”

“Yes.” Our Beloved concludes “The lights of the Sun have ever shone forth from the East.”

DAS.1913-01-18

ABU1169

Words spoken on 1913-Jan-18 in London

- ¹ Before the appearance of the Promised One, how the people were in a state of seeking and expectation, and would supplicate and implore at the threshold of the Lord, and expressed their desire to sacrifice their lives on the Day of His appearance. Most of the clergy and leaders of the people claimed knowledge of the Promised One, and according to their own opinion would interpret and explain the signs in the Book.

¹ قبل از ظهور موعود چگونه خلق حالت طلب و انتظار داشتند و بدرگاه پروردگار دعا و تضرع می کردند و آرزوی جانفشانی در یوم ظهور می نمودند و بیشتر علما و رؤسای قوم تدعی عرفان موعود بودند و بزعم و گمان خود علامات کتب را معنی و تفسیر میکردند

- 2 But on the Day of Appearance, when they did not find the Cause of God in accordance with their understanding, therefore those same leaders and clergy were the first to deny it and set the people to opposition and strife. They declared their properties and blood lawful to take, issued death sentences, engaged in plunder and pillage, called the companions corrupt before the rulers and princes of the realm, and rose up to slander and harm them, and imprisoned and killed them.
- 3 Despite this, day by day more people fell to searching and joined the ranks of the believers and resisted the deniers. They solved the difficulties of divine questions, revealed the secrets of the signs and traces, destroyed the foundation of vain imaginings and traditions, and gave the souls awareness of the original basis of religion and faith.
- 4 Although in the beginning of the Cause they were abased and wandering, and bereft of all worldly powers and affairs - each day a group would become scattered and distressed in plains and deserts from the assault of enemies, and a band would become homeless from the oppression of the people of hatred - yet conversely the denying people were all under the umbrella of knowledge with retinue and servants, and with perfect might and power denied the appearance of the Promised One in gatherings and churches, and arose with utmost effort to reject and show pride.
- 5 But finally the call of the Cause of God became world-embracing, and faith in the Promised Day became a source of pride for both noble and poor, to such an extent that kings became prostrate and bowed their heads before a servant of the Promised Countenance.
- 2 ولی در یوم ظهور امر الله را چون مطابق فهم خود نیافتند لهذا اول همان رؤسا و علما انکار نمودند و ملت را بر مخالفت و ستیزه گاشتند اموال و خوششان را حلال دانستند فتوای قتل دادند نهب و غارت نمودند اصحاب را نزد حکام و امراء مملکت مفسد خواندند و باقترا و اذیت آنها برخاستند و حبس و قتل نمودند
- 3 با وجود این روز بروز مردم بیشتر ب جستجو افتادند و در زمره مؤمنین در آمدند و مقاومت منکرین نمودند حل مشکلات مسائل الهیه کردند اسرار علائم و آثار آشکار ساختند بنیان اوهام و تقالید را ویران نمودند و نفوس را باصل اساس دین و آئین آگاهی بخشیدند
- 4 با آنکه بدایت امر ذلیل و آواره بودند و از جمیع قواء و شئون دنیوی بی بهره هر روز جمعی از سطوت اعداء در دشت و صحرائی سرگشته و پربشان گردید و زمره ائ از جور اهل بغضا بیسر و سامان شد اما بالعکس قوم منکرین همه با چتر علم و خیل و حشم بودند و با کمال قدرت و قوت در مجامع و کائس ظهور موعود را انکار کردند و در نهایت جد برد و استکبار قیام نمودند
- 5 ولی آخر آوازه امر الله جهانگیر شد و ایمان بیوم موعود مایه افتخار امیر و فقیر گشت بشأنی که ملوک ساجد شدند و نزد بنده ائ از بندگان طلعت معهود سر فرود آوردند

BDA2.090

MHMD2.108-109

ABU2551

Words spoken on 1913-Jan-18 in London

I hope that like this mirror you will make hearts pure and clean and sanctified so that they may reflect the lights of the perfections and bounties of the Sun of Truth. Open your tongues in praise and glorification of the Lord of the Kingdom so that like this piano your melody and song may bring joy to souls and bestow heavenly life. And may you find such freshness and

امیدوارم مانند این آئینه قلوب را صاف و پاک و پاکیزه نمائید تا حکایت از انوار کالات و فیوضات شمس حقیقت کنید لسان را باوصاف و نعوت رب الملکوت بگشائید تا بمثابه این پیانو نغمه و آوازتان سبب سرور نفوس شود و حیات

verdancy from the breezes of the garden of providence that like these flowers you become joyous and smiling, bringing delight and happiness to every heart, and be assisted in diffusing the divine fragrances and successful in eternal propagation.

MHMD2.107-108

ملکوتی بخشد و از نسائیم حدیقه عنایت چنان
طراوت و نضارتی یابید که مثل این گلها خرم
و خندان گردید تا هر قلبی را بشعف و مسرت
آرید و بنشر نفحات الهی مؤید شوید و بانتشار
سرمدی موفق گردید

BDA2.089

AB10779

Words inscribed in Mr. Campbell's guest book

To: words in Mr. Campbell's guest book, in London

Date: 1913-Jan-18

O God! O Thou Worshipped One! Confirm these souls so that they may raise the call of Thy Kingdom and suffer humanity to be delivered from the dark precipices of the world of nature, and cause their entrance in the divine world. May they illumine every dark one and make heavenly every one who is earthly. Verily Thou art the Merciful, the Powerful. (Sig) 'Abdu'l-Baha Abbas.

DAS.1913-01-18

ABU0310

Words spoken on 1913-Jan-19 in London

- ¹ I will remain here two more days, then go to Paris. I must return to the East sooner, as I have been away from the Holy Land for two years. I have traveled through most countries of America, raising the call to the Abha Kingdom in all cities. I have called all people to the love of God, for first divine knowledge is essential, since the fruit of human existence is knowledge. If the light of knowledge shines in the human world, every good thing will be attained and the lights of love will shine. In every heart the lamp of the knowledge of God will be lit, advancing through all degrees of existence and illumining hearts.

¹ من دو روز دیگر اینجا هستم بعد پاریس میروم
مجبورم که زودتر بشرق بروم دو سال است از
ارض مقدسه بیرون آمده ام اکثر ممالک امریکا
را سیر کردم در جمیع شهرها ندا بملکوت ابهی
نمودم جمیع خلق را بحبت الله خواندم که اول
معرفت الهی لازمست زیرا نتیجه عالم انسانی
معرفه است اگر در عالم انسانی نور معرفت اشراق
کند هر خیری حاصل شود و انوار محبت بتابد
در هر قلبی شمع معرفه الله روشن گردد در جمیع

مراتب وجود ترقی کند و صدور را نورانی نماید

2 The world of nature is darkness upon darkness, and its illumination comes through divine knowledge. The glory of the human world lies in divine love. The outcome of life is entrance into the Kingdom of God, and the fruit of existence is to be characterized by divine attributes. If man is deprived of these divine lights, he becomes lower than the animal. But if his face is illumined by the lights of God's love and his heart adorned with divine knowledge, he will soar beyond the world of limitations.

2 عالم طبیعت ظلمت اندر ظلمت است و روشنی آن بمعرفت رحمانیست و عزّت عالم انسانی بحبّ الهی نتیجه حیات دخول در ملکوت الله است و ثمره وجود اتّصاف بصفات رحمانی اگر انسان از این انوار الهی محروم ماند از حیوان پست تر است لکن اگر رویش بانوار محبّت الله روشن شود و قلبش بطراز معرفه الله مزین گردد فوق عالم امکان پرواز نماید

3 He will perceive infinite realms, become aware of supernatural powers, find deliverance from the mortal world, and attain divine life and heavenly illumination. He will discover the realities of things and comprehend the mysteries of the sacred books. In everything he will see wisdom, from every direction hear glad tidings. In the severest trials he will be joyous, and in every hardship perceive mercy, for his heart is assured, his spirit rejoicing. His eyes are brightened by beholding the supreme signs, and his nostrils perfumed by the fragrances of the Abha Paradise. Thus day by day he ascends to the heights of eternal glory, reaching such a station that he sees creation beneath his shadow.

3 احساس عوالم لامتناهی کند از قوه ماوراء الطبیعه خبر گیرد و از عالم فنا نجات جوید و حیات الهی و نورانیت آسمانی یابد کشف حقایق اشیا کند و باسرار کتب مقدّسه پی برد در هر چیزی حکمتی بیند از هر سو بشارتی شنود در نهایت صدمات مسرور باشد و در هر زحمت رحمت مشاهده نماید زیرا قلبش مطمئن است روحش مشتبّش است چشمش بمشاهده آیات کبری روشن است و مشامش بروائح جنت ابدی معطر و معبر لهذا روز بروز باوج عزت ابدیه عروج نماید بدرجهی که کائنات را در ظلّ خود بیند

4 I hope such results will come from this journey - that souls will learn of divine knowledge and the divine realm, soaring in these infinite heights, becoming detached from the natural world and gaining mastery over nature through spiritual power, rather than being ruled by nature. May nature become their captive rather than they becoming captives of the natural world. I desire such bounties and perfections for you, that you may be illumined by the lights of the divine Kingdom and receive your portion from supernatural power. For the natural world is the world of corruption, imperfection and darkness, while the divine Kingdom is the world of perfection, virtues, the center of heavenly attributes, divine bounties, and celestial signs and lights.

4 و امید است ازین سفر من چنین نتایج حاصل شود نفوس از معرفه الله و عالم الهی خبر گیرند درین اوج نامتناهی پرواز نمایند از عالم طبیعت فارغ شوند و بقوه معنویه حاکم بر طبیعت گردند نه آنکه طبیعت بر آنها حکم نماید طبیعت اسیر آنها گردد نه آنکه آنها اسیر عالم طبیعت گردند من از برای شما چنین فیوضات و کالاتی میخواهم که از انوار ملکوت الهی روشن شوید و از قوه ماوراء الطبیعه بهره و نصیب گیرید چه که عالم طبیعت عالم فساد است عالم نقص است و عالم ظلمت است و لکن ملکوت الهی عالم کمال است عالم فضائل است مرکز فضائل آسمانیست و فیوضات رحمانی و آثار و انوار الهی انتهی

5 [That afternoon, among His blessed utterances to the friends and seekers who attained His presence was:]

5 عصر آروز از جمله بیانات مبارکه بجهت احبّ و مبتدیهائی که مشرف می شدند این بود که

6 In the future, people will inevitably arise to oppose the Cause and write treatises against it. But what fruit will these efforts

6 از بعد لابد نفوسی بخالفت قیام خواهند کرد و رسائل و مقالاتی در ردّ امر خواهند نوشت ولی چه فائده و ثمری خواهد داشت جز اینکه پیشتر

bear, except to make the people more aware and better informed of the Cause? In Persia, the divines and other leaders have written many books in repudiation of this Cause, with the aim of uprooting it and completely obliterating the foundation on which it rests. Among these people was Haji Muhammad Karim Khan, who wrote several books to that end – but they have all been totally forgotten, while the Cause of God has gained renown in both the East and the West, and been promulgated amidst the peoples and kindreds of the earth. Consider how the Jewish leaders arose to oppose Christ at the time of His advent, and even denounced Him as the Devil himself. Our ears, therefore, are well acquainted with such idle murmuring.

سبب آگاهی و اطلاع نفوس گردد در ایران علما و رؤسا کتب بسیاری بر رد این امر نوشتند بلکه این امر را از میان بردارند و این اساس را بکلی محو و نابود کنند یکی از آن نفوس حاجی محمد کریم خان بود که چند کتاب نوشت ولی جمیع آنها محو و فراموش شد و امر الله گوشزد شرق و غرب گردید و منتشر بین امم و ملل عالم گشت ملاحظه نمائید که وقتی حضرت مسیح ظاهر شد چگونه رؤسای یهود بخالفت او برخاستند حتی آنحضرت را بلع زبول نامیدند لذا گوش ما ازین زمزمه ها پر است

- 7 Indeed, the Baha'is of Persia would travel to every city and hamlet expressly to teach the Faith. They would persist in their efforts until all the people there had been informed of the Faith – and, as a result, these people would at times be roused to agitated excitement, engaging in assaults, issuing words of slander, and raising great clamours. When the Baha'is were certain that all the people in that area had been apprised of the Faith, and had been stirred to their cores after learning of it, they would depart from that place and travel to another where they would continue to teach the Faith.

7 بلکه از بهائیان ایران در هر بلد و قریه ای میرفتند مخصوصاً بتبلیغ مشغول می شدند تا وقتی که مردم همه خبر دار می گشتند و هیجان و هجوم حاصل میکردند و بدگوئی و ضوضا می نمودند و چون بهائیا مطمئن میشدند که همهء خلق از امر خبر دار شده و باهتزاز آمده اند آن وقت از آن قریه و بلد بدیار دیگر می رفتند و در شهر دیگر مشغول بتبلیغ می گشتند

- 8 How pleased will I be when we are reviled in the streets and made the objects of reproach and persecution! This would be a cause for celebration; it is nothing short of our greatest wish and ultimate aspiration. What could be better than this, that one should become a wanderer abased in the path of God? From this abasement, he will discover such delight as can never be described.

8 باری چه قدر من خوشم می آید که در کوچه و خیابانها ما را بد گویند و ملامت و اذیت کنند اینست احتفال ما و منتها آرزو و آمال ما چه بهتر از این است که انسان در سبیل الهی آواره و ذلیل گردد ازین ذلت انسان لذت و حالی پیدا می کند که وصف ندارد

- 9 When we first arrived in 'Akka, we were in the direst of straits and stricken with some toil or calamity – and yet, so great was our joy and delight that it cannot be put into words. At one point, seventy of our companions were imprisoned in the fortress, and they had all fallen sick with a fever so debilitating that it robbed them even of the ability to move. This illness had afflicted everyone but me and aqa Rida; consequently, we tended to the believers, preparing medicine and soup for them. It so happened that I had been made to dwell in a room of that fortress that had been paved with stones. It was an exceedingly humid room, one that had originally been built as a place where the dead were washed. And yet, despite all these tribulations, so joyous were we beneath the sheltering shade of Baha'u'llah that we accounted every toil and trouble as comfort and ease.

9 وقتی که وارد عکا شدیم در چنان مصیبتی که جمیع در زحمت و بلا بودیم لذت و سروری داشتیم که بگفتن نباید وقتی هفتاد نفر اصحاب در قلعه محبوس بودند همه مبتلای تب شدید شدند بدرجه ای که هیچیک قادر بر حرکت نبود الا من و آقا رضا که مشغول پرستاری احباب و تهیه دوا و شوری بودیم اتفاقاً منزل من هم در اوطاقی واقع که فرش آن از سنگ بود و بسیار رطوبت داشت و آن اوطاق را بجهت غسل خانه ساخته بوده اند با آن حالت ابتلا در ظل حضرت بها الله چنان مسرور بودیم که هر زمختی را راحت میدانستیم

BDA2.091-093, NSS.236ax

MHMD2.110-113

ABU1158*Words spoken on 1913-Jan-19 in London*

It is due to prejudice that homes are destroyed. It is due to prejudice that blood is shed. It is due to prejudice that the parties and nations of the world detest each other. If this prejudice were to vanish, the earth would become a supreme paradise, souls would become like the garden of Ridvan, and hearts would take on the character of the highest heaven.

MHMD2.113

از تعصب است که خائمانها ویران میشود از تعصب است که خونها ریخته می گردد از تعصب است که احزاب و امم عالم از یکدیگر متنفرند اگر این تعصب زائل شود قطعهء غبرا جنت علیا گردد جانها مانند روضهء رضوان شود و دلها آئین بهشت برین گیرد

BDA2.094

ABU3680*Words spoken on 1913-Jan-19 in London**Question/topic: The subject of abstinence from eating meat was then raised*

- 1 (When the discussion of abstaining from animals and not eating meat arose, He said:)
- 2 If one can content oneself with vegetables for one's sustenance, this would be preferable, for the food of humanity consists in vegetables. However, given the great extent to which people have become accustomed to their ways of life, it is not possible for them to abstain from eating animals.
- 3 When I was living in Baghdad, I saw an Indian who insisted on abstaining from eating meat. I asked him, 'Do you yourself eat a great number of animals?'
- 4 'No,' he replied.
- 5 Following this, I asked him, 'Do you drink water?'
- 6 'Yes,' he replied.
- 7 I then asked him, 'Do you eat cheese?'
- 8 'Yes,' he replied again.
- 9 I responded, 'Observe with a microscope, and behold how many animals you will find in all these things you admit to consuming! When you boil water, see how many microbes you kill in the process!'

1 (چون ذکر پرهیز از حیوانات و نخوردن گوشت
بمیان آمد فرمودند)

2 اگر انسان بتواند در غذا به نباتات قناعت کند
بہتر است زیرا خوراک انسان نبات است ولی از
کثرت عادات ممکن نیست مردم حیوانی نخورند

3 وقتی در بغداد شخص هندوستانی را دیدم چون
بسیار در نخوردن گوشت اصرار داشت لهذا باو
گفتم شما خود حیوانات بسیار میخورید

4 گفت نه

5 گفتم آب میخوری

6 گفت بلی

7 پنیر میخوری

8 بلی

9 ذره بین بگذار بین در آنها چه قدر حیوانات
می بینی آب را میجوشانی بین چه قدر مکر و بها
را میکشی

- 10 To this he replied, 'But such animals are tiny!' گفت اینها حیوانات کوچکند 10
- 11 I responded, 'They all feel pain nonetheless. When the microbes in the water are boiled, and the sheep and the cow raise their cries of anguish, both sets of organisms feel the agony of torment and murder.' گفتم همه احساس زجر مینمایند جوش آب و خروش گوسفند و گاو هر دو احساس زجر و قتل است 11
- 12 In former times, it was difficult for people to conceive of such matters, but it is easy to do this now that we have entered the century of progress and education. In ages past, every people had their own vain imaginings, but now they have become educated through proper instruction, and the veils which once hindered them have been rent asunder. This is true even of the Muslims, who formerly believed that the angel Gabriel literally possessed wings, but now understand that this symbol represents the holy power of revelation and descent. They have come to realize that its true meaning is exemplified in the verses, 'the Faithful Spirit [Gabriel] hath come down with it [the Qur'an] upon Thy [Muhammad's] heart', [Qur'an 26:193-194] and that all other interpretations are but idle fancies. سابق تفهیم اینگونه مسائل مشکل بود اما چون حال قرن ترقی و تربیت است سهل و آسان است سابق هر ملت و حزبی اوهامی داشتند ولی حال بواسطه تعلیم نفوس تربیت یافته خرق آن اوهام شده حتی مسلمانی که سابق معتقد بال و پر جبرئیل بودند حال فهمیده اند که مراد ازین کلمه قوه قدسیه وحی و تنزیل است و نزل به روح الامین علی قلبک دانسته اند که غیر این وهم است 12
- 13 Praised be God that the century of vain imaginings has passed! Consider this: if those prejudices and vain imaginings still existed in our midst, would it have been possible for such intimate fellowship to have been fostered among the various peoples gathered here - who belong to foreign religions and hail from distant lands - and for us to have shown such love and kindness to one another? الحمد لله قرن اوهام گذشت ملاحظه نمائید که اگر آن تعصبات و اوهام در میان ما بود آیا ممکن بود این نفوس مختلفه از ادیان و ممالک بعیده اینگونه با یکدیگر انس و الفت یابیم و بایندرجه یکدیگر را محبت و مهربانی نمائیم 13

BDA2.094-095

MHMD2.114-115

ABU1934

Words to the wife of a professor, spoken at 97 Cadogan Gardens on 1913-Jan-19 in London

Thou must thank God that, although I am a Person from the East and you are a revered lady from the West, yet we are gathered in this place with the utmost of spiritual affection. I beg of God that thou mayest become divine, spiritual, godlike and heavenly! May thou mayest become my daughter. I desire such a glory with thee.

God is most kind to his servants. He hath destined for them all the divine Bounties, but these negligent people never think of them. They are not seeking. They are like unto the stones. They are satisfied with this world. God says: I have prepared

for them such glorious palaces, but these people are satisfied with their wretched hovels. I have [meted] for them wonderful worlds of light but they are totally negligent. I have opened before their faces the doors of the Kingdom but they run away from me. I have desired for them the heavenly illuminations but they prefer the dim ray of the candle. I have spread before them the Supper of Lord but they prefer to eat grass.

Now it is my hope that you and people like unto you may sit around this divine table and partake of this heavenly Food.

DAS.1913-01-19

ABU2356

Words to a woman from Holland, spoken 97 Cadogan Gardens on 1913-Jan-19 in London

When you return to Holland, summon the people to the Kingdom of God and cry out: Glad-tidings! Glad Tidings! The Sun of Reality hath dawned! Glad Tidings Glad Tidings! The doors of the Kingdom are opened! Glad Tidings! Glad Tidings! The gates of heaven are flung wide! Glad tidings! Glad-tidings! The Beauty of Truth is revealed! Glad tidings! Glad tidings! the hosts of heaven are descending! Glad tidings! Glad tidings! The Fire of Moses hath flamed forth! Glad tidings! Glad-tidings! The pillar of fire hath become manifest. Glad tidings! Glad tidings! The Clouds of Mercy are pouring! Glad tidings! Glad-tidings the Effulgence of the Supreme Concourse hath become visible! Glad-tidings! Glad tidings! The Call of the Kingdom is raised!

Awake! Awake! O ye people! Come and listen to this voice! Awake! Awake! Gather ye together and hearken to this Celestial music.

This is my message.

DAS.1913-01-19

ABU3113*Words spoken at dinner hosted by a Rajput prince in London, 1913-Jan-19*

- 1 When the Parsi believers of Bombay learned of Mr Sprague's illness, one of them - a man named Kay-Khusraw - arose with the utmost alacrity, and rushed to Punjab to serve him. This he did in spite of the intensity of the heat in that place, or the various plagues and diseases that were rampant there. 1 چون احبای فارسی در بمبئی خبر شدند یکی از آنها که کیخسرو نام داشت با کمال شوق برخاست و برای خدمت او در شدت گرما و کثرت طاعون و تب و وبا به پنجاب رفت
- 2 So devotedly did he tend to Mr Sprague - forgoing sleep and sustenance, and ever remaining by his side - that Mr Sprague's illness infected Kay-Khusraw. Mr Sprague recovered, while Kay-Khusraw fell sick and eventually succumbed to his disease. 2 و چنان بخدمت پرداخت و شب و روز ترک خواب و خور نموده پرستاری و حشر با او مشغول و محسور شد که بیماری اسپراگ بایشان سرایت نمود مستر اسپراگ خوب شد و او مبتلا و فدا گردید
- 3 Behold what a power this is - a power that compels people to sacrifice themselves for each other, and brings them to a station where they demonstrate such love!... 3 به بیند این چه قوهی است که نفوس را فدائی یکدیگر نموده و بایندرجه از محبت کشانده الی آخر بیانیه الاحلی

DAS.1913-01-18n, MHMD2.115, ABCC.371, STAB#137

BDA2.095

ABU2964*Words spoken on 1913-Jan-19 in London*

The object of all the prophets has been the purification of the souls, the cleansing of the hearts from the gratification of selfish desires and living in accord with the heavenly Teachings.

Today we are standing before the illimitable sea; let us not deprive ourselves. Let us heroically dive in the depth of the great ocean and gather the scintillating pearls of wisdom.

Thou must teach the Cause, spread the message. When thou art asked to deliver a talk in a meeting turn thy heart to Baha'u'llah, beg confirmation from Him and then speak. He will inspire you. Cry out the message of the Kingdom. Do not silent. Be not quiet. Teach the Cause.

DAS.1913-01-19, SW_v09#14 p.162x

ABU1707

Words to Mrs Rosenberg, Cropper, and Heron, spoken 97 Cadogan Gardens on 1913-Jan-20 in London

Although this globe of ours is very small, yet it has all these living beings—can it be imagined that these tremendous bodies hanging in the limitless atmosphere are without inhabitants? The creation of God is infinite. The worlds of God are numberless. Is it not preposterous to believe that God is only the Creator on this sphere and not on any other sphere?

The moon revolves around the earth; the earth rotates around the sun; the sun has also a center around which it revolves and that space is immeas[urable]. These stars in the infinite space which twinkle, each one of them is a sun with many satellites but they are so far that the eyes cannot see them. All these numberless stars are suns but owing to the incredible distance they look so small. The light travels about one hundred eighty thousand miles in a second and there are certain stars, the light of which takes 8 yrs to reach the earth. Such is the infinitude of the universe of God.

Have you ever thought that the worms inside of an apple may think that the creation of God is ended there and that there is nothing outside? Again the tiny worms inside of an apricot seed may boast that God's creation hath come to a terminus in this small seed. There is nothing beside this. Now the worms must "wiggle" out of the apple, eat their way out and then lo and behold, the creation of God is infinite.

DAS.1913-01-20

ABU2147

Words spoken on 1913-Jan-20 in London

- ¹ Convey my greetings and affection to the friends in Honolulu and tell them that I am always thinking of them and I supplicate and implore before the Divine Glory on their behalf, seeking forgiveness and bounty, beseeching heavenly confirmation, pleading for the breaths of the Holy Spirit, and searching for the rays of the Sun that each of these friends may become a fruitful tree.

¹ تحیت و مهربانی مرا با حنای هونولولو برسانید و بگوئید من همیشه پیاد آنها هستم و در حق ایشان بعزت الهیه تضرع و زاری میکنم و طلب عفو و عنایت مینمایم و تا باید آسمانی میخواهم و نفثات روح القدس میطلبم و پرتوشمتس میجویم که هریک از آن یاران درخت چرثری شود

- 2 Await the appearance of this bounty. Soon the lights of the Abha Kingdom will illumine the hearts, the effulgences of the Sun of Truth will encompass all horizons, and at that time the glory of the beloved ones will become manifest and evident.
- 3 Therefore strive day and night that ye may become the people of the Kingdom, and be so firm in the Covenant of God that even if all the peoples of the world should gather together they would be powerless to cause you to waver, for steadfastness in God's Covenant is the cause of the attainment of every bounty, and firmness in the Cause of God is the means for the manifestation of every gift and favor.

MHMD2.116

YHA2.779, BDA2.095-096

AB02153

To: Readers of Christian Commonwealth Newspaper, in London

Date: 1913-Jan-21

- 1 The Lord of all mankind hath fashioned this human realm to be a Garden of Eden, an earthly paradise. If, as it must, it findeth the way to harmony and peace, to love and mutual trust, it will become a true abode of bliss, a place of manifold blessings and unending delights. Therein shall be revealed the excellence of humankind, therein shall the rays of the Sun of Truth shine forth on every hand.
- 2 Remember how Adam and the others once dwelt together in Eden. No sooner, however, did a quarrel break out between Adam and Satan than they were, one and all, banished from the Garden, and this was meant as a warning to the human race, a means of telling humankind that dissension—even with the Devil—is the way to bitter loss. This is why, in our illumined age, God teacheth that conflicts and disputes are not allowable, not even with Satan himself.
- 3 Gracious God! Even with such a lesson before him, how heedless is man! Still do we see his world at war from pole to pole. There is war among the religions; war among the nations; war among the peoples; war among the rulers. What a welcome change would it be, if only these black clouds would lift from off the skies of the world, so that the light of reality could be shed abroad! If only the darksome dust of this continual

1 خداوند عالمیان عالم انسانی را جنت عدن خلق فرموده اگر صلح و سلام و محبت و وفا چنانکه باید و شاید یابد جنت اندر جنت گردد و جمیع نعمای الهی فراوان و سرور و طرب بی پایان شود و فضائل عالم انسانی آشکار و عیان و پرتو شمس حقیقت از هر سو نمایان گردد

2 ملاحظه کنید که حضرت آدم و سائرین در جنت بودند بمجرد آنکه در جنت عدن در میان حضرت آدم و شیطان نزاعی حاصل گشت جمیع از جنت خارج شدند تا آنکه نوع انسان عبرت گیرد و آگاه شود که نزاع و جدال سبب حرمان است حتی با شیطان لهذا در این عصر نورانی بموجب تعالیم الهی حتی با شیطان نزاع و جدال جائز نه

3 سبحان الله با ظهور این برهان چگونه انسان غافل است باز می بینی عالم انسان از کران تا بکران جنگ و نزاع است جنگ است بین ادیان جنگ است بین اقوام جنگ است بین اوطان جنگ است بین سروران چو خوش بود اگر این ابرهای سیاه از افق عالم متلاشی میشد

fighting and killing could settle forever, and the sweet winds of God's loving-kindness could blow from out the wellspring of peace. Then would this world become another world, and the earth would shine with the light of her Lord.

- 4 If there is any hope, it is solely in the bounties of God: that His strengthening grace will come, and the struggling and contending will cease, and the acid bite of blood-dripping steel will be turned into the honey-dew of friendship and probity and trust. How sweet would that day be in the mouth, how fragrant as musk the scent thereof. God grant that the new year will bring a promise of the new peace. May He enable this distinguished assemblage to conclude a fair treaty and establish a just covenant, that you may be blessed forever, across the unborn reaches of time.

SWAB#220, BBBD.195-197, SW_v04#01 p.003, MHMD2.119-120

و نور حقیقت میدرخشید غبارِ حرب و قتال
می‌نشست و نسیم عنایت از مهب صلح و سلام
میوزید جهان جهان دیگر میشد و روی زمین
استفاضه از نور مبین میکرد

4 اگر امیدی هست از الطاف ربّ مجید است که
عون و عنایت برسد و جنگ و ستیز و تلخی
تیغ خونریز مبدّل بشهد دوستی و آشتی و راستی
و درستی گردد کاما شهدانگیز گردد و مشامها
مشکبیز شود و این سنهء میلاد را میعاد صلح
جدید فرماید و این انجمن محترم را بر صلحی
عادلانه و عهد و پیمانی منصفانه موفق و مؤید
فرماید تا الی الأبد مبارک باشد

MKT4.150, MNMK#119 p.229,
MMK1#220 p.265, AKHA_126BE #01
p.b, HHA.234, MJDF.088, NJB_v03#18
p.003, BDA2.098

AB11532

Words written in a book
To: Unknown, in London
Date: 1913-Jan-21

O Thou Lord of Unity, confirm this person who is old in faith
and young in love, to summon people to Thy Kingdom.

DAS.1913-01-21

ABU3739

Words spoken on 1913-Jan-22 in London

- 1 While the Persians were absorbed in their own affairs and were casting Persia to the winds, we, in the vast regions of America, were occupied with spiritual victories and with the promotion of everlasting glory.

1 هنگامی که ایرانیها بخود مشغول بودند و ایران
را بیاد میدادند ما در اقالیم واسعهء امریک
بفتوحات روحانیّه و ترویج عزّت ابدیّه مشغول
بودیم

- 2 [That night, He expound on the verses of the Kitab-i-Muluk, and discoursed upon the tidings and the overturning of affairs in the Ottoman dominions; and He recited the blessed verses of the Lawh-i-Ra'is. He said:] و همچنین شب بتبین آیات کتاب ملوک و اخبار و انقلاب امور در ممالک عثمانی می فرمودند و آیات مبارکه لوح رئیس را تلاوت می کردند و میفرمودند
- 3 Instruct the friends to read and disseminate these Tablets. How impressive are the commentaries which the Muslims of former times wrote concerning these verses: "The Romans have been defeated... but after their defeat, they shall defeat their foes." And yet, they wilfully disregard this knowledge and power that have now been manifested from the Blessed Beauty in this Most Great Dispensation. بنویسید این الواح مبارکه را بخوانند و نشر دهند سابق مسلمین در تفسیر آلم غلبت الروم و هم بعد غلبهم سیغلبون چه تفاسیل و تفاسیر مینوشتند ولی حال چون در این ظهور اعظم اینگونه علم و قدرت جمال قدم را ظاهر می بینند اغماض میکنند

MHMD2.123

BDA2.101

AB11624

Words written in the visitors' book at Wandsworth Prison[?]

To: Unknown, in England

Date: 1913 ca.

The greatest prison is the prison of self.

VLAB.009

Study guide to this volume

This volume of the Western journey covers the passage from New York to Liverpool in mid-December 1912, the brief but charged stay in Liverpool, and the second London visit extending into early January 1913, with a significant excursion to Edinburgh and Oxford. The American sojourn — nine months, coast to coast — is now behind ‘Abdu’l-Baha; this volume opens the second European phase of the great journey. The contrast He himself draws between America and Europe is sharp: Americans investigate, ask questions, hail truth from whatever quarter it comes; Europeans are described as submerged in materialism, their eyes cast down. Yet the London talks are among the most philosophically rich of the entire Western journey — a long address on the law of love and affinity at the Westminster Palace Hotel, Christmas talks on the recognition of Christ and the meaning of scriptural symbolism, a sustained encounter with E. G. Browne about the insufficiency of material progress, a teaching on all skilled work as worship, and a pastoral reflection on Edinburgh and the suffragette movement. The volume closes one arc of the journey and, in doing so, distill its most enduring themes. Five sections trace the principal threads: the summary and self-understanding of the mission; Europe, America, and the materialist horizon; love as the law of existence and the foundation of all teaching; skilled work and all human effort as worship; and the recognition of divine truth across the ages.

Summation on the Celtic: Nine Months and the Same Purpose

Key Passages

I come from America. I traveled in those countries for nine months. In most churches and gatherings I spoke. I called all to the unity of the human world and invited them to universal peace, peace between nations, peace between religions, peace between races, and peace between regions. I explained the benefits of peace and described the harms of war and conflict. And I proclaimed that the foundation of divine religions is one and these differences are from traditions — if the people of religions abandon traditions, all will unite. — ABU1848

In brief, I invited all to love and unity and guided them toward the promotion of universal peace so that struggle and conflict may not remain between human beings, all may become one family, and associate and behave with one another in utmost love and harmony, and East and West may embrace. — ABU1848

From the day I left Haifa to the present time, the confirmations of the Kingdom have encompassed me more and more with every passing day. In Egypt, confirmations were

vouchsafed to me; in Europe, powerful assistance was rendered me; and in America, more than anywhere else, the light of aid and protection from the unseen Kingdom dawned over me. All these are the confirmations of the Blessed Beauty; without them, we are but wretched servants, powerless and destitute in every respect. — ABU3706

Context for Study

The words spoken aboard the SS Celtic in Liverpool harbor (ABU1848) constitute one of the most concise self-summaries in the entire corpus of ‘Abdu'l-Baha’s Western utterances. In a single paragraph he reduces nine months of addresses, interviews, conversations, and pastoral visits to their essential content: five forms of peace (between nations, religions, races, regions, and human beings generally), one diagnosis (traditions divide; the foundation of religion is one), and one method (invitation to love and unity). The compression is striking — the volume you hold in your hands represents thousands of pages of that same message elaborated across hundreds of occasions. The companion utterance (ABU3706) adds the dimension of spiritual causality: ‘Abdu'l-Baha’s testimony that the confirmations of the Kingdom were more abundant in America than anywhere else locates the journey’s success in a source beyond personal ability. This is consistent with the volume’s repeated self-description of weakness: without the Blessed Beauty’s confirmations, “we are but wretched servants, powerless and destitute.” The two utterances together model a form of gratitude that is simultaneously humble about means and confident about purpose. Students will recognize the parallel with Paul’s account of his missionary journeys in Acts and the epistles — the same combination of clear purposive summary (“I am not ashamed of the gospel,” Romans 1:16) with testimony of divine enablement (“I can do all things through Christ who strengthens me,” Philippians 4:13) — and with the classical prophetic pattern of announcing one’s commission and then returning to acknowledge its divine source.

Questions for Reflection

1. ‘Abdu'l-Baha summarizes nine months of proclamation as an invitation to five kinds of peace. Is this an adequate summary, or does it omit something essential about what was accomplished? What does the choice of “peace” as the master category reveal about the priorities of the American mission?
2. The claim that traditions divide and the foundation of religion is one was the central inter-religious argument of the American journey. What does it ask of a Buddhist, a Christian, a Jew, or a Muslim — specifically and concretely — to act on this conviction?
3. ‘Abdu'l-Baha attributes the success of the journey to the confirmations of Baha’u’llah rather than to his own efforts. How does this understanding of agency — divine confirmation working through human instrumentality — compare with Calvin’s doctrine of election, with the Sufi concept of the *qutb* (axis or pole around whom divine grace flows), and with secular accounts of charismatic leadership?
4. The summary on the Celtic is delivered on the threshold of a new country and a new phase of proclamation. What is the spiritual function of summarizing what has been accomplished before moving into what is next? How does this practice of accounting differ from either self-congratulation or mere record-keeping?

5. What would it mean to carry the spirit of the American proclamation — “love and unity” as the message, five forms of peace as the vision — into a twenty-first century context marked by social media, climate crisis, and resurgent nationalism?

Europe and America: Two Spiritual Climates

Key Passages

Europe is submerged in the ocean of materialism; its inhabitants are even as cows that have busied themselves with grazing in the pasture. They can see nothing at all, for their gaze is ever cast down. America, at least, fares better than they. — ABU3706

You have written excellent articles in the papers in regard to the Cause. I will never forget these services of yours. You must become like the burning torches, so that you may become able to melt these mountains of snow. Europe is filled with mountains which are snowcapped all the year around. May you attain to such a degree of heat that you may melt the snow. — ABU2453

In America it is different, people are more spiritual, they seek the knowledge of God, they hail the truth no matter from what quarter it comes. If they learn that there is a house in China the architecture of which is a marvel, they like to know all about it. In brief, they are a nation of independent investigators. — ABU3039

Context for Study

The contrast between European materialism and American spiritual receptivity that runs through the Liverpool and early London utterances is one of the volume's most provocative threads. The images are vivid and deliberately pointed: Europe as cattle grazing with eyes cast down; Europe as snow-capped mountains that need the heat of faith to melt; America as a nation of independent investigators who welcome truth from any direction. These are not measured sociological assessments — they are pastoral tools, designed to inspire the small communities of English and Scottish believers to understand themselves as agents of transformation in a resistant environment, and to give them a picture of the American experience as precedent and encouragement. The comparison also carries an implicit critique of a cultural pride that 1912 Europe possessed in abundance: Britain at the height of empire, Germany ascending in science and industry, France confident of its civilization — all described as spiritually grazing, eyes cast down. The charge to Miss Fraser (ABU2453) — “become a burning torch... so you may melt these mountains of snow” — is an invitation to take the magnitude of the task seriously without being daunted by it. The specific image of the torch melting snow combines the classical Sufi metaphor of the beloved as fire with the physical reality of northern Europe's climate. The assessment of America as “independent investigators” carries a specific epistemological compliment: openness to truth from any source is the very condition that the early chapters of the volume identified as the foundation of genuine spiritual inquiry. ‘Abdu'l-Baha is, in effect, telling the English believers: America was open because it could investigate; become investigators, and you will open.

Questions for Reflection

1. 'Abdu'l-Baha compares European materialism to cattle with eyes cast down. How does this image function rhetorically and pastorally — and what are its limits as a cross-cultural generalization? What are the conditions that produce spiritual openness in a society?
2. The characterization of Americans as “independent investigators” implies that the willingness to seek truth from any source, regardless of its cultural or religious origin, is a spiritual virtue. How does this compare with the virtue of *epistemic humility* in contemporary philosophy and with the Islamic principle of *hikmah* (wisdom) wherever it is found?
3. 'Abdu'l-Baha praises Miss Fraser's newspaper articles and asks her to become a burning torch. What does this mode of pastoral encouragement — specific acknowledgment followed by magnified aspiration — reveal about the pedagogy of spiritual direction?
4. If Europe was “submerged in materialism” in 1912 and America was more spiritually receptive, what has happened since? Has the materialist tide shifted, and in which direction? What evidence would you bring to bear?
5. The image of the torch melting mountains of snow is geographically and culturally specific to a northern European context. How does the use of contextually specific metaphor in teaching compare with the use of universal abstract principle — and when is one more effective than the other?

Love as the Law of Existence

Key Passages

Scientists tell us that the world of matter is made up of a constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence. As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration. — ABU0036

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race. — ABU0036

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife! In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. — ABU0036

Context for Study

The Westminster Palace Hotel address on December 20, 1912 (ABU0036) is among the most philosophically coherent of the English addresses. ‘Abdu’l-Baha begins with the atomic physics of his day — the discovery of electrons had been announced by J. J. Thomson in 1897, and the concept of atomic structure as a miniature solar system was current — and reads in the law of affinity that holds atoms and molecules together a direct analogy for the law of love that holds human communities together. This is more than analogy: it is a claim that the same metaphysical principle operates at every level of reality, from electrons to empires. The move from physics to social ethics via ontology is characteristic of ‘Abdu’l-Baha’s method in the English addresses: he speaks to audiences familiar with the prestige of science and uses scientific understanding as a ladder to spiritual insight. The explicit connection to the Balkan War is precise: if love is the law of existence and hatred produces disintegration, then the war in the Balkans is a case study in civilizational disintegration driven by religious prejudice — the very condition that the religion of God, properly understood, was designed to cure. Students will find resonance with Empedocles’ pre-Socratic doctrine that love (*philia*) and strife (*neikos*) are the two fundamental cosmic forces; with Teilhard de Chardin’s later claim that love is the affinity of being for being that drives evolutionary convergence; and with the thermodynamic metaphor (entropy as the tendency toward disintegration, life as the maintenance of improbable order). What is distinctive in ‘Abdu’l-Baha’s formulation is the identification of love with divine revelation: the Manifestations are “specialists of the law of love” who come precisely to teach and demonstrate what atomic affinity points toward at the level of human consciousness.

Questions for Reflection

1. ‘Abdu’l-Baha draws an explicit analogy between the law of atomic affinity and the law of love among human beings. Is this an analogy, a structural homology, or a claim about a single principle operating at multiple levels of reality? What are the philosophical implications of each reading?
2. The claim that love is “the cause of life” and hatred “spell death or disintegration” is both metaphysical and historical. What historical evidence would most strongly support or challenge this claim?
3. ‘Abdu’l-Baha describes the divine Manifestations as “specialists of the law of love.” What does the word “specialist” add to the description — is it a scientific metaphor, a professional metaphor, or something else? What does it imply about the nature of their mission?
4. The Balkan War is described as the result of “religious prejudice” — but it also had national, ethnic, and economic dimensions. Is religious prejudice the root cause, as ‘Abdu’l-Baha implies, or one cause among several? What theory of conflict causation underlies the claim?
5. If love and affinity are the ontological foundations of existence, and hatred produces disintegration, what account can be given of the fact that hate and disintegration have been so prevalent throughout human history? Is the law of love a descriptive claim, a normative claim, or a claim about ultimate destiny?

Service as Prayer: Work, Craft, and the Sanctification of Daily Life

Key Passages

In the Baha'i Cause arts, sciences and all crafts are counted as worship. The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, is giving praise to God. — ABU1800

Every person should first think about their own education, should think about perfecting themselves, for self-education is primary. Observe that all created things need education. You see that any plant that is extremely weak, when educated becomes extremely strong. You educate very small flowers and they become very large. You educate a fruitless tree and it becomes fruitful. You educate thorny, weedy land and it becomes a rose garden. You educate an animal and it progresses. You educate wild animals and they become tame and domesticated. So it became clear that education has an effect on all things, but in the human world it is greatest. — ABU0400

Water flowing from one spring has more force and energy than if the same water is divided between eight springs. Try always to concentrate your activities into one channel and let that one be the Cause of Baha'u'llah. Then you shall see how the confirmations of God will descend. — ABU3356

Context for Study

The celebrated teaching in ABU1800 — “service is prayer” — is among the most quoted of ‘Abdu'l-Baha's English utterances, and in this volume it is embedded in a context that gives it full theological weight. The teaching dissolves the traditional monastic opposition between the active and the contemplative life: the physician who ministers to the sick with gentleness, free from prejudice, is performing an act of worship fully equivalent to formal prayer. The condition is precise — “prompted by the highest motives and the will to do service to humanity” — which means that neither technical skill alone (the surgeon who operates for personal glory) nor formal piety alone (the monk whose contemplation never moves into action) is sufficient. What makes work worship is the orientation of the will. This teaching has deep roots in Islamic tradition — the hadith “work is worship” (*al-'amal 'ibāda*) and the concept of *niyya* (intention) as the spiritual determination of the moral value of an act — and in the Calvinist doctrine of the calling (*Beruf*), which Max Weber famously analyzed as the spiritual foundation of capitalist rationality. ‘Abdu'l-Baha's version differs from both: the Islamic tradition centers intention without necessarily requiring the orientation toward service to humanity, while the Calvinist calling was primarily about diligence and duty to God in one's station. Here the explicit criterion is service to humanity, which makes the sanctification of work also a social-ethical standard. ABU0400's meditation on education as the process by which all created things unfold their potential connects to this: self-education is the prerequisite for the service that constitutes worship.

Questions for Reflection

1. 'Abdu'l-Baha says that making a piece of notepaper to the best of one's ability is giving praise to God, if the motive is service. How does the criterion of motive transform an ordinary act into a spiritual one — and can motive ever be fully separated from quality of execution?
2. The teaching that "service is prayer" collapses the distinction between sacred and secular spheres of life. Compare this with the Lutheran concept of the sanctification of ordinary work through the calling (*Beruf*), with the Zen Buddhist practice of sacred attentiveness in every act, and with the Sufi concept of every breath as *dhikr* (remembrance of God).
3. ABU0400's argument that all created things need education — and that the effect of education is greatest in the human world — implies a theory of human perfectibility. How does this compare with Rousseau's view that human beings are naturally good and corrupted by society, with Confucian *self-cultivation* (*xiū shēn*), and with the Christian doctrine of sanctification?
4. The counsel in ABU3356 to concentrate all activities into one channel — the Cause of Baha'u'llah — is advice about spiritual economy. What is the spiritual danger of dispersion, and how does concentration in a single purpose differ from mere single-mindedness?
5. If service to humanity is the criterion that distinguishes worship from mere professional activity, what does this imply for people in occupations that serve institutional rather than human ends? How might a Baha'i practitioner in law, finance, or military service apply this criterion?

Recognition, Allegory, and the Recurrence of the Messianic Blindness

Key Passages

Last night, there was a theatrical performance about the birth of Jesus Christ. It was truly skillful to the utmost. It was, however, surprising that all those involved in this event acted as if they were awaiting the Messiah and that they recognized Him. Yet when Christ appeared, He remained a stranger, single and alone; the Messiah came and no one realized it. And so it was that the people went on searching for the Messiah in anticipation of His advent. — ABU0421

To put it briefly, they dubbed Him "Beelzebub," meaning "Satan." It is with this title that they made Christ notorious. A hundred thousand times alas, a hundred thousand times indeed, that they called that celestial Beauty "Beelzebub"! A hundred thousand times alas, a hundred thousand times indeed, that they failed to recognize Him! A hundred thousand times alas, a hundred thousand times indeed, that that Sun of Truth remained concealed by the clouds of vain imaginings! — ABU0421

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine

a king without a people? Can you imagine our sun without light and heat? The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. — ABU0302

Context for Study

The Christmas talk at Lady Blomfield's home on December 21 (ABU0421) is one of the most moving texts in the volume. 'Abdu'l-Baha observes a theatrical nativity performance and reflects on the gap between the Christmas worshippers — who celebrate Christ's coming and act as though they would have recognized Him — and the historical reality that “the Messiah came and no one realized it.” The people who called Christ “Beelzebub” were devout, scripture-reading, covenant-observing Jews; their failure of recognition was not the failure of the irreligious. 'Abdu'l-Baha's repeated lament — “a hundred thousand times alas” — is not triumphalist over Judaism but a sorrowful meditation on the structural human tendency to venerate the past Manifestation while failing to recognize the present one. This insight is universal in its application: just as the Jews who awaited the Messiah missed Him when He came, so Christians who await Christ's return might miss Him in a new form, and Muslims who await the Mahdī might fail the same test. The Liverpool address to the Theosophical Society (ABU0302) adds the cosmological dimension: divine revelation is not occasional but perennial; the Manifestations have appeared throughout the existence of humanity and will continue to do so. This is an eschatology of abundance rather than scarcity — the divine does not exhaust itself in one great irruption but returns, age after age, with the teaching appropriate to each era's capacity. Together, these passages constitute a theology of perennial divine initiative and recurrent human blindness, which generates both a warning and a question: what are the conditions of recognition?

Questions for Reflection

1. 'Abdu'l-Baha laments that Christ was called Beelzebub by devout, scripture-reading people. What does this reveal about the limits of religious literacy and theological competence as guarantees of spiritual recognition? What capacity, beyond knowledge, is required?
2. The claim that the power of God is eternal and the creation of God likewise eternal — that there has never been a time when Manifestations were absent — challenges both the idea of a unique salvific moment in history and the secular view of religious evolution from primitive to advanced. How does it compare with the Hindu doctrine of avatars, with the Buddhist bodhisattva ideal, and with the Christian claim of the once-for-all sacrifice of Christ?
3. 'Abdu'l-Baha says the Christmas performers act as if they would have recognized Christ — but the historical record shows that recognition failed even among the devout. What spiritual practices or disciplines might develop the capacity for recognition rather than mere commemoration?
4. The repeated lament “a hundred thousand times alas” is a literary form of mourning. How does this rhetorical form compare with the Hebrew biblical *qinah* (lament poem), with the Islamic *dirge* for the martyrs of Karbala, and with the use of anaphora in the Psalms?
5. The Theosophical Society address (ABU0302) describes divine beings who come and will continue to come “for hundreds of thousands of years.” What does this temporal scope imply

about the Baha'i dispensation — is it the last, the culminating, or one important station in an indefinitely continuing series?

A Guiding Question for the Whole Volume

The December 1912 – January 1913 volume closes a great circle. 'Abdu'l-Baha has traveled from Haifa to Egypt, through Europe to New York, across America to California, back to New York and now across the Atlantic to Liverpool and London. He summarizes the journey in five kinds of peace, reflects on the spiritual contrast between two continents, develops the deepest physics of love, sanctifies all skilled work as prayer, and stands before a Christmas nativity to mourn the recurring human failure to recognize the divine when it appears.

A guiding question for the whole volume might therefore be: **If recognition of the divine when it comes — rather than veneration of its past appearances — is the essential spiritual act, and if devout, scripture-reading, sincere people have repeatedly failed this test, what transformation of consciousness, what discipline of attention, and what quality of love does genuine recognition require?**