



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

PROVISIONAL PARALLEL-TEXT STUDY SERIES

Volume 159:

Writings and Utterances of Abdu'l-Baha, 1913, part II
(Apr-Jun)



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

II. Edirne period

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

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- 47–49. Writings in 'Akka, year ca. 1289 A.H. (1872–1873) I-III
- 50. The Kitab-i-Aqdas (The Most Holy Book, 1873)
- 51. Writings in the year 1290 A.H. (ca. 1873)
- 52. Writings in the year 1291 A.H. (ca. 1874)
- 53. Writings in the year 1292 A.H. (ca. 1875)
- 54–55. Writings in the year 1293 A.H. (ca. 1876) I-II
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- 114. Letters and utterances in the year 1895
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Introduction to volume 159

This April 1913 volume is shaped by the last great European arc of the Western journeys: Stuttgart's warmth, Budapest's unexpected receptivity, Vienna's briefer but significant confirmation, and the final weeks back in Paris. Stuttgart is portrayed almost as an answer to the chillier Parisian field. ABU3154, ABU3162, ABU1152, and ABU2969 all emphasize surprise, joy, springtime, and the unusual sincerity of the German friends; ABU1251 gives the theological meaning of this affection, presenting the Word of God as the force that has joined distant strangers, made East and West intimate, and created a love that ordinary kinship and nationality cannot secure. ABU0292, the major Stuttgart public address, then gives the city the full public message: religion must be freed from dogma and returned to love; the age is a spiritual springtime; material civilization must be joined to spiritual civilization; and the oneness of humanity, universal peace, and the embrace of East and West must become the visible fruit of the new Revelation.

The Stuttgart materials are especially rich in practical and artistic instruction. ABU3072 treats the theater as a school whose purpose should be the elevation and spiritualization of humanity, while ABU2866 gives the painter a parallel image: the true artist paints "ideal pictures" upon the tablet of existence with the brush of deeds. ABU2928, with characteristic humor, encourages a young woman's artistic vocation and jokes about Juliet Thompson's many sittings for His portrait. ABU3441 insists that the children's Sunday school continue regularly, ABU3713 blesses the children as saplings of the Abha Kingdom, and ABU1846 makes the teaching of children a direct recollection of 'Abdu'l-Baha's own early service in the Cause. ABU1434 is also important for its rejection of monasticism: one may consecrate one's life wholly to service, as the Greatest Holy Leaf had done, while the Baha'i ideal remains service to humanity rather than ascetic withdrawal.

The volume repeatedly interprets the European situation through the approaching catastrophe of war. ABU3286 bluntly predicts a general war among the European powers, with Germany prominent and a specific conflict between Germany and France. ABU1806 recasts the sight of marching soldiers into a dramatic contrast between two armies: Europe's armies of destruction and the Baha'i "Grand Army," whose weapons are words of light and whose campaign is against the forces of ignorance. ABU00269 gives the sober doctrinal diagnosis behind these warnings: the West has advanced extraordinarily in material civilization while divine civilization has been nearly forgotten; nature, left sovereign, produces struggle for existence, oppression, self-centeredness, and war, whereas the Manifestations educate humanity into spiritual virtues, peace, and unity.

The Budapest section is one of the most significant in the volume, because 'Abdu'l-Baha encounters Theosophists, members of the Turanian Society, diplomats, intellectual seekers, and public audiences with unusual responsiveness. ABU3698 and ABU1402 address Theosophical expectations concerning a coming World Teacher, implicitly contrasting the projected, externally educated

figure of Krishnamurti with the Baha'i criterion of innate knowledge, universal teaching, world-educating power, endurance under persecution, joy-bearing influence, and the capacity to establish universal civilization. ABU1222 and ABU1248, addressed to the Turanian Society, are major social-political utterances: nationalism, patriotism, and politics are acknowledged as "collective centers," yet shown to be too limited to secure universal peace; only a universal spiritual collective center, reinforced by the Word of God and aided by a universal auxiliary language, can overcome narrower loyalties and bind humanity together. ABU1222 and ABU1248, preserved as separate items although they represent the same event at the Turanian Society, additionally offer a particularly clear example of Sohrab and Zarqani's different recollections of the same brief talk—highlighting the intrinsic variance present even in first-hand same-day recollections by experienced scribes, both versed in the language of delivery, and both charged with the task of taking accurate notes.

Several smaller Budapest and Vienna items give the volume vivid philosophical and pastoral texture. ABU0976, the playful dialogue about the "Country of Baha," turns travel, paradise imagery, and immediate invitation into a miniature teaching drama. ABU2278 gives a concise mystical ethics: to love God is to love humanity, and one who rises above the world's surface sees beyond racial and patriotic differences. ABU2778 speaks of the "tongue of consciousness," by which pure hearts communicate beyond language, while ABU0896 stresses that purity of heart, rather than technical eloquence, moves an audience even through multiple translators. ABU2087 and ABU2779 show the Vienna meetings through prayer and consolation, and ABU2003 predicts that Vienna will become a Baha'i center while warning that no period of rest is permissible: every believer must become a trumpet of the Cause and a fragrant rose diffusing its perfume.

The collection as a whole presents April 1913 as a final European harvest before the return East. Stuttgart becomes the emblem of receptivity, children's education, artistic service, and the unity of hearts; Budapest becomes the site where the message is tested before Theosophical, Turanian, diplomatic, and intellectual publics; Vienna receives a briefer but forward-looking confirmation. Across the volume, the familiar teachings—oneness of humanity, investigation of reality, universal peace, equality and education, religion as love, the harmony of material and spiritual civilization, and the need for a universal language—are reframed for Central Europe on the eve of war. The result is a volume in which affection, public proclamation, artistic imagination, social diagnosis, and apocalyptic warning are closely joined: Europe's material powers are formidable, but its deliverance is said to lie in the spiritual civilization Baha'u'llah has brought and in the souls willing to carry that civilization into action.

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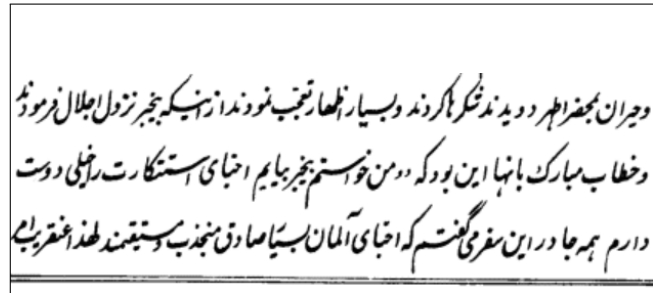
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ABU3154*Words spoken on 1913-Mar-30 in Stuttgart*

I wished to come without apprising anyone. I dearly love the Stuttgart friends. Wherever I went in the course of this journey, I affirmed that the German friends were very sincere and steadfast, they were highly attracted to the Faith. Therefore the hour is approaching when the Cause of God will have gained ascendancy in their country. As soon as I arrived in Stuttgart I inhaled the breeze of divine sweetness there.

MHMD2.268

من خواستم بغير بيانم احبای استتکارت را خیلی دوست دارم همه جا در این سفر می گفتم که احبای آلمان بسیار صادق منجذب و مستقیمند لهذا عنقریب امر در اینجا قوت خواهد یافت من چون باستتکارت وارد شدم نفحهء خوش استنشام نمودم

BDA2.208-209

ABU3162*Words spoken on 1913-Apr-01 in Stuttgart*

This is the best thing; we will arrive in Stuttgart, take our rooms in the hotel, settle down and call up the friends. How surprised they will be! Is this not a fine plan? We are going to surprise them. Then when they come they will find us in their midst, and knowing nothing about it at all. Yes! This is the best plan.

... How attracted and enkindled are the German Bahais! How full of love they are! Love does not need a teacher.

SW_v04#09 p.162

ABU1152

Words spoken on 1913-Apr-01 in Stuttgart

Praise be to God! that I have come to Stuttgart, that I could meet with you. Praise be to God! because your faces are radiant with the light of the Glory of God; your hearts are attracted to the Kingdom of Abha. Thank God that you have heard the call of God. You are living in the day of the Lord. You are living in the days of the radiances of the Sun of Reality. The rays of this Sun have poured into your hearts and souls. Your hearts are illuminated, your inner vision clear. Your spirit rejoiced in the glad tidings of the Kingdom of God. Thank God that you are the elect of God. He has elected you because of His own love. The mercies of God have surrounded you.

You must live in accordance with the teachings of Baha'u'llah. Be loving to all mankind. Consort with all religions in amity and fragrance. You must be the cause of the education of the world of humanity.

At present the world is still very dark. From one side there threatens the darkness of ignorance; from another side black enmity is visible; from the other side we hear of war and rumors of war. We must, like a candle, shine with the light of Baha'u'llah, in order that through your efforts this darkness may be dispelled. The light of the love of God can illumine the East and the West. It can change hatred and enmity into love and friendship. The clouds which veil the rays of the Sun of Reality must be dispelled and made to disappear. The world must be rejuvenated. Eternal life must be made possible. The rays of the Kingdom must shine forth. The breath of the Holy Spirit can quicken the dead.

I shall always pray for you and I shall supplicate for divine confirmations for each one of you, in order that ye may become more enkindled day by day, more attracted, so that each one of you will become a herald of the Kingdom. This is the eternal glory. This is the eternal life. This is the entrance into the Kingdom of God, the dominion which will last forever.

I am very glad to be here. It is my hope that through the bounty of God you may become givers of life at this time. May God bless you all! May the blessings pour down upon you!

SW_v04#04 p.067

ABU1251

Words spoken on 1913-Apr-01 in Stuttgart

- 1 Look at what the bounty and favor of Baha'u'llah has done! How far apart we were and how He has gathered us together on one plane! How He has connected our hearts to each other and made our spirits glad with divine glad tidings! What kind of connection and love is this that no power can produce? How many people are of one family and one race, yet they are in utmost hatred and opposition to each other. And we who were very far from each other and strangers in every way have reached such a degree of intimacy, love and heartfelt oneness. Outwardly, neither had we heard the name of Stuttgart, nor had you heard the name of Nur.

1 به بینید فضل و عنایت حضرت بهاءالله چه کرده
ما کجا و شما کجا چگونه ما را در یک بساط
مجمع فرموده چگونه قلوب را بیکدیگر ارتباط
داده و ارواح را بشارات الهیه مستبشر ساخته
این چه ارتباط و محبتی است که از هیچ قوه ای
بر نیاید چه بسیار از نفوس که یک عائله و یک
جنسند اما با یکدیگر در نهایت نفرت و ضدیتند و
ما که از یکدیگر بسیار دور بودیم و از هر جهت
بیگانه بایندرجه از الفت و محبت و یگانگی صمیمی
رسیدیم بظاهر نه ما اسم استکارت را شنیده
بودیم و نه شما اسم نور را
- 2 The power of the Word of God has rent asunder the veils - how it has united us, given complete connection to hearts, made East and West one, brought the distant near, and made the stranger intimate! Yet from another perspective it has separated brother from brother and father from son. The power of Baha'u'llah - what revolution it has caused in hearts and what attraction it has created in souls - is not yet fully known. Later it will become clear what this is about.

2 قوه کلمه الله پرده ها را دیده چه طور ما را متحد
کرده و دلها را ارتباط تام بخشیده و شرق و
غربی را یک نموده دور را نزدیک کرده بیگانه
را یگانه ساخته اما از جهت دیگر برادر را از
برادر و پدر از پسر جدا نموده حال هنوز معلوم
نیست که قوه حضرت بهاءالله چه انقلابی در
قلوب و چه انجذابی در نفوس انداخته بعد معلوم
میشود که چه خبر است
- 3 The world of morals and spirits still needs education. When this Cause reaches full growth and like a fruit tree bears the good fruits of character, then it will become clear that until spiritual sensibilities are perfected and the lights of sanctification and holiness shine forth, the perfection of the human world will not be manifested. When these conditions are fully achieved and souls become true Baha'is, then it will become apparent and evident what radiant light and brilliant illumination Baha'u'llah has bestowed and what glory and purity is witnessed in human temples.

3 هنوز عالم اخلاق و ارواح تربیت میخواهد وقتی
این امر نشو و نمای تمام نماید و مانند شجر اثمار
اخلاق طیبه بار آرد آنوقت معلوم میشود تا
احساسات روحانیه کامل نشود و انوار تقدیس
و تنزیه نتابد کمال عالم انسانی جلوه ننماید چون این
شئون کاملاً حاصل شود نفوس بهائی حقیقی
کردند آنگاه ظاهر و آشکار گردد که حضرت
بهاءالله چه نوری ساطع و چه ضیائی باهر و لامع
فرموده و از هیاکل انسانی چه جلوه و صفائی
مشاهده گردیده

MHMD2.269-270

BDA2.209-210

ABU2969*Words spoken on 1913-Apr-01 in Stuttgart*

- 1 Because of your spiritual receptivity God hath sent me to Stuttgart in order to proclaim the Kingdom of Baha'u'llah. How immeasurably glorious is this day. Oh, delighted am I to meet you.
- 2 Consider this marvellous time of the year in which we have arrived. It is the beginning of the springtime when all the gardens and fields are verdant and flourishing. As soon as I arrived here I felt very happy indeed. This is a clear indication that this city shall become illumined.

BBBD.201, MHMD2.270

1 استعداد شما سبب شد که خدا مرا باستتکارت
فرستاد تا بملکوت بهاء الله ندا کنم چه روز
مبارک‌یست چه قدر ملاقات شما سبب سرور
من است

2 خوب وقتی اینجا آمدیم که اول بهار است باغ
و صحرا سر سبز و خرم است من بجزد ورود
سروری حاصل نمودم که دلیل بر آنست که این
شهر روشن خواهد شد

BDA2.210

ABU3707*Words spoken at Hotel Marquardt in Stuttgart, 1913-Apr-02*

- 1 I was very happy last night because I saw that your hearts are ablaze with the fire of the love of God, that the breathings of the Holy Spirit are readily apparent, and that the confirmations vouchsafed from the Most Glorious Paradise are clearly manifest.
- 2 It was a good gathering; the effects thereof shall spread to every corner of the world, inasmuch as the ray of the Sun of Truth was shining upon it. That gathering was luminous indeed; every heart was turned towards the Abh Kingdom, every eye was fixed on the Most Exalted Horizon, and every soul was rejoicing as it heard the glad-tidings of God. Those in attendance were baptized with the divine spirit and the fire of the love of God.
- 3 I hope, therefore, that it will yield magnificent results, and that its splendour will shine throughout the world.

MHMD2.274

1 من دیشب خیلی مسرور بودم زیرا میدیدم در
قلوب شما نار محبت الله شعلهور است و نفثات
روح القدس جلوه‌گر و تأییدات ملکوت ابدی
مشهود

2 خوب مجلسی بود تأثیرات آن بجمع آفاق خواهد
رسید زیرا پرتو شمس حقیقت بر آن مجلس تابیده
بود محفل بسیار روشنی بود و جمیع قلوب بملکوت
ابدی متوجه و دیده‌ها بافق اعلی ناظر و نفوس به
بشارات الهیه مستبشر و تعمید در آن مجلس بروح
و الهی و نار محبة الله بود

3 لهذا امیدوارم نتایج عظیمه بخشد و انوارش بجمع
آفاق بتابد

BDA2.212-213

ABU3072

Words to two actors, spoken at Hotel Marquardt on 1913-Apr-02 in Stuttgart
Question/topic: An actor asked about theatre and its influence upon the public.

The plays must always elevate the ideals of humanity and not degrade them. The theatre is like unto a school and the playwrights must ever think how to educate the people through the characterizations of noble ideals and personalities.

The actors must embody in their uttered words and deeds, while upon the stage, the noblest emotions, the highest motives, the most delicate art, the tenderest feelings and the most attractive manners.

The chief aim of the theatres must be the spiritualization of humanity.

DAS.1913-04-02

ABU3441

Words to Mrs. A.S.K. [Alma Sedonia Knobloch], spoken on 1913-Apr-02 in Stuttgart

He said: "If they cannot arrange to go every Sunday, they must go every other Sunday, if not every other Sunday then once a month. But they must come together and must keep up the Sunday School."

SW_v09#08 p.094

AB11601

Cablegram dated 1913-Apr-02
To: Cooper, Ella G et al., in San Francisco
Date: 1913-Apr-02

**WITH JOY AND HAPPINESS REACHED STUTTGART
ABBAS**DAS.1913-04-01, SW_v04#02 p.041

ABU0292*Public address given at Burger Museum on 1913-Apr-03 in Stuttgart*

I came from a distant land. I have travelled twenty thousand miles until I came to you in Stuttgart. Forty years I was a prisoner. I was young when I was put into prison and my hair was white when the prison doors opened. After all these long years of the sufferings of prison life I willingly took upon myself all the hardships of a long journey. Now I am here in order to be united with you, in order to meet you. My purpose is that perchance you may illumine the world of humanity; that all men may unite in perfect love and friendship; that religious prejudices, national prejudices, race distinctions, all may be completely abandoned.

The religions of today consist of dogmas. Because these dogmas differ from each other, discord and even hatred is manifest. Religion must be the basis of all good fellowship. Think of the turmoil that today exists in the Balkans; how much blood is shed; how many thousands of mothers have lost their sons, how many children have become orphans, and how many buildings, villages, and cities have been destroyed! The Balkan states have become a volcano. All this ruin originates from the prejudices created by the different dogmas, called forth by superstitions and race prejudices.

The essence of the religion of God is love, and the Holy Books bear testimony to that, for the essence of the religion of God is the light of the world of humanity; but mankind today has forgotten what constitutes true religion. Each nation and each people today hold to some definite dogma.

Everything in the world is subject to change. But this transmutation and change are requirements of life. See, for instance, these flowers before us. They come forth from a seed. They grow to perfection, but when they have reached the state of perfection they go back again. This is the invariable law of creation. Likewise man develops until he has grown to maturity. When he reaches beyond the state of maturity he begins

to decline. All religions of God are subject to this same law. They are founded in order to blossom out and develop and fulfill their mission. They reach their zenith and then decline and come to an end.

So a few thousand years ago came Moses. He promulgated the ten commandments. Later these laws were changed, and this change was so complete that of the original nothing more was visible. Then God sent the Roman Empire to destroy the Holy Land, because the Jews had forgotten the law of God. They had in the end only a bundle of superstitions. When this religion had sunk to such a depth, God sent his Holiness Jesus Christ. His Holiness Christ appeared as the Light of the Sun, and He founded anew the religion of God. He revived the light which had been given by Moses and fulfilled that law.

This should show you that religion is subject to change. So, also, religion is full of superstition. There is today nothing more than tradition to feed upon. Therefore our souls must strive day and night in order that the foundations of divine religion may again be newly revived. These traditions and these dogmas are like the husks surrounding the kernel. We must release the kernel from the husk.

The world of humanity is in the dark. Our aim is to illumine mankind. It is natural that after the darkness of every night the brilliant day will come. It is our hope that this darkness may be dispelled and that the rays of the Sun of Reality will shine again. We are confident that the darkness will again be followed by the brightness of the day. It is our hope that after the cold winter a new spring will come, giving new life to nature, so that the trees of humanity will again sprout and become verdant in the gardens, so that they may bring forth leaves and blossoms and fruit.

Thanks be to God, the illumined century has dawned. Thank God that this spiritual spring has come. Thanks be to God, that the reality of all things has been revealed. This century is the century of light. This period is the period of science. This cycle is the cycle of reality. This age is the age of progress and freedom of thought. This day is the greatest day of the Lord. This time is the time of eternal life. This age is the age of the breath of the Holy Spirit. This time is the time in which all is resurrected into new life.

Therefore, I desire that all may be united in harmony. Strive and work so that the standard of the world of human Oneness may be raised among men, so that the lights of universal peace may shine and the East and the West embrace, and the material world become a mirror of the Kingdom of God, that

eternal light may shine forth and that the day break which will not be followed by the night.

In this age every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. The men of science and philosophy are the founders of the material education, but His Holiness Christ was the founder of the spiritual, divine civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand.

The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. This lamp without the light is a useless thing. Therefore, in our day philosophy and science must go hand in hand with the spiritual civilization. The material civilization is like the body; the spiritual civilization is like the spirit which is the life of the body. So long as the spirit gives life to the body, we behold a living thing, but a body without spirit is dead.

It is my desire that ye all may reach the state of spiritual civilization. Like as ye have made great progress in material science, so may ye also progress in the spiritual world. Then the light of the Kingdom of God will shine through all the world. May the Sun of Reality illumine the East and the West.

DAS.1913-04-03x, SW_v04#04 p.067-069, SW_v15#01 p.037, ABCC.381-382x

ABU2049

Words spoken at Hotel Marquardt in Stuttgart, 1913-Apr-04

- 1 It is not known as yet what a vast measure of celestial grace hath been bestowed upon Stuttgart. Later it shall be made manifest. Similarly when the clouds pour forth vernal showers and the sun shineth resplendent, no one can then realize the meaning of this favour. However, when the blossoms spring forth, everything will become apparent. 1 حال معلوم نیست که چه موهبتی درباره استتکارت مبذول شده بعد معلوم خواهد شد وقتی که ابر میبارد و آفتاب میتابد معلوم نمیشود که چه فیض بذل گشته ولی بعد از انبات معلوم میشود الی آخر بیانہ الاحلی
- 2 Furthermore, some of the Theosophists and members of the Esperanto Society attended the gathering and listened to the Divine Word with the utmost sincerity and submissiveness. Particularly to one Theosophist who expressed great joy at 2 و علاوه از دوستان بعضی از تیاسفیا و اعضاء انجمن اسپرانتو در محفل لقا و اصغاء کلمه علیا نهایت خلوص و خضوع حاصل نمودند مخصوص بشخصی تیاسف که از شرفیابی حضور مبارک

attaining the blessed presence, He said: "I hope our joy will be eternal, that we shall be together in all the divine worlds, that we shall find shelter under the protection of Baha'u'llah. There is union there that knows no separation, a day that has no night following it, joy that knows no sorrow, life that finds no death. I hope that we shall be together under the shade of such bounty."

BBBD.630, DAS.1913-04-04, MHMD2.276

خیلی اظهار سرور مینمود فرمودند " امیدوارم سرور ما ابدی باشد در جمیع عوالم الهیه با هم باشیم در ظلّ عنایت حضرت بهاء الله مادی جوئیم آنجا وصلتی است که فرقت ندارد روزی است که شب او را از پی نیاید سروری است که او را احزنی نباشد حیاتی است که هرگز ممات نیابد امید است در ظلّ چنین عنایتی با هم باشیم

BDA2.214

ABU2974

Words to Mr Schwarz, spoken on 1913-Apr-03 in Stuttgart

- 1 I hope that your joy will last forever, so that we remain together in all the spiritual worlds. We will find shelter and protection under the shade of Baha'u'llah's gift.

1 امیدوارم سرور ما ابدی باشد در جمیع عوالم الهیه با هم باشیم در ظلّ عنایت حضرت بهاء الله مادی جوئیم

- 2 A unity exists which is not followed by separation, a day not followed by night, a joy that has no end, a life that death does not end. This I hope that we will eternally be together under the protection of such a favor.

2 آنجا وصلتی است که فرقت ندارد روزی است که شب او را از پی نیاید سروری است که او را احزنی نباشد حیاتی است که هرگز ممات نیابد امید است در ظلّ چنین عنایتی با هم باشیم

MHMD2.277

BDA2.214-215

ABU3713

Words spoken on 1913-Apr-03 in Stuttgart

- 1 What precious children these are! I beseech God to send down from the heavens a blessing on these children, that even as the flowers of the most glorious garden, they may flourish with verdure. May the light of the love of God make each of them as brilliant lamps, and may they derive their portion of splendour shining from the Daystar of the Most Glorious Paradise.

1 چه اطفال نازنینی هستند از خدا میخواهم این اطفال را مبارک فرماید برکتی از آسمان بر ایشان نازل نماید تا مانند گلهای گلشن ابهی سر سبز و خرم شوند هر یک بنور محبت الله سراج روشنی گردد از نیر ملکوت ابهی اقتباس انوار کند

- 2 These children are the fruits of the tree of the love of God; they are the saplings of the Abha Kingdom. Their hearts are pure to the utmost, and their souls are as undefiled and delicate as can be. I hope, therefore, that even as pearls, they may be nurtured in the shell of the love of God.

2 اینها اثمار شجرهٔ محبت الله هستند اینها نهالهای ملکوت ابدی هستند قلوبشان در نهایت صفاست جانهایشان در نهایت پاکی و لطافت و طراوت لهذا امیدوارم مانند مروارید در صدف محبت الله پرورده گردند

MHMD2.277-278

BDA2.215

ABU2866

Words to a painter, spoken at Hotel Marquardt on 1913-Apr-03 in Stuttgart

Can you paint upon the page of the world the ideal pictures of the Supreme Concourse The pictures which are in the ideal world are eternal. I desire you to become such an Artist.

Man can paint those ideal pictures upon the Tablet of existence with the brush of deeds.

The holy divine Manifestations are all heavenly Artists. Upon the canvas of creation with the brush of their deeds and [lives] and actions, they paint immortal pictures which cannot be found in any Art Museum of Europe and America but you find these masterpieces of these spiritual Artists in the hearts.

DAS.1913-04-03, SW_v05#10 p.149, SW_v05#05 p.070, SW_v08#02 p.028, SW_v14#06 p.178

ABU3073

Words spoken over lunch at Hotel Marquardt on 1913-Apr-03 in Stuttgart

I dreamed I was in Tiberias. Along the shore I was living alone in a small cottage which was built with mud brick but I was most happy and I was surrounded with a spiritual atmosphere indescribable in its beauty and calmness.

There was Esmael Aga with me too. As I talked with him he was silent. Then I told him really this small, humble cottage is

more beautiful and exquisite than the palace of the King. He answered in reality it is so, it is so.

DAS.1913-04-03

ABU2239

Words spoken on 1913-Apr-04 in Germany in Stuttgart

- 1 Soon you will find complete health. Be confident in divine grace. This Satan is the human ego. For every human being there is a Satan, which is their ego, that at every minute and hour wants to overcome them. But the staff is the shepherd's staff and alludes to the care of God's sheep and guidance of God's servants, and death is evidence of length of life and a sign of salvation. 1 عنقریب صحت تامه خواهی یافت مطمئن بفضل الهی باش این شیطان نفس انسان است برای هر انسانی شیطانست آن شیطان نفس اوست که هر دقیقه و ساعتی میخواهد بر او غلبه نماید اما عصا عصای شبانی و کتایه از رعایت اغنام الهی و هدایت بندگان یزدانی است و موت دلیل بر طول بر طول حیات و علامت نجات
- 2 (Turning to a seeker, He said:) 2 (شخصی مبتدی رو نموده فرمودند)
- 3 For you I want this: that you be illumined by the divine light so that you may uncover the mysteries of reality, gain an eye to witness the Most Glorious Kingdom, acquire a hearing ear to hear the heavenly call, receive baptism through the Holy Spirit, seek baptism through the fire of the love of God and the water of life. This station I desire for you. 3 از برای شما این میخواهم که بنور الهی روشن شوی تا اسرار حقیقت کشف نمائی چشم بینایی مشاهدهء ملکوت ابهی کنی گوش شنوا پیدا نمائی تا ندای آسمانی بشنوی بروح القدس تعمید یابی باآتش محبت الله و آب حیات تعمید جوئی این مقام را از برای تو میخواهم

MHMD2.280

BDA2.217

ABU1846

Words to Otto Hafner, spoken at Hotel Marquardt on 1913-Apr-04 in Stuttgart

- 1 It is good to be a spreader of the Teachings of God in childhood. I was a teacher in this Cause at the age of this child (eight or nine years). This reminds me of a story. 1 مبلغی در طفولیت خوشت من باین سن که بودم تبلیغ می کردم
- 2 There was a man, highly educated, but not a Bahai. I, but a child, was to make of him a believer. The brother of this man brought him to me. I stayed with him, to teach him. He said, "I am not convinced, I am not satisfied." 2 شخصی از احباب برادری داشت غیر مؤمن هر چه می کردند قبول امر نمی کرد چون او نزد من آوردند گفت بسیار با من ازین امر صحبت کرده اند ولی تا حال من قانع نشده ام

- 3 I answered, "If water were offered to a thirsty one, he would drink and be satisfied. He would take the glass. But you are not thirsty. Were you thirsty, then you too would be satisfied. A man with seeing eyes sees. I can speak of the sun to every seeing one, and say it is a sign of the day; but a blind person would not be convinced because he cannot see the sun. If I say to a man with good hearing, listen to the beautiful music, he would then listen and be made happy thereby. But if you play the most beautiful music in the presence of a deaf man, he would hear nothing. Now go and receive seeing eyes and hearing ears, then I will speak further with you on this subject."
- 3 باو گفتم استعداد نداشته ئی تشنه از آب لذت
میبرد و قانع میشود بینا از روشنی آفتاب و ماه و
شنوا از نغمات جانفزا قانع میشود نه کر و نابینا
از اینقبیل
- 4 He went; but later he returned. Then he understood and became a good Bahai. This happened when I was very young.
- 4 چون با او گفتگوی مفصل کردم منقلب و
مؤمن شد

BDA2.218

DAS.1913-04-05, SW_v09#18 p.201, MHMD2.281, VLAB.103, STAB#114

ABU2177

Words spoken at Hotel Marquardt in Stuttgart, 1913-Apr-04

I hope that each one of you may become a divine farmer and each one may cultivate a large blessed farm. The real Baha'i farming is through deeds. May you become adorned and confirmed with such deeds and actions that they may become the pure seeds. The Baha'is must be known by their deeds. That is why His Holiness the Christ says: ye shall know the trees by their fruits.

God hath chosen you from amongst the people and has opened the doors of His Kingdom before your faces. Therefore you must appreciate the value of this gift so that each one of you may become a lamp lighted with the Fire of the Love of God; day unto day you may be drawn nearer unto God in order that your hearts be inspired with divine Inspirations. May you become as fruitful trees producing luscious fruits for all the seasons. I have desired this station for [you].

The majority of the people are the lovers of shells, praise be to God you are the lovers of the kernel. Many of them are deprived of reality and you [have] reached to the home of Truth!

DAS.1913-04-04

ABU2928

Words to the wife of Counsel Schwartz, spoken at Hotel Marquardt on 1913-Apr-04 in Stuttgart
Question/topic: Mrs. Schwartz asked what was best for her children to study.

The Master said: "You must let the children study that which they like best. If your daughter loves art, she can devote her time to it and surely she will succeed. Painting is a lovely art and most refined. We have an artist in Newyork. Her name is Miss Juliet Thompson. At first she said if I give one or two sittings she will paint my picture. I consented, but the one or two sittings became many. I wonder whether after all she got all the sittings she wanted" (here the Master laughed).

Then the daughter of the Consul asked whether she would be permitted to paint the Master.

"All right" the resigned answer came with a twinkling smile in his eyes. "How many hours do you require?"

"About three hours."

"This is too much; fifteen minutes will do?"

"Oh no! it is not enough."

"Will half an hour do?"

At last it was arranged for Monday that the Frauline may paint the Master.

"I hope you will not walk in Miss Thompson's footsteps." (He told her laughingly)

DAS.1913-04-04

ABU3286

Words to Counsel Schwartz, spoken on 1913-Apr-04 in Esslingen
Question/topic: Counsel Schwartz asked about the future events in Europe.

There will be a general war between the European powers and Germany of course will take a prominent part. Baha'u'llah has predicted a war between Germany and France and this will be fulfilled!

DAS.1913-04-04

ABU3289*Words spoken at Hotel Marquardt in Stuttgart, 1913-Apr-04*

I was most happy to see the believers of Germany so holy, so pure and so united. They are the Angels of the Paradise of Abha. You pray that the flame of the Divine Fire may be ignited in all Germany.

DAS.1913-04-04, SW_v04#09 p.162

ABU1434*Words spoken on 1913-Apr-05 in Stuttgart*

- 1 At the beginning of every Dispensation, the Holy Manifestations would speak according to the understanding and knowledge of the people and use their terminology, but in later times, since those terms and requirements fell into disuse, people did not understand the meanings of the words of the Prophets. Although Christ explicitly states in the Gospel "I have come from heaven," while outwardly His physical form was born of Mary, yet Christians still await His physical body to descend from the literal heaven in His second coming.
 - 2 Another blessed talk was about divine confirmation and heavenly blessing, culminating in these words (addressing one of the friends who worked in a monastic administration):
 - 3 There is no monasticism in this Cause, but a person who wishes to devote his time exclusively to teaching the Cause of God and serving the human race can still distance himself from the things of this world. It would certainly be preferable for him to spend his time in service to the Kingdom of God, but not to practise monasticism. The intention should be to consecrate one's life to serving the Cause of God, but if he should ever wish to marry, he is free to do so. My sister (the Greatest Holy Leaf) has consecrated her life to the Cause of God, but not with the goal of asceticism or seclusion; rather, she has dedicated herself solely to serving at the threshold of the Abha Beauty.
- 1 بدو امر همیشه بیان مظاهر مقدّسه بقدر عقل و دانش قوم بوده و تکلم باصطلاح آنها ولكن در آخر زمان چون آن اصطلاحات و مقتضیات متروک ماند لهذا مردم معانی کلمات انبیا را نمی فهمیدند با آنکه حضرت مسیح صریحاً در انجیل میفرماید من از آسمان آمده‌ام و بظاهر هیکل جسمانی حضرت از مریم متولّد شده بود معیناً مسیحیان منتظرند که در ظهور ثانی از آسمان ظاهری جسد حضرت نازل شود
- 2 بجهت جمع دیگر نطق مبارک در خصوص تأیید الهی و برکت آسمانی بود و منتهی باین بیانات شد (خطاب یکی از دوستان که در اداره رهبانان بود)
- 3 در این امر رهبانیت نیست لکن انسانی که میخواهد اوقات را حصر در تبلیغ امرالله و خدمت بنوع خویش نماید میتواند از جمیع شئون در کنار باشد البته اوقات صرف خدمت ملکوت الله نمودن بهتر است اما نه رهبانیت نیت باید وقف حیات در خدمت امرالله باشد ولی هر وقت بخواهد ازدواج نماید میتواند همشیره من (حضرت ورقه علیا) حیات خود را وقف امرالله کرده اما نه بخیال رهبانیت و

- 4 My meaning is that the choice is one's own to make: one can consecrate one's life to the Kingdom of God if one so wishes, or hope that you will occupy yourself with teaching the Cause of God. One can promote the Word of God in a variety of ways.

MHMD2.282-283

انزوا بلکه محض خدمات آستان جمال ابی
حیات خود را وقف نموده

4 مقصد اینست که انسان آزاد است اگر بخواهد
حیات خود را وقف ملکوت الله می کند و یا
در ضمن اشتغال بامور سائر بخدمت امر الله
می پردازد لهذا امیدوارم تو بتبلیغ امر الله مشغول
شوی انسان بهر وسیله ای میتواند خدمت بکلمه
الله نماید

BDA2.219

ABU2317

Words spoken on 1913-Apr-05 in Stuttgart

- 1 The people of Stuttgart and Esslingen are very warm-hearted, sincere and genuinely attracted to the Cause. They will surpass all other Europeans and will cause great excitement throughout Europe; they will stir the whole continent. What circumstances are these! What an institution this is!

1 اهل استتکارت و اسلنگن خیلی گرمند بسیار
صادق و منجذبند و از سایر اروپائیا سبقت
میگیرند اینها در اروپا همه خواهند انداخت
اروپا را بهم خواهند زد این چه اوضاعی است
این چه دستگاهی است

- 2 (After pausing, He said:)

2 (بعد از تأتی فرمودند)

- 3 You must be grateful that God has provided the means for this meeting, for this meeting cannot be compared to other meetings. This is the encounter of illumined hearts. This meeting is solely through divine power and heavenly glad-tidings. This is a meeting of the people of the Kingdom. This meeting is like the meeting of magnet and iron, like the spring rain and pure, pristine soil, like the meeting of light and mirror, like the meeting of the breeze and trees. Therefore it has mighty results.

3 شماها باید شکر کنید که خدا اسباب ملاقات
فراهم آورد زیرا ملاقات قیاس بملاقاتهای دیگر
نشود این تقابل قلوب نورانیست این ملاقات
بصرف قوه الهی و بشارات رحمانیست این
ملاقات اهل ملکوت است این ملاقات مانند
ملاقات مغناطیس و آهن است بمثابه باران
ربعی و اراضی پاک و پاکیزه است مثل
ملاقات نور و اینه است مثل ملاقات نسیم
واشجار است لهذا نتایج عظیمه دارد

BBBD.201x, MHMD2.284

BDA2.220

ABU2620*Words to Mr Eckstein, spoken at Hotel Marquardt on 1913-Apr-05 in Stuttgart*

About 12 o'clock Mr Ekstein was in the room alone with the Master. He said for many years he has been the President of different Societies and has tried to serve each according to his ability but now he has realized that all these denominations did not contain the whole truth and in the Baha'i revelation he has found the complete truth.

"Yes" the Master said, "A thirsty man will run after every fountain, he may drink bitter and stagnant water but at last he will reach to the sweet spring. Now praise be to God that thou hast attained. All these roads are narrow and will end either to precipices or [the] wild but the highway of truth is clear and all the smaller roads converge into it. The Baha'i Cause is the sweet spring of water which is never dried up, it is the Great Highway which leads man to the glorious palace of the King of Kings, it is the limitless sea and all the lakes and rivers are limited. In other words, all the religions and societies find their principles not only unfolded in this Dispensation but well-developed.

DAS.1913-04-05

ABU2708*Words spoken at Schweizer home in Stuttgart-Zuffenhausen, 1913-Apr-05*

- | | | |
|---|--|--|
| 1 | They said: Praise be to God, through the grace and favor of Baha'u'llah, we have come to your house too. | 1 فرمودند الحمد لله بفضل و عنایت حضرت بهاء الله بخانه شما هم آمدیم |
| 2 | Every house in which the mention of Baha'u'llah is made becomes blessed and receives bounty. Divine gifts descend upon that house, divine light shines upon it, and the breaths of the Spirit are breathed into it. | 2 هر یقینی که در آن ذکر بهاء الله بشود مبارک گردد و برکت یابد موهبت الهیه بر آن خانه نازل شود نور الهی بر آن بتابد نفثات روح در آن دمیده شود |
| 3 | Therefore my hope is that your house will be blessed and become a heavenly house. May the mention of Baha'u'llah always be raised in this house, and may the teachings of Baha'u'llah spread from this house to other houses. Such is my hope. | 3 لهذا امیدم چنان است که خانه تو مبارک شود خانه آسمانی گردد همیشه در اینخانه ذکر بهاء الله |

MHMD2.286

بلند باشد و تعالیم بهاء الله از اینخانه بسایر خانه ها
انتشار یابد امیدم چنین است

BDA2.221

ABU3373

Words to visitors, spoken at Hotel Marquardt on 1913-Apr-05 in Stuttgart

Today if you teach one person it is as though you have resurrected a dead soul into life. It is as though you have changed the black stone into diamond. It is as though you have transmuted metal into gold, Satan into angel, animal into man.

DAS.1913-04-05

AB11418

To: written in the family book of Counsel Schwartz, in Stuttgart
Date: 1913-Apr-05

O Thou incomparable Lord! Bless Thou the members of this household and endear these souls in Thy Kingdom and confirm them in the service of Thy Cause! Verily Thou art the Powerful, the Mighty.

DAS.1913-04-05

AB11460*To: Unknown, in Stuttgart**Date: 1913-Apr-05*

O God! Confer thou a shelter upon this person under Thy protection and surround him with Thy infinite Bounties! Verily Thou art the Generous and the Merciful.

DAS.1913-04-05

ABU0212*Public address given at Obere Museum on 1913-Apr-06 in Stuttgart*

Many meetings are organized and established in all parts of the world; societies and organizations for the extension of general intercourse and extension of industry. These [There?] are societies in the interest of arts, and political parties are formed in different lands to watch the interest of the party. The establishment of all these societies is, in reality, only for the material life.

Praise be to God! This illuminated assembly has no other purpose than to serve God. It is established to bring about the oneness of the human societies, it is organized to establish the companionship among different nations and races, to promulgate universal peace, so that all religions may again find the foundation of unity, so that all nations may come under the shelter of mercy, for the foundation of all religion is brotherhood, comradeship and friendship to all.

But alas, a thousand times alas! Religion, which should serve to promote oneness and love among men, has become an instrument of animosity and hatred. Religion, which was established to build up and gladden hearts, has become a means of darkening the world. All the prophets appeared that oneness of men might be taught. How much suffering these prophets had to endure to unfold this illumination among men. His Holiness Jesus Christ offered His life. He endured the greatest humiliation; His head was crowned with a crown of thorns. He endured all things so that the world might again unite and that He might cement the hearts of men through His love.

But today the first duties of religion are neglected. The first duty and the basis of each religion is the love of God. Love has vanished and hate and animosity have taken its place. Instead of these simple principles we now have dogmas and imitations, and because the dogmas and imitations differ we have constantly strife and war. Fanaticism is the only aim. These fanatics are actually thirsty for their brother's blood, they condemned one another and considered each other unclean.

When this darkness encompassed the horizon of the East, there appeared in the Orient, Baha'u'llah, who illuminated the East. He proclaimed the oneness of mankind. He announced that all humanity are the sheep of One Shepherd, and God is the only true Shepherd. He could not be kind toward His sheep had He not created them. If He did not love them He would not take care of them. Now if God loves all, why should we be unkind to each other instead of loving one another?

Baha'u'llah proclaimed the ideal of universal peace among religions. The fundamental principle of religion is one and the same—all the prophets guided mankind to divine love. They have called them to the knowledge of God. They have taught them the unity of the human race. They have summoned them to the furtherance of human virtues. They have enlightened the fundamental law of morality. The differences of the various religions are the results of dogmas and imitations, so we must give up dogmas and turn our faces to the foundation of religion. Dogmas have always been the cause of strife, while religion was always the cause of Unity. Baha'u'llah proclaimed that religion will again bring love and friendship to mankind; if it does not fulfill this duty, then is it a failure. Religion must be the antidote for all illness. If the medicine makes the sickness worse, then it is better not to take it.

Baha'u'llah also said that religious prejudice is the destroyer of the foundation of material well being. All the messengers and prophets of God were the servants of ethics. The greatest to which man can attain is love. Love is the principle of creation. Love is the cause of illumination to the world of humanity. Love brings happiness and peace to men. That is why Christ said "God is love." The first and greatest command of religion is love. The best divine service is to announce and promulgate love among mankind.

Women used to be oppressed in the Orient. They were in every respect humiliated. They were deprived of the opportunity to gain knowledge. They could not study science or art, and in politics they had no voice at all. Men did not consider them their equal. Baha'u'llah announced that women have the same right as men. He uplifted their conditions. He said, "The world

of humanity has two wings, the one is man, the other woman.” As long as both are not sufficiently strong, the bird cannot soar to the highest summit of the mountain. When women once have the advantage of education and improvement, then will mankind reach perfection. The women in the Orient have made great progress. Many schools for girls have been established, in which they are taught sciences and arts. They now have the possibility of endless progress. In this short time many wonderful women among the Bahais have shown that they are equally entitled to those achievements.

There are many wonderful teachings in the writings of Baha'u'llah which have been published in book form. They are such as will bring great blessing to the world and will be the means of establishing peace among mankind. In Persia many meetings are being held in which different religions are represented, Jewish, Christian, Mohammedan and Zoroastrian. There is harmony and friendship among them. They are at all times ready to sacrifice their lives for one another. They serve with heart and soul in the cause of international peace. For the spread of this cause more than twenty thousand persons have sacrificed their lives, because the old despotic rulers have opposed the ideal of peace. All the followers of those religions were such fanatics that they were always ready to shed the blood of others.

Such occurrences as we hear of in the Balkans at present, and the blood which flows there, is only the outcome of religious prejudices. Both parties, the Christians as well as the Mohammedans, declare it is a holy war, and thus religion, which should be the cause of peace, has become the cause of strife. Religion, which should be the cause of uplifting humanity, has become the cause of her destruction. Religion, which is the giver of life, has become the cause of death.

In short, all these associations which are organized for the gain of the country or extension of commerce or the interest of parties, bring only limited blessings. But the result of this assemblage will be everlasting, its favors are boundless, for it is established upon love. Its fundamental principle is that we should turn our faces toward the kingdom of God; its aim is that God may breathe upon us. It is our hope that the world of humanity may be united and I hope this assembly may become a fountain uniting the different religions, sects and nations.

Truly, I say, Stuttgart ought to be very happy. I have seldom seen a more beautiful city. I have visited many large cities, such as Paris, London, etc., but never a place which is so pretty and attractive as Stuttgart. Wherever I go I see flowers and trees and fruit trees laden with blossoms, and I must not fail

to mention, among other important things, her citizens. The administration here seems to be correct and kind and for that reason the people have great possibilities. It is my greatest desire that the inhabitants of this city may become the cause of spreading friendship and brotherly love throughout the world so that the light of brotherhood may shine from here, so that the world of humanity may become the abode of peace.

SW_v04#09 p.156-157

ABU0877

Words to the friends, spoken at Hotel Marquardt on 1913-Apr-06 in Stuttgart

What did they say last night, the esperantists? I delivered an address to them according to their conception of truth. They were the beginners therefore we spoke to them with gentleness – speak always with the people from their standpoint. If you explain the difficult problems of mathematics or geometry for the children they will not understand, it is above and beyond their comprehension. That is why his holiness Christ says: I have many things to say unto you but you cannot comprehend them now, [howbeit] when the spirit of truth shall come he will lead you to all truth. Therefore we must always consider the mental capacity of an audience and speak to them from their standpoint so that they may not be shocked and run away and degree by degree they may attain to the reality.

Can we give strong food to a suckling babe? If we do such a thing the life of the babe will be in danger. Its constitution cannot assimilate roast chicken- or beef-steak only pure milk will be called forth. Now you have reached to the age of maturity. You can comprehend the secrets of the Kingdom, but the majority of the people are yet as children, they must be fed with the milk of gentleness. Therefore deal with them ever gently so that they attain to the age of maturity; for this reason his holiness Christ said to his disciples” to you is given to understand the mysteries of the Kingdom and do not cast the pearls before the swine; because the apostles were the people of reality and others were the followers of superficiality.”

[Then he spoke how the Jews expected the descent of Christ from heaven, while in reality there is no heaven:]

Praise be to God that your eyes are opened and you are witnessing the mysteries of God; your ears are unstopped and you are listening the divine call; consequently with these people whose eyes and ears are shut you must be gentle and patient. These children shall reach to the age of maturity; these tender plants shall attain to the stage of fruition, these sleepy ones shall become awakened from the slumber of negligence.

But then at that time the station will not be as great as now. Now is the accepted time. Those souls who became awakened during the life time of Christ they were the chosen ones, they were the stars of the heaven of Truth, they were the lamps of guidance. How can we ever compare the station of the apostles and those who came later. Therefore your station cannot be compared unto those who will be awakened later. You are the first fruits of the season: it is very much sought after but afterward the market will become surfeited with fruits. You are the first budding flowers in the rose-garden of Knowledge. I am most pleased with the believers of Stuttgart. Truly I say they are illumined, even their children are radiant.

DAS.1913-04-06

ABU1633

Words to Baha'is from Esslingen, spoken at Hotel Marquardt on 1913-Apr-06 in Stuttgart

You are welcome. You must thank God and I must thank God that a meeting like unto this is being held; for this meeting cannot be compared with other meetings. This meeting is for bringing together those souls which are illumined. This meeting is through the power of the Glad tidings of God. This is the meeting of the people of the Kingdom. This meeting is like unto the Magnet and the iron. This meeting is like unto the meeting of the rain and the earth. This meeting is like unto the meeting of the fire and the oil. This meeting is like unto the meeting of the breeze and the trees. Therefore it contains many results.

Now its fruits are not seen. When the rain is falling, the wise man will see the transformation of the earth into verdant meadows and flowers at the very instant. Like our meeting. At present it is not known what forces are set to work, ere long it will become apparent.

The results of this meeting are the change of the hearts into sweet and verdant flower gardens; the outflux of the fire of the Love of God; the discovery of the Mysteries of the Kingdom; the unfoldment of the Knowledge of God; the attainment to eternal life; entrance into the mount of transfiguration; the effulgence of the rays of the Sun of Reality; the acquirement of the excellences of the world of humanity, and the realization of everlasting felicity.

I hope that through this system of Baha'i education you may become the light-reflecting lamps of the Assemblage of mankind.

DAS.1913-04-06

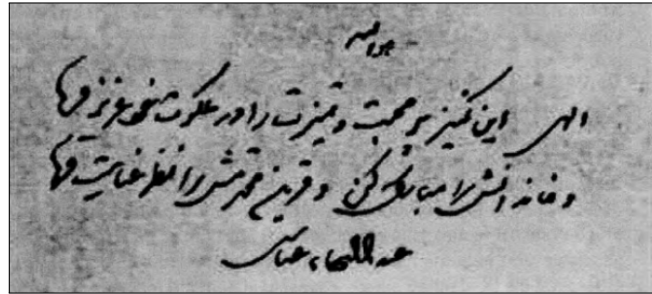
ABU2703

Words spoken on 1913-Apr-06 in Stuttgart

- 1 The clouds of imitations have concealed the Sun of Reality and have prevented the lights of divine teachings from shining forth. Praise be to God that the foundation and basis of divine religions is one - we are all of one mind. 1 ابرهای تقالید شمس حقیقت را مستور نموده و انوار تعالیم الهیه را از سطوع باز داشته الحمدلله اصول و اساس ادیان الهی یکیست ما همه هم افکاریم
- 2 We must join hands with each other and remove these imitations and promote the unity of religions, for the foundation of divine religions is one. The imitations that have arisen have become the cause of conflict and strife between people. 2 باید دست بدست یکدیگر بدهیم و این تقالید را از میان برداریم و وحدت ادیان را ترویج کنیم زیرا اساس ادیان الهی یکیست تقالیدی که بمیان آمده اسباب قتال و نزاع بین بشر گشته
- 3 I hope you will succeed in awakening those who are asleep and become a source of illumination for Germany. 3 امیدوارم موفق بآن گردی که نفوسی را که در خوابند بیدار کنی سبب روشنائی آلمانیا شوی

MHMD2.286

BDA2.222

AB12780*To: Annemarie Schweizer, in Zuffenhausen**Date: 1913-Apr-06*

BBBD

O God! Endear this distinguished and loving maid servant of God in Thy Kingdom, bless the members of her household and encircle her respectful husband with the Glances of Thy Mercifulness!

الهی این کنیز پر محبت و تمیزت را در ملکوت
شما عزیز فرما و خاندانش را مبارک کن و قرین
محترمش را نظر عنایت فرما

BBBD.202

BBBD.203, DAS.1913-04-07

ABU3759*Words spoken on 1913-Apr-06 to a minister of Stuttgart*

Do not write to the emperor; he is proud and preoccupied, and will not take heed at present.

اما بامپراطور آلمان منویس زیرا مغرورند و مشغول
حالا گوش نمیدهند

MHMD2.287

BDA2.222

AB12421*To: Emma Armbruster, in Esslingen**Date: 1913-Apr-07*

O thou who art longing for the Kingdom of God!

Praise be to God! that you have heard the Divine Call with the ear of the spirit, found a way to the heavenly universe, investigated the reality and discovered the path to salvation.

Now is the time that you live in accordance with the teachings of Baha'u'llah; that is, become a lover of the world of humanity,

count all mankind as your relatives and kin, and be kind to all the children of men.

May you always strive, day and night, to gladden the heart of the sorrowful, to offer healing to the sick, to assist the poor, and to uplift the downtrodden.

Upon you be Baha El Abha!

BBBD.292

AB10283

To: written in the book of Miss Anna Kostlin, in Stuttgart

Date: 1913-Apr-07

O Thou Kind Lord! Accept this pure and holy girl in Thy new Kingdom. Make her beloved by all and glorify her in their sight. Intoxicate her with the overflowing cup of Thy Love.

Confer upon her tumultuous joy and irresistible attraction and grant her an eloquent tongue and suffer her to become an embodiment of wisdom and divine understanding so that she may arise to diffuse the Fragrances of the Paradise of Abha.

DAS.1913-04-07

ABU1661

Words spoken at Ritz Hotel in Budapest, 1913-Apr-09

- ¹ I hope that we shall all be confirmed to serve the world of humanity, because no service is greater today than promoting the oneness of mankind and international peace, so that people may be freed from the bonds of ancient prejudices and harmful imitations, cleansed of religious, national, racial, political and patriotic prejudices. As long as these prejudices remain, felicity and ease will not be fully revealed in the world of man.

¹ امیدواریم کلّ بخدمت عالم انسانی موفق شویم زیرا امروز خدمتی اعظم از ترویج وحدت عالم انسانی و صلح عمومی نیست تا نفوس از تعصبات قدیمه و تقلید مضرّه نجات یابند و از تعصب مذهبی و ملی و جنسی و سیاسی و وطنی پاک و پاکیزه شوند تا این تعصبات باقیست آسایش و سعادت تمام در عالم انسانی جلوه نماید

- ² At a time when the East was enveloped and thickly beset by the gloom and darkness of such prejudices, Baha'u'llah appeared

² در وقتی که شرق در چنین ظلمات شدید واقع و از هر جهت ظلمت تعصب احاطه نموده بود

like the sun upon the horizon. He declared the oneness of the world of humanity. He said that all peoples constitute one mankind, are servants of one God, descended from the same ancestry; they are the flock of one God and He is their real shepherd; He loves His flock and all are dear to Him. While He is kind to all, loves all and feeds and protects all, why should we be unkind, one to the other; why should we engage in warfare?

حضرت بهاء الله چون شمس از افق شرق طلوع فرمود اعلان وحدت عالم انسانی نمود و فرمود جمیع خلق نوع انسانند و بندگان یک خداوند کل از یک سلاله اند و جمیع اغنام الهی و خداوند شبان حقیقی او اغنام خود را دوست دارد و کل نزد او عزیزند مادام او بجمیع مهربان است همه را دوست میدارد رزق میدهد حفاظت می فرماید چرا ما با یکدیگر نامهربان باشیم نزاع و جدال نمائیم

- 3 Divine rain showers upon all. Behold how kind He is to all creation, having created all and His bounties descend equally upon all beings. Indeed, humankind is God's handiwork and creation.

3 آفتاب الهی بر همه میتابد باران رحمتش بر جمیع میبارد به بینید چه قدر بعموم خلق مهربانست که جمیع را آفریده و فیوضاتش بر عموم کائنات یکسان نازل باری نوع بشر صنع و بنای یزدانند

DAS.1913-04-09, MHMD2.292-293, ABCC.384-385x

BDA2.226-227

ABU3698

Words spoken on 1913-Apr-10 in Budapest

- 1 In spite of all their [the Theosophists'] awareness, and notwithstanding their quest for peace - knowing as they do that a Perfect Man is needed in this perspicuous age - most of them are ignorant of this Cause and the momentousness of the advent of Baha'u'llah, which is more manifest than the sun itself.
- 2 Rather, they expect that a young Indian [Krishnamurti], who at present is being groomed in Europe, will be the source of such a prodigious cause. They do not realize that to deem him who will be the World Teacher to be in need of education by others is like trying to create a resplendent Sun by using the oil and wick of a candle.
- 3 But the light of this Perfect Man must be heavenly, not earthly; His perfections must be innate, not acquired; and His writings must be unbounded bestowals, not the products of the finite disciplines of this limited and contingent world.

1 با این همه آگاهی و صلح جوئی که در این عصر مبین ظهور انسان کاملی را لازم می شمرد اکثر از این امر و عظمت ظهور حضرت بهاء الله که اظهر من الشمس است غافلند

2 و توقع آن دارند که طفل هندوستانی که او را در اروپا تربیت می کنند مصدر چنین امر عظیمی شود دیگر از این نکته غافل و بیخبرند که مربی عالم را محتاج تربیت دیگران دانستن مثل این است که بخواهند از روغن و فتیله شمس جهانتاب بسازند

3 و حال آنکه نور او باید آسمانی باشد نه ارضی کلاش قدرتی باشد نه اکتسابی آثارش موهبتی باشد و غیر محدود نه از علوم محدوده عالم حدوث و حدود

MHMD2.295

BDA2.228

ABU2134*Words spoken on 1913-Apr-10 in Budapest*

- ¹ If the Iranians and Turks had not opposed each other, all these kingdoms would still be under their power today. But they fell into such heedlessness that whenever the Turks were busy with conquests on the European frontiers, the Iranians, seeing them occupied, would attack them, and whenever the Iranians became thus engaged, the Turks would assault them. They gave each other no peace, and every day they pursued pleasure and personal gain and selfish aims until they squandered that glory and laid waste such prosperous realms.

¹ ایرانیان و ترکان اگر با هم مخالفت نمینمودند تا حال جمیع این ممالک در تحت اقتدار آنها بود اما چنان بغفلت افتادند که هر وقت ترکان سرگرم فتوحات در حدود اروپا بودند ایرانیان آنها را مشغول دیده بر ایشان هجوم می کردند و هر گاه ایرانیان چنین اشتغالی پیدا می نمودند ترکها بر آنان میتاختند یکدیگر را آرام نگذارند و هر روز بعیش و عشرت و خیال منفعت شخصی و غرض ذاتی پرداختند تا آن عزّت را بباد دادند و آنگونه ممالک معموره را مطمور نمودند

- ² When Sultan Selim gained dominion over some European territories, he suddenly received word that Shah Tahmasb had attacked his lands, so he was forced to return. If at that time they had not opposed each other in that way, they would not be so abject and despised today.

² وقتی که سلطان سلیم بر بعضی از ممالک اروپا استیلا یافت دفعهٔ خبر شد که شاه طهماسب بر بلاد او حمله آورده لذا مجبور بمراجعت گردید اگر در آن وقت با یکدیگر آن قسم مخالفت نمی نمودند حال چنین ذلیل و حقیر نمی گشتند

MHMD2.295-296

BDA2.229

ABU2778*Words following address to theosophists, spoken on 1913-Apr-10 in Budapest*

Our hearts like unto pure mirrors receive the impressions and these spiritual images are reflected from one mirror upon another without the medium of language. As spiritual susceptibilities have encircled us tonight and as the mirrors of the hearts are pure, therefore we can understand each other.

No matter how eloquent and oratorical the outward tongue it cannot adequately express the riches of the spirit. The eloquent tongue is the tongue of consciousness. Praise be to God that that tongue is explaining the real feelings of the hearts and expresses our spiritual susceptibilities.

Therefore I, too with the tongue of consciousness express my gratitude to you in being so patient and so good to listen to me tonight. I shall never forget this love on your part and

I will ever remember you and will beg for all of you divine Confirmations.

DAS.1913-04-10

ABU0976

Conversation with "Mr. F", Ritz Hotel in Budapest, 1913-Apr-11

Among those who were present was a young man who had travelled a great deal throughout the world and spoke many languages. The following Conversation was carried along between him and the Master to the delight and profit of all:-

A.B. Now that you have seen many parts of the world, I hope you will also make a voyage to the Country of Baha.

M. F. I have never heard the name of such a country in my life.

A.B. How strange! There are thousands of people who have been there and upon their return have given glowing accounts of their experiences.

M.F. Have they written any books?

A.B. I think they have. But they could not find adequate words to describe their impressions.

M.F. Have you seen any of these travellers after their return from the city of Baha.

A.B. Yes.

M.F. What do they say?

A.B. They say, the country of Baha is the most beautiful and artistic city they have ever seen.

M.F. I would like to get some particulars about it. When could I inform myself? I may decide to go there if it is worth while.

A.B. They have reported that the country of Baha has the most equitable weather, perennial spring reigns throughout all the seasons; there is neither the heat of summer nor the forlorn outlook of autumn or the frost of the winter. Its gardens are ever abloom, its fragrant flowers are imperishable, its fountains are at all time flowing, its birds are always singing, its happiness is not alloyed with sorrow, its sun is never set, its

starts are ever twinkling, its day is not followed by any night, its moon is eternally full.

M.F. Oh! How wonderful! I would like to go there! It must be an ideal country!

A.B. It is a very extraordinary country. Its inhabitants are all angels and they speak one universal language

M.F. Then everybody understands each other? It is not like Hungary where one must speak many languages? How can I reach there?

A.B. Come! Come! I will be thy guide. I will take thee through its broad avenues shaded by verdant, never-fading trees. I will unfold before thy vision, the most heavenly panorama, the like of which thou hast never seen. I will, little by little teach thee the secrets of the ever-changing hues of its flowers, the murmuring of its breezes and the divine notes of its music. I will take thee through its imperial palaces and will show to thee the most wonderful scenes.

M.F. When should I make myself ready to start with you.

A.B. Now.

M.F. I think my brother would like to accompany us. May I go and fetch him.

A.B. All right.

DAS.1913-04-11

ABU1402

Words to a delegation of Theosophists, spoken at Ritz Hotel on 1913-Apr-11 in Budapest

Praise be to God that means were brought about that I may come to Budapest and associate with you. I was very pleased with your last night meeting. It was a most ideal gathering. The spiritual susceptibilities had encircled the hearts. I hope that day unto day these feelings and communications may increase so that the city of Budapest may become the center of the appearance of the principles of the oneness of the world of humanity and these lights may be spread from this place to all parts of Europe.

BDA2.230x

Now as to the coming of the great Master. His appearance [one or two words have been scratched off the page] is dependent upon the realization of certain conditions. Investigate the reality and in whomsoever these conditions are fulfilled, know ye of a certainty that he is the Great Master.

Firstly: That great Master will be the Educator of the world of humanity.

Secondly: His Teachings must be universal and confer illumination upon humankind.

Thirdly: His Knowledge must be innate and spontaneous and not acquired.

Fourthly: He must answer the questions of all the sages, solve all the difficult problems of humanity and be able to withstand all the persecutions and sufferings heaped upon him.

Fifthly: He must be a joy-bringer and the Herald of the Kingdom of Happiness.

Sixthly: His Knowledge must be infinite and his wisdom all-comprehensive.

Seventhly: The penetration of His Word and the potency of influence must be so great as to humble even his worst enemies.

Eighthly: Sorrows and tribulations must not vex him. His courage and conviction must be godlike. Day unto day he must become firmer and more zealous.

Ninthly: He must be the Establisher of Universal Civilization; the Unifier of religions, the standard-bearer of universal Peace and the embodiment of all the highest and noblest virtues of the world of humanity. Wherever you find these conditions realized in a human temple turn to him for guidance and illumination.

DAS.1913-04-11, BSC.300 #608x, MHMD2.298x, BSTW#146, BSTW#327

ABU1870

Words to Mr Frosell and his brother, spoken at Ritz Hotel on 1913-Apr-11 in Budapest

I have come here to see men and not the piles of stones and clay. These buildings you can find everywhere; for my part I am searching for men. Buildings are many, men are few. There are ever so many palaces in the world. There have been great palaces built by the ancient Kings and to day not a stone has been left to tell the sad story of their fall. The present palaces will go through the same process of decline. When you lay the foundation of a wonderful palace, at that very moment you must think that a day shall come - it may be hundred years, one thousand years - ten or 20 thousands years - when not one stone of your palace will be left.

But the divine Palace shall never be destroyed, its traces are eternal. I desire you to see that palace. That everlasting palace is the reality of man which reality is indestructible. Therefore I am searching throughout the world to find men and women in which the divine palace is completed.

In the heart of every man and woman the construction of this heavenly palace is going on. Praiseworthy deeds and philanthropic actions are the materials with which the palace is built. Vices and the degeneracy of morality are the axes with which the very foundation of this eternal palace laid by the hand of God is uprooted.

DAS.1913-04-11

ABU2278

Words to a French-speaking Hungarian, spoken at Ritz Hotel on 1913-Apr-11 in Budapest

If you desire to love God, love thy fellow-men. In them you can see the image and likeness of God. If you are eager to serve God, serve mankind. Renounce the self in the Self of God.

When the aerial mariner steers his airship skyward, little by little the inharmony and incongruity of the world of matter are lost, and before his astonished vision he sees widespread the wonderful panorama of Godis creation. Likewise when the student of the path of Reality has attained to the loftiest summit

of divine love, he will not look upon the ugliness and misery of mankind; he will not observe any differences; he will not see any racial and patriotic differences; but he will look upon humanity with the glorified vision of a seer and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life.

DAS.1913-04-11, SW_v08#11 p.138

ABU2448

Words spoken on 1913-Apr-11 in Budapest

- 1 It is good that we became acquainted with you in the street without any intermediary. This kind of acquaintance is good. Praise be to God, in Budapest there are spiritual emotions present. Souls are investigating reality and seek news from the divine world and request knowledge from the Kingdom of God.
- 2 I love Budapest and Stuttgart very much. There are good people in these two cities.
- 3 Just as there are political relations between Germany and Austria, spiritual relations should also be established, for the foundation of these relations is spiritual, since political relations can be disrupted in a single day, but divine relations and spiritual love and fellowship are eternal.

1 خوبست ما باشما در کوچه آشنا شدیم بدون واسطه این نحو آشنائی خوبست الحمدلله در بدایست احساسات روحانی موجود نفوس تحری حقیقت می نمایند و از عالم الهی خبر خواهند و از ملکوت الله طلب آگاهی می کنند

2 من بدایست و استتکارت را خیلی دوست دارم مردمان خوبی در این دو شهر هستند

3 چنانچه بین آلمان و نمسه روابط ملکی است روابط روحانی نیز حاصل شود زیرا اصل این روابط معنویست چه که روابط سیاسی در یک روز بهم میخورد لکن روابط رحمانی و محبت و الفت روحانی دائمی است

MHMD2.298

BDA2.231

ABU2469

Words spoken on 1913-Apr-11 in Budapest

- 1 One of my greatest hopes is the connection between East and West, for this is the greatest service to the world of humanity. In reality, there is no East and West - all points on the earth have the same status, and each point is west in relation to one point and east in relation to another point. Therefore these are

1 هو الله من اعظم آمالم ارتباط بین شرق و غرب است چه این اعظم خدمت بعالم انسانی است فی الحقیقه شرق و غربی نیست جمیع نقاط روی زمین حکم واحد دارد و هر نقطه نسبت بنقطه

relative and conventional matters. All points are one sphere and one homeland, and humanity is one race and one family.

ایں غرب و نسبت بنقطهء دیگر شرق میشود پس اینها امور نسبی و اعتباریست جمیع نقاط یکگره است و یک وطن و نوع انسان یک جنس و یکعائله

- 2 Therefore I am very pleased to observe this assembly that is the cause of progress for Easterners and their fellowship and harmony with Westerners. And I seek success for you, that day by day you may find new confirmations and assistance.

2 لهذا بسیار مسرورم از مشاهدهء این انجمن که سبب ترقی شرقیان است و انس و الفتشان با غربیان و از برای شما موفقیت میخواهم که روز بروز توفیق و تأیید جدید جوئید

MHMD2.299

BDA2.231

ABU1248

Words spoken on 1913-Apr-12 in Budapest to members of the Turanian Society

- 1 I hope you will find a power through which you can effectively promote love and unity among souls and advance universal peace and brotherhood, for the execution of these important matters and affairs requires a supreme power and another unifying force, since there are many unifying forces and means of unity among souls but none like the power of the Word of God and the divine Cause.

1 امیدوارم قوهء ایی بیابید که بسبب آن در الفت و اتحاد نفوس مؤثر شوید و ترویج صلح و اخوت عمومی نمائید زیرا از برای اجرای این مسائل و امور مهمهء یک قوهء فائقه و جهت جامعهء دیگر لازمست چه که جهت جامعه و وسیلهء اتحاد نفوس بسیار است و لکن هیچیک مانند قوهء کلمهء الله و امر الهی نیست

- 2 For example, one unifying force is nationality and race, like the Hungarian people, the French, German and English races. This nationality is a unifying force that brings individuals together, just as your society unites the Turanians. But this power cannot bring about the unity of the world's peoples - rather, it prevents universal peace and unity. As long as Hungary remains Hungary, Germany remains Germany, and England remains England, each seeking its own benefit, this very nationality and racial prejudice prevents the love and unity of different peoples.

2 مثلاً یک جهت جامعه قومیت و جنسیت است مثل قوم مجر جنس فرنج آلمان و انگلیز این قومیت جهت جامعه ایی است که افراد را جمع مینماید چنانچه انجمن شما تورانیان را الفت میدهد ولی این قوه سبب اتحاد امم عالم نشود بلکه مانع صلح و اتحاد عمومی است مادام مجر مجر است آلمان آلمان انگلیز انگلیز و هریک سعی در منفعت خویش همین قومیت و تعصب جنسیت مانع الفت و اتحاد عموم امم مختلفه است

- 3 Another unifying force is patriotism. This too prevents unity and agreement between nations and parties, since the people of each country put their own homeland first. The French say all countries should be under our homeland. Similarly, out of love for homeland, each establishes privileges for their own country and wants others to be conquered and subjugated.

3 جهت جامعهء دیگر وطنیت است این نیز مانع اتحاد و اتفاق ملل و احزاب است زیرا اهالی هر مملکتی وطن خود را مقدم دارند فرانسه ها گویند جمیع اوطان باید در تحت وطن ما باشند همچنین نظر بحب وطن هر یک امتیازاتی بجهت مملکت خود قرار دهند و سائرین را مغلوب و اسیر خود خواهند

- 4 Another unifying force is political power, which is different and prevents unity. Therefore we need a unifying power that encompasses and prevails over all, so that no other force or cause remains dominant, but rather unites everyone. Without doubt this must be divine power, and except for spiritual power, no power can overcome these material forces.

MHMD2.302-303

4 جهت جامعه دیگر قوه سیاسیه مختلف و مانع اتحاد است پس یک قوه جامعه ائی میخوایم که جمیع را در بر داشته باشد و بر جمیع غالب آید تا از برای هیچ قوه و جهتی حکمی نماند بلکه جمیع را متفق نماید شبه ائی نیست که باید قوه الهیه باشد و جز قوه معنویه هیچ قوه بر این قواء مادیّه غلبه نتواند نمود

BDA2.233-234

ABU1222

Words to President of the Turanian Society, spoken at Ritz Hotel in Budapest, 1913-Apr-12

Your aim, of course is the realization of universal Peace, but with what power or what executive force will you be able to bring it about? I hope that you will find this propelling power so that you may become assisted.

In the matter of universal Peace, a great universal Power is necessary, what we may name a "Universal Collective Center." In the past there have appeared several "Collective Centers." These "Collective Centers" not being general in their various aspects have given only limited results.

One of the "Collective Centers" has been and is yet considered the "spirit of nationalism." This "spirit" has brought together the various individual members of different tribes and communities into one "Collective Center" called "nation." For example the different petty principalities of Germany for a long time worked against each other's interests, jealousy protecting their so-called "freedom." The "spirit of nationalism" which was meant to become a most powerful "Collective Center" was born through the genius of Bismark. Again the birth of this "spirit" was evidenced in America in the union of the states through the wisdom of Washington, Franklin and Jefferson. In like manner other nations have come into being at various periods of human history when the "spirit" of nationalism was born and the existence of the "Collective Center" felt essential.

Another "Collective Center" is "patriotism" the watchword and the battle-cry of the present nations. A third "Collective Center" is politics.

It is evident that the interest of one nation is the loss to another and we can see that as long as these three "Collective Centers" are dominant in the affairs of the world Universal Peace will not be realized. These "nations" look upon each other with the eyes of difference, they try to improve the conditions of their native countries at the expense of others and their interests clash and come within the range of conflict. Therefore all these "Collective Centers" instead of helping the cause of international Peace prevent its realization.

Consequently in this illumined century, the intellectual evolution of humanity has advanced far enough as to create a "Universal Collective Center" around which all the nations may revolve, thus sacrificing their petty interests for the progress of the whole.

DAS.1913-04-12

ABU2174

Public address at Theosophical Society given on 1913-Apr-12 in Budapest

O Thou Compassionate Lord! Illumine these souls with the list of the Most Great Guidance! Confer life upon these spirits through thy divine Glad-tidings! Enlighten these eyes by beholding the splendours of Thy Sun! Make these ears hearing by hearkening Thy Most Glorious Call! Suffer them to enter in the Kingdom of Thy Holiness! Resuscitate them through the Breaths of Thy Holy Spirit! Grant them eternal life! Bestow upon them heavenly perfections!

O God! Sacrifice our lives for Thyself! Give us a new spirit! Clear our vision with Thy spiritual Power! Surround us with Thy eternal joy! Confirm us in the service of the world of humanity. Make us the cause of good-fellowship between the hearts!

O God! Awaken us from the deep slumber of negligence! Suffer us to become mindful and aware! So that one may become informed with the Mysteries of the Holy Books and comprehend the allegories of the spiritual utterances.

Verily Thou art the Powerful! Thou art the Giver! and Thou art the Kind.

BBBD.206, DAS.1913-04-12

AB11583*Cablegram dated 1913-Apr-12**To: Helen S Goodall, in San Francisco**Date: 1913-Apr-12*

LAMP OF GOD SHINING BRILLIANTLY IN BUDAPEST
 DETAIL ADDRESSES DELIVERED IN IMPORTANT
 MEETINGS

DAS.1913-04-12, SW_v04#03 p.058

ABU0896*Words spoken at Ritz Hotel in Budapest, 1913-Apr-13*

If the speaker's intention is pure, if his heart is transparent, no matter through how many translators the words may go, the audience is touched.

After Mohamad, many orators appeared in the Islamic religion. One of these orators who wielded together such tremendous power over his audience, swaying their emotions towards any direction was Hassan Khargain. This orator had a son who had studied philosophy and sciences and considered himself secretly greater than his father. He marvelled at the simple words of his father, playing such wonderful effect upon the hearts of his hearers. Then he said to himself, if these people are so touched by the simple preaching of my father, how greatly will they be affected if I preach them. Then he asked his father to give him permission to go and preach one day in his stead. The father gladly permitted.

The son, then going up the platform took as his text one of the most difficult verses of the Khoran and round it collected many subtle interpretations, philosophic axioms etc. The audience was not only not moved but was bored at such a dry sermon that the people instead listening to him began to speak amongst themselves. He was disgusted and leaving the platform went home angry with himself and the stupid audience. The father knew this but did not say anything.

Tomorrow he took the hand of his son and went to the Mosque to preach. As soon as the people saw Hassan Khargain is

coming to preach a deep hush of silence fell upon the audience. Hassan went up the pulpit and after looking tenderly into the eyes of his audience he said:- My friends! Last night something very important transpired in our quarter. We have a neighbour in the form of a very old woman. She is eighty yrs old; laden with age. She is a holy woman. She prays all night and does charity all day. She had a goat and her milk was the source of her livelihood. She had no other visible means of support. Now, my dear friends, she is sorely tired, because her she-goat died last night and she is left all alone and helpless in this world. Then he went on to picture her saintly life, her good unselfish deeds. The audience was so moved by this story that not only many wept but many more came out with offer of aid and assistance.

When Hassan left the Mosque with his son, he turned to him and said Did you see how a goat story stirred the audience to its depth? You must purify your heart. This is the most important thing, otherwise all your learning and philosophy will not assist you.

Now in Budapest the Confirmations of God are with us, otherwise how could a large audience like last night be moved and interested through two translators?

DAS.1913-04-13

ABU2002

Words spoken en route in carriage in Budapest, 1913-Apr-13

For nine years he [Baha'u'llah] did not see a green leaf. He loved nature. His sensibilities and powers of observation were miraculous! the tips of his fingers were the most sensitive parts of his holy Temple. The power of his smell was most keen. If he walked along this avenue although his mind was occupied with other thoughts, he would on his arrival home relate most profitably every small detail of the throbbing life.

Often he would order us to go and prepare tea five or six miles away from the city, because one could see there a patch of green or one pine. He would cut the cucumber into two pieces and smell only its odor and enjoy it as though he has eaten it.

While dictating Tablets to his Secretary at a rapid fire rate, he had papers in his hand writing on some entirely different topic

and now and then carry an interesting conversation with those who were present and suddenly he would raise his head and point to us from the window a wonderful, tall, noble tree in a garden far away. One occupation would not prevent him from attending to other things.

DAS.1913-04-13

ABU2158

Words spoken on 1913-Apr-13 in Budapest

- 1 Last night I told you about the life of Baha'u'llah - remember it well. 1 دیشب شرح حیات حضرت بهاءالله را برای شما گفتم آن را درست یاد نمائید
- 2 Now in Europe is the beginning of the dawning of this Cause; later there will be an intense illumination. At first, people did not accept Christ's Cause, but later when its intense radiance shone upon the kingdoms of hearts, then they understood. It took three hundred years for His Cause to spread in Europe. But the Cause of Baha'u'llah has spread in both East and West of the world in sixty years. 2 حالا در اروپا بدایت طلوع این امر است بعد اشراق شدید خواهد شد اول امر حضرت مسیح را مردم قبول نمی کردند لاکن بعد چون پرتو شدید بر ممالک قلوب انداخت آنوقت فهمیدند سیصد سال طول کشید تا امر آنحضرت در اروپا منتشر گردید اما امر حضرت بهاءالله مدت شصت سال در شرق و غرب دنیا انتشار یافت
- 3 In this journey, wherever we went we found Baha'i gatherings. The fame of the Cause of God has reached to the island of Honolulu and attracted souls. Now we have arrived here and lit a flame - surely a day will come when its light will become magnificent. 3 ما در این سفر هر جا رفتیم مجمعی بهائی یافتیم صیت امر الله تا بجزیره هونولولو رسیده و نفوس را منجذب ساخته حال ما اینجا رسیده شعلهی افروختیم البته روزی آید که روشنی آن عظیم گردد
- 4 A tree begins as a single seed, but when it grows it bears delicious fruits and sweet produce. 4 درخت ابتدا یک حبه است لکن چون نشو و نما نماید اثمار جنیّه آرد و فوا که طیبه دهد

MHMD2.304-305

BDA2.235-236

ABU3717*Words spoken on 1913-Apr-13 in Budapest*

- ¹ If the inability of a thing which occupies a lower rank of existence to perceive that which occupies a higher rank was itself indicative of the [non-]existence of that higher rank, then in the estimation of an animal, all the degrees of a person's intellect and perfections would be inscrutable and imperceptible. Is the animal's inability to perceive the existence of human intellect or perfections sufficient grounds on which to reject them as falsehoods?

¹ عدم احساس و وجدان عالم مادون اگر دلیل بر وجود عالم مافوق باشد نزدیک حیوان جمیع مراتب عقول و کالات نفوس مجهول و غیر محسوس است آیا بسبب عدم احساس حیوانی ممکن است عوالم عقول و کالات انسانی را انکار و تکذیب نمود؟

- ² How, then, can one claim that one's powers of perception encompass the divine realms, or rely on that deficient perception as the standard by which to prove [the existence of such realms]?

² پس چگونه انسان میتواند عوالم الهیه را محاط محسوسات خویش نماید و عجز و عدم احساس خود را میزان و دلیل گوید

BDA2.237

MHMD2.307

ABU1571*Words to the Turkish Consul General, spoken on 1913-Apr-14 in Budapest*

Today the Armies of Europe, well-drilled, well-provisioned, phalanx-like are like unto the waves of the ocean attacking Asia. Asia in her present state cannot stand before these irresistible, victory-inspired armies. There is not only the army of war; there are other more influential, economic armies that are surrounding the Eastern countries. There is an army of commerce, an army of industry, an army of agriculture, an army of science and arts. All these well-disciplined hosts, supplied with the latest modern methods and instruments are bent upon great conquests in their respective fields. They are constantly gathering greater momentum of power to carry their final assault. Asia is pressed from all sides and no matter toward what horizon she looks anxiously for a ray of hope so that she may be delivered from this death, she cannot see but threatening clouds.

امروز شرق بهیچوجه مقابلی یا غرب نتواند و با هیچ قوه‌ئی نه برابری بلکه محافظه خود را ننماید مگر بقوه الهیه که همیشه سبب اتحاد امم و اتفاق ملل عالم بوده جز باین دریاق این جسم علیل را شفائی حاصل نشود و بغیر این درمان این درد را پایانی نه

BDA2.238

The only deliverance for her in this day is the Cause of Baha'u'llah. Because this Movement teachers the oneness of the world of humanity and universal Peace. The Asiatic nations must become united together, not against the West,

not on the basis of antagonism and religious prejudice. They must become united on the principle of reality, forget all their dogmas and hold fast to one divine Reality. A union of all the Asiatic countries on such a basis of friendship and co-operation with all humanity will be welcomed by the Western nations. But an offensive and defensive union will fail to accomplish this purpose.

The greatest means of such a union is the universal language. It is most certain and indubitable that the universal language will completely wipe away all the differences from amongst mankind. This is clear and does not need any proof.

DAS.1913-04-14, MHMD2.308x

AB00269

To: Editor of London East Newspaper et al.

Date: 1913-Apr

1 My respected friend: Your letter was received and from those spiritual bonds which spring from the heart and conscience, the utmost joy was attained. In this journey, although it became clear and evident that the Western world has made extraordinary progress in material civilization, divine civilization is nearly wholly forgotten, for all thoughts are immersed in the world of nature. Everything manifests the splendors of the natural world, not divine splendors. And since in the world of nature there are many imperfections, therefore the lights of divine civilization are hidden and nature has become sovereign.

2 In the natural world, the greatest force is the struggle for survival, and this struggle for existence is the source of all difficulties and the cause of war and strife, enmity and hatred among all humanity. For in the natural world, oppression, self-centeredness, the desire for dominance, and transgression against the rights of others—these blameworthy qualities which are among the vices of the animal world—exist. Therefore, as long as nature's demands rule among humanity, the prosperity and success of the human world depends on virtues and qualities that adorn human reality, which are contrary to nature's demands. Nature is warlike, nature is bloodthirsty, nature is tyrannical, nature is heedless of the Lord God. This is why

1 دوست محترم من نامه شما رسید از آن روابط روحانی که منبعث از جان و وجدان بود نهایت سرور حاصل شد در این سفر هرچند واضح و مشهود گردید که عالم غرب در مدنیت مادیّه ترقیات فوق العاده نموده ولی مدنیت الهیه نزدیک است که بکلی فراموش شود زیرا جمیع افکار در عالم طبیعت غرق گردیده هرچه هست جلوه جهان طبیعت است نه جلوه الهی و چون در عالم طبیعت نقائص بسیار لهذا انوار مدنیت الهیه پنهان و طبیعت حکمران شده است

2 در عالم طبیعت قوه اعظم تنازع در بقاست و این منازعه در بقا مبدء و منشأ جمیع مشکلات و سبب جنگ و جدال و عداوت و بغضا بین جمیع بشر است زیرا در عالم طبیعت ظلم و خودپسندی و آرزوی غلبه و تعدی بر حقوق سائرین صفات غیر مدوحه که از رذائل عالم حیوانی است موجود پس تا مقتضای طبیعت بین بشر حکمران است فلاح و نجاح عالم انسانی بفضائل و خصائل است که زینت حقیقت انسان است و آن مخالف مقتضای طبیعتست طبیعت جنگجو است طبیعت خونخوار است

you observe that these predatory characteristics are natural in the animal world.

طبیعت ستمکار است طبیعت غافل از حضرت پروردگار است این است که ملاحظه میفرمائید که این صفات درندگی در عالم حیوانی طبیعی است

3 Therefore, the Lord God, out of pure grace and bounty, sent forth the Messengers and revealed the Books, so that through divine education the human world might be saved from nature's corruption and the darkness of ignorance, and attain spiritual perfections, conscientious sensibilities, and spiritual virtues, becoming the source of divine inspirations. This is divine civilization.

3 لهذا حضرت پروردگار محض لطف و عنایت بعث رسل و ازال کتب فرمودند تا بتربیت الهی عالم انسانی از فساد طبیعت و ظلمت نادانی نجات یافته بکالات معنوی و احساسات وجدانی و فضائل روحانی موفق گردد و مصدر سنوحات رحمانی شود این است مدنیت الهی

4 Today in the human world, material civilization is like a glass of utmost delicacy, but alas, a thousand times alas, this glass is deprived of the lamp—and that lamp is divine civilization, which the holy Manifestations of God have established.

4 امروز در عالم انسانی مدنیت مادی مانند زجاج در نهایت لطافت است ولی هزار افسوس که این زجاج محروم از سراج است و سراج مدنیت الهیه است که مظاهر مقدسه الهیه مؤسس آند

5 In any case, though this century is the century of lights, the century of the revelation of reality, the century of progress, a thousand times alas that still among humanity, ignorant prejudices and natural conflicts and rancor and enmity are at their strongest. All these harms arise because divine civilization has entirely disappeared and the teachings of the Prophets have been forgotten.

5 باری چون این قرن انوار است قرن ظهور حقیقت است قرن ترقیات است هزار افسوس که هنوز در بین بشر تعصبات جاهلیه و منازعات طبیعی و خصومت و عداوت در نهایت متانت است و جمیع این ضررها از آن است که مدنیت الهیه بکلی از میان رفته و تعالیم انبیا فراموش گردیده

6 For example, the Torah explicitly states that all humans are God's creation and are under the Lord's protection, not Satan's creation. The Gospel explicitly states that God's sun shines upon both the obedient and the disobedient alike. And in the Qur'an it states: "No imperfection canst thou see in the creation of the God of Mercy." This is the foundation of God's holy Manifestations. But a thousand times alas, misunderstanding has completely destroyed the foundation of the Prophets. Therefore religion, which should be the cause of love and fellowship and establish the unity of humanity, has become the cause of hatred and enmity.

6 مثلاً نصّ تورات است که جمیع بشر خلق رحمانند و در ظلّ الطاف پروردگار نه خلق شیطان نصّ انجیل است که آفتاب الهی بر مطیع و عاصی جمیع پرتو انداخته و در قرآن میفرماید لا تری فی خلق الرحمن من تفاوت این است اساس مظاهر مقدسه الهیه ولی هزار افسوس که سوء تفاهم بکلی بنیان انبیا را برانداخته لهذا دین که باید سبب محبت و الفت باشد و مؤسس وحدت عالم انسانی گردد سبب بغض و عداوت گردیده

7 For six thousand years, there has been bloodshed and savagery among humanity, which are characteristics of the animal world, but they have outwardly named it religious prejudice, racial prejudice, and national prejudice, and they strike at the very root of human society. A hundred thousand times alas!

7 شش هزار سال است که در بین بشر خونریزی و درندگی است که از خصائص عالم حیوانی است ولی بظاهر نام تعصب دینی و تعصب جنسی و تعصب وطنی نهاده اند و تیشه بر ریشه عالم انسانی میزنند صد هزار افسوس

8 In any case, in all gatherings and great churches, I proclaimed the unity of humanity according to the teachings of Baha'u'llah,

8 باری من در جمیع مجامع و کائس عظمی بموجب تعالیم حضرت بهاء الله اعلان وحدت عالم انسانی

that praise be to God, the Sun of Truth has risen from the Eastern horizon with utmost brilliance and has cast its rays upon all regions. Its rays are the heavenly teachings, which proclaim the unity of the human world, promote universal peace, investigate reality, establish fellowship and love through the power of religion, reconcile science and reason with religion, abandon religious, racial, national and political prejudices, universalize public education, establish a supreme international tribunal to resolve various problems between governments and nations, educate all women equal to men in all human virtues, solve economic problems, establish a universal language, and so forth—so that the human world may be saved from the darkness of error and reach the dawning-place of guidance, and all this strife and conflict and enmity and hatred among humanity may be utterly destroyed from their foundations, and the misunderstandings between religions may vanish. For the foundation of divine religions is one, and that is the unity of humanity.

- 9 Praise be to God, in America I found receptive ears and saw souls who were intimate confidants whose aims were to establish fellowship among all humanity, and whose ultimate desire was the extraordinary progress of the human world. Likewise in London, I met blessed souls who strive with heart and soul to establish love and fellowship among humanity. My hope is that day by day these lofty thoughts will spread and these beneficent purposes will become manifest, until all nations of the world become manifestations of divine inspirations, and no conflict and strife remain among religions and peoples. This is eternal glory, this is everlasting felicity, this is the paradise of the human world.

SW_v07#15 p.133-134x, SW_v08#01 p.015x, SW_v08#08 p.101-102x, SW_v11#01 p.010-011x, BNE.156x

نمودم که الحمد لله شمس حقیقت از افق شرق در نهایت لمعان اشراق نموده و بر جمیع آفاق پرتو انداخته پرتو او تعالیم آسمانی است و آن اعلان وحدت عالم انسانیست و ترویج صلح عمومی و تحرّی حقیقت و تأسیس الفت و محبت بقوه دیانت و تطبیق علم و عقل و دین و ترک تعصب دینی و جنسی و وطنی و سیاسی و تعمیم معارف عمومی و تحکیم محکمه کبرای عمومی که حلّ مشکلات مسائل مختلفه بین دولی و بین المللی نماید و تربیت عموم انان نظیر رجال در جمیع فضائل انسانی و حلّ مسائل اقتصادی و تأسیس لسان عمومی و امثال ذلک تا عالم انسانی از ظلمت ضلالت نجات یابد و بمطلع انوار هدایت رسد و بکلی این نزاع و جدال و خصومت و عداوت در بین بشر از بنیان برافتد و سوء تفاهمی که بین ادیانست زائل گردد زیرا اساس ادیان الهی یکیست و آن وحدت عالم انسانی است

- 9 الحمد لله در امریکا گوشهای باز یافتیم و نفوسی همدم و همراز دیدیم که مقاصد آن نفوس القاء الفت بین جمیع بشر است و نهایت آرزو ترقیات فوق العاده عالم انسانی و همچنین در لندن نفوس مبارکی را ملاقات کردم که بجان و دل در القاء محبت و الفت در بین بشر میکوشند امیدم چنان است که روز بروز این افکار عالیّه انتشار یابد و این مقاصد خیریه جلوه نماید تا جمیع ملل عالم مظاهر سنوحات رحمانیه گردند و در بین ادیان و اقوام نزاع و جدالی نماند این است عزّت ابدیه این است سعادت سرمدیه این است جنت عالم انسانی ع

MNMK#115 p.222, MJDF.080, KHF.054, KHAB.031? (040), KHTB3.030, NJB_v04#02 p.001

ABU1806

Words spoken in Apr. 1913 in Stuttgart

While Abdul-Baha was on day looking out of his hotel window he observed a regiment of soldiers passing by in great array, and he said:

“They are ready to fight for their fatherland. How barbarous it seems to send men, who do not even know each other, to the battlefield in order to shoot each other down.

“The Bahai Grand Army consists of the invisible angels of the Supreme Concourse. Our swords are the Words of Light. Our armament is the armament of heaven. We are fighting against the forces of darkness.

“O, my soldiers! My beloved soldiers! Forward! Forward! Have no fear of defeat—do not have failing hearts. Our Supreme Commander is Baha'u'llah. From the heights of Glory He is directing this dramatic engagement. He commands us! Rush forward! Rush forward! Show the strength of your arms. Ye shall scatter the forces of ignorance!

“Your war confers Life; their war brings death. Your war is the cause of the illumination of all mankind; their war means the breaking and darkness of hearts. Your war means victory upon victory; their war is defeat upon defeat. Your war is the means of construction; their war is the origin of destruction.

“There are no dangers before you. Push forward! Push forward! Attack the enemy! Your efforts shall be crowned with the diadem of Eternal Peace and Brotherhood.

“His Holiness the Christ was fighting even upon the Cross, and His triumphant work continued through ages and cycles.”

DAS.1913-05-23, SW_v04#04 p.072, SW_v07#16 p.157

AB12580*To: Ahmad Baqiruf**Date: 1913-Apr*

- 1 Praise be to Thee, O my Most Exalted Lord, for every servant who has walked the path of guidance, plunged into the depths of faithfulness, and arisen to exalt Thy Word among the peoples.
- 2 My Lord! Verily Thy servant Ahmad-i-Mahmud took shelter under the extended shade and accompanied Thy servant in journeying and traveling through many regions, keeping him company for several months until he returned to his country to serve the path of righteousness and to make good his beginning and his end.
- 3 My Lord! Encompass him with every good, ward off from him all harm, ordain for him a blessing from Thy presence, and make easy for him every difficulty through facility. Verily, Thou art the Lord, the Loving One, and verily Thou art the Mighty, the All-Forgiving.
- 1 لك العطاء يا ربّي الأعلى على كلّ عبد سلك
سبيل الهدى وخاض غمار الوفاء وقام على علاء
كلمتك بين الورى
- 2 ربّ انّ عبدك احمد المحمود آوى الى الظلّ
الممدود ورافق عبدك في السير والسفر في
اكثر الحدود وآنسه في عدة شهور حتى رجع
الى البلاد ليخدم سبيل الرشاد ويحسن المبدء و
المعاد
- 3 ربّ ادركه بكلّ خير وادفع عنه كلّ ضرر وقدر
له بركة من عندك ويسر له كلّ معسر بميسور
انّك انت الربّ الودود وانّك انت العزيز الغفور

BBBD.209

BBBD.208

ABU0028*Address at Turanian Society of Budapest, Budapest, 1913-Apr-14*

- 1 [Address at the Hungarian Association in the Hall of the National Museum of Budapest, evening of April 15, 1913]
- 2 How glorious in the world of humanity it is that an association should be formed in Budapest, in the West, for the progress and betterment of Eastern peoples! It is as if the birds of the Western meadows are concerned for the nests of the birds of the East. Therefore I thank God that I am present in such a gathering.
- 3 Turan was once among the most prosperous of lands. A vast portion of it is now under Russian rule, where the Russian railway crosses that desert in two days and two nights. Consider what a desert it is—its soil supremely fertile, its climate most delightful, with numerous rivers. In former times there were
- 1 خطابه مبارک در انجمن تورانیان در تالار موزه
ملی بوداپست شب ۱۵ اپریل ۱۹۱۳
- 2 در عالم انسانی این چه قدر مدار افتخار است که
در بوداپست مملکت غرب انجمنی تشکیل شود
بجهت ترقی و بهبودی حال شرقیان مثل این است
که مرغان چمن غرب در فکر لانه و آشیانه
مرغان شرق باشند لهذا خدا را شکر میکنم که
در چنین مجمعی حاضر شدم
- 3 توران وقتی معمورترین ممالک بود قطعه
عظیمه‌ئی از آن حال در تحت حکومت روس
است که راه آهن روسیا آن صحرا را دو روز
و دو شب طی میکند ملاحظه کنید چه
صحرائیست زمین آن در نهایت قوت هوایش در

fourteen cities in that desert, each like Budapest or Paris, including the cities of Nasaf, Tirmidh, Nasa, Abivard, Gurgan and Merv. The entire desert was prosperous, with thriving villages and farms. In the twelfth and thirteenth centuries of the Christian era, civilization, sciences, crafts and commerce reached their zenith there. Many Eastern authors came from there. But now it has become a barren wasteland—no cities, no prosperity, no verdure, no freshness. It is a desert where wild beasts make their dwelling and abode. All this devastation resulted from religious prejudices and the war and conflict between Sunni and Shi'a.

غایت لطافت رودخانه‌های بسیار دارد زمان سابق در آن صحرا چهارده شهر بوده هر یک مثل بوداپست و پاریس از جمله شهر NSF و ترمذ و نسا و ابیورد و گرگان و مرو جمیع صحرائش معمور و قرا و مزارع همه آباد در عصر دوازدهم و سیزدهم مسیحی در آنجا مدنیّت و علوم و صناعت و تجارت نهایت ترقی داشت مؤلفین شرق بسیاری از آنجا آمدند اما حال قاعاً صیفاً شده نه شهری نه آبادی نه سبزی نه خرمی صحرائست که حیوانات درنده در آن منزل و مأوی دارند و جمیع این خرابیها از تعصبات مذهبی و حرب و جدال سنی و شیعه واقع شده

4 How thankful we must be now that in this city an association has been formed for the progress of the people of Turan. Never before has there been such a precedent of a European association being formed for the improvement of Asia. This is among the miracles of this luminous age. Therefore, I hope complete success will be achieved and that through the efforts of this association great results will appear, so that the mention of Budapest will remain forever.

4 حال چه قدر جای شکر است که در این شهر انجمنی تشکیل شده برای ترقی تورانیان این امر از پیش سبقت نداشته که در اروپا انجمنی برای اصلاح حال آسیا تشکیل شود این از معجزات این عصر نورانیست لذا امیدوارم موفقیت تامّه حاصل شود و از همت این انجمن آثار عظیمه پدید گردد تا ذکر بوداپست الی‌الابد باقی ماند

5 From the beginning of the world's history until now, whatever has caused civilization and progress has been love and fellowship between people. All the Prophets appeared for love and unity. All heavenly books were revealed for affection and oneness. All philosophers served the unity of the human world.

5 از بدایت تاریخ عالم تا حال آنچه سبب عمران و ترقی بوده محبت و الفت بین بشر بوده جمیع انبیا برای الفت و اتحاد ظاهر شدند جمیع کتب سماویّه بجهت مودّت و یگانگی نازل گشته جمیع فلاسفه خدمت بوحدت عالم انسانی نمودند

6 Divine religions are the cause of love and oneness because the foundation of all religions is one. The foundation of Moses, Christ, and Muhammad is all the same, for every religion is divided into two parts: One part is fundamental, serving the human world—it consists of human virtues, divine knowledge, heavenly philosophy, unity of mankind, spiritual progress, discovery of reality, and love and happiness of humanity. In this part there is no difference. This is the essence of the Mosaic religion, the foundation of Christian teachings, and the basis of Muhammad's Faith.

6 ادیان الهی سبب الفت و یگانگی است زیرا اساس جمیع ادیان یکی است اساس حضرت موسی و حضرت مسیح و حضرت محمد جمیع یکیست چه که هر دینی از ادیان بدو قسم منقسم است قسمی اصل است که خدمت بعالم انسانی کند و آن فضائل عالم انسانیت معرفت الهی است فلسفه ربّانیست وحدت نوع بشر است ترقیات روحانی کشف حقائق اشیاء و سعادت و محبت نوع انسان است در این قسم هیچ اختلافی نیست این منطوق دین موسوی و اساس تعالیم مسیحی و اصل آئین محمدیست

7 The second part, which is subsidiary and relates to social transactions, changes according to the requirements of time and place. For example, in Moses' time the Israelites had no prison

7 اما قسم ثانی که فرع است و تعلق بمعاملات دارد این فرع بحسب اقتضای زمان و مکان تغییر میکند مثلاً در زمان موسی بنی اسرائیل در

in the desert. When a crime occurred, punishment was necessary. According to the requirements of that place, a hand would be cut off for stealing five francs. Likewise, it was the law of the Torah that if someone blinded an eye, their eye would be blinded; if they broke a tooth, their tooth would be broken. Now in Europe today, can a hand be cut off for a million? Since these matters were not suitable in the time of Christ, the second part was changed. There are ten death sentences in the Torah—can these laws be enforced now? This is why Christ abrogated such laws. In Moses' time divorce was acceptable, but in Christ's time it was not fitting, therefore it changed as was appropriate.

- 8 The point is that differences lie in the branches, but the foundation and basis of divine religions is one. Therefore every Prophet gave news of the following Prophet, and every subsequent Prophet confirmed the previous Prophet. All the Prophets were at peace with one another and loved one another. So why should their followers differ? In San Francisco, in a Jewish temple, I gave a talk. I told them: "There is misunderstanding between you and the Christians. For this reason you have suffered for two thousand years. You imagine Christ was Moses' enemy, whereas Moses had no greater friend than Christ. Christ exalted Moses' name, spread the Torah throughout the world, and made the Prophets of Israel renowned. If Christ had not come, how would the Torah have spread in Europe? How would it have been disseminated in America? Therefore Christ was Moses' friend. Now Christians say Moses was a Prophet of God - what harm is there if you also say Christ was the Word of God, so this two-thousand-year dispute may end? For two thousand years you have suffered so much because of this one word. If you would just say 'Christ was the Word of God,' you would be in utmost comfort and harmony."

- 9 Similarly in the Qur'an, Christ is mentioned with utmost sanctification. I am not citing history but rather the explicit text of the Qur'an, which states that Christ was the Word of God, the Spirit of God, and was of the Holy Spirit. There is a special chapter about Mary in the Qur'an which states that Mary was always in the Holy of Holies engaged in worship, heavenly food would descend for her, and Christ spoke immediately upon His

صحرا محبسی نداشتند اگر جرمی واقع میشد جزا لازم بود باقتضای آن مکان برای پنج فرانک دزدی دست بریده میشد همچنین حکم تورات بود که اگر کسی چشمی را کور کند چشمش را کور کنند اگر دندان را بشکنند دندانش را بشکنند حال امروز در اروپا آیا میشود برای یک میلیون دستی را برید چون این امور در زمان حضرت مسیح مقتضی نبود لهذا قسم ثانی تغییر یافت ده حکم قتل در تورات است آیا حال ممکن است این احکام را جاری نمود این بود که حضرت مسیح اینگونه احکام را نسخ فرمود در زمان موسی طلاق موافق بود ولی در زمان مسیح موافق نبود لهذا تغییر نمود و این نحو مقتضی بود

8 مقصد این است که اختلاف در فروع است اما اصل و اساس ادیان الهی یکیست لهذا هر پیغمبری از نبی بعد خبر داد و هر نبی بعد تصدیق پیغمبر گذشته فرمود جمیع انبیا با یکدیگر صلح بودند محبت یکدیگر داشتند پس پروان آنها چرا باید اختلاف کنند در سافرانسیسکو در معبد یهود من نطقی کردم بآنها گفتم بین شما و مسیحیان سوء تفاهم است باین سبب دوهزار سال است در زحمتید شما مسیح را دشمن موسی تصور میکنید با آنکه موسی دوستی بزرگتر از مسیح نداشت حضرت مسیح نام حضرت موسی را بلند نمود تورات را در جمیع عالم انتشار داد انبیای بنی اسرائیل را مشهور کرد اگر مسیح نبود تورات چگونه در اروپا منتشر میشد چگونه در امریکا نشر مییافت پس حضرت مسیح دوست حضرت موسی بود حال مسیحیان میگویند موسی نبی الله بود چه عیب دارد شما هم بگوئید مسیح کلمه الله بود تا این نزاع دوهزارساله منتهی شود دوهزار سال است این همه زحمت کشیدید بجهت این یک کلمه اگر همین قدر شما هم میگفتید مسیح کلمه الله است در نهایت راحت و الفت بودید

9 و همچنین در قرآن حضرت مسیح را بنهایت تقدیس ذکر میفرماید من تاریخ نمیگویم بلکه صریح قرآن است که مسیح کلمه الله بود و مسیح روح الله بود و مسیح از روح القدس بود یک سوره مخصوص مریم در قرآن است که میفرماید همیشه مریم در قدس الاقداس بود بعبادت اشتغال داشت از آسمان برای او

birth. Indeed, there are praises of Christ in the Qur'an that are not found at all in the Gospel.

مائده نازل میشد و بجزرد تولّد حضرت مسیح
تکلم فرمود فی الحقیقه در قرآن محامدی در باره
حضرت مسیح است که در انجیل ابداً نیست

- 10 Therefore it is clear that the divine Prophets were in utmost peace with one another and the foundation of divine religions is one. All the Prophets sanctified one another. Since they were thus, why should we oppose one another? Moreover, if we investigate truth, we see that the foundation of Moses, Zoroaster, Christ, and Muhammad was all one foundation, and these differences come from traditions. These traditions are the cause of conflict and strife, and the reason for bloodshed and battle. Therefore we must cast aside these traditions and investigate the foundation of divine religions so that we may become united.

10 پس واضح شد انبیای الهی با هم در نهایت صلح بودند و اساس ادیان الهی یکی است جمیع انبیا یکدیگر را تقدیس کردند مادام آنها چنین بودند ما چرا مخالف باشیم با آنکه اگر تحرّی حقیقت نمائیم می بینیم اساس حضرت موسی و حضرت زردشت و حضرت مسیح و حضرت محمد جمیع اساس واحد بوده و این اختلافات از تقلید است این تقلید سبب نزاع و جدال است و علت خونریزی و قتال

- 11 Therefore we must cast aside these traditions and investigate the foundation of divine religions that we may become united and these bloodsheds may be changed into fellowship and love, these darknesses transformed into light, these instruments of death converted into means of life, and this ferocity transmuted into human kindness and refinement. When you look at history, you see how much blood has been shed in the human world. Every span of earth has been reddened with human blood. Such ferocious deeds have occurred in the human world as have never happened in the animal kingdom. For an animal will kill one other animal for its food each day, but one group of animals will not at once destroy another group, plunder each other's property, demolish nests and dwellings, or take others' kin and young as captives. Yet a merciless human being will in one day kill and plunder a hundred thousand souls and take them captive and humiliate them. Wars between peoples have always, from the beginning of history until now, sprung either from religious prejudice, racial prejudice, patriotic prejudice or political prejudice - while all these prejudices are mere illusion, for religion is the foundation of fellowship and love, humanity is one species and one family, and the earth is one homeland. Therefore all these wars and bloodsheds arise entirely from prejudice.

11 پس ما باید این تقلید را بریزیم اساس ادیان الهی را تحرّی نمائیم تا متحد شویم و این خونریزیها مبدل بالفت و محبت شود این ظلمتها بنور تبدیل گردد اسباب ملمات بوسائل حیات مبدل شود و این درندگی بانسانیت و صفا تبدیل جوید چون نظر بتاریخ نمائید می بینید در عالم انسانی چه خونها ریخته شده هریک شیر از زمین بخون انسانی محمّر گشته درندگیها در عالم انسانی واقع شده که در عالم حیوانی وقوع نیافته زیرا هر حیوانی برای طعمه خود روزی یک حیوان میدرد لکن یکدفعه یک گروه حیوانی گروه دیگر را نمیکشند اموال یکدیگر را غارت نمیکند لانه و آشیانهها را خراب نمینمایند کسان و بچههای دیگرانرا اسیر نمیکند اما یک انسان بیرحم در روزی صدهزار نفوس را قتل و غارت میکند و اسیر و ذلیل مینماید همیشه محاربات بین بشر از بدایت تاریخ تا حال یا منبعث از تعصب دینی بوده یا منبعث از تعصب جنسی بوده یا از تعصب وطنی بوده یا از تعصب سیاسی و حال آنکه جمیع این تعصبات وهم است زیرا ادیان اساس الفت و محبت است و جمعیت بشریک نوع و یک عائله و روی زمین یکوطن پس این محاربات و خونریزیها جمیع از تعصب است

- 12 When the horizon of the East was dark and the darkness of prejudice and contention had enveloped all religions, denominations and peoples, when sects would consider each other unclean and would not associate with one another, at such a

12 باری وقتیکه افق شرق تاریک بود و ظلمت تعصب و جدال جمیع ادیان و مذاهب و اقوامرا احاطه نموده بود احزاب یکدیگر را تنجیس میکردند ابداً با هم معاشرت نمی نمودند در همچو

time Baha'u'llah, like the sun, arose from the eastern horizon.

وقتی حضرت بهاء الله مانند شمس از افق شرق
طالع شد

- 13 First, He proclaimed the unity of humankind, that all people are the sheep of God and God is the true Shepherd, kind to all. Since He is kind to all, why should we be unkind?
- 13 اول اعلان وحدت عالم انسانی فرمود که جمیع
بشر اغنام الهی هستند و خدا شبان حقیقی است
و بکل مهربان مادام او بجمیع مهربانست چرا ما
نامهربان باشیم
- 14 Second, He promoted universal peace and wrote to all the monarchs of the world that war destroys the divine foundation, and whoever destroys the divine foundation is surely accountable before God.
- 14 ثانی ترویج صلح عمومی فرمود و بجمیع ملوک
عالم نوشت که حرب هادم بنیان الهی است اگر
کسی هدم بنیان الهی نماید البتّه عندالله مسئول
است
- 15 Third, religion must be the cause of love and fellowship; if religion becomes the cause of strife and hatred, surely its absence is preferable.
- 15 ثالث دین باید سبب محبت و الفت باشد اگر دین
سبب جدال و عداوت شود البتّه عدم آن بهتر
است
- 16 Fourth, religion must accord with science and sound reason, for if it conflicts with these it is but superstition, since science is reality. If any religious matter conflicts with science and reason, it is superstition. True science is light, and what opposes it must be darkness. Therefore, religion, science and reason must be in harmony. Hence, all these traditions held by nations, being contrary to science and reason, have become the cause of differences and superstitions. We must therefore investigate reality and reconcile spiritual matters with science and reason to discover the truth of every matter. If this is done, all religions will become one religion, for the foundation of all is reality, and reality is one.
- 16 رابع دین باید مطابق علم و عقل سلیم باشد چه
اگر مخالف باشد اوهام است زیرا علم حقیقت
است اگر مسئله‌ای از مسائل دینیّه مخالف علم و
عقل باشد وهم است علم حقیقی نور است و
مخالف آن لابد ظلمت است پس باید دین و علم
و عقل مطابق باشد لهذا جمیع این تقالیدیکه در
دست امم است چون مخالف علم و عقل است
سبب اختلاف و اوهام شده پس ما باید تحرّی
حقیقت نمائیم بتطبیق مسائل روحانیّه با علم و
عقل بحقیقت هر امری پی‌بریم اگر چنین مجری
شود جمیع ادیان دین واحد شود زیرا اساس کل
حقیقت است و حقیقت یکی است
- 17 Fifth, He declared that religious, sectarian, racial, patriotic and political prejudices destroy the edifice of humanity, and He addressed the people of the world saying: "O people of the world! Ye are all the fruits of one tree and the leaves of one branch."
- 17 خامس فرمود تعصّب دینی و مذهبی و تعصّب
وطنی و تعصّب جنسی و تعصّب سیاسی هادم
بنیان انسانیت و خطاب باهل عالم فرمود که
ای اهل عالم همه باریک‌دارید و برگ یکشاخسار
- 18 Sixth, He proclaimed the equality of men and women. In the Torah it is written that God said, "Let us create man in Our image, after Our likeness," and in a tradition of the Prophet Muhammad it is stated: "God created Adam in His image." The meaning of this image is the divine image, that is, man reflects the attributes of God and manifests the qualities of the Lord. God is Living, and man is living; God is Seeing, and man is seeing; God is Hearing, and man is hearing; God is Powerful, and man is powerful. Thus, man is a sign of the All-Merciful, created in the divine image and likeness. This
- 18 سادس بیان مساوات رجال و نساء فرمود در
تورات است که خدا فرمود انسانرا خلق کنم
بصورت و مثال خود و در حدیث رسول الله
[ص] میفرماید خلق الله الآدم علی صورته
مقصد از اینصورت صورت رحمانیت یعنی
انسان صورت رحمن است و مظهر صفات
یزدان خدا حی است انسان هم حی است خدا
بصیر است انسان هم بصیر است خدا سمیع
است انسان هم سمیع است خدا مقتدر است

applies generally and is not specific to men excluding women, for in God's sight there is no male and female. Whoever is more perfect is nearer to God, be it man or woman. However, until now women have not been educated like men. If they are educated in the same way, they will become like men.

انسان هم مقتدر است پس انسان آیت رحمن است صورت و مثال الهی است و این تعمیم دارد و اختصاص برجال دون نساء ندارد چه نزد خدا ذکور و اناث نیست هر کس کاملتر مقربتر خواه مرد باشد خواه زن اما تا حال زنان مثل مردان تربیت نشده‌اند اگر آنقسم تربیت شوند مثل مردان میشوند

- 19 When we look at history, we see how many renowned women there have been, both in religion and in politics. In religion, a woman became the cause of deliverance and victories for the children of Israel. In the Christian Dispensation it was Mary Magdalene who was the cause of the steadfastness of the disciples. After Jesus all the disciples were shaken, but Mary Magdalene, like unto a lion, remained firm. In the time of Muhammad, there were two women who were more learned than other women and became promoters of the Islamic Faith. Thus it became clear that women also have their luminaries. In the realm of politics, you have undoubtedly heard about Zenobia of Palmyra who shook the Roman Empire. When going to battle, she placed a crown upon her head, wore purple garments, let her hair flow freely, and with sword in hand led her army with such skill that she devastated the opposing forces. Finally, the Emperor himself was compelled to appear on the battlefield. For two years he besieged Palmyra but could not prevail through valor. Only when provisions were exhausted did she surrender. Behold how brave she was, that for two years the Emperor could not overcome her! Similarly, you have heard the stories of Cleopatra and others like her.

19 چون بتاریخ نظر کنیم بینم چه قدر از مشاهیر زنان بوده‌اند چه در عالم ادیان چه در عالم سیاسی در دین زنی سبب نجات و فتوحات بنی اسرائیل شد در عالم مسیحی مریم مجدلیه سبب ثبوت حواریان گردید جمیع حواریان بعد از مسیح مضطرب شدند لکن مریم مجدلیه مانند شیر مستقیم ماند در زمان محمد [ص] دو زن بودند که اعلم از سائر نساء بودند و مروج شریعت اسلام گشتند پس معلوم شد زنان نیز مشاهیری دارند و در عالم سیاست البته کیفیت زنوبیا را در پالمیر شنیده‌اید که امپراطوری المان را بزلزله درآورد هنگام حرکت تاجی بر سر نهاد لباس ارغوانی پوشید موی را پریشان نمود شمشیر را در دست گرفته چنان سرداری کرد که لشکر مخالف را تباه ساخت آخر خود امپراطور مجبور بر آن شد که بنفسه در حرب حاضر شود مدت دو سال پالمیر را محاصره کرد نهایت نتوانست بشجاعت غلبه کند چون آذوقه تمام شد تسلیم گردید به یینید چه قدر شجاع بود که در مدت دو سال امپراطور بر او غلبه نتوانست و همچنین حکایت کلوترا و امثال آن را شنیده‌اید

- 20 In this Baha'i Cause there was Qurratu'l-'Ayn, who possessed supreme eloquence and articulateness. Her verses and writings still exist. All the learned men of the East praised her. Such was her influence that in debates with the divines she always prevailed; they dared not engage her in discourse. Because she promoted this Cause, the government imprisoned and persecuted her, but she was never silenced. In prison she raised her voice and guided souls. Finally, they ordered her execution. She showed the utmost courage and never faltered. She was imprisoned in the governor's house where, by chance, a wedding was being celebrated with all manner of festivity, music, song, food and drink. But Qurratu'l-'Ayn spoke with such power that all abandoned the wedding festivities and gathered around her. No one paid attention to the wedding while she alone spoke. Though the Shah had ordered her execution, and

20 در این امر بهائی نیز قرّة العین بود در نهایت فصاحت و بلاغت ابیات و آثار قلم او موجود است جمیع فصحای شرق او را توصیف نمودند چنان سطوقی داشت که در مباحثه با علما همیشه غالب بود جرأت مباحثه با او نداشتند چون مروج این امر بود حکومت او را حبس و اذیت نمود ولی او ابداً ساکت نشد در حبس فریاد میزد و نفوس را هدایت میکرد عاقبت حکم بقتل او دادند او در نهایت شجاعت ابداً فتور نیاورد در خانه والی شهر حبس بود از قضا در آنجا عروسی بود و اسباب عیش و طرب و ساز و نغمه و آواز و اکل و شرب جمیع مهیا لکن قرّة العین چنان زبانی گشود که جمیع

although she had never adorned herself in her lifetime, on that day she adorned herself, which astonished everyone. When asked why, she replied, "This is my wedding day." With perfect dignity and composure she went to that garden. While all were saying she would be killed, she continued to proclaim, "I am that trumpet-call mentioned in the Gospel!" In this state, they martyred her in the garden and cast her into a well.

اسباب عیش و عشرت را گذارده دور او جمع شدند کسی اعتنائی بعروسی ننمود و او تنها ناطق بود با آنکه شاه حکم بقتل او نمود او با آنکه در عمر خود زینت نمیکرد آرزو خود را زینت نمود همه حیران ماندند باو گفتند چه میکنی گفت عروسی من است در نهایت وقار و سکون بآن باغ رفت همه میگفتند او را میکشند ولی او همان نحو فریاد میزد که آن صوت صافور که در انجیل است منم با این حالت در باغ او را شهید کرده بچاه انداختند

- 21 In brief, there are many such teachings, and the purpose and foundation of all divine religions is one: love and unity among mankind. Likewise, philosophers and all well-wishers of humanity have promoted the unity of humankind and universal peace. Therefore, we must strive to spread this unity and peace among all humanity.

21 مختصر اینست که از این تعالیم بسیار است و مقصد و اساس ادیان الهی یکیست و آن محبت و اتحاد بین نوع انسان است و همچنین فلاسفه و جمیع خیرخواهان نوع بشر مروج وحدت عالم انسانی و صلح عمومی بوده‌اند لهذا ما باید بکوشیم تا این وحدت و صلح بین عموم بشر منتشر شود

BRL_ATE#206x, STAB#131x, ADMS#109

BRL_DAK#0824, MAS5.247x, KHF.255, KHAB.428 (430), KHTB3.095

ABU2097

Words to Mr Herrigel, spoken at Ritz Hotel on 1913-Apr-15 in Budapest

Mr Herrigel asked how they should conduct the meetings in Stuttgart. He answered:

"Gather once a week in a public meeting. Before the meeting opens, one must read a prayer or supplication from Baha'u'llah. Afterward they may sing together an anthem or a song. This is optional. They may do it or not. According to their tastes. Then some one may give an address, on some Baha'i subjects. Then they may read Tablets or extracts from the writings of Baha'u'llah such as the hidden words, Tarazat etc. or the news or letters received from other Baha'i Centers. Then with another supplication they may close the meeting. The object is: let the meeting be spiritual and productive of unity and harmony, so that when you leave the meeting you may feel much better than when you entered it. Let the meetings be as formless as possible. Crystallization of forms will kill the spirit. Let simplicity, naturalness, beauty of ideas, love and fellowship emanate from your meetings. The mother of all the

questions is to promote the Cause and spread the Teachings.”

DAS.1913-04-15

ABU2357

Words to Mr and Mrs Stark and Mr Moore, spoken at Ritz Hotel on 1913-Apr-15 in Budapest

“The Cause will spread very much in this country. Blessed souls shall arise to serve the Baha’i revelation. They will be the means of the happiness of your hearts. The banner of the Cause shall be unfurled over the cities of Hungary. For the present those amongst you who are interested in the Cause, gather together once a week, read the Tablets of Baha’u’llah, speak on the Cause and whenever you find a thirsty soul, offer him the cup of this salubrious water. Rest ye assured that Baha’u’llah shall confirm you and you shall be assisted by God in this work!”

Mr Stark asked the Master what books he can translate in Hungarian so that he may print and spread them amongst the reading public. He said:-

“Translate the hidden words, the words of Paradise, Tajalleyat, Tarazat, the Baha’i proof[s] and other small pamphlets containing short historical accounts.”

DAS.1913-04-15

AB12861

Cablegram

To: Ali-Kuli Khan

Date: 1913-Apr-16

MCNUTT REPENTED FROM VIOLATION OF COVENANT
BUT WAS NOT AWAKENED. AWAKEN THE BAHAIS.
ABBAS

AOTY.116

ABU1601*Words spoken on 1913-Apr-16 in Budapest*

- ¹ Some of their teachings are close to this Cause, but the Cause of God encompasses all divine matters and possesses the requirements and needs of different nations and peoples. Moreover, these divine teachings are accompanied by a mysterious power and unmistakable confirmation, one after another - this power and confirmation being specific to the Religion of God and the Word of God. It transforms hearts, causes the improvement of the character of all, and brings about unity among peoples and parties of every land and region. It unifies diverse groups in such a way that they give their lives for one another, and raises them to such heights that their abasement is transformed into eternal glory and their effects remain permanent and lasting in all divine worlds, even in the world of dust.
- ² In the Qur'an one verse was revealed stating "Pilgrimage to the House is a duty unto God for mankind." See how many millions of souls from distant lands and different sects gather each year under the shade of this blessed word for pilgrimage. In the earthly world this is one example and sign of the influence and penetration of the divine word in the worlds of intellects and souls and the purification of hearts and thoughts, the like of which cannot be seen in any assembly or gathering, and such results and effects are not achieved through other means.

MHMD2.313-314

¹ بعضی از تعالیشان باین امر نزدیک است ولی امرالله جامع جمیع مسائل الهیه است و دارای لوازم و مایحتاج امم و ملل مختلفه و علاوه این تعالیم الهیه را یک قوه غیبی و تأیید لاریبی پی در پی است که این قوه و تأیید مخصوص دین الله و کلمه الله است مقلب قلوب است سبب تحسین اخلاق عموم است و علت اتحاد و اقوام و احزاب هر مرز و بوم طوائف متنوعه را چنان متحد و متفق نماید که جان در ره یکدیگر دهند و باوچی رسانند که ذلّیشان بعزت ابدیه مبدل نماید و در جمیع عوالم الهیه آثارشان باقی و دائم ماند

² حتّی در عالم خاک در قرآن یک آیه نازل شد که "لله على الناس حج على البيت" به بینید سالی چند میلیون نفوس در ظلّ این کلمه مبارکه از ممالک بعیده و فرق مختلفه برای حج جمع میشوند در عالم تراب این یک نمونه و آیتی از تأثیر و نفوذ کلمه الهیه در عوالم عقول و انفس و تزکیه قلوب و تصفیه صدورات است که نظیر آن در هیچ انجمن و مجمعی دیده نشود و اینگونه نتایج و تأثیرات از سائر امور حاصل نگردد

BDA2.242

ABU3699*Words spoken on 1913-Apr-17 in Budapest*

- ¹ What a devoted and blessed woman [Aseyeh Allen]! She is always engaged in serving and teaching the Cause. Although her husband is not a Bahaí, he loves her and supports her in the services she renders to the Cause of God. I say this notwithstanding the fact that he took a second wife - an act that drew the objections of other believers, who insisted that I cease all contact with them, remarking to me that paying

¹ چه مؤمنه مقدّسه‌ای است همیشه بخدمت و تبلیغ امر مشغول است شوهرش با آنکه بهائی نیست در خدمات امر الله با او همراه است و او را دوست دارد با آنکه زنی دیگر گرفته بود و باینجهت احبّا بر آنها اعتراض مینمودند و باصرار از من میخواستند که بابیشان اعتنا نشود و می گفتند اعتنای بانان منافی عرّ امر است و

them any mind would endanger the glory of the Cause. It is not forbidden for a man to have two wives, but since it is difficult to treat them both equally, a fair and pious person will not choose to have two wives.

- 2 My meaning is that the servants of the Cause cannot be cast out for such matters as these. Aseyeh now holds gatherings dedicated to teaching the Cause, and has sent strands from the hair of her children as a token of remembrance from her days in the Holy Land.

MHMD2.314-315

حالآنکه دو عیال منع نیست ولی چون تعدیل مشکل است لهذا شخص منصف متدین راضی بداشتن دو عیال نمیشود

2 مقصود اینست که برای این امور نمیتوان نفوس خادمه را ترک نمود حال آسیه محافل تبلیغ دارد مویهای اطفالش را فرستاده که اینها یادگار آستان مبارک است

BDA2.243

ABU0914

Words spoken on 1913-Apr-17 in Budapest

- 1 There are three types of freedom.

1 آزادی سه قسم است

- 2 There is a divine freedom, and this is peculiar unto the Essence of the Creator; for He is absolutely free. In no respect, nor in any of His modes or attributes, can any soul constrain Him. By His sovereign and unrestricted Will, in every age the sacred laws have been renewed, and the subsidiary ordinances, according to the exigencies of each time, have been changed. This station is made manifest in the world of creation through the appearance of the Dayspring of the Cause and the Manifestation of His knowledge and will. Thus doth the Ancient Beauty—glorified be His Most Great Name—declare: "Were He to pronounce concerning water the decree of wine, it is not for anyone to say, 'Why?' or 'Wherefore?'"

2 یک آزادی الهیست که آن مخصوص ذات باریست چه که اوست آزاد مطلق در هیچ شأنی از شئون کسی او را مجبور نمیتواند نمود بارادهء مطلقهء او هر عصری شرایع مقدسه تجدید یافت و احکام متفرعه باقتضای هر زمانی تبدیل شد و این مقام بظهور مطلع امر و مظهر علم و ارادهء او در عالم امکان ظاهر میشود (چنانچه جمال قدم جل اسمہ الاعظم میفرماید انه لو یحکم علی الماء حکم الخمر لیس لأحد ان یقول لم و بم)

- 3 The second is the political freedom of Europeans, which leaves the individual free to do whatsoever he desires as long as his action does not harm his neighbour. This is natural freedom, and its greatest expression is seen in the animal world. Observe these birds and notice with what freedom they live. However much man may try, he can never be as free as an animal, because the existence of order acts as an impediment to freedom.

3 یک آزادی سیاسی اروپائیست که انسان هر چه میخواهد میکند بشرطیکه بدیگری ضرری نرساند این حریت طبیعی است و اعظم درجهء آن در عالم حیوان است این شأن حیوان است این طيور را می بینید که بجه آزادی زندگانی مینمایند انسان هر چه بکند نمیتواند بقدر حیوان آزاد باشد زیرا نظام مانع آزادی تام تمامست

- 4 The third freedom is that which is born of obedience to the laws and ordinances of the Almighty. This is the freedom of the human world, where man severs his affections from all things. When he does so, he becomes immune to all hardship and sorrow. Wealth or material power will not deflect him from

4 اما آزادی سوم در تحت سنن و احکام الهیه است این حریت عالم انسانیت است که چون در ظل کلمه الله تربیت شود قطع علاقهء قلبی از جمیع اشیاء میکند از جمیع مشقات و احزان آسوده نه ثروت

moderation and fairness, neither will poverty or need inhibit him from showing forth happiness and tranquillity. The more the conscience of man develops, the more will his heart be free and his soul attain unto happiness.

- 5 In the religion of God, there is freedom of thought because God, alone, controls the human conscience, but this freedom should not go beyond courtesy. In the religion of God, there is no freedom of action outside the law of God. Man may not transgress this law, even though no harm is inflicted on one's neighbour. This is because the purpose of Divine law is the education of all – others as well as oneself – and, in the sight of God, the harm done to one individual or to his neighbour is the same and is reprehensible in both cases.

- 6 Hearts must possess the fear of God. Man should endeavour to avoid that which is abhorrent unto God. Therefore, the freedom that the laws of Europe offer to the individual does not exist in the law of God. Freedom of thought should not transgress the bounds of courtesy, and actions, likewise, should be governed by the fear of God and the desire to seek His good pleasure.

BSW#15.23x, MHMD2.315-316

و قدرت ظاهره او را اعتدال و عدل مانع شود و نه فقر و فاقه از سرور و سکون باز دارد هر قدر انسان وجدانش بیشتر ترقی می کند قلبش آزادتر میشود و روحش مستبشرتر

- 5 در دین الله حریت افکار هست زیرا هیچکس حاکم بر وجدان نیست غیر از خدا ولی بدرجهائی که خارج از آداب نباشد اما در دین الله حریت اعمال نیست از قانون الهی انسان نمی تواند تجاوز نماید و لو ضرری بغیر نرساند چه که مقصود از قانون الهی تربیت وجود خود و غیر خود است زیرا عندالله ضرر غیر و خود یکسانست هر دو مذموم است

- 6 باید در قلوب خشیه الله باشد انسان باید آنچه را عندالله مذموم است مرتکب نشود لذا آن حریت اعمالیکه در قانون اروپاست در دیانت الهیه نیست و اما حریت افکار باید از آداب تجاوز نکند و اعمال مقرون به خشیه الله و رضای الهی باشد امیدوارم شماها سبب روشنائی این ممالک گردید و وسیله تعدیل اخلاق نفوس شوید

PYB#100 p.07, MAS5.017, BDA2.243-244

AB05017

To: prayer recorded at the request of Mr Moore, in Budapest

Date: 1913-Apr-18

- 1 O my God, my God! I beseech Thee with a heart pulsating with Thy love, and I call upon Thee in the depths of night. O my God! Aid me through Thy grace and mercy, and cause me to speak Thy praise amongst Thy creation.
- 2 My God, my God! These are servants who have turned toward the right hand of Thy favor, who have gathered together and been attracted by Thy call, and who have acknowledged Thy oneness. Lord! Make them signs of Thy mercy among Thy creation and banners of Thy bounty amidst Thy servants.
- 3 Lord, Lord! Send down upon them Thy blessing, illumine their hearts with the lights of Thy knowledge, expand their breasts with the signs of Thy holy might, and make them radiant lamps

- 1 الهی الهی اتی اتضرع الیک بقلب خافق بحبتک و ادعوک فی جنح اللیلالی یا الهی ادرکنی بفضلک و رحمتک و انطقنی بثناءک بین خلقک

- 2 الهی الهی هؤلاء عباد توجّهوا الی یمین عنایتک واجتمعوا و انجذبوا لندائک و اقروا بوحداپیتک رب اجعلهم آیات رحمتک بین خلقک و ریایات موهبتک بین عبادک

- 3 ربّ ربّ انزل علیم برکتک و نور قلوبهم بأنوار معرفتک و اشرح صدورهم بآیات عزّ قدسک

with the light of Thy love. Verily, Thou art the Generous, the Merciful.

- 4 Lord, Lord! This is a city wherein the great ones among Thy servants and the prominent ones of the land have gathered. Guide them to the straight path, delight their eyes with beholding Thy manifest light, and make them servants of human unity, raising the banners of the most great bounty between earth and heaven, striving for peace and reconciliation, seeking everlasting glory for all mankind. Verily, Thou art the Generous, Thou art the Merciful, Thou art the Great One.

BBBD.206, DAS.1913-04-18

و اجعلهم سرجاً لامعة بنور محبتك انك انت
الكریم الرحیم

4 ربّ ربّ هذه مدينة اجتمعت فيها عظماء العباد
و كبراء من في البلاد اهدهم الى صراط المستقيم
و قرّ اعينهم بمشاهدة نورك المبين و اجعلهم
خادمين لوحدة الانسانية ناشرين الوية الموهبة
الكبرى بين الأرض و السماء ساعين في الصلح
و الصلاح طالبين لعة الأبدية للأنام انك انت
الكریم انك انت الرحيم انك انت العظيم

AMK.279-279a, BBBD.205, YHA2.893,
NJB_v12#06 p.127

ABU3708

Words spoken at Grand Hotel on 1913-Apr-19 in Vienna

- 1 Your love is the reason I have come here. I have come to see you, not to go on leisurely excursions, for we are in search of people, and wherever we find them, it brings us matchless joy. We hope that this meeting with us will yield results that shall illumine the hearts and irradiate the souls with the light of supreme guidance.
- 2 Thereby may every eye be brightened and every heart attain everlasting joy and bliss; thereby may all come together, with tranquil souls and well-assured hearts, beneath the shade of the pavilion of the oneness of humanity; and thereby may eternal peace, harmony, welfare, and prosperity be realized on earth, for we are all the members of humankind - all the servants of one loving God.

MHMD2.320

1 محبت شما سبب آمدن من اینجا شد من برای
دیدن شما آمدم نه برای سیر و سیاحت زیرا
ما طالب انسانیم هر جا انسانی می بینیم سرور و
انبساط دیگر می یابیم امیدواریم ازین ملاقات ما
نتیجهی حاصل شود که سبب روشنی قلوب
و نورانیت نفوس بنور هدایت کبری گردد

2 تا چشمها روشن شود قلبها سرور و حبور سرمدی
جوید جمیع در ظلّ خیمه وحدت عالم انسانی
راحت جان و اطمینان قلب و وجدان یابند و
در جهان صلح و آشتی آسایش و سعادت ابدی
حاصل نمایند زیرا کل انسانند و جمیع بندگان یک
خداوند مهربان

BDA2.246

ABU2544*Words to visitors, spoken at Grand Hotel on 1913-Apr-19 in Vienna*

- ¹ The Persians, the Austrians, the Germans, the French, the Italian and the English people belong to one common stock of Aryan race. Originally this sturdy race lived along the river of Ganges in India. This people grew rapidly in number and strength. Having become too numerous they migrated to the plateau of Iran (Persia). From the tableland of Iran a second migration was set in motion toward Caucasus. After many ages of expansion, the third migration started westward. Then a stream of migration at various periods flowed toward Europe, each one inhabiting a portion of the land. Lack of intercourse and communication created differences of language and customs. Little by little they were more and more estranged from each other.

¹ از کنار نهر گنگا از هند بلران رفتند و پس از کثرت و تعدد قبائل بعضی رد بقفقاز نمودند و از آنجا منتشر در اروپا گشتند و بتدریج السن آنها مختلف شد و شعب و فرق ایشان زیاد گردید و به سبب آب و هوای هر اقلیمی الوان متفاوت گشت

- ² No my hope is this: Just as originally these various nations belonged to one family; may they again return to their primal unity. Formerly they were one as regards to their physical life; may they become united in this age in their spiritual life.

² حال امیدواریم چنانچه اوّل یک عائله بودند دوباره الفت و ارتباط یابند اگر اوّل از حیث جسم خویش و پیوند بودند حال از حیث روح و فوآءد متحد گردند

DAS.1913-04-19, MHMD2.320

BDA2.247

ABU0763*Words to a visitor, spoken at Grand Hotel on 1913-Apr-20 in Vienna*

Someone said: "I have been told that the objects of the Baha'i movement and the Theosophical Society are one and the same. If so, why should there be two names, two distinct organizations, two modes of expression?"

The Master: "Well said. You have brought up a good point. According to our faith whosoever investigates independently the reality, he is a Baha'i, although he may not know this himself. We do not desire to add another name or word to the already many names. Our aim is to spread the knowledge of reality, and diffuse the fragrance of the rose. Because there are two or many roses of the same color and perfume, can we say that one of them is not necessary? Let us have all the sweet roses we can get. We can never have enough roses. Can we?"

“Besides this, the Baha’i movement is not an organization. It is the fresh Breeze of the Garden of God. You can never organize the Baha’i Cause. It cannot be located in one single place or centered in one individual. The Baha’i movement is the spirit of this age. It is everywhere. It has no geographical limits. It is the essence of all the highest ideals of this century. A person may claim to be a Baha’i or may be known as a Baha’i for all his life and may not know at all what a Baha’i means. Another person may never have heard the name Baha’i and may at the same time practice all the attributes which are necessary to make one a Baha’i. That is why his holiness Christ says, those who are not against us are with us. You must know the tree by its fruits.

“Now, to answer your question from another standpoint, everyone knows that in a seed, there lay enveloped the young plant, the root, the tree, the branches, the blossoms and the fruits. This simple knowledge is however not sufficient. There must needs be a gardener to plant the seed in a pure ground, to water it, to take care of it till it reaches to the stages of fruition. There must needs be the power of the Holy Spirit to put into practice the divine principles. All that his holiness Baha’u’llah has written are today practiced by the Baha’is. More than 20,000 people have sacrificed their lives. One of the principles of Baha’u’llah is universal peace amongst the religions. In the Orient, the religions were inimical towards each other; now through this power they are united.

“In the world of existence every undertaking is dependent upon the realization of three things. First, knowledge. Second, decision. Third, executive power. For example in building this hotel, first the plan was drawn. Second the company approved and decided upon the plan. Third, the capitalists put their money together to build it.

“Again, the Baha’i Cause is an all-inclusive movement. The teachings of all the religions and societies are found here. The Christians, the Jews, the Mohammadans, the Buddhists, the Zoroastrians, the Theosophists, the Freemasons, the Spiritualists, etc etc do find their highest aims in this Cause, while this cannot be applied to other religions, sects and societies. Even the socialists and philosophers find their theories fully developed in this movement.”

DAS.1913-04-20, SW_v05#05 p.067x, SW_v06#15 p.118x

ABU1997*Words to some Theosophists, spoken at Grand Hotel on 1913-Apr-20 in Vienna*

- 1 I was most pleased to present myself in your midst and speak with you; a meeting which believes in the spiritual power; a power which is super-natural and super-intellectual. Therefore I hope that this Theosophical Society may become helped and its members gain victory over the pillars of the world of nature who are the materialists of this age.
- 2 It is evident that today the material philosophers have overcome the religionists. The influence exerted by nature and its admirers is by far greater than the influence wielded by religion and its devotees. Because all the religions are submerged in the sea of dogmas and sacerdotal ritualism. Of course the followers of nature overcome the worshippers of superstitions. But those who are truly spiritual and are immersed in the sea of God's spiritual Graces, they overcome all things.
- 3 Consequently I trust that the darkness of this city may be dispelled through the appearance of the lights of the spirit. Strive! Make ye an effort! and work by day and by night so that a time may soon come when the Continent of Europe is illumined. At present it is very dark and one cannot walk surely and steadfastly.
- 1 من بسیار مسرورم از اینکه در این انجمن حاضر شدم این انجمنیست که اعضایش معتقد بروحانیاتند و طالب عالمی فوق مادیات لهذا امیدم چنان است که موفق بآن شوید که بر عالم طبیعت و رؤسای آن که خود را فلاسفه نامند غالب گردید
- 2 امروز طبیعت بر دیانت غلبه نموده زیرا اهل ادیان غرق در تقلیدند و مادیین غرق عالم طبیعت البته طبیعت بر تقلید غلبه مینماید اما کسانی که روحانیتند و مستغرق فیوضات رحمانی بر کل غالبند لهذا امیدوارم انوار روحانیت بر این شهر بتابد ظلمات طبیعت زائل شود
- 3 البته شما بکوشید و یقین بدانید که وقتی آید که اروپا انوار روشن گردد حال که ظلمات تعصبات و تقلید و شئون مادی احاطه نموده بلی چون قواء بشریه از عهده بر نیاید قوه روح القدس باید تا کشف حقیقت نماید و حجاب تعصب و تقلید را بسوزاند و ظلمات طبیعت را زائل کند زیرا حقیقت یکپست و آن را تعدد و اختلافی نیست

DAS.1913-04-20, MHMD2.322-323

BDA2.248-249

ABU1498*Words to a visitor, spoken at Grand Hotel on 1913-Apr-20 in Vienna*

- 1 Some one asked that he has read in the literature of the Baha'is that they believe Baha'u'llah is the Father. What do you mean by this?
- 2 "By the Father we mean the Educator. Just as the Father is tender to his children, likewise, the instructor teaches them. The function of the Father and the Educator is the same. The father gives the material life, the Educator gives the mental
- 1 (از معنی معلم و پدر آسمانی سؤال نمودند فرمودند)
- 2 معلم یعنی مربی حقیقی که مظهر صفات الهیه است و یکی از صفات او صفت ربوبیت است و از جمله صفات حق سبحانه و تعالی ابوت است

and the spiritual life. Therefore when we say Baha'u'llah is the Father, we mean he is an Educator - an spiritual Educator - or in other words, he is the Manifestation of divine attributes. Moreover as one of the perfect qualities of the Divinity is Fatherhood, therefore we give him the title of the Father; because the Manifestation of God is like unto a clear mirror in which is reflected the rays of the Sun of Reality and one of these rays is Fatherhood. Generally, there are three kinds of teachers. Firstly, there is the teacher of the children in the Educational Institutions, from Kindergarten school to the University. They are all teachers in various degrees.

- 3 Secondly, in philosophy a Teacher means a person who has studied all the sciences and arts, has become well-established in all the branches of human endeavours and is unique and peerless in his age. According to oriental history there have come in the past two Teachers in philosophy. The first one is Aristotle who was well-versed in all the sciences and accomplishments of his time. The second teacher was Farabi who announced that he is the second teacher. The King ordered the organization of an Academy of learned men and Farabi was examined by the master of every branch of Knowledge. Not only he demonstrated that he knows as much as they know, but he established his superiority over them. Even he was examined in musical art of his time and displayed his marvellous versatility and many sidedness. Then the Academy unanimously voted to give him the most coveted title of the teacher. Avicenna also in his time claimed to be the third teacher. Consequently the Academy of the thinkers of the age was formed. At the time of examination he showed his almost miraculous knowledge in every branch and easily established his superiority over all the rest. When the hour for the musical examination came around he was found that his Knowledge of music is only equal to the musician and not superior. After much consultation they did not confer upon him the title of Teacher, because in one of the branches of Arts he had an equal, therefore they gave him the title of Ra'is (Chief).

- 4 Thirdly, according to the religions and spiritual terminology which is our way of expression a "teacher" is the Center of the divine lights, so we say Christ was a Teacher of men. By the word "Teacher" we mean, the perfect source of universal virtues in the world of humanity."

DAS.1913-04-20, MHMD2.323

چه او مبدء هستی و وجود است و مطلع اسما
و صفات الهیه و مرأتی است که حکایت از
آئینش حقیقت نماید

3 و اما معلم باصطلاح فلاسفه شخصی است که
نظیر ندارد تا حال دو معلم در میان فلاسفه
آمده‌اند یکی ارسطوطالیس که در جمیع فنون
عصر خود ماهر بود و ثانی فارابی که تقریر داد
که من معلم ثانیم چون پادشاه استاد هر فنی از
فنون را حاضر کرد او با جمیع مقابل می نمود حتی
با اول معلم موسیقی و بر همه غالب آمد آنوقت
لقب معلم ثانی باو داده شد ثالث ابن سینا بود
که چنین انجن هم در زمان او تشکیل گشت او
بر جمیع غالب شد مگر بر معلم موسیقی که مثل از
بود لهذا لقب معلمی باو ندادند ولی او را رئیس
گفتند چه که در علم موسیقی نظیر داشت این
اصطلاحات فلاسفه است

4 اما باصطلاح ما مسیح معلم بود یعنی مرکز انوار
الهی مانند آئینه ای که در نهایت صفا و حاکی از
انوار شمس است مقصد ما از معلم اینست که
مظهر الهی مرکز کمالات عمومیه در عالم انسانی
است و واسطه عظمی بین خالق و خلق

BDA2.249

ABU1789*Words to Mr Herrigel, spoken at Grand Hotel on 1913-Apr-20 in Vienna*

Mr Herrigel said that he has translated Our Beloved's address in the Jewish Synagogue of San-Francisco into German and expects to read it in a public meeting. The Master said:- See that the address is published in a German newspaper and also in a pamphlet. This address is very useful for the Christians, because some of the Ministers have secretly spread the rumor that the Baha'is are the enemies of Christ. Now they will see that in the Jewish Synagogue we have established the validity of Jesus Christ. We are the lovers of Christ.

If today the populace take hold of a thousand average ministers of the Gospel and bringing them in the public square address them: 'you must either deny Christ or you will be killed.' I wonder how many of them will remain firm! When Napoleon wanted to marry again, he applied to the Pope for permission. The pope said 'it is impossible'. Then Napoleon put him in prison. Not being able to stand the ignominy of prison he issued the permission.

But on the other hand, if they take us to the square and with the sword of execution over our head command us to state that Christ was only the prophet of God and then be free we will cry out: Verily, Christ was the Word of God and the Spirit of God. We will most joyfully give up our lives for Christ.

DAS.1913-04-20

ABU2003*Words to Mr Herrigel, spoken at Grand Hotel on 1913-Apr-20 in Vienna*

The City of Vienna will become a center for the Cause of God. Only after my departure the friends must not remain inactive. They must work with greater zeal and enthusiasm. They must not say: Now that 'Abdu'l-Baha is gone let us take a rest first, and then work. There is no such a thing as rest in the Baha'i Cause in its present stage. Ceaseless activity, continuous teaching must be our watchword.

شماها باید از استکارت باین حدود بیائید و بنشر
نفحات الله پردازید و رسائل امریه بتیاسفیا و
نفوس طالبه بدهید زیرا اینجا مرکز مهمی است
نفوس مستعده یافت میشوند

BDA2.249

Every Baha'i must become a trumpet of the Cause. All the ears must become filled with its voice. What is the use of a voiceless Trumpet? A Baha'i must be a sweet-fragrant rose, diffusing the perfume all around. This period must be dedicated to the promotion of the principles of Baha'u'llah!

You must be exceedingly kind to the Theosophists. When you meet them, tell them that they are freed from blind dogmas, they are investigating the Reality, that they are very near to the Baha'i Cause. From time to time the believers of Stuttgart must come to Wien and give addresses on the Revelation.

Last night I observed spiritual motion and ecstasy in the Theosophical Society. They were very alive.

DAS.1913-04-20, MHMD2.324

ABU3019

Words to Sepahdar Azam, spoken at Grand Hotel on 1913-Apr-20 in Vienna

After the ascent of Baha'u'llah I was all alone. Enemies within and enemies without have attacked me and thousand difficulties surrounded me.

But my confidence and trust was in him, because during the days of his life he explicitly promised me that he will assist me always. I heard this promise from his own lips. Therefore I knew that under all circumstances I will be confirmed and all the enemies will be defeated.

DAS.1913-04-20

ABU3390

Words to the secretary of Sepahdar Azam, spoken at Hotel Imperial on 1913-Apr-20 in Vienna

When you return to Persia, give my greeting to the green mountains and rolling valleys, to the singing nightingales and the cooling springs, to the fragrant rose-gardens and the fresh breeze of Persia. I love them all. Remember me to them.

DAS.1913-04-20

ABU1476

Public address at Theosophical Society given on 1913-Apr-21 in Vienna

The Glory of the world of humanity is not through the body. This is the honor of the animal world; but the Glory of man comes through the Spirit. Spirit quickens and regenerates humankind and not the body. Spirit draws man near unto God and not the body. Spirit is the discoverer of the realities of phenomena and not the body. Spirit establishes love and amity and not the body. Spirit will usher in the era of Peace and Salvation and not the body. Spirit attracts the hearts together and not the body. Spirit has drawn me to Vienna so that I may associate with you and not the body. I am an Eastener and you are from the West. It is the power of the Spirit that has gathered us together. It is the Spirit that gives wings to man so that he may soar in the immensity of God's Kingdom. It is the Spirit that is the Collective Center of all the perfections. Take away the spirit from man and he is an animal...

O Thou Kind God! The members of this Society have turned their faces toward Thee. They are begging to receive the lights from Thy Most Great Guidance. They enjoy spiritual susceptibilities. O God! Quicken the spirits! Extend the horizon of their thoughts. Bestow upon them the Power of the Kingdom! Confer upon them the Confirmations of the Holy Spirit! O God! Endear these souls and give unto them merciful powers, so that they may illumine this country with Thy Light! May they resuscitate these dead bodies! May they cause the disappearance of the darkness of nature through the rays of Thy Sun! O God! Assist these souls and deliver them from the darkness of nature. Clothe them with the heavenly body

and surround them with spiritual Forces. Verily Thou art the Generous and the Mighty.

DAS.1913-04-21

AB11155

To: prayer for Frau Prof. Thern, in Vienna

Date: 1913-Apr-21

O God! Through the effusions of the cloud of bounty, transform this assemblage into a rose garden and meadow, that they may be delivered from waiting, witness the lights of the Sun of Truth, receive tidings from the invisible realm, and discover the mysteries of the concealed world. Thou art the Guide.

DAS.1913-04-21

ABU0878

Interview with reporter from "Die Leit", Grand Hotel in Vienna, 1913-Apr-22

This morning a reporter from "Die Zeit" called on the Beloved and asked many questions and received satisfying answers. As the Master has spoken in this City only to the Theosophists the reporter asked whether he is the leader of this Society?

A.B. We are Baha'is but on certain questions we find ourselves in agreement with the Theosophists.

Reporter: In which part of the world this Cause is more spread?

A.B. In Persia, although there are many of them in America.

Reporter: Is this a Mohamadan Sect?

A.B. This movement is neither a Sect nor a Mohamadan denomination. It is the religion of love and brotherhood toward all humanity.

R. I have read the principles of your movement and find everything in it reasonable.

A.B. In these parts no one as yet is completely informed of the Baha'i Cause. If a person learns all the teachings of Baha'u'llah he will acknowledge that they are the spirit of this age, the light of this century.

Rep. Are there Baha'is all over the world?

A.B. Yes.

Rep. Where do you come from?

A.B. I come now from Budapest. I have been in America where I have travelled through many large cities and spoke in many churches. After nearly 8 months, returning from California to N.Y. I sailed for Liverpool. Then London, Bristol, Edinburgh, Paris, Stuttgart, Morgentheim, Budapest and now in your delightful city.

Rep. You are wonderful to travel so much at this age!

A.B. The power of God assists me.

Rep. How long are you going to stay here?

A.B. I will leave for Paris in a day or two.

Rep. Do you find many people are interested in your Cause.

A.B. Now it is the beginning of this movement in Europe but it will soon spread to all parts.

Rep. How long have you been travelling for the propagation of your principles?

A.B. It is now 2 yrs and half.

Rep. Will you tell me something about your teachings?

Then the Master told him how previous to the coming of Baha'u'llah, darkness and ignorance prevailed amongst the religions and nations of the East, how Baha'u'llah like unto a glorious sun appeared and established certain teachings. Then he enumerated these principles, 1st Investigation of Reality. 2d the oneness of the world of humanity, 3d Religion must be the Cause of love and Amity. 4th Religion must be in accord with science and reason. 5th Universal Peace. 6th Economic plan. 7th Equality of man and woman etc.

Then he gave him an exposition of natural and divine civilization. The reporter asked a question about the American people. The Master answered:- They are very progressive and well-established in modern civilization. They are the investigators of Reality and are thirsty for every salubrious water. They have a vast and unlimited continent capable of undreamed development. They are ever pushing forward. One must move

and push and be alert and active in America, otherwise it is not his place.” The reporter smiled and said: “how well you understand them.”

DAS.1913-04-22

ABU2621

Words to a woman questioner, spoken at Grand Hotel on 1913-Apr-22 in Vienna

“How should we gain eternal happiness?”

Answer:- You must enter in the Kingdom of Abha. In the Kingdom of Abha, there is light upon light. The darkness of sorrow and pain is banished forever from that region. His Holiness Baha'u'llah today has opened the Doors of the Kingdom and people are receiving vision of that far-off palace of happiness. They are made so happy that they sing and dance under the sword. Eternal happiness is all-inclusive. In it is embraced material happiness. This world is like unto ant-houses. Have you ever observed how the ants are ever busy to gather provisions, sometimes carrying heavier loads than themselves? But once in a while some of these ants grow wings and soar away. I hope you will be like them.”

DAS.1913-04-22

ABU2824

Words spoken on 1913-Apr-22 in Vienna

- | | |
|--|--|
| <p>1 The distinction of man lies in spirituality and divine civilization, in eternal confidence and joy, and this station is attained through entering the Kingdom of God and through practicing the divine teachings.</p> | <p>1 امتیاز انسان در روحانیت و مدنیت الهیه است در اطمینان و سرور سرمدیست و ایستقام بدخول در ملکوت الله حاصل شود و بعمل بتعالیم رحمانیه</p> |
| <p>2 When these perfections shine forth like brilliant lights from the horizon of the soul and such joy and spirituality are attained, every joy and perfection is in the shadow of compulsion.</p> | <p>2 چون این کلمات مانند انوار ساطعه از افق جان جلوه نمایند و اینگونه سرور و روحانیت حاصل گردد هر سرور و کمالی در ظل مجبور</p> |

- 3 I must return to the East, therefore tonight I will both speak to you about the divine teachings and bid you farewell.

MHMD2.326-327

BDA2.251

ABU2704

Words to two Theosophists spoken at Grand Hotel on 1913-Apr-23 in Vienna

Question/topic: What kind of progress will we make in the future?

- 1 There are two kinds of progress: Spiritual progress and material progress. Material progress is temporal and vanishing, for no matter how much man may advance, his body shall at last become subject to death. But there is no limit to spiritual progress and its results are infinite and glorious. For you, therefore, I desire this spiritual progress which is eternal!
- 2 Material progress, regardless of how much one advances, does not yield complete comfort and joy, and its effects are erased and forgotten. But spiritual progress is the cause of eternal joy and the source of education and protection of the human world and everlasting happiness for humankind. And assistance and protection of souls is necessary in both the material and spiritual worlds.

DAS.1913-04-23, MHMD2.328x

BDA2.256x

ABU1580

Words spoken at Grand Hotel on 1913-Apr-23 in Vienna

Question/topic: How can I better assist the world?

Assistance is of two kinds:- Material assistance and spiritual assistance. Material assistance is limited to one locality and place but spiritual assistance is measureless. However if a person is enabled to render assistance in both ways, then, it is light upon light. But if he cannot render material assistance he must not feel sad, because he is not responsible. You must not feel unhappy, because you are not rich. Strive in order to assist the world spiritually.

BDA2.256x

Consider how many souls have assisted the community with millions yet its result has not been widespread, but those souls who have arisen to guide the people spiritually, their results are unlimited. Therefore make ye an effort to gain this power. In what way will you gain this power? By entrance in the Kingdom of Baha'u'llah. Then ye shall be surrounded with invisible Confirmations. There are many women in Persia who have no worldly possession whatever, but they render spiritual assistance to the people. You must likewise make an effort so that you may guide and educate the souls spiritually.

Do not attach your hearts to the worldly possessions. Attachments alloys happiness. There are some people who dream that if they had 10 thousand dollars they would be happy; but they do not know that those who have already 10,000 dollars are unhappy and are sad because they do not have 100,000 dollars and so on. If you want to be happy, attach your hearts to nothing. Be ye free, so that ye may be always joyful. Attach your hearts to spiritual principles. They are the divine virtues, heavenly perfections, the knowledge of God, the Love of God and the attractions of the Spirit.

DAS.1913-04-23, MHMD2.328-329x

ABU3695

Words to two Theosophists spoken at Grand Hotel on 1913-Apr-23 in Vienna

- 1 The Master's visitors then asked Him, 'How might we acquire this power?' He replied: 1 (عرض کردند این قوه را چگونه تحصیل کنیم فرمودند)
- 2 Enter into the Kingdom of Baha'u'llah, that you may be aided in every respect. In Persia, there are women who are entirely bereft of wealth, yet they devote the utmost effort to imparting spiritual guidance and assistance. I hope that you, too, will strive in this way, that you may train and guide both others and your own selves. 2 در ملکوت بهاء الله داخل شوید تا از هر جهت مؤید گردید در ایران نسائی هستند که هیچ ثروت ندارند اما در هدایت و اعانت روحانی نهایت سعی دارند امیدوارم شما هم بکوشید تا سبب هدایت و تربیت خود و خلق شوید
- 3 The happiness of humanity consists in the severance of their minds and hearts from all attachments and affections. Viewed in this light, should a person lack so much as a single cent to his name, he would be glad regardless, and without this detachment, all the world's riches and sovereignty would never bring him happiness. Now imagine that you had been born a hundred years ago! Do not become attached to this world; 3 اما سرور انسان چون از آزادی فکر و عدم تعلق قلب حاصل شود در اینصورت اگر فلسی نزد او موجود نباشد مسرور است و بدون آن با ثروت دنیا و سلطنت روی زمین مسرور نخواهد بود حال شما همچو تصور کنید که صد سال پیش بدنیا آمده اید تعلق بدنی نداشته باشید این تعلقات

such attachments befit a child. One must only set one's affections on the outpourings of divine grace, that one may come to personify all perfections, outward and inward alike. Every other affair is limited and fleeting.

- 4 Furthermore, the Cause of Baha'u'llah cannot be compared with any other, for within this Cause are all others included. The followers of every religion, the members of every assemblage, will find the basis of their own cause in this one. It is in this Cause, moreover, that people are reborn and created anew. Through this Cause, falsehood is changed into truth, and ignorance is turned into knowledge; the defiled are purified, and the fearful and agitated become courageous and confident; the dumb are empowered to speak, and the deaf are enabled to hear. Yet these results cannot be brought about by a shift in a person's thought alone. Rather, one's souls must advance day by day; one must promote the oneness of humanity, and enkindle the hearts of humankind with the fire of the love of God.

DAS.1913-04-23, MHMD2.329-330

شأن اطفال است انسان باید تعلّق بفیوضات الهیّه داشته باشد تا جامع کمالات صوری و معنوی گردد و الا شئون و امور سائر محدود و فانیهست

4 و دیگر آنکه امر حضرت بهاء الله را قیاس بامری ننمائید زیرا این امر جامع جمیع امور است اهل هر مذهب و جمعی اساس خود را در این امر می یابند و علاوه این امر نفوس را خلق جدید نماید تولّد ثانویه دهد کذب را بصدق جهل را بعلم مبدّل سازد آلوده را پاک و آسوده نماید خائف و مضطرب را شجاع و مطمئن کند گنگ را گویا گرداند و کر را شنوا نماید نه محض تبدیل فکر است انسان باید روز بروز وجدانش ترقی کند و مروج وحدت عالم انسانی شود بحبّت الله قلوب را مشتعل نماید

BDA2.253-254

ABU3714

Words spoken at Grand Hotel in Vienna, 1913-Apr-23

I wish for you all to become balls of fire, freed from every chain and fetter. This Baha'i Cause is a fountain of healing that purges people of every defilement and wholly purifies them from every attachment. I hope that you will be immersed in this fountain, and obtain a power that shall enable you to guide others aright and instill awareness in them. This is the station I desire for you, that you may enter the Kingdom of God and know eternal peace and happiness. Otherwise, should you become the possessors of all the world's treasures, you would remain afflicted with toil and adversity in the end.

MHMD2.330

من میخواهم شما کره نار شوید و از هر قیدی آزاد این امر بهائی چشمه ایوبی است نفوس را از هر آلائشی پاک کند و از جمیع نقوش پاکیزه و مقدّس دارد امید است در این چشمه غوطه خورید و چنین قوه ای بیاید که نفوس را هدایت کنید و آگاه نمائید من این مقام را از برای شما میخواهم که در ملکوت الهی داخل شوید تا راحت و سروری ابدی یابید ورنه اگر دارای خزائن روی زمین شوید آخر در زحمت و مشقت مانید

BDA2.254

ABU3754*Words spoken at Grand Hotel in Vienna, 1913-Apr-23**Question/topic: How can we enter the Kingdom?*

- 1 It was then asked, 'How can we enter the Kingdom?' The Master replied:
- 2 Enter into the Cause of Baha'u'llah and act in accordance with His counsels. When you have attained to the pinnacle of your development in the Cause of Baha'u'llah, you will see how confirmations are granted you.

1 (عرض کردند چه طور داخل ملکوت گردیم فرمودند)

2 در امر بهاء الله داخل شوید و بموجب وصایایش عمل کنید چون در امر بهاء الله کامل گردید خواهید دید که چگونه تأیید یابید

MHMD2.330

BDA2.254

ABU3672*Words spoken at Grand Hotel in Vienna, 1913-Apr-23*

- 1 [Afterward, certain Persians attained the honour of His presence and were addressed with these blessed words:]
- 2 We came to Europe and found that some Persians – individuals of no significance who are entirely unconcerned with religion or the maintenance of order in this world – stood in opposition to us, and that they even spoke ill of us to the Christians. Even if we failed to become the cause of Persia's glory and prosperity, we have not caused its destruction, nor have we contributed at all to these tumults that have beset it. Still more strange is that those people residing outside of Persia who at first behaved towards us in this way are themselves on bad terms with one another! Indeed, they are all opposed to each other, notwithstanding that what is needed now is for them all to come together, be united in thought, and ponder the question of their own exaltation and salvation. Though their leaders may hold varying opinions, the concourse of Persians must pursue an all-inclusive and spiritual power that will unite them.
- 3 Persia stands in need of this power at present. Observe how the wisest and most knowledgeable of people attest to the importance and greatness of this Cause! For instance, consider Mr Bryan, the American Secretary of State, who has travelled to the East on several occasions and is widely known for his

1 (بعد بعضی از ایرانیان مشرف و باین خطابات مبارکه مخاطب گشتند)

2 باروپا آمدم دیدیم بعضی از اهل ایران یعنی چند نفر غیر مهم که ابداً در بند دیانت و نظام عالم انسانی نیستند با ما مخالفت مینمایند حتی نزد نصاری بد گوئی می کنند با آنکه اگر ما سبب عزت و عمران ایران نشدیم سبب خرابی هم نبودیم و در این انقلابات بهیچوجه مداخله نکردیم عجب تر آنکه آن نفوسی که در خارج ایران بدو با ما این نحو معامله نمودند خود آنها با یکدیگر خوب نبودند بلکه همه با هم ضد و مخالف بودند با وجودیکه حال لازمست جمیع آنها متحد و یکرأی باشند و بفکر عزت و نجات خویش افتند هر چند رؤسا آراء مختلفه دارند ولی هیئت ملت در پی یک قوه جامعۀ معنویہ گیرند که آن قوه ایشانرا جمع کند

3 الآن از برای ایران این قوه لازمست ملاحظه نمائید که عقلاً اقوام و دانایان امم شهادت بر اهمیت و عظمت این امر میدهند مثل مستر بریان وزیر امور خارجه امریکا که مکرر

wisdom. He has explicitly written that the remedy of the Easterners, and in particular the prosperity of the Muslims, consists in their cleaving tenaciously to the Baha'i teachings.† Such is the testimony to the greatness of this Cause given by those who are not even Persian, while the Persians themselves have remained heedless thereof. God has made such a glorious Sun as this to shine from the horizon of the East, and yet the Persians are still fast asleep. How often has perpetual fortune knocked at a person's door, only for him to reject it with all his might!

4 [The Master then gave an account from the early days of Islam:]

5 The children of those very people who at the inception of Islam made the Prophet Muhammad the object of their reproach and persecution became, in no time at all, the caliphs of that same religion. Examples include the descendants of Abu Sufyan and 'Abbas, who, upon aligning themselves with Muhammad and identifying themselves with Islam, attained to a cherished station and began to openly pride themselves on their affiliation with this Cause. So too with the present day, in which the value of this generous bounty that God has given the Persians has yet to become known. Soon will those people vaunt the blessed name of Baha'u'llah in the East and West alike, and swell with pride at the mention of Persia and its people.

MHMD2.330-331

سیاحت ممالک شرق نموده و از عقلاء مشهور است مینویسد صریحاً که علاج شرقیان علی الخصوص نجات مسلمانان در تمسک بتعالیم بهائی است اجنبیان چنین بر عظمت این امر شهادت دهند اما ایرانیان هنوز غافلند خداوند چنین آفتاب عزتی از افق شرق تابان نموده و اهل ایران هنوز در خوابند چه بسیار می شود که دولت ابدی بدرخانه شخصی میاید ولی او بزور رد میکند

4 (بعد شرحی از بدایت اسلام فرمودند که)

5 اولاد همان اشخاصی که در بدو امر حضرت را اذیت و ملامت می نمودند طولی نکشید که با اسم اسلام خلافت یافتند مثل سلاله ابو سفیان و عباس که با اسم حضرت و اطاعت اسلام عزیز شدند علم افتخار بر افراشتند حال هم قدر این الطاف معلوم نیست که خدا چه احسانی بایرانیان فرموده عنقریب آن نفوس با اسم مبارک در شرق و غرب دنیا افتخار نمایند و بنام ایران و ایرانی نخر و مباهات کنند انتهی

BDA2.254-255

ABU0209

Words spoken on 1913-Apr-24 in Vienna

Always gather in your home and remember my words. I too will seek confirmation for you. See what spiritual feelings accomplish - we from Iran and you from Vienna, in but a few days what heartfelt connections were formed that will never be forgotten. My heart is always with you. This earthly body has no significance; what matters is the reality and heart of the human being which must maintain spiritual connection.

MHMD2.333-334

همیشه در خانه مجمع نمائید حرفهای مرا بیاد آرید من هم برای شما طلب تأیید مینمایم به بینید احساسات روحانی چه می کند ما از ایران و شما از وین در ایام قلیله چه تعلقات قلبی حاصل شد که هیچوقت فراموش نمی شود همیشه قلبم با شماست این جسم ترانی حکمی ندارد اصل حقیقت و قلب انسان است که باید ارتباط روحانی داشته باشد

BDA2.252

ABU1066

Words to Baroness Bertha Von Suttner, spoken at Grand Hotel on 1913-Apr-23 in Vienna

Baroness B. Von. Suttner: "I am very grateful for your words of encouragement and inspiration. I have done very little and with less results.

A.B. You have sown the seeds and God shall cause them to grow.

B.S. I hope so.

A.B. I have been looking forward to this visit. While I was in Chicago and Omaha you were there at the same time but it was not destined that we meet each other. I had to come to Austria to pay you a visit."

B.S. I was very sorry that I could not meet you in America for I have always heard of this Movement."

A.B. [O]yes! One of the greatest teachings of Baha'u'llah is as regards international Peace. We must not lose our hope and courage. The beginning of a downpour of rain is only a few drops. In the early dawn the sun rises slowly, giving us here and there a few feeble rays but it is sure that before long it will be stationed in the meridian of its glory. Truly I say the spirit of this age is universal Peace. In each age a great, impelling idea has been born and developed. There has been an age of scholasticism and oratory, another age belonging to the development of philosophy and natural sciences. The last age was the age of freedom and the march of democracy throughout many lands. But this 20th century is the century of the promotion of international Peace, the proclamation of the oneness of the world of humanity, the brotherhood of man, the union of religions, the solidarity of various nations and the universalization of all the great ideas, common to the children of man. All the people are the sheep and God is the real Shepherd of this flock and is Kind to all. This earth is one sphere. These geographical boundaries are made by man, calling one piece of land Austria, another Germany, a third French, a Fourth English and so forth. The dogs in Oriental cities instinctively divide the various quarters amongst themselves and if by chance one of the dogs crosses the boundary of another he will be attacked. But these boundary lines are all imaginary. They have no real existence."

B.S. I had never heard this before. But I suppose those dogs are not aggressive. They are satisfied with their own domain and do not carry fire and sword in their neighbour's home."

A.B. You are right! Aggression is the attribute of man and the ferocious beasts but the domestic animals never fight.”

DAS.1913-04-23

AB03937

To: William Moore, in Budapest

Date: 1913-Apr-23

- 1 O servant of Baha'u'llah and beloved of 'Abdu'l-Baha! Your letter was received and its contents brought great joy. Praise be to God that my journey to Budapest produced results, for souls were attracted to the Abha Kingdom and became enkindled with the fire of the love of God.

1 ای بنده بهاء الله و عزیز عبدالبهاء نامهء تو رسید
مضمون بسیار سبب سرور شد الحمد لله از سفر
من در بوداپست نتیجهئی حاصل شد زیرا نفوسی
منجذب بملکوت ابهی گشتند و مشتعل بنار
محبت الله شدند
- 2 In the days of Christ, eleven souls were attracted through the power of the Holy Spirit, but in nine days blessed souls in Budapest entered the Abha Kingdom. Observe how great is the power of the Abha Kingdom, that at the mere call hearts are attracted and become enkindled with the fire of the love of God. Now that this is so, consider what will happen later.

2 در ایام حضرت مسیح با قوت روح القدس
یازده نفر منجذب شدند و لکن در نه ۹ روز
نفوس مبارکی در بوداپست در ملکوت ابهی
داخل شد ملاحظه کن که قوت ملکوت ابهی
بچه درجه است که بجز ندا قلوب منجذب
میشود و مشتعل بنار محبت الله میگردد حال که
چنین است ملاحظه نما که بعد چه خواهد شد
- 3 Eleven persons in the time of Christ became believers and were assured - now see what is happening: millions of bells ring out "O Christ! O Christ!" After a short time you will hear that from all regions the cry of "Ya Baha'u'l-Abha" is raised.

3 یازده نفر در زمان مسیح مؤمن و موقن شدند
حال بین چه خبر است میلیونها ناقوس فریاد
میزند یا مسیح یا مسیح بعد از مدتی قلیله خواهی
شنید که از جمیع اقالیم فریاد یابهاء ابهی بلند
است
- 4 Convey to all the friends the most wonderful Abha greetings and give them all glad-tidings of divine favors. Especially show utmost kindness on my behalf to your esteemed wife and precious children. And upon you be the Most Glorious Glory.

4 جمیع یاران را تحیت ابدع ابهی برسان و کل
را بالطف الهی بشارت ده علیالخصوص حرم
محترمهات و اطفال نازنینت را از قبل من نهایت
مهربانی نما و علیک البهاء ابهی

DAS.1913-04-25, MHMD2s.331x

MMK5#071 p.060x, AMK.301-301

ABU2087

Closing prayer of public address at Theosophical Society, spoken on 1913-Apr-23 in Vienna

O Thou King of Existence! O Thou Kind Beloved! The members of this meeting are the lovers of Thy Face. They seek after thee and they long to converse with thee. They are the investigators of Reality and they are the wooers of Thy Countenance. They are thirsty for Thy salubrious Stream and they have turned their attention toward Thee.

O Thou Kind Beloved! Illumine the world of humanity! Enlighten the hearts with the effulgence of Thy Love! Perfume the nostrils with Thy sweet Fragrances. Confer upon us a new Bestowal! Give unto us a strong power! Open the eyes! Make the ears hearing! O God! Thirsty are we, Thy Grace is the cooling spring! Homeless and shelterless are we. Thy Court is the asylum for poor ones. Indigent are we, give unto us the Treasury of Thy Kingdom. Prisoners are we, free us from ought else save Thee. Nameless and traceless are we, accept us at Thy divine Threshold! O God! Do not look upon our desert. Have mercy upon us! Be compassionate to us! Grant us Thy Favor and guide us to the right Path. Verily Thou art the Powerful and the Mighty.

DAS.1913-04-23

ABU2779

Words spoken at Grand Hotel in Vienna, 1913-Apr-23

Question/topic: How can the heart be consoled?

The greatest consolation for the heart is the Love of God. This is the balm for every wound and the remedy for every ailment. This world is full of pain and afflictions. Therefore the foundation upon which the eternal consolation of the human heart is based is the Love of God.

Every day brings in its train new difficulties and ordeals. The world is very dark and the only light which is capable to penetrate through this darkness is the Light of the Love of God and entrance into the Kingdom of Baha'u'llah.

This is the Cause of happiness! This is the means of consolation! The Glory of man is through the Love of God, entrance into his Kingdom and being imbued with his divine characteristics.

DAS.1913-04-23

ABU3760

Words spoken at Grand Hotel in Vienna, 1913-Apr-23

Question/topic: Someone suggested it will be very good if a meeting between 'Abdu'l-Baha and a prominent Austrian Count could be brought about

The thirsty one must run after the water; the fountain will not run after those who are thirsty.

DAS.1913-04-23

ABU3590

Words spoken at Grand Hotel in Vienna, 1913-Apr-23

Question/topic: What is the greatest duty of man in this world?

Q. What is the greatest duty of man in this world?

A. To enter in the Kingdom of God is the greatest and most important duty.

DAS.1913-04-23

AB05477*To: Mr and Mrs Stark, in Budapest**Date: 1913-Apr-24*

O ye two revered souls!

Since the day of my departure from Budapest I have been always remembering you and have begged from his holiness Baha'u'llah protection and providence for you, so that divine spirituality and the Bestowals of the Kingdom of Abha may surround you and the most holy Power may so reveal itself in your hearts that from all your limbs the cry of "Ya Baha El Abha" may be raised and be heard by all the people. With one hand you may upraise the heavenly Banner and with the other hand, may you hold the overflowing cup with the Wine of the Love of God, offering it to all and exhilarating everyone with its spiritual nectar. Open ye the eloquent tongues and utter ye fluent speeches. Sing ye such a melody that while I am in the East I may hear its clear echo and all the Baha'is may become rejoiced and happy.

Convey to all the friends the wonderful Abha greeting.

Upon ye be Baha El Abha!

DAS.1913-04-25

ABU3745*Words spoken on 1913-Apr-25 in Stuttgart**Question/topic: How can we become the means by which the Cause of God is spread?*

Act in accordance with the teachings of Baha'u'llah. Many are the people who peruse the divine teachings, but promptly forget what they have read when the time comes to act. A true Baha'i is one who acts in accordance with the blessed teachings.

بموجب تعالیم بهاء الله عمل کنید بسیاری تعالیم الهیه را میخوانند اما در موقع فراموش می نمایند بهائی حقیقی کسی است که بموجب تعالیم مبارکه عمل نماید

MHMD2.336

BDA2.258

ABU1050

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-25 in Stuttgart

During the first year of our arrival in Bagdad one day Mirza Javad asked me to go out with him to an outlying district. At this time, Arabian robbers frequented the roads and no one dared to go out of the town. In the morning we two started to walk to that district. Having spent part of the day there toward the evening we started to return. However, before leaving Bagdad Mirza Javad took with himself for precaution's sake, an old rifle he had for many years.

As we were walking back toward the city we spied in the far off horizon several horsemen coming towards us. Seeing us all alone, they galloped toward our left and right and back so that we may not fly away and in front of us three men appeared with rifles in their hands. Mirza Javad looked around and was much agitated. He got hold of his rifle but to his further confusion he realized that he has with himself neither powder nor cartridges so his rifle was more useless than a piece of stick.

Then I told him take your rifle in your hand, keeping it in a position as though you are going to aim at them. Don't heed them at all. Don't look at them. Walk straight. Laugh and speak with me. The three men ahead of us cried out "down with your rifle" Mirza Javad did not give any attention to them. They were amazed at our audacity! "Down with your arm." They cried all at once. No result. They were [cowered] and paced back a few steps. In this way we walked and laughed and talked till we reached the gate of the city and all the time our "friends" going backward.

When the horsemen saw the futility of their pursuit they spied another pedestrian on the road and galloped toward him. This man seeing us coming with rifle in hand hastened toward us and cried for protection from the robbers. Meanwhile the gate was opened and our "friends" realized the hopelessness of their case hide back to darkness. We did not have anything on ourselves but the other man had some money and was grateful to us because we saved him. Addressing Mirza Javad he said:- "I am glad you did not kill them. The way you took your rifle in your hands I thought every moment you will shoot at them." [Here the Master had a hearty laugh and added:] "And all this time our rifle was empty."

DAS.1913-04-25

ABU1449

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-25 in Stuttgart

I was only fifteen. One day in the Mosque of Bagdad I was surrounded by a number of Mohamadan Clergy. They were asking many questions about jurisprudence, law, logic etc. Although I had never read their books, yet I was giving them answers which satisfied and at the same time caused them great astonishment.

While I was speaking to them on theological doctrines, suddenly I saw the governor entered the circle of the listeners. Immediately I felt that the governor being a philosophic man abhors such dry theological discussions so without any preliminary remark I quoted a verse from the Koran in which it is said:- "Therefore Moses cried out, O Lord! let me behold Thy Face" and the Lord answered:- "Look and thou shalt see me." (Now according to the orthodox school of theology the "face of God" cannot be seen, because they argue; God is spirit and formless and how can a formless spirit be endowed with face) Then I said:- We all believe that the prophets of God never speak vainly and their words are the words of truth. Therefore if it was impossible to see the face of God Moses would not have asked it, neither would he have received such a favourable reply from the part of God.

The Mohamadan clergymen were all the time wondering why I changed the topic of my conversation but seeing the governor in their midst all aglow with attention they understood. Then I desired to mollify them so that they may not think I am a heretic, teaching them the incarnation of God in the flesh, therefore, I continued my talk:- "Verily when Moses drunk the wine of the Love of God and heard the voice of the Lord and was submerged in the sea of abstraction - he forgot the world and all therein and saw himself in the "Abode of Paradise" and as the "Abode of Paradise" is the station of divine transfiguration, and visitation, therefore he cried out:- "O Lord! Let me behold Thy Face."

The governor was so interested that he invited me that night to his house to speak to his friends. The clergymen were angry and thought this was an oratorical trickery and cleverness, but it was the confirmation and inspiration of God.

DAS.1913-04-25, MHMD2.338-339

من در هیچ مدرسه ای داخل نشدم مع هذا در ایام طفولیت وقتی در بغداد برای جمعی صحبت می کردم بر حسب استعداد آنها بغتةً دیدم والی وارد شد فوراً ملاحظه نمودم که آن صحبتها بکار والی نمیخورد بلا مقدمه این آیه را خواندم که اذ قال موسی رب ارنی انظر الیک اگر لقای الهی در ایعالم محال بود حضرت موسی سؤال از امر محال نمی نمودند پس ازین آیه معلوم است که لقای الهی در این دنیا ممکن است و بعد نظر باستعداد سائرین گفتم ان الکلم علیہ السلام لما شرب صہاء محبة الله و انجذاب بنفحات الله نسی ما فی الدنیا و رأى نفسه فی الجنة المأوی هی مقام المشاهدة و اللقاء لذا قال موسی علیہ السلام رب ارنی الیک مختصر و الی ایستاده خوب گوش داد پس از آن ما را دعوت بمنزل خود نمود

بعضی از حاضرین چون مدعی علم بودند مکدر شدند و چنان بحد و حسد آمدند که بوصف نیاید حال چون تأیید برسد حالت توکل و اعتماد دست بدهد انسان جنود او هام را در هم شکند و حجاب مانع را خرق نماید من هیچوقت در مجامع نطق نکرده بودم بدایتاً وقتی میخواستم صحبت کنم عرق از جبینم میریخت اما تأییدات جمال مبارک چنان شامل شد که در جمیع مجامع ندا بملکوت ابهی گردید لهذا شماها همه بروید و مطمئن بتأییدات جمال مبارک چنان باشید و من تنها در اینجا هستم

BDA2.260

ABU2017

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-25 in Stuttgart
Question/topic: On the subject of the great expenses of the Western trip.

The believers of Persia made the greatest self-sacrifice and this trip was made possible. They made large and small contributions and as this was for the sake of the promotion of the Word of God we in turn did not observe the dictates of economy. In every matter, first of all I consider the glory of the Cause of God. All the expenses which are being made are for the promulgation of the Baha'i principles in the world. We do not charge anything for them. Freely we have received freely we give. For two years and half we have been travelling and we hope to finish this tour with joy and fragrance and the great glorification of the Cause of God.

My affairs are very strange and very few can understand my motives. For example for the last two years and half I have not sent one dollar to my own family to buy clothes with, neither have I bought for them one yard of cloth but I bought just this past winter more than one hundred overcoats for the poor of Acca. One who may hear these things may not believe them but nevertheless they are true.

DAS.1913-04-25

ABU2889

Words to Alma Knobloch and others, spoken at Hotel Marquardt on 1913-Apr-25 in Stuttgart

The love of Baha'u'llah is the essence of happiness, Any heart which will become the depository of this love is always happy. There have been many people sad and despondent but as soon as the sun of the love of Baha'u'llah shone in their hearts they became happy.

Therefore you must be very happy because you are living in the day of the Blessed Perfection. All the prophets longed for this day. They yearned for one moment of this time.

Appreciate the value of this age. The more you appreciate the glories of these days, the greater will be your blessings.

DAS.1913-04-25

ABU0871

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart

There were 60 stages from Bagdad to Samson and the trip was made under the most difficult circumstances. It was a time of famine and scarcity of food. We had beside more than 70 people in the party and nearly 30 horses and other animals. These horses had to be fed and as it was most difficult for others to get straw, grass, barley for the animals and food for the men, I appointed myself at the head of [the commissariat] department.

As soon as we reached the end of one stage, I would go all alone in the villages and amongst the wild tribes of Kurds and Arabs and with the greatest amount of persuasion, I would make them sell me the necessary provisions for horses and men. I always first thought about the [forage] for the animals. Once they were provided I would think of the men. With gold in hand, often I was refused provision. They would tell me roughly:- we do not have straw nor barley. I would answer: "Are we not your guests passing through your country and has not the prophet said 'be ye kind to your guest if he were infidel.'" They would then frown and say: "we will not sell you anything." I answer: "All right. Give to me then gratis."

Often from afternoon till midnight I was going from one village to another, trying to find food and provision and on my return, I was so tired that I could not stand on my feet. Then I had to supervise the division of the forage for the animals so that no one may take more than his share. By this time I was so fatigued that I would go to sleep without eating anything.

The Blessed Perfection travelled in "Kajavé" but we had a horse for him and sometimes he would ride on it. From Bagdad to the first stage he was on horseback and while in Acca, we had a wonderful white donkey which belonged to him. The name of the donkey was "Barg" - lightening.

When we arrived at "Kharpout" whose present name is "Mamouratol-Aziz," I was at a loss how to get food and provision, when I saw a gentleman coming toward me and behind him there were many labourers carrying loads on their shoulders. He said "Ezzat Pasha" had offered these presents for Baha'u'llah and humbly prays him to accept them. The presents consisted of barley, straw, forage, rice, sugar, bread, tea, butter etc. – a large quantity of each. For the first time after many many nights and days of worry I felt relieved. I

asked one of the believers to look over the delivery of the goods, thanked the gentleman and went straight to sleep. I slept all that afternoon, all that night and all the next morning till noon. We stayed 8 days in "Karpout" and I did hardly anything else but sleeping, because we had every thing ready.

DAS.1913-04-26

ABU1301

Words spoken on 1913-Apr-25 in Stuttgart

Such peace is among the requirements of this age, and although all of God's Prophets summoned creation to peace and unity, until this time the world did not have the capacity for it as needed. This is why in all divine religions it was said regarding the final time that the divine Faith would encompass the world and become the refuge and savior of the peoples of the earth. And although there are many peace societies that indicate the pulse and requirements of this age, only a Cause and Power can become the center of the Most Great Peace that penetrates the hearts of the world's peoples and encompasses all other divine matters, meaning it contains what human society needs, is the remedy for every ill, and becomes the salve for every wound.

MHMD2.340-341

اینگونه صلح از مقتضیات این عصر است و هر چند جمیع انبیای الهی خلق را بصلح و یگانگی دعوت نمودند ولی تا این زمان عالم چنانچه باید استعداد آن را نداشت اینست که در همه ادیان الهیه نسبت بزمان آخر گفته اند که آئین یزدانی جهانگیر گردد و ملجا و منجی امم روی زمین شود و اگر چه انجمنهای صلح که حکایت از نبض و اقتضای این عصر مینمایند بسیار است ولی امر و قوه ای میتواند مرکز صلح اکبر شود که نافذ در قلوب امم عالم گردد و جامع سائر مسائل الهی یعنی متضمن مایحتاج عالم انسانی باشد درمان هر دردی باشد و مرهم هر زخمی شود

BDA2.261-262

ABU1371

Words to a group of friends, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart

- ¹ Although I could not walk one step last night and it was quite dangerous to go out, I said I will go to the meeting. The utmost is that I will become a sacrifice to the friends of God. My greatest longing is also to sacrifice myself in the path of the believers. There is nothing sweeter and more wonderful than this! But praise be to God, we went, we spoke, we met the

¹ دیشب با آنکه الت قدم برداشتن نبود با وجود این بمجلس رفتیم گفتیم میرویم ولو خطر باشد خود را فدای امر الله و دوستان جمال ابری میکنیم چه بهتر از اینست ولی الحمد لله خوش گذشت

people, we returned and nothing happened. God has protected us.

- 2 Now that we are stuck here, illness has caused a longer stay in Stuttgart. We must remain several more days. The previous trip that was meant to be just a few days stretched to a week.
- 3 (To another group who had newly become believers, He said:)
- 4 You are among those whom God has chosen for His love. You should be very happy that God has guided you and placed the crown of eternal glory upon your heads. You must greatly thank God. The value of this bounty is not known now - it will become known later. Just as in the days of Christ, the worth of the accepting souls was unknown - people ridiculed and mocked them.
- 5 (To another group who were expressing joy at being in His presence, He said:)
- 6 I too am very happy to meet you all. When I see each of you, it is as though I am seeing one of my dear ones.
- 7 (When asked about His health, He said:)
- 8 Last night's meeting was good medicine. My condition is better. Surely this illness and stay has wisdom in it. It is proof of the sincerity of the friends here that it has caused a longer stay. It will certainly have great results that will become clear later. One result is the creation of complete love between the friends. Second is the remembrance and progress of the faithful. Third is the penetration of the Word of God.
- 2 حالا که ما گیر کردیم کسالت مزاج سبب توقف زیاد در استتکارت شد باید چند روز دیگر بمانیم سفر پیش هم برای اقامت چند روز آمدیم یک هفته طول کشید
- 3 (جمع دیگر که تازه مشرف شدند میفرمودند)
- 4 شما از نفوسی هستید که خدا شما را بجهت محبت خود انتخاب کرده باید خیلی مسرور باشید که خدا شما را هدایت نمود تاج عزت ابدی بر سر شما گذارد باید خیلی خدا را شکر کنید اینو هبت حال قدرش معلوم نیست بعد معلوم میشود چنانچه در ایام حضرت مسیح قدر نفوس مقبله مجهول بود مردم آنها را تمسخر می کردند و استهزا می نمودند
- 5 (بجهت جمع دیگر که از فیض حضور اظهار شغف و سرور مینمودند فرمودند که)
- 6 من هم از ملاقات شماها خیلی مسرورم هر یک از شماها را می بینم مثل اینست که یکی از عزیزان خود را می بینم
- 7 (از صحت مبارک پرسیدند فرمودند)
- 8 مجلس دیشب دوی خوبی بود حالت من بهتر است لابد این کسالت و اقامت حکمتی دارد دلیل بر خلوص احبای اینجاست که اسباب اقامت زیادتیر فراهم آمد البته نتایج عظیمه دارد بعد معلوم خواهد شد یکی از نتایجش احداث محبت تامه بین احباست ثانی تذکر و ترقی اولیا و ثالث نفوذ کلمه الله

DAS.1913-04-26, MHMD2.342

BDA2.262x

ABU1388

Words to a group of friends, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart

What did the people say last night? Were they not dissatisfied? Did they not exclaim what this Persian has to do with us? Why has he come to Germany? What do we want to do with these pacific principles? Let peace be for the weaker nations but war is for the mighty! Germany is a warlike demonstrative nation! This morning looking down from the window I saw a regiment of soldiers are passing by in fine shape. They were ready to fight for the fatherland. How barbarous and foolish it is to send men who know not each other at all to the battlefield and order them to shoot down each other and cut each other's throats.

But let us talk about our own war. Our Grand Army consists of the invisible angels of the Supreme Concourse; our swords are the swords of light; our armaments are the invincible armaments of heaven. We are fighting against the forces of darkness.

Oh! my soldiers! my beloved soldiers, forward! forward! Have no fear of defeat! Have no failing hearts! Our Supreme Commander is Baha'u'llah! From the height of his glory he is directing this dramatic engagement. He commands us rush onwards, rush forward! Show the strength of your arms. Ye shall scatter the powers of ignorance!

Your war confers life, the other war brings death. Your war is the cause of the illumination of humankind, their war is the means of the darkness of the hearts. Your war is victory upon victory, their war is defeat upon defeat. Your war is the source of construction, their war is the origin of destruction.

There are no dangers before you. Push [one illegible word scratched out] forward! Fire! Fire! Attack the enemy! Your efforts shall be crowned with the diadem of eternal Peace and brotherhood! See ye not the crown of victory shining from the Kingdom of Abha? His Holiness the Christ was fighting even upon the cross and his triumphs continued throughout all centuries and cycles!

DAS.1913-04-26

ABU1518

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart

When I was in Bagdad, one day I was walking through the poor quarter of the city. I saw an old poor Arab standing in front of store. He had neither hat nor shoes and wore only a long tattered coat over his naked body. He had no shirt on himself. Between his coat and his skin he had a loaf of coarse black bread. His appearance attracted my attention and I stopped in a corner to watch him what he is going to do.

As I stood there I saw him putting his hand in his breast, taking out a piece of bread, looking at it with the utmost satisfaction and smile, raising his head toward the sky saying 'O God I thank Thee for this Thy Favor' and then eating it. He continued to do the same thing for every piece of bread he did put in his mouth with the utmost simplicity and trust.

This thanksgiving of him attracted me very much and I went I went to him and invited him to dinner. Having given him the address, I returned home and ordered the preparation of Pilow and chicken. When he came and the table was spread before him he looked at the various dishes with wonder in his eyes:- "Come, sit down and eat. This dinner is prepared for thee" I said. "Really," he said, "this is the food of Paradise but it lacks one thing. "What is it?" "Sour milk." "All right. You shall get that too" and I sent some one to get it for him.

When everything was ready I told him: "now start eating but with the same thankfulness you ate your bread yesterday." I did not need to say that, he would have done it anyway, but we enjoyed seeing him so thankful.

DAS.1913-04-26

ABU1643

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart

Many blessed and holy souls have appeared in this Cause who have been the essence of essences. That is why the Cause is so wonderfully spread all over the world. These holy souls were the means of upraising the standard of the Cause.

The Islands of java, Sumatra and another one which are situated in the Indian ocean in the equator contain about 20 millions of inhabitants. These people were converted from idolatry into Mohamadan religion by one single person. Just think of his attraction and of accomplishing such a mighty task! When he finished his work he left the islands for an unknown destination and after that no one heard anything about him. Even his name is not known. Not it is evident that that one single person was a greater man than a million of the present day Ulemas. For he worked for God and not for fame or name or wealth. It is said in the proverb that often happens "one man is equal to one thousand".

One man may be the cause of the illumination of one city, filling that city with his services and his impersonal personality. For example the city of t in Persia was formerly very active and alive in the Cause, but today it is though entirely extinct. This is because at that time there was a real genuine, enthusiastic Baha'i there and he kept all the friends in a state of enkindlement and activity. When he passed away from this life, the fire was extinguished and there was no one in his place to keep the wheels rolling.

DAS.1913-04-26

ABU1943

Words to Mr Herrigel, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart

The future of the Cause in Germany is very bright. Likewise Budapest and Vienna will become Baha'i Centres. One would never have believed that such holy and pure souls will be found in those cities. The Cause of God will be spread in all these countries.

The progress of the Cause is like unto the coming of the spring and its early signs. Suddenly one sees here a tree is putting forth leaves, another bush is being adorned with roses, the nightingales are singing and the meadows are green. Likewise often letters are received from unknown places, giving the news that here some souls are found who are attracted to the Kingdom of Abha. These are the signs of the spiritual springtime.

Thou shalt become assisted in the service of the Cause so that the morality of the people may be improved; the souls may become regenerated and the hearts cleansed from the impurity of vices and defects. This matter of the regeneration of the moral life of man is quite important. One finds himself in a wonderful spiritual atmosphere which is impossible to describe; he finds himself a ruler over all things, he is the controller and the master of his own destiny, he gains strength and illumination, he becomes like unto the ray of the Sun.

DAS.1913-04-26

ABU2542

Words spoken at Hotel Marquardt in Stuttgart, 1913-Apr-26

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|--|--|
| <p>1 Tell me of our battle, in which we resist with the hosts of divine confirmation and victory against the armies of darkness of the natural world, and with the weapons of knowledge and wisdom we defeat the army of ignorance and delusion.</p> | <p>1 از حرب خودمان بگوئید که با جنود تأیید و نصرت در مقابل لشکر ظلمات عالم طبیعت مقاومت داریم و با سلاح علم و حکمت سپاه جهالت و وهم را شکست دهیم</p> |
| <p>2 This battle is the cause of life while that battle is the cause of death. This battle is always victorious and without danger, while that one is from every direction the source of destruction and hardship and harm.</p> | <p>2 این حرب سبب حیاتست و آن حرب علت ممات این حرب همیشه مظفر است و بیخطر و آن از هر جهت منشاء هلاکت و زحمت و ضرر</p> |
| <p>3 Consider that giving one's life in this battle is finding life - Christ waged battle upon the cross and at the moment of sacrificing His life was victorious over kings and subjects.</p> | <p>3 ملاحظه نمائید جان دادن در این حرب حیات یافتن است حضرت مسیح بروی صلیب حرب مینمود و در حین جانبازی غالب بر ملوک و مملوک بود</p> |

MHMD2.342

BDA2.262

ABU2209*Words spoken at Hotel Marquardt in Stuttgart, 1913-Apr-26*

- 1 The Swiss have much perception! If the Holy Teachings are spread in Switzerland, important and good people will be illuminated by them! During my stay in Geneva, I did not meet anyone.
- 2 I hope that you blossom in the love of God and that you become blessed to lead others. I will pray for you; I hope that your love grows so that by it God's love will illuminate your country.
- 3 I am content with you, I love you! Truly, your countrymen are blessed! Yesterday at the gathering, faces were very radiant.

MHMD2.343-344

1 اهالی سویس مردمان با استعدادی هستند اگر این امر را در آنجا منتشر شود نفوس مبارکی مبعوث گردند من چند روزی در جنیوا در هتل بودم ولی اهالی آنجا را خیلی کم دیدم

2 امیدوارم در محبت الله همه شماها ترقی نمائید و سبب هدایت نفوس گردید در حقّ جمیع شما دعا می کنم تأییدات الهیه میطعم تا چنان روحانی شوید که نفوس را جذب نمائید امید است روز بروز این محبت های شما زیادتز شود و دلها بنار محبت الله مشتعل تر تا انوار ملکوت ابی این نواحی را روشن نماید

3 من خیلی شماها را دوست دارم و از شما راضیم فی الحقیقه در اینجا نفوس استعداد دارند دیشب در مجلس رویها خیلی روشن بود

BDA2.263

ABU2491*Words to Dr Faber, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart*

One of the Kings of Persia once got sick. This King was very proud and despotic. All the people at the court feared him and cowered before him. The King sent for the Court physician to treat him. When the physician arrived and prescribed a large dose of quinine the King in his wrath cried out:- Who should take this medicine?

The physician fearing the anger of the King said:- "I am the one to take the quinine." "All right," the King said and he ordered his chamberlain to bring the largest dose of quinine and made his physician to take it.

By mere chance, the health of the King was improved by the next day and after awhile he got well. From that time on

whenever he became sick he sent for his physician and made him take quinine.

DAS.1913-04-26

ABU3193

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-26 in Stuttgart

When Baha'u'llah was imprisoned in the barrack of Acca, he could see the disintegration of Ottoman Empire under the despotic and fanatical rule of the Sultans; for he said: the only thing that will stop the tide of misfortune is the proclamation of complete equality and the enjoyment of the freedom of rights by all the Ottoman subjects, Mohamadans, and Christians, Jews and Armenians etc.

DAS.1913-04-26

ABU0005

Words to children and other visitors, spoken at Hotel Marquardt on 1913-Apr-27 in Stuttgart

- 1 Behold how pure is the love of children, and how stainless are their hearts. From their very faces it is manifest how sincere and unalloyed is their affection. The love of the hearts must be of this nature—especially the hearts of the loved ones of God. For when the love of God is made manifest, hearts become infinitely pure, even as the hearts of children, wherein there is neither malice nor guile. Their feelings prevail over the power of their will: if they love someone, it is plainly seen; and when they do not love, they at once draw away. They practise no deceit or hypocrisy.

1 به بینید محبت اطفال چه قدر خالص است
 قلوبشان چگونه پاک است از صورت‌هایشان
 نمایانست که چه طور محبتشان خالص است
 باید محبت قلوب این نوع باشد علی‌الخصوص
 قلوب احباء الهی چون محبت الله جلوه نماید دل‌ها
 بی نهایت صاف شود مانند قلوب اطفال که
 هیچ غل و غش ندارد و احساساتشان بر قوه
 اراده‌شان غالب است اگر کسی را دوست
 بدارند پیداست وقتی هم دوست ندارند فوراً
 دور میشوند هیچ حيله و تزویر نمی‌کنند

- 2 In brief, children must be well trained, for they are like tender and fresh saplings: in whatever manner thou dost train them, they will receive it. From their earliest childhood the love of God must be implanted within their hearts; then will

2 باری اطفال را باید خوب تربیت کرد زیرا مانند
 نهالهای تر و تازه‌اند هر قسم آنها را تربیت کنی
 قبول مینمایند باید از کوچکی محبت الهی را در
 قلبشان انداخت آنوقت خوب تربیت میشوند
 نورانی و خوش اخلاق میگردند

they be well nurtured, become luminous, and be adorned with praiseworthy character.

- 3 (The friends expressed their gratitude for His blessed sojourn. He said:)
- 4 The friends here are deserving. For the present, I fell ill with fever and a cold, and ye gained the benefit! (The friends laughed heartily.) I am departing from here, yet I shall ever await glad tidings from you—that I may hear that, day by day, ye are becoming more enkindled with the fire of the love of God and are advancing in spiritual stations. Assuredly, when the heat of the sun shineth forth, and the vernal rain descendeth, the trees grow and flourish. Therefore it is my hope that ye may continually advance and ascend.
- 5 (Again another company, together with many very lovely children and variegated flowers, attained unto the presence of the Manifest Beauty. Taking the children in His arms with the utmost tenderness, He said:)
- 6 I love children exceedingly, for they are near unto the Kingdom of God. I hope that the day may come when these fresh and verdant saplings shall bear fruit. Since they are Baha'is, may they receive a spiritual training beneath the shadow of the Blessed Beauty. At every hour render a thousand thanks unto the Lord, that He hath guided and trained you, and hath chosen you from among His creatures. The call of the Kingdom hath reached your ears. All the people are asleep, and ye are awake; all are blind, and ye are seeing. Ye abide beneath the shade of divine bounty and in the shelter of the protection and aid of the Merciful.
- 7 The worth of this bounty is not now known; hereafter its radiant jewels shall shine forth, and throughout centuries and ages shall gleam resplendent. Consider: when Christ appeared, what a crown He placed upon the heads of His friends! Yet at that time it was not known. Rather, the people mocked them and reproached them; and when they saw one of them passing by, they would say in derision, "This too is one of the followers of Christ—he is mad, for he hath followed the young Nazarene." But afterward it became evident what a crown of glory rested upon their heads, the jewels whereof are still shining.
- 8 Do ye, then, appreciate the worth of this bounty, and arise in thanksgiving, that these lights of truth may shine forth in all regions. I pray on your behalf, and I cherish great hopes for the friends here, for their faces are luminous and their hearts
- 3 (احباً اظهار شکر از اقامت مبارک کردند فرمودند)
- 4 احبای اینجا استحقاق دارند علی العجالة من تب و زکام کردم و منفعت را شما بردید (خیلی احباب خندیدند) من از اینجا میروم ولی همیشه منتظر اخبار خوش از طرف شماها هستم که بشنوم روز بروز بنار محبة الله مشتعل تر و در مقامات معنوی و بترقی هستید البته وقتی که حرارت شمس بتابد و باران ربیع بارد و اشجار نشو و نما نمایند لذا امید است دائماً در ترقی و صعود باشید
- 5 (باز جمعیت دیگر با اطفال بسیار نازنین و گلهای رنگین بزیارت جمال مبین فائز طفلها را با کمال شفقت در آغوش گرفته می فرمودند)
- 6 من خیلی اطفال را دوست میدارم زیرا بملکوت الهی نزدیکند امیدوارم روزی آید که این نهالهای پر طراوت بثمر رسند چون بهائی هستند در ظلّ حضرت بهاء الله تربیت روحانی یابند هر ساعتی هزار بار شکر پروردگار نمائید که شما را هدایت و تربیت فرمود و از میان خلق انتخاب نمود ندای ملکوت بسمع شما رسید جمیع خلق در خوابند و شما بیدار همه کورند و شما بینا در ظلّ عنایت الهی هستید و در پناه صون وعون رحمانی
- 7 اینوہیت ال قدرش معلوم نیست بعد جواهر زواہر آن لمعان خواهد یافت و بر قرون و اعصار تابان خواهد گشت ملاحظہ نمائید وقتی حضرت مسیح ظاهر شد چه تاجی بر سر دوستانش گذارد ولی آن وقت معلوم نبود بلکه مردم استہزا میکردند ملامت می نمودند و چون یکی را عبور میدیدند بتسخیر می گفتند این ہم از تابعان مسیح است دیوانہ است کہ متابعت جوان ناصری نموده اما بعد معلوم شد کہ چه تاج عزّتی بر سر داشتند کہ هنوز جواهرش تابان
- 8 پس شما قدر این عنایت را بدانید و بشکرانہ قیام نمائید تا این انوار حق ساطع در جمیع اطراف گردد من در حقّ شما دعا می نمایم و از احبای

are attracted to the Kingdom of God. Wherefore do I give you this promise and glad-tiding: that ye are near and accepted at the threshold of Truth; that the portals of the Kingdom are opened before your faces; and that, ere long, ye shall behold its signs.

DAS.1913-04-27x, MHMD2.345-347

اینجا خیلی امیدوارم زیرا رویه‌اشان نورانیست و
قلوبشان منجذب بملکوت الهی لهذا شماها را
وعده و بشارت میدهم که در درگاه حق مقرب
و مقبولید و ابواب ملکوت بر وجوه شما مفتوح
عنقریب آفاش را مشاهده خواهید نمود

BDA2.264-266

ABU2340

Words spoken to Baha'is of Stuttgart, Hotel Marquardt, 1913-Apr-27

1 I beseech for you divine confirmation and imperishable glory, so that ye may be so strengthened by His grace as to become wholly detached and freed from everything that pertaineth to the world of nature, so that your earthly cares and attachments may be turned into ease and tranquillity.

2 I shall never forget this city, inasmuch as divine fragrances are inhaled from its citizens. Unlike the people of certain cities, the inhabitants of this place are not immersed in the sea of materialism. They are endowed with constancy and spiritual perception.

3 However, there are some cities whose residents are so deeply absorbed in the world of nature that they are wholly bereft of spiritual perception. They occupy themselves with eating, resting, dancing and amusement. They are entirely unaware of the kingdom of heaven.

4 But Stuttgart is not such a city. Therefore, I earnestly hope that it may become illumined.

BBBD.207, MHMD2.347-348

1 من از برای شما تأییدات الهیه و عزت ابدیه
میخواهم که چنان مؤید گردید که از جمیع
شئون عالم طبیعت فارغ و آسوده شوید تا هر
آلایشی باسایش مبدل گردد

2 هیچوقت من این شهر را فراموش نخواهم کرد
زیرا نفحات الهیه را از ایشان استشمام میکنم مثل
بعضی از بلاد اهالی اینجا غرق مادیات نیستند
حالت روحانیت و متانت دارند

3 ولی بعض بلاد چنان در عالم طبیعت غرقند که
هیچ آثار روحانیت ندارند همه در فکر خوردن و
خوابیدن و رقص و طربند و از عالم الهی بکلی
بیخبر

4 اما استتکارت چنین نیست لهذا امیدوارم این شهر
نورانی شود

BDA2.266

ABU2663

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-27 in Stuttgart

He [Bismarck] was the most wonderful genius in statesmanship. He was a wise, shrewd and most intelligent diplomatist. First he conceived the plan of the confederation of the scattered German principalities into one great Empire and then for long many years he worked persistently for its realization till at last his labours were crowned with success. To accomplish such a great task of union was superhuman. Now all this German development and its modern culture owe its origin to the confederation.

Notwithstanding all these services, all that is left of him is a name in history and statues erected in his memory here and there. But if he had served one thousandth part the Cause of God eternally he would have shone forth from the horizon of everlasting Glory.

DAS.1913-04-27

ABU0173

Words to the Master's entourage, spoken at Hotel Marquardt on 1913-Apr-28 in Stuttgart

If we could appreciate more the bounties of this age, and the marvels of this century we would be more thankful to God than ever.

For example, let us take this room. Cyrus the great King of Persia could not enjoy the luxuries of a room like this. Solomon with all his glories had a mirror like this! (and he took me jokingly before the large mirror and said: look in it!) Solomon had not an automobile but only a wooden carriage, a little gilded. The audience chamber of Alexander the great was not lighted with electricity. Now most everybody enjoys the possession of an automobile or his room is lighted with electricity.

Haroun-Er-Rashid who ruled over many countries of the East had not a clock like this one in his room. The first clock was made during his reign and it was such a novelty that he ordered another one to be made of wood and sent as a great gift to Charlemagne the Great. When it was presented to him all

the people were astonished that it works automatically. The priests of the Court stood before it wonderstruck and could not explain to themselves, the secret power which made it work. Finally after much reflection and consultation they decided that the Arab machinist has imprisoned the devil within the clock and it is the devil that makes it work. Then they unloosed the various instruments of the clock and found nothing in it neither could they put them together!

In those days one could not find a piece of paper to write on, but if some one could get a page of skin paper he would consider himself very fortunate. All the verses of the Koran were written on the shoulders of the mutton[s] and palm-leaves. God has opened the doors of many inconceivable bounties to the people of this age but many are thoughtless and never think to thank the Maker for them.

Stranger than all the rest is this: that while God has showered his infinite blessings upon the people of this century, yet there are some so-called philosophers who go to the point of denying his existence. God is very patient but even the patience of God has a limit. What wonderful gifts this age offers to the children of man. Like unto these flowers their fragrances are diffused to all parts of the world. Formerly they had houses built of mud, wood, reed and rough stone but the house of every well-to do man to day is better equipped than the palaces of the Kings of ancient time. Consider how the world has advanced that today this one room has more modern conveniences than the great Hall of Cyrus in Persepolis.

When I was in Bagdad I was invited to the palace of Egbaled Doulet. He was an Indian Navvab, very wealthy and rich. He had many palaces in different parts of the Orient and would travel all the year around. While going through his palace and decorated rooms I told him that your palace is more wonderful than the palace of Cyrus. Then he said I must be greater than Cyrus. I answered "You are not as great as Cyrus but you enjoy more modern conveniences than ever Cyrus did."

One night I stayed in his palace. After dinner we went to sleep. At midnight I got up as usual, went out, made ablution and came in the room and engaged my time in prayer and supplication toward God with the utmost joy and fragrance. Suddenly I heard Egbaled-Doulet crying like a child and sobbing loudly. I went to him and asked what is it Navvab? Why art thou crying. Why this weeping? He said 'Oh! Nothing!' I answered: 'But there must be a reason for it! You are not crying without any cause. Tell me the cause and I may at least console you.' 'No!' he rejoined 'you cannot console me! I am faithless but you are faithful. You have belief in God but I have lost

all my belief. I took a trip to Europe. I tarried in its great capitals and my conversations with the westerners made me an unbeliever. But this evening I observed with what radiant hope, what heavenly spirituality, what strong faith, what divine assurance, you are praying to God. I envied you! I wished I could give away all my wealth and get one grain of your faith. I know I am going to die after a few days or years and it is the greatest mortification of my life to think that I will leave this world without the radiance of hope and faith in my heart.' I told him. 'Well! let us talk together. Let me give an exposition of divine philosophy.' He said. 'No! There is no use. You cannot put any faith in my heart. I wish I was as poor as the beggar in the street and had the faith you have. What can I do with all this money!'

This Navvab was extremely wealthy. In his palace he had many rooms and in each room he had piled sacks of money belonging to various nationalities. His Library contained the richest collection of books and rare manuscripts. One room contained the precious stones, diamond, ruby, turquoise, amethyst, etc. Once the English Consul wanted to buy 700 mules and did not have any ready cash. He came to the Navvab and borrowed the amount. The amount was weighed in sacks. He has been to Persia, and was presented to the Shah and had no favourable opinion of him."

Then the Master told us many stories about him and his only rule in India.

The Beloved told us the story of another Indian, a philosopher and a thinker but a poor man who lived at the same time in Bagdad. He was perfectly contented with his lot and never complained. He believed this world is a theatre and in it he is a spectator. Whenever we asked him what art thou doing he would answer 'I am watching one of the scenes of the play.' Often we found him in deep contemplation. "What art thou doing now?" 'There is an intermission, so I am thinking over the situation of what I have just seen.'

Some one inquired of him: 'what is your opinion about the Westerners?' He answered. 'These people are parts of their machinery. Just as the machinery are constantly working in a factory automatically without knowing why or wherefore, so these people are working. The machinery is oiled once in a day to run smoothly. These Westerners are oiled three times a day.'

Another person asked him: 'what do you think of the Eastern and western nations?' He rejoined. 'They are all labourers, some are working, others are out of work; some are employed,

others are unemployed, some are busy, others are lazy, but all of them are plain workmen.'

This Hindu Saheb was much attracted to Baha'u'llah. They asked him: 'what do you think about Baha'u'llah?' He answered 'He is the greatest of the world of humanity. He is peerless. He is beyond my limited Knowledge. I cannot describe him. Do you want any miracle? His very existence is a miracle; his walking is a miracle, his speaking is a miracle. I have seen many people in this world. I have associated with the most important, learned men of India and Europe. I have discussed problems of this life with all of them, but I have never been drawn to any one. But no sooner I met this man, I was attracted to him. All his deeds, his words and his conducts are standing miracles. Were you to observe carefully, you would realize no one can do exactly the same thing.'

This man was really free and detached. He had a small room. From the ceiling, many packages were hanging. These packages contained rice, beans, bread etc. He cooked his own simple food and then sitting in a corner he was drowned in a sea of reflection. He had the greatest power of concentration. For hours he would concentrate his thoughts upon one definite object. Finally he became a Baha'i and went to India to teach this Cause. While there he was stricken down with a peculiar malady and his spirit ascended to the Kingdom of Abha."

DAS.1913-04-28

ABU2323

Words spoken on 1913-Apr-28 in Stuttgart

- 1 Marriage according to divine law is essential and therefore highly blessed. In youth its rewards and blessings are not apparent, but later one sees that having formed a family brings great joy and delight.
- 2 Furthermore, marriage becomes a fortress for a person, protecting them from passion and desire, and preserves them. It becomes the cause of one's chastity and purity, for in God's sight nothing is greater than chastity and purity. This is the highest station in the human world and among the characteristics of this divine creation, while its opposite belongs to the animal world.

1 تأمل بموجب شریعت الله لازمست لهذا خیلی مبارکست در جوانی نتایج و برکاتش معلوم نیست ولی بعدها انسان می بیند عائله ای تشکیل نموده خیلی متلذذ میشود و محظوظ

2 دیگر آنکه تأمل برای انسان حصنی می گردد که از هوس و هوی مصون میماند و محفوظ سبب عفت و عصمت انسان میشود چه عندالله امری اعظم از عصمت و عفت نیست این اعظم مقامات عالم انسانیست و از خصائص

این خلقت رحمانی و دون آن از مقتضیات عالم حیوانی

- 3 Therefore marriage is most blessed and acceptable in God's sight. So may this union of yours be blessed and auspicious and, God willing, become the cause of forming a blessed family.

3 لهذا تأمل بسیار مبارکست و عندالله مقبول پس این وصلت شما مبارک و میمون و انشاءالله سبب تشکیل عائلهء مبارکی گردد

MHMD2.350

BDA2.267-268

ABU2053

Words to a minister, spoken at Hotel Marquardt on 1913-Apr-28 in Stuttgart

- 1 Ordained Ministers are many, confirmed Ministers are few. During the days of Christ there were many Rabbis and high-priests but none of them was confirmed except Paul. All of them were deprived but he became the confirmed King of the ministers. I hope that thou mayst become like Paul, receive a goodly portion from the heavenly Bestowals and arise in the service of thy fellowmen.

1 در عالم کشیش بسیار است اما کشیش موفق کم است در زمان مسیح رؤسای روحانی خیلی بودند لکن از میان آنان یک پولس مؤید شد جمیع محروم شدند او بهره‌مند گردید و سلطان روحانیان شد لهذا من امیدوارم که تو نیز موفق شوی و از کلّ ممتاز گردی مانند پولس از فیوضات آسمانی حصّه و نصیب وافر گیری و از نفثات روح القدس حیات سرمدی یابی امیدم چنین است

- 2 Do not look upon thyself and thine own capacity. When man is abstracted from the conditions of this earthly world and be released from the fetters of the world of nature and be quickened through the Breaths of the Holy Spirit he shall become very much confirmed, the divine powers shall encircle him; to such an extent that he shall remain himself astonished.

2 نظر بخویش منما توجه بملکوت الهی کن انسان چون قیودات ناسوت مجرد شود و بنفثات روح القدس زنده گردد تأییدات الهیه جوید چنانکه خود حیران ماند

- 3 Therefore, turn thy attention unto God! Look upon the infinite Bounties of God. Do not look upon thine own incapability. Although the earth is the black soil, yet through the downpour of rain and the heat of the sun, flowers and anemones shall grow therefrom.

3 پس توجه بخدا کن نظر بالطاف او ثمانه باستعداد خود زمین هر چند خاک سیاه است لکن از فیض باران و حرارت شمس گل و ریاحین برویاند و اثمار و فوا که خوشگوار دهد

DAS.1913-04-29, MHMD2.350-351

BDA2.268

ABU1129

Words to the friends, spoken at Hotel Marquardt on 1913-Apr-28 in Stuttgart

- 1 Your meeting yesterday afternoon was very good. I did not feel well but for your sake I came. The gathering of the believers is the assembly of the spiritual ones. The spirit of God descends upon the assemblages of the friends. They are the spiritual power-houses and confer bliss and joy.
- 2 During the last days of his life His Holiness Christ held one meeting for the apostles; for all of them sat around the same table. From that time it has been called the Lord's supper, because they discussed subjects pertaining to the Kingdom of God. Therefore if a meeting is held, the general discussion of which is spiritual, undoubtedly that meeting is godlike. Strive day and night that your assemblage may become radiant and the hearts illumined. Consort with each other so that your spirits may be stirred into cheerfulness through the Glad-tidings of the Kingdom. If these conditions are fulfilled, rest ye assured that your assemblage is merciful; it is the cause of the illumination of the world of humanity and it shall bestow everlasting life to all the people.
- 3 I hope many such meetings will be held in Stuttgart. Consider how many meetings have been held in the past. The results of none have been eternal except the meeting of his holiness Christ. Two thousand years have elapsed and yet its beneficent fruits are evident. Consequently the result of every divine meeting is eternal. Show ye an effort that your meeting may become the meeting of the Kingdom.
- 4 Whenever you desire to enter a Baha'i meeting first purify your hearts from all outside questions, put aside all the material or physical emotions, be ye in the utmost holiness and sanctification, be ye the channels for the love of God, then be ye occupied with the mention of the name of God, hearken to the heavenly words and advices of His Holiness Baha'u'llah, deliver eloquent and inspiring addresses - so that ye may become abstracted from ought else save God, your spirits may take higher flights, the sphere of your thoughts may be widened, the spiritual susceptibilities become predominant, the material emotions be entirely forgotten and all be submerged in the luminous sea of the Breaths of the Holy-Spirit. I desire this station for you. I hope you shall attain thereto.
- 1 دیروز با آنکه هیچ حالت نداشتیم محض خاطر شما بمجلس آمدم زیرا که مجمع احباً محفل روحانیان است روح الهی بر این مجامع نازل است لهذا بسیار سبب سرور است
- 2 حضرت مسیح در اواخر با اصحاب یک اجتماع نمودند بر یک مائده نشستند آن را عشاء ربّانی فرمودند چه که در آن انجمن مذاکرات ملکوتی بود پس معلوم شد که انجمنی که منشاء مذاکرات الهی است آن محفل ربّانی است باید بکوشید که همیشه انجمنان ملکوتی باشد نورانی باشد ارواح به بشارت الهی مستبشر شود آن وقت یقین بدانید که آن انجمن انجمن رحمانی است سبب نورانیت و علّت حیات ابدی
- 3 امیدوارم اینگونه انجمنها بسیار منعقد شود ملاحظه نمائید در عالم چه انجمنها در معارف و صناعت و زراعت و تجارت و سیاست تشکیل میشود ولی آثار هیچیک مانند انجمن الهی باقی نماند این انجمنیست که آثار و نتایجش ابدی است
- 4 پس کوشش نمائید که محفلتان ربّانی و رحمانی باشد یعنی در وقت اجتماع قلوبتان پاک باشد و از جمیع احساسات طبیعی منزّه و مبرا در نهایت تقدیس و تنزیه باشید در کمال محبت و الفت بذكر الهی پردازید کلمات آسمانی بخوانید نصائح حضرت بهاءالله را بخاطر دارید تا از ما سوی الله مجرّد شوید روحها پیرواز آید افکار اتّسع یابد احساسات روحانی غلبه کند از شئون مادی فارغ گردید و بنفثات روح القدس انس گیرید این مقام را از برای شما میخواهم و امیدوارم بآن موفق شوید

ABU1783

Words to Mr Diebold and Miss Wieland, spoken at Hotel Marquardt on 1913-Apr-28 in Stuttgart

I have heard you are engaged to get married. It will be a blessed union. A marriage performed according to the religion of God will be very blessed. A young man cannot appreciate fully the blessings of marriage. When he grows older he will realize its supreme importance in life. When he sees that through the sacred bond of matrimony, he has formed a beautiful family, he soars into the heaven of bliss, especially when he is laden with years.

Marriage is the greatest fortress for the preservation of man's purity. It shall protect him from immoral deeds. It will be the means of his chastity and sanctity. In the estimation of God there are no greater attributes than chastity and sanctity. The greatest virtue of man is his chastity. The Most wonderful Bestowal of God is sanctity. These two qualities are specialized in man. Their absence means animalism and the ascendancy of brute passions.

Therefore marriage in the estimation of God is very much beloved so that man and woman may live together in the utmost union of the soul and the highest degree of love and the purity of the family atmosphere. Whenever I see a man and wife love each other and are united together I am made supremely happy. Therefore I hope you will live together with the sweetest affection and tenderest feelings and will form a blessed family with joy and happiness.

DAS.1913-04-28

ABU3746

Words spoken on 1913-Apr-28 in Stuttgart

Question/topic: As to the saying that Jesus Christ illumined the eyes of the blind and enabled them to see, is this also possible in the present age?

¹ [A seeker asked, 'As to the saying that Jesus Christ illumined the eyes of the blind and enabled them to see, is this also possible in the present age?' The Master replied:]

¹ (شخصی مبتدی عرض کرد اینکه میگویند حضرت مسیح چشمها را بینا و روشن کرد آیا حال هم ممکن است رفودند)

- 2 “Anything is possible, but Jesus Christ, quoting the words of Isaiah, has said, ‘They have eyes, but do not see; they have ears, but do not hear; they have hearts, but do not understand – yet I will grant them healing.’”

MHMD2.352

2 هر چیزی ممکن است ولیکن حضرت مسیح از بیان اشعیا میفرماید که اینها چشم دارند اما نمی بینند گوش دارند ولی نمی شنوند قلب دارند و نمی فهمند لکن من آنها را شفا میدهم انتهی

BDA2.269

ABU2717

Words spoken on 1913-Apr-28 in Stuttgart

Despite such prejudice, in Baha'i gatherings blacks and whites were like brothers and sisters. Even marriages between blacks and whites took place in the Baha'i Faith, such as the union of Mrs. Matthews, a white woman, with Mr. Gregory, a black man - an event that appeared extraordinary in people's eyes. This happened solely through the power of the Word of God, for otherwise in America people would not even allow a black person into their gatherings and homes, let alone establish close relationships.

MHMD2.352-353

با آن تعصب در مجامع بهائیان سیاهان و سفیدان مانند برادران و خواهران بودند حتی در امر بهائی ازدواج بین سیاه و سفید واقع شد و آن وصلت مسس متیو دختر سفیدی با مستر گریگوری جوان سیاهی بود که این قضیه در انظار خارق العاده جلوه نمود و این بصرف قوه کلمه الله شد و الا در امریکا یک نفر سیاه را در مجامع و منازل خود مردم راه نمیدادند تا چه رسد بالفت

BDA2.269

ABU1712

Words to Frau and Frauline Consul, spoken at Hotel Marquardt on 1913-Apr-29 in Stuttgart

Complete physical health is to be enjoyed by the animals. Consider when the animal possesses perfect health, it brays, it rolls on the grass, it grazes in the meadows, it dances and kicks and it does perform all kinds of pranks. But man may enjoy the completest physical health, live in the palace and be surrounded with all the luxuries of modern civilization, yet he is not feeling happy, mental anxieties attack him, spiritual worries encircle him, he weeps, laments and stalks abroad ghost-like. This in itself shows that man must take greater care of his spiritual health.

Again a person may be sick, lying down in bed and a piece of good news is brought to him, suddenly he is revived and often he is healed. The happiness of man is through his spiritual health and not bodily health. My spirit is always healthy, therefore I am always happy.

You must likewise strive to gain this spiritual health and happiness and thank ye God that ye are living in the age of the Blessed Perfection; ye have heard his resounding call; ye are awakened from the slumber of negligence, ye have attained to the most great bounty and ye have obtained eternal life. If ye had given the treasures of the whole world ye could not obtain this most great bounty. Consider that Mr Morgan, the American Multi-millionaire died and left behind his wealth but ye shall never die, ye are always living in the Kingdom of Abha and the traces of your faith and assurance shall ever live.

DAS.1913-04-29

ABU3718

Words to Mr Schweizer, spoken at Hotel Marquardt on 1913-Apr-29 in Stuttgart

- | | |
|---|--|
| <p>1 In you I see such ability that if you should arise to teach the Cause, you would be so confirmed in your efforts as to leave you utterly astounded. I promise you that you will be successfully aided to action.</p> | <p>1 من در تو استعدادی می بینم که اگر قیام بر تبلیغ امر کنی چنان تأییدی یابی که خود حیران مانی و بتو وعده میدهم که مؤید خواهی شد و موفق بعمل نیز خواهی گشت</p> |
| <p>2 Indeed, if one takes no action, one's speech will have no effect whatsoever. The matter can be likened to a person who summons the people to peace, but himself engages in the killing of others.</p> | <p>2 بی ای اگر انسان عامل نباشد ابداً بیان او تأثیر ننماید مثل آنست کسی مرد مرا دعوت بصلح نماید ولی خود قتل نفس کند</p> |
| <p>3 The Revelation of Baha'u'llah is for action; peruse The Hidden Words and see what He has said therein.</p> | <p>3 ظهور حضرت بهاء الله برای عمل است کلمات مکنونه را بخوانید به بینید چه می فرماید</p> |

MHMD2.353-354

BDA2.270

ABU2929

Words to Consul Schwartz and Dr Faber, spoken at Hotel Marquardt on 1913-Apr-29 in Stuttgart

The greatest need of Europe is the organization of a European Congress in which the delegates of various Powers may discuss seriously the possibility of immediate, concurrent disarmament but they do not listen to an advice of this nature.

Thirty years ago I wrote to Sultan Abdul Hamid that if thou desirest to protect thy Empire thou must give complete freedom of rights to all thy subjects no matter to what religion they may belong and establish a constitution but he did not listen and you see today the results.

DAS.1913-04-29

ABU3722

Words to Mr Schweizer, spoken at Hotel Marquardt on 1913-Apr-29 in Stuttgart

- ¹ (When mention was made before His blessed presence of the translation of certain books of the Cause of God, He spoke in high praise of the shining proof embodied in the treatise of Hadrat Abu'l-Fada'il.)

¹ (ذکر ترجمه بعضی کتب امر الله را بعرض اقدس رسانید و بسیار تحجید از برهان لامع رساله حضرت ابوالفضائل فرمودند)

- ² I love him exceedingly. This person, in order that he might be free to serve the Cause of God, hesitated not for a moment. He hath ever been occupied in service to the Word of God. In all the days of his life he hath had not an instant of repose: either he was teaching the Cause of God, or was engaged in composing and writing; or else he was journeying, or enduring imprisonment. He is a most blessed being. For this reason do I love him exceedingly.

² من او را خیلی دوست میدارم این شخص بجهت اینکه در خدمت امر الله آزاد باشد تأمل ننمود همیشه مشغول خدمت کلمه الله است در ایام حیاتش آنی راحت نداشته یا تبلیغ امر الله مینموده یا تصنیف و تألیف میکرده یا در سفر و حبس بوده بسیار وجود مبارکیست اینست که من او را خیلی دوست میدارم

MHMD2.354

SAAF.421, BDA2.270

ABU2054

Words to the friends, spoken at Hotel Marquardt on 1913-Apr-29 in Stuttgart

- 1 Among these children many blessed souls will arise, if they be trained according to the Baha'i Teachings. 1 در میان این اطفال نفوس مبارکی مبعوث خواهد شد
- 2 If a plant is carefully nurtured by a gardener, it will become good, and produce better fruit. These children must be given a good training from their earliest childhood. They must be given a systematic training which will further their development from day to day, in order that they may receive greater insight, so that their spiritual receptivity be broadened. Beginning in childhood they must receive instruction. They cannot be taught through books. Many elementary sciences must be made clear to them in the nursery; they must learn them in play, in amusement. 2 نهالهایی که بدست تربیت باغبان کامل افتد البته نشو و نمای دیگر حاصل نمایند اطفال را باید بتربیت الهی تربیت نمود اسبابی برای آنها فراهم کرد که روز بروز بر عقلشان بیفزاید وسعت افکار یابند از طفولیت قبل از مدرسه تعلیم یابند
- 3 Most ideas must be taught them through speech, not by book learning. One child must question the other concerning these things, and the other child must give the answer. In this way, they will make great progress. For example, mathematical problems must also be taught in the form of questions and answers. One of the children asks a question and the other must give the answer. Later on, the children will of their own accord speak with each other concerning these same subjects. The children who are at the head of the class must receive premiums. They must be encouraged and when any one of them shows good advancement, for the further development they must be praised and encouraged therein. 3 بلکه علوم را بوسائل و اسباب بازی بآنها تعلیم کنند تا با حالت سرور و شوق مطالبی را یاد گیرند که خود اطفال در وقت بازی با یکدیگر مکالمه و مذاکره نمایند و از یکدیگر سؤال و استفاده کنند و از روی قانون جواب دهند و چون از آنها مطلبی سؤال شود هر کدام بهتر جواب دهد جائزه یابد و انعام گیرد تاجرئت و جسارت در صحبت یابند
- 4 Even so in godlike affairs. Oral questions must be asked and the answers must be given orally. They must discuss with each other in this manner. 4 و مسائل آلهیه نیز همین طور بآنها تعلیم شود

BDA2.271

COC#0696, LOG#0490x, DAS.1913-04-28, SW_v07#15 p.142, SW_v09#08 p.090-091, MHMD2.354, PN_1913 p006, PN_1913 p013, BW_v09p543

ABU1917

Words to the friends, spoken at Hotel Marquardt on 1913-Apr-29 in Stuttgart

Question/topic: Someone spoke about correspondence with American Baha'is.

- 1 It would be good if the German and the American believers corresponded together by letters; through this an inner connection will occur and there will be a great joy through it, that the might of Baha'u'llah thus inwardly connects people from distant lands. Even if the sun is very distant from the earth, yet by its rays it is connected with the earth.

1 خیلی خوب است بین دوستان آلمان و امریکا مکاتبه شود تا مزید الفت و ارتباط قلوب گردد چه قدر سبب سرور است که قوه امر حضرت بهاء الله ما را جمع کرده با این بُعد مسافت نفوس را نزدیک نموده و چنین قرینتی حاصل شده آفتاب هر چند بظاهر از زمین دور است لکن شعاعش متصل بارض است

- 2 Christ spoke: "The sons of the realms of God will go out but others from far away will enter the Kingdom!" Think of the Persians, they are from the same country as Baha'u'llah and yet they do not know about Him! You, however, live far from Persia yet you have a large share of Him! Over a thousand miles distant you heard His Voice - but they who were near to Him heard nothing! I pray for success for you! Also you should pray to God and thank Him, that you had so much success in the Holy Teachings!

2 حضرت مسیح میفرماید که ابناء ملکوت خارج میشوند اما از اطراف و راههای دور نفوس میآیند داخل ملکوت الهی میگرددند حال با آنکه ایرانیان از موطن جمال مبارکند اکثر غافلند ولی شما که از ایران دورید از ملکوت حضرت بهاء الله فیض و بهره وافر یردید شما از هزاران فرسنگ ندای او را شنیدند اما آنهایی که نزدیک بودند اغلب نشنیدند این صرف موهبت الهیست شکر کنید که بآن فائز شدید امید است که روز بروز بملکوت بهاء الله نزدیکتر شوید بنار محبت الله مشتعلتر گردید از نفثات روح القدس نصیب بیشتر گیرید و از برای شما تأییدات غیبیه می طلبم

DAS.1913-04-28x, MHMD2.355

BDA2.271

ABU2336

Words to the friends, spoken at Hotel Marquardt on 1913-Apr-30 in Stuttgart

- 1 Tomorrow we will depart from Stuttgart. Praise be to God, we came here and met with you all. The utmost spiritual attachment was achieved. We are striving for the East and West to attain complete bonds, and this coming of mine to these places is an introduction to that. This is the first dawning. I hope the lights of the luminary of unity will shine upon all regions.

1 فردا ما از استتکارت حرکت خواهیم کرد الحمد لله باینجا آمدم شماها را ملاقات نمودیم نهایت تعلق روحانی حاصل گردید ما سعی می کنیم شرق و غرب روابط کامله یابد و این آمدن من باینجاها مقدمه آنست این اول طلوعست امیدوارم انوار نیر وحدت بر جمیع اقالیم بتابد

- 2 The souls of nations are like drops - when they unite they form a mighty sea. The hope is that all will become united so that the sea of oneness, the ocean of the unity of the world of humanity, will surge forth.
- 2 نفوس امم مانند قطراتند چون متحد شوند بحری اعظم تشکیل شود امید چنانست که کل متفق گردند تا دریای یگانگی بحر وحدت عالم انسانی بموج آید
- 3 These scattered sheep will gather under the shade of the divine Shepherd's training, so that in the meadow of bounty and beneficence they may find repose of heart and soul and drink from the eternal spring of everlasting life.
- 3 این اغنام متفرقه جمع شوند در ظلّ تربیت شبان الهی در آیند تا در چمنستان سعادت و احسان آرامگاه دل و جان جویند و از سرچشمهء حیات سرمدی بنوشند

DAS.1913-04-30, MHMD2.356-357

BDA2.272

ABU0242

Words spoken on 1913-Apr-30 in Stuttgart

- 1 Yes, the perfections of this century were all deemed impossible by the wise ones of former ages. Did anyone previously imagine that women would one day demand equal rights with men and achieve their aim? Now in nine states of America women have gained the right to vote. You answered well that before the appearance of these present inventions, no wise person considered these events possible. Which wise one said it was possible that one day man's vehicle would fly, travelling from city to city through the air? Which wise one said that a day would come when people would communicate with each other without any instrument, merely through aerial waves?
- 1 بی کالات این قرن همه نزد عقلای قرون سابقه محال بود آیا از پیش کسی گمان مینمود که زنها وقتی طلب تساوی حقوق با رجال مینمایند و بمرام خود نائل میشوند الآن در نه ایالت امریکا زنها حق رای گرفته‌اند شما خوب جواب دادید که قبل از ظهور این صنایع موجوده هیچ عاقلی این وقایع را ممکن نمیدانست کدام عاقل میگفت که ممکن است وقتی مرکب انسان پرواز نماید بواسطهء پیران در هوا از شهری بشهری مسافرت کند کدام عاقل میگفت که روزی ممکن خواهد شد که بدون آلت فقط بواسطهء موجات هوایی خلق با یکدیگر مخیره نمایند
- 2 Furthermore, they say that war and strife are natural and that differences of nature are innate and inherent, therefore reform and unity are impossible and unattainable. We say, firstly, while the requirements of nature are savagery and corruption, the requirements of the human world are peace and reconciliation. If natural impulses were sufficient, mankind would not need education, the jungle and thicket would not become paradise and pleasure-ground, and the thorny waste would not become a rose garden. Secondly, the differences of nature do not prove the impossibility of their unity, rather they prove its possibility, because in the world of creation every existence has come into being through the composition of different elements
- 2 و دیگر آنکه میگویند جنگ و جدال طبیعی است و اختلاف طبایع ذاتی و جبلی لهذا اصلاح و اتحاد ممنوع و محال است گوئیم اولاً مقتضای عالم طبیعت درندگی و فساد است ولی اقتضای عالم انسان صلح و صلاح اگر مقتضیات طبیعیّه کفایت مینمود نوع انسان محتاج تربیت نبود جنگل و آجام جنّت و رضوان نمیشد و خار زار گلزار نمی گشت ثانیاً اختلاف طبایع دلیل بر محال بودن اتحاد آنها نیست بلکه دلیل بر امکان است بجهت اینکه در عالم خلقت هر

through a dominant force. Thus this difference of individual elements and primary components, through composition and unity, is the cause of the manifestation of power and perfections of realities and pure spirits. If unity and agreement were impossible due to inherent differences of elements, no existence would have come into being in the contingent world.

- 3 Look at the world of being and existence, whose foundation rests upon the gathering of opposites. The differences in nature of individuals increase their glory, beauty and perfection. It is a temple whose diverse members and limbs have become the throne for the manifestation of the sovereign spirit. It is a kingdom made prosperous through various classes and ranks of people. It is a sovereignty whose different nobles, pillars, peoples, servants and retinue of all kinds have become the cause of the organization of affairs. It is a national body composed of members and individuals of different opinions and minds. Therefore, according to natural law and the rule of reason, universal peace and unity and the oneness of humanity are not impossible, but rather possible and bound to occur, and are the fruit and perfection of the human world.

- 4 They also say that war and strife cause the emergence and manifestation of zeal and valor and the progress and advancement of nations over each other. We say that if by zeal and valor is meant physical pride and courage and the manifestation of animal powers, then the more savage a person is, the better. Why should this war and strife be limited to nations? Indeed it would be better between individuals. Why should there be security and order? Chaos and disorder would be preferable. But if by zeal and valor is meant the protection of the edifice of honor and happiness and the defense of human rights in the world of humanity, then in this case war and strife destroy this foundation and trample upon universal rights.

- 5 How can a reasonable and gallant soul consent to witness thousands of his fellow beings wallowing in blood and dust for the sake of a piece of land or for fame and renown, to hear the heart-rending cries of the wives and children of the slain, to see prosperous lands laid waste, and to have the wealth and resources which are the fruit of years of toil in agriculture, commerce and industry by the subjects of a realm expended in a single day on a battlefield of carnage and dishonor? To-day human valor and gallantry must lift away these grievous calamities and heavy burdens, rather than add to them.

وجودی از ترکیب عناصر متضاده بقوه ائ غالبه موجود گشته پس این اختلاف جواهر فردیه و عناصر اصلیه بوسیله ترکیب و اتحاد علت ظهور قوت و کالات حقائق و ارواح مجرده است اگر بسبب اختلاف ذاتی عناصر اتفاق و اتحاد محال بود هیچ وجودی در عالم امکان موجود نمی گشت

- 3 نظر بعالم هستی و وجود نمائید که اساسش بر اجتماع اضداد است و اختلاف طبایع افراد مزید جلوه جلال و جمال و کمال آنها هیكلی است که با اعضا و جوارح مختلفه عرش ظهور سلطان روح گردیده مملکتی است که بطبقات و اصناف متنوعه خلق معمور شده سلطنتی است که بانواع اعیان و ارکان و اقوام و وخدم و حشم گوناگون سبب انتظام امور گشته هیئت ملتی است که از اعضا و افراد مختلفه الاطراء و العقول تشکیل یافته پس بقانون طبیعت و قاعده عقل نیز صلح و اتحاد عمومی و وحدت عالم انسانی محال نیست بلکه ممکن و لازم الوقوع است و نتیجه و کمال عالم انسانی است

- 4 و همچنین میگویند جنگ و جدال سبب ظهور و بروز غیرت و شہامت و تقدّم و ترقی ملل بر غم یکدیگر است گوئیم اگر مقصد از غیرت و شہامت غرور و شجاعت جسمانی است و بروز قوّاء حیوانی هر قدر انسان درنده تر باشد او را خوشتر است این جنگ و جدال حصر بین ملل چرا بلکه بین افراد بهتر امنیت و انتظام چه لزوم انقلاب و اغتشاش اولی و برتر اما اگر مراد از غیرت و شہامت حفاظت بنیان عزّت و سعادت و حمایت حقوق افراد در عالم انسانیت در اینصورت جنگ و جدال مخرب این بنیان است و پامال کننده حقوق جهانیان

- 5 چگونه غیرت شخص معتدل و شہامت انسان عاقل راضی باین میشود که برای قطعه زمینی یا بجته اسم و شهرتی هزاران نفوس را از جنس خود در خاک و خون غلطان بیند ناله جاسوز عیال و اطفال کشتگان شوند یلاد معموره را مظلوم یابد ثروت و اموال کلیه ائ که فائده ز نتیجه زحمت و زراعت و تجارت و صناعت چندین ساله رعیت و مملکت است مصارف یکروزه میدان قتل نفوس و هتک ناموس گردد امروز باید غیرت و شہامت انسان این مصائب

- 6 As for the advancement and progress of nations in rivalry with one another, this does not require war and strife. There exist thousands of praiseworthy means and acceptable methods for progress and advancement, none of which require bloodshed, destruction, harm and loss - such as the development of cities, the spread of education, the promotion of sciences and arts, the expansion of commerce and agriculture, the attainment of perfect security, justice, ease and comfort, and the like. All these are means of progress and advancement. When the exorbitant expenditures that go into war and bloodshed are instead directed to these important matters, every country will become a sign of the highest paradise. Indeed, if today these matters, which are all causes of joy and felicity for the peoples of the world, do not bring about the advancement and progress of nations in rivalry with one another, how could war and strife, which are the cause of ruin and devastation, possibly be the means of progress and advancement?

- 7 Perhaps in some past centuries, when such means and methods for the advancement of minds and consciousness were less available, one could use such national and political prejudices as a pretext and excuse for war, saying that an arrogant and ignorant nation must be disciplined and an undeveloped country must be brought to order through military force. But in such a magnificent age, to make the advancement of nations dependent upon bloodshed and the conflict of civilized peoples and states is clearly abhorrent to every just and reasonable person.

- 8 At this juncture, what is most strange is that these European states and nations, who in such an age and time consider racial and political prejudices and war and bloodshed to be means of progress and advancement, when they come to discuss past religions, their first objection and criticism concerns religious prejudices, and their greatest proof for the needlessness of religion and the harm of faith is the wars and conflicts between religious leaders in former times. Well did Christ say: Why do you see the speck in your brother's eye but do not notice the beam in your own eye?

DAS.1913-04-30, MHMD2.357-360

شدیده و بارهای گران را از میان بردارد نه آنکه
سربار شود

6 و اما تقدّم و ترقّی ملل علی رغم یکدیگر لازمه
آن جنگ و جدال نیست هزاران وسائل
مدوحه و سائط مقبوله بجهت تقدّم و ترقّی هست
که هیچیک محتاج بخونریزی و خرابی و ضرر
و خسارت نیست از قبیل تعمیر بلاد و تعمیم
معارف و ترویج علوم و فنون و توسیع دائره
تجارت و زراعت و حصول کمال امنیت و
عدالت و آسایش و راحت و امثال ذلک جمیع
اسباب ترقّی و تقدّم است و چون مصارف
گزافی که در حرب و خونریزی می شود بجهت
این امور مهمه صرف گردد هر مملکتی آتی
از جنت علیا شود باری اگر امروز این امور
که همه سبب سرور و سعادت اهل عالم است
باعث تقدّم و ترقّی امم علی رغم یکدیگر نباشد
چگونه جنگ و جدال که علت خرابی و دمار
است مایه ترقّی و تقدّم خواهد شد

7 شاید در بعضی از قرون ماضیه که کمتر اینگونه
وسائل و سائط در ترقّی عقول و مشاعر
موجود بود کسی میتوانست اینگونه تعصّبات
ملّی و سیاسی را بهانه و عنوان حرب نماید
و گوید تأدیب ملّت جاهل مغروری و نظم
مملکت غیر معموری را باید بقوه حریّه مجری
داشت ولی در چنین عصر عظیمی ترقّیات امم
را بخونریزی و جدال ملل و دول متمدنه منوط
و معلق نمودن قبحش نزد هر عاقل عادل واضح
و ظاهر است

8 در اینوقع مطلب بسیار عجیب اینست که این
دول و ملل اروپا که در چنین عصر و زمانی
تعصّبات جنسی و سیاسی و حرب و خونریزی
را وسیله ترقّی و تقدّم میدانند چون بذکر ادیان
ماضیه رسد اول اعتراض و ایرادشان بر تعصّبات
دینیّه است و اعظم برهانش در عدم لزوم دیانت
و مضرت دین جنگ و جدال رؤسای ادیان
در ازمئه سابق باری حضرت مسیح خوب
بیانی فرمود که چرا خسی که در چشم برادر
تو است میبینی و شاه تیری را خود در چشم
داری نمی بینی

BDA2.272-275

ABU2342

Words to a musician, spoken at Hotel Marquardt on 1913-Apr-30 in Stuttgart

Music is a sign of the signs of God. Just as earthly music bestows exhilaration and rejoicing to the bodies, so the spiritual music stirs into cheerfulness and beatific bliss the hearts and the spirits. The prophets of God are the heavenly Artists or Musicians. Therefore I hope that whenever you are playing upon your instrument you may hear the invisible song of the Kingdom and the divine anthem. Just as the material marshal music stirs the hearts of the warriors, may your ethereal music inspire the spirits of the warriors of Peace and salvation.

DAS.1913-04-30, MHMD2.360

موسیقی آیتی از آیات الهی است چنانچه آن
موسیقی اجسام را بحرکت و هیجان آرد موسیقی
الهی و ندای آسمانی قلوب و ارواح را اهتزاز
بخشد انبیای الهی معلم این موسیقی روحانند لهذا
امیدوارم تو این موسیقی الهی ارواح و عقول را
طرب و سرور سرمدی بخشی

BDA2.275

ABU1824

Words to the friends, spoken at Hotel Marquardt on 1913-Apr-30 in Stuttgart

1 Consider what wonderful love is this that has been established between us through the Power of His Holiness Baha'u'llah! The Shah of Persia came twice to Stuttgart. Although he was a royal King he did not find one real heartfelt friend. The utmost was the government received him officially according to its long-established custom just as it would have received any other royal Personage. But [we] who were Prisoners for 40 yrs have come here and have found so many heartfelt, cordial friends whose love and affection are lasting and not temporary.

1 این چه محبتی است که بقوه حضرت بهاء الله
در میان ما احداث شده پادشاه ایران دو مرتبه
باستتکارت آمد با آنکه شاه بود فقط رسماً نه او را
استقبال و مهمانداری نمودند اما دو نفر دوست
و محبت صمیمی نداشت لکن ما آواره و مسجون
بودیم باینجا آمدیم اینهمه دوستان صمیمی یافتیم و
محبت و ارتباطی بین قلوب حاصل شد که نظیر
ندارد

2 Therefore it is made clear to you that this love and amity have been brought into being through an extraordinary power; otherwise it would have been impossible for our hearts to be so cemented together; while from a worldly standpoint, the King of Persia must have been the object of love and estimation. The holy divine Manifestations of God through whom this mighty and potent power appears are the very quintessences of existence and the plain people who follow their Teachings are greater than the Kings and queens of the earth.

2 زیرا اینگونه الفت و محبت از یکتوه خارق
العاده ای است که جز از کلمه الله چنین قوه
ای دیده نشود اگر این قوه نبود چگونه این قلوب
منقلب و بایندرجه نفوس منجذب ما میشد از این
معلومست که مظاهر مقدسه که از آنها چنین
قوه قاهره بظهور میرسد از جواهر وجودند و
اعظم از سلاطین عالم ملک و شهود

3 Reflect what the Power of the Kingdom of Abha has accomplished! Its rays are shining upon the hearts! Its Bestowals have established communication between the spirits. Its principles have ushered in a new era of spiritual brotherhood! Ere

3 به بینید از ملکوت ابهی چه انواری تابانست
چسان اقالیم قلوب را روشن کرده فیوضاتش
جانها را مرتبط بیکدیگر ساخته و تعالیش نفوس

long ye shall observe that the splendours of the Kingdom of Abha have illumined the East and the West!

DAS.1913-04-30, MHMD2.361-362

شرقی و غربی را کنفسی واحده نموده عنقریب
خواهید دید که شرق و غرب را احاطه کرده

BDA2.276

ABU1740

Words to the friends, spoken at Hotel Marquardt on 1913-May-01 in Stuttgart

Today I bid you farewell. But farewell is of two kinds. One is when souls gradually forget each other after parting - this is the condition of material souls. The other kind of farewell has no forgetfulness - this is the condition of the believers of Baha'u'llah, who grow closer in heart the further they become physically separated, and have a connection that knows no severance. There are believers I have not seen for many years, but I am with them day and night. Though they are in Iran and I am in Europe, we are companions. I will never even forget this child.

DAS.1913-05-01, MHMD2.362

امروز من با شما وداع می کنم لکن وداع دو قسم
است یکی آنست که نفوس بعد از وداع بمرو
یکدیگر را فراموش میکنند آن شأن اهل ناسوت
است اما وداعیکه هرگز فراموشی ندارد این شأن
اهل ملکوت و احبای حضرت بهاءالله است
که هر چه از چشم دورتر شوند بدل نزدیکتر
گردند و چنان ارتباطی دارند که آن را انقطاعی
از پی نباشد احبائی هستند که چندین سالست
من آنها را ندیده ام ولی شب و روز با آنها هستم
هر چند ایشان در ایرانند و من در اروپا ولی
همدمم و با هم من حتی این طفل را فراموش
نخواهم کرد

BDA2.276-277

ABU2226

Words to the friends, spoken at Hotel Marquardt on 1913-May-01 in Stuttgart

- ¹ The darkness of materialism has enveloped Europe. Natural civilization has advanced tremendously and progress is magical and by leaps and bounds but the spiritual Sun with all its glorious lights is set below the horizon. Perchance God willing, you may be the means of spreading divine illumination.

¹ زیرا جمیع اهل غرب غرق ظلمات طبیعتند
انوار الهیه غروب نموده هر چند در جسمانیات
بمتهی درجه مدیت رسیده اند لکن از
روحانیات بکلی بی بهره مانده اند بلکه انشاءالله
شما سبب شوید که نورانیت مدیت الهیه ظاهر
شود

- ² Be ye hopeful in the Confirmations of the Kingdom of Abha. Whenever the heavenly Assistance is vouchsafed, every difficult undertaking is simplified. The horizon of Persia was much

² امید بتأییدات ملکوت ابهی داشته باشید چون
تأییدات الهی رسد هر مشکلی آسان شود افق

darker; but as soon as the lights of the Kingdom appeared all the horizons were made luminous. Ere long the Sun of Reality shall flood all the regions with its refulgent rays.

ایران خیلی تاریکتر بود لکن بطولع شمس
حقیقت روشن شد

- 3 Be ye confident in the confirmations of Baha'u'llah. His Favours will change the drop into the sea; the small plant is developed into a mighty, overshadowing tree; the weak gnat is transformed into a powerful eagle; the impotent is strengthened, the old is rejuvenated, the patient is healed, the unknown is made famous, the babe attains the age of maturity and the "nothing" becomes "everything".

3 تأییدات اوست که قطره را دریا نماید گیاه
خشک را شجره مبارکه کند ذباب را عقاب
سازد ناتوان را توانا گرداند گمنام را مشهور دو
جهان کند و موری را حشمت سلیمانی دهد

- 4 In short, I bid you farewell and leave you under the Protection of the True One. I ever expect to receive good news from you.

4 باری با شما وداع مینمایم و شما را در پناه حق
میگذارم و همیشه منتظر خبرهای خوش از طرف
شما هستم

DAS.1913-05-01, MHMD2.363

BDA2.277

ABU0754

Words to the friends, spoken at Hotel Marquardt on 1913-May-01 in Stuttgart

- 1 Praise be to God that you have attained. This is our last day in Stuttgart and the first day of your entrance in the Kingdom. While I am away, I shall offer the utmost of supplication toward the Kingdom of Abha, begging for you firmness and steadfastness.

1 این روز آخر اقامت ماست در استتکارت و
اول روز ورود شما در ملکوت ابهی زیرا من در
غیاب شما نهایت تضرع بدرگاه الهی مینمایم و از
برای شما ثبات و استقامت میطلبم

- 2 It is easy to enter in the Kingdom but it is difficult to remain in it firm and steadfast. It is possible for man to scale a mountain, and the road no matter how rocky and uneven will come to an end, but it needs a strong constitution to inhale the rarefied ethers once stationed on the summit of the mountain. I hope you will attain the utmost degree of firmness and steadfastness so that the Bestowals of Baha'u'llah may surround you from all directions.

2 چه که دخول در ملکوت آسانست ولی ثبات
و استقامت مشکل امیدوارم شما در امرالله بنی
نهایت مستقیم باشید الطاف بهاءالله از هر جهت
شما را احاطه نماید

- 3 The tests of God are violent. You must under all circumstances be firm and steadfast. There are often many events which happen against the expectation of man and which may shaken his faith; but if he continues to remain firm through them all his head will be adorned with the Crown of happiness and greater usefulness in the Cause.

3 امتحانات الهیه شدید است باید استقامت نمود
چه بسیار امور مخالف رأی انسان واقع میشود
که او را متزلزل میکند لکن چون ثبات بنماید
جمع مشکلات زائل گردد

- 4 You must exercise toward each other the utmost degree of love and friendship. Let not anything separate you from each other.

4 و دیگر اینکه باید با یکدیگر در نهایت الفت و محبت
باشید هیچوجه از یکدیگر دور و مکدر نگردید زیرا

Have always the object of the Cause in view and not the passing events. If some one commits any mistake, forgive him. Overlook the sins of others. Do not let the sinner known by any allusion suggestion that you know his shortcomings. Pardon the transgression of the sinner and God shall forgive your sins.

وقایع جزئیۀ عرض است زائل میشود اگر از یکی از قصوری بظهور رسد دیگران عفو کنند بروی او نیاورند آن وقت خدا هم از قصور آنها چشم خواهد پوشید

5 Be ye firm. Be ye not like a piece of straw to be blown hither and thither by the contrary winds. You must be unshakable like mountains and be imperturbable under all the ordeals and calamities.

5 انسان باید متین باشد نه مثل کاهی که بهر هوائی بر طرف شود بلکه باید مثل جبل راسخ مضبوط و محکم باشد

6 I will leave you in the hands of God. May you be protected under his all-encircling Canopy! May day unto day your hearts be imbued with heavenly virtues; your severance from ought else save God become more pronounced! May you ever become lighter and lighter so that ye may soar freely toward the apex of everlasting Glory!

6 باری شما را بخدا می سپارم که در پناه او باشید محفوظ و مصون مانید روز بروز اخلاقتان بهتر انقطاعتان بیشتر گردد تا طیور ملکوت گردید و باوج سعادت بر پرید در امان خدا

7 [Blessed utterances to another group:]

7 (بیان مبارک بجمع دیگر)

8 I desire to speak with you, but my breast is weary. Briefly, I am departing; yet I ever await good tidings from you—that ye may abide in the utmost unity and love, that day by day your firmness and steadfastness in the Kingdom of Baha'u'llah may increase, and that your perfections may be multiplied.

8 میخواهم با شما صحبت کنم ولی سینهام خسته است مختصر من میروم لکن همیشه منتظر اخبار خوش از طرف شما هستم که در کمال اتحاد و محبت باشید روز بروز ثبوت و استقراتان در ملکوت بهاءالله زیادتز شود و کجالات شما بیشتر گردد

9 Here I have scattered pure seeds. I hope that ye will water it and tend it as gardeners, that these seeds may spring up and harvests be gathered. This is what I await; and never shall I forget you. Ye are ever present in my remembrance.

9 من در اینجا تخم پاکی افشاندیم امیدوارم شماها آبیاری نمائید باغبانی کنید تا این بذرها بروید و خرمنها تشکیل شود من منتظر این هستم و هیچوقت شما را فراموش نمایم همیشه در خاطر من هستید

10 [Addressing another gathering, He said:]

10 (بجمع دیگر میفرمودند)

11 Welcome! This much sufficeth: that from the depths of my heart I love you. This love between me and you is eternal. Time and place shall not hinder it. Though I be in the East, my spirit and my heart are with you. I perceive the feelings of your conscience. Whenever tidings of you reach me, I am exceedingly rejoiced.

11 خوش آمدید همین قدر کفایت است که من از صمیم قلب شما را دوست دارم این محبتابدیست میان من و شما زمان و مکان مانع نشود ولو در شرق باشم روح و قلبم با شماست احساسات وجدانی شما را مییابم هر وقت خبری از شما برسد بسیار خوشوقت میشوم

12 Be ye assured: I shall not forget you. All of us are beneath the shadow of Baha'u'llah, and under the shade of the pavilion of His Covenant and Testament. Therefore separation hath no reality. The essential thing is the love of the heart, which is ever with us and is eternal. May we all be gathered in the Kingdom of Baha'u'llah, in the divine world. That meeting is

12 یقین بدانید شما را فراموش نخواهم نمود جمیع ماها در ظلّ حضرت بهاءالله هستیم و در سایهء خیمهء عهد و پیمان او لهذا مفارقت حکمی ندارد اصل محبت قلبی است که همیشه با ماست و ابدی است جمیع در ملکوت بهاءالله عالم الهی

everlasting. Rest ye assured that I am not far from you, and am ever with you.

جمع شویم آن ملاقات سرمدی است مطمئن
باشید که من از شما دور نیستم و همیشه با شما
هستم

DAS.1913-05-01, MHMD2.364-365

BDA2.278-279

ABU0866

Words to H.E. Warmeke, spoken en route in train on 1913-May-01 in Paris

The American people are not satisfied with their present day civilization. It is true that they have built a marvellous civilization of their own through giant-like forces and energy which in many respects is superior to the European civilization, yet they are striving for higher things, nobler ideals and universal principles. Look at the majority of the French people! How complacently satisfied they are! They think they have reached the highest acme of civilization and there is no further step to take.

But with the Americans it is different. They may be proud of their civilization, because they have made the desert blossom like unto the rose, but they are not satisfied with it, they are seeking after new solutions of old and modern problems, they are thirsty for salubrious water, they are hungry for the bread of life, they are investigating the reality of everything. Their hearts are open, their minds receptive and in discussion never overbearing. They believe there is always a place on the top and so they go forward and forward. They never look backward or downward. They say, what we have accomplished in the past may be "all right", but we are going to do "the good" and after that, there is "the better" and then "the best" and is there any end to the infinite degrees of the "best"? for every "best" is followed by another "best" which is "better" than the former "best."

When you observe carefully you shall see that the economic prosperity of a community or a nation is maintained by reciprocity and co-operation. In the whole world you do not find one man, no matter how varied in his accomplishments who is sufficient unto himself. All that he can do is to contribute one thousandth share to the well-being of the nation. He studies for ten or 20 yrs and then he is able to co-operate with other thousands of his fellowmen to make them happier. He supplies

them with part of their needs and as a reciprocal action, they supply him with all his needs.

But on the other hand, take the example of the honey-bee. The bee is an independent, self-sufficient member of the bee-community. In itself, it is the source of supply and demand. It gives the sweet honey and it does not require anything in turn. Similarly the little ant is an individualist and can live and support itself without the assistance of others. From this standpoint the bee and the ant must be then very happy and enjoy all the privileges of greatness, because they are self-satisfied. However, the glory of man is not in these things. Man becomes man through ideal virtues, through the excellence of the world of humanity, through intellectual superiority, through the Knowledge of God and the illumination of his heart! If he is imbued with these qualities, he is man, otherwise he is lower than the animal. [This was the gist of the Master's talk with our newly acquired American friend.]

DAS.1913-05-01

ABU2471

Words spoken on 1913-May-02 at Baltimore Hotel in Paris

- 1 Every soul that enters under the shadow of Baha'u'llah, day by day their capacity increases, like a tree that is under the care of a perfect gardener - it will surely grow and develop and achieve perfect cultivation. Observe what blessed souls were raised up under the shadow of Christ - poor people and fishermen reached such stations! When divine gifts appear and the Holy Spirit confirms, capacity is not a condition.
- 2 (Some requested confirmation in teaching, He said:)
- 3 Teaching the Cause of God is of two kinds: by word and by deed. I hope you will be successful in both.

1 هر نفسی در ظلّ حضرت بهاء الله در آید روز بروز استعدادش بیشتر میشود مانند درختی که در زیر دست تربیت باغبان کامل باشد البته نشو و نما نماید و کمال تربیت حاصل کند ملاحظه نمائید در ظلّ حضرت مسیح چه نفوسی مبارکی مبعوث شدند اشخاص فقیر و ماهیگیر بجه مقاماتی تأمل گشتند مواهب الهیه چون جلوه نماید و نفثات روح القدس تأیید کند استعداد شرط نباشد

2 (بعضی رجای تأیید در تبلیغ نمودند فرمودند)

3 تبلیغ امرالله بر دو قسم است بقول و فعل امیدوارم بهر دو موفق شوید

MHMD2.369

BDA2.281

ABU0216

Words to the friends, spoken at Baltimore Hotel on 1913-May-03 in Paris

On this journey many souls were set aglow with the Fire of the Love of God and they became exceedingly attracted to the Cause. I hope that you may also become the means of transplanting the indifference and shallowness of Paris.

While staying in those cities we came in contact with many sects and many religions, each one holding fast to his own dogmas and superstitions. Each one was investigating the reality according to his own thought and each person was happy to cling to his notions no matter how much how phantastic! We spoke with many such people. We presented to them irrefutable proofs and evidences as regards to certain divine principles.

We asked of the Theosophists: 'How long is it that you believe in this system of thought? What has been the result of the activities of your society?' They answered:- We have our beliefs, our secret doctrines, our theories. We come together every week and speak about these things and initiate the inquirers.' The spiritualists answered:- 'We have materialization - seances; we communicate with the spirits and we bring into closer relationship the visible with the invisible.' In short we found the majority of these people following blindly what others teach them and they are submerged in the sea of blind dogmas.

We told them: In the world of existence there is a center for every great undertaking. You must investigate that center and once you have got hold of it, it will make you independent of all else save God. For example the lights have a center. Through that center the whole world is illumined. Now the stars have also lights but it is borrowed. There are many light-giving bodies but they can only illumine a small place. The sun shines upon all earth and its light is unlimited. Consequently, there are many affairs in this world which are beneficial to the human society but are not universal in their results. These different interests need a common center around which they may revolve. The great universal Center of this age is the Love of God and the Knowledge of God. Now you must throw away all your own thoughts and turn your attention to this Center. Then all your conflicting ideas shall be reconciled and perfect assurance will be obtained. The lights of this lamp on those stars are not sufficient for you but the light of the sun shall make you independent. The wires which conduct the electric energy, the globes which confer lustre to the lights will

some day be broken but the brilliancy of the Sun is eternal, its bestowals are everlasting, its heat is never-ending.

[Then he raised his hands, full of longing and desire for action, for great service in the Cause. His voice was fully throbbing with life-vibrations:] Flame forth! Flame forth! Be a torch! Be a torch! Be not silent! Be not silent! Shine! Shine! Unless each one of you become a burning torch, the Cause will not be spread, the teachings will not be promulgated, the influence of the Words will not be felt, the souls will not be attracted, the hearts will not be moved. Unless you get wings, you cannot fly, you cannot soar heavenward. Hold the torches of the Love of God in your hands! Let your wings grow! I expect these things from you and I beg and entreat that in Paris you may become the brilliant lamps of the divine guidance!

An hour ago I took an automobile ride through the streets and Boulevards of the city. I looked hard in the faces of the people but could not find the least sign of spirituality. They were all submerged in the sea of nature. There was not one luminous countenance to be seen. All were engulfed in the ocean of materialism. I observed most of them are as busy as ants and bees, trying to bring together the means of their comfort and livelihood. These people have studied many years to prepare themselves for their various vocations but the bees and ants are ready to occupy themselves with their duties as soon as they are born. An architect must study several years before he can practice but the bee without any study is a perfect architect. Therefore this highest summit of economic independence and happiness that man strives to attain has already been scaled without any exertion on the part of bee and ant. Just think of the perfect architectural plan of the bee which builds its hexagonal comb with such precision and exactitude that one is astonished. Its food is the extract of flowers and its independence is so complete that it does not require any assistance from others but it assists others by giving them a quantity of sweet honey. But man must study hard, many years and then labor right night and day in order to be able to build a house, prepare a table which may not be as perfect architecturally as the honey-comb; and as luscious as honey; thus man desires to become as low in his ambition as the bees and ants. The bee ever hops from one bush to another, thoughtless and carefree, inhaling the fragrances of the variegated flowers and never thinking of tomorrow. If such is the highest state of human happiness and virtue, then the bees and the ants are the happiest and most virtuous! Therefore the happiness of man and the eternal prosperity of the people lie in the Knowledge of God, the Love of God, the virtue of the world of humanity and

the ideal perfections. If man obtains this virtue, he is superior to the animals; otherwise he is inferior to them.

When I was in Acca one day I went into a garden and I sat on the veranda. My attention was attracted by a spider which was building its nest. I watched it and was so amazed at the dexterity that the spider was going on making perfect triangles and many geometrical forms all equal to each other, and many wonderful paralleling lines etc. These lines were so perfect geometrically that it would no doubt have taken two days for an architect, with all its instruments to make the same amount of work. Then I thought to myself: 'How civilized and cultured is this spider! Let all the geometricians come and learn from it! Civilization is beneficial! Perfection in every line is praiseworthy[;] whether material or spiritual. But the natural civilization must not prevent us from the Graces of the spiritual civilization! We must not let ourselves be so drowned in the sea of materialism as there may not remain any chance of our salvation and be deprived of all the bounties and Favors of the Kingdom. God has deposited in man a holy power which is the discoverer of the reality of phenomena, which transcends the regulations of nature and which rules over the powers of the physical world. Through that power man is distinguished from the animal. Is it not regretful that man loses his great opportunity to use this power properly and like unto the worms may go deeper and deeper below the earth!

I hope that you may become the means of the quickening of these people, that they may be drawn into the Kingdom; their susceptibilities become spiritual; the world of morality become illumined, the perfections of humanity be revealed and the divine attributes become manifest. I will pray for you.

DAS.1913-05-03

ABU1149

Words to the friends, spoken at Baltimore Hotel on 1913-May-03 in Paris

Then he spoke about the sensitiveness of the plants and how they have a degree of "feeling" according to their environments. There are various degrees of sensitiveness in all the Kingdoms of creation. Often one word may reform a man, while on the

other hand, all the processes of criminal laws may fail to reach just the moral life of another. One man may be highly sensitized and responds quickly to all advices and exhortations but another may need sharper measures.

This was illustrated in the case of prime Minister of Persia who having a wonderfully intelligent and keen man in his service, rebuked him one day for a slight thing which he had done unwittingly. This man left the presence of the Prime Minister and for a long time was sick through the effect of that one rebuke.

Later on, another Prime Minister was appointed. The police reported to him of the notorious deeds of a rough criminal who was making life miserable to the inhabitants of one of the sections of the city. "Bring him to me I know how to punish him." When they brought the criminal - in order to walk in the footsteps of his predecessor - he started to advise him to threaten him and to show him with gentle words the evils of criminal actions. Hoping that this moral lesson will be sufficient, he let him go free. After a few days, they brought him the news that this man has committed worse crimes than ever. He was perplexed. He did not know what to do; because in this case his moral lesson proved a failure.

He went then to the former prime Minister and explained to him the situation. "Ask the police to bring him here. I know how to punish him." the former Minister said. As soon as the man was brought he ordered the Farrashs to bring the Bastinados, his feet were raised in the air and with fresh sticks just gotten from the trees he was severely beaten. He was taken afterwards to the prison and for sometimes rigorously handled. When the term of his prison life came to an end and was given freedom, he never dared to commit any crime. "You must reach that man through the sole[s] of his feet and not moral persuasion" one day remarked the retired Prime Minister to his successor.

DAS.1913-05-03

ABU3138*Words spoken on 1913-May-03 at Baltimore Hotel in Paris*

In the East, mention of homeland has never caused excitement and unity among Easterners, nor has it been a source of great results. Rather, what has kept the people of the East united and been the cause of their triumph and power has been spiritual force and divine religion. They have always been distinguished by this force and so it shall be now.

MHMD2.370

در شرق ذکر وطن هیچوقت سبب هیجان و اتفاق مشرقیان نشده و منبج نتایج عظیمه نگشته بل امریکه هل شرق را متفق داشته و سبب غلبه و اقتدارشان شده قوهء معنویه و دیانت الهیه بوده همیشه باین قوه ممتاز بوده اند حال نیز چنین خواهد بود

BDA2.282

ABU3741*Words spoken on 1913-May-03 at Baltimore Hotel in Paris*

- ¹ [His guests then remarked: The greatest objection that was raised in Your absence by some of those who are prejudiced against this Cause was this: 'Contrary to former times, most of the people who become Baha'is here [in America] are wealthy or leaders of some sort.' The Master said:]

- ² If this is indeed the case, then it is an evidence of supreme power, as it is more difficult for the wealthy and noble to profess religious belief than it is for the poor to do this. To accomplish a difficult task is surely a glorious thing. At any rate, he who cavils is merely seeking an excuse to do so; he himself is giving testimony to the greatness of the Cause without even realizing it.

MHMD2.371

¹ نفسی ادنی اعتراضی نمود عرض کردند در غیاب موکب مبارک بعضی از متعصبین منتها ایرادشان این بود که در اینجا بعکس سابق بیشتر رؤسا و اغنیا بهائی میشوند فرمودند

² اگر چنین است این اقتدار اعظم است زیرا ایمان اغنیا و بزرگان مشکل تر است از ایمان فقرا کار مشکل نمودن البته اعظم است در هر حال معترض بهانه جوست خود شهادت بر عظمت امر میدهد و مشعر نیست

BDA2.282

ABU2168

Words spoken on 1913-May-03 at Baltimore Hotel in Paris

- 1 Every great matter has a center which possesses penetrating force and conquering power, and others in relation to that great center are like a circle dependent upon it, and without that center their powers are limited and deficient. هر امر عظیمی را مرکزی است که دارای قوه نافذه و قدرت غالبه است و سائرین نسبت بآن مرکز عظیم مانند دائره که باو قائمند و بدون مرکز قوای آنها محدود و ناقص
- 2 And secondly, if the human world were to have only outward perfections and physical comfort as its result, then every flock of birds and every beehive possesses these perfections and results. A person must labor a lifetime to prepare wealth and buildings, yet the birds of garden and plain without toil make their nests in the highest branches and best atmospheres, and without weariness or fatigue have seeds and plants and sweet waters ready and prepared for them. و ثانی اینکه اگر عالم انسانی را کالات صوری و آسایش جسمانی نتیجه باشد هر جوق طیور و لانه زنبوری دارای این کمال و نتیجه هست انسان باید عمری زحمت بکشد تا ثروت و عمارتی مهیا کند لکن طیور باغ و صحرا بدون زحمت در بلندترین شاخها و بهترین هواها آشیانه نمایند و بغیر ملال و کلال دانه و گیاه و آبهای گوارا حاضر و مهیا دارند
- 3 Civilization is very good and perfection in every matter is praiseworthy, but material civilization must not become a barrier to divine civilization and spiritual education, rather it must be supportive and reinforcing. مدنیت بسیار خوب است و کمال در هر امری ممدوح اما نباید مدنیت مادی مانع مدنیت الهی و تربیت روحانی شود بلکه ممد و مؤید باشد

MHMD2.372

BDA2.282

AB01586

To: Qazvini (Samandar), Shaykh Kazim et al.

Date: 1913-May-04

- 1 O Samandar, divine fire of Paran! During the journey and movement through the regions of America, not a moment or instant was available for writing, therefore the pen was delayed in responding to the letter, and a detailed apology was offered before. Now, as a brief opportunity for reply has arisen on the sea of water despite tumultuous waves, I immediately took to writing. ای سمندر نار فاران الهی در مدت سیر و حرکت در صفحات امریک فرصت تحریر لحظه و آنی دست نداد لهذا در جواب نامه خامه توقف نمود و از پیش عذر بتفصیل تقدیم شد حال چون در دریای آب با وجود امواج اضطراب فرصت جواب اندکی دست داد فوراً بتحریر پرداختم
- 2 The services of that family from the beginning dawn of truth until this time are renowned throughout the world and witnessed by the spiritual ones. When a true lover's proof is in one's sleeve, no explanation is needed. Indeed, that family is deserving and worthy of every kind of bounty, and this recent خدمات آنخاندان از بدایت طلوع صبح حقیقت تا این اوان مشهور جهانست و مشهود روحانیان گواه عاشق صادق در آستین باشد احتیاج بیان نه فی الحقیقه آنخاندان سزاوار و شایان هرگونه عنایت است و اینخدمت اخیره ضمیمه آنخدمتست

service is added to those services. Praise be to God, sincere intention, brilliant resolve and perpetual servitude, in the poet's words "entered with milk and will depart with the soul," has become manifest and this verse has been fulfilled.

الحمد لله تبت صادقه و همّت بارقه و عبودیت دائمه
بقول شاعر با شیر اندرون شد و با جان بدر شود
ظاهر و مصداق این شعر تحقق یافت

- 3 Convey 'Abdu'l-Baha's utmost love to Mirza Muhammad whom you have placed in the School of Education, and to all the household members, both male and female. They are in the cave of protection and assistance of the Blessed Beauty and are associated with the Sacred Threshold. Convey the Most Wondrous and Most Glorious greetings to the teacher.

3 جناب میرزا محمد را که در مدرسه تربیت
گذارده‌اید بسیار موافق باهل بیت عموماً ذکور
و اناث نهایت محبت عبداله‌آ را ابلاغ دارید
در کشف صون و عون جمال مبارکند و منسوب
بآستان مقدس جناب معلم را تحیت ابدی
برسان

- 4 In the American cities and on this Celtic steamer, the melodies and songs of musicians reach the highest zenith. Every night and morning, songs and tunes from the ship's singers and musicians reach the ears of those present. But no melody is as joy-giving as the tune of the honored teacher and the sound of his instrument. Whoever has heard that considers these melodies to be the sound of a pickaxe, for that tune and voice rises from a heart full of humility and supplication.

4 در شهرهای امریک و این وابور سلتیک آهنگ
و نعمات اهل طرب باوج اعلا میرسد هر شب
و صبح الحان و ترانه است که از خوانندگان
و سازندگان کشتی بمسامع حاضران میرسد ولی
هیچ آهنگی مانند نغمه جناب معلم و آواز ساز
ایشان مفرح نیست هر کسی آن را شنیده این
آهنگ را صدای کلنگ شمرد زیرا آن نغمه و
آواز از دلی پر عجز و نیاز بلند میشود

- 5 O sweet-voiced ornament! At the end of the letter from the father, his Honor Samandar, there was a trace from the musk-scented pen of the son. Praise be to God that you traveled to the neighboring villages and became a cause of joy. I hope abundant blessings will result from that seed-sowing.

5 ای طراز خوش آواز در ذیل نامه پدر حضرت
سمندر اثری از کلک مشکین پسر بود الحمد لله
بقرای جوار مرور نمودی و سبب سرور گردیدی
امیدوارم از آن تخم افشانی برکت موفور حاصل
شود

- 6 As for Iran, it has no security except by entering beneath the shadow of the All-Merciful. This is the trusted cave, this is the mighty pillar, this is the impregnable fortress, this is the impenetrable refuge.

6 اما ایران لیس له امان الا بالدخول فی ظلّ الرحمن
هذا هو الکهف الأمان هذا هو الرکن الشدید هذا
هو الحصن الحصین هذا هو الملاذ المنیع

- 7 And upon you be the Most Glorious Glory.

7 و علیک اله‌آ الابهی

AVK4.450x, AYBY.381 #062, KHS09.007,
TRZ1.082, TRZ1.357, MSHR2.195x,
MUH1.0288

ABU1191

Words to a believer, spoken at Baltimore Hotel on 1913-May-04 in Paris

When I sense the love and unity of the friends I gain health and fresh strength. I have heard that thou art speaking in the meetings and read the prayers. Read always the supplications. Turn always thy attention toward God. Be always stirred with divine Fragrances; then eternal happiness will be thy share. The everlasting bliss inspires the heart of man to sing and dance and be happy even under the sword of the executioner.

Once there was a Baha'i teacher who went to the city of Khashan. Wherever he went he taught this revelation, till one day he was invited to a large meeting. No sooner he sat down then he began to teach the Cause. The people objected and the guests complained to the host to stop him. It was winter and according to Oriental custom a brazier of live, burning charcoal was in the middle of the room.

He said to the assembled guests and Host: "I cannot stop. I cannot remain silent. I want to be quiet but an invisible force impels me to speak. It has taken the rein out of my hand. I am unconscious! I have lost myself. I have forgotten all my conditions.' One of the enemies then addressed him; 'If thou art unconscious put thy hand in thy fire.' While he was speaking to them he extended his hand and put it on the fire. His hand was burning and he was teaching the Cause; he was laughing, and happy.

Some one told him. 'For heaven's sake! it is enough! take out thy hand from the fire.' He said: 'No! let it burn! I am enjoying it! This is the day of my happiness! Let me continue to tell you about Baha'u'llah and his life and his teachings.' Then another person jumped from his seat and by force took his hand out of the fire. It was very much burned.

This man - this Baha'i - was so immersed in the sea of spiritual susceptibilities that he did not feel this pain and suffering. I hope that all the believers of God may attain to this exalted station and be so engulfed in the ocean of super-human emotions so as to forget themselves and the world; thus opening the eloquent tongue and receiving the successive assistance of the Kingdom of Abha.

DAS.1913-05-04

ABU1433

Words to some friends, spoken at Baltimore Hotel on 1913-May-04 in Paris

- 1 We have returned to Paris to see what the friends have done, how they have become the cause of spreading the divine fragrances here. We went to the countries of Germany, Austria and Hungary and saw that souls were all immersed in the world of nature, unaware of the divine realm. We spoke at some gatherings, some souls became aware and turned toward the Abha Kingdom. Although our days were few, yet day by day there was extraordinary progress. We scattered seeds and returned. Now can you go and irrigate them?

1 باز ما مراجعت پاریس نمودیم به بینیم احباب چه کرده اند چگونه در اینجا سبب نشر نفحات الله شده اند ما بممالک آلمان و نمسه و مجارستان (هنگاری) رفتیم دیدیم نفوس همه غرق عالم طبیعتند از عالم الهی خبر ندارند در بعض مجامع صحبت داشتیم نفوسی آگاه شدند و توجه بملکوت ابری کردند هر چند ایام قلیل بودیم اما روز بروز ترقیات فوق العاده داشتند تخی افشاندیم و برگشتیم حال شما میتوانید بروید آبیاری کنید؟
- 2 When a farmer cultivates, his heart is always focused on that cultivation. If he sees it is growing and becoming a source of blessing and harvest, he becomes very happy, but if he sees it withered and drooping, he becomes very sad. I want you to be spiritual farmers, irrigating the fields of hearts with the water of divine knowledge.

2 دهقان وقتی زراعت میکند همیشه قلبش متوجه بآن زراعتست اگر به بیند در نمو است و مایه برکت و خرمن است بسیار مسرور میشود ولی اگر به بیند افسرده و پژمرده است خیلی محزون میگردد من میخواهم شما دهقان معنوی باشید مزارع قلوب را بماء عرفان آبیاری نمائید
- 3 All souls are farmers, but some farm in commerce, some in industry, and some in politics - all grow green but have no lasting blessing or eternal benefit except spiritual farming and heavenly guidance. Observe how the seed that Christ scattered still bears fruit. That is why He said My word is like seeds scattered by the farmer's hand. The seeds that fall on the path and among weeds and on rocks have no fruit or result, but what is scattered on good soil grows and bears fruit and becomes a source of blessing. Now we too have scattered such seeds in good soil. Since the seed is pure, it will surely grow and yield great fruits and results.

3 جمیع نفوس دهقانند ولی بعضی زراعتشان تجارتست و بعضی صنعت و بعضی سیاست همه سبز میشود اما برکت باقی و فائده ابدی ندارد مگر زراعت روحانی و هدایت آسمانی ملاحظه نمائید تخی که حضرت مسیح افشاند هنوز ثمر میدهد آن بود که فرمود کلام من مانند حبه های است که بدست زارع افشانده میشود تنهائیکه در راه و میان علف و روی سنگ ریخته میشود هیچ ثمر و نتیجه ندارد اما آنچه در اراضی طیبه پاشیده گردد میروید و ثمر و نتیجه میدهد و مایه برکت میشود حال ما هم در اراضی طیبه چنین تخی افشاندیم چون تخم پاک است البته بروید و ثمرات و نتائج عظیمه بخشند

DAS.1913-05-04, MHMD2.373-374

BDA2.283

ABU1374

Words to Mrs Holley, spoken at Baltimore Hotel on 1913-May-04 in Paris

- 1 Healing is of two kinds: material and spiritual. God hath not created medicine without a purpose; He hath deposited in things their several effects and virtues. Therefore, for bodily ailments medicine is needful, and for spiritual maladies, evil qualities, and unsound conditions, prayer.
- 2 (Then, after giving an explanation concerning the origin of diseases, He said:)
- 3 When in the constituent parts of the body—such, for instance, as the sugary or starchy elements—there occur increase or diminution, a disease superveneth. It must therefore be treated by means of medicines which conduce to the adjustment and equilibrium of those elements; otherwise, however much a man may recite invocations or meditate, his thirst will not be quenched. There is no doubt that at times joy of heart assisteth health and causeth pain to be alleviated; but this is not so in every place and at every time. We are now speaking of divine healing and spiritual remedy, beside which physical treatment is of no great account.
- 4 Our hope is that, through turning unto the Kingdom of God and diffusing the knowledge of God, ye may attain both health and healing. How many are the souls whose bodies are infirm, yet whose spirits are in the utmost strength and power; and, conversely, how many there are whose bodies enjoy perfect health, while their spirits are plunged in the utmost weakness and gloom.
- 5 (When He had spoken at some length of divine joy and spiritual rapture, a lady said: “My husband is not a Baha’i, but he says: ‘Rear the children according to the Baha’i teachings.’” He said:)
- 6 The greatness of the Cause and the importance of the teachings of Hadrat Baha’u’llah are acknowledged by all men of understanding.
- 7 Today the bounties of the Abha Kingdom are as a shoreless sea. All that is required is to turn thereto; and, in some measure, capacity and arising are incumbent.
- 1 شفا دو قسم است جسمانی و روحانی خدا دوا را بی سبب خلق نکرده در اشیا تأثیرات گذارده پس برای امراض جسمانی دوا لازمست و در امراض روحانی و سوء اخلاق و احوال دعا (بعد شرحی از مدخل امراض فرمودند که)
- 3 چون در اجزاء بدن مانند جزء شکری یا نشوی ازدیاد و نقصانی حاصل شود مرضی عارض گردد پس بواسطه ادویه ای که سبب تعدیل آن اجزاء میشود باید معالجه نمود و الا هر قدر انسان ذکر بخواند یا فکر کند رفع عطش نمیشود و شبهه ای نیست که گاهی سرور قلبی مدد صحت و سبب تخفیف الم میشود اما نه در همه جا و همه وقت حال ما در شفای آلهی و علاج روحانی مذاکره مینمائیم که نسبت بآن معالجه جسمانی اهمیتی ندارد
- 4 امید چنانست که شما از توجه بملکوت الله و انتشار معرفت الله هر دو صحت و شفا را حاصل نمائید چه بسیار از نفوس که جسمشان علیل است لکن روحشان در کمال قوت و قدرت است بالعکس بعضی جسمشان در کمال صحت است اما روحشان در نهایت ضعف و کدورت
- 5 (چون شرحی از سرور آلهی و انجذابات روحانی فرمودند خانمی عرض نمود که شوهر من بهائی نیست ولی می گوید اطفال را بتعالیم بهائی تربیت نمائید فرمودند)
- 6 عظمت امر و اهمیت تعالیم حضرت بهاء الله نزد جمیع عقلا مسلم است
- 7 امروز فیوضات ملکوت ابهی چون بحر بی پایانست فقط توجه لازمست و فی الجمله استعداد و قیام واجب

ABU0372

Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-05 in Paris

When we were exiled again from Bagdad in our company there was a Baha'i by the name Mirza Ahmad Kashani. He accompanied Baha'u'llah to Constantinople and later on to Adrianople. One night we were invited to a feast. The guests were divided into twos and when the supper time came each company was served with a dish of rice and one chicken. It so happened that I was made the partner of Mirza Ahmad. As we sat around the table to each, my partner humorously remarked to get a wing from that friend, a piece of breast from a second, a leg from a third and so on. I did so, thinking that he will divide our chicken amongst the believers; instead of doing this, he ate both and everybody was most amused. He ate also my share. He was your namesake (the Master turned to me laughing.).

I had given him the title of "geometrician," because he like to get the first of every thing and in order to gain his aim, he would devise many humorous plans, calculated to make anybody laugh. When he entered a meeting he would look all around and then sit a place where "huble-bubble" would be served first. When the tea was prepared by one of the believers he would go to him in a hurried fashion. "I have a most important affair to attend to. I must go out now. I cannot wait any longer. Please give me one glass of tea." All these innocent plans, he would resort to, in order to drink a cup of tea before anybody else; because he believed all the aroma of the tea is the first cup.

One day he asked me 'why do you call me "geometrician"? I know not even the first principle of geometry.' I told him I will answer your question in the form of a story. Once upon a time a rich merchant was passing by a slave-market. The noise and tumult attracted his attention and he joined the crowd. He saw the slave-trader is auctioning a slave and mentioning, "accounting," as one of his talents. The Merchant said to himself:- I have an accountant in my office to whom I pay 100 dollars a month. Now I will buy this slave for a few hundred dollars and will have him for life - thus saving much money. He then bought the slave and brought him to his home, rejoicing in his heart that he has been today a shrewd business man. He sat in his room and as the slave was standing near the door, he told him to go and bring him a glass of water. The slave did not move from his place but made several motions with his hands

(here the Master represented the Motion). The Merchant getting out of his patience told angrily to the slave: What do you mean by disobeying me?' The slave said:- I was 'counting' just now with my hands that 1st I must go to bring the water 2nd I must come. 3rd I must stand a long time till you drink. 4th I must take back the empty glass. 5th I must return to my place; but you can save three times, if you go, drink the water and come back. The merchant was white with rage. "Is this the way you are an "accountant?" "Yes," the submissive slave answered.

The first winter we spent in Adrianople was severely cold and this Mirza Ahmad Kashani not being accustomed to hard climate suffered very much. In fact all of us endured the most difficult hardship. Having lived all our lives in moderate and warm climate, the rigorous air of Adrianople was unendurable. The weather was so cold that the water was frozen in copper jars and vases and as a result, they were broken in pieces. My fingers were congealed to the bar of iron and when I tried to push them back the skin was torn off. As the home where the women lived was a little far, whenever I wanted to call on them, I would cover all my head and face with the "Aba," leaving only a small hole for one of my eyes to see my way. Notwithstanding this, the cold was so bitter, the wind was so biting that it was as though some one drove a sword or a dagger or an arrow through my eye.

Although we had several rooms in the house, we decided that twelve of us stay in one room to get warmer. We did not have any heavy clothings and the one who had a light overcoat was considered most fortunate. In this one room we had a tin-plate oven and we made fire to keep us warm. The oven would get as red as fire. Near it we would put two or three bottles of water to be kept warm for drinking. When we got up after midnight to drink, the fire of the oven had naturally gone out and therefore the water in the bottles was frozen. We had to make fire, thaw the ice and drink a glass of water. That winter one whole flock of sheep with their shepherd were frozen to death in the country. All the inhabitants said, they had never seen such a winter in their lives. In short, through the assistance of Baha'u'llah we lived through it and when the spring came around the country became verdant and the hearts were made glad.

DAS.1913-05-05

ABU1210

Words to some Persians living in Paris, spoken at Baltimore Hotel on 1913-May-05

- 1 The life of man is very precious; so he must spent it in a precious Cause. To study the sciences of commerce, agriculture and medicine is very praiseworthy but to concentrate all our time upon such things is not good. If the Persian believers arise to teach the Cause of God in Paris it will be very good. At least they must try to teach other Persians.

1 حیات انسان خیلی عزیز است انسان باید این حیات عزیز را در امری عظیم صرف نماید اشتغال بصناعت و تجارت و امثال اینها لازم و نیکوست لکن انسان نباید قناعت باین شئون نماید باید اوقات را صرف اموری نمود که نتایج باقیه بخشد و سبب انتشار فضائل و کالات انسانیّه گردد نه آنکه حصر در امور جسمانیّه و شئون فانیّه شود
- 2 The believers of God must not remain silent. They must not be quiet. They must not be speechless. They must not be withered. They must not be lukewarm. They must have life, motion, spirit.

2 ساکت نباشید افسرده ننشینید صامت نگردید پژمرده نشوید باید جان باشید روح داشته باشید در دنیا کمتر کسی ممکن که مثل مارگان که از ملیوזהای امریکا بود راحت باشد آخر چه شد پس شما باید مشغول تبلیغ امرالله باشید
- 3 It is true that man must work, engage in an occupation so that he may not become a burden on the community but all his ambition must not revolve around this. His aim must be to rise day unto day in the scale of divine and human virtues; his today be better than yesterday and his tomorrow better than today. If this condition does not exists in the life of every Baha'i there is regret.

3 بلی انسان باید کسب و کار داشته باشد تا کلّ بر دیگری نشود ولی برای رفع لزوم مقصد اصلی انسان باید ترقی در کالات عالم انسانی باشد تا هر روزش بهتر از روز پیش باشد والا خائب و خاسر است
- 4 'What did you do today?' The answer is, 'We ate, we walked, we slept, we dressed.' 'What are you going to do tomorrow.' 'The same thing' 'And after-tomorrow.' 'The same thing.' How low and despicable must be the thoughts of men and women who satisfy themselves with these animal propensities.

4 باید هر روز فکر کند که امروز چه کرده چه گفته چه نتیجه ائی از حیات حاصل نموده اگر نتیجه حصر در خوردن و خوابیدن است بدانند که این خسران است چه قدر انسان باید پست باشد که باین شئون کفایت و قناعت نماید
- 5 Man must render a worthy service to the world of humanity. He must render a worthier service to God. He must plant a tree which may produce fruits. He must lay a foundation which may remain unshakable throughout all the coming ages. His heart must find satisfaction in God.

5 باید خدمتی بعالم انسانی نمود عبودیتی درر آستان الهی کرد شجری نشانید اساسی نهاد که ثمر و اثر باقی بخشد
- 6 Do not believe for one moment that it is possible for man to obtain happiness, joy, serenity and confidence save through God. If his heart is not attached to God no matter how seemingly permanent is the structure of his material happiness it will totter down. The utmost is this: He will live a few days, he will drink a few cups, he will smoke a few cigars, he will dance a few steps, he will call on a few friends and then, what then – the curtain will fall down, the voices are hushed, the darkness

6 گمان مکنید که ممکن است انسان جز بامر الهی اطمینان و فرح صحیحی حاصل کند یا سکون و سرور اصلی یابد دائماً قلوب مکدر است و همیشه نفوس مضطرب نهایت اینست که گاهی جامی زنند وقتی رقصی کنند و یا دمی خنده ائی نمایند

prevails and eternal silence and oblivion spread their ominous wings. اَمَّا دَمٌ دِیْگَر بَحْزَن شَدِید افْتَنَد و مَبْتَلای حَزَن و
الم گوناگون گردند

DAS.1913-05-05, MHMD2.375-376

BDA2.285

ABU1060

Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-06 in Paris

These sad events which are transpiring in the East are the results of thoughtlessness. Thoughtlessness is the worst calamity of the human race. When Constitution was declared in Turkey the people demonstrated their joy and happiness in thousand ways. They decorated the streets and the bazaars with flags and buntings. They thought that the magic word of 'liberty, Equality and fraternity' will right immediately all the accumulated wrongs of the past régime.

The governor of Akka, after our freedom asked my opinion as regards to the success of the Constitutional government in Turkey. I told him so far as we are concerned we are very grateful to the Young Turks, because they have given us our liberty, but their own future is fraught with danger and instability. It is good for a country's development to have two or more political parties, for they check and oppose each other's excesses. But if these parties become selfish and inimical toward each other, they will destroy the happiness of the people. The political organizations must pledge themselves in the sight of God to work for the general progress of the country irrespective of party line and party allegiance. A person becomes the member of a political party in order that he may become a more useful citizen of the country. In short, the political parties in Turkey and Persia failed deplorably, because as they were fundamentally antagonistic to each other, they assisted substantially the downfall of their countries.[I told him that while he is now in Paris it will be a good thing if he could go one day to Fontainbleu. He laughed and said:]

The people of this world are thinking of building palaces but the believers of God are thinking to build the Palace of Eternal life. That palace is only for a few days, this Palace is for eternity. God has built for you a palace which is indestructible and luminous with the glories of Baha'u'llah (and as there was no one else in the room he approached me, quietly smiling,

striking two hard blows on my right and left cheeks and strode away) My good son! that heavenly palace is worthy. That palace is the palace of the Teachings of God, that Palace is the religion of God, that Palace is the Love of God, that palace is universal Peace, that palace is the oneness of the world of humanity. We are laying the foundation of that Palace and ere long its turrets shall reach to the sky.”

DAS.1913-05-06

ABU2716

Words spoken on 1913-May-06 in Paris

- 1 Those heedless and proud souls imagined that they had some merit and worthiness of their own, unaware that their relationship to the Cause of God was the source of that glory, and it was through the aid and protection of the Blessed Beauty that eyes were opened and ears became hearing. Otherwise who are we and what are we? If His ray of loving-kindness did not exist, how would souls pay attention to the likes of us?
- 2 By God, besides Whom there is no other God! Were it not for His confirmations, in the Western countries no one would have paid even the slightest attention to me.

MHMD2.377

1 آن نفوس پر غفلت و غرور گمان مینمودند که خود لیاقت و استحقاقی دارند غافل از اینکه نسبت آنها بامرالله سبب آن عزت بود و از عون و صون جمال ابهی چشمها باز و گوشها شنوا و نه ما کیستیم و چیستیم اگر پرتو عنایت او نبود کی نفوس بامثال ما اعتنا می نمودند

2 فوالله الذی لا اله الا هو اگر نه بتأییدات او بود در ممالک غرب احدی حتی بمن اعتنائی نمی کرد

BDA2.286

ABU1447

Words to Ethel Fraser, spoken at Baltimore Hotel on 1913-May-06 in Paris

- 1 I do not give any importance to physical health. The real health is spiritual and that is eternal. The spirit of man must become reinforced. This body will be decayed; this building no matter how solid its basis will be destroyed. Just think how J.P. Morgan travelled everywhere to get back his health but there was no result. The spirit of man which is the effulgence of God and the eternal Bestowal of the Almighty has importance. We must think of the health of the spirit more than the body.
- 1 من بصحت جسمانی اهمیت نمیدهم همین قدر باشد که انسان در بستر ن خوابد باید راضی باشد اصل صحت روحانی است که پابنده است روح انسان باید قوی و سالم باشد اهمیت در آنست والا هر چه بکنی این جسد آخر متلاشی میشود هر چه ملاحظه نمائی این بنیان آخر خراب و ویران گردد و مستر مارگان (امریکائی) ملیونها ثروت

داشت چه قدر خود را محافظه میکرد عاقبت کجا رفت آخر چه شد روح انسان که جلوه الهی است فیض ابدی است آن اهمیت دارد در فکر آن باید بود که نور الهی است

- 2 What importance lies in the glass! We must think of the light which illumines the glass. The light of the spirit illumines the world of existence and release it from the clutches of materialism.

2 این زجاج را چه شأنی است سراج و هاج روحست که عالم وجود را روشن نماید از ظلمات طبیعت نجات دهد

- 3 The ears can hear the voice in a limited distance, the vision of the eyes similarly is circumscribed but the spirit sees the East and the West; while in the West it organizes important affairs in the East; while on earth it discovers heavenly satellites; it unfolds the mysteries of phenomena; it goes under the earth and brings into the light of day the geologic secrets. These are some of the discoveries of the spirit on the physical plane; while the wonders of its spiritual discoveries are infinite; through them the dark man is made luminous; if he is thrown in the sea of tests, he is yet dry and if he is in the midst of burning furnace he is yet coal. This is important.

3 دیده تن نهایت یک میل دیدن تواند اما روشنی جان عوالم لا یتناهی بیند شرق و غرب را احاطه نماید و کشف امور مستوره کند در زمین کشف مسائل آسمانی نماید مطلع بر اسرار کائنات گردد و در عمق ارض سیر کند این ادراکات روح در عالم ترابی است دیگر به بینید در اکتشافات روحانیه و قواء غیر مرئیّه و اسرار الهیه چه نفوذ و احاطه ائی دارد از جمله قواء غیر مرئیّه قوه عقل و دانش است که پایانی ندارد اهمیت در این است که ظلماتی را نورانی کند در بحور بلایا دامن تر ننماید و در کره نار محنت و مصیبت در کمال سکون و متانت زیست کند

DAS.1913-05-06, MHMD2.378

BDA2.287

ABU2066

Words spoken on 1913-May-07 in Paris

- 1 The earthly souls are bound to palaces, but the divine friends think of the grave. God has built for you an eternal palace that will never be destroyed. Our place of pleasure is there, and that everlasting palace is the promotion of God's Cause and the spread of the divine verses. Its chambers are the verses of the King of Light, and its servants and maidens are the virtues and mysteries of the Day of Resurrection. Its foundation is the Word of God and its galleries are the knowledge of God. Its banner is universal among the peoples and nations of the world, and its flag is the Most Great Name of Abha. Its gardens are adorned with the flowers of inner meanings and realities, and its trees are laden with the fruits of mysteries and subtleties. Its pinnacle reaches to the highest heaven, and its life-giving atmosphere encompasses earth and heaven. Its servants are

1 نفوس خاکی در قید قصرند اما دوستان الهی در خیال قبر خداوند برای شماها قصری ابدی ساخته که هیچ انهدام نیابد تفرجگاه ماها آنست و آن قصر سرمدی ترویج امر الهی است نشر آثار رحمانی است غرفتش آیات سلطان نور است غلمان و حورش فضائل و اسرار یوم النشور بنیانش کلمه الله است و ایوانش معرفت الله علمش عمومی بین ملل و امم دنیاست و پرچمش اسم اعظم ابهی حدائقش مزین بگلهای معانی و حقائق است و اشجارش پر از ثمرات رموز و دقائق کنگره اش تا عرش اعلی است فضای جانفزایش محیط ارض و سما خادمانش اهل ملکوت ابهی و دربارش عبدالبهاء

the people of the Abha Kingdom and its doorkeeper is 'Abdu'l-Baha.

- 2 We think of such a palace. Praise be to God, we neither have a palace nor desire a nest or shelter. Wherever we go, we have a dwelling. The dervish's abode is wherever night falls upon him.

MHMD2.380

2 ما در فکر چنین قصری هستیم دیگر الحمدلله نه
قصری داریم و نه لانه و آشیانه ای خواهیم هر
جا برویم مأوی داریم درویش هر کجا که شب
آید سرای اوست

BDA2.288

ABU2834

Words to two new Baha'is, spoken at Baltimore Hotel on 1913-May-07 in Paris

- 1 Some souls are like unto the glass-chimneys. They are pure and transparent but an outside light must come in and illumine them; still there are others who are illumined but they do not confer 'illumination', again there are some people who are illumined themselves and they also illumine others. These are the blessed souls. These are favored in the Kingdom of Abha!

1 بعضی از نفوس مانند سراجی هستند که باید
آنها را روشن کنند و بعضی خود روشنند ولی
دیگران را روشن نمایند اما نفوس مبارکی هستند
که خود روشنند و دیگرانرا هم روشن نمایند خود
را تربیت کنند و هم نفوس را براه هدی دلالت
فرمایند

- 2 When we associate with such real educators who confer general instruction upon the world of humanity and guide them in the path of Reality, day unto day, our eyes are more illumined, our ears more hearing and our hearts more perfumed with the Fragrances of God.

2 هر کس با آنها محشور شود چشم بینا و گوش
شنوا یابد آنها نفوس مبارکه اند

BDA2.288-289

DAS.1913-05-07, MHMD2.380

ABU2159

Words spoken on 1913-May-07 in Paris

- 1 Last night I very much wanted to come to the meeting but regrettably I could not.
- 2 Praise be to God, you are the flower of Paris and sanctified Baha'is. All the people of this city are thinking of commerce and industry and pleasure and entertainment, except for you

1 دیشب من خیلی میل داشتم بمجلس بیایم افسوس
که نتوانستم

2 الحمدلله شما گل پاریس هستید و بهائیان با تقدیس
جمع اهل این شهر در فکر تجارت و صنعت و

few who are also thinking of and mentioning God. In this jungle of Paris, only you few are fruitful trees who have found the fruits of life and therefore have much growth and are noble.

- 3 In the days when we were coming from Iran to Baghdad, we did not see a single believer on the way until we reached the Abode of Peace. There were two or three believers there, and when we met them they appeared very prominent in our sight. But now that there are divine believers in every city and village, they do not appear as prominent. This is why you too in Paris now have prominence and distinction.

MHMD2.381

عیش و عشرتند مگر شما چند نفر که بفکر و ذکر خدا هم هستید در این جنگلستان پاریس فقط شما چند درخت بارورید که بثمرهء حیات پی برده‌اید لهذا خیلی غمو دارید و بزرگوار

3 ایامیکه از ایران بی‌غداد می‌آمدیم در راه یکنفر احباب را ندیدیم تا بدارالسلام رسیدیم در آنجا دو سه نفر از احباب بودند چون آنها را ملاقات نمودیم خیلی در نظر ما جلوه کرد ولی حال که در هر شهر و قریه‌ای احباب الهی هستند آنقدر جلوه ندارند اینست که شما هم در پاریس حالا جلوه و نمایش دارید

BDA2.289

ABU1546

Words to Ahmad Sohrab, spoken en route on 1913-May-06 in Paris

- 1 Last night I had a dream. In this dream I saw the Blessed Perfection standing before a large gathering. I was also amongst those people. He was speaking in a new language that all of us could understand. It was not Arabic or Persian or Turkish but a new language. My heart was filled with joy because I thought this must be the universal language spoken of by himself 50 years ago. Then I began to think whether the Holy Tablets are translated in this new language but as the Blessed Perfection was speaking I was ashamed to ask from the friend who was sitting next to me.
- 2 Then a voice was heard from the outside and the Blessed Perfection told me to go out and find who is he. As I came out I saw a tall man with luminous face, white beard and white locks falling down on his shoulder. He had a most pleasant countenance and sweet voice. He also spoke in this new language. I asked him from which part of the world does he come from? He said: 'From Jabolga and Jaborsa.' (Now these two cities are the two imaginary cities where according to Mohamadan traditions the Promised One is living and the Baha'is have exploded this idea) When he said that 'I have come from Jabolga and Jaborsa', I thought 'now how are we going to answer the Mohamadans?'

1 دیشب جمال مبارک را در خواب دیدم که بلسانی غیر از السن موجوده تکلم می‌فرماید و همه آن لسان را می‌فهمند پیش خود گفتم عجب آیا اینست آن لسان عمومی و آیا الواح مبارکه باین لسان ترجمه شده؟

2 در آنچنین صدای شخصی بگوش رسید فرمودند به بینید کیست بیرون رفتم دیدم شخص بلند اندام سفید موی خوش جبهه‌ای است می‌گوید از جابلصا و جابلقا آمده‌ام...

- 3 Then I asked him in which part of the world these two cities are situated?' He smiled and said:- 'These cities are not on earth; they are in heaven'. I became, then very happy and exclaimed: 'you are a heavenly personage! Let us go to Baha'u'llah!' While he was engaged in a wonderful, divine conversation with the Blessed Perfection in the new language I was so overjoyed that I awoke. I have been happy since then.

DAS.1913-05-06, MHMD2.382

3 بعد گفت این دوشهر در آسمان است گفتم پس
شما آسمانی هستید و او را بحضور مبارک بردم و
از شدت سرور بیدار شدم انتهی

BDA2.290x

AB03906

To: Baha'is of Stuttgart, Germany et al.

Date: 1913-May-06

- 1 O sons and daughters of the Kingdom! What wonderful days were the days in Stuttgart, and how luminous were the meetings! Heavenly confirmations were manifested and the breaths of the Holy Spirit surged forth and the call of the Kingdom of Abha reached to the zenith. Every moment those times pass through my memory and my heart and soul find joy. Blessed is the Lord of Hosts Who raised the call to the Kingdom in that region, set hearts in motion, made souls happy, and gave glad tidings of divine bestowals to the spirits.

1 ای ابناء و بنات ملکوت ایام استگارت چه
ایام خوشی بود و محافل چه قدر نورانی تأییدات
آسمانی جلوه نمود و نفثات روح القدس موج
میزد و ندای ملکوت ابی باوج میرسید هر دم
اوقات آنجا بخاطر میگذرد دل و جان سرور مییابد
مبارکست رب الجنود که در آن اقلیم ندای
بملکوت بلند نمود قلوب را باهتزاز آورد نفوس را
مسرور کرد ارواح را ببشارات الهی مستبشر نمود

- 2 My hope is that the confirmations of Baha'u'llah will successively appear and every moment a new spirit will be breathed forth so that the divine Kingdom may rapidly spread and the glad tidings of the appearance of Baha'u'llah may quicken all those regions. The days I spent with you were spiritual and luminous. The heavenly food descended, eternal bounty was manifest, and spiritual inspirations were successive. Eyes were brightened and ears were thrilled by heavenly melodies. I beseech God that this confirmation may continue and the reality of the teachings of Baha'u'llah may be embodied so that it may attract hearts and quicken souls through the breaths of the Holy Spirit.

2 امیدم چنان است که تأییدات بهاء الله متتابعاً
جلوه نماید و هر دم روح جدیدی بدمد تا ملکوت
الهی بسرعت انتشار یابد و بشارت ظهور بهاء الله
جميع آن آفاق را زنده کند ایامیکه با شما بودم
روحانی و نورانی بود مائده آسمانی نازل و فیض
ابدی ظاهر و انبعاثات وجدانی متتابع دیده ها
روشن بود و گوشها از نغمات آسمانی در نهایت
اهتزاز از خدا خواهم که این تأیید مستمر گردد
و حقیقت تعالیم حضرت بهاء الله مجسم شود تا
قلوب را جذب کند و نفوس را بنفثات روح
القدس زنده نماید

- 3 Upon you be the Most Glorious Glory.

3 و علیکم و علیکن البهاء الابی

BBBD.215, DAS.1913-05-06, MHMD2s.331-332

MMK5#070 p.060, BBBD.214

ABU2057

Words to Ahmad Sohrab, spoken at Baltimore Hotel on 1913-May-06 in Paris

[As soon as the Master left America now and then, letters were received that some of the believers thought and felt that the activities of the Persian American Educational Society in Washington are against the desire and consent of the Beloved. The contents of these letters were presented to him and in several instances answers were received and forwarded to America. I have refrained up to this time to mention anything in my diary in regard to this matter, because having rendered some slight service to this Society personally, the friends may have thought that I have some personal aim to further or cherish. But I believe now the time has come for the removal of this wrong feeling from amongst the friends. This morning two other such letters were received by the Master. The Beloved was very much affected and told me emphatically to write to the Secretary of the Society to contradict such erroneous feeling:]

“It is strange,” he said, “that the people put aside my many Tablets written on this matter and go by their own feelings. Write to Mr Hannen to make public my explicit texts concerning the society and its future. Do I change my mind from time to time? There may be some people who not desiring to assist the Society may invent such feelings. If any one has a Tablet in his hand proving that I am not in favor of the progress of the Society let him bring it out, otherwise why should any one rely upon such hearsays? I have often remarked in America that only my Tablets are authority and nothing else. In my last address in California and in conversation with the friends I have encouraged them to assist the Society. Today the most important affair in the world is co-operation between the East and the West. Is it possible that I may be against such a great principle? The Orient Occident Unity has undertaken to carry out this wonderful idea and it needs the assistance of all the friends.”

DAS.1913-05-06

AB06677*To: Albert Schwarz, in Stuttgart**Date: 1913-May-06*

O dear son! Under the protection of Baha'u'llah we arrived safely in Paris, and we are constantly remembering your love and kindness and the heartfelt affection of that entire family and their devotion and sincerity to the Abha Kingdom. Indeed, you demonstrated the utmost true love and Baha'i hospitality. We shall never forget it and we seek divine grace for your support and success, and we strive that, God willing, joy and delight may be attained for you. Convey my utmost affection to your esteemed wife and dear children, and likewise extend the Most Glorious Greetings to Dr. Faber. I am still using the treatment he gave for the relief of illness.

And upon you be the Most Glorious Beauty!

DAS.1913-05-06

AB12458*To: Alma Knobloch, in Stuttgart**Date: 1913-May-06*

1 O thou herald of the Kingdom of God!

1 ای منادی بملکوت الله

2 Behold the Bestowals and Confirmation of Baha'u'llah who hath sent thee from America to Germany so that thou mayest become the means of the diffusion of the Fragrances of God in that country. This is the Crown of the Everlasting Glory with which thy head is adorned. Therefore, arise and travel throughout all the cities of Germany and raise the Call of God. Rest thou assured that the Invisible Confirmations and the Divine Power shall be thy helpers and assistants.

2 الطاف و تأیید بهاء الله را مشاهده نما که ترا از امریکا به آلمانیا فرستاد تا در آن اقلیم سبب نشر نفحات الله شوی این تاج عزت ابدیه است که بر سر داری پس بجمع شهرهای آلمان مرور نما و ندای الهی را بلند کن و یقین بدان که تأییدات غیبیه و قوه الهیه معین و ظهیر تو است

3 Convey the wonderful Abha greeting to thy revered friend Miss Doring. Announce, likewise the spiritual Abha salutation to Mr. Herrigel and his respectful wife. Associate with each other with the utmost of amity and union. This is conducive to the progress of the Cause.

3 بر فیق محترمهات مس دورینگ تحیت ابدع ابهی ابلاغ نما بجانب مستر هریگل و حرم محترمه اش تحیت ابدع ابهی برسان بایکدیگر در نهایت الفت و اتحاد باشید اینست سبب ترقی امر الله

4 Upon thee be Baha El Abha

4 و عليك البهاء الابهي

BBBD.212

BBBD.210-211

AB12581*To: Anna Kostlin, in Esslingen**Date: 1913-May-06*

O daughter of the Kingdom!

The day we were your guests and you presented the Baha'i children with their radiant faces was truly a blessed day that will never be forgotten. They were all your children and dear to 'Abdu'l-Baha. I supplicate to the Abha Kingdom that you may ever be the means of giving these children a Baha'i education, so that like saplings in the garden of the Kingdom they may be nurtured by the rain of heaven and each become a fruitful tree.

And upon you be the Most Glorious Glory.

BBBD.213

ABU3074*Words to Ahmad Sohrab, spoken en route on 1913-May-06 in Paris*

I do not feel happy in Paris. I do not know whether it is its depressing atmosphere or the effect of the indifference of the people in spiritual things. As I look upon these crowds and these buildings my heart is compressed.

I wish to leave this city as soon as possible. I wonder how the people can live in such an atmosphere all their lives and be happy, spending their precious time in hunting, and devising new games and pastimes.

DAS.1913-05-06

ABU3493*Words spoken at Baltimore Hotel in Paris, 1913-May-06*

Before teaching others, one must first teach oneself. A person should first test their knowledge within themselves to see whether it is practically applicable or merely theoretical.

DAS.1913-05-06

ABU1223*Words to a young girl from Scotland studying painting, spoken at Baltimore Hotel on 1913-May-07 in Paris*

His Holiness Baha'u'llah has commanded the study of arts and crafts; that when we undertake the study of any branch of arts we must perfect ourselves in it and strive to master its technicalities and expressions but the study of art must not hinder the unfoldment of the sweet flowers of our spiritual life. One must become a complement to the other. Art without the subtle music of the spirit which is only heard by the still small voice; art without the spiritual inspiration of the higher spheres; art without the infinite waves and vibrations of the super-human; art without the tender messages of the anemones and hyacinths of the spiritual rose-garden is not art but artifice. Therefore you must make an effort to master both branches of Art.

The prophets of God who are the Masters of the spiritual Art school teach men how to paint on the canvas of the spirits, the ideal images and virtues of the world of humanity. From time to time these masterpieces are exhibited in the wonderful Gallery of Sacrifice - on the Mount of divine Transfiguration. There and only there you are allowed to witness these life-like dramatic exhibitions. It is a marvelous gallery! The Principal of this Gallery today is Baha'u'llah and up to this time more than 2000 portraits have been painted. Would you like to see these tragic, and dramatic life-sized portraits?

[Then he changed his topic without any notice on our part and continued:] When Baha'u'llah appeared in Persia the moral life of the people was degraded, they were living like unto animals. There was no trace of love, sincerity and good-fellowship, but

through his Teachings, the Fragrances of God was diffused, people were educated to such an extent that a child of 12 yrs old while under the sword cried out "Ya Baha El Abha." You must likewise strive in order to become more perfect day unto day.

His Holiness the Bab has said, every person must review his deeds every evening, to see what he has done and accomplished. If he has done something worthy and noble, if his spiritual susceptibilities are increased he must be thankful to God; if not, repent and try to live a better life tomorrow.

DAS.1913-05-07

ABU1939

Words to Mr and Mrs Scott, spoken at Baltimore Hotel on 1913-May-07 in Paris

You are the flowers of Paris and the cause of my happiness. All the inhabitants of this city are either thinking of industry or wealth or they are chasing after the worldly pleasures. except the few of Baha'is who are thinking of God. In a very large impenetrable jungle we have found a few fruit-bearing trees; therefore you are very much loved.

When we were exiled from Teheran to Bagdad although we were one month on the way, we did not find one Baha'i and upon our arrival in Bagdad we found only three friends; notwithstanding this we were made very happy...

The other day I desired to come to your meeting but I was not feeling well. Your meetings are very spiritual. They will progress in the future. Do not look at the present.

The greatest meeting held during the day of Christ was the Lord's supper. There were only twelve. The meeting was held in a very humble quarter with no table, no chairs and no rugs. They sat around a simple wooden board and spoke on the glad tidings of the Kingdom. Now consider the results of that one Supper. One end of Christ's table is in the East, the other is in the West and many nations and tongues are sitting around it!

DAS.1913-05-07

ABU2890

Words to Ahmad Sohrab, spoken on the Champs-Elysees on 1913-May-07 in Paris

We walked toward Champs Elysées. From one end to the other end of the spacious [sic] was lined on both sides with French soldiers and the spectators by hundreds of thousands were lined behind the soldiers on the sidewalk. There was hardly any place to move. At last we got a place where we could see the King passing when arrived. Président Poincaré with members of Cabinet, military generals etc welcome the King at the station of Bois de Boulogne at 10.10. am and escort him to the Palace prepared for him. From where we stood we could see the points of the thousands of rifles and the head-gears and cuirasses of the soldiers, shining and dazzling in the sunshine. It was indeed a spectacular sight which is not easily forgotten.

As the Master was looking upon this seemingly victorious army he said: "The wise man sees that another army with no cannons or rifles but with quite other armaments shall defeat this Army. The day is coming when all these armies and regiments are vanquished by the ever-victorious army of the Kingdom of Abha and theirs shall be the glorious triumphs of Peace and brotherhood. When we arrived in Baghdad, one day there was a great maneuvers of the Turkish army Corps and as Baha'u'llah looked upon them said. 'My army shall win the eternal victories. These shall be put to rout and defeated.'"

DAS.1913-05-07

ABU3517

Words to Ahmad Sohrab, spoken on the Champs-Elysees on 1913-May-07 in Paris

The Master apropos of revolver shooting said:- "When I was young they would light ten candles and at the range of a very long distance I would put out the lights one after another without missing one."

DAS.1913-05-07

ABU0556

Words to a musician, spoken at Baltimore Hotel on 1913-May-08 in Paris

Music is an ancient art in Persia. The old People of Persia loved music very much and their artists contributed to its development. When the Arabs conquered Persia after the appearance of Mohamad, they learned from the Persians the notes and measures and brought back with them to Bagdad the seat of Arabian Kalifat of the time. The Persian Music had rich and various harmonies known by the names of the cities, because every city had a different school of singing and they taught their artists, the special harmony which belonged to themselves. Persian music became very much in vogue in Bagdad and its fame was spread far and wide. From Bagdad the Arabs carried it to Cordova, Andelusia in Spain, where they had their Universities. Here many European students studied the Persian school of music and made it as a foundation for their further and more original compositions. Thus Persian music has contributed to the European Music, although this is not quite well-known.

Besides these historied [sic] testimonies the word "Music" is Persian. It comes from "Musik" and the word "Musik" comes from the word "Musighar," a sweet singing bird. The beak of this bird is so made as to contain many holes, and as it respire, various and different sounds issue from each hole, this making a combination of pleasant sounds.

The first musician of Persia is Barbod who lived about 2000 yrs ago. He is the first man who translated these pleasant sounds into the voice of man. he divided music into twelve measures giving to each measure a particular name. He became famous and well-known at that time for his great service to the musical world. The second musical genius of Persia is "Faraby" who lived 1000 yrs ago and invented the musical notes. The Europeans claim that they are the ones who originated the notes but the book of "Faraby" was found in the Arabian Library of Spain and sets at naught such a claim. Faraby taught music to his pupil by the motion of his hands. For example the right hand was taken as the "harmony" and the left hand the "measures". When the pupil came to him for a lesson he would sit on a chair and move his right or left hand, the pupil ever following those motions.

There is a story in connection with the life of "Barbod" and his struggle to get royal recognition that I would like to tell you. When he invented the twelve measures of music he was a poor bard and no one knew anything about him. He tried

every means to reach the royal Court and play for the King but he failed every time; the court musicians ever blockading his way. They feared his talent. Finally he eluded them one night and entered the Imperial Park; hiding himself under the bushes till long after midnight. Then slowly he crept out and walked toward the Palace where the King was sleeping. He spied a tall tree near the King's Apartment and ascended to the top. He carried along of course the musical instrument invented by himself. About dawn he began to play and sing and little by little he added to the richness and volume of his voice - till it filled the whole Park. The King was awakened out of his sleep, his heart enraptured with the sweet music. He came out of his Apartment with several Courtiers who were also awakened and together they started to search the Artist. They were at last brought under the tree on the top of which "Barbod" was filling the space with his ethereal music. The King and the Courtiers thought a heavenly Angel has come down. At last they asked him "Art thou human or divine?" He said "I am "Barbod;" "Come down, then?" He came down. "Why did you go on the top of this tree to sing?" The King asked. "Because your court musicians through jealousy did not let me have an audience with my King, therefore finding no other way and being determined to sing for you I decided to follow this plan." The King was most pleased with him and kept him afterward with himself.

DAS.1913-05-08

ABU1128

Words to a friend, spoken at Baltimore Hotel on 1913-May-08 in Paris

- 1 To a friend who just entered the room the Beloved said:- "God has created in thee a great capability. Thou must expend this capability in the Cause of the Kingdom. If thou consecrate it to any other cause except the promotion of the virtues of the world of humanity, its results will be finite. If thou devote it to the spread of the Teachings of God and self-sacrifice in the path of God thou shalt become like a bright candle. Just think that Peter and other apostles of Christ belonged to the common people and were not educated but as they expended whatever capacity they had in the path of Christ, they shone forth from the horizon of eternity. The results of the dedication of their lives to the Cause of Christ are yet continued. This Mary

1 خدا استعدادی را که بشما عنایت فرموده برای اینست که در خدمت ملکوتش صرف نمائید زیرا در هر امری استعداد خود را صرف کنید نتایجش محدود است مگر در امر الهی و خدمت بوحدهت عالم انسانی و انتشار کلمات روحانی که نتایج آن غیر محدود است هر انسانیکه در سبیل الهی جانفشانی نماید چون شمع در انجمن عالم بدرخشد ملاحظه کنید که حواریان مسیح با آنکه از عوام بودند چون استعداد خود را در امر الهی صرف کردند چگونه از افق عزّت ابدی میدرخشند هنوز آثارشان سبب الفت و

Magdelaine in whose name they have built a most wonderful church in Paris was a simple peasant girl. As she dedicated her simple capacity to the Cause of Christ, she became well-known throughout all ages. Therefore strive that thou mayst spend thy capacity in the Cause of God.”

محبّت قلوبست و انوارشان در نهایت سطوع
ذکر عظمتشان در هر کوری تجدد میشود و
در هر عالمی سبب انبساط اهل توحید مریم
مجدلیّه که چنین کلیسای مهمی در پاریس با اسم
او ساخته اند زنی دهاتی چون استعداد خود
را در امر حضرت مسیح صرف نمود به بینید
چه آثاری از او مشهود است پس بکوشید تا
استعداد خود را فدای امرالله نمائید

- ² Speaking about the coming together of the friends he said:-
“The meetings of the friends are like unto the delightful rose-gardens in which you find variegated flowers adding to each other’s charm. It is evident that when the intellectual forces of minds are joined with another the result will be correspondingly greater. Likewise the spirits of men do reinforce and strengthen each other. If man does not receive spiritual assistance from others, his spirit will become weakened. The believers of God must reinforce each other’s spirits, sacrifice their lives in the path of each other, through their mutual assistance, the utmost of unity be obtained. The sheep of one flock must gather together and do not let anything cause dispersion amongst them.”

DAS.1913-05-08, MHMD2.383-384

² در ظلّ کلمه الله مجتمع شوید اجتماع نفوس در
امرالله جاذب تأییدات ملکوت ابدی است و
انجذاب و اتحاد قلوب و ارواح در ظلّ کلمه الله
سبب حصول رستگاری و فلاح نفوس مطمئن
گلهای رنگارنگ حدیقه معرفه الله هستند که
اختلاف الوان مزید جلوه و زینت آنهاست
و تقابل نفوس و عقول سبب تصادم افکار
ملاحظه نمائید اگر عقلی بعقل دیگر منضم شود
چه قدر سبب تقویت او گردد همین طور امداد
و استمداد و افاضه و استفاضه آنها یکدیگر
وسیله ظهور فیوضات جلیل اکبر گردد جنود
تأیید هجوم کند و ابواب نصرت و فتوح مفتوح
شود و این بسبب اجتماع و اتحاد نفوس مخلصین
حصول یابد پس احبّا باید معین یکدیگر باشند
در حقّ یکدیگر جانفشانی کنند ملاحظه نمائید
که اغنام چون در ظلّ شبان مهربان جمعند چه
راحت و اطمینانی دارند و چگونه از خطرات
ذآب محفوظ

BDA2.290-291

ABU3117

Words to some friends, spoken at Baltimore Hotel on 1913-May-08 in Paris

Man must never get satisfied. He must ever be thirsty. There is nothing worse in this world than satisfaction from thirst. Man must drink from every fountain. His Holiness Baha'u'llah says:

‘Your thirst must be so great that if you quaff the seven seas of the world you may yet be thirsty and dry.’

DAS.1913-05-08

ABU3402

Words spoken at Baltimore Hotel in Paris, 1913-May-08

I am always thinking how to carry the loads of others and not to put my own loads on the shoulders of others. The Blessed Perfection has taught me this. We must prove this through deed and not by mere word.

DAS.1913-05-08, ABCC.391x

ABU1100

Words to Mrs Lilianthal, spoken at Baltimore Hotel on 1913-May-09 in Paris

My sweet-singing birds are your hearts, for they sing the songs of the Kingdom. Through that I am made very happy. The twittering of the birds is good for some people but we have sharpened our ears to listen to the songs of the birds of Paradise. The rich notes of this melody is eternal. I love to hear the “Song of Heart” which is streaming down from the Kingdom of Abha stirring the hearts of men with deeper and purer emotions.

Have you ever thought that the one heavenly song which issued from the sweet mouth of Christ found millions of echoes in the hearts of men and women throughout ages and cycles and has grown into thousand rich accompaniments? That was a real melody; all others were imitations. We must sing such a melody, the effect of which is lasting.

The songs of the birds are the result of the vibrations which are set in motion in the air. They reach the tympanum of our ears and are forgotten after a few minutes. If you hear the songs of the birds continually you will be annoyed. This thing happened in Montclair, N.Y. when I was there, there

were so many birds that the people did not know what to do. They complained to the local authority, because their sounds at nights disturbed their sleep. Now you must think of the Melody of the Kingdom and that is the Call of God.

There is a station destined for man that if he reaches to it, he will find all the created phenomena holding conversation with him; he will see that everything is speaking with him. For example, when he looks upon the Sun, it will speak with him and addresses him in the most eloquent language as follows:- "O Son of man! Behold! How light is good! I am a body composed of mineral elements! There is no importance in the mineral but as I am as a light-giving body, I am educating the whole world. I am developing all the minerals in the bowels of the earth. I am the cause of all these luxuriant vegetations. I am the means of the continuation of life in the animal and human Kingdoms. I render all these services because I am an illumined body. Therefore, O thou man! Strive that thou mayst likewise become enlightened, thus becoming the means of general education and the upliftment of humanity.

DAS.1913-05-09

ABU1925

Words spoken on 1913-May-09 in Paris

- 1 When you speak with irreligious people, make them aware of the harmful effects and corruption of the natural world - that these conditions are characteristics of the animal kingdom. But humans, through their rational faculties and conscientious feelings, have been distinguished from other creatures so they may delve into spiritual matters, discover the realities of things, be attracted to the Supreme Kingdom, strive for human welfare and the comfort of humanity, and promote the means of justice and fairness. Finally, tell them that you have explored the natural world and its requirements; now come for a while into the spiritual world and luminous atmosphere - if you see any harm, you can return. Speak to them in this manner.
- 2 But call the religious ones to the divine glad-tidings - how long will you remain heedless like past peoples? Are you asleep or blind? The Sun of Reality has shone forth, the gates of the Kingdom have opened, divine bestowals have become manifest, heavenly outpourings have encompassed all. How long will you

1 مردم در صدد اطفای سراج الهی هستند ردیه ای نوشته اند نمیدانند که این ردیه ها باعث انتشار کلمه الله میشود نمیتوانند این دریا را از موجش باز دارند یک موج میزند و تمام این کفها و تمام این خار و خاشاکها را بگزار میاندازد

2 البته احبا هم در صدد رفع شبهات هستند خداوند وعده فرموده و بنص صریح بکسانیکه خدمت بامر میکنند وعده نصرت داده میفرماید "و نصر من قام علی نصرت امری"

remain unaware? Like the Jews who are still heedless of the appearance of Christ and maintain the utmost prejudice and hatred toward Christ's name and manifestation.

بجناد من الملاء الاعلى و قبيل من الملائكة
المقرين "؟؟" با جنود غيبى کمک و يارى
خادمين امر را ميفرمايد.

MHMD2.385-386

BDA2.292

ABU2428

Words to Mr Lee and Miss Hodgson, spoken at Baltimore Hotel on 1913-May-09 in Paris

Question/topic: Regarding how to spread the Cause more widely in Paris.

- 1 Every soul must first teach himself; he must be severed, attracted, enkindled; he must be living the life - then his words will have effect. Whenever you see a thirsty soul, giving him a cup of this salubrious water.

1 انسان اول بايد خود را تبليغ نمايد خود منجذب
و منقطع باشد تا نفس او در ديگران تأثير کند
و ديگر آنکه بقدر طلب و استعداد و عطش هر
نفسى با او تکلم نمايد هر وقت تشنه‌ي يافت
سلسيل هدايت را مبذول دارد

- 2 This cause has cost us very dear. We have not received it cheaply. It is the pearl of the great price. The believers of God have accepted this Cause through self-sacrifice. They have given up their lives for it. They have accepted happily chains and fetters in order to promote these Teachings.

2 ماها گران خريده‌ايم اين جواهر ثمينه را ارزان
نمي‌فروشيم احبای الهی اين امر عظيم را بجانفشانی
قبول نمودند در زير زنجير و شکنجه و عذاب
اوفتادند لذا سلسيل هدايت را به تشنگان دهند
چه اگر تشنه نباشد ولو هر قدر آب گوارا يابد
ابداً لذت نبرد

DAS.1913-05-09, MHMD2.386

BDA2.293

ABU2931

Words to a visitor, spoken at Baltimore Hotel on 1913-May-09 in Paris

Under all circumstances, I am happy and well. I am never unwell.

The body of man is the result of the composition of the elements and these elements are constantly at war with each other. They wage such a bitter war on each other that at last both sides come to defeat and disintegration.

But the spirit of man is from the world of God. In the world of God there is no strife. It is a world of simplicity and absolute

unity. There is no war and no altercation. There is absolute peace and pure reconciliation.

DAS.1913-05-09

ABU2891

Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-09 in Paris

All the people are asleep. Why are they so negligent and neglectful of the glorious destiny which His Holiness Baha'u'llah has appointed for them? They must turn their faces toward the Kingdom of Abha; instead they are asleep upon the bed of negligence.

The Sun of Reality is in the height of its power and majesty but they prefer dark rooms and the light of the candles.

The Baha'is all over the world must awaken them with the trumpet of the Word of God. This is the time of real, active work! We must arise with great energy and fire to quicken the souls.

DAS.1913-05-09

ABU0549

Words to Mon. Richard, spoken at Baltimore Hotel on 1913-May-10 in Paris

Then the difference between the Sufi system of thought and the Baha'i revelation was dwelt on by the Master in detail in the most clear and logical manner. He quoted the philosophic apothegms of the Sufi leaders stating that the Sufi idea about God is pantheistic - The One supreme essence individualizing itself in all the succession of phenomena. One of them says:- The creatures are as a mass of congealed ice, but God - the essence of God is the water. When the ice is thawed down - or when we shuffle off this mortal coil - it will become part of the water again. Another Sufi poet says:- The sea - God - has been from time immemorial and is eternal but these contingencies and creatures are the waves and the ripples thereof.

Another celebrated poet “Attar” portrays this idea of pantheism in a long wonderful poem called the “Parliament of birds. The poem is written allegorically. It is said that “Hodhod,” a very beautiful bird came one day to all the other birds and said, let us all gather together and make a pilgrimage to the Mountain of “Qaff” - where the King of birds “Seymorg” dwells on a lofty peak. (Now “Seymorg” is a fabulous, mythical bird in the ancient literature of Persia but it means literally 30 birds; “Sey” means 30, “Morg,” bird.) Then “Hodhod” sent out messengers to all parts of the world to announce the approaching departure of the birds for the Mountain of “Qaff.” Millions of birds joined the Caravan. At last they were ready and started on their long journey. They had to cross many waste deserts and many desolated valleys. They flew over many high mountains. For days they could get neither food nor water. Consequently many of them died on the way. The rays of the Sun burned and scorched the wings and feathers of many thousand and they fell on the desert strewing the trail with their dead bodies. Finally the large army was woefully decimated and only “30 birds” reached the mountain of “Qaff.” Having attained to the summit, they did not find any “Seymorg” but looking around they saw they are “Seymorg” themselves.

Now it is evident that the Sufis believe in two stations - God and Creatures. They express this pantheism in the simile of the sea, and the waves. This is the foundation of the school of the Sufi philosophy which runs under various aspects throughout all the higher structures of their idealism. They consider all phenomena as parts and parcels of God but limited in their own influences. For example they say, this wave is limited but the ocean in comparison to a single wave is unlimited, but just the same, the wave is part of the sea. This will naturally bring them to the preposterous declaration that the Eternal will become accidental and the Powerful, the weak. They say, that the reality of divinity descends in the world, appearing and reappearing under infinite forms.

But the Baha'is say there is God, the creatures and the medium. They state that the Reality of Divinity is Absolute Independence; if it comes within the circle of necessity, It is not Divinity; the Reality of Divinity is Absolute Perfection but the creatures are pure imperfection. Consequently there are channels between God and man. These channels are the Holy Divine Manifestations.

DAS.1913-05-10

ABU0870

Words to Mon. Richard, spoken at Baltimore Hotel on 1913-May-10 in Paris

He spoke about the ideal freedom of the Persian Baha'i women, how they are being educated and new ideals spread amongst them. Their hearts and consciences are free. They move in a calm, spiritual atmosphere. Their intuitions are developed very marvelously. They have received the moral and ethical education. Baha'u'llah has made the Oriental women free from the fetters of bondage and captivity. They are the equals of men. Man and wife are partners and life companions and not master and slave.

Of course the progress of one fundamental law must not be lost sight of and that is this: the complete intellectual freedom and social and civic equality of women in Oriental countries must come about by intelligent, normal evolution and not haphazard, abnormal revolution. The men are cooperating with their sisters to open schools for girls and to introduce scientific courses for their instructions. All this will take time and continued vigilance and activity. The Baha'is are doing every thing in their power to further these high ideals and the authorities of the school of Tarbiat in Teheran have opened a girl's school and have an American teacher.

The future of the Oriental woman is bright, as she is now in a period of transition. She is trying to discard the old, achaic garments and putting on the new and modern garments of spiritual and intellectual thoughts. She is striving. She is looking forward. She is looking for the new light. Valiantly she is going ahead and at every step she is removing from her path new and unexpected stumbling-blocks - thus she is paving the road for her sisters yet unborn.

With the lantern of Baha'u'llah in her hand, fearlessly she walks abroad while the night of ignorance is inky dark; the winds of prejudice howling; the hobgoblins of illiteracy intimidating; the fanaticism of the Mullahs surging; the nightmare of unexpected attacks growling; the powers of darkness surrounding and oriental fanaticism staring in the eyes. But Our "new Oriental Woman" like unto her "New Occidental sister" has seen the light and her star-like destiny. With unwavering courage and indomitable energy she has resolved to reach her glorious destination and no power on earth can stop her from achieving her exalted mission of ideal and practical emancipation.

It is very clear that in the immediate future woman shall play a great role in the progress of civilization. There is a great unrest in the woman's world. The seeds of the new ideals which have been sown in the soil of their hearts are beginning to push out their tender heads and soon they will grow and develop and produce luscious fruits. We are at the most interesting period of woman's development. While they are acquiring virtues, studying sciences, equipping themselves with artistic careers and entering upon the field of active work, the old earth is passing away and the new heaven appearing. May the stars of this new heaven increase daily in number and in lustre.

DAS.1913-05-10, BSTW#360

ABU2088

Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-10 in Paris

Consider the Power of the Covenant! Where is Acca and where is Los Angeles? Yet the Power of the Covenant of Baha'u'llah has united these two distant points! As people in Southern California are religious, the Cause shall advance there, and many people will become attracted and the word of God will be promoted.

In order to preserve the unity of the Cause and to spread the religion of God Baha'u'llah established this Covenant and Testament. Were it not for the power of the Covenant, you would have witnessed the dispersion of the believers and the total disappearance of the Cause of God.

When I say the Covenant, I mean the power and the authority of Baha'u'llah given to me. In this station the consideration of sonship and fatherhood is forgotten. Baha'u'llah did not appoint 'Abdu'l-Baha as the Center of His Covenant because he is his son but because he is the purest and the readiest channel on the face of the earth to carry on this work.

The believers must realize that the Power of the Covenant is for the protection of the Cause of God, the promulgation of the religion of God and the brotherhood of the East and the West.

DAS.1913-05-10, SW_v08#13 p.183x, SW_v09#13 p.139x

ABU2561*Words spoken on 1913-May-10 in Paris*

- 1 Look and see what fervor and excitement has been stirred up in souls through the influence of the Covenant of the Blessed Beauty! How the Testament and Covenant of the Supreme Pen has become the cause of gathering together the loved ones and exalting the Word of God!
- 2 If this Testament and Covenant of the Blessed Beauty did not exist, you would see how the gathering of the loved ones would be scattered, the fire of the love of God extinguished, and the Cause of God forgotten from minds.
- 3 Some souls imagined that the Blessed Beauty had considerations of father and son, not knowing that He established the power of the Covenant for the propagation of God's Cause and the triumph of the Word of God.
- 1 به بینید چه شور و ولوله ای از تأثیر میثاق جمال
ابی در نفوس افتاده چگونه عهد و پیمان قلم
اعلی سبب جمع شمل احباً و اعلاء کلمه الله شده
- 2 جمال مبارک این عهد و پیمان نبود میدیدید چگونه
جمع احباً پریشان و نار محبت الله خواموش میشد
و امر الله از اذهان فراموش میگشت
- 3 بعضی نفوس همچو تصور کردند که جمال
مبارک ملاحظه پدری و فرزندی فرموده اند
نمیدانند که قوه میثاق را برای نشر امر الله و
نصرت کلمه الله قرار فرموده اند

MHMD2.387

BDA2.293

AB10465*To: Aqa Mirza Muhsin Vakilur-Ruaya, in Jahrum**Date: 1913-May-10*

...Though days were spent in the West, the friends of the East were ever present in my thoughts, for they are the exemplars of "the foremost ones are the foremost ones - these are they who are brought nigh." They are tested believers who, like pure gold, have shone forth in the fire of tests, have burned with heart and soul in the fire of the love of God, and have sacrificed their lives in the path of the Beloved. Therefore they are foremost, near, respected, and proven.

...هرچند ایامی در باختر بگذشت ولی همواره
یاران خاور در خاطر بودند زیرا آنان مصداق
السابقون السابقون اولئك هم المقربون هستند و
مؤمن ممتحنند و در آتش امتحان مانند ذهب ابریز
رخ برافروخته اند و بنار محبت الله دل و جان
سوخته اند و در ره جانان جانفشانی نموده اند لهذا
مقدمند و مقرب و محترمند و مجرب

MMK6#534x

ABU0886

Words to Horace Holley, spoken on 1913-May-11 in Paris

- 1 In the second mirror, the lights of human virtues and perfections are reflected. Just as in the natural world there is the struggle for existence, and this is the means of progress and growth and development of things, in the world of the spirit it is the acquisition of human perfections, and this law is the cause of the progress of spirits and the attainment of spiritual bounties.
- 2 The natural world in relation to that is a prison, preventing the comfort of thought and freedom of human conscience. In the natural world one is captive to eating and sleeping, prisoner to natural corruptions, confined by greed and avarice, afflicted with falsehood and ignorance. From these harmful conditions and attributes like anger, pride, oppression and treachery, salvation and freedom is possible since these are deficiencies of the human world. But in sleep and food and such things, humans are compelled since these are requirements of life, and moderation in them assists and supports the acquisition of spiritual perfections and attainment of eternal stations.
- 3 Captivity is in the darkness of ignorance, cruelty, heedlessness and blindness which debase humans. Through spiritual power humans can free themselves from this captivity, through divine laws can find salvation from these perils - becoming luminous instead of dark, living instead of dead, seeing instead of blind, unlimited instead of limited. But since the efforts of souls differ, therefore one reaches this station with difficulty, one over a long time, and one through the power of faith is transformed instantly.
- 4 This is why Baha'u'llah says: "Take one step and with the next step enter the ancient realm." And likewise He says that in the spiritual world and divine Kingdom there is no time and place, since times and limits are relative matters, like east and west, south and north, night and day, month and year - these all are relative to the earth, not the celestial sun. Similarly is the divine world and merciful Kingdom and eternal life which is beyond time and place and above times and limits.
- 5 This is why Christ said "I am now in heaven." Thus abstract realities, although they exist in the world of limitations, are free

1 در آئینهٔ ثانی انوار فضائل و کمالات عالم انسانی جلوه نماید و چنانکه در عالم طبیعت منازعه بقاست و این وسیله ترقی و نشو و نماى اشیاء در عالم روح کسب کمالات انسانی است و این قانون سبب ترقی ارواح و اکتساب فیوضات روحانی

2 عالم طبیعت بالنسبه بآن زندانست و مانع آسایش فکر و آزادی وجدان انسان در عالم طبیعت اسیر خورد و خوابست اسیر فسادهای طبیعت است محبوس حرص و طمعست مبتلای کذب و جهل است از این حالات و صفات مضره مانند غضب و نخوت و ظلم و خیانت نجات و آزادی ممکن است زیرا اینها نقائص عالم انسانیست است ولی در خواب و خور و امثال اینها انسان مجبور است چه که لازمه حیات است و اعتدال آن تمد و مؤید اکتساب کمالات روحانی و وصول بمقامات باقیه

3 اسارت در ظلمات جهل و جفا و غفلت و عمی است که انسان را ذلیل میکند بقوه روحانی انسان میتواند خود را ازین اسارت آزاد نماید بقوانین الهی از این مهالک نجات یابد ظلماتی است نورانی شود مرده است زنده گردد و کور است بینا شود محدود است نامحدود گردد اما چون مساعی نفوس مختلف است لذا یکی بزحمت باین مقام میرسد یکی بطول زمان و یکی بقوه ایمان فوراً منقلب میشود

4 اینست که حضرت بهاء الله میفرماید قدمی بردار و قدم دیگر بر عالم قدم گذار و همچنین میفرماید در عالم روحانی و ملکوت الهی زمان و مکان نیست زیرا اوقات و حدود امور است اعتباری مثل شرق و غرب جنوب و شمال لیل و نهار ماه و سال اینها جمیع بالنسبه بکره ارض است نه شمس سماء همچنین است جهان الهی و ملکوت رحمانی و حیات ابدی که وراء زمان و مکان و فوق اوقات و حدود است

5 اینست که حضرت مسیح فرمود من الآن در آسمانم پس حقائق مجرده اگر چه در عالم محدودند

from all restrictions - physically they are familiar with food and sleep but spiritually they are sanctified and independent from the earthly world, for all these transient affairs in relation to those eternal stations are like children's games. And since holy souls were focused on this station, at the time of martyrdom they gave no importance to the physical temple.

DAS.1913-05-11x, MHMD2.389-390

لکن آزاد از جمیع قیود از حیث جسم مأنوس
خورد و خوابند اما از جهت روح منزّه و مستغنی
از جهان تراب چه جمیع این شئون فانیه بالنسبه
بآن مراتب باقیه بمثابهء ملعبه صبیانست و چون
نفوس مقدسه ناظر باین مقام بودند هنگام جانفشانی
اهمیتی بهیکل جسمانی ندادند

BDA2.295-296

AB03463

To: Maria P Wilson, in Malden, MA

Date: 1913-May-11

O thou revered maidservant of Baha'u'llah!

Your detailed letter was received. Praise be to God that it was an indication of thy firmness and steadfastness and a proof of the spirituality of your meetings and gatherings.

The days that I spent in thy house and engaged my time in summoning the people to the Kingdom of God were days of infinite joy and spirituality. They shall never be erased from the tablet of memory. Take care of that house because the light of the love of God was ignited in it. The Fragrances of the Kingdom of Abha perfumed the nostrils. As thou art obliged, there is no harm done if thou desires to rent it.

Regarding the question of Green Acre, if a number of the Baha'is go there with the spirit of unity, and calling the people by day and by night to the Kingdom of Abha and giving the Glad-tidings to all the religions and sects and live together with the utmost of good fellowship and show toward each other love and unity, that it may set others to think and wonder - it is very praiseworthy. By this I mean that the presence of the friends in Green Acre may become the means of spreading the Divine Light!

Convey the wonderful Abha Greetings to all the believers and maidservants of the Merciful on my behalf, and rejoice them through the Glad-tidings of God.

Your meetings and assemblies must be in the utmost state of spirituality, and those who are present in the greatest of

enkindlement, so that their breaths may penetrate through the arteries and veins of the country.

Upon thee be Baha el Abha.

BLO_PT#028f

ABU1737

Words spoken at Baltimore Hotel in Paris, 1913-May-11

The Greatest prison is the material world. Prison is antithesis of freedom. Now man is a prisoner of food, of sleep, of comfort and thousand other similar prisons. Therefore the material body of man is a prisoner of these things and he cannot free himself from them.

On the other hand, he is a prisoner of greed, of rapacity, of tyranny, of ill-feeling against others, of envy, of jealousy etc. he can free himself from these things. He is able to free his heart from the love of this world. He is able to release himself from anger, greed, ego, passion and all the vices of the material world.

How is he enabled to free himself from these vices: He can render this service unto himself and then unto others through the influence of the Divine Law. The Divine Law warns man from falling into these black pitfalls and yawning precipices and frees him from the fetters of self.

Whereas formerly he was dark, he is made illumined. Whereas formerly he was limited, he becomes unlimited. Whereas formerly he was withered, he becomes enkindled. Whereas formerly he was blind, deaf and mute, he becomes seeing, hearing and the power of speech is given unto him. Whereas formerly he was dead he becomes alive! This is the real freedom!

DAS.1913-05-11

ABU1949*Words spoken at Baltimore Hotel in Paris, 1913-May-11**Question/topic: Someone asked about spiritual happiness.*

There are three paths through which man obtains spiritual happiness. The first path is the path of ordeals, trials and difficulties. His feet are torn with thorns and thistles, he goes through many pains and torments but finally he reaches to his destination.

The second path is a pleasant path but the traveler makes slow progress. He advances surely but slowly. Step by step he comes nearer and nearer to the goal. It may take many years but the persevering, determined, cheerful traveler goes on and on.

The third path is the path of faith. With one step the traveler finds himself in the Kingdom; even less than the twinkling of an eye the change is wrought. In one moment, he travels from the world of negation into the world of affirmation. We have seen this with our own eyes. A man who has been the collective center of all the vices, having become a Baha'i is changed completely in less than a second. He has become another man. He has entered a new world of light.

DAS.1913-05-11

ABU2004*Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-11 in Paris*

If you have the perceptive power, as soon as you look in the faces of the people, you can observe what ideas are reigning in their hearts. The other day I walked through the avenues but did not find one face reflecting the spiritual ideals of the heart.

In America it is different. Mighty thoughts of philanthropy and illumined ideals of humanitarianism are set in motion and you find their reflections in the faces, because they are lodged in the hearts. one woman told me she is working day and night to abolish the law of capital punishment; another person told me she desires to have a uniform inter-state divorce law; a third was devoting his time to the betterment of the conditions

of criminals in the penitentiaries; another one was trying to introduce a new system of education etc etc.

I found these noble ideals have permeated throughout all the classes of America. Civilized and refining influences are working. Every one is thinking in the terms of progress, upward march. In the strictest sense, there is no reactionary movement in America. What is called reactionary there, is radical progressiveness in other parts of the world.

DAS.1913-05-11

ABU2384

Words spoken at Baltimore Hotel in Paris, 1913-May-11

Different things are considered by us as of supreme importance - while in reality it has a relative importance - at our various stages of development. For example when we were children, we considered "plays" as of supreme importance but now that we are grown more important matters engage our attention.

A little toothache may be considered as supreme importance to some, while giving up life itself is of no importance whatsoever in the estimation of others. The martyrs in this Cause gave up their lives rejoicingly without any hesitation but if one of our hands is pricked with a thorn we run to the Doctor and are worried and anxious about it.

When the doll is broken, the little girl mourns and laments as though her living child is dead but when she grows up she may break the doll herself.

DAS.1913-05-11

ABU2664

Words spoken at Baltimore Hotel in Paris, 1913-May-11

Question/topic: Someone asked about the feelings of the martyrs; whether they were conscious of any pain when they were tortured.

Baha'u'llah in one of his Tablets says - therefore I will explain for your benefit certain luminous and shining mysteries, whereby you will become so attracted toward the loftiest Station as to forget completely the world and all that contains therein. Then you will feel only the Presence of the Almighty.

If you reach to this station you will be in the station of 'abstraction' and you will see nothing else except God.

Once living in this great station, if the enemies tear you to pieces, you do not feel the pain and suffering. This is the station of 'submersion.' It is as though man is submerged in the sea. He knows nothing of the outside condition of life.

DAS.1913-05-11

ABU3075

Words to Horace Holley, spoken at Baltimore Hotel on 1913-May-11 in Paris

I was thinking that during the days of Christ not one word was written about him. We have at present time in our hands four Gospels, two of these were written 60 years after Christ; but today there are ever so many books written on the Cause, proving its authority and greatness.

In this day, the most useful books are those which demonstrate the validity of the Cause with logical proofs, intellectual evidences and spiritual arguments.

DAS.1913-05-11

ABU0737

Words to a friend from Scotland, spoken at Baltimore Hotel on 1913-May-12 in Paris

We have many friends in Scotland; many devoted friends; amongst them is Mrs Whyte. I was most pleased with my visit to that country. Scotland weather is very invigorating. The city of Edinburgh is beautiful and its inhabitants are progressive and deeply religious. They are very firm of strong character. They are thirsty for spiritual water. They are not dogmatic but they feel a heartfelt sincerity about their religion. This is good. They have a deep sense for spiritual ideals.

While there, they asked me many questions; and several large meetings were organized and we delivered addresses. The people of Edinburgh are intelligent and critical. They investigate. They do not accept anything on blind faith. All their questions were dignified and based upon a desire to learn.

An especial meeting was held in Mrs Whyte's house for the Oriental students. They were from China, Japan, Persia, India Turkey, Syria, Arabia, Turkey, etc. It was a wonderful demonstration of the union of the East and of the West. They were strong, purposeful young men. Another meeting was organized by the Esperantists and one by the Theosophists. Both these meetings were marvelous. Mr Page, the Secretary of the Esperanto Association and Mr Graham Poole, the General Secretary of the Theosophical Society were most intelligent and sympathetic. They were very kind and hospitable. In short I met many people in Edingburgh whom I shall never forget.

There are certain souls whose thirst is never allayed, while others are satisfied with one drop. The larger the vase the greater its capacity to hold water, but when the vase is small, there will be very little water in it. When his holiness Christ appeared, the Jews said: 'We have enough water in our vases. We do not need the fountain of Christ. We have been blessed with many prophets during the Jewish history. These prophets have been the divine Cup-bearers. We have quaffed the pure water from their hands. Are we going to run after this new spring?' But those souls who were really blessed and glorious they drunk deeply from the fountain of Christ and yet were they thirsty, yet were they seeking.

His Holiness Baha'u'llah says in one of his Tablets:- if you drink all the seas of the earth there must be no sign of wetness on your lips, they must be parched with more thirst. You must be

always thirsty for the water of realities and significances. The more the circle of your information is widened, the greater must become your search. Through this man will become perfect, but a soul whose cup is filled with a few drops will never become perfect.

DAS.1913-05-12

ABU1448

Words to Mirza Fazlollah and his wife, spoken at Baltimore Hotel on 1913-May-12 in Paris

I am most pleased with your marriage. For this is a marriage between the East and the West. The more inter-marriage between the Europeans, Americans and Persians the better for the world! I like to see intermarriages between the inhabitants of these three parts of the world increasing.

In Persia whenever there is a long-standing feud between two tribes, in order to remove it, they inter-marry. In reality, it has a wonderful effect. In Persia there are many of the nomadic tribes who pass all their years under the tent, in the open. Often between two tribes there has existed enmity and hatred for many years. They have fought against each other; pillaged each other's property and many people were killed on both sides.

Now if an outside, disinterested influence comes in and tries to reconcile these two contending parties, he will use the same old eternal rule. The son of the chief of one tribe will marry the daughter of the chief of the other tribe. Immediately the enmity is changed into amity and the hatred into love. This has been tried again and again and has not been found wanting! It has a great efficacy.

Now that the Persians and the Americans, the Americans and the Persians, the Europeans and the Persians and the Persians and the Europeans have begun to give daughters and sons unto each other, I hope that the bond of affection and unity between the East and the west will be reinforced and spiritual communication may bring them into closer relationship! May this union flood the unexplored regions of the hearts with the rays of the Love of God! May such happy events hasten the day of the oneness of the world of humanity!

Every movement which increases love and affection amongst the children of men is a divine movement and any Cause creating alienation or even ill-feeling is diabolic in origin.

DAS.1913-05-12

ABU1606

Words to a visitor, spoken at Baltimore Hotel on 1913-May-12 in Paris

Question/topic: Someone asked the meaning of the miracle of the five loaves, the twelve remaining baskets and the feeding of the multitude.

His holiness Christ says: I am the bread which has come down from heaven. Again he says: whosoever eats of this bread, he shall find a new life. The heavenly Food is the divine virtues and the praiseworthy qualities of the world of humanity. In other words, he says, I am that infinite Bestowal; whosoever takes a goodly share of me he shall never die. It is evident that his holiness Christ was a pure channel for the diffusion of the Bounties of God amongst humanity. He was the one who spread these Bestowals. He made the fisherman the great Peter.

We can understand these symbolic teachings better when we remember another saying of Christ: "The Father is in me and I am in you". Now it is clear that the physical body of Christ was not in the apostles; nay rather they received from him the heavenly Bestowals. The Sun shining upon the mirror, its disk, heat and rays are reflected therein so the reflection of the sun in the mirror can truthfully claim, "I am the sun". In other words, the Sun of Reality with all its characteristics is reflected upon the transparent mirror of Christ. Before Christ, one observes standing erect the mirrors of his disciples. Now by a process of radiation, the reflection of the Sun of Reality upon the mirror of Christ is in turn reflected upon the mirrors of the apostles. With this manifest explanation you can the better understand the meaning of the verse: The father is in me and I am in you.

In short the heavenly Food signifies divine perfections. The five loaves are the five stages of inner unfoldment. The first stage is intellectual development. The second stage is spiritual illumination. The third stage is the prophets' experiences. The fourth stage is the baptism of the Holy Spirit. The fifth stage is the Divine Bestowals. With these five loaves the multitude

خود مسیح میفرماید منم نان حیات پس آن مائده کالات و فیوضات آسمانی بود و آن طبقها نفوس مطمئنه حواریین آن بود که ماهی گیر را پطرس اکبر نمود و واسطه حیات روحانی بشر کرد

نظر بآن فیوضات بود که مسیح فرمود پدر در من است و من در شما مانند جلوه آفتاب در مرایاء صافیه آن مائده را حواریان بواسطه طهارت نفس و عقل و روح نبوت و روح القدس بخلق بخشیدند

(سؤال از تبدیل نمودن آب بشراب کردند فرمودند)

معانی شرع قدیم را حضرت مسیح نشئه و اثر جدید داد الی آخر بیانہ الأھلی

در مجمع عصر مادام ریشارد و بعضی از احبّاء را تشجیع و تحریص بر نطق در مجامع و هدایت نفوس میفرمودند که

قوه روح القدس هر ضعیفی را قوی نماید به بینید قوم ذلیل اسرائیل را چگونه عزیز نمود ماهیگیر را شهیر آفاق کرد قبائل جاهل بادیّه العرب را خلفاء فیالأرض گردانید پس شما نظر باستعداد خود ننمائید بایستید و فریاد بر آرید ای اهل پاریس بیدار شوید که شمس حقیقت درخشیده هشیار شوید که نسیم عنایت وزیده باهتزاز آئید که عالم انسانی بحرکت آمده بر خیزید که ملکوت الهی

were fed and satisfied; but the twelve apostles were the twelve baskets which were filled with these heavenly Foods – that is, their hearts became the recipients of all the five stages of spiritual food, while the multitude were fed only on one or two Kinds.

ظاهر گشته آگاه شوید که نفثات روح القدس
احاطه نموده

BDA2.297x

In the estimation of Christ, this material bread had no importance, but to spread the heavenly Table before the eyes of all the inhabitants of the earth was the most important. This material bread sustains us only from day to day but the heavenly food bestows upon us eternal life. Therefore you must ever strive to eat of the divine bread in order to gain the life everlasting. Do not run after a drop of water but search after the illimitable sea. Let the spark go and draw light from the sun whose rays and heat are perpetual.

(When asked about turning water into wine, He said)

“Christ gave new spirit and effect to the meanings of the ancient law,” to the end of His sweet utterance.

In the afternoon gathering, He encouraged and urged Madame Richard and some of the friends to speak in gatherings and guide souls, saying that:

the power of the Holy Spirit makes every weak one strong. See how He made the abased people of Israel mighty, made the fisherman renowned throughout the horizons, made the ignorant Bedouin tribes of Arabia viceroys in the earth. Therefore do not look to your own capacity - arise and cry out: O people of Paris! Awaken, for the Sun of Reality has shone forth! Be conscious, for the breeze of providence has blown! Be stirred, for the human world has been set in motion! Arise, for the Kingdom of God has appeared! Be aware, for the breaths of the Holy Spirit have encompassed all!

DAS.1913-05-12, MHMD2.392-393x

ABU1618

Words to visitors, spoken at Baltimore Hotel on 1913-May-12 in Paris

There is a story attributed to Christ in the oriental literature that is not found in any of four gospels. It is reported that one day a number of people saw Christ flying away with great haste. They asked him, why art thou hurrying away with such rapidity? He did not give them any answer but continued to run. Finally they caught him in his flight and told him: Why this haste? Are you flying away from the ferocity of a lion or a panther or a leopard or a wolf or a bear? There are no such wild beasts in this vicinity and we do not see any logical reason for this precipitous flight!

Then Christ said 'I am flying away from a fool.' They were astonished at this declaration. 'Art thou not the Christ? Breathe with the Power of the Holy Spirit over this man and he will be freed from his foolishness.'

Christ said:- "With the same breath of the Holy Spirit that I blew over the ignorant and he became wise; the deaf became hearing, the blind seeing, the mute speaking, the sick became well and the dead received a new life - I blew the same breath of the holy Spirit more than one thousand times over this fool and there was no result; consequently I am flying away from him.

DAS.1913-05-12

AB04160

*To: Mirza Yusuf Khan Shirazi (Lisanul-Hudur), in Ridaiyyih
Date: 1913-May-12*

- ¹ O thou who art attracted by the fragrances of God! I chanted verses of thanksgiving to God for having confirmed thee in reviving souls, healing the blind and dumb through the power of the light of guidance, and for having enabled thee to quicken the dead through the breaths of God and to raise His Word and proclaim the appearance of His Kingdom in that far-distant region.

¹ أيها المنجذب بنفحات الله أني رتل آيات الشكر لله بما أيدك على إحياء النفوس وبراء الأكمه والأبكم بقوة نور الهدى وفقك على إحياء الأموات بنفحات الله وإعلاء كلمته والنداء بظهور ملكوته في تلك العدو القصوى

- 2 Behold the signs of God's power: A group of Christian missionaries turned toward that remote area for successive years and persisted in their call, clinging to great means such as schools, educational institutions and hospitals, and fulfilled the hopes of those with influence through the expenditure of funds. Yet until now they have not succeeded in spreading their message, and not a single Muslim man or woman has entered their fold.
- 3 But for this mighty Cause and momentous matter, despite storms and tempests, hurricanes and thunderbolts of tests and trials, people are entering into it in troops throughout all regions - east and west, south and north. Can there be any greater proof than this in the eyes of the fair-minded who have abandoned prejudice and recognized the gift of the Hidden One of manifold favors?
- 4 I beseech God to encompass your illustrious descendant with the glances of His merciful eyes in all conditions. Upon thee be the Most Glorious Glory.
- فانظر الى آثار قدرة الله أنّ عصبة من المبشرين بالانجيل قد توجهت الى تلك الناحية القاصية منذ سنين متواليات و استمرت على الدعوة و تشبّثت بالوسائل الكبرى كالمكاتب و المدارس و دار الشفاء و حققت آمال اولى الاربّة ببذل الأموال و الى الآن لم يتيسر لها الانتشار و لم يدخل في حوضتها من الرجال و النساء احد من اهل الفرقان
- 3 اما لهذا الأمر العظيم و الخطب الجسم زواجر و زواجر و عواصف و قواصف من الامتحان و الافتتان معذلك يدخلون الناس فيه افواجا في جميع الآفاق من شرقها و غربها و جنوبها و شمالها فهل من برهان اعظم من هذا عند اولى الانصاف الذين تركوا الاعتساف و ادركوا موهبة خفيّ الألطاف
- 4 و اسأل الله ان يشمل سليلكم الجليل بلحظات اعين رحمانيته في كلّ الأحوال و عليك البهاء الأبهي

INBA17:155, MKT4.107, MSBH6.026-027

ABU2983

Words spoken on 1913-May-12 in Paris

- 1 Some souls, when they drink from the cup of recognition, cry out "Is there more?" Others, on the contrary, upon seeing a mirage consider themselves satisfied and display self-sufficiency, like the Children of Israel in the day of the appearance of Christ.
- 2 One's sphere of knowledge should be expansive, and in all conditions one should seek awareness. The more one drinks, the thirstier one becomes - not that with one sip one should display self-sufficiency.
- 1 بعضی از نفوس آنچه از کأس عرفان مینوشند هل من مزيد میگویند بعضی بالعکس بدیدن سراب خود را سیراب میدانند و اظهار استغنا مینمایند مانند بنی اسرائیل در یوم ظهور مسیح
- 2 انسان باید دائرهء اطلاعاتش وسیع باشد و در هر حال طلب آگاهی نماید هر چه بنوشد تشنه تر شود نه آنکه بیک جرعه اظهار استغنا کند

BDA2.297

MHMD2.392

ABU3572*Words to a visitor, spoken at Baltimore Hotel on 1913-May-12 in Paris**Question/topic: A question was then raised concerning the changing of water into wine.*

Christ gave new life and effect to the meanings of the ancient law.

معانی شرع قدیم را حضرت مسیح نشئه و اثر جدید داد.

DAS.1913-05-12, MHMD2.393

AVK2.183.02, BDA2.297

ABU3715*Words to Ms Richard and others, spoken at Baltimore Hotel on 1913-May-12 in Paris*

- ¹ The power of the Holy Spirit makes every weak one strong. Observe how it exalted the abased people of Israel! It is this power which made a humble fisherman famed throughout the world, and turned the primitive tribes of the Arabian desert into the caliphs of the earth.

¹ قوه روح القدس هر ضعیفی را قوی نماید به بینید قوم ذلیل اسرائیل را چگونه عزیز نمود ماهیگیر را شهیر آفاق کرد قبائل جاهل بادیّه العرب را خلفاء فیالأرض گردانید

- ² Focus not, then, on your own abilities. Arise and cry out: 'Awaken, O people of Paris, for the Sun of Truth is shining! Be vigilant, for the breeze of bounty is blowing! Bestir yourselves, for the world of humanity is roused to movement! Rise up, for the Kingdom of God is manifest! Be apprised, for the breaths of the Holy Spirit are pervading!'

² پس شما نظر باستعداد خود ننمائید بایستید و فریاد بر آرید ای اهل پاریس بیدار شوید که شمس حقیقت درخشیده هشیار شوید که نسیم عنایت وزیده باهتزاز آید که عالم انسانی بحرکت آمده برخیزید که ملکوت الهی ظاهر گشته آگاه شوید که نفثات روح القدس احاطه نموده الی آخر بیانہ الأهل

MHMD2.393

BDA2.297-298

ABU3730*Words spoken on 1913-May-13 in Paris*

They [the apostles] gathered on top of a mountain, and made a pact whereby they would consent to bear tribulations, renounce their comfort, and spread guidance. When they came down from the mountain, each of them went in a different direction and never returned. In various regions, they all arose and summoned the people to the Kingdom of God. All these powerful effects proceeded from that gathering.

MHMD2.394

یک اجتماعی در بالای کوه نمودند و در قبول بلایا و ترک راحت و نشر هدایت همعهد شدند چون از کوه سرازیر گشتند هر یک بطرفی رفت و برنگشت جمیع در اطراف قیام بر دعوت مملکوت الله کردند این تأثیرات عظیمه همه از آن اجتماع ظاهر شد

BDA2.298

ABU2842*Words spoken at Baltimore Hotel in Paris, 1913-May-13*

- ¹ In the Cause of God there must not be any secret gathering. Even if today some pure and sincere souls establish such a gathering, in the future it will become a means of creating breaches in the Cause of God and will become a pretext for promoting personal interests.
- ² Like in Islam, they will create an outward and inward aspect, and will claim there are outer and inner meanings, and through such pretexts will cause division and discord among the Baha'is.

DAS.1913-05-13, MHMD2.394

- ¹ در امرالله محفل سری نباید باشد و لو امروز نفوسی بیغرض و خالص این محفل را تأسیس مینمایند لکن آینده سبب رخنه در امرالله و عنوان و بهانه ترویج اغراض شخصیه میشود
- ² و مانند کور اسلام ظاهر و باطن درست مینمایند و بطواهر و اسرار قائل میشوند و در میان اهل بها باین عنوانها اختلاف و تفرقه می اندازند

BDA2.298

ABU2829*Words spoken on 1913-May-13 in Paris*

- ¹ The first matter with which souls are charged is the investigation and search into the realities of things. It is incumbent upon man to be a seeker after the discovery of every truth, so that he may penetrate every mystery and make easy every difficulty.

¹ اول امریکه نفوس بآن مکلفند تحقیق و تحری
در حقایق امور است انسان واجب است که
طالب کشف هر حقیقتی باشد تا بهر رمزی پی
برد و هر مشکلی را آسان نماید

- ² For the world of creation is an endless ocean, and in its depths precious pearls and jewels lie concealed. When investigation and search are undertaken, beneficial knowledge about the realities and subtleties of matters will be attained and magnificent results will become manifest.

² چه که عالم خلقت بحرست بیکران و در عمق آن
لثالی و جواهر گرانها مستور چون تعمق و تحری
شود از حقائق و دقائق امور اطلاعات مفیده
حصول پذیرد و نتایج عظیمه مشهود گردد

BDA2.298

MHMD2.394

ABU3663*Words spoken on 1913-May-13*

if the Qa'im-Maqam were still with us, the whole of Persia would be revived.

اگر قائم مقام بود ایران را احیا مینمود

SFI18.275, BDA2.299a

MHMD2.395, LOIR20.171

ABU3479*Words spoken on 1913-May-14 in Paris*

Bread and milk are more healthful than any other kind of food. The Blessed Beauty used to say: 'During My days in Sulaymaniyyih, My food on most occasions consisted of milk and sometimes rice pudding.'

نان و شیر از هر غذائی سالم تر است جمال مبارک
میفرمودند در ایام سلیمانیه غذای من اغلب شیر
و گاهی شیر برنج بود

BDA2.299b

MHMD2.395

ABU2996*Words spoken on 1913-May-14 in Paris*

At this stage all things appear in their utmost degree of beauty and refinement, which is the result and perfection of their creation, except these human forms that are far removed from the perfection and result of their life, and like cattle they gather together, and they appear as though they were created to serve the material world, rather than the material world being created for their service and the manifestation of human perfections.

MHMD2.396

در اینحل جمیع اشیا در منتها درجهء نمایش و لطافت که نتیجه و کمال خلقت آنهاست مشهودند مگر این هیاکل بشری که اچ کمال و نتیجهء حیات خود دور و مهجورند و چون بهائم محشور و بنظری چنان دیده میشوند که آنها برای خدمت عالم مادی خلق شده اند نه مادیات برای خدمت و ظهور کالات عالم انسان

BDA2.300

ABU0928*Words to a French Baha'i, spoken at Baltimore Hotel on 1913-May-14 in Paris*

The world of matter is full of vices and the people of these regions are engaged too much in chasing material things. They are thinking too much of money and the tinsels and playthings they can buy with it. The precious hours of the day and night are expended thinking and speaking in the terms of Francs; what should they eat today; how can they buy that especial dress tomorrow; when can they go to the ballroom and have a whirl around; what time can they attend the latest sensation in the theatrical world. If these people are so captivated in the claws of senses, they are less than the animals. God has distinguished man through his spiritual and intellectual powers. He has conferred upon him the invisible forces of conception and ideation - so that he may become celestial, just, intelligent, and attracted to the Kingdom of God! You must make these people understand these ideal principles so that they become aware and mindful!

Tell them: you have tried the material world and its seducing pleasures; now come, and travel with us for awhile through the spiritual world. If the experiences are pleasing, continue to travel with us; if they are not you can return easily to your ways. Let us together fly toward the realm of light; if the lights are too strong for you, you may come back to your black cell.

How do you like this plan? Is that a good bargain? This you say to the materialists.

But address the religionists as follows:- O ye people! How long, how long are ye submerged in deep slumber! O ye brothers! How long, how long are ye satisfied with traditions and dogmas! The Sun of Righteousness has arisen! Awake ye! The morn of Eternity has appeared! Shake off from your bodies this spiritual lethargy! The portals of the celestial Kingdom are open, enter ye therein! The divine Treasury is rediscovered, enrich yourselves! The Merciful Graces are all encircling, avail the opportunity! Awake! Awake! This is the day of wakefulness and not sleep! This is the century of deeds and not words! This is the age of production and not sterility! This is the period of conflagration and not extinction! This is the time of contagious enthusiasm and not lukewarmness! Gird ye up the loins of endeavor, band ye together! Be ye loving towards each other! Banish, banish the nightmare of differences and ill-feeling. Your Maker has created you for love's sake! Arise, arise, for the glorious Luminary has arisen and has healing in its royal wings! Be ye as balls of fire! Be ye as torches of guidance! Increase your love daily! Add to your affection hourly! Ye are the children of God and he has endowed you with the possibilities of infinite progress.

DAS.1913-05-14

ABU2461

Words spoken on 1913-May-14 in Paris

- 1 The philosophers also each say that a force or universal reality is the source of all created things. Their difference with the Prophets is only in this: that the Prophets say that universal reality and all-encompassing aspect is the absolutely wealthy, perceiving and choosing by will, while the philosophers consider it poor, non-perceiving and powerless.
- 2 Their difference is in Its attributes and perfections - that the philosophers do not believe that spiritual force and absolute perfection, while the Prophets explain the powerlessness of created things to comprehend the essence of the Divine Being, that that Ancient Reality cannot be limited by the perceptions of the contingent world, and they do not consider people's lack

1 فلاسفه هم هر یک قوه و با حقیقت کلیه ائ را مصدر کائنات گویند با انبیا اختلافشان فقط در اینجاست که انبیا می گویند آن حقیقت کلیه و جهت جامعه غنی مطلق مدرک و مختار باراده است اما فلاسفه آن را فقیر و غیر مدرک و عاجز دانند

2 اختلافشان در صفات و کمالات اوست که فلاسفه آن قوه معنویه و کمال مطلق را باور ندارند اما انبیا عجز موجودات را در ادراک کنه ذات شرح دهند که آن کینونت قدم بادرکات عالم حدوث محدود نشود و عدم احساس ناس

of sensation as evidence for the absence of the absolute perfections of the Necessary Being.

را دلیل بر فقدان کمالات مطلقه وجود واجب ندانند

MHMD2.397

BDA2.300

ABU0985

Words to a mother, spoken at Baltimore Hotel on 1913-May-15 in Paris

How are thy children? Are they well? Do you give them an ideal education? The children of today are the citizens of tomorrow. The mothers of today inculcate so many material ideas in the minds of their children. They tell to the children in the way of encouragement: 'Study hard and thou shalt become the general of an army.' They do not incite them in the acquirement of the ideal virtues. They do not tell them: 'Strive that thou mayst become a sincere, a just man; that thou mayst serve faithfully the world of humanity.' It is possible for the mother to educate the child in such wise as to become the leader amongst the leaders or to leave him to evil environments as to become the worst criminal amongst men.

Now you (addressing all the friends who were gathered in the room) are all my own children. I desire to educate you in such wise as to become illumined, divine and godlike; day unto day you may advance; your conduct and character may improve, your spiritual perception may increase and your minds become more radiant. May each one of you become as an ignited lamp, shedding the rays of wisdom to all the dark corners and crevices!

Consider the condition of these people! From morning till evening, they run hither and thither, working and laboring, [sweating] and striving! All their thoughts and ideals are weighed by the measures of Francs. The man who has one hundred Francs does his utmost to make it a thousand. The person who has one thousands works like a beaver to make it ten thousand. The ten thousand man has his eyes fixed on a million; and the millionaire with the greatest avidity longs to become a multi-millionaire. All of them are submerged in this sea of insatiable hunger for gold. 'Let me get all I can out of the other fellow' is the universal dictum. What is the end of it all? He leaves behind his accumulated wealth and goes away empty-handed. But if such a man was imbued with spiritual

بتریت الهی تربیت شوند نه مثل اینکه حالا مادران از بدایت عمر به پسران میگویند باید اهل ثروت شوید ملیونز گردید جز این اذکار ذکر دیگر ندارند هیچ نمیگویند صادق و امین باشید خدمت بعالم انسانی کنید تربیت روحانی سبب صیانت وجود و اعتدال در امور است ممکن است اطفال را چنان تربیت نمود که اعتدال در جمیع شئون داشته باشند و از صمیم قلب محب نوع انسان گردند و میشود هم چنان مهمل گذارند که اربل مخلوق شوند

حال شماها جمیع اولاد را نوازش نموده خیلی بآنها اظهار عنایت فرمودند

BDA2.301x

characteristics he would have become the light of the world and the guide of the nations.

All that you see is subject to change. Where is the living, fire-breathing, active past generations? Where is Napoleon, the Great with his Austerlitz victory and Moscow Retreat? Where are the unconquerable phalanxes of his Imperial guards? Where are the long line of the French Kings? Where are the many Louises? Where are the children of Orleans? Where are the descendants of Philippe? All all gone! They have walked through the wilderness of oblivion and the valley of the shadow of death.

DAS.1913-05-15, MHMD2.398x

AB06655

To: Saichiro Fugita, in Chicago

Date: 1913-May-15

O servant of God! Your letter was received. It was evidence of your outward and inward health and well-being, therefore it brought joy.

Regarding the electrical trade, strive in every way to gain complete mastery, so that when I need you with the electrical machine and electric light in the Holy Land, you will be able to operate the electrical machine and illuminate the electric lights and charge the electric carriage with power and set it in motion. At that time I will summon you and thou wilt render a great service and this will become the cause of thy everlasting glory.

As for the matter of envy, pray that God may kindle such a light of love in hearts that no darkness will remain at all.

And upon thee be the most glorious Glory.

JWTA.028

AB07386*To: Edna M Mckinney, in Boston**Date: 1913-May-15*

O my dear daughter! Your detailed letter arrived. You had written about the details of Naw-Ruz and it brought infinite joy. Praise be to God that you, with an enlightened heart and a spirit gladdened by the glad-tidings of God and with pure intention, have arisen to serve the Kingdom. Therefore be confident that the breathings of the Holy Spirit will confirm you and day by day you will draw closer to the court of Baha'u'llah and receive greater divine bounty. I hope that you will acquire a tongue of utmost eloquence and fluency and in gatherings and meetings speak in such a way as to bring the attendees to a state of joy and delight.

And upon you be the Most Glorious Glory.

BLO_PT#028i

ABU1005*Words spoken at Baltimore Hotel in Paris, 1913-May-16*

Whosoever schemes in this Cause will come to no good end. Above all other things we must be honest to our consciences and not dissimulate. We must not speak against each other either publicly or privately. We must not belittle the services rendered by others because they are not so fortunately situated as ourselves. We must be humble. We must not have the spirit of destructive criticism. Before making any statement we must investigate it well, whether it is true or not. We must not make the hearts of other people sad. We must speak with gentleness and brotherliness. We must not backbite. We must speak about each other with consideration and infinite courtesy. We must adorn our temples with extreme politeness. We must not be rude to any human being. We must judge the people by their inward, spiritual qualities. Let no one raise his tongue in intentional or unintentional malice against his brother or sister. We must watch our tongues. This Cause is very great and the circle of our patience must be very wide. Let every man write this sentence 'Watch thy tongue' on the tablet of his heart.

Let me relate to you a story which shows you more than anything else that we must ever look beyond the outward appearance and form and judge a person by his spiritual worth. After the appearance of the Bab the disciple who succeeded him was called "Bab-el Bab". The believers of God at that time gave him the greatest homage and respect. When Bab-el Bab was in the fortress of Tabarassi surrounded by thousands of enemies, Khuddus, another great teacher was in the company of the 360 Babis who were besieged in this fortress. No one gave any importance to Khuddus. He was one amongst the brothers. No one looked upon him with any deference. He mingled with all the friends and always when Bab-el Bab was sitting he was standing reverently before him.

However one day there was observed a great change. The friends found Khuddus sitting and Bab-El Bab standing before him far away near the door. Of course every one was astonished. Then Bab-El Bab addressing the believers said in hushed voice:- I did not know before the station of Khuddus. Tonight I realize that I am less than the dust of his feet." From that time he served Khuddus like a servant and later on Khuddus receiving a fracture of tooth through the passing of a rifle cartridge, Bab-El Bab came to him and begged him to let him go out of the fortress and sacrifice his life in his path and he did so.

DAS.1913-05-16

ABU1370

Words spoken on 1913-May-16 in Paris

In Mazandaran one night when Quddus met Babu'l-Bab [Mulla Husayn] and heard words of grace and wisdom from his tongue, the latter immediately arose to serve the former like a humble servant. In the morning the companions saw that although Babu'l-Bab was the leader of the companions and master of the friends, he stood with utmost reverence before Quddus with hands folded across his chest, such that all were astonished at his humility.

DAS.1913-05-16, MHMD2.399

در مازندران شب حضرت باب الباب چون
حضرت قدّوس را دید و بیانات فضل و حکمت
از لسان ایشان شنید فوراً مانند عبد ذلیل بر
خدمتش برخاست علی الصّباح اصحاب دیدند
که حضرت باب الباب با آنکه مرجع اصحاب
و سرور احباب بود با نهایت تعظیم در حضور
حضرت قدّوس دست بسینه ایستاده بقسمی که
خضوعش کل حیران شدند

BDA2.302

ABU2821*Words spoken on 1913-May-16 in Paris*

If the friends of God arise as they should and reach such a state that each becomes a manifestation of "Make my occupation a constant occupation and my state in Your service an eternal state" and becomes completely effaced and annihilated in the Cause of God, it will not be long before they transform all peoples, even if in each city only two sincere believers are found who have completely forgotten themselves, this would suffice.

MHMD2.399

اگر احبای الهی چنانچه باید قیام کنند و بحالتی آیند که هر یک مصداق و اجعل اورادی ورداً و حالتی فی خدمتک سرمداً گردد و بکلی در امر الله محو و فانی طولی نمی کشد که جمیع امم را منقلب مینمایند ولو در هر شهری دو نفر مؤمن مخلص یافت شود که بکلی از خود بگذرند کفایت است

BDA2.301

ABU1974*Words spoken on 1913-May-16 in Paris*

- 1 (After this, one of the friends attained His presence and begged permission for a young Persian, who claimed some connection with the Cause, to be admitted. He said:)
- 2 With him I deal in such wise and with such love that he himself becometh uncertain as to the matter. Were he to have committed the gravest treachery against me, I would so act toward him as though he were among the most trustworthy of souls. But should harm come to the Cause of God, I will not endure it. Someone demolishes the house of the Cause while I stand watching, and he becomes upset asking "Why don't you join me in the demolition, fellow?" You are destroying the house of the Cause yet expect hearts not to be troubled at all?
- 3 I want you to walk in my footsteps - you hurt hearts yet wish to be at peace with all, to be forgiving, to bring joy to souls. Look at what I do. If others don't recognize my patience, you know it - you've been with me, you see and hear. What corrupts a person is selfish desires. Always pray to stay far from that. If they had killed me it would have been better than for them

1 (بعد شخصی از دوستان مشرف و رجای اذن تشرّف بجهت جوانی ایرانی که خود را نسبت بامر میداد نمود فرمودند)

2 با او بطور محبت سلوک میکنم بدرجهی که امر بر خود او مشتبه میشود اگر خیانت عظمی بمن کرده باشد چنان با او رفتار مینمایم که گویا امین ترین نفوس است اما اگر ضرری بامر الله رسد صبر نمی کنم شخصی خانه امر را خراب می کند من ایستاده می بینم و اوقاتش تلخ میشود که چرا در خرابی با من همراهی نمی کنی مرد که؟ تو خانه امر را خراب میکنی توقع داری ابداً قلوب مکرر نشود

3 من میخواهم تو بر اثر قدم من مثی نمائی دلی میازاری با کل در صلح باشی اهل اغماض شوی سبب سرور نفوس گردی به بین من چه میکنم صبر مرا اگر سائرین نمیدانند تو میدانی با من بودهی می بینی و میشنوی چیزیکه انسان را خراب می کند هوی و هوس است همیشه دعا کنید که از آن دور باشید اگر مرا کشته بودند

to misappropriate people's property, for the former brings no harm to the Cause while the latter does.

MHMD2.400

بهتر بود تا مال مردم را بخورند زیرا این ضرر بامر
نمیرساند و آن میرساند الی آخر بیانہ الأھلی

BDA2.302

ABU3023

Words to a visitor, spoken at Baltimore Hotel on 1913-May-17 in Paris

Question/topic: Someone asked whether it is allowable to kill animals for food.

When the Blessed Beauty stated that if someone does not slaughter animals and is content with vegetables it is certainly better, He did not prohibit it because it is impossible for humans not to consume animals, since in every water, plant and fruit there exist animals which humans cannot avoid consuming - the only difference is in degree of strength and weakness.

DAS.1913-05-17, MHMD2.400-401

وقتی بیان جمال مبارک این بود کہ اگر کسی
حیوانات ذبح نکند و نباتات قناعت نماید البتہ
بہتر است ولی نہی نفرمودند زیرا ممکن نیست
کہ انسان حیوانی نخورد چہ کہ در ہر آب و
گیاہ و میوہ ائی حیواناتی کہ انسان از خوردن آن
ناگزیر است موجود نہایت ضعف و شدت دارد

AVK3.032.10x, BDA2.303

ABU2178

Words to a visitor, spoken at Baltimore Hotel on 1913-May-16 in Paris

Question/topic: Are we called to associate with those who have evil habits?

- 1 There are several types of souls. There are those whose impurity is to such a degree that association with them is not only unprofitable but harmful. One should not completely avoid them, but association with them should be solely for the purpose of awakening and enlightening them.
- 2 However, there are impatient, intolerant, and unforgiving people who have good intentions even though they lack proper conduct. These should certainly not be regarded with hatred, for they are truthful not false, trustworthy not treacherous, and so forth.
- 3 Now let us speak of people of good character who are luminous and merciful, who possess humility and submissiveness, who

1 آن نفوس بر چند قسمند اشخاصی هستند آلودگی
آنها بدرجہ ائی است کہ حشر با آنها غیر مفید
بلکہ مضر است چندان نباید اجتناب نمود ولی
معاشرت با آنها باید محض بیداری و آگاهی ایشان
باشد

2 ولکن مردمان بیحوصلہ بی صبر یابی گذشت
کہ نیت خیر دارند ولو سلوک ندارند البتہ نباید
آنها را مبغوض دانست زیرا صادقند نہ کاذب
امینند نہ خائن و قس علی هذا

3 حال از آدمهای خوش اخلاق گفتگو نمائیم کہ
نورانیند و رحمانی با خلوص و خضوعند و با وفا

are faithful and steadfast, who are good-natured and kind, and who are the cause of joy to heart and soul.

- 4 In the East there are loved ones who are the essence of existence, the bright candle of every gathering, promoters of peace and reconciliation among nations, and well-wishers of all parties and peoples of the world.
- 5 God created human beings in human form so that they might possess divine attributes and characteristics, not the movements and manners of wild beasts.

DAS.1913-05-17, MHMD2.401

و ثبوت خوش خو و مهربانند و مایهٔ سرور دل و جان

4 در شرق احبائی هستند که جوهر وجودند شمع روشن هر انجمنند مروج صلح و صلاح ائمه و خیرخواه احزاب و ملل عالم

5 خدا انسان را بصورت انسان خلق کرده که صفات و شیم رحمانی داشته باشد نه حرکات و اطوار حیوانات درنده

BDA2.303

ABU1305

Words spoken on 1913-May-17 in Paris

Question/topic: One of the attendees asked whether people who perform good deeds will be totally deprived of divine mercy if they do not believe in the Cause.

- 1 Since this manifestation is a manifestation of grace, therefore righteous people of good conduct who are not believers will not be deprived of divine grace and bounty. Certainly, a non-believer who performs good deeds is better than one who claims love and faith but whose deeds reveal satanic temptations. However, perfection is achieved when deeds and faith are combined, and the person of good conduct strives to spread the unity of the human world and promote peace and oneness among the nations and peoples of the world. This station is undoubtedly supreme.
- 2 Even if a person is trustworthy themselves, they still need an overwhelming power and penetrating word that promotes the levels of trustworthiness, faithfulness and other stations and perfections among the various groups and parties of the world. A power is needed whose influence is extraordinary, a blessed word whose penetration is intense, that creates souls anew and transforms their essence.
- 3 And necessarily for every matter there is a center - the center of this overwhelming power is the Manifestation of God's commanding Word and His prevailing Cause, who without imprisonment and politics liberates souls from the bonds of oppression and treachery. Whoever takes shelter under that blessed

1 چون این ظهور ظهور فضل است لهذا اشخاص نیکوکار خوش رفتاری که مؤمن نیستند از فیض و فضل الهی بی نصیب نخواهند بود یقین است شخص غیر مؤمن که دارای عمل صالح است بهتر از آنکسی است که مدعی محبت و ایمان است و اعمالش حاکی از وسوسه شیطان ولی کمال وقتی حاصل شود که عمل و ایمان توأم باشد و شخص نیک کردار سعی در نشر وحدت عالم انسانی و ترویج صلح و یگانگی بین امم و ملل عالم گردد البته این مقام اعظم است

2 ولو شخصی خود امین باشد ولی باز محتاج قوهٔ قاهره و کلمهٔ نافذی است که ترویج مراتب امانت و وفا و مقامات و کالات انحری در طبقات فرق و احزاب دنیا نماید قوهی باید که تأثیرش خارق العاده باشد کلمهٔ مبارک که نفوذش شدید باشد نفوس را خلق جدید نماید تقلیب ماهیت کند

3 و لابد از برای هر امری مرکزی است مرکز این قوهٔ قاهره مظهر کلمهٔ الله المطاعه و امر الله الغالبه است که بدون حبس و سیاست نفوس را از قید ظلم و خیانت آزاد نماید هر کس در

word becomes, from the depths of their heart, a well-wisher of humankind, not out of fear of politics and torment and harm. If they are ignorant, in deeds they become equal to the learned, and the benefits of their actions surpass the results of most wise people's conduct in ordering the world and improving the morals of nations. And this kind of transformation of hearts is not achieved by any power except divine religion and spiritual teachings.

MHMD2.402-403

ظَلَّ آن کلمهء مبارکه مستظل شود از صمیم قلب
خیرخواه نوع بشر گردد نه از خوف سیاست
و زجر و ضرر اگر جاهل باشد در عمل با عالم
برابری نماید و فوائد اعمالش از نتایج رفتار اکثر
عقلا در نظم عالم و تحسین اخلاق امم برتری
یابد و اینگونه تقلیب قلوب بهیچ قوه ائی حاصل
نشود جز بدیانت الهیه و تعالیم روحانیه

BDA2.304

ABU1790

Words to a Persian visitor, spoken at Baltimore Hotel on 1913-May-17 in Paris

Be patient. Overlook the shortcomings of others. Don't mind the criticism of any one. Let thy heart be like unto a sea. Let not the peace of thy conscience be disturbed by any event.

Take me as thy example in all thy conduct and dealing. Look at me! If a person has committed a thousand sins, I receive him as though he is the most innocent man. I shut my eyes to his failures. I speak with him with so much love and affection that often, he things, I do not know his defects and adds to his heedlessness.

For example, if a man has acted against me treasonably, if he calls on me, I receive him with such friendship as though he is mu most faithful, trusted friend. Often I witness a person destroying the foundation of my house with axe and spade. I am standing there, watching him smilingly and instead of rebuking him, I do not say anything. But he gets angry and wrathfully declares: why do you not come and co-operate with me in this work of destruction? Man! Thou art destroying my home! I am not saying anything!

Therefore you must strive as much thou canst not to sadden any heart. I desire that thou mayst walk in my footsteps! Be at peace with all! Overlook the sins of others. Deal with every one in such a manner as to make them joyful!

DAS.1913-05-17

ABU0303

Words to Mrs Moore, spoken at Baltimore Hotel on 1913-May-18 in Paris

Question/topic: How is it possible to develop the willpower and cause it to advance throughout infinite stages of progress?

The will-power exists both in animal and man. The animals enjoy only a physical will-power which is limited in the sphere of its activity while man holds in his grasp two kinds of will-power; the physical will-power which is circumscribed by certain limitations, the spiritual will-power which transcends all human obstacles. The spiritual will-power is susceptible of such limitless progress that man will disregard his comfort, endure smilingly all difficulties and forfeit his life for the public weal. Strive that you may obtain this will-power.

God has deposited in the brain of man, the seed of such a wonderful will-power, that once grown into full stature, it will not be satisfied with anything. It will spur its possessor to rise higher and higher, to study more and more, to gain more knowledge and success. Its thirst is never alloyed. This is a sign of the signs of God. The bird may rise toward heaven but there is a limit beyond which it cannot soar. It must return to earth once reached the height. But for the flight of the will-power of man, there is no limit. The higher man soars toward the immensity of space, the greater will be the unfoldment of his will-power.

How can we develop our will-power? We develop our will-power through the "divine unrest" which causes us to long for the better and nobler ideals of life. We must not stop from our search, neither curb our spiritual ambition. We may spur our physical will-power to the point of walking ten miles instead of our accustomed two miles but then we are overpowered by a complete exhaustion. On the other hand, if you meet any one whom you are not fond of, after ten minutes or half an hour conversation, you start to rub your eyes and try to banish away the ennui and sleep, but if you love the same person, you may talk with him for hours and when the time of departure comes around, you would not like to leave. Now just as the exercise of the influence of the spiritual will-power is unlimited so the scope of our search and "divine Unrest" must be measureless.

It is only through the display of the spiritual will-power that man is distinguished above the animals. All the sciences and inventions, all the colossal undertakings and great achievements have been brought into being through the exercise of will-power in the properly-directed channels. That is why Christ says

“Thy will be done and not mine,” because in the appearance of the will of the Father, all our hopes and longings are obtained.

It is written in the Bible: let us create man in our image and likeness. What does this mean? It means that the Reality of Divinity is the universal Collective Center of all the consummate Virtues. Now, the primal Intelligence - God - willed to create man and make him a “particular collective center” of all his own infinite virtues. For example one of the virtues of God is Knowledge. He deposited a sign of this knowledge in the temple of man. Another virtue of God is life. He has conferred upon man a trace of this virtue. One of his virtues is power; he has made man powerful. He is the all-seeing, he has granted man the power of sight. Another virtue of Divinity is will-power, he has created within man a symbol of this all-comprehending power. In short, just as these virtues are infinite in the Reality of Divinity, man must likewise strive to become the embodiment of the signs of these infinite virtues. One of the virtues of God is Love, man must make an effort to make himself the personification of love. Similarly the signs of all the divine attributes of Divinity must become fully revealed in man in order that he may become the perfect representative of the Virtues of God.

Strive always that your will-power may be expended in philanthropic channels. Except humanitarian aims nothing is productive of any results. The formation of all the sovereign dynasties of the world have been made possible through the determined exercise of the will-power, but as they have not been formed by disinterested people, they are today tottering to the ground. On the other hand, the blessed souls who arose to serve the Cause of God and had no other will except the will of God, they became eternal and everlasting. Their will-power became the will-power of God; their traces will become the traces of God; their thoughts will become the thoughts of God. Ponder over these explanations and the doors of many significances will be opened unto you.

Why there is no rest in this world? Why there are so much bloodshed and discord? Why so much tyranny and oppression? All these are because the people do not live according to the will of God. If they lived according to his will, undoubtedly the world would have become illumined, all these difficulties would have been removed.

In the world of existence there is nothing more productive of results than the co-ordination of the will-powers of men. If the will-powers of two men co-ordinate with each other, the action will be greater in effect and scope. Likewise if the will-powers

of the nations of today co-ordinate with each other in international comity and unification, the Happiness of mankind will become unveiled. Just at this time why do we enjoy so much security and safety in Paris? Because the will-powers of the majority of the French people have co-ordinated together in establishing a system of government - Republic - which is exercising control over the inhabitants through their own consent. But as soon as the balance of the will-power of the majority is distributed, public order will take flight. This is the result of the co-ordination of the will-power of men along political lines; but if their will-powers co-ordinate together along all lines you can conceive what will be the glorious results.

The holy divine Manifestations have come to teach men how to develop their will-powers, so that the souls may be united together and put in practice those principles which will be conducive to the prosperity of the world of humanity.

DAS.1913-05-18

ABU0925

Words to Mrs Moore, spoken at Baltimore Hotel on 1913-May-18 in Paris

How is Green Acre? When [will] the season be opened? Green Acre is a most delightful spot. I enjoyed my visit to that charming place. If I go to America, I will pay a second visit to Green-Acre. It is a most ideal spot for the dissemination of lofty ideals.

In Green-Acre you must concentrate all your thoughts around the one all-important fact - the investigation of Reality. You must expend all your thoughts on this thing - so that the union of opinions and expressions may be obtained.

Green-Acre at this juncture needs a person who has a great organizing capacity. He must collect all the scattered forces and ideals around one common center and wield them into one mighty, active dynamic force. He must be an extraordinary man; he must have a reconciling spirit, he must be a lover of the whole world, he must upraise the standards of peace and reconciliation; he must protect the newcomers from the confusing theories and unyielding thoughts. Green-Acre needs a superior general, a wonderful commander, a general that can

scatter the forces of darkness and traditions. An army without a general cannot achieve signal victories.

If the circle of the activities of Green-Acre is so expanded as to have every year, the leaders of every religion and thought, so that they may associate with each other with perfect love and amity - it will be very good. The aim of those souls who deliver the principal addresses or who take part in the discussion must be solely for the investigation of reality and not the presentation of dogmas and unprofitable, antiquated theories. They must never enter into any altercation.

The chief objects of Green-Acre Conferences must be the furtherance of universal Peace, investigation of Reality, brotherhood, tolerance, sympathy to all mankind, the cultivation of better understanding between the nations of the world, elimination of dogmas and superficialities, the illumination of the hearts with the Light of Truth, social service, the study of the fundamental principles of all the religions and their comparative co-operation.

Green Acre must carry away this palm of victory. The Trustees must not let this wonderful opportunity slip out of their hands. They must forget their personal likes and dislikes and work for the benefit of the Cause. Personal ambition must be thrown to the wind and all the available will-power be exercised toward the realization of these universal objects.

If you outline such a practical, universal, all-inclusive program and then invite me I will come again to Green-Acre. You must lay such a foundation so that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre and Green-Acre for all the future ages and cycles may become the standard-bearer of the oneness of the world of humanity. I will pray for the fulfillment of this truth!

DAS.1913-05-18, SW_v08#05 p.050-051x

AB04820

To: Mary B Morrison, in Denver

Date: 1913-May-18

- 1 O thou who hast turned thy face towards the Kingdom of God! 1 ای متوجه ملکوت الله
- 2 Thy letter was received. Thou hast asked regarding the contribution toward the education of the children of the school of Tarbiat. Cooperation and mutual assistance are the basis of the religion of God. The East must assist the West and the West must assist the East. Whosoever quotes any thing from my tongue ask him an authority either with my pen or with my signature. If he has such an authority in his hand all right, if he has no such authority do not give importance to traditions. Keep always this as a criterion in view. 2 نامه شما رسید در خصوص اعانه باطفال مدرسه تربیت سؤال نموده بودید تعاون و تعاضد از اساس دین الله است شرق باید اعانت غرب کند و غرب باید اعانت شرق نماید و هر نفسی از لسان من روایتی میکند از او سند بطلبید یا بخط من یا بامضای من اگر در دست چنین سندی داشته باشد روایت اهمیت ندهید این را میزان قرار بدهید
- 3 Convey the utmost of longing on my behalf to the believers and the maidservants of the Merciful. I am engaged in their mentioning and beg for them Divine Confirmation so that the power of the Spirituality of the Kingdom of Abha may environ the souls, quicken the hearts, deliver them from the hand of self and desire and suffer them to attain to the highest summit of faithfulness. Then the sun of the covenant will shine flooding the Orient and the Occident with glorious light! 3 جمیع احباً و اماء رحمن را از قبل من نهایت اشتیاق ابلاغ دارید همیشه بذکر آنها مشغولم و از برای آنان تأیید میطلبم تا قوه روحانیت ملکوت ابهی نفوس را احاطه کند و قلوب را زنده نماید و از عالم نفس و هوی نجات دهد و بنهایت خلوص رساند تا آفتاب عهد بتابد و شرق و غرب را روشن نماید
- 4 There is no opportunity to write more than this. Upon thee be Baha el Abha. 4 فرصت بیش از این نیست و علیک البهاء الأبهی

DAS.1913-05-06x, MHMD2.388x, BSTW#459

BDA2.294x

ABU1816

Words spoken on 1913-May-18 in Paris

- 1 If man reflects well, he will find how important is the spiritual education of children from an early age. Whatever is impressed upon minds in early life, and in which a child grows and develops for a time, becomes so firmly rooted in his heart that it becomes a second nature. This is especially true after reaching maturity. 1 اگر انسان خوب تأمل کند مییابد که تربیت روحانی اطفال از صغر سن چه قدر اهمیت دارد آنچه در اوایل عمر مرکوز اذهان شود و مدتی طفل در آن نشو و نما کند چنان رسوخی در قلبش نماید که طبیعت ثانویه شود علی الخصوص که بعد از بلوغ مبذول دارد

- 2 God forbid that he should grow and develop with harmful morals and unpraiseworthy intentions and thoughts, and persist in these for a time. From the evil and misguidance of this he will not find deliverance for a lifetime, and he will become so habituated to harmful thoughts and deeds as one who is addicted to opium - preferring deadly poison to any delicious feast, and finding bitterness better than any sweet food.
- 3 This is why guidance appears blameworthy to such souls, just as the light of the world-illuminating sun appears ominous to the bat, or as the fragrance of rose gardens appears to one with a blocked nose. The breath of Christ cannot bring such dead ones back to life, and the divine spring rain cannot make the salt marsh of their hearts bear fruit or effect.
- معاذ الله اگر در اخلاق مضرّه و نّیات و افکار غیر ممدوحه نشو و نما نماید و مدّتی در آن بپاید از شأمت و ضلالت آن تا عمری نجات نیابد و در افکار و اعمال مضرّه چنان معتاد گردد که شخصی در استعمال و یا شرب افیون معتاد باشد زهر مهلک را بر هر مائده لذیذی ترجیح دهد و تلخی را از هر گونه طعام شیرین بهتر داند
- اینست که نزد آن نفوس شهید هدایت مذموم است چنانکه روشنی آفتاب جهانتاب پیش خفّاش مشثوم و یا رائحه گلشن و گلزار نزد شخص مزکوم نفّس مسیحائی چنان مردگانی را زنده ننماید و باران ربیع الهی شوره زار قلوب آنان را اثر و ثمر بخشد

MHMD2.404

BDA2.305

ABU2385

Words to two Persians, spoken at Baltimore Hotel on 1913-May-18 in Paris

The dawning-point of these lights have been always in the East. The holy, divine Manifestations, the philosophers and thinkers have had their birth-places in the Orient. There is an intangible, ineffable Something in the Atmosphere of the Orient that causes the increase of spiritual susceptibilities.

On the other hand, material thoughts are predominant in Europe. Life in the Orient is very simple, very charming, while in the occident it has become very complex and wheels within wheels. In the Eastern countries, the hearts are undisturbed and calm but in these regions the minds of men are engaged with the solution of civilizing problems.

Man is not created by God so that he may live a material life like unto the animals. The Almighty has destined for him eternal life, spiritual existence, the perfections of the divine world and the virtues of the celestial realm.

DAS.1913-05-18

ABU3399

Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-18 in Paris

Mr Hoar is a sincere, true, upright Baha'i. I have tested him and have not found him wanting. I have a way of testing the people which always shows their real characters. Mr Hoar is a righteous, just, honest man.

DAS.1913-05-18

ABU2257

Words to Mrs Noel, spoken at Baltimore Hotel on 1913-May-19 in Paris

Question/topic: Do we attain to the state of renunciation after we have realized God and His powers or must we renounce our desires before our attainment to this spiritual condition?

First we must make ourselves receptive, then the bounties of God descend upon us. The mirror must become clear from rust first then the sun with all its glory will be reflected therein. Prepare your apartment first before you invite the guest. Therefore, first we must become severed and detached, then we will obtain the divine Bounties.

Renunciation or severance does not mean to suppress your noble feelings, to shun the activities of life, to shift the responsibilities that God has laid upon our shoulders. It means to overcome the dark powers of nature, to be freed from the promptings of self, to become a governor over the ego and the passions, to let the susceptibilities of the spirit rule over the body. This is the meaning of renunciation.

In short, man must become a radiant being and a heavenly spirit.

DAS.1913-05-19

ABU2761

Words spoken on 1913-May-19 in Paris

- 1 Be ye always the bearers of good tidings and spread such news quickly, and become the means through which the hearts are made cheerful and vigilant. همیشه خوش خبر باشید اخبار خوش را همیشه زود منتشر نمائید و سبب سرور و انتباه قلوب گردید
- 2 On the other hand, if ye have a bad message or news for a certain person, show ye no haste in conveying it, and trouble not the heart of the concerned individual. اما اگر بجهت نفسی پیام و خبر بدی داشته باشید در ابلاغ و مذاکره آن عجله ننمائید و سبب حزن طرف مقابل نشوید
- 3 When I have bad news for someone, I do not convey it to him openly, rather do I converse with him in such wise that when he heareth that news, my words bring comfort to him. من وقتی خبر بدی برای شخصی دارم صریحاً باو نمیگویم بلکه نوعی با او صحبت می کنم که چون آن خبر را میشنود صحبت من مایه تسلی او می گردد

MHMD2.407

BDA2.308

ABU2755

Words spoken at Baltimore Hotel in Paris, 1913-May-19

- 1 All the old Baha'is know that I have never studied Arabic. I have not taken one lesson in Arabic. No one may believe this but there are still some believers living who bear testimony to this fact. Yet my Arabic, both written and spoken is the masterpiece all over the East. من عربی را تحصیل نکرده ام
- 2 I will tell how I became to know Arabic. When I was very, very young, I found in Our house in Teheran a large voluminous book containing many prayers in Arabic revealed by the Bab and copied by Baha'u'llah. I had such a longing that I used to read the contents of this book all the time. Often I would get up in the middle of night, light the candle and then read and read this book without understanding its meaning. The effect of those prayers was so great that I would weep over them. Suddenly I observed that I can understand the significance of the book without being taught by any soul. وقتی طفل بودم کتابی از مناجاتهای حضرت باب را بخط جمال مبارک داشتم و خیلی خواندن آن را شائق بودم شبها که بیدار میشدم بر میخواسم میخواندم و از شدت طلب و اشتیاق می گریستم تا آنکه دیدم عربی را خوب میفهمم دوستان قدیم بخوبی میدانند که من تحصیل نکرده ام اما گفتن و نوشتن عربی را از فصاحتی عرب بهتر میدانم
- 3 I hope you make great progress in Persian. امیدوارم تو در فارسی خیلی ترقی نمائی

DAS.1913-05-19, MHMD2.407-408, STAB#093, KSHK#31

HHA.004x, BDA2.308

ABU3755*Words spoken on 1913-May-20 in Paris*

There is no state like the state of prayer. It attracts the pure hearts, awakens the holy souls, and confers remarkable spirituality.

MHMD2.408

هیچ حالتی مثل حالت مناجات نیست قلوب
صافیہ را منجذب نماید و نفوس مقدّسه را انتباه
و روحانیت عجیبی بخشد

BDA2.308

ABU1296*Words to the friends, spoken on 1913-May-20 in Paris*

Some people are like unto the children. The most unimportant event gives them happiness and the most trifling incident saddens their hearts. For example, if you give one franc to a child, it will make him very happy, but if he loses it he is sorrow-stricken. If you carry a doll to a little girl, she flies to the heaven of joy and if the doll is stolen by her playmates, she is cast to the depth of despair. In short, an infinitesimal incident gives happiness to some, and the most inconsequential event makes others sad. In the morning, they are boiling over with the exuberance of joyousness, and in the evening, they have simmered down to the point of despondency and sheer disappointment. This is a sign of the weakness of their characters and the feebleness of their faith.

But a wisely-directed soul, a person whose heart is illumined with the Light of God, who is imbued with the quality of radiant acquiescence, and who is informed with the open mysteries of the divine world - is always in the same condition and is never upset by the constantly-changing events of life. His inspiration is continual, because his heart is attached to the Spring of All; his happiness is eternal, because it comes from God; his rejoicing is perpetual, because it is based upon the eternal rock of the knowledge of God, his beatitude is never-failing, because it is emanated from the virtues of the world of humanity. This joy undergoes no change and transformation. This happiness is age-abiding!

اکثر نفوس مانند اطفالند بامور جزئیّه محزون یا
مسرور میشوند اما امور عظیمه را اهمیّت نمیدهند

BDA2.309x

If a person is thirsty for the water of the Knowledge of God, his happiness is unailing. If a soul is interested in humanitarian deeds, his joy is perennial. Therefore. The happiness that comes through God is a light that is not followed by any darkness; a healing which is not ended by any disease; a glory which is not consummated by any shame. Consequently, we must search diligently after the everlasting and not temporary happiness.

DAS.1913-05-20, MHMD2.409x

ABU2803

Words to Miss Fanny A. Knobloch, Paris, 1913-May-20

The Sunday School is very important; then why did the parents become indifferent? It is very essential that the Sunday School be upheld, first, because the children are there taught the Words of Baha'u'llah. Second, because the morality taught there is the true Bahai morality. Third, because the children will there become firmly established in the precepts and truths of the Bahai Cause. Fourth, because the Sunday School is of great value: it is very good and they must attend it with joy and fragrance and with enthusiasm."

SW_v09#08 p.094-095

ABU3160

Words spoken on 1913-May-20 in Paris

When the Children of Israel taught both material and religious sciences together in their schools, this resulted in the education of skilled individuals. However, later among the followers of religions, especially among Muslims, education in schools became limited to religious issues and discussions, and even that ended up being confined to debates about words.

MHMD2.409

وقتی بنی اسرائیل در مدارس خود علوم مادیّه و دینیّه را با هم تعلیم میدادند این سبب تربیت نفوس ذی فنون میشد لکن بعد در اهل ادیان علی الخصوص بین مسلمانان تعلیم در مدارس منحصر بمسائل و مباحث دینیّه شد آنهم منتهی ببحث الفاظ گردید

BDA2.309

ABU1924

Words to a visitor, spoken at Baltimore Hotel on 1913-May-21 in Paris

Question/topic: What can I do that I may not see the faults of others?

- 1 [One of the Americans, who, through attaining His presence, had been filled with ecstasy and ardour, was saying: "What must I do that I may be able to act according to these blessed teachings, behold not the faults of others, and possess the quality of forbearance?" He said:]
 1 یکی از اهالی امریکا که از تشرّف حضور بوجد و شور آمده بود عرض می کرد چکنم که این تعالیم مبارکه را بتوانم عمل نمایم عیوب را نه بینم و حالت تحمّل داشته باشم فرمودند
- 2 Always be attentive to thine own condition. See what defect thou hast, and strive to correct it. The eye of man is both blind and keen-sighted: blind to the sight of his own imperfections, yet sharp and far-seeing in discerning the faults of others.
 2 همیشه ملتفت حال خود باش به بین چه نقصی داری کوشش نما تا آن را اصلاح کنی چشم انسان هم کور است و هم ذره بین - کور است از دیدن نقائص خود بینا و دور بین است در خطاهای دیگران
- 3 [To some others He said:]
 3 (ببعضی میفرمودند)
- 4 Let your thought be fixed upon this: that ye may become spiritual, and may partake of the bounties and blessings of Hadrat Baha'u'llah.
 4 شما در فکر آن باشید که روحانی گردید از عنایات حضرت بهاء الله بهره و نصیب برید
- 5 Render thanks unto God that ye live in the age of Baha'u'llah and draw from the outpourings of His grace.
 5 و شکر کنید خدا را که در عصر بهاء الله زندگانی می کنید و از فیوضات او استفاده مینمائید
- 6 [To yet others He said:]
 6 (بنفوسی دیگر می فرمودند)
- 7 Your station is an exalted station, for in these days ye have turned your faces toward the Horizon of Truth. Hereafter many souls shall believe; but those who, in the beginning of the Manifestation, have recognized the Truth are possessed of everlasting felicity, for in the Day of Trial they have attained unto faith and assurance.
 7 مقام شما مقام رفیعی است که در این ایّام بافق حقیقت توجّه نمودید بعدها نفوس بسیاری مؤمن خواهند شد ولی کسانی که در بدایت ظهور حق را شناخته اند سعادت ابدی دارند زیرا در یوم امتحان ایمان و اطمینان حاصل نموده اند
- 8 In the Dispensation of Christ they placed a crown of thorns upon His blessed head; yet today millions fashion His image with a crown of gold and extol Him, though in the days of His life they paid Him no heed whatsoever.
 8 در ظهور مسیح تاج خار بر سر آنحضرت گذاردند اما امروز میلیونها مجسمه او را با تاج طلا میسازند و ستایش می کنند با آنکه در ایّام حیاتش ابداً باو اعتنائی نداشتند

DAS.1913-05-21, SW_v08#11 p.138, MHMD2.410-411, BSTW#338

BDA2.310

ABU2780

Words to a journal editor who wrote against the Faith, spoken at Baltimore Hotel on 1913-May-21 in Paris

If I knew that thou wouldst not think that I am afraid I would have sent thee a gift for writing such a book against the Baha'i Movement. Thy example is like unto the ant who scaled a high, old poplar tree and once reaching on its top, it tried to shake the tree and uproot it. The poplar tree laughed at the ant and said: Dost thou not know that I have experienced many storms, gales, hurricanes and wild tempestuous nights! and now thou little ant hast come to shake and uproot me! Vain is thy thought!

A story was related of a Baha'i who was questioned by a great enemy of this Cause: 'Why did you accept this Cause?' He answered: 'because of your opposition.'

DAS.1913-05-21

AB10782

*To: Helen S Goodall, in San Francisco
Date: 1913-May-21*

...The believers of God must be kind toward each other; if one commits a mistake the other must forgive. It is not at all befitting to refer their names to a court, and complain against each other. Nay, rather, they must sacrifice their lives for each other. They must loose their tongues in thanksgiving, and not in complaining. This is worthy of the people of Baha.

BSTW#192x

AB02107

To: May Maxwell, in Montreal

Date: 1913-May-21 ca.

1 O thou who art attracted to the Covenant! Your letter was received and its contents brought the utmost joy, for it was evidence of firmness and steadfastness in the Cause of God, of complete adherence to God's Covenant, and strength of will in promoting the Covenant. I hope that Montreal will be quickened by the breaths of the Holy Spirit, that your face will be illumined by the lights of God's Covenant, and that the Cause of Baha'u'llah will spread to such an extent that that city will become the envy of other cities. Convey my utmost respect to your esteemed husband Mr. Maxwell, and show the utmost kindness to your radiant child on my behalf. Sometimes kiss her face and sometimes her hair. I beseech God that this small child may become great and distinguished in the divine Kingdom.

2 As for the matter of the handmaiden of God Lua: the intention was for her to travel to Iran, therefore it was arranged that I would summon her to go to Iran. However, news has come that Iran is in great turmoil. In the middle of the night some savage people entered the home of Dr. Clock and Miss Kappes, locked the door, severely abused them, tied them to beds with ropes, and took five hundred dollars and everything else they had. Likewise in Hamadan there has been a great disturbance. Muslims, Christians and Jews have all become jealous and risen up to harm the friends, attacking the believers, forcing them to flee. They have seized some, abused them and imprisoned them. Therefore we have postponed Lua's journey to Iran until Iran becomes safe and secure.

3 And upon you be the Most Glorious Glory.

MAX.290

1 ای منجذب عهد و پیمان نامه شما رسید و از مضمون نهایت سرور حاصل گردید زیرا دلیل بر ثبوت و استقامت بر امر الله بود و تثبیت تام بميثاق الله و قوه اراده در ترویج پیمان امیدم چنانست که منتريال از نفثات روح القدس زنده شود و روی تو بانوار ميثاق الله روشن گردد و امر بهاء الله چنان انتشار یابد که آن شهر غیظه سایر شهرها شود بقرین محترمت مستر مکسول نهایت احترام از قبل من برسان و طفل نورانیت را از قبل من نهایت مهربانی کن گاهی رویش ببوس و گاهی مویش از خدا میخوام که این طفل صغیر در ملکوت الهی عظیم و کبیر گردد

2 و اما قضیه امه الله لوا مقصود چنان بود که سفر به ایران نماید لهذا قرار بود که او را بخواهم تا به ایران رود ولی خبر آمده است که ایران بسیار مضطرب است در نصف شب در خانه دکتر کلاک و مس کاپیس بعضی درندگان داخل شده اند در را بسته اند و حضرات را نهایت اذیت نموده اند و ایشان را با طناب بتخت بسته اند و پانصد دلار و آنچه داشته اند برده اند و همچنین در همدان فساد عظیم شده است اسلام و نصاری و یهود جمیع حسد نموده اند و بر اذیت احباً قیام کرده اند و هجوم بر یاران نموده اند و احباً مجبور بر فرار شده اند بعضی ها را گرفته اند اذیت نموده اند و حبس کرده اند لهذا سفر لوا را به ایران تأخیر انداختیم تا ایران امن و امان شود

3 و علیک البهاء الأبهی عبدالهاء عباس
Baha abbas

BRL_DAK#0907, ANDA#74 p.07,
MATA.284

ABU3731

Words spoken on 1913-May-22 in Paris

They [the American Baha'is] are people of every stripe. There are those pure Baha'is who believe in all the divine religions and subscribe to the truth of Islam. There are also those who consider this Cause to be the focal point of peace and welfare, and regard Baha'u'llah as a perfect Man. Beyond them, there are still a great many more who simply feel love and affection for the people of Baha. There are many of them, and they fall into a variety of categories.

MHMD2.413

از هر قبیل هستند نفوسی بهائی خالصند که مؤمن بجمع ادیان و موقن بحقیقت اسلامند کسانی هستند که این امر را مرکز صلح و صلاح و حضرت بهاءالله را شخص کاملی میدانند و بسیاری فقط محبت و وداد باهل بهاء دارند از هر قبیل بسیارند

BDA2.312

ABU0707

Words spoken on 1913-May-22 in Paris

- 1 They say the purpose of the Prophets in making their claims was to gain leadership and governance, even though the foundation of God's Cause and the claims of the sacred Manifestations were entirely contrary to comfort, ease and pleasure, let alone thoughts of leadership. Baha'u'llah addresses Nasiri'd-Din Shah saying: "Among the people are those who say He desires the world, despite that I found in My days no place to rest My feet upon. I was at all times immersed in oceans of tribulations which none knows except God - He is witness to what I say. And how can one who sees no life for himself in less than a moment desire the world? How strange that those who speak according to their own desires - they shall be questioned about what they have said on that Day when they shall find for themselves no helper or assistant."

1 میگویند مقصود انبیا از ادعا ریاست و حکومت بوده با آنکه اساس امر الله ادعای مظاهر مقدسه بکلی منافی آسایش و راحت و عشرت بوده تا چه رسد بخیال ریاست حضرت بهاءالله خطاب بناصر الدینشاه میفرمایند من الناس من قال انه اراد الدنيا بعد الذي ما وجدت في ايامي مقراً من على قدر اضع رجلى عليه كنت في كل الاحيان في غمرات البلايا التي ما اطعم عليها احدا الا الله انه كان على ما اقول شهيداً و الذي لا يرى لنفسه الحياة في اقل من آن هل يريد الدنيا و فيا عجباً من الذين يتكلمون باهوائهم سوف يستلون عما قالوا يؤمنون لا يجدون لانفسهم ناصراً ولا معينا

- 2 Furthermore, beyond these dangers and tribulations, the effects and results of the Cause of the Manifestations of the Word of God are proof of the truth of their claims and the self-sacrifice of those sacred temples was for the education of human souls. Christ says "By their fruits ye shall know them. No bitter tree yields sweet fruit, nor does a sweet tree yield bitter fruit." How can one who has not found existence from the Bestower of existence become a bestower of existence? And

2 و علاوه ازین خطرات و بلايا اثرات و نتائج امر مطالع کلمهالله دليل بر صدق مدعا و جانفشانی آن היאکل مقدسه بجهت تربیت نفوس بشریه بوده حضرت مسیح میفرماید ایشان را از ثمراتشان بشناسید هیچ درخت تلخ میوه شیرین یا درخت شیرین میوه تلخ نخواهد داد ذات نا یافته از هستی بخش کی تواند که شود هستی

besides security and inherent purpose, one who has no intention to educate and advance humankind and does not sacrifice their life in God's path - how can such a one raise a nation from the depths of abasement to the heights of glory and happiness? How can the influence of their good word over many centuries become the cause of transformation of character, improvement of attributes, refinement of conduct and unity of different peoples?

- 3 The claims and desires of one who seeks the world are completely effaced and destroyed through tribulations and aggressions of hostile nations in times of utter defeat. Upon death their will perishes and the tree of their hopes is uprooted. Conversely, one of the miracles of the Word of God and manifest signs of those who claim to be from God is that despite the oppression of enemies and killing, torture and tribulation, their Cause grows more influential day by day. Abasement becomes the cause of glory, captivity and imprisonment takes on the decree of freedom and deliverance.

- 4 You observed what severe trials and tribulations befell this Cause in Iran. The Iranians thought this Cause had human foundations and that through government and people's opposition, its mention would be erased and forgotten from the pages of hearts. They did not understand that opposition, tribulation, killing of souls and great martyrdom would increase the influence of God's Cause and exalt the Word of God. Therefore the more they tried to extinguish this divine lamp, the brighter it became. If they had opposed or imprisoned or crucified me in America or European countries, surely the influence of this Cause would have become more intense.

- 5 Thus the nature of the appearance of the sacred Manifestations is entirely opposite to those who seek leadership and bears no resemblance to them whatsoever. And in the world of existence there is no parallel or equal to the influence of God's Cause and power of God's Word.

MHMD2.413-414

بخش ، و جز امنیت و غرض ذاتی هیچ قصد تربیت و ترقی نوع انسانی نداشته باشد و جانفشانی سبیل الهی نگردد چگونه ملت را از حضيض ذلت باوج عزت و سعادت رساند و نفوذ کلمه طیبه اش در قرون عدیده سبب تبدیل اخلاق و تحسین صفات و تعدیل اطوار و اتحاد امم مختلفه گردد

- 3 مدّعی و طالب دنیا از بلایا و تعدّیات ملل متهاجمه در حال مغلوبیت کبری بکلی مقاصدش محو و نابود شود بجز مروت ارادتش فوت گردد و شجره آملش از بیخ و بُن کنده شود بالعکس یکی از معجزات کلمه الله و آیات باهره مدّعیان من عند الله اینست که با وجود ظلم اعداد قتل و زجر و بلا روز بروز امرشان نافذتر شود ذلت سبب عزت گردد اسارت و حبس حکم آزادی و نجات یابد

- 4 ملاحظه نمودید در ایران چه بلایا و مصائب شدیدی بر این امر وارد شد ایرانیان چنان گمان کردند که این امر اساس بشریست و بمحض تعرضات دولت و ملت از صفحات قلوب ذکرش محو و فراموش خواهد شد نفهمیدند که تعرض و بلا و قتل نفوس و شهادت عظمی مزید نفوذ امر الله و اعلاء کلمه الله خواهد گشت لذا هر قدر خواستند این سراج الهی را خاموش کنند روشن تر شد اگر در امریکا یا بلاد اروپا تعرض می نمودند یا مرا حبس می کردند یا بصلیب میزدند البته نفوذ این امر شدیدتر میشد

- 5 پس کیفیت ظهور مظاهر مقدّسه با نفوس ریاست طلب بکلی بر عکس است و بهیچوجه مشابهت بیکدیگر ندارد و در عالم وجود نفوذ امر الله و قوه کلمه الله را نظیر و عدلی نه

BDA2.312-313

AB04304*To: Roy C Wilhelm, in New York**Date: 1913-May-22*

Praise be to God that the New York believers became confirmed in the accomplishment of a great service and held in that City the Consultation Convention for the erection of the Mashrak-el-Azkar. They displayed the utmost of effort till that convention was inaugurated with infinite perfection. They exercised the greatest of love and kindness towards all the delegates who had come from the different States. They invited and entertained the delegates in their homes. With perfect affection they spread before them the banquet of hospitality. Every one became grateful and happy. This event will adorn an important and blessed page in the Baha'i history. 'Abdu'l-Baha is pleased with everyone and supplicates and entreats toward the Kingdom of Baha'u'llah and begs inexhaustible Confirmations for the friends....

SW_v04#10 p.177x

ABU2757*Words spoken at Baltimore Hotel in Paris, 1913-May-22*

There are three kinds of light. The light of the sun has only one function and that is to make things manifest. This light is not important. It is only the result of ethereal vibrations.

The second light is the light of the eye which has two functions. It is the manifestor of phenomena and the seer of phenomena.

The third light is the light of the intellect. This has three functions. It is the manifestor, the seer and the comprehendor of phenomena. The light which is mentioned in the holy books, is therefore the light of the intellect.

DAS.1913-05-22

ABU0127

Address to the friends at Dreyfus home in Paris, 1913-May-23

- 1 "Today is the anniversary of the declaration of the Bab - Peace be upon thee! Today the Bab declared this cause in Shirza, Persia. The appearance of the Bab resembles the dawn, for the dawn holds the promise of the sun. The dawn of the Bab promised the rising of the sun of truth that is to envelop the whole world.
- 2 He said, "O my glorious Lord, I sacrifice myself entirely to thee. My only desire is to be martyred for thy love. Thou dost suffice me!" The Bab's desire was to be realized, for the glorious crown of martyrdom was placed upon his head. The gems light the whole world.
- 3 He was imprisoned at Shiraz, then went to Isfahan, was afterward confined in a fortress at Makow and finally executed in a public square of Tabriz. This supreme martyrdom raised his banner yet higher and heightened the power of divine manifestation on earth, for the reality which is reflected is the same from the beginning. The Christ was the word of God from the beginning - in the same way Mohammed says, "I was a prophet before the existence of Adam," and Baha'u'llah says, "In the beginning which has no beginning I loved thee."
- 4 The sun is always the sun; if at a certain period it gave no light it would not at that period be called the sun, for the characteristics of the sun are light and heat. The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their manifestation is the day when they proclaim themselves of this earth.

1 امروز چون مبعث حضرت اعلی بود لهذا جمیع شماها را تبریک میگویم امروز روزی بود که شبش حضرت باب در شیراز برای حضرت بابالباب اظهار امر کردند ظهور حضرت باب عبارت از طلوع صبح است چنانکه طلوع صبح بشارت بظهور آفتاب میدهد همین طور ظهور حضرت باب علامت طلوع شمس بها بود یعنی صبحی بود نورانی که آفاق را روشن کرد و آن انوار کم کم نمایان شد تا عاقبت مهر رخشان جلوه نمود حضرت باب مبشر بطلوع شمس بهاءالله بود و در جمیع کتب خویش بشارت بظهور حضرت بهاءالله داد

2 حتی در اوّل نگاشته موسوم به احسن القصص است میفرماید یا سیدنا الأکبر قد فدیت بکلی لک و ما تمّنت الا القتل فی سبیلک نهایت آرزوی حضرت باب شهادت در این سبیل بود این تاج سلطنت ابدیه را بر سر مبارک نهاد که جواهر زواهرش قرون و اعصار را روشن نماید

3 حضرت اعلی روحی له الفداء صدمات بسیار شدید دید در اوّل امر در شیراز در خانه خویش حبس بود بعد از آنجا به اصفهان حرکت فرمود علمای آنجا حکم بقتل دادند و نهایت ظلم و اعتساف روا داشتند حکومت حضرت را به تبریز فرستاد و در ماکو حبس شدند و از آنجا بقلعه چهریق برای حبس فرستادند ضرب شدید دیدند و اذیت بی پایان کشیدند آخر الامر به تبریز مراجعت دادند و هزاران گلوله بسینه مبارکش زدند لکن از این شهادت شمعش روشنتر شد و علمش بلندتر گردید و قوه ظهورش شدیدتر گشت تا حال که در شرق و غرب اسم مبارکش منتشر است

4 باری بعضی را چنان گمان که مظاهر مقدسه تا یوم ظهور از حقیقت خویش هیچ خبر ندارند مانند زجاجیکه از روشنائی بی نصیب است و چون سراج امر روشن شود آن زجاج نورانی گردد ولی این خطاست زیرا مظاهر مقدسه از بدایت ممتاز بوده اند این است که حضرت مسیح میفرماید در ابتدا کلمه بود پس مسیح از

اول مسیح بود کلمه بود و کلمه نزد خدا بود
و بعضی را گمان چنان که وقتی که یحیی از نهر
اردن حضرت مسیح را تعمید داد آنوقت روح
القدس بر مسیح نازل شد و مبعوث گشت
و حال آنکه حضرت مسیح بصریح انجیل از
اول مسیح بود همچنین حضرت محمد [ص]
میفرماید کنت نبیاً و الآدم بین الماء و الطین و
جمال مبارک میفرماید کنت فی ازلۃ کینونتی
عرفت حی فیک نخلقتک آفتاب همیشه آفتاب
است اگر وقتی تاریک بوده آفتاب نبوده آفتاب
بحرارتش آفتابست لهذا مظاهر مقدسه لمیزل در
نورائیت ذات خود بوده و هستند اما یوم بعثت
عبارت از اظهار است والا از قبل هم نورانی
بوده‌اند

- 5 The Bab in his writings heralded the advent of Baha'u'llah. He declared to his followers "You will attain the perfect well-being at your meeting with God; the horizon will be illumined; the infinite spirit will send forth its breezes - the divine proclamation will make itself heard."

5 حقیقت آسمانی بوده‌اند و مؤید بروح القدس و
مظهر کالات الهی مثل این آفتاب که هرچند
نقاط طلوع آن متعدد است و هر وقتی از مطلعی
و هر روزی از برجی طلوع مینماید ولی نمیشود
گفت آفتاب امروز حادث است نه بلکه همان
آفتاب قدیم است لکن مطالع و مشارق حادث
و جدید باری حضرت اعلی روحی له الفداء
در جمیع کتب خویش بشارت بظهور بهاء الله
داد که در سنه تسع ظهور عجیبی ظاهر میشود
و هر خیری حاصل میگردد و کل بلقاء الله
فائز میشوند یعنی ظهور رب الجنود خواهد بود
و آفتاب حقیقت طالع و روح ابدی دمیده
خواهد شد خلاصه بیانات بسیار دارد که جمیع
در بشارت بظهور بهاء الله است

- 6 When, some years later, Baha'u'llah declared himself to be the "glory of God," the Bab's followers with few exceptions believed in him. His brilliancy shone forth like a sun. His power had already been recognized before his proclamation and on the day of his declaration all became aware and were amazed at his wisdom.

6 آن بود که چون حضرت بهاء الله در بغداد یوم
رضوان اظهار امر فرمود جمیع بابیان معترف
شدند مگر قلیلی و قوت و قدرت بهاء الله قبل از
اظهار امر ظاهر بود و جمیع خلق حیران که این
چه شخص جلیلی است و این چه کالات و علم
و فضل و اقتدار

- 7 Behold how in a few years, although exiled and imprisoned, he enunciated his purpose. Two kings were planning his death and still his power grew stronger day unto day! In the darkness of the dungeons he shone like a star! The more his followers were killed, the more the number grew; for each man killed, a hundred men arose. No one entered his presence without becoming awe-stricken by his might. The learned men who

7 لهذا بجز ظهور در ایامی قلیله خلق ملتفت
شدند با آنکه حضرت بهاء الله در حبس بود
ولی امرش شرق و غرب را احاطه نمود دو
پادشاه مستبد میخواستند امرش را محو نمایند
و سراجش را خاموش کنند لکن روشنتر شد
در زیر زنجیر علش را بلند کرد و در ظلمت
زندان نورش ساطع گشت جمیع اهالی شرق

approached him were astounded at his knowledge, yet he never attended school nor learned of men. His friends and his family all testify to this, yet his teachings are the soul of this age.

ملوک و مملوک نتوانستند مقاومت نمایند آنچه منع کردند و اصحابش را کشتند نفوس بیشتر اقبال کردند بجای یک نفر مقتول صد نفر اقبال کردند و امرش غالب شد و این قدرت بهاء الله قبل از ظهور معلوم بود نفسی بحضورش مشرف نشد مگر آنکه مبهوت گشت علما و فضلاء آسیا همه معترف بودند که این شخص بزرگوار است اما ما نمی توانیم از تقلید دست برداریم و میراث آباء را ترک کنیم هر چند مؤمن نبودند اما میدانستند که شخص بزرگوار است

- 8 The sun emanates from itself and does not draw its light from other sources. The divine teachers have the innate light; they have knowledge and understanding of all things in the universe; the rest of the world receives its light from them and through them the arts and sciences are revived in each age.

8 و بهاء الله در مدرسه ئی داخل نشد معلّمی نداشت کالاتش بذاته بود همهء نفوسی که او را می شناختند این مسئله را بخوبی میدانستند با وجود این آثارش را دیدید و علوم و کالاتش را شنیدید حکمت و فلسفه اش را می بینید که مشهور آفاق است تعالیمش روح این عصر است جمیع فلاسفه شهادت میدهند و میگویند که این تعالیم نور آفاق است باری مظهر الهی باید نور الهی باشد نورانیّتش از خود او باشد نه از غیر مثل اینکه آفتاب نورش از خود اوست اما نور ماه و بعض ستارگان از آفتابست بهمچنین نورانیّت مظاهر مقدسه بذاته است نمیشود از دیگری اقتباس نمایند دیگران باید از آنها اکتساب علوم و اقتباس انوار نمایند نه آنها از دیگران

- 9 Abraham and Moses went to no school; Jesus had neither school nor master; Mohammed never had a lesson; the Bab and Baha'u'llah had no professors. Read the books written by Baha'u'llah - the philosophers and savants in the Orient will bear witness to his eloquence and learning. In the Orient this is considered a proof of his divinity. There they say, "If some one can write a letter like Baha'u'llah, Baha'u'llah's divinity can be denied." No one has yet competed.

9 جمیع مظاهر الهیه چنین بوده اند حضرت ابراهیم و حضرت موسی و حضرت مسیح و حضرت محمد و حضرت باب و حضرت بهاء الله در هیچ مدرسه ئی داخل نشدند لکن کتب از آنها صادر که جمیع شهادت دادند بر اینکه بی مثل بوده اند و این قضیهء بهاء الله و باب یعنی عدم دخول در مدارس را الآن در ایران نفوس دلیل و برهان میدانند در شرق بکتاب بهاء الله استدلال بر حقیّت او مینمایند که هیچکس نمیتواند مانند این آیات صادر نماید و نفسی پیدا نشد که بتواند نظیر آن بنویسد زیرا این کتب و آثار از شخصیکه در مدرسه ئی داخل نشده صادر گشته و برهان حقیّت اوست باری این کالات بذاته بوده و اگر غیر این باشد نمیشود

- 10 How can those who depend on mortals be divine messengers? How can a lamp which has to be lighted be eternal? The divine teacher does not come to acquire knowledge, for this tree of life is a fruit tree by birth and not through grafting. Behold the

10 نفسیکه محتاج تحصیل از دیگرانند چگونه مظهر الهی میشوند سراجی که خود محتاج نور است چگونه روشنی بخشد پس باید مظهر الهی خود جامع کالات موهبتی باشد نه اکتسابی شجری

sacred tree which spreads its shade over the whole world! This is the mission of Baha'u'llah - for under this tree all questions are solved!

باشد مثمر بذات باشد نه ثمر مصنوعی چنان شجر
شجره میار که است که بر آفاق سایه افکند و
میوه طیبه دهد پس در آثار و علوم و کالاتی
که از حضرت بهاء الله ظاهر شد نظر نمائید که
بقوه الهیه و تجلیات رحمانیه بود حضرت باب
در جمیع کتب بشارت بظهور آن فیوضات و
کالات الهیه داد

- 11 I congratulate you on this sacred day, the anniversary of the declaration of the Bab - the day when for the first time on this earth Baha'u'llah's name was mentioned and in the world the dawn appeared on the horizon. May all of you become the cause of joy and of renewing the fire of the love of God in all hearts.

11 لهذا شماها را تبریک روز بعثت حضرت اعلی
روحی له الفداء میگویم که این عید سعید و روز
جدید بر جمیع شماها مبارک و مایه سرور قلوب
باد

AMK.296-301, AYT.107, GHA.375,
KHF.005, KHAB.436 (437), KHTB3.005

ADP.051-054

ABU0844

Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-23 in Paris

We know things by their opposites. Knowledge is more appreciated when we observe the stultifying influence of ignorance. Sight and hearing is more thought of when we see the conditions of the blind and the deaf ones. A person living on the border of a flowing river all his life does not know what thirst is.

When we were travelling from Bagdad toward Constantinople, one day, we thought [to] go ahead of the family, pitch the tent and prepare everything till Baha'u'llah and the rest of the party arrive. There were twenty three of us, all on horses. When we got away several miles from the main body, the sun rose high in heaven and it shone dazzlingly upon our heads. We became aware that in our hurry to get away quickly we had forgotten to bring with any drinking water. We looked around us and there was nothing visible but a wilderness of hot sand and getting hotter every hour. We asked our guide whether there is any spring in the vicinity and he said, 'no. We cannot have any water before we reach to the station, which is sixteen miles away.'

What can we do now? Our lips are parched with thirst; some of us almost to the point of fainting. I told to the rest onward, my friends, Spur your horses. We galloped several miles

and we were nearly succumbing to the awful heat when in the far off horizon, we observed several black tents of the nomads. Those black tents to my eyes were at the time greater than the palaces of the Kings. We hastened toward the tents and reached literally half-dead.

There was no human being visible so I called out loudly 'Water'. An old woman came out of one of the tents and shook her head, meaning that she has no water. Then I asked her have you 'Doug'? (sour milk diluted with water). She answered in the affirmative. She took us then to a tripod made of wood over which was hanging a black skin of mutton which was filled with "Doug". She opened its aperture and each one of us drunk a cup. It was as cold as ice.

In this part of the world, there is a wind, blowing at this season, which is as hot as fire. It scorches one's face and lips and peels the skin; it makes the earth so dry that it is impossible to describe but when it passes by a jar of water or a skin of Doug, it makes them as cold as ice. This wind is called sometimes 'Sam' and at other times 'Sharghi'.

In short we drunk three skinfull of "Doug" and then we laid down our bodies, some under the shade of the tents, others right under the sunshine. We could not go in the tents, because these people live with their cattle. When we awoke, we were very much refreshed and continued our journey. Experience teaches us many lessons that we are not apt to forget.

DAS.1913-05-23

ABU1566

Words to the friends, spoken at Baltimore Hotel on 1913-May-23 in Paris

The real enjoyment of the world of humanity consists in the fact that every individual may think of the wellbeing of others and sacrifice his own rest for the rest of his fellowman. Then and not until then will he be really happy. I hope that all of you will attain to this station. Then you will be real Baha'is.

When Mohamad was living one day his son-in-law Ali, his wife and his two sons kept fast. Now, according to the Mohamadan law a person fasting must not eat or drink anything from sunrise to sunset. In order to break their fasts after sunset, Ali had prepared four small loaves of bread. They had nothing

else. Just before sunset several poor people knocked at the door and begged for alms. Ali gave them all the four loaves of bread. All the four continued to fast next day without eating anything meanwhile. Four other loaves were prepared and they were again given away to a number of orphans who called right in time. The sun rose on the third day and they continued to fast without eating anything. They have now prepared for the third time four loaves of bread and just before eating, a few strangers passed by the house and the loaves were given unto them. When Mohamad heard the self-sacrifice of his son-in-law, his daughter and his two grand-children he sent them special food and asked them to eat themselves.

Man, therefore must be self-sacrificing to such an extent; otherwise if he seeks after his own interests and [rest] he is like unto the animals. Strive that ye may assist the children of man both materially and spiritually, be the means of their guidance and illumination.

DAS.1913-05-23

ABU1684

Words spoken on 1913-May-23 in Paris

- 1 The perfection of man lies in educating, to the extent possible, the children of the poor and others, treating them like one's own children and making absolutely no distinction between them. Rather, whoever shows more intelligence should receive more attention and education so they may become a source of perfection and promoter of human virtues.
- 2 Although educating one's own child is praiseworthy and attracts the bounties of the Forgiving Lord, this is something that everyone naturally desires to do. Therefore, distinction, honor and benevolence toward humanity lie in educating orphaned children and the children of the poor and weak, for such children will always remain grateful and appreciative of their benefactors, and will be more content and thankful, unlike children who consider themselves entitled heirs and see their parents as obligated to educate them - they are not as appreciative nor as eager to learn and grateful to their teachers as other children without guardians become.

1 کمال انسان در اینست که بقدر وسع اولاد فقرا و اطفال سائرین را هم تربیت نماید و آنها را مانند اولاد و اطفال خود دارند و ابداً فرقی در میان نبیند بلکه هر طفلی هوشیارتر است او را بیشتر خدمت و تربیت نماید تا مصدر کجالات و مروج فضائل عالم انسانی گردد

2 اگر انسان تنها طفل خود را تربیت نماید هر چند این عمل مبرور است و جاذب عنایات رب غفور ولی هر کس بالطبع این کار را مائل و راغب است پس امتیاز و افتخار و خیرخواهی عالم انسانی در تربیت اطفال بی‌کس و اولاد فقرا و ضعفا است که آنگونه اطفال همیشه ممنون و متشکر آن مردمان خیرخواه شوند و بیشتر خوشنود و قدردان گردند بعکس اطفالی که خود را وارث و مستحق میدانند و پدر و مادر را مجبور بر تربیت خویش می‌بینند چندان قدر نمیدانند و چنان حریص در تعلیم و ممنون

مرّبی نمی شوند که سائر اطفال بی پرستار می شوند

- 3 This condition is frequently observed. Blessed are those holy souls who are confirmed and assisted in rendering this service and who act upon this duty in the world of existence.

3 و اینخالت در اغلب مشهود است خوشا بحال نفوس مبارکه ای که بر اینخدمت موفق و مؤیدند و در عالم وجود باداء این وظیفه عامل

MHMD2.417

BDA2.314

ABU1713

Words to the friends, spoken at Baltimore Hotel on 1913-May-23 in Paris

One day Baha'u'llah was walking beside the bank of Euphrates in Baghdad. One of the learned men of that city who had never seen Baha'u'llah passed and was greatly impressed by his majestic bearing and divine Face. He came to him with great reverence and humility and asked:- 'Sir! Which country do you come from?'

'I come from the country of Baha.'

The man was puzzled. 'In which part of the world is it situated?' he hesitatingly inquired.

'It is in the Eastern direction.'

'What temperature?' the man asked.

'Always moderate.'

'What kind of a country is it?' he interrogated with evident curiosity.

'It is a most marvelous country; its inhabitants are angelic; its spring is for all the four seasons; its trees are always green; its fruits luscious; its flowers imperishable and of many hues; its roses ever spreading sweet fragrances; its meadows are perennially luxuriantly verdant; its sun has no setting, its stars always shining, its moon is ever full; its denizens enjoy eternal youth; its gardens are always abloom; its sweet-singing birds ever melodiously warbling; its wine imparting everlasting exhilaration and its bounties and blessings limitless.'

'Sir!' he gasped with astonishment, 'I have never heard of such a country. It is not on the map.'

'Well!' Baha'u'llah answered 'you may find it on another map.'

‘But how can one reach there?’

‘The guide to that country is One. If you follow him you shall enter the portals of that country.’ The Blessed Perfection answered him and passed by.

DAS.1913-05-23

AB07299

To: Baha'is of Stuttgart, Germany et al.

Date: 1913-May-23

- | | |
|--|---|
| <p>1 O Baha'is! There is no title greater than this by which to address you, for Baha'i means a heavenly person, radiant, possessing all human perfections.</p> | <p>1 ای بهائیان عنوانی اعظم از این نیست تا شما را بآن بخوانم زیرا بهائی یعنی شخصی آسمانی نورانی جامع کمالات انسانی</p> |
| <p>2 Your letter arrived and from its contents the utmost joy was obtained, for the meanings were conscientious feelings and rays shining forth from illumined hearts.</p> | <p>2 نامه شما رسید و از مضامین نهایت سرور حاصل گردید زیرا معانی احساسات وجدانی بود و اشعه ساطعه از قلوب نورانی</p> |
| <p>3 Therefore I supplicated and implored the Kingdom of Baha'u'llah and sought endless bounties for those Baha'is, that day by day they may become more illumined and draw nearer to God, raise the call to the divine Kingdom, and become the cause of guidance of souls, so that the rays of the Sun of Reality may illumine that region.</p> | <p>3 لهذا بملکوت بهاء الله تضرع و ابتهال نمودم و از برای آن بهائیان فیوضات نامتناهی خواستم که روز بروز روشن تر شوند و بخدا نزدیک تر گردند و ندا بملکوت الهی نمایند و سبب هدایت نفوس گردند تا اشعه شمس حقیقت آن دیار را روشن نماید</p> |
| <p>4 Upon you be the Most Glorious Glory.</p> | <p>4 و علیکم و علیکن البهاء الابهی</p> |

BBBD.220, DAS.1913-05-25

BBBD.219

AB09733

To: referring to Mr Bryan's message

Date: 1913-May-23

The spirit of the age demands the establishment of universal peace. No power on earth can stand before it. God has purposed that peace must reign in this age, and it will come to

pass. Let the advocates of peace work with greater zeal and courage for the Lord of Hosts is their supporter.

In this radiant century and merciful age the ears are open, hearts awakened, eyes seeing, consciences stirred. The age of estrangement has passed. The century of friendship has arrived. The dark hours have disappeared and the Orb of Unity has dawned.

Now is the time to be illumined with the rays of the sun of the solidarity of the human race. This is the hour of self-sacrifice for the good of humanity.

SW_v14#05 p.129

ABU1441

Words spoken on 1913-May-24 in Paris

Question/topic: People say that Muhamad, the Apostle of God, killed people and plundered their possessions, and also that He waylaid caravans. How should we respond to these objections?

- 1 The protection of the Cause could not have been achieved except through what transpired. And today if one were to ask those same civilized people and European intellectuals, from whom such objections have spread to the Eastern peoples: "If in this time, which is the age of civilization, you were to find in your own country or near your homeland such savage tribes and gross aggressions, how would you deal with them?" - what would they answer? Would they say that their duty, according to education or politics, is to prevent their aggression and wickedness toward each other by whatever means, or that sitting silent and mute and leaving them to their own devices is preferable?

- 2 Especially since today the greatest justification for the intervention of powerful civilized nations in other countries is precisely this: that to witness a country and nation in a state of chaos and anarchy despite civilization and capability, and to remain at peace, is far from justice and outside the duty of civilized and educated people. Therefore the hand of politics must be extended and one must charge forth in the arena of power and might.

1 حفظ امر جز بآنچه واقع شد ممکن نبود و امروز از همان نفوس متمدنه و عقلای اروپائیان که اینگونه اعتراضات از ایشان سرایت بمشرقیان نموده چون سؤال شود که اگر شما در این زمان که عصر مدنیست در مملکت خود یا در جوار وطن خویش چنان قبائل متوحشه و تعدیات فاحشه ای را بیاید با آنها چه گونه معامله خواهید نمود؟ چه جواب خواهند داد! آیا خواهند گفت وظیفه ما بمقتضای تربیت یا سیاست دفع تعدی و شرارت آنها نسبت بیکدیگر است بهر وسیله باشد یا ساکت و صامت نشستن و آنان را بحال خود واگذاشتن اولی در صورتیکه

2 امروز اعظم عنوان مداخله دول قاهره متمدنه در ممالک سائره همین است که با وجود تمدن و توانائی مملکت و ملت را در حالت هرج و مرج دیدن و آرام زیستن دور از عدالت و خارج از وظیفه اهل تمدن و تربیت است لهذا باید دست سیاست دراز نمود و در میدان قدرت و قوت تاخت و تاز کرد

3 Despite this, when the name of the religion of the Chief of Messengers is mentioned, they speak with utmost prejudice and out of extreme bias express such expectation and regret, saying: "If only such a Messenger had not been raised up among the Arab tribes, and had not cut short the aggressive hand of the parties of ignorance and savagery, had not laid the foundation of happiness, and through the blessing of His guidance and sufficiency the signs of civilization had not reached from Asia to the bounds of Europe!"

MHMD2.419-421

3 با وجود این چون نام دین سید المرسلین بمیان آید با کمال تعصب تکلم نمایند و از شدت تعصب چنان توقع و تأسفی ابراز کنند که گویند کاش در میان قبائل عرب چنین رسولی مبعوث نمی شد و دست تطاول احزاب جهالت و توحش را کوتاه نمینمود تأسیس اساس سعادت نمیزمود و از یمن هدایت و کفایتش آثار مدنیت از آسیا بمحدود اروپا نمیرسید

BDA2.317

ABU2550

Words to some American friends, spoken at Baltimore Hotel on 1913-May-24 in Paris

America has the capacity of becoming the standard bearer of international Peace. Geographically it is a vast continent far away from the jealous eyes of the envious neighbors; politically, democratic and holding aloof from the political complications of Europe.

Therefore America is the readiest and the freest nation to arise in the service of humanity and initiate new plans of philanthropy and encourage the establishment of Peace throughout all parts of the world.

I always pray that the banner of international Comity and the solidarity of human race may be hoisted in America.

DAS.1913-05-24

ABU2944

Words to a group of Americans spoken in 1913 in Paris

I have planted the Seeds in America. You must nurture them and care for them. If you do this, they will yield an abundant harvest.

You must arise with superhuman strength to spread the teachings for the Cause is GREAT; and whosoever shall arise in this Day to TEACH, know that he will be assisted by the Divine Concourse.

This is not the day of silence! It is the day of the Proclamation of the Kingdom! It is not the day of rest. We must, ACT, ACT, ACT!

SW_v04#15 p.256, BSTW#324

ABU2071

Words spoken on 1913-May-26 in Paris

- 1 When we were coming from New York to London, the band on the ship played every morning and evening, and the passengers were accustomed to listening to pass the time. However, when they sometimes played better, people would become excited for a few minutes and clap at the end. This was the result of their music and melodies - temporary, not permanent.
- 2 Therefore, one must play such melodies that bring the Concourse on High to delight and whose results and effects remain lasting. These physical conditions endure at most only as long as the body remains, then they perish and are forgotten. But spiritual perfections and virtues remain forever - therein lies the importance.
- 3 Strive to attain such a station. Seek eternal joy, establish divine festivities, arrange heavenly feasts, spread the celestial table of life, and grant everlasting life to humanity. This is befitting the human world.

MHMD2.423-424

1 وقتی از نیویورک بلندن می‌آمدیم دسته‌موزیک در کشتی هر روز صبح و عصر مشغول نواختن بود و اهل کشتی محض گذرانیدن وقت بشنیدن مأنوس نهایت چون گاهی بهتر مینواختند نفوس چند دقیقه بوجد می‌آمدند و در آخر دست میزدند این بود نتیجه طرب و نوای آنها موقتی بود نه دائمی

2 پس باید نغمه‌ای نواخت که ملاء اعلی را بطرب آرد و نتایج و آثارش پایدار ماند این شئون جسمانی نهایت وفا و بقایش مادامیست که جسم باقی باشد بعد فانی و فراموش میشود اما کجالات و فضائل روحانی الی الابد باقیست اهمیت در آنست

3 بکوشید تا چنان مقامی حاصل نمائید سرور سمرمدی جوئید جشن الهی بر پا کنید بزم ملکوتی پیارائید خوان حیات آسمانی بگسترید و جهانیان را زندگی پاینده بخشید اینست سزاوار عالم انسانی

BDA2.319

ABU2622

Words to a singer, spoken at Baltimore Hotel on 1913-May-26 in Paris

Are you progressing in your art? The heavenly song is good.
It is my hope that thou mayst sing that song.

When we left America on the steamer celtic, there were several musicians and singers. They played and sung every day and night. when they stopped playing the listeners clapped their hands and all was ended. This was its result.

But you must sing a melody as to move and stir the hearts of the Supreme Concourse and its effects may be eternal. The earthly notes and strains are limited as to their influence. The conditions of the world are physical and their importance are according to the importance of the physical life.

Therefore I hope you will find spiritual success whose importance is eternal. Strive that you may be drawn nearer unto God.

DAS.1913-05-26

ABU3076

Words to the Master's entourage, spoken at Baltimore Hotel on 1913-May-26 in Paris

One must never feel superior to anyone else. This feeling destroys all vestiges of friendship and love. I give thee this advice to be remembered throughout all thy life: "Whenever thou seest that a person feels to the measure of one atom superior to another or prefers himself to his brother or sister have no hope in him. He is deprived of the Bounties and Mercies of God."

DAS.1913-05-26

ABU2665

Words to Mrs Cruttwell, spoken at Baltimore Hotel on 1913-May-27 in Paris

O Thou Almighty! Direct Thou this traveler toward the Pathway of Thy Guidance! Suffer this thirsty one to reach to the Fountainhead of Thy Bestowal! Confer upon this indigent one an abode in the Neighborhood of Thy Infinite Mercy. Let this hungry one sit around the celestial Table of Thy heavenly Food!

O God! Encircle her with the Glances of Thy Providence! Immerse her in the refulgent sea of Thy Glorious Lights! Grant her the swift wings of Inspiration so that she may soar toward the realm of the exalted ideals and universal Love! Protect her and guard her from every evil!

Verily Thou art the Generous! The Compassionate and the Merciful!

DAS.1913-05-27

ABU2250

Words to Prof. Enayat Khan and others, spoken at Rue Lauriston 97 on 1913-May-29 in Paris

To attain to Nirvana means to reach to perfection. This is made possible through the Bestowals of God. When these are vouchsafed, then man attains to the summit of perfection.

A seed has reached to the station of Nirvana once it springs out of the earth, it grows, putting forth trunk, branches, leaves, blossoms, and finally luscious, ripe fruits. The fruit is the Nirvana of the tree. This comes through education. The seed became a tree through the training of the gardener.

Man attains to perfection through the education of the divine Instructor. His injustice is changed into justice; his greed into trust, his avarice into generosity, his hard-heartedness into pity and charity, in short he will be adorned with all the divine characteristics.

The more he acquires these spiritual qualities, the nearer his spirit will be to perfection according to our terminology, according to Christians he will be close to salvation and according to the Hindus he will attain to Nirvana. The object in each case is the same but the interpretation differs.

DAS.1913-05-29

ABU3747

Words spoken on 1913-May-29 in Paris

How great the results that would have appeared if these people [who were well-versed in Islamic jurisprudence and doctrine] had practised that kind of hair-splitting on matters of actual importance! To what avail did they spend all the days of their lives on sciences and subjects that begin with words and end with words? Their endeavours bore no other fruit but this.

اگر آنگونه موشکافیا در مسائل مهمه می نمودند
چه قدر نتایج داشت ولی چه فائده که جمیع
اوقات خویش را صرف علوم و مباحثی کردند
که ابتدا بلفظ و منتهی بلفظ میشد نتیجه دیگر
نداشت

BDA2.322

MHMD2.427

ABU0631

Address to the friends at Dreyfus home in Paris, 1913-May-30

This is a blessed night because Consul Schwarz and his respectful wife have come from Germany with the greatest of longing so that they may associate with you. Consider how great is the power of Baha'u'llah! It is unparalleled and unique in the history of the world. These noble souls have come from Stuttgart, some of those who are present are from America, France and England are well represented in this meeting and we come from far of Persia. Yet the [invisible] power of the Blessed Perfection has established amongst us a harmony and concord which are eternal. It is impossible to bring about this ideal condition through human agency. The Divine Potency and Dominion are alone enabled to unite these hearts.

The powers of humankind establish between the people a kind of communication which is limited in its influence, but the pure

love which is cordial, heartfelt and free from all the traces of self and desire, measureless and changeless, is created by the power of God. To-day when I looked in the faces of Consul Schwarz and his revered wife, it was as though I met my own dear son and beloved daughter. My joy and happiness was inexpressible. This relation is made possible through the spiritual and Divine Power; other relations such as the family tie which unites the various members of a family, or patriotic sentiment which brings together the individuals of a nation or racial idea which cements together the social units of a tribe of community[;] all such relations are limited in their spheres of activity.

The love which welds together the members of various nations; divergent races and different religions, and causes them to associate with each other with love and amity, that love is divine and celestial in origin; because such love is spiritual and heavenly, which casts all the various communities and tribes in one universal mould of fraternity making organs of one great temple, suffering them to become the members of one family and the inhabitants of one country and uniting them with such an irresistible force that will become indissoluble throughout all eternity. As own union and communication are made possible through this divine power, therefore no power on earth is able to break them. Consequently let us all thank his holiness Baha'u'llah who has brought all of us together, creating amongst us such affinity and co-operation, under the all-protecting shadow of his Word, making us all the limbs of one body and protecting and guarding us from all evil.

He has quickened spirit. He has assisted all with heavenly confirmation and has pitched such a tent under which all nations and people will gather. He commands us to unfurl the banner of the oneness of the World of Humanity and become the means of the closer relationship between the East and the West, and practicing the doctrine of human solidarity and brotherhood; thus the lights of the Kingdom may illumine the hearts of the inhabitants of the Orient and the Occident.

DAS.1913-05-30

ABU1983*Words spoken on 1913-May-30 in Paris*

- ¹ In the past, some people would engage in austerities with the thought of abandoning physical pleasures and suppressing anger and passion. Yes, when weakness occurs in the body due to austerities and eating and drinking less, the manifestations of passion and anger decrease. But this quieting of anger and reduction in passion is accidental, not essential, since whenever one returns to eating and drinking, one returns to the original state. If human sanctification were achieved through physical weakness, then in that case the weaker a person is, the more perfect they should be.

¹ سابق بعضی باین ملاحظه ریاضت مشغول می شدند که ترک لذائد نفسانی نمایند و منع غضب و شهوت بلی چون از ریاضت و قلت اکل و شرب در جسم ضعف حاصل میشود ظهورات شهوت و غضب کمتر می گردد ولی این سکون غضب و تخفیف در شهوت عارضی است نه ذاتی زیرا هر گاه باز باکل و شرب پردازد بحالت اولیه عودت نماید اگر کمال تقدیس انسان از ضعف جسمانی حاصل شود در اینصورت باید هر شخص ضعیفتر کاملتر باشد

- ² Thus the purpose of austerity is abandoning the self and desires while still partaking of blessings, not being deprived of God's bounties. These blessings were created for humans, and bodily health and strength were made the means for the manifestation of spiritual power. If the human soul is sound despite having physical strength, and just in a state of power, this is perfection - otherwise the self is a dragon: how can it be dead? It has only grown listless from lack of means.

² پس مقصود از ریاضت ترک نفس و هوی است با وجود مرزوق بودن بنعماء نه ممنوع شدن از الاء خدا این نعمتها را برای انسان آفریده و صحت و بنیه جسم را وسیله ظهور قوت روح قرار داده با وجود قوه جسمانی اگر نفس انسانی سالم باشد و در حالت اقتدار عادل این کمالست ورنه نفس اژدرهاست او کی مرده است از غم بی آلتی افسرده است

MHMD2.428-429

BDA2.323

ABU2552*Words spoken at Rue Lauriston 97 in Paris, 1913-May-30*

One must eat in moderation. Man is not created for food. He must not indulge in eating too much. Over-eating is the cause of many diseases. Rise from the table always before you are satisfied.

One must have been retrograded to the lowest point as to be perfectly satisfied with eating, drinking and sleeping. The enjoyment of man comes through the unfoldment of his intellect, intelligence, the virtues of the world of humanity and the divine characteristics.

Man has two aspects; a spiritual and an animal aspect. His animal side is sustained through food and drink like unto other beasts but his spiritual life is fed by the ideal perfections, faith, assurance, the Knowledge of God, and the Love of God. More attention must be given to the latter than to the former.

DAS.1913-05-30

AB02343

To: Ella G Cooper, in San Francisco

Date: 1913-May-31

- 1 O thou handmaid of God! It is recorded in eastern histories that Socrates journeyed to Palestine and Syria and there, from men learned in the things of God, acquired certain spiritual truths; that when he returned to Greece, he promulgated two beliefs: one, the unity of God, and the other, the immortality of the soul after its separation from the body; that these concepts, so foreign to their thought, raised a great commotion among the Greeks, until in the end they gave him poison and killed him.
 - 2 And this is authentic; for the Greeks believed in many gods, and Socrates established the fact that God is one, which obviously was in conflict with Greek beliefs.
 - 3 The Founder of monotheism was Abraham; it is to Him that this concept can be traced, and the belief was current among the Children of Israel, even in the days of Socrates.
 - 4 The above, however, cannot be found in the Jewish histories; there are many facts which are not included in Jewish history. Not all the events of the life of Christ are set forth in the history of Josephus, a Jew, although it was he who wrote the history of the times of Christ. One may not, therefore, refuse to believe in events of Christ's day on the grounds that they are not to be found in the history of Josephus.
 - 5 Eastern histories also state that Hippocrates sojourned for a long time in the town of Tyre, and this is a city in Syria.
- 1 ای امة‌الله در تواریخ شرقیه مذکور است که سقراط به فلسطین و سوریه سفر کرد و در آنجا بعضی مسائل الهیه از علمای الهی اقتباس نمود و چون مراجعت به یونان کرد دو عقیده تأسیس نمود یکی وحدانیت الهیه و دیگری بقای ارواح بعد از انفکاک از اجسام و این سبب هیجان اهل یونان شد زیرا مخالف اعتقاد ایشان بود و عاقبت او را سم دادند و کشتند
- 2 و این صحیح است زیرا یونانیان معتقد باله بسیار بودند و سقراط وحدانیت الهیه را ثابت کرد و این واضحست که مخالف اعتقاد یونانیان بود
- 3 و مؤسس وحدت الهی حضرت ابراهیم بود که مسلسل این اعتقاد در بنی اسرائیل شیوع داشت حتی در زمان سقراط
- 4 اما در تاریخ یهود نیست بسیار چیزها در تاریخ یهود نیست وقایع حضرت مسیح بتمامها در تاریخ یوسفیوس یهودی نیست و حال آنکه تاریخ زمان مسیح را نوشته است پس وقایع زمان مسیح را از اینکه در تاریخ یوسفیوس نیست نمیشود انکار کرد
- 5 و همچنین در تاریخ شرق مذکور است که بقراط در مدینه سور مدتی بود و سوریکی از شهرهای سوریه است
- 6 و اما مسئله روح قاتل سؤال کردند که جزای قاتل چه چیز است در جواب گفته شد که

6 As to the question regarding the soul of a murderer, and what his punishment would be, the answer given was that the murderer must expiate his crime: that is, if they put the murderer to death, his death is his atonement for his crime, and following the death, God in His justice will impose no second penalty upon him, for divine justice would not allow this.

قصاص بر قاتل یعنی اگر قاتل را بکشند این قتل جزای اوست بعد از قتل دیگر عدالت الهی جزای ثانی بر او مرتب نخواهد کرد زیرا عدل الهی قبول نمینماید که دو جزا به بیند

7 Regarding the matter of Mrs. Nash in Los Angeles - I said that no one should object to Mrs. Nash, and Mrs. Nash should not mention her dream to anyone. It should remain private to herself, not that she should occupy gatherings with mention of her dream. You should know this and make the friends understand that if everyone were to mention their dreams in meetings, there would be no time for anything else. Mentioning dreams is permitted outside of meetings, but in meetings the writings of Baha'u'llah should be read, divine proofs explained, teaching done, prayers recited, and if there is news from somewhere it can be mentioned.

7 و اما مسئلهء مسس نش در لاس آنجلیز من گفتم کسی اعتراض بر مسس نش نکند و مسس نش نیز رؤیای خود را از برای هیچکس ذکر ننماید مخصوص خودش باشد نه اینکه مجالس را بذکر خواب خود مشغول نماید شما این را بدانید و حضرات را بفهمانید که اگر بنا باشد در مجلس هرکس رؤیای خود را ذکر کند دیگر برای چیز دیگر مجال نمیمانند ذکر رؤیا جائز است در خارج مجلس اما در مجلس باید بیانات حضرت بهاء الله قرائت شود و برهان الهی بیان گردد و تبلیغ شود و مناجات خوانده شود و اگر چنانچه اخباری از جائی رسیده است ذکر گردد

8 And upon you be the Most Glorious Glory.

8 و عليك البهاء الابهی

SWAB#025x, LOG#0693x

BRL_DAK#0223, MMK1#025 p.052x,
MMK1#152 p.174x

ABU1996

Words to someone who asked for money, spoken at Rue Lauriston 97 on 1913-May-31 in Paris

1 Never be a spendthrift. Do not be extravagant in thy expenses. An extravagant person comes always to a sad end and feels the pinch of want and misery. Ever expend less than your income. Do not borrow money for unnecessary things. Although my expenses are much and in different directions, I never expend without thought. If I give money to this or to that or to the children, the results of it will be known in the future.

1 ولی ول خرجی مکن زیرا اسراف همیشه انسان را ملول و سرگردان نماید من اگر می بینید بعضی تعارفات و مخارجات مینمایم جمیع محض اداء وظائف دینیّه و ملاحظات امر الله است بعد نتایج آنها معلوم خواهد شد

2 When I was at the age of youth - in Baghdad - I wore a Tarboush for five years till its reddish color became white and very old looking. My Persian "Gaba" I had on myself for 5 years but I never thought that there are new clothes in this world. I never dreamed to borrow money and buy clothes with. I was very happy with what I had. Just at this time If I did not have the means to pay for this room I would have slept in a

2 در ایام بغداد و ادرنه من کلاه و لباس چند ساله ای که تار و پودش از هم گسسته بود داشتم و ابداً راضی بقرض نمیشدم حال هم اگر نظر ببعض امور و ملاحظات نبود محقرتر و ارزان تر محلی از محلات این شهر می گرفتم

cell just as happily and If I could not get the cell I would have gone into the God's country and slept there peacefully never dreaming that there is such a thing as a room.

- 3 Now if you see that I make some gifts and expenses, they are all for fulfilling religious duties and considerations of the Cause of God, and their results will become evident later. Even food should only be for meeting needs - excess beyond necessity leads to depression, listlessness and ultimately to illness and affliction.

3 هر چیزی برای رفع احتیاج است حتی خوراک
ولی زیاده از احتیاج سبب افسردگی و کسالت
و منتهی بمرض و علت گردد

- 4 How base must a person be to be content with these material things and to occupy and soil oneself with these superfluities. The excellence of man lies in divine perfections and knowledge of Him, and in the spiritual nature's triumph over the animal nature.

4 چه قدر انسان باید پست باشد که باین شئون
قناعت نماید و خود را باین زوائد آلوده و مشغول
سازد فضیلت انسان بکمالات الهی و معرفت
اوست و غلبه جنبه روحانی بر جنبه حیوانی

BDA2.324

DAS.1913-05-30, MHMD2.430

ABU3756

Words spoken on 1913-May-31 in Paris

In the Kingdom of God, women and men are one and the same. It is incumbent on everyone to summon humanity to turn towards the Most Exalted Horizon and to spread the sweet savours of God.

در ملکوت الهی زن و مرد یکسانند جمیع باید
ندا باقی اعلی نمایند و نشر نفعات الله کنند

BDA2.325

MHMD2.431

AB08058

To: Khusraw Parsi, in Poona

Date: 1913-06 or >

- 1 O kind Khusraw! In Paris, for your sake I went to the photography studio twice. He took photos during an address and visitation, but the visitation was not completed. I went a third time but he broke his promise - despite having set an appointment, the photographer attended to others, so I departed. However,

1 ای خسرو مهربان در پاریس محض خاطر تو
بدائرة فتوغراف رفتم دومرتبه خطاب و
زیارت گرفت ولی زیارت تمام نشد دفعه
سوم رفتم خلف وعد نمود باوجود تعیین وقت
فتوغرافی بدیگران پرداخت لهذا مراجعت

the first time, which was the address, came out well. The second time, which was the first part of the visitation, also came out well. But the third time, since he broke his promise, the second part of the visitation was not photographed. Therefore I apologize.

نمودم ولی دفعه اولی که نطق بود خوب درآمد
دفعه ثانیه که فقره اول زیارت بود آن نیز
خوب درآمد ولی دفعه ثالث چون خلف وعد
نمود فقره ثانیه زیارت گرفته نشد لهذا اعتذار
مینمایم

- 2 I hope that through God's favors you will be preserved and protected in the cave of divine protection and shelter. Convey to all the friends the Most Wondrous and Most Glorious greetings. And upon you be glory.

2 از الطاف حق امیدوارم که در کشف حفظ و
حمایت الهیه محفوظ و مصون باشید جمیع یاران
را تحیت ابدع ابری برسان و علیک البهاء

DAS.1913-05-21n, MHMD2.645x

MSBH10.036b, YARP2.662 p.447, NVJ.116

ABU3732

Words spoken on 1913-Jun-01 in Paris

- 1 [Abdu'l-Baha then discussed the degrees of love and longing demonstrated by the favoured ones of God:]
- 2 This kind of love is the fruit of consummate reason, for the firmer the foundation of reason and knowledge, the greater the heights that the lofty palace of love will reach:
- 3 Should he of reason not lay eyes upon that fair and charming face,
- 4 How could he turn toward the prize and look upon the lover's place?
- 5 For them who are to God resigned both love and reason well accord,
- 6 Unlike that earthly heart and mind which in this nether world are stored.

1 پس شرحی در مراتب عشق و اشتیاق اولیاء الله
بیان فرمودند که

2 اینگونه عشق از کمال عقل حاصل گردد لذا هر
قدر بنیان و اساس عقل و معرفت متین تر باشد
قصر مشید عشق عالی تر شود

3 گر ندیدی عقل روی فتنه جوکی

4 نهادی سوی عشق یار رو

5 عقل و عشق اهل حق خو کرد

6 نیست فی چو عقل و عشق دنیای دنیست

BDA2.328

MHMD2.435

ABU2313*Words spoken on 1913-Jun-02 in Paris*

- ¹ From Baghdad to Adrianople, some of the friends like Jinab Aqa Mirza Mahmud and Aqa Mirza Ja'far endured great hardships. They were truly blessed souls. Along the way and at each stop they would serve the caravan. They would always run ahead of the blessed howdah, and when arriving at each stop, despite the high costs and scarcity of provisions along that route, they had to prepare food and dinner at every station.

¹ از بغداد تا ادرنه بعضی از احباب مثل جناب آقا میرزا محمود و آقا میرزا جعفر خیلی زحمت کشیدند واقعاً نفوس مبارکه ائ بودند در راه و منزل خدمت یک اردو میکردند همیشه جلو کجاوهء مبارک میدویدند و چون بمنزل میرسیدند با آن گرانی و قحطی آذوقه در آن راه در هر منزلی باید تدارک غذا و شام بکنند

- ² Most nights until midnight, I would search the villages with one of them for hay and barley to feed the animals. After midnight, just when they wanted to get a little rest, the caravan would set out again. Their days and nights passed in this manner - they had not a moment's peace.

² و اکثر اوقات تا نصف شب من با یکی از آنها در دهات بجهت کاه و جو آذوقهء حیوانها می گشتم بعد از نصف شب بجز این که میخواستند قدری راحت بشوند قافله حرکت می کرد شب و روزشان بر اینتنوال میگذاشت آنی راحت نداشتند

MHMD2.436

BDA2.328

ABU3726*Words spoken on 1913-Jun-02 in Paris*

The protection of the Cause of God and the unity of the people of Baha are dependent on firmness in the Covenant of God and adherence to the writings of the Expounder of the divine verses. Apart from this, every hope will end in despair, and every remark will lead to toil and abasement. He who searches for any path but this one will fall into a darksome abyss, and every seeker of rank and glory who fails to promote this servitude shall find himself wailing and sighing in the end.

حفظ امر الله و وحدت اهل بها منوط بثبوت بر عهد الله است و آثار قلم میثاق مبین آیات و جز این هر آمالی منتهی بملال گردد و هر قیل و قالی منجر بذلت و وبال شود هر کس غیر از این راهی خواهد بچاه افتد و جز ترویج این عبودیت هر طالب عزت و جاهی عاقبت همدم ناله و آه گردد

MHMD2.437

BDA2.329-330

ABU1660

Words spoken on 1913-Jun-03 in Paris

- 1 Today the hosts of divine grace and confirmation assist those souls who arise to serve the Most Great Word and who occupy themselves with the exaltation of the Cause of God. The heavenly forces will aid those blessed souls and make them victorious and triumphant over all the powers of the world.
- 2 If people would reflect and ponder a little, they would soon attain a state of awakening and realize that there is no shelter except under the shade of the Word of God, and nothing but attachment to and orientation towards spiritual power and divine teachings can bring joy to the spirit, comfort to the heart, and assurance to the conscience. No corner exists without thorns and traps except the sanctuary of love - there is no peace elsewhere. Soon you will see that even the civilization of Europeans will lead to worldwide war and end in revolution and chaos.
- 3 The Blessed Beauty endured what tribulations and calamities, what holy souls were sacrificed, so that this foundation of eternal happiness and glory could be established and this tabernacle of the unity of the human world could be raised up. Now the loved ones of the Blessed Beauty must be occupied day and night with service, thinking about preserving and protecting the foundation of the Cause of God. They must not be occupied with themselves, must close their eyes to all personal affairs and thoughts, and not let these efforts go to waste.

MHMD2.438-439

BDA2.330

ABU1088

Words to Consul and Madame Schwarz, spoken at Rue Lauriston 97 on 1913-Jun-03 in Paris

- 1 Christ hath said that souls shall come from the East and from the West and enter into the Kingdom of God, while the children of the Kingdom shall be cast out. Thus it was that many of the countrymen and kindred of the Blessed Beauty were debarred and deprived of the Abha Kingdom, whereas ye, who

in outward seeming were afar off, became partakers thereof and sought heavenly life....

- 2 [In the afternoon, when certain honoured women attained His presence, He related the story of Mary Magdalene:]
- 3 how, through faith and service to the Cause of Christ, she became the pride of men and renowned throughout the horizons. How many queens and princesses passed into oblivion; how many daughters and sons of the kings and great ones of the world became nameless and traceless; while Mary, though she was a village woman, attained such continuance and life.
- 4 Therefore honour and everlasting life consist in renouncing the promptings of self and in service at the Divine Threshold. My hope is that ye may attain unto such a station: that ye may arise to diffuse the fragrances of God and to teach the Cause of God; that ye may promote the oneness of the foundations of the religions, the oneness of the races, and the oneness of the countries; and that ye may raise aloft the tabernacle of universal peace and of the unity of the world of humanity, that in both worlds ye may become honoured and exalted.

BBBD.221-223, DAS.1913-06-03, MHMD2.439-440

بودید بهره‌مند گشتید و حیات آسمانی جستید
الی آخر بیانہ الأعلیٰ

2 عصر چون بعضی از نساء محترمه مشرف شدند
حکایت از مریم مجدلیه میفرمودند که

3 بایمانو خدمت امر مسیح نخر رجال گردید و شهر
آفاق شد چه ملکه‌ها و پرنسها که گنم شدند
چه بنات و ابناء ملوک و بزرگان دنیا که بی
نام و نشان گشتند و مریم با آنکه زنی دهاتی بود
چنان بقا و حیاتی یافت

4 پس عزّت و حیات جاودانی در ترک شئون
نفسانی و خدمت باستان الهیست امیدوارم شما
بچنین مقامی فائز گردید بر نشر نفعات الله و تبلیغ
امر الله قیام نمائید ترویج وحدت اساس ادیان و
وحدت اجناس و وحدت اوطان کنید و خیمه
صلح عمومی و وحدت عالم انسانی بر افرازید تا
در دو عالم بزرگوار و سرفراز گردید

BDA2.331

ABU1164

Words spoken on 1913-Jun-04 in Paris

- 1 Good intention is necessary for good deeds. Unless there is good intention, which is like a firm and steadfast root and foundation, the tree of deeds will not yield fruits, blessings and results, and will not bestow good fruits. The greatest foundation for achieving good results from the deeds of the people of the world is good intention.
- 2 Good intention does not accept hypocrisy and dissimulation. How often it happens that someone performs a good deed but their intention is not pure - it is either for fame, or for honor, or out of desire for pride and haughtiness, or merely for show and leadership. Such deeds do not have lasting results and do not become the cause of universal benefits. They do not illumine the human world and do not bestow eternal comfort and happiness, even if they appear to have a firm foundation.

1 حسن نیت بجهت اعمال حسنه لازم است تا نیت
خیر که بمنزله ریشه و اصل محکم متین است
نباشد شجره عمل یار و برکت و نتیجه حاصل
نماید و ثمرات طیبه نبخشند اساس اعظم برای
حصول نتائج حسنه اعمال اهل عالم حسن نیت
است

2 نیت خیر ریا و نفاق قبول نماید چه بسا میشود
که نفسی عمل خیری مینماید ولی نیتش خالص
نه یا برای شهرت است یا بجهت عزّت یا آرزوی
غرور و نخوت است یا محض ریا و ریاست
ایگونه اعمال نتائج باقیه ندارد و سبب فوائد
عمومیّه نگردد عالم انسانی را روشن نکند و آسایش
و سعادت ابدی نبخشند ولو بظاهر اساس متین
داشته باشد

- 3 But if accompanied by good intention and pure motivation, they give life to the human world, make the material world a sample of the divine Kingdom, and transform the face of the earth into a mirror of the supreme paradise.
- 4 When you observe carefully, you will be certain that such sincere motives and pure intentions result from the power of the Word of God and the influence of the Religion of God, and that sincere love, purity of heart, and service to the human world appear in human souls from the spirituality of faith and divine knowledge. For it is the spiritual power of religion that rules over hearts and spirits, it is the love of God and fear of God that penetrates the veins and nerves, and preserves consciences and innermost thoughts. Through this holy power, the children of Adam become servants and lovers of one another, and the foundation of world order and the basis of the comfort of nations becomes firm and established.
- 5 Baha'u'llah states in the Tablet of the World: "At present, that which the nation of England adheres to in terms of law appears good outwardly, but that which in reality causes preservation and prevention has been the fear of God."

MHMD2.440-441

BDA2.331-332

ABU1432

Words spoken on 1913-Jun-04 in Paris

- 1 This happiness is eternal and the cause of expansion of heart and soul in all divine worlds. When one's happiness is from divine bounties, they will not become sad or sorrowful in any condition, even if worldly events are not according to their desires and the turning of fortune does not promote their hopes and thoughts. Rather, trust and reliance on the divine will and purpose brings one to a place where, despite striving and endeavoring in affairs, they have no desire except for what occurs and no wish other than what comes to pass. In that state, they see all matters in accordance with their own desire and will, and consider them promoters of their honor and comfort. They find no anxiety except confidence, and seek no war and cruelty except peace and tranquility.

- اطمینان اضطرابی نیابد و غیر از صلح و صفا
جنگ و جفائی نجوید
- 2 Such happiness is eternal and such a station is the cause of everlasting life. I desire this station for you. Through this station, success and prosperity are attained, not happiness that is subject to change and alteration.
- چنین سروری دائمی است و چنین مقامی سبب
حیات ابدی من از برای شما این مقام را میخواهم
با این مقام نجاح و فلاح حاصل شود نه سروری که
قابل تغییر و تبدیل باشد
- 3 Happiness that comes from physical matters must inevitably undergo transformation, for a person is healthy one day and sick another, wealthy at one time and needy at another, in comfort at one moment and afflicted with hardship at another. Their thoughts are always troubled and every moment their spirit is tormented by some suffering.
- 3 سروری که از امور جسمانی است لابد او را
انقلاب اخذ نماید چه که انسان روزی سالم
است روز دیگر مریض وقتی غنی است و وقت
دیگر محتاج زمانی در راحت است و زمان دیگر
مبتلای زحمت همیشه فکرش مشوش است و هر
آنی روحش بعدایی معذب
- 4 But when their heart is turned toward the Kingdom of God and their happiness comes from the bounties of the highest horizon, they become free from every sorrow. They attach their heart to the divine world, become the confidant of the human world, and promote the signs and mysteries of the All-Merciful.
- 4 ولکن چون قلبش متوجه بملکوت الله باشد و
سرورش بفیوضات افق اعلی از هر حزنی آزاد
شود دل بجهان الهی بندد غمخوار عالم انسانی
گردد و مروج آثار و اسرار رحمانی

MHMD2.441-442

BDA2.332-333

ABU1249

Words spoken on 1913-Jun-05 in Paris

- 1 This is more important and precedent than acquired perfections, for acquired knowledge and outward education assist natural capacity and become instruments for promoting and executing the intentions of hearts and aspirations of souls. If outward sciences are combined with good intentions and praise-worthy character, they become light upon light, illumining the world of the soul, making human life and form a mirror of the divine image and likeness, reflecting the realms above.
- 1 این اهم و اقدم از کمالات اکتسابی است زیرا
علم اکتسابی و تربیت ظاهری استعداد فطری را
مدد نماید و آلت ترویج و اجرای نیات قلوب و
آمال نفوس باشد اگر علوم ظاهره با نوایای خیریه
و حسن اخلاق توأم شود نور علی نور گردد
جهان جان را روشن کند حیات و هیكل انسانی
را آئینهء صورت و مثال الهی نماید و انعکاسات
عالم بالا یابد
- 2 Conversely, if a person is deprived of divine virtues and spiritual education, their knowledge becomes an instrument of oppression - in the political realm turning celebration into battle, demolishing and destroying the foundation of comfort; in the religious realm promoting unsound opinions and false traditions, causing enmity and discord between human souls.
- 2 بالعکس اگر انسان از اخلاق رحمانی و تربیت
روحانی محروم باشد علم او آلت ظلم شود در عالم
سیاست بزم رزم بیاراید بنیان آسایش را منهدم
و ویران سازد در عالم دیانت ترویج آراء سقیمه
و تقالید باطله نماید و مورث عداوت و اختلاف
بین نفوس انسانی گردد

- 3 Thus in every age the masses, putting their trust in their leaders and clergy, have risen up to deny and harm the truth and its chosen ones. They have supposed that the actions of famous people are the standard, and that imitating any scholar or learned person leads to divine good pleasure. They even considered the garb of the learned as a sign of piety and devotion, and took outward appearance as evidence of good character. They became sources of sedition and corruption in the verses of revelation.
- چنانکه در هر عصری عوام چون اعتماد بر رؤسا و علماء خود نمودند لهذا بر انکار و اذیت حق و اولیای او برخاستند چنان گمان نمودند که عمل شخص شهیری میزان است و تقلید هر عالم و فاضلی سبب حصول رضای رحمن حتی لباس اهل علم را علامت زهد و تقوی شمردند و صورت را دلیل بر حسن سیرت گرفتند در آیات ظهور فتنه و فساد گشتند
- 4 That is why the Blessed Beauty said: "Not every hat is a sign of ignorance, nor every turban a mark of knowledge. How many a hat has raised high the banner of knowledge, and how many a turban has cast down the law of God. If human excellence were measured by turbans, then the camel that carries a thousand turbans would have to be counted among the most learned of scholars."
- آن بود که جمال مبارک فرمودند نه هر کلاهی نشانهٔ جهل است و نه هر عمامه‌ای علامت علم ای بسا کلاه که علم علم بر افراخت و بسا عمامه که حکم شرع بر انداخت اگر فضیلت انسان بعمامه بودی بایستی آن شتری را که معادل الف عمامه بر او حمل مینمایند از اعلم علما محسوب باشد
- 5 Therefore always strive to be a cause of improving character and acquiring and promoting spiritual perfections.
- پس همیشه در صدد آن باشید که سبب تحسین اخلاق شوید و تحصیل و ترویج کمالات روحانیه نمائید

MHMD2.443-444

BDA2.334

ABU0446

Words spoken on 1913-Jun-06 in Paris

- 1 In my journey in Kurdistan I wrote a ghazal, two verses of which are:
- من در سفر کردستان غزلی نوشته‌ام که دو بیت آن اینست
- 2 If you cherish life, do not come here
- گر خیال جان همی هستت بدل اینجا میا
- 3 But if you wish to sacrifice soul and heart, come and bring them too
- و ز نثار جان و دل داری بیا و هم بیا
- 4 This is the way: if you seek reunion with Baha, pursue it
- رسم ره اینست اگر وصل بها داری طلب
- 5 But if you're not suited for this path, stay away and cause no trouble
- ور نباشی مرد این ره دور شو زحمت میار
- 6 If he comes with these conditions, very good; if not, then no. Mirza Muhit related this blessed statement exactly to him. He became so fearful that he dared not seek permission to visit. Shortly thereafter, news of his death arrived - he had
- اگر باین شرائط می‌آید بسیار خوب و آلا فلا میرزا محیط این بیان مبارک را بعینه برای او حکایت کرد چنان خائف شد که جرأت تشریف ننمود طولی نکشید که خبر فوتش رسید و بواسطهٔ

bid farewell to this world due to a severe fever and set forth on another path.

محرقةء شدید دنیا را وداع نموده ره سپر دار دیگر گردید

- 7 From the beginning, the independence and detachment of the Blessed Beauty amazed everyone. His rising to reform morals and sanctify and detach souls brought assurance to those within and without. Day by day the verses and blessed teachings subdued necks, and the lights of the Sun of Truth illumined and brightened the horizons, until the banner of God's Cause was raised. It became evident to the governments and peoples of the world that this community had no intention or purpose except the peace and wellbeing of humanity, and would in no way interfere in political matters and corruption, nor take lives.

7 از اوّل امر استغنا و استقلال جمال مبارک جمیع را حیران نمود و قیام مبارک بر تهذیب اخلاق و تقدیس و انقطاع نفوس سبب اطمینان خارج و داخل گشت روز بروز آیات و تعالیم مبارکه اعناق را خاضع کرد و انوار شمس حقیقت آفاق را منور و لامع نمود تا آنکه علم امر الله مرتفع شد و نزد دول و ملل عالم مسلم که ایطائفه هیچ نیت و قصدی جز صلح و صلاح اهل عالم ندارند و بهیچوجه مداخله در امور سیاسی و فساد نخواهند نه جان ستانند

- 8 How unjust people are to close their eyes to these brilliant traces and mighty conditions and show ingratitude! By God besides Whom there is no God, were it not for the rising of the Blessed Beauty and the scratching of the Most Exalted Pen, nothing would have remained of the Primal Point's Manifestation except the chaos of the followers of Yahya. The confused and erroneous statements of that fool and the unseemly actions of him and his like brought matters to the point where people attributed every ugliness and corruption to the original Cause, and every pretext fell into the hands of the enemies of the Cause. Moreover, what did the common people know that the original Cause was sanctified from the defilements of the people of self and passion? Security was completely removed. All people became certain that the Babis were enemies of people's property, lives and honor.

8 چه قدر مردم بی انصافند که از این آثار باهره و شئون عظیمه چشم پوشند و کفران نعمت نمایند والله الذی لا اله الا هو اگر نه قیام جمال ابجی و صریح قلم اعلی بود جز هرج و مرج یحیائیا اثری از ظهور نقطهء اولی باقی نمانده بود عبارات مخلوط و مغلوط آن ابله و حرکات ناشایسته او و امثال او کار را بجائی رسانید که هر قبح و فسادى را خلق باصل امر نسبت میدادند و هر بهانهی بدست دشمنان امر میافزاد دیگر عوام چه خبر داشتند که اصل امر مقدس از آلائش اهل نفس و هوی است امنیت بکلی مسلوب شد جمیع خلق یقین نمودند که بابیا دشمن مال و جان و عرض مردمند

- 9 I remember that in the incident of the Shah in Tehran, a cleric was crying out in every street and alley saying: "O people! If you love God, if you worship the Prophet, if you seek to protect your lives, property and honor - kill the Babis! They are enemies of religion and opponents of the Faith" and so on and so forth. These events and incidents were only due to the passions and desires of Yahya, Siyyid Muhammad Isfahani, and Mulla Ja'far Naraghi, who darkened the pages of history of those days and defiled the most pure hem of the Cause.

9 یاد دارم که در قضیهء شاه در طهران آخوندی در هر راه و گذری فریاد می گفت ای مردم اگر خدا را دوست دارید پیغمبر را میپرستید حفظ جان و مال و ناموس خود را طالبید بابیا را بکشید اینها دشمن دینند و مخالف آئین و چنان و چنین این وقایع و حوادث نبود مگر بسبب هوا و هوس یحیی و سید محمّد اصفهانی و ملا جعفر نراقی که صفحهء تاریخ آن ایام را تیره و تار و ذیل اطهر امر را آلوده نمودند

- 10 See with what power the Blessed Beauty arose and how He protected and assisted God's Cause, such that even if some souls called this Cause contrary to their religion, or some did not accept the truth of the claim, still they testified to its greatness and power and bore witness to the sanctity and detachment

10 بهینید جمال مبارک بجه اقتدارى قیام فرمودند و امر الله را چگونه صیانت و نصرت نمودند که ولو نفوسى این امر را مخالف شریعت خود گفتند یا بعضی قبول صدق ادعا نمودند اما شهادت بر عظمت و قدرت دادند و گواه بر تقدیس و

of the Baha'is and their non-interference in sedition and corruption - this became famous throughout the regions of the world. But the followers of Yahya were present in every reprehensible matter, and still their evil aims and deeds are evident within and without Iran, and their interference and corruption in Iran's political offices is known and present.

تتزیه بهائیانند و عدم مداخله‌شان در فتنه و فساد مشهور در اقالیم جهان اما یحییائیا در هر امر منکری حاضر و هنوز سیئات آمال و اعمالشان در خارج و داخل ایران مشهود و مداخله و فسادشان در اداره‌های سیاسی ایران معلوم و موجود

- 11 But praise be to God, the people of Baha are removed from all these corruptions and are turned to the Most Luminous Kingdom and hold fast to the counsels of the Chosen Beauty Who says that even if they need sustenance to survive, they should not stretch their hands toward the wealth of Jews, let alone others. And likewise He says: "To be killed in His path is better than to kill." And likewise: "O friends of God and His trusted ones! Kings are the manifestations of power and dawning-places of might and wealth of God. Pray for them. Sovereignty over earth was granted to them, and He ordained hearts for Himself. He has forbidden conflict and contention with a mighty forbidding in the Book. This is God's command in this Most Great Manifestation, which He has protected from the decree of obliteration and adorned with the ornament of confirmation. Verily He is the Powerful, the All-Knowing, the Wise."

11 ولی الحمد لله اهل بها از جمیع این مفاسد در کنارند و متوجه بملکوت انور و متمسک بوضایای جمال مختار که میفرماید اگر بقوت لایموت محتاج باشند بمال یهود دست دراز نکنند تا چه رسد بغیر و همچنین میفرماید ان تقتلوا فی رضاه خیر من ان تقتلوا و همچنین یا اولیاء الله و امنائه ملوک مظاهر قدرت و مطالع عزت و ثروت حقند دربارہ ایشان دعا کنید حکومت ارض بآن نفوس عنایت شد و قلوب را برای خود مقرر داشت نزاع و جدال را نهی فرمود نهیاً عظیماً فی الکتاب هذا امر الله فی هذا الظهور الأعظم و عصمه من حکم المحو و زینه بطراز الأثبات انه هو المقتدر العليم الحکیم

BDA2.335-337

MHMD2.445-447

ABU1916

Words spoken on 1913-Jun-06 in Paris

Question/topic: What is the state of those who perform good deeds and possess a commendable character, but do not believe [in the Cause]?

- 1 Since this manifestation is the manifestation of grace, therefore those who perform good deeds and possess virtuous character, even if they are not believers, will not be deprived of divine mercy.
- 2 However, there are degrees for human deeds and virtues: there is a deed whose benefit returns to the person himself, another deed whose fruit returns to his family or his people and tribe. But there is a deed whose benefit and fruit returns to all the people of the world, and its results are unlimited and its effects endure as long as the world of existence endures.

1 چون این ظهور ظهور فضل است لهذا کسانی که اعمال طیبه و اخلاق حسنه دارند هر چند مؤمن نباشند از رحمت الهی بی نصیب نخواهند بود

2 لکن از برای اعمال و فضائل انسانی درجاتست یک عملی است که فائده آن راجع بشخص انسان است عمل دیگر ثمرش راجع بعائله انسان یا بقوم و قبیله او اما یک عملی است که فائده و ثمرش راجع بعموم اهل عالمست و نتایجش غیر محدود و اثراتش باقی بقاء عالم وجود

- 3 Success in such a deed is the perfection of the human world, and this perfection is achieved through adherence to divine teachings and spiritual power. This is why in divine religions, the acceptance of human deeds is contingent upon recognition of the Dawning Place of God's command, and knowledge and recognition are dependent upon acting according to the counsels of the All-Bountiful King.
- 4 When knowledge and action are combined, and obedience is joined with recognition, the result of the world of existence becomes manifest, and the mystery of the gift of the Loving Lord appears in the realm of existence.

MHMD2.448

BDA2.337-338

ABU2063

Words spoken on 1913-Jun-07 in Paris

Question/topic: A query about the tree that bore the fruit Adam ate, for which He was expelled from the Garden of Eden.

- 1 The Tree of Life refers to human life - in forbidden things, meaning transgressions and desires make humans accountable and deprive them of the gifts of the paradise of the soul, unless Adam walks on the straight path of moderation and divine teachings and does not transgress his station and limits.
- 2 For in the contingent world, the life and salvation of everything depends on moderation and timely action, while its death and destruction comes from exceeding moderation and untimely action. Any praiseworthy matter and beneficial word or deed becomes reprehensible and harmful when it exceeds moderation and proper timing.
- 3 Baha'u'llah states: "In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil. Consider the civilization of the West, how it has agitated and alarmed the peoples of the world. An infernal engine has been devised, and has proven so cruel a weapon of destruction that its like none has ever witnessed or heard."

MHMD2.449-450

BDA2.338-339

ABU1208

Words spoken on 1913-Jun-07 in Paris

Question/topic: A question was then asked about predestination and free will.

- 1 Man has free will in matters related to improving qualities and refining character, which lead to ascent to sublime and transcendent stations. This is how innate capacities and divine gifts in the human world become perfected through education - the thorny wilderness of ignorance and cruelty becomes the rose garden of knowledge and purity, and the dark abode of enmity and hatred becomes the temple of love and fidelity.
- 2 However, in universal matters and the law of power, humans cannot interfere and have no choice. For example, one cannot say "Why have I grown old?" and is not able to live forever and never die. In such matters, one is certainly compelled. But in acquiring human virtues and spiritual perfections, one has free will and is capable of transforming deeds and behaviors and accepting education and attaining knowledge and understanding.
- 3 The greatest foundation for educating humankind in this earthly world is divine teachings and laws. If you want to educate someone in good character, you must labor for years and endure difficulties, and even then what will become of it, to what degree will your education affect them, how long will it last, and what results will it yield? But when that person comes under the shadow of divine religion, they are completely transformed immediately upon believing, becoming a lover of humanity from the depths of their heart, advancing in all conditions and manners, becoming a new creation.
- 4 For the order and arrangement of the world and the comfort and tranquility of nations, the conduct and behavior of a religious common person is more beneficial than the actions of an irreligious scholar, especially in situations where political laws and power are not effective and restraining, and thoughts of glory, fear and fame do not intervene. At such times the value of divine education and the influence and results of spiritual teachings become evident.

1 انسان در اموری که راجع بتحصین صفات و تعدیل اخلاق است و سبب علو و صعود بمقامات عالیّه متعالیه مختار است اینست که استعدادات فطری و مواهب قدرتی در عالم انسانی بتربیت کامل گردد خار زار جهل و جفا گلزار علم و صفا شود و ظلمتکده عداوت و بغضا آشکده محبت و وفا گردد

2 اما در امور کلیّه و قانون قدرت انسان مداخله نتواند و اختیار ندارد مثلاً نمیتواند بگوید چرا پیر شده‌ام و قادر بر این نیست که همیشه زنده باشد و هرگز نمیرد در اینگونه امور البته مجبور است ولیکن در تحصیل فضائل عالم انسانی و اکتسابات کمالات روحانی مختار است و بر تبدیل اعمال و اطوار و قبول تربیت و حصول علم و معرفت قادر و

3 اعظم اساس تربیت نوع انسانی در اینعالم ترائی تعلیم و قوانین الهیست اگر شما بخواهید در حسن اخلاق شخصی را تربیت نمائید سالها باید زحمت بکشید و تحمل ناملازمات کنید تا آخر چه شود و تا چه درجه تربیت شما در او تأثیر نماید و آن تا کی باقی ماند و چه نتیجه بخشد ولی چون آنشخص در ظلّ دیانت الهیه در آید بجزرد ایمان بکلی منقلب شود و از صمیم قلب محب عالم انسانی گردد و در جمیع احوال و اطوار ترقی کند و خلق جدید شود

4 چه که نظم و انتظام عالم و راحت و آسایش امم رفتار و کردار عامی متدین مفیدتر است از اعمال عالم غیر متدین علی الخصوص در مواقعی که قوانین و قوه سیاست نافذ و مانع نباشد و خیال عزّت و خوف و شهرت بمیان نیاید آنوقت قدر مقام تربیت الهی و نفوذ و نتیجه تعلیم روحانی معلوم میشود

ABU1592

Words to the friends, spoken at Rue Lauriston 97 on 1913-Jun-07 in Paris

For the last ninety years the Western missionaries have gone to Orumieh. They have built schools, hospitals and other charitable institutions in order to convert people to so-called Christianity but during all this time they have not been able to attract one soul. This is because they have the machine but not the spirit.

In Tiberias the missionaries have built a modern hospital and pharmacy. The doctor has been serving there for 32 years. At least every year 1000 Jews enter the hospital and go out healed, but none of them becomes really Christian. The doctor used to tell me I am at my wits end in thinking out the reason of the success of the Baha'is in the propagation of their teachings. Without any means at their hands they succeed to make these Jews Baha'is but with all these hospitals and schools and charity we don't seem to succeed. Why is this?

I told him Think for one moment over this singular fact. The Jews who became Christians in the apostolic and after apostolic age were not attracted to the Christian doctrine by hospitals etc. On the contrary, they were beaten, persecuted and killed. Notwithstanding these things they accepted Christ. Why was this? Because those early teachers possessed the "heavenly power". With that power they were enabled to carry the gospel into distant lands.

Now in this day the Baha'is are teaching the people with the same divine Power. They are baptized with the power of the Holy Spirit, have forgotten ego and are soaring toward the Kingdom of sanctity. The most efficient capital of the Baha'i teacher is the divine power. Through that alone he can conquer the cities of the hearts.

DAS.1913-06-07, SW_v09#03 p.040

ABU2892

Words to a friend, spoken at Rue Lauriston 97 on 1913-Jun-07 in Paris

Question/topic: Regarding Joan of Arc.

With another Baha'i he spoke about Joanne of Arc and her dauntless courage:- "The voices that she did hear from childhood were not outward, physical voices. They were spiritual revelations in her heart. It is very strange that the Popes in the beginning anathemized her and excommunicated her from the church, but now they have canonized her and made her a saint. At first, they said, that she is deprived from the Favors of God and the devil lived in the center of her; now they say, she intercedes before the Throne of the Almighty for our sins! Under any circumstance, this action of the Popes shows conclusively the fallibility of their judgment."

DAS.1913-06-07

ABU0738

Words spoken on 1913-Jun-08 in Paris

- 1 We have a spiritual nearness - a connection and relationship that will have no remoteness or separation following it. Praise be to God, the light of guidance is shining, the Sun of Truth is brilliant, the dawn of bounty has risen, and the star of grace is radiant and gleaming.
- 2 Though we may be hidden from outward sight, in the world of heart and soul we are visible and manifest. Though the body may be far removed, the spirit is ever intimate with the grace of meeting and presence, and hearts are close and connected to each other. The pure heart is like a mirror - no matter how far the mirror may be from the sun, it still reflects the lights more than all other things and shows forth the manifestations of mysteries. Thus, capacity and purity of heart is the condition, not physical proximity.
- 3 I hope that we may be together in all the divine worlds, that we may be gathered in realms that are sanctified from time and place. It is certain that we have been and are together in all worlds, and now too in the human world, which is the

1 هوالله ما قرب روحانی داریم قرب و ارتباطی که آن را بعد و انفصالی از پی نباشد الحمدلله نور هدی تابنده است شمس حقیقت درخشنده است صبح عطا طالع است و کوکب عنایت ساطع و لامع

2 ولو از نظر ظاهر پنهان باشیم در عالم دل و جان ظاهر و نمایانیم جسم هر چند مهجور باشد روح دائم بفیض لقا و حضور مأنوس و قلوب بیکدیگر نزدیک و مربوط قلب صافی بمنزله آئینه است هر قدر آئینه از خورشید دور باشد باز از همه اشیا بیشتر حکایت از انوار کند و تجلیات اسرار نماید پس استعداد و صفای قلب شرط است نه قرب مکان

3 امیدوارم در جمیع عوالم الهیه با هم باشیم در عوالمی که مقدس از زمان و مکانست محشور گردیم یقین است در جمیع عوالم با هم بوده و

essence and outcome of the mineral, plant and animal worlds, we are intimate with each other. But this world is dark, while the divine world has infinite grace and bounty. In any case, you love all the people of Paris, and I hope you will conduct yourselves in such a way as to spread the divine fragrances and promote sanctification and the love of God.

هستیم و حال هم در عالم انسانی که خلاصه و نتیجه عالم جماد و نبات و حیوانست با یکدیگر مأنوسیم ولی اینجهان تاریک است اما جهان الهی فیض و فضایلش نامتناهی باری همه خلق شهر پاریس را دوست دارید و امیدوارم شما نوعی رفتار نمائید که ناشر نفعات الله گردید و مروج تقدیس و محبت الله

- 4 Praise be to God, the greatest connections between hearts have been achieved, and that is the love of God and the oneness of humanity. In the Baha'i Cause these connections and this most ancient grace have no end or cessation. Therefore I will never forget you. This is the greatest bounty that has given our hearts such affection - it is love that has gathered and united us in this way. How narrow and dark is a heart that has no love of God in it! Dead is the body and soul that is not enriched by the Holy Spirit. So give thanks to God that you are in the utmost love and affection.

4 الحمد لله اعظم روابط بین قلوب حاصل است و آن محبت الله و وحدت عالم انسانی است در امر بهائی این روابط و فیض اقدم را انتبی و انقطاعی نیست لهذا من هیچوقت شما را فراموش ننمایم این فیض اعظم است که قلوب ما را چنین الفتی بخشیده محبة است که اینگونه ما را مجتمع و متحد کرده چه قدر تنگ و تاریکست قلبی که در او محبت الله نیست مرده است تن و جانی که از فیض روح القدس مستفیض نه پس شکر کنید خدا را که در نهایت محبت و الفتید

- 5 In such a city where all are immersed in desires and passions, you have turned to the Kingdom of sanctification. This is from the power of the Word of God that has given our hearts this degree of connection and affection - otherwise what did we, a group of Iranians, have to do with you, a group from Paris and the English people and American nation? What connection or relationship did we have with each other? Praise be to God, the power of the Word of God and influence of the Cause of God has united and joined us such that we have found ourselves as one spirit, one soul, and one being.

5 در چنین شهری که کل غرق هوا و هوسند شما توجه بملکوت تقدیس دارید این از نفوذ کلمه الله است که قلوب ما را بایندرجه ارتباط و الفت داده والا ما جمعی ایرانی کجا و شما جمعی از اهل پاریس و قوم انگلیز و ملت امریکا کجا ماها چه ارتباط و مناسبتی با یکدیگر داشتیم الحمد لله نفوذ کلمه الله و تأثیر امر الله چنان ما را متحد و متفق نموده که حکم یک روح و یک نفس و یک جان یافته ایم

- 6 My hope is that just as we are intimate and familiar in this physical world, we may also be together in the world of the Kingdom. Though I outwardly leave Paris, my spirit and heart are with you, and God willing, after me your intimacy and affection will increase, and day by day you will become more illumined and radiant.

6 امید من اینست چنانچه در اینجهان ناسوت اینگونه مأنوس و مألوفیم در عالم ملکوت نیز با هم باشیم من بظاهر از پاریس میروم اما روح و قلبم با شماست و انشاء الله بعد از من انس و الفت شما زیادتیر شود روز بروز روشن تر و نورانی تر گردید

MHMD2.452-454

BDA2.340-342

ABU3719*Words spoken on 1913-Jun-08 in Paris*

- 1 God is the sustainer and the protector of the orphans. How many are the children of the wealthy who went on to wander this world as lost souls, and how numerous are the orphans and children of the poor who have attained to lofty stations!
- 2 Were it not for the protection and assistance of God, the orphans should always be trampled underfoot, and only the children of the wealthy should remain. Thus, divine support and protection are extended to all humankind.
- 3 Whoever strives harder to acquire the perfections of the world of humanity and demonstrates the more virtuous character will be nearer to the threshold of God and make the greater degree of progress.

1 خدا معین و حافظ ایام است چه بسیار اطفال اغنیا که در دنیا آواره شدند و چه قدر اطفال فقرا و ایام که بمراتب عالیہ رسیدند

2 اگر حفظ و اعانت الهی نبودى بايستی همیشه ایام پایمال شوند و اطفال اغنیا بمانند پس حفظ و حمایت الهی با عموم هست

3 هر که در تحصیل کالات عالم انسانی ساعی تر و متقی تر در درگاه الهی مقرب تر و در ترقیات پیشتر خواهد بود انتہی

BDA2.342

MHMD2.454

ABU1826*Words spoken on 1913-Jun-08 in Paris*

- 1 You must act according to the divine counsels, for these counsels are the remedy for every ailment. Apply this remedy. Be mindful of God. Discuss divine matters. Do not become immersed in material affairs.
- 2 The purpose of faith is the purification of souls and the result of recognition is the refinement of hearts. The foundation of God's Cause rests upon love and the unity of the human world, and it is the means for removing moral corruptions and material harms. Through the power of faith, humans can be saved from these harms and promote love and affection between hearts, spread the signs of unity and oneness, disseminate universal brotherhood, and become servants of humankind.
- 3 Therefore you must interact with all peoples with utmost truthfulness and sincerity, and remember followers of every religion

1 باید بوصایای الهیہ عامل شوید زیرا این وصایا علاج هر دردی است این علاج را بکار برید در فکر خدا باشید در مسائل الهیہ مذاکره کنید در شئون مادیہ مستغرق نگردید

2 مقصد از ایمان تزکیہء نفوس و نتیجہء عرفان تصفیہء قلوب است اساس امر الله بر محبت و وحدت عالم انسانی است و سبب زوال مفساد اخلاق و مضرات عالم طبیعت انسان بقوہء ایمان میتواند از این مضرات نجات یابد و ترویج محبت و الفت بین قلوب نماید نشر آثار وحدت و یگانگی کند انتشار اخوت عمومی دهد و خادم نوع انسانی شود

3 پس باید با جمیع امم در نہایت صدق و صفا باشید و بآنی هر آئینی را بعزت و تعظیم یاد نمائید نظر باساس ادیان الهی داشته باشید کہ حقیقت واحده است و اصول مطالع حقیقت اصول

with honor and respect. Look to the foundation of divine religions, which is one reality, and the principles of the Manifestations of Truth, which are one principle - not the branches that pertained to the requirements of times and ages, nor the traditions that have caused difference and conflict among people - so that you may raise the banner of peace and harmony and become the sign of the Most Great Name among the peoples of the world.

MHMD2.454-455

واحد نه فروعاتی که راجع بمقتضیات اوقات
و اعصار بوده و تقالیدی که باعث اختلاف
و نزاع بین خلق شده تا رایت صلح و صفا
برافزاید و آیت اسم اعظم بین امم عالم گردید

BDA2.342-343

ABU2623

Farewell words to the friends, spoken at Rue Lauriston 97 on 1913-Jun-08 in Paris

I love the believers of Paris, not the walls and the houses. The walls do not protect one from his ego. One must become the embodiment of divine love. This is the greatest fortress.

Praise be to God that our relation is purely spiritual. Consider how the Love of God has united us together. We are associating with each other in the utmost of unity and love.

Outwardly I am leaving Paris, but my spirit will be always with you. After me, you organise meetings, speak in the gatherings, be always full of joy and beatitude; - so that day unto day you may become more spiritual, more radiant, more heavenly.

Your duty is to serve the world of humanity through every channel, through every means. This is my hope for you.

DAS.1913-06-08

AB11088*Date: 1913-Jun-08*

As to the matter of building the Mashriqu'l-Adhkar, that is, the matter of beginning its construction - an important (or considerable) sum of money must decidedly be prepared in order that work may be begun: that is, at least two or three hundred thousand dollars must be ready.

And, most assuredly, if it is built in the days of the Covenant, it will be more joyful and more heart-rejoicing; but this is difficult.

Now be ye engaged in collecting contributions.

SW_v06#17 p.149

ABU3720*Words spoken on 1913-Jun-09 in Paris*

- 1 When you turn towards the Abha Kingdom and arise to serve the Cause of God, you will be granted a fresh confirmation day after day, and graciously aided to conquer the cities of people's hearts. 1 چون توجّه بملکوت ابهی نمائید و بر خدمت امرالله بر خیزید هر روز تأییدی جدید یابید و بفتوحات مدن قلوب موفق شوید
- 2 Because the [Baha'i] men and women of Persia had set their faces toward the Most Glorious Kingdom, they remained as firm in the Cause as an immovable mountain, and became the bearers of the signs of God. 2 احبّا و اماء ایران چون متوجّه بملکوت ابهی بودند مانند جبل راسخ در امرالله ثابت ماندند حامل آثار الهیه گردیدند
- 3 Similarly, there are people in America who have been raised up with the utmost firmness. My hope is that you, too, may remain firm and steadfast, and serve as channels through which the divine fragrances are spread... 3 و همچنین در امریکا نفوسی در نهایت ثبوت مبعوث شدند امیدوارم شما نیز در امرالله ثابت و مستقیم مانید و سبب نشر نفعات الله گردید الی آخر بیانہ الأهل

MHMD2.455-456

BDA2.343

ABU1751*Words spoken on 1913-Jun-10 in Paris*

- 1 Rising up to teach God's Cause and serve the Word of God has in every age been the source of eternal life for souls. Through this service, lowly individuals like Simon and Peter attained the zenith of eternal glory, even though at first no one paid them any attention. But in the end kings and monarchs became humble at the mention of their names.
- 2 So today, what attracts divine confirmations is teaching and exalting the Word of God. We must all engage in spreading the divine fragrances. We should associate with all peoples and religions of the world with perfect love and oneness, for the Blessed Beauty says: "O people of Baha! You have been and are the dawning-places of love and the daysprings of divine grace and bounty. Defile not your tongues with cursing or reviling anyone and guard your eyes from that which is not befitting. If you possess a word or gem that others are deprived of, share it with them in utmost kindness and goodwill. If it be accepted, the aim is achieved. If not, leave them to themselves and pray to God, the Mighty, the Ancient. Be not the cause of grief, much less of strife and sedition."

MHMD2.457-458

1 قیام بر تبلیغ امر الله و خدمت کلمه الله در هر عصری سبب حیات سرمدیه نفوس بوده بایند خدمت اشخاص ذلیل مانند ثمعون و پطرس اوج عزت ابدیه یافتند با آنکه اول امر احدی بآنها اعتنا نمی کرد . ولی آخر ملوک و سلاطین نزد ذکرشان خاضع گردیدند

2 پس امروز امریکه جاذب تأییدات الهیه است تبلیغ و اعلاء کلمه الله است ما همه باید بنشر نفحات الله مشغول شویم جمیع احزاب و امم عالم را با کمال محبت و یگانگی معاشرت کنیم زیرا جمال مبارک می فرماید ای اهل بها شما مشارق محبت و مطالع شفقت و عنایت الهی بوده و هستید لسان را بسبب و لعن احدی میالائید و چشم را از آنچه لایق نیست حفظ نمائید با جمیع اهل عالم بروح و ریحان معاشرت کنید اگر کلمه و یا جوهری است نزد شما که دون شما از آن محروم بکمال شفقت و محبت القا کنید و بنمائید اگر مقبول شد مقصد حاصل و الا تعرض باطل ذروه بنفسه مقبلین الی الله المهیمن القیم سبب حزن مشوید تا چه بنزاع و جدال

BDA2.344-345

AB03965*To: Joseph H Hannen, in Washington, DC**Date: 1913-Jun-11*

- 1 O thou who art firm in the Covenant!
- 2 Thy report was received. Through the news of the effulgence of the Kingdom of God the hearts of the divine friends became rejoiced. Praise be to God that the splendor of the Sun of Reality has cast such an illumination from the East to the West

1 ای ثابت بر پیمان

2 لائحه شما وصول یافت و از وقایع جلوه ملکوت الله مسامع یاران الهی متلذذ گردید حمد خدا را که چنین پرتو شمس حقیقت از شرق بغرب تافته که اینگونه محافل نورانی تشکیل میشود و چنین آهنگ خوشی بملکوت ابدی میرسد

and has made possible the holding of such radiant meetings so that the sweet melody may ascend to the Kingdom of Abha!

- 3 Less than a year Abdul Baha traveled through the cities of America and crossed its deserts and from his heart and soul he raised the cry of Ya Baha El Abha; in gatherings and churches he gave the Glad-Tidings of the appearance of the Kingdom of God; vociferously he imparted the news of the dawn of the Sun of Reality; he explained divine Proofs and Evidences and with a spirit and mind overflowing with the Love of God He sung the New Melody. Undoubtedly they will have great effect. Consider that the life-imparting melody of His Holiness Christ—may my life be a sacrifice to Him!—became world-wide after 300 years and created the desired effect: but the melody of the Kingdom of Abha in a short space of time stirred the East and the West. Therefore reflect over this Melody! What a Melody is this! What music and song are these! What a stupendous Cause is this!

3 عبداله‌آء متماذفاً فكسال در آن كوه و دشت از جان و دل فرفاء فابهاآء الابهف برآورد و در مجامع و كئاس بفشارت بظهور ملكوت الله داد و فرفاءكگان از طلوع شمس حقفقت فبر داد و دلائل و فراهفن الهف بفان كرد و بفجان و دلف سرشار بفحبف الله آهنگ بفع بلنء نموء البفف فآففر عظمف فواء نموء ملاحظف نماففء كه نغمف فانبفش حضرت مسفح روفف له الففاء بعء از سفصء سال جهانففر شف و فآففر بفشفف ولف آهنگ ملكوت ابهف در انءك زمانف شرق و غرب را باهفزاز آورد فس بءانفء كه فف فف آهنگف اسف و فف فف ساز و آوازف ففسف و فف فف امر عظمف اسف

- 4 Convey to all the friends the wonderful Abha greeting!

4 فمفع فاران الهف را فففف ابءع ابهف برسان

- 5 Upon thee be Baha El Abha!

5 و علفك البهاآء الابهف

MHMD2s.334x

MMK5#079 p.064

ABU2332

Words spoken at Rue Lauriston 97 in Paris, 1913-Jun-11

Question/topic: Regarding the four degrees or pillars for the progress of the soul in the Seven Valleys.

One in the room asked that she has read in some of the Baha'i writings that there are four degrees or pillars for the progress of the soul. What are these four degrees? The Master said:-

“Baha'u'llah says. ‘When the soul has travelled through many valleys, it reaches to the city of Love. That city contains four pillars. Whenever I found a hearing ear I shall explain what are these four pillars?’ During the life of Baha'u'llah, no one asked the explanation of this matter but now you ask and I will elucidate it for you. The first station is the station of Divinity; the second is the station of Prophethood or Manifestation; the third is the station of Sanctification and the fourth is the station of Servitude.”

She said:- “We must work really hard to reach to the station of Servitude.”

“It is evident,” he said, “the station of Servitude is very great.”

DAS.1913-06-11

ABU1602

Words spoken on 1913-Jun-11 in Paris

- 1 Until government and nation mix together like honey and milk, success and prosperity are impossible and unattainable. Iran will be ruined and the final outcome will lead to interference by neighboring powers. Therefore, O lovers of God, strive to be a cause of harmony and healing. If you are unable, withdraw completely. Beware, beware of becoming involved in the bloodshed of any Iranian, even though others did not listen.
- 2 But praise be to God, the Baha'is fulfilled their duties and never entered into corruption nor interfered in political affairs. They asked what Baha'is who are employed in government offices should do. He said the duties of religion are one thing and the duties of employment and membership another. Of course a minister or soldier must carry out their duties and show complete loyalty and obedience to the government. The Baha'is are commanded to obey their government in whatever country they reside.
- 3 If the people of Iran had listened and known the value of these divine teachings, they would have been freed from all calamities. Among the addresses of Baha'u'llah in numerous tablets was this: Iran needs laws and principles. It would be better if this matter occurred through consultation with and knowledge of the religious scholars of the nation and nobles of the government.

1 تا دولت و ملت مانند شهد و شر آمیخته نگردند
نجاح و فلاح ممتنع و محال است ایران ویران
شود و عاقبت امر منتهی بمداخله دول متجاوره
گردد پس ای احبابی الهی سعی نمائید بله سبب
الفت و التیام گردید اگر عاجز ماندید بکلی کنار
جوئید زنهار زنهار از اینکه داخل در خون یک
نفر ایرانی شوید هر چند سائرین گوش ندادند

2 ولی الحمد لله بهائیان بوظائف خود عمل نمودند و
ابداً در فساد داخل نشدند و در امور سیاسی
مداخله نکردند سؤال نمودند که اگر بعضی از
بهائیان در اداره‌های دولتی استخدام باشند باید
چه کنند فرمودند وظیفه دیانت دیگر است
و وظیفه ماموریت و عضویت دیگر البته باید
وزیر یا سرباز باداء وظیفه خود پردازند و کمال
صداقت و اطاعت نسبت بدولت داشته باشند
و اهل بها مأمور باطاعت دولت خود در هر
ملکیتی هستند

3 اگر اهل ایران شنیده بودند و قدر این تعالیم الهیه
را میدانستند از جمیع مصیبت‌ها آزاد میشدند از
جمله خطابات حضرت بهاء الله در الواح عدیده
این بود که از برای ایران قانون و اصولی لازم
است بهتر اینست که این امر بمشورت و اطلاع
علمای ملت و اعیان دولت واقع شود

MHMD2.459

BDA2.345-346

ABU3709*Words spoken on 1913-Jun-11 in Paris*

- 1 It was asked, 'If some of the Baha'is are employed at governmental offices, what should they do?' The Master replied:
- 2 The responsibility of religion is one thing, while the responsibilities entailed by one's obligation to and membership in that office is another. A high officer or soldier must certainly perform his duty, and act with the utmost truthfulness and obedience towards his government. The people of Baha are charged with obedience to the government of the country in which they reside. Had the people of Persia been apprised of this fact, and had they appreciated the value of these divine teachings, they would have been freed from every calamity. Among the statements which Baha'u'llah made in several of His Tablets are the following: "Certain laws and principles are necessary and indispensable for Persia. However, it is fitting that these measures should be adopted in conformity with the considered views of ... the learned divines and of the high-ranking rulers."
- 1 سؤال نمودند که اگر بعضی از بهائیان در اداره‌های دولتی استخدام باشند باید چه کنند فرمودند
- 2 وظیفهٔ دیانت دیگر است و وظیفهٔ ماموریت و عضویت دیگر البته باید وزیر یا سرباز باداء وظیفهٔ خود پردازند و کمال صداقت و اطاعت نسبت بدولت داشته باشند و اهل بها مأمور باطاعت دولت خود در هر مملکتی هستند اگر اهل ایران شنیده بودند و قدر این تعالیم الهیه را میدانستند از جمیع مصیبت‌ها آزاد میشدند از جمله خطابات حضرت بهاءالله در الواح عدیده این بود که "از برای ایران قانون و اصولی لازم است بهتر اینست که این امر بمشورت و اطلاع علمای ملت و اعیان دولت واقع شود انتهی

BDA2.346

MHMD2.459-460

ABU2753*Farewell words to some friends, spoken at Rue Lauriston 97 on 1913-Jun-11 in Paris*

- 1 I have been in your midst for some months. Only God knows how much I have grown to love you. It beats in my heart like the artery of life. During my stay, I have explained to you the divine advices. I have ignited in the chamber of your hearts the light of the Love of God.
- 2 Strive day and night that its lustre and brightness may increase, so that the Light of God may environ all the regions, the Kingdom of God may be established and the Glory of Abha be revealed.
- 3 Do not rest for one moment. Make ye a noble effort so that you may guide the souls; confer life upon these dead ones; make mindful those who are heedless, awaken those who are sleep, enkindle the extinct men and women with the consuming Fire
- 1 من چندی در میان شما بودم نهایت محبت را بشماها داشته و دارم همیشه قلم در محبت شما جوش میزد شمع محبت الله را در شبستان قلب شما روشن نمودم
- 2 وصایای الهیه شما را روشن تر نمایم انوار ملکوت ابی باهرتر گردد
- 3 در هدایت خلق ابدآ آرام نگیرید این مردها را زنده نمائید پیغمبران را آگاه کنید منجمدان و افسردگان را بنار محبت الله مشتعل سازید

of the Love of God and exhilarate the souls with the Goblets of the Wine of Knowledge.

- 4 I leave you here and I go to Egypt but I expect to receive good news from you, that your meetings are glowing with the light of Faith and assurance.

منتظر آنم که همیشه خبرهای خوش از شما بشنوم 4

BDA2.346-347x

DAS.1913-06-11, MHMD2.460x

ABU1076

Words to Nawabzade Mohammad Yousof, spoken on board the Himalaya on 1913-Jun-14 in at sea

As long as these antiquated, social customs and religious ceremonies hold sway in India, complete progress will not be obtained. This age is the age of light. This century is the radiant century. This cycle is the cycle of love. This period is the period of sciences. This epoch is the epoch of universal civilization. How long these withering customs, these stultifying rites! How long these blighting dogmas! How long these barren theological, hair-splitting, useless discussions. We must abandon entirely these things; we must free ourselves from these intolerable burdens; we must shake off our bodies this atrophy and this lethargy; we must come into full possession of all our god-given powers; we must soar toward the infinite altitude of divine Beauty; we must discard these fantastic traditions which have been handed to us as a precious heirlooms from ancestors and forefathers. Let us sing the song of unity and the anthem of the human solidarity.

امروز جمیع عالم علی الخصوص امم شرق بچنین
قوهء نافذهی محتاجند تا از مضائب اختلاف
و جدال و حرب و قتال آسوده و آزاد گردند
و بیان مبارک منتبی باین شد که جز قوهء الهیه
و تعالیم روحانیه قواء سائره از عهدهء این امر
خطیر بر نیاید و همیشه اشراق تعالیم روحانیه از
افق شرق شده و مرکز قوهء معنویه و دیانت الهیه
مشرق زمین بوده و شمس حقیقت از شرق و
غرب پرتو انداخته

BDA2.349x

His Holiness Baha'u'llah has accomplished this work in Persia. He unified various religions and sects and illumined the spheres of the minds and the hearts. In the realization of this spiritual work he was reinforced by the Divine Power. It is only with the assistance of the Divine Power that we shall succeed to unify mankind. No other power on earth is mighty enough to render this universal service. We must get hold of this Power. We must hold fast to a Cause which creates love and amity in the hearts and not hatred and prejudice.

There are today many people in the world who hate each other heartily but outwardly they express love and friendship. We must do something so that real love may be born in the hearts and strangeness be removed.

DAS.1913-06-14, MHMD2.463x, PN_unsorted p075

ABU3748

Words spoken on board the Himalaya at sea, 1913-Jun-13

How poor are they [labourers on ship], and how hard they toil! The presidents of factories and other operations must allocate a share [of the profits] for the workers in their companies, so that these poor souls may know some comfort. Perchance they may serve with all their heart and soul as a result and not go on strike.

MHMD2.464

چه قدر فقیرند و چگونه زحمت میکشند رؤسای اداره‌ها و کارخانه‌جات باید بجهت مزدوران در کمپانیها سهمی معین نمایند تا قدری این فقرا راحت شوند و بدل و جان خدمت کنند و اعتصاب نمایند

BDA2.349

AB00497

To: Ali Quli Khan, in New York

Date: 1913-Jun-14

1 O companion and confidant of 'Abdu'l-Baha!

1 ای همدم و ندیم عبدالبهاء

2 Your letter of June 14, 1913 arrived. You had praised the maidservant of God, the attracted one Mrs. Crook. Indeed she is a sign of guidance and a bright candle in the gathering of the maidservants of God. However, she must be forbearing with her husband and tolerate his occasional drunkenness, for he is not ill-natured although quick to take offense.

2 نامه چهاردهم یونیو ۱۹۱۳ رسید ستایش از امة الله المنجذبه مسیس کروک نموده بودی فی الحقیقه آیت هداست و شمع روشن در انجمن اماء الله ولی باید بشوهر خویش مدارا کند و تحمل سرخوشی گاهگاه او نماید زیرا بدفطرت نیست اگرچه زودرنج است

3 Praise be to God, you are spending your days in a pleasant, green and verdant place. We too, praise be to God, are passing time pleasantly in Port Said's hot weather, high humidity, dust and nervous fever. Since the friends are comfortable, 'Abdu'l-Baha is in utmost joy.

3 الحمد لله شما در جای باصفای سبز و خرم ایام بسر میرید ما هم الحمد لله در هوای گرم پورتسعید و رطوبت زیاد و گرد و غبار و تب اعصاب خوش میگذرانیم چون یاران راحتند عبدالبهاء در نهایت مسرت

4 Convey intense kindness to the maidservant of God Mrs. Breed and likewise to the esteemed lady. As for Taqizadeh, this person is extremely hostile in secret and the Yahyais have specifically sent him to America to create a breach in the Baha'i Cause. He carries books with him, especially Browne's books, to spread them among the friends through various intrigues. You must absolutely warn the friends, and there may be others with him as well. They should avoid those others who are

4 امة الله مسیس برید را مهربانی شدید برسان و همچنین خانم محترمه را اما تقی زاده این شخص در نهایت عداوتست سراً و حضرات یحیائیا او را مخصوص به امریکا فرستاده اند تا رخنه در امر بهائی نماید و کتبی بهمراه دارد علی الخصوص کتابهای برون تا بانواع دسائس آنها در میان احببا انتشار دهد البته البته یاران را بیدار کنید و شاید کسان دیگر نیز با او هستند و همچنین از آن کسان

with him. These Yahyais are very deceitful and cunning. You must absolutely, one hundred percent stop their mischief.

دیگر که یا او هستند احتراز نمایند این یحیایها بسیار مزور و محیلند البته صد البته جلوی فساد آنانرا بگیرد

- 5 Regarding Mr. MacNutt's case, he met with the Covenant-breakers during this journey. This alone suffices - what violation could be greater than association with Covenant-breakers? Moreover, he openly stated that 'Abdu'l-Baha's station is that of Peter, implying that He is capable of error like Peter who denied Christ. I do not even claim the station of Peter. I am the servant of the Blessed Beauty, but the protecting shelter of the Blessed Beauty is my refuge and I have fallen under the shadow of the Blessed Beauty's infallibility. For essential infallibility belongs exclusively to the Blessed Beauty, like the sun whose light is inherent, while 'Abdu'l-Baha is under the shadow of this infallibility and derives from its lights. Therefore, praise be to God, I am preserved and protected from the darkness of error - meaning the Blessed Beauty protects 'Abdu'l-Baha from error.

5 و اما قضیهء مسٹر مکات در این سفر با ناقضین ملاقات کرده است همین کفایت است چه نقضی اعظم از الفت با ناقضین و از این گذشته چهاراً ذکر مینموده که مقام عبدالهء مقام بطرس است نتیجه این میشود که جائز الخطاست نظیر بطرس که مسیح را انکار کرد من مدعی مقام بطرسی نیز نیستم من بندهء جمال مبارکم ولی صون حمایت جمال مبارک پناه من است و در ظل عصمت جمال مبارک افتاده‌ام زیرا عصمت ذاتی مختص به جمال مبارک است نظیر آفتاب که نور او ذاتیست ولی عبدالهء در ظل این عصمت و مقتبس از انوار لهذا الحمد لله از ظلمت خطا محفوظ و مصون یعنی جمال مبارک عبدالهء را حفظ از خطا مینماید

- 6 A prayer is being sent enclosed - please consider it. Mr. MacNutt has repented from that letter he wrote about Dr. Nutt, but it is a superficial repentance. Now if he truly regrets what transpired and desires firmness and steadfastness in the Covenant, it would be better to make a Pauline repentance - for Paul initially denounced the Cause of Christ but in the end became the first faithful servant. Therefore, a clear and evident repentance leads to eternal firmness and steadfastness and the attainment of divine confirmations. If during this journey he had been a herald of the Covenant and had shown loyalty and avoidance [of Covenant-breakers], I swear by the Blessed Beauty that America would have been moved.

6 مناجاتی در جوف ارسال میشود ملاحظه نمائید جناب مکات از آن نامه که در حق دکتر نات مرقوم نمودند توبه فرموده‌اند ولی توبه سطحی حال اگر فی الحقیقه از آنچه گذشته نادم و ثبوت و استقامت بر عهد خواهند بهتر آنست که توبه بولسی کنند که در بدایت توهین امر مسیح کرد و در نهایت اول خادم صادق بود لهذا توبه واضح مشهود سبب ثبوت و رسوخ ابدی و حصول تأییدات غیبیه الهی است اگر در این سفر منادی میثاق بود و تولی و تبراً میکرد قسم به جمال مبارک که امریک بحرکت می‌آمد

- 7 Glory be to God! Mr. MacNutt showed humility and submissiveness toward Dr. Nutt yet refuses to be effaced in the Center of the Covenant. This is very strange. In any case, counsel him that all the powers of the world cannot resist 'Abdu'l-Baha. Christ had eleven people at His ascension - then observe what happened. The Roman and Greek emperors could not resist. 'Abdu'l-Baha, praise be to God, through the assistance and favor of Baha'u'llah, has pure, self-sacrificing lovers throughout the East and West. Since until now I have loved Mr. MacNutt, therefore out of Baha'i kindness I say that he should make a Pauline repentance with complete courage and boldness and announce his full entry under the shadow of the Covenant. I give strong assurances that he will blossom like a flower and shine like a lamp.

7 سبحان الله مسٹر مکات نسبت بدکتر نات چنین خاضع و خاشع شد و از محویت در مرکز میثاق امتناع دارد بسیار عجیب است باری او را نصیحت کنید که قوای جمیع عالم مقاومت عبدالهء نتواند حضرت مسیح وقت صعود یازده نفر داشت بعد ملاحظه کنید که چه شد امپراطور رومان و یونان مقاومت نتوانستند عبدالهء بجمده الله بعون و عنایت بهاء الله در جمیع شرق و غرب محب خالص جانفشان دارد چون الی الآن من بمسٹر مکات محبت دارم لهذا از روی مهربانی بهائی می‌گویم که در کمال جرأت و جسارت توبه بولسی نماید و اعلان دخول تام در ظل میثاق کند من تأمینات

قویّه میدهم که مانند گل شکفته گردد و مانند
سراج روشن شود

- 8 The matter of Green Acre has praise be to God gained some order. Strive greatly for it to become a Baha'i center. مسئلهء گرین عکا الحمد لله اندکی انتظام یافت بسیار بکوشید که مرکز بهائی گردد
- 9 The newspapers regarding your talks were reviewed. Praise be to God you were successful in these talks. And upon you be the Most Glorious Glory. جرائدی که راجع بخطابه‌های شما بود ملاحظه گردید الحمد لله موفق باین خطابه‌ها گشتی و علیک البهاء الأبهی

YIK.098-099

ABU1064

Words spoken on board the Himalaya at sea, 1913-Jun-14

There was a man in Bagdad who was the chief of a thousand warriors. These men were not in the regular army but the government gave the chief two thousand dollars a month so that he may divide it amongst his men with the stipulation that whenever war breaks forth this chief with his one thousand strong warrior [sic] may join the army. But instead of paying two dollars to his men monthly he would give them one dollar and pocket the rest. He was not only most ugly but he had a most terrible character and abused his men all the time. He had also ten colored men in his personal service but treated them shamefully. He would say as the colored people are more faithful therefore I employ them.

One day this mon with his evil reputation came to see Baha'u'llah and afterward came frequently. He gave his ears to all the advices and exhortations of the Blessed Perfection. Little by little the magical change was wrought upon him and one day he called together his 1000 men and told them that for the past several years he has been depriving them every month of half their pay, that now he has realized his mistake and begs for their pardon and that from now on they will receive their full pay of two dollars a month. His men were wild with joy and from that moment they nicknamed him "the darling of our heart."

Then he went to his home and called together his ten negro servants and told them he is extremely sorry for his treatment toward them; that he knows better, that he will try to amend the past by being kind to them and they will be treated just

as they were his real sons. Often I would call upon him and enjoyed the intimate relation which existed between this man and his "negro-sons." They simply adored him. Then before his death he incorporated a clause in his will that after him his "negro-sons" will be free and that he bequeath to them a quarter of all his possessions.

By relating to you this story I wanted to impress upon your mind what can the love of Baha'u'llah accomplish. This man was not a Baha'i, he did not believe in Baha'u'llah; he simply lived him. We who believe in the Blessed Perfection must most naturally do a hundred times more than this chief. We must be ever ready to sacrifice our lives through the power of faith.

DAS.1913-06-14, SW_v09#18 p.209

ABU3749

Words spoken on board the Himalaya at sea, 1913-Jun-15

These teachings are what the world needs in this luminous age, for this is not an age of blind imitation; it is the age of light, and the century in which mysteries will be made manifest. It is the time for the oneness of the world of humanity, and the day wherein universal peace must be promoted.

چنین تعلیمات نیاز عالم انسانی در این عصر
نورانیست زیرا این عصر عصر تقلید نیست عصر
انوار است و قرن ظهور اسرار زمان وحدت
عالم انسانیست و ایام ترویج صلح عمومی

BDA2.351

MHMD2.466-467

ABU0944

Words spoken on final evening of Western trip on board the Himalaya on 1913-Jun-16 in at sea

Today the greatest of all affairs is to teach the Cause of God and to promote the Glad-tidings of the appearance of the Lord of Hosts, Baha'u'llah! This work precedes all other works. This work is confirmed by the Holy Spirit!

From amongst all the friends of God I need most rest and besides my advancing age and the weakness of the body, I must remain in the headquarters of the Cause and from there direct

اعظم و اقدم امور تبلیغ امرالله است این کار
مؤید است

از جمیع نفوس بیشتر من مستحق راحتم گذشته
از ضعف بنیه و ایندرجه از سن باید در مرکز
باشم تا از جمیع اطراف خبر چگونگی احوال برسد
و من بانجام امور پردازم

the affairs of the Cause. Notwithstanding this, I do not rest one moment; am constantly travelling and all the time teaching, perchance I might become assisted to render a service to the Threshold of the Beauty of Abha!

با وجود این برای امر تبلیغ و اعلاء کلمه الله آنی
راحت ندارم بلکه خدمتی بآستان الهی نمایم و
این سرمشق احباب باشد

BDA2.352-354x

Now after a long and arduous journey tomorrow night we shall sleep in Port Said. Wherever we have been, praise be to God that the confirmations of the Blessed Perfection reached us and the victory of the Kingdom of Abha was vouchsafed. That is why he hath said: "We shall make victorious whosoever shall arise in the service of my Cause with a cohort from the Supreme Concourse and an army of the favoured Angels."

And now do you think I will remain in Port Said! Far from it! As soon as I have arranged the affairs of the Cause I will commence travelling again so that I may diffuse the Fragrance of the Kingdom of Abha. One must arise to spread the word of God with a supernatural force and energy. I shall not rest one second as long as life lasts in this body. I will not seek comfort for one moment.

This is the day of teaching the Cause of God. This is the day of spreading the Message of the Kingdom! This is the day of crying out at the top of our voices the Glad-tidings of the rise of the Sun of Reality. I cross vast deserts, I traverse through great oceans to make the inhabitants of the earth hear this Call.

The friends of God must learn from me. the duty of every Baha'i is to awaken the souls, to promulgate the Cause, to wake mindful those who are heedless and to create spiritual susceptibilities in the hearts. If they had let me, I would have travelled and taught the Cause from my early youth, but they confined me to the fortress town of Acca. However as soon as I received my freedom I started to travel and teach.

Therefore let in this day the watchword of every Baha'i be: Teach the Cause, spread the message, raise the Call of the Kingdom of Abha. We must not sit down. We must rise and act, act and act; then the confirmation of the Blessed Beauty shall encircle us.

DAS.1913-06-16, MHMD2.468-471x

ABU1918

Words spoken on 1913-Jun-17 in Port Said

- 1 When we arrived in Los Angeles on this journey, we had traversed 12 mathematical hours (half the earth's sphere). If we had returned by way of China, Japan and India, we would have completed one circuit of the globe. The Call of God must be raised in all lands, even though some countries may be slower to stir and move.
- 2 But since the Word of God cannot be stopped from penetrating - when cast upon rock it splits it, when directed to the dead they arise, when aimed at mountains they are rent asunder, when reaching the deaf they hear, and when touching the mute they speak - the Word of God has flowed and will continue to flow.
- 3 But we must think about gaining a portion and share from this great bounty, achieving such illumination and spirituality that its lights will shine and its effects will remain evident and manifest throughout all divine worlds. Otherwise there is no doubt that the blessed Word is penetrating and, like the sun's heat, influences all things - the only difference being that its effects appear more slowly in some things and more quickly in others.

MHMD2.473-474

BDA2.355-356

AB03930

To: May Maxwell, in Montreal

Date: 1913-Jun-18

- 1 O thou daughter of the Kingdom!
- 2 Thine eloquent letter was received. Its contents demonstrated thy turning unto the Kingdom of Abha, thine attraction to the fragrances of God and thy firmness in the Covenant. I hope, through the assistance and protection of the Lord of the Kingdom, that thou mayest inspire steadfastness in every wavering soul and be so enkindled with the fire of the love of

God that thou mayest burn away the veils of those whose eyes are covered.

بنار محبت الله مشتعل گردی که پرده چشم
محبوبان بسوزی

- 3 As to the matter of the building of the Mashriqu'l-Adhkar, that is, the matter of beginning the building thereof: A considerable sum of money must decidedly be prepared in order that work may be begun; that is, at least two or three hundred thousand dollars must be ready. And, most assuredly, if it be built in the Days of the Covenant, it will be more joyful and more heart-rejoicing; but this is difficult. Now be ye engaged in collecting contributions.

3 و اما مسئله ساختن مشرق الأذکار یعنی ابتدای
بنا البته باید مبلغ مهمی مهیا شود تا مباشرت گردد
یعنی اقلاً دو صد یا سیصد هزار دلار باید مهیا
شود و البته در ایام میثاق اگر بنا شود خوشتر
و دلکشتر است ولی مشکل است حال شما بجمع
اعانه مشغول شوید

- 4 Convey, on my behalf, the utmost longing to the believers of Montreal. I remember them always and seek confirmation and assistance from the bounty of the Holy Spirit on their behalf. I send special loving greetings to Mr. Maxwell. Do thou kiss both cheeks of thy sweet daughter who hath just begun to talk.

4 باحبابی مونتریاال نهایت اشتیاق از قبل من ابلاغ
دار همواره بذکر ایشان دمسازم و از فیض روح
القدس کل را تأیید و توفیق طلبم علی الخصوص
مستر مکسول محترم را تحیت مشتاقانه میفرستم
و صبیحه ملیحه تازه بنطق آمده خویش را از
طرف عبدالبهاء دو گونه ببوس و علیک البهاء
الابی

SW_v04#12 p.208, MAX.275x, MAX.293-294x

ANDA#74 p.06

Study guide to this volume

After the spiritual chill He had experienced in Paris, ‘Abdu’l-Baha arrived in Stuttgart in late March 1913 and encountered a community of German Baha’is whose warmth exceeded all His expectations. From Stuttgart He traveled to Budapest, where Theosophists, members of the Turanian Society, diplomats, and general seekers received Him with an openness He found remarkable; then briefly to Vienna before returning to Paris for the final weeks of His Western sojourn. This April–June volume is among the most thematically rich of the entire Western journey: it contains a bold public address on religion, war, and the Balkan crisis delivered at the Burger Museum in Stuttgart; intimate pastoral conversations with artists, children, actors, and seekers; a documented criterion for recognizing a divine Educator that directly addressed Theosophical expectations; a prediction of a general European war between Germany and France; and a series of reflections on the meaning of East-West spiritual encounter. Throughout these weeks ‘Abdu’l-Baha pressed the same fundamental questions from multiple angles: what is the essence of religion as distinct from its accumulated dogmas? What is the standard by which a Manifestation of God may be recognized? And what is the relationship between the material and spiritual civilizations of the age?

Stuttgart and the Power of the Word of God

Key Passages

Look at what the bounty and favor of Baha’u’llah has done! How far apart we were and how He has gathered us together on one plane! How He has connected our hearts to each other and made our spirits glad with divine glad tidings! What kind of connection and love is this that no power can produce? How many people are of one family and one race, yet they are in utmost hatred and opposition to each other. And we who were very far from each other and strangers in every way have reached such a degree of intimacy, love and heartfelt oneness. — ABU1251

The power of the Word of God has rent asunder the veils — how it has united us, given complete connection to hearts, made East and West one, brought the distant near, and made the stranger intimate! Yet from another perspective it has separated brother from brother and father from son. The power of Baha’u’llah — what revolution it has caused in hearts and what attraction it has created in souls — is not yet fully known. Later it will become clear what this is about. — ABU1251

I was most happy to see the believers of Germany so holy, so pure and so united. They are the Angels of the Paradise of Abha. You pray that the flame of the Divine Fire may be ignited in all Germany.
— ABU3289

Context for Study

The Stuttgart encounter is one of the emotional and theological highpoints of the entire Western journey. ‘Abdu'l-Baha had arrived quietly, without advance notice, yet found the German Baha'is already assembled in love and attraction. His reflection on this moment (ABU1251) is one of the most penetrating analyses in the volume of what the Baha'i Cause actually does to human relationships. Two strangers who have never heard of each other's cities — the one from “Nur” in Iran, the other from Stuttgart in Germany — find themselves in a degree of intimacy that blood relatives cannot always achieve. This is the experiential proof of a theological claim: that the Word of God does something to the human heart that no natural bond, no shared ethnicity, no political alliance, and no common economic interest can replicate.

The passage that follows, however, introduces a sobering counter-note: the same power that draws distant strangers together has separated father from son and brother from brother. This is not unique to the Baha'i experience. Jesus warned explicitly that He had come to bring “not peace but a sword,” setting family members against one another (Matthew 10:34–35). The Qur'an records the Prophet's experience of rejection by his own tribe and family. In the Baha'i narrative, the original covenant-breakers were members of Baha'u'llah's own immediate family. The Word of God creates new kinship; it does so by reordering the very criteria by which nearness is measured — and those whose nearness was defined by the old criteria find themselves, suddenly, far away.

The image of Stuttgart and its Baha'is as “Angels of the Paradise of Abha” is more than an affectionate compliment. It invokes the Baha'i doctrine that souls who genuinely embody the teachings become transparent vehicles of divine grace, qualitatively unlike the ordinary social world. Paul's description of the early Christian communities as “a new creation” (2 Corinthians 5:17) and the Islamic ideal of the *umma* as a community qualitatively different from tribal *asabiyya* are the closest structural analogues. What ‘Abdu'l-Baha observes in Stuttgart is the beginning of that kind of community: human beings whose primary bond is the love of God rather than the accidents of birth.

Questions for Reflection

1. ‘Abdu'l-Baha observes that the Word of God draws distant strangers together while separating family members who cannot accept it. How should a community hold these two realities simultaneously, and what pastoral wisdom is required for members whose families are divided by the Cause?
2. Compare the Baha'i experience of the Stuttgart community with Paul's description of the body of Christ in 1 Corinthians 12, in which diverse members are made one through a single spirit. What is structurally similar, and where does the Baha'i framing add dimensions that the Pauline metaphor does not address?
3. The power of the Word of God is described as something whose full extent is “not yet fully known.” How does this openness to the future differ from a claim of completed and self-sufficient truth, and what does it ask of the community that holds this confidence?

4. In what concrete ways did Stuttgart and Budapest demonstrate, in historical terms, that a global community could form across national, linguistic, and cultural boundaries in 1913? What institutional conditions made this possible, and what conditions would be needed today?
5. 'Abdu'l-Baha says He "inhaled the breeze of divine sweetness" upon arriving in Stuttgart. What does this metaphor suggest about the relationship between the spiritual state of a community and the physical experience of being present within it?

Religion, Dogma, and the Balkan War

Key Passages

The religions of today consist of dogmas. Because these dogmas differ from each other, discord and even hatred is manifest. Religion must be the basis of all good fellowship. Think of the turmoil that today exists in the Balkans; how much blood is shed; how many thousands of mothers have lost their sons, how many children have become orphans, and how many buildings, villages, and cities have been destroyed! The Balkan states have become a volcano. All this ruin originates from the prejudices created by the different dogmas, called forth by superstitions and race prejudices. — ABU0292

The essence of the religion of God is love, and the Holy Books bear testimony to that, for the essence of the religion of God is the light of the world of humanity; but mankind today has forgotten what constitutes true religion. Each nation and each people today hold to some definite dogma. — ABU0292

The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. This lamp without the light is a useless thing. Therefore, in our day philosophy and science must go hand in hand with the spiritual civilization. The material civilization is like the body; the spiritual civilization is like the spirit which is the life of the body. — ABU0292

Context for Study

The Stuttgart public address at the Burger Museum (ABU0292) was delivered at a moment of acute European crisis: the Balkan Wars (1912–1913) were actively underway, and the same week 'Abdu'l-Baha was speaking in Stuttgart, the Balkan Allies were engaged in a siege of Adrianople. The address opens by taking direct aim at the crisis and diagnosing its cause: religion has been reduced to a collection of dogmas, and dogmas, differing between communities, produce not unity but war. The diagnosis is counterintuitive — most observers of the Balkan Wars spoke of national and ethnic causes, while 'Abdu'l-Baha insists that the underlying poison is religious formalism that has forgotten its own essence.

The argument's structure is historical as well as theological. Moses established a law; over centuries that law was forgotten and replaced with "a bundle of superstitions" until God sent the Roman Empire to destroy the Holy Land and then sent Jesus. Jesus revived the light; that light also declined until a new spiritual spring was required. This is not a pessimistic reading of history but

a structural one: religion, like a seed, passes through spring, summer, autumn, and winter, and the task of each age is to distinguish the imperishable seed from the spent husk of imitation. The “kernel” that must be released from the “husk” of dogma is precisely the essence that all religions share: love of God, love of humanity, and the recognition that all people are the sheep of one Shepherd.

The lamp-and-light metaphor that closes the address has become one of the most cited of ‘Abdu’l-Baha’s images: material civilization is the lamp, spiritual civilization its light. A lamp without light is both useless and potentially dangerous — it uses resources without illuminating anything. The metaphor speaks directly to the Stuttgart audience, which lived in one of the most materially advanced nations in Europe and was aware, even then, of the enormous destructive potential of that advancement if unguided by moral purpose. The First World War, which ‘Abdu’l-Baha publicly predicted would involve Germany, would demonstrate within eighteen months exactly what that potential meant in practice.

Questions for Reflection

1. ‘Abdu’l-Baha argues that the Balkan Wars were ultimately caused by religious dogmatism rather than ethnic or political nationalism. Is this a historical claim, a theological claim, or both? How might a historian or political scientist respond, and how might a theologian?
2. The image of religion passing through seasons — spring, summer, autumn, winter — implies that every religion, including the Baha’i Faith, will eventually enter a period of decline. What does the Baha’i teaching say about how that cycle might be extended or slowed, and how does this compare with Christian and Islamic eschatology?
3. The claim that the essence of all religions is love is both powerful and contested. Which specific doctrines of particular traditions would be most difficult to accommodate within that unity, and how might ‘Abdu’l-Baha’s framework address those difficulties?
4. How does the lamp-and-light metaphor speak to contemporary conversations about “secular humanism,” which seeks to retain moral values derived from religion while dispensing with their theological grounding? Is a lamp truly useless without light, or can it serve other purposes?
5. ‘Abdu’l-Baha predicted to Consul Schwarz in Esslingen (ABU3286) that a general war would occur between Germany and France. What is the theological and epistemological status of such a prediction? How does it compare with the predictive passages in the Hebrew prophets and with the apocalyptic literature of early Christianity?

The Theater, the Artist, and the Education of Humanity

Key Passages

The plays must always elevate the ideals of humanity and not degrade them. The theatre is like unto a school and the playwrights must ever think how to educate the people through the characterizations of noble ideals and personalities. The actors must embody in their uttered words and deeds, while upon the stage, the noblest emotions,

the highest motives, the most delicate art, the tenderest feelings and the most attractive manners. The chief aim of the theatres must be the spiritualization of humanity. —
ABU3072

Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an Artist. Man can paint those ideal pictures upon the Tablet of existence with the brush of deeds. The holy divine Manifestations are all heavenly Artists. Upon the canvas of creation with the brush of their deeds and lives and actions, they paint immortal pictures which cannot be found in any Art Museum of Europe and America but you find these masterpieces of these spiritual Artists in the hearts. — ABU2866

It is good to be a spreader of the Teachings of God in childhood. I was a teacher in this Cause at the age of this child. A man with seeing eyes sees. I can speak of the sun to every seeing one, and say it is a sign of the day; but a blind person would not be convinced because he cannot see the sun. — ABU1846

Context for Study

The Stuttgart conversations produced a cluster of reflections on art, education, and the divine purpose of human creative endeavor. ‘Abdu’l-Baha’s address to two actors (ABU3072) is a theological aesthetics in miniature: the theater is a school, and schools have purposes. When the purpose is the spiritualization of humanity, the theater becomes a vehicle of divine education; when the purpose is the degradation of ideals, it accelerates the very materialism that ‘Abdu’l-Baha had criticized in Paris. The parallel with Plato’s careful attention to the arts in the *Republic* is unmistakable — Plato too insisted that the stories a community tells about its heroes will shape the souls of its children — but ‘Abdu’l-Baha’s version is affirmative where Plato’s is restrictive. The aim is to elevate, not to censor.

The conversation with the painter (ABU2866) introduces a still deeper notion: the Manifestations of God are themselves divine Artists. The canvas is the world of creation; the brush is their deeds and lives; the medium is the sacred narrative that they inscribe in the substance of human history. These works of art are imperishable, unlike the paintings in the great European museums, because they are not deposited on physical material but in the hearts of those who receive them. A Rembrandt on canvas can burn; the memory of Christ’s washing of the disciples’ feet, of Baha’u’llah enduring forty years of imprisonment while composing Tablets of surpassing beauty — these are inscribed on a substrate that no fire can reach.

The anecdote about ‘Abdu’l-Baha’s own earliest teaching (ABU1846), shared in the context of encouraging a child’s vocation, carries the same point into autobiography. Even as a child of eight or nine, ‘Abdu’l-Baha was already a teacher of the Cause. His practical wisdom — “If you are not thirsty, you will not drink” — is a principle of spiritual pedagogy that applies equally to theater, to painting, and to the human heart. The teacher cannot manufacture thirst; one can only offer the water with such clarity and love that those who are thirsty cannot fail to recognize it.

Questions for Reflection

1. 'Abdu'l-Baha describes the Manifestations as "heavenly Artists" whose works are preserved in hearts rather than museums. What does this imply about the relationship between religious tradition and aesthetic experience? Where do art, liturgy, and sacred narrative overlap?
2. Compare 'Abdu'l-Baha's view of the theater as a school for the spiritualization of humanity with Aristotle's account in the *Poetics* that tragedy produces catharsis in the audience. Are these compatible, complementary, or competing accounts of what the theater does to human beings?
3. What is the difference between a work of art whose aim is the elevation of the viewer and one whose aim is the entertainment of the viewer? Is this distinction aesthetically and philosophically coherent, or does it import a moralism that distorts artistic judgment?
4. 'Abdu'l-Baha's image of the brush of deeds painting ideal pictures on the canvas of existence implies that how one lives is itself an artistic act. How does this compare with the Confucian concept of *ren* (benevolence) as something cultivated through ritual practice, or with the Sufi doctrine of the saint's *hal* (spiritual state) as a form of divine beauty?
5. How does the story of the young man who was told he lacked capability (ABU1846) illustrate the relationship between spiritual thirst and receptivity? What pedagogical principles does it suggest for communities engaged in teaching?

Budapest: The Criterion of a World Educator

Key Passages

In spite of all their awareness, and notwithstanding their quest for peace — knowing as they do that a Perfect Man is needed in this perspicuous age — most of them are ignorant of this Cause and the momentousness of the advent of Baha'u'llah, which is more manifest than the sun itself. Rather, they expect that a young Indian, who at present is being groomed in Europe, will be the source of such a prodigious cause. They do not realize that to deem him who will be the World Teacher to be in need of education by others is like trying to create a resplendent Sun by using the oil and wick of a candle.
— ABU3698

Firstly: That great Master will be the Educator of the world of humanity. Secondly: His Teachings must be universal and confer illumination upon humankind. Thirdly: His Knowledge must be innate and spontaneous and not acquired. Fourthly: He must answer the questions of all the sages, solve all the difficult problems of humanity and be able to withstand all the persecutions and sufferings heaped upon him. Fifthly: He must be a joy-bringer and the Herald of the Kingdom of Happiness. Sixthly: His Knowledge must be infinite and his wisdom all-comprehensive. Seventhly: The penetration of His Word and the potency of influence must be so great as to humble even his worst enemies. Eighthly: Sorrows and tribulations must not vex him. His courage and conviction must be godlike. Day unto day he must become firmer and more zealous. Ninthly: He must be the Establisher of Universal Civilization; the Unifier of religions, the standard-bearer

of universal Peace and the embodiment of all the highest and noblest virtues of the world of humanity. — ABU1402

I have come here to see men and not the piles of stones and clay. Buildings are many, men are few. But the divine Palace shall never be destroyed, its traces are eternal. I desire you to see that palace. That everlasting palace is the reality of man which reality is indestructible. Therefore I am searching throughout the world to find men and women in which the divine palace is completed. — ABU1870

Context for Study

The Budapest section of this volume centers on an encounter with the local Theosophical community, whose members were expecting the appearance of a World Teacher while simultaneously looking toward the young Jiddu Krishnamurti — then being prepared for this role by Annie Besant and C.W. Leadbeater — as the candidate for that role. ‘Abdu’l-Baha’s response (ABU3698) is both gentle and incisive: the Theosophists’ diagnosis is correct (a World Educator is needed) while their prescription is structurally incoherent. A figure who requires external education cannot be the educator of the world; the sun does not need a candle to kindle it.

The nine-fold criterion offered in ABU1402 is among the most systematically articulated passages in the Western journey literature. It functions as a rubric of recognition: rather than arguing that Baha’u’llah is the World Educator and therefore one must believe, ‘Abdu’l-Baha offers the criteria themselves and invites the audience to investigate who satisfies them. The criteria are demanding and precise: innate rather than acquired knowledge; the capacity to endure persecution without being broken; a joy-bearing quality that transforms the atmosphere of those around him; world-educating influence; universality of teaching; the ability to humble opponents through the penetration of the Word alone; and the establishment of universal civilization. Taken together, they describe a figure who is the center of a transformation, not merely the promulgator of a set of ideas.

The companion passage from ABU1870, addressed to two visiting brothers whom ‘Abdu’l-Baha encountered in the street, reframes the entire Budapest visit in terms of what He is searching for. Buildings — the Ritz Hotel, the grand architecture of the Austro-Hungarian capital — are impermanent; human beings in whom the “divine palace” of noble character has been completed are the only imperishable architecture. This is precisely the theme of the nine-fold criterion: the World Educator does not leave behind texts that can be quarreled over and misread; He leaves behind human beings who have been transformed at the level of character.

Questions for Reflection

1. ‘Abdu’l-Baha’s nine criteria for recognizing a World Educator emphasize innate knowledge, endurance under persecution, and universal influence. Apply each criterion to the historical figure of Baha’u’llah and assess where the case is strongest and where it invites the most serious questioning.
2. Compare the nine-fold criterion with the criteria offered by earlier traditions for recognizing a prophet: the Deuteronomic test of fulfilled prophecy (Deuteronomy 18:22), the Islamic

doctrine of *mu'jiza* (miracle), and the Theosophical concept of the “mahatma.” What does each tradition consider most probative, and why?

3. ‘Abdu'l-Baha distinguishes between a teacher whose knowledge is “acquired” — gained through education and study — and one whose knowledge is “innate.” Is this distinction philosophically coherent? What does it actually claim, and how should one test it?
4. The image of searching for men in whom the “divine palace is completed” suggests that the true purpose of the Teacher is to produce human beings of a certain character. How does this compare with Paul’s description of the Body of Christ in which each member grows “to the measure of the stature of the fullness of Christ” (Ephesians 4:13)?
5. Krishnamurti himself eventually repudiated the role that Theosophy had prepared him for and declared that “Truth is a pathless land.” How does this renunciation illuminate the question of what makes a genuine divine educator distinct from a gifted moral teacher?

Universal Peace and the Coming War

Key Passages

There will be a general war between the European powers and Germany of course will take a prominent part. Baha'u'llah has predicted a war between Germany and France and this will be fulfilled!
— ABU3286

O, my soldiers! My beloved soldiers! Forward! Forward! Have no fear of defeat — do not have failing hearts. Our Supreme Commander is Baha'u'llah. From the heights of Glory He is directing this dramatic engagement. He commands us! Rush forward! Rush forward! Show the strength of your arms. Ye shall scatter the forces of ignorance! — ABU1806

Your aim, of course, is the realization of universal Peace, but with what power or what executive force will you be able to bring it about? I hope that you will find this propelling power so that you may become assisted.
— ABU1222

Context for Study

The peace teachings of this volume are given their sharpest edge by the proximity of war. The Balkan Wars were actively ongoing when ‘Abdu'l-Baha spoke in Stuttgart; the prediction of a general European conflict involving Germany (ABU3286) would be fulfilled within fifteen months. The question ‘Abdu'l-Baha presses upon the Turanian Society and other peace-seeking bodies of Budapest (ABU1222) is the one that all purely institutional approaches to peace must eventually confront: with what executive power will universal peace actually be enforced? No agreement, however well-intentioned, can survive the moment when one party calculates that defection serves its interests, unless some force can hold all parties to the covenant.

The mock-military exhortation of ABU1806 reframes the very vocabulary of conflict. There is an army, a Supreme Commander, a campaign — but the weapons are words of light, the enemy is

ignorance, and the territory being fought over is the human heart and mind. This is not a merely rhetorical inversion. It rests on the conviction that the actual causes of war — prejudice, ignorance, the absence of spiritual civilization, the domination of the natural at the expense of the ideal — can only be effectively countered by forces that work at the level of consciousness. Military force can impose a temporary ceasefire; it cannot produce the love and mutual recognition that would make the ceasefire permanent.

‘Abdu'l-Baha’s engagement with the Budapest peace societies represents one of the earliest sustained dialogues between the emerging global Baha’i community and organized civil society institutions devoted to international peace. The question He posed — “with what executive force?” — anticipates by decades the structural debates that would surround the League of Nations, the United Nations, and contemporary international governance. The Baha’i answer, as articulated across many texts, involves a world tribunal with genuine enforcement capacity, an international auxiliary language, collective security arrangements, and above all the moral transformation of populations so that the institutions are not perpetually undermined by the interests they are supposed to govern.

Questions for Reflection

1. ‘Abdu'l-Baha asks the Budapest peace advocates: with what executive power will you enforce universal peace? How does this question illuminate the limitations of purely diplomatic or legal approaches to international conflict? What would a genuine “propelling power” for peace look like?
2. Compare ‘Abdu'l-Baha’s analysis of the causes of war with Kant’s account in *Perpetual Peace*: the role of republican governments, federation of free states, and cosmopolitan right. Where do the diagnoses converge, and where does the Baha’i teaching identify causes that Kant’s account does not reach?
3. The image of the “Grand Army” whose weapons are words of light deliberately inverts the military metaphors of nationalism and empire. Where else in the history of religion do you find this kind of appropriation and transformation of martial language? What does it accomplish spiritually and rhetorically?
4. How should a Baha’i community respond to a situation of active armed conflict in its region — with the spiritual tools ‘Abdu'l-Baha describes, or also through engagement with the political and institutional processes that might bring the conflict to an end?
5. ‘Abdu'l-Baha’s prediction of a German-French war (ABU3286) was fulfilled with the outbreak of World War I. What is the theological status of such a prediction — is it a form of prophecy comparable to the Hebrew prophets, a sophisticated political analysis, or something else?

A Guiding Question for the Whole Volume

The Stuttgart-Budapest-Vienna journey represents the warmest human chapter of the Western journeys, the moment when ‘Abdu'l-Baha found communities that seemed to embody what He had been calling for in Paris. Yet this warmth arrived against the background of impending catastrophe: the Balkan Wars were killing thousands, a general European war had been predicted, and the very

material civilization whose achievements ‘Abdu’l-Baha had celebrated was preparing to turn its technology upon itself. The volume therefore presents the Baha’i community as a kind of ark — a gathering of spiritually awakened human beings whose bonds are of a different order from those of nation, race, and creed, and who are therefore the seed of what must eventually replace those bonds.

A guiding question for the whole volume might therefore be: **When the outer world is preparing for catastrophe and the inner world of a small community is alive with spiritual warmth, what is the responsibility of those who are awake to that warmth — and what specific qualities of love, knowledge, and action are required to transform a “Grand Army” of spiritual seekers into a genuine force for the civilization of the world?**