

ABDU'-BAHÁ

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IN LONDON

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The City Temple: Introduction

On September 10th, the first Sunday after 'Abdu'l-Bahá's arrival in England, he spoke from the City Temple pulpit to the evening congregation at the special desire of the Pastor, the Reverend R. J. Campbell.

Though 'Abdu'l-Bahá's coming had not been advertised the Church was filled to its utmost capacity. Few that were there will ever forget the sight of that venerable figure clad in his Eastern garb, ascending the pulpit stairs to address a public gathering for the first time in his life. That this should be at a Christian place of worship in the West has its own deep significance. Mr. Campbell introduced the visitor with a few simple words in the course of which he said: "We, as the followers of the Lord Jesus Christ, who is to us and will always be the Light of the World, view with sympathy and respect every movement of the Spirit of God in the experience of mankind, and therefore we give greeting to 'Abdu'l-Bahá in the name of all who share the spirit of our Master, and are trying to live their lives in that Spirit. The Bahá'í Movement is very closely akin to, I think I might say is identical with, the spiritual purpose of Christianity."

Before 'Abdu'l-Bahá left the Church, he wrote in the old Bible used by generations of preachers, the following words in his own native Persian, the translation being added as follows:

Inscription in the Old Bible Written by 'Abdu'l-Bahá in Persian

This book is the Holy Book of God, of celestial Inspiration. It is the Bible of Salvation, the Noble Gospel. It is the mystery of the Kingdom and its light. It is the Divine Bounty, the sign of the guidance of God.

'Abdu'l-Bahá Abbás.

Address given by 'Abdu'l-Bahá at the City Temple

Sunday, September 10th, 1911

O noble friends; seekers after God! Praise be to God! Today the light of Truth is shining upon the world in its abundance; the breezes of the heavenly garden are blowing throughout all regions; the call of the Kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving eternal life. In this wonderful age the East is enlightened, the West is fragrant, and everywhere the soul inhales the holy perfume. The sea of the unity of mankind is lifting up its waves with joy, for there is real communication between the hearts and minds of men. The banner of the Holy Spirit is uplifted, and men see it, and are assured with the knowledge that this is a new day.

This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundation of true humanity.

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers.

In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, co-operation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only.

In the Hidden Words Bahá'u'lláh says, "Justice is to be loved above all." Praise be to God, in this country the standard of justice has been raised; a great effort is being made to give all souls an equal and a true place. This is the desire of all noble natures; this is today the teaching for the East and for the West; therefore the East and the West will understand each other and reverence each other, and embrace like long-parted lovers who have found each other.

There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great Prophets and Messengers who have manifested His brightness and glory.

The blessing of the Eternal One be with you in all its richness, that each soul according to his measure may take freely of Him. Amen.

This Address is printed by kind permission, from The Christian Commonwealth of September 13th, 1911. Spoken by 'Abdu'l-Bahá in Persian from the city Temple pulpit, the above translation was then read to the congregation by Mr. W. Tudor-Pole.

St. John's Westminster: Introduction

On September 17th, 'Abdu'l-Bahá at the request of the venerable Archdeacon of Westminster addressed the congregation of Saint John the Divine after evening service. With a few warm words characteristic of his whole attitude Archdeacon Wilberforce introduced the revered Messenger from the East, who had crossed seas and countries on his Mission of Peace and Unity for which he had suffered forty years of captivity and persecution. The Archdeacon had the Bishop's chair placed for his Guest on the Chancel steps, and standing beside him read the translation of 'Abdu'l-Bahá's address himself. The Congregation was profoundly moved, and following the Archdeacon's example knelt to receive the blessing of the Servant of God—who stood with extended arms—his wonderful voice rising and falling in the silence with the power of his invocation. As the Archdeacon said: "Truly the East and the West have met in this sacred place tonight." The hymn "O God our help in ages past" was sung by the entire assembly standing, as 'Abdu'l-Bahá and the Archdeacon passed down the aisle to the vestry hand in hand.

Outside the Church, Salvationists were holding their meeting and 'Abdu'l-Bahá was deeply impressed and touched at the sight of the men, women and children gathered together in the night, at the street corner, praying and singing.

Discourse of 'Abdu'l-Bahá at St. John's, Westminster

September 17th, 1911

O Noble Friends! O Seekers for the Kingdom of God! Man all over the world is seeking for God. All that exists is God; but the Reality of Divinity is holy above all understanding.

The pictures of Divinity that come to our mind are the product of our fancy; they exist in the realm of our imagination. They are not adequate to the Truth; truth in its essence cannot be put into words.

Divinity cannot be comprehended because it is comprehending.

Man, who has also a real existence, is comprehended by God; therefore, the Divinity which man can understand is partial; it is not complete. Divinity is actual Truth and real existence, and not any representation of it. Divinity itself contains All, and is not contained.

Although the mineral, vegetable, animal and man all have actual being, yet the mineral has no knowledge of the vegetable. It cannot apprehend it. It cannot imagine nor understand it.

It is the same with the vegetable. Any progress it may make, however highly it may become developed, it will never apprehend the animal, nor understand it. It is, so to speak, without news of it. It has no ears, no sight, no understanding.

It is the same with the animal. However much it may progress in its own kingdom, however refined its feelings may become, it will have no real notion of the world of man or of his special intellectual faculties.

The animal cannot understand the roundness of the earth, nor its motion in space, nor the central position of the sun, nor can it imagine such a thing as the all-pervading ether.

Although the mineral, vegetable, animal and man himself are actual beings, the difference between their kingdoms prevents members of the lower degree from comprehending the essence and nature of those of the superior degree. This being so, how can the temporal and phenomenal comprehend the Lord of Hosts?

It is clear that this is impossible!

But the Essence of Divinity, the Sun of Truth, shines forth upon all horizons and is spreading its rays upon all things. Each creature is the recipient of some portion of that power, and man, who contains the perfection of the mineral, the vegetable and animal, as well as his own distinctive qualities, has become the noblest of created beings. It stands written that he is made in the Image of God. Mysteries that were hidden he discovers; and secrets that were concealed he brings into the light. By Science and by Art he brings hidden powers into the region of the visible world. Man perceives the hidden law in created things and co-operates with it.

Lastly the perfect man, the Prophet, is one who is transfigured, one who has the purity and clearness of a perfect mirror—one who reflects the Sun of Truth. Of such a one—of such a Prophet and Messenger—we can say that the Light of Divinity with the heavenly Perfections dwells in him.

If we claim that the sun is seen in the mirror, we do not mean that the sun itself has descended from the holy heights of his heaven and entered into the mirror! This is impossible. The Divine Nature is seen in the Manifestations and its Light and Splendor are visible in extreme glory.

Therefore, men have always been taught and led by the Prophets of God. The Prophets of God are the Mediators of God. All the Prophets and Messengers have come from One Holy Spirit and bear the Message of God, fitted to the age in which they appear. The One Light is in them and they are One with each other. But the Eternal does not become phenomenal; neither can the phenomenal become Eternal.

Saint Paul, the great Apostle, said: “We all, with open face beholding as in a mirror the glory of God, are changed into the same image from glory to glory, as by the Spirit of the Lord.”

O GOD the Forgiver! O Heavenly Educator! This assembly is adorned with the mention of thy holy Name. Thy children turn their face towards thy Kingdom, hearts are made happy and souls are comforted.

Merciful God! cause us to repent of our shortcomings! Accept us in thy heavenly Kingdom and give unto us an abode where there shall be no error. Give us peace; give us knowledge, and open unto us the gates of thy heaven.

Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful! Amen.

Theosophical Society: Introduction

On September 30th, 'Abdu'l-Bahá met the Theosophical society at their new Headquarters at the express request of their president Mrs. Annie Besant. After a general history of the movement and sympathetic words of welcome by Mr. A. P. Sinnett, 'Abdu'l-Bahá rose and delivered to the crowded assembly an address upon the distinctive notes of the Bahá'í teaching, warmly commending the eagerness of the Society in its search for Truth.

Discourse of ‘Abdu’l-Bahá given at the Theosophical Head Quarters

September 30th, 1911

O Respected Assembly! O friends of Truth! The inherent nature of fire is to burn, the inherent nature of electricity is to give light, the inherent nature of the sun is to shine, and the inherent nature of the organic earth is the power of growth.

There is no separation between a thing and its inherent qualities.

It is the inherent nature of things on this earth to change, thus we see around us the change of the seasons. Every spring is followed by a summer and every autumn brings a winter—every day a night and every evening a morning. There is a sequence in all things.

Thus when hatred and animosity, fighting, slaughtering, and great coldness of heart were governing this world, and darkness had overcome the nations, Bahá’u’lláh, like a bright star, rose from the horizon of Persia and shone with the great Light of Guidance, giving heavenly radiance and establishing the new Teaching.

He declared the most human virtues; He manifested the Spiritual powers, and put them into practice in the world around Him.

Firstly: He lays stress on the search for Truth. This is most important, because the people are too easily led by tradition. It is because of this that they are often antagonistic to each other, and dispute with one another.

But the manifesting of Truth discovers the darkness and becomes the cause of Oneness of faith and belief: because Truth cannot be two! That is not possible.

Secondly: Bahá’u’lláh taught the Oneness of humanity; that is to say, all the children of men are under the mercy of the Great God. They are the sons of one God; they are trained by God. He has placed the crown of humanity on the head of every one of the servants of God. Therefore all nations and peoples must consider themselves brethren. They are all descendants from Adam. They are the branches, leaves, flowers and fruits of One Tree. They are pearls from one shell. But the children of men are in need of education and civilization, and they require to be polished, till they become bright and shining.

Man and woman both should be educated equally and equally regarded.

It is racial, patriotic, religious and class prejudice, that has been the cause of the destruction of Humanity.

Thirdly: Bahá’u’lláh taught, that Religion is the chief foundation of Love and Unity and the cause of Oneness. If a religion become the cause of hatred and disharmony, it would be better that it should not exist. To be without such a religion is better than to be with it.

Fourthly: Religion and Science are inter-twined with each other and cannot be separated. These are the two wings with which humanity must fly. One wing is not enough. Every religion which does not concern itself with Science is mere tradition, and that is not the essential. Therefore science, education and civilization are most important necessities for the full religious life.

Fifthly: The Reality of the divine Religions is one, because the Reality is one and cannot be two. All the prophets are united in their message, and unshaken. They are like the sun; in different seasons they ascend from different rising points on the horizon. Therefore every ancient prophet gave the glad tidings of the future, and every future has accepted the past.

Sixthly: Equality and Brotherhood must be established among all members of mankind. This is according to Justice. The general rights of mankind must be guarded and preserved.

All men must be treated equally. This is inherent in the very nature of humanity.

Seventhly: The arrangements of the circumstances of the people must be such that poverty shall disappear, and that every one as far as possible, according to his position and rank, shall be comfortable. Whilst the nobles and others in high rank are in easy circumstances, the poor also should be able to get their daily food and not be brought to the extremities of hunger.

Eighthly: Bahá'u'lláh declared the coming of the Most Great Peace. All the nations and peoples will come under the shadow of the Tent of the Great Peace and Harmony—that is to say, by general election a Great Board of Arbitration shall be established, to settle all differences and quarrels between the Powers; so that disputes shall not end in war.

Ninthly: Bahá'u'lláh taught that hearts must receive the Bounty of the Holy Spirit, so that Spiritual civilization may be established. For material civilization is not adequate for the needs of mankind and cannot be the cause of its happiness. Material civilization is like the body and spiritual civilization is like the soul. Body without soul cannot live.

This is a short summary of the Teachings of Bahá'u'lláh. To establish this Bahá'u'lláh underwent great difficulties and hardships. He was in constant confinement and He suffered great persecution. But in the fortress (Akká) He reared a spiritual palace and from the darkness of His prison He sent out a great light to the world.

It is the ardent desire of the Bahá'ís to put these teachings into common practice: and they will strive with soul and heart to give up their lives for this purpose, until the heavenly light brightens the whole world of humanity.

I am very happy that I have been able to talk with you in this gathering: and hope that this deep consciousness of mine is acceptable to you.

I pray for you, that you may succeed in your aspirations and that the bounties of the Kingdom may be yours.

Farewell Reception: Introduction

On the evening of St. Michael's day, a large farewell reception was given to 'Abdu'l-Bahá in the hall of the Passmore Edwards' Settlement, which was filled to its utmost capacity with representative people of every profession, some coming from great distances.

On the platform surrounding 'Abdu'l-Bahá were men of different shades of thought, met to express their sympathy with the work and mission of their great visitor. Professor Michael E. Sadler was in the chair.

The meeting began with the Lord's Prayer spoken by the entire assembly; this was followed by the prayer for Unity of Bahá'u'lláh and a prayer of the fifth Century, ascribed to Pope Gelasius. Professor Sadler then spoke in words that will never be forgotten by those who heard them; and in his address used a quotation from a Universal Prayer, which had been submitted by an earnest Bahá'í to 'Abdu'l-Bahá, the year before in Egypt and which had been completed by him and commended as one that could be used by peoples of all faiths in the East and West.

The Chairman was followed by Sir Richard Stapley, Mr. Eric Hammond, Mr. Claude Montefiore, Mrs. Stannard from Egypt, and others. As 'Abdu'l-Bahá left the hall, the poor people of the neighbourhood, crowded on the pavement to see him and an eager-faced little lame girl on crutches was specially brought to him.

Meeting of Farewell to 'Abdu'l-Bahá

September 29th, 1911

Reprinted by kind permission, from the Christian Commonwealth of Oct. 4th.

At the invitation of Mrs. Thornburgh-Cropper about four hundred and sixty representative people met in the hall of the Passmore Edwards' Settlement, Tavistock Place, last Friday evening to bid farewell to 'Abdu'l-Bahá Abbás on the eve of his departure for Paris. Arriving in London on Monday evening, September the fourth, he has spent a happy and busy four weeks in our midst. Except for a brief visit to Bristol last week he remained at 97, Cadogan Gardens. His time was mainly occupied in interviews with people who wish to meet him. These included not a few whose names are household words in this country, and some travelled long distances to see him.

A beautiful spirit prevailed on Friday evening. The atmosphere was very different from that of an ordinary meeting or religious gathering. Everyone present was enriched by the lofty spiritual tone of the proceedings; the notes struck were all in the direction of Brotherhood, Unity, and Peace. While a report of the speeches would give a very inadequate idea of the effect produced, yet they were so well-conceived, so sincere, so exquisitely phrased as to be all worthy of reproduction. Among others Amír Ali Siyyid wrote regretting his inability to be present, and Archdeacon Wilberforce sent affectionate greetings.

After the Lord's Prayer and prayers for Unity of Bahá'u'lláh and Gelasius (fifth Century), Professor Michael Sadler spoke as follows:—

Speech of Professor Michael Sadler

We have met together to bid farewell to 'Abdu'l-Bahá, and to thank God for his example and teaching, and for the power of his prayers to bring Light into confused thought, Hope into the place of dread, Faith where doubt was, and into troubled hearts, the Love which overmasters self-seeking and fear.

Though we all, among ourselves, in our devotional allegiance have our own individual loyalties, to all of us 'Abdu'l-Bahá brings, and has brought, a message of Unity, of sympathy and of Peace. He bids us all be real and true in what we profess to believe; and to treasure above everything the Spirit behind the form. With him we bow before the Hidden Name, before that which is of every life the Inner Life! He bids us worship in fearless loyalty to our own faith, but with ever stronger yearning after Union, Brotherhood, and Love; so turning ourselves in Spirit, and with our whole heart, that we may enter more into the mind of God, which is above class, above race, and beyond time.

Professor Sadler concluded with a beautiful prayer of James Martineau.

Mr. Eric Hammond said the Bahá'í movement stood for unity; one God, one people; a myriad souls manifesting the divine unity, a unity so complete that no difference of colour or creed could possibly differentiate between one Manifestation of God and another, and a sympathy so all-embracing as to include the very lowest, meanest, shabbiest of men; unity, sympathy, brotherhood, leading up to a concord universal. He concluded with a saying of Bahá'u'lláh, that the divine cause of universal good could not be limited to either East or West.

Miss Alice Buckton said we were standing at one of the springtimes of the world, and from that assembly of representatives of thought and work and love, would go out all over the world influences

making for unity and brotherhood The complete equality of men and women was one of the chief notes of Bahá'í teaching.

Sir Richard Stapley pointed out that unity must not be sought in the forms and externals of religion, but in the inner spirit. In Persia there had been such an impulse towards real unity as was a rebuke to this so-called Christian country.

Mr. Claude Montefiore, as a Jew, rejoiced in the growth of the spirit of unity, and regarded that meeting as prophetic of the better time to come, and in some sense a fulfillment of the idea expressed by one who fell as a martyr to the Roman Catholic faith, Sir Thomas More, who wrote of the great Church of the Utopians, in which all varieties of creeds gathered together, having a service and liturgy that expressed the higher unity, while admitting special loyalties.

Mrs. Stannard dwelt on what that meeting and the sentiments expressed meant to the East, especially to the women, whose condition it was difficult for the West to understand.

Tammaddun`ul-Mulk testified to the unifying effect the Bahá'í movement had had in Persia, and of the wonderful way in which it had spread to America and other countries.

Then `Abdu'l-Bahá rose to give his farewell address. An impressive figure, the face rather worn but the eyes full of animation, he stood for about fifteen minutes, speaking in soft musical Persian. With hands extended, palms upwards, he closed with a prayer.

Farewell words of `Abdu'l-Bahá

O Noble friends and seekers for the Kingdom of God! About sixty years ago in the time when the fire of war was blazing among the nations of the world, and bloodshed was considered an honour to mankind; in a time when the carnage of thousands stained the earth; when children were rendered fatherless; when fathers were without sons and mothers were spent with weeping; when the darkness of inter-racial hatred and animosity seemed to envelope mankind and blot out the divine light; when the wafting of the holy breath of God seemed to be cut off—in that time Bahá'u'lláh rose like a shining star from the horizon of Persia, inspired with the message of Peace and of Brotherhood among men.

He brought the light of guidance to the world; He kindled the fire of love and revealed the great reality of the True Beloved. He sought to destroy the foundations of religious and racial prejudice and of political rivalry.

He likened the world of humanity to a tree, and all the nations to its branches and the people to its leaves, buds and fruits.

His mission was to change ignorant fanaticism into Universal love, to establish in the minds of His followers the basis of the unity of humanity and to bring about in practice the equality of mankind. He declared that all men were equal under the mercy and bounty of God.

Then was the door of the Kingdom set wide and the light of a new heaven on earth revealed unto seeing eyes.

Yet the whole Bahá'u'lláh's life was spent in the midst of great trial and cruel tyranny. In Persia He was thrown into prison, put into chains, and lived constantly under the menace of the sword. He was scorned and scourged.

When He was about thirty years old He was exiled to Baghdád, and from Baghdád to Constantinople, and from there to Adrianople and lastly to the prison of Akká.

Yet under chains and from His cell He succeeded in spreading His cause, and uplifting the banner of the oneness of humanity.

Now, God be praised, we see the light of Love shining in the East and in the West; and the tent of fellowship is raised in the midst of all the peoples for the drawing together of all hearts and souls.

The call of the Kingdom has been sounded, and the annunciation of the world's need for Universal Peace has enlightened the world's conscience.

My hope is that through the zeal and ardour of the pure of heart, the darkness of hatred and difference will be entirely abolished, and the light of love and unity shall shine; this world shall become a new world; things material shall become the mirror of the divine; human hearts shall meet and embrace each other; the whole world become as a man's native country and the different races be counted as one race.

Then disputes and differences will vanish, and the Divine Beloved be revealed on this earth.

As the East and the West are illumined by one sun, so all races, nations, and creeds shall be seen as the servants of the One God. The whole earth is one home, and all peoples, did they but know it, are bathed in the oneness of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels.

Praise be to God! the signs of friendship are appearing, and as a proof of this I, today, coming from the East, have met in this London of the West with extreme kindness, regard and love, and I am deeply thankful and happy. I shall never forget this time I am spending with you.

Forty years I endured in a Turkish prison. Then in 1908 the Young Turks "Committee of Union and Progress" shook the gates of despotism and set all prisoners free, myself among them. I pray that blessing may be upon all who work for Union and Progress.

In the future untrue reports will be spread regarding Bahá'u'lláh in order to hinder the spread of Truth. I tell you this, that you may be awake and prepared.

I leave you with prayer that all the beauty of the Kingdom may be yours. In deep regret at our separation, I bid you good-bye.

* * * * *

The translation of the valedictory having been read by Professor Sadler, 'Abdu'l-Bahá closed the meeting by giving his blessing in undulating rhythmic tones.

By the time these lines appear 'Abdu'l-Bahá Abbás will have left our shores, but the memory of his gracious personality is a permanent possession. His influence will be felt for many days to come, and has already done much to promote that union of East and West for which many have long yearned.

10 Cheniston Gardens London W

The subjoined notes are taken from “The Quarterly Record of ‘Higher Thought’ Work,” November 1911.

One of the most interesting and significant events which have taken place, has been the visit of ‘Abdu’l-Bahá to London. The Persian Mage whose life, passed in prison, has been spent in promoting peace and unity by the one certain method of aiding individual spiritual development, must in a very real sense have “tasted of the travail of his soul and been satisfied”. Not only was he visited privately by nearly every earnest truth-seeker and leader of high thought in London, but his message was made known to thousands who had but dimly heard his name before.

The Higher Thought Centre was well known to ‘Abdu’l-Bahá as the place where the Bahá’ís held their weekly meetings under the direction of Miss Rosenberg, and an invitation to the Centre was accepted by him just two days before his departure. Through his interpreter ‘Abdu’l-Bahá gave a kindly greeting and a short impressive address, dwelling on the blessedness of such an assembly gathered in a spirit of unity and spiritual aspiration. He concluded with a lowly uttered fervent prayer in his own tongue, and a benediction which all present felt to be very real.

On the following day a message was conveyed to the Centre from ‘Abdu’l-Bahá signifying the fullest appreciation of all kindness shown to the Bahá’ís, and concluding with these words; “it matters not what name each calls himself—The Great Work is One.”

“Christ is ever in the world of existence. He has never disappeared out of it.... Rest assured that Christ is present. The Spiritual beauty we see around us today is from the breathings of Christ.”

A Message from 'Abdu'l-Bahá

Written for The Christian Commonwealth and published September 29th, 1911

God sends Prophets for the education of the people and the progress of mankind. Each such Manifestation of God has raised humanity. They serve the whole world by the bounty of God. The sure proof that they are the Manifestations of God is in the education and progress of the people. The Jews were in the lowest condition of ignorance, and captives under Pharaoh when Moses appeared and raised them to a high state of civilization. Thus was the reign of Solomon brought about and science and art were made known to mankind. Even Greek philosophers became students of Solomon's teaching. Thus was Moses proved to be a Prophet.

After the lapse of time the Israelites deteriorated, and became subject to the Romans and the Greeks. Then the brilliant Star of Jesus rose from the horizon upon the Israelites, brightening the world, until all sects and creeds and nations were taught the beauty of unity. There cannot be any better proof than this that Jesus was the Word of God.

So it was with the Arabian nations who, being uncivilized, were oppressed by the Persian and Greek governments. When the Light of Muḥammad shone forth all Arabia was brightened. These oppressed and degraded peoples became enlightened and cultured; so much so, indeed, that other nations imbibed Arabian civilization from Arabia. This was the proof of Muḥammad's divine mission.

All the teaching of the Prophets is one; one faith; one Divine light shining throughout the world. Now, under the banner of the oneness of humanity all people of all creeds should turn away from prejudice and become friends and believers in all the Prophets. As Christians believe in Moses, so the Jews should believe in Jesus. As the Muḥammadans believe in Christ and Moses, so likewise the Jews and the Christians should believe in Muḥammad. Then all disputes would disappear, all then would be united. Bahá'u'lláh came for this purpose. He has made the three religions one. He has uplifted the standard of the oneness of faith and the honour of humanity in the centre of the world. Today we must gather round it, and try with heart and soul to bring about the union of mankind.

Discourse given at Miss E. J. Rosenberg's Unity Meeting

September 8th, 1911

Praise be to God, that such a meeting of purity and steadfastness is being held in London. The hearts of those present are pure, and are turned towards the Kingdom of God. I hope that all that is contained and established in the Holy books of God may be realized in you. The Messengers of God are the principal and the first teachers. Whenever this world becomes dark, and divided in its opinions and indifferent, God will send one of His Holy Messengers.

Moses came during a time of darkness, when ignorance and childishness prevailed amongst the people, and they were waverers. Moses was the teacher of God; He gave the teachings of holiness and educated the Israelites. He raised up the people from their degradation and caused them to be highly honoured. He taught them Sciences and Arts, trained them in civilization and increased their human virtues. After a while, that which they had thus received from God was lost; the way was prepared for the return of evil qualities, and the world was oppressed by tyranny.

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