



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 158:

Writings and Utterances of Abdu'l-Baha, 1913 part I
(Jan-Mar)



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Series preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Series outline

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

The Báb

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

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

II. Second period (Shiraz and Isfahan)

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

III. Third period (Maku and Chihriq)

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

Bahá'u'lláh

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

II. Edirne period

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

III. 'Akka period

- 40. Summons to Kings and Rulers (1868)
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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
- 56. Writings in the year 1294 A.H. (ca. 1877)
- 57. Writings in the year 1295 A.H. (ca. 1878)
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- 99–100. Writings in the years 1308–1309 A.H. (ca. 1890–1892) I-II
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‘Abdu’l-Bahá

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- 114. Letters and utterances in the year 1895
- 115. Letters and utterances in the year 1896
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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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- 157. Letters and utterances, Dec. 1912 – Jan. 1913
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Introduction to volume 158

This January–March 1913 Paris volume is marked by the tension between public proclamation and disappointment with Paris itself. ‘Abdu’l-Baha returns to Paris hoping to see the earlier seed take root, yet repeatedly describes the city as aesthetically brilliant while spiritually cold: ABU0163 opens with joy that the seed sown the previous year has begun to germinate, while ABU2276 calls Paris a great tent of civilization under which there remains much obscurity, and ABU2381 laments that its inhabitants are steeped in materialism and heedless of the Kingdom. The carnival-week utterances, ABU2224 and ABU0411, sharpen this contrast between theaters, amusements, and worldly preoccupations on the one hand, and the small gatherings where God is remembered on the other. Yet the diagnosis is never despair: ABU2927 promises that indifference in Paris will become deep interest and that the standard of Baha’u’llah will be raised in its very center.

The volume is also philosophically rich. ABU0234 and ABU1774 treat reincarnation and “return” through the circulation of elemental atoms across mineral, vegetable, animal, and human forms, while rejecting a crude personal rebirth and interpreting scriptural “return” as the reappearance of qualities, virtues, and prophetic realities rather than the return of the same individual personality. ABU0655 gives a useful threefold vocabulary of soul, mind, and spirit: soul as the mover of the body, mind as the power that investigates realities and frees man from self, and spirit as the emanation of the Divine Bestower, the “Spirit of Faith” and source of eternal life. ABU1392 offers a clear apophatic theology: the divine Essence is beyond names, attributes, and comprehension; all knowable divine attributes are encountered through the Manifestation, the perfect mirror and channel of divine perfections. ABU0827 complements this by describing the Manifestations as focal centers of divine virtues, just as the sun is the focal center of material light.

Several items turn these metaphysical themes toward modern intellectual audiences. ABU1030, the conversation with the famous philosopher Henri Bergson, is one of the most remarkable encounters in the volume: ‘Abdu’l-Baha reframes the dispute between naturalists and believers by noting that both acknowledge a mighty creative power, whether called Nature or God, and then argues from the presence of consciousness and intelligence in man to intelligence in the creative source of man. ABU0018, the interview with Pasteur Monnier and theologians, gives a rational exposition of the Word and the Trinity: Christ is “the Word” because He possesses complete and independent meaning, like a sun whose light is intrinsic, while divine perfections are reflected in Him without division in the divine Essence. ABU2485 and ABU2619 extend the critical-scriptural strand, distinguishing Mosaic commandments from later historical materials attributed to Moses and noting the divergent chronologies of Jewish, Greek, and Samaritan biblical traditions.

The Paris talks also repeatedly contrast natural and divine education. ABU0163 and ABU1692 distinguish man’s natural reality, subject to aggression and the struggle for existence, from his spiritual reality, capable of conquering nature, discovering hidden laws, and receiving divine food.

ABU1157 applies the same distinction to politics and society: natural intelligence prompts injustice and the survival of the fittest, while divine intelligence teaches justice, equity, pity, longsuffering, and preference for others. ABU0854 and ABU2973 apply this to Iran, criticizing premature or self-interested political movements, foreign interference, and moral incapacity, while still affirming that Iran's future can be bright through agriculture, industry, commerce, education, and especially moral regeneration. ABU3725 and ABU3703 return to 'Abdu'l-Baha's earlier warnings that government and people must be joined like milk and honey, and that clerical political ascendancy would end in abasement.

Another important cluster concerns the meaning of teaching and the conversion of public lectures into embodied life. ABU2775 warns that the friends must live in accord with the teachings and with the contents of 'Abdu'l-Baha's addresses, lest the Baha'i teachings become like the Bible—honored yet unfulfilled. ABU2658 similarly insists that recounting the history of the Cause is insufficient; souls must be brought to live in the realm of light. ABU1393 is one of the most impassioned calls to action in the volume: the doors of the Kingdom are open, silence and lukewarmness are no longer permissible, and the friends must raise the call, found divine civilization, illumine minds, and transform the world. ABU3021 gives the practical condition of effectiveness: powers of utterance bear lasting fruit only when joined to sanctification and attraction.

Finally, the volume preserves the wider itinerary and the continuing global network of the journey's last European phase. AB12579 announces 'Abdu'l-Baha's arrival in Paris and His intention to visit Stuttgart briefly, while AB08064 likewise speaks of His departure for Stuttgart and the continuing correspondence among the European friends. AB06742 praises an article in a St. Petersburg newspaper, showing the spread of the message into Russian literary and journalistic circles. ABU2736 affirms that, even while in the West, His face remained turned toward the friends in the East, whom He calls the essence of the Cause. ABU1665, near the end of March, gives the Parisian work a forward-looking charge: the greatness of the friends' station will be known only in the future, and the task in Paris is to become enkindled, awaken others, and make the teachings of Baha'u'llah real in practice. The volume as a whole presents Paris as a difficult field: brilliant in culture, resistant through materialism, yet repeatedly addressed as a place where spiritual capacity, divine grace, disciplined teaching, and a few ignited souls might transform the coldness of civilization into the warmth of divine civilization.

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ABU0234

Words spoken on 1913-Jan-22 in Paris

Question/topic: Question on reincarnation.

There are two schools which believe in the rebirth of the soul: reincarnation and metempsychosis.

The first school believes that the spirit of man goes through infinite processes of birth and re-birth in the human kingdom, until it is refined and purified - finally attaining to the station of Nirvana.

The second school believes that through the consequences of our deeds we may be born again into the lower kingdoms of life - such as animals, birds, etc, to illustrate this I desire to tell you a story.

There is a community in Syria called Baktashi who believe in this school. One day in Acca, we were gathered in an open space, and there was a judge present. One of these Baktashi was with us. Observing a donkey near by he ran towards it and put his mouth to his ear. From the face of the man one would have imagined that he was holding a serious conversation. Having finished his talk with the donkey he put his ear to the donkey's mouth, and strange enough the animal began to move his mouth. After this strange proceeding he came towards us. The judge asked the man "What were you saying to the donkey?" "I was talking with him about a serious matter" he answered. "What was it?" the judge enquired curiously. "O, we had a secret" "Then you must tell us about it" "It is impossible"- For some moments the judge insisted and the man still refusing to tell the secret finally he demanded imperiously what it was- "If your Honour insists upon this I must then obey. I asked the donkey what form he enjoyed in his former incarnation." - "What was the answer" asked the judge more and more excited - "O, the donkey said that he was formerly a judge" was the reply. The judge got so angry that had not the man run away he would almost have had him killed.

But to speak seriously it is a scientific fact that the elements which make up the body of man are indestructible. They will return again to the animal and mineral kingdoms. The animal

is eaten again by man and it is transformed into the body of man. This is an endless circle.

It is an established fact that Man travels through these various kingdoms. The indivisible atom in the mineral kingdom appears through infinite changes, and in each change it manifests a peculiar virtue. - Having perfected its journeys through the mineral kingdom it ascends to the vegetable kingdom - Again in the vegetable kingdom this indivisible atom manifests itself throughout all the different varieties of plant life, and having again finished its experiences in this kingdom it will appear in the animal kingdom - Here again we observe the same process of assimilation and perfecting until it ascends to the human kingdom.

This will show you that every atom which has gone into the makeup of your body has had its previous experiences throughout the lower kingdoms of life and has manifested itself through infinite grades and forms.

For example the atoms which are a part of this flower will some day appear in other flowers: then they may appear in the animal kingdom and return again to the vegetable life. Therefore the primordial atoms of this flower may have gone through many changes - now it is a flower and later on it may be an animal. In short it goes through the make-up of infinite forms. And in each form it is adorned with a special virtue. Consequently there is a philosophical statement that "all things are involved in all things." This is an exposition of divine philosophy.

Now to come to the question of the "return" which is spoken of in Holy Scriptures. For example His Holiness, the Christ, said that John the Baptist is Elias and when they asked of John he said "No, I am not Elias". Though, outwardly these two contradicted each other, however in reality they did not, because that effulgent reality which is absolute and which appeared in all the prophets of God appeared likewise in John the Baptist. That is: the same virtues which were in the former appeared in the latter. - in other words the generic idea and not the special idea appeared in that special temple. For example the qualities of colour, fragrance, and beauty which were in the flower of last year are returned in the flower of this year, so you may say that the flower has returned. Again the light which shone in the lamp last night is the same light which is shining in the lamp of to-night although the lamp may have changed.

In this station we do not look upon these outward limitations but we ever look at the appearances of the identical virtues of that eternal reality - which eternal reality has always shone

forth from the dawning-places of truth and will always shine from the horizons of the Prophets of God.

DAS.1913-01-22

ABU1717

Words to Eric Julihn, spoken on 1913-Jan-22 in Paris

We were in San Francisco less than a month. It is a good state. It has very good Baha'is. The believers in those parts are excellent. They are enkindled, they are attracted. Mrs Goodall is serving very well. With Mrs Cooper and Mrs Ralston they serve the Cause. They are attracted and united.

That is why there must be much love amongst the believers of God. The friends of God must sacrifice their lives for the sake of each other. Their love for each other must be so great. If such is the case, this Cause has already given its result, but if it does not reach to this degree, this Cause has not produced any result. The fruit of this Tree is Love. The aim of the appearance of all the Manifestations of God, the prophets and the revelation of all the holy books has been to create Love between the hearts. His Holiness Baha'u'llah accepted so much hardships so that love may be created in the hearts.

You must love each other very much. Through all their deeds and actions, the believers of God must be distinguished from the rest of the world. One of these deeds is Love. The people must be astonished when they observe how the friends are loving toward each other, how they are attracted to one another. They must become like unto one spirit and one heart. The Love of God is like unto a sea and the believers are similar to the waves. All are the waves of this great sea.

DAS.1913-01-22

ABU1786*Words to Ahmad Sohrab, spoken on 1913-Jan-22 in Paris*

Once Mohamad Ali thought in a public way [show] his superiority to the Master. In those days the Blessed Perfection lived in the Palace of Bahaji, and the Master lived in Acca. But Mirza Mohamad Ali lived in Bahaji. Our Beloved sometimes once in a week would call on Baha'u'llah and always, as a sign of respect would sit near the door. Now Mohamad Ali thought if on one of these occasions he may enter the room and see the Master sitting near the door (and if there were many believers standing,) he would sit above the Master, and thus before the eyes of all his superiority would be established. One day he entered the room the Master was sitting as usual near the door. Baha'u'llah, giving him permission to sit he went right above the Master and sat down. When the Blessed Perfection observed this, with His own hands he made him to get up and take another seat.

On another occasion one of the Baha'i ladies kissed by pleading and insistence the Master's hands in the Presence of Baha'u'llah. Mirza Mohamad Ali and rest blamed her severely, telling her that she has committed a great mistake to kiss the hands of anybody else before Baha'u'llah. Then Baha'u'llah hearing about this calls that woman before everybody and tells her: I am very pleased with you because in My Presence thou didst manifest thy devotion and respect to the Master.

DAS.1913-01-22

ABU2204*Words spoken on 1913-Jan-22 in Paris*

Faithfulness is a good attribute. There is nothing better than faithfulness. Although the faithfulness of the dog is natural. Real faithfulness is that kind which is volitional.

The beauty and fragrance of this rose are natural. These are natural properties hidden in it; but if these qualities were volitional there is no doubt everybody would have been made thankful.

This great sun which shines upon all phenomena and is the source of all life, no one is thankful to it, because it must shine, it is in its nature to shine. The rain falls upon the earth and causes vegetation, no one says Thank you; but if one person gives a cup of water to a thirsty soul he is thanked. Why? Because that person has a will – a free will - to give or not to give.

Therefore this free-will in man which God has created in man's being is the cause of adornment. Consequently be ye kind toward each other, associate with one another, assist and help one another.

DAS.1913-01-22

ABU2775

Words to a young man, spoken on 1913-Jan-22 in Paris

Now that you are returning to America; pass through all the large cities on your way, meet the friends of God and associate with them. Tell them that at present I have no time for letter-writing.

It is my hope that all the friends will arise in the service of the Cause; that they will live in accord with the Teachings of Baha'u'llah and the contents of my addresses; so that these Teachings may not become like Bible, unfulfilled.

All the friends must become the living embodiments of these Teachings; otherwise they will not avail.

DAS.1913-01-22

ABU2068*Words spoken on 1913-Jan-22 in Paris*

- 1 While the Iranians were occupied with themselves and were destroying Iran, we were engaged in spiritual conquests and promotion of eternal glory in the vast regions of America. Similarly, at night they would explain the verses of the Book of Kings and news and revolution of affairs in the Ottoman territories, and would recite the blessed verses of the Tablet of Ra'is, saying "Write that they should read and spread these blessed Tablets."
- 2 Previously Muslims would write such detailed commentaries and interpretations about "Alif Lam Mim. The Romans have been defeated, and they, after their defeat, will be victorious," but now when they see such knowledge and power of the Ancient Beauty manifest in this Most Great Revelation, they turn away.
- 3 (And repeatedly during this journey, petitions of submission and supplication from the concealed ones and Nasiri'd-Din Shah would reach the Most Pure sight, mentioning the transgressions of the early days of the aforementioned Shah, and He would say:)
- 4 "Now if he were to raise his head from the grave, he would see what has transpired."

1 هنگامی که ایرانیها بخود مشغول بودند و ایران را بباد میدادند ما در اقالیم واسعۀ امریک بفتوحات روحانیۀ و ترویج عزّت ابدیۀ مشغول بودیم و همچنین شب بتبین آیات کتاب ملوک و اخبار و انقلاب امور در ممالک عثمانی میفرمودند و آیات مبارکۀ لوح رئیس را تلاوت می کردند و میفرمودند بنویسید این الواح مبارکۀ را بخوانند و نشر دهند

2 سابق مسلمان در تفسیر آلم غلبت الروم و هم بعد غلبهم سیغلبون چه تفاسیر و تفاسیر مینوشتند ولی حال چون در این ظهور اعظم اینگونه علم و قدرت جمال قدم را ظاهر می بینند اغماض میکنند

3 (و مکرّر در این سفر عرائض خضوع و ابتهال احفا و ناصر الدینشاه بنظر اطهر میرسید ذکر تعدیّات اوائل ایّام شاه مذکور نموده میفرمودند)

4 حالا سر بر قبر بردارد و ببیند که چه خبر است

BDA2.101

MHMD2.123

ABU0108*Words spoken ca. 1913*

This is my second visit to Paris and I meet you with great joy. On a third visit to Europe I hope to see a brilliant flame – the signal of the paradise of El-Abha. That this continent be flooded with rays streaming from veritable sons of light – this is my hope.

There was a time when the light of Christ shone in the world; when the proclamation of the kingdom was widespread and many spirits and hearts were drawn heavenward; but the law

of this world is evanescent. That lamp is lighted and again it is extinguished. This flower starts with a sprout which day by day becomes more verdant, finally bursting into leaves and blossoms. But flowers fade and fruitage yields its seed which is kept and planted again, for the dead tree bears no more fruit. New seed must be sown and again trees and flowers will bloom.

The great splendor of the day of Christ has gradually merged into the night, so that in this age there is hardly a ray of that great spiritual luminary lighting the world; but after the drought of summer and the cold of winter comes the new life of spring. After each sunset comes a sunrise.

The spiritual light of the world has risen again from the eastern horizon. The night is finished; the day is come and the first rays of the dawn are destroying the shadows, dispersing the clouds, making the plants to grow, the trees to become verdant and ornamenting the flower-beds with roses. The sun of reality hath reappeared with tremendous power and soon the light of Baha'u'llah will be diffused throughout the world. See how the light of Christ's shining star took three hundred years to shed its rays on the world, whereas the light of Baha'u'llah has permeated all regions in less than half a century. His cause has been spread in every country and the mention of Baha'u'llah made in every tongue. In nearly every country there is an assembly of friends from Teheran to Paris, to San Francisco, to Japan. This is a different age and light is spreading with great rapidity.

In every language we find favorable criticisms except from those who have personal animosity against Baha'u'llah, and these cases are rare. Even those newspapers that are not universal in policy, have been favorable in criticism. In the universities, professors and students have listened while I expounded the principles of Baha'u'llah. Observe and realize the power of this cause. During the time of former prophets, have you ever heard of praise from those who were not disciples? The immediate followers of Christ spoke and wrote to the glorification of the Christ spirit, but others did not occupy themselves with the subject. Verily, what is happening in this day is an unheard-of thing! The like is not recorded in Greek, Roman or Egyptian history. Behold the sovereignty and brilliancy of this truth. Jews and Gentiles alike acknowledge its vitality and are astonished at the radiance of its light. A rabbi of America although he did not claim to be a follower of Baha'u'llah, nevertheless praised the precept of Baha'u'llah, and said, "We have been wrong in thinking that the light in the East is extinguished." Even those who deny the divinity of this cause do

not contest Baha'u'llah's greatness, his extraordinary power, his universal wisdom; in a word, that he was a super-man.

Those who set themselves against him contended thus: "He refutes our religious customs, therefore we will have none of him – yet his teachings express the truth of the age."

Certain of the clergy in America said, "Many of the truths in our religion have been forgotten. Baha'u'llah has come to remind us of them." One clergyman said before a large congregation, "Baha'u'llah revises the old beliefs but he has brought us nothing new. These truths are already found in the sacred books."

Then I arose and said, "I am going to quote you some of Baha'u'llah's instructions for this day and you will show me in which sacred book they are to be found.

"Baha'u'llah exhorts men to free their minds from the superstitions of the past and to seek independently for truth putting aside all dogmas. Religions are one. Let us banish creeds that the reality may become unveiled. In which sacred book do you find this?

"He heralds the hour of unity which has dawned on all mankind. All are the children of one Father; all the inheritors of that future peace on earth. He admonishes men to banish prejudice; religious, patriotic, racial preconceptions must disappear, for they are the destroyers of human society. Where is this written? In which part of the Bible, Old or New Testament?

"Religion must be the cause of affection. It must be a joy-bringer. If it become the cause of difference, it were better to banish it. Should it become the source of hatred, or warfare, it were better that it should not exist. If a remedy produce added illness, it were far better to discard the remedy. A religion which does not conform with the postulates of science is merely superstition. In which sacred book do you find this thought? Tell me!

"Baha'u'llah declares the absolute equality of the sexes. The male and female in the mineral, vegetable and animal kingdoms share alike the material bestowals. Why should there be a difference in the human kingdom? Verily, they are equal before God, for so he created them. Why should woman be deprived of exercising the fullest opportunities offered by life? Whosoever serves humanity most is nearest God – for God is no respecter of gender. The male and female are like the two wings of a bird and when both wings are reinforced with the same impulse the bird of humanity will be enabled to soar

heaven-ward to the summit of progress. In which sacred book is this written?

“Education holds an important place in the new order of things. The education of each child is compulsory. If there is not money enough in a family to educate both the girl and the boy the money must be dedicated to the girl’s education, for she is the potential mother. If there are no parents the community must educate the child. In addition to this widespread education each child must be taught a profession, art, or trade, so that every member of the community will be enabled to earn his own livelihood. Work done in the spirit of service is the highest form of worship. Where do you find this statement?

“Baha’u’llah’s solution of the social question provides for new laws, but the different social classes are preserved. An artisan remains an artisan; a merchant, a merchant; a banker, a banker; a ruler, a ruler; the different degrees must persist, so that each can render service to the community. Nevertheless, every one has the right to a happy, comfortable life. Work is to be provided for all and there will be no needy ones to be seen in the streets. The vocational labor adjustment provided by Baha’u’llah precludes there being people too poor to have the necessities of life on the one hand, nor the idle rich on the other. In which sacred book do you find this provided for? Show me!

“In order to facilitate complete understanding between all people, a universal auxiliary language will be adopted and in the schools of the future two languages will be taught – the mother tongue and this international auxiliary tongue which will be either one of the existing language or a new language made up of words from all the languages – the matter is to be determined by a confederation met for the purpose which shall represent all tribes and nations. This international tongue will be used in the work of the parliament of man – a supreme tribunal of the world which will be permanently established in order to arbitrate international questions. The members of this arbitral court of justice will be representatives of all the countries. It is incumbent upon the nations to obey the commands of this tribunal, for such a tribunal will be under the power of God and for the protection of all men. In all the sacred books where do you find such a statement?

“The purpose of these new laws is to destroy antagonism by finding a point of agreement. We cannot induce men to lay down their arms by fighting with them. If two individuals dispute about religion both are wrong. The Protestants and Catholics, the Mohammedans and Christians war over religion. The Nestorians claim that Christ was merely a slave, a man

like the rest, but God put his spirit upon him. The Catholics say that he was one of the persons of the trinity. Both are wrong.”

These precepts were proclaimed by Baha'u'llah many years ago. He was the first to create them in the hearts as moral laws. Alone and unaided he spread them. Writing to the sovereigns of the world he summoned that the hour for unity had struck – unity between countries, unity between religions.

In this period of its evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind, for man is the edifice of God and war destroys the divine edifice. 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.

Baha'u'llah is the divine physician who diagnoses the world's malady; for the whole planet is ill and needs the power of a great specialist.

Baha'u'llah's teachings are the health of the world. They represent the spirit of this age, the light of this age, the well-being of this age, the soul of this cycle. The world will be at rest when they are put into practice, for they are reality.

Praise be to God, the doors of divine knowledge are flung wide, the infinite light is shining, and to such as believe and obey the divine mysteries are revealed.

COC#2138x, ADP.079-086

ABU0287

Words spoken at Rue St. Didier 30 in Paris, 1913-Jan-23

The artist has painted very beautiful pictures for she has painted allegorical figures on this canvas - each figure carries a lantern in the hand. The lanterns of some are lighted while others are not lighted, and still others are only dimly lighted - In this manner she has portrayed the various stages of human development.

The light of Guidance shines brightly in the pathway of some people while the direction of others is only distinguished faintly

by a feeble light- and still the way of another is entirely dark. The aim of the artist is to show that this light is shining within man and by the process of reflection is illuminating his pathway - and thus causing him to attain to the virtues of the world of humanity.

From one standpoint this is correct, for this light consists of the potential capability which is hidden in the life of man- there are certain souls whose capabilities are very great, having in themselves the latent power of igniting (or ignition) - As soon as they come in touch with a flame they take fire like a torch - others have but little capability like unto a piece of wet wood - they have the power of enkindling, but it may take some time before the wood is dry enough to light. Other souls are like unto the stones, if a stone is put into the fire for a thousand years it will not burn - it has no capability of lighting.

For example we observe that the Divine Grace like the rain pours down upon the Earth - Now if this rain falls upon brackish ground nothing will grow for the soil lacks the power of producing vegetation - as long as there is not the capacity in the soil no matter how much the rain may fall on it, it will yield no result - On the other hand there is a piece of land which is good and free from blemish and as soon as the rain falls flowers and hyacinths will spring up from it. Now, reflect that notwithstanding an abundance of rain it is impossible for a withered tree to put forth leaves, because the vital energy of growth is lacking - and the life-cells are dead. Therefore no matter how great is the Divine Grace yet if a man is not endowed with capability to receive it, there is no results. On the other hand, however much the capability is great and yet the Divine Grace does not assist, the man will not be able to attain to the summit of perfection, for the soil, though free from blemish is in need of the downpour of the rain. There are certain souls who believe that the virtues of humanity are obtainable through the power of capability alone, but it is evident that unless the Divine Grace descends no fruit will be produced - unless the sun shines, the clouds pour down its rain and zephyrs blow, the dark soil will not be transformed into a delectable rose garden.

This will show you that capability alone is not sufficient - capability will be fruitful if it is joined with the Divine Grace and also if this divine Grace is obtained and there is no capability on the part of man there will be no harvest.

Consequently we must strive in order to obtain the capability - so that this divine Grace may have its effect upon us and may enrich us with its inexhaustible favours - We must make an effort - so that when thirsty we may drink with utmost relish

and enjoyment this water of life. And if a sea of fresh water is waving before us and there is no thirst in us we shall not enjoy it. If the rays of the sun flood the whole region and we are blind we cannot witness its glories - If the Celestial Symphony of the supreme Concourse is raised and we are deaf we shall not hear it. If the sweet fragrances waft towards us and we have not the power of smelling, what would be the use - If a most royal banquet was spread before us and we have no appetite we cannot partake of it.

Consequently let us strive to obtain unlimited capabilities in order that we may enjoy these divine Graces of Baha'u'llah which have encompassed the world. For His Grace is all-encircling; His Clouds are pouring, and the rays of His Sun are descending.

DAS.1913-01-23

ABU2613

Words spoken on 1913-Jan-23 in Paris

The Parisian people are submerged in the sea of materialism. They are intoxicated with the wine of desire and selfish appetites. They think these material objects are permanent. They put their trust on them while all such things are subject to change.

Today the Palaces of the Ancient Kings are destroyed. The fishermen dry their nets on the ruined walls and the owls are making their nests in the cornices. It is my hope that you may enkindle such a lamp in Paris so as to make this city radiant."

Man must lay the foundation of such a palace which may stand the encroachments of time, which day unto day may become newer and its imperial pinnacles may reach to the height of heaven.

DAS.1913-01-23

ABU3295*Words spoken on 1913-Jan-23 in Paris*

All these people are immersed in worldly matters, and the buildings of the city are like beehives, with people constantly engaged in building and stacking and preparing means of physical comfort, exactly like honeybees.

MHMD2.124

جميع این اهالی غرق دنیا هستند و عمارات شهر
مثل خانه‌های زنبور و مردم متصل مشغول
ساختن و برهم نهادن و اسباب آسایش جسمانی
فراهم نمودند بعینه مثل زنبور عسل

BDA2.102

ABU2973*Words spoken on 1913-Jan-23 in Paris*

- 1 If they had not killed the Qa'im-Maqam, Iran would not have been ruined, and if they had heeded the divine counsels, their ancient glory would not have been scattered to the winds.

1 اگر قائم مقام را نکشته بودند ایران ویران نمی شد
و اگر نصائح الهیه را شنیده بودند عزت قدیمه
بیاد نمی رفت

- 2 (Then He said:)

2 (بعد فرمودند)

- 3 We have absolutely no involvement in Iran's political affairs, but if this Cause had appeared among any of the nations and kingdoms of the West, that nation would have boasted of it before all the peoples of the world.

3 که در امور سیاسی ایران ابداً مداخله مداخله
نداریم اما اگر این امر در میان هریک از ملل و
ممالک غرب ظاهر شده بود آن ملت بر عالمیان
افتخار می نمودند

MHMD2.125, LOIR20.172

SFI18.275-276, BDA2.102

ABU0163*Public address given at Rue St. Didier 30 on 1913-Jan-24 in Paris*

Welcome! Welcome!

I have come again to Paris so that I may see if the seed I have sown last year has spring up. Praise be to God, I can see that they have taken root. On this account I am very happy. I hope that the cause will not remain stationary but that day by day these seeds will take firmer root in the ground and that these

meadows may become verdant and full of flowers. That the ideal illumination may become manifest.

Every creature is endowed with one aspect or reality - man however possesses two aspects or realities - consider how these sentient beings whether they live upon the earth or in the air have only one aspect. For example: the earth, the mountain, the meadow and the desert have only one mineral aspect. The flowers and the trees enjoy the vegetable reality- the one vegetable aspect. These animals and the quadrupeds possess only the animal aspect. This physical reality is captive but man has a material aspect and a spiritual aspect - for man is different. His physical reality is captive to Nature and is on a level with the animal kingdom while the veritable man is superior to the animals - by his spiritual reality he is distinguished from them. For we clearly observe that there is a power in man which the animals do not possess. In the animal there is only the animal power but in man we see not only the animal power but also the spiritual power. Although the physical reality of man is a prisoner of Nature yet his spiritual reality controls Nature - That is why the spiritual reality becomes the discoverer of the verities of things - When the spiritual reality of man is trained and the powers of intellect are developed man reaches to such a high pinnacle of perfection that he can perceive the secrets of the realms of Nature, unravels the mysteries of Nature, unfolds the hidden purposes of the kingdom, brings before our vision the accomplishment of past cycles and understands the things which will happen in the future.

Therefore it has become evident that there is a holy power in man - Reflect carefully and then you will realize to what extent man is physically a prisoner to the laws of nature - The slightest draught - a little cold will make him ill or some heat will incommode him - A small mosquito -bite may become deadly for him. This is in relation to his physical reality, but his intellectual or his ideal reality is victorious over all phenomena and with that power he conquers the world of nature. The elephant as big as he is becomes his plaything - The lion, as ferocious as he is, is put into a cage. A small Arab boy leads a thousand camels through the desert - How can he do it? Not by his own force. It is evident that if man with this small body of his is enabled physically to overcome these difficulties he surmounts them by his intellect. He dries up the land, then again he floods it. He breaks through the mountains and for geological discoveries he descends into the earth. He discovers the realities of all phenomena. Through the power of his genius he creates all sorts of industries and he also brings forth delicate arts and crafts. While in Europe he discovers America. While on the earth he explores the stars in the firmament - while

in the East he receives in a few minutes news from the West. These illustrations make it evident that while man is physically weak, yet intellectually and spiritually he is powerful. From a physical standpoint he can not conquer a panther or a wolf but by his spiritual, ideal power he subdues all the animals. This holy power in man is one of the Divine bestowals - it is a sign of the power of God.

Consider what power has brought us together in this meeting - the East and the West. It is evident that this is not through the material power - It is the Ideal power which brings us together. It is the ideal power which establishes a bond between hearts - it's the Ideal power which makes us kinder to each other. It is the Ideal power that brings nations together. The ideal power that organizes the heterogeneous people into a homogenous whole. It is the ideal power that brings to us the influx of the Spirit. It is the ideal power that explores the mystical regions of science - It is the Ideal power that codifies laws and regulations - it is the Ideal power that sets man a ruler over the domains of Nature - Corporally man is not important, but spiritually he is mighty. The physical side of his life is weak and easily overcome but the ideal side of his life is the all-conquerer. The physical side of man is like an animal but the ideal aspect of his existence is humanistic - Physically man is aggressive, tyrannical, ignorant, overbearing, blood thirsty; - ideally he is just, gentle, wise, patient and benevolent. He is peaceful - he seeks unity - He bestows Life. He is the cause of honour in the world of humanity - He is conducive to progress of mankind. In short these two realities are in man - His physical reality is in need of assistance - it needs food - water, sleep and rest, and if it does not get these it will perish. likewise if the ideal reality of man does not receive its sustenance it also shall die - The Holy divine manifestations appeared so that the ideal reality of man may be fed - That his thoughts may take a higher flight, his intellect may expand - spiritual morals be revealed and extraordinary progress be made - therefore we cannot state that the ideal reality of man is not in need of sustenance, for his physical reality receives the material food - The food of the Ideal reality of man is Divine Bestowals - the breath of the holy spirit and Heavenly confirmation. I hope that you may become the recipients of this heavenly food so that the ideal reality may be strengthened - your spiritual powers increased - regeneration may be obtained and thus you may become radiant and the luminous Angels of Heaven.

DAS.1913-01-24

ABU3022

Words spoken on 1913-Jan-24 in Paris

Every being has one reality, except for man who has both a natural reality and a spiritual reality. From the elaboration of the blessed themes in this position and the unveiling of the mysteries deposited in the spiritual reality and the encouragement toward the improvement of virtuous character and the promotion of the unity of the human world and universal brotherhood, souls became infinitely attracted.

MHMD2.125

BDA2.103

هر کائنی یک حقیقت دارد مگر انسان که هم حقیقت طبیعی دارد و هم حقیقت روحانی از بسط مضامین مبارکه در این مقام و کشف اسرار مودعه در حقیقت روحانیه و تشویق بر تحسین اخلاق حسنه و ترویج وحدت عالم انسانی و اخوت عمومی نفوس بی نهایت منجذب شدند

ABU1692

Words spoken on 1913-Jan-24 in Paris

- 1 The attack of any nation upon another nation and the aggression of any soul against other souls is natural, and this is according to nature, that everyone desires benefit for themselves and harm for others, like a fierce wolf that would tear apart all the sheep in the world if it could, and every animal wants all the grass in the field for itself. The infant bites its mother's breast and if another infant drinks from that breast, strikes it. This is according to nature.

1 هجوم هر ملتی بر ملت دیگر و تعدی هر نفسی بر سائر نفوس طبیعی است و این بمقتضای طبیعت است که هر کس نفع خود و ضرر عموم میخواهد مثل گرگ درنده که اگر بتواند جمیع گوسفندهای دنیا را میدرد و هر حیوانی جمیع علفهای صحرا را برای خود میخواهد طفل پستان مادر را می‌گردد و اگر طفل دیگر از آن پستان شیر خورد او را میزند این بمقتضای طبیعت است

- 2 Thus there is nothing to prevent man from blameworthy behavior except education, and education is of two kinds: One kind is physical education which prevents man from obvious crime, and the other kind is divine education which prevents both obvious and hidden crime and transgression.

2 پس انسان را هیچ مانعی از اخلاق مذمومه نیست مگر تربیت و تربیت بر دو قسم است قسمی تربیت جسمانی که انسان را از جرم واضح مانع میشود و قسم دیگر تربیت الهی که مانع از جرم و تعدی واضح و مخفی هر دو میگردد

- 3 Otherwise, restraint is impossible and unattainable, and this is from the requirements of nature, which is the same as the soul commanding to evil, like the fierce lion and wolf. Can one say to the lion and wolf, why do you tear apart the sheep? No, this is the requirement of nature - might makes right - and this

3 و الا حفظ ممتنع و مستحیل است و این از مقتضیات طبیعت است که همان نفس اماره بالسوء است مثل شیر و گرگ درنده است آیا میشود به شیر و گرگ گفت که چرا گوسفند را میدرد نه این مقتضای طبیعت است الحکم لمن غلب و

is the struggle for existence, that everything seeks benefit for its own life and harm and destruction for other beings.

این منازعه بقاست که هر شیئی نفع حیات خود
و ضرر و هلاک سائر موجودات طلبد

MHMD2.125-126

BDA2.103

ABU0827

Words spoken at Rue St. Didier 30 in Paris, 1913-Jan-25

In the world of genesis every power or energy has a focal center. For example the center of intelligence is the brain. The center of vision is the eye. The center of hearing is the ear. The center of speech is the tongue. For the power of gravitation, there is a center which is betwixt the heaven and earth. All the composite elements of this globe gravitate around that center. Where is the center of light? It is the Sun. Although there are many luminous objects; for instance the fire is luminous; the lamp is radiant; some of the insects such as fire-flies are light-giving; even some of the plants are phosphorescent, yet the center of light is the Sun. The moon is a light-bestowing body, the stars in the solar system are radiant bodies, yet they receive their lights from the Sun...

However, the centers of divine Virtues are the Manifestations of God. Just as the Sun is the center of lights, likewise each one of the prophets of God is the focal point of ideal perfections, the dawning-place of the creational virtues and the shining point of heavenly attributes. If this sun trains the earthly bodies; that sun educates the spiritual verities. If this sun is the center of material lights; that Sun is the Center of ideal lights. This is a phenomenal Sun; that is, the Sun of Reality.

Therefore we must ever turn our faces to that spiritual Sun; - so that we may acquire ideal perfections; so that the world of humanity may become illumined; so that we may free ourselves from the vices of the world of nature, and be imbued with the excellencies of humankind. Then the earthly soul will become heavenly. Material susceptibilities will become divine; eternal life will be obtained; celestial happiness will be realized in the reality of man. Day unto day man will advance; the minds will develop; the souls will be refined; the world of morality will become illumined; man will discover the reality of phenomena,

will unfathom the Mysteries of God. Then he will become the Perfect Man and will be in the Image and likeness of God.

DAS.1913-01-25

ABU0854

Words spoken on 1913-Jan-25 in Paris

- 1 A wise person does not counter corruption with corruption. Iran, which had no capability whatsoever - some, thinking to prevent aggression towards independence, caused the interference of others and gave pretext to those seeking excuses. At minimum they should have studied the histories of civilized nations and countries, like the French nation which first established military and legal governance so that the nation could develop the capacity for progress under law, then gradually attend to other matters. How is it possible for Iran, which had been in ruins for years with people completely ignorant of law and inexperienced souls, to suddenly be able to preserve and promote constitutional government? Moreover, how can someone who promotes independence and prevents freedom in their own home incite others to constitutionalism and freedom? They did not realize that although constitutionalism is good, the instigator's aim is to promote personal interests.
- 2 (Then regarding the Armenians in Turkey, He said:)
- 3 A certain government incited them, but when things became difficult for them and they fell under killing and torture, not only did they not protect them at all, but said "You did not act as you should have."
- 4 (After some details, the blessed words concluded thus:)
- 5 Now no hope remains except through divine assistance and heavenly power. In the Qur'an He relates a story of seeing a decomposed body completely scattered with bones separated from each other. He said "How can this decomposed body come back to life?" Suddenly he saw the bones join together, take on flesh and skin, and gain complete life and strength.

1 انسان عاقل دفع فاسد با فاسد نکند ایرانی که بهیچوجه استعداد نداشت بعضی بخیال دفع تعدی استقلال سبب داخله دیگران گردیدند و عنوان بدست بهانه جویان دادند اقلاً بایستی در تواریخ ملل و ممالک متمدنه ملاحظه کنند مثل ملت و مملکت فرانسه که اول حکومت نظامی و قانونی قرار دادند تا ملت در تحت قانون استعداد ترقی حاصل نمایند بعد بمروور بامور سائر توجه کند ایرانیکه سالها خراب بود و اهالی بکلی از قانون بیخبر و نفوس بی تجربه چگونه ممکن است یکمرتبه بتوانند حکومت مشروطه را محافظه و ترویج نمایند وانگهی شخصی که در خانه خود مروج استقلالست و مانع آزادی چگونه دیگران را بر مشروطه و آزادی تحریک می کند ندانستند که هر چند مشروطه خوئیست ولی محرک را مقصد ترویج منافع شخصی است

2 (بعد حکایت از ارامنه در ترکیا فرمودند)

3 فلان دولت آنها را تحریک نمود ولی چون بر آنها کار سخت شد و در تحت قتل و شکنجه افتادند ابداً آنها را حمایت نکرد که سهل است بلکه گفت چنانچه باید و شاید رفتار نکردید

4 (بعد از تفصیلی بیانات مبارکه منتهی باین شد که)

5 حال دیگر جز بمدد غیبی و قوه الهی امیدی نمانده در قرآن حکایتی بیان می فرماید که جسد متلاشی شده ائ را دید که بکلی پاشیده شده و استخوانها از هم منفصل گشته گفت چگونه میشود که دیگر این جسم متلاشی شده جان یابد ناگاه بغتاً

Then he understood divine power and saw and knew how He gives life to bones when they are decayed. The meaning is that the decomposed body is like Iran - if it receives divine assistance and heavenly power, seeks celestial confirmation and aid, the various divided parties and different opposing souls will be gathered through spiritual power and unite and agree upon that which is the cause of eternal life and glory.

دید استخوانها بهم پیوند شد گوشت و پوست
گرفت و جان و توانی تمام یافت آنگاه بقدرت
الهی پی برد و دید و دانست کیف یحیی العظام
و هی رمیم مقصد جسد متلاشی شده ائی مثل
ایرانست که اگر مدد غیبی و قوه الهی یابد تأیید
و عون ملکوتی جوید احزاب متفرقه متنوعه و
نفوس مختلفه متضاده بقوه معنویه جمع گردند بر
آنچه سبب حیات و عزت ابدیه است متحد و
متفق گردند

- 6 Now we must strive for Iran's agricultural, industrial and commercial progress, even if independence is gone - Iran will not disappear. And when we attend to the improvement of morals, every kind of progress is in that. If the Baha'is arise to carry out what they are commanded, not much time will pass before the ultimate hopes appear and the country of Iran becomes the envy of Paradise and the garden of Ridvan.

6 حال ما باید در ترقی زراعی و صناعی و تجاری
ایران بکوشیم ولو استقلال رفته باشد ایران نمرود
و چون بتحسین اخلاق مپردازیم هر قسمی ترقی
در آن هست اگر بهائیان بآنچه مأمورند قیام و
عمل نمایند مدتی نمی گذرد که منتها آمال جلوه
نماید و مملکت ایران غبطه جنان و روضه
رضوان شود

MHMD2.127-128

AVK2.234.03x, BDA2.104

ABU1157

Words to two prominent Persians, spoken at Rue St. Didier 30 on 1913-Jan-25 in Paris

He rested for awhile and when he arose Haji Ameen came in with two very prominent Persians who were leaders of the late revolution. Naturally enough the discussion was turned upon recent events in Persia, and the short-sightedness of the leaders in making many mistakes and the aggression of Foreign Powers.

The Master said: "It is natural in man to oppress. When two individuals fight they go before the Court and settle their differences but there is no law or any court whereby the nations may resort thereto and arbitrate their conflicting interests, therefore when they arise to usurp each other's countries there is no one to say 'no'. It is natural that every created being desires to gain superiority over others. Every plant desires to draw unto itself all the growing virtue of the land. Every animal aims to gain superiority over others. This is the requirement of the world of nature. Intelligence is of two kinds. Divine Intelligence and natural Intelligence. Divine Intelligence prompts man to justice, leads man to equity, teaches him pity and longsuffering;

may rather, it teaches him to prefer others to himself. But his natural intelligence prompts him to injustice, iniquity and the practice of the survival of the fittest.”

Then many other points were discussed. In one passage he said:
- “All the doors are closed except this Door of the Kingdom of Abha.”

Again: - “We are striving that the moral stamina of Persia be reinforced, her commerce be increased, her system of education be perfected, her scientific attainment be improved. It is easy to destroy but it is difficult to build. God loves those souls who are the means of the up -building of a country. Man must become the well-wisher of the whole world.”

Again: - “Morals are of two kinds. Civic morals as enjoyed by the Western people and divine morals which are made possible through divine Teachings and the fear of God. If an average Westerner does not steal, or does not commit murder, he is afraid of civic punishment and the laws. Were it not the fear of these laws he might have done worse. But a person who is imbued with divine Morals, he will act against any human being because he is afraid of God.”

Again: - “If the Baha’is live and act for one year in accord with the teachings of Baha’u’llah you will see the results.”

DAS.1913-01-25

ABU1030

Conversation with Prof. Henri Bergson, Paris, ca. Jan. 1913

¹ ‘Abdu’l-Baha began the conversation and stated:

¹ حضرت عبدالبهاء مطالبی به این مضمون می‌فرمایند:

² “Between the naturalists and the believers in God there is agreement on one point: namely, that the creation of all existing things is due to a mighty power, beyond the boundaries of description and utterance. The difference of opinion between these two groups lies in the fact that the naturalists have named this tremendous power ‘Nature,’ whereas the believers in God have named this creative Power and absolute Intelligence ‘God.’”

² «بین طبیعیون و الهیون در یک مورد وحدت نظر وجود دارد و آن این که خلقت کائنات معلول یک قوه عظیمی است که خارج حدود وصف و بیان می‌باشد و اختلاف نظر بین این دو دسته در این مسئله است که طبیعیون این قدرت عظیمه را طبیعت نام نهاده‌اند. در حالی که الهیون آن قدرت خلّاقه را خدا نامیده‌اند و او را عقل مطلق می‌دانند.»

- 3 Bergson said: "If you reconcile the naturalists and the believers in God in this way, and establish understanding between them, we would be most grateful." 3 برگسون عرض می کند: «اگر شما به این ترتیب بین طبیعیون و الهیون آشتی و تفاهم برقرار سازید خیلی ممنون خواهم شد.»
- 4 'Abdu'l-Baha said: "This misunderstanding can be removed, provided that the philosophers judge the matter with fairness." 4 حضرت عبداله‌اء می فرمایند: «این اختلاف نظر رفع شدنی است مشروط بر آن که حضرات فلاسفه مادی در این مسئله به طور منصفانه قضاوت نمایند.»
- 5 Bergson replied, "The floor is yours in this gathering." Then he placed his hand behind his ear and said, "The ear of our fairness is open to hear and to judge this matter." 5 برگسون عرض می کند: «صحبت این مجلس با شماست و بعد دستش را پشت گوش گذارده و می گوید: «گوش انصاف ما برای شنیدن و قضاوت مطلب باز است.»
- 6 'Abdu'l-Baha said: "To clarify the subject, let us give an example: if someone goes to the seashore, scoops some seawater into the hollow of his hand, raises it to his mouth, and tastes it, and the water is salty, can he then claim that there is no salt in the sea—even supposing that this handful of water alone was salty and the rest was fresh water?" 6 حضرت عبداله‌اء می فرمایند: «برای روشن شدن موضوع مثالی می زنیم. اگر شخصی در کنار دریا رفته و با دستش مشتی از آب دریا را به دهان برده بچشد و ذائقه اش شوری آب دریا را تشخیص دهد آیا می تواند ادعا کند که در دریا نمک وجود ندارد ولو آن که به فرض فقط همان یک مشت آب شور بوده و بقیه آب شیرین باشد؟»
- 7 Bergson reflected for a moment and replied, "No." 7 برگسون لحظه ای فکر کرده جواب می دهد: «خیر.»
- 8 Then 'Abdu'l-Baha said: "Among all the countless creatures existing in the world of creation, one of them is man. Within man there is a power which we call consciousness and intelligence. Through this power man succeeds in making all these extraordinary inventions and discovers the forces existing in nature. Can it be claimed that the original Being, or creative Force, which created man is devoid of such a power?" 8 هیکل مبارک می فرمایند: «در میان این همه مخلوقات متعدد و کثیری که در عالم خلقت و عالم طبیعت وجود دارد یکی هم انسان است. در انسان قوه ای وجود دارد که ما آن را شعور و ادراک تعبیر می کنیم و در اثر همین قوه است که انسان موفق به این همه اختراعات محیرالعقول و اکتشافات قوای وجود در طبیعت گردیده آیا می توان ادعا کرد که ذات اصلی و یا قوه خلاقه که خود موجد انسان است فاقد چنین قوه ای باشد؟»
- 9 Bergson fell into deep reflection; then suddenly, breaking the silence of the gathering, he struck the table with his fist, and exclaimed that until now no one had been able to solve so complex a problem with such simple words. 9 برگسون به فکر عمیقی فرو می رود ناگهان سکوت خود را شکسته با مشت روی میز می کوبد و می گوید: «براستی تا بحال احدی توانسته بود مشکل به این معضلی را با بیانی به این سادگی حل کند.»

VAA.254-255x

ABU2566*Words spoken on 1913-Jan-26 in Paris*

- ¹ The progress of every thing is within its own degree. When one considers the mineral, vegetable, animal and human kingdoms, it is observed that each progresses within its own degree. Plants, no matter how much they progress, may increase in delicacy, freshness, color, taste, fragrance and properties, but they remain plants - they do not become animals or acquire sensation. And so forth.
- ² Thus every human's progress and ascent is within his own rank and the degree of the human world. However, the effulgent reality that encompasses the world of existence is exclusive to the Divine Manifestations.

MHMD2.130

¹ ترقی هر شیئی در صقع آن است در مراتب جماد و نبات و حیوان و انسان چون ملاحظه شود دیده می شود که هر یک در صقع خود ترقی دارد نباتات هر قدر ترقی نمایند بر لطافت و طراوت و لون و طعم و بو و خاصین بيفزایند ولی باز نباتند حیوان نشوند و حسّاس نگردند و قس علی هذا

² پس هر انسانی ترقی و صعودش در رتبه خود و صقع عالم انسانیت اما حقیقت ساطعی که محیط عالم وجود است مختص بمظاهر الهیه است

BDA2.106

ABU2658*Words to three friends, spoken at Rue St. Didier 30 on 1913-Jan-26 in Paris*

Just as thou art striving in material ways, work also in spiritual sphere. Try to suffer the people to enter in the Kingdom of God. To tell them only about the history of the Cause there is no permanent results, make them Baha'is.

There is a vast deal of difference if you hear about the light; if you see the light and if you live in the light. Exhort the people to live in the realm of light and not only be satisfied to hear about it.

When the people live in the realm of light, then their hearts will be illumined; then their spirits will be rejoiced with the divine Glad -Tidings, then their minds will become the receptacles of the Holy Spirit; then they shall be regenerated; then they shall enter in the Kingdom of Abha.

DAS.1913-01-26

ABU3520*Words to the Persian friends, spoken at Rue St. Didier 30 on 1913-Jan-26 in Paris*

If this Cause had appeared in America; today, there [would] not [be] a single soul in that country who was not either a Baha'i or a friend.

DAS.1913-01-26

ABU2565*Words spoken on 1913-Jan-27 in Paris*

- ¹ The blessed utterances concerning the chronicles of the Islamic era were most detailed. Among them was the account of Hajjaj the tyrant and the burning of the minister's tent for the sake of the discipline of the camp. For, after disorder had arisen, when he was appointed to the command of the army, the first decree he issued was this: that all the tents should be pitched at one and the same time, and all at once be taken down.

¹ بیانات مبارکه از تواریخ زمان اسلام خیلی مفصل بود از آنجمله حکایت حجاج ظالم و سوختن خیمه وزیر برای نظم اردو بود که بعد از بی نظمی چون او را بریاست اردو نامزد نمودند اول این حکم را کرد که باید جمیع خیمه ها دفعه بر پا و یکمرتبه پائین آید

- ² When the hour came for striking the tents, he beheld the minister's pavilion still standing. Straightway he commanded that it be set on fire. This incident became the means of admonition to the others and of the ordering of the affairs of the camp. For had there been any exception, and had the law granted a privilege to the prince above the poor, the affairs of the army would have fallen into confusion, and confusion would have become the obstacle to perfect order.

² چون هنگام پائین آوردن چادرها خیمه وزیر را بر پا دید فوراً حکم بحرق آن نمود و این قضیه سبب تنبیه دیگران و انتظام امور اردو شد و اگر استثنائی در میان میبود و در قانون امتیازی برای امیر نسبت بفقرا امور اردو مختل میشد و اختلال مانع انتظام تمام می گشت

BDA2.108

MHMD2.132, STAB#048, STAB#144

ABU3691

Words spoken on 1913-Jan-27 in Paris

- 1 [The Master then related accounts involving the former ministers of Persia and other countries. Among these was a story featuring the nocturnal meetings of the ministers of Fath-'Ali Shah:]
- 1 پس شرحی از وزراء سابق ایران و ممالک اُخری فرمودند از جمله
- 2 Nighttime afforded these ministers peace of mind, as they would be undisturbed by the chattering and clamouring of the people, along with other such noise. As a result, they would come together at a certain place every night and hold gatherings characterized by intimate fellowship. The space at these gatherings would belong to the ministers alone; even their attendants were not permitted to be present. Bringing to bear the full measure of their concentration, and animated by a spirit of abundant joy and perfect concord, these ministers would consult on matters of great importance.
- 2 از شب نشینی وزراء فتح علی شاه حکایت می نمودند که چون شب از قیل و قال و آشوب و صدا آسوده بودند و فراغت بال داشتند هر شبی در محلی مجتمع می شدند و بزم انس و الفتی می آراستند و مجلس را از غیر خود حتی ملازمان خدمت خلوت میداشتند و با جمعیت خاطر و سرور موفور و اتحاد و یگانگی بمذاکره و مشورت در امور مهمه می پرداختند
- 3 They would dedicate an entire night or more to the discussion of each matter. When they would conclude their deliberations, such that they all regarded the subsequent course of action as having been decisively established, they would put their decision in writing. From that point onward, they would not give the matter a second thought, and nothing would hinder them from executing their decision. They dispensed with intermediaries, and refused to accept any vetoes.
- 3 در هر امری یکشب یا زیاده تر بحث و گفتگو می کردند چون بجائی منتهی میشد و نزد جمیع آنها مسلم میگردید یاد داشت می نمودند دیگر نه فکر و مانعی داشتند نه واسطه و ارتدادی قبول می کردند
- 4 On every one of these occasions, the ministers were engaged in consultations and discussions from dusk till dawn. They would disperse at the approach of morning, having only just eaten their dinner, and on the following day they would carry out what they had put into writing. What exhilarating gatherings these must have been, and how fruitful they were – not at all like those gatherings which begin and end with mere words and trivial preoccupations.
- 4 هر شب تا سحر مشغول مشاوره و مذاکره بودند و نزدیک صبح شام خورده متفرق می شدند و فردا جمیع یاد داشتها را بموقع اجرای میگذاشتند و به تنفیذ می پرداختند محافل حال داشتند و با نتیجه نه مجامع قال و دغدغه الی آخر بیانیه الاحلی

BDA2.108

MHMD2.132-133

AB06742*To: Isabel Grinevskaya, in Leningrad**Date: 1913-Jan-27*

- 1 O well-wisher of the human world! The article that was published in the St. Petersburg newspaper was in the utmost eloquence and excellence, and it was evidence of your outstanding services. Such beneficial articles are the cause of the spread of the divine call.
- 2 Praise be to God, you are successful in serving the human world and spreading the call of the Kingdom of God. Day and night you must offer thanks that you have been made successful in such a mighty endeavor.
- 3 And be assured that whatever is your ultimate desire in this matter will be fulfilled, and this seed that you have planted will grow. If the means are not ready now, they will certainly become ready.
- 4 And I pray on your behalf that you may be successful in continuous service to the divine Kingdom. And upon you be the Most Glorious Glory.
- 1 ای خیرخواه عالم انسانی مقاله‌ای که در جریدهٔ سنت‌پترزبورگ مندرج بود در نهایت بلاغت و فصاحت بود و دلیل بر خدمات فائده‌تو چنین مقالات مفید است و سبب انتشار ندای الهی
- 2 الحمد لله تو موفقی بخدمت عالم انسانی و انتشار ندای ملکوت الله شب و روز باید شکرانه نمائی که موفق بچنین امر عظیم شده‌ئی
- 3 و یقین بدان که آنچه نهایت آرزوی تو است در این مسئله حصول پذیر خواهد شد و این تخم که کشتی انبات خواهد یافت اگر حال اسباب مهیا نیست البته مهیا خواهد شد
- 4 و من در حق تو دعا مینمایم که بخدمت مستمر بملکوت الهی موفق شوی و علیک البهاء الأبهی

PZHN v1#2 p.44

ABU3128*Words spoken on 1913-Jan-27 in Paris*

- 1 They said: See where God has led us, how He has made us wanderers of desert and sea. Indeed this verse of Hafiz is fitting to our condition, where he says:
- 2 “O morning breeze, kindly tell that graceful gazelle that you have made us wander in mountain and wilderness.”
- 1 فرمودند به بین خدا ما را بکجاها کشانیده چگونه آواره صحرا و دریا کرده فی الحقیقه این قول حافظ مناسب حال ماست که گفته:
- 2 صبا ز لطف بگو غزال رعنا را که سر بکوه و بیابان تو داده ائی ما را

MHMD2.134

BDA2.109

ABU1393*Public address given at Rue St. Didier 30 on 1913-Jan-28 in Paris*

Now praise be to God that his holiness Baha'u'llah hath appeared. He has upraised the flag of divine Civilization, he has opened the doors of the Kingdom of God; the Sun of Reality has shone forth; the lights of the divine Favors have encircled us; he unfolded every truth. Therefore let us strive, so that we may spread divine Civilization, so that we may unfurl the Ensign of Knowledge so that we may illumine the minds, so that we may enlighten the intellects. Awake! Awake! for the Doors of the Kingdom of Abha are open! Awake! Awake! for the Bestowals of God are infinite! If on such a day we fail, the end will be regret. If before this salubrious spring, we may remain thirsty, life will be without result. If we are still unaware of the Favors of this Most Great Day we will always be portionless and without a share.

Here he looked at the audience, his voice became authoritative, his eyes were shining with the light of heaven. He cried: - "We must raise the Call of the Kingdom of Abha. We must found the basis of divine civilization. We must transform this world into another world. We must illumine this dark globe. We must make these blind eyes seeing. We must confer hearing to these deaf ears. We must bestow the power of speech to these dumb ones. Then out of this dark soil, which is the world of nature, variegated flowers and fragrant tulips will grow. Arise! Arise! For the Bounty of God is with us. Be hopeful! Be hopeful! For the rays of the Sun of Reality are pouring over us! Rejoice! Rejoice! For the Clouds of Mercy are raining upon us! Awake! Awake! for the gates of the Treasures of the Kingdom are opened before our faces! Now shortcoming is not allowed! Now silence is not permissible! Now lukewarmness is not commendable! Now immobility is reprehensible!

DAS.1913-01-28

ABU1392*Words spoken at Rue St. Didier 30 in Paris, 1913-Jan-28*

Man cannot comprehend the essence of God. He is the limited and God's essence is the unlimited. All the attributes referable to God, such as Omnipotent, Omniscient, Merciful are only qualifying attributes. They are only attributes negating imperfections in the essence of God. Otherwise God being the Unnamable, we cannot refer to Him with any special names. Even the word "God" is after all a word which brings to our consciousness the realization of that Unfathomable, Absolute Something. Therefore, all these names and attributes belong to the Manifestation of God.

In order to understand an object, we must become greater than that object and then give to it a name and define it with clear definitions; now when we come to God and its essence we can never know anything about It. We come in touch with that divine ineffable "Somewhat" only when we stand before the Manifestation.

The difference between the Baha'is and certain past religions and sects is this:- They believe that there is God and there are creatures. Some believe that the essence of God has become vocal in a human personality; others believe that the essence of God is divided into myriads of particles or sparks and in turn these do manifest themselves constantly in the human bodies.

But the Baha'is believe (1st) there is the essence of God, the knowledge of which is unattainable by man. It is the Mystery of Mysteries and the Essence of essences and the Light of lights. (2d) then there is the Manifestation of God, the transparent Mirror, the Clear Channel, the Perfect Man who represents to us all the ideas of "God" that we can clearly grasp; who reveals to us faint glimpses of that far off Light, and who opens our eyes to the majestic Glory of the Eternal Kingdom. (3d) Then there are creatures who receive the teachings and who try to live the life of purity and sanctity.

DAS.1913-01-28

AB07385*To: Sara Louisa Blomfield, in London**Date: 1913-Jan-28*

- 1 O my beloved daughter! Thy letter was received. Its contents imparted the utmost joy, for it indicated that the star (sitarih) is shining, and that she speaketh forth and summoneth the people to the Kingdom of God. It is certain that her brilliance shall increase as day followeth day.
- 2 As to thy statement that thy house is now empty: wheresoever thou art, know that that place is not empty but abundantly filled. For I am with thee wherever thou dwellest; that place is overflowing with spiritual susceptibilities, and the light of the Kingdom casteth its effulgence upon it.
- 3 Convey my loving Baha'i greetings to all. Upon thee be the glory of the Most Glorious!
- 4 As there was no time, I have written thee only briefly.

1 ای دختر عزیز من نامه شما رسید و از مضمون نهایت سرور حاصل شد زیرا دلیل بر آن بود که آن ستاره میدرخشد و زبانی ناطق دارد و بملکوت الهی ندا میکند یقین است که روز بروز درخشندگی آن بیشتر شود

2 اما خالی شدن منزل شما هر جا که توئی آن خانه خالی نیست مملو است و هر جا که تو باشی من با توام و آن محل پر از احساسات روحانیت و انوار ملکوت پرتوی بر آن محل اندازد

3 جميع را تحيت ابدع ايهی برسان و عليك البهاء الأبهی

4 فرصت نیست مختصر مرقوم میگردد

LBLT.157

BRL_DAK#0120

ABU2276*Public address given at Rue St. Didier 30 on 1913-Jan-28 in Paris*

There are certain trees which grow and develop very quickly; other trees may take a long time before they put forth leaves and blossoms. It is evident that Paris is one of those trees which may take a long time to grow. It is my hope that it may give much fruit.

Paris in reality is a very artistic city. It has many interesting sights for the tourists. Many charming spots to charm the eyes. We might state that civilization has pitched its tents in Paris; but the tents is so big that there is great obscurity under it.

It is my hope that very luminous lights may be enkindled in this tent so that the darkness may be dispelled. These lights are yourselves. It is my hope that you may cast your rays all around; that you may bestow lights - so that you may become

able to free these souls from the darkness of the world of nature.

DAS.1913-01-28

ABU2992

Words spoken on 1913-Jan-28 in Paris

[They] are like great worms in the depths of the earth and are unaware of the realm of the highest heaven, and guided all those present to turn toward the Supreme Kingdom and the imperishable dominion and eternal life and everlasting felicity, for this is the purpose of creation and being - otherwise what fruit would there be in this fleeting two-day life and what benefit and effect would this creation have?

که چون کرم مہین در قعر زمینند و بیخبر از عالم
علیین و میع حضار را بتوجہ بملکوت ابہی و
ملک لائینی و حیات ابدیہ و سعادت سرمدیہ
دلالت کردند کہ اینست نتیجہء خلقت و
آفرینش و آلا این حیات دو روزہ را چہ ثمری
و این خلقت را چہ فائدہ و اثری خواهد بود

MHMD2.135

BDA2.110

ABU3158

Words spoken on 1913-Jan-28 in Paris

Although they squandered Iran's independence, Iran is progressing day by day. One must not lose hope, for everyone's turn lasts but five days. Nothing remains the same way forever. In any case, Iran's future is very bright.

ہر چند استقلال ایران را بباد دادند ولی ایران
روز بروز رو بترقی است نا امید نباید بود زیرا ہر
کسی پنج روزہ نوبت اوست هیچ چیز بریکمنوال
نماند در ہر صورت مستقبل ایران بسیار خوب
است

MHMD2.136

BDA2.110

ABU3192*Words to Mrs Sanderson, spoken at Rue St. Didier 30 on 1913-Jan-28 in Paris*

Paris is like unto a green meadow, the people are like unto the sheep, they graze in this meadow, they drink of the flowing streams. The philosophers cow-like, graze with the rest. They never raise their heads to see whether there is any heaven or any stars. They are submerged in the Sea of materialism.

Again he said:- "Some souls are like unto dry wood, others are like unto wet wood and there are others who are like unto the stones."

DAS.1913-01-28

ABU3273*Words spoken on 1913-Jan-29 in Paris*

From every direction the doors are closed and the path of deliverance is cut off except through spiritual power and divine confirmations. If they only knew, they would turn to the horizon of the Cause. We do not say they should become believers, but with even a slight inclination and attraction they would receive divine confirmations and heavenly assistance.

MHMD2.136-137

از جميع جهات ابواب مسدود است و راه
نجات مقطوع مگر بقوه معنويه و تأييدات
غيبه اگر ميدانستند بافق امر توجه مى نمودند
ما نمى گوئيم مؤمن بشوند بلکه باندک تمایل و
انعطاف تأييدات غيبه و مدد الهی يابند

BDA2.111

ABU1451*Words spoken on 1913-Jan-29 in Paris*

¹ [Abdu'l-Baha then related, in some detail, the events of the conflict between the Muslims and the Christians, and spoke of the competence and sagacity of Rashid Pasha, as well as of the greed that seized him in seeking to obtain something from the Blessed Presence:]

¹ بعد تفصیلی از وقایع منازعه بین مسلمین و
نصاری و کفایت و درایت رشید پاشا فرمودند
و هم بطمع افتادن او برای اخذ از حضور
مبارک که

- 2 He came to Haifa, but no heed was paid him. He even sent his own son to 'Akka; yet whatever device he contrived proved fruitless. At length, when he came to Haifa, though I was confined within the fortress, he summoned Me to Haifa through the governor of 'Akka. He made certain indirect allusions, but perceived that not the slightest attention was paid to them: there was no question whatever of bribe or gift.
- 3 As it happened, that day when we went to Haifa the Governor's valuable ring had been lost on the way. On returning to Akka he mentioned this to me. I told him not to be troubled at all, it would be found. When we arrived in Akka, we stopped at the jeweler's shop and I instructed the jeweler that when such a ring was brought to him he should bring it to me. Then we remounted and went home with the Governor. The next morning the jeweler brought that very ring. I took it and when I gave it to the Governor he was amazed.
- 4 He went and told Rashid Pasha, "Abbas Effendi has Mawlana Ali's knowledge of divination! - my ring was lost and he found it so easily. Therefore you should not interfere with him at all, for he knows and also says that if the whole world were to unite to release me from prison before the appointed time it would be impossible, and when the time for freedom comes, even if all the kings of the world unite they cannot prevent my freedom."
- 5 Since Rashid Pasha trusted the Governor, he refrained from interference and greed for some time. Now see how such a zealous person has come to visit us with such humility!
- 2 در حيفا آمد باو اعتنائی نشد حتی پسر خود را
بعگا فرستاد هر تدبیری کرد نتیجه نه بخشید آخر
وقتی که بحيفا آمد با آنکه قلعه بندی بود بواسطه
متصرف عگا مرا بحيفا خواست اشاره گوئی کرد
دید ابداً اعتنائی نشد هیچ رشوت و هدیه ای
در کار نیست
- 3 اتفاقاً آنروز که بحيفا رفته بودیم انگشتر قیمتی
متصرف در راه گم شده بود هنگام مراجعت
بعگا بمن اظهار نمود من باو گفتم هیچ مضطرب
مباشید پیدا میشود چون وارد عگا شدیم در
دکان زرگر پیاده شده به زرگر سپردم که چنین
انگشتری را نزد تو میآورند باید آنرا پیاری بمن
بدهی بعد دوباره سوار شده با متصرف بمنزل
رفتیم
- 4 فردا صبح زرگر همان انگشتر را آورد من گرفته
چون بمتصرف دادم حیران شد و رفت به رشید
پاشا گفت که عباس افندی جفر مولانا علی
دارد انگشتر من گم شده بود باین آسانی پیدا کرد
لهذا شما ابداً متعرض او نشوید زیرا او میداند
و هم میگوید که اگر جمیع عالم جمع شوند و
بخواهند مرا قبل از وقت معینی از حبس بیرون
آرند ممکن نیست و چون وقت آزادی رسد اگر
ملوک عالم متحد شوند مانع آزادی من نتوانند
شد چون رشید پاشا بمتصرف اعتماد داشت از
تعرض و طمع تا چندی منصرف شد
- 5 حال چنان شخص غیوری باین خضوع بدیدن ما
میآید

BDA2.112

MHMD2.138-139, STAB#094

ABU1787

Words spoken at Rue St. Didier 30 in Paris, 1913-Jan-29

Be free from every tie. Do not attach thy heart to anything. Open thy wings and soar toward the infinite space of God. A bird whose wings are tied cannot fly. Now let thy wings be unloosed from these rusty fetters. Release thyself from every attachment of this ephemeral world. All these things are phantasmal appearances, passing soldier-like before our eyes. They are all unreal. Strengthen thy wings so that thou mayst soar above these conditions and ever-changing modes and reach to the world of Absolute Reality. There thou shalt obtain a happiness which belongs to the Kingdom of Abha; a happiness which is eternal just as the Kingdom of God is eternal.

Be radiant! Be joyful! Be serene! Be free! Be free! Be free from sorrows! A person whose heart is attached to this world cannot progress. The Love of God makes man free. It is like unto the sword. It cuts all the chains. The Love of God is the remedy for every disease; the salve for every wound and freedom from every prison. I hope that thou wilt attain to those ideal worlds.

Read the Tablets of Baha'u'llah. Study the hidden words. Then thou wilt become spiritual, illumined, godlike, divine. The glorious Sun of the Love of God shall arise from the horizon of Thy heart; thy eyes shall perceive the Light; thy ears shall hear the still small voice and at last thou shalt behold the Glory of the Lord.

DAS.1913-01-29

ABU2381

Words spoken at Rue St. Didier 30 in Paris, 1913-Jan-29

We have come to Paris but we find Paris is very cold. I was anticipating that in this trip I shall behold in this city the luminous torch of the Love of God. Now having arrived I find that the inhabitants of this city are steeped deeper in the darkness of materialism. Every mention is on their lips except the mention of God. They entertain every thought except the

thought of the Kingdom of God. Every call is being heard in Paris except the call of the world of Light.

As I pondered over this condition of the Parisians I found that like unto the worms they are crawling in the dark strata of the earth. Day unto day they are going deeper and deeper, never desiring to extricate themselves from the gloom of these narrow labyrinths of the earth.

Therefore it is my hope that you who are living here may show an effort, may make a movement, that perchance the inhabitants of Paris may obtain a new tongue, may receive a new exhilaration; may take a goodly portion and a share from the heavenly illumination.

DAS.1913-01-29

AB12579

To: Baha'is of Stuttgart, Germany

Date: 1913-Jan-29

1 O ye people of the Kingdom!

1 ای اهل ملکوت

2 Praise be to God that through the favor and bounty of Baha'u'llah I have reached Paris. This trip to Paris was just for your sake. I am longing very much to see you. God willing, I shall come to Stuttgart. However, I will not stay more than two nights and this is according to the requirement of wisdom. Therefore if anyone from amongst you desires to have a longer visit he (or she) is permitted to come to Paris. Then a little later I shall come to Stuttgart.

2 الحمد لله بعون و عنایت بهاء الله به پاریس رسیدیم و این سفر به پاریس محض خاطر شماسست بسیار مشتاق ملاقات شما هستم و به استوگارت انشاء الله میآیم ولی دو شب بیشتر نمی مانم زیرا حکمت اقتضا ننماید لهذا اگر نفسی بخواهد ملاقات مفصل نماید خوب است حال به پاریس آید بعد من نیز به استوگارت میآیم

3 Upon ye be Baha'u'l-Abha.

3 و علیکم و علیکم البهاء الأبهی

BBBD.198

BBBD.198x

ABU2927*Words to Madame D'astre, spoken at Rue St. Didier 30 on 1913-Jan-29 in Paris*

When a person is a light sleeper, one single touch will awake him. If he sleeps heavily then one must awake him by shaking him; another person may sleep so soundly that he may need a big stick so as to awaken him. If the big stick does not give the desired effect, we may bring into service the noise of a cannon and if this will not also awake him we will then get a dynamite. In short, the sleepy ones must become mindful.

I gave you the glad tidings that this indifference will be changed into deep interest and in the very center of Paris the Standard of Baha'u'llah shall be upraised.

DAS.1913-01-29

ABU0655*Words spoken at Rue St. Didier 30 in Paris , 1913-Jan-30*

One of the ladies present has asked me to speak on the subject of soul, mind and spirit. She desires an explanation of these terms.

The terminology of ancient philosophers differs from that of our time. In later ages certain terms have developed through which we see these subjects in a different light. According to some ancient philosophers, the words soul, mind and spirit imply the underlying principles of life, expressing the various phases of the one absolute reality. They were different names for the operations of one essence. For instance, we say a man sees, hears and speaks—seeing, hearing and speaking are the different performances of the same power which animates man. Different schools of thought have given different names to the various operations of the one essence. For instance, when some speak of the emotions of consciousness they call it soul; when they express the discovering power of man they call it mind, and when they refer to the animating essence of the world of creation, they call it spirit.

The differentiation which we make of these subjects is as follows: By soul we mean that power which is the mover of this

physical body which is entirely under its control and lives in accordance with its dictates. The soul that lives in the material world is dark for in the material world there is aggression, struggle, greed, vice and transgression. If the soul remains in this station, and moves along these paths it will receive no uplift, but if it becomes the recipient of the world of mind, its darkness will be transformed into light; its tyranny into justice, its ignorance into wisdom and its aggression into loving kindness. There will be no more struggle for existence and man will become free from egotism. He will be released from the material world and become the embodiment of justice, the personification of the virtues. He will become a sanctified soul and be the means of the illumination of the world of humanity and an honor to human kind. He will confer life upon the children of men so that all nations will attain to the station of perfection. To such a person we may apply the name of "a holy soul."

The soul in itself cannot unravel the mysteries; but the mind is superior to the soul. The mind is a power whereby man can investigate the reality of every object. It unfolds to his vision the secrets of existence and leads him on and on to the station of divine sublimity. It frees man from the fetters of self and causes him to ascend to the pure heaven of sanctity.

The third power of man is the power of the Spirit. It is an emanation from the Divine Bestower. It is the effulgence of the Sun of Reality, the radiation of the celestial world. In short it is the essence of the Spirit of Faith of which His Holiness Christ speaks when He says, "Those that are born of the flesh are flesh and those that are born of the spirit are spirit." The spirit is the axis around which the eternal life revolves. It is conducive to everlasting glory; it is the cause of the exultation of the world of humanity. Again His Holiness Christ says, "Whosoever has not received a portion of the spirit is as dead. Let the dead bury their dead." In another place Christ says, "You must be baptized with the spirit." This Spirit is the life of the world of humanity; the cause of eternal illumination. It inspires man to attain to the virtues and perfections of the divine world.

May each one of you become the recipient of the Spirit. This is my hope.

SW_v04#02 p.037-038, BSTW#092

AB01683

To: Mariam Haney, in Washington, DC

Date: 1913-Jan-30

O thou who art firm in the Covenant! Your letter was received. Its contents were all in utmost supplication and entreaty to the Abha Kingdom. Truly, you and your respected husband Mr. Haney are both firm and sincere, and servants of the Kingdom of Baha'u'llah. You have no purpose except the good-pleasure of God and no desire except servitude at the Divine Threshold. I am pleased with both of you.

You had asked how I should train myself to know whether what I do is right. Compare your deeds with the teachings of Baha'u'llah - if they conform, they are right. One must certainly seek physical health for spiritual health, that is, to serve the Cause of God. Otherwise what result has health? Eventually health will decline and one will pass from this world to the next.

As for my dear daughter Mrs. Parsons, truly she is occupied day and night in service to the Kingdom of God without a moment's rest, and she sacrifices her life in servitude to the Blessed Beauty. It is certain that divine confirmations continuously reach her and eventually she will shine like a brilliant star from the horizon of eternal glory. The meetings she arranges in her home are very beneficial, and the five-person meeting is also very beneficial. Likewise her efforts for unity and harmony among the friends - I hope that through the power of the love of God she will attract all hearts and make the souls of the divine friends as one soul.

Convey the Most Glorious Greetings to Mr. Haney, kiss your dear child on my behalf, and convey greetings to all the friends and maidservants of the Merciful. I read the dream - it is well translated. Publish it. This dream indicates that Mrs. Parsons, through divine aid and grace, will attain a state that reveals the divine world, and with the eye of insight will observe those souls who have passed from this world to the next, and spiritual sensations will be produced for her with utmost power.

And upon thee be the Most Glorious Glory.

PN_1912 p131

ABU3725*Words spoken on 1913-Jan-30 in Paris*

- 1 At a time when the Europeans did not yet enjoy this ascendancy and influence, I had written to Abdul-Hamíd, indicating to him what would come to pass. He, for his part, expressed his gratitude, but then forgot my admonitions.
- 2 At the outset of that revolution in Persia known as the Constitutional Revolution, I wrote again and again that until such time as that government and its people become commingled, even as milk and honey, their success and prosperity will remain entirely unattainable. Persia shall fall into ruin, and the governments of its neighbouring realms will ultimately meddle in its affairs...

1 که قبل از تسلط و نفوذ اروپائیا حتی بسلطان
عبدالحمید نوشتم که چنین خواهد شد او هم
اظهار ممنونیت نمود ولی بعد فراموش کرد

2 و در بدایت انقلاب ایران با اسم مشروطه مکرر
نوشتم که تا دولت و ملت مانند شهد و شیر آمیخته
نگردد نجات و فلاح ممتنع و محالست ایران ویران
گردد و عاقبت منتهی بمداخله دول متجاوره
شود الی آخر بیانہ الاعلی

BDA2.113-114

MHMD2.140

ABU2277*Words spoken at Rue St. Didier 30 in Paris, 1913-Jan-31*

The duties of Baha'is, the responsibilities of the Baha'is are these:- They must be kind to all the religions. They must love humankind with all their hearts and souls. They must work for the public welfare. They must know that God is One; the Real Shepherd is One and all humanity constitute the sheep of one flock. Therefore they must be compassionate toward all. They must exert themselves to bring about the Oneness of the world of humanity. They must put forth the utmost effort to conciliate the hearts. They must be the means of the happiness and progress of the world. They must ever be ready to sacrifice their properties, their rest and their lives so that in the world of humanity divine illumination be spread, the Banner of Universal Peace be upraised, and the Tabernacle of the Oneness of the world of humanity be pitched in the very center of this globe.

DAS.1913-01-31

ABU3703*Words spoken on 1913-Jan-31 in Paris*

- 1 When the Prime Minister of Persia went to Qum, and thence conducted certain divines to Tehran while lavishing them with reverence, Mulla 'Alí-Akbar wrote the following upon their arrival at that city: 1 وقتیکه صدر اعظم بقم رفت و غلما را بعزت و ناز وارد طهران نمود جناب ملا علی اکبر نوشته بودند که
- 2 Even when the government had not yet aligned themselves with the divines, they perpetrated dire calamities. What will they do now that they treat the divines with such honour and respect? 2 مادام دولت با علما متحد و یگانه نبودند آنگونه صدمات وارد می کردند حال که بایندرجه آنها را عزت و توقیر نمودند چه خواهند کرد
- 3 In response to him, I wrote: 3 من در جواب نوشتم که
- 4 Concern not yourself with the glory and majesty which those divines now enjoy; this glory will soon be turned into the most abject abasement. 'Vileness and poverty were stamped upon them, and they returned with wrath from God.' These divines will uproot their foundations by their own hand, even as it has been said: 'They demolish their homes with their own hands.' These divines have seen the stable, but not the end which awaits them. 4 از عزت و شوکت آنان در خیال مبادید عنقریب این عزت بذلت کبری مبدل شود و ضربت علیهم الذلّة و المسکنة و بأوا بغضب الله این علما بدست خود تیشه بر ریشه خویش زنند یخرتون بیوتهم بایدیم آقایان علماء آخر را دیدند آخر را نه دیدند

BDA2.114

MHMD2.141

ABU2833*Words spoken on 1913-Jan-31 in Paris*

Look how we proved the truth of Islam in Jewish synagogues and Christian churches. Despite this, what accusations the Muslims made! What things they said - that the Baha'is are enemies of the government and nation, this and that! And yet, if we had engaged in sedition, what better pretext and opportunity could there have been than this? Even so, souls remain heedless, preoccupied with selfish desires and drowned in pride.

بینید ما چگونه در کتائس یهود و نصاری اثبات حقیقت اسلام نمودیم با وجود این مسلمین چه اقترها زدند چه چیزها گفتند که بهائیان دشمن دولت و ملت اند چنین و چنانند و حال آنکه اگر ما مداخله در فساد داشتیم چه بهانه و وقتی بهتر ازین بود با اینحال هنوز نفوس در غفلتند و سرگرم اغراض و غرق نخوت

BDA2.115

MHMD2.142-143

ABU1774*Words spoken in Jan. 1913*

Reincarnation is a very abstruse question. If one desires to give a satisfactory explanation, one must write a book, so that the real meanings may be fully revealed. This subject can only be explained through divine philosophy, not through mere exposition of theories. Briefly stated, the idea is as follows: –

Man is indestructible. The man you see before your eyes has travelled through all the worlds of existence. Those molecular atoms which go into the make-up of the human body were originally in the mineral world, and these atoms have had journeyings and coursings through all the various phases of the mineral kingdom, appearing under various forms and images.

Stepping up into the vegetable kingdom these atoms have been transferred from mineral to vegetable. In the vegetable kingdom they have manifested under various shades, and in a myriad of forms.

Rising into a higher scale of life, we see them again in the animal kingdom, expressing themselves through multitudes of forms and images. And now we see these indestructible atoms dawning upon the horizon of man. In the world of man they become evident through many many pictures and forms.

In brief these primordial atoms have coursings and transferences in infinite images. In every image they had a certain peculiar virtue. Therefore, these primordial atoms, which have now appeared in man, have had myriads of transferences in phenomena, and in each degree appearing with certain virtue and function. This is a brief statement of reincarnation.

DAS.1913-01-02n

ABU2952*Words spoken in Paris*

Set your faces steadily towards the Light of the World. Terrible miseries have been brought to numberless homes, breaking the hearts of myriads of men and women. How many widows mourn their husbands! How many orphaned children are crying for their dead fathers! How many mothers weep for their slain sons!

In this day, I ask for you all, that the consolations of God may encompass you, that your hearts may become radiant, that your eyes may be illumined by perceiving the sign of God, that your ears may be unstopped so that you may hear the Anthems of Heaven, that your faces may be set aglow with the shining Light of the Word of God.

For this is the Radiant Century, the time when deeds must take the place of words. Blessed is that soul which does not attach itself to transient conditions and comfortable things, but rather seeks to grasp with a firm hold the purity, nobility, and splendour of that Kingdom which endures from everlasting to everlasting.

Turn your eyes from the horrors of this dark world, look upward and heavenward and you shall behold Light upon Light stretching on from Eternity to Eternity.

SAS.108-109

ABU2736*Words spoken on 1913-Feb-01 in Paris*

- 1 During this period, although I was in the West, my face was always turned towards the friends in the East, and I would beseech confirmation for them from the Abha Kingdom. However, due to the onslaught of thoughts and the multitude of occupations and work, there was no opportunity for correspondence and communication with them. 1 در این مدت ولو در غرب بودم ولی همیشه رویم بسوی احبای شرق بود و تأیید ایشان را از ملکوت ابهی مسئلت می نمودم اما نظر به هجوم افکار و کثرت شغل و کار مجال مکاتبه و مراسله بآنها نبود
- 2 My hope has always been with the friends in the East, for they are the essence of the Cause and through them the Cause of God has become firmly established in Iran. How is it possible 2 امید من همواره باحبای شرق بوده چه آنها چکیده امرند و امر الله بواسطه آنها در ایران

that they would be forgotten for even a moment or fade from memory?

MHMD2.145

تمکّن تام جسته چگونه ممکن است که آنی
فراموش شوند و از خاطر بروند

BDA2.117

ABU1373

Words spoken on 1913-Feb-02 in Paris

- 1 The joy of my heart is with me everywhere and cannot be separated. Furthermore, the cause of my joy is the exaltation of the Word of God. Wherever there is more engagement in diffusing the divine fragrances, surely the heart becomes more joyful, and this matter was more prevalent in America.

1 سُرور قلب من همه جا با من است انفکاک
ندارد و دیگر آنکه اسباب سُرور من اعلاء کلمه
الله است هر جا مشغولیت بنشر نفعات الله بیشتر
البتّه قلب شادمان تر است و این مسئله در امریکا
زیاد تر بود
- 2 (When Mr. Bernard and his wife expressed regret about their lack of capacity, Abdu'l-Baha said:)

2 (مستر برنارد و خاتمش از قلت استعداد خود
اظهار اسف نمودند فرمودند)
- 3 Whoever has the love of Baha'u'llah in their heart finds capacity, for divine love is like the spirit - as long as the spirit is in the body, the capacity to achieve anything is attainable.

3 محبت بهاء الله در هر قلبی باشد استعداد
می یابد زیرا محبت الهیه بمنزله روح است مادام
روح در جسد هست استعداد حصول هر امری
حاصل میشود
- 4 Today we passed by a church built according to Greek architectural principles. They said this was the Church of Mary Magdalene. What apparent capacity did Mary Magdalene have? She was a village woman. Many greater women came who were all from royal lineage in the material world, or from among the famous of the lands and peoples. But because Mary had the love of Christ in her heart, through the love of Christ every capacity was given to her, to the extent that such a church was built in France in her name. Thus whoever establishes a connection with God finds every capacity. Therefore do not say "we have no capacity" - as long as you have the love of Baha'u'llah in your heart, you have every capacity and worthiness.

4 امروز از کلیسائی عبور نمودیم که بر اصول ابنیه
یونان بنا شده بود گفتند این کلیسای مریم مجدلیّه
است مریم مجدلیّه بظاهر چه استعدادی داشت
زنی دهاتی بود زنهای اعظم از او بسیار آمدند
که همه در عالم ملک از سلاله ملوک بودند
یا از مشاهیر عباد و بلاد لکن چون مریم محبت
مسیح در قلبش بود بجهت مسیح هر استعدادی
باو داده شده تا آنکه چنین کلیسائی در فرانس با اسم
او ساختند پس هر کس نسبت بخدا پیدا کند هر
استعدادی مییابد لهذا شما مگوئید ما استعدادی
نداریم مادام محبت بهاء الله در قلب شماست هر
استعداد و لیاقتی دارید
- 5 (Then regarding the preoccupations and attachments of the people of Paris, He said:)

5 (بعد در خصوص اشتغال و تقیّدات اهل پاریس
میفرمودند)
- 6 There is a Persian poem that says eating is for living and remembering God; you believe that living is for eating. Now the

6 در لسان فارسی شعری است که خوردن برای
زیستن و ذکر کردن است تو معتقد که زیستن
از بهر خوردن است حال اهل پاریس و اکثر

people of Paris and most Europeans believe that man is for work, not work for man. اروپائیا بر آنند که انسان برای کار است نه کار برای انسان

MHMD2.147

BDA2.118

ABU2224

Words spoken on 1913-Feb-02 in Paris

- 1 The Blessed Beauty states in a prayer: "O God! Every eye is asleep and all souls are resting in their beds, but I am lying on the ground awaiting Your endless favors." جمال مبارک در مناجاتی میفرماید که خدایا هر چشمی در خواب است و جمیع نفوس در بستر راحت آرمیده‌اند لکن من بروی خاک خوابیده منتظر الطاف بی پایان توأم
- 2 Now too it is carnival nights - all people are busy watching shows in theaters and each occupied with something: one is singing, another dancing, one busy drinking, another proud of name and glory and position. All have sullied themselves with these conditions and are drowned in the world of nature, heedless of God and the higher realm. حال هم شبهای کارناوال است همهء مردم در تیاترها مشغول سیر و تماشا و هر یک بچیزی مشغول یکی نغمه خوانست دیگری رقصان یکی مشغول شربست و یکی مغرور نام و جلال و منصب جمیع خود را باین حالات آلوده‌اند و غرق عالم طبیعت و غافل از خدا و جهان بالا هستند
- 3 And the place where God is mentioned and eyes are awake and hearts attracted to the divine fragrances is here. All gatherings are of the material world but praise be to God this assembly is of the divine realm. All are confined to the natural world but praise be to God you are oriented toward the divine Kingdom. و محلی که ذکر خداست و چشمها بیدار و قلوب منجذب بنفحات الله اینجاست جمیع مجامع ناسوتی است ولی الحمد لله این انجمن لاهوتی است جمیع محدود در عالم طبیعتند اما الحمد لله شما متوجه بملکوت الهی

MHMD2.148

BDA2.119

ABU3000*Words spoken on 1913-Feb-03 in Paris*

Yesterday we went to visit poor children. They had a very humble place, but as we were returning, on the way I saw people coming out of some buildings in groups. I asked where they had been and was told they were in the theater. In every quarter they have elaborate buildings for their own pleasure and entertainment, yet they leave the poor in such a state of hardship and melancholy.

MHMD2.149-150

دیروز بدیدن اطفال فقرا رفتیم جای بسیار محقری داشتند ولی چون مراجعت میکردیم در بین راه دیدم مردم دسته دسته از بعضی عمارات بیرون میآیند گفتم اینها کجا بوده اند گفتند در تیاتر در هر گذری عمارتی مفصل برای تعیّش و تماشای خود دارند اما فقرا را در چنان حال پر عسرت و ملال گذارند

BDA2.120

AB11123*Cablegram dated 1913-Feb-03**Date: 1913-Feb-03*

We have reached Paris. Greetings to all. Any Persian, be he my own son or daughter, if he comes to America without having a new permission written in my own handwriting or signature, do not meet him at all. Inform all cities.

SW_v06#12 p.093-094, BSTW#073a

ABU3021*Words spoken on 1913-Feb-04 in Paris*

1 Every power and capacity that is expended in the Cause of God - its effects remain and it yields lasting results. Otherwise it becomes as if it had never existed and was not worth mentioning.

1 هر قوّه و استعدادی که در امر الله صرف میشود اثراتش باقی میماند و نتایج باقیه میبخشد و الا کان لم یکن شیئاً مذکوراً گردد.

2 Those souls who possess the power of utterance, if this power is combined in them with sanctification and attraction, mighty

2 نفوسیکه قوّهء ناطقه دارند اگر این قوّه در آنها با تقدیس و انجذاب توأم شود اثرات عظیمه از

effects will appear from them and they will succeed in rendering
outstanding services at the Divine Threshold.

آنها ظاهر شود و بخدمات فائمه در آستان الهیه
موفق گردند

MHMD2.151

BDA2.122

ABU0411

Words spoken in 1913 during carnival week in Paris

[The following was uttered during carnival week in Paris. Mirza Ali Akbar of Teheran had just arrived from Persia to join the group that gathered about Abdul Baha each morning. At the request of Abdul Baha, the newcomer chanted a beautiful prayer in his native tongue after which Abdul Baha said:]

In this Monajotte that we have just listened to, Baha'u'llah declares that all eyes are asleep; that all men are resting on beds of ease and negligence while he alone is prostrate on the earth watching and praying. It is midnight and he is waiting for the heedless world to awake. It is the same here in Paris during these days of carnival. People go to the theatre, amuse themselves with sight-seeing, each intent on his own occupation; they dance, they sing, they play, they make music, they walk, they talk, they are plunged in earthly thoughts, immersed in materiality, neglectful of God.

Thanks be to God, this meeting has a divine meaning. While others are attracted to material things, praise be to God, you are attracted to the spiritual. All the inhabitants here amuse themselves with dreams of the earth and disguise themselves with fantastic dress during these days; but you are occupied with God. In all the theatres one hears songs of the earth, but our song is the divine mention. Let us thank God for having led us to this point, to be chosen for the mention of his name. He has thrown upon us the light of the kingdom; let us have no thought save this glorification, that our entire happiness may consist in serving him. Let us thank God and implore him continually to make us more illumined each day, that we may have more spiritual attraction and render greater service to his mention.

May our actions so characterize us that it may be said of each one of us, "There is a friend of God."

Let us implore at the divine threshold that the pure fragrances of El-Abha may perfume the earth and the breeze of the rosebud of divine favor and waft upon the hearts, that we may be united at the court of God, even as we are united here, by the love which cannot die.

Humanity is submerged in materialism; occupied in everything save the mention of God; speaking of everything save the heavenly kingdom; hearing of everything save the call of God. As far as knowledge of things divine were interred in the earth, going more and more into the blind darkness, completely buried from the knowledge of things above.

I hope the few gathered here will make a great effort, working day and night, that some result may be accomplished. Perhaps Europe may become weary of the dull materiality of the world and seek refreshment in a share of the heavenly glory.

Europe has made extraordinary material progress, but if the qualities partake of the dust, what lasting result can accrue? The ideal to strive for is that which is in the supreme horizon - that is eternal! The underground is for worms and moles. That which is a cause for joy is a nest on the highest branch.

Strive day and night and do whatever is possible that perchance you may awaken the heedless, give sight to the blind, bring life to the dead, refresh the weary, and bring those in despair and darkness to light and splendor. If the hope of man be limited to the material world, what ultimate result is he working for? A man with even a little understanding must realize that he should not emulate the worm that holds to the earth in which it is finally buried. How can man be satisfied with this low degree? How can he find happiness there? My hope is that you may become free from the material world and strive to understand the meaning of the heavenly world, the world of lasting qualities, the world of truth, the world of eternal kingliness, so that your life may not be barren of results, for the life of the material man has no fruit of reality. Lasting results are produced by reflecting the heavenly existence.

If a man become touched with the divine spark, even though he be an outcast and oppressed, he will be happy and his happiness cannot die.

Whatever man undertakes he achieves some result, whether through statesmanship, commerce, agriculture, science, etc., he receives a compensation for his efforts. Consider what will be the result of those who work in the universal cause!

He who has the consciousness of reality has eternal life - that lamp which can never be extinguished. The humble peasant

girl, Mary Magdalene, - to what splendor she attained! A wise man sees no satisfaction in the material world; he is not content to be one of the creatures. In the world of divine effulgence he finds eternal life and becomes aflame with the fire of the love of God, the great source of life of the immortal kingdom and his head is adorned with a crown of eternal jewels.

With power and might will the proclamation of the kingdom of El-Abha found a new civilization, transforming humanity; dead bodies will become alive; the dark sky will become luminous; blind eyes will see; deaf ears will hear; the dumb will speak and the indifferent will be decorated with the flowers of a divine civilization.

May the luminous clouds of this divine civilization descend upon us - this is my hope!

SW_v08#02 p.028x, ADP.055-058

ABU3283

Words spoken on 1913-Feb-06 in Paris

This age is a different age and its requirements are different requirements. The laws of the previous age do not suffice for this great century. Therefore, the spiritual laws, that is, the religious branches, must be renewed and divine matters must be made new.

MHMD2.153

که این عصر عصر دیگر است و اقتضای آن
اقتضای دیگر احکام عصر سابق این قرن عظیم را
کفایت نکند پس قوانین روحانیه یعنی فروع
دینیه را تجدید لازم و مسائل الهیه را تجدد
واجب است

BDA2.123

ABU0206

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-07

Last night an Hindu professor of music came here, bringing his musical instrument called The Vina with him and played for us certain oriental strains, accompanying them with singing - overhead our neighbor was playing the piano, but as soon as the professor began playing, the piano became silent; and when

the Hindou had finished playing we heard again the sound of the piano - this illustrates a lesson, namely that when we listen to a most beautiful song, we must forget inferior music - when a lover of music has listened to the entrancing notes of a great master, his love of music will no longer be satisfied with the playing of the pupil. If he listens to him it would be a proof of ignorance and show a lack of artistic appreciation - moreover he would not receive any spiritual uplift. Let us suppose that the most accomplished artist of Paris is playing for us in this room, inspiring the hearts by immortal songs and charming our souls with sweet celestial harmonies. Is it possible then for any one of us to leave this room afterwards and going through the street to stop to listen to the crude notes of a hand organ - If we were to stop to listen to such sounds, it would indicate that we were unable to appreciate the wonderful melodies of the great Master we had just listened to.

To-day there are many melodies being heard in the world. From every studio divergent strains are floated in the air, but many of these melodies are become antiquated and covered with the moss of time. For thousands of years these notes have been heard and they have lost their original charm and purity, for the singers have grown old, are decrepit and have lost their voices. The songs of Life have been so much changed with time that no longer any one can recognize them. In short from every direction these various melodies are being sounded - we must have appreciative ears to find out which one is the most beautiful and artistic. Let us find out the melody, the sweet strains of which will be taken up by angels and carried to the supreme concourse - Let us hearken to a Melody which may stir the world of humanity - so that they may dance with joy - Let us listen to a strain which gives life to man- Then we can obtain universal results. Then we shall receive a new spirit - Then we shall become illumined.

But if we want to listen to all different kinds of music we will have nothing but discord, for they are being played by inferior artists - If we want to run after such distracting sounds we will be lost in a wilderness of deprivation.

Therefore let us investigate a song which is superior to all other songs - which develops the spirit and which unfolds the inner potentialities of life. Such a song produces harmony and exhilaration.

It has been proven that whenever this song is raised, the world of humanity is quickened with new vibrations and the realm of existence receives a new lease of life. The sphere of thought is rejuvenated - sciences are renovated. The world of morality is resuscitated - and humankind is ushered into a new era of

civilization and refinement - Again and again this has been experienced; its results are the records of past history. We must not run after untried melodies, the results of which are uncertain or we may fail in our pursuit. Perchance the effects of such music may not be praiseworthy; perhaps such melodies may not have the sweet qualities which are the characteristic indications of a true melody - Therefore let us search and find out the one glorious song which has run throughout all ages, with thousands of entrancing accompaniments, the effect of which have changed millions of human beings.

Often has the seed been sown and as a result many harvests have been gathered - now is it well for us to overlook this good seed and try to sow another seed which has never been tried before? For instead of a harvest we may reap only thorns and thistles. A course of treatment which has been tried a thousand times and has always healed the sick ones: is it wise for us to relinquish it and go for consultation to charlatans? There is no result gained by trying all kinds of medicines when we know of a certainty that this course of treatment is beneficial. When the right medicine is prescribed and we have seen that others have been healed, why should we try new remedies?

It is evident and manifest that the world of humanity cannot be rejuvenated through weak instrumentalities - except through the power of God, humankind cannot be imbued as a whole with divine virtues - the surface of the Earth cannot be warmed except by the rays of the Sun - There may be lamps, torches or electric lights and there are even the countless stars and the planets but notwithstanding all these lights, this globe in its entirety cannot be illumined. It is only through the rays of the Sun that the various kingdoms of life on this earth are being warmed and lighted - therefore let us follow the sun so that we may become illumined.

There was a time when this sun appeared from the Eastern horizon; it was a time when the mantle of winter had fallen over the meadows and pastures - The soil was black - As soon as the sun rose from its dawning place, flooding the regions with light, thus the gentle breezes wafted - The clouds of mercy poured down. Winter was ended - Spring appeared. The meadows and prairies became verdant and all the trees were adorned with blossoms - multicolored roses and hyacinths perfumed the air. The trees attained fruition and the world inhaled the fragrance of the flowers - The surface of the earth was transformed - This world became the mirror of the Kingdom and this lower sphere expressed the virtues of the higher world. These have always been the results whenever the Sun of Reality dawned.

Is it fitting that we turn our backs on the Sun and hold to the flickering dim light of a candle? Is it right to forget the boundless sea to run after a little brook? Is it good for us to neglect the luscious fruits of this tree and run wildly in the jungle collecting wild fruit? Is it not short sightedness on our part to fling away the quick healing remedy and take into our system a poisonous drug? Is it not weakness to renounce the skillful physician and go to a charlatan?

Praise be to God the Sun of Reality has shone forth, illuminating all the continents with its refulgent rays - warming all the cold bodies and causing vegetation in the Earth - The flowers of the Kingdom are springing up in the East and the West, in the North and the South - now consider, how very negligent are the people for they do not turn towards the Sun but they try to illumine themselves with dim lamps - They have forgotten the waves of the most Great Sea and they try to allay their thirst at dried up streams - They do not listen to the soul-stirring music of the Supreme Concourse but they run wild with joy over the jarring notes of a hand-organ.

Strive day and night - perchance these sleeping ones may be awakened - these blind ones may see - and the dead arise! - Let us listen to the soft tender music which is streaming down from the Kingdom of Abha!

DAS.1913-02-07, ADP.076-078x, PN_1913 p002

ABU2161

Words spoken on 1913-Feb-07 in Paris

A person of action and an active force are needed, and in this day the confirmations and assistance of God are likewise essential. Otherwise, talk is plentiful, and it is easy to make commotions and create disturbances.

شخص عامل و قوه فاعله لازمست و امروز تأیید
و مدد الهی واجب و الا قول و گفتگو بسیار و
شور و آشوب سهل و آسان است

BDA2.125

MHMD2.156

ABU3711*Words spoken on 1913-Feb-07 in Paris*

- 1 [In the evening, a certain person raised a discussion concerning the subject of law. He said:] 1 (عصر شخصی از علم حقوق مذاکره‌ای بمیان آورد فرمودند)
- 2 The subject of law is ancient. Just as God and His creation have always co-existed, so too have humankind and law. At most, the establishment and execution of laws have ever been confined to the limitations of a given era. Even industries are ancient. Ancient traces of the city of Nineveh, whose existence the historians of Europe once denied, were eventually discovered in the environs of Mosul - and these vestiges attested to the industries that had been developed and the advancements made in that age. 2 علم حقوق قدیم است مادام خدا بوده خلق بوده مادام خلق بوده علم حقوق هم بوده نهایت ظهور احکام و اجرای آن محدود بحدود و زمان بوده حتی صنایع قدیم بوده آثار قدیمه شهر نینوا که مؤرخین اروپا انکار آن می نمودند در حدود موصل پیدا شد که دلالت بر صنایع و ترقیات آن عصر مینمود.
- 3 [The Master concluded His remarks by discussing some caveats of law, observing that:] 3 (و بیان مبارک منتهی باشکالات علم حقوق شد که)
- 4 Although people have no right to exact vengeance, reward and punishment must be carried out, for these are the two pillars upon which the canopy of world order rests. 4 با وجود آنکه بشر حق انتقام ندارد مکافات و مجازات را باید مجری نمود زیرا خیمه نظم عالم بدو ستون قائم و برپا مجازات و مکافات

MHMD2.156

BDA2.125

ABU3071*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-07*

1st question: - What is the real meaning of the 19 days feast, spiritual and material?

Answer: "Nineteen days are according to 19 'Letters of the Living' which is composed of the Bab and 18 others. The aim of this Feast is that at every 19 days the believers of God may gather together; engage in mentioning 'Him Whom God shall manifest' - Baha'u'llah - and be reminded of the Testament and the Covenant. Its material meaning is every person or number of persons who are able, may arise to serve the believers of God and spread before them spiritual and material food".

2nd question. About spiritual communication.

Answer. "It is a spiritual revelation, for the human spirit reveals the realities of things."

3rd question: Love from God to God.

Answer: "It is the beholding of the beauty of this perfection in the reality of His own Identity. It is from the entity of God to His Own Entity. This is the Origin of Love, the source of Love, the basis of Love, the quintessence of Love, the ancient Love and the eternal Love. Through one emanation of this Love, the world of existence has come into being."

DAS.1913-02-07

AB00879

To: Edward Granville Browne, in Cambridge, England

Date: 1913-Feb-08

- 1 Dear old respected friend! Praise be to God, I arrived safely from London to Paris, but regrettably circumstances prevented frequent meetings, as the intention was for us to discuss matters of divine philosophy including the immortality of the soul and converse about the reality of other divine questions. During our meeting you mentioned that the question of the soul's immortality is among the most complex issues, and discussion of this was desired and postponed to a later meeting. But the friend hastened to another land and the meeting did not take place. However, there is firm hope that perhaps we will become companions in the East.
- 2 "I long for moonlight, and a lonely place apart,
- 3 That I may speak with thee of all that fills the heart."
- 4 In any case, the apostles of Christ encountered a difficulty. As they traveled to different regions and eloquently praised Christ, Moses, the Gospel and Torah among other nations, the Jews devised a plan. They pursued them and wherever they reached them would say: "These apostles of Christ consider Moses the Speaker with God and call the Torah God's Book, yet according to the explicit text of the Torah they commit sins and promote falsehoods, for it is clearly stated in the Torah that

دوست قدیم عزیز محترماً الحمد لله محفوظاً از لندن به پاریس آمدم ولی افسوس که اسباب چنین فراهم آمد که ملاقات مکرر حاصل نگشت زیرا مقصود چنان بود که در مسائل حکمت الهیه از جمله بقای روح با یکدیگر صحبت نمائیم و از حقیقت سائر مسائل الهیه مذاکره کنیم در وقت ملاقات فرمودید که مسئله بقای روح از معضلات مسائل است در اینخصوص مذاکره مطلوب و بملاقات بعد مرهون شد اما یار بدیار دیگر شتافت و ملاقات حاصل نگشت ولی امید و طید که بلکه در شرق همدم گردیم

2 مهتاب شبی خواهم و جائی تنهائی

3 تا با تو بگویم سخن از هر جائی

4 باری حواریان مسیح را مشکلی دست داد چون باطراف سفر مینمودند و در بین ملل سائره بستایش حضرت مسیح و موسی و انجیل و تورات لسان فصیح بلیغ میگشودند موسویان رأی زدند تدبیری نمودند و در پی آنان دویدند و بهر جا که رسیدند میگفتند این حواریان مسیح حضرت موسی را کلیم خدا دانند و تورات

the Law of Moses will endure forever without any abrogation, and it explicitly states that if anyone breaks the Sabbath, even if supported by miracles, they must be put to death. This is the text of the Torah, yet this Christ and the Christians have broken the Sabbath. So know that Moses was right and Christ was false.” Finally the Christians were compelled to first prove the truth of Christ’s Cause - whoever believed in Christ naturally came to believe in Moses as well.

را کتاب الهی خوانند لهذا بنصوص تورات حضرات مرتکب سیئاتند و مروج مفتریات زیرا نصّ تورات است که شریعت موسی الی الابد باقی و برقرار است و ناسخ و فاسخی ندارد و تصریح میفرماید که اگر نفسی سبت را بشکند ولو مؤید بمعجزات باشد واجب القتل است و این نص توراتست و حال این مسیح و مسیحیان سبت را شکسته اند پس شما بدانید که موسی بر حق بود و مسیح بر بطلان عاقبت مسیحیان مجبور بر آن شدند که اول اثبات امر مسیح را بنمایند هر کس مؤمن به مسیح میشد بالطبع مؤمن به موسی میگشت

- 5 Now we too have fallen into these difficulties and are perplexed. In any case, a book was sent through Monsieur Dreyfus - surely you have studied it, and many other books exist in the Paris library. It appears that if you direct your attention to studying them, desired understandings will emerge. It is truly worth examining. I hear it is also available in the London library. If so, it will surely come to your noble attention, and this suffices for seeking truth - no other proof is needed.

5 حال ما نیز در این مشکلات افتاده ایم و حیرانیم باری گمانی بواسطه مسیو دریفوس ارسال شد البته مطالعه فرموده اید و در کتابخانه پاریس کتب بسیاری از دیگران موجود بنظر چنان می آید که اگر نظر مطالعه معطوف فرمائید استنباطهای مطلوب جلوه خواهد نمود بسیار تماشا دارد فی الحقیقه شایان مطالعه است از قرار مسموع در کتابخانه لندن نیز موجود اگر چنین است البته بنظر شریف خواهد رسید و از برای حقیقت جویی این کفایتست هیچ برهانی دیگر لازم ندارد

- 6 “Otherwise these deceitful owls have kindled

6 ورنه این جغدان دغل افروختند

- 7 The cry of white falcons they’ve learned.

7 بانگ بازان سپید آموختند بانگ

- 8 If a sand grouse learns the hoopoe’s cry

8 هدهد گر پیاموزد قطا

- 9 Where is the hoopoe’s secret and message of Sheba?”

9 راز هدهد کو و پیغام سبا

- 10 His Holiness Ali (peace be upon him) says: “Man is folded in the fold of his tongue.”

10 حضرت علی علیه السلام میفرماید الانسان مطوی فی طی لسانه

- 11 “What is the tongue in the mouth of the wise?

11 زبان در دهان خردمند چیست

- 12 The key to the door of the treasure of talent.”

12 کلید در گنج صاحب هنر

- 13 Surely the divine melody and the song of meanings is distinct from other sounds, and the people of truth have ears for its tune and voice. If you have studied that book, please return the copy of that blessed Tablet. If you wish, we can send another book. May you endure forever.

13 البته آهنگ الهی و گلبانگ معانی از سائر اصوات ممتاز است و اهل حقیقت را گوش به نغمه و آواز آن کتاب را اگر مطالعه فرمودید با سواد آن لوح مبارک اعاده فرمائید اگر میل شریف باشد کتاب دیگر میفرستیم باقی بقای تو

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CMB_F66f33.1, BRL_DAK#0875,
AMK.286-288, HHA.220, MAS9.105,

MSHR5.150x, MSHR5.247x, EGBBF.102,
EGBBF.259-260**ABU0591***Words to the friends, spoken at Rue St. Didier 30 on 1913-Feb-09 in Paris*

- 1 Today someone asked a question regarding the existence of God. What are the proofs through which one can establish the existence of God? 1 امروز شخصی از وجود الوهیت سؤال کرد که چه برهان بر وجود الوهیت دارید
- 2 People are divided into two sections, one which is satisfied with the knowledge of the attributes of divinity, and the other which strives to establish the existence of divinity, and be informed of the fundamental principles of divine philosophy. 2 چه که ناس بر دو قسمند قسمی معترف بالوهیتند و قسمی منکر
- 3 Therefore today I will speak to you of the proofs which establish scientifically the existence of God. I will not quote to you the scriptural proofs from the Old and the New Testament or the Koran, for you are more or less familiar with those ideas. Consequently I will deal with this subject from an intellectual standpoint. As it is an abstruse subject I request you to give your utmost attention. 3 لهذا امروز بدلیلی از دلائل عقلیه میخواهم اثبات وجود الوهیت نمایم زیرا دلائل نقلیه را میدانید و نزد کل مسلم است
- 4 When we look upon all forms of phenomena we observe that they are the results of composition. For example, certain single atoms are brought together through the inherent law of elective affinity existing between these various particles, the result of which is the human being. A number of primordial atoms have gone into the makeup of a plant, the result of which is the flower. 4 در جمیع کائنات موجوده چون نظر میکنیم می بینیم هر کائنی از کائنات از ترکیب عناصر مفرده پیدا شده مثلاً عناصر و اجزاء فردیهائی ترکیب شده و از آن انسان پیدا گشته عناصر بسیطهائی ترکیب شده و از آن این گل پیدا گردیده
- 5 Again looking into the mineral kingdom we observe that this law of cohesion is working in the same manner in that kingdom, for we see that many atoms go into the composition of a piece of stone which through purification may reach to the state of a mirror. In short, the existence of life depends upon the composition and decomposition of phenomena. When the particles of a given composition are disintegrated this may be called non-existence, but the original simple atoms will go back to their primary elements and are ever existent. 5 اجزاء فردیهائی ترکیب گشته و این سنگ پیدا شده خلاصه جمیع کائنات وجودشان از ترکیب است و چون این ترکیب تحلیل شود آن موت و انعدام است اما عناصر بسیطه باقی و برقرار ولی ترکیب متلاشی میشود
- 6 For instance, the body of man being the resultant factor of the composition of these atoms, when this body becomes the subject of decomposition we call that death, but those atoms of which the body of man was composed, being simple and 6 پس معلوم و مسلم شد ترکیب عناصر بسیطه سبب حیاتست و تحلیل آن انعدام و ممات ولی آن عناصر اصلیه باقی و برقرار چرا که بسیط است

primordial, are indestructible. Consequently it is proved that the existence of phenomena depends upon composition and their mortality upon decomposition.

و شیء بسیط معدوم نمیشود اما ترکیب تحلیل میشود یعنی وجود کائنات از ترکیب است و انعدام از تحلیل

7 This is a scientific principle; science approves of it, because it is not a matter of belief. There is such a great difference between theories upheld by belief, and facts which are substantiated by science.

7 و این مسئله فنی است نه اعتقادی فرقت بین مسائل اعتقادی و فنیه

8 Beliefs are the susceptibilities of the conscience, but scientific facts are the deductions of reason and inexorable logic. Therefore it is logically proven that the existence of phenomena depends upon composition, and their destruction upon disintegration.

8 اعتقادیّه مسموعات تقلیدیّه است اما مسائل عقلیه مؤید براهین قاطعه لهذا فناً ثابت است که وجود کائنات عبارت از ترکیب است و فنا عبارت از تحلیل

9 Now going back to our subject and the facts upheld by materialists. They state that inasmuch as it is proven and upheld by science that the life of phenomena depends upon composition and their destruction upon disintegration, then where comes in the need or necessity of a Creator—the self-subsistent Lord?

9 مادّیون گویند مادام وجود کائنات از ترکیب است و انعدام از تحلیل دیگر چه احتیاجی بخالق حیّ قدیر

10 For we see with our own eyes that these infinite beings go through myriads of compositions and in every composition appearing under a certain form showing certain characteristic virtues, then we are independent of any divine maker.

10 چه که کائنات نامتناهی بصور نامتناهی ترکیب شود و از هر ترکیب کائناتی موجود گردد

11 This is the argument of the materialists. On the other hand those who are informed of divine philosophy answer in the following terms: Composition is of three kinds.

11 اما الهیون جواب دهند که ترکیب بر سه قسم است

12 1. Accidental composition.

12 یا ترکیب تصادفی است

13 2. Involuntary composition.

13 یا ترکیب الزامی است

14 3. Voluntary composition.

14 یا ترکیب ارادی

15 There is no fourth kind of composition. Composition is restricted to these three categories.

15 چهارم ندارد زیرا ترکیب حصر در این سه ۳ قسم است

16 If we say that composition is accidental, this is philosophically a false theory, because then we have to believe in an effect without a cause, and philosophically no effect is conceivable without a cause. We cannot think of an effect without some primal cause, and composition being an effect, there must naturally be a cause behind it.

16 اگر بگوئیم این ترکیب تصادفی است واضح البطالان است چه که معلول بی علت نمیشود لابد معلول علت دارد و این تصادفی واضح البطالانست و هر کس آنرا ادراک مینماید

17 As to the second composition, i.e., the involuntary composition. Involuntary composition means that each element has within it as an inherent function this power of composition. For example, certain elements have flowed towards each other, and as an inherent necessity of their being they are composed.

17 ترکیب ثانی الزامی است یعنی این ترکیب مقتضای ذاتی هر کائناتی و لزوم ذاتی

That is, it is the imminent need of these elements to enter into composition.

- 18 For example, the inherent quality of fire is burning or heat. Heat is an original property of fire. Humidity is the inherent nature of water. You cannot conceive of H₂O, which is the chemical form of water, without having humidity connected, for that is its inherent quality, inseparable and indivisible.
- 18 این عناصر است مثل اینکه حرارت لزوم ذاتی آتش است و رطوبت لزوم ذاتی آب
- 19 Now as long as it is the inherent necessity of these elements to be composed, there should not be any decomposition. While we observe that after each composite organism, there is a process of decomposition we learn that the composition of the organisms of life is neither accidental nor involuntary. Then what have we as a form of composition? It is the third, that is the voluntary composition. And that means that the infinite forms of organisms are composed through a superior will, the eternal will, the will of the living and self-subsistent Lord.
- 19 پس اگر این ترکیب لزوم ذاتی باشد دیگر انفکاک ندارد چنانچه ممکن نیست حرارت از آتش و رطوبت از آب انفکاک یابد مادام این ترکیب لزوم ذاتیست این انفکاک ممکن نیست پس این هم نیست چه اگر این ترکیب کائنات لزوم ذاتی بود دیگر تحلیل نداشت لهذا الزامی هم نیست باقی چه ماند ترکیب ارادی یعنی این ترکیب کائنات و وجود اشیاء بارادهء حیّ قدیر است
- 20 This is a rational proof, that the Will of the creator is effected through the process of composition.
- 20 این یکی از دلائل است
- 21 Ponder over this carefully. When you comprehend the significances of this subject you will then be able to convey it to others. The more you think over this the greater will be your comprehension.
- 21 و چون این مسئله بسیار مهم است باید در آن فکر کنید و در میان خود مذاکره نمائید زیرا هرچه بیشتر فکر کنید بیشتر مطلع بر تفصیل میشوید
- 22 Thank God that He has given you such a power through which you can comprehend these divine mysteries. Reflect deeply, ponder carefully, think minutely, and then the doors of knowledge shall be opened unto you.
- 22 حمد کنید خدا را که قوه‌ئی بشما عنایت فرموده که میتوانید اینگونه مسائل را درک کنید

AMK.274-276, KHF.029, KHAB.410 (414),
KHTB3.026, NJB_v04#16 p.002

DAS.1913-02-09, BSC.290 #594-597, SW_v06#08 p.062-064, ADP.103-106, PN_1913 p009

ABU2574

Words spoken on 1913-Feb-09 in Paris

- 1 Just as birds and beasts from morning are thinking of grain and food, likewise these people are constantly preoccupied with the means of livelihood. How absorbed they are! What hopes and what joys they have! Especially in these countries which are exceedingly prosperous - in truth it is like a beehive. All are immersed in materialism.
- 1 چنانچه طیور و وحوش از صبح بفکر دانه و طعمه‌اند همین طور این مردم متصل در خیال اسباب معیشتند چه قدر سرگرمند چه اُمیدها و چه سرورها دارند علی‌الخصوص در این ممالک

که بی نهایت معمور است فی الحقیقه مثل خانه
زنبر است جمیع غرق مادیاتند

- 2 Indeed the difference between these souls and the inhabitants of central Africa is that these are civilized animals while those are savage animals. All are bereft of the outpourings of the Holy Spirit and are heedless and deprived of eternal life.

MHMD2.158

2 واقعاً فرق ما بین این نفوس و اهالی اواسط افریقا اینست که اینها حیوان متمدند و آنها حیوان متوحش جمیع از نفثات روح القدس بی بهراند و از حیات ابدیه بی نصیب و غافل

BDA2.127

ABU1977

Words spoken on 1913-Feb-09 in Paris

- 1 The late Jibran was a sincere believer in the Cause of God and wrote a treatise proving the Cause of God. I hope that you will become green and verdant branches of that goodly tree and bear succulent fruits.

1 جبران مرحوم در امر الله مؤمن خالص بود و یک رساله استدلالیه در اثبات امر الله نوشت امیدوارم شماها شاخ و برگ سبز و خرم آن شجره طیبه شوید و اثمار آبدار بار آرید

- 2 One night in Akka there was a general feast where many souls from everywhere were present, and the table was spread with friends from Isfahan, Shiraz, Tabriz, Paris, London, America, Egypt, Syria and India - a large gathering of different peoples all seated at the table in the utmost joy, fragrance, unity and affection. In truth, the light of love was shining and radiating from their faces.

2 در عکا شبی ضیافت عمومی بود و نفوس کثیره از احبای هر جا حاضر بودند و مائده ممتد از دوستان اصفهان و شیراز و تبریز و پاریس و لندن و امریکا و مصر و سوریه و هند جمع کثیری همه از اقوام مختلفه سر میز نشسته بودند در کمال روح و ریحان و یگانگی و وداد فی الحقیقه نور محبت از وجوهشان ساطع و لامع بود

- 3 Some of the friends were engaged in service, including the late Jibran Effendi who served the friends with the utmost sincerity, truthfulness and purity. I will never forget that service and humility.

3 و بعضی از احبای بخدمت قائم از آنجمله مرحوم جبران افندی با نهایت خلوص و صدق و صفا خدمت باحبا می نمود من آن خدمت و خضوع را فراموش نمی کنم

- 4 Furthermore, it is among God's consummate wisdom that Jibran departs while Khayru'llah (his brother) remains.

4 دیگر از حکمتهای بالغه الهیه است که جبران میروید خلی الله (برادرش) میماند

MHMD2.159

BDA2.127-128

ABU2614*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-09*

How pitiful it is that man is satisfied with material things and so regulates his life as to gain more and more! He has made himself a “civilized animal,” while the animals are uncivilized. The animals and birds from early morning till late in the evening are planning to gain foods and grains; so the people of this age are totally submerged in material affairs. It is strange that they are pleased with these trifling occupations.

It is regrettable that the world of humanity is subjected to these afflictions; especially these countries that are so well built! The light of spirituality must shine from these regions, people must become characterized with divine morals. They must become radiant beings, shining stars, luminous persons and angels of heaven.

DAS.1913-02-09

ABU2220*Words to a Baha'i from Holland, spoken at Rue St. Didier 30 on 1913-Feb-10 in Paris*

- 1 The greatest genius in the military domain was Napoleon. The results of his conquests were limited and the end of his own life most unfortunate. But the conquests of a person who serves the Kingdom of God are unlimited; his dominion is eternal, and his Sovereignty everlasting.

1 بناپارت در عالم ملک یکی از نفوس عظیمه بود ولی فتوحاتش محدود بود منتهی شد و نتایجش مفقود لکن نفوسیکه ندا بملکوت الهی میکنند فیوضاتشان ابدیست و سلطنتشان سرمدی
- 2 Reflect and you shall realize that the Sovereignty of all the Kings have vanished and are vanishing but the Sovereignty of the Apostles is never-ending. Everything is limited except that thing which belong to God.

2 ملاحظه کنید که سلطنت ملوک عالم منتهی شد اما سلطنت حواریان باقی و دائم و غیر محدود است زیرا آنچه تعلق بامر الله وارد و هر خدمتی که منسوب باستان الهیست محدود بحدود نیست
- 3 Therefore if they offer to a wise man the acceptance of one of two things: To be the emperor of the whole world or to be a herald of the Kingdom of God. Without one second of hesitation, he will joyfully accept the latter.

3 پس انسان عاقل را سزاوار این است که ندا بملکوت الله نماید حیات ابدیه بخشد اینست سلطنت باقیه و قوه باهره که بحجت الله حصول یابد امیدواریم ازین ملاقات وصحب نتایج حسنه حاصل شود مانند ملاقات زمین پاک و باران

DAS.1913-02-10, MHMD2.160-161

بهاری باشد و همچو نسیم سحر و اهتزاز و شکوفه
گل‌های معطر گردد

BDA2.129

ABU2333

Words spoken on 1913-Feb-11 in Paris

- 1 One needs the eye of insight. What benefit is there if a person does not open the eye of insight? Every day two million souls come into and depart from this world, but one must see the end result - what harvest they reap from the field of life and what service they render to the realm of truth.
- 2 In any case, humanity's duty is service to the human world and servitude at the divine threshold. It is detachment and remembrance. It is a state of severance. If we succeed in achieving these virtues, very good; otherwise we will have nothing but empty hands.
- 3 The Blessed Beauty established a foundation for us compared to which all the causes of the world are but children's toys, for that foundation is the spirit of the world and all other affairs and conditions are as the body. Surely the life of the body depends upon the spirit.

1 دیدهٔ عبرت باید اگر انسان چشم عبرت باز ننماید
چه فائده دارد هر روز دو کروار نفوس دنیا و از
دنیا میروند لکن باید مآل و نتیجه را دید که از
مرزعهٔ حیات چه حاصلی میبرند و چه خدمتی
بعالم حقیقت میکنند

2 باری وظیفهٔ انسان خدمت بعالم انسانی و
عبودیت درگاه الهیست تبّتل و تذکر است حالت
انقطاعست اگر باین فضائل موفق شویم بسیار
خوب و آلا جز دست خالی چیزی نخواهیم
داشت

3 جمال مبارک اساسی برای ما تأسیس فرمود که
جمع اسبابهای عالم نسبت باو ملعبه صبیان است
زیرا آن اساس روح عالم است و سائر شئون و
امور بمنزلهٔ جسد البتّه حیات جسم بر روحست

MHMD2.162, STAB#068

BDA2.129-130

ABU3692

Words spoken on 1913-Feb-11 in Paris

- 1 Notwithstanding that the Jews had made a pact with the Prophet Muhammad, a pact which guaranteed the protection of the Jews so long as they remained faithful to it, they formed an alliance nonetheless with the tribes of Quraysh and arrayed themselves against Islam. This development forced

1 با وجود آنکه یهودیان معاهده نموده بودند با
حضرت که دست از پا خطا نکنند تا محفوظ
و مأمون مانند معذک رفتند با قبائل قریش
برضد اسلام صف آراستند تا آنکه حضرت را
باصحاب محصور و مجبور بحفر خندق کردند

the Prophet Muhammad and His companions to dig a trench, where they remained confined for some time.

- 2 It so happens that one of the Jews themselves was responsible for sowing the seeds of dissension between the tribes of Quraysh and the Israelites, which compelled the former to flee, and presented an opportunity for Islam to be safeguarded from the deceit and wickedness of the tribes of Quraysh. Seven hundred of those covenant-breaking enemies were massacred in the span of a single day.

2 اتفاقاً یکی از یهودیان خود سبب نفاق بین قبائل قریش و اسرائیلیان و فراری آنان شد آن بود که مجال حفظ و صیانت اسلام از خدعه و شتر آنها دست داده هفت صد نفر از آن دشمنان عهد شکن را یک روز قلع و قلع نمودند

- 3 If this massacre had not taken place, the Jews would have made pacts with like-minded tribes once again - bending every effort to lay axe to the root of Islam, and rendering its firm and secure establishment a most difficult prospect. And yet, those who know nothing of divine wisdom, and are uninformed of historical events as they actually occurred, let loose their tongues in ample protest, and object to the incident due strictly to their ulterior motives or out of their ignorance of the facts.

3 اگر نه این قضیه بود باز با قبائل عمعهد شده تیشه بر ریشه اسلام میزدند و تمکن امر و صیانت اسلام صعب می شد ولی کسانی که از حکم الهیه و وقایع تاریخیه کما هو اطلاع ندارند لسان اعتراض گشایند و در این قضیه محض غرض و یخبری ایراد کنند

BDA2.130-131

MHMD2.163-164

ABU2256

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-11

The greatest attainment in the world of humanity is Love, for it is through Love that man is attracted toward God. It is Love that establishes communication between the hearts of men. It is Love that confers eternal life. It is Love that bestows un-failing joy. If real Love appears in the heart of man, he will attract all the virtues. Love is the divine power which causes the ascension of man to all the heavenly stations.

As long as the heart is not illumined with the Light of Love, it is impossible for man to progress. Therefore you must strive day unto day that the sun of Love may dawn from your hearts; day unto day the attractions of your consciousness may develop; day unto day you may become more loving to humanity, day unto day establish more rapid means of communication between the children of men.

DAS.1913-02-11

ABU2776*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-11*

Our pathway is supplication and invocation, severance from all else save Him and communion with the Source of all benediction. If we are assisted in this we have attained if not, we are deprived.

In our estimation the foundation which is laid by the Blessed Perfection is the most important. The principles of the world in comparison with His principles are as child-plays.

The spirit must confer life. The life of man is through the spirit. All our efforts and motions are through the spirit.

The Blessed Perfection has upraised for us a tent, under which all nations and peoples may gather with the utmost of love and agreement.

DAS.1913-02-11

ABU2382*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-12*

When I was very young I was present in a meeting in which people discussed astronomy according to the theories of the old School of Ptolemy. The lecturer told us that the earth is stationary and all the planets revolved around it; that the earth and the planets are like unto seven layers of an onion one over the other.

I was made very angry; because I thought I am made a prisoner in one of these spheres. These worlds crowding over each other and their heavy weights pressing over one another! It was as though I was held a prisoner within the circumscribed limit of the earth. I got out of the meeting with a sad heart and for several days no one could change my mood.

One day I was reading one of the Tablets of Baha'u'llah in which it was stated that this is "infinite space." Then I was made very happy. I realized that I am no longer a prisoner of the limits of the world.

DAS.1913-02-12

ABU2315*Words spoken on 1913-Feb-12 in Paris*

- 1 The Cause of God will make great progress in Germany. It will surpass all other regions. Although London and its surroundings are better than Paris, Germany will progress more than anywhere else.
- 1 امر الله در آلمان ترقی عظیم نماید و از همه جا بهتر شود هر چند لندن و نواحی آن بهتر از پاریس است ولی آلمان بیش از همه جا ترقی خواهد نمود (بعد بمناسبت گرفته گی هوا می فرمودند)
- 2 (Then, concerning the confinement of the atmosphere, He said:) In childhood, whenever I heard about Ptolemaic principles that the seven celestial spheres were like seven circles each within another and each circle encompassing another circle, My heart would feel confined. From childhood We did not like limited space and atmosphere, until one day in a prayer revealed from the Supreme Pen I heard mention of infinite space. Immediately upon reading it I became so delighted it defies description.
- 2 در طفولیت هر وقت از قواعد بطلمیوسی میشنیدم که افلاک سبعة مانند هفت دایره هر یک در دیگری و هر دایره محیط دایره دیگر است دلم می گرفت از طفولیت فضا و هوای محدود را دوست نمیداشتیم تا روزی در مناجاتی که از قلم اعلی صادر شده بود ذکر فضای نامتناهی شنیدم فوراً از زیارت آن چنان مسرور گشتم که بوصف نیاید

MHMD2.165

BDA2.132

ABU2968*Words spoken on 1913-Feb-12 in Paris*

- 1 From every direction enemies are attacking. Don't you see what the followers of Yahya are doing? They have left us no peace. Muslims from one side, Covenant-breakers from another side, the fanatics and priests burning in the fire of hatred and jealousy, and illness and physical weakness is the most difficult of all.
- 1 از هر طرف اعدا مهاجمند نمی بینید یحییایا چه می کنند آرام برای ما نگذاشته اند مسلمین از طرف دیگر ناقضین از جهت دیگر متعصبین کشیشها در نار حقد و حسد سوزان تر و کسالت و ضعف مزاج از همه صعب تر است
- 2 Tribulations have assailed from all directions, but since it is in the path of God, we bear it with utmost joy.
- 2 صدمات از جمیع جهات هجوم نموده ولی چون فی سبیل الله است با نهایت سرور متحملیم

MHMD2.164

BDA2.131

ABU0354

Talk given to an Esperanto group at Hotel Moderne, Paris, on 1913-Feb-12

- 1 In the material world of existence, human undertakings are divided into two kinds—universal and specific. The result of every universal effort is infinite and the outcome of every specific effort is finite.

1 در عالم انسانی دو قضیه است عمومی و خصوصی
هر امری عمومی فوایدش بی نهایت است و هر
امری خصوصی فوایدش محدود
- 2 In this age, those human problems which create a general interest are universal; their results are likewise universal, for humanity has become interdependent. The international laws of today are of vast importance since international politics are bringing nations nearer to one another. It is a general axiom that in the world of human endeavor, every universal affair commands attention and its results and benefits are limitless. Therefore let us say that every universal cause is divine and every specific matter is human. The universal light for this planet is from the sun and the special light here tonight, which is electric, illumines this banquet hall through the invention of man. In like manner the activities which are trying to establish solidarity between the nations and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the Sun of Reality, and the brightest ray is the coming of the universal language. Its achievement is the greatest virtue of the age, for such an instrument will remove misunderstandings from among the peoples of the earth and will cement their hearts together. This medium will enable each individual member of the human family to be informed of the scientific accomplishments of all his fellowmen.

2 مثلاً ملاحظه میکنی که مشروعی عمومی
چه قدر فواید دارد لکن هر مشروعی خصوصی
فوایدش محدود است احکامی عمومی فوایدش
بسیار و سیاست عمومی بسیار مفید مختصر هر
امری عمومی فواید عظیم دارد پس میتوانیم
بگوئیم هر امر عمومی الهی است و هر امر
خصوصی بشری ملاحظه مینمائید که آفتاب بر
همه میتابد این اشراق عمومی و الهی است اما این
نور سراج خصوصی است و بشری پس در عالم
وجود اعظم امور امر عمومی است لهذا میتوانیم
بگوئیم لسان عمومی امریست مهم زیرا سوء تفاهم
را از بین ملل زائل نماید قلوب عمومرا بهم
ارتباط دهد و سبب شود که هر فردی مطلع
بر افکار عمومی شود
- 3 The basis of knowledge and the excellencies of endeavor in this world are to teach and to be taught. To acquire sciences and to teach them in turn depends upon language and when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

3 در عالم انسانی تعلیم و تعلّم که اعظم فضائل عالم
بشریست مشروط بوحدت لسان معلّم و متعلّم
است پس چون لسان عمومی حاصل شود تعلیم و
تعلّم سهل و آسان گردد
- 4 No doubt you are aware that in the past ages a common language shared by various nations created a spirit of solidarity among them. For instance, 1,300 years ago, there were many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians and Babylonians in Bagdad and along the River Mesopotamia. There existed among these peoples rank hatred, but as they were gradually brought nearer through common protection and common interests, the Arabic language grew to be the means of intercommunication, and they became as one nation. They all speak the Arabic

4 در زمان گذشته ملاحظه میکنیم وحدت زبان
چه قدر سبب الفت و وحدت شد هزار و سیصد
سال پیش قبطیان سریانیان آشوریان ملل مختلفه
بودند و در شدت نزاع و جدال بعد چون مجبور
بتکلم لسان عربی شدند وحدت لسان سبب شد
که حال جمیع عربند و یک ملت شده اند با
آنکه اهل مصر قبط و اهل سوریه سریان و اهل
بغداد کلدان و اهل موصل آشور بودند لکن
وحدت لسان جمیع آنها را یک ملت نموده با

language to this day. In Syria if you ask any one of them he will say, "I am an Arab," though in reality he is not—some are Greeks, others Jews, etc.

هم مرتبط کرد ارتباطی که ابداً فصل ندارد و همچنین در سوریه مذاهب مختلفه مثل کاتولیک ارتودوکس درزی شیعه سنی نصیری هستند ولی بسبب وحدت لسان یک ملتند از هر یک سؤال کنی گوید من عربم و حال آنکه بعضی رومانیند بعضی عبرانی و بعضی سریانی و بعضی یونانی اما لسان واحد آنها را جمع کرده پس وحدت لسان بسیار سبب الفت میشود

- 5 We say "This man is a German, the other an Italian, a Frenchman, an Englishman," etc. All belong to the great human family, yet language is the barrier between them. The greatest working basis for bringing about unity and harmony among the nations is the teaching of a universal tongue. Writing on this subject, 50 years ago, His Holiness Baha'u'llah said that complete union between the various sections of the world would be an unrealized dream as long as an international language was not established. Misunderstandings keep people from mutual association and these misunderstandings will be dispelled except through the medium of a common ground of communication. Every intelligent man will bear testimony to this.

5 بعکس از اختلاف لسان در اروپا یکی را المان یکی را انگریز یکی را فرانسه میگویند اگر وحدت لسان بود البته الفت حاصل میشد بلکه یک ملت بودند چنانچه در شرق ملل مختلفهائی که لسان واحد دارند حکم یک ملت پیدا کرده اند مقصد این است که در عالم انسانی وحدت لسان خیلی سبب الفت و اتحاد است و بالعکس اختلاف لسان مایه جدال و این واضح است

- 6 The people of the Orient are not fully informed of the events in the West and the west cannot put itself into sympathetic touch with the East. Their thoughts are closed in a casket—the universal language will be the master key to open it. Western books will be translated into that language and the Easterner will be informed of the contents; likewise Eastern lore will become the property of the West. Thus also will those misunderstandings which exist between the different religions be dispersed. Religious prejudices play havoc among the peoples and bring about warfare and strife and it is impossible to remove them without a language in common.

6 لهذا از جمله تعالیم بهاءالله پنجاه سال پیش امر بوحدت لسان بود که تا لسان عمومی تأسیس و ترویج نشود ارتباط تام بین بشر حاصل نگردد زیرا سوء تفاهم مانع الفت است و این جز بوحدت لسان زائل نشود

- 7 I am an Oriental and on this account I am shut out from your thoughts and you likewise from mine. A mutual language will become the mightiest means of universal progress toward the union of the East and West. It will make the earth one home and become the divine impulse for human advancement. It will upraise the standard of oneness of the world of humanity and make the earth a universal commonwealth. It will be the cause of love between the children of men and create good fellowship between the various creeds.

7 بسبب اختلاف لسان اهل شرق عموماً از معلومات اهل غرب و اهل غرب از معلومات اهل شرق بیخبرند اما بواسطه لسان عمومی شرق افاضه از غرب نماید و غرب اقتباس انوار از شرق تواند و سوء تفاهم بین ادیان زائل شود پس لسان واحد از اعظم وسائل الفت و ترقیبست در عالم انسانی و سبب نشر معارف و معاونت و معاشرت عمومی

- 8 Praise be to God, that Dr. Zamenhof has constructed the Esperanto language. It has all the potential qualities of universal adoption. All of us must be grateful and thankful to him for his noble effort for in this matter he has served his fellowmen

8 الحمد لله دکتر زمنهوف لسان اسپرانتو را اختراع نموده باید قدر آن دانست چه که ممکن است این لسان عمومی شود لهذا باید جمیع آن را ترویج نمایند تا روز بروز تعمیم یابد و در مدارس تعلیم دهند

well. He has constructed a language which will bestow divine benefits on all peoples. With untiring efforts and self-sacrifice on the part of its devotees it gives promise of universal acceptance. Therefore everyone of us must study this language and make every effort to spread it so that each day it may receive a wider recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the business of the future conferences and congresses will be carried on in Esperanto. In the future two languages will be taught in schools, one the native tongue, the other the international auxiliary language. Consider today how difficult is human communication. One may study 50 languages and yet travel through a country and still be at a loss. I, myself, know several of the Oriental languages, but know no Western tongue. Had this universal language pervaded the globe, I should have studied it and you would have been directly informed of my thoughts and I of yours and a special friendship would have been established between us.

- 9 Please send some teachers to Persia, if you can, so that they may teach Esperanto to the young people. I have written asking some of them to come here to study it.
- 10 I hope that it will be promulgated very rapidly—then the world of humanity will find eternal peace; all the nations will associate with one another like mothers and sisters, fathers and brothers, and each individual member of the body politic will be fully informed of the thoughts of all.
- 11 I am extremely grateful to you and thank you for these lofty aims, for you have gathered at this banquet to further this language. Your hope is to render a mighty service to the world of humanity and for this great aim I congratulate you from the depths of my heart.

SW_v04#02 p.036-037, SW_v17#07 p.216, SW_v11#17 p.287+290-291, MHMD2.167x, ADP.141-146

و در جميع مجامع باين لسان تکلم نمايند تا جميع بشر زياده از دو لسان محتاج نشوند يکي لسان وطني يکي لسان عمومي اما حال اگر انسان ده لسان بداند باز کفايت نکند من با وجود دانستن بسياري از السنه شرقيه هنوز محتاج مترجم هستم اگر لسان واحد بود بدون اشکال اهل شرق و غرب با هم مذاکره مينمودند و از افکار يکديگر مطلع ميشدند و با هم ارتباط و محبت مخصوص پيدا مي کردند لکن اختلاف لسان مانع است لهذا اميد است شما هريک نهايت کوشش نمائيد تا اين لسان ترويج يابد

9 و اگر ممکن است معلمين به ايران بفرستيد تا در ايران نيز تحصيل کنند

10 و بزودي اين لسان ترويج شود تا عالم انساني راحت يابد جميع بشر خویش و پیوند گردند و هر فردی مطلع از افکار عموم شود

11 لهذا شما را برای اين مقصد عالی تبریک ميگويم

AMK.276-279, AVK3.209.19x, KHF.241, KHTB3.093, NJB_v12#06 p.128, BDA2.133x

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Words spoken at Theosophical Society in Paris, 1913-Feb-13

1 When we look with the eye of truth upon all created things, we observe that every created thing possesseth life. In ancient philosophy it was held that mineral matter was lifeless, but through profound investigation it hath now been established that minerals too possess life, and scientific proofs in modern philosophy have been advanced to demonstrate this. We shall speak briefly and say that all created things possess life, but the life of each creation is according to its capacity. For example, in the mineral kingdom there is life, but it is exceedingly weak, like the embryo in the mother's womb which, though possessing a spirit, is very feeble. When thou considerest the vegetable kingdom, thou seest that it too hath life, but stronger than that of the mineral kingdom. And likewise in the animal kingdom, life manifesteth itself more abundantly than in the vegetable kingdom.

2 And when we look upon the human kingdom, we find that human life is possessed of the utmost power. Therefore, the more man striveth, the more powerfully will the spirit be manifested. A newborn child, though weak in spirit and lacking in perception, when reaching maturity manifesteth the utmost power, and the spiritual powers of man shine forth in their greatest perfection. Such life and power existeth not in the animal kingdom, for the human spirit discovereth the realities of things, inventeth these crafts, discovereth all these sciences, unveileth the mysteries of nature, administereth affairs of the East while in the West, and maketh discoveries concerning the heavens while on earth. Therefore it is of the utmost power, especially if it establisheth connection with God, receiveth illumination from the Eternal Light, becometh a reflection of the manifestations of the Sun of Reality, and attaineth unto the most exalted stations of the human world. In this station the human spirit is like unto a mirror wherein the Sun of Reality is reflected. Therefore such a spirit is assuredly eternal, everlasting and steadfast. It hath no extinction and possesseth all perfections. Nay rather, it is an effulgence from the divine effulgences and a ray from the infinite lights. This is the station of those souls who draw illumination from the True Illuminator. Infinite perfections become manifest in them. This is the ultimate degree of existence.

1 چون بنظر حقیقت در جمیع کائنات نظر میکنیم می بینیم هر کائی فی الحقیقه حیات دارد سابق در فلسفه میگفتند جماد حیات ندارد اما مؤخرأً بتحقیقات عمیقہ معلوم شد کہ جماد نیز حیات دارد و دلائل فنیہ در فلسفہء جدیدہ بر آن اقامہ شدہ ما مختصر میگوئیم کہ کائنات حیات دارند لکن حیات هر کائی بحسب استعداد اوست مثلاً در عالم جماد حیات است لکن بسیار ضعیف است مثل نطفہ در رحم مادر روح دارد اما ضعیف است چون بعالم نبات نظر کنی می بینی آن نیز روح دارد اما از عالم جماد قویتر است و همچنین در عالم حیوان نسبت بعالم نبات حیات بیشتر جلوه دارد و

2 چون بعالم انسان نظر میکنیم می بینیم حیات انسانی در نہایت قوت است لهذا آنچه انسان بکوشد قوہء روح بیشتر ظاهر شود مولود جدید هر چند ضعیف الروح است ضعیف الادراکست ولی چون بدرجہء بلوغ رسد در نہایت قوت ظاهر شود و قوای معنویہء انسان در نہایت کمال جلوه نماید و چنین حیات و قوہئی در عالم حیوانی نیست زیرا روح انسانی کاشف حقائق اشیاست کہ این صنایع را اختراع میکند این همه علوم را اکتشاف مینماید این اسرار طبیعت را کشف میکند در شرق امور غرب را تمشیت میدهد در زمین اکتشاف آسمانی میکند لهذا در نہایت درجہء قوت است علی الخصوص اگر ارتباط بخدا حاصل نماید و استفاضہ از نور ابدی کند یک تجلی از تجلیات شمس حقیقت شود و باعظم مقامات عالم انسانی رسد در این مقام روح انسانی مثل آئینہ نیست کہ شمس حقیقت در او تجلی کند لذا چنین روحی البتہ ابدی و باقی و ثابت است فنا ندارد و جامع جمیع کالات است بلکہ فیضی از فیوضات الہی است و جلوهئی از انوار نامتناہی این مقام مقام نفوسی است کہ استفاضہ از فیاض حقیقی مینمایند کالات نامتناہی در آنها ظاهر میشود این نہایت رتبہء وجود است

3 From another perspective, when we look upon created things we observe that individual elements combine, and from this combination every created thing cometh into being, and when that combination is dissolved, that created thing seeketh extinction and annihilation. Thus the existence and non-existence of created things consisteth of combination and dissolution. When the individual elements of a body are dissolved, each element combineth with other elements and another created thing cometh into being. Therefore every individual element progresseseth through all ranks, and this is self-evident and sensible rather than a matter of belief. From this it is established that every individual element journeyeth through all created things. For example, those elements which are now in man were once in the mineral kingdom, progressing through infinite forms in the mineral ranks, possessing perfections in each form, and likewise progressing through infinite forms in the animal and human kingdoms. And since the forms of created things are infinite, every individual element therefore progresseseth through infinite forms, acquiring perfections in each form. Thus all created things exist in all created things. Consider what unity this is, that every particle of creation compriseth all creation.

4 Consider what unity this is: that every part of the universe is, as it were, expressive of the whole; and this is scientifically established. What unity is this in the world of being! What transformations, what perfections! Beyond this, no greater thing can be conceived: that every existent thing is a bounty from among the bounties of God. It is therefore evident that the divine bounties are infinite; they know neither bound nor limit.

5 Behold, in this illimitable space, how many vast and luminous bodies there are; and these bodies, too, are without number, for beyond these stars are other stars, and beyond those stars yet other stars again. In brief, it is scientifically established that the worlds are infinite. See, then, how boundless is the bounty of God. And if this material bounty is itself without limit, consider what the spiritual bounty must be. Since the material bounty is unlimited, how can the spiritual bounty be limited, when it is the very source and origin? For that bounty is greater than the material bounty, and this material bounty, in relation to the spiritual, is of no account. The effects of the human body are within a certain degree; but the effects of the human spirit are limitless. It can even, while upon the earth, make discoveries in the heavens and experience celestial perceptions.

3 و بنظر دیگر چون در کائنات نظر میکنیم می بینیم که اجزاء فردیهائی ترکیب شده و از آن ترکیب هر کائینی وجود یافته و چون آن ترکیب تحلیل یابد آن کائن انعدام و فنا جوید پس وجود و عدم کائنات عبارت از ترکیب و تحلیل است و چون عناصر فردیه جسمی تحلیل گردد هر فردی با عناصر دیگر ترکیب شود و کائینی دیگر موجود گردد لهذا هر فردی از جواهر فردیه در جمیع مراتب سیر دارد و این بدیهی و محسوس است نه اعتقادی از این ثابت میشود که هر جزئی از اجزاء فردیه سیر در جمیع کائنات دارد مثلاً اجزائی که حال در انسان است وقتی در جماد بوده در مراتب جماد بصور نامتناهی سیر کرده و در هر صورتی کمالی داشته و همچنین در صور نامتناهی حیوان و عالم انسان و چون صور کائنات نامتناهی است لهذا هر جزئی از اجزاء فردیه انتقال در صور نامتناهی کند و در هر صورتی کمالی حاصل نماید پس جمیع کائنات در جمیع کائنات است

4 ملاحظه فرمائید چه وحدتیت که هر جزئی از کائنات عبارت از جمیع است و این فنا ثابت است این چه وحدتیت در عالم وجود و چه انتقالاتی و چه کالاتی دیگر اعظم از این نمیشود که هر کائینی فیضی از فیوضات الهی است پس واضحست که فیوضات الهی نامتناهی است حد و حصر ندارد

5 در این فضای نامتناهی ملاحظه نمائید چه قدر اجسام عظیمه نورانی است و این اجسام نیز نامتناهی است زیرا از پس این نجوم نجوم دیگر است و از پس آن نجوم باز نجوم دیگر خلاصه فنا ثابت است که عوالم نامتناهیست به بینید فیض الهی نامحدود است با آنکه این فیض جسمانیست دیگر به بینید فیض روحانی چگونه است با وجود آنکه فیض جسمانی نامحدود است دیگر فیض روحانی چگونه محدود میشود با آنکه اصل است زیرا آن فیض اعظم از فیض جسمانی است و این فیض جسمانی نسبت بفیض روحانی حکمی ندارد جسم انسان آثارش بدرجه ایست اما روح انسانی آثارش غیر متناهی حتی در زمین اکتشافات فلکیه نماید و احساسات سمائی کند

- 6 Consider how far greater is the spiritual power of man than his body. Yet, though both the material and spiritual bounties of God are boundless, certain thoughtless souls imagine them to be limited. They say that this world is a world of ten thousand years, and that the beginning of the divine bounty is known and finite; whereas the bounty of God is without limit and is ancient. It hath ever been and ever shall be; it hath had no beginning and shall have no end. For the world of existence is the arena of the perfections of God. Can we limit God? Even as the Divine Reality is unlimited, so likewise are the divine bounties unlimited and infinite.
- 7 Among the bounties of God are the holy Manifestations. How, then, can they be limited, when they are the greatest of all divine bounties? If the material bounty is unlimited, how can the spiritual bounty be limited? If the drop be not limited, how shall the sea be limited? If the atom be without limit, how shall the sun be confined? Since the corporeal world is infinite, how can the spiritual world be limited and finite? Therefore the holy Manifestations, who are the greatest of the divine bounties, have existed from everlasting and shall continue for evermore. How can we limit the bounty of God? If we can limit God, then may we also limit His bounty.
- 8 In sum, although every nation hath ever had a Promised One, and every people hath awaited a holy Being, alas, when that Promised One appeared they remained veiled from Him. They awaited the dawning of the Sun of Truth, yet when it arose they contented themselves with darkness. For example, the Mosaic people were awaiting the advent of Christ. Night and day they supplicated, saying: "O God, reveal the Messiah." Yet when that Blessed One appeared, they remained veiled; they knew Him not, for the veil of imitation had closed their eyes, and they saw not; they heard not the divine call. For nearly two thousand years they have still remained expectant.
- 9 Therefore must our eyes be open, and our reason free and unfettered, lest, at the time of the Manifestation, we be shut out as by a veil. When the divine call is raised, we must hear it; when the breezes of the Paradise of God are wafted abroad, our nostrils must not be impaired, that we may inhale that holy fragrance, behold those divine lights, recognize that melody, discover that spirit, renew our life, and be quickened by the
- 6 ملاحظه کنید چه قدر قوه روحانی انسان اعظم است از جسد او با وجود آنکه فیض جسمانی و روحانی الهی نامحدود است بعضی بی فکران گمان کنند که محدود است گویند که این عالم ده هزار ساله است و بدایت فیض الهی معلوم و محدود است و حال آنکه فیض الهی نامحدود است و قدیم همیشه بوده و خواهد بود بدایتی نداشته و نهایت نخواهد داشت زیرا عالم وجود محل کالات الهی است آیا میتوانیم خدا را محدود نمائیم همینطور که حقیقت الهی نامحدود است همینطور فیوضات الهی غیر محدود و نامتناهی
- 7 و از جمله فیض الهی مظاهر مقدسه اند چگونه میشود محدود شود و حال آنکه اعظم فیوضات الهیه اند بعد از آنکه فیض جسمانی غیر محدود است فیض روحانی چگونه محدود شود بعد از آنکه قطره محدود نشد دریا چگونه محدود گردد بعد از آنکه ذره غیر محدود باشد خورشید چگونه محدود شود چون عالم جسمانی غیر متناهی است عالم روحانی چگونه محدود و متناهی شود لهذا مظاهر مقدسه که اعظم فیوضات الهیه اند لمیزل بوده و لایزال خواهند بود چگونه میتوانیم فیض الهی را محدود کنیم اگر خدا را میتوانیم محدود کنیم فیض او را هم میتوانیم محدود کنیم
- 8 باری با آنکه همیشه هر ملتی موعودی داشت و هر امتی منتظر ذات مقدسی بود افسوس که چون آن موعود ظاهر شد محتجب ماندند و منتظر طلوع شمس حقیقت بودند چون طالع شد بظلمت قناعت کردند مثلاً ملت موسوی منتظر ظهور مسیح بودند شب و روز تضرع مینمودند که خدایا مسیح را ظاهر کن ولی چون آنحضرت ظاهر شد محتجب ماندند او را شناختند زیرا پرده تقلید دیده های آنها را بسته بود ندیدند و ندای الهی را نشنیدند قریب دوهزار سال است هنوز منتظرند
- 9 پس باید چشم ما باز باشد و عقل ما فارغ و آزاد که هنگام ظهور محتجب نشویم چون ندای الهی بلند شود بشنویم چون نفحات جنت الهی منتشر شود مشام ما مزکوم نباشد تا آن نفحه قدس را استشمام کنیم آن انوار الهی را مشاهده نمائیم آن لحن را بشناسیم آن روح را بیابیم تجدید حیات کنیم از نفحات روح القدس زنده شویم

breaths of the Holy Spirit. Thus may we penetrate the mysteries of the universe and raise aloft the banner of the oneness of the world of humanity.

- 10 May we all obtain a portion and share of the divine bounty, and may every one of us become as a wave. When we look upon the sea of existence, let us behold the handiwork of the divine Ocean; and when we gaze upon the waves, let us know them all to be of the sea. Though the waves are diverse, yet the sea is one. One sun shineth upon all created things, and the light is one light, though the beings upon which it shineth are manifold.
- 11 In brief, this century is the century of unity; it is the century of love; it is the century of universal peace; it is the century of the rising of the Sun of Truth; it is the century of the manifestation of the Kingdom of God. Therefore must we cling to every means whereby we may obtain an abundant share of these infinite bounties. For today we observe that the means for the unity of the world of humanity are, from every side, prepared; and this is a proof of divine confirmations.
- 12 Among the confirmations of this century is the universal language, which we see is spreading abroad. There is no doubt that a universal language will be the cause of the removal of misunderstandings, for every individual will become informed of the thoughts of all mankind; and this is among the means of the unity of the world of humanity. Therefore must we strive to promote it.
- 13 Although my condition was not well, nevertheless I came this evening and spoke to the extent that was possible.
- 14 He is God! O my God! I supplicate to Thee and beseech Thee before Thy threshold, and I call upon Thee with my tongue, my spirit, my heart and my soul, seeking to partake of Thy merciful outpourings upon these souls who are present in this great gathering. I beseech Thee to look upon them with the glances of Thy merciful eye and to rain down upon them from the clouds of Thy mercy the showers of Thy bounty. Lord! Lord! These are Thy servants and handmaidens. Deprive them not of the outpourings of Thy days, withhold them not from the ocean of Thy bestowal, and leave them not in the darkness of their own selves. Rather, illuminate their hearts with the lights of Thy sun of unity, expand their breasts through the recognition of Thy Manifestation of Oneness, brighten their eyes by witnessing Thy signs, make their souls fragrant through the outpourings of Thy Kingdom, and inspire them with the word of Thy unity. Send down upon them a blessing from Thy presence. Verily, Thou art the Almighty, the Powerful. Lord! Lord!

تا باسرار کائنات پی بریم و علم وحدت عالم انسانی را بلند نمائیم

10 جمیع از فیض الهی بهره و نصیب گیریم و هر فردی مانند موجی گردیم چون بحر وجود نظر کنیم صنع بحر الهی بینیم چون بامواج بنگریم کل را از بحر دانیم هرچند امواج مختلف است لکن بحر واحد است یک شمس بر جمیع کائنات ساطع است و نور نور واحد و لکن کائنات مختلف

11 باری این قرن قرن وحدتست قرن محبت است قرن صلح عمومی است قرن طلوع شمس حقیقت است قرن ظهور ملکوت الله است لهذا باید بجمیع وسائل تشبث نمائیم تا از این فیوضات نامتناهی بهره وافر بریم زیرا امروز ملاحظه میکنیم اسباب وحدت عالم انسانی از هر جهت مهیاست این دلیل بر تأیید است

12 از جمله تأییدات در این قرن لسان عمومیت که می بینیم در انتشار است شبهه ای نیست که لسان عمومی سبب زوال سوء تفاهم است زیرا هر فردی مطلع بر افکار جمیع بشر شود و این از جمله اسباب وحدت عالم انسانیست لهذا باید بکوشیم تا آنرا ترویج نمائیم

13 با آنکه من احوال خوب نبود باز امشب آمدم و بقدر امکان صحبت داشتم

14 هو الله الهی الهی اتی اتضرع الیک و ابتهل بین یدیک و ادعوک بلسان حالی و روحی و جنانی و فؤادی و استفیض من فیوضاتک الرحمانیة لهذه النفوس الحاضرة فی هذا المحفل العظیم و ادعوک بأن تنظر الیهم بلحظات عین رحمانیتک و تنزل علیهم من سحاب رحمتک امطار موهبتک رب رب هؤلاء عبادک و امائک لا تحرمهم من فیوضات ایامک و لا تمنعهم عن بحر عطائک و لا تدعهم فی ظلمات انفسهم بل نور قلوبهم بأنوار نیر توحیدک و اشرح صدورهم بعرفان مظهر تفریدک و نور ابصارهم بمشاهدة آثارک و طیب نفوسهم بفیوضات ملکوتک و اھمهم کلمة توحیدک و انزل علیهم برکة من عندک انک انت المقتدر القدر رب رب تری

Thou seest the hearts humbled before Thy sovereignty, the spirits gladdened by Thy glad-tidings, and the souls attracted to Thy holy fragrances. Lord! Assist us to establish peace and harmony in Thy lands, enable us to manifest love and fellowship amongst Thy servants, and make us to be turned toward the horizon of Thy Kingdom and illumined by the lights of Thy Sun of Oneness. Verily, Thou art the Generous, Thou art the Great, Thou art the All-Merciful, the All-Compassionate.

DAS.1913-02-13, SW_v09#01 p.007x, SW_v11#17 p.291x, SW_v14#01 p.011x, DWN_v3#01 p.003x, ADP.165-174

القلوب خاضعةً لسلطنتک و الأرواح مستبشرةً
ببشارتک و النفوس منجذبةً بنفحات قدسک
رب ایدنا علی الصلح و الوداد فی بلادک و
وفقنا علی المحبة و الألفة بین عبادک و اجعلنا
متوجهین الی افق ملکوتک و مستشرقین من
انوار شمس احدیتک انک انت الکریم انک
انت العظیم انک انت الرحمن الرحیم

AVK1.113x, KHF.139, KHAB.413 (416),
KHTB3.057

ABU0775

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-13

- 1 When the Blessed Beauty returned from Sulaymaniyyih to Baghdad, He opened wide the door and gave a summons unto all. At first, one or two of the Persian adversaries came, intending to raise objections, and some said, "Once again the Babis have appeared in the light of day." But the Blessed Beauty so silenced them that thereafter all took heed of their own account.
- 2 Little by little, the blessed uprising exalted the Cause of God, rent asunder the veils, and drew souls unto the station of sanctity and detachment. At that time Yahya, out of fear, had changed his garb and was peddling wares by hand, for in every season of trial he was ever a fugitive. At last, when in the upper chamber he perceived that, despite imprisonment and affliction, the Cause had attained such a degree that notables and pashas came to visit, and entered His presence with the utmost courtesy and humility, and that there was neither fear nor danger, he rushed forth.
- 3 Yet, even so, what was he able to accomplish? During his lifetime in Cyprus, under the liberty of the English government, did he guide a single soul? And this though he was neither imprisoned nor made the object of the opposition of the peoples and nations of the world.
- 4 By God, beside Whom there is none other God! When I call to mind that heavy chain upon the blessed neck, my whole frame trembleth. What grievous sufferings were inflicted! What mighty calamities descended like rain! Yet, in the end, amidst

1 وقتی جمال مبارک از سلیمانیه بیغداد تشریف آوردند در را گشودند و صلاهی عام دادند ابتدا یکدو نفر از معاندین ایرانیها آمدند تعرض نمایند و بعضی گفتند دو مرتبه بایها آفتابی شدهاند که جمال مبارک بدهان آنها زدند دیگر همه حساب خودشان کردند

2 کم کم قیام مبارک امر الله را بلند نمود پردهها را درید و نفوس را بمقام تقدیس و انقطاع کشانید در آنوقت یحیی از خوف بلباس تبدیل دست فروشی می کرد زیرا همیشه در ایام بلا فراری بود و آخر چون در علیه دید با وجود حبس و ابتلا امر بدرجیئی رسید که اعیان و پاشاوات بدیدن میآیند و با نهایت ادب و خضوع مشرف میشوند و خوف و خطری نیست لهذا بیرون دوید

3 با وجود این چه توانست بکند در ایام حیاتش در قبریس با آزادی حکومت انگلیس آیا یک نفس را هدایت کرد با آنکه نه مسجون بود نه محل اعتراض ملل و امم عالم

4 والله الذی لا اله الا هو که چون زنجیر گران گردن مبارک را بخاطر آرم لرزه باندام افتد چه صدمات شدیده وارد شد و چه بلای عظیمه چون باران نازل گشت آخر با این مصائب و

all these afflictions and ordeals, He caused the Cause to prevail and spread abroad the Call of God throughout the world.

رزایا امر را غالب و نداء الله را منتشر در آفاق
فرمودند

DAS.1913-02-13, MHMD2.168

BDA2.134

ABU1551

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-13

When Baha'u'llah returned from His pilgrimage to Karbala, the brother of the Grand Vizir Abbas Goli Khan according to the custom of the country invited him to stay with him the first few days of his arrival. Baha'u'llah accepted the invitation and took possession of the quarters which were prepared for him. This was at the time when the Baha'i Cause was under the greatest condemnation and the Grand Vizir and his brother were at the height of their Power.

The morning after Baha'u'llah's arrival, He was sitting in the big reception room receiving the callers. Many prominent people were present. 'Abdu'l-Baha very young was watching people coming and going. Suddenly it was announced that the brother of the Grand Vizir is coming. As soon as he appeared at the door he was so impressed by the majestic presence of Baha'u'llah that he knelt down before him in the presence of all those people. This was the cause of astonishment by all.

Then the Master added the Presence of the Blessed Perfection was awe-inspiring. Those who came into his Presence knelt down against their own will. They could not help themselves. They were awe-struck by the wonderful power and authority which emanated from Him.

DAS.1913-02-13

ABU0046

Address at weekly meeting, 15 Rue de Greuze in Paris, 1913-Feb-14

Question/topic: Four proofs of the Manifestations of God.

Whenever the Holy Manifestations of God appear in this world they establish their validity with certain proofs. One of their proofs is the prophecies given by former Manifestations. The second is the wonderful traces which emanate from their personality. The third proof is their own deeds. The fourth proof is their teachings.

The first proof which deals with the prophecies of the former Manifestations are only acceptable to believers. For example, it is recorded in Daniel that 70 weeks after the destruction of the Temple; according to prophetic reckoning when we turn these 70 weeks into days, we have 490 days. In accord with the scriptural idea every day is a year, therefore this makes 490 years, which date comes very near the date of the ascension of Christ. From this prophecy we understand that during the interval of 490 years Nebuchadnezzar came, destroyed the Temple, carried away many prisoners and toward the end His Holiness the Christ appeared, and after the period of his ministry he passed away. The evangelist will put forth a proof like unto this from the old Testament to establish the validity of Christ, and we who believe in Christ accept such a proof. Those who are not believers in Him will not accept or be convinced by this kind of proof. In short the prophecies which are recorded in the books of the former Manifestations are satisfactory proofs for the believers, especially the conditions which are explained in the former books concerning the subsequent Manifestations. For instance it is recorded in the Old Testament that the Messiah should come down from heaven, should reign as a king etc. Consequently those who are believers finding the fulfilment of these prophecies acknowledge the Prophethood of Christ.

The second proof is the miracles of the Prophets. For instance the miracles which were performed by Moses. It is recorded in oriental history that His Holiness Abraham was thrown on a burning pile, but he was protected and was unhurt, and that Moses divided the sea into two, changed the rod into a serpent, and caused the descent of manna from heaven; under the smiting of his rod water gushed forth from the rock. This kind of proof is always for the believer. A Buddhist will not be convinced by these proofs, they are convincing as far as the orthodox Jews are concerned because they believe in Moses.

On the other hand the miracles which are attributed to Jesus Christ are only proofs for the Christians. The Jews refute them as a whole. No one lives today who has seen these miracles performed by Christ, so that they may bear testimony to them. Likewise they attribute many miracles to Mohamed - those miracles are only accepted by the Mohammedans and not by the Jews and the Christians. This is to show you that these two proofs are not final.

The third proof consists of the deeds of the Holy Manifestations. When we consider the deeds of the Founders of Religions we are confronted with certain irrefutable facts. For instance, His Holiness Moses founded a cause singly and alone. No one else could have performed such a great feat. He appeared when the Jews were in the lowest depths of degradation and ignorance, - He caused them to ascend to the highest station of honor and knowledge. The Israelites were down trodden in Egypt, they were captives and laborers. Their morality was in a degree of baseness to such an extent that they were considered worse than animals. His Holiness Moses through the Power of God was enabled to raise this ignorant and dark nation to the summit of light and knowledge. This is an evident proof of his prophethood because a single man cannot accomplish such a wonderful universal work, to exalt a lowly humiliated nation to the highest horizon of prosperity and success amongst all people. It is incontestable that this work is accomplished through the Divine Power, no just person can deny this. For instance, His Holiness Christ was quite alone, He was a Jew from among the Jews. At a time when the Israelites were under the yoke of the Romans Christ appeared. Those souls who believed in Him attained to the summit of everlasting glory. Through His Teachings the Chaldeans, the Syran, the Assyrians, the Greeks, the Romans and the Egyptians became united. He renewed the world of humanity, it was transformed from one state into a higher state. He was able to accomplish this alone through the Divine Power. His Holiness Mohammed appeared among the tribes of peninsular Arabia. The Arabs were in the lowest degree of savagery and barbarism. Mohammed alone and without assistance educated these wild tribes and suffered them to attain to the acme of progress and advancement. One cannot accomplish such a mighty work through physical power.

His Holiness Baha Ollah appeared with an extraordinary supernatural power. At a time when the East was immersed in a sea of darkness and superstition, the people were in a state of hatred and ignorance, Baha Ollah like unto the sun shone forth from the Eastern horizon. He flooded those regions with His Glorious Light. The oriental nations rose against Him and strove to extinguish His Light. Without any outward power

or influence He withstood their attacks. He willingly accepted every trial, vicissitude and tribulation till His Banner was upraised and the banner of all the rest brought low. Under the chains He unfurled the flag of oneness of the world of humanity. In the prison He spread the principles of universal peace and brotherhood. From behind the barrack He wrote His famous epistles to the kings and rulers of the earth. Some of these sovereigns were arraigned severely, the fall of others was predicted, which came to pass a few years after. One of them was Napoleon, he did not answer the first epistle, so Baha Ollah wrote again. These letters were printed and published in the book called "Surat Ul Hykl", 22 years ago in Bombay, India. In this letter He says: "I have written to thee an epistle, but thou didst not heed it, therefore thy dominion shall be uptorn, this earthly glory has made thee proud, but I see humiliation is hastening after thee, the foundation of thy sovereignty shall be shaken, and thou shalt be subject to great humiliation". Baha Ollah wrote this from His prison. Likewise He wrote another epistle to the Sultan of Turkey Abdul Aziz saying: "Thou art become haughty through thy power, thou art relying too much on thy sovereignty, thou has heaped upon us tribulation and persecution. Know thou of a certainty that the basis of thy dominion shall be destroyed. In Constantinople there will be great confusion and thy glory shall be taken from thy hand, and it shall fall into the hands of others". These events of today are clear proofs of the validity of these prophecies. This Tablet was printed in the above mentioned book before the downfall of Abdul Aziz. Likewise He wrote an epistle to Naser -id Shah of Persia, saying: "Thy kingship has prevented thee from belief in this Movement. Thou art thinking that thy sovereignty is eternal. This sovereignty of thine shall be disturbed and in Teheran there will be a great constitutional movement. The pillars of the sovereignty of Persia shall be shaken as by an earthquake, and great commotion and agitation appear". For the last few years all these prophecies foretold by Baha Ollah more than 40 years ago have come to pass. They are irrefutable.

While Baha Ollah lived in prison He carried Himself with the utmost majesty and independence. Before Him every one was humble. Everyone who presented himself in the presence of Baha Ollah would come out impressed with His spiritual power and authority. Even His enemies bore testimony to this fact. They wrote after meeting Baha Ollah "This is a miraculous personage, but we do not believe in Him, we are not following Him because he is against our ideas of religion." In brief the deeds and actions of the Divine Manifestations are their greatest proofs. The proof of the sun is its rays and heat. There is need of no further proof; the proof of this lamp before us is its

brilliancy. Notwithstanding this there are many other proofs concerning Baha Ollah, many miraculous deeds appeared from Him, but as they cannot be proofs for those who have not seen, therefore we do not mention them. For if the people of the present day had lived in the days of Baha Ollah they would have been proofs for them, but if we mention them nowadays, some people might deny them, and others who have exceeding love may accept.

The fourth proof of the Holy Divine Manifestations is the Teachings. For instance, the Teachings of His Holiness Christ are sufficient proof, there is no greater proof than these teachings, because they were the light of that century, and the spirit of that age. Everything that he said in those days was in accord with the need of the time. His teachings were peerless and unique and matchless.

Consider His Holiness Baha Ollah and His teachings. They are the spirit of this cycle, the light of this century, and they illumine the dark corners of humanity. Whosoever has heard them has confessed that these teachings are in accord with the spirit of this period. Those who deny the station of Baha Ollah and likewise those who believe in His claim bear testimony to this fact.

While in America and London I explained fully in my various addresses these teachings. Everyone praised them, and all acknowledged that the world of humanity is like unto a body and these Teachings are like the spirit animating that body. No one offered any contradiction, everyone believed that these principles are the remedy of every ailment, the balm for every wound, and the means of the prosperity for the world of humanity. Without the inculcation of these principles mutual understanding and conciliation between the nations will not be realized. For instance the greatest evil of this century is war. In the Bahai teaching war is prohibited. The greatest need of this century is universal peace. Baha Ollah has instituted it. The most urgent need of human kind is the declaration of the oneness of the world of humanity, this is the first principle of the Bahai Teachings.

That which will illuminate the human world is love, the abandonment of dogma and the forgetfulness of religious and national hatred. These teachings are inculcated in the religion of Baha Ollah. Therefore you observe that these teachings are the greatest proofs of His claim. Such power appeared from Him, sufficient to convince the whole world - The proof of the sun is its light and heat.

DAS.1913-02-14, BSTW#147

ABU3744*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-14*

The president of last night's gathering stated that Baha'u'llah was the greatest of God's Manifestations, and spoke of the greatness of the Cause of God. Yet, the inhabitants of Paris do not share the spirituality and zeal of the Americans, who are truly something else.

MHMD2.171

دیشب رئیس مجلس گفت حضرت بهاء الله اعظم مظاهر الهیه است و ذکر عظمت امر الله را نمود ولی اهالی پاریس آن روحانیت و جوش امریکائی ها را ندارند آنها چیز دیگرند

BDA2.138

ABU0384*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-14*

Some one has asked a question on personality. From what source does it come? What are its attributes? What are its characteristic features or aspects?

Personality is of two kinds. One is the natural or God-given personality which the western thinkers call individuality, the inner aspect of man which is not subject to change; and the other personality is the result of acquired arts, sciences and virtues with which man is decorated. When the God-given virtues are thus adorned, we have character. When the infinite effulgences of God are revealed in the individuality of man, then divine attributes, invisible in the rest of creation, become manifest through him and one man becomes the manifestor of knowledge, that is, divine knowledge is revealed to him; another is the dawning place of power; a third is trustworthiness; again, one is faithful, and another is merciful. All these attributes are the characteristics of the unchangeable individuality and are divine in origin. These qualifications are loved by all, for they are emanations of the father. They are the significance of his name and attributes, the direct ray of which illuminate the very essence of these qualifications.

As regards the personality which is the result of acquired virtues, let us take this mirror as an example: In the beginning it was a piece of black stone; now, through the process of purification, it has become a mirror and has reflecting power and displays its innate perfections so that they are clearly visible to all. The rock was endowed with a distinct

انسان دو قسم استعداد دارد فطری و اکتسابی مانند سایر کائنات که هر یک استعداد و خاصیت طبیعی دارد و یک کمال و جلوه‌ای که در ظل تربیت مربی تحصیل نماید هر چند در هر شیئی خاصیت طبیعی او در مقام خود مدوح است اما چون در ظل تربیت در آید کمال دیگر حاصل نماید پس خاصیت و استعداد فطری و طبیعی اشیا در مقام خود مدوحست و هیچ شیئی بی اثر نه لکن کمال هر شیئی منوط تربیت و استعداد و شخصیت ثانویه اوست ولی افسوس که انسان استعداد فطری را هم زائل نماید بجای آنکه سم را علاج قرار دهد آن را سبب هلاکت می نماید الی آخر بیانہ الاعلی

BDA2.138x

individuality which acquired a personality through the process of education.

The individuality of each created thing is based upon divine wisdom, for in the creation of God there is no defect. However, personality has no element of permanence. It is a slightly changeable quality in man which can be turned in either direction. For if he acquire praiseworthy virtues, these strengthen the individuality of man and call forth his hidden forces; but if he acquire defects, the beauty and simplicity of the individuality will be lost to him and its God-given qualities will be stifled in the foul atmosphere of self.

It is evident that every human being is primarily pure, for God-created qualities are deposited in him. If man extend his individuality by acquiring sciences, he will become a wise man; if he be engaged in praiseworthy deeds and strive for real knowledge, he will become godlike. If, on the other hand, when God has created him to be just and he practices injustice, he denies his God-given attribute. Man was created to be merciful, he becomes a tyrant; he was created to be kind to all the children of men and given the capacity to confer life, but he becomes the destroyer of life.

Personality is obtained through the conscious effort of man by training and education. A fruitless tree under the influence of a wise gardener becomes fruitful; a slab of marble under the hand of a sculptor becomes a beautiful statue. The ruined places are built up by captains of industry; the ignorant children learn the secrets of phenomena under the tutelage of a wise teacher. The crooked branch becomes straight through cultivation.

It is evident that we have two modes for the expression of life, - individuality and personality, - the former becomes as the son of God and the latter the son of man. As we have shown, the personality of some is illumined, that of others is dark; the personality of some is seen in the manifestation of divine justice, while that of others is the embodiment of tyranny. The personality of some is divine guidance made visible, while that of others is choked in the veils of self and desire. That which was hidden in the capability of these souls has been made manifest; just as, for instance, when you sow a seed, that which is hidden in the reality of that seed becomes revealed and unfolded - the trunk, the branches, the leaves, the blossoms and the fruits, which are in the seeds as potentialities. A teacher brings out the potentialities of the pupils. The clouds pour down rain, the sun shines, and that which was hidden in the bosom of the earth springs forth.

The personality of man is developed through education, while his individuality which is divine and heavenly should be his guide.

Poison is harmful to man. It is the nature of man to find enjoyment in that which is gratifying to his senses; if he pursue this path he subverts his individuality to such a degree that the poison of darkness which was the means of death becomes the means of his existence and his nature becomes so degraded and his individuality so deflected that his one purpose in life will be to obtain the death-dealing drug.

What causes the change in the individuality? It comes through the acquirement of evil habits. God originally endowed man with an individuality which enjoyed that which was beneficial and shunned the drug; but man through his evil habits changes this creation and transforms the divine illumination into satanic darkness.?

As long as man is a captive of habit, pursuing the dictates of self and desire, he is vanquished and defeated. This passionate personal ego takes the reins from his hands, crowds out the qualities of the divine ego and changes him into an animal, a creature unable to judge good from evil, or to distinguish light from darkness. He becomes blind to divine attributes, for this acquired individuality, the result of an evil routine of thought becomes the dominant note of his life.

May all of you be freed from these dangers and delivered from the world of desires that you may enter into the realm of light and become divine, radiant, merciful, Godlike.

DAS.1913-02-14, SW_v04#02 p.038-040, MHMD2.172x, ADP.130-134

ABU3740

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-14

Though these newspapers will, if written impartially, inform the people, yet we have written articles in the newspapers of the Kingdom. These are articles of perpetual influence, and they will never be forgotten. You all must work to write spiritual articles in these sorts of newspapers, and make a significant mark thereby.

MHMD2.172

هر چند این جرائد اگر بیغرضانه بنویسند سبب آگاهی نفوس است ولی ما مقالاتی در جرائد ملکوت نوشتیم که آثار آنها ابدی و سرمدیست هرگز فراموش نخواهد شد و شما کاری کنید که اینگونه جرائد هم مقالات روحانیه بنگارید و آثار مهم بگذارید

BDA2.139

AB11057*Cablegram**To: Sohrab, Ahmad et al., in Washington, DC**Date: 1913-Feb-14*

I am 'Abdu'l-Baha. Baha'u'llah is without likeness or peer; all must turn towards Baha'u'llah in their prayers. This is the way of 'Abdu'l-Baha. Announce that to be firm in the Covenant is to be lovingly devoted and obedient to the instructions of 'Abdu'l-Baha.

SW_v03#19 p.008, SW_v06#12 p.094, MHMD2.173, BSTW#073b

من عبدالبهاء هستم حضرت بهاءالله بی مثل و نظیر است کلّ باید توجه به بهاءالله در دعا نمایند این است مذهب عبدالبهاء ثبوت بر میثاق عبارت از محبت و اطاعت امر عبدالبهاء است این را اعلان نمائید.

MMK5#169 p.131, AMK.288-288, YHA1.015, YHA1.116 (1.240), BDA2.139

ABU1364*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-14*

- 1 The Blessed Perfection was very young. He was in the early years of life. At this time he was going to Mazaderan. As he was travelling from stage to stage, he arrived at a town called "Yall-Roud". There was in this town a celebrated thinker and lecturer who attracted to his courses of lectures people from all parts of Persia. Thus he was very famous.
- 2 At night Baha'u'llah called on this thinker and found his room filled with many students and theologians, especially four of them were the followers of the school of Mirza Mohamad Taki. As Baha'u'llah was very young and he had not on his head the insignia of learning which is "Turban" no one gave any attention to him. The lecturer after awhile proposed a tradition to the audience to be interpreted. It was this:- "Verily Fatima was the best woman in the world, except that woman which was born of Mary." Everyone gave his own interpretation but the lecturer waved it aside.
- 3 Then Baha'u'llah to the amazement of all arose from his seat and asked permission to be allowed to give the interpretation of the tradition. Immediately all the eyes were turned against him in an incredulous manner. He said: - The second sentence in this verse is an "affirmative negation"; because it says "except that woman which was born of Mary." and as we know

1 جمال مبارک در عنفوان جوانی روزی در قصبهءالرود وارد منزل میرزا محمد تقی مجتهد مشهور شدند در حالیکه چهار نفر از تلامذهء معتمد مجتهد مذکور با جمعی از طلاب دیگر حاضر بودند و

2 مجتهد این حدیث را از تلامذهء قریب الاجتهاد خود می پرسید که می فرماید الفاطمة خیر نساء العالمین الا ما ولد المریم یعنی "حضرت فاطمه بهترین زنان دنیاست مگر آنکه را که مریم تولید نمود" و حال آنکه مریم دختری را تولید ننموده که در این حدیث او را مستثنا میفرماید هریک در جواب تفسیری نمود و توجیهی کرد ولی میرزا محمد تقی مجتهد هیچیک را قبول ننمود

3 در آن میان جمال مبارک فرمودند این تعلیق بامر محال است یعنی جز آنکه از مریم متولد شد دیگر حضرت فاطمه علیها سلام الله از همهء زنان دنیا بهتر است و چون مریم دختری نداشت پس مثل فاطمه محال است این تاکید

to Mary was born no girl, therefore it is impossible to find another woman equal to Fatima. She is peerless according to this tradition. When writers desire to say that such a person is better than all the rest of the world, they express their convictions with these literary expressions. For example we might say: This King is the greatest of all the Kings of the past except that King which came down from heaven and as we know well, no King has ever come down from heaven, therefore he is unique and peerless.”

- 4 When the lecturer heard this wonderful explanation he remained silent and the audience realizing their defeat shifted uncomfortably. Baha'u'llah tactfully withdrew from the room. Then the lecturer addressed his students that he had greater hope in them. He thought it was a shame that upon the learned class that a youth with the hat of a layman on his head should so eloquently explain the real significance of the tradition and the students after years of study be ignorant of it!

DAS.1913-02-14, MHMD2.173-174

بیان ابتدای حدیث است مثل اینست که
بگوئیم فلان سلطان اعظم سلاطین روی زمین
است مگر پادشاهی که از آسمان بیاید یعنی چون
از آسمان نماید لهذا این سلطان مثل و نظیری
ندارد آمدن از آسمان یا تولد از مریم در این مقام
دلیل بر امر محال است

4 مجتهد مذکور سکوت نمود و چون جمال مبارک
بیرون تشریف بردند بتلامذهء خود گفت که
من متوقع نبودم که جوانی با کلاه معنی حدیث
را چنان بیان نماید که شما نفوس قریب الاجتهاد
با عمامه و لباس علم پی بآن نبرده باشید

BDA2.139

ABU2184

Closing prayer of weekly meeting, spoken at 15 Rue de Greuze on 1913-Feb-14 in Paris

I beg of Thee! O my God! My Lord! My Hope! and my utmost Desire! Verily Thou knowest my humility, my contrition, my poverty, my indigence, my agitation and my longing. I call Thee with a heart overflowing with Thy Love, a spirit stirred by the wafting of the Graces of Thy Oneness and a soul assured by Thy Commemoration and praise!

O Lord! O Lord! Verily These souls are attracted toward the Kingdom of Thy Holiness and these hearts are enkindled with the Fire of Thy Love and these spirits are soaring toward the apex of Thy Mercy.

O Lord! O Lord! Illumine the Eyes with the lights of the sun of Reality! Suffer the ears to hear the Voice of the Kingdom of Abha under all circumstances. Make us firm in Thy Cause, submissive before the Throne of Thy Majesty Acknowledging Thy Dominion, arising in Thy Service, engaged in Thy adoration. Verily Thou art the Merciful! Thou art the Omnipotent. And Thou art the Clement and the Wise.

DAS.1913-02-14

ABU2438*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-14*

The people of Paris are of two kinds, first the followers of the so-called religion; second the free-thinkers. The former follows blindly the priests; the latter does not like to hear the word of religion mentioned.

However all these conditions shall change. The power of the Word of God shall influence the hearts to such an extent that not a trace of these thoughts shall remain. There have been atheists always but when the religion of God becomes manifest all these things are forgotten.

DAS.1913-02-14

ABU2659*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-14*

When I was very young I was travelling with Baha'u'llah and my family. We reached the city of Kermanshahan. Here we took quarters in a Caravanserai. Here there was a very poor boy who came to assist us in unloading, bringing to us water etc. At night I gave him a full dish of Polou and meat. I watched him eat. He was enjoying it very much. It was as though he had never eaten Polou. I conversed with him.

Little by little he divulged to me his childlike dream: - "I never never had eaten such royal dinner in all my life and I fully believe (he sighed deeply) that if I could have such dinner for three successive nights I would become a King but you are going to leave tomorrow (anxiously) Are you not?"

DAS.1913-02-14

ABU1739

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-15

- 1 The question of teaching the Cause is the most important affair. Regardless of all the other matters, we must spread the message of the Kingdom. This is the matter that bestows life and gives to man the impetus to win eternal happiness and prosperity. Look at me. I have left everything else and am travelling around the world spreading the Glad-tidings of the Kingdom of Abha. In this day one must follow this path because it is confirmed. We must win the good-pleasure of the Lord of mankind through humility and evanescence.
- 2 I am sending thee to teach and spread the message. God willing thou shalt be confirmed and assisted. Go out with the utmost of courage and heroism. Do not heed the oppositions of the negligent ones. Be occupied in conveying the message. Today nothing will benefit man in the world of existence except the promotion of the Cause of God!
- 3 Many years ago Aga Jamal [Burujirdi] came to Acca. I observed that he had some thoughts which are not akin to mine. He was harboring in his mind certain imaginations. In a veiled way I advised him I asked him: how many people did you teach on your way from Teheran to Acca? He said no one. I could not find any opportunity. I said: Aga Jamal, this long trip of yours was entirely fruitless; Thou hast traversed through many cities and yet thou didst not teach one soul! It would have been much better for thee if thou didst teach even one single soul. While I was telling him these things I looked into his face and found that my advice did not make any impression on him. Therefore the importance of man lies in his devotion to the Cause of God.
- 4 In reality, how much does ambition debase man! Conversely, humility and evanescence elevate him. He sought everything but found nothing. In contrast, Aqa Mirza Haydar-'Ali sought nothing but found everything. Day by day, whatever the former wanted and did not find, the latter found without wanting it. The former was in sobriety but became effaced, while the latter was effaced but attained sobriety.

1 امروز اعظم امور مسئلهء تبلیغ امر الله است که نفوس را نجات و فلاح بخشد حیات ابدیه مبذول دارد رضای جمال مبارک در اینست و در مقام محویت و فناء که انسان از خود و جودی نداشته باشد

2 شما را برای تبلیغ می فرستم انشاء الله مؤید شوی در کمال شجاعت و شهامت برو و اعتنائی باستکار و اعتراض نفوس مکن امروز هیچ چیز بکار نمیخورد مگر تبلیغ امر الله اینست که من همه امور را گذارده مشغول تبلیغ شدم

3 وقتی جمال بروجردی بعگا آمد دیدم افکارش پراکنده است باو گفتم از طهران تا اینجا هیچ کسی را تبلیغ کرده ای گفت نه پیش نیامد او را نصیحت کردم که از برای تو امر تبلیغ امر الله الزمست این برای تو مفید است

4 واقعاً چه قدر جاه طلبی انسان را ذلیل میکند بالعکس محویت و فنا او همه چیز میطلبید هیچ نیافت بر عکس آقا میرزا حیدر علی هیچ نمیخواست همه چیز را یافت روز بروز هر چه او خواست و نیافت این نخواستہ یافت او صحو بود محو بود صحو گردید

BDA2.140-141

DAS.1913-02-15, MHMD2.175-176

ABU1376

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-16

- ¹ The Orthodox priest came to me and said that when Mirza Muhammad Ali met with me, I saw he was very quiet and pensive. I asked why he was pensive. He replied "What can I say? My brother seized our properties, we said never mind. Then he demanded our complete obedience and servitude, we tolerated this too and said never mind. And now he tells us to come give a written testimony declaring that he is Christ. He won't accept our verbal statement, he wants it in writing that we call him and recognize him as Christ." (With head bent, he kept saying to me) "Is it right that we should consider him as Christ?" (The priest said) "I was very astonished at Mirza Muhammad Ali's deception in trying to sow enmity and hatred through such talk, so I paid no attention."

¹ مطران کشیش نصاری پیش من آمد و گفت که میرزا محمد علی مرا ملاقات کرد دیدم خیلی ساکت و متفکر است گفتم چرا متفکری جواب داد چه بگویم اخوی اموال ما را ضبط کرد گفتیم عیب ندارد بعد ما را مطیع و بنده خود خواند این را هم تحمل کردیم گفتیم عیب ندارد و حالا بما می گوید بیاید سند بدهید و بنویسید که من مسیح هستم بقول ما هم اعتنا نمی کند نوشته میخواهد که او را مسیح بگوئیم و مسیح بخوانیم (گردن بچ کرده بمن پی در پی میگوید) آیا این صحیح است که ما او را مسیح بدانیم (مطران گفت) من خیلی متحیر شدم از خدعه میرزا محمد علی که باین صحبتها میخواهد القاء عداوت و بغضا نماید لهذا اعتنا ننوادم

- ² Day and night they spent their time creating discord and mischief. For example, they would send petitions to Istanbul and tell the Muslims that Baha'u'llah had no new message, he followed the path of the mystics and Sufis, but so-and-so is establishing and promoting a new religion, calling people to himself and organizing gatherings. They wrote and said many such things to stir up souls and cause mischief and sedition until that investigating commission came and associated with the mischief-makers and was planning a great sedition when God suddenly overthrew all their schemes. All those mischief-makers were scattered - some were killed and some fled.

² شب و روز اوقات خود را صرف احداث فتنه و فساد می کردند مثلاً لائحه باسلامبول میفرستادند و بمسلمانها می گفتند که بهاء الله مطلب تازه ای نداشتند بر مشرب اهل عرفان و تصوف بودند اما فلانی تاسیس و ترویج شریعت تازه ای میکند و خلق را دعوت بخود مینماید و تشکیل مجامع میدهد از اینگونه مطالب را برای هیجان نفوس و ظهور فساد و فتنه خیلی نوشتند و گفتند تا آنکه آن هیئت تفتیش آمدند و با مفسدین محشور و همراه شدند و در خیال فتنه عظیمی بودند که خدا دفعته جمیع بساطها را بر هم زد تمام آن مفسدین متفرق بعضی کشته و بعضی فراری شدند

DAS.1913-02-16, MHMD2.177-178

BDA2.142-143

ABU2091*Words spoken on 1913-Feb-16 in Paris*

The race problem in America is very intense. Its non-solution will end in danger and war. The colored people have advanced much intellectually in America. They have many schools, colleges Universities and churches. They invited me to the Howard University. There were many hundreds of colored students, but a few white people could be seen here and there. In the second meeting there were more white, in the third meeting they were associating with each other - white and colored - this made me very happy. I advised both races and they became very friendly. I gave to them many illustrations of variety and unity from the mineral, vegetable and animal Kingdoms.

There was a colored pugilist, Jack Johnson who defeated in an athletic fight a white man. This created much resentment against the colored race. In reality we are all the servants of God. We are all his children, whether white or black. These color lines are mere superstitions. They are the phantasmal shadows of a prejudiced mind. They have no foundation. In short I spoke much with them and I hope my utterances will bear much good fruits.

DAS.1913-02-16

ABU2615*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-16*

How large is the Creation of God! How stupendous is His machinery! How infinite is His dominion! How majestic is His divine system! How imperial is His Holy Court!

Were it possible to build a heavenly railway; were it possible to invent an aeroplane to establish communication between the various planets many marvelous discoveries would have been achieved. Then the inhabitants of the earth could associate with the denizens of other spheres. They could learn from them many things. They could then realize the grandeur and infinity of the universe. They would see with their own eyes how stupendous and magnificent are these shining stars. They

would behold the wonders of the Almighty treasured in His Universal Creation.

DAS.1913-02-16

ABU0018

Interview with Pasteur Monnier at his theological seminary in Paris, 1913-Feb-17

- 1 Talk delivered at the home of Pasteur Monier in the presence of a group of bishops and renowned Paris professors, evening of 17 February 1913 1 صورت بیانات مبارکه در منزل اسقف منیه با حضور جمعی از اساقفه و پروفیسرهای مشهور پاریس شب ۱۷ فوریه ۱۹۱۳
- 2 Abdu'l-Baha said: 'Ask how they are doing.' 2 (فرمودند) احوال حضرات را پرس
- 3 The Pasteur replied: 'Praise be to God, we are well and delighted by Your blessed presence.' 3 (اسقف عرض کرد) "الحمد لله سلامتیم و مسرور از تشریف فرمائی مبارک"
- 4 He said: 'I too am very pleased and happy to meet you.' 4 (فرمودند) من هم بسیار مسرور و خوشنودم از ملاقات شماها
- 5 They said: 'We are delighted that One Who is from God and has brought a message from God has graced this home.' 5 (عرض کردند) "ما مسروریم از اینکه شخصی که از قبل خداست و از خدا پیام آورده در این منزل تشریف فرما شده"
- 6 He said: 'Every human who possesses the faculty of hearing perceives divine mysteries from all things, and all beings convey to him the divine message.' 6 (فرمودند) هر انسان که قوه سامعه دارد از جمیع اشیاء اسرار الهی می شنود و جمیع کائنات پیام الهی را باو میرسانند
- 7 They said: 'If You permit, we would like to ask a question.' 7 (عرض کردند) "اگر اذن میدهید سؤالی عرض کنیم"
- 8 He said: 'Very well.' 8 (فرمودند) بسیار خوب
- 9 They said: 'Since we are from the seminary and among the clergy, we wish to know who and what Christ was.' 9 (عرض کردند) "چون ما در مدرسه و زمره کشیشانیم میخواهیم بدانیم مسیح که بوده و چه بود"
- 10 He said: 'It is as mentioned in the Gospel, but We shall explain it, not speaking merely of outward expressions and beliefs. For example, in the Gospel of John it states 'In the beginning was the Word, and the Word was with God, and the Word was God.' Christians believe this upon hearing it, but We shall explain and interpret it such that reason accepts it and no person has cause for objection.' 10 (فرمودند) همانطور که در انجیل مذکور است لکن ما شرح میدهم نه آنکه بظاهر عبارات و اعتقادات صحبت میداریم مثلاً در انجیل یوحناست که ابتدا کلمه بود و کلمه نزد خدا بود و کلمه خدا بود مسیحیان محض شنیدن معتقد میشوند لکن ما شرح میدهم تفسیری میکنیم که عقل قبول کند و برای نفسی مجال اعتراض نماند

- 11 'Christians have made this the foundation of the Trinity, but philosophers object to them that the Trinity is impossible, and the Christians do not provide an explanation and interpretation that every philosopher would accept. Since it is merely verbal and beliefs, philosophers do not accept it and say how can three become one and one become three. We say this is not a temporal beginning, for if it were temporal then the Word would be created, not eternal. Rather, what is meant by the Word is that the world of creation is like letters, and all humans are like letters. A letter alone has no meaning, no independent meaning, but Christ's station is that of the Word, which has complete and independent meaning. Therefore He is called the Word. What is meant by complete meaning is the emanations of divine perfections, for the perfections of other souls are partial, not their own, and derived from others. But the reality of Christ possessed complete and independent perfections.
- این مسئله را مسیحیان اساس تثلیث قرار داده‌اند اما فلاسفه بر آنها اعتراض می‌کنند که تثلیث ممکن نیست و حضرات مسیحیان بیان و تفسیری نمی‌کنند که هر فیلسوفی قبول کند چون محض لفظ و اعتقادات فلاسفه قبول نمی‌نمایند و می‌گویند چطور میشود که سه ۳ یکی شود و یکی سه ۳ ما می‌گوئیم این بدویت زمانی نیست زیرا اگر این بدویت زمانی باشد پس کلمه حادث است نه قدیم اما مراد از کلمه اینست که عالم کائنات بمنزله حروف است و جمیع بشر بمنزله حروفات حرف منفرداً معنی ندارد معنی مستقل ندارد لکن مقام مسیح مقام کلمه است که معنی تام و مستقل دارد لهذا کلمه گفته میشود و مقصد از معنی تام فیوضات کمالات الهیه است چه که کمالات سائر نفوس جزئی است و از خودشان نیست و مستفاد از غیر است لکن حقیقت مسیحیه دارای کمالات تامه و مستقل است
- 12 'For example, this lamp is illumined, the moon is illumined, but their light is not of themselves - it is derived from another. But Christ was like the sun - His light was His own, not borrowed from another. Therefore we interpret Him as the Word, meaning a comprehensive reality possessing complete perfections. And this Word has a beginning in honor, not time. Just as we say this person precedes all others, meaning in honor and station, not time. Not that the Word had a beginning - no, the Word has neither beginning nor end. Meaning those perfections manifest in Christ, not Christ's body - those perfections were from God, like the rays of the sun in a mirror. The light, rays and heat of the sun are the sun's perfections reflected in the mirror. Thus Christ's perfections were divine manifestation and grace, and were clearly with God. Even now those perfections are with God, not separate, for Divinity is indivisible since division implies imperfection and would necessitate multiple eternal beings, which is impossible. Certainly in the Divine Essence perfections were not divided, rather it is the station of unity. In short, this is how We explain it, not saying there are three persons, that Christ was the Word and was with God and was God - rather We explain it.'
- مثلاً این چراغ روشن است ماه روشن است اما نورشان بذاته لذاته نیست مستفاد از غیر است ولی حضرت مسیح مانند آفتاب است نورش از خود اوست نه مقتبس از شخص دیگر لهذا او را بکلمه تعبیر میکنیم یعنی حقیقت جامعه دارای کمالات تامه و این کلمه بدایت شرفی دارد نه زمانی چنانچه می‌گوئیم این شخص مقدم از کل است یعنی از حیث شرف و مقام نه زمان نه آنستکه کلمه اولی داشته باشد نه بلکه کلمه نه اولی دارد نه آخری یعنی آن کمالاتی که در مسیح ظاهر بود نه جسد مسیح آن کمالات از خدا بود مثل انوار آفتاب که در آینه است و نور و شعاع و حرارت آفتاب کمالات آفتاب است که در آینه جلوه نموده است پس کمالات مسیح تجلی و فیض الهی بود و معلوم است نزد خدا بود الآن هم آن کمالات نزد خداست جدا نیست چه که الوهیت انقسام ندارد زیرا انقسام نقص است و تعدد قدماً لازم آید و این باطل است یقین است در حضرت الوهیت کمالات منقسم نبود بل مقام وحدتست خلاصه ما اینطور شرح میدهم نه آنکه اقنوم ثلاثه می‌گوئیم که مسیح کلمه بود و نزد خدا بود و کلمه خدا بود نه بلکه شرح میدهم

- 13 The question was asked: 'What connection and similarity exists between the religion of Christ and the religion of Baha'u'llah?' 13 (عرض کردند) "بین امر حضرت مسیح و حضرت بهاء الله چه ارتباط و مشابهت است"
- 14 He replied: The foundation of the divine religions is one. The same foundation that Christ laid, which had been forgotten, Baha'u'llah renewed, for the foundation of divine religions is one. That is, every religion is divided into two parts: one part is fundamental and concerns morals, realities, meanings, and the knowledge of God - and that is one, never changing, for it is reality and reality does not change or alter. The other part is subsidiary and concerns transactions and dealings - this changes in every age according to the requirements of the time. 14 (فرمودند) اساس دین الهی یکیست همان اساس که مسیح گذارد و فراموش شد حضرت بهاء الله آن را تجدید کرد زیرا اساس ادیان الهی یکیست یعنی هر دینی بدو قسم منقسم است قسمی اصل است و تعلق باخلاق دارد و تعلق بحقائق و معانی دارد و تعلق بمعرفت الله دارد و آن یکی است ابدأً تغییر ندارد زیرا حقیقت است حقیقت تغییر و تبدیل ندارد و قسمی دیگر فرع است و تعلق بمعاملات دارد این در هر زمانی باقتضای آزمون تغییر یابد
- 15 'For example, in the time of Moses, the foundation and essence of religion as it pertained to morals did not change in the time of Christ, but in the second part differences appeared. For in Moses' time, by the decree of the Torah, the hand was cut off for a minor theft; whoever blinded an eye had their eye blinded; whoever broke a tooth had their tooth broken. This was in accordance with Moses' time, but in Christ's time it was not expedient, and Christ abrogated it. Similarly, divorce had become so prevalent that Christ forbade it. In Moses' time, there were ten death penalties in the Torah, and at that time security could not be maintained except by these means, for the children of Israel were in the wilderness of Tih, and discipline and control were only possible through such severe ordinances. But in Christ's time these were no longer necessary and were therefore altered. The difference is in this subsidiary part which is not important and relates to transactions. 15 مثلاً در زمان حضرت موسی اساس و اصل دین الهی که تعلق باخلاق داشت در زمان مسیح تغییر نیافت ولی در قسم ثانی اختلاف حاصل شد زیرا در زمان موسی برای مبلغ جزئی سرقت دست بریده میشد بحکم تورات هر کس چشمی را کور میکرد چشمش را کور میکردند دندانانی می شکست دندانانش می شکستند این باقتضای زمان موسی بود اما در زمان مسیح مقتضی نبود مسیح نسخ فرمود همچنین طلاق از کثرت وقوع بدرجهائی رسید که حضرت مسیح منع فرمود باقتضای زمان حضرت موسی ده حکم قتل در تورات بود و در آنوقت جز بآن محافظه امنیت نمیشد زیرا بنی اسرائیل در صحرائی تیره بودند در آنجا جز باین احکامات سخت ضبط و ربط ممکن نبود اما در زمان مسیح مقتضی نبود تغییر کرد اختلاف در این قسم فرع است اهمیتی ندارد و متعلق بمعاملاتست
- 16 'But the foundation of divine religion is one, therefore Baha'u'llah renewed that same foundation. The essence of Christ's Cause was entirely spiritual and fundamental; He changed only subsidiary matters like divorce and the Sabbath. All Christ's utterances pertained to the knowledge of God, the oneness of humanity, the connection between hearts, and spiritual feelings. And Baha'u'llah established these divine inspirations in their most perfect form. This never changes because it is reality, and reality does not alter or vary. Can it be said that divine unity changes, or that the knowledge of God, the oneness of humanity, love and unity change? No, by God! It does not change, for it is reality. 16 اما اساس دین الهی یکیست لهذا حضرت بهاء الله همان اساس را تجدید فرمود اما اساس امر مسیح همه روحانی بود و اصل بود فروعاتی جز مثل طلاق و سبت تغییر نکرد جمیع بیانات مسیح تعلق بمعرفت الله و وحدت عالم انسانی و روابط بین قلوب و احساسات روحانی داشت و حضرت بهاء الله تأسیس سنوحات رحمانیه باکلی وجوه فرمود این ابدأً تغییر ندارد زیرا حقیقت است و حقیقت تغییر و تبدیل ندارد آیا میشود گفت توحید الهی تغییر مینماید یا معرفت الله و وحدت

- عالم انسانی و محبت و یگانگی تغییر میشود لا والله
تغییر ندارد چرا که حقیقت است
- 17 They asked: 'What is the relationship of Christ and Baha'u'llah?' (عرض کردند) "ارتباط مسیح و بهاء الله با خدا چگونه است"
- 18 He replied: 'Christ said 'the Father is in me,' but this must be reconciled with scientific and rational principles, for without such reconciliation complete certitude cannot be attained. John Chrysostom (not John the Baptist) was walking one day by the sea, pondering the Trinity, wondering how three can be one and one can be three. As he tried to reconcile this with reason, he saw a child pouring seawater into a cup by the shore. He asked the child, 'What are you doing?' The child replied, 'I am trying to fit the sea into this cup.' John said, 'How ignorant you are! How can the sea be contained in a cup?' The child responded, 'Your task is even stranger than mine, for you are trying to fit the Trinity into your mind.' Then John realized that this matter could not be reconciled with reason, whereas everything must be reconciled with reason and science, else how can it be acceptable? If I say something that your reason does not accept, how can you accept it? Therefore we must reconcile every matter with reason and science, and investigate thoroughly how the Father is in the Son. This Fatherhood and Sonship has an interpretation: the reality of Christ is like a mirror in which the Sun of Divinity is reflected. If this mirror says 'this light is within me,' it surely speaks the truth. Thus Christ too spoke the truth, and this does not necessitate multiplicity. The sun in the sky and the sun in the mirror are one; there is no multiplicity. We explain it thus. One must investigate truth and not blindly imitate, for the Jews awaited Christ and wept through the nights, saying 'O God, send the Christ,' but since they were imitators, when Christ appeared they denied Him. Had they investigated truth, they would not have crucified Him but would have worshipped Him.'
- (فرمودند) مسیح فرمود پدر در من است لکن این را بقوانین علمیّه و عقلیّه باید مطابق نمود چه که اگر مطابق نباشد اطمینان و یقین تام حاصل نشود یوحنا فی الذّهب (غیر از یوحنا معمدانیست) روزی در کنار دریا راه میرفت در اقامیم ثلاثه فکر مینمود که چه طور سه ۳ یک میشود و یک سه ۳ میخواست بعقل مطابق نماید دید طفلی در کنار دریا آب دریا را در کاسه میریزد باو گفت چه میکنی جواب داد میخواهم دریا را در کاسه آب گنجایش دهم گفت چه قدر تو جاهل هستی چگونه میشود دریا را در کاسه ای جای داد طفل گفت کار تو از من غریب تر است که میخواهی اقامیم ثلاثه را در عقل بگنجانی پس یوحنا فهمید که ممکن نیست این مسئله را تطبیق بعقل نمود و حال آنکه هر چیز را باید تطبیق بعقل و علم نمود والا چگونه قابل قبول میشود اگر من مطلبی بگویم و عقل شما قبول نکند چگونه قبول میکنید پس باید هر مسئله را تطبیق بعقل و علم نمائیم و تحقیق تام کنیم که چگونه پدر در پسر است این ابوت و نبوت تفسیر است حقیقت مسیحی مانند آینه است که شمس الوهیت در آن جلوه نموده اگر این آینه بگوید این چراغ در من است یقین صادق است پس مسیح نیز صادق بود و از این تعدّد لازم نیاید آفتاب آسمان و آفتاب در آینه یکیست تعدّد ندارد اینطور بیان میکنیم باید تحرّی حقیقت نمود نه تقلید زیرا یهود منتظر مسیح بودند شبها گریه و زاری میکردند که خدا یا مسیح را بفرست ولی چون اهل تقلید بودند وقتی که حضرت مسیح ظاهر شد انکار کردند اگر تحرّی حقیقت میکردند او را بصلیب نمیزدند بلکه میپرستیدند
- 19 They asked: "Is the unity of religions possible, and if so, how and when will it be achieved?" (عرض کردند) "آیا اتّحاد ادیان ممکن است اگر ممکن است چگونه و کی حاصل میشود"
- 20 He replied: "Unity will be achieved when traditions are set aside and the truths of the Holy Books are brought forth. At (فرمودند) وقتی اتّحاد حاصل میشود که تقالید را کنار گذارند حقایق کتب مقدّسه بپیان آید الآن سوء تفاهم در میان است چون این

present there are misunderstandings. When these misunderstandings and traditions are removed, unity will be achieved. I spoke at a Jewish synagogue in San Francisco before two thousand Jews, saying, 'I wish to speak about something, but I request that you listen until I finish, then voice any objections you may have. For two thousand years there has been great conflict and discord between you and the Christians, yet if the truth were investigated, this would not persist. Due to the misunderstandings between you, you think Christ was an enemy of Moses and destroyed the Torah's law, abolishing the Torah. But now we must investigate whether this notion aligns with truth or not. When we investigate the truth, we see that Christ appeared at a time when, according to your own belief, the Torah's laws were not being followed and the foundation of religion had vanished. Nebuchadnezzar had come and burned all the Torah, taking the Jews captive. Then Alexander the Greek, and third, Titus the Roman commander killed the Jews, plundered their wealth, and took their children captive. It was at such a time that Christ appeared. First, He declared that the Torah was the Book of God and that Moses was the Man of God; Aaron, Solomon, David, Isaiah, Zechariah - all the Prophets of Israel were true. He spread the Torah throughout the world. For fifteen hundred years the Torah had not gone beyond Palestine, but Christ spread it throughout the world. If it were not for Christ, the name of Moses and the Torah would certainly not have reached America. The Jews translated the Torah once in fifteen hundred years, but Christ caused it to be translated six hundred times.

- 21 "Now judge fairly: was Christ a friend of Moses or an enemy? You say He abrogated the Torah. I say He promoted the Torah, the Ten Commandments, and matters pertaining to moral conduct. However, He changed this: that a hand should not be cut off for stealing a dinar, that if someone blinds an eye, they should not be blinded, if someone breaks a tooth, their tooth should not be broken. Now, can one cut off someone's hand for a million, or blind an eye for an eye, or break a tooth for a tooth?" They said no. I said, 'So Christ removed what was no longer necessary, not that He wanted to destroy the Torah. As you yourselves say today, these matters are no longer appropriate. Now Christians say Moses was God's Prophet, Aaron and the Prophets of Israel were God's Prophets, and the Torah is God's Book. Does this harm their religion in any way?' They said no. I said, 'Then you too should just say this much: that

سوء تفاهم و تقلید از میان برود اتحاد حاصل شود من در کنیسه یهودیان سانفرانسیسکو در مقابل دوهزار یهود صحبت داشتم که میخواهم مطلبی بگویم ولی خواهش دارم گوش دهید تا تمام بیان کنم بعد اگر اعتراضی دارید بگوئید دوهزار سال است در میان شما و مسیحیان معارضه و اختلاف عظیم است و حال آنکه اگر تحری حقیقت شود چنین غیماند از سوء تفاهمی که در میان است شما گمان میکنید حضرت مسیح دشمن حضرت موسی بود هادم شریعت تورات بود تورات را محو کرد ولی حال باید تحری کنیم که این گمان مطابق حقیقت است یا نه چون ما تحری حقیقت کنیم می بینیم مسیح وقتی ظاهر شد که بحسب عقیده خود شما بحکم تورات عمل نمیشد اساس شریعت و دین از میان رفته بود بخت النصر آمد و جمیع تورات را سوخت یهود را اسیر کرد و مرتبه ثانی اسکندر یونانی و ثالث طیطوس سردار رومان یهود را کشت اموال را غارت و اطفال را اسیر نمود در هیچوقت حضرت مسیح ظاهر شد اول فرمود تورات کتاب الهی است و موسی رجل الله هارون سلیمان داود اشعیا زکریا جمیع انبیای بنی اسرائیل بر حق بودند تورات را در آفاق منتشر نمود هزار و پانصد سال تورات از فلسطین تجاوز نکرد اما مسیح آنرا در آفاق منتشر ساخت اگر مسیح نبود اسم موسی و تورات البته به امریکا نمی رسید یهود هزار و پانصد سال یکمرتبه تورات را ترجمه نمودند اما مسیح ششصد مرتبه

- 21 حال انصاف دهید مسیح دوست موسی بود یا دشمن شما میگوئید تورات را منسوخ کرد من میگویم تورات و وصایای عشره و مسائلی که تعلق بعالم اخلاق داشت ترویج فرمود لکن این را تغییر داد که برای یکدینار سرقت نباید دست بریده شود اگر کسی چشمی را کور کند نباید او را کور کرد دندانرا بشکند نباید دنداناش را شکست حال آیا برای یک میلیون میشود دست کسی را برید یا بجای چشمی چشمی را کور نمود یا بجای دندان دندانرا شکست گفتند نه گفتم پس آنچه مقتضی نبود حضرت مسیح برداشت نه آنکه خواست تورات را بهم بزند چنانچه خود شما میگوئید امروز این امور مقتضی نیست حال مسیحیان میگویند موسی پیغمبر

Christ was the Word of God, so no discord would remain. For this word you have suffered humiliation for two thousand years, while Moses had such a friend as Christ.'

خدا بود هارون و پیران بنی اسرائیل انبیاء الله بودند و تورات کتاب الهی ایا این هیچ ضرری برای دین آنها دارد گفتند نه گفتیم پس شما هم همین قدر بگوئید مسیح کلمه الله بود تا هیچ اختلافی نماند برای این کلمه دوهزار سال ذلت کشیدید با آنکه موسی دوستی مثل حضرت مسیح داشت

- 22 "In short, misunderstanding between religions is the cause of discord. When these misunderstandings and traditions are removed, unity will be achieved. Today, religious disputes are over words. All religions believe in one emanating Reality that is the intermediary between creation and God. The Jews call Him Moses, the Christians call Him Christ, the Muslims call Him Muhammad, the Buddhists call Him Buddha, and the Zoroastrians call Him Zoroaster. None have seen their own Prophet; they have only heard a name. But in meaning, all believe that a perfect Reality must be the intermediary between creation and Creator. Their dispute is over words, for the Reality is one. Thus, if we describe that Intermediary and Reality to the Jews without using a name, they say it is correct but His name is Moses. If we describe it to any of them, they cling to the name of their own Prophet and dispute over the name, even though in meaning and reality they are all believers and united. The Jew believes in Christ but does not know it, and disputes over a name.

22 باری سوء تفاهم بین ادیان سبب اختلاف است چون این سوء تفاهم و تقالید رفع شود اتحاد حاصل گردد امروز منازعه ادیان در سر لفظ است جمیع ادیان معتقد یک حقیقت فائضه‌ئی هستند که واسطه بین خلق و خداست یهود او را موسی و مسیحیان او را مسیح و مسلمانان محمد مینامند و بودائی‌ان بودا و زردشتیان زردشت هیچیک نبی خود را ندیده اسمی شنیده‌اند اما در معنی کل معتقد که حقیقت کامله‌ئی واسطه بین خلق و خالق باید باشد نزاعشان سر الفاظ است و نه حقیقت یکیت چنانچه اگر بدون اسم آن واسطه و حقیقت را برای یهود وصف کنیم میگویند صحیح است اما اسمش موسی است برای هریک وصف کنیم باسم نبی خود می‌چسبند و بر سر اسم نزاع میکنند با آنکه بمعنی و حقیقت همه مؤمن و متحدند یهود مؤمن به مسیح هست اما خبر ندارد و بر سر اسمی نزاع میکند

- 23 "In brief, for thousands of years there has been strife and conflict among humanity, bloodthirstiness and bloodshed. Now it is enough! Religion must be the cause of fellowship and love, the cause of unity and concord. If religion becomes the cause of enmity, irreligion is better, for it yields no result but rather produces the opposite effect. God sent religions to be the cause of love and fellowship among humanity. Christ did not sacrifice His life so that people would say He is the Word of God, but rather sacrificed Himself so that the world might attain eternal life. That is why He said the Son of Man came to give life to the world. But this foundation was forgotten, traditions emerged, and the words Son, Father and Holy Spirit gained prominence while the original foundation was forgotten. Christ said if they strike you on one cheek, turn the other. What relation has this to the events in the Balkans? What relation has this to the conflict between Catholic and Protestant in which nine hundred thousand were killed? Consult history to see what occurred. What relation has this to Christ's words

23 خلاصه چند هزار سال است میان بشر نزاع و جدال است خونخواری و خونریزی است حال دیگر بس است دین باید سبب الفت و محبت باشد سبب یگانگی و وفاق باشد و اگر دین سبب عداوت شود پیدینی بهتر است چرا که نتیجه ندارد بلکه بعکس نتیجه بخشد خدا ادیان را فرستاد تا سبب الفت و محبت خلق باشد حضرت مسیح جان خود را برای این فدا نکرد که مردم بگویند او کلمه الله است بلکه برای این فدا شد تا عالم حیات ابدی یابد آن بود که فرمود ابن انسان آمده حیات بعالم بدهد لکن این اساس فراموش شد تقالیدی بمیان آمد و الفاظ ابن و اب و روح القدس ترویج و شهرت یافت و اساس اصلی فراموش گردید مسیح فرمود اگر سیلی بصورت شما زنند طرف دیگر بگردانید این چه مناسبت دارد با وقوعات بالکان این چه مناسبت دارد با نزاع بین

to Peter: 'Put up thy sword into the sheath.' Therefore we must hold fast to the foundation of divine religion so that no differences remain."

کاتولیک و پروتستان که نهصد هزار نفر کشته شد بتاریخ مراجعت کنید به بینید چه واقع شد این چه مناسبت دارد با قول حضرت مسیح به پطرس فرمود شمشیر را غلاف کن پس ما باید متمسک باساس دین الهی شویم تا هیچ اختلافی نماند

24 They asked: "Do you wish to promote a new religion?"

24 (عرض کردند) "آیا میخواهید دین تازه‌ئی ترویج کنید"

25 He replied: "Our purpose is to free the foundation of divine religions from traditions, for thick clouds have surrounded the Sun of Reality. We wish for it to emerge from these clouds and illumine the horizons of the world, for these dense clouds to disperse and the light of the Sun of Reality to shine upon all, for this Sun has neither beginning nor end."

25 (فرمودند) مقصد ما این است که اساس ادیان الهی را از تقالید نجات دهیم زیرا آفتاب حقیقت را ابرهای بسیار غلیظ احاطه کرده میخواهیم از این ابرها بیرون آید و آفاق عالم را روشن و منور نماید و این ابرهای کثیف متلاشی گردد و نور آفتاب حقیقت بر کل بتابد زیرا این آفتاب را نه اولی است و نه آخری (و برخاستند)

26 They said: "Our hope too is for such unity, peace and concord, and we hope to be united and in harmony with you."

26 (عرض کردند) "امید ما هم اینگونه اتفاق و صلح و اتحاد است و امیدواریم با شما متفق و متحد باشیم"

27 He replied: "My hope also is that perfect unity may be achieved between us - a unity that will have no separation following it."

27 (فرمودند) امید من هم چنان است که میان ما نهایت اتحاد حاصل شود اتحادیکه او را انفصال در پی نباشد

28 In another room, several pastors and professors, before His departure, were admitted one by one and introduced themselves to each other in His presence. They said: "We are most grateful for Your blessed utterances. They were truly effective and brought joy to all. Our hope too is for universal peace and unity."

28 [در اطاق دیگر چند نفر از اساقفه و پروفیسرها قبل از حرکت مبارک یکیک مشرف و همدیگر را در حضور مبارک معرفی نموده] (عرض کردند) "از فرمایشات مبارک خیلی اظهار شکر مینمائیم فی الحقیقه مؤثر بود و سبب سرور کل گردید و امید ما هم صلح و اتحاد عمومست"

29 He replied: "Praise be to God, our purpose and hope are one, but we must strive to realize these aims."

29 (فرمودند) الحمد لله مقصد و امیدمان یکیست ولی باید بکوشیم تا این مقاصد تحقق یابد

30 They said: "The Congress of Religions will be established in Paris in July. Our request is that You accept their invitation and grace them with Your presence."

30 (عرض کردند) "کنگرهء ادیان در پاریس ماه جولای تأسیس خواهد شد خواهش ما این است که دعوت آنها را قبول فرموده تشریف بیاورند"

31 He replied: "I have been traveling for two years since leaving Haifa and must return. After forty years of imprisonment, I have been continuously traveling for two years. My strength is completely exhausted and I cannot speak."

31 (فرمودند) دو سال است از حیفا حرکت کرده‌ام باید مراجعت کنم بعد از چهل سال حبس دو سال مستمر در سفر و حرکت بوده‌ام دیگر قوی بکلی تحلیل رفته نمیتوانم حرف بزنم

- 32 They said: "A letter will be submitted to Your presence from the Congress of Religions requesting that You write an address to be read there." (عرض کردند) "از کنگرهٔ ادیان ورقه‌ئی بحضور مبارک تقدیم میشود که برای آن کنگره نطقی تحریر فرمایند که در آنجا خوانده شود" 32
- 33 He replied: "Very well." (فرمودند) بسیار خوب 33

DAS.1913-02-16, SW_v04#03 p.051-055, ADP.147-158, BLO_PT#002, AVK2.172.02x, AVK4.331x, KHF.148, STAB#062 KHAB.418 (421), KHTB3.061

ABU0271

Words to Ahmad Sohrab, spoken at Rue St. Didier 30 on 1913-Feb-17 in Paris

...I have certain things that attract the confirmations of God. They are so wonderful and extraordinary that if I tell them, some people might not accept them as facts. These things especially belong to me. No one else knows or has ever given any importance to them. For example: whenever in the beginning of the lunar month I happen to look at the crescent of the moon, I raise my two hands with their palms open toward heaven and repeat nine times "Ya Baha El Abha." During all the days of that month, the heavenly Confirmations are experienced and witnessed. Again whenever at midnight, I am awakened I repeat the formula "Verily God is the Deliverer" many, many times; as many times as I feel the need of it; then right next day a great confirmation is seen and experienced. Again, I never enter any meeting or assemblage to speak without first turning my face to the Blessed Perfection; that is why they prove to be effective. These are the mysteries of the Kingdom. Many people have done these things but they have witnessed no confirmation.

Strangest of all is the following: When I made the necessary preparations to build the Tomb of the Bab on Mount Carmel, there was a piece of land belonging to a Foreign Consul, the acquisition of which was essential to the building. For this land would open a direct path from the foot of the mountain to the Holy Tomb. When the Nagezeen found out that I expect to buy this land they went to the owner and filled his ears with wild stories of gold and silver. They told him that Abbas Effendi is obliged to buy this land from you, therefore you may raise the price and ask him any amount you like.

When I began to speak with the owner of the land about the price, he said 5 francs a yard. I said, 'all right. I accept without

any murmur. Go and prepare the papers.' Several days passed and I did not see him. When I saw him, I remarked why don't you end this transaction? He said: In this land there are many vines. If you can pay fifteen francs for each vine I will sell it. "All right" I yielded again and he disappeared for two more weeks. "Why do you protract this small affair?" I questioned. When I met him for the third time. "Oh!" he said "As soon as you buy the land you must put wires on both sides." I answered: "For your sake I will build two high walls." "Very well then, I am satisfied with this arrangement." He went away and I did not see him for nearly a month. When I saw him for the fourth time I asked him the reason of this unnecessarily delay. "Really" he rejoins "As I am the Consul of a foreign power, I cannot go to the Government land office to register this transference. If you like to buy this land you have to buy it without government registration." "All right" I said.

At last after much discussion it was arranged that we may meet each other on a certain day in a house and transact this affair. On the hour I was there and the brother of Sadek Pasha, one of the Grand Vizirs of the Ottoman Empire was with me. We waited and waited and he did not showed himself. At last the brother of the Grand Vizir took his umbrella and in a downpour of rain he went to the house of the Consul to find out what has become of him. They told him he is not at home. He returned, waited another hour and went again to see the Consul. He did not come out of his own room but sent word that I am not in. On his second return his pant was so full of mud that one could not see anything else. He came in wrath and anger. He threw down the umbrella and furiously exclaimed:- Master it is no use. Give up buying this land. The man is hidden in his own house and does not want to see us. I have never called on anybody in this fashion but this man is so egoistically arrogant."

You can conceive how I felt that after six months of worry, waiting and expectation this is now the result. I felt most grieved and perturbed. I returned home but did not speak with anyone. I went straight to my room and locked the door so that no one may disturb me. Several times they knocked at the door for tea and supper but I did not even answer. It is impossible for me to describe how I felt that night! I prayed all night and repeated the formula of "Verily God is the Deliverer". When I was saying "Verily God is the Deliverer" my whole constitution was moved and my heart was rising and sinking. It was a night the like of which I have seldom experienced. Toward the twilight I slept.

Suddenly I was awakened out of my sleep by the loud knocking at the door. I opened it. It was one of the believers. He said, the servant of the Consul and the brother of the wife of the German Consul with his interpreter have been here all morning anxious to see [me].” I came down. The servant of the Consul said that, my master has arranged all the papers in regard to the land and wants to affix his signature before yourself. The brother of the wife of the German Consul said that my brother-in-law hearing about your difficulties to get this piece of land - in order to serve you - he has found another piece of land which will open the way to the Holy Tomb of the Bab. We reached first at the office of our first friend. As soon as he saw me from far he affixed his signature to the papers and in a few minutes the title of the land was lawfully transferred to me.

Then I said to the other man: I will buy your land too. He said: - No! you have what you require. You do not need any more. You want to buy this second piece of land so as not to hurt our feeling; but we are glad just the same.” I insisted much to get that piece of land too, but the German Consul would not think of it. In short. The morning of that next day we started on the construction of the road, because the materials were made ready since a long time.

DAS.1913-02-17

ABU2058

Words spoken on 1913-Feb-17 in Paris

- 1 In truth, there was not a single capable, knowledgeable person in Iran, and no aware soul could be found. Now they hope that some people from the East will study in Europe and return to Iran to become a cause of development. Even assuming proper education and correct action, it would take a thousand years for Iran to develop and flourish and for Tehran to become like Paris. Even then it would not match Europe.
- 2 Mirza Taqi Khan, the Prime Minister, although he committed such oppression against the Cause that no one had ever done before, nevertheless laid foundations in political affairs and national matters that truly possessed the utmost firmness, even though he had never entered any school in Europe.

1 فی الحقیقه یک نفر کاردان دانا در ایران نبود و نفس آگاهی یافت نشد حال بامید آن هستند که بعضی اهالی شرق در اروپا تحصیل نموده بایران بروند و سبب آبادی شوند بر فرض تحصیل صحیح و عمل بصواب هزار سال وقت میخواهد تا ایران آبادی و عمران یابد و طهران مثل پاریس شود آنوقت هم مقاومت اروپا ننماید

2 میرزا تقی خان صدر اعظم با آنکه ظلمی بر امر کرد که تا حال کسی چنین ظلمی نکرده معهذا در امور سیاسی و مسائل ملکی اساسی گذارده که واقعاً نهایت متانت را داشت و حالآنکه در هیچ مدرسه ای از اروپا داخل نشده بود

- 3 Yes, proper education assists one who is wise, aware and confirmed, but if there is no innate knowledge and divine confirmation, what fruit and effect does mere education have?

MHMD2.180

3 بلی تحصیل صحیح ممد حال شخصی است که دانا
و آگاه و مؤید باشد ولی اگر دانش فطری و تأیید
الهی نباشد فقط تحصیل چه ثمر و اثری دارد

BDA2.144

ABU2616

Public address given at studio of Mr. Scott on 1913-Feb-17 in Paris

This is the work. All else save this has no result. Humanity must become illumined with the light of the Kingdom; otherwise all his efforts will remain fruitless. He spends his time in the pursuit of Shadowy objects.

When man leaves this world then no relatives, no family, no friends will benefit him. He will leave them all behind. His wealth, his possession, his dominion and even his sovereignty will not satisfy him. Nay rather all these things will be the cause of his remorse and regret, for he sees that he must leave them and go away empty-handed.

But if he possesses merciful susceptibilities, and if he is quickened with the divine spirit and if he realizes that he has attained to the eternal life - then these things will confer upon him a happiness which shall last throughout eternity.

DAS.1913-02-17

ABU3688

Words spoken on 1913-Feb-18 in Paris

- 1 Material education and civilization will not improve the character of humanity. Unlike the teachings of the prophets and the divine civilization the have come to establish, these material measures will not conduce to the edification of humankind. They could never have exalted a people as base as the Israelites to the lofty heights they ultimately attained, nor formed a community as illustrious as that of the Christians. Furthermore, they could never have civilized the desert-dwelling wild ones

1 تربیت و مدنیت مادی سبب تحسین اخلاق
عموم نشود و مانند تعالیم انبیا و مدنیت روحانی
علت تربیت عمومی نگردد ملت ذیلی مثل
بنی اسرائیل را بچنان اوج عزتی نرساند امت
جلیلی را مانند نصاری تشکیل ندهد نفوس
متوحشه بادیه العرب را چنان مدنیتی نیاموزد
که فتوحات مدائن عظیمه و تقلیب قلوب امم

of Arabia so thoroughly as to empower them to conquer great cities and transform the hearts of differing peoples, to the extent that that once brutal people had become enabled to so quickly establish the schools of Andalusia - schools which the denizens of Europe attended to learn the hallmarks of civilization, and returned to the West to promote the arts and sciences they had studied.

- 2 Had it not been for the foundation laid by the prophets of God, Europe would never have attained to the degree of material civilization which it now boasts, and but for the planting of that seed, this blessed harvest would never have been yielded - for if it were possible for such progress to be made unaided by spiritual power and divine civilization, the renowned philosophers of old should have been able to educate the masses, elevate the lowly kindreds of the earth to the pinnacle of glory, and unite the hearts of varying peoples.

MHMD2.181-182

متنوعه نماید زیرا نظیر مدارس اندلس را در اندک زمانی همان اشخاص و احزاب جاهلهء بایه العرب تأسیس نمودند و اهالی اروپا از آنجا تحصیل مدنیّت کرده در ممالک غرب بانشاء آن پرداختند و ترویج علوم و فنون نمودند

2 اگر نه اساس انبیای الهی بود اروپا نیز دارای تمدن و مدنیّت مادی نمی شد اگر آن تخم افشانی نبود این برکت خرمین عاید نمیگشت چه اگر بدون قوهء معنوی و مدنیّت الهی ترقیات ممکن بود بایستی مشاهیر فلاسفه نیز مانند انبیا تربیت عمومی نمایند ملت ذیلی را باوج عزّت کشانند و موفق بر التیام قلوب ملل و امم مختلفه کردند

BDA2.145-146

ABU2383

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-18

Man cannot attain to the highest summit of human progress without the assistance of the Breaths of the Holy-Spirit. A man intellectually may become enabled to educate a few, but general education is imparted to the world of humanity through the prophets of God, because they are the real Instructors of the human race.

The foundation of civilization is the amelioration of the conditions of morality; the basis of spirituality is the purity of morality. The Everlasting Glory of the world of humanity is in the readjustment of morality. The power and the potency of man is through the refinement of morality. And the beautification and refinement of morality is impossible except through the Breaths of the Holy-Spirit.

Therefore whosoever is confirmed with the Breaths of the Holy Spirit he will be assisted to confer a general education. This is the difference between the influence of religion and philosophy.

DAS.1913-02-18

ABU2483

Words to Mrs. Henlay, spoken at Rue St. Didier 30 on 1913-Feb-18 in Paris

Mrs. Henlay-You sent word to me through Isabel Fraser that you desired for me a high state of spirituality. Will you please explain to me just what is meant by that and how one can attain unto it?

The Master- By attaching no importance to material things. According to the laws which bind us to this planet, everyone is tied to the gratification of self, to the satisfying of desires. What I meant for you is that you may be freed - that you may become the embodiment of spirit - that you may become an angel.

Mrs. H:- But for me detachment is difficult. I desire to make for myself a name in the theatrical world. How can one attain to this state in the theatrical world?

The Master- Even the theatrical world would not prevent you from becoming what I desire you to become. You can engage in work of an uplifting kind- the kind that will tend to lift one out of the sense world into the world of morality not the kind that is degrading. Strive for that which prompts the personification of dignity and virtues. The theatrical world need not prevent your development.

DAS.1913-02-18

ABU2617

Words to Mrs. Henlay, spoken at Rue St. Didier 30 on 1913-Feb-18 in Paris

Mrs. H- How can I attain a greater stability? I feel terribly depressed and discouraged at times?

The Master - Whenever you feel depressed, go alone into the secret chamber, read one of the Hidden Words and with the utmost supplication beg of Baha'u'llah to impart to you that happiness which is essential for the future. Pray with great humbleness:

O God, free me from these fetters. Release me from all these toils. Make me pure and sanctified. Illumine me. Fill my heart

with thy love and attach me to Thyself- so that I may become a captive to that love. May I not seek ought but thee May I not search but for Thy Love and may I walk always in thy path.

Then you will attain to a glorious state - then you will attain a condition which you would not exchange for the whole world.

Mrs. H - My great desire is to have more faith.

The Master - This very prayer will bring you the pearl of great price.

DAS.1913-02-18

ABU2852

Words spoken on 1913-Feb-18 in Paris

- | | |
|--|--|
| <p>1 We said and wrote what was for the good and welfare of Iran and the Iranians, but they did not listen.</p> | <p>1 ما آنچه خیر و صلاح ایران و ایرانیان بود گفتیم و نوشتیم ولی گوش ندادند</p> |
| <p>2 Even at the beginning of the revolution it was explicitly written that until the government and people mix together like honey and milk, success and prosperity are impossible and unattainable. Iran would be ruined and the end result would lead to intervention by neighboring powers, etc.</p> | <p>2 حتی در بدایت انقلاب صریحاً نوشته شد که تا دولت و ملت مانند شهد و شیر آمیخته نگردد نجات و فلاح ممتنع و محال ایران ویران شود و عاقبت منتهی بمداخله دول متجاوره گردد الی آخر</p> |
| <p>3 The Blessed Beauty states in the Tablet of the World that Iran needs laws and principles.</p> | <p>3 جمال مبارک در لوح عالم میفرماید که از برای ایران قانون و اصولی لازم</p> |

MHMD2.182-183

BDA2.146

ABU3758*Words spoken on 1913-Feb-19 in Paris*

- 1 [In the morning, after the chanting of the verses and the offering of thanks and praise unto the Abha Beauty, the blessed Tongue was moved to make mention of the greatness of this mighty century and manifest age, and the appearance of the arts and wondrous inventions of this new Dispensation, until He said:]

1 صبح پس از ترتیل آیات و شکر و ثنای جمال ایهی
لسان مبارک بذکر عظمت این قرن عظیم و کور
مبین ناطق و بیان ظهور صنایع و بدایع این دور
بدیع مشغول تا آنکه فرمودند

- 2 It would now be fitting to prepare the means of travel to other planets!

2 حال خوب است اسباب مسافرت بکرات دیگر
فراهم کنند

MHMD2.183, BW_v13p1187x

BDA2.146

ABU0598*Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Feb-19 in Paris*

Later while walking, he related a humorous story about a Baha'i by the name of Mirza Javad. This gentleman was a very learned and literary personage but he had queer and fantastic habits, besides having a temper that even the angels could not endure him.

"While we were in Baghdad," the Master said, "this Mirza Javad was with us. He had a melancholic and disconsolate disposition; he used to get angry most quickly. It was impossible for any man to associate with him for one day without having a quarrel. His disposition was most bitter and his temper something terrific. With such a person I spent very amicably for eight yrs.

Notwithstanding his knowledge he had many strange beliefs. For example he firmly believed that when he grows very old suddenly he will be rejuvenated and become a youth as handsome as "Joseph", or he believed because the Bab has divided the year into 19 months in the future something will happen to the moon that instead of rising and setting 28 days in the month, it will rise and set only 19 times.

When he got angry, he would be attacked with such facial contortions that were positively most ludicrous. For instance his beard would get crooked, his mustaches one would go up,

the other down and his eyes blood shot. Once he came home very angry, cursing himself [roundly]. He was shaking with such white rage that for a long time he could not find the key-hole to open the door. At last I went to his help and asked him what was the matter? He could not answer for a long time. At last he gave out the cause of his anger. It was about some one whom he thought had insulted him - six months before that date - but he had just remembered it.

Often he would boast of his culinary knowledge; so we asked him once to cook something. He bought meat, a great deal of fat and beans. The fat was fried first, then the meat was fried in turn with the fat and the beans thrown in. When he served us, his carelessness had burned it and the beans were as hard as stone. It seemed that during the time of cooking someone had come in and had carried on an argument with him about the change of the future rotations of the moon refuting his theory as fantastic. Naturally he became choleric and forgets all about the food.

When we sat down to eat I did not say anything and continued eating and praising it. He was encouraged, he smiled the smile of approval. But when he started eating, he frowned. He could not eat it himself. He looked at me with amazement. He got up. "I cannot eat this food" he said. "Oh!" I answered "look at how the meat is red and palatable!"

Others always tried to argue with him and refute him. But when he came to me with his theories of moon and rejuvenation I would smile and say:- "Very good! Very good! God willing you will renew your life!"

DAS.1913-02-19

ABU1207

Public address given at Rue St. Didier 30 on 1913-Feb-19 in Paris

- 1 The divine prophets, the wise ones and philosophers of the world have always considered education to be the most important matter and greatest concern for the world of creation, so that the jungle may become a garden and the thornfield a rose garden and flowering park, so that hidden jewels in potentiality may come into manifestation and the realities of truths may adorn the world of existence.

1 انبیای الهی و عقلا و فلاسفهء عالم در هر حال تربیترا از برای عالم خلقت اہم امور و اعظم شئون گفتند تا جنگل بوستان شود و خار زار گلشن و گلستان جواهر مستورہء در کون تجیز شہود آید و شقایق حقایق جلوہ بخش عالم وجوہ گردد

- 2 However, one day some compatriots came to the blessed house when the Most Pure Temple had gone out to visit respected persons. Therefore they were engaged in describing the qualities of the Center of the Covenant with the servants of the Threshold. Among them was a person who, although not a Baha'i, mentioned that "Yesterday one of the very fanatical Iranians had written me a letter reproaching and blaming me for why I go into the blessed presence of 'Abdu'l-Baha and have become enchanted by His favors." I wrote detailed points in response to his blame and reproach.
- 3 Among the responses I wrote to him are these statements: Third, through kindness and love of existence and favor, any animal becomes tame and captivated - woe to humans who are less than animals. Fourth, how can I not praise one whom thousands better than me have praised? Fifth, if this honored Temple did not possess station and greatness, by what power has He made so many living beings like lifeless forms attracted before Him and made so many people servants of the doorkeeper and slaves to His command? Sixth, among fifteen million Iranians has such a lofty one emerged from Iran who, in every city and clime He has set foot, has reached to heaven and wherever He has arrived, its inhabitants have kissed His hand and through seeing Him have attained their desires?
- 4 Now suppose that according to you He is not the possessor of this seat and station - what objection can there be to His other stations, for He is the pride of Iran and cause of glory for the people of the East.
- 2 اما عصر بعضی از هموطنان وقتی بمنزل مبارک آمدند که هیکل اطهر بجهت بازدید نفوس محترمه بیرون تشریف برده بودند لهذا با خدام آستان مشغول اوصاف طلعت پیمان بودند از جمله شخصی با آنکه بهائی نبود ذکر می نمود که دیروز یکی از ایرانیان بسیار متعصب کاغذی در تویخ و ملامت بمن نوشته بود که تو چرا بحضور مبارک حضرت عبدالهآء میروی و مفتون الطاف ایشان شده ای
- 3 من در جواب ملامت و تویخ او مطالبی مفصل نوشتم از جمله جوابهائی که باو نوشته ام این عبارتست جواب سوم از لطف و محبت وجود و عنایت هر حیوانی رام و شیفتهء دام شود وای بر انسانیکه کمتر از حیوانی باشند چهارم آن را که برتر از من هزارانش ستوده اند چگونه نستایم پنجم اگر این هیکل مکرم دارای شأن و عظمتی نبوده بجهت قوه این همه ذیروح را چون قالب بیروح در برابر خود مجذوب ساخته و این همه خلق را بندهء دربان و بردهء فرمان نموده ششم آیا از پانزده ملیون ایرانی چنین بلند همتی از ایران بیرون آمده که در هر شهر و اقلیمی پا نهاده سر بر آسمان سوده و بهر بلدی رسیده ساکنانش دست او را بوسیده و از دیدارش بآرزوی خود رسیده اند
- 4 حال گیریم که بقول شما صاحب این مسند و مقام نه بر مقامات سائره شان چه اعتراضی است که نخر ایران است و سبب افتخار مشرقیان

BDA2.147x

DAS.1913-02-19, MHMD2.184x

ABU1553

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-19

Once upon a time I was invited to a garden-party outside of the Fortress of Acca. There were about seventy guests from the governor, the judges, officials to the important members of the government. We stayed in the garden all day talking and carrying social intercourse amongst those who were present.

Toward the afternoon I bade them farewell and started to walk to Acca. On my way, there was a deep stream with strong current. As I was passing by I heard the cry of a man for help and when I looked around I saw a camel in the stream trying to save himself and the owner was standing by helpless. Studying the situation I returned to the garden and call the friends to come and pull the camel out of the stream. They brought the cords and with it tied the feet, the tail, the neck of the camel but they could not save it. They did not have physical force enough to do it. They had to give up their effort but lo and behold the Master observed some Arab villagers. They were only 5. Our Beloved asked them to save the Camel and in no time the poor camel was out of the hole.

DAS.1913-02-19

ABU1875

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-19

The Master told us one story in which Baha'u'llah appeared as a judge. It happens that while in Baghdad, during the season that the pilgrims come from all over the Islamic world to visit the Holy Shrines of the Mohamadans, Baha'u'llah went to a city, called "Samereh" not far from Baghdad. This city is much frequented by the pilgrims of various nationalities. The Arabs rent rooms in their own homes and charge exorbitant prices.

Now one of these Arabs who knew Baha'u'llah well rented a room to a Persian noble for 15 days at the amount of 30 Dollars. This Persian would call the Arab every morning to drink tea with him and he would have him always at dinner and supper; for he cooked various Persian dishes, rice, chicken, etc. After 15 days the Persian gave him the sum as stipulated in the beginning but he wanted more.

As the Arab could speak only a few Persian words, he could not make [himself] understood. Therefore he goes to Baha'u'llah and pleads saying that during 15 days this man has given me a whole lot of trouble. Every day, every day he asked me to drink tea in the morning and Polou at night! And now he gives me only 30 Dollars!

Baha'u'llah laughed heartily, but the Master did not tell us how He smoothed the ruffled feelings of the Arab.

DAS.1913-02-19

ABU3712

Words to a group of Persian students, spoken at Rue St. Didier 30 on 1913-Feb-19 in Paris

- 1 The well-known Persian students of the past were unable to bring about any advancements in their native land, but God grant that you all, on the other hand, will be able to render some service to Persia - that you will study such disciplines as will redound to the rehabilitation of that country, such that you will, upon your return there, become the very means of its revival, and the instrument through which the Cause of God is spread; that you will resolve to rectify the character of all humankind, and promote holiness and sanctity; that your efforts to make progress and bring prosperity will be granted divine confirmations and crowned with heavenly success; and that you will achieve outstanding proficiency in agriculture, industry, and commerce.
- 2 Indeed, may you be given such divine confirmations as will compensate for the failure of your precursors and resplendently manifest the ancient glory of Persia.

1 محصلین مشهور سابقین که کاری از پیش نبردند بلکه انشاءالله شما خدمتی بایران نمائید علومی تحصیل کنید که مفید بحال ایران باشد تا چون مراجعت مینمائید سبب حیات شوید وسیله انتشار امر الله گردید تعدیل اخلاق عموم نمائید و ترویج تقدیس و تنزیه کنید و در مراتب ترقی و نجاح تأیید الهی و توفیق آسمانی یابید و در فلاح و صنعت و تجارت نهایت مهارت حاصل کنید

2 بلکه بتأییدات الهیه تلافی مافات شود و عزت قدیمه جلوه نماید

BDA2.147

MHMD2.184

ABU3693

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-20

- 1 I did not have any dinner whatsoever last night, nor did I sleep at all. I was engaged in writing until morning approached, and I did fall asleep for a brief period before the break of day. It was simply delightful to have fallen asleep in the early hours of the morning while overcome with fatigue; this granted me a bit of rest.

1 دیشب من ابداً شام میل نکردم و شب هیچ نخوابیدم تا نزدیک صبح چیز می نوشتم پیش از صبح خوابیدم قدری بخواب رفتم این خواب صبح با حال خستگی بسیار لذت داشت قدری راحت شدم

- 2 Sleep truly brings great tranquillity to the body and relieves one altogether. A sleep so deep that it can be likened to death itself, a sleep which renders one utterly oblivious of the world, grants rest to the body and preserves one's physical health.
- 3 Reflect: of what significance is the sort of life spent in pursuit of such blissful oblivion as only sleep can confer? And yet, to sleep is still better than to eat. Sleeping grants the greater measure of relief, for eating makes one heavy and listless. Were one to spend his life solely eating and sleeping, then all his days on this earth will, in truth, have yielded no fruit.

MHMD2.186

BDA2.148-149

ABU1531

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-18

- 1 Children give to a person the greatest consolation. No matter how much the father is sad or cross as soon as his darling child laughs or speaks, he is made happy. One who has had children has gone through certain joyous experiences that are impossible to describe in word! It is an indescribable state, a divine condition full of sweetness and love.
- 2 I had a son about three or four years old. This child was a great comfort to me. Often, past midnight while I was sound sleep, the child would leave his small bed and slowly creep in toward mine and putting his lovely little arms around my neck and kiss my closed eyelids and face. Then I would wake and endear and love it. That state-that happiness-that beatific joy - that is to wake up and find your beloved child clasping his tiny arms around your neck - is only known to a father.
- 3 Thereupon He spoke concerning the education of children, saying:
- 4 In the days of Lycurgus they trained their children according to a special law and order. First, at the time of marriage, permission to wed was not granted save to youths and maidens of sound constitution. From the very beginning of pregnancy, the women would occupy themselves with hardships, that the child might be nurtured in travail even in the world of the womb. After its birth they would wash it with cold water; and if at that time the mother became ill, they would give the child
- 1 اطفال خیلی مایهء سرور و تسلی هستند
- 2 من طفلی داشتم (حسین افندی) سه چهار ساله بود وقتی خواب بودم به آهستگی در رختخواب من میآمد کیفیتی داشت که بوصف نمیآید
- 3 (بعد در خصوص تربیت اطفال میفرمودند)
- 4 در ایام لکورغه اولاد خود را بقانون و ترتیب مخصوصی تربیت می کردند اولاً در وقت ازدواج اجازهء تزویج نمیدادند مگر برای پسران و دختران صحیح المزاج و زنها از بدایت حمل بزحمات مشغول میشدند تا طفل در عالم رحم نیز بمشقت پرورده شود و پس از تولد او را با آب سرد شست و شو می نمودند و اگر آنوقت

the milk of another. They would not protect the child from cold, and from the age of three they would accustom it to much walking.

- 5 From the age of eight, they would devote half the day to the acquisition of sciences, and half the day to games that strengthened their bodies. They would appoint for them strengthening food, until, at the age of twenty, they became possessed of a powerful constitution and were skilled in the sciences and arts. This manner of training was reserved for the children of nobles and the offspring of the great.

- 6 Assuredly, the more children are reared, from the beginning of life, amid hardship and exertion, and the less they are protected from heat and cold, the better it is.

DAS.1913-02-18, MHMD2.187x

مادر بیمار می شد شیر دیگری بطفل او میدادند و از سرما محافظت نمی کردند و از سن سه سالگی براه رفتن زیاد عادت میدادند

5 از هشت سالگی نصف روز را بتحصیل علوم و نصف روز بازیهاییکه سبب تقویت جسم آنها میشد و میداشتند و غذای آنها را مقوی قرار میدادند تا در سن بیست سالگی صاحب بنیه قوی و در علوم و فنون ماهر میشدند و این نحو از تربیت مخصوص اولاد اعیان و اطفال بزرگان بود

6 البته هر قدر اطفال از بدایت عمر بزحمت و تعب پرورش یابند از سرما و گرما هر قدر کمتر آنها را حفاظت نمایند بهتر است

BDA2.149x

ABU0481

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-20

- 1 Some believe that through austerity and seclusion one can achieve moral refinement and nearness to God. However, the way of the Prophets and their teachings is that humans must be healthy and occupied in order to be able to serve humanity.
- 2 If due to physical weakness and unemployment one does not commit injustice against anyone, this is not a sign of perfection. Rather, perfection lies in having capability and occupation yet not committing injustice.
- 3 For example, if someone has not a penny to their name, their generosity or stinginess cannot become evident or manifest.

DAS.1913-02-19, MHMD2.187-188x, STAB#098x

1 بعضی برآنند که بواسطه ریاضت و گوشه نشینی تعدیل اخلاق و تقرب الی الله حاصل میشود اما مسلک انبیا و تعالیم آنها اینست که انسان باید صحت داشته باشد و مشغول باشد تا بتواند خدمت بعالم انسانی نماید

2 اگر از ضعف بنیه و بیکاری انسان ظلم بکسی ننماید این از برای او کمالی نیست بلکه کمال در اینست که قدرت و مشغولیت داشته باشد و ظلم نکند

3 مثلاً اگر کسی فلسی نزد او موجود نباشد کرم و بخل او معلوم و ظاهر شود

BDA2.149-150x

ABU1673*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-20*

Now Europe in reality is in the utmost beauty and adornment. Material civilization has advanced greatly. It is a body in the utmost of comeliness, but regrettable it is that it is not animated by the spirit. How pitiful that it has not the heavenly illumination! How sad that it does not enjoy the Breathes of the Holy Spirit! It is a mirror in the utmost of transparency but a thousand times alas! that the rays of the Sun of Reality are not reflected thereon! It is a tree most verdant and elegant but alas! it produces no fruits. It is a flower with great delicacy and loveliness but how pitiable! it lacks sweet fragrance. Outwardly it is very progressive but spiritually it has no motion whatsoever.

Come! Will you? Come ye together! Concentrate your spiritual forces! Arise with much fervor and enthusiasm! Show ye a united effort! Let a new attraction take possession of your hearts! Let a new spirit sweep over your temples, so that the Fire of the Love of God which is enkindled in your holy of holies may flame forth and set a spiritual conflagration to the whole of Europe. You must not rest day and night till you have breathed in this body a new spirit and ignited a light in this lamp.

DAS.1913-02-20

ABU2238*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-20*

The greatness of the American journey is not now known. Ere long its glories shall fill all the books and pamphlets of the world. There will be no other mention except this. Do you see this French Republic with all its wealth and position? Its duration is limited but the efficacy and significance of that trip are unlimited.

You must appreciate adequately the value of these divine Bestowals. For example thou cannot comprehend fully at present the significance and greatness of thy trip to Nice and thy mission there. In the future it will become evident.

If thou couldst measure the height and depth of the marvelous events which have transpired and are transpiring in the Cause thou wouldst write down every word I utter with the pen of diamond upon the page of gold.

DAS.1913-02-20

ABU2733

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-20

How dead to all spiritual emotions are the people of Paris! The inhabitants of this city are engrossed in the whirlpool of pleasure and self-gratification. When I look upon Paris it seems to me it is like unto a corpse on which creep thousands of worms. These worms climb up and down through the dead, putrid corpse sucking its blood and pleased with its flesh. They do nothing else.

DAS.1913-02-20

ABU3052

Words to Madame Scaramuchi, spoken at Rue St. Didier 30 on 1913-Feb-20 in Paris

The Cause of Baha'u'llah is the same as the Cause of Christ. For example this room is now lighted, but some one comes in and turns off the light through his ignorance, and we are steeped in darkness. Then another person coming in and hearing voices and lamentation turns on the lights and the room is again illumined. He may renew some of the furnitures but the light and the room - are always the same.

DAS.1913-02-20

ABU0058

Address to L'Alliance Spiritualiste on 1913-Feb-21 in Paris

We observe that every movement which establishes unity and amity brings in its train life and every cause which promotes differences and enmity carries death in its wake. Every philanthropic movement is born through love and unity and every movement which has produced ruin and devastation has been born through hostility and differences.

We must strive untiringly, perchance we may discover a plan whereby amity and unity will result. Today there are many affiliations inaugurated to bring about more or less unity.

The first link which creates love and justice is the family bond, the second is the patriotic bond, the third is the racial bond, and the fourth is the civic bond. These, although useful in their own limited spheres, are not potent enough to bring about the unification of the entire race. Have we not learned often and with much sorrow that there has been a quarrel between the members of a family, or the inhabitants of one land, or the denizens of various states, or the individuals of different cities?

A permanent peace in the world of existence can be established only through the power of the spirit. Spirit is the ruler over the body. If the people are emancipated through one spirit, there is not a trace of doubt but that the greatest bond of union and harmony will be established amongst them.

History informs us that every age has its special ties which bind the people together; but the strongest tie of all ages, the unbreakable tie which binds the hearts together, is the tie of true religion. Religion has been the means of uniting contending nations and harmonizing warring tribes. There is no agency on this planet more potent than the power of religion. Consider for a moment that in the era of Christ there were many nations who were thirsty for one another's blood, carrying at intervals fire and sword over the border lines. There were the Romans, the Greeks, Chaldeans, Assyrians and Egyptians. It was impossible to unite these conflicting tribes and peoples; but when the power of religion came into action it swept away all these barriers and cemented these nations that for ages had been waging war.

By the word religion I do not mean the present dogmatic and theological superstitions which are in the hands of the people. By religion I mean the world of celestial attributes. After the

moral aspect of humanity becomes readjusted, then the greatest unity will be realized; but without this moral readjustment it is impossible to establish harmony and concord, for it is a fact that war, conflict, friction and strife are but the visible results of deterioration of morality and corruption of character. But when the morality of humanity is beautified with praiseworthy virtues there will be an end to war.

For example, we observe that certain tribes and nations that are in a state of savagery desire warfare, such as the tribes of Peninsular Arabia and Central Africa. Their moral world is dark. Morality has reached a higher level in the western countries and whenever war is declared between two nations it is not always carried on with the same pitiless methods of torture and is more or less temporary. Many reforms are introduced among civilized nations - such as care of the wounded, non-molestation of the noncombatants and the observance of certain international laws entirely unknown to the savage tribes.

In these days there must needs be a mighty power of accord instilled into the nations. The principles of the oneness of the world of humanity must be proclaimed, understood and put into practice, so that all the nations and religions may again remember the long-forgotten fact - that they are all the progeny of primordial humanity, Adam, and the denizens of one land. Are they not breathing one air? Is not the same sun shining upon all? Are they not the sheep of one flock? Is not God the universal shepherd? Is he not kind unto all?

Let us banish the phantasmal thoughts of east and west, north and south, European and American, English and German, Persian and French.

Consider the creation of the infinite universe. This globe of ours is one of the smallest planets. Those stupendous bodies revolving in yonder immeasurable space, the infinite blue canopy of God, are many times greater than our small earth. To our eyes this globe appears spacious; yet when we look upon it with divine eyes, it is reduced to the tiniest atom. This small planet is not worthy of division. Is it not one home, one native land? Is not all humanity one race? Creationally there is no difference whatsoever between the peoples.

How short-sighted we would be should we try to divide a room into the eastern and western corners. The geographical division of this world is an exact parallel. Through our ignorance and lack of viewpoint we divide this common home, we divide the members of this family into various races, we divide religion into different sects and then with those suppositional division we wage war against one another; we shed one another's blood

and we pillage one another's possessions. Is not this unpardonable ignorance? Is this not the height of injustice? Were we just and could we observe without prejudice we would realize that there are no fundamental differences. For the last six thousand years there have been wars and contentions between the various nations and in every age we have had some great culminating catastrophe.

Were we given the vision of human brotherhood we could not have engaged in warfare. Consider how humanity has retrograded from its ideals, for it glories in fratricide. If one person kill another he is called a murderer and the civil authority brings him before the law; but if he kill one hundred thousand people on a battlefield, he is hailed as a conqueror. Is not this like unto some blood-thirsty wolf glorying in that he has wantonly strangled a hundred thousand sheep in a night? If a person steal one franc he will be branded as a thief; but if he pillage a whole country will be acclaimed a great hero. How ignorant is humanity!

From a physiological standpoint human beings differ from carnivorous animals. Their teeth, unlike the lion's, are not made for tearing flesh. All the functions of the human body are created for love and goodfellowship and it is evident that the continuation of this world of humanity depends upon the practice of these attributes and the destruction of the world of humanity lies in war and conflict. But through long custom and usage savagery and blood-thirstiness are kneaded into the very being of man and the Godlike attributes which contribute to the powers of treaty-making and international laws have not been sufficiently strong to stem the tide of warfare.

There must needs be some tremendous force to upraise the standard of eternal friendship between nations and this force must come through self-sacrifice and universal service.

At a time when the Orient was in the dark night of cataclysmic ignorance, His Holiness Baha'u'llah, like unto a glorious sun, shone forth from the eastern horizon. In the midst of contention and the clashing rivalries of the Oriental peoples he boldly proclaimed the doctrine of the oneness of the world of humanity. Numerous souls who had the courage of their convictions gathered under his banner.

In order to promote universal peace and the confederation of the nations, they were ever ready to give up their possessions and their lives. His Holiness Baha'u'llah suffered imprisonment, exile and incarceration for fifty years. While under chains he raised his voice and summoned the people to the tent of unity. More than twenty thousand hastened to the

arena of sacrifice and while singing songs of joy were martyred at the hands of the executioners.

The governments of the east arose with great determination to exterminate this cause. They held councils and said, "We must uproot the tree of this community and abolish the foundation of this palace of universal peace which these people desire to found"; they said, "We want to carry conquest to other countries, we desire to make other nations captive, we wish to extend the boundary of our dominions and defend our frontiers. How are we going to do all these things except through militarism? And as Baha'u'llah's aim is to prevent war we must destroy him and his followers so that his ideals may not take root and flourish."

This illustration proves that those who live in the divine law are self-sacrificing in this path; for they have proven it by their deeds. They are neither visionaries nor utopians. With the greatest might and strength they have arisen to serve their fellow-men. Through their marvellous power they are establishing amity between the various nations and religions; they are working incessantly day and night.

Today in the Orient those souls from amongst the various sects, religions and nations who have accepted the teachings of Baha'u'llah are cemented together with the power of affinity and love. Were you to enter any of their conferences in the Orient you would behold the Mussulmans, Buddhists, Jews, Christians and Zoroastrians associating together in a spirit of unity and brotherhood to such degree that no one could differentiate one race from another. It is as though they had previously been opposing forces and were welded into one consciousness.

These souls have reached the highest station of self-sacrifice. Should the occasion arise, all that they possess would be freely given in order to unfurl the banner of the solidarity of the human race over the religions of the east and the west, so that all differences might be annulled and all peoples from one end of the earth to the other might sing in accord the song of life and peace, that it might be borne on the wings of light to the throne of the father, there to be blended with the symphonies of the heavenly angels and thus heaven and earth become harmonized with the golden strains of the music of unity.

Be it known that there is but one foundation to the religion of God. The apparent differences have come through ignorance. Words differ but the purpose is one.

Consider how ignorant and rapacious is man. Domestic animals live with their kind in peace and harmony. If you bring

together sheep from various countries, from France, Persia, America, etc., not one would contend: "I am a Persian sheep," or "I am an American sheep." Let us at least live together as these animals would. Is it fitting that we should be more savage than they? Again, if you collect in one room doves from Asia, Europe, Africa, America and Australia, cooingly they will love one another.

Man, who is endowed with intelligence, must not be less than they; for the greatest bounty in the world of existence is the mind which should lead men to love and concord. We must exercise the functions of such a holy power in the path of love and not expend it upon the inventions of Krupp guns, Mauser rifles and Maxim's rapid-firing cannons. God has endowed us with intellects, not for the purpose of making instruments of destruction; but that we might become diffusers of light; create love between the hearts; establish communion between the spirits and bring together the people of the east and the west.

Every cherished effort must extend its powers to other souls. Is there anything more cherished than the mind of man? We must expend this faculty in the cause of human union, for we are the children of one father. A delicate spiritual power is ever exercising an influence over the hearts and minds of men. Why should we abandon the holy power which binds us together and cleave to the barbarous traditions which keep us apart?

The world of existence is like unto an orchard and humanity is like unto the trees. All these trees are planted in the same orchard, reared through the heat of one sun, watered with one rain. We must be the cause of the adornment of this orchard. The world of humanity is like unto a rose garden and the various races, tongues and people are like unto contrasting flowers. The diversity of colors in a rose-garden adds to the charm and beauty of the scene as variety enhances unity. Why should we not look upon the human world with rose-colored vision?

If this warfare and conflict are not entirely effaced, if the whole world of humanity is not united and in accord, if the various races refuse to associate with one another, how can we ever aspire to the realization of that dream of the millennium of which it is said, "The earth will be transformed into a delectable paradise and all the children of men will live in the utmost happiness"? If the members of a family are perfectly united it will add to their comfort and joy. If the people of a city are inspired with civic unity the whole community will advance. If the inhabitants of a great continent become one spirit in different bodies marvelous progress will be made and if the people

of the entire globe are welded into one great commonwealth the prayer, "Thy kingdom come, Thy will be done on earth as in heaven," will be a reality for each will have the kingdom within himself.

What sublime happiness! What God-inspired progress! What a heavenly ideal! What a divine disposal!

I request that each one of you work for this great end and hold fast to every means of harmony, that this blood-thirstiness may be forever quenched; that the horizons of the world may become illumined by the rays of a divine humanity and the east and the west become radiant with the light of its Lord.

DAS.1913-02-21, ADP.175-184

ABU0952

Words to a Persian prince, spoken on 1913-Feb-21 in Paris

...the discussion became general about the conditions of Persia and Turkey; the unfortunate reverses that these two Islamic nations have had during the last two generations, owing to the lack of public spirited servants and misadministration of the government affairs.

The Master related a story to illustrate his point. He said, [then] that Mirza Taki Khan was of the ablest and most astute statesman that Persia has produced for a long time. Although he committed the greatest mistake of his life when he ordered the martyrdom of the Bab and the friends, yet as [we] always remember the ability of even our worst enemy and never overlook justice, therefore we acknowledge the public services of this able man. After the martyrdom of the Bab he himself confessed that he has made two errors in his life. One the death of the Bab; the other the appointment of a poor Prince to the governor-generalship of one of the Provinces of Persia, for he swallowed up the government taxes.

In short this Prince Minister was a marvel of system and organization. Within the short space of two years he organized for the government 100 regiments of drilled soldiers - a well-disciplined army. He systematized all the departments and established their foundations upon a solid basis. Although he has never been in Europe yet he introduced many wonderful reforms.

One of the most puzzling questions of that time-and even today-was the proper distribution of the salaries of the government employees. Often the arrears would accumulate to such an extent that the Minister of Finance would reduce them to a third or a fourth. This caused great many complaints and dissatisfaction on the part of the employees. For while they did not receive their salaries in time, they would borrow according to the sum which the government owed to them and the sudden reduction brought the creditors to their doors. However, this Prince Minister so reorganized the Finances of the country that the first day of every month, every employee would receive a small package containing his name on it, with full salary. This in itself was considered nothing short than miracle.

But the Ministers of State fearing his control and power, poisoned the mind of the Shah that this man is ambitions and little by little he desires to usurp your throne. The Shah also believed in these rumors and caused him to be killed in the most atrocious manner.

DAS.1913-02-21

ABU2699

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-21

Pride and haughtiness are the worst qualities. If a person becomes the possessor of the whole world he must not become proud. Humility is the most shining star in the crown of man.

Inasmuch as we are all created from the same substance, why should we prefer ourselves above others? We are all humans. We are all the children of one Father; the sheep of one Shepard; the members of one family; the birds of one orchard, the flowers of one rose-garden, the waves of one sea, the rays of one Sun; the stars of one heaven and the servants of One God.

Let us all be humble before the signs of God and treat each other as brothers.

DAS.1913-02-21

ABU2562*Words spoken on 1913-Feb-21 in Paris*

- 1 Some are of the opinion that, by practising asceticism and withdrawing from society, one can rectify one's character and draw closer to God. Yet all the Prophets of God have enjoined a way of life, and have articulated a set of teachings, that call on people to maintain good health and be engaged in some kind of work, that thereby they may render service to all humanity.
- 2 Were a certain person, physically weak and disengaged from work, never to wrong anyone, this would hardly be a demonstration of virtue on his part. On the contrary, real virtue would consist in his refraining from such oppression while he is able-bodied and engaged in some work.
- 3 For example, if we consider a person who does not have even a cent to his name, we cannot determine from his indigence alone whether he is generous or miserly. A person who enjoys great wealth, however, is in a position where his generosity or miserliness can be clearly demonstrated...
- 1 بعضی بر آنند که بواسطهٔ ریاضت و گوشه نشینی تعدیل اخلاق و تقرّب الی الله حاصل میشود اما مسلک انبیا و تعالیم آنها اینست که انسان باید صحت داشته باشد و مشغول باشد تا بتواند خدمت بعالم انسانی نماید
- 2 اگر از ضعف بنیه و بیکاری انسان ظلم بکسی ننماید این از برای او کمالی نیست بلکه کمال در اینست که قدرت و مشغولیت داشته باشد و ظلم نکند
- 3 مثلاً اگر کسی فلسی نزد او موجود نباشد کرم و بخل او معلوم و ظاهر شود الی آخر بیانہ الأحملى

BDA2.151

MHMD2.189

ABU0254*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-22*

At the time that His Holiness Baha'u'llah was in the mountains of Sulymanieh one of the young rugged, illiterate kurds inhabiting in the valleys came to see Him. The Blessed Perfection is kind to him and his love grows for Baha'u'llah. His name was Mollah Ali Mardan. Although he had the title of "Mullah" yet he was illiterate. He did not know anything about faith but ardently he adored Baha'u'llah. Everyday he would leave his flock and go to the cave to hear the Blessed Perfection speak.

Finally the time came that Baha'u'llah through the pleadings of the friends returned to Bagdad and a new life and hope were infused in the bodies. Shortly after the return of Baha'u'llah, the father of Mulla Ali Mardan tells him I see thee in depression and gloom. If thou desirest to go to the "Holy Man" thou

mayst go. The young man is beside himself with joy and leaves his humble home instantly.

When he arrived in Bagdad he came right to Baha'u'llah. He had a round felt hat on his head and rough woolen-camel clothes, very picturesque. As he was a most simple man he mixed his Persian with Kurdish dialect and the result was very amusing. Baha'u'llah received him with graciousness and open arms.

As the inspector of the custom-house was a devoted follower of the Blessed Perfection He sent for him. When he arrived, Baha'u'llah pointed Mulla Ali Mardan to him "This is my friend" He said "I hope you will give him a position in the custom House." "Very well" the inspector respectfully answered. and the "friend" of Baha'u'llah was properly installed in work with fair wages. Little by little he advanced and all his associates liked him because he was willing to serve and to learn.

One day he came to Baha'u'llah and said my father and mother and my relatives are in great need and poverty. I must assist them. The Blessed Perfection told him: Be confident. God will greatly assist thee and will make thee prosperous. The Inspector next day increased his wages and made with him an agreement that of the profits he makes he will give him 3 per cent. The first year Mullah Ali Mardan made a net sum of 8,000 dollars. Then he sent seventy mule-loads of clothes and utensils and rice, candy, tea, coffee etc to his family.

The next step was his partnership with the Inspector. The latter, however getting old in service and desiring to retire from the field of activity was looking around for an able successor. The "friend" of Baha'u'llah answered all his requirements and to the amazement of all the people of Bagdad Mullah Ali Mordan was one day given the official position of the Inspector of the Custom House. "Who is this illiterate Kurd who is constantly climbing up?" everybody was curiously inquiring. But he managed the affairs very dexterously and introduced many reforms in the administration. Later he bought a house and remodeled it and sent for his family.

At the time, there was a great merchant in Bagdad who had one daughter. There were many suitors for her hand but all of them were rejected. One day Mullah Ali Mardan comes to Baha'u'llah and without any introduction he says I desire to get married with the daughter of this merchant. No one would have believed for a moment that such a thing is possible; but strangely enough the merchant accepted him as his son-law. Great preparations were made for the marriage ceremony. The bridegroom expended several thousand dollars; he arranged

several feasts for the poor of the city. The marriage was one of the capital events of the city. After sometimes a child was born to him. He became very famous throughout those parts. He served the government in a deal with a Jew and as a reward for his service he was decorated and received a title.

Many people knowing that he is Baha'i, would claim that they are Baha'is and in this fashion get either reduction on duties or caused them to be free. When Baha'u'llah heard about this, He asked why does he rely upon the mere statements of these people? He said, because they mention your name, the name of the Blessed Perfection I do not want them to be disappointed; otherwise I know that they are not telling the truth.

He would come often in the Presence of Baha'u'llah and says "Oh My Lord, through your mercy and bounty I have become a King! Were it not for your tender care and protection I would have now been living in the mountains tending to my flock but now I am a King; a King because I have acquired all this wealth; a greater King because I have your love. With this love I am greater than all the Kings of the world."

DAS.1913-02-22

ABU2819

Words spoken on 1913-Feb-22 in Paris

- 1 From the day when the Most Exalted Pen moved regarding the Persians and the blessed will was directed toward their glory and honor, the Persians became more honored with each day and made greater progress.
- 2 However, some of them were heedless of the influences of the Most Exalted Pen - they did not know what was the cause of this honor. Rather, they fell into heedlessness and pride and did not appreciate the value of these bounties. Therefore they fell into tests and difficulties.

MHMD2.192

- 1 از روزیکه قلم اعلی دربارہٴ فارسیان حرکت نمود و ارادہٴ مبارکہ بر عزّت و احترامشان تعلّق یافت هر روز فارسیان عزیزتر شدند و ترقّی بیشتر کردند
- 2 اما بعضی از آنها از تأثیرات قلم اعلی غافل بودند ندانستند کہ سبب این عزّت چیست بلکه بغفلت و غرور افتادند و قدر این عنایات را ندانستند لهذا در امتحان و زحمت افتادند

BDA2.153-154

ABU1304

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-23

- 1 Sultan Abdul Hamid imprisoned us for forty years. Were I free during these forty years now this Cause [would be] well-spread in America and Europe. This would have brought to them much progress. At one time Abdul Hamid became very suspicious because his spies reported to him that Abbas Effendi is carrying a large correspondence with America. So I gathered 250 letters which have just arrived and mailed them to his private Secretary to be translated and shown to him. When the Sultan reads them carefully, he inquires from his Secretary whether there is anything else in these letters than might incriminate Abbas Effendi. "No. There is nothing else" he answers.
- 2 "These letters are very strange indeed. I do not know what to do with him. Suppose that all the Baha'is are destroyed by the Shah in Persia. I may also kill those that are living in my country. What can we do with these Americans? It is impossible to do away with them. I am puzzled what course to take." The Secretary says "I have often said to your majesty that these people do not interfere with politics. It is better to leave them to themselves. Because if any harm comes to Abbas Effendi at this time his followers in America will create many complications for you which will be most difficult for any of us to unravel."
- 3 This Rasheed Pasha who was here today was once the most powerful governor-general of all Syria. He was moreover the confident spy of Abdul Hamid. All the inhabitants of Syria were afraid of him. If he reported by cable to the Sultan that any man or any number of men are plotting against him, tomorrow they were disappeared. Once I told him that a number of Americans have come to see me. They have certain religious and scientific problems that they wish me to solve for them. If you think that their stay here is in any way against your policies I will send them away immediately. He answered: "Oh no! We are very proud to have a man amongst us who can attract the American people through his wisdom and knowledge."
- 1 چهل سال ما را در سجن عکا نگاه داشتند اگر آزاد بودیم در ممالک آخری چه قدر کار میدیدیم چه نتایج عظیمه راجع بشرق حاصل میشد (بعد فرمودند) در ایام اخیر و شدت سختی از جمله کارهاییکه کردم این بود که دویست و پنجاه پاکت از مکاتیب احبای امریکا یکمرتبه برای سلطان عبدالحمید فرستادم که بهیند در مراسلات بهائیان ابداً مذاکره سیاسی نیست جمیع را ترجمه کرد خواند کاتبش هم همین مطلب را باو گفت که این حزب بهیچوجه در امور سیاسی مداخله ندارند
- 2 او فکری کرده گفت گیریم ما در این بلادو ممالک ایران بهائیان را تمام کنیم با امریکائیا چه توانیم کرد پس بهتر اینست که حضرات را بحال خود واگذاریم و همچنین اینطلب را کاتبش باو گفت که اگر بعدالبهاء آسبی وارد شود حتی امریکائیا از حضرت سلطان رنجیده می شوند
- 3 همین رشید پاشا که حالا از اینجا رفت حاکم بیروت بود جمیع اهالی سوریه از خوف او می لرزیدند و از معتمدین سلطان عبدالحمید بود و ما سالها دوچار اینگونه نفوس بودیم تا بصرف قدرت کلمه الله بلند شد و جمیع اعناق خاضع گشت (عرض کردند با وجود حبس و زندان هم کارهایی کرده اید که نتایج مهمه آن بشرق راجعست و همه سبب عزت و سعادت مشرقیانت) فرمودند با بودن آزادی و حصول اسباب هم بدون تأیید الهی هیچ کاری از پیش نمی رود اما با تأییدات او بدون اسباب کامیابی حاصل می شود دشمنها دوست می گردند و نفوس مستکبره با اعناق خاضعه ساجد میشوند

DAS.1913-02-23, MHMD2.194-195

BDA2.155-156

ABU3201*Words to a Christian girl, spoken at Rue St. Didier 30 on 1913-Feb-23 in Paris*

Christ and the Bible be for us; the Pope and all the priests be for you. We follow Christ and not the priests. We give more importance to what Christ said than what the Pope and the cardinals say. We are the followers of Christ. We love him and are always ready to sacrifice our lives for him.

DAS.1913-02-23

ABU0956*Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-24*

In this Baha'i Dispensation the question of deeds is most important. Confession and acknowledgment do not mean Faith. Faith means Deeds and in turn Deeds mean Faith. If a Baha'i is confirmed in Deeds, he is accepted. His faith in and acknowledgement of the station of Baha'u'llah do not bring him in the rank of the people of the Kingdom of Abha.

In order to be accounted as a Baha'i, he must live in accord with the Teachings of Baha'u'llah; he must become a center of Merciful emotions; the rays of the sun of perfections must emanate from him; he must be kind to all the inhabitants of the earth; he must strive to become a cause of general welfare; he must consider his enemies as his friends; he must return justice for injustice; he must look upon all humanity - the rich and the poor, the learned and the ignorant, the high and the low, the aristocrat and the democrat, the employer and the employee, those who live in Mansions and those dwell in dark, cold, wretched tenement-houses, those who are well-fed and those who have no bread to eat, - as members of his own family; he must know and believe that the whole earth is his native land, he must be sympathetic with all the people.

To cheer up and sympathise with those who are in sorrow and carry laughter and the sunbeams of happiness in the hearts of all the children of humanity. To the sick he must become a nurse. For the oppressed, he must be a shelter. To the extent of his ability he must assist and take care of the poor ones in the community. He must give a share and a portion to those who

are deprived. He must be a balm of healing to every wounded one and a breath of spirit to every dead one. In short he must demonstrate his love for all the people through every loving means.

Just as light appear through an illumined lamp, likewise these deeds must appear from a person who calls himself a Baha'i; otherwise one does not become a Baha'i by merely acknowledging the station of Baha'u'llah... These are the qualities of a Baha'i. If such lights emanate from a person he is a Baha'i; if these rays do not emanate from him he is only a Baha'i by name.

When we say "Man," immediately we imagine in our mind certain attributes with which the "Man" is imbued! When we say "star," by this word we designate a light-giving stellar body. When we say a "tree", it must yield fruits. When we say the word "perfection" we look forward to its manifestations. Otherwise it is a word without meaning, a name without significance.

DAS.1913-02-24

ABU1340

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-24

The inhabitants of one of the provinces of Persia desired to get free from the onerous burden of Military Conscription which was laid upon them by new laws put in force by the then Minister of war. One amongst them said I will do something so that the whole province become exempt from this law. They were naturally very glad. In Teheran there is a Military square in the centre of which they have mounted on a platform a great cannon; so this man got a hearse and bringing it near this platform stationed himself beside it started to cry, bemoan and lament. People passing by asking him "what is the matter." He said "this friend of mine has dropped dead here. He was a poor man, please contribute something for the ceremony of his burial. Everybody gave him something. Now mark well that the hearse was empty.

At twelve o'clock the Minister of war came out of his office and seeing a crowd went to investigate. When the man saw the Minister of war coming he added to his cry and lamentation.

“What is this?” The Minister inquired. “Your Highness. This man who is from the province of [...] has dropped dead here. He was a stranger amongst us and I am trying to collect money from these noble citizens for the expenses of his burial.”

“How did it happen that he died in this place?”

“Your highness, it is a very sad story. It shows the tender sensibility of this man which is a marked characteristic of the inhabitants of the province of [...]. As he was passing by the cannoniers were practicing. He heard the noise of the first gun and his whole frame shook. He heard the noise for the second time and he fell down to the ground. The third booming of the cannon caused his death.”

The Minister puts five francs in the palm of the man and passes by. Tomorrow a law was issued that the province of [...] is exempt from military conscription.

DAS.1913-02-24

ABU1675

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-24

There were three persons who started to journey together. One was from the province of Tabriz, the other from the province of Esphahan and the third came from the province of Kashan. On their way they were discussing the probability of being attacked by highwaymen.

The man from Tabriz said if we are attacked by the robbers I will unsheathe my sword and kill as many as I can. The man from Esphahan said “I will make a big bluff; if you kill four, I will brandish my sword and cry out, “why I am going to put an end to them by killing ten.”’ The man from Khashan said I will open the baggage, spread the table and eat.”

It so happened that they were attacked. The Tabrizi killed four, the Esphahani commenced a big demonstration and the Kashani was eating. The robbers seeing this, reasoned amongst themselves:- If the first man has killed four of us, the second man will be more terrible, for he is crying that he will kill every one, and what [will] the third man do when he has finished

eating[?] He will certainly be dreadful foe. Let us take to our heels.

DAS.1913-02-24

ABU2131

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-24

When a person desires to destroy his house to build a new one on its site, first of all, he must make the plan ready, then the bricks, the stones, the lime etc. and then engage in the demolition. Now it is true that the present day religions are like unto dilapidated houses.

The religion of Baha'u'llah is preparing slowly yet assuredly, the materials out of which the Temple of Humanity shall be constructed. What are the materials? They are Faith in God; the love of God, the Knowledge of God, the trust in God. It will also use in the new Temple all the good materials which are found in the old buildings.

Then it will be the glorious, palace of God wherein all his children shall abide for ever in peace and joy and love.

DAS.1913-02-24

ABU3752

Words spoken on 1913-Feb-24 in Paris

The wisdom of my sojourn here in Paris, as well as the results it will yield, consist in the admonitions I have imparted to the people of the East, and the awareness I have instilled in the Persians – and this to a degree greater than has been achieved with the inhabitants of Paris themselves!

حکمت و نتیجه اقامت در پاریس برای تذکر
مشرقیان و آگاهی ایرانیان بیش از اهالی خود
پاریس است

BDA2.157

MHMD2.197

ABU2242*Words spoken on 1913-Feb-24 in Paris*

- 1 The people are exceedingly heedless. They must be made to understand by force how agitated people became in the time of Christ - even Peter denied Him three times. But in this Most Great Cause, the companions and loved ones remained so firm and steadfast that they gave up their lives dancing and stamping their feet in the field of sacrifice, and their firmness, steadfastness and self-sacrifice astonished minds.

1 مردم خیلی غافلند باید آنها را بزور فهماند که در زمان مسیح چه قدر مضطرب شدند حتی پطرس سه مرتبه انکار حضرت نمود اما در این امر اعظم اصحاب و احباب بدرجی ثابت و مستقیم ماندند که در میدان فدا پاکوبان و رقص گان جان دادند و در ثبات و استقامت و جانفشانی محیر عقول بودند

- 2 (Then He said:)

2 (بعد فرمودند)

- 3 We raised the call with utmost power in all the cities and lands of the West, and presented conclusive proofs to the deniers regarding the divine Manifestations. We gave glad tidings of the appearance of the Promised One and the rising of the Sun of Truth from the Eastern horizon. We promoted the eternal glory of the East. But the Iranians themselves are heedless of this great bounty and unaware of this mighty favor.

3 ما در جمیع مدن و بلاد غرب بکمال قوت ندا نمودیم و در اثبات مظاهر الهیه برای منکرین اقامه دلائل قاطعه کردیم بظهور موعود و طلوع شمس حقیقت از افق شرق بشارت دادیم عزت ابدیه مشرق زمین را مروج بودیم ولی خود ایرانیان از این موهبت کبری غافلند و ازین عنایت عظمی بیخبر

MHMD2.198

BDA2.157-158

ABU2166*Words spoken at Rue St. Didier 30 on 1913-Feb-25 in Paris*

- 1 As mention of Manuchihr Khan, the Mu'tamidu'd-Dawlih, had been made, the Master began to relate accounts of the sense of justice, the capability, and the pure intentions he demonstrated during his tenure as governor of Isfahan:

1 بمناسبتی ذکر معتمد منوچهر خان فرمودند و حکایت از عدالت و کفایت و خلوص نیت او در ایام حکومتشان در اصفهان و میفرمودند که

- 2 I am filled with happiness at the thought and mention of such blessed souls as him. Whenever I hear a reference to him – or to Mirza Abu'l-Qasim, the Qa'im-Maqam – it stirs me to my very core.

2 من بیاد و ذکر آن نفوس مبارکه خوشنود و خورسندم هر وقت ذکر ایشان یا ذکر میرزا ابوالقاسم قائم مقام می شنوم باهتزاز می آیم

- 3 At a meeting with Manuchihr Khan, this question was posed to the Bab: 'Was the Qur'an intended only for those who were present at the time of its revelation, or was it addressed also to those who were absent?' The Bab responded, 'There is no distinction between present and absent in the estimation of God.'

3 وقتی در مجلس معتمد از حضرت نقطه اولی پرسیدند که آیا قرآن تنها برای حاضرین حجت بود یا خطاب بغائبین هم بود جواب فرمودند نزد خدا حضور و غیابی نیست پسر کلباسی گفت

At that moment, the son of Haji Muhammad-Ibrahim Kalbasi declared, 'My late father has not said any such thing in his treatise!' After considering this man's remark, along with the unfairness of the other mullahs more generally, and comparing it with the decisive answer the Bab had given, Manuchihr Khan underwent a transformation and pledged his allegiance to the Bab at once. Consider how fortunate was the life he lived as a result of his justice and fairness, and how doomed were the fates of those who practised tyranny and oppression. How high was his rank, and how low the estates of Mirza aqa Khan and Mirza Taqi Khan!

مرحوم آقا (پدر من) در رساله خود چنین
نفرموده‌اند از گفته او و بی انصافی سایر مآلاها
در مقابل جواب قاطع حضرت اعلی فوراً معتمد
منقلب و مؤمن شد ملاحظه کنید که او چه
حیاتی بسبب عدل و انصاف یافت و دیگران چه
هلاکت و ممانی بسبب ظلم و اعتساف جستند او
کجا و میرزا آقا خان یا تقی خان کجا

4 The Master then said:

4 (بعد فرمودند)

5 I strove to the utmost so that Mirza 'Ali-Asghar Khan, the Aminu's-Sultan, might be aided, but he paid no heed. In the days when Mulla 'Ali-Akbar' and Haji Amin were imprisoned, the Aminu's-Sultan spoke of them favourably; as a result, the Blessed Beauty said [to me]: 'Send a letter to him.' Accordingly, I wrote the Aminu's-Sultan to the following effect: 'Every edifice shall ultimately fall into ruin, except for service to the threshold of God. Render service, then, to the court of God, that you may find the path to His threshold.'

5 من بسیار سعی کردم بلکه امین السلطان میرزا
علی اصغر خان مؤید شود ولی نشنید چون در
ایام سجن جناب ملا علی اکبر و جناب حاجی
امین کلمه خیری گفته بود لذا جمال مبارک
فرمودند برای او پیامی بفرستید آن بود که من
این پیام را فرستادم که هر بنیائی عاقبت ویران
شود مگر خدمت باستان یزدان پس خدمتی در
دیوان الهی ثما تا بایوان رحمانی راه یابی

6 As Nasiri'd-Din Shah had removed the Aminu's-Sultan from office by that point, I dispatched Jamal Effendi to travel from 'Akka to Qum to give him this letter, in which I assured him that he would be aided and confirmed. The Aminu's-Sultan received this letter with the utmost respect and even kissed it. Yet when he returned to Tehran and regained the premiership, on the one hand his affinity for the Baha'is was chilled by that old hyena, and on the other he himself waxed proud and heedless with the passage of time. As a result, divine confirmations were withheld from him and grievous dangers befell him.

6 و چون در زمان ناصرالدین شاه معزول شد من
جمال افندی را از عکا بقم فرستادم و او را
وعده نصرت و تأیید دادم و خط مرا هم با
کمال احترام گرفت و بوسید اما باز چون بریاست
بطهران برگردید از جهتی پیر گفتار سبب نمودت
او شد و از طرفی خود غافل و مغرور گشت لهذا
تأیید نیافت و در خطرات عظیمه افتاد

BDA2.158

MHMD2.198-199, STAB#117x

ABU1775

Words spoken at Rue St. Didier 30 in Paris, 1913-Feb-25

When His Holiness the Bab arrived in Esphahan, [Manuchehr] Khan who had been converted from Christianity to Mohamadan religion was the governor of the City. From the beginning he was attracted to the Cause, but one day something happened that made him a believer.

the Bab was present in a meeting with the governor when suddenly the arrival of the son of the Chief of the Ulamas of the city was announced. Having seen the Bab he wanted to show his superior knowledge by propounding a question. He said:- There are certain statements in the Koran. Are they addressed to those who were present or are they addressed to those who are absent? If they are addressed to those were present, then they do not apply to us, we are free from any responsibilities; but if they were intended for those who were yet unborn, we were not there. How is it possible that God addresses those who are absent! Is this right? He is not going to punish us for non-compliance. How can you account for this contradiction?"

The Bab simply answered:- "In the Presence of God, there is no Past, Present, or future. There is an Eternal Now."

The Mullah finding himself completely defeated by this matchless, simple answer, said "My father does not teach this way." The Governor seeing that he is going to launch on the sea of vituperation, said "It is enough!" This was the beginning of his belief.

DAS.1913-02-25

AB08156

To: Unknown, in London

Date: 1913-Feb-25

O thou my beloved! Be not unhappy. Let not thy thoughts be scattered. Man under the circumstances of tests must be patient, must be firm, must be steadfast. Thou must withstand these events with the power of thine heart. Know thou of a

certainty that these events are ephemeral. They are not permanent. Like unto fleeting shadows they shall vanish. Therefore let thy trust be in God for He is the Eternal and the Everlasting. Live thou in the station of resignation and contentment so that thy heart and soul may obtain peace and serenity. Do thou ever possess the immensity of heart so that it may never be contracted. Be thou stirred with the Divine Glad tidings so that thou mayst hold in thy grasp the Chalice of imperishable Happiness and discover the brilliant star of age-abiding felicity and rest!

May thy heart be happy!

DAS.1913-02-27, BSTW#015

ABU2740

Words spoken on 1913-Feb-25 in Paris

- 1 Speak in gatherings, become like a flame of fire, be like a shining star so that you may illumine this city. I work day and night that you may spread your wings, cause others to progress, and guide them to utterance and teaching.

1 در مجامع صحبت کنید مانند شعلهء نار شوید مثل ستارهء درخشنده گردید تا این شهر را روشن نمائید من شب و روز کار میکنم که شماها پر و بال باز کنید دیگرانرا ترقی دهید و بر نطق و تبلیغ دلالت نمائید
- 2 Otherwise if a person is not confirmed and assisted in the Cause of God, he bears no fruit and his life remains without effect. Every lamp will eventually be extinguished and every melody will be forgotten.

2 و الا اگر انسان در امر الله مؤید و منصور نشود ثمری ندارد و حیات او بی اثر ماند هر سراجی عاقبت خاموش شود و هر نغمهء آوازی فراموش گردد

MHMD2.200

BDA2.159

AB10496*To: Slater, Ida B et al., in Chicago**Date: 1913-Feb-25*

...O Thou Heavenly Baha! We are weak and Thou art Powerful, we are poor and Thou art the Treasury of wealth! Confirm us! Bestow eternal joy to heart and soul! Keep us firm in the Covenant and make us detached from the people of discord! Breathe in us a new spirit! Confer upon us divine strength! Rend asunder the veils of superstition and cause the shining forth of the rays of Mysteries. Verily Thou art the Kind and Thou art the Powerful!

ای بهاء آسمانی ما ضعیفیم و تو توانا ما فقیریم
و تو کنز غنی تأییدی فرما جان و دل را سرور
ابدی بخش و حیات سرمدی ده ثابت بر میثاق
بدار و از اهل نفاق بیزار کن روحی جدید بدم
قوتی شدید بخش پردهء اوهام بدر انوار اسرار
برفروز توئی مهربان توئی توانا

MMG2#133 p.149x

BLO_PT#052.24

ABU0325*Interview with president of Alliance Spiritualiste, Rue St. Didier 30 in Paris, 1913-Feb-26*

‘Abdu'l-Baha: “You must sow the seed of love. They destroy, you construct. They take life, you confer life. Now is the time for work! To spread the law of Love at such a time is the greatest of all the works. Strive that the benign influence of Love permeate through the hearts of all men. They are thinking and waging war, you practice Peace and conciliation.”

President [of the] Spiritualist Alliance:- “There are many advocates of universal love, but there are some newspapers subsidized by the Manufacturers of Cannons and powders to write all the time of war and the glories of conquests.”

‘Abdu'l-Baha: “Never mind! The Will of God in this century is the promotion of Love amongst mankind. We must not look at the petty contrivances of the Militarists. These things shall pass away and the Will of God will become victorious. Those who serve the Cause of Love are confirmed. Let nothing discourage you. Cry out the word Peace. Push ahead. Seest thou not the light?”

P.S.A. “In France the educated and cultured class ‘desire’ peace and love.”

A.B. “To ‘desire’ a thing and to ‘work’ for a thing are two different stories. There is an individual of the army who sits

in his own house, eats, sleeps, and enjoys himself and talks about war. There is another member of the army who is in the battlefield, fighting the enemies and all the time gaining new laurels. The Baha'is are the army who are in the thick of the fight all the time. Now in the right wing, again in the left, and anon in the center. They do not rest one moment. The battlefield is crimsoned with the blood of more than 20,000 lives. Generals are drilling new recruits all over the world."

P.S.A. "Amongst the mass of every nation there are always some whose aim is international Peace but their number has been so far in the minority."

A.B. "Universal Peace cannot be established with the power of thought. One cannot make people love each other by the power of thought. Neither through scientific attainment or political sagacity can this aim be obtained. This can only be accomplished through the power of the Divine Spirit. It is impossible to bring this about through any other means. If you strike one blow in the face of a peace-loving Westerner he will not only get angry but he will either draw his revolver or dagger."

P.S.A. "According to the old custom of feudalism, gentlemen when insulted by each other fought duels but this is now forbidden by law."

A.B. "The Russian Emperor was the first Western Monarch to send out his famous declaration of Universal Arbitration, the result of which was the organization of the First Hague Conference. He invited all the nations to that Conference, therefore he was the Organizer of the Congress. But after the termination of the Conference the first person proclaiming war was him. That is why it is impossible to put universal Peace on a solid foundation without the assistance of the Divine Spirit. Thought is not a ruler over man. It often happens that the ego becomes the ruler. The thought is one way, the deed just the opposite way. For example, his thought is that justice is good, but the Ego steps in, whispers in his ears and he commits injustice. Science cannot become a governor over man; for we often witness that a man acts contrary to his knowledge. For example, he is a Doctor, he knows that certain food is not good for him yet he eats. Therefore Spirit alone governs the body. Man is captive in the hands of Spirit. Man by his power alone cannot establish universal Peace; until the Divine Spirit has taken complete possession of the world of humanity. When the Congress of La Hague was organized they asked me what is your opinion in regard to it? Will there be any beneficial results issuing from it? I answered that the members of this Conference are like unto bar-keepers who may convene a

convention in which they discuss the harms of wine-drinking, condemn intoxication, favor temperance and pass eloquent resolutions at their last session. But as soon as they come out of their gathering they go right ahead, open their bars and boom up their business. For we have seen that no sooner these worthy representatives came home with their resolutions, their governments pigeon-holed them and went on adding yearly to the naval and military expenditures as though there was no Hague Congress at all."

P.S.A. "It is true! We are really very unfortunately situated in France. Those people who love Peace, brotherhood, fellowship are either Socialists, freethinkers or agnostics. They have abandoned God and religion; but they are philanthropists, social reformers and they think in this path the regeneration of the world is possible. On the other hand, that part of the community which are religious, their religious thoughts are antiquated and out of time with the spirit of the time. Therefore those who have the so-called religion are thinking of the God of battle rather than the God of Peace and those who have no religion are trying to bring about brotherhood and unity, but they are unable, because they lack religious fire, enthusiasm, dynamic energy which are found in the Baha'i Revelation."

A.B. "Whosoever thinks of God will never think of war. These religions are the counterfeits [one word illegible]. People are walking in the footsteps of their ancestors. On the other hand the person who has not advanced toward God, will never be a peace-loving man. He may state it verbally, but when the occasion comes up he will be the first one to throw down the gauntlet. The Freemasons believe in brotherhood. When the Germans besieged Paris, there were Freemasons on both sides whose theoretic principle was peace and brotherhood. Bismark and the Emperor of Germany were Freemasons but how did they come up in action? The French people one morning raised the Freemason flag on the Fort. The Germans fired at them with their cannons."

DAS.1913-02-26

ABU1965*Words spoken on 1913-Feb-26 in Paris*

- 1 Divine Will has ordained the promotion of these matters. Surely whoever arises to spread these teachings will be confirmed. However, a spiritual power is needed to promote these issues - without such a conquering force, proper promotion is not possible.
- 2 Yes, many souls have such thoughts and ideas but are unable to act upon and execute them. Some, let us suppose, know what action is good and what is bad, but at the time of action, self and desire prevail and they are overcome.
- 3 When the Hague conference was convened and many souls from different nations and governments were present in that gathering delivering speeches about universal peace, I wrote to Iran that it was like wine sellers gathering to discuss the prohibition of wine and extensively debating its harms, but when they leave the meeting, they return to selling wine just as before.
- 1 اراده الهیه بظهور ترویج این امور تعلق گرفته البته هر کس بر نشر این آثار قیام کند مؤید می شود ولیکن در ترویج این مسائل یک قوه معنوی لازمست جز بچنین قوه غالبه چنانچه باید و شاید ترویج ممکن نه
- 2 بلی نفوس بسیاری در این فکر و خیالند ولی قادر بر عمل و اجری نیستند بعضی گیریم بدانند که چه عملی خوب است و چه بد ولی در وقت عمل نفس و هوی غالب و آنها مغلوب میشوند
- 3 در زمانی که مجلس لاهای تشکیل شد و از طرف دول و ملل مختلفه نفوس کثیره حاضران محضر شده در صلح عمومی خطابه ها ادا می نمودند من نوشتم بایران که مثل شراب فروش هائیکست که در حرمت شرب نمر اجلاس نمایند و در مضرت شراب بحث و مذاکره بسیار بمیان آرند ولی چون از مجلس بیرون روند باز کما فی السابق بیاده فروشی مشغول گردند

MHMD2.201

BDA2.160

ABU1478*Words to some visitors, spoken at Rue St. Didier 30 on 1913-Feb-27 in Paris*

Speaking about the fantastic hyperboles of the Suffists as regards the projection of spirit out of the body and even the transference of the body from one place to another the Master told this story which is recorded in the Sufi literature and believed as possible by many devotees.

There was once a Suffi in Baghdad who on a hot summer day went to the Euphrates river with his water-pitcher to carry water to his wife and children. Having arrived in the front of the river he thought it will be well to bathe himself for a few minutes. He took off his clothes and went into the river. He had one dip under the water but when he raised his head he

saw himself he is in the Nile, in Egypt. He got out of the river, borrowed some clothes from the nearby villagers and entered the city of Cairo. He lived there for 15 yrs, got a wife and had seven children. One day he went to Nile with other friends to have a bathing. When he entered in the cool water, one of his friends got near to him and pushed him under the current. He struggled to get above the water and once out of danger, he saw himself in the Euphrates, his clothes and water-pitcher standing just where he had them 15 yrs. Calmly he gets out of the river, puts on his clothes, fills the water-pitcher and goes toward his home. Here he finds his wife is waiting for the water. She receives it without any murmur or surprise. (Now to finish the realism of this unreal story, the Chronicler not being satisfied with this adds the following:.) After one year the Egyptian wife with [his] seven children travelling from Cairo arrived safely in Baghdad and found the husband and the father to their great delight and happiness.

DAS.1913-02-27

AB03188

To: Mrs White (Scotland)

Date: 1913-Feb-27

- 1 Your letter was received and its meanings were delightful. You had written about the relations between France and Scotland. The divine power of Baha'u'llah will connect East and West, South and North, and the banner of the oneness of humanity will wave at the pole of the horizons.

1 ای محترمهء ملکوتی نامهء شما رسید معانی دلنشین بود از روابط فرانسه و اسکاتلند مرقوم نموده بودید قوهء الهیهء حضرت بهاءالله شرق و غرب جنوب و شمال را بیکدیگر مرتبط خواهد نمود و علم وحدت عالم انسانی در قطب آفاق موج خواهد زد
- 2 As for the matter of drinking wine, this too is forbidden in the Tablets of Baha'u'llah. Surely throughout the world this pressing affliction will ultimately be eliminated through divine assistance and grace.

2 اما مسئلهء شرب شراب آن نیز در الواح بهاءالله ممنوع البتہ در جمیع عالم این بلای مبرم به عون و عنایت الهیه عاقبت منافع خواهد گشت
- 3 Regarding the matter of women seeking rights, this too is among the distinctive features of the teachings of Baha'u'llah, but this must be sought through the acquisition of perfections, the advancement of thoughts, the development of minds and souls, and divine spiritual power - not through impolite actions.

3 اما مسئلهء نساء حقوق طلب این نیز از خصائص تعالیم بهاءالله است ولی اینرا باید به تحصیل کالات و ترقی افکار و نشیو و نمای عقول و نفوس و قوهء روحانیهء الهیه طلبید نه بحرکات بیادبانه

- 4 As for the Eastern students who are in Scotland, they must certainly be assisted and means of comfort provided for them to reduce their financial burdens, as the people of the East are poor.
- 5 Regarding 'Abdu'l-Baha's visit to your home and the love and kindness He witnessed from you - this event will forever adorn and beautify the pages of history and will never be forgotten. Though it may seem unimportant to people now, in the future it will become the song of centuries and ages.
- 6 Convey most glorious greetings to the honored Mr. White and your sons and honored daughters.
- 7 And upon you be the Most Glorious Glory.
- 4 اما محصلین شرق که در اسکاتلند هستند البته باید معاونت آنها نمود و اسباب آسایش فراهم آورد تا تکلفات مالیه ایشان کم گردد زیرا اهل شرق فقیرند
- 5 اما ورود عبداله‌آ به خانه شما و محبت و مهربانی که از شما دید این قضیه صفحه تاریخ را الی الأبد رونق و تزئین دهد و ابداً فراموش نشود هرچند حال بنظر ناس اهمیتی ندارد ولی در مستقبل آهنگ قرون و اعصار گردد
- 6 بحضرت محترم مستر وایت و پسران خویش و دختران محترمه تحیت ابدع ابهی برسان
- 7 و علیک اله‌آه ال‌آه‌ی

DAS.1913-02-27, DAS.1913-03-09x, SW_v05#17 p.265x, MHMD2.214

BDA2.169

ABU1636

Words to some visitors, spoken at Rue St. Didier 30 on 1913-Feb-27 in Paris

There was once a Persian Baha'i who was very hospitable and always entertained new arrivals in his home. Although he was poor and did not have much yet everything he gained he spent over entertainment. But he had only one guest-chamber.

One day a man calls on him under the name of Baha'i. He receives him with open arms. This man stays in the house for one week, two weeks, three weeks, four weeks. He never goes out. The host somehow finds out that his guest is not really a Baha'i, otherwise he would not while away his time lazily, Baha'u'llah having commanded every one to work.

Finally one morning he goes to him and tells him that he has stayed long enough, that he likes to entertain other guests; if he likes to work, he will find for him, if he desires to leave the city, he will have money for his journey. "No, I do not want to do anything of the kind. But I will tell you a secret. The Holy Spirit has inspired my heart to stay in your home."

The poor man did not say anything and left the house. In the evening he returned with a big stick and went for the man. "Oh for God's sake, what are you doing!" the guest pleaded. "Just half an hour ago, the Holy Spirit inspired me to go and

get this big stick and drive you out of my house. There is no use for pleading. I must obey the command of the Holy Spirit.” The man had to leave the house.

DAS.1913-02-27

ABU2022

Words to some visitors, spoken at Rue St. Didier 30 on 1913-Feb-27 in Paris

A young man who was graduated from college applied for a position of teaching in a village far away from civilization. When he arrived at the village, the elders got together and consulted with each other how should they really know that this man is right in his claim. Finally one of them said, I know how to find out.

All of them came to call on the young man. This elder man who was going to try him asked him to write “cow” on a sheet of paper. He did it and presented it to the elder. “This is not the “cow” at all. I will show you how to write a “cow” and forthwith he started to draw the picture of a cow.

When he finished it he presented it to his friends “Now look here” he said “I will let you be the judges. I asked this young upstart to write “cow” and he wrote this small word here. In order to show him that he is a fraud and ignorant I wrote one myself. Now which is the cow?” The verdict was against the poor, young teacher and the position was lost.

DAS.1913-02-27

ABU2027

Words to the Master’s entourage, spoken at Rue St. Didier 30 on 1913-Feb-27 in Paris

Several Baha’is had a small hall room. One could hardly move in it. But as they did not care for these outward comforts, having the joy of heaven in their hearts, when toward the evening they returned from their work; all night they were singing,

chanting communes, so that even the neighbors who had every comfort envied them.

Then, a Persian, who outwardly claimed to be a Baha'i arrived in Baghdad. As he was going to stay only a few days - not desiring to rent a room - he came and stayed with our friends in the small crowded room. Of course they did not mind him. They hailed him as a brother, expecting that he will also enter in the spirit of their inner joy. But no, he started to criticize and make remarks on their crowded room and its humble appearance.

One of these men who was a simple, Kashani composed a line of poetry, addressed to him. It was very funny but to the point. The translation: "O thou our honored guest! God has given unto us an imperial palace! Look at its lofty dome! I wonder! What is the cause of thy rankling."

DAS.1913-02-27

AB10317

To: Graham Pole

Date: 1913-Feb-27

O thou revered Friend!

Thy letter was received. Its contents indicated that that illumined lady soared toward the Kingdom of the Merciful. Alas! that such a light which was shining in your Society has become extinguished, but it has become radiant in the Lamp of the Kingdom. She has obtained the Eternal Light. Therefore be ye not Sad!

The Magazines which you forwarded were received. I am most grateful to you for this Service. I will pray in thy behalf and beg for thee Divine Confirmation so that in Scotland thou mayest upraise the Banner of the Oneness of the World of humanity through the Assistance of Bah-o'llah and become the promoter of the heavenly Teachings which are the Spirit of this Age! May you always see His Holiness Baha'u'llah as your helper and assistant.

BLO_PT#103

ABU1544

Words spoken on 1913-Feb-28 in Paris

- 1 In the time of Christ, outwardly the acceptance of the disciples had no importance - people mocked them, saying "What station or worth do fishermen have?" They ridiculed and laughed at them. But later they understood what importance they had. Later it became clear and they regretted every moment of those times.
- 2 Abu Dharr al-Ghifari was outwardly a shepherd, and Abu Ayyub al-Ansari was a lowly man, but because they were companions of the Messenger of God, their descendants still take pride in their names. Aws and Khazraj were two tribes who were companions - one group were the Emigrants who had come with the Blessed Beauty from Mecca to Medina, and one group were the Helpers who were natives of Medina itself. At that time their station and worth was unknown - rather, they were mocked. If someone had said that after a thousand years your lineage will take pride in your name, they would not have believed it. But later their descendants became honored by their names.
- 3 So be mindful, be aware, be engaged in remembrance of the Blessed Beauty and be joyful that you are under His shadow and have a portion and share from His heavenly bounty. All eyes are blind and ears are deaf, but praise be to God, you have entered under His banner and are firm in His Covenant and Testament. For this gift, thousands of thanksgivings are needed in every moment that such favors have been bestowed upon you. For each of these favors, a thousand thanks are obligatory.
- 1 در زمان حضرت مسیح بظاهر اقبال حواریان اهمیتی نداشت آنها را مردم استهزاء می کردند که اشخاص ماهیگیر را چه شأن و مقداریست تمسخر مینمودند و میخندیدند ولی بعد فهمیدند که چه اهمیتی داشتند بعد معلوم شد و حسرت هر دقیقه ای از این اوقات را خواهند خورد
- 2 ابوذر غفاری بظاهر چوپانی بود و ابو ایوب انصاری مرد حقیری چون اصحاب حضرت رسول بودند سلاله آنها هنوز باسمشان افتخار مینمایند اوس و خضر ج دو قبیله از اصحاب بودند یکی مهاجرین که از مکه بمدینه با حضرت آمده بودند یکی انصار که اهالی خود مدینه بودند در آن وقت شأن آنها و قدرشان مجهول بود بلکه آنها را استهزاء می کردند اگر کسی میگفت بعد از هزار سال سلسله شما باسم شما افتخار خواهند کرد قبول نمی نمودند اما بعد سلاله شان باسم ایشان عزیز گردیدند
- 3 پس شما متذکر باشید بیدار باشید بذکر جمال مبارک مشغول و مسرور گردید که در ظل او هستید و از ملکوت فیض او بهره و نصیب دارید جمیع چشمها کور است و گوشها کر اما شما الحمد لله در تحت لواء او در آمدید و ثابت بر میثاق و عهد او هستید این موهبت را در هر دقیقه ای هزاران شکرانه لازم که چنین الطافی در حق شما مبذول شده این الطاف را هر یک هزار شکر واجب

MHMD2.203

BDA2.161

ABU1955*in Paris*

The sun of truth rises in each season from a different point of the horizon – to-day it is here, yesterday it was there, and to-morrow it will appear from another direction. Why do you keep your eyes eternally fixed on the same point? Why do you call yourselves Christians, Buddhists, Mohammedans, Bahais? You must learn to distinguish the sun of truth from whichever point of the horizon it is shining!

People think religion is confined in an edifice, to be worshipped at an altar. In reality it is an attitude toward divinity which is reflected through life.

“This movement eludes organization – it is the realization of a new spirit. The foundation of that spirit is the love of God; and its method, the love and service of mankind. Many who have never heard of this revelation teach its laws and spiritual truths. These people are performing what Baha'u'llah hath commanded though they never heard of him. The power of Baha'u'llah's words is compelling – therefore, you must know and love them.

For instance, in the spring season trees burst forth into verdure, though they are not conscious of the sunshine, of the falling rain or the gentle breeze – nevertheless, the power of nature urges them on to yield forth their fruits.

BSC.438 #797x, ADP.015-016, BSTW#096

ABU0903

Each religion teaches that a mediator is necessary between man and the Creator-one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the rays of the sun. This mediator between God and humanity has different designations, though he always brings the same spiritual commands. In one era he is called Abraham, in another time Moses, again he is called Buddha, another time Jesus, and yet another time Muhammad. They have all turned to the divine reality for their strength.

Those who followed Moses accepted him as the mediator; those who followed Zoroaster accepted him as their mediator; but all the Israelites deny Zoroaster, and the Zoroastrians deny Moses. They fail to see in both the one reality. Had the Zoroastrians comprehended the reality of Zoroaster, they would have understood Moses and Jesus. Alas! the majority of men attach themselves to the name of the mediator and lose sight of the real purport. Therefore did Baha'u'llah cry, 'O God, deliver us from the sea of names!'

Man must turn to the light and not think that the form of the lamp is the essential, for the lamp may be changed; but he who longs for light welcomes it from whatever lamp it shines. If the Jews had really understood Moses, they would have accepted the Christ; but they were occupied with the name, not the truth, and when that name was changed, they denied the reality.

It is the same with the Christians today. What a pity that they are worshipping a title. They see only the garment. If one recognizes a king by his garments, one would not know him were he to assume a different garb.

Who is the Christ? When one sees the Christ qualities shining from another lamp, one must recognize that light. We may say that this flower is exquisite; we must not say that it is the only beautiful one. Its perfections are of the divine bounty, a bounty that is universal and unlimited in its manifestations. The marvelous bounties of God are continuous. Should the outpouring of light be suspended, we would be in darkness. But how could it be withheld? If the divine graces are suspended, then divinity itself would be interrupted. Even men ask for continuity.

We have eyes, and we desire eternal sight. Blindness is an imperfection. We have ears; deafness is a deficiency. As long as we consider these as imperfections in the human world, will they not be even greater defects when we consider the divine world? The bounty of God is without beginning and without end.

We must adore the Sun of Reality, no matter from what horizon it may appear, rather than worship the horizon; for if we concentrate our attention upon one horizon, the Sun may arise from quite another point, and we consequently be deprived of the Sun's bestowals. These benefactions are the bounty and guidance of God, the favor of God. This is spiritual progress.

ABU0875

The obstacle which prevents the so-called religious man from accepting the teachings of God is literal interpretation. Moses announced the coming of Christ. The Israelites were awaiting him with the greatest impatience and anxiety, but when he came they called him Beelzebub. "The conditions laid down in the Bible for the coming of the expected one were not fulfilled," they said. They did not understand that the conditions were symbolical.

For instance, it is written – "He will come from an unknown place." Jesus came from Nazareth. "How can this be the Messiah?" they reasoned. "It is written – he will carry an iron scepter, that is to say, his shepherd's staff will be a sword. This man has no sword. It was prophesied – he will be seated on the throne of David; behold this man has not so much as a mat whereon to sit. He was to spread the law of Moses; this man, on the contrary, seeks to destroy it. How can he be the promulgator of God's law?" they scornfully laughed.

It was prophesied that the east and west would be united under the Jewish law; the animals would be at peace one with another; that the wolf would no longer devour the sheep. They did not see these conditions fulfilled. Roman tyranny enveloped the world and they crucified the Christ.

The Jews were blind to reality. The real Christ came from the city of light in the eternal realms Christ is a king. His shepherd's staff, that is, his tongue, was a sword dividing the true from the false. The throne of David is not a material throne but an eternal kingdom. Christ re-established this kingdom; it has been forgotten. Christ conquered the east and the west. This means a spiritual victory, not a material one.

Animals were to live in peace. This means the Chaldeans, the Syrians, the Romans, the Greeks, who were to make peace among themselves, for Christ spread the cause of peace. As the Jews did not understand these things, were deprived of the beauty of the Christ. Behold again, the Christians are expecting the stars to fall and Christ to appear in the clouds, yet these are but symbols. They are awaiting a Christ from a heaven that does not exist.

Let us awake! Let us acquire a new intelligence in order to interpret the symbols and become acquainted with the mysteries. The real Christ's spirit has come again from the supreme apex to illumine the world.

In the Gospel, Jesus said, "I am come from heaven." Physically, he was born of a woman, but the Christ's reality is from the city of eternity, for the heaven is not a place but a state of consciousness.

Man has a sacred power which permits him to discover the inner significances, the reality of invisible things. Ponder over these statements, so that the portals of divine wisdom and infinite knowledge may open before thy face.

DWN_v2#12 p.094-095, ADP.036-038

ABU1349

In the Gospels it is written that the Christ said: "I have many things to say unto you, but ye cannot bear them now! But when he, the spirit of truth, is come, he will guide you unto all knowledge." Christ is alluding to a person, because he says, "When he is come, he will not speak of himself, but whatsoever he shall hear, that shall he speak." This means by the power of innate knowledge.

Some Christians claim that the Holy Ghost descended after the resurrection of the Christ and that Christ is alluding to this. But as the Holy Ghost was always with the Christ, is this logical? Again he says, "He will guide you unto truth," he will be better for you than I. He adds, "Until I go, he cannot come." Endeavor to understand the divine words, otherwise difficulties will arise. Had the Jews understood symbology, they would have understood the Christ. The holy books are full of significance and must never be taken literally. Elijah also was expected to come from heaven, and the Christ said, "Elijah is none other than John the Baptist." The reality of John was in the supreme concourse. It is essential to have divine perception in order to see the truth, to hear the call, and obey – liberating the hearts from all earthly attachment.

The mountains being shaken before the coming of the messenger means that great peoples – great as mountains – are shaken and become transplanted.

I hope you will be the cause of opening the eyes and exalting the spirits to follow divine direction. Thus you will assist others to walk in the path of the good pleasure of the Lord. Assuredly it is not to eat, nor to sleep, nor to dress, nor to repose on the couch of negligence. Nay, it is to find one's way to eternity and understand the divine signs; to receive wisdom from the Lord

of Lords, and to move steadily forward like a great sea. This is my hope for thee.

SW_v08#02 p.028x, ADP.039-040

ABU0207

In former times men either became believers, or else they became enemies of the cause of God. For instance, in the time of Moses, all those who believed in him as a prophet and in the unity of God, became of the faithful. In the time of Christ, those who believed in the divinity of the father and that Jesus was the word, became disciples. Faith consisted in the blind acceptance of these truths and those who accepted were considered saved, the rest were doomed to perdition.

But in this day the question is far more important. Faith does not consist in belief, it consists in deeds. It is not sufficient to believe in Baha'u'llah and to say, "I am of the people of El-Abha"; we must act in accordance with the teachings of Baha'u'llah, who commands us to become centers of divine attraction, so that the attributes of God may emanate from us, that we may become wise and well intentioned to all the peoples of the earth in order to better the condition of all.

We must look upon our enemies with a sin-covering eye and act with justice when confronted with any injustice whatsoever, forgive all, consider the whole of humanity as our own family, the whole earth as our own country, be sympathetic with all suffering, nurse the sick, offer a shelter to the exiled, help the poor and those in need, dress all wounds and share the happiness of each one. Be compassionate, so that your actions will shine like unto the light streaming forth from the lamp. If the whole world should arise to deny this cause, we must not fight. Our only role is to spread the teachings. If it be accepted, all is well; if not, leave the people to God.

If we see a man acting after this manner we can say of him: "Verily, he is a reflector of servitude!" We cannot conceive of a star without light, a tree without seed. If we claim to be followers of light we must diffuse the light through our actions. To label ourselves will not be sufficient.

There are five hundred million people who call themselves Christians. If you compare their deeds with the text of the Gospels, you will find no likeness thereto. The real Christians are rare. The Christ exhorted men to be kind. The Christians

are fighting and killing one another, leading their young men into war, shedding blood, destroying dwellings, causing mothers to lose their sons and children their fathers. What has all this to do with the teachings of Christ? Is a man whose highest aim is bloodshed a Christian? Christ suffered in order to teach kindness. "O Father, forgive them, for they know not what they do." Thus he pardoned his murderers. How merciful he was!

The advanced men of all time have ever been persecuted and continually in adversity. He who discovered the movement of the earth and the relative immobility of the sun terminated his days in prison, because his teachings did not please the priests.

One who is wise in the ways of God sees that his words and deeds reflect the glory of God. I hope that the light of this glory may shine forth from each one of you, for this is the decisive proof - for this Baha'u'llah suffered - that he might educate men to become the educators of the world and spread truth abroad.

May ye attain to this station - upon ye be greetings and praise!

When the prophets of God appear upon this earth, their validity is established by means of certain proofs. One of the proofs is through the fulfillment of former prophecies, the second proofs are their creative words and phrases which salute the hearts of humanity, the third are their deeds and the fourth are their teachings.

The prophecies deal with dates and symbols which proclaim the end of each dispensation. In former books the conditions are explained concerning subsequent manifestors of the divine plan. But those who do not follow closely these things will not be convinced by proofs such as these. This then is not a final proof.

Miracles are likewise convincing to a limited number only. For instance, a Buddhist would not be convinced by the miracles of Moses which are proofs only so far as the orthodox Jews are concerned, because they love Moses. On the other hand the miracles attributed to Jesus Christ are refuted by the Jews as a whole, saying "No one lives today who has seen these miracles performed, therefore, who can bear testimony to them?"

A clear proof of validity lies in the achievements and here we are confronted by certain irrefutable facts. The prophets have come from the lowliest and most humiliated of the nations and in each age the prophet has raised his downtrodden nation to the highest zenith of prosperity and success among the nations of the earth. For instance, His Holiness Christ was quite alone.

He was a Jew from among the Jews. He came at a time when the Israelites were under the yoke of the Romans. He revived the people till they were transferred from one state of existence into a higher state of existence.

At a time when the East was enshrouded with superstition and hatred, Baha'u'llah flooded these regions with his glorious light. Under the chains he unfurled the flag of the oneness of the world of humanity; in the prisons he spread the principles of universal peace and brotherhood; from behind the barracks he wrote his famous epistles to the kings and rulers of the world, arraiging the oppressors of the earth and calling upon them in the name of God the exalted not to place their sovereignty above that of His Highness the Almighty. He admonished them on the part of the wronged ones to listen to the call of the new day else their kingdoms would pass out of their hands and would fall into the hands of others. "Know that brotherhood hath been proclaimed - even so hath this matter been recorded upon a mighty tablet with the strong pen of God."

A supreme proof is the teaching. For instance the precepts of Christ were sufficient proof of his validity. There is no greater proof than these teachings. They were the light of that cycle and the spirit of that age. All that he said accorded with the needs of the humanity of that time. They were peerless and unique.

Consider His Holiness Baha'u'llah and his teaching. They are the spirit of this cycle - the light of this age. They illumine the dark places of humanity, for they address themselves to the heart of the race. For instance, the greatest evil of this century is war. In the new age Baha'u'llah has prohibited war. The need of this century is universal peace - Baha'u'llah has instituted it. The most urgent requisite of mankind is the declaration of the oneness of the world of humanity - this is the great principle of Baha'u'llah. That which will leaven the human world is a love that will insure the abandonment of pride, oppression and hatred. The principles of Baha'u'llah are the remedy and balm for the wounded world; and without their inculcation, reconciliation between the nations will not be reached. These very teachings of Baha'u'llah are the greatest proofs of his claim. Such a power hath appeared from him as will suffice to convince the whole world.

The proof of the sun is its light and heat.

DWN_v3#03-4 p.024, ADP.041-046

ABU2194

O God, O God, I glorify Thee O my Lord, my hope, my beloved and the object of my life. Verily Thou knowest my humility, my evanescence, my poverty, my agitation and my shortcomings. I call on Thee with a heart overflowing with Thy love, a spirit rejoiced by the outpourings of Thy oneness, and a soul resting in Thy commemoration and praise.

O Lord, O Lord, verily these are souls who are attracted to the kingdom of Thy holiness, hearts enkindled with the fire of Thy love and spirits soaring toward the atmosphere of Thy grace.

O Lord, O Lord, illumine our eyes with the rays of the sun of Thy reality, suffer our ears to hear, under all circumstances, the call of Thy kingdom, the El-Abha.

O Lord, O Lord, make us firm in Thy Cause, humble before Thy majesty, acknowledging Thy dominion, arising in Thy service and being engaged in Thy adoration.

Verily Thou art the clement; verily Thou art the Onipotent; verily Thou art the Merciful of the Most Merciful.

ADP.046-047

ABU0451

I pray for your health and happiness. Consider the distance I have traveled and reflect on the great desire I have ever felt to meet you. Praise be to God, through his bounty this meeting has been consummated. Happy are we to be gathered in one assemblage. My greatest happiness is the hope that we may meet one another in the kingdom of Abha, even as we meet here. May the effulgences of the splendor of God shine upon each one of us.

Praise be to God, that through the sufferings of Baha'u'llah souls are educated. Many there are shining from the horizon of eternal glory who sacrificed all, even to their lives and while under the sword cried, "Ya Baha El-Abha!" with radiant joy reflecting the power of Baha'u'llah. For love of him more than twenty thousand have quaffed the cup of martyrdom. While under the sword they danced with exultant joy. European? historians bear witness to these facts and even the enemies of this cause have recorded stories of the martyrdoms, reputing to Baha'u'llah a supernatural power.

I wish to tell you the story of two martyrs; one was a Persian nobleman, a favorite at court, possessed of much wealth and known throughout all the country. When it was discovered that he was a follower of Baha'u'llah, this glorious man was taken into custody and in company with another thrown into prison without food or water. The third day one of them requested the jailer to give him a cup of tea. Struck with his attitude of humility, the jailer did as requested; thanking him the prisoner said: "I am exceedingly sorry to trouble you, but pray have a little patience with our requests tonight, for tomorrow night we shall be the guests of God."

On the fourth day they were taken out of prison and two bears were made to dance before them; also several monkeys were brought, in order to humiliate them. Solomon Kahn and his friend were taken into a room, their breasts lacerated and in the yawning apertures lighted candles were placed. In Persia this is considered the most degrading form of torture.

Then they started on parade through the town. Solomon Kahn looking about him said: "There is no need for this commotion. Why such ado about our death? Verily, this is our wedding feast and we are very happy." Accompanied by a band and followed by many people, they were paraded through the bazaars and streets of the city. People pricked them with long needles, saying, "Dance for us!" With unflinching courage and exultant joy they walked along; from morn till eve walked they through the city. When the candles burned down, they were renewed by the jailers.

All the time our heroes were calm and happy and as they marched they smiled at the people on the right and left of them and looking heavenward murmured prayers. Finally they arrived at the outer gates of the city where each was cut into four pieces.

Teheran has four high gates and a section of their bodies adorned either side of the gates. Even while being dismembered, Solomon Kahn was praying and supplicating God. This story will be found in a history compiled by an enemy of this cause, for all has been recorded by the Shah's historians. At the end, the historian says of Solomon Kahn, "This man was possessed by an evil spirit." This account shows how readily the believers of God give their lives, how self-sacrificing they are, eternally firm and steadfast. These illumined souls are the result of the light of Baha'u'llah, who attracted them to the kingdom of God with such reflective power that like fixed stars these martyrs will ever shine from the horizon of El-Abha.

Ponder on this story that you may understand the mystic power of sacrifice, of faithfulness, how these martyrs were stirred with the good news of the new dawn.

Let us make a comparison with the days of Christ. He had eleven disciples only, for the twelfth was the cause of his crucifixion. The leader of the apostles was Peter and on the night of the crucifixion his faith was shaken and he thrice denied Christ, through afterwards he became firm.

All were shaken but Mary Magdalen. She was a veritable lioness. She gathered the others together and said, "Why do ye mourn? Did not the Christ foretell his crucifixion? Arise, and be assured. They have killed but the body; the reality can never die, for it is supreme, eternal, the word of God, the son of God. Why, therefore, are ye agitated?" Thus this heroine became the cause of re-establishing the faith of the apostles.

My hope is that each one of you may become as Mary Magdalen - for this woman was superior to all the men of her time and her reality is ever shining from the horizon of Christ.

Be pure - to be pure is to be selfless.

SW_v07#18 p.185x, ADP.047-050

ABU1801

As there is no one who has not his designated place in the world, for there is nothing useless on this earth, we must treat each individual with respect and affection, for each is a sign of the divine favor and power - that power which has been able to draw such a being out of matter, make of him a creature with sensorial faculties and endow him with intellectual and spiritual potentiality. This is one of the visible proofs of the divine power. Let us respect these living proofs.

The centers of progress for each age are the manifestations of God as seen in his prophets. In whatever country or at whatever time they appear, they are the focus of the creational day - for as the sun in the material heaven develops the material beings, so do these spiritual suns develop the world of minds and souls.

Let us turn toward the spiritual sun and acquire a light which will render the world luminous, so that we may be freed from matter and acquire celestial qualities, that this limited life may merge into the eternal.

When man thus adorns himself, he will progress every day with new vigor; his soul will become more and more sensitized and the laws and morals of the world will be reconstructed with divine conviction. Then man will make real discoveries, penetrate the mysteries and so reflect them that he will become the image of God.

BSC.450 #823-824x, ADP.058-059

ABU1953

Christ said, "Many are called, but few are chosen." The chosen have heard and understood the call from the divine assembly.

Man has two planes: the physical and the intellectual. The divine revelators have three: their physical condition, which is shared by all mankind - they eat, they sleep, they are sometimes ill, they become well again, they become fatigued, they undergo all that man can undergo; their intellectual degree and their holy reality which surrounds all beings and comprehends secrets. Their horizons enfold the universe, for they are the suns of real truth illuminating all the regions of thought, dispersing the darkness, uplifting the world of mankind and making the material world heavenly. Were it not for these divine messengers there would be no consciousness of continuity.

They are the focal points of all the human and divine attainments, for they bring eternal life and the promise of its fulfillment.

Other men, although able to evolve to a high degree, are still in the second condition; this third state is alone partaken of by the divine messengers although great saints have attained extraordinary pre-eminence and reflect the splendor of the sun.

May you be of those who have believed and obeyed; may you be of the few that are chosen rather than of the many that are called!

ADP.059-060

ABU1199

History is a record of incessant wars. There is not a spot on the globe that has not been crimsoned with the blood of men; the whole earth is blood-drenched. The basic reason for this slaughter is the division between religions - each sect considering the religion of others as barbarous and each deeming it a most sacred trust to shed the blood of the infidels. The environs of Acca have been stained many times with the blood of thousands.

But now Baha'u'llah has come with incomparable glory like the glow of the sun at midday, the moment of its greatest heat and light. The glory of God has proclaimed a cause that until now none had heard. He addresses himself to the whole of humanity, saying: "O people of the world, ye are all the branches of one tree, the leaves of one branch, the drops of one sea." Thus he announces human unity, strikes the universal chord of harmony between the races, nations and tribes and makes of the earth one native land. The world was in the darkness of indifference and Baha'u'llah is the light of unity.

One sees a reflected light in the thoughts of all, signs of the desire for this unity. Through Baha'u'llah hearts have been attracted. All are agreed that to establish justice between the members of the human family is the most stupendous task of the ages.

The cause spread first in Persia and from there through other countries. Many of those who speak of these ideals of unity are slow to realize that they emanate from Baha'u'llah - they talk as though the ideals emanate from themselves. The earth will receive the perfect sunrise when the teachings of Baha'u'llah are world-spread. When he says, "Ye are all the leaves of one branch," he infers the inherent differences between men, differences like unto the leaves. Nature manifests in various forms, but the basic element is the same. There is unity of essence and variety of expression.

Such differences as between the wolf and the sheep, for instance, between light and darkness, water and fire, are the cause of enmity. Water extinguishes fire in the same way that religious differences cause annihilation. Reflect on what is taking place today. men have forgotten the divine principles.

I hope you will become manifest lights.

ADP.060-062

ABU0306

Many divine messengers have appeared in Persia, the land of many sects. One of these sects occupies itself with ceremonies and forms and considers relations with other sects quite impossible. Its followers blindly accept the sacred writings. Another sect among the Shuhites attempts religious research and weighs theological questions and metaphysics and the Sufis have their own special dogmas. These groups spend their lives in useless arguments and wrangles and are continually at war with another.

In such a country as this, Baha'u'llah appeared following the Bab, and so widespread was the interest centering around these great ones that all forgot their animosities and in the mosques and religious gatherings spoke only of this revelation.

Then, when they saw hundreds from their own rank with fire and zeal adopting the banner of Baha'u'llah, all the sects with one accord united to suppress this spirit which grew stronger with opposition. Driven to desperation they exhorted their followers thus: "Let us arise and kill these people, imprison their women and children and destroy them to the root. They seek to change the old, well-established order of things and nothing of us will remain." The mandate went forth and reached even to the smallest village - nevertheless this cause continues to grow; no restriction or opposition could arrest its progress.

When Baha'u'llah left Teheran, he camped, with those of his disciples who followed him, in a square outside the city. Among his followers was the famous Kurrat-ul-Ayn, who, being a woman, was not allowed to camp with the others, but must seclude herself; so she had her tent pitched by a stream in one of the adjacent gardens, the walls of which bordered the square on three sides. You see how they honored customs thinking they reflected truth.

Up to this time the religion of the Koran was strictly adhered to and nothing had been changed in the laws of Islam. The women were completely hidden from the eyes of men, covering themselves with veils on going out, speaking to no man and living in their houses like prisoners.

During his sojourn in the rizwan, Baha'u'llah fell ill and ordered his bed to be brought and his tent to be placed near a stream. He was sleeping in his tent and three hundred followers were camped about. Kurrat-ul-Ayn sought Baha'u'llah's permission to come and see him in his garden. They replied that he was ill and could not go out. Kurrat-ul-Ayn answered

“Then it is I who will go to him. Behold, I seek his presence!” This was the first instance in the history of this cause that traditions were changed. It was the visible sign of the new creation. Up to that time no one knew Baha’u’llah was the one of whom the Bab spoke when he admonished his disciples to look for the advent of - “him whom God would manifest.” The people thought of Baha’u’llah as one of the followers of the Bab.

Kurrat-ul-Ayn, throwing back her veil, cried aloud, “Verily, that trumpet that you were expecting in the last day - it is I; that bell that you were listening for - it is I. I am sounding that bugle. The old customs are obsolete - the truth has appeared!” She arrived at the tent of Baha’u’llah, who had commanded he thus to summon the people. She addressed the men, “Why do you sleep? Awake from your beds of negligence! The sun hath arisen from the day-spring of pre-existence. Why do you drown yourselves in the sea of materialism? The king of might hath appeared! Behold the resplendent light! Listen to the songs of the new age! A new life is breathed into all existing things. The zephyrs of the divine favors are wafting upon you.” Then she told them to read the chapter of the Koran, entitled, “The Resurrection.” This chapter speaks of the last judgment for the Mussulman. They prostrated themselves. Some began to cry out; one cut his throat and another cursed this woman. To understand this scene one must know the Oriental mentality.

The Baha’u’llah stepped forth from his tent and explained the birth of a new cycle - that the horizons were flooded with new ideals - the antiquated laws were no longer valid - that a new revelation, a new light had come. He exhorted them to sacrifice themselves for it. From that moment the cause of Baha’u’llah leaped into a flaming torch.

These are the conditions under which this great universal movement began. Persia was in revolt. The government set itself against the movement, the ulema supporting the government. Terrible massacres ensued. They seized the body of Baha’u’llah and imprisoned him in Teheran where the ulema met and summoned him to appear before them in the mosque that they might question him and refute his statements. They searched one of his disciples and found on him a paper containing teachings in the Bab’s handwriting in which there were inaccuracies from their orthodox Mohammedan viewpoint. Baha’u’llah showed them with incontrovertible proof that the mistakes lay in their limited interpretations - that the reality of truth is one. They became enraged and put him to the torture of the bastinado, inflicting sixty strokes. They condemned him to death and ordered the executioner to

come with his instruments of torture to martyr their majestic prisoner. The governor, fearful lest the people should arise to vindicate Baha'u'llah, caused an opening to be made in the wall of the mosque through which Baha'u'llah was taken by night to the governor's house and after a time the order came to liberate him.

Such was the confusion reigning in Persia at this time - a people in revolt! For years murder and martyrdom were everyday occurrences. Up to the time when Baha'u'llah was exiled to Bagdad, every means conceivable was used to annihilate his teachings' but for one man killed, a hundred have come forward; for one family destroyed, a hundred have arisen and in this proportion are the friends of justice increasing in Persia and throughout the world.

Should you spend all your time in praising God, you could never be sufficiently grateful for having brought you to this great day of fruition when the tree of reality is bearing its fruit.

ADP.062-067

ABU1015

When we read ancient history, the history of the middle ages and the history of contemporaneous times, we realize how little the world of yesterday resembles the world of today. The scientific beliefs of the middle ages are disproved and of that which was credited by the ancients, few traces remain. In the same way laws outside of science have evolved and arts and even morals have changes. We can no longer live according to the laws and customs of former times.

Everything is transformed. The existing government of France cannot adapt itself to the requirements of the middle ages. As everything evolves, so also does religion - as witness the doctrines that are losing their influence today. All religious rites and ceremonies, when adhered to, become the cause of destruction and struggle. Look at the war in the Balkans. Can you imagine anything more terrible? Men have arisen against their brothers and both armies think they act in accordance with principle. If each side would put into practice the true principles of its own religion, there could be no further strife.

This is the day when dogmas must be sacrificed in our search for truth. We must leave behind all save what is necessary for

the needs of today, nor attach ourselves to any form or ritual which is in opposition to moral evolution.

Search untiringly for truth and reiterate the teachings which harmonize with the crying needs of the hour. This will be the cause of the progress of man, the illumination of the Orient and the Occident. The important thing is to spread the teachings of Baha'u'llah in our own century. Whoever listens to these teachings properly expounded will say, "Here is the truth - that which will render life a greater thing!"

In the whole world there is hardly one who is conscious of reality. Baha'u'llah in appearing has brought the force to rend the veils. He has spread the teachings which are the soul of our time, opened the doors to the seekers of the great law, breathed into the hearts a great love, united those who were at enmity and given victory to saints and pure spirits. After many tribulations he has shown man the kingdom, freed him from chains of prejudice and attached him to the world of truth. The light of divine favor is shining and will shine from century to century.

With the door of such splendor open, will you continue to be negligent? Let us prepare to sacrifice our lives, so that the divine conflagration may blaze in the east and the west. May it become a holocaust that will attract the entire race!

BSC.449 #818, ADP.067-068

ABU1957

I have been asked this question: In the Gospels one finds only spiritual directions, not particular directions for conduct as in the old testament. How is this?

The teachings of Christ covered a period of three years; the dispensation of Moses lasted forty years. After Moses led the people of Israel from the land of bondage, he found it necessary to inaugurate certain physical rules to show them how to live. In the lifetime of Christ only a small group gathered around him. After his declaration, his mission lasted but three years; there was neither time nor occasion for a complete code of laws. The essential thing is the spiritual law - the outer material law is of small moment, because material life has natural laws to protect it, but humanity lacks spiritual education and needs instruction on the divine qualities. Christ gave this great foundation, as did Mohammed, the Bab and Baha'u'llah. They

are all one. There is no difference in their teachings. When we come to kind actions and to striving for the highest ideals of humanity, these things remain the same in all ages, in all countries and in all tongues.

The sun is always the sun. According to the position of the earth we receive its radiation differently.

ADP.068-069

ABU0461

To see the joy of divine gladness on your faces is the cause of my happiness, for when I see you happy, I am happy also. The divine messengers come to bring joy to this earth, for this is the planet of tribulation and torment and the mission of the great masters is to turn men away from these anxieties and to infuse life with infinite joy.

When the divine message is understood, all troubles will vanish. Shadows disappear when the universal lamp is lighted, for whosoever becomes illumined thereby no longer knows grief; he realizes that his stay on this planet is temporary and that life is eternal. When once he has found reality he will no longer retreat into darkness.

Reflect on the tribulations the divine messengers endure in each age - exile, prison, the cross, decapitation; yet they ever remain tranquil.

Behold the apostles of Christ! They had many trials. The friends of Baha'ollah in Persia have undergone unspeakable calamities; their possessions were seized and destroyed, their children captured, their lives sacrificed; yet at the hour of martyrdom they danced with joy, for they were completely detached from the life of this world. Trials have never prevented men from knowing the happiness of the beyond. Nay, rather, this is the path.

Consider what fiery ordeals Baha'u'llah was called to endure! After a long incarceration he was exiled; yet day and night he diffused the light and guided men to truth. Baha'u'llah was imprisoned in an underground cell where he was chained for four months, then exiled to Bagdad, Constantinople, Adrianople and finally to Acca. One knows the prison there. For two years he lived in a dark cell and for seven years in one room. A number of pilgrims from Persia came to Acca expecting to see him liberated. They arrived at the very moment when he

was being conducted from his cell to the fortress where he lived seven years. After these nine years he was allowed more liberty, and, on parole, lived in a house in the fortified town.

Yet in spite of all difficulties, he was ever in an exalted state; his face shone continually. He had the presence of a king. One cannot imagine such majesty. One never thought of him as a prisoner - on the contrary, one would have said that he was enjoying the greatest triumph, for he drew his strength from divine power. Minds were exalted on beholding him, and Baha'u'llah never hid himself. He spoke courageously before all. "He is incomparable," declared the people, "but he is setting himself against Islam. Such a one is an honor to humanity," they said, "but a detriment to our religion; therefore, we must declare ourselves against him."

When Baha'u'llah wrote to the Shah of Persia, he called for a volunteer to take the letter. A young Persian by the name of Badi stepped forth. On the envelope Baha'u'llah inscribed certain words.

This inscription attracted Badi. His face shone. He delivered the letter and was martyred by the order of the Shah's ministers. In this letter Baha'u'llah had written, "O thou Shah, send for this servant to come to Teheran, gather together an assembly of the doctors and philosophers and he will discuss with them whatever subject thou desireth."

Then the disciples of Baha'u'llah addressed themselves to the Shah and said, "O thou just ruler, assemble the judges and priests that they may put a question to Baha'u'llah." But the ministers of the Shah replied, "Nay, rather, we must sound the alarm that all may beware of such a man." A learned philosopher said, "Verily, one cannot speak in his presence!" They criticized his disciples, denied his teachings,, but never his power!

Baha'u'llah proclaimed the cause of human brotherhood. In the midst of calamities he waved aloft the standard of universal peace; from captivity he summoned the kings of the earth to the cause of unity and world-wide love. The more they tried to stifle the proclamation the more it resounded throughout the world. Today it has reached from east to the west. Baha'u'llah was banished, but his dominion prevailed and spread. Oppression and despotism were unable to check it. How many Christians, how many doctors in Islam have sung his praises! Read the "Extracts of El Farhad," by Abul Fazl. One Christian wrote, "I am not a follower of Baha'u'llah, but his miracles are

incontestable.” A learned Mussulman said: “I cannot understand this man. His wisdom is infinite, but I am not a disciple.” The ignorance of all these men veiled their understanding.

Baha'u'llah states that Mohammed was a prophet of God, that Christ was the word of God and Moses the Friend of God. He affirms the principles, the spirit, the reality of each religion, giving lordly and abiding arguments and never indulging in vague sentiments.

SW_v13#05 p.101, ADP.069-073

ABU0587

The woman of the East has progressed. Formerly in India, Persia and throughout the Orient, she was not considered a human being. Certain Arab tribes counted their women in with the live stock. In their language the noun for woman also meant donkey; that is, the same name applied to both and a man's wealth was accounted by the number of these beasts of burden he possessed. The worst insult one could hurl at a man was to cry out, “Thou woman!”

From the moment Baha'u'llah appeared, this changed. He did away with the idea of distinction between the sexes, proclaiming them equal in every capacity.

In former times it was considered wiser that woman should not know how to read or write; she should occupy herself only with drudgery. She was very ignorant. Baha'u'llah declares the education of woman to be of more importance than that of man. If the mother be ignorant, even if the father have great knowledge, the child's education will be at fault, for education begins with the milk. A child at the breast is like a tender branch that the gardener can train as he wills.

The East has begun to educate its women. Some there are in Persia who have become liberated through this cause, whose cleverness and eloquence the ulema cannot refute. Many of them are poets. They are absolutely fearless.

The mother-in-law of Sultanu'sh Shuhada (sultan of the martyrs) was at Isfahan when the Bab declared himself. She was in the company of that famous woman, the poet Kurrat-ul-Ayn, and together they were stoned in the streets. When her son-in-law was imprisoned, she was living with her brother and the day they martyred him she passed her time in prayer, crying, “O God, help him to remain firm!”

This noble woman witnessed his martyrdom and that of her husband. She passed through great trials. They pillaged her husband's belongings and left her without support. In deference to her brother who was highly respected they did not again attack her openly; but the prince, governor of Isfahan, when he heard that she was at her brother's house sent for her. She entered his presence alone and hardly had he set eyes on her than he fell upon her with blows and kicked her till she became unconscious. Calling to his wife he said, "Come and see to what a state I have reduced this woman"; then he threw her out into the street.

Later, when her brother found her, she was half dead. In spite of this, as with a new impulse, she spread the cause everywhere. Her brother said to her, "Are all these troubles not sufficient for you, that you being again?" "I cannot help it," she replied. "I must go forward; if, however, my actions are a source of danger to you I will go away," – but he would not allow this and they remained together at Isfahan.

Years afterward she came to Acca where she died. She was one of the those women to whom I refer – one of the most eloquent and cultured. She knew the text of the Koran and of the Gospels by heart. She understood them. She was free and unafraid. Wherever she went she spoke of what she knew. By this I wish to illustrate the influence of Baha'u'llah on the women. You of the West can hardly understand the extent of this progress.

I hope for a like degree of progress among the women of Europe – that each may shine like unto a lamp; that they may cry out the proclamation of the kingdom; that they may truly assist the men; nay, that they may be even superior to the men, versed in sciences and yet detached, so that the whole world may bear witness to the fact that men and women have absolutely the same rights. It would be a cause of great joy for me to see such women. This is useful work; by it woman will enter into the kingdom. Otherwise, there will be no results.

COC#2115, ADP.086-088

ABU1653

Although a man may progress in science and philosophy, if he does not take advantage of the power of the spirit, he is incomplete.

Moses was neither a philosopher nor a scientist. Outwardly he was but a simple shepherd, but he was able to instruct and develop a whole nation which had been in a state of demoralization; but which through his influence reached a very enlightened civilization. Jesus Christ did not come from the world of princes or scientists. Outwardly he was but an humble artisan, his disciples simple fishermen. Why were these disciples able to do what philosophers and scientists failed to accomplish? You have the example in Peter who was assisted by the Holy Spirit, as have been all those who have enlightened humanity – for universal education can be accomplished only through the Holy Spirit.

Mohammed through his power was enabled to elevate a nation, for on his teachings a mighty civilization was constructed in the Arabian peninsula, the influence of which, as recorded in history, extended as far west as Spain. Let us be just. When a being, alone, in the midst of a savage tribe begins by teaching them and finally succeeds in raising them to a high degree of civilization, we must admit that he has an extraordinary power. What I mean is this – philosophy and science will not suffice to elevate and civilize a people who are in a bestial condition.

What philosophy has ever elevated a whole nation and influenced humanity? Philosophy of necessity is restricted to a small school and cannot have an essentially moral influence.

ADP.089-090

ABU2399

Your child will have extraordinary capacity. It will be a friend of God. Rear it in the teachings of Baha'u'llah. Rest assured your child will be assisted by the divine concourse and through this assistance it will exhibit a universal consciousness – for this cause encompasses the west and the east and children born under these conditions in this day will have the advantages of the universal illumination. Today some children are called prodigies, but the inheritors of this cause will attain to a degree

that the others, even though educated in the best schools and with every advantage, know nothing of.

Children blessed in this way before they are born are of the new race. I was born in Persia and while I nursed with my mother's milk I received truth. When a little child my first words were, 'Ya Baha El-Abha!'

SW_v09#09 p.101, ADP.092-093

ABU0608

Both in Europe and America I have spoken in churches of all denominations, in the Jewish synagogues and universities, even addressing a club of agnostics in San Francisco. Thanks be to God, to Baha'u'llah, I have nowhere encountered obstacles. Everywhere I affirmed the message of Christ and to the free thinkers I demonstrated the existence of God. Speaking to them, I said:

There are four means of knowledge. Among scientists and philosophers a method of attaining knowledge is through the senses, principally through observation. Light shows us that light exists. Reality is limited to the perceptible thing; all that is not perceptible is subject to doubt.

Among the ancient philosophers the infallible way to knowledge was through logic. The different schools of logic weighed everything in the scales of cold scholasticism. As to religious people their criterion has ever been the sacred text which must be accepted as final. One is not allowed the slightest reflection. "The word of God," they say, "is truth." Inspiration is the fourth criterion. Occultists say, "I have had a revelation. This truth has been revealed to me." For them everything outside direct revelation is viewed with doubt. So we have indicated the four criterions: the senses, reason, the sacred text, inspirations. There is no fifth.

Let us speak of the first criterion – that of the senses. Contemporary philosophers say, "We have spent our time in universities and laboratories analyzing composition. We have not encountered the spirituality of God, or any sign of the soul's existence. We are people of truth, intelligent, learned men, but we can find no proof of the existence of a divine being."

The senses mistake a mirage for water; the eyes see the sun move; your train or boat seems immobile and the landscape seems to pass by, planets look like fixed points of light; but they

have measurable dimensions. A lighted point set in rotation appears like a circle. These examples show the senses subject to error. How can we put our trust in them?

The test of logic is just as imperfect, for were this criterion perfect there would never have been the continual clash of opinion as to the sacred texts. How can they be interpreted by logic if the means be at fault?

Inspiration, what is it? Whence comes it? Is that which reaches our heart divine or satanic? How can we judge?

It is no proof of intelligence to reject everything which does not strike the senses. Nay, rather, such a one is brother to the animal. The cow has no idea of God; she does not know the soul. So the only difference between her highness the cow and a materialistic philosopher is that the latter takes a great deal of trouble! It is not a special or exclusive privilege to be the prisoner of one's senses; the cow is the example of this theory.

Man has a sacred power beyond the confines of the senses. The power of the rational mind is the power of the soul over the senses. This cycle is radiating love and the bestowals of God are descending like unto rain. Man's glory lies in the difference between him and the animals. In Persia a small child who has been taught to think universally can talk with the learned. The religious people no longer question the followers of Baha'u'llah, being unable to reply to their arguments. The priests and rulers call them necromancers, persecuting and martyring them; and with great joy these disciples give all their worldly goods and gladly lay down their lives for the cause of Baha'u'llah. They go to death crying aloud, "Ya Baha El-Abha!"

I supplicate to God that you may become inspired with a like spirituality. In the West you have not the same prejudices; you have not that fire of oppression, but have complete liberty of belief. Work, pray, day and night, and you will see the splendors of the kingdom of El-Abha descending upon you.

ADP.093-095

ABU1586

Materially, man is the prisoner of nature; the least wind disturbs him, the cold hurts him, the heat incommodes him, a mosquito irritates him; but when we consider the intelligence of man, an elephant is powerless before him, a lion is his prisoner, and a boy of twelve can lead twelve hundred animals. Man dries up the sea, inundates the desert, circumnavigates the globe, discovers what is under the earth, rides upon the air and creates new sciences. These are the signs of the crowning spiritual power of man, – that power which can make nature his prisoner.

Reflect on the divine forces. What has assembled us together? It is not a material but a spiritual force which has created this bond between our hearts, this attraction and affection for one another, – a power stronger than reason, a power which founds nations, creates human unity and makes us renounce the world to discover sciences and organize laws which work through all creatures. Man, the victim of a mosquito, by his spiritual intelligence is conqueror, for by spirit he is completed; he stands upright and gives well-being to humanity.

We must care for man's two natures; for as the material man makes certain demands for food and raiment and if not looked after suffers, even so his spiritual reality suffers without care. This is why the divine messengers come to the rescue – to care for the reality, that man's thoughts may unfold and his aims become realized, that he may inherit a new field of progress, for the spiritual side should be cared for as much as the corporeal; the help that comes is through the resuscitating breath of the Holy Spirit.

ADP.095-096

ABU1348

Each power is localized. Reason has its seat in the brain, sight in the eye, hearing in the ears, speech in the tongue. The force of gravity is localized in the center of the earth. Everything on the surface of the earth is attracted toward the center. Our light is localized in the sun. The heat of the sun transforms minerals, vegetables, animals, and man.

In the world of beings, some have specialized in statesmanship, some in morals, others in commerce, agriculture, art, politics,

laboratory work, or industrial activities, for these are the outer expression of spiritual, philosophical and scientific faculties. In brief, each individual expresses himself through some special occupation; but one does not hold the others in condemnation.

Certain religious teachers, however, think only of their creeds. They believe a holy war can conquer the world. They reason thus: "All the other religious teachers are in error and I am obliged to chastise them and show them their mistakes for their own salvation."

The belief of the friends of God is quite different. They believe that one must affiliate with all, love all humanity and seek ever to better its condition. God is one, the true shepherd of all creation. Let us be kind to every one in order to unify the world and spread affection abroad.

Let us be ready to give our lives, our fortunes, positions, achievements, in order that a new state of existence may be diffused throughout the earth. There are fellow-beings who are weaker than we are, let us strengthen them; there are those who are more ignorant, we must teach them; some are as children, help them to develop; many are asleep, awaken them; others are ill, heal them; never despise them. Be kinder to them than to the stronger ones. One must always be kinder to the weak and ill and to the children. Never seek to humiliate your brother.

Baha'u'llah is the sun of truth; all humanity will be illumined under his protection and whosoever follows his instructions in this day will feel the potency of his protection.

ADP.097-098

ABU1585

Man has different ways of approaching God. One man thinks he must make extraordinary efforts in science to arrive at the knowledge of the divine and another thinks that he must train his morals. The prophets teach us that the only way to approach God is by characterizing ourselves with the attributes of divinity.

Some people lay stress on fasting. They affirm that in augmenting the weakness of the body they develop a spiritual sensibility and thus they think to approach God.

Weakening one's self physically does not necessarily contribute to spiritual progress. Humility, kindness, resignation, and all these spiritual attributes emanating from great physical strength are acceptable to God. That an enfeebled man cannot fight is not accounted a virtue. Were physical weakness a virtue the dead would be perfect, for they can do nothing.

If a man be just, kind, humble and merciful and his qualities are acquired through the will-power – this is Godlike. A child cannot kill a man; but a Bonaparte can abstain from war, from shedding blood, from devastating countries. A dumb person will not speak ill of any one, a paralyzed hand cannot strike; but a strong arm can refrain from striking. Justice, love and kindness must be the instruments of strength, not of weakness.

Exaggerated fasting destroys the divine forces. God has created man in a way that cannot be surpassed; we must not try to change his creation. Strive to attain nearness to reality through the acquisition of strength of character, through morality, through good works and helping the poor, through being consumed with the fire of the love of God and in discovering each day new spiritual mysteries. This is the path of intimate approach.

ADP.098-099

ABU2290

Any soul that enters the kingdom of Baha'u'llah will enjoy an eternal communion with God. It is my hope that each of you may enter this kingdom. May you become thirsty for the water of reality. May you become hungry for the bread of the kingdom; for as His Holiness the Christ said, "He that drinketh the water that I shall give him shall never thirst." This means the apprehension of the ideals of the human world and of the heavenly realm. Day by day may you receive these concepts; day by day may you inherit this new state of consciousness till you become immersed in the sea of divine light.

This station is the ultimate result of human life; this station is the true fruit of existence; this station is the pearl of human consummation, the shining star toward which human destiny points. Practice the teachings of Baha'u'llah, and day unto day you will draw nearer the supreme horizon.

ADP.099-100

ABU2416

In this cause we have many principles to which we adhere, the most important is to avoid that which creates discord. We must have the same aspirations and become as one nation. Humanity must feel entirely united. Until this glorious century the power of unity has been ineffectual and the forces of discord have augmented. Men never reflect that they are brothers.

The divine power alone is potent enough to triumph over these religious, racial and patriotic prejudices. Alas! they have lost sight of the divine principles and are in a way to forget them entirely. Had the principles of unity, taught by the Christ, remained in the hearts, men would have refrained from war. Universalism must be retaught. Baha'u'llah has brought the force to unite the most antagonistic sects and bring all nations under one flag.

ADP.100-101

ABU1723

From the beginning the followers of all religions have believed in two seas, – one salt and one fresh; in two trees – the tree of good and the tree of evil. For this men have called one another heretics. Misinterpreting the divine commands, men have acquired prejudices and on these prejudices they have waged religious wars and caused bloodshed. Behold what is happening to-day! Men are killing their brothers, believing this to be the cause of salvation, believing that such work is approved by God, believing that those whom they kill will be sent to hell.

Baha'u'llah speaks to humanity in a different tone, declaring humanity to be like the leaves of a single branch, the branches of a single trunk.

For the new day hath dawned – awaken the sleeping ones! Thanks be to God, you are the beloved of the universe that love the whole world. Praise be to God your affection is for all, you are the enemies of none, lovers of humanity, a precious mine for the souls.

Thus will you disperse the heavy clouds of prejudice. The doors of the kingdom are open to you, the divine good news of the

ages has come to you. Go further into the teachings and you will arrive at the splendors of divine mysteries.

The teachings of Baha'u'llah will give to the hearts the necessary impulse for bestowing eternal life and will cause the breeze of the Holy Spirit to waft upon you, so that with a single heart you will turn toward God.

ADP.101-102

ABU1902

Until now it has been said that all religions were composed of tenets that had to be accepted, even if they seems contrary to science. Thanks be to God, that in this new cycle the admonition of Baha'u'llah is that in the search for truth man must weigh religious questions in the balance of science and reason. God has given us rational minds for this purpose, to penetrate all things, to find truth. If one renounce reason, what remains? The sacred texts? How can we understand God's commands and to what use can we put them without the balance of reason?

The priests are attached to ancient superstitions and when these are not in keeping with science, the priests denounce science. When religion is upheld by science and reason we can believe with assurance and act with conviction, for this rational faculty is the greatest power in the world. Through it industries are established, the past and present are laid bare and the underlying realities are brought to light. Let us make nature our captive, break through all laws of limitation and with deep penetration bring to light that which is hidden. The power to do this is the greatest of divine benefits. Why treat with indifference such a divine spark? Why ignore a faculty so beneficial, a sun so powerful?

ADP.102-103

ABU2106

I have been asked a question: "How can we know when our actions meet with the approval of God?" Sometimes passion incites us to action; the laws of nature attract us, we obey our senses; the other incentive is the comprehension of the direction of God. We must find out if our actions are divinely inspired and if they do not conform, then it is our sensations which speak. Let us ever weigh our deeds in the scales of the divine teaching.

When we speak let our speech be an outward evidence of the inner light, for we must speak the truth, otherwise we shall not act wisely.

I hope that you will all become eloquent. The greatest gifts of man are reason and eloquence of expression. The perfect man is both intelligent and eloquent. He has knowledge and knows how to express it. Unless man express himself in this day he will remain like a closed casket and one cannot know whether it contain jewels or glass. I desire that all of you may speak on the material and divine sciences with clear and convincing words.

ADP.103-103

ABU0766

I have been asked to speak of that which is eternal and that which is contingent. Is creation a manifestation or an emanation of God? There are two kinds of eternities. There is an eternity of essence, that which is without first cause, and an eternity of time, that which has no beginning. When you will understand these subjects all will become clear. Know of a certainty that every visible thing has a cause. For instance, this table is made by a carpenter; its originator is the carpenter.

Therefore as such objects are not self created, they are not in the nature of things eternal; but need an auxiliary-transforming force, although in their essence they are very ancient in time; but their ancient and eternal existence is not due to the temporary form.

For instance, the world of elements cannot be annihilated, because pure existence cannot be annihilated; and what we

observe are but transformative modifications in the composition of the essence. The combination of different elements has formed physical man; when the composition is destroyed the elements will return to their component parts. Complete annihilation cannot take place.

The universe has never had a beginning. From the point of view of essence it transforms itself. God is eternal in essence and in time. He is his own existence and cause. This is why the material world is eternal in essence, for the power of God is eternal.

A power is like a kingdom; it needs subjects and armies, for the constituents of a kingdom are rulers and subjects. The power of God is eternal and there have always been beings to manifest it; that is why we say that the worlds of God are infinite - there has never been a time when they did not exist. One can bring nothing forth from nothing, in the same way that which exists is never destroyed; the apparent annihilation is merely transmutation.

A mineral compared to us may be said to be non-existent, but in its own sphere it lives. When we die our bodies return to the mineral and vegetable world. This example shows the inter-relationship of the different kingdoms which is erroneously called annihilation.

All the wealth of contingencies is misery. If we know not the eternal, we are nothing, and as God is eternal, knowing God is a link to eternity. I pray you to reflect deeply upon this, that you may understand clearly. Many people think that creation is a manifestation of God, that the divine reality like unto the embryo in a seed, has come forth out of the seed and become a trunk, branches, leaves, flowers.

The prophets teach differently. Creation is an emanation from the creator. It is impossible that the eternal should become limited. A tree never becomes a creature: it never acquires sight nor smell; yet both are creations of God - creations in emanation.

Creation is like the sunlight; God is the sun. This light comes forth from the sun; that does not mean that the sun has become the light. The light emanates from the sun. Seek always to prove mysteries in the light of the rational mind. We must all become the light of this sun which is God; the light of the sun, the heat of the sun, the brilliancy of the sun, the bestowals of this sun.

ADP.106-108

ABU1016

There is a point on which the philosophers and the prophets differ. The philosophers make education the test of knowledge, holding that any man who receives sufficient education can attain a state of perfection. That is to say man possesses the potentiality for every kind of progress and education enables him to bring this into the court of objectivity.

The prophets say that something else is necessary. It is true that education transforms the desert into a rose garden, the virgin forest into an orchard, saplings into trees, and single flowers into double and treble flowers, but there is a fundamental difference in men. You may know ten children of one country, in the same school, under the same master, treated and fed in the same way. One of these children may make great progress, others may remain stationary. In the innate nature there are differences of memory, perception and intelligence. There is a superior, a middle and an inferior degree which corresponds to the difference in the fundamental estates of creation. While recognizing the influence of education we must also become acquainted with the innate disposition.

The prophets are sent to educate this innate quality in humanity. They are like gardeners who sow the grain which afterward springs up in a thousand forms of advancement. The prophets are therefore the first educators of the world, the head masters of the world. However much man may advance in material civilization, if he remain ignorant of the spiritual civilization, his soul is still defaced.

The prophets are sent to refresh the dead body of the world, to render the dumb, eloquent, to give peace to the troubled, to make illumined the indifferent and to set free from the material world all beings who are its captives. Leave a child to himself and he becomes ill-mannered and thoughtless. He must be shown the path, so that he may become acquainted with the world of the soul - the world of divine gifts.

Existence is like a tree, and man is the fruit. If the fruit be sweet and agreeable, all is well, but if it be bitter it were far better there were none. Every man who has known the celestial bestowals is verily a treasury; if he remain ignorant of them, his non-existence were better than his existence. The tree which does not bring forth fruit is fit only for the fire. Strive night and day to change men into fruitful trees, virgin forests into divine orchards and deserts into rose gardens of significance. Light these lamps, that the dark world may become illumined.

This is why I am come to Paris.

ADP.108-110

ABU0902

God in his wisdom has created all things. Nothing has been created without a special destiny, for every creature has an innate station of attainment. This flower has been created to mirror forth a harmonious ensemble of color and perfume. Each kingdom of nature holds potentialities and each must be cultivated in order to reach its fulfillment. The divine teachers desire man to be educated that he may attain to the high rank of his own reality, the deprivation of which is the rank of perdition. The flower needs light that it may achieve its fruitage; man needs the light of the Holy Spirit, and the measure of illumination throughout creation is proportionate to the different kingdoms.

When we come to the estate of man, we find his kingdom is vested with a divine superiority. Compared to the animal, his perfection or his imperfection is superior. In comparison with man the perfection of a flower is insignificant. Yet if man remain content in an undeveloped state viewed from the point of capacity he is the lowest of creatures. If he attains unto his heritage through divine wisdom, then he becomes a clear mirror in which the beauty of God is reflected; he has eternal life and becomes a participator of the sun of truth. This is to show you how considerable are the degrees of human achievement.

The aim of the prophet of God is to raise man to the degree of knowledge of his potentiality and to illumine him through the light of the kingdom, to transform ignorance into wisdom, injustice into justice, error into knowledge, cruelty into affection and incapability into progress. In short, to make all the attainments of existence resplendent in him.

The greatest gift of man is universal love - that magnet which renders existence eternal. It attracts realities and diffuses life with infinite joy. If this love penetrate the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station and he will make no progress until he is illumined thereby. Strive to increase the love-power of reality, to make your hearts greater centers of attraction and to create new ideals and relationships.

First of all, be ready to sacrifice your lives for one another, to prefer the general well-being to your personal well-being. Create relationships that nothing can shake; form an assembly that nothing can break up; have a mind that never ceases acquiring riches that nothing can destroy. If love did not exist, what of reality would remain? It is the fire of the love of God which renders man superior to the animal. Strengthen this superior force through which is attained all the progress in the world.

May the light of divine advancement shine upon you. This is the glory and progress of man. This is eternal life.

BSC.501 #965x, ADP.110-112

ABU0654

Some one has asked a question on astronomy.

In past ages astronomers accepted the Ptolemaic system. Ptolemy was a philosopher and astronomer of Greek origin and a lecturer in the University of Alexandria which was celebrated as one of the great universities of those times. He wrote a book called the *Almagest* in which he gathered together the theories held by ancient astronomers, systematizing these laws in a way that represents the knowledge of astronomy of that time. The book became an authority and eastern and western students used it in their colleges as a text-book. Ptolemy founded an observatory and his observations of the heavens were accepted by all the astronomers of the time.

According to his calculations the heavens were divided into nine circles, because he observed seven planets, calculating seven distant orbits through which they moved. The circle outside of the seventh was thought to be studded with the fixed stars. In order to make this theory clear the ancient astronomers used as an illustration the different layers of an onion - thus the curving surface of each layer adheres to the curve of each succeeding layer. Outside the eighth circle there was thought to be a ninth through which these colossal bodies were given the power to march in their destined course. They further believed this ninth sphere of action to be devoid of any solar bodies and that it moved through an invisible power, thus causing the motion of all the other stars within its radius. A motion of the outward layer of the onion moves all the inside layers with it. This, in brief, was the system of ancient astronomy.

After centuries of scientific deduction it is proved that there is no fixed heaven; that which we see is an infinite space; these stars are hung like luminous lamps in this immeasurable atmosphere. There are neither eight nor nine nor ninety spheres and the stars are numberless. Later astronomers like Kepler and Newton discovered the law of attraction and repulsion there is a universal law of interdependence between the stars.

The earth has its inhabitants, the water and the air contain many living beings and all the elements have their nature spirits, then how is it possible to conceive that these stupendous stellar bodies are not inhabited? Verily, they are peopled, but let it be known that the dwellers accord with the elements of their respective spheres. These living beings do not have states of consciousness like unto those who live on the surface of this globe: the power of adaptation and environment moulds their bodies and states of consciousness, just as our bodies and minds are suited to our planet.

For example, we have birds that live in the air, those that live on the earth and those that live in the sea. The sea birds are adapted to their elements, likewise the birds which soar in the air, and those which hover about the earth's surface. Many animals living on the land have their counterparts in the sea. The domestic horse has his counterpart in the sea-horse which is half horse and half fish.

The components of the sun differ from those of this earth, for there are certain light and life-giving elements radiating from the sun. Exactly the same elements may exist in two bodies, but in varying quantities. For instance, there is fire and air in water, but the allotted measure is small in proportion.

They have discovered that there is a great quantity of radium in the sun; the same element is found on the earth, but in a much smaller degree. Beings who inhabit those distant luminous bodies are attuned to the elements that have gone into the composition of their respective spheres.

May God, the exalted, illumine thy sight and insight!

ADP.113-116

ABU0819

I walked in the Trocadero Gardens near the Eiffel Tower this morning. The grass was so green, the weather so delicious, I began thinking and became amazed at all the material wonders - amazed at how men deprive and limit themselves. I thought of how the spirit radiates in all the realms of nature according to the receptive degree. In the mineral world the spirit shows itself, but limited to that mineral condition. It is proved through science that the mineral has the power of attraction, the vegetable has the power of growth; life is according to capacity.

Man's spirit comprehends the realities of kingdoms which have no knowledge of him, even as the child in the womb has no knowledge of exterior existence; nevertheless, the mother comprehends the child's existence. The superior kingdom understands the inferior, but that the inferior comprehends it is no proof of the non-existence of the superior kingdom. In the human world, if we do not understand the divine world, is that a proof that the world of God does not exist? When we view the universe we see it as endless space, for we cannot restrict the universe to the lower kingdoms and to man who is here for a few days only, then vanishes.

This physical universe is infinite, and if material existence is endless, how much more so are the worlds of God! When we think of the visible worlds as infinite, how can we think that the worlds of God are limited? There is no beginning and no end to the material or spiritual worlds. Man passes through different phases and when in a lower consciousness he cannot comprehend the consciousness above. When we were in the state of the unborn child we had no knowledge of the world of man. If the vegetable kingdom could speak it would cry out, "Where is the world of man?" We cry out, "Where is the kingdom of the spirit?"

My hope for you is that as you travel through the universe of existence you will ever become acquainted with new and wonderful significances; that your knowledge will ever be increased - knowledge without limitation; then you will understand the realities existing in all kingdoms. Capacity is in accordance with striving and sincerity.

I pray that your inner sight may become clear, that you may be able to perceive things the heedless do not see, that you may understand the infinite worlds of God. A man who has no knowledge of the heavenly universe has missed a portion of his heritage and is like unto a stone which knows nothing of

humanity. May God open your inner sight, so that you may know his secrets, attain to the highest degree of existence, become manifestors of a spiritual humanity and have your share of the heavenly wisdom that Baha'u'llah bestows. These divine effulgences have enveloped the Orient and Occident, but the eyes know not how to perceive, the intelligences are weak and so men are deprived and are in manifest loss. I commend you to turn towards the kingdom of El-Abha, so that the divine mysteries may be revealed.

ADP.117-119

ABU2113

I have the greatest desire to speak with you, but if I do not talk with my tongue I commune with my heart and my soul is with you. Without the medium of words it speaks to you of mysteries.

Those who understand can converse with me thus for night and day I cry, "Ya Baha El-Abha," and I proclaim the kingdom of Baha'u'llah so that intelligent hearts can understand the significance. Those turned toward the kingdom perceive the light of Baha'u'llah; but if they are not turned, even should I address them in eloquent and resonant words, it would be like playing a marvelous instrument for the deaf.

Thanks be to God, your hearts and intelligence are awakened, so that you hear the divine mention night and day, I hope that you understand what I say, that you comprehend the praises of Baha'u'llah, for I have no aim save to proclaim the kingdom of El-Abha; I have no occupation save to explain the book of Baha'u'llah. My hope in you is great, that the song may penetrate.

ADP.119-120

ABU0586

Some one desires an explanation of the terms soul, mind and spirit. The terminology of ancient and modern philosophers differs. According to the great ancient philosophers the words soul, mind and spirit implied the underlying principles of life; the essence was expressed under different names and these three terms designated the various functions of the absolute reality, or the operations of the one single essence; for instance, when they dealt with the sensations of emotion they called it the soul; when they desired to express that power which discovers the reality of phenomena they gave it the appellation of mind and when they discussed the consciousness which pervades the world of creation they gave it the title of spirit.

A man sees, hears, or speaks - seeing, hearing and speaking being the different functions of the same power or reality which animates him; the eye being the organ of sight, the ear of hearing and the tongue of speech. The one invisible primal essence had various names, but this in brief is the synopsis of the ancient philosophy.

We make a differentiation in these subjects. When we speak of the soul we mean the motive power of this physical body which lives under its entire control in accordance with its dictates. If the soul identifies itself with the material world it remains dark, for in the natural world there is corruption, aggression, struggles for existence, greed, darkness, transgression and vice. If the soul remains in this station and moves along these paths it will be the recipient of this darkness; but if it becomes the recipient of the graces of the world of mind, its darkness will be transformed into light, its tyranny into justice, its ignorance into wisdom, its aggression into loving kindness; until it reach the apex. Then there will not remain any struggle for existence. Man will become free from egotism; he will be released from the material world; he will become the personification of justice and virtue, for a sanctified soul illumines humanity and is an honor to mankind, conferring life upon the children of men and suffering all nations to attain to the station of perfect unity. Therefore, we can apply the name "holy soul" to such a one.

There is, however, a faculty in man which unfolds to his vision the secrets of existence. It gives him a power whereby he may investigate the reality of every object. It leads man on and on to the luminous station of divine sublimity and frees him from all the fetters of self, causing him to ascend to the pure heaven of sanctity. This is the power of the mind, for the soul is not, of itself, capable of unrolling the mysteries of phenomena; but the

mind can accomplish this and therefore it is a power superior to the soul.

There is still another power which is differentiated from that of the soul and mind. This third power is the spirit which is an emanation from the divine bestower; it is the effulgence of the sun of reality, the radiation of the celestial world, the spirit of faith, the spirit His Holiness the Christ refers to when he says, "Those that are born of the flesh are flesh, and those that are born of the spirit are spirit." The spirit is the axis round which the eternal life revolves. It is conducive to everlasting glory and is the cause of the exaltation of humanity.

In another instance His Holiness the Christ says, "Whosoever has not received a portion of the spirit is as dead. Let the dead bury their dead." This means that although the souls of humanity are living, yet if they are deprived of contact with the spirit they are as dead. In another place Christ says, "You must be baptized with the spirit." This spirit of faith is the flame of reality, the life of humanity and the cause of eternal illumination. It inspires man to attain the virtues and perfections of the divine world.

It is my hope that each one of you may become conscious of this flame.

ADP.120-122

ABU1155

Regard this globe. Its divisions are mineral, vegetable and animal. Man is the result of all these; therefore man is the result of all existence here. He stays five days on this earth in great trouble and hardship. One day he is ill, the next day he is poor, another day he is sad, one day his father dies, the next his son dies. He has not one moment of peace. Think you the whole earth life culminates in one who spends but five days on its surface - days encompassed with difficulties? Those who think thus - verily, are they not the children of error?

But praise be to God, the world of existence does not culminate here. If this were so, existence itself would be sterile. There are many worlds of light. For even as the plant imagines life ends with itself and has no knowledge of our existence, so the materially-minded man has no knowledge of other worlds of consciousness.

But some there are who have found divine intelligence and have obtained spiritual understanding. They have the real sight. They know of the other worlds. That is why the prophets of God forfeited this world, renounced everything material and gave their hearts to the heavenly world. Were there nothing after death, Christ would not have accepted the cross; the prophets of all time would not have sacrificed their lives. They were in touch with the celestial world and they overlooked this transitory life. This is the fruit of the tree of creation - to be freed from the darkness of the planet in order to enter the worlds of light. This is the object of existence; this is the fruit of the tree of humanity.

If not for this fruition, what is the purpose of the tree? For this world is like unto a tree, and the fruits thereof are the divine worlds; assuredly the tree of creation is adorned with luscious fruits. Were it not for the existence of the divine worlds, the kingdom of being would be fruitless. Were it not for the inspiration of the breath of the Holy Spirit, this life would be a farce.

May the radiant sea of reality become clear and unveiled of its clouds; may people become freed from the quagmires of the world of matter and soar upward to the city of light.

ADP.122-124

ABU1201

The spirit of man has two means of action. Sometimes it acts through an intermediary. For instance, the spirit of man sees through the intermediary of the eye, hears through the ear, walks with the help of the legs and smells with the nose.

In order to seize the actions of the rational soul, we need the mediation of the body; but the soul can act directly without this intermediary. Thus, when we sleep the soul sees without the help of the eyes. The auditory nerves are inactive, but the soul hears. Our members are in repose, but the soul is in movement. Our body is in the room, our soul is traveling through all horizons. It is clear, therefore, that the soul evolves with and without the intervention of the material body. In the same way when we study an object, sometimes we observe it with the help of some optical instrument and sometimes with the naked eye. Sometimes we move by ourselves, sometimes with the help of a machine of locomotion.

The soul acts in the physical world with the help of the body. When it is freed from the body it acts without an intermediary. We see with our physical eyes, but with the help of our thoughts we can see other lands. America was discovered through the mind. The day the soul becomes detached from the body it has but this second means of action - without intermediary.

It is the same with the holy messengers when they have left the earth. Christ acts to-day without an intermediary. His expressions in the world are numerous. The sun shines once through the medium of the mirror and again without it. Now we are looking at the sun which is reflected in the mirror and when the mirror is broken we look at the sun itself. The body is the horse, the soul is the rider and sometimes the rider moves without a mount. But people who do not reflect say that when the soul has left the body it can no longer act. The divine teachers act more powerfully after the detachment of their souls from the body. In his time the Christ was not able to influence many people. Afterward his influence became widespread. Spirit has no body. Reflect on this subject.

LOG#0691x, ADP.126-127

ABU0541

What becomes of the soul after its separation from the body? The question concerns that which has a place and that which is placeless. The human body is in space; the soul has no place in space. Space is a quality of material things and that which is not material does not partake of space. The soul, like the intellect, is an abstraction. Intelligence does not partake of the quality of space, though it is related to man's brain. The intellect resides there, but not materially. Search in the brain you will not find the intellect. In the same way though the soul is a resident of the body it is not to be found in the body.

When man dies, his relation with the body ceases. The sun is reflected in the mirror; the mirror reflects the light and brilliancy of the sun, but the sun does not reside in the mirror. It does not enter nor come out of the mirror, nevertheless one sees it in the mirror, so the soul reflects itself in the body. If the mirror be broken the sun does not die. The body is the temporary mirror; the spiritual soul suffers no change, no more than the sun does remaining eternally in its own station. Even as in the world of dreams when all the physical faculties are in abeyance and the soul travels in all realms seeing, hearing,

speaking, so when the physical body decomposes, the soul is not affected.

People who know the truth say that the physical body of man is put into motion by the soul and in the same way man is the vital spark of this world. If man had not been put upon this earth the world would be dead. I do not speak of the physical man, but the human attainments which are the adornment of existence. If man did not exist, this world would have no beauty, no eternity, no object. In the same way that the essence of man is the soul, the soul of this world is the subtle growth of spirituality, heavenly morals, divine favors and sacred powers. Were the physical world not accompanied by this spirit, it could not exist. A beautiful creature without a soul signifies nothing. A most sumptuous habitation set in darkness is non-existent. The most wonderfully wrought lamp, if it give no light, is useless. Europe, the most adorned of the continents, has progressed to the apex of refined material civilization. It is a beautifully formed body, - alas, that is has no soul! It is one of the most polished mirrors, - alas, that the sun of truth is not reflected in it! It is an orchard without fruit, - alas, it has no spiritual fragrance.

Arise! Put forth a supreme effort, secure some new and heavenly attraction - that this Europe may be set in motion, for it is lamentable that it should be deprived of the heavenly wisdom; lamentable that it knows nothing of the heavenly rays; that it has not the health of the Holy Spirit; that a being of such great beauty should have no soul; that so exquisite a flower should have no scent; that so magnificent a structure should have no light. Do not remain inactive for one moment, perchance you may shed light in this darkness.

I beg of God to illumine you with the light of his love so that you may enter into the kingdom and draw nigh unto the threshold. His bounties are inexhaustible and this world is very dark. It shows forth no attributes save that of animal characteristics, for the world of nature is an emanation of the animal kingdom, not an emanation of the world of humanity. The human world is a spiritual emanation, but if it become devoid of its distinguishing virtue it retrogrades and becomes akin to the animal.

I desire for you such a spiritual effulgence as will give you power to make ideal advancement and enter the kingdom of El-Abha, so that you may become superior to the whole of creation and find an illumination which is eternal. May you become assisted with confirmations that are enduring and attain to an enjoyment of life that is without interruption, without beginning and without end.

I will pray for you.

ADP.127-130

ABU0725

All that has been created is for man who is at the apex of creation and who must be thankful for the divine bestowals, so that through his gratitude he may learn to understand life as a divine benefit. If we hold enmity with life, we are ingrates, for our material and spiritual existence is the outward evidences of the divine mercy. Therefore we must be happy and pass our time in praises, appreciating all things. But there is something else: detachment. We can appreciate without attaching ourselves to the things of this world. It sometimes happens that if a man loses his fortune he is so disheartened that he dies or becomes insane. While enjoying the things of this world we must remember that one day we shall have to do without them.

Attach not thyself to anything unless in it thou seest the reality of God - this is the first step into the court of eternity. The earth life lasts but a short time, even its benefits are transitory; that which is temporary does not deserve our heart's attachment.

Material favors sometimes deprive us of spiritual favors and material rest of spiritual rest. A rich man said to Christ, "I would fain be thy disciple." "Go and put into practice the ten commandments," replied the Christ. "But I know them by heart and have always practiced them." "Then sell what thou hast and take up thy cross and follow me." The man returned to his home. But the rich who are attracted through their hearts have the spark and are like unto brilliant torches. Baha'u'llah has spoken of the importance of their station. Certain rich ones have sacrificed their possessions and even their lives for this cause. Riches did not prove an obstacle for them and they are like unto stars in the heaven of both worlds - flames of reality.

Detachment does not consist in setting fire to one's house, or becoming bankrupt or throwing one's fortune out of the window, or even giving away all of one's possessions. Detachment consists in refraining from letting our possessions possess us. A prosperous merchant who is not absorbed in his business

knows severance. A banker whose occupation does not prevent him from serving humanity is severed. A poor man can be attached to a small thing.

A rich man and a poor man lived in the same town. One day the poor man said to the rich man, "I want to go to the Holy Land." The rich man replied, "Very good, I will go also," and they started from the town and began their pilgrimage. But night fell and the poor man said, "Let us return to our houses to pass the night." The rich man replied, "We have started for the Holy Land and must not now return." The poor man said, "The Holy Land is a long distance to travel on foot. I have a donkey, I will go and fetch it." "What?" replied the rich man, "are you not ashamed? I leave all my possessions to go on this pilgrimage and you wish to return to get your donkey! I have abandoned with joy my whole fortune. Your whole wealth consists of a donkey and you cannot leave it!" You see that fortune is not necessarily an impediment. The rich man who is thus detached is near to reality. There are many rich people who are severed and many poor who are not.

May our spirit be at rest!

SW_v08#06 p.063, ADP.134-136

ABU1890

God has given man a heart and the heart must have some attachment. We have proved that nothing completely worthy of our heart's devotion save reality, for all else is destined to perish. Therefore the heart is never at rest and never finds real joy and happiness until it attaches itself to the eternal. How foolish the bird that builds its nest in a tree that may perish when it could build its nest in a ever-verdant garden of paradise!

Man must attach himself to an infinite reality so that his glory, his joy and his progress may be infinite. Only the spirit is real; everything else is as shadow. All bodies are disintegrated in the end; only reality subsists. All physical perfections come to an end; but the divine virtues are infinite.

How many kings have flourished in luxury and in a brief moment all has disappeared! Their glory and their honor are forgotten. Where are the sovereigns now? But those who have been servants of the divine beauty are never forgotten. The result of their works is everywhere visible. What king is there of

two thousand years ago whose kingdom has lived in the hearts?
But those disciples who were devoted to God, poor people who
had neither fortune nor position, are today trees bearing fruit.
Their banner is raised higher every day.

SW_v07#16 p.162, ADP.136-138

ABU1290

My fatigue does not matter - as long as I find loving souls
like yourselves, my heart is happy. My hope is that this city
may become illumined and pulsate with the health of the Holy
Spirit.

The sea of materialism is at flood tide and all the nations of
the world are immersed in it. It is my hope that the fish will
rise to the surface, so that they may behold other wondrous
aspects of creation; for the people are like unto the fish swim-
ming in the deep - ignorant of the rest of the universe. May
they be transformed into birds of the air and soar in the nether
atmosphere! May they break all bonds of limitation, so that
they can observe from the height the lordly processions of in-
finite creatures; they will see the blue heavens studded with
luminous stars, rivers flowing with salubrious water, gardens
bedecked with fragrant flowers, trees adorned with blossoms
and fruits, birds singing songs of light, humanity ever striving
forward, every atom of existence breathing life and force - the
universe of God a wonderful theatre upon the stage of which
every created thing plays its part.

If you strive unceasingly, if you make a great effort, if you
put forward extraordinary exertion, then these people will be
awakened, their eyes will be opened and their ears unstopped,
so that they can hear the melodious music which streams down
from the supreme concourse, the notes and strains of which
have been played from all eternity ever enrapturing with the
thousand harmonious accompaniments the pure in the heart.

It is my hope that you may be the means of changing this
wild jungle of materialism into a fruitful orchard, this thorny
thicket into a rose garden. May Europe become the divine
university wherein heavenly sciences and divine arts are taught
and learned!

By heavenly sciences I mean divine philosophy and spiritual
teachings; by the songs and fragrances of the rose garden I
mean the mysteries of the kingdom of kingdoms, the secrets

of the degrees of existence and the knowledge of the results of human life.

ADP.138-139

ABU2415

This universe is not created through the fortuitous concurrences of atoms; it is created by a great law which decrees that the tree bring forth certain definite fruit. Verily, this universe contains many worlds of which we know nothing.

Is the materialistic philosophy of this Europe, so much praised by contemporary agnostics and atheists, a philosophy to be admired? Are these people wooers of the spirit? Nay, they have drowned that capacity and are out of touch with the kingdom of reality. Is this an enviable goal to which humanity may aspire? Is this a system of philosophy through which people may become glorified? No, by God, the philosophy of glory needs no scholastic curriculum.

Strive so that these people may be released from their nature worship and become like sons of wisdom from the city of light.

ADP.140-140

AB10483

Date: 1913-Mar ca.

¹ O spiritual friend! My fingers can barely move due to the intense cold. Despite this, finding a brief moment in the middle of the night, I thought of your face and character, and the pen moves with difficulty.

¹ ای حبيب روحانی انگشتها از شدت سرما حرکت نمینماید باوجود این در نصف شب اندک فرصتی حاصل بیاد روی و خوی تو افتادم و قلم بزور حرکت مینماید

² In any case, I am in Paris. I have not yet had the opportunity to read the response of Jinab-i-Aqa 'Ali Hazir. Soon I will return to the Holy Land and will read it, and will make up for the correspondence.

² باری در پاریسم جناب آقا علی حاضر جواب برون را تا بحال فرصت خواندن نیافتم عنقریب بارض مقدس مراجعت میشود و قرائت مینمایم و در مکاتبه تلافی میشود

MHMD2s.332x

MMK5#075 p.062

AB11357*To: Sara Louisa Blomfield**Date: 1913-Mar*

O Thou kind Lord! This daughter of the Kingdom hath made a great exertion and hath written down the addresses of 'Abdu'l-Baha. O Lord! Assist her and her daughters to spread abroad the splendours of the Kingdom.

LBLT.162b

ای خدای مهربان این دختری ملکوتی زحمتی کشیده و صحبتهای عبداله‌آ را نگاشته خدایا او را و دختران او را موفق بر نشر انوار ملکوت فرما

BRL_DAK#0123

ABU3675*Words spoken on 1913-Mar-01 at Rue St. Didier 30 in Paris*

1 When we consider the history of the people and government of France, it becomes clear that the reason for their irreligion, as well as their reluctance towards matters of spirituality, stems from the blind imitation of those religious leaders of the past who promoted, in the name of religion, all sorts of vain imaginings that were contrary to science and reason. As a result of their actions, the people developed an aversion to religion. Similarly, their meddling in political affairs resulted in their own abasement and degradation, for the more the priests opposed and interfered in matters of state, the more resentful the government and masses alike became of religion altogether - and this resentment eventually grew so profound that all those priests were cast out from the seat of government in such a manner as to utterly humiliate and bewilder them.

1 چون بتاریخ ملت و حکومت فرانسه نظر شود مبرهن گردد که علت بیدینی نفوس و بیزاری این دولت و ملت قاهره از مسائل روحانیه تقالید رؤسای دینیه بود که اوهامی را باسم دین مخالف علم و عقل ترویج مینمودند که سبب اجتناب نفوس میشد و همچنین مداخله آنها در امور سیاسی سبب ذلت و حقارت می گردید زیرا هر قدر کشیشها در امور حکومت بیشتر ضدیت و مداخله کردند حکومت و ملت زیاده از عالم دیانت بیزاری جستند تا بجائی رسید که جمیع آنها را با نهایت ذلت و پریشانی از مرکز حکومت بیرون کردند

2 Thereafter, religion itself was pronounced as contrary to the consolidation of government and state, and at odds with science and reason. Even now, these sentiments of opposition have continued to increase with every passing day, such that the very mention of God in political gatherings is enough to elicit ridicule and scorn. The reason for this attitude must be traced only to the vain imaginings propagated by the leaders of religion, as well as their interference in political affairs. Their vain imaginings, their ulterior motives, led the people to remain unaware of the truth of divine religion, and ultimately drove them away from it.

2 و دیانت را مخالف نفوذ حکومت و سیاست و منافی علم و عقل گفتند و تا کنون روز بروز ایخالت در تزايد است بدرجه‌ای که اگر در مجامع و مجالس حکومتی و سیاسی کسی اسم خدا را بزبان جاری کند او را استهزا و سخریه مینمایند و سبب آن جز تقالید و اوهام رؤسای روحانی و مداخله آنها در امور سیاسی نبوده این اوهام و اغراض سبب غفلت و بیخبری و اجتناب نفوس از ادیان الهیه گردید

- 3 These people have failed to realize that divine religion is totally opposed to such vain imaginings and blind imitation, and that, in every age, God's religion has been founded upon the advancement of nations and the progress of peoples. Even those secondary teachings which in this day and age seem inappropriate to us were perfectly suited to their own time. It is the changing of these secondary teachings, with the passage of time and in accordance with the circumstances of each era, that conduces to the security and prosperity of all humankind.

3 دیگر مردم ملتفت این نکته نشدند که ادیان الهی از این اوهام و تقلید بیزار است و اساس دین الله در هر عصری سبب ترقی ملک و ملت بوده حتی فروعاتی که در این عصر و زمان بنظر غیر مناسب میآید در عصر خود موافق بوده و تغییر و تبدیل این فروعات بمقتضیات وقت و زمان سبب صیانت و سعادت نوع انسان گشته

BDA2.162-163

MHMD2.204-205

ABU2618

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-01 in Paris

For the present, in Paris we are all engaged in mentioning the Name of the True One. We are all beneath the protection of the Blessed Perfection. During the life of Christ belief in Him was counted of little little importance. People ridiculed the apostles. They said, "this man has come and all that he could do was to mislead a fisher or taxgather." They laughed and scoffed at him. Now they can realize the importance of those days.

We cannot at present conceive the greatness of this Day, how we are protected beneath the outstretching Hands of Baha'u'llah. In the future we will long for the recurrence of one minute of these days and it will be unobtainable...In short, be ye mindful! Be ye awake! Be ye engaged in the mention of God. You are beneath the protection of the Blessed Perfection. You have taken a share and a portion from his Kingdom.

Today all the eyes are blind! All the ears are deaf! All the tongues are tied. Praise be to God that you are beneath the shade of His Banner! You are firm in the Covenant. You thank God a hundred thousand times at every moment that you have become the recipient of such bounties. You must make yourselves ready so as to receive more and more of these heavenly Graces.

DAS.1913-03-01

ABU1776

Words to Mr Crewe of Newfoundland, spoken at Rue St. Didier 30 on 1913-Mar-02 in Paris

This physical body is accidental and the inherent quality of every accidental composition is decomposition. For example, the inherent quality of the house demands that someday it be destroyed. It cannot stand forever. The inherent attribute of this body requires the ultimate return of each element to its origin, after its disintegration. Neither through the power of thought nor prayer can this physical, material body become permanent.

But the spirit being composed of no elements, being already an abstract entity, shall live forever. It is not subject to change and transmutation.

The body is the cage. The spirit is the nightingale. Once the doors of the cage are opened, once the fetters of that prison-house are broken - the nightingale will soar toward the Rose-garden of Eternity and on the branches of the Tree of Life it shall perch, singing sweetly the songs of Freedom and Peace.

Once the nightingale is out of the cage, it will not even look at it. What does the free bird want to do with a shuttered cage, even if it is made of gold? Do you want to keep the nightingale of your spirit always within the confines of this narrow cage-body?

Within the breast of this nightingale, a hundred thousand heart-rejoicing songs are hidden! Once out of the cage, it shall wing its way toward the Horizon of Everlasting glory and there join its heavenly voice with the celestial choir, ever singing, ever singing, never dreaming of return.

DAS.1913-03-02

ABU2484

Words to the friends, spoken at Rue St. Didier 30 on 1913-Mar-02 in Paris

Although my body is ill, my spirit is happy. For my hope is for the illumination of Paris, the spiritual motion and rejuvenation of Paris. The world of materialism has enveloped these regions. People are submerged in this sea. I hope that these fish who unheedingly swim in the ocean may raise their heads for a while out of the water so that they may observe the things which are in the outer world.

I find the people of Paris like these fish who are living in the sea of materialism. They are unaware that outside of the sea, there are many wonderful things. Although they are as fishes I hope that they may be changed into birds and soar upward toward the immensity of this glorious space. Then they will behold nature in all its ravishing beauty. They will see the shining sun, the silver-beaming moon, the brilliant stars and all the infinite creations of God.

This state will not be brought about except through your exertion.

DAS.1913-03-02

ABU1260

Words spoken on 1913-Mar-03 in Paris

- ¹ In Baghdad, and due to Yahya's words and deeds, he completely turned away from the Cause of God. On the other hand, they expressed injuries and distress from the behavior of the Covenant-breakers, saying "They melted my bones." Despite all that love, conduct and forbearance - when they took two satchels of the sacred writings entrusted to me, I did not bring it up to them, hoping they would become aware and return them.

¹ در بغداد و بسبب گفتار و رفتاری بکلی از امر الله منصرف شد و از جهت دیگر اظهار صدمات و تأثرات از اطوار ناقضین مینمودند که استخوان مرا آب کردند با وجود آن همه محبت و سلوک و مدارا که دو جا نطفه از آثار مبارکه امانات مرا بردند بروی آنها نیاوردم که شاید متنبه شوند و اعاده نمایند

- ² In the face of all these difficulties and injuries, I stood alone and raised the banner of the Cause and conveyed the Word of God to East and West, until now when all necks are bowed in submission, even important people in different centers - though they are not Baha'is, they are submissive. If the Cause is

² در مقابل جمیع این مشکلات و صدمات فرداً و حیدراً ایستادم و علم امر را بلند نمودم و کلمه الله را بشرق و غرب ابلاغ کردم تا حال که جمیع اعناق خاضعست حتی نفوس مهمه در مراکز

raised one more degree, it will be sufficient. But God forbid if difficulties arise, God forbid if harm comes, God forbid, God forbid, God forbid.

مختلفه ولو بهائی نیستند ولی خاضعند یکدرجه دیگر امر بلند شود کفایت است اما معاذ الله اگر مشکلاتی پیش آید معاذ الله اگر لطمه‌ای رسد معاذ الله معاذ الله معاذ الله

3 (Then He said)

3 (بعد فرمودند)

4 A respected person wrote to me that although I am Muslim, I want to serve the Baha'is, and when I say I am not a Baha'i, it is not out of fear, since today there is no longer any fear for Baha'is - rather they are honored everywhere, while conversely Muslims are considered contemptible and lowly in the eyes of nations. So my intention in saying this is that my service to this Cause would be from sincerity and pure heart.

4 شخص محترمی بمن نوشته که اگر چه من مسلمانم ولی دوست دارم خدمت بهائیان کنم و اینکه می گویم بهائی نیستم نه از خوف می گویم زیرا امروز دیگر از برای بهائیان خوفی نیست بلکه آنها همه جا عزیزند و بالعکس مسلمین در انظار امم حقیر و ذلیل پس مقصدم از اینکلمه اینست که خدمتم باین امر از روی صداقت و صمیم قلب باشد

5 (Then mentioning respected souls who attained His presence in Paris and London, He said:)

5 (بعد ذکر نفوس محترمی که در پاریس و لندن مشرف شدند نموده می فرمودند)

6 In no age has such greatness of the Cause of God been manifested at its beginning. Rather, the opposite - they would blame, and instead of submission such souls would show pride, and would despise the companions of the day of manifestation from their hearts. How much we must thank the bounties of the Blessed Beauty, for if it were not for His grace, we would be nothing.

6 در هیچ عصری بدایت امر چنین عظمتی از امر الله ظاهر نشد بلکه بعکس ملامت می کردند و بجای خضوع اینگونه نفوس استکبار می نمودند و اصحاب یوم ظهور را از دل میگفتند چه قدر باید شکر عنایات جمال مبارک نمائیم چه اگر عنایت او نبود هیچ بودیم

MHMD2.206-207

BDA2.164

ABU2660

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-03 in Paris

Last night something very curious happened. Long after midnight I got out of my bed and was on the point of calling Sayad Assadollah (his room is next to the Master) when suddenly I heard him say "Bale', "Aga" - yes, Master. I thought it was very strange that he did answer before my calling him, so I waited till he comes. No! he was not coming. I was going to call him again when I heard "Bale' Aga". I said this time he will surely come. No sign of Sayad Assadollah!

By this time I was amused and I started to laugh. The third and the fourth time I was going to call him. The answer was heard before I opened my mouth. Finally he did not come. It

seemed that he was dreaming. The repeated answers of “Bale’ Aga” were uttered in a dream state.

DAS.1913-03-03

ABU2901

Words to Mr Crewe of Newfoundland, spoken at Rue St. Didier 30 on 1913-Mar-03 in Paris

O Thou Kind God! We are Thy humble servants; endear us in Thy Kingdom! We are poor; enrich us through Thy heavenly Treasury! We are ignorant; suffer us to become informed with Thy Mysteries. We are dead; quicken us with the Breaths of Thy Holy-Spirit. We are extinct; enkindle us with the Fire of Thy Love, O God! Do not look upon our capabilities, but deal with us according to Thy infinite Mercy! O Lord! Cause the drop to become an ocean, and the seed the harvest!

Verily Thou art the Giver, the Generous and the Mighty!

DAS.1913-03-03

ABU3704

Words spoken on 1913-Mar-04 in Paris

- ¹ In previous dispensations, such people felt that they had no need for spiritual teachings, and they would condemn the companions of their respective Manifestations with the most scathing of words. Some would say, ‘We see in Thee but a man like ourselves; and we see not any who have followed Thee except our meanest ones of hasty judgment; others would say, ‘He is certainly a lunatic; and likewise it is said, When they see Thee, they do but take Thee in mockery?’
- ² Yet now such people openly praise the Manifestation of their day. This matter will acquire great importance in the future. For instance, the writings of Professor Cheyne will be weighed

¹ در ظهورات سابقه اینگونه اشخاص خود را مستغنی از تعالیم روحانی می گفتند و اصحاب یوم ظهور را به پست ترین عبارات ذکر می کردند بعضی میگفتند ما نریک الا بشرأ مثلنا و ما نریک اتبعک الا اراد لنا بادی الرأی (و جمعی) یقولون انه لمجنون (و همچنین) ادا رؤاک ان یخذوک الا هزؤا

² اما حال چنین نفوس ثنا خوانی مینمایند این امور در آینده اهمیت پیدا خواهد کرد مثلاً آنچه را پروفیسر چیننی و امثال او نوشته اند میآورند و آنچه را هم از قبل در ازمنهء سابقه گفته اند در میان

against the writings of his peers from former times, and the greatness of this Cause will then become known.

می گذارند و موازنه می نمایند آن وقت عظمت این امر معلوم میشود انتہی

MHMD2.208-209

BDA2.165-166

AB04175

To: Prof. T. K. Cheyne, in Oxford

Date: 1913-Mar-04

- ¹ Respected sir: Although outwardly we are separated, in reality we are always intimately connected in heart and spirit and ever present and watchful. Your love and hospitality on that blessed day will never be forgotten. I am very grateful and pleased with you, especially regarding your fair and truth-nurturing article published in The Christian Commonwealth. Indeed, until now no one has written such an article, and from the pen of European authors no such pure and unblemished work about the Cause of Baha'u'llah has appeared. This article will have infinite importance in future centuries. It will be included in all papers, whether histories or literature or religious books. Surely a copy will be found in the home of every learned person, and mention of that wise philosopher will spread through all papers and tongues, and news of your perfections will become widely known in East and West in future centuries among great and small.

¹ محترما هر چند بظاهر مفارقت حاصل ولی بحقیقت همیشه با یکدیگر بدل مؤانس و بجان حاضر و ناظریم محبت و مهمان نوازی شما در آن روز مبارک فراموش نگردد بسیار از شما ممنون و خوشنودم علی الخصوص از مقاله منصفانه و حقیقت پرورانه شما که در کریسشین کمئول مندرج بود فی الحقیقه تا بحال کسی نظیر این مقاله مرقوم ننوده و از قلم مؤلفین اروپا از هر شائبه مبرا چنین اثری در امر بهاء الله ظاهر نشده این مقاله منبع در قرون آتیه بی نهایت اهمیت خواهد داشت در جمیع اوراق چه از تواریخ و چه از ادبیات و چه از کتب دینی درج خواهد گردید البته در خانه هر فاضلی یک نسخه موجود خواهد بود و ذکر خیر آن فیلسوف دانا در جمیع اوراق و افواه منتشر خواهد گردید و صیت کالات آنجناب در شرق و غرب در قرون آتیه زبان زد کبیر و صغیر خواهد گردید

- ² I convey respectful greetings to your esteemed distinguished wife, outstanding among her peers and companions, possessing learned virtues. And upon you be the Most Glorious Glory.

² خانم محترمه ممتاز از اقران و امثال جامع اخلاق فاضلانه قرینه محترمه شما را تحیت محترمانه میرسانم و علیکم البهاء الأبهی

MHMD2.211

HHA.228, BDA2.167-168

AB03974

To: Charles Mason Remey, in Washington, DC

Date: 1913-Mar-04

O steadfast one in the Covenant! Your letters were received. There is no opportunity for a detailed reply, therefore a brief response is written.

The publication of 'Abdu'l-Baha's talks in any city is up to the opinion of the friends in that city. For example, the talks that were given in Washington are up to the opinion of the Spiritual Assembly of that city. If they wish, they can collect, publish and distribute them in Washington itself, but other cities have no involvement in this. And if the friends of Washington want to publish them in another city, they are also free to do that.

As for the matter of the Mashriqu'l-Adhkar meeting, if the friends, especially Mrs. Parsons, deem it advisable for it to be held in Washington, they are free to do so. If they do not deem it advisable, they are also free in that and can arrange it in another city.

As for the matter of the Covenant, steadfastness in the Covenant means obedience - that no one should say "my opinion is this," rather they must obey whatever proceeds from the pen and tongue of the Center of the Covenant. I am 'Abdu'l-Baha, and the crown of my head is servitude to Baha'u'llah and service to His loved ones.

And upon you be the Most Glorious Glory.

SW_v04#10 p.174x, SW_v08#17 p.227x, SW_v06#14 p.111x, ECN.419x

ABU1948

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-04 in Paris

The more we thank Baha'u'llah for these Bounties with which He has encircled us, the greater will they become.

When Baha'u'llah in the early history of the Cause desired to test any one, he would say something contrary to his established opinion. When he was in the plain of Badasht, there was a man who was very religious and prayed for hours. Then

Baha'u'llah in order to break this custom of excessive praying, ordered Korratol-Ain to up[braid] the man. While he was engaged in prayer she came and began to talk with him most vehemently that this is the day of work, action. Get up and do something. This day of prayer is not now. The man was so astonished at this sudden attack that he began to tremble and sat down weeping. He left the place without saying a word but he returned tomorrow with a cheerful face. He was ready for action.

In those days the tests were so great that out of three hundred and fifty believers only a handful remained but later on they returned.

DAS.1913-03-04

ABU2189

Address to the friends at Rue St. Didier 30 in Paris, 1913-Mar-04

You are most welcome. I have had sickness for the last few days but I am always pleased to meet you. I beg from the Favors of God to illumine each one of you with the rays of His Love, suffer you to enter in His Kingdom and make you favored at His Threshold. For the Graces of God are unlimited and this world is very dark. The material world has gained the upper hand, the ideals of life are forgotten. There is no divine Illumination. The material world is animalistic; it is not human. The human world is spiritual and if these spiritual susceptibilities are not realized, it is lower than the animal.

Therefore, for you I desire the spiritual state, the ideal progress and the entrance into the Kingdom of Abha. May you ascend to such a world that you may behold all creation beneath you! May you behold such light that is eternal! May you be assisted with such power that is never-ending! May you obtain such a life which is everlasting!

DAS.1913-03-04

AB11274*Date: 1913-Mar-04*

Whosoever claims that Abdul-Baha has given to him a tablet or sent a cablegram he must prove it (by showing it). Do not accept the saying of anyone on mere statement. He must bring forth the unmistakable and valid evidence, signed by my own written signature and not the signature on a cablegram which cannot be substantiated.

SW_v06#12 p.094-095, BSTW#073c

AB02081*To: Ella G Cooper, in San Francisco**Date: 1913-Mar-05*

- 1 O thou my respectful daughter! Thy letter was received. Its contents was in the utmost of joy and fragrance. 1 ای دختر محترمه من نامه شما رسید مضمون در نهایت روح و ریحان بود
- 2 Thou hadst written concerning the use of capital letters at the beginning of every word and pronoun. Write in accordance with the established rules of composition; departure from those rules is not permissible. After the manner of the publications of Cambridge University, write the pronouns in lowercase letters, and reserve the capital letters for names, not for pronouns. 2 در خصوص تحریر حروفات کبیره در سر هر کلمه و ضمیر مرقوم نموده بودید مطابق قانون تحریر نمائید خارج قانون جائز نه نظیر تألیفات یونیورسیتی کمبریج ضمائر را بحروف کوچک مرقوم دارید حروف بزرگ را برای اسماء قرار بدهید نه ضمائر
- 3 The address which is delivered in regard to the new book of Prof. Brown is particularly for the Bahais. Do not publish it in the book. 3 خطابه‌ئی که در خصوص کتاب جدید پروفسر برون شد آن مخصوص بهائیان است داخل در کتاب مکنید
- 4 Concerning the photographs of the historical places of the Cause in Persia I have written again in regard to this matter. 4 در خصوص عکس مواقع تاریخیه امر در ایران تکراراً تأکید به ایران خواهد شد
- 5 The journey to Scotland was productive of good results but Paris is dark. 5 سفر اسکاتلند بسیار خوب بود ولی پاریس تاریکست
- 6 As regards the second trip of Abdul Baha to America, if the believers of God be enkindled and attracted in a superlative degree, perchance this object will be again obtained. Capacity and capability are the magnetic power. 6 و اما قضیه سفر ثانی عبداله‌آ به امریک اگر چنانچه باید و شاید احباً باشتعال آیند شاید دوباره این مقصد حاصل شود استعداد و قابلیت قوه جاذبه است

- 7 Thou hast written that the affairs of the Assembly are progressing normally. This news gave me the utmost of happiness. 7 مرقوم نموده بودی که امور انجمن در نهایت ترقی است از این خبر بسیار مسرور شدم
- 8 Convey my infinite kindness to thy revered mother and my beloved daughter Mrs. Ralston. 8 بوالدهء محترمهات و دختر عزیز من مسس رالستن نهایت مهربانی ابلاغ دار
- 9 You must be extremely careful in those Western regions lest a soul may disseminate the seeds of doubt and violation. Direct everyone at all time to the necessity of firmness in the Covenant so that the tests may not shake them. 9 بسیار در آنصفحات غرب مواظب باشید مبدا نفسی سرّاً القاءات شبهه و نقض نماید متّصلاً جمیع را بر ثبوت بر میثاق دلالت کنید تا از امتحانات نلغزند
- 10 As regards the publication of the book of my addresses, you may publish it in any way you deem advisable. 10 و اما کتاب خطابه‌های من هر نوع که مصلحت میدانید مجری دارید
- 11 I am hopeful through the divine Bestowals that you three may become the standard bearers of the Cause of God in those regions and that through you the flag of truth may become unfurled in those parts. 11 از الطاف الهی امیدوارم که شماها سه نفر سبب شوید تا علم الهی در آن خطّه و دیار بلند شود
- 12 Do thou make a trip to the cities of California, Oregon and Seattle. Perhaps someone secretly has disseminated the seeds of doubt and violation. Investigate this and call everyone to the firmness of the Covenant, so that they may stand firm and steadfast as the mountain. 12 یک سفر تو بشهرهای کالیفرنیا و اُرگن و ثیاتل بنما شاید نفسی آنجاها رفته خفياً القاء شبهه و نقض نموده تجسس نما و کلّ را بر ثبوت بر میثاق بخوان تا مانند کوه ثابت و راسخ باشند
- 13 Upon thee be Baha El Abha 13 و علیک البهاء الابهی

HHA.232

ABU1788

Address to the friends at Rue St. Didier 30 in Paris, 1913-Mar-05

You are very welcomed. I am always glad to meet you and associate with you. But the weather of Paris did not agree with me and caused me this illness which has waned my constitution. Therefore I cannot speak too long but my ideal tongue speaks to you and my heart holds communion with you and my spirit talks with you. Without the instrumentality of these lips I will explain to you the Mysteries of the Kingdom. Whosoever has a listening ear he shall hear my voice. For day and night my call is “Ya Baha El Abha” and summoning the people to the Kingdom of Abha. The Knowing hearts comprehend these significances. The souls who turn their faces toward God will behold the lights of the Kingdom of Baha’u’llah. But if they

are not attentive all that may be said will yield no result. It is like the playing of the violin for the deaf.

Praise be to God that your hearts are informed, your ears are unstopped, and your hearts are turned toward the Kingdom of Abha; therefore I hope that you will hear always my voice and comprehend the glorification of His Holiness Baha'u'llah. In this world of existence I have no other work except to raise the name of Baha'u'llah, and to proclaim the Kingdom of Baha'u'llah and to explain the Mysteries of the Book of Baha'u'llah. Therefore I hope the sweet [strains] of this music will have an abiding effect in your hearts.

DAS.1913-03-05

ABU2855

Words spoken on 1913-Mar-05 in Paris

- 1 The love I cherish for the German friends is so intense that were a flame of this love to touch them, they would be set ablaze completely. 1 من باحبای آلمان آنقدر محبت دارم که اگر شعلهی از این محبت بآنها خورد بکلی محترق میشوند
- 2 Now is the time of construction. Every kind of stone may be used in the structure of the edifice. But ye German friends should serve as the corner-stone of the building. Ye should proclaim the fundamental principles of the Cause of God to all peoples and kindreds. 2 حال وقت بناست و در اساس هر گونه سنگی بکار میآید و شما در آلمان باید سنگ زاویه باشید و نفوس را بااساس امر الهی بشارت دهید
- 3 Although I cannot converse with you in detail, my heart and spirit converse with you and share secrets without the tongue of utterance. 3 هر چند با شما نمیتوانم مفصل صحبت نمایم لکن قلب و روحم با شما صحبت میدارد و بدون لسان بیان اسرار میکند

MHMD2.213

BDA2.169

ABU2888

Words to Mms Bernard, Richard and Sanderson, spoken at Rue St. Didier 30 on 1913-Mar-05 in Paris

He told them that he has already stayed too long in Paris, that daily he has sown the seeds of the word of God and he hopes that they shall arise to irrigate this divine farm. They must have meetings the doors of which should be open to all and they must study carefully the writings of Baha'u'llah.

In the works of Baha'u'llah one finds the solution of every problem. For instance the Hidden Words are the moral precepts and spiritual advices; the "Seven Valleys" is for the mystic advancement of the spirit through successive unfoldments; the Book of Akdas is for the application of civic laws and governments; the Tarazat and Tajalleyat etc are divine ordinances for the economic and social progress of the nations. Likewise there are Tablets on Philosophy, etc etc.

Every Person more or less is interested in some school of Thought, he will find the principles of that school highly developed in the Baha'i Revelation. Therefore the Master expressed the hope that they will arise in greater services with spiritual enthusiasm after his departure from Paris.

DAS.1913-03-05

AB08703

To: Maryam Thornburgh-Cropper, in London

Date: 1913-Mar-06

O daughter of the Kingdom! My health became impaired in Paris - the nervous fever is severe. Therefore I am determined to journey to the East. As soon as possible I shall depart and proceed to Port Said. I am ever mindful of that dear daughter and I beseech from God confirmation and success for you. I scattered seeds in London and I wait for you to water them and for good news to arrive from London. As for Paris, it is dark and all its inhabitants are drowned in the sea of nature. And upon you be the Most Glorious Glory!

ای دختر ملکوتی صحت من در پاریس مختل گردید تب اعصاب شدید است لهذا مصمم سفر شرقم بجزرد امکان حرکت سفر میکنم و به پورتسعيد ميروم و همیشه بیاد آن دختر عزیز هستم و از خدا طلب تأیید و توفیق مینمایم در لندن تخی افشاندنم و منتظر آنم که شما آبیاری کنید و خبرهای خوش از لندن برسد اما پاریس

MHMD2s.328

تاریکست و جمیع اہالی در دریای طبیعت
غرقند و علیک البہاء الابی

MMK5#073 p.061

AB10218

To: Aqa Faraj

Date: 1913-Mar-06

O Aqa Faraj has, like the desert-traversing wind, travelled forth and, like the birds, taken wing until he reached Paris and became the intimate companion of 'Abdu'l-Baha. O Lord! Keep this noble soul safe from the harm of every ignoble one, grant him shelter and refuge beneath the shade of the Blessed Tree, and, like the grateful birds, engage him in sweet melody that he may occupy himself day and night in Thy praise.

DAS.1913-03-06

ABU3367

Words to Mr. Wilkins, spoken at Rue St. Didier 30 on 1913-Mar-06 in Paris

Mr Wilkins told the Master how the French government has set itself against any religious movement, of course notably against the Catholics. They have taken out the name of "God" out of all the text-books which are studied by the children in the public schools. The government has also spies everywhere to find out whether any of the officials are Catholics. If any of the Catholics are in the service of the Republic, he cannot go to the church or a person catholic in faith cannot find a position in government.

The Master deplored these radical measures and said if such is the case the future of the French Republic is fraught with great danger. It cannot stand on such atheistic foundation.

In America people are religious, they are attracted, they are investigating, they are open-minded. They praise God. You find there many spiritual people.

DAS.1913-03-06

ABU1206

Words spoken on 1913-Mar-07 in Paris

- 1 Our hope is that East and West will embrace each other and different nations and peoples will become as one nation and one family. These differences and delusions will vanish, religious, national, political and racial prejudices will all be eliminated, and all will gather beneath one tent. What a great bounty this is and what a supreme bestowal! I hope through the endeavors of holy souls these divine gifts will be attained. You too must strive and exert your utmost effort to achieve this station.

1 امید ما اینست که شرق و غرب دست در آغوش شود و ملل و امم مختلفه حکم یک ملت و یک عائله یابند این اختلافات و توهمات زائل شود تعصب دینی و وطنی و سیاسی و جنسی کل بر طرف گردد و جمیع در ظل خیمهء واحد جمع شوند این چه موهبت عظمائی است و این چه عنایت کبرائی امیدوارم بهمت نفوس قدسیه این مواهب الهیه حصول یابد شما نیز همت کنید و در حصول این مقام نهایت سعی را مبذول دارید
- 2 Divine favors are abundant and spiritual outpourings are endless, but the attainment of these bounties depends upon the unity of the human world. When this station is achieved, confirmations will encompass from all directions, the gates of the Kingdom will open, the hosts of victory and triumph will rush forth, all hopes will be fulfilled, and light will envelope all, for this is a new age and a wondrous century.

2 الطاف الهی بسیار است و فیوضات ادبی منتها ولكن حصول آن فیوضات منوط بوحدة عالم انسانی است چون این مقام حاصل شود از جمیع جهات تأییدات شامل حال شود ابواب ملکوت مفتوح گردد جنود نصر و فتوح هجوم کند جمیع آمال تحقق یابد و نورانیت کل را احاطه نماید زیرا این عصر جدید است و این قرن بدیع
- 3 In any case, I love you all very much and you are like my children to me. Therefore, I desire your welfare and happiness from the depths of my heart and I hope you will succeed in promoting the unity and oneness of the human world.

3 باری من شما را خیلی دوست دارم و شما مثل اولاد من هستید لهذا خبر و سعادت شما را از صمیم قلب میخواهم و امیدوارم موفق بر ترویج وحدت و یگانگی عالم انسانی گردید
- 4 Baha'u'llah accepted every affliction for fifty years - sometimes He was in prison, sometimes under the sword, and sometimes in chains. He never found rest by day or repose by night, so that humankind might gather beneath the tent of oneness and each might assemble at the divine table of bounty and favor, drink from one spring, and find rest in the shade of one tree. This is the greatest gift. This is the supreme glory. This is the

4 حضرت بهاء الله پنجاه سال هر بلائی را قبول فرمود گاهی در زندان بود گاهی در زیر شمشیر و وقتی در قید و زنجیر روزی قرار و آرام نیافت و شبی آسایش نجست بجهت اینکه نوع انسانی در ظل خیمهء یگانگی در آیند و هریک بر خوان نعمت و موهبت الهی مجتمع گردند از یک چشمه بنوشند و در ظل یک شجره آسایش یابند اینست موهبت کبری اینست عزت عظمی

means of attaining divine grace. This is the way to enter the Kingdom of the All-Merciful. I hope you will achieve this.

اینست سبب حصول فیض الهی اینست وسیله
دخول در ملکوت رحمانی امیدم چنانست که
بآن موفق

MHMD2.216-217

BDA2.171-172

ABU1630

Address to the friends at Rue St. Didier 30 in Paris, 1913-Mar-07

You are welcome! I constantly pray for you and beg for each the divine Confirmations, so that the eyes of your insight may be opened and thus be enabled to see those objects which are not seen by others, to feel those susceptibilities which are not felt by others, to be reinforced by the invisible powers, to become cognizant of the worlds of God, because the divine worlds are infinite.

Any soul who is deprived of the Graces of the worlds of God will remain portionless. He is like unto a child who does not possess objectively the irradiations of the intellect. He is like unto a piece of stone which is devoid of any human sensibilities. How pitiful is the condition of that soul who is uninformed with the Graces of the worlds of God.

Therefore I entreat and supplicate toward God to open the eyes of your insight so that you may behold the effulgences of the divine worlds, to be informed with the Mysteries of the Kingdom, to attain to the highest degree of perfection, to take a portion and a share from the waves of the Sea of the Bounties of Baha'u'llah which is set in motion and has encircled the East and the West.

But a thousand times Alas that the eyes are blind and the ears are deaf and the intellects are weak. Therefore they are deprived of these heavenly, inexhaustible Graces. But I have destined this lofty station for you; therefore I counsel you to turn your faces toward the Kingdom of Abha, and think of God and become informed with the mysteries of the Kingdom.

DAS.1913-03-07

AB11359*To: Sara Louisa Blomfield, in London**Date: 1913-Mar-07*

- 1 O my dear daughter! Night and day I do not cease to remember thee for a moment, and I beseech God to grant thee His divine confirmation and assistance, that thou mayest become the luminous candle of that city and summon all the people to the Kingdom of God. Convey my utmost kindness to thy dear daughters Nuri Khanum, Parvin Khanum, Vardiyyih Khanum and Hamsayih Khanum. I am determined to journey to the East, that is, to Port Said.

1 ای دختر عزیز من شب و روز آنی از یاد تو فراغت ندارم و در حق تو تأیید و توفیق الهی طلبم تا شمع روشن آن شهر شوی و جمیع را بملکوت الهی بخوانی دختران عزیزت نوری خانم پروین خانم وردیه خانم و همسایه خانم جمیع را نهایت مهربانی ابلاغ دارم مصمم حرکت به شرق یعنی به پورت سعید هستم

- 2 Upon thee be the Most Glorious Glory.

2 و علیک البهاء الأبهی

LBLT.122x

BRL_DAK#0121

ABU0678*Address to the friends at Rue St. Didier 30 in Paris, 1913-Mar-08*

- 1 I very much want to converse with you, but my health does not permit it. Pray that I may obtain perfect health so that I can have a detailed conversation with you. In Paris my strength was depleted, yet despite this I showed firmness and did not leave. I have much attachment to you. I hope in these two days my condition improves so I can have a detailed conversation with you.

1 من خیلی میخواهم با شما صحبت بدارم لکن صحتم مساعد نیست دعا کنید صحت تاممئی حاصل شود تا بتوانم با شما صحبت مفصل نمایم در پاریس قوای من تحلیل رفت با وجود این اظهار ثبوت نمودم و زفتم خیلی بشماها تعلق دارم امید است این دو روزه احوالم بهتر شود تا بتوانم با شما صحبت مفصل نمایم

- 2 Surely there is wisdom in this illness too - it is not without reason and its wisdom will become apparent later. Otherwise I would not have fallen ill in Paris without reason. I have been travelling for two and a half years. Nowhere was I ill except here, where due to illness I had to stay a long time. If I had not become ill, I would not have stayed in Paris more than a month. So there is wisdom in this.

2 البته در این کسالت هم حکمتی است بی سبب نیست و حکم آن بعد معلوم میشود و الا بی سبب در پاریس ناخوش نمی شدم دو سال و نیم است سفر می کنم در هیچ جا ناخوش نشدم مگر در اینجا که بسبب ناخوشی زیاد اقامت نمودم اگر بیمار نمی شدم بیش از یکماه در پاریس نمی ماندم پس در این حکمتی است

- 3 I am under divine will, not under natural law such that nature could overcome me and make me ill. No, rather it is divine wisdom and will that whatever it requires happens that way.

3 من در تحت اراده الهیه هستم نه تحت قانون طبیعت که طبیعت بر من غالب شود و مرا ناخوش کند نه بلکه حکمت و اراده الهیه است

It has been so from the beginning of my life - whatever events occurred, their wisdom became apparent afterwards.

که هر قسم اقتضا کند آن طور میشود از بدایت
حیاتم چنین بوده آنچه وقوعات واقع شده بعد
حکمتش معلوم گردیده

- 4 In Tehran when I was a child of seven years old, I contracted tuberculosis. There was no hope of recovery. Later its wisdom became clear - that if I had not been ill I would have had to stay in Mazandaran, but because of this illness I stayed in Tehran during the imprisonment of the Blessed Beauty and for this reason traveled to Iraq in His company. When the time came, suddenly after all doctors had given up hope, health was obtained, even though all had said it was impossible for this illness to be cured.

4 در طهران طفل بودم در سن هفت سالگی
ناخوشی سل بر من عارض شد هیچ امید شفا
نبود بعد حکمتش واضح شد که اگر ناخوش
نبودم بایستی در مازندران بمانم لکن بجهت این
ناخوشی در طهران ماندم در ایام حبس جمال
مبارک بودم و باین سبب در رکاب مبارک
عراق سفر کردم چون وقت رسید بغتۀ بعد از
یأس جمیع اطباء صحت حاصل شد با آنکه جمیع
گفته بودند محالست این مرض علاج شود

- 5 The point is that in whatever occurs there is consummate wisdom. In this illness too there is wisdom that will become apparent later, because I was always under divine will and whatever occurred was according to wisdom. This illness is also like that, and one wisdom in it is meeting with you, which I hope will yield great results that will become apparent later.

5 مقصد اینست که هر چه واقع میشود در آن
حکمت بالغه است در این ناخوشی هم حکمتی
است که بعد معلوم میشود زیرا همیشه من در
تحت ارادهء الهیه بودم و آنچه واقع شده بمقتضای
حکمت بوده در این ناخوشی هم چنین است و
یک حکمت آن ملاقات شماهاست که امیدوارم
نتایج عظیمه بخشد و بعد نتایجش ظاهر شود

- 6 In the afternoon when translations of petitions from American believers were being brought to his illumined attention and he was graciously responding to some, he expressed great kindness regarding Mrs. Goodall and Mrs. Cooper and praised the believers of California. Since during that time numerous souls were repeatedly attaining the most holy presence, he would make statements for each group.

6 انتهای عصر چون ترجمهء عرائض احبای امریکا
بنظر انور میرسید و بجهت بعضی جواب عنایت
می شد بسیار اظهار عنایت در بارهء مسس
گودال و مسس کوپر می فرمودند و از احبای
کلینفورنیا تجید می نمودند و چون در آن میان
مکرر نفوس کثیره بساحت اطهر مشرف می
شدند برای هر جمعی بیاناتی می فرمودند

- 7 Sometimes he would speak about the glad-tidings of the great day and the fulfillment of promises in sacred books and the realization of divine promises, and sometimes according to questions from those present he would explain the difference between the views and statements of the Prophets and the mystics. Among these he said that the mystics believed in the station of Truth and creation, saying there is no third between them and no third besides them. They described Truth as like an ocean and created things as waves. But the holy Manifestations in the world of creation spoke of a third station which is the station of Will and the medium for the outpouring of the unknowable, imperceptible Mystery.

7 گاهی از بشارت یوم عظیم و تکمیل وعده های
کتاب مقدسه و مصداق مواعید الهیه بیان
می فرمودند و وقتی بمناسبت سؤالات حاضرین
فرق مابین مطالب و اقوال انبیا و متصوفین بیان
می نمودند از آنجمله می فرمودند اهل تصوف بمقام
حق و خلق قائل بودند می گفتند لا ثالث بینهما
و لا ثالث غیرهما حق را مانند بحر و کائنات
را امواج ذکر مینمودند اما مظاهر مقدسه بمقام
ثالث که مقام مشیت و وساطت فیض غیب
منیع لایدرک است در عالم خلق ناطق شدند

BDA2.172-173

DAS.1913-03-08x, MHMD2.217-218, ABCC.012x, STAB#092x

ABU0641

Words to Ahmad Sohrab, spoken at Rue St. Didier 30 on 1913-Mar-08 in Paris

...someone in the audience inquired about the difference between Sufism and the Baha'i Movement. The Master stated that he had explained the philosophical aspect of this subject. It is this:

In Sufism there are only two stations; God and his creatures. In turn, the creatures are not only considered as God's emanations but they are parts of the essence of God. In other words with a slight interpretive variations pantheism is the basis upon which the Sufi philosophy is built. The Sufis likened the essence of God into a sea and the creatures are the waves of the sea. In a wave you find all the potential attributes of sea. The individual members of the world of humanity are therefore distinct waves which are temporarily cut off from the sea. They are parts of the sea. One day they will join the sea and partake of all its infinite attributes. However, in the Baha'i Cause there are three stations. The Station of Divinity, the Station of the Will and the station of creatures. The phenomena proceed from the Will of the Almighty. They do not form parts of the essence of God. They are the creation of His Will.

Further he said: It is not through the philosophical interpretation of this or that subject that the souls are attracted to the Kingdom of Abha. Philosophy withers the spirit. We must stir the souls by proclaiming boldly the "Glad-tidings" of the Kingdom so that the souls may become cheered and breathe the fresh zephyr, wafting from the Paradise of Joy. We must intoxicate the people with the Wine of the Love of God. We must say:

I wish to awaken you out of your deep slumber. Do you know in what day you are living? Do you realize in what dispensation you exist? Have you not read in the holy scriptures that at the consummation of the ages there would dawn a day—the sum total of all past days? This is the day when the Lord of hosts hath come on the clouds of glory. This is the day in which the inhabitants of the world shall enter under the tent of the word of God. This is the day whose real sovereign is His Highness the Almighty. This is the day when the east and the west shall embrace each other like unto two lovers; war and contention shall be forgotten and nations and governments shall enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century, the dawn of

اهل تصوف بمقام حق و خلق قائل بودند
می گفتند لا ثالث بینهما و لا ثالث غیرهما حق
را مانند بحر و کائنات را امواج ذکر مینمودند
اما مظاهر مقدسه بمقام ثالث که مقام مشیت
و وساطت فیض غیب منیع لایدرک است در
عالم خلق ناطق شدند

BDA2.174x

the appearances of the glorious visions of past prophets and sages.

Now is the early dawn; ere long the effulgent sun shall rise an station itself in the meridian of its majesty. Then ye shall observe the effects—then ye shall behold what heavenly illumination has become manifest—then ye shall comprehend that these are the infinite bestowals of God—then ye shall realize that this world has become another world and ye shall perceive the divine instructions, universally spread.

The teachings of His Holiness Baha'u'llah, like unto the spirit, shall penetrate the dead body of the world and like unto an artery shall beat through the heart of the five continents.

DAS.1913-03-08, BSC.266 #551x, SW_v04#06 p.098x, SW_v06#15 p.118-119x, SW_v13#01 p.006x, SW_v08#14 p.191x, DWN_v3#01 p.002x, MHMD2.219, ADP.038-039x

ABU2754

Words to Ahmad Sohrab, spoken at Rue St. Didier 30 on 1913-Mar-08 in Paris

While in America I strove day and night to prepare a few, holy sanctified souls to take up the burden of the Cause after my departure. A very few who have responded to this call have arisen to serve and to teach. As they were capable souls they forged ahead and advanced without much exertion on my part.

In the middle of nights I constantly pray for them and beg of God to descend upon them his heavenly benediction! May they succeed in their noble task!

DAS.1913-03-08

ABU0756*Words spoken on 1913-Mar-09 in Paris*

- 1 I desire to depart from Paris, and I wish to leave you here as My remembrance, that I may know I have you in this city and that My heart may be assured. Strive ye night and day, perchance ye may illumine this city and make souls heavenly. Know ye this: if ye arise as ye ought, confirmations will descend like the waves of the sea. I desire that among you there should be great love, that ye should be most intimate and companionable with one another. Gather together, all of you, in your homes and in the home of this daughter of Mine, Miss Sanderson. Hold joyful conversations, guide souls, and become the cause of strength to hearts. This is everlasting honour. This is eternal life and felicity.
- 2 [Afterwards, two Persians who had newly arrived requested the bounty of attaining His presence privately. At the beginning of their audience, the Blessed Utterance was this:]
- 3 The people of Paris are exceedingly heedless; therefore a great danger and grievous hardship lie before them.

1 من میخواهم از پاریس بروم و میخواهم شماها را یادگار بگذارم و بدانم شما را در اینجا دارم و قلبم مطمئن باشد شب و روز بکوشید بلکه این شهر را روشن کنید و نفوسی را رحمانی نمائید و این را بدانید که اگر چنانچه باید قیام کنید تأییدات مثل امواج بحار میرسد من میخواهم در میان شما خیلی محبت باشد با یکدیگر خیلی مؤانس و مجالس باشید همه در خانه‌های خود و منزل این دختر من (مس سندرسن) مجتمع شوید صحبتهای خوش بدارید نفوس را هدایت کنید سبب قوت قلب شوید اینست عزت ابدیه اینست حیات و سعادت سرمدیه انتهی

2 بعد دو نفر ایرانی تازه وارد و استدعای تشرّف بتهائی نمودند در بدایت تشرّف ایشان بیان مبارک این بود که

3 اهالی پاریس خیلی غافلند لذا خطر و زحمت عظیمی در جلو دارند

MHMD2.220x

BDA2.174x

ABU1028*Address to the friends at Rue St. Didier 30 in Paris, 1913-Mar-09*

O God! This Paris is a lamp in the utmost transparency but it is in need of the light. It is a body in the greatest of comeliness but it is in need of the Spirit. O God illumine this lamp. And confer life upon this body! It is a pity that Paris be deprived of Thy eternal Bestowals! It is a pity that a great city like unto this be prevented from obtaining the splendors of the Sun of Thy Mercy!

O God! Awaken these souls! Make them mindful! Perfume their nostrils with the sweet Fragrances of Thy spiritual rose-garden! Enlighten their eyes by the shafts of light which are streaming down from the central Sun of Thy Majesty! In order

that their hearts may become as purified mirrors reflecting the rays of the Sun of Reality.

O God! We are weak and Thou art the Powerful! We are needy but Thou art Independent and the Most High! Although we have no ability and capacity, yet Thy Infinite Bounty is inexhaustible! Do Thou not look upon our deeds! Deal with us through Thy Mercy and Forgiveness! If Thy Bestowals descend, the ignorant will become wise, the dead will be quickened, the deaf will become hearing and the blind shall see. But if Thy Bounties [are] not forthcoming the seeing ones are blinded. If the light of Thy guidance is not vouchsafed the wise ones will become ignorant.

O God! We are all sick and Thou art the Kind Physician! Heal our spiritual diseases! Lead us toward the road of Thy Kingdom! Deliver us from the vices of the world of nature and adorn our beings with the virtues of Thy Kingdom. O God! Verily Thou art the Kind! O God! Thou art the Forgiver! the Pardoners! O God! Thou art the Generous! and the Giver!

This is my prayer in the middle of nights and I ever beg for you divine Confirmation and assistance!

DAS.1913-03-09

ABU1754

Words spoken to E.G. Brown on 1913-Mar-09 in Paris

- 1 I wanted you to become informed of the later Tablets and Epistles of Baha'u'llah. Know that in the days of the previous Manifestations, even in the Bayan, two trees - the good and the evil, the negative and the positive - were mentioned. But Baha'u'llah removed these and said:

1 من خواستم شما از الواح و رسائل اخيره
 حضرت بهاءالله مطلع شويد بدانيد كه در ايام
 ظهور مظاهر قبل حثيدر بيان دو شجره طيبه و
 خبيثه نفى و اثبات مذكور اما حضرت بهاءالله
 اينها را برداشت و فرمود
- 2 "O people of the world! Ye are all the fruits of one tree and the leaves of one branch. Glory is not to him who loves his country, but to him who loves the world. Pride is not for him who loves himself, but for him who loves his fellow beings.

2 اى اهل عالم همه بار يكداريد و برگ يك
 شاخسار ليس الفضل لحبكم انفسكم بل لحب
 ابناء جنسكم ليس الفخر لمن يحب الوطن بل لمن
 يحب العالم
- 3 "O people of Baha! You have been and are the dawning-places of mercy and the daysprings of compassion and loving-kindness. Defile not your tongues with cursing and reviling anyone, and

3 اى اهل بها شما مشارق رحمت و مطالع شفقت
 و عنايت الهى بوده و هستيد لسان را بسب و لعن
 احدى ميالايد و چشم را از آنچه لايق نيست

guard your eyes from that which is not befitting. Show forth what you possess; if it be accepted, your aim is achieved. If not, protest is vain. Leave him to himself and turn toward God, the Protector, the Self-Subsisting. Be not the cause of grief, much less of strife and sedition.”

حفظ نمائید آنچه را دارائید بنمائید اگر مقبول شد مقصد حاصل و الا تعرض باطل زرده بنفسه مقبلین الى الله المهيمن القيم سبب حزن مشوید تا چه رسد بنزاع و جدال

- 4 And likewise He says: “The religion of God and His divine law are for the purposes of creating love and unity. Make them not the cause of discord.”

4 و همچنین میفرماید دین الله و مذهب الله برای الفت و اتحاد است آن را سبب اختلاف نممائید

- 5 And He says: “If religion becomes the cause of discord, its absence is better, for conflict and dissension exist naturally in all; there is no need of a further vehicle for its expression.”

5 و می فرماید اگر دین سبب اختلاف شود عدم آن بهتر است زیرا نزاع و نفاق بالطبع در کل موجود است دیگر وسیله نمیخواهد

MHMD2.221-222

BDA2.175

ABU2129

Paraphrase of conversation with E.G. Browne on 1913-Mar-09 in Paris

- 1 [E.G. Browne] was admitted for more than an hour into the blessed room together with Monsieur Dreyfus, and was glad-den and honoured by hearing the blessed utterances concerning the effect and results of the appearance of the Manifestations of God and their mighty purposes.

1 اما خود او متجاوز از یکساعت در اوطاق مبارک با مسیو دریفوس مشرف و باستماع بیانات مبارکه در خصوص اثر نتائج ظهور مظاهر الهیه و مقاصد عظیمه آنها مسرور و مفتخر بود

- 2 In connection with this, [Abdu'l-Baha] spoke briefly of the Universal House of Justice and the Most Great Peace, saying that assuredly a time will come, and it is near at hand, when the nations of the world will raise their cry, will be unable to bear the crushing expenditures of war, and will compel men to make peace; for whatever matter reacheth its utmost extremity must at last decline.

2 بمناسبتی صحبت و بیان مختصری از بیت عدل اعظم و صلح اکبر فرمودند که البته وقتی میآید و نزدیک است که ملل عالم بفریاد آیند و مصارف باهظهء حرب را تحمل نتوانند و نفوس را مجبور بصلح نمایند چه هر امریکه بمنتهای درجه رسید آخر تدنی نماید

- 3 He then gave some details concerning the military forces of Germany and France. With such compassion, patience, and tenderness did He deal with him that, in the utmost gratitude, and with apologies for the blessed favours and bounties he had received, he took his leave.

3 و تفصیلی از قوای حربیه آلمان و فرانسه بیان نمودند بشفقت و بردباری و رأفتی باو سلوک فرمودند که در کمال ممنونیت و عذر خواهی از مراجع و مواهب مبارکه مرخص شد

MHMD2.223

BDA2.176

ABU1648*Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-10 in Paris*

I said that Madame D'Astre was here yesterday and told us that while she was speaking before the spiritual Alliance on the Baha'i Cause, they hooted her because she quoted Baha'u'llah words that there is no greatness in loving one's country, there is rather glory in this that one loves his kind. They were not interested in universal patriotism. They wanted to love their own country better than all the rest of the world etc.

The Master said: "These objections are always raised against the truth but the truth will march toward its ultimate goal of triumph. When we were exiled from Teheran to Bagdad we could not find one single Baha'i but now see how many Baha'is are in each one of these cities. When Sultan Mohamad, the Victor of Constantinople besieged the city and his army was constantly commanding the walls and the fortresses, one of the Greek or Roman generals entered into a cloister and saw a monk is busily writing. He asked him, what are you doing? He said, I am writing an apologetic book against the religion of Mohamad. The general got furious and kicked the monk out of his cloister. 'Get out of here, you idiot! When the banner of Mohammed was waving in Arabia, then it was the time to write a book against his religion but now that the noise of his cannons is reaching our ears you are booming forth behind our walls and fortifications what good thy book will achieve?' Now the Baha'i cause has gone too far, the principles are spread too widely, for the objections of any one."

DAS.1913-03-10

ABU2130*Words spoken on 1913-Mar-10 in Paris*

- ¹ Today I am feeling somewhat better. For several days I have been speaking with you very briefly and conversing with great difficulty. Today I am feeling better and have come to speak with you, to awaken you and give you glad tidings so that you may know what day you are living in.

¹ هو الله امروز قدری احوالم بهتر است چند روز بود که با شما در نهایت اختصار گفتگو میکردم و بسیار بزحمت صحبت میداشتم امروز حالم بهتر است آمدم با شما صحبت کنم و شما را بیدار نمایم

و بشارت دهم تا بدانید که در چه روزی هستید

- 2 Surely you have read in the books of the Prophets that a day will come which is the King of Days, when the Lord of Hosts will come from heaven - a day when all the world will come under the shadow of the Divine Word, a day when the true Ruler is the Lord, a day when East and West will be connected to each other, a day when war and strife will cease and all nations will achieve peace and reconciliation with each other.

2 البته در کتب انبیا خوانده‌اید که روزی خواهد آمد که سلطان ایام است ربّ‌الجنود از آسمان می‌آید روزی که جمیع عالم در ظلّ کلمه الهیه در آیند روزی که حاکم حقیقی پروردگار است روزی که شرق و غرب با هم ارتباط یابد روزی که جنگ و جدال نماند و جمیع ملل با هم صلح و آشتی حاصل نمایند

- 3 This is that blessed day and this is that mighty century. It is the beginning of the appearance of the lights. It is like the first breaking of dawn.

3 این همان روز مبارکست و این همان قرن عظیم بدایت ظهور انوار است مثل آن است که اول طلوع صبح است

MHMD2.224-225

BDA2.177

ABU2661

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-10 in Paris

The condition of the Baha'is in Rasht are good! Are they not? The believers have arisen to teach the souls. Is this not so? From Rasht in these days good news are being received. Today whosoever has arisen to teach the Cause and serve the believers divine Confirmations shall descend upon him; otherwise he is wasting his time.

When I left Haifa two years and half ago, I was so weak that I could not walk twenty yards and my system was attacked by three kinds of illnesses, but praise be to God the Confirmations reached us wherever we went.

But in Paris I do not see extraordinary exhilaration. It is like unto a lazy animal. All the beating in the world will not make him get up; even if you enter a needle in his feet he will not get up. However, God will make him move. If not now later on. There is no other way.

DAS.1913-03-10

AB06286*To: Maria P Wilson, in Malden, MA**Date: 1913-Mar-12*

O thou revered and beloved maidservant of God!

Thy letter was received. Praise be to God that thou art turning thy face at all times toward the Kingdom of Abha, and art engaged in the mentioning of God. Rest thou assured that the heavenly bestowal is destined for thee. It is a station the attainment to which is longed for by all the revered women of the world. That station is nearness at the Threshold of God, is the Eternal, Everlasting Bounty. All else beside it is ephemeral.

But thy home became my abode and my home. Many days were spent in that home with the utmost joy and fragrance. The mention of “Ya Baha el Abha” was raised from it and we spread the religion of God. In reality that home is my home, therefore the mention of God must always be raised from it.

Convey greeting and kindness to the maidservant of God, Miss Rideout; also to all the friends and maidservant of the Merciful.

Upon thee be Baha el Abha.

DAS.1913-03-20x, BLO_PT#028e

ABU3697*Words spoken on 1913-Mar-12 in Paris*

- ¹ Their [the people of Paris'] contempt for religion and spirituality stems from the meddling of the Catholic clergy in political affairs. On the one hand, the clergy were opposed to constitutionalism and republicanism, and on the other, they promoted blindly imitative customs and beliefs that were contrary to science and reason. Consequently, the government arose in vehement opposition to them, and declared their hatred for and weariness of religion altogether, deigning to make mention of the subject only to scorn and ridicule it.

¹ از تلاوت و ترتیل مناجات در وقت صرف
چای ذکر بیدینی اهالی پاریس می نمودند که
سبب نفرت آنها از دیانت و روحانیت مداخله
کشیشهای کاتولیک در امور سیاسی بود که
چون مخالفت مشروطیت و جمهوریت نمودند
و از طرف دیگر هم ترویج رسومات و عقائد
تقلیدی می خواستند که منافی علم و عقل بود
لذا دولت و حکومت بکمال ضدیت و نفرت
برخواستند و اعلان بیزاری از دین و آئین نمودند
و اسم دین را یاد نکردند الا باستهزا و سخریه

- 2 This state of affairs can be attributed only to the mistakes made by the leaders of religion, who rather than serve as channels to promote the tenets of the religion of God, instead became the cause of hatred and ruin. As a result, the people of this country have strayed entirely from the path of moderation, or fallen victim to the blind imitations and vain imaginings propounded by religious leaders, or clung to the motives of the materialists and arisen in hostility against the people of religion.

MHMD2.226-227

2 و این نبود مگر از سوء حرکات رؤسای روحانیّه که بجای آنکه سبب ترویج اساس دین الهی شوند علت نفرت و خرابی گشتند حال اهالی این مملکت بکلی از صراط اعتدال منحرفند یا مبتلای تقالید و اوهام رؤسای دینیّه اند یا متمسک باغراض مادیّین و عناد با اهل دین خیل از وضع اهالی قلب اطهر محزون و مکدر بود

BDA2.179

ABU3753

Words spoken on 1913-Mar-12 in Paris

During Baha'u'llah's seclusion in Sulaymaniyyih, He mostly drank milk and ate bread with rice pudding; this is truly excellent sustenance.

MHMD2.228

در زمان غیوبت در سلیمانیه اغلب اوقات شیر میل میفرمودند و نان و شیر برنج فی الحقیقه خوب غذائی است

BDA2.180

ABU0062

Words spoken at Morse home in Paris, 1913-Mar-13

- 1 Welcome! When I saw your book I was very pleased. I wanted to meet you and express my gratitude for collecting and preserving these ancient relics. You are aware of the East and how the horizon of the East was encompassed by the darkness of ignorance. The religions and sects of the East were in utmost enmity and strife, to such a degree that the Israelites could not go out of their houses on rainy days, for others would not touch their dampness and considered them unclean. The nations of the East considered it lawful to shed each other's blood.

1 خوش آمدید من وقتی کتاب شما را دیدم خیلی مسرور شدم میخواستم شما را ملاقات و اظهار تشکر نمایم که آثار عتیقه را جمع و ضبط نمودید شما از شرق خبر دارید که چه قدر افق شرق را ظلمت نادانی احاطه کرده بود ادیان و مذاهب شرق در نهایت عداوت و جدال بودند بدرجه ئیکه اسرائیلیان روز باران نمی توانستند از خانه بیرون بروند چه که سائین با رطوبت آنها را لمس نمینمودند و ایشان را پاک نمیدانستند ملل شرق خون همدیگر را ریختن مباح میدانستند

- 2 In such a time, Baha'u'llah rose like the sun from the horizon of the East. First, He proclaimed the oneness of the world of

2 در همچو زمانی حضرت بهاءالله چون شمس از افق شرق طالع شد اول اعلان وحدت عالم

humanity, that all are the sheep of God and God is the true Shepherd, kind to all. He provides sustenance to all and nurtures all. If He did not love them and was not kind to them, He would not have created them nor provided for them. Second, Baha'u'llah's teaching is the independent investigation of reality, for when religions investigate reality, they become united, as reality is one and does not accept multiplicity. Conversely, as traditions differ, so long as they follow traditions, they remain in conflict and strife. Third, religion must be the cause of love and fellowship among humanity. If religion becomes the cause of strife and conflict, irreligion is better, for religion is like medicine - if medicine causes illness, it is better to abandon it.

- 3 God has sent religions for the connection of hearts and the creation of love and fellowship, not for discord and enmity. Fourth, religion must accord with science and reason. If any religious matter does not accord with science and reason, it is superstition. He gave many such teachings, yet they denounced Him as an infidel, plundered His property, imprisoned and tortured Him. Finally, He was banished from Iran to Baghdad, and from Baghdad to Constantinople and Rumelia. Despite this, they saw that this lamp grew brighter and the power of this Cause grew stronger. Eventually, they sent Baha'u'llah to the prison of 'Akka, but Baha'u'llah, under chains, raised high the call of God and spread His teachings throughout all lands. Although He was imprisoned, He promoted the principles of peace and tranquility. Fifty years ago, He proclaimed the matter of universal peace. He wrote to the Sultan and the Shah of Iran that although He was in prison and subjected to oppression and tyranny, their sovereignty and glory would not endure and would be transformed into hardship. Those Tablets were published in India and exist today.

- 4 In brief, through the influence of these teachings in the East, different nations united. Many souls from among the Jews, Zoroastrians, Christians, and Muslims found complete fellowship and associate with one another in perfect unity and brotherhood, such that if someone enters their gathering, they cannot tell who is Jewish, who is Zoroastrian, who is Christian, and who is Muslim. It is as if all are brothers and sisters of one family and household.

انسانی فرمود که جمیع اغنام الهی هستند و خدا شبان حقیقی و بکلّ مهربان جمیع را رزق میدهد جمیع را می‌پروراند اگر دوست نداشت مهربان نبود آنها را خلق نمی‌کرد روزی نمیداد ثانی تعلیم حضرت بهاءالله تحری حقیقت است که چون ادیان تحری حقیقت نمایند متحد شوند زیرا حقیقت یکی است تعدّد قبول ننماید بالعکس چون تقالید مختلف است مادام پیروی تقالید میکنند در اختلاف و نزاعند ثالث دین باید سبب محبت و الفت بین بشر باشد اگر دین سبب نزاع و جدال شود بیدینی بهتر است زیرا دین بمنزلهء علاج است اگر علاج سبب مرض گردد ترک علاج بهتر است

3 خدا ادیان را برای ارتباط بین قلوب و محبت و الفت فرستاده نه اختلاف و عداوت رابع باید دین مطابق عقل و علم باشد اگر مسئله‌ای از مسائل دینیّه مطابق علم و عقل نباشد وهم است از این قبیل تعلیم بسیار فرمود ولی او را تکفیر نمودند و اموال را نهب و غارت کردند حبس و زجر نمودند آخر از ایران سرگون به بغداد شد و از بغداد به اسلامبول و رومیلی پا وجود این دیدند این سراج روشن تر شد و قوت این امر شدیدتر گشت عاقبت حضرت بهاءالله را بسجن عکا فرستادند ولی بهاءالله در زیر زنجیر امر الله را بلند نمود و تعالیمش را در جمیع ممالک منتشر ساخت با وجود آنکه در حبس بود احکام صلح و سلام را ترویج فرمود پنجاه سال پیش مسئلهء صلح عمومی را اعلان نمود بسططان و شاه ایران نوشت که هرچند من در زندانم و مبتلای ظلم و طغیان لکن این سلطنت و عزّت نیز پایدار نماند مبدّل بزحمت میگردد آن الواح در هند مطبوع شد و الآن موجود است

4 خلاصه از نفوذ این تعلیم در شرق امم مختلفه متحد شدند نفوس کثیره از یهود و زردشتی و مسیحی و مسلمان الفت تامه جستند و در نهایت یگانگی و اخوت با یکدیگر محشورند چنانچه اگر کسی در مجمع آنها وارد شود نمیداند کدام یهود کدام زردشتی کدام مسیحی کدام مسلمان است گویا کلّ برادران و خواهرانند و یکعائله و خاندان

- 5 Mr. and Mrs. Moser declared: "We are well acquainted with this Cause. It is a light that has dawned from the East and will bring about peace." He replied:
- 5 (مستر و مسس موزر اظهار نمودند) "که از این امر ما خوب اطلاع داریم این امر نوری است که از شرق دمیده و سبب صلح خواهد شد" (فرمودند)
- 6 "Yes, and God willing, may the world find tranquility. How many afflictions have befallen souls! How many mothers have been left without sons, how many sons without fathers! All these wars and conflicts arise from prejudices." One of my friends here mentioned that in the East he had six villages in the utmost prosperity and development. Now news has come that all have been utterly destroyed, with no trace of civilization remaining.
- 6 بلی بلکه انشاءالله عالم آسوده شود چه قدر بلایا بر نفوس وارد شد چه قدر مادران بی پسر چه قدر پسران بی پدر گشتند همه این جنگ و جدالها از تعصبات است یکی از دوستان من در اینجا ذکر می کرد که در شرق شش قریه در نهایت عمران و آبادی داشته حال خبر آمده که تمام زیر و زبر شده هیچ اثری از آبادی نمانده
- 7 They remarked: "What greatly attracts hearts and minds to this Cause is that spiritual power which brings about peace and unity. Otherwise, we have had many peace conferences, but all have remained fruitless and without effect." He replied:
- 7 (عرض کردند) "چیزی که در این امر خیلی جلب قلوب و انظار مینماید آن قوه ایست روحانی که سبب صلح و اتحاد میشود و الا ما مجالس بسیاری داشتیم که برای صلح بوده ولیکن جمیع بی فائده و اثر مانده" (فرمودند)
- 8 "Yes, in the human world, peace and unity either come from national ties, whereby people are connected through shared nationality, or from racial bonds, or from political relationships. But none of these suffice. How many fellow countrymen are at war and strife with each other! Moreover, everyone loves their own country, and this love of one's homeland causes enmity with others. Similarly, racial and political ties, due to ethnic differences and conflicting interests, cannot possibly become the cause of universal peace and unity. What then remains? Divine power is needed to bring about such peace and unity."
- 8 بلی در عالم انسانی صلح و وحدت یا از ارتباط وطنی است که بواسطه هموطنی جمعی بهم مربوط میشوند یا از ارتباط جنسی است یا از ارتباط سیاسی ولی هیچیک کفایت ننماید چه بسیار هموطنان که با یکدیگر در جنگ و جدالند و علاوه هر کس وطن خود را دوست دارد دوستی وطن خود سبب دشمنی با دیگران میشود همینطور ارتباط جنسی و سیاسی بسبب اختلاف قومی و اختلاف منافع ممکن نیست سبب صلح و اتحاد عمومی گردد پس چه باقی ماند قوه الهی لازم است تا سبب چنین صلح و اتحادی گردد
- 9 When asked about how to deal with people of bad character, He responded that divine power moderates character. A certain person from the Caucasus was a brigand who had killed many people. When he became a Baha'i, he became so meek that when someone shot at him with a revolver, he did not retaliate. Such a ferocious person became such a gentle soul. Therefore, character must be moderated so that souls may become aware, and this is not possible except through divine power.
- 9 (در باره نفوس بداخلاق سؤال نمودند) "که با آنها چگونه سلوک شود" (فرمودند) قوه الهیه اخلاق را تعدیل میکند شخصی از اهل قفقازیه از قطاع طریق بود نفوس بسیاری را کشته بود چون بهائی شد بدرجهئی مظلوم گردید که ششلول باو انداختند ولی او دست باز نکرد چنان شخص درندهئی چنین انسان مظلومی شد پس باید اخلاق را تعدیل نمود تا نفوس متنبه شوند و این جز بقوه الهیه ممکن نیست
- 10 When asked "In which country are there the most Baha'is?" He replied that in Iran there are the most Baha'is and the Cause is well-established there. In America too there are people of all kinds.
- 10 (سؤال نمودند) "در چه مملکتی بهائی بیشترینند" (فرمودند) در ایران اهل بها بیشترینند و این امر در آنجا تمکن یافته در امریکا هم از هر قبیل نفوس هستند

- 11 When it was mentioned that "Praise be to God, in this age capable souls from every nation are found who desire universal peace - they do not say we are Christians or Muslims but rather seek fellowship, albeit apart from religious matters," He responded:
- 12 "Yes, this century is the century of truth. Extraordinary progress is evident in the world in every respect. But people's withdrawal from religion is because previous religions have lost their influence and effect - like fruitless trees or shells without kernels. Consider that Christ said if someone wrongs you, respond with kindness, yet now Christ's followers are engaged in warfare day and night, calling it a holy war. What relation does this have to divine teachings, when Christ accepted crucifixion for Himself and interceded for His killers?"
- 13 When asked "What do you consider Christ to be?" He replied:
- 14 "As stated in the Gospel, we consider Christ the Word of God, though we explain and expound it. We accept all the Prophets - Moses, Abraham, Muhammad and all other Prophets we consider to be true. We wish to reconcile all nations. For thirteen hundred years there has been war and conflict between Christians and Muslims due to misunderstanding. If this misunderstanding is removed, they will become brothers."
- 15 When it was said that "Christ's teachings were purely spiritual but in Islam there was war," He explained:
- 16 "Muhammad was in Mecca for thirteen years, constantly subjected to persecution and torment. They harassed Him, His companions fled, some were imprisoned, and they wanted to kill Him too, so He emigrated. But the opponents raised armies and came against Muhammad to kill the men and capture the women. Muhammad ordered defense - this was the basis of warfare in Islam. Whenever they defended themselves and defeated the attackers, the attackers would return to fight again, for they were bloodthirsty and constantly engaged in warfare, taking pride in war, killing people, plundering wealth, and capturing women and children. Moreover, the command for defense and fighting in Islam was against the bloodthirsty Arab polytheists, not the People of the Book. Regarding the
- 11 (عرض نمودند) "الحمد لله در این عصر از هر ملتی نفوس بالاستعداد یافت میشوند که آرزوی صلح عمومی دارند نمیگویند ما نصاری یا مسلمان بلکه طالب الفتند اما از مسائل دینیّه در کنار" (فرمودند)
- 12 بلی این قرن قرن حقیقت است از هر جهت در عالم ترقی فوق العاده حاصل و مشهود اما کآره جوئی نفوس از ادیان سبب این است که ادیان سابقه از نفوذ و تأثیر بازمانده مانند اشجار بی ثمر یا مثل قشر بدون لب ملاحظه نمائید که حضرت مسیح فرمود اگر کسی بشما تعدی کند شما در عوض خوبی کنید و حال امت مسیح شب و روز مشغول حربند و نام آنرا حرب مقدس نهاده اند این چه مناسبت بتعالیم الهیه دارد با آنکه حضرت مسیح برای خود قبول صلیب فرمود شفاعت قاتلان نمود
- 13 (عرض کردند) "شما مسیح را چه میدانید" (فرمودند)
- 14 چنانچه در انجیل است ما مسیح را کلمه الله میدانیم نهایت آنرا شرح میدهم و بیان میکنیم ما جمیع انبیا را قبول داریم حضرت موسی حضرت ابراهیم و حضرت رسول و سایر انبیا را تمام بر حق میدانیم میخواهیم جمیع امم را بهم صلح دهیم هزار و سیصد سال است بین مسیحی مسلمان جنگ و جدال است بجهت سوء تفاهم اگر این سوء تفاهم از میان برخیزد با یکدیگر برادر شوند
- 15 (عرض کردند) "تعالیم مسیح صرف روحانی بود اما در اسلام جنگ بود" (فرمودند)
- 16 تفصیل آن این است که حضرت رسول سیزده سال در مکه بود و همیشه مبتلای زجر و زحمت او را اذیت میکردند اصحابش فرار کردند بعضی اسیر شدند میخواستند خودش را نیز بکشند لهذا هجرت فرمود ولی مخالفین لشکر کشیدند بر سر حضرت محمد آمدند تا رجال را بکشند و نساء را اسیر کنند حضرت محمد امر بدفاع فرمودند این بود اساس حرب اسلام که هرچه مدافعه میکردند آنها را شکست میدادند باز برمیگشتند با حضرت محاربه مینمودند زیرا خونخوار بودند همیشه حرب دائمی در میان داشتند و بحرب و قتل نفوس و نهب اموال و اسارت عیال و اطفال

People of the Book and Christ, praise is mentioned that is not found even in the Gospel - it states that Mary had no suitor but remained always in the Holy of Holies, and heavenly sustenance was sent down to her. Christ spoke at the moment of His birth - this is the text of the Qur'an which states that the Christians are your friends. In any case, do not heed the words of fanatical religious leaders, for their traditions have become the cause of corruption; otherwise, in the Qur'an the utmost praise is mentioned and exists.

افتخار میکردند و دیگر آنکه حکم مدافعه و مقاتله در اسلام با مشرکین عرب خونخوار بود نه اهل کتاب اما در باره اهل کتاب و مسیح مذکور است آنچه که ابدأ در انجیل آنگونه ستایش نیست میفرماید مریم خطیب نداشت بلکه همیشه در قدس الاقداس بود از آسمان برای او مائده نازل میشد و حضرت مسیح بمجرد تولد تکلم فرمود این نص قرآن است که نصاری دوست شما هستند باری شما گوش بحرفهای رؤسای روحانی متعصب ندهید زیرا تقلید آنها سبب فساد شده و الا در قرآن نهایت ستایش مذکور و موجود

- 17 "The point is that Moses planted a tree that yielded the fruit of pleasing morals, perfections and great progress - and that tree was the Cause of God and the Law of God. But when it grew old it ceased to bear fruit. Christ came and again planted a sapling from the same root that gave sweet fruits and benefits, and likewise did the other Prophets. But the foundation of divine religions has been abandoned, and now all remain fruitless with nothing but traditions remaining in the hands of nations. Therefore Baha'u'llah has again planted a tree that will yield the fruit of peace and bring forth the fruit of the unity of humankind."

17 باری مقصد این است که حضرت موسی درختی غرس فرمود که ثمر اخلاق مرضیه و کالات و ترقیات عظیمه داد و آن درخت امر الله و شریعة الله بود ولی چون کهن شد از ثمر بازماند حضرت مسیح آمد و باز از همان اصل نهالی غرس فرمود که فواکه و ثمرات طیبیه داد و همچنین سایر انبیاء ولی اساس ادیان الهیه ترک شده و حال همه بی ثمر مانده جز تقلید در دست امم نیست لهذا حضرت بهاء الله باز شجره غرس فرموده که ثمر صلح دهد و میوه وحدت عالم انسانی ببار آرد

- 18 (They said) "This is a cause of assurance, and one of the signs of assurance is being at peace at the time of death. We have seen many Christians who were in utmost agitation at the time of death." (He said:)

18 (عرض کردند) "این سبب اطمینان است و یکی از آثار اطمینان راحت بودن هنگام مرگ است بسیاری از مسیحیان را دیده ایم که در حال موت نهایت اضطراب داشته اند" (فرمودند)

- 19 "Yes, the spiritual person does not fear, knowing that in the world of existence there is no annihilation. The Baha'is were smiling under the sword, even offering sweets to their executioners saying 'You have become the cause of our happiness and nearness to God, and we seek divine forgiveness for you.' I hope that you will compose a heavenly book whose effects will be eternal."

19 بلی انسان روحانی نمی ترسد میداند که در عالم وجود فنائی نیست بهائیان زیر شمشیر خندان بودند بلکه بقاتل خود شیرینی میدادند و میگفتند شما سبب سعادت و تقرب ما شدید و از برای شما مغفرت الهی میطلبیم باری امیدوارم که کتابی ملکوتی تألیف نمائید که آثارش ابدی باشد

- 20 (They said) "We will strive and hope for confirmation and assistance." (He said:)

20 (عرض کردند) "کوشش میکنیم و رجای تأیید و مدد داریم" (فرمودند)

- 21 Certainly when you open your tongue you will be confirmed. Christ says when you open your tongue, think not what you shall say, for the Holy Spirit will inspire you. Therefore I hope God will confirm you. I will never forget you. God willing, may you become faithful servants of the divine Kingdom and

21 البته چون لسان بگشائید مؤید میشوید حضرت مسیح میفرماید چون لسان میگشائید فکر نکنید که چه بگوئیم روح القدس بشما القا مینماید لهذا امیدوارم خدا شما را تأیید کند ابدأ شما را فراموش نینمایم انشاء الله خادم صادق ملکوت

write a book together that will endure forever in the divine world.

الهی شوید و کتابی هر دو بالاتفاق بنویسید که در جهان الهی الی الأبد پابنده بماند

22 (They requested His presence in Switzerland, to which He replied)

22 (وعده خواهی از حضور مبارک نمودند که به سویس تشریف ببرند فرمودند)

23 It is not possible. I have been traveling for two and a half years and must return soon.

23 ممکن نیست دو سال و نیم است در سفرم باید زود مراجعت نمایم

MHMD2.256-258

KHF.155, KHTB3.068, NJB_v05#13
p.001, BDA2.200-203

ABU2822

Words spoken on 1913-Mar-13 in Paris

If the nations and peoples of today would abandon imitation and investigate reality, all would become united, for imitation differs but reality and the foundation of divine religions is one. Therefore these differences are from imitation, not from the divine religious foundations.

اگر ملل و امم موجوده ترک تقلید و تحری
حقیقت نمایند جمیع متحد گردند زیرا تقلید
مختلف است و حقیقت و اساس ادیان الهی
واحد پس این اختلافات از تقلید است نه
اصول ادیان الهیه

MHMD2.228

BDA2.180

ABU1715

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-14 in Paris

I remember that during my childhood we had a colored servant whose name was Mobarek. He was very big and strong. At this time I [‘Abdu'l-Baha] was six or seven years. We were travelling and Mobarek was with us. On one of these stages he was stricken down with fever. In the Orient it is customary that when a person is feverish, he goes and sits in the sunshine. Mobarek had a big fur coat. He puts on this fur coat and lies down in the sun. His fever was so severe that he would shake and tremble like the leaf of a tree.

There were several children amongst them myself. We would hide ourselves and watch Mobarek going toward the sunshine and lie down. His trembling was so violent that even the fur

coat was trembling. Then quietly on tip-toe we would approach him and one by one sit on him. When my turn came and I sat on him he had such a violent fit that down I came. In short he took several quinine pills with no result. Finally he told to all the children you come early tomorrow morning and I will show you how I am going to treat myself.

Early morning we all went and saw Mobarek in the sunshine shaking as usual but with a big basket of prunes before him. He started to eat these prunes and at every moment he was shaking more and more. After this treatment, he became well and never had any more attacks of fever.

DAS.1913-03-14

ABU2144

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-14 in Paris

Question/topic: In the West it was often stated that in the Baha'i Cause work had taken the place of prayer and this had led to the wrong idea that there was no prayer in the Baha'i dispensation.

- 1 Religion without prayer is no religion; but in this Movement work and worship must go hand in hand; one must help the other. However there may some people who would quote this verse and say we do not need to pray; let us work all the time because our work is accepted as prayer. These people are like unto the Mohammadan who never prayed in his life. Some one asked him: "how is it that you do not pray?" He said "because the law of prayer is abrogated in the Koran." "Oh! I have never heard about it" "Yes! have you not read in the Koran where God says Do not approach prayer?" "Yes, but why do you not complete the verse by quoting the rest of it wherein God says 'While you are in a state of drunkenness.'" "All right! but is it possible for one to remember all that which is in the Koran." "Yes! the trouble is you remember only that which is useful to your own purpose and forget the rest."

... 1

- 2 Yes, in the wondrous verses it is revealed that work and occupation have the status of worship, but this is not evidence that one should abandon the prescribed devotions and remembrances, for the prescribed devotions are from the Book of God and are the cause of the hearts' remembrance, the spirituality of souls, the stirring of spirits, the expansion of breasts, and the manifestation of the love of God, trust, and devotion at the Divine Threshold. Without these, other thoughts become the

2 بلی در آیات بدیعہ نازل کہ کار و شغل حکم عبادت دارد ولی این دلیل بر آن نیست کہ عبادات و اذکار منصوصہ را ترک نمایند زیرا عبادات منصوص کتاب اللہ است و سبب تذکر قلوب و روحانیت نفوس و اهتزاز ارواح و انشراح صدور و ظهور محبۃ اللہ و توکل و

cause of mental disturbance and the freezing and extinction of souls.

- 3 Such discussions have always arisen - in every age these statements have caused the scratching of minds and division of people. The friends must always act according to the apparent meaning of the divine texts and all be united and in agreement, otherwise each soul will interpret the divine verses according to their own desire and become the cause of differences.

DAS.1913-03-14, MHMD2.230, BW_v13p1187x

تبتّل در درگاه کبریا بغیر این سائر افکار سبب
اختلال اذهان و انجماد و انجماد نفوس گردد

3 همیشه اینگونه مذاکرات بمیان آمده در هر
عصری این مقالات سبب تحذیش اذهان و
تفرقهٔ اشخاص شده احبّا باید همیشه بظاهر
نصوص الهیه هم عامل باشند و جمیع متحد و
متفق و الا هر نفسی آیات الهیه را بر وفق مرام
خود معنی نماید و سبب اختلاف گردد

BDA2.181

ABU2485

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-14 in Paris

It is evident that the five books which are generally attributed to Moses are written by Ezra, the high priest. Only the Tablets and the commandments belong to Moses. The contents of the Books will bear out this argument, because, many events are recorded which transpired long after Moses.

There is a school of philosophers today in Europe who deny not only the authenticity of the Bible but who claim that there is not such a Person as Jesus Christ. This is an ideal Christ invented by the apostles. Moreover the Evangelists in writing the Gospels stole away the utterances of the ancient sages and attributed them to this ideal Christ. All these are mere statements. They cannot prove them.

DAS.1913-03-14

ABU2777

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-15 in Paris

The Cause of will soon throw a great reverberation throughout the pillars of the world. It will embrace in its fall the East and the west. Its power will penetrate through every stone of creation. Its imperial Tent will be pitched upon the apex of Existence. Its invisible Army will conquer the cities of the hearts! Its royal diadem will be set upon the brow of humanity. Its throne will be established amongst the children of men. Its heavenly scepter will sway nations and empires! and its spiritual influence will be felt by the people of every clime.

Let the weak in heart be cheered and the despondent made hopeful!

DAS.1913-03-15

ABU3119

Words spoken on 1913-Mar-15 in Paris

Question/topic: Regarding the attacks of Shu'a'ullah.

These matters are of no importance and do not deserve a response. What importance can there be in a matter whose foundation is weaker than a spider's web? One must engage in diffusing the divine fragrances. For several years I labored, hoping they would not leave the Cause, but the more we strived, the more they increased in audacity.

این اموراتیّت ندارد و قابل جواب نه امری که بنیان آن او هن از بیوت عنکبوتست چه اهمیتی دارد باید بنشر نفعات الهی پرداخت چند سال من زحمت کشیدم شاید اینها از امر خارج نشوند ولی هر چه بیشتر کوشیم بر جسارت افزودند

BDA2.182

MHMD2.231-232

ABU2619*Words spoken at Rue St. Didier 30 in Paris, 1913-Mar-15*

There are three ancient Bibles.

1st the Jewish Bible,

2d the [Sanhedrin] Bible which was translated by seventy wisest Rabbis into Greek at the time of Alexander [crossed out and replaced with Ptolemy],

3d the Samaritan Bible.

These three Bibles differ a great deal from each other on historical ground. For instance, in one Bible you read the age of a certain patriarch was 120 yrs; in another bible it says 80 yrs and in the third bible it says 60 yrs. It is most difficult to say which one of these Bibles is correct, for each [seat] holding fast to his own bible claiming it to be the only authoritative one and the other two as unreliable.

Therefore all the historical parts of the Bible belong to the historians but the commandments and the Decalogue belong to Moses.

DAS.1913-03-15

ABU2828*Words spoken on 1913-Mar-15 in Paris*

- 1 The importance lies in spiritual conditions and attributes. If you are attracted by spiritual fragrances, I will always be with you. That companionship is good - it is a companionship that has no separation. Strive to be constantly engaged in diffusing the divine fragrances. I will always be with you.
- 2 Now in Europe it is the beginning of dawn. Soon the divine lights will become intense. At that time you will observe what news there is.

MHMD2.231

BDA2.182

ABU2975*Words spoken on 1913-Mar-15 in Paris*

I see the people of Paris like bees and ants, coming and going in swarms, moving and stirring like waves, extremely busy - but if you ask what they are doing and why they are moving about, they are completely unaware of their origin and end, and seek no perfection beyond eating, sleeping and immersion in desires.

MHMD2.232, BW_v13p1187

اهالی پاریس را مثل زنبور و موری می بینم که
فوج فوج می آیند و می روند و مانند موج در حرکت
و جنبشند و نهایت سرگرمی ولی اگر پرسى که چه
می کنید و برای چه در حرکتید از مبدء و معاد
خود بکلى بیخبرند و جز خورد و خواب و انهماک
در شهوات کمال نخواهند

BDA2.183

ABU0989*Words spoken at Rue St. Didier 30 in Paris, 1913-Mar-16*

The test of existence is motion. An object which has in itself the power of motion lives. If motion is withheld growth ceases. That is mortality.

There are different degrees of motion. There is a motion of transit, that is from place to place. For example, the revolution of the earth around the sun; a bird flies from branch to branch. Another kind is the motion of inherent growth, like that of man from the condition of childhood to the estate of manhood, or the development of a tree from the seedling to its full fruition. The third is the motion of condition - the sick man passes from the stage of sickness to the state of health. The fourth motion is that of the spirit. For instance, the child while in the mother's womb has all the potential qualities of the spirit, but those qualities begin to unfold little by little as the child is born and grows and develops, finally manifesting all the attributes and qualities of the spirit. The fifth is the motion of the intellect whereby the ignorant become wise; the indifferent, alert; the dark, illuminated and the carnally-minded, spiritual.

In this century a great impelling stream is manifest in the world of intellect. Minds have been stirred by this impulse and have made marvelous progress. The sixth motion is that of the eternal essence. That is to say, all phenomena either step forth from the arena of non-existence into non-existence. Just as being in motion is the test of life, so being stationary is the

test of death and when a moving object stops it retrogrades. To stop means to fall. When a tree stops giving fruit it decays.

In other words, man must throughout all the degrees of life evolve and progress day unto day, for life is continuous. The manifestors of divine law have appeared so that they may confer upon man an ideal power which will enable him to advance along all the degrees of human attainment. The power of the world of existence is limited, while the power of God is unlimited. If the reality of man should not be confirmed by a divine power human progress would terminate.

On the other hand, the divine reality is unlimited and immeasurable and can never stop or deteriorate, therefore the holy souls who are confirmed with this divine power are likewise endowed with eternal motion. Their progress becomes unlimited. Day unto day their lives are strengthened, the circle of their comprehension becomes wider, the sphere of their intellects becomes more effectual and their capacities are increased.

I desire for you that ideal power, so that you may come into the stream of uninterrupted motion and never cease progressing.

Day unto day may you inherit eternal qualities, so that you may continue to travel along all the infinite degrees of human and divine attainments.

DAS.1913-03-16x, ADP.124-126

ABU2743

Words spoken on 1913-Mar-16 in Paris

Question/topic: Comments on some newspaper articles.

- 1 The Ottomans still don't know what to do, even though they can now easily keep their opponents busy fighting each other and thereby secure their own protection and preservation.

1 عثمانیا هنوز نمیدانند چه باید کرد با آنکه حال بخوبی میتوانند مخالفین خود را در حالت اختلاف بیکدیگر مشغول ساخته اسباب صیانت و حفاظت خود را فراهم نمایند

- 2 Like the Iranians, whose affairs have become so disordered that their women have resorted to seeking protection from some German lady. Yet they have turned a blind eye and remained heedless of such a matter around which revolves the Kingdom of power and might. This is nothing but misfortune and lack of divine confirmation and success.

2 مثل ایرانیها که پریشانی امورشان بجائی رسیده که زنان آنها متمسک بفلان خانم آلمانی شدند از زنی طلب حمایت کرده‌اند ولیکن از چنین امری که ملکوت قدرت و قوت طائف حول

MHMD2.233

اوست چشم پوشیده و غافل مانده‌اند این نیست
مگر از بدبختی و عدم تأیید و توفیق

BDA2.183

ABU3671

Words spoken on 1913-Mar-16 in Paris

- 1 [He was asked about the receptivity of the Americans to the Cause, to which He replied:] 1 (چون از استعداد اهالی امریکا پرسیدند در جواب چنین فرمودند که)
- 2 The Americans are a satiated people who hunger – this in contrast to the Persians, who in their state of hunger and privation believe themselves to be satiated and without need. 2 اهالی امریکا سیر گرسنه‌اند بالعکس ایرانیها گرسنه سیرند که در حال گرسنگی و احتیاج خود را سیر و غیر محتاج میدادند
- 3 [Along those lines, the Master then gave the following explanation:] 3 (و شرحی در اینخصوص از لسان مبارک صادر که)
- 4 The East has always been able, through the aid of a spiritual power, to withstand the West and ultimately prevail over them. When the companions of Christ were subjected to the torture of the Romans, they saw themselves as powerful and victorious over the world. At that time, they suffered blows and endured adversities, yet now the leaders of Christendom have made their present glory and tranquillity the means by which to selfishly advance their own interests. 4 همیشه شرق بقوه معنویّه مقاومت غرب نموده و عاقبت غالب و مظفر گشته وقتی که اصحاب حضرت مسیح در تحت شکنجه و عذاب رومیان بودند آن وقت خود را مهیم و غالب بر عالمیان میدیدند صدمات و صعوبات را آن وقت آنها تحمل نمودند اما عزّت و آسایش را رؤسای مسیحی حالا سبب ترویج اغراض نفسانیّه مینمایند
- 5 [The Master then told this story:] 5 (بعد این حکایت را فرمودند که)
- 6 In one of the cities between Canada and California, a certain cardinal - one of the most eminent leaders of Christendom - denounced us as the enemies of Christ, and forbade the people from meeting with us. A church had just been built in those days, and the cardinal had gone to open it with excessive pomp and pageantry. At that time, some said that the cardinal had participated in a ceremony to officially open that church. I responded in the affirmative, confirming that the public display of that cardinal was the very same as that of Christ, but I then noted some 'minor' differences between the two. Christ flung open the gates of heaven, whereas this cardinal has opened the door of an earthly church. Christ was surrounded by a large group that scorned and condemned Him as an enemy of the prophets, whereas this cardinal has gathered a great crowd of 6 در یکی از شهرهای بین کنادا و کالیفورنیا کاردینال که از اعظم رؤسای مسیحیه است ما را دشمن مسیح گفته و مردم را منع از ملاقات نموده بود در آن ایام کلیسائی در آنجا تازه ساخته بودند و کاردینال برای باز کردن آن کلیسا با تجلّ زیادى رفته بود بعضی گفتند کاردینال امروز در فتح باب کلیسا نمایش داشت گفتم بلی با نمایش حضرت مسیح یکی است جزئی فرق دارد حضرت مسیح فتح باب آسمانی فرمود ولی کاردینال فتح باب کلیسائی زمینی نمود آن حضرت جمعیت بسیار دارد که همه او را تعظیم و احترام می‌نمایند حضرت مسیح تاجی داشت اما ازخار کاردینال هم تاج

people who all revere him. Christ wore a crown, albeit one of thorns; this cardinal also wears a crown, but his is studded with gleaming gems. Christ wore clothing, though it was badly tattered; this cardinal, too, wears clothes, but his are made of silk and gold. One had a cross for His kingly seat, while the other has a golden altar and throne. One gave His life to edify humankind, while the other uses the means and lives of people to secure his own glory and comfort. Such is the difference between the display of Christ and the display of this cardinal. How minor is the difference - how minor indeed!

MHMD2.233-234

دارد اما مرصع بگوهر آبدار و لباس داشت
ولی بسیار مندرس این هم لباس دارد ولی حریر
و زر بفت او سریش صلیب بود و این مهرباب
و کرسی زرین او جان و حیات خود را فدای
تربیت خلق نمود و این مال و حیات خلق را
وسیله آسایش و عزت خود دانسته اینست
فرق نمایش حضرت مسیح و نمایش کاردینال
خیلی فرق جزئی است

BDA2.184-185

ABU1839

Words spoken on 1913-Mar-16 in Paris

¹ Ka'bu'l-Ahbar was an Israelite who lived during the time of Mu'aviyyih and feigned belief in Islam. Whenever anything concerning historical chronicles or religious traditions and commentaries was asked of him, he would immediately fabricate some lie in response. When he was asked what the term 'Iram of the Pillars' mentioned in the Qur'an¹ referred to, he replied:

² "This was a garden situated opposite the garden of Paradise itself and created by Shaddad. It was a garden whose leaves, flowers, and trees were all made of emerald; whose blossoms were made of gems; whose pebbles were made of pearls; whose walls were made of gold and silver; and whose servants were this and that. When Shaddad had finished creating his garden, he decided to go there and enter it. As he was alighting from his steed by the entrance of the garden, he had not yet taken both his feet from out his stirrups when the angel of death came all of a sudden and claimed his life."

³ As soon as the Muslims heard this story, they documented it and deemed it a credible commentary.

MHMD2.235, STAB#148

¹ در زمان معاویه شخصی از خاندان اسرائیلیان بود
و اظهار اسلام نمود آنچه را از تواریخ و اخبار
و تفاسیر از او می‌پرسیدند فوراً در جواب مطلبی
را جعل میکرد و بیان مینمود وقتی از او پرسیدند
ارم ذات عماد که در قرآن مذکور است چیست
جواب داد که

² این باغی بوده در مقابل باغ بهشت شداد در
زمین ساخت که برگ و گلها و درختانش از
زمرّد شگوفه‌هایش از جواهر ریگهای زمینش
از لثالی دیوارهای آن از طلا و نقره خدام و
خادمه‌هایش چنان و چنین چون آن باغ تمام شد
شداد آهنگ ورود و عزم دخول بآن نمود دم
باغ هنگام پیاده شدن هنوز یکپای او در رکاب
بود که بعزرائیل امر شد و او را قبض روح کرد

³ این حکایت را بعض شنیدن مسلمین جزء تفاسیر
نوشته‌اند

BDA2.185.01

¹Qur'an 89:6-14.

ABU1037*Address to the friends at Rue St. Didier 30 in Paris, 1913-Mar-17*

Today the Master did not come out of his room. While lying down in bed he received the people. In the morning he called on Mirza 'Ali-Akbar to his own room and asked to chant for him the prayers of Baha-Wollah. Tea was served to him in bed. When the people gathered in the salon he called them to his own room and gave them a very short address:

He stated that his general health was well but his nerves were weak. His physical body was not afflicted with any ailment; but having lived forty years in the prison of 'Akka, the imprisonment often very severe, the air very bad, the climate humid, the conditions most harrowing, the confinement and anxiety nerve-racking, therefore his nervous system was weakened. When the Baha'is arrived at 'Akka and the authorities imprisoned them in the Barrack, there was a very dump room that formerly the dead were washed in it - an undertaking - room. The floor was made of stone and covered with a thin old mat. This room was allotted to 'Abdu'l-Baha and for more than two years he slept in it. That is why at this age he had a reaction in his nervous system. The nerves could not stand all these sufferings. It is more or less easy to strengthen every part of the body but when the nerves are weakened it is most difficult to reinforce them. Now he was suffering from a nervous breakdown; his body as a whole was well. Nervous ills play a great effect upon the human constitution and they stop him from all activities. He cannot see; he cannot eat; he cannot walk.

But praise be to God that in the face of all these difficulties the outpourings of the Kingdom of Abha are descending uninterruptedly; the Providence of Baha Wollah is all-enriching, the rays of his Sun are shining and 'Abdu'l-Baha's heart was in the utmost joy and fragrance. Although his body was weak, his heart was happy with the unutterable sweetness of Divine Presence.

His point was this: He hoped that the friends will never become defeated. The more they are surrounded with tribulations and ordeals the greater may become their firmness and steadfastness. A person who withstands the attack of the army of persecutions and sufferings will become inherently great. He hoped that in the Cause of Baha-Wollah each one of the Baha'i may become like unto a solid and immovable mountain and

withstand firmly before every attack of calamity and adversity.
Such were his holy commands!

While he suffers from pain, he thinks of our progress! In sweet humility he admonishes us with the words of light and life. Untiringly he paves and straighten for us the path of duty and the road toward the Kingdom of Eternity; working on, preaching on, never dreaming of despair.

DAS.1913-03-17

AB12529

To: Baha'is of Honolulu, in Paris

Date: 1913-Mar-17

- 1 I have ever supplicated and implored at the Threshold of the Most Glorious Kingdom on their behalf, and sought divine confirmation and assistance, that God may cause them to stand firm in His Cause and make them steadfast in His Covenant and Testament. 1 من همیشه در حق آنها بملکوت اِهی تضرع و زاری می‌نمایم و طلب تأیید و توفیق می‌کنم که خدا آنها را بر امرش مستقیم دارد و عهد و میثاقش ثابت فرماید
- 2 Should anyone come to you secretly and call you to waver in the Covenant and Testament, be not shaken; know that such a one is an evil person and among the companions of Satan. You must surely avoid him. Whosoever calls you to the divine Covenant is among the companions of the All-Merciful, and whosoever wavers is an enemy of the Blessed Beauty. 2 اگر نفسی خفياً آنجا بیاید و شما را بر سُستی بر عهد و پیمان بخواند متزلزل نشوید بدانید که او نفسی شریر و از اولیای شیطان است البتّه از او احتراز جوئید هر نفسی شما را بميثاق الهی خواند او از اولیای رحمن است و هر که متزلزل است دشمن جمال مبارک است
- 3 The purpose of these people is to create division in the Cause of God and destroy the unity of the Baha'is, so that in the process they may pursue their selfish desires. 3 مقصد این اشخاص اینست که تفرقه در امرالله اندازند و وحدت بهائی را بر هم زنند تا در ضمن اغراض نفسانی خود را مجری دارند

MHMD2.236

BDA2.185.13

ABU2486

Words to Entezam-es-Saltaneh, spoken at Rue St. Didier 30 on 1913-Mar-17 in Paris

In the morning Entezam-es-Saltaneh came to call on the Master and was shown in his room. In the course of conversation about the confusion of the administration of Persian government the Master told him the following story:

There was a Mirza Fadl'u'llah who were looking for a government appointment. He came one day to the Blessed Perfection and begged him to use his influence before the Secretary of one of the Departments so that he may become appointed as a clerk. As he was a good and able man this was done and the next day the man took his position as a clerk. Now it so happened that the name of the Chief Clerk was also Mirza Fadl'u'llah and as he was an old man he soon died. By sheer audacity the first man took on his own initiative the place of the chief clerk because of the identity of the names, he signed all the documents and were taken to His Majesty for royal approval. Without noticing the change, the Shah approved the papers and after that the man filled this important position for many years and few knew of the change of personality.

DAS.1913-03-17

AB09738

To: Unknown, in United States

Date: 1913-Mar-17

Thou hast written regarding the results of my trip to America. Its importance is not now manifest. Ere long you shall behold that these pure seeds have grown and how adorned the green meadow and verdant rose-garden. The hyacinths of realities and significances will appear and the plain and the country will be changed into the Paradise of Abha.

Strive ye that they may grow very quickly. Water ye that field and take care of the tender shrubs planted by the hand of 'Abdu'l-Baha so that they may yield luscious fruits, and become the fruit of the spirit.

This is the greatest yearning of the heart of 'Abdu'l-Baha that the American friends may grow in the life of the spirit, in the purity of the heart, in the sweetness of nature, in the beauty of character and in the strength of faith and assurance. Thus they may receive the inspiration of the Divine Spirit, increase their good deeds and advance daily along the path of spiritual Knowledge and wisdom. For only through the outpourings of the Holy Spirit will they become enabled to accomplish the services required from them by the Lord of mankind.

DAS.1913-03-17

ABU0851

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-18 in Paris

He [Abdu'l-Baha] was sitting in a large armchair near the window overlooking the spacious square below, and as he was looking down a few nuns passed by and they interested him; therefore he spoke thus: Although in this Cause there are no nuns and nunneries, yet truly some of these nuns serve most faithfully the world of humanity. They have given up everything for the sake of Christ and devoting their time and energy to the education of the race.

They are divided, however into several societies; some retire to the monastery and never leave the place. This is not at all commendable. No result is gathered from their lives. They enter the monastery alive and they are taken out when dead. Their entire lives are spent in the dark cells; never speaking with any human being, always praying or subjecting themselves to severe self-tortures. Many cannot endure such life and die within a short while. Although from one standpoint this is the highest degree of severance, yet it is a kind of severance which is not only harmful to the body politic but it is productive of no result what so ever.

Other of nuns serves the society in a whole-hearted way. They have built a school on Mount Carmel and although they are exceedingly poor they take the greatest care of the girl's students, teaching them most thoroughly. Amongst them you find nuns who in reality are humble, evanescent, believer and assured. They have no attachment whatsoever. In the religion of Christ spirituality, severance and detachment were infinite and of a higher degree than other religions!

Once 'Abdu'l-Baha was walking on the slope of Mount Carmel and observed a nun pilgrim who was going up the mountain with a great humility, attraction, and enkindlement, and singing anthems of praise and glorification. Her spiritual state affected him for she was weeping and singing most sweetly, thanking God for the Glorious privilege of pilgrimage to His Mountain. 'Abdu'l-Baha stayed in his place and watched her till she got out of his sight.

At another time one of the most accomplished French girls from an aristocratic family came to Haifa and desired to become a Carmelite nun. She was very attractive and beautiful and many people came to her, explaining the hard and fast rules of the monastery. No! Nothing would move her from her resolution. She was willing to submit to all the severe disciplines.

Then on a special day, she was dressed in her costly robes and entered the church. Many people had come from the neighboring lovers to witness the ceremony and the church was packed with a crowd of curiosity-seekers and in the audience there were many Musulmans. When she entered the church, all the eyes were focused on her face. Slowly she neared the altar and knelt down before the Crucifix. Then amidst the chanting of liturgies and incense burning her long golden hairs were shorn and she was taken behind the altar. After a while she was brought back dressed in a long, black, sackcloth and hood. The transformation was so tragic that the audience was shocked and men and women wept bitterly. Then gloomy priests brought in a hearse and as though she was dead, they placed her in it and forlorn music carried her out of the church, out of the world of sunshine and beauty into the nunnery, into the world of gloom and death.

DAS.1913-03-18

ABU3685

Words spoken on 1913-Mar-18 in Paris

- ¹ I am delighted to hear that Mirza Abu'l-Fadl is in good health. I would, in truth, be content to fall sick so that blessed souls like him might be protected from illness. How great was my joy when he visited me in the Holy Land! Though time and again Siyyid Mihdi Dihaji would mention some service he had

¹ چون خبر صحت میرزا ابوالفضل آمده من خیلی مسرورم واقعاً من راضیم که خود بیمار شوم و آنگونه نفوس مقدسه محفوظ مانند چه قدر خوشم آمد وقتیکه در ارض مقدس مشرف شد در

ostensibly rendered with regard to the imprisonment of Mirza Abu'l-Fadl in Tehran, when this subject was raised on a certain occasion, Mirza Abu'l-Fadl immediately said the following with the utmost candour:

- 2 The truth is that none of us did anything worthy of mention. The real effort was made by Mulla Rida Yazdi, who became well-known for his consummate courage, perseverance, and sincerity, and openly discussed matters of religion with the princes of Persia. As he had gained a reputation for his honesty and truthfulness, when he stated that the Baha'is do not involve themselves in political affairs, his words were accepted by his audience. My companions and I, however, preferred to speak more cautiously, and saw fit to give the vicegerent the impression that Mulla Rida Yazdi was a Sufi or Ghali. Mulla Rida Yazdi, for his part, would candidly say to the vicegerent, 'That which I have said is the very truth. When Mirza Abu'l-Fadl and his companions gather at each other's homes, they say precisely the things I am saying.'

MHMD2.237

حالتیکه سید مهدی دهجی بارها در قضیهء حبس طهراناظهار خدمت کرده بود چون بمناسبتی ذکر حبس طهرانشد جناب میرزا ابوالفضل فوراً در کمال سادگی گفت

2 حقیقتش اینست که ماها هیچیک کاری نکردیم کار آن بود که جناب ملا رضای یزدی کرد که در کمال شہامت و استقامت و صداقت مشہور شد و مسائل الهیہ را بدون ستر و حجاب مقابل امر او شہزادگان ابلاغ نمود و چون بصدق و راستی مشہور شد وقتیکہ گفت بہائیان در امور سیاسی مداخلہ ندارند کلامش مؤثر شد ولی ماها بملاحظہ صحبت می کردیم و نزد نائب السلطنۃ ایشان را صوفی و غالی میخواندیم ایشانہم واضحاً بنایب السلطنۃ می گفتند کہ حرف راست ہمین حرف من است این حضرات ہم وقتی در خانہ میروند مجلس میکنند ہمین حرفہای مرا میگویند

BDA2.186-187

ABU2425

Words spoken on 1913-Mar-18 in Paris

- 1 He was speaking about the people of Paris, that "they are all drowned in passion and have no respite whatsoever. Yet some of their monks are better - not those who live in seclusion in monasteries, who enter alive and exit dead and whose existence is completely idle and fruitless - but rather those nuns who serve in hospitals work with heart and soul."
- 2 Once when I was passing over Mount Carmel, I saw one of them ascending, murmuring in a state of supplication and humility, that was very touching. I was very pleased and stood listening. Truly purity and cleanliness have a wondrous effect.

MHMD2.236-237

1 از اہل پاریس صحبت می کردند کہ ہمہ غرق در شہوتند و بہیچوجہ فراغت ندارند باز بعضی از رہبانہای آنها بہترند ولی نہ آنکسانی کہ منزوی در دایرہا هستند کہ زندہ داخل و مردہ خارج میشوند و بکلی وجودشان معطل و بی ثمر است بلکہ راہبہائی کہ در مریضخانہا خدمت می نمایند از دل و جان کار می کنند

2 یک وقتی من از کوه کرمل عبور می کردم یکی از آنها دیدم بیک حالت تضرع و خضوعی بالا میروند و زمزمہائی دارد کہ بسیار مؤثر است من خیلی خوشم آمدہ ایستادہ گوش میدادم واقعاً پاکی و طہارت اثر غریبی دارد

BDA2.186

ABU1073

Words spoken on 1913-Mar-18 in Paris

- 1 Although Paris is dormant now, it will eventually stir into motion, for I spent many nights here in supplication, had no sleep or rest, never found repose, and was always engaged in prayer and imploring. Therefore I hope that you will arise to exalt the Word of God, for today the hosts of divine confirmation and success are rushing forth and awaiting the arising of sincere souls. Whoever arises will be victorious and triumphant. Every detached soul will be confirmed.
 - 2 [They asked whether as physical conditions decrease, spiritual conditions increase. He said:]
 - 3 But detachment is not about lacking means - rather it is about lacking attachment of the heart. In Tehran one night we had everything, the next morning all was plundered. It reached the point where we did not have sustenance to stay alive. I was hungry with no bread. My mother would pour some flour in my hand which I would eat in place of bread. Despite this we were happy.
 - 4 [Then He told this story:]
 - 5 Two friends - one a detached wealthy man and one an attached poor man - suddenly went on a journey at the poor man's request, leaving behind all attachments and means. The poor man saw that his wealthy friend had truly left behind all attachments and departed from all his wealth and circumstances with no thought of return. He said to him: "Now that we are going, let me go back and bring my donkey with me." The wealthy friend replied: "You are not fit for travel, for you cannot let go of even one donkey. Yet I have left behind all my glory and wealth at your word and have not thought of returning, even though I had everything. But you are restless about returning though you have nothing but a donkey. So detachment is about lacking attachment of the heart, not lacking means. When the heart is free and enkindled with the fire of the love of God, all material affairs and physical conditions become a means for developing human spiritual perfections. Otherwise one is drowned in the seas of attachment, even if they do not possess a penny."
- 1 اگر چه حال پاریس مخود است ولی عاقبت
باهتزاز آید زیرا شبهای بسیاری در اینجا من
طلب تأیید نمودم خواب و راحت نداشتم هیچ
آرام نگرفتم همیشه بدعا و تضرع بسر می بردم لهذا
امیدوارم شماها بر اعلاء کلمه الله قیام نمایی زیرا
امروز جنود تأیید و توفیق در هجوم و منتظر قیام
نفوس مخلصینند هر شخصی قیام نماید منصور و
مظفر شود هر نفس منقطعی مؤید گردد.
- 2 (عرض کردند آیا هر قدر از شئون جسمانی
کاسته شود بر حال روحانی می افزاید فرمودند)
- 3 ولی انقطاع بعدم اسباب نیست بلکه بعدم
تعلق قلب است ما در طهران شب دارای هر
چیز بودیم فردا صبح جمیع را غارت کردند
بدرجهائی رسید که قوت لایموت نداشتم من
گرسنه بودم نان نداشتم والده قدری آرد در
دست من میریخت بجای نان میخوردم با وجود
این مسرور بودیم
- 4 (بعد حکایتی فرمودند که)
- 5 دو نفر رفیق یکی غنی منقطع بود با یکی فقیر
دنیا دار بخوانش فقیر چون بغتۀ مسافر شدند
از جمیع علائق و اسباب گذشته رفتند شخص
فقیر دید واقعاً رفیق غنی ترک جمیع تعلقات
نموده و از تمام اموال و اوضاع گذشته میرود
خیال مراجعت ندارد باو گفت حالا که میرویم
پس صبر کن تا من برگردم حماری دارم او را
همراه خود بیاورم رفیق غنی گفت تو مرد سفر
نیستی زیرا نتوانستی از یک حمار صرف نظر کنی
اما جمیع شوکت و ثروت خود را من ترک کرده
بگفته ام تو آدمم و هیچ فکر مراجعت ننمودم با آنکه
همه چیز داشتم ولی تو برای مراجعت بپقراری با
آنکه جز یک حمار چیز دیگر نداری پس انقطاع
بعدم تعلق قلب است نه عدم اسباب قلب چون
فارغ باشد و بنار محبت الله مشتعل جمیع امور
مادی و شئون جسمانی سبب ترویج کمالات

MHMD2.238, BW_v13p1187x

روحانی انسان گردد و الا غریق بحور آلائش
است ولو فلسی نزد او موجود نباشد

BDA2.187

ABU0535

Words to Mrs Bernard, spoken at Rue St. Didier 30 on 1913-Mar-18 in Paris

- 1 [Someone asked: "Is it the case that, in proportion as one's material circumstances are diminished, one's spiritual condition is increased?" He said:] 1 (عرض کردند آیا هر قدر از شئون جسمانی کاسته شود بر حال روحانی می‌افزاید؟ فرمودند)
- 2 Detachment is not through lack of means, but through lack of heart's attachment. In Tehran one night we possessed everything, the next morning all was plundered to such a degree that we did not have sustenance to live on. I was hungry, we had no bread, my mother would pour some flour in my hand which I would eat instead of bread. Despite this we were happy. (Then He related a story that) two friends, one a detached wealthy person and one an attached poor person, suddenly became travelers at the poor one's request, leaving behind all attachments and means. The poor person saw that truly his wealthy friend had abandoned all attachments and was departing from all possessions and circumstances with no thought of return. He said to him: "Now that we are going, let me go back and bring my donkey with me." The wealthy friend said: "You are not fit for travel, for you cannot detach from one donkey, while I have left all my glory and wealth at your word and have not thought of return despite having everything. But you are restless about returning though you have nothing but a donkey. Thus detachment is through lack of heart's attachment, not lack of means." 2 ولی انقطاع بعدم اسباب نیست بلکه بعدم تعلق قلب است ما در طهران شب دارای هر چیز بودیم فردا صبح جمیع را غارت کردند بدرجه ای رسید که قوت لایموت نداشتیم من گرسنه بودم نان نداشتیم والده قدری آرد در دست من میریخت بجای نان میخوردم با وجود این مسرور بودیم (بعد حکایتی فرمودند که) دو نفر رفیق یکی غنی منقطع بود بایکی فقیر دنیا دار بخواهدش فقیر چون بغتة مسافر شدند از جمیع علائق و اسباب گذشته رفتند شخص فقیر دید واقعاً رفیق غنی ترک جمیع تعلقات نموده و از تمام اموال و اوضاع گذشته می‌رود خیال مراجعت ندارد باو گفت حالا که می‌رویم پس صبر کن تا من برگردم حماری دارم او را همراه خود بیاورم رفیق غنی گفت تو مرد سفر نیستی زیرا نتوانستی از یک حمار صرف نظر کنی اما جمیع شوکت و ثروت خود را من ترک کرده بگفته‌ام تو آمدم و هیچ فکر مراجعت ننمودم با آنکه همه چیز داشتم ولی تو برای مراجعت بیقراری با آنکه جز یک حمار چیز دیگر نداری پس انقطاع بعدم تعلق قلب است نه عدم اسباب
- 3 When the heart is free and enkindled with the fire of God's love, all material affairs and physical conditions become the means 3 قلب چون فارغ باشد و بنار محبت الله مشتعل جمیع امور مادی و شئون جسمانی سبب ترویج کالات روحانی انسان گردد و الا غریق بحور آلائش است ولو فلسی نزد او موجود نباشد

BDA2.187

of promoting human spiritual perfections. Otherwise one is drowned in the sea of attachment even if one is penniless.”

DAS.1913-03-18, MHMD2.238-239, ABCC.009x, BW_v13p1187-1188x, VLAB.144x, STAB#028x

ABU3235

Words to some Persian friends, spoken at Rue St. Didier 30 on 1913-Mar-18 in Paris

Paris is like a very large, clean stable where many millions of horses are well-fed, well-kept and well-trained; but you do not expect to find spirituality, the Knowledge of God, the Love of God in a stable. Do you? If you do find it, then God has worked a miracle.

DAS.1913-03-18

AB10302

To: Baha'is of the world

Date: 1913-Mar-18 ca. ?

The invincible Hosts of divine Confirmations are standing in battle array upon the plain of the Kingdom of Abha, ready to rush to the assistance of any soul who steps upon the arena of service. This Army of God knows no defeat, and those who are enlisted in it will be reinforced by the invincible powers. This is the Truth and there is nothing beyond Truth but error.

DAS.1913-03-18

ABU0822

Words spoken on 1913-Mar-19 in Paris

- 1 In every matter one must arise with utmost effort to fulfill its conditions and reach the height of perfection. If studying, have no desire but learning. If in commerce, act according to its principles. If in government, arise with necessary duties and perfect justice and trustworthiness. In every matter one must behave with utmost truthfulness, sincerity, trustworthiness and fairness, which are the means of attaining perfection and attract progress and divine confirmation.
- 2 If the people of Iran had acted thus, they would not have become disordered. But instead of trustworthy guardians, traitors took charge. For example, if the members of a government department in Iran were Baha'is, extraordinary progress would be achieved in a short time, even in governance, because Baha'is would remove corrupt and impure people and put trustworthy, caring individuals in charge so that ancient glory would be manifested and the light of justice and fairness would dispel the smoke of oppression and tyranny.
- 3 (Speaking to several other respected Iranians)
- 4 How many impossible thoughts some people have, wanting to progress in material matters by imitating and following Europeans, and develop the Eastern countries to such a degree that they would be protected and preserved from Western domination. Yet even if they remained free from great difficulties and internal opposition and differences for a century while the people of the East acquired the existing Western sciences and arts and attained their current progress, the Europeans would advance ten degrees further. If these take one step, those traverse entire valleys, for they are much quicker and more agile in such progress. Therefore, except through divine power and heavenly confirmations, every thought is impossible and every attempt mere imagination.
- 5 Yes, acquiring knowledge and educating souls is of utmost importance, but without the power of divine confirmation it will not lead to success. It is this penetrating force and conquering power that gives victory to a humiliated people over the most mighty nations and makes the most civilized nations defeated by the most ignorant tribes of the world. The appearance of

1 انسان باید در هر امری بجد و جهد برخیزد تا بشرائط آن عامل گردد و بسر حد کمال رسد اگر تحصیل علم می کند جز تحصیل آرزویی نداشته باشد اگر تجارت می کند بشرائط آن عمل نماید در حکومت است بوظائف لازمه و کمال عدالت و امانت قیام کند در هر امری با نهایت صدق و صفا و امانت و انصاف که سبب حصول کمال و جاذب ترقی و تأیید است باید رفتار نماید

2 اگر اهل ایران چنین می کردند پریشان نمی شدند و لکن بجای امین و حارس خائن قائم مثلاً اگر اجزاء اداره ائ در ایران بهائی بودند در اندکی زمانی ترقی فوق العاده حاصل می گشت حتی در حکومتها زیرا بهائیان مردمان الوده ناپاک را دور و اشخاص امین غمخوار را دست اندر کار نمایند تا عزت قدیمه جلوه نماید و نور عدل و انصاف واقع دکان ظلم و اعتساف گردد

3 (بچند نفر دیگر از ایرانیان محترم می فرمودند)

4 چه قدر خیالات محال در سر بعضی است که میخواهند بتقلید از اروپائیا و تأسی بآنها در مسائل مادی چنان ترقی نمایند و ممالک شرق را بدرجه ائ آباد کنند که از دست تطاول غربیان خود را مصون و محفوظ دارند و حال آنکه اگر مشکلات عظیمه و ضدیت و اختلاف داخله آسوده مانند تا یک قرن اهل شرق تحصیل علوم و فنون موجوده غرب کنند و دارای ترقیات حالیه آنها گردند اروپائیهاده درجه بیشتر تقدّم حاصل نمایند اگر اینها یکقدم بردارند آنها وادی های دیگر طی نمایند زیرا در ترقی بمراتب چابک تر و چالاک ترند پس جز بقوه الهیه و تأییدات غیبیه هر خیالی محال و هر تشبثی محض تصور است

5 بلی تحصیل علوم و تربیت نفوس نهایت اهمیت دارد ولی بدون قوه تأیید سبب نجات نگردد این قوه نافذه و قدرت غالبه است که قوم ذلیل را بر عزیزترین ملل غلبه بخشد متمدن ترین امم را مقهور جاهلترین قبائل عالم کند و ظهور این

this extraordinary power in the time of each of the holy Manifestations of God has been as clear as the sun at high noon, but alas that the Eastern peoples are heedless and unaware of that which was the cause of their ancient glory. They do not know that all powers have always revolved around the divine power and every good and benefit lies in following the merciful teachings, until spiritual perfections are fully manifested, complete ease and assurance and perfect rest and happiness will not be achieved.

MHMD2.240-241

قوه خارق العاده در زمان هر یک از مظاهر مقدسه الهیه کالشمس فی وسط الزوال ظاهر بوده ولی افسوس که شرقیان غافلند و از آنچه سبب عزت قدیمه است بیخبر نمیدانند که همیشه جمیع قوا طائف حول قوه الهی است و هر خیر و صلاحی در تحت امثال تعالیم رحمانی تا کمالات روحانیه بالتمام جلوه ننماید آسایش و اطمینان کلی و راحت و سعادت تامه حصول نیابد

BDA2.188-189

ABU3135

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-19 in Paris

There was a Bakhtashi who passed by the door of a theological seminary. He saw the attendant is beating a dog most severely. "Why do you beat this dumb dog?" asked the Baktashi. "Because it has entered the seminary and made the place unclean." "But this dog is unintelligent. Look at me! I who am an intelligent man never enter in a seminary, do I?"

DAS.1913-03-19

ABU3288

Words to the Master's entourage, spoken at Rue St. Didier 30 on 1913-Mar-19 in Paris

Every deed, action, word and the manner of one's walking must diffuse spirituality and detachment. We must try to return very soon to Haifa. There upon the mountain, all alone, pray and supplicate with God. There one find the ecstasy of spiritual bliss, supplication, invocation, prayer, inspiration.

DAS.1913-03-19

AB09737

Date: 1913-Mar ca. ?

The perfect man is a mine of mercy and benevolence. It is necessary to be kind to both man and animal; for both have received a share from this life and are endowed with feelings.

Mercy is commended and accepted by His Highness the Almighty whether it is exercised toward man or animal; even Mercy and Kindness practiced towards the plant is acceptable and beloved.

Undoubtedly it is more praiseworthy to rear and water a tree than to exterminate it from its root.

DAS.1913-03-20x

AB10785

To: Unknown, in Paris

Date: 1913-Mar ca. ?

Question/topic: Regarding the meaning of "Thou shalt find me standing within thee, mighty, powerful, and self-subsisting".

This means that when the mirror is purified and is turned toward the sun, the Bestowals of the Sun will become reflected therein. The disc of the sun does not enter in the mirror, nay rather it is stationed in its own station of sublimity. But because the mirror is pure, only a reflection of the sun is seen therein.

DAS.1913-03-20x

AB10784*Date: 1913-Mar ca. ?**Question/topic: Regarding the significance of Hidden Word no.6-old numbering.*

Receptivity is necessary. The love of God is like unto the ray of the Sun. As long as the mirror is not polished from the dust, the rays of the sun shall not become manifest and revealed therein. For the appearance of the ray of the Sun which is the love of God depends upon the transparency and clearness of the mirror.

DAS.1913-03-20x

ABU0424*Words spoken at Rue Lauriston 97 in Paris, 1913-Mar-21*

I pray that this Fete be blessed to all the friends in America! May each one of them become a mighty teacher in this Cause and spread the Glad-tidings of the Kingdom! In about ten years this Cause will be promoted most marvelously in America. I am ever expecting to see the appearance of a few souls upon the arena of action; souls who are detached, attracted, enkindled, devout and active, then be sure that the majority of the people will become Baha'is. This Cause will be promoted through severance from all else save God. Our capital is severance. I hope each one of us may become the embodiment of this attribute.

When I was in Bagdad I had a coat which I wore over my shirt. It was made of very cheap stuff, the whole thing costing only one dollar. Having no means I wore it till it was threadbare and I associated with all the friends and strangers in it; notwithstanding my happiness was full, my severance was supreme, my joy had no bound. In Bagdad the severance of the believers of God was a subject of discussion in all the circles. There were ten people living in one small room and often they did not have any other food than a few dates, yet from sunset till midnight and long after that they chanted prayers, sang and showed a merry heart, forgetting their outward circumstances and living only in spiritual atmosphere full of sweet communion and delightful converse.

Once there arose a dispute between the members of a family about the division of inheritance. The litigation dragged along and day by day the difference became more acute. When they realized that even the court will not do them any justice, they came to Baha'u'llah and pleaded him for a verdict and the readjustment of their claims. Baha'u'llah at first refused to discuss the case but they implored so strongly that finally he delegated me to go and settle their case in one day. I went and after reconciling the various factions divided the property etc into two parts. When noon arrived I went out and returned after an hour or two. I observed that the inheritors have divided the two parts into three parts. I inquired the reason. They said that this third part is for you - your fee in other words.

Now I have my threadbare coat on. I looked at the pile of all these effects and then I looked at my coat. I saw that I am independent of these things and I refused to accept. They insisted and I resisted. Finally I observed that it is useless to argue any longer with them. Then I said all right put all these effects in one room. They did. Then I made them lock the door and seal it with wax. I got the key and went straight to Baha'u'llah. I related to him all the transactions and begged him in case they came to him for further pleading to allow this third part to go to another member of the family who was disinherited through no fault of his own. Lo! They arrived after a while and started their urgent pleading that I must accept my share. On that day Baha'u'llah did not give any definite answer; but they continued to come for several days, always urging the acceptance of the third part. Finally one day Baha'u'llah told them:- I will accept this unconditionally,- that is, to have the right to dispose of it as I please; I may throw it in the sea or commit it to fire. They accepted this condition and Baha'u'llah calling in the disinherited man, gave him the key of the room wherein the objects and the documents were stored by me on that eventful day.

DAS.1913-03-21

ABU0881

Words spoken at 15 Rue de Greuze in Paris, 1913-Mar-21

I am extremely glad to see you on this Nau Rooz occasion. This day is the anniversary of many historical events, among them the victory of the Persians over the Arabs who invaded Persia and were successfully repulsed.

This day in Persia inaugurates a feast which continues for thirteen days and in which all take part, rich and poor alike. They adorn themselves with new clothes and their houses are open to all. Money is distributed, music is played and the houses are decorated with flowers, for it is a fete; work is put aside and enjoyment invited. Travelers in Persia feel this transformation, for the country is in a state of complete renewal. A town which seemed dead yesterday comes to life today. People who looked anxious yesterday, today have faces shining with gladness. The poor man of yesterday, with sordid garments, is well dressed today and the whole national life is infused with joy. From time immemorial this day has been consecrated, for in this there is a symbol.

At this moment the sun appears at the meridian and the day and night are equal. Until today the north pole has been in darkness. This sacred day when the sun illumines equally the whole earth is called the equinox and the equinox is the symbol of the divine messenger. The sun of truth rises on the horizon of divine mercy and sends forth its rays on all. This is the beginning of the spring. When the sun appears at the equinox it causes a movement in all living things. The mineral world is set in motion, plants begin to sprout, the desert is changed into a prairie, trees bud and every living thing responds, including the bodies of animals and men.

The rising of the sun at the equinox is the symbol of life and the human reality is revived; our thoughts are transformed and our intelligence is quickened. The sun of truth bestows eternal life, just as the solar sun is the cause of terrestrial life.

The day of the appearance of God's messenger on earth is ever a sacred day, a day when man commemorates his lord.

Among the ancient Persians this day was looked upon as the holy day of the year - a day when hospitals and charitable institutions were founded, collections for the poor were made and every effort put forth that it might not be allowed to pass without leaving some divine trace and throughout Persia one sees these historical traces.

I am spending this New Yearis day in Paris. I hope for considerable results from this fact. May a powerful influence remain in your hearts, signs of eternal joy and happiness that will illumine the kingdom in this city. May the breezes of the Holy Spirit waft upon you, that your intelligence may progress and your souls rejoice in your lord. Thus will you become eternal beings shining in the divine kingdom.

LOG#1025x, SW_v05#01 p.004-005, ADP.074-076, BSTW#343

AB02628

To: Mary C Haybittel, in South Africa

Date: 1913-Mar-21

O thou daughter of the Kingdom!

Thy letter was received. Owing to the lack of time I write a brief answer. Its contents was in the utmost of sweetness. The letter was a sign of Love for the Manifest Light. Offer thou a thousand thanks unto the Lord for thou hast turned thy face toward the horizon of Reality and hast beheld the rays of the Sun of the Higher Universe. Thou hast a seeing eye, a hearing ear and a heart attracted toward the Kingdom of Abha!

Therefore with thy revered husband, thy beloved daughter and those souls who have caught the splendors of the Sun of Reality, strive unanimously so that the Continent of Africa may become illumined, that world may become another world, divine enlightenment may be diffused and the Blessed Tree of the Oneness of the world of humanity may cast its shade.

I give thee the good news. Rest thou assured that thou wilt become assisted and confirmed! Consequently arise with the greatest confidence of the heart and summon the people to the Kingdom of God and proclaim:-

Glad-tiding! Glad-tiding! The Morn of Guidance hath dawned!

Glad-tiding! Glad-tiding! The Sun of Reality hath shone forth!

Glad-tiding! Glad-tiding! The Breeze of the Rose-garden of God hath wafted.

Glad-tiding! Glad-tiding! A new Grace hath appeared in the world of humanity.

Glad-tiding! Glad-tiding! The ideal of the solidarity of the human race hath pitched its Tent upon the apex of the world.

Glad-tiding! Glad-tiding! The Flag of Peace and Salvation hath been unfurled in this century, waving over the East and the West!

Upon thee be Baha El Abha!

DAS.1913-03-21

ABU2154

Words spoken on 1913-Mar-21 in Paris

- 1 In such a day in former times, Iranians held a great festival, but in this time they are distressed. In truth, some ancient kings of Iran had a paternal relationship with their subjects and were caring. Although their sovereignty was absolute, most worked in consultation with ministers. How much the Nauruz gatherings were the cause of harmony and agreement! Every gathering in this festival became the cause of some beneficent decree. Great reforms would come about.

1 در چنین روزی در ازمنهء سابقه ایرانیان جشن عظیم داشتند ولی این زمان پریشانند فی الحقیقه بعضی سلاطین قدیم ایران نسبت برعایا ابوت داشتند غمخوار بودند هر چند سلطنت شان مستقله بود ولکن اکثر بمشورت وزرا کار میکردند چه قدر مجامع نوروز سبب الفت و وفاق میشد هر اجتماعی درین عید سبب صدور امر خیری می گشت اصلاحات عظیمه بمیان میآمد

- 2 (After speaking of the Most Great Cause and teachings of the Ancient Beauty, He said:)

2 (بعد از امر اعظم و تعالیم جمال قدم صحبت فرمودند که)

- 3 Most people are unaware of this Cause. If they were to become properly informed of it, every person would find their purpose, every patient their healing from this Most Great Cause. This is why wherever these blessed teachings are explained, every soul becomes submissive. It is hoped Paris too will become illumined. For every matter there is a time.

3 اکثر نفوس ازین امر بیخبرند اگر چنانچه باید و شاید اطلاع حاصل نمایند هر شخصی مقصد خود را هر مریضی شفای خویش را ازین امر اعظم مییابد اینست که در هر جا این تعالیم مبارکه تبیین میشود هر نفسی خاضع می گردد امید است پاریس هم روشن شود از برای هر امری وقتی است

MHMD2.244-245

BDA2.192

ABU3006*Words spoken on 1913-Mar-21 in Paris*

- 1 Before the advent of the Prophet Muhammad (peace be upon Him), polygamy was so prevalent and widespread among the Arabs that it was impossible to suddenly mandate monogamy. 1 قبل از بعثت رسول الله ص تعدد زوجات بين اعراب چنان رواج و کثرتی داشت که دفعه ممکن نبود حکم بیک نمایند
- 2 Despite this, He states that if you cannot deal justly between four wives, then you must choose one. 2 با وجود این می فرماید اگر نتوانید تعدیل بین چهار نمائید باید یکی اختیار کنید
- 3 From this verse it is clear that in reality, in the sight of God, only one wife is permissible and acceptable, since equitable treatment is impossible. 3 از این آیه معلومست که فی الحقیقه عند الله یکی مجاز و مقبول است چه که تعدیل غیر ممکن است

MHMD2.246

BDA2.193

AB08692*To: Family of Baqir Uf**Date: 1913-Mar-21*

- 1 O family who have sacrificed their souls in the path of the All-Merciful! This is the blessed morn of Naw-Ruz, when the lights of the Sun of Reality are radiantly manifest and resplendent. 'Abdu'l-Baha, in a state of utmost attraction, rapture and enthusiasm, has taken up the pen to extend felicitations for this joyous festival and congratulations for the new year to that renowned and blessed family, that all may render thanks to the All-Glorious Lord that this family dwells beneath the sheltering shadow of the Ancient Beauty and this household is encompassed by boundless glory. 1 ای خاندان جانفشان در سبیل رحمن صبح مبارک نوروز است و انوار شمس حقیقت در جلوه و بروز و عبدالهاء در نهایت انجذاب و وله و شور قلم گرفته که بان خاندان نجسته مشهور تبریک عید سعید نگارد و تهنیت سال جدید بنماید تا کل شکر خداوند مجید بنمایند که آن خاندان در ظل عنایت حضرت احدیتند و آن دودمان مشمول عزت بی پایان
- 2 For they were pillars who, on the Day of Manifestation, when the Light shone forth from Sinai, were attracted to the Lord, the All-Forgiving. May the Lord assist them through His mighty power. 2 زیرا ارکان در یوم ظهور مجلی طور منجذب رب غفور رب آیدهم بشدید القوی

BRL_DAK#0339, KHSK.017, BDA2.194

DAS.1913-03-21, MHMD2.247

AB12021*To: Zia M Bagdadi, in Chicago**Date: 1913-Mar-22*

...I beseech God to bless this happy festival for all and to confirm them with a new confirmation. Verily, my Lord is powerful over all things.

MHMD2.248x

...استل الله ان يبارك هذا العيد السعيد علي
الجميع و يؤيدهم بتأييد جديد ان ربي لعل كل
شيء قلير

ANDA#02 p.01x, BDA2.194x

ABU1552*Words spoken on 1913-Mar-22 in Paris*

1 When they banished the Blessed Beauty to Baghdad and Akka, they were certain that this Cause would be completely obliterated and no trace of it would remain. What injuries and afflictions they inflicted, and what schemes they devised to uproot the Tree of God's Cause! But they were heedless of the power and ascendancy of God's Cause and unaware of the confirmations of the Abha Kingdom that transform tribulation into bounty and hardship into ease.

2 If one reflects on this very matter of the exile of the Blessed Beauty, it becomes clear and evident that the banishment and exile to the Holy Land, which they considered the greatest means for the abasement and extinction of this Cause, became the most powerful proof of the truth of the Word and the means for fulfilling the glad-tidings of the saints and the promises in the Books of the Prophets. Its result was the turning and attraction of different peoples and the fellowship and unity of divergent sects and parties, for all were expecting the appearance of the Promised One from those holy lands and were awaiting the dawning of the lights from the horizons of that country upon other distant realms and regions.

3 Observe how the Word of God is confirmed and the Cause of God victorious, such that everything friend and foe did - whether acceptance or rejection, praise or blame - all became the cause of glory and exaltation, reaching such a degree that this Cause became a source of pride for Easterners, especially

1 وقتی که جما مبارک را ببغداد و عکا فرستادند
یقین نمودند که این امر بکلی محو خواهد شد
و اثری از آن باقی نخواهد ماند چه صدمات و
بلا بایی وارد کردند و بجهت قلع و قمع شجره امر
الله چه تدابیری نمودند اما از قوت و غلبه امر
الله غافل بودند و از تأییدات ملکوت ابهی بیخبر
که بلا را مبدل بعطا نماید و زحمت را تبدیل
کند

2 در همین مسئله تبعید جمال مبارک اگر تأمل
شود معلوم و محقق می گردد که تبعید ونفی
بارض مقدسه را که اعظم وسیله ذلت و
اضمحلال این امر میدانستند اقوی برهان حقیقت
کلمه و سبب اكمال بشارات اولیا و مصداق
مواعید کتب انبیا گردید و نتیجه آن توجه و
اقبال امم مختلفه و الفت و اتحاد فرق و احزاب
متباینه شد زیرا جمیع متوقع ظهور موعود از آن
اراضی مقدسه بودند و منتظر سطوع انوار از
آفاق آن بلاد بر سایر ممالک و اقالیم شاسعه

3 ملاحظه نمائید چگونه کلمه الله مؤید و امر الله
غالب است که آنچه دوست و دشمن نمودند از
اقبال و اعراض و مدح و ذم جمیع سبب عزت
و اعلا شد تا بدرجهائی رسید که این امر بین

Iranians, among the civilized nations and peoples of America and Europe.

ممالک و ملل متمدنہ امریک و اروپ مایہ
سرفرازی مشرقیان بالأخص ایران گردید

MHMD2.248-249

BDA2.194-195

ABU0711

Words to a Persian tailor, spoken at Rue Lauriston 97 on 1913-Mar-23 in Paris

There are some people who study for dress, work for dress, live for dress, walk for dress, eat for dress; in brief their lives are spent on the dresses, the clothes, the style, fashion and mode. To them the beginning and the end of creation is spelled in one word: "Dress." They believe that God has created them for "Dress."

There was a judge in Acca who spent two hours every morning over his toilet. He would sit before the mirror and painstakingly arrange his vest or coat or brush his hair and at every turn he would look at the mirror. (During these last remarks the Master would show us with his hands how the judge conducted himself during these morning toilets and it was simply side-splitting with laughter) One morning I called on him, not knowing his habit. His servant told me, he will be ready in a little while. I stayed ten minutes twenty minutes, half an hour, one hour. Finally i called the servant and asked him what is the matter? He laughed and said he is making his toilet. I said, I cannot wait any longer. Go tell him to come immediately. When he came I rebuked him severely and told him that if i came in the morning in the future you just put your long overcoat and come out to see me and afterward you go back and make your toilet which injunction he followed literally.

There was a Mohamad Bey, a Kurd, of short stature, fat and a long beard. He had met Baha'u'llah when he was living in the mountain of Soleymanieh and became His ardent follower. When Baha'u'llah returned from the mountains after two years of absence, this Mohamad Bey also came to Bagdad bringing 46 mares for the governor Omar pasha. He was dressed in long, flowing robe and had a big turban on his head. Now just think of his strange appearance:- short, fat, long, black beard, long oriental robe and a big turban on his head! After a few days he came to see the Blessed Perfection and lo! there was a complete change in his costume! He was dressed in European clothes but he looked very phantastic.

While he was sitting in the room with Baha'u'llah talking, I was out, standing in front of the door of the house. Suddenly i saw a Kurd is running from far away toward Our home. On the way he would make all the pedestrians wait and asking them: Oh sir! "Where is the house of Darvish Mohamad (this was the name of Baha'u'llah, which he assumed during his two years absence) I will give my life if i could just look into his face!" They directed him to me. When he came to me and asked his question with such eagerness, such love, such impatience i took him by the hand and carried him without any notice in the room in which Baha'u'llah was speaking with Mohamad Bey. His whole frame was quivering with the force of love, his eyes were dazzling with the light of love. When he saw Baha'u'llah, he wept and joyed with such depth of feeling that all of us wept. It turned out that he was the servant of Mohamad Bay and had this extraordinary love for the Blessed Perfection. Baha'u'llah arose from his seat and made him seat beside his master. I can never forget him as he was sitting there, his eyes like unto two lamps of light centered upon Baha'u'llah.

DAS.1913-03-23

ABU0979

Interview with Stanwood Cobb, Rue Lauriston 97 in Paris, 1913-Mar-23

Stanwood Cobb. I am journeying through Europe with a travelling school.

A.B. Do you take them once in a while on an excursion through the worlds of the Kingdom?

S.C. I have spoken with Prof. Sargent about the movement and have read the Paris talks to the students. They are all anxious to see the Master. Prof. has written a poem to 'Abdu'l-Baha. (Here the poem was produced and read)

A.B. Excellent. Very good indeed. I am seeking continually after a person like unto him. God willing through thy effort he will become spiritual, divine and illumined.

S.C. I pray for him every night. He is a remarkable personality, a genius in many ways but he does not believe in religion. He is just now in great troubles and needs spiritual assistance. He is really a lover of the world of humanity.

A.B. God willing, the window of his heart will be opened and the sun of hope shall shine upon him. Hope is made possible through turning one's face toward God. If all the benefits of the world are made possible for man and he has no hope, he will not enjoy them. When man is surrounded with the difficulties and troubles, the only thing that will pull him through is the hope of the dawn of better days.

S.C. While in Germany I spoke with a woman who is the President of a college for girls. The mental abilities and spiritual susceptibilities are combined in her. I told her about the Cause and gave her the Paris talks. That night she read them to her pupils and when I collect again, they all expressed great pleasure. I found amongst them a girl who had heard about the Cause in America from Miss Louise Stappler (Mrs Maxwell's friend).

A.B. God willing through thy effort she will become fully informed with this Cause. I hope she will become divine and obtain the heavenly Bestowals and may make ideal advancement, and become the means of the illumination of those girls.

It is very good that thy breath is very effective. No matter with whomsoever thou speakest about the cause he will be impressed and accept the revelation. This is because thou art seeking the good-pleasure of the Lord. Thou art not serving the Cause for fame but to be drawn near unto God. I hope that thou mayest become embodied spirit and personified light. Rest thou assured that thou wilt become confirmed and assisted. I give thee the glad-tiding that thou wilt become inspired, thy heart will become illumined, thy thought will be enlarged. I give thee again the glad-tiding. Strive and strive that thou mayest become a pure light and a sanctified ray.

DAS.1913-03-23

ABU1394

Words to visitors, spoken at Rue Lauriston 97 on 1913-Mar-23 in Paris

Ignorance and prejudice have encircled the nations of the earth and they are attacking each other with weapons of death instead of love. God has created man for the exercise of love; the will of God is spelled in love but man goes against this will and presumptuously addresses God; "God thou dost not know

the results of war. War leads us on to victory, to glory, to conquest, to prosperity. War is the path to our honor. We love war, but thou dost tell us war is evil. We cannot believe in Thy word.” Thus mankind is immersed in the sea of ignorance and blindness.

While i was living in Acca I was always able to establish peace amongst the Christians, the Jews and the Mohamadans, but when an orthodox priest or a Mullah or Rabbi would come to head these various sects, immediately the fire of hatred would be ignited by them. Because each one of them would think that if he anathemizes another religion, calling its followers as infidels and heathens, his own station will be raised in the estimation of his people. These prejudices reached to such a high degree that the people killed each other in [Futon] not long ago.

Strange! The leaders of religion must teach their followers love and fellowship; they must exhort them to unity and agreement. They must show the greatest exertion in this direction. They must address the people and say: O ye people! What is this strife! What is this hatred? Verily, verily, your God is one God! You are all his sheep, He is the kind shepherd! Let go of this dissention! Forget this animosity. Relinquish war! Follow peace.

Now the nations of the world are adding daily to the means of warfare and have become military lunatics. These <is> are their thoughts. God has also His thoughts. Let us wait and watch to see whose thoughts will gain the upper hand.

DAS.1913-03-23

ABU1550

Words spoken on 1913-Mar-23 in Paris

¹ They said, “Verily I say unto you that hereafter not one stone shall remain upon another stone.” After forty years when Titus conquered Jerusalem, the Christians wrote commentaries and interpretations and considered this prophecy of destruction as proof of divine knowledge and miracles.

¹ فرمودند هر آینه بشما می گویم که ازین ببعد سنگی بالای سنگی نخواهد ایستاد پس از چهل سال که طیطوس بیتالمقدس را فتح نمود مسیحیان شرح و تفسیر نوشتند و این خبر خرابی را از احاطهء علیّه و خوارق عادات شمردند

² Similarly, in the early days of Islam when the Persian nation prevailed over the Roman empire, the deniers of Islam mocked

² و همچنین در بدو اسلام چون ملت فرس بر دولت روم غالب شد منکرین اسلام استهزا و

and ridiculed, because they considered the Persians as non-People of the Book and the Romans as People of the Book. Therefore they said if the People of the Book had precedence and excellence over others, how could Rome be defeated by a nation like the Persians? That is when the blessed verse "Alif, Lam, Mim. The Romans have been defeated...but after their defeat they will soon be victorious" was revealed - that although Rome was defeated, they would soon be victorious. Later when Rome was victorious, the Islamic scholars in all commentaries considered this event as the greatest proof and miracle.

تمسخر می کردند زیرا فارسیان را غیر اهل کتاب و ملت روم را اهل کتاب میدانستند لهذا می گفتند اگر اهل کتاب را بر سایرین تقدّم و فضیلتی بود چگونه روم مغلوب ملّتی مانند فارسیان میشد آن بود که آیهء مبارکه آلم غلبت الروم و هم من بعد غلبهم سیغلبون نازل شد که هر چند روم مغلوب شد ولی عنقریب بزودی غالب خواهد گردید بعد چون روم غلبه نمود علمای اسلام در جمیع تفاسیر این قضیه را اعظم برهان و خارق عادات شمردند

- 3 But in this Revelation they deny such verses and proofs and are not reminded of them in any way. What injustice this is! How clearly was the news of the loss of the Land of Mystery (Adrianople) from the Ottoman Sultan's control revealed in the verses of the Supreme Pen, and likewise the addresses to other kings and the revolution of Tehran. But it yielded no fruit for the heedless ones. And I said in America that you should not expect good news from that direction.

3 اما در اینظهور اینگونه آیات و بینات را انکار مینمایند و بهیچوجه متذکّر نمی شوند چه قدر بی انصافی است بجه صراحت خبر بیرون رفتن ارض سرّ (ادرنه) از دست سلطان عثمانی در آیات قلم اعلی نازل شد و همچنین خطابات بسایر ملوک و انقلاب طهران ولیکن غافلان را ثمری نبخشند و من در امریکا گفتم که منتظر خبر خوش از آنشطر نباشید

MHMD2.250-251

BDA2.195-196

AB05489

To: Ihtihaju'l-Mulk, in Rasht

Date: 1913-Mar-23

All praise be to God! The lamp is lit, and the path is clear and manifest. The life-giving breeze of divine favor wafts, and the Sun of Truth shines bright and resplendent.

At the time of His ascension, Christ had eleven believers. But now behold what tidings we receive! Praise be to God, the Call is raised in Africa, and in Asia both Turk and Tajik are awakened. From America the call for the unity of mankind reaches the ears of both the poor and the noble. Therefore, consider what shall soon come to pass.

That illustrious personage has met with others and shown the utmost kindness. Thus, with the greatest joy, fellowship is established. His work is My work, and they have the utmost trust and confidence in you and are well-pleased. Therefore, you must arise with perfect dedication to render service and

conduct yourself in accordance with their good-pleasure, for their good-pleasure is My good-pleasure.

DAS.1913-03-23x

ABU2487

Words to a patriotic youth, spoken at Rue Lauriston 97 on 1913-Mar-23 in Paris

On his return the Master found several people waiting for him. From one he asked from what country he comes? He answered with fervor and too much vehemence: "I am from—" In order to gently rebuke him and show him this false emotion of patriotism he said the following story:-

"Once upon a time the King of a certain country got hold of an owl and put it in a large golden cage and hanging it in his royal Park which was a mass of luxuriant flowers and tall trees. The King observed that the owl was not happy in this wonderful Park and always laments 'Oh! My country! O my country!' Finally he ordered to let the owl fly out of the cage and he with a number of his retinue, followed the course of the owl's flight. After many hours the owl alighted on the dilapidated wall of a ruined and deserted castle (it is proverbial in the Orient that the owl loves always the destroyed buildings) and screechingly cried out 'Oh how happy am I! At last I reached my beloved country! My abode of rest! My paradise of delight! My heavenly hope is now fulfilled!'"

DAS.1913-03-23

ABU1542

Words spoken on 1913-Mar-24 in Paris

- ¹ Forty years ago, the Supreme Pen foretold with perfect clarity the appearance of these events, and twenty-three years ago these blessed writings were published in Bombay and distributed throughout all lands. The blessed addresses concerning the Ottoman Empire were with utmost wrath and despair,

¹ چهل سال پیش ازین انقلابات قلم ابری بکمال صراحت خبر ظهور این حوادث فرموده و بیست و سه سال قبل این آثار مبارکه در بمبئی طبع و نشر گردیده و در جمیع بلاد منتشر گشته خطابات مبارک بعثماني با نهایت غضب و نومیدی است

but regarding Tehran spoke of tranquility and assurance after severe revolution.

- 2 And it is certain that until now whatever has occurred has been in accordance with what was revealed from the Supreme Pen, to such an extent that in Tehran and Shiraz some of the opponents and corrupt ones, when they wished to promote their personal interests and transgress against the Baha'is, read the Kitab-i-Aqdas from their pulpits and said these revolutions and events were foretold in this Book and the Baha'is have caused these seditions and disturbances in order to fulfill these prophecies.

- 3 However, from the beginning of the revolution, the emphatic statements of the Center of the Covenant to the people of Baha were repeatedly of this kind: that until the government and people mix like milk and honey, progress and prosperity are impossible and unattainable. Iran will be ruined and ultimately it will end in the interference of neighboring powers. Therefore, O loved ones of God, strive so that complete harmony and unity may be achieved between the government and people, and if you remain powerless, withdraw completely. Beware, beware of becoming involved in the bloodshed of a single Iranian.

MHMD2.251-252

ولی درباره طهران بیان سکون و اطمینان پس از انقلاب شدیده است

2 و این مسلم است که تا کنون آنچه واقع شده مطابق ما نزل من القلم الأعلی بوده بدرجهی که در طهران و شیراز بعضی از معاندین و مفسدین چون خواستند ترویج اغراض شخصی کنند و تعدی بر بهائیان نمایند کتاب اقدس را بالای منبرها خواندند و گفتند این انقلابات و حوادثی است که در این کتاب خبر داده اند و بجهت اكمال این اخبار بهائیان سبب این فتنه و آشوب گشته اند

3 و حال آنکه از بدایت انقلاب بیانات موکده مطلع میثاق باهل بها از اینقبیل مکرر بود که تا دولت و ملت مانند شیر و شهد آمیخته نگردد نجاح و فلاح ممتنع و محال است ایران ویران شود و عاقبت منتهی بمداخله دول متجاوره گردد پس ای احبابی الهی بکوشید تا بین دولت و ملت الفت و التیام تام حاصل شود و اگر عاجز ماندید بکلی نگاره گیرید زینهار زینهار از اینکه در خون یکنفر ایرانی داخل شوید

BDA2.196-197

ABU2488

Words to Miss Fraser and Miss Hodgson, spoken at Rue Lauriston 97 on 1913-Mar-24 in Paris

Then Miss Fraser and Miss Hodgson with bouquets of flowers entered the room. He was writing a holy Tablet for America with his own hand and as he raised his noble head and saw them coming in with smiles on their faces he exclaimed happily:-

“You are two good sisters. Baha'i sisterhood is very precious. It is not like material sisterhood. Material sisterhood is forgotten and often changed into hatred. Material sisters often have not much affection for each other but your sisterhood is eternal, because it is spiritual, Baha'i and divine. The greatness of this sisterhood will become more and more manifest and clear in the world of God. There may be a twin sisters in the matrix of the mother but they do not know each other. However when

they step into this world, after they have grown, they recognize each other and they realize that they have a father and mother and how great and self-sacrificing have been their father and mother. So when you ascend into the realm of light you will then realize how great is my fatherhood for you.”

Miss Fraser laughingly said:- “I hope we will not have to wait till then.”

‘Abdu'l-Baha answered: “Here we comprehend things according to our environment and adaptation. This world has not much capacity to conceive the truth. Twin sisters may embrace each other in the matrix and be entirely unconscious of the knowledge of their father and mother. But when they are born into this world theirs will be this deep consciousness.”

DAS.1913-03-24, ADP.112-113

ABU1750

Words spoken on 1913-Mar-25

- 1 The grandeur of this Cause is such that even its disbelievers have testified to its power and greatness. Not one of the dispensations inaugurated by any of the previous Manifestations of God enjoyed such grandeur as this one; on the contrary, all the deniers of those past revelations would ridicule them and say, ‘We see no excellence in you above ourselves.’ But how many are the learned ones in this most great dispensation who, though not affiliated with this Cause, have rendered it countless praises nonetheless!

1 عظمت این امر بدرجه‌ای است که منکرین شهادت بر قدرت و بزرگواری دادند در هیچیک از ظهورات مظاهر الهیه چنین عظمتی دیده نشده بلکه بالعکس منکرین قبل جمیع تمسخر می کردند و مازی لکم علینا من فضل می گفتند اما در این ظهور اعظم چه قدر از فضایی اغیار که اوصاف و نعوت بیشمار نوشتند

- 2 In ‘Akka, the first to throw himself at the feet of Baha’u’llah and kiss the hem of His robe was none other than the mufti of that city himself. We had made every effort to persuade the Blessed Beauty to relocate to the garden [of Mazra’ih], but He refused every time, and would say, ‘We are prisoners, and prisoners must be confined.’ Eventually, as the mufti of ‘Akka was a highly respected and insistent individual, I said to him, ‘Could you do something that will convince the Blessed Beauty to leave His confinement?’ Animated by his intense devotion, the mufti arose at once and went to see Baha’u’llah. After obtaining His permission to attain His presence, the mufti threw himself at the feet of Baha’u’llah and said, ‘I have a request to make of You, and I will not rise up from this spot

2 در عکا اول کسیکه بر قدوم مبارک افتاد و دامن مبارک را بوسه داد مفتی آنجا بود زیرا ما هر تدبیری کردیم که جمال مبارک تشریف فرمای باغ شوند قبول نمی نمودند می فرمودند ما مسجونیم و شخص مسجون باید محصور باشد آخر چون مفتی عکا شخص بسیار محترم مصری بود من باو گفتم میتوانی نوعی بکنی که بلکه جمال مبارک بیرون تشریف بیاورند از شدت خلوصی که داشت فوراً برخاست توجه بساحت اقدس نموده پس از حصول اجازه چون مشرف شد بر قدوم اطهر افتاد و عرض نمود مسئلتی دارم تا قبول نفرمایند بر نمیخیزم بسیار اصرار و التماس

until You agree to do it.' The mufti insisted and implored repeatedly, until at last the Blessed Beauty consented to his request. He left the fortress to which He had been confined and went to the Mansion of Mazra'ih, which had been prepared to receive Him.

نمود تا وقتی که رجای او را قبول فرمودند و از قلعه بیرون تشریف آورده بقصر مزرعه که در آنجا تدارک ورود و نزول قدوم مبارک دیده شده بود تشریف فرما گشتند

- 3 So great was the grandeur of this Cause even then that, despite the fact that Baha'u'llah was a prisoner, not one person was able to attain His presence without first obtaining His permission to do so. This applied even to the mutasarrif of 'Akka, who for several years had besought the Blessed Beauty's permission to see Him, but was paid no mind.

3 عظمت امر بدرجه ئی بود که با وجود آنکه مسجون بودند احدی بدون اجازه نمیتوانست بحضور مبارک مشرف شود حتی متصرف عکا چند سال بود که استدعای اذن حضور می نمود اعتنائی فرمودند

- 4 In His state of imprisonment, Baha'u'llah pitched His tabernacle on the summit of Mount Carmel with the utmost ascendancy. Such a triumph has never before been witnessed in any of the dispensations of the Manifestations of the past.

4 در حالت مسجونی خیمهء مبارک بالای جبل کرمیل با نهایت اقتدار مرتفع بود و اینگونه شئون در هیچ عصری از هیچیک از هیاکل امریه دیده و شنیده نشد

MHMD2.253-254, STAB#086x

BDA2.197-198

AB03653

To: Roy C Wilhelm, in United States

Date: 1913-Mar-25

O thou dear son!

I hope from the divine Bestowals that day unto day thou mayest become more illumined and, like unto the candle, thou mayest be ignited with the light of the love of God.

Convey my longing greeting to all the believers of God throughout all the cities of America and announce to them on my behalf that if any person from amongst the Persian believers who may be well-known as to his character, whether man or woman, although he may be my own son or daughter, comes to America and has not a new permission for his going to America written with my own handwriting and signed with my own signature, you must not give him any attention at all. Whosoever speaks with him is a violator of the Covenant! This question is most important. Undoubtedly you must show the utmost of caution. There are some wolves in sheep's clothes who may claim to be shepherds.

Whosoever from amongst the Persian believers arrive in America although he may be related to me, that is even if he be

my son-in-law or she be my daughter, first ask him the letter giving him a new permission to come again to America. If he shows you any such letter, be most careful and attentive that it is my writing and my signature, that they may not be counterfeits. Then you cable to me and inquire about him. When the answer is received by you that it is correct then you meet him, otherwise do not associate with him.

Announce the contents of this letter to all the believers and the maidservants of the Merciful throughout America!

SW_v06#12 p.094, BSTW#073b

ABU1777

Words to a group of American students, spoken at Rue Lauriston 97 on 1913-Mar-25 in Paris

This Cause has become worldwide. In a short space of time it has permeated throughout all the regions for it has a magnetic power which attracts all the intelligent men and women toward its center. Were a person become informed with the reality of this Cause he will believe in it. For these teachings are the Spirit of this age. The Baha'i Movement imparts life. It is the Cause of love and amity amongst mankind. It establishes communication between various religions and different nations. It removed all antagonism. Therefore when this Cause is fully spread in Europe, warfare will be the thing of the past, universal Peace will be realized, the oneness of the world of humanity will be practiced, religion and science will work hand in hand. Then this world will become one family. There will remain no racial distinction such as French, English, American, German, Arab, Turk, Persian. They will become all one...

The Baha'i Movement bestows upon man a new spirit, a new light and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension. This is the ultimate goal of human life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny...

This world is like unto an egg. As long as man lives within the shell of the egg he cannot soar heavenward. All the nostrils are afflicted with cold and they cannot inhale the sweet fragrances.

All the eyes are blind and they cannot see the rays of the sun of Reality.

DAS.1913-03-25, BSC.443 #809x, DWN_v5#01 p.006x

ABU2595

Words to the Master's entourage, spoken at Rue Lauriston 97 on 1913-Mar-25 in Paris

I have set a conflagration throughout America. Its results will become known later. Wait for two years and you will behold the appearance of many traces. I do not like to talk about these things for the present because the people cannot understand them, but you will see what I have done in America.

It took three hundred years for the Cause of Christ to be spread but in the first century the Cause of Baha'u'llah will be promoted everywhere. We who are so weak are carrying constant conquests while others, notwithstanding their greatness and power are being defeated, therefore it is evident that the Confirmations of God are with us.

DAS.1913-03-25

ABU0912

Words spoken on 1913-Mar-26 in Paris

- ¹ It is hoped that Iran too will find order and organization, gain a voice and influence, and receive powerful confirmation. Through divine power nothing is impossible - through His confirmation a thorny wasteland can become a rose garden, an ant can become a Solomon, an atom can gain the power of the world-illuminating sun, a drop can become an ocean, the lowly can become mighty, the poor can become wealthy, and the hopeless can become hopeful - nothing is difficult for God.

¹ امید است ایران هم سر و سامانی یابد صوت و صدای پیدا کند و تأیید شدید جوید از قدرت الهی هیچ بعید نیست بتأیید او خارزار گلشن و گلزار گردد موری سلیمانی کند ذرّهی حکم آفتاب جهانتاب یابد قطره دریا شود و ذلیل عزیز گردد فقیر امیر شود و نومید امیدوارم و لیس علی الله بعزیز

- ² In Mecca and Medina before Islam, the Arabs ate lizards. It was divine power and heavenly confirmation that made them victorious over the treasures of Chosroes and Caesar. The

² در مکه و مدینه قبل از اسلام عربها سوسمار میخوردند قدرت و تأیید ربّانی بود که آنها را بر خزائن کسری و قیصر غالب نمود کار ایران

situation of Iran has also gone beyond human planning - only through divine confirmatory power and spiritual might can it be resolved.

هم دیگر از تدبیر گذشته مگر بقوه تأیید الهی و قدرت معنوی

- 3 Iran, whose government in recent times has not been a great power - look at the Ottoman Empire with all its strength, power, and military preparations, how weak and humbled they have become. Why? Because they became deprived of divine confirmation and became occupied with personal imaginings and selfish interests.

3 ایران که در این اواخر دولتش دولت عظیمه ای نبود عثمانی بآن قوت و قدرت و تهیه عسکر و لشکر به بینید چگونه ذلیل و ضعیف شده اند چرا از تأیید الهی بی نصیب گشتند و بخیالات شخصی و منافع ذاتی پرداختند

- 4 Despite all this, things will not remain thus - neither will Iran's abasement endure nor will Paris's ornament and glory. A time will come when this city will be ruined and become a source of pain and sorrow. Without doubt it will not continue in this manner. All things are subject to change and transformation, to ascent and decline, like the human body.

4 با وجود همه اینها چنین نمی ماند نه ذلت ایران باقی ماند و نه زینت و عزت پاریس زمانی آید که این شهر ویران شود مورث آلام و احزان گردد شبه ای نیست که بر این منوزال نماید جمیع در تحت تغییر و تبدیلند و در عروج و نزول مانند هیكل انسان

- 5 What is needed is effort and striving and hope in divine confirmation, not heedlessness, pride, vanity and laxity. Since one has no encompassing knowledge of the consequences of affairs, therefore one must always take the path of mindfulness and wisdom, and learn lessons from the past for the future.

5 سعی و کوشش است و امیدواری بتأیید الهی نه غفلت و غرور و نخوت و سستی چون احاطه بعواقب امور ندارد لذا همیشه باید راه تذکر و صواب گیرد و از گذشته بجهت آینده عبرت حاصل نماید

- 6 In the Qur'an it says "See what was the end of the wrongdoers" - meaning look at these plains and hills: there are armies that were defeated, forces that were scattered and leveled with the dust, pavilions that became ruins, and halls and palaces that became the nests of crows and owls. The thornbush wasteland - all profits are losses except the longing for divine servitude and service at the heavenly court and celestial success.

6 در قرآن میفرماید فانظروا کیف کان عاقبة الظالمین یعنی نظر کنید باین صحرا و تپه ها لشکرهاست که شکست خورده افواج است که در هم ریخته با خاک یکسان گشته خرگاه خرابهزار است و بارگاه و تالار لانه و آشیانه زباغان و جفغان لاش خار جمیع سودها زیان است مگر سودای بندگی یزدانی و خدمت بدیوان الهی و توفیق آسمانی

- 7 Therefore pray that God may confirm and grant a glance of favor - the God who can make black earth a place of heart's delight, who can make desolate land into a rose garden, who with a single attention can transform Iran and give order to scattered souls, make the ruined prosperous, and make sorrowful hearts joyful and delighted.

7 پس دعا کنید که خدا تأیید نماید نظر عنایتی فرماید خدائی که خاک سیاه را زهت گاه دل و جان کند زمین ویران را گلشن و گلستان گرداند بیک توجهی ایران را تغییر دهد و نفوس پریشان را سر و سامان بخشد مطمور را معمور کند و قلوب محزون را شادمان و مسرور فرماید

MHMD2.254-256, BW_v13p1187x, BW_v13p1188x

BDA2.199-200

ABU2230*Words spoken on 1913-Mar-27 in Paris*

- 1 The Messenger of God was in Mecca for thirteen years, and He was constantly subjected to torment and hardship. His opponents persecuted Him, murdered and plundered His companions - some fled and some were taken captive. They sought to kill the Messenger Himself, and so He emigrated.
- 2 But the opponents still raised armies and came after Him to kill all the men and take the women captive. That was why those holy ones were commanded to defend themselves.
- 3 This was the basis of warfare in Islam - that whenever they defended themselves, they defeated their opponents. But the opponents would return and wage war against the Messenger again, for they were bloodthirsty. There was constant warfare between them, and they took pride in killing people, plundering property, and taking women and children captive.
- 1 حضرت رسول ص سیزده سال در مکه بودند و همیشه مبتلای زجر و زحمت معاندین ایشانرا اذیت می کردند اصحاب را قتل و غارت می نمودند بعضی فرار کردند و بعضی اصحاب اسیر شدند خواستند خود حضرت را بکشند لهذا هجرت فرمودند
- 2 ولی باز مخالفین لشکر کشیدند بر سر حضرت آمدند تا جمیع رجال را بکشند نساء اسیر کنند آن بود که آن حضرات امر بدفاع فرمودند
- 3 این بود اساس حرب اسلام که هر چه مدافعه می کردند آنها را شکست میدادند باز بر می گشتند با حضرت محاربه مینمودند زیرا خونخوار بودند همیشه حرب دائمی در میان داشتند و بقتل نفوس و نهب اموال و اسارت عیال و اطفال افتخار می کردند

MHMD2.260-261

BDA2.203-204

ABU2586*Words spoken at Rue Lauriston 97 in Paris, 1913-Mar-27*

As regards the fall of Adrianople into the hands of the Bulgars the Master said:-

“Fifty years ago Baha’u’llah prophesied:- ‘Adrianople shall go out of the hand of the Sultan’ and to day that prophecy is fulfilled. This is one of the greatest proofs of the Blessed Perfection that all the prophesies that he has made concerning future events have come to pass. Yet people are sleep and do not comprehend the wonders of this Revelation.”

Afterward a few Persians came in to see the Master and then the surrender of Constantinople was discussed. The Beloved said:-

“It is evident that negligence from God brings a nation to this path; lack of administration throws people into such defeats. If the Turks were watchful of their interests, a thousand years

may have passed without losing any of their domains. But they were sleep and spent their times in the pursuit of pleasures. They were steeped in the sea of passions and self. They never thought of the preservation of the rights to their motherland.”

DAS.1913-03-27

ABU1022

Words spoken on 1913-Mar-28 in Paris

Although outwardly these cataclysmal disasters are hard to bear yet inwardly there lies a great wisdom behind them which will appear later. All the visible, material events are interrelated with invisible spiritual forces. The infinite phenomena of creation are interdependent with each other as the many links in a chain. When certain links become rusty they are broken by unseen forces to be replaced by newer and better ones.

On the other hand, there are certain colossal events which transpire in the world of humanity, which colossal events are required by the nature of the time. For example, the requirement of winter is cold weather, snow, storm, hail, rain etc. we cannot call a winter a winter unless these things are made possible. But the birds and the animals who live for six months or a year, thus enjoying a short span of life not realizing the wisdom of the winter; they chide and lament and are discontented. They raise a howl saying:- Why this winter? Why this awful frost? Why this hail and storm? Why not the balmy weather? Why not eternal spring time? Why this injustice on the part of the Creator? Why this suffering? What have we done to be meted out with this catastrophe?

However those souls who have lived many years and have had much experiences and have weathered many severe winters they realize that in order to enjoy the coming spring they must have this cold winter. The bird living only 3 months does not know there is a spring. Man alone knows that after every hard winter, the spring with its thousand vari-colored flowers will bloom forth After the velocity of the gale the soul-refreshing breeze will waft. After the sterility and apparent death; fertility and life will manifest. After the hurricane and storm quietness and calmness will reign. After the silence of the birds they will all break forth into joyous songs of spring.

Now the wisdom of this American disaster is not known to the many people of this generation, because they are too much absorbed in the immediate sufferings and hardships that it has brought in its train. When the flood is subsided and the people shake off the temporary gloom, they will then realize that after this destruction there is construction; after this suffering there will be blessing. After this death there will be life. After this darkness there will be light. After this loss there will be profit. After this devastation there will be upbuilding. After this havoc there will be prosperity. After this failure there will be success and after this war of elements there will be glorious peace and greater civilization.

DAS.1913-03-28, ADP.116-116x, BSTW#093

ABU1075

Words spoken on 1913-Mar-28 in Paris

- 1 The followers of religions, nations, and races - all peoples of the world - must abandon vain prejudices and imaginary distinctions, even to the point of entering each other's temples and synagogues across all nations and peoples. For in all churches and mosques there is the remembrance of God. All are specifically established for praising the Truth and educating and bringing together humanity. All peoples worship one God; none worship Satan. If one has an eye to reality, what difference is there between these temples? The essential purpose of all these buildings is the remembrance and mention of God, and the awakening and enlightenment of souls - not the promotion of empty traditions and customs.
- 2 How excellent it would be if Muslims would enter Jewish and Christian churches, and they would enter Muslim mosques, to worship the one God. Beyond this foundation, they should abandon empty customs and prejudices and eliminate hatred and avoidance.
- 3 In Christian and Jewish and Muslim temples everywhere, I see them praising one God. Each considers their own prophet and messenger as the means of divine bounty, and calls the religion of God the cause of progress, happiness and love for humanity. In this case, all are united in fundamentals - what harm is there if they gather on this foundation that causes oneness and unity,

1 باید اهل ادیان و اوطان و اجناس جمیع ملل عالم ترک تعصبات باطله و امتیازات و همیه نمایند حتی در معبدها و کنیسه‌های هر امت و ملتی بردند زیرا در جمیع کائس و مساجد ذکر الهی است جمیع محض ستایش حق و تربیت و الفت خلق تأسیس شده جمیع امم یک خدا را پرستش مینمایند هیچیک عبادت شیطان نمینمایند اگر دیده حقیقت بین باشد چه فرق است مابین این معابد مقصد اصلی از جمیع این بناها یاد و ذکر خداست و تذکر و تنبه نفوس نه ترویج تقالید و رسومات و همیه

2 چه خوب است که مسلمانها در کائس یهود و نصاری و آنها در مساجد مسلمانها وارد شوند و خدای واحد را پرستش نمایند غیر این اساس رسومات و تعصبات باطله را ترک نمایند و نفرت و اجتناب را از میان بردارند

3 من در معابد نصاری و یهود و مسلمان همه جا می بینم یک خدا را ستایش میکنند هر یک نبی و پیغمبر خود را واسطه فیض الهی میدانند و دین الله را سبب ترقی و سعادت و محبت عالم انسانی میخوانند در اینصورت جمیع در اصول متحدند

and overlook their differences which lead to estrangement and conflict, so they may understand the original purpose of the Holy Manifestations of God and make their hearts and souls the envy of the gardens of paradise?

- 4 This is why Moses called the Israelite people to the ancient God of their fathers and the God of Abraham, and Christ said "I have not come to destroy but to fulfill." In the Qur'an too it was revealed with perfect clarity: "Surely those who believe, and those who are Jews, and the Christians, and the Sabians - whoever believes in God and the Last Day and does good, they shall have their reward from their Lord. And there will be no fear for them, nor shall they grieve."

MHMD2.261-262

چه ضرر دارد که بر این اساس که سبب یگانگی و اتحاد است مجتمع شوند و از ما به الاختلاف که مورث بیگانگی و جدال است صرف نظر نمایند تا بمقصد اصلی مظاهر مقدسه الهی پی برند و دل و جان رشک روضه رضوان نمایند

4 اینست که حضرت موسی امم اسرائیلیان را بخدای قدیم آله آباء و آله ابراهیم دعوت نمود و حضرت مسیح فرمود من برای تخریب نیامدهام بلکه بجهت ترویج آمدهام در قرآن نیز بکمال صراحت نازل شد که إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هُمْ دَوَّ النَّصَارَى وَالصَّالِبِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

BDA2.204-205

AB04317

To: Charles Mason Remey, in Washington, DC

Date: 1913-Mar-28

- 1 O thou who art steadfast in the Covenant! Thou hast asked concerning the travels of Baha'u'llah. The Blessed Beauty—may my life be offered up for His loved ones—travelled directly from Tihiran to Hamadan, from that city to Kirmanshah, and thence straight on to Baghdad.
- 2 As regardeth the association which hath been formed in Shanghai, China, with the aim of promoting harmony and reconciliation amongst the religions, do thou send to that English lady literature about the Cause and material from the press, and advise her by all means to go to that association and speak about this blessed Cause—a universal religion which bringeth all faiths and creeds together beneath the effulgence of the Sun of Truth, entirely reconciling them and welding them into a single people. This is an important matter to which thou shouldst attend most heedfully. Correspond regularly with them and, if it be possible, send teachers to those parts, who may likewise go to the association and spread the divine teachings. Only such souls should be sent, however, as are detached from the world,

1 ای ثابت بر پیمان سؤال از سفر مبارک نموده بودی جمال مبارک روحی لأحبائه الفداء از طهران یکسر به همدان و از همدان به کرمانشاه و از کرمانشاه یکسر به بغداد سفر نمودند

2 و اما انجمنی که در چین در شانگهای بجهت تألیف ادیان تشکیل شده است شما از برای آن خانم انگلیس اوراق مطبوعه در این امر و جرائد بفرستید و او را دلالت نمائید که البته بآن انجمن رود و از این امر مبارک که دین عمومی است و جمیع ادیان و مذاهب را در ظل شمس حقیقت میگیرد و تألیف تام مینماید و ملت واحده میکند بیان نماید این مسئله مهم است نهایت تقید را داشته باشید متمادیا مخبره نمائید و اگر چنانچه ممکن باشد البته مبلغین بآن صفحات بفرستید که بآن انجمن نیز بروند و نشر تعالیم الهی کنند فقط نفوسی

attracted by the fragrances of holiness, and distinguished by the utmost purity and sanctity.

باشند که منقطع از دنیا و منجذب بنفحات
قدس و در نهایت تقدیس و تنزیه باشند

LOTW#19

NURA#19, MMK4#021 p.022

ABU1820

Words to a French poet, spoken at Rue Lauriston 97 on 1913-Mar-28 in Paris

Man must spend his talent in a cause the result of which is eternal. If we spend our talent in the Cause of God its outcome will be everlasting, but if we waste it over worldly affairs, it is like drawing pictures over the surface of the water. For example if we write a book, it may perpetuate our name for a thousand or two thousand years, it will be forgotten afterwards. But if he breaths one breath in the path of God, it will immortalize him throughout ages and cycles. If he writes a poem or a book on the Cause of God they will bring forth eternal fruits. Therefore man must engage his talents through such channels which are services to the Kingdom of God. Consequently consecrate thy poetic imagination to the Cause of God.

The end of all these undertakings that you observe is ruin except service to the Kingdom of Abha. Every building that you construct will be destroyed some day except the palace of the Cause of God. The Palace built by Christ is and will ever be indestructible, likewise his apostles. Now I desire that thou mayst likewise lay the foundation of such a palace which will stand the attack of the accidents of all time. I am sure God shall confirm and assist thee.

[Miss Beatrice Irwin visited the Beloved and he told her that] Miss Erwin is a good girl. In reality her heart is attracted toward God and her whole desire is to serve the Cause of God. The first day that I met thee I observed in thy face the signs of the love of God and I prayed in thy behalf. From God I begged for thee assistance and confirmation so that in this city of Paris thou mayst become a fruitful tree whose fruit may be enjoyed by all the people; that thou mayst become a fragrant flower whose perfume may be inhaled by all the nostrils, that thou mayst obtain an illumined heart and a spirit rejoiced with divine glad-tidings and that thou mayst arise to

serve the Cause of God with the power of sanctity and holiness.

DAS.1913-03-28, BSTW#093b

ABU2489

Words spoken at Rue Lauriston 97 in Paris, 1913-Mar-28

Another question was asked by someone present about marriage relations, whether there will be any modifications.

“There are two relations between man and wife, one real, the other unreal. The real relation which is based upon spiritual love and companionship will ever remain the same; the other relation which is unreal will be done away with. The love between man and wife must ever be kept sacred and holy. Marriage is necessary. It is a command of God. Humanity is continued through the practice of this law but the life in the family must be [pure], soul-elevating so that the children may breathe the uncontaminated atmosphere of sanctity and the love of their parents may be a great example to them.”

Some one asked about divorce.

“When there exists incompatibility of temper and complete antipathy between the man and wife, then divorce is permitted. For if they live together under such stifling conditions it is worse than hell”

DAS.1913-03-28, BSTW#093d

ABU2599

Words to Stanwood Cobb, spoken at Rue Lauriston 97 on 1913-Mar-28 in Paris

Question/topic: Will there be any clergy in the Baha'i cause?

In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergy, assuming that he is ordained to his ministry he may think that he knows more about God, while the humble

man in his congregation may know more. This sacerdotal and theological position makes many a clergy proud and haughty!

But there is one thing in this Cause. Some people may become greater than the rest not through appointment but through the purity of their hearts, their unselfish deeds, their heroic sacrifices and their knowledge of God. Such illumined souls like unto the kind fathers or teachers will guide and teach those less fortunate. They are the elder brothers of the members of the community. They do not arrogate unto themselves any title or any position. You will know them by their humility, sincerity, deeds, severance, knowledge, spirituality and attraction.

DAS.1913-03-28, BSTW#093c

ABU2998

Words spoken at Rue Lauriston 97 in Paris, 1913-Mar-28

The science of aviation will make great progress in the immediate future and people will travel at ease from one city to another city without any danger. It will become as popular as automobiles.

Just as now every well to do person has an automobile, then they will have an aeroplane. Although for the present it is not yet perfected but ere long it will be within the reach of every one to have a ride through the air.

DAS.1913-03-28, BSTW#093d

ABU1312

Words spoken on 1913-Mar-29 in Paris

- ¹ “I was a child, nine years old. In the thick of those calamities, when the enemy attacked, they stoned our house and it had filled up with stones. We had nobody to help us. There was only my mother, my sister, and Aqa Mirza Muhammad-Quli. To protect us, my mother took us away from the Shimiran Gate to the Sangilaj quarter, where in the back lanes she found a

¹ من طفل بودم بسن نه سالگی در بحبوحهء بلایا و هجوم اعداء از بس سنگ بخانهء ما می‌انداختند خانهء پر از سنگ شده بود کسی را نداشتیم جز والده و همشیره و آقا میرزا قلی. والده محض حفاظت ما را از دروازهء شمیران برد بجلهء

house. In that house she watched over us and forbade us ever to set foot on the street. But one day the problem of how to get food became so urgent that my mother said to me: 'Can you go to your aunt's house? Tell her to find a few krans for us, no matter how.'

سنگلج در پس کوچه منزلی پیدا کرد در آن منزل ما را حفاظت می کرد و بگلی از بیرون آمدن منع مینمود تا روزی آن قدر امور معیشت سخت شد که والده بمن گفت میتوانی بروی بخانه عمه بگوئی هر طوری هست چند قرانی بجهت ما پیدا کند

- 2 "Our aunt lived in the Takyih of Haji Rajab-'Ali near the house of Mirza Hasan Kajdamagh. I went there. She tried everywhere and finally managed to collect five krans, which she tied up in the corner of a handkerchief and gave me.

2 خانه عمه در تکیه حاجی رجیعی نزدیک خانه میرزا حسن کج دماغ بود من رفتم خیلی عمه کوشش کرد تا آنکه پنجقران گوشه دستمالی بسته بمن داد

- 3 "On my way back through the Takyih, the son of Mirza Hasan recognized me. Immediately he called out, 'This one is a Babi!' and the boys ran after me. The house of Mulla Ja'far of Ashtarabad was not far away, and I reached it and went into the entry. The son of Mulla Ja'far saw me but he did not put me out. Neither did he rout the boys.

3 در مراجعت در تکیه پسر میرزا حسن کج دماغ مرا شناخت فوراً گفت این بابی است که بچه ها عقب من دویدند خانه حاجی ملا جعفر استرآبادی نزدیک بود چون بانجا رسیدم داخل کلیاس خانه شدم پسر حاجی ملا جعفر مرا دید اما نه مرا منع کرد نه بچه ها را متفرق نمود

- 4 "I stayed there till it was dark. When I left the place, the boys came after me again, shouting and throwing stones, following me until I got close to the store of Aqa Muhammad Hasan Sanduqdar. The children did not come on any farther after that. When I reached home, exhausted and terrified, I fell to the ground. My mother asked, 'What ails you?' I could not tell her. I simply fell down. My mother took the handkerchief with the money and put me to bed and I slept."

4 در آنجا بودم تا هوا تاریک شد و چون از آنجا بیرون آمدم باز بچه ها مرا تعاقب نموده هیاهو میکردند سنگ میانداختند تا نزدیک بدکان آقا محمد حسن صندوق دار شدم دیگر اطفال پیشتر نیامدند مختصر وقتی که بخانه رسیدم از شدت خستگی هراسان افتادم والده گفت ترا چه می شود من نتوانستم جواب دهم بغتة افتادم

- 5 Later He added, "There was a time in Tihiran when we had every means of comfort and luxury, and then in a single day they pillaged our house and robbed us of everything. Living became so hard for us that there came a day when my mother took a little flour and shook it into my hand instead of bread, and I ate it like that."

5 والده دستمال پول را گرفته مرا خوابانید خواب رفتم

BDA2.205-206

MHMD2.263-264, BW_v13p1188, ABCC.009-010

AB03989*To: Harriet M Cline, in Los Angeles**Date: 1913-Mar-29*

O thou high-soaring dove!

Thank thou the Lord that thou hast winged thy way into this limitless heaven, and art journeying in the world of God.

Thou didst write of the love and unity of the friends and of their firmness in the Covenant. This is due to the confirmations of the Abha Kingdom, which have enabled these persons to draw nigh and abide in the Covenant. Today the directing power in the heart of the world is the power of the Covenant. The more the friends stand firm the more shall they be strengthened.

Thou hadst sent the picture of thy respected grandfather, with the children. I was delighted to look upon it, and I ask of God that this grandfather and these children shall be nurtured in the embracing love of God, until this old man grow young again and the children reach maturity and full development. Thou didst write of the coming of Ardashir the Persian (Ardashir-i-Farsi), and that thou wouldst show him true Baha'i love. Well done! Thou must show forth Baha'i love to all the peoples of the world, that they may know what bonds it hath set between the hearts and what love it hath deposited within them, that men even give up their lives for one another.

Upon thee be the Glory of the Most Glorious.

PN_1913 p012, BSTW#052n, BSTW#073bx

ABU1852*Words spoken on 1913-Mar-29 in Paris*

- 1 Once in Tehran we had every kind of comfort and means of living, but in one day everything was plundered. Such hardship befell us that one day my mother placed some flour in my hand instead of bread, and that is how I ate it.

1 یکوقتی ما در طهران همه نوع اسباب آسایش و زندگانی داشتیم ولی در یکروز همه غارت را نمودند بدرجه ائی سختی روی داد که روزی والده قدری آرد را بجای نان در دست من ریخته همین نحو خوردم

- 2 Once during the imprisonment of the Blessed Beauty, I was very insistent to be taken to see Him. Eventually, I was sent

to the prison, accompanied by a servant. After the guards had directed us to the place of His confinement, the servant lifted me to his shoulders and carried me. I could see that a steep incline led to a darkened area. We began to descend two flights of stairs which led from a small doorway, but soon our eyes could discern nothing. In the midst of the staircase the Blessed Voice suddenly reached our ears: 'Do not bring Him'. So we returned and waited for the prisoners to be led into the yard.

2 و یومی از ایام تبین جمال مبارک من خیلی اصرار نمودم که بحضور مبارک مشرف شوم آخر مرا با غلامی بحضور مبارک در محبس فرستادند و چون فراشها محل محبس مبارک را نشان داده مرا بدوش خود برد دیدم محل سرازیری بسیار تاریک بود دو پله از در تنگی محقری پائین رفتیم ولی چشم جایی را نمیدید در وسط پله یکمرتبه صدای مبارک بگوش رسید فرمودند او را نیاورید لهذا مرا مراجعت دادند بیرون نشستیم و منتظر نوبت بیرون آوردن محبوسین بودیم

- 3 Suddenly, they brought the Blessed Beauty, Who was chained to others. And what a terrible chain! Because of its galling weight He could scarcely move. For me it was a sad and heart-rending moment. The tribulations of the Blessed Beauty are beyond description and the tongue cannot recount them.

3 یکمرتبه جمال مبارک را بیرون آوردند در حالتیکه با چند نفر هم زنجیر بودند چه زنجیری که از شدت سنگینی بصعوبت حرکت میدادند آن حالت خیلی محزن و مؤثر بود بلایای مبارک بوصف نماید و زبان تقریر نمیتواند

MHMD2.264-265, ABCC.011-012, STOB.013-014 #020

BDA2.206

ABU2261

Words to a friend from England, spoken at Rue Lauriston 97 on 1913-Mar-29 in Paris

You say you are from England? In reality we are all one nation:- England, France, Germany, Persia, America, they are all one country.

However, thus much can be said: It happens often that the inhabitants of a given country are more receptive to truth than other parts. Since we have arrived in France there has been much interest but not as much as in England or in America. While in London many people were attracted and large meetings were organized.

The English people are sincere, truth-loving, determined and seekers of reality. They are thirsty for knowledge. They explore the furthest ends of the earth in order to throw light upon puzzling problems. They are a determined, persevering nation. They are enterprising and investigators of reality.

In the immediate future much interest will be aroused in France about the Cause. They will see that there are so many Baha'is in other parts and they will follow.

DAS.1913-03-29

ABU2490

Words to four ladies from London, spoken at Rue Lauriston 97 on 1913-Mar-29 in Paris

One asked how should they come into closer relation with God? The Master answered:-

“Any soul entering the Kingdom of Baha'u'llah will enjoy an eternal communion with God. It is my hope that each one of you may enter this Kingdom! May you become thirsty for the water of Reality! May you become hungry for the Bread of the Kingdom! It was in this instance that His Holiness Christ says: He that drinketh of this water shall never thirst! This means the infinite bestowals of God; the virtues of the Divine world, the perfections of the world of humanity and the ideals of the heavenly realm. May you receive day unto day these bounties! May you draw nearer unto God day unto day! May you be submerged in the sea of these iridescent lights! May you be characterized with these praiseworthy virtues! This is the ultimate result of human life! This is the fruit of existence! This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny!”

DAS.1913-03-29

AB08567

To: Ghulam Rida Amin Amin

Date: 1913-Mar-29

O servant of the Threshold of Baha! We are unable to leave Paris by any means. There is wisdom in this which will become

ای بنده آستان بهاء بهیچوجه خلاص از پاریس
نمی شویم حکمتی در اینست بعد معلوم میشود

apparent later. Journeys were made to the regions of Hungary, باطراف خنگاریا و وینا و آلمانیا سفر شد نتایج
 Vienna and Germany which yielded divine results.... رحمانی داشت...

MHMD2s.330bx

MMK5#072 p.061x

ABU2662

Words to some friends, spoken at Rue Lauriston 97 on 1913-Mar-29 in Paris

I am under the protection and preservation of God. He looks after me. He guards me against any danger. Sometimes he comes and caresses me. He kisses my lips and touches my back. He talks with me in midnights. He wakes me in the morning.

Throughout the cities and over the seas, in the mountains and valleys he has been my companion and intimate. In the time of loneliness he consoles me. When I am sad he cheers me up. When I am alone he calls me.

He has never forgotten me and will never forget me. He is my faithful Friend. His friendship sustains me. His love inspires me and his tenderness watches over me and his affection hover like unto a white dove around me.

DAS.1913-03-29

AB09721

Date: 1913-Mar-29

Thy letter was received. It was an indication that thou art firm and steadfast in the Covenant and Testament, and art holding fast to the "Strong Rope."

Today firmness in the Covenant is the means of the promotion of the Word of God and conducive to the effect of the word of man. Any explanation which does not accord with the Covenant will have no effect whatever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed. This has been tried a thousand times.

Any soul who violates the Covenant and Testament in the least degree, immediately he is cut off; even in this material world he will become afflicted with remorse and regret.

Consequently, as much as you are able, call the people to the Covenant and make the souls firm and steadfast.

DAS.1913-03-29x, SW_v08#16 p.215-216

ABU2984

Words to Miss Fraser, spoken at Rue Lauriston 97 on 1913-Mar-29 in Paris

Later on Miss Fraser going into his divine Presence asked whether the Manifestation of God is ever sad? The Master said:-

“Yes! But their sadness does not come from anything belonging to himself. He desires to make a soul illumined, he prefers darkness; this makes the Manifestation sad. He wishes to change the ignorance of the people into knowledge; their error into guidance; their insincerity into sincerity; their faithlessness into faithfulness, but people prefer the latter qualities than the former and so the Manifestation of God will be sad and unhappy over the heedlessness and negligence of these sleepy souls.”

Then she asked:- “Will the Master visit again America?”

“If much results are witnessed as the outcome of the first trip; if many harvests are gathered after the first sowing of the seeds, then God willing I will go.”

DAS.1913-03-29, SW_v16#11 p.713, ADP.073-074

ABU0873

Words spoken ca. 1913-Mar-29 in Paris

“Paris is a city of adornment,” he said, standing at the window, looking out on the sleeping city. “I hope that, as this century is a radiant century and this age a merciful age, the human world will become united and the standard of the solidarity of the human race will be hoisted in Paris; for Paris is a center of refined civilization and has advanced marvelously along the path of science. Paris is like unto a lamp and the light will be the realization of the brotherhood of man. I hope that this light will be ignited in the lamp and that like unto a brilliant star it will shed its benign rays of unity on all religions.

“People have a superstitious respect for certain doctrines which are against science and the wise men of the country have thought that religion is opposed to science. Know thou that the great ethical foundation of knowledge is divine revelation and the basis of religion is reality itself. It is like unto the sun which shines on all things making them clear and luminous, whereas lesser lights as well as superstitious beliefs illumine but one aspect of things leaving room for shade and doubt.

“I have great confidence in the wisdom and understanding of the world leaders of thought that they may discover this reality.

“I hope that the soul of Paris will arise from the city of obscurity and progress steadily forward to the new civilization.”

When asked how this new civilization was to be brought about, Abdul Baha said:

“Through solidarity. In some animals mutual co-operation is frequently seen; when in time of danger, each will try to surpass the others in help. One day as I was standing near the border of a little stream on Mt. Carmel, I noticed a number of locusts that had not yet developed full wings.

“These insects wishing to pass from my side of the stream to the other in order to procure some food, threw themselves forward, each one trying to emulate the other in flinging itself into the water, so that a bridge was formed in order that the others might pass over and this was accomplished; yet those who gave themselves as a bridge finally perished. Consider how much solidarity makes for life as compared to the fighting for self interest which destroys it.”

When the moment came for the patriarch's parting words, he pushed back his white turban and gave one of his smiles that in itself seems like a benediction.

"I am leaving Paris for the Orient though in reality I am always with you. Place does not matter. Two people may be in the same room and yet not attain to a visitation. When I was in prison many people came to see me. They crossed seas and deserts and yet remained in the city of the blind while others in far-distant lands attained the meeting.

"Alas, alas! the world has not discovered the reality of religion hidden beneath the symbolic forms!"

ADP.185-188

ABU1724

Praise be to God that the sun of reality of religion hath dawned. From all parts of the world, host after host are coming under its radiance and ere long it will become world-spread.

I desire for you a universal patriotism. A high soaring bird attaches not its heart to its earth nest and abode. At every dawn it sings a new melody and at every eve it warbles the streams of divine mysteries in a new meadow. At one time it rises above the summit of the green mountains and spreads its imperial wings over deserts and plains and anon it breaks into ideal harmonies and chants the secrets of God.

It is not attached to home and comfort nor is it limited to nest and abode. Nay, rather, it is intoxicated with the wine of the love of God, singing at all times the anthems and praises of the Almighty. This is the habit and custom of heavenly birds; this is the manner and conduct of the nightingale of the rose garden of the merciful!

Today firmness in the covenant of servitude is the means of effectively flinging forth the divine proclamation into all horizons and this firmness is conducive to the power of the word of the teacher; for in this day when one arises to herald the Kingdom of Abha, a magnetic power is produced which attracts the rays of confirmation; the hosts of the supreme concourse will make whosoever is sincere victorious and the power of the Holy Spirit will assist him.

DAS.1913-03-29x, ADP.035-036

AB05473*Date: 1913-Mar-29 ca.*

In this world millions of Ministers have been ordained but the majority of them have been useless and atrophied organs. They left behind neither a fruit not a trace except living a few limited days, walking in the paths of their own egos and gratification of their own desires and at last bidding farewell to this ephemeral world, leaving behind no treasury.

But praise be to God that thou art confirmed, thou hast hearkened to the Call of the Kingdom, thou art informed with the teachings of Baha'u'llah, the doors of the Kingdom are opened before thy face and Eternal Life hath become manifest. Therefore strive that in this world and in the world of the Kingdom thou mayst deposit a treasury and leave behind a trace and a result; - so that day unto day thou mayst become more favored in the divine Threshold and be classed as one of the most faithful and sincere servants of His Holiness Baha'u'llah.

DAS.1913-03-29x

AB07825*Date: 1913-Mar-29 ca.*

Every lofty-soaring bird does not attach its heart to its lowly nest and abode. At every dawn it sings a new melody in a rose-garden and at every eventide it warbles the strains of divine mysteries in a fresh meadow. At one time it soars above the summit of verdant mountains and again it flies—spreading its majestic wings over deserts and plains. Now it breaks into celestial harmonies and again chants sweetly the secrets of God.

It desires neither home nor comfort and seeks not after nest or dwelling-place. It is intoxicated with the wine of the Love of God, singing at all times the anthems and praises of the Almighty.

This is the way of the heavenly birds. This is the manner and conduct of the nightingales of the Rose-garden of the Merciful!

DAS.1913-03-29x

AB11115*Date: 1913-Mar-29 ca.*

I beg of God that thou mayst discover the stars of the Kingdom of Abha, behold the zodiacal towers in the world on High, unfold the secrets of God and worship a Sun which never sets in the horizon and its rays are the mysteries of phenomena.

DAS.1913-03-29x

AB11272*Date: 1913-Mar-29 ca.*

Today whosoever arises to herald the Kingdom of Abha, a magnetic power will be produced which shall attract the rays of Confirmation; the hosts of the Supreme Concourse will make him victorious and the power of the Holy Spirit will support and assist him.

DAS.1913-03-29x

AB08064*To: Sara Louisa Blomfield, in London**Date: 1913-Mar-30*

- 1 O beloved daughter! Your letter arrived and, praise be to God, indicated spiritual attractions. Its contents concerned the gathering at the feast of the near handmaiden of God, Miss Rose.
- 2 Convey my respects to Lady Nicolson and deliver this message to her on my behalf: This century is the century of God and the dawning place of the Sun of Truth. Endeavour as far as thou canst to receive thy share of its radiance.

1 ای دختر عزیز نامه رسید الحمد لله دلالت بر انجذابات وجدانی مینمود و منظوقش اجتماع در ضیافت امةالله المقربہ مس روزه بود

2 به لیدی نیکلسن تحیت محترمانه من برسان و پیام من باو بگو که این قرن قرن الهی است و مطلع شمس حقیقت است تا توانی کسب استفاضه از آفتاب حقیقی بنما

- 3 Send my greetings and regards to Baroness Drückman and say: The fountain of eternal life is gushing forth. Wert thou to drink but a draught thereof, thou wouldst see this world to be another world and wouldst find the East and the West illumined with the rays of the Sun of Truth.
- 3 بارونس دریچمن را تحیت و مهربانی ابلاغ دار و بگو که چشمهء حیات ابدیه پرجوش است اگر یک جرعه بنوشید جهان را جهان دیگر یابی و شرق و غرب را از انوار شمس حقیقت روشن بینی
- 4 If they will purchase the summer house at a suitable price, sell it and acquire a house in London, but a significant loss is not permissible. I am hopeful of divine favors, that successive confirmations may reach thee and all may become successful in service to the divine Kingdom. I am departing for Stuttgart, and thou shouldst always correspond with the friends in Stuttgart and, whenever possible, make a journey to those regions. Ruha's condition is better. After returning from Stuttgart we shall consider and carry out whatever is appropriate.
- 4 خانهء ییلاقی را اگر بقیمت مناسب خوب بخزند بفروش و در لندن خانهائی بدست آر ولی ضرر زیاد جائز نه امیدوار از الطاف الهی هستم که تأییدات متتابع بتو برسد و جمیع موفق بخدمت ملکوت الهی گردید من عازم استوتگارت هستم و تو همیشه با احبای استوتگارت مخبره نما و هر وقت ممکن شد سفری بآن صفحات بکن احوال روحا بهتر است بعد از مراجعت از استوتگارت ملاحظه میکنیم آنچه موافقت مجری میداریم

LBLT.158x

BRL_DAK#0122

ABU1665

Words to a Frenchman, spoken at Rue Lauriston 97 on 1913-Mar-30 in Paris

Just at this time I was thinking of you. You are most welcomed. Be thou happy for thou hast heard the Call of the Kingdom of Abha. This is indeed a great privilege! Its importance is not known at this time. It will become evident in the future.

The Apostles of Christ attained to the greatest station in life, yet they were vilified and scorned in their days because they were followers of the humble Nazarene and they were considered the most despised and ignorant! But now the brilliant lights of their stations have flooded the whole world with knowledge and wisdom. Each one of the Apostles is shining like unto a star from the horizon of Eternal Glory. Now it has become evident to what a glorious station they reached in their own days!

Likewise no one can adequately express the greatness of the station of the friends of God in this Dispensation. The glorious possibilities of this station will become manifest in the future. It is my hope that in Paris thou mayst become ignited like unto a candle and arouse the people with the Call of God - so that in reality they may become Baha'is and practice the Teachings of Baha'u'llah.

I am made most happy to have seen you because in thy face I see the light of the Love of Baha'u'llah! I will give thee a ring over which the Name of the Blessed Perfection is engraved. I love you very much. Later the greatness of my love for you will become clear. I expect to hear good news from you that thy heart is so illumined that thou hast guided many souls in Paris.

DAS.1913-03-30

ABU2741

Words to two Baha'is, spoken at Rue Lauriston 97 on 1913-Mar-30 in Paris

You must become fully informed with these Teachings. It is good to be thoroughly informed with science or arts or literature. Likewise you must be established in the Kingdom of God.

The results of material sciences are limited. They train only the physical man. That is why His Holiness Christ says: Leave thy net. Come and I will make thee the fisher of man.

The results of divine science, the guidance of God, the spiritual Arts are unlimited and train the real man. My spirit communicates with you. It annihilates space and time. There are some believers in Persia with whom my spirit always speaks but I have never seen them.

DAS.1913-03-30

ABU3502

Words to an English friend, spoken at Rue Lauriston 97 on 1913-Mar-31 in Paris

Whosoever with a contrite heart prays and begs from Baha'u'llah help and assistance he will be aided even if he is not a Baha'i only that he is sincere and whole-hearted in his prayers.

DAS.1913-03-31

AB11295

To: Beatrice Irwin, in Paris

Date: 1913-Mar-31

O Thou God, the Mehreban! Suffer Thy Mehreban to become the Cries of Heaven! Confer upon her spirituality and fragrance! Confirm her in eloquence and explanation so that she may become the cause of the guidance of the souls and become the manifestor of Thy Favor!

DAS.1913-03-31

Study guide to this volume

‘Abdu’l-Baha arrived in Paris for the second time in January 1913, returning to Europe after His transformative journey across North America. The city He encountered was brilliant in its material civilization yet, by His repeated observation, chilly in its spiritual temper: the inhabitants were, as He described them, “steeped deeper in the darkness of materialism,” preoccupied with amusement and industry, rarely lifting their eyes toward the Kingdom of God. The volume gathers utterances delivered in intimate gatherings at Rue St. Didier, public addresses to mixed Parisian audiences, a remarkable recorded conversation with the philosopher Henri Bergson, and private letters touching on Iran’s political crisis, the duties of Western Baha’is, and the relationship between divine grace and human capacity. Throughout, the thread of two realities in man — the material and the spiritual — gives the volume its philosophical center. ‘Abdu’l-Baha consistently pressed His audiences to recognize that material civilization, however dazzling, remains incomplete without the animating breath of divine civilization, and that the moral transformation of society depends on a quality of education that no school of nature alone can supply.

The Two Natures of Man: Material Captivity and Spiritual Sovereignty

Key Passages

Every creature is endowed with one aspect or reality — man however possesses two aspects or realities... His physical reality is captive to Nature and is on a level with the animal kingdom while the veritable man is superior to the animals — by his spiritual reality he is distinguished from them. For we clearly observe that there is a power in man which the animals do not possess. — ABU0163

Consider what power has brought us together in this meeting — the East and the West. It is evident that this is not through the material power — It is the Ideal power which brings us to-gether. It is the ideal power which establishes a bond between hearts — it’s the Ideal power which makes us kinder to each other. It is the Ideal power that brings nations to-gether. The ideal power that organizes the heterogeneous people into a homogenous whole. It is the ideal power that brings to us the influx of the Spirit. It is the ideal power that explores the mystical regions of science — It is the Ideal power that codifies laws and regulations — it is the Ideal power that sets man a ruler over the domains of Nature. — ABU0163

Physically man is aggressive, tyrannical, ignorant, overbearing, blood thirsty; — ideally he is just, gentle, wise, patient and benevolent. He is peaceful — he seeks unity — He bestows Life. He is the cause of honour in the world of humanity — He is conducive to progress of mankind. — ABU0163

Context for Study

The opening public address of this Paris sojourn (ABU0163) immediately establishes what amounts to an anthropological thesis: the human being is unique among created things in possessing two irreducible realities, the natural and the spiritual. ‘Abdu’l-Baha illustrates the paradox with dramatic contrasts. Physically, man is weaker than the elephant and slower than the gazelle; yet through his ideal power he harnesses the strongest animals, tunnels through mountains, and communicates across continents in seconds. The material body is a prisoner of weather, hunger, and disease; the spiritual reality is a sovereign that has “discovered America while in Europe.” What is at stake is more than philosophical anthropology: the claim directly challenges the materialist humanism dominant in Parisian intellectual culture of 1913, where the progress of the species was typically narrated through biology, economics, or positivist science. By placing the “ideal power” at the center of every genuine human achievement — including scientific discovery itself — ‘Abdu’l-Baha reframes even secular progress as evidence of the spiritual dimension of humanity.

This two-nature doctrine has deep roots in multiple traditions. Plato’s *Phaedrus* images the soul as a charioteer driving two horses, one noble and one unruly; Aristotle’s *De Anima* distinguishes the vegetative, sensitive, and rational souls. Islamic philosophy, especially in the tradition of Ibn Sina, articulates a similar hierarchy of faculties, with the rational soul (*nafs al-natiqa*) as the apex that distinguishes man from the animals. The Qur’anic formulation “We have honored the children of Adam” (17:70) grounds this distinction theologically. In Christian thought, the image of the *imago Dei* — man created in the likeness of God — performs an analogous function; Paul’s contrast between the “natural” (*psychikos*) and “spiritual” (*pneumatikos*) man (1 Corinthians 2:14–15) is especially close in structure to ‘Abdu’l-Baha’s language. What ‘Abdu’l-Baha adds to these precedents is the direct application of the two-nature doctrine to global politics: when nations are governed by the ideal power, East and West can be drawn together; when governed by the natural power alone, the result is, as the Balkans were already demonstrating in 1913, war and carnage.

Questions for Reflection

1. How does ‘Abdu’l-Baha use the observation that East and West have gathered in one room as evidence for the “ideal power” in man? Is this argument persuasive as a philosophical proof, and where does it rest on assumptions that could be contested?
2. Compare the two-nature doctrine here with Plato’s account of the soul in the *Phaedrus* and with Paul’s distinction between the natural and spiritual man in 1 Corinthians 2. Where do these accounts converge, and where does ‘Abdu’l-Baha’s framing add something genuinely new?
3. What does it mean that material scientific achievement is itself attributed to the “ideal power” rather than to the material nature of man? How might this reframing alter the relationship between religion and science?

4. The passage identifies aggression and blood-thirstiness as features of man's "physical reality." How does this relate to the Augustinian doctrine of original sin, to the Qur'anic *nafs al-ammara* (the soul commanding to evil), and to modern evolutionary accounts of violence?
5. If the ideal power is what has drawn diverse peoples together, what institutions or practices might best sustain that power over time, in the absence of a living teacher in the room?

Divine Education Versus Natural Instinct: The Moral Question

Key Passages

The attack of any nation upon another nation and the aggression of any soul against other souls is natural, and this is according to nature, that everyone desires benefit for themselves and harm for others, like a fierce wolf that would tear apart all the sheep in the world if it could, and every animal wants all the grass in the field for itself. The infant bites its mother's breast and if another infant drinks from that breast, strikes it. This is according to nature. — ABU1692

Thus there is nothing to prevent man from blameworthy behavior except education, and education is of two kinds: One kind is physical education which prevents man from obvious crime, and the other kind is divine education which prevents both obvious and hidden crime and transgression. — ABU1692

Divine Intelligence prompts man to justice, leads man to equity, teaches him pity and longsuffering; nay rather, it teaches him to prefer others to himself. But his natural intelligence prompts him to injustice, iniquity and the practice of the survival of the fittest... God loves those souls who are the means of the up-building of a country. Man must become the well-wisher of the whole world. — ABU1157

Context for Study

These two utterances, one delivered to a general Paris audience and the other to prominent Persian political figures visiting 'Abdu'l-Baha, together constitute a sustained argument about the foundations of moral behavior. The argument is deliberately unflinching: aggression, self-interest, and the impulse to harm rivals are not aberrations that civilization has gradually overcome; they are the baseline behavior of the natural order, from infants to lions. Civic morality — the fear of punishment, the enforcement of laws — can prevent "obvious crime," the crimes that society has already decided to police. What it cannot reach is the interior life: the hidden transgression, the thought of malice never enacted but never relinquished, the systemic injustice that no law names because those who write laws benefit from it. Only divine education penetrates there.

This distinction between civic and divine morality places 'Abdu'l-Baha in a long tradition. Aristotle's *Nicomachean Ethics* distinguishes between acting justly under compulsion and being just by virtue; Kant's moral philosophy distinguishes acting *in accordance with* duty from acting *from* duty. The Qur'anic doctrine of *taqwa* (God-fearfulness) similarly posits an inward moral compass that transcends social sanction; classical Sufi psychology locates the reform of character in the

progressive purification of the self (*nafs*) from its lowest, appetitive expressions toward the serene, God-satisfied self (*nafs al-mutma'inna*). In Christian tradition, Paul identifies the problem with devastating precision: “For I do not do the good I want to do, but the evil I do not want to do — this I keep on doing” (Romans 7:19). The conclusion is the same across traditions: external constraint alone cannot produce virtue; something must work from within.

‘Abdu'l-Baha applies this distinction immediately to geopolitics. The political leaders of Persia, seeking constitutional reform through external pressure and party maneuvering, are told plainly that the moral stamina of the nation — its commerce, education, scientific attainment, above all its ethics — must be rebuilt from the inside if any lasting progress is to be achieved. Destruction is easy; construction requires the divine quality. The teaching remains urgent in any era in which political reform is treated as primarily a matter of institutional design rather than moral regeneration.

Questions for Reflection

1. Is ‘Abdu'l-Baha’s claim that aggression is “natural” a form of pessimism about human nature, or does the distinction between natural and divine education save it from that conclusion? Where do you find similar tensions in Hobbes, Rousseau, and Kant?
2. What distinguishes divine education from civic morality in practice? Can you identify examples from history or contemporary life where the difference has mattered decisively?
3. The Qur’anic concept of *taqwa* and the Pauline doctrine of grace both posit an interior moral transformation that civic law cannot achieve. How do these compare with ‘Abdu'l-Baha’s “divine education,” and what are the practical implications of each account?
4. ‘Abdu'l-Baha says a person imbued with divine morals “will act” rightly because they fear God, while a person governed only by civic morals acts rightly only when laws are enforced. How does this compare with Kant’s distinction between autonomy and heteronomy in morality?
5. How should a Baha’i community navigate the relationship between civic engagement — working within legal and political institutions — and the deeper moral transformation that ‘Abdu'l-Baha describes as the ultimate aim?

Capability and Divine Grace: The Painter and the Rain

Key Passages

There are certain souls whose capabilities are very great, having in themselves the latent power of igniting — As soon as they come in touch with a flame they take fire like a torch — others have but little capability like unto a piece of wet wood — they have the power of enkindling, but it may take some time before the wood is dry enough to light. Other souls are like unto the stones, if a stone is put into the fire for a thousand years it will not burn — it has no capability of lighting. — ABU0287

Certain souls believe that the virtues of humanity are obtainable through the power of capability alone, but it is evident that unless the Divine Grace descends no fruit will

be produced — unless the sun shines, the clouds pour down its rain and zephyrs blow, the dark soil will not be transformed into a delectable rose garden. — ABU0287

Consequently we must strive in order to obtain the capability — so that this divine Grace may have its effect upon us and may enrich us with its inexhaustible favours. His Grace is all-encircling; His Clouds are pouring, and the rays of His Sun are descending. — ABU0287

Context for Study

This address was prompted by an artist's painting: allegorical figures carrying lanterns, some blazing, some dim, some dark, representing the varying degrees of spiritual illumination in humanity. 'Abdu'l-Baha affirms the artist's intuition but presses it further, distinguishing two necessary conditions of spiritual development: capacity and grace. Neither alone is sufficient. Capability without grace is a seed without rain; grace without capability is rain on stone. The image of the rose garden is Sufi in resonance — throughout Persian mystical poetry, the rose garden is the realm of divine beauty where the prepared soul blooms — but the argument is precise and avoids two opposite errors.

Against a strict predestinarian reading — in which some souls are simply created for the fire and others for the garden, with human effort irrelevant — 'Abdu'l-Baha insists on the importance of striving: "we must strive in order to obtain the capability." Against a Pelagian reading — in which human virtue is achievable purely through self-discipline and natural endowment — He insists that divine grace is indispensable. The theological balance is delicate and exactly mirrors the debates that have animated Christian theology since Augustine's controversy with Pelagius, Islamic theology's long argument between the Mu'tazilites (who emphasized human freedom and responsibility) and the Ash'arites (who emphasized divine sovereignty and grace), and Jewish thought's wrestling with the relationship between the free individual will and divine guidance (*hashgacha pratit*). In Buddhist thought, the distinction between the *jiriki* (self-power) and *tariki* (other-power) schools of Japanese Pure Land Buddhism maps onto the same axis.

What is characteristic of 'Abdu'l-Baha's formulation is its practical orientation: the answer to the question "which matters more, human effort or divine grace?" is not a metaphysical theorem but a call to action. One cultivates thirst so that the water of life may be savored; one opens the eyes so that the sun may be seen. The soul that sits complacently, waiting for grace to arrive independently of any striving, will find that a feast spread before the unthirsty does nothing. Grace is all-encircling and available; the discipline is to become capable of receiving it.

Questions for Reflection

1. How does 'Abdu'l-Baha avoid both the extreme of predestination (some souls are simply made for the light, others for the dark) and the extreme of Pelagianism (grace is unnecessary if one cultivates virtue)? Where is the balance most clearly expressed in this passage?
2. Compare this account with Augustine's doctrine of grace and free will (*De Gratia et Libero Arbitrio*), with Ibn Sina's concept of the Active Intellect that illumines the prepared human mind, and with the Pure Land Buddhist distinction between self-power and other-power. What does each tradition reveal about the relationship between effort and gift?

3. The image of fire, wood, and stone classifies souls by their responsiveness to the divine. Is this a spiritually useful way to think about different human beings? Where might it be edifying, and where might it be misused?
4. 'Abdu'l-Baha says that if one has no thirst, even a sea of fresh water does nothing. What practices or disciplines in the Baha'i writings, and in other contemplative traditions, are specifically designed to cultivate spiritual thirst?
5. How might the principle that "the Grace is all-encircling" address the despair of someone who feels spiritually dull or incapable? How does this compare with John of the Cross's account of the "dark night of the soul"?

The Manifestations as Centers of Divine Light

Key Passages

In the world of genesis every power or energy has a focal center. For example the center of intelligence is the brain. The center of vision is the eye... Where is the center of light? It is the Sun. Although there are many luminous objects; for instance the fire is luminous; the lamp is radiant; some of the insects such as fire-flies are light-giving; even some of the plants are phosphorescent, yet the center of light is the Sun. — ABU0827

However, the centers of divine Virtues are the Manifestations of God. Just as the Sun is the center of lights, likewise each one of the prophets of God is the focal point of ideal perfections, the dawning-place of the creational virtues and the shining point of heavenly attributes. If this sun trains the earthly bodies; that sun educates the spiritual verities. If this sun is the center of material lights; that Sun is the Center of ideal lights. — ABU0827

Therefore we must ever turn our faces to that spiritual Sun; — so that we may acquire ideal perfections; so that the world of humanity may become illumined; so that we may free ourselves from the vices of the world of nature, and be imbued with the excellencies of humankind. Then the earthly soul will become heavenly. Material susceptibilities will become divine; eternal life will be obtained; celestial happiness will be realized in the reality of man. — ABU0827

Context for Study

This address is among the most philosophically structured in the volume. 'Abdu'l-Baha begins with a survey of focal centers in the natural order — the brain as the center of intelligence, the eye as the center of vision, the sun as the center of light — before making his central move: the Manifestations of God stand in the same structural relation to the world of virtue and ideal perfection as the sun stands to the world of light. Fireflies and lamps and phosphorescent plants all emit light; students, sages, and moral exemplars all exhibit virtue; but there is a qualitative difference of center and periphery. All other lights are reflected, borrowed, or partial; the sun is the source.

The argument is compelling precisely because it is structural. ‘Abdu’l-Baha does not deny that goodness and wisdom can be found outside formal religious revelation; he maps those goods as “secondary lights” on the analogy of the moon and stars, which receive their illumination from the same solar source. The move closely parallels Justin Martyr’s doctrine of the *logos spermatikos* — the seeds of the Logos scattered through pre-Christian philosophy — and echoes Rumi’s image of the prophets as suns whose light reaches different reflective surfaces. The Qur’anic image of the Light Verse (24:35) — “God is the Light of the heavens and the earth” — provides the Islamic ground for this cosmology.

The practical implication is the discipline of turning. Sunflowers do not debate whether the sun is real; they turn toward it. ‘Abdu’l-Baha’s repeated injunction to “turn our faces” to the spiritual Sun invokes both the Islamic *qibla* (the direction of prayer) and the Platonic image of turning the prisoner’s head toward the light in the allegory of the cave. The transformation promised is total: not adjustment at the margins of character but the conversion of earthly susceptibilities into divine ones, of mortality into eternal life, of darkness into celestial happiness.

Questions for Reflection

1. What work does the analogy of the sun do in this passage? Where is the analogy illuminating, and where might a critic argue it breaks down?
2. Compare the doctrine of the Manifestation as “center of divine virtues” with Christian incarnational theology. In what sense is each Manifestation, in ‘Abdu’l-Baha’s account, like and unlike the unique Incarnation of the Logos in Christian thought?
3. Justin Martyr argued that Plato had received seeds of the divine Logos without knowing it. How does this early Christian teaching compare with the Baha’i view that all human wisdom is a partial reflection of a single divine light?
4. What does it mean in practice to “turn one’s face to the spiritual Sun”? What disciplines, in the Baha’i writings and in other traditions, correspond to this turning?
5. ‘Abdu’l-Baha says that through orientation to the spiritual Sun, “material susceptibilities will become divine.” Is this a claim about individual psychology, about collective culture, or about both? Where in the history of religion do you see evidence for or against it?

Conversation with Henri Bergson: Nature, Intelligence, and God

Key Passages

Between the naturalists and the believers in God there is agreement on one point: namely, that the creation of all existing things is due to a mighty power, beyond the boundaries of description and utterance. The difference of opinion between these two groups lies in the fact that the naturalists have named this tremendous power “Nature,” whereas the believers in God have named this creative Power and absolute Intelligence “God”.
— ABU1030

Among all the countless creatures existing in the world of creation, one of them is man. Within man there is a power which we call consciousness and intelligence. Through this power man succeeds in making all these extraordinary inventions and discovers the forces existing in nature. Can it be claimed that the original Being, or creative Force, which created man is devoid of such a power? — ABU1030

Bergson fell into deep reflection; then suddenly, breaking the silence of the gathering, he struck the table with his fist, and exclaimed that until now no one had been able to solve so complex a problem with such simple words. — ABU1030

Context for Study

The recorded conversation between ‘Abdu’l-Baha and Henri Bergson is one of the rare documented encounters between the head of a revealed religion and a leading Western philosopher of the day. Bergson was at the height of his international fame in 1913 — his *Creative Evolution* (1907) had made “*élan vital*” a household phrase, and he would win the Nobel Prize in Literature in 1927. The conversation is brief but philosophically incisive. ‘Abdu’l-Baha’s opening move is a disarming one: he does not argue that materialism is wrong and theism is right, but rather that both parties are pointing at the same reality with different names. The quarrel between “Nature” and “God” is, at one level, a quarrel over nomenclature.

The deeper argument, however, is a form of what contemporary philosophers call the argument from consciousness or the “fine-tuning” intuition: if the universe has produced, within itself, beings equipped with consciousness and intelligence, then to deny that the ultimate creative power possesses those attributes is to claim that an effect has greater properties than its cause. This is the precise move ‘Abdu’l-Baha makes with the metaphor of seawater: if even a single handful of seawater tastes of salt, one cannot consistently claim the sea contains no salt. If even one created thing possesses intelligence, the creative power that produced it cannot consistently be said to lack intelligence.

Bergson’s own philosophy in *Creative Evolution* had already moved away from strict mechanism toward a more dynamic, vitalist account of nature, and his response — striking the table and declaring that no one had previously solved so complex a problem so simply — reflects genuine philosophical recognition. The encounter represents the best of what the Paris period promised: an East-West intellectual exchange that illuminated rather than obscured the underlying unity of a shared inquiry into the deepest questions of existence.

Questions for Reflection

1. Is the claim that “Nature” and “God” are merely different names for the same ultimate power a genuine philosophical resolution, or does it dissolve a real distinction? What would remain at issue between a committed naturalist and a theist after accepting this framing?
2. ‘Abdu’l-Baha’s argument moves from the existence of human intelligence to the intelligence of the creative power. Compare this with Aquinas’s Fifth Way (the argument from design) and with contemporary fine-tuning arguments in philosophy of religion. Where is the strength of each, and where are the vulnerabilities?

3. Bergson's *élan vital* posited a non-mechanical life-force within nature. How does this compare with the Baha'i concept of the "Holy Spirit" as the animating power in the world of creation?
4. The argument works by analogy: a handful of water samples the whole sea. Where might critics press back on this mode of reasoning? What are the philosophical strengths and weaknesses of analogical argument in theology?
5. What does it mean for the public witness of a religion that its leader can engage a leading philosopher of the day in this manner? How does this compare with the medieval *disputatio*, with interfaith dialogue today, and with the model of the Baha'i "harmony of science and religion"?

Progressive Revelation and the Spiritual Spring

Key Passages

The great splendor of the day of Christ has gradually merged into the night, so that in this age there is hardly a ray of that great spiritual luminary lighting the world; but after the drought of summer and the cold of winter comes the new life of spring. After each sunset comes a sunrise. — ABU0108

The spiritual light of the world has risen again from the eastern horizon. The night is finished; the day is come and the first rays of the dawn are destroying the shadows, dispersing the clouds, making the plants to grow, the trees to become verdant and ornamenting the flower-beds with roses. The sun of reality hath reappeared with tremendous power and soon the light of Baha'u'llah will be diffused throughout the world. — ABU0108

Awake! Awake! for the Doors of the Kingdom of Abha are open! Awake! Awake! for the Bestowals of God are infinite! If on such a day we fail, the end will be regret. If before this salubrious spring, we may remain thirsty, life will be without result. Now shortcoming is not allowed! Now silence is not permissible! Now lukewarmness is not commendable! — ABU1393

Context for Study

These passages from a public address (ABU0108) and a Paris gathering exhortation (ABU1393) frame the entire volume's teaching within a philosophy of sacred history. The universe of revelation, like the physical universe, moves through seasons: the spring of a new Manifestation, the summer of the community's maturity, the autumn of formalism and imitation, the winter of spiritual desolation — followed inevitably by a new spring. This cyclical theology resists both the triumphalism that freezes one revelation as final and the relativism that flattens all revelations into mere cultural expressions. Each season has its own reality; no summer can replace what spring begins; no winter abolishes the memory or the promise of verdure.

The comparisons 'Abdu'l-Baha makes across dispensations are deliberately quantitative as well as qualitative: the light of Christ took three hundred years to penetrate the world, while the light

of Baha'u'llah has, in less than half a century, reached from Tehran to Paris to San Francisco to Japan. Speed of diffusion is offered as evidence of power, not of premature judgment. And the evidence of reach is sociological as well as theological: rabbis praise Baha'u'llah's teachings, professors in universities receive the principles with interest, newspapers across languages report favorably. Even those who decline to accept Baha'u'llah's claims, 'Abdu'l-Baha notes, typically acknowledge his extraordinary wisdom and moral stature.

The season metaphor has roots across traditions. The prophets of Israel consistently spoke in terms of a "new thing" that God was doing, a new exodus, a new covenant; Second Isaiah's famous "Forget the former things" (43:18) announces a season-shift. The Christian Advent theology is built on the same structure: the coming of Christ as sunrise after darkness, spring after winter. In Islam, the Qur'anic promise of a divine pattern (*sunnat Allah*) that does not change provides the formal guarantee of the cycles 'Abdu'l-Baha describes. What the Baha'i teaching adds is the explicit recognition that this has happened before, is happening now, and will continue to happen — a progressive and developmental understanding of revelation that the earlier traditions generally formulated as terminal and final.

Questions for Reflection

1. What is gained, and what is risked, by framing sacred history in terms of natural seasons? Where does the metaphor illuminate, and where might it mislead?
2. 'Abdu'l-Baha appeals to the speed of the Baha'i Faith's diffusion as evidence of its power. How should one evaluate quantitative arguments in theology? What weight can they bear?
3. The progressive revelation teaching holds that each religion is both complete for its age and destined to be superseded in form while its essential truths are renewed. How does this compare with the Christian doctrine of fulfillment (Christ fulfills the Law and the Prophets) and with the Islamic doctrine of *naskh* (abrogation)?
4. How does the exhortation of ABU1393 — "Awake! Silence is not permissible!" — function in the context of a small gathering in a materially preoccupied city? What does it ask of those present, and how does it connect the cosmic (a new spiritual spring) to the personal (the responsibility of this moment)?
5. If every revelation eventually moves through spring into autumn, how should Baha'is understand the long-term trajectory of their own community, and what does that understanding ask of them today?

A Guiding Question for the Whole Volume

Throughout these January–March 1913 Paris addresses, 'Abdu'l-Baha returns again and again to a single paradox: the most materially advanced city in the world is, by his judgment, among the most spiritually impoverished. The very brilliance of material civilization makes the absence of divine civilization more visible, more poignant, and ultimately more dangerous. He offers intellectual arguments to Bergson, devotional urgency to gathered Baha'is, political counsel to Persian statesmen, and cosmological vision to general audiences — yet the core of each is the same invitation.

A guiding question for the whole volume might therefore be: **In a civilization that has mastered the material arts but neglected the divine, what form of education, what quality of personal transformation, and what depth of community life are required to make the “ideal power” in man genuinely operative — and how does one begin that work in a city that is, as ‘Abdu'l-Baha says, “cold”?**