

**‘Abdu’l-Bahá’s Explanation of the Teachings of Bahá’u’lláh:  
Tablets and Talks Translated into English (1911–1920)**

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**A**bdu’l-Bahá (1844–1921), Sir ‘Abbás Effendi, eldest son of Bahá’u’lláh, gave a great number of private and public talks during His sojourn in Europe and North America, in the years 1911–1913. Subsequent to this journey, He authored many letters, usually denominated “Tablets” by Bahá’ís, inasmuch as the spiritual nature of their subject matter and the divine inspiration believed to reside in their contents set these letters apart from all others. Virtually all of these talks and letters were expositions of one or more of the teachings of Bahá’u’lláh. Some of them contained surveys of several of these teachings, and of these, a number included lists of such teachings, sometimes numbered and at other times sequenced without numeration. In several of His talks ‘Abdu’l-Bahá stated that Bahá’u’lláh’s teachings were innumerable:

This is a short summary of the Teachings of Bahá’u’lláh. (*‘Abdu’l-Bahá in London*, p. 30)

The Tablets of Bahá’u’lláh are many. The precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry and investigation—astronomy, biology, medical science, etc. In the *Kitáb-i-Íqán* He has given expositions of the meanings of the Gospel and other heavenly Books. He wrote lengthy Tablets upon civilization, sociology and government. Every subject is considered. (5/29/1912, talk in the home of Mr. and Mrs. Kinney, NYC; *The Promulgation of Universal Peace*, p. 155)

These [eleven numbered] are a few of the principles proclaimed by Bahá’u’lláh. He has provided the remedy for the ailments which now afflict the human world, solved the difficult problems of individual, social, national and universal welfare and laid the foundation of divine reality upon which material and spiritual civilization are to be founded throughout the centuries before us. (9/5/1912, talk at St. James Methodist Church, Montreal; PUP, p. 318)

The teachings of Bahá’u’lláh are boundless, innumerable; time will not allow us to mention them in detail. (10/25/1912, talk at Hotel Sacramento, California; PUP, pp. 375–376)

The teachings of Bahá’u’lláh embody many principles; I am giving you only a synopsis. (11/6/1912, talk at Universalist Church, Washington, D.C.; PUP, p. 394)

The teachings of Bahá’u’lláh are boundless and illimitable. You have asked me what new principles have been revealed by Him. I have mentioned a few only. There are many others, but time does not permit their mention tonight. (12/2/1912, talk in the home of Mr. and Mrs. Kinney, NYC; PUP, p. 457)

These are some of the teachings in the religion of Bahá’u’lláh—all of which would take a great deal of time to expound. (*Star of the West*, III:17, p. 9)

Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary only contains a few of its rays. (*Star of the West*, XI:1, p. 11)

This study will not seek to give an accounting of all of the teachings of Bahá’u’lláh; nor will it even seek to identify all of the teachings of Bahá’u’lláh to be found in the talks and letters of ‘Abdu’l-Bahá. Such projects would require volumes to explore in befitting detail. The aim of this study is to examine the enumerated lists and sequences of Bahá’í teachings found in the talks and letters of ‘Abdu’l-Bahá

which were translated into English and published during His lifetime. The texts of these sources are identified in the first appendix to this paper, in chronological order of their composition (whenever it was possible to ascertain the date of their provenance). It will then compare these numbered lists and sequences with the teachings which 'Abdu'l-Bahá indicated were new and distinctive to the Revelation and Dispensation of Bahá'u'lláh.

The original words of 'Abdu'l-Bahá, in these talks and letters, were Persian and Arabic, not English. They have been translated into English by a number of individuals, including Aminu'llah Farid, Ahmad Sohrab, Azizu'llah Bahadur, Zia Bagdadi, Shoghi Effendi, and perhaps others who are not identified by name. Only those for which the Persian original texts have been found, and which were approved for publication by 'Abdu'l-Bahá Himself, can be considered as authoritative statements of Bahá'í doctrine. This study will not examine each of these accounts in order to determine its status in the Bahá'í canon, or to compare the contents of non-canonical with canonical accounts.

Rather, we will seek to become better acquainted with the substance of what 'Abdu'l-Bahá seems to have regarded as among the most important teachings of Bahá'u'lláh, not in the Persian language sources, but, rather, as they were encountered by North Americans and other readers of English during 'Abdu'l-Bahá's lifetime.

All together thirty-seven sources were consulted. Thirteen were for enumerated teachings and the remaining twenty-four represented sequenced teachings. The sources of these principles are cited here, in brackets [...]. Please consult **Appendix One** for a full description of these sources. The listing of principles (including both the numbered and the sequenced teachings) ranged from one [2, 29] to seventeen [9], but also including two [20], three [16, 18, 32], four [11,19,33], five [21, 28], six [30], seven [22, 25], eight [8, 14], nine [4, 5, 17, 26, 31], ten [10, 24,3 4], eleven [13, 15, 23, 27, 37], twelve [1, 6], thirteen [6, 35], fourteen [7], and fifteen [3,12]. In much Bahá'í introductory literature in English we find a fairly standard list of ten or twelve Bahá'í principles. We might note that only two of 'Abdu'l-Bahá's talks or letters features a list of twelve teachings, and that in neither case are they numbered. In the thirty-seven sources studied we find forty-five separate Bahá'í teachings. Only one of these teachings is found in virtually every one of those sources (32 out of 37), and twenty-three of these teachings are only found in one of the sources. Here are these principles, beginning with those mentioned the most frequently and ranging to those which are mentioned in only one source (the number of sources each principle is cited in is found to the right of that principle, in parentheses):

1. Oneness of humanity (32)
2. Religion must be in agreement with science and reason (27)
3. Religion must be conducive to love and unity (26)
4. Equality of men and women (23)
5. Abandonment of prejudices (23)
- 6 Independent investigation of reality/search for truth (21)
7. Universal Peace (20)
8. Universal education and curriculum (17)
9. Humanity must depend upon the Holy Spirit (13)
10. Economic readjustment (13)
11. Foundation and reality of all religions are one (13)
12. Equal rights for all (11)
13. Universal language (10)
14. International Tribunal (5)
15. Universal justice (4)
16. Spiritual brotherhood (4)
17. Training in useful craft, art, science or profession (3)
18. Material civilization must be combined with divine civilization (3)
19. Heavenly morals and spiritual civilization (3)
20. Work to the best of one's ability is worship (2)
21. Religion must be free from dogma and imitation (2)

22. Reconciliation of religious systems (2)
23. Oneness of God (2)
24. Religion must not mix with politics (2)
25. Religion is a mighty bulwark (2)
26. Universal employment: all must work, work for all (1)
27. Religion must be a factor for human progress (1)
28. Oneness of reality (1)
29. Reconciliation of science and religion through science and art (1)
30. Love for animals (1)
31. Love for all men (1)
32. Education of women (1)
33. Agreement of the peoples of the world (1)
34. Inter-racial peace (1)
35. Voluntary sharing of property with humanity (1)
36. Demonstration of Divinity and inspiration (1)
37. Power of the influence of Bahá'u'lláh (1)
38. True freedom for man is from the world of nature (1)
39. Establishment of the House of Justice (1)
40. Social classes reformed but ranks preserved (1)
41. Establishment of the Center of the Covenant
42. Dawn of the Sun of Reality from Persia (1)
43. Religion is the divine remedy (1)
44. International unity (1)
45. Find a common point of agreement; those who insist they are right are wrong (1)

The location of these teachings in the thirty-seven sources are cited in Appendix Two. Chart One features a subdivision of these principles into four groups of nine each. In Appendix Three are the rankings of these principles, those which are numbered and those which are sequenced. There are considerable differences between the numbered and sequenced rankings, which might lead us to the conclusion that the actual order of the presentation of these teachings does not indicate its relative importance in the constellation of Bahá'í values. For example, if we consider those teachings of Bahá'u'lláh which are cited first in each of these thirty-seven sources, we find that the numbered lists feature “The Independent Investigation of Reality/Search for Truth” as the first teaching of Bahá'u'lláh in twelve out of seventeen such sources, and “The Oneness of Humanity” in this first rank in five out of the same seventeen sources. On the other hand, if we consult sequences of teachings in the remaining twenty sources, we find one reference to “The Independent Investigation of Reality” (12), and twelve [references] to “The Oneness of Humanity” as well as other first rankings, including “Oneness of God” (20, 21), “Universal Peace” (7), “Abandonment of Prejudices” (2), “Universal Education” (4), “The Unity of the Religion of God” (30), and “Agreement among the peoples of the world” (32). Hence, while the reader of the numbered lists of Bahá'í teachings might come to the conclusion that “The Independent Investigation of Reality” is the first and foremost of the teachings of Bahá'u'lláh, this inclusion of sequenced teachings seems to indicate that “The Oneness of Humanity” is at least as important and that it was cited even more often, in the limited context we are surveying, as the first Bahá'í principle.

The overarching importance of this teaching of “The Oneness of Humanity” is indicated by the fact that it is ranked most often as the second teaching of Bahá'u'lláh in the numbered lists, in fully ten out of fourteen numbered lists, and also in five out of twenty of the sequences. This compares to three second-place rankings of “The Independent Investigation of Reality” in the numbered lists, and likewise three out of the twenty sequences. Only one other principle is listed in second place in the numbered lists, “Universal Peace” (37), while eleven other principles are found in the sequences in this ranking: “The Unity of the Religion of God” (12, 25, 26), “Religion must be the cause of love and unity” (14, 30, 33), “Universal Peace” (2,6), “Universal brotherhood” (5), “International Unity” (32), “Dependence upon the Holy Spirit” (35), and “Religion must be in agreement with science and reason” (24). It is evident from studying these sequences that two other principles tied with “The Independent Investigation of Reality”

for second place well behind “The Oneness of Humanity” as the second Bahá’í principle. In one of His talks (29), ‘Abdu’l-Bahá is reported to have said: “the fundamental principle of Bahá’u’lláh is the oneness of the world of humanity\_.”

We may also view the presentation of “The Independent Investigation of Reality” and “The Oneness of Humanity” at the forefront of ‘Abdu’l-Bahá’s talks and letters describing the teachings of Bahá’u’lláh as intended to facilitate the understanding of the listener and reader. “The Independent Investigation of Reality” seems to many as an appropriate beginning—we begin by each of us thinking for ourselves, assuming responsibility for our own learning, and coming to our own conclusions. Likewise, “The Oneness of Humanity” is a fundamental principle, to which all the other Bahá’í teachings can be related. For example, if humanity is one, then it is eminently reasonable that religion should be conducive to love and unity, that women and men should be equal, that we should abandon our prejudices, that universal peace should be established, and so forth. Hence, the ordering of presentation may perform the function of creating an associative map in the mind of the listener or reader, enabling him to connect and therefore to understand and relate to this diversity of principles. Each mind and heart is unique, and it is telling that ‘Abdu’l-Bahá has not cited the same list of Bahá’í teachings in any two talks or letters—the order of presentation varies, and I am suggesting that it varies because ‘Abdu’l-Bahá was adapting His remarks to the particular collection of minds and hearts which He was addressing on those various occasions. Context is important, and here is a lesson for those who would teach in the footsteps of the Master. On the other hand, the consistency of the teachings presented by ‘Abdu’l-Bahá is likewise notable. He does not talk a lot about Bahá’í laws or Bahá’í institutions, nor does He insist, in these talks, upon the prophecies fulfilled by the Báb and Bahá’u’lláh. Indeed, He rarely mentions the Persons of the Báb and Bahá’u’lláh in these thirty-seven sources, or, for that matter, in most of His other talks and letters written for Western audiences and readers. His emphasis seems to be on giving clear and concise descriptions of certain fundamental teachings of Bahá’u’lláh.

We have earlier noted the front-rank status of “The Oneness of Humanity” as a Bahá’í principle, but let us now consider what ‘Abdu’l-Bahá has said about various other principles found in these sources. In His Tablet to Mrs. Crump Cone (2), ‘Abdu’l-Bahá writes that “the most important teaching of Bahá’u’lláh, is to leave behind racial, political, religious, and patriotic prejudices—it is impossible to strike at the root of these racial, political, religious and patriotic prejudices unless the inhabitants of the world come under the shadow of Bahá’u’lláh.” Here ‘Abdu’l-Bahá relates this principle to another teaching of Bahá’u’lláh, and while He has affirmed that the abandonment of prejudice is “the most important teaching of Bahá’u’lláh” nevertheless He asserts that “it is impossible to strike at the root of these racial, political, religious and patriotic prejudices unless the inhabitants of the world come under the shadow of Bahá’u’lláh”—which we take to mean: until they follow the teachings of Bahá’u’lláh as a whole. Another statement which places “The Oneness of Humanity” in context is found in a talk (20), as follows: “The great and fundamental teachings of Bahá’u’lláh are the oneness of God and the unity of mankind.” In that talk ‘Abdu’l-Bahá appeals to the Bahá’ís to translate these ideas into realities: “Now must we, likewise, bind ourselves together in the utmost unity, be kind and loving to each other, sacrificing all our possessions, our honor, yea, even our lives for each other. Then will it be proved that we have acted according to the teachings of God, that we have been real believers in the oneness of God and unity of mankind.” It is hence in the context of actualizing these teachings that they are “great and fundamental teachings of Bahá’u’lláh...”

While ‘Abdu’l-Bahá calls “the oneness of the world of humanity” in another talk (36) “a fundamental teaching of Bahá’u’lláh” we should note that He follows this assertion in that same talk with this statement (PUP:455): “As to the most great characteristic of the revelation of Bahá’u’lláh, a specific teaching not given by any of the Prophets of the past: It is the ordination and appointment of the Center of the Covenant.” In another talk (10/31/1912, Hotel Plaza, Chicago, Illinois; PUP, pp. 381–383), ‘Abdu’l-Bahá says, in confirmation of the importance of this principle (p. 381): “Today the most important principle of faith is firmness in the Covenant, because firmness in the Covenant wards off differences. Therefore, you must be as firm as mountains.” There are many ways to understand these statements. For example, while ‘Abdu’l-Bahá stresses the fundamental nature of “The Oneness of Humanity” in many of His talks,

He has spoken of the Center of the Covenant in talks addressed specifically to the Bahá'ís. Also, while He affirmed "The Oneness of Humanity" a "fundamental teaching of Bahá'u'lláh," the language He uses in reference to the Covenant is "most great characteristic" and "most important principle of faith"—both of which phrases clearly affirm rank and value. Furthermore, in the context of the establishment of the Center of the Covenant, we may understand that 'Abdu'l-Bahá's exaltation of the principle of "The Oneness of Humanity" is far from an affirmation of Western humanist or democratic ideals, either as they were understood during His lifetime or during our own epoch. On the contrary, it indicates that Bahá'u'lláh's vision of "The Oneness of Humanity" requires recognition of and obedience to a divinely-inspired and prophetically-authorized Center, in effect, to a heavenly King. Also, we might note another of the teachings of Bahá'u'lláh that 'Abdu'l-Bahá cited often (thirteen times) in these sources, and in many other talks and letters which were translated into English during this period, a teaching which is described eloquently in the following excerpts from His talks (13,15,17,23,25,27):

It is only by the breath of the Holy Spirit that spiritual development can come about. No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within, for it is the soul that animates the body; the body alone has no real significance. Deprived of the blessings of the Holy Spirit the material body would be inert. (*Paris Talks*, p. 133)

We understand that the Holy Spirit is the energizing factor in the life of man. Whosoever receives this power is able to influence all with whom he comes into contact...

An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly-born profound scholar without that inspiration. He who is educated by the Holy Spirit can, in his time, lead others to receive the same Spirit.

I pray for you that you may be informed by the life of the Divine Spirit, so that you may be the means of educating others. (PT, p. 165)

Bahá'u'lláh teaches that the world of humanity is in need of the breath of the Holy Spirit, for in spiritual quickening and enlightenment true oneness is attained with God and man. (PUP, pp. 108-109)

The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. (PUP, p. 182)

The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. (PUP, p. 288)

True distinction among mankind is through divine bestowals and receiving the intuitions of the Holy Spirit. If man does not become the recipient of the heavenly bestowals and spiritual bounties, he remains in the plane and kingdom of the animal. (PUP, pp. 316-317)

The citation of these passages was not effected in order to advance a claim as to the relative importance of one Bahá'í teaching over another. Rather, these statements have been included in order to demonstrate, by example, the impact which a single Bahá'í principle can have upon our understanding of all other Bahá'í principles. For example, the Bahá'í principle which calls for "The Independent Investigation of Reality" might imply, for some readers, that Bahá'u'lláh encourages each one of His followers to find his own way to the truth, relying only upon his own personal judgment. However, in the context of the establishment of the Center of the Covenant, and the teaching that man must "become the recipient of the heavenly bestowals and spiritual bounties" vouchsafed by the Holy Spirit, it is clear and evident that Bahá'u'lláh is calling His follower to discovery of that spiritual reality which is beyond his human understanding, for the apprehension of which he requires a divinely-inspired guide, the Center of the Covenant, and continuous dependence upon "the intuitions of the Holy Spirit" rather than

reliance upon his five senses, his rational faculty and his human learning. Hence, it is in the overall interplay and interpenetration of these various principles that the one truth may be recognized which transcends particularity and the distortions of human perception.

### **A Comparison of these Enumerated and Sequenced Teachings with the Principles which 'Abdu'l-Bahá Specifically Identified as New and Distinctive to the Dispensation of Bahá'u'lláh**

In some of His talks, 'Abdu'l-Bahá indicated that there were various teachings of Bahá'u'lláh that have never before appeared from the Prophets of God:

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 New Teaching. (Talk at Theosophical Society, 30 September 1911; published in *'Abdu'l-Bahá in London:27*)

At such a time as this Bahá'u'lláh appeared among them like a luminary in the heavens. He flooded the East with light. He proclaimed new principles and teachings. He laid a basis for new institutions which are the very spirit of modernism, the light of the world, the development of the body politic and eternal honor. (Talk at the home of Mr. and Mrs. Parsons, Washington, D.C., 7 November 1912; translated by Dr. Aminu'llah Farid, transcribed by Joseph H. Hannen; published in PUP:402)

Some who could find no other pretext have said, "These teachings are not new; they are old and familiar; we have heard them before." Therefore, I will speak to you upon the distinctive characteristics of the manifestation of Bahá'u'lláh and prove that from every standpoint His Cause is distinguished from all others. (Talk at the home of Miss Juliet Thompson, New York City, 15 November 1912; translated by Dr. Aminu'llah Farid, transcribed by Mr. Hooper Harris; published in PUP:431)

I will speak to you concerning the special teachings of Bahá'u'lláh. All the divine principles announced by the tongue of the Prophets of the past are to be found in the words of Bahá'u'lláh; but in addition to these He has revealed certain new teachings which are not to be found in any of the sacred Books of former times. I shall mention some of them; the others, which are many in number, may be found in the Books, Tablets and Epistles written by Bahá'u'lláh—such as the Hidden Words, the Glad Tidings, the Words of Paradise, Tajallíyát, Tarázát and others. Likewise, in the Kitáb-i-Aqdas there are new teachings which cannot be found in any of the past Books or Epistles of the Prophets. (Talk at the home of Mr. and Mrs. Kinney, New York City, 2 December 1912; translated by Dr. Aminu'llah Farid, transcribed by Miss Esther Foster; published in PUP:453–454)

I am going to quote you some of Bahá'u'lláh's instructions for this day and you will show me in which sacred book they are to be found.... These precepts were proclaimed by Bahá'u'lláh many years ago. He was the first to create them in the hearts as moral laws." (Talk in Paris, n.d.; published in ABDP:82, 85)

In some of His talks 'Abdu'l-Bahá asserted that the teachings of Bahá'u'lláh are in keeping with the "spirit of the Age." As He paired this statement, in two separate talks, with affirmations that those teachings which constitute the "spirit of the Age" were new teachings, we may conclude that these teachings are also distinctive to the Bahá'í Revelation:

...all have conceded that the teachings of Bahá'u'lláh are superlative in character, acknowledging that they constitute the very essence or spirit of this new age and that there is no better pathway to the attainment of its ideals. (Talk at the home of Miss Juliet Thompson, New York City, 15 November 1912; translated by Dr. Aminu'llah Farid, transcribed by Mr. Hooper Harris; published in PUP:431)

His teachings, which embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world, are... (Talk at Geneological Hall, New York City, 17

November 1912; translated by Dr. Aminu’llah Farid, transcribed by Mrs. Edna McKinney; published in PUP:440)

Bahá’u’lláh’s teachings are the health of the world. They represent the spirit of this age, the light of this age, the well-being of this age, the soul of this cycle. The world will be at rest when they are put into practice, for they are reality. (Talk in Paris, n.d.; published in ABDP:85-86)

One more, it is imperative that we distinguish between those teachings identified as new and constituting the “spirit of this Age” on the one hand, and those teachings which ‘Abdu’l-Bahá regarded as essential and central to the Bahá’í Revelation. In other words, in His terminology, new does not necessarily imply “most important.” While further study of these principles may indeed indicate that ‘Abdu’l-Bahá regarded the new teachings as being among the most important principles of the Bahá’í Faith, the present author is not prepared to make such an assertion at this time. Hence, we seem to have five separate sources of “new” teachings of Bahá’u’lláh, and all of them are represented among the sources for this study—they are, consecutively, sources (12), (14), (34), (35) and (36). Of these five talks, two (14,34) are numbered, and the other three are sequenced. In three out of five lists, the first principle is the independent investigation of reality/search for truth; in the other two, the first principle is the oneness of the world of humanity, and the independent investigation of truth is in the sixth (35) and the second place (36). The order of presentation of these “new” principles follows the same patterns as the other lists studied. Taken as a group, these five sources represent nineteen teachings, listed below and on Chart Two (with the number of sources represented in parentheses):

### **Independent investigation of reality/search for truth (5)**

1. oneness of the world of humanity (5)
2. religion must be the cause of love and unity (5)
3. religion must be in agreement with science and reason (5)
4. elimination of prejudices (4)
5. reality of the divine religions is one (4)
6. equality of men and women (4)
7. compulsory universal education (4)
8. universal auxiliary language will be adopted (3)
9. Universal Peace will come (3)
10. International Tribunal (2)
11. everyone must learn a useful profession, art or trade (2)
12. work done in the spirit of service is the highest form of worship (2)
13. protection and guidance of the Holy Spirit (1)
14. the different social classes are preserved (1)
15. work for all (1)
16. destroy antagonism by finding a point of agreement
17. if two dispute about religion both are wrong (1)
18. House of Justice (1)
19. Center of the Covenant (1)

Hence, we find that ‘Abdu’l-Bahá identified at least 19 “new” and “distinctive” teachings in five of His talks and that He affirmed some twenty-six other teachings in other talks and in Tablets written to Western believers during His ministry as Center of the Covenant. Of these, how many are featured in Bahá’í pamphlets and leaflets? Many pamphlets and leaflets do not list any of these teachings, while others focus on one or two, such as the oneness of humanity, the equality of men and women, or the elimination of prejudices. Those which feature lists of Bahá’í principles typically cite ten teachings, usually in this general order:

1. oneness of mankind
2. independent investigation of reality
3. one foundation of all religions

4. essential harmony of science and religion
5. equality of men and women
6. elimination of prejudices
7. universal compulsory education
8. spiritual solution to the economic problem
9. universal auxiliary language
10. universal peace upheld by a world government

Some pamphlets also feature Bahá'u'lláh's affirmation that there is but one God, and a recent leaflet also features "protection of cultural diversity" as a Bahá'í principle. While well-read Bahá'ís understand that by "spiritual solution to the economic problem" we are referring to a number of Bahá'í teachings—including (12) everyone must learn a useful profession, art or trade; (13) work done in the spirit of service is the highest form of worship; (15) the different social classes are preserved; and (16) work for all—this is not understood by the reader of these pamphlets. Indeed, this "spiritual solution to the economic problem" could mean nothing more than "be nice to people"—whereas the teachings of Bahá'u'lláh pertaining to work are much more detailed and challenging to the status quo. It is evident that these pamphlets and leaflets are not featuring almost half of the teachings which 'Abdu'l-Bahá specifically identified as "new" and "distinctive" to the Revelation of Bahá'u'lláh in certain of His talks. Nor do they mention, taking into account the reference to the oneness of God in one pamphlet, some thirty-five other Bahá'í principles that 'Abdu'l-Bahá enumerated or sequenced in His talks and Tablets.

The extant introductory literature on the Bahá'í Faith in the English language includes the classic written by Dr. John E. Esslemont, *Bahá'u'lláh and the New Era*, first published in 1923, and revised in 1937, 1950 and 1970 and two recent works, *The Bahá'í Religion*, by Peter Smith (George Ronald, 1988) and *The Bahá'í Faith*, by Joseph Sheppherd (Element, 1992). These three books will be given abbreviated titles for the duration of this paper, respectively—BNE, BR and BF. The most recent edition of BNE features two chapters, Chapter 9, entitled "True Civilization" and Chapter 10, entitled "The Way to Peace" which, between them, feature most of the "new" teachings of Bahá'u'lláh cited by 'Abdu'l-Bahá; the "new" teachings not discussed in these chapters are introduced in other chapters of this book. BNE is so comprehensive that it features all or virtually all of the 45 principles found in the talks and tablets of 'Abdu'l-Bahá. BR devotes Chapter 2 to "Religious Doctrines" and Chapter 3 to "Social Doctrines." In Chapter 2 we find none either of the "new" teachings or of the numbered and sequenced teachings of Bahá'u'lláh. In Chapter 3 we find the following:

international order: which seems to correspond to the "new" teachings—"universal peace": (10) and "international tribunal": (11)

oneness of humanity: (2)

economic justice: including Bahá'í teachings on this subject which have some overlap with 'Abdu'l-Bahá's articulation of "economic readjustment": (10) among the listed principles

political order: featuring none of the "new" teachings noted by 'Abdu'l-Bahá but including the following "listed" teachings—universal justice: (15), and equal rights: (12)

sexual equality: (7)

universal education: (8), however, education is described as a "right" rather than as a "responsibility" incumbent upon every human being; reference is made to another of the "new" teachings of Bahá'u'lláh—everyone must learn a useful profession, art or trade: (12); and to one of the listed principles as well—education of women: (32)

spiritual and material civilization: (18) among the listed principles

All in all, BR features six of the nineteen "new" teachings of Bahá'u'lláh in Chapter 2, as well as introducing the Universal House of Justice and the Center of the Covenant in Chapter 6, "Bahá'í Administration," for a total of eight. We also found some of the teachings listed in sources studied—equal rights (12), universal justice (15), education of women (32). This introduction is much less comprehensive in its depiction of "new" and "listed" Bahá'í teachings than BNE.

BF features various Bahá’í teachings in its “Part III: The Basic Teachings,” including the following (mostly found in Chapter 13):

oneness of God (Chapter 10 and Chapter 13): (23) [in listed teachings]

oneness of humanity: (2)

elimination of prejudices: (5)

universal justice: (15) [in listed teachings]

elimination of poverty: included in (10) [in listed teachings]

universal education: (8), however, without use of the authoritative term “compulsory” which carries more weight than “duty”

religion and science should be recognized as different ways of describing the same phenomena: with some resemblance to (4), but without the requirement that religion be in agreement with science and reason (which is what “distinguishes” this teaching from other attempts to reconcile religion with science and reason

world peace: (10)

international tribunal: (11)

international auxiliary language: (9)

In Chapter 15 we find a two-page reference to “Bahá’í Administration” which mentions the Universal House of Justice in the midst of a single sentence, but not the Center of the Covenant. In fact, the Center of the Covenant is never mentioned at all, and ‘Abdu’l-Bahá makes a short appearance in two sentences, Chapter 9.

BR and BF do not include all of the “new” teachings of Bahá’u’lláh that were singled out for mention by ‘Abdu’l-Bahá in five of His talks. Nor do they treat a number of the Bahá’í teachings enumerated and sequenced in the 37 sources studied for this paper. For a comprehensive introduction to these “new” and “listed” teachings, it is evident that we would have to turn to BNE rather than to either of these more recent introductions to the Bahá’í Faith. While the presentation and ordering of these teachings in BNE may not suit every reader, and may not be as conducive to memory recall as the enumeration and sequencing of principles by ‘Abdu’l-Bahá, nevertheless, BNE is distinctive in being the longest-lived and simultaneously the most comprehensive of all introductions to the Bahá’í Faith. Not one of these three introductory books repeats ‘Abdu’l-Bahá’s assertion that these teachings are “new” and “distinctive” to the Revelation of Bahá’u’lláh. Not one of these books states that Bahá’u’lláh revealed innumerable teachings which touch upon every aspect of individual and communal life, notwithstanding ‘Abdu’l-Bahá’s reiterated affirmation of this truth in some of the sources cited above. Nor do they indicate where the reader may next turn in order to become better informed about these teachings, and the many other principles of Bahá’u’lláh which are not included in these talks and Tablets, notwithstanding ‘Abdu’l-Bahá’s reference to specific tablets revealed by Bahá’u’lláh as sources for those teachings.

The primary purpose of this paper was to introduce its readers to the wide range of principles that ‘Abdu’l-Bahá included in His talks and letters addressed to the Western believers in the Bahá’í Faith. It has been demonstrated that ‘Abdu’l-Bahá cited at least forty-five different Bahá’í teachings in the thirty-seven sources examined. Inasmuch as ‘Abdu’l-Bahá did not standardize His listing of Bahá’í principles, but seems to have adapted His presentation to a variety of audiences, it is nevertheless evident that He introduced the teachings He chose to describe in a relatively consistent order and ranking. Bahá’ís who aspire to follow His example in presenting the Bahá’í teachings to the general public might benefit from a close study of the range and order of those principles which ‘Abdu’l-Bahá sought to convey to His Western audience. Also, inasmuch as He expected that His Western followers would spearhead the propagation of the Bahá’í Faith throughout the planet, as evidenced by His authorship of the Tablets of the Divine Plan, it likewise seems evident that He intended that these principles be emphasized by Bahá’í teachers outside of the Occident, indeed, in addressing all of humanity. This is also confirmed by His authoring of a Tablet addressed to Miss Mochizuki of Japan, source (9), which was translated by Mirza

Azizu’llah Bahadur on 12/9/1920 and published in *Star of the West* (SW XII:2, p. 41), which features a list of Bahá’í principles very similar to ‘Abdu’l-Bahá’s lists of “new” teachings, from talks delivered in London, Paris and New York City. However, there is no indication, at least from these sources, that ‘Abdu’l-Bahá wished that the presentation of Bahá’u’lláh’s teachings be standardized according to a fixed formula, or that any of these teachings, which He so painstakingly explained in His talks and letters, were to be brushed aside in the interests of “economy” or “simplicity” of presentation.

Hence, it is also the aim of this paper to suggest that the Bahá’í principles found in the talks and letters of ‘Abdu’l-Bahá are not necessarily ranked, in the numbered and sequenced lists, in the order of their importance to the Cause of God. Rather, these lists seem to represent a kind of associative map that enables the reader or listener to follow from general principles to related teachings, and ultimately to arrive at a wholistic understanding of certain fundamentals revealed by Bahá’u’lláh. Hence, they often begin with “The Independent Investigation of Reality” or with “The Oneness of Mankind,” as both of these principles lead by association to the other teachings of Bahá’u’lláh. Perhaps, if Bahá’í teachers were to study the method followed by ‘Abdu’l-Bahá, they would learn to more effectively transmit the Bahá’í teachings to those millions who are as yet unacquainted with the most recent Manifestation of God. There may be all sorts of creative ways in which Bahá’í speakers and authors can apply this web technique to the spiritual edification of humanity. This approach may also facilitate the application of Bahá’í principles to social and economic development projects in communities of all sizes and sorts.

Furthermore, it seems that the substance and order of presentation of Bahá’u’lláh’s teachings found in these thirty-seven sources correspond very closely to “new” teachings of Bahá’u’lláh which ‘Abdu’l-Bahá has “distinguished” from earlier Scriptures and Dispensations. On the one hand, not all of the Bahá’í teachings are entirely “new” and more research is needed to identify those which are also found in previously-revealed Scriptures. The purpose of such a study would be to point out those essential teachings which the Bahá’í Faith has in common with all other divinely-revealed religions. But that is another paper altogether! There has been a natural tendency for Bahá’ís to regard the teachings set forth in these numbered and sequenced lists—whether in the talks and Tablets of ‘Abdu’l-Bahá or in the pamphlets and introductory books at our disposal—as the most important, the essential, the fundamental Bahá’í teachings. It has been pointed out that this is not necessarily an accurate reading of the intentions of ‘Abdu’l-Bahá, or, through Him, the purpose of Bahá’u’lláh. This has been demonstrated in reference to ‘Abdu’l-Bahá’s talks on the establishment of the Center of the Covenant, and His insistence upon our human necessity for and dependence upon inspiration from the Holy Spirit. Perhaps this limited paper will inspire other students of the Bahá’í Revelation to undertake more thorough and comprehensive examinations of the breadth and depth of Bahá’u’lláh’s teachings, which will ever be “boundless and illimitable” (PUP:457).

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### Bibliography

- ABDP: *‘Abdu’l-Bahá on Divine Philosophy*, talks collected by Isabel Fraser; Boston: Tudor Press, 1918  
ABL: *‘Abdu’l-Bahá in London*; London: Bahá’í Publishing Trust (BPT), 1987  
KH: *Majmū‘at-i-Khitābāt-i-Hadrat-i-‘Abdu’l-Bahá*; reprint of the original edition, Germany: Bahá’í-Verlag, 1984  
PT: *Paris Talks*, talks collected by Lady Blomfield; London: BPT, 1970  
PUP: *The Promulgation of Universal Peace*; Wilmette: BPT, 1982  
SW: *Star of the West, The Bahá’í Magazine*, March 1910–March 1924; Oxford: George Ronald, reprint, 1984

### Appendix One: The Talks and Letters of ‘Abdu’l-Bahá

#### Letters

- (1) n.d., “The Asiatic Quarterly,” published in SW XI:1, pp. 10-11 (unidentified translator)
- (2) 2/24/1912 (translation), Tablet to Mrs. Antoinette Crump Cone of Chicago; published in SW XII:6, p. 121 (translation by Mirza Ahmad Sohrab)
- (3) 3/5/1914, Tablet to Mr. Charles Mason Remey; SW IX:15, p. 172 (unidentified translator, probably Mirza Ahmad Sohrab)
- (4) 1914–1918, Tablet; SW XIII:6, p. 131 (unidentified translator, probably Mirza Ahmad Sohrab)
- (5) after 1918, Tablet; SW XIV:12, p. 370 (unidentified translator, probably Mirza Ahmad Sohrab)

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- (6) 7/23/1919, Tablet to the Persian believers in Paris; SW X:12, p. 226 (unidentified translator, probably Mirza Ahmad Sohrab)
- (7) 12/17/1919 (translation), Letter and Tablet to the Office of the Secretary, Central Organization for a Durable Peace, The Hague; SW XI:8, pp. 125-127, 129-134 (translation by Shoghi Effendi, Dr. Zia Bagdadi, Mirza Lotfullah Hakim, Dr. J.E. Esslemont) [partial reprint in SWAB #227, pp. 296-307]
- (8) 1/28/1920, Tablet; SW XIV:12, p. 356 (translated by Shoghi Effendi)
- (9) 12/9/1920 (translation), Tablet to Miss Mochizuki of Japan; SW XII:2, p. 41 (translation by Mirza Azizu’llah Bahadur)
- (10) circa 1921, Tablet; SW XIV:8, p. 229 (unidentified translation)

### Talks

- (11) n.d., talk; SW XIII:8, p. 218 (unidentified translator)
- (12) n.d., talk; ABDE, pp. 82-85
- (13) n.d., talks; PT, pp. 129-134
- (14) 9/30/1911, Farewell address to England; SW II:18 Persian; ABL, pp. 27-30 (unidentified English translation, probably Dr. A. Farid)
- (15) 11/10--8/1911, talks in private quarters, Paris; KH, pp. 143-148; PT, pp. 135-166
- (16) 4/25/1912, talk in home of Mrs. Agnes Parsons, Washington, D.C.; KH, pp. 357-360; PUP, pp. 61-64 (translation by Dr. A. Farid)
- (17) 5/7/1912, talk at Hotel Schenley, Pittsburgh; PUP, pp. 105-110 (trans. by Ibid.)
- (18) 5/13/1912, talk at New York Peace Society; PUP, pp. 124-125 (trans. by Ibid.)
- (19) 5/19/1912, talk at Church of the Divine Paternity, NYC; PUP, pp. 126-129 (Ibid.)
- (20) 5/29/1912, talk in home of Mr. and Mrs. Kinney, NYC; PUP, p. 156 (Ibid.)
- (21) 6/2/1912, talk at Church of the Ascension, NYC; PUP, pp. 163-171 (Ibid.)
- (22) 6/9/1912, talk at Unitarian Church, Philadelphia; KH, pp. 432-441; PUP, pp. 172-176 (Ibid.)
- (23) 6/9/1912, talk at Baptist Temple, Philadelphia; KH, pp. 441-454; PUP, pp. 176-182 (Ibid.)
- (24) 7/14/1912, talk at All Souls Unitarian Church, NYC; PUP, pp. 228-235 (Ibid.)
- (25) 8/27/1912, talk at Metaphysical Club, Boston; PUP, pp. 284-289 (Ibid.)
- (26) 9/1/1912, talk at Church of the Messiah, Montreal; KH, pp. 527-535; PUP, pp. 297-302 (Ibid.)
- (27) 9/5/1912, talk at St. James Methodist Church, Montreal; PUP, pp. 312-319 (Ibid.)
- (28) 9/25/1912, talk at Second Divine Science Church, Denver; PUP, pp. 337-342 (Ibid.)
- (29) 10/8/1912, talk at Leland Stanford Junior University, Palo Alto; PUP, p. 349
- (30) 10/8/1912, talk at Leland Stanford Junior University, Palo Alto; PUP, p. 354
- (31) 10/25/1912, talk at Hotel Sacramento, California; PUP, pp. 370-376 (Ibid.)
- (32) 11/5/1912, talk at Grand Hotel, Cincinnati, Ohio; PUP, p. 388 (Ibid.)
- (33) 11/6/1912, talk at Universalist Church, Washington, D.C.; PUP, pp. 390-397 (Ibid.)
- (34) 11/15/1912, talk in home of Miss Juliet Thompson, NYC; PUP, pp. 431-437 (Ibid.)
- (35) 11/17/1912, talk at Geneological Hall, NYC; PUP, pp. 437-442 (Ibid.)
- (36) 12/2/1912, talk in the home of Mr. and Mrs. Kinney; PUP, pp. 453-457 (Ibid.)
- (37) 12/20/1912, talk at Westminster Hotel in London; SW III:17, pp. 6-9 (reported by Isabel Fraser; translator unidentified, probably Mirza Ahmad Sohrab)

## Appendix Two: The Teachings of Bahá’u’lláh According to Their Sources

### Letters

- (1) n.d., “The Asiatic Quarterly,” published in SW XI:1, pp. 10-11 (unknown translator: hitherto, un. trans)
  1. oneness of the world of humanity
  2. establishment of universal peace
  3. investigation of truth
  4. promulgation of universal fellowship
  5. inculcation of divine love through the power of religion
  6. conformity of religion with science and reason
  7. abandonment of religious, patriotic and political prejudices
  8. universal spread of education
  9. organization of the arbitrational court of justice, or Parliament of Man
  10. equality of the sexes
  11. solution of the economic problems of the world
  12. spread of an auxiliary world language
- (2) 2/24/1912 (translation), Tablet to Mrs. Antoinette Crump Cone of Chicago; published in SW XII:6, p. 121 (translation by Mirza Ahmad Sohrab)
  1. the most important teaching of Bahá’u’lláh is to leave behind racial, political, religious, and patriotic prejudices
- (3) 3/5/1914, Tablet to Mr. Charles Mason Remey; SW IX:15, p. 172 (un. transl., probably Mirza Ahmad Sohrab: numbered)
  1. oneness of the world of humanity
  2. investigation of reality

3. essential unity of the Religions of God
4. abandonment of religious, denominational, racial and patriotic prejudices
5. conformity of divine Religion with reason and science
6. Religion of God must become the cause of amity and love amongst mankind
7. Equality between man and woman
8. Essential necessity of the confirmation of the Holy Spirit
9. demonstration of divinity and inspiration
10. power of the influence of Bahá'u'lláh
11. underlying unity of all existing faiths
12. dawn of the Sun of Reality from the horizon of Persia
13. universal peace
14. universal language
15. education of the children of all the Religions, under a universal standard of instruction and a common curriculum

**(4) 1914-1918, Tablet; SW XIII:6, p. 131 (un. transl., probably Mirza Ahmad Sohrab)**

1. highest efficiency in the educational system
2. oneness of the world of humanity
3. conformity of religion with science and reason
4. equality of rights among the children of men
5. breaths of the Holy Spirit
6. equality of men and women
7. sweeping away of the prejudices existing among the various religions
8. heavenly morals
9. universal peace

**(5) after 1918, Tablet; SW XIV:12, p. 370 (un. transl., probably Mirza Ahmad Sohrab)**

1. oneness of humanity
2. universal brotherhood
3. unity of science and religion
4. investigation of truth
5. religion must be the cause of amity, union and harmony among men
6. equality of both sexes
7. economic principles, i.e., the welfare of every individual
8. universal education
9. abrogate and nullify religious, racial, political and economic prejudices

**(6) 7/23/1919, Tablet to the Persian believers in Paris; SW X:12, p. 226 (un. transl., probably Mirza Ahmad Sohrab)**

1. unity of mankind
2. establishment of universal peace
3. establishment of universal right
4. establishment of universal justice
5. religion must be conducive to harmony amongst men
6. religion must conform to reason and science
7. equality of men and women
8. freedom and liberty for all
9. enlightenment of heavenly morals
10. love for all men
11. love for animals
12. universalization of general knowledge
13. profession, trade, agriculture are worship of God

**(7) 12/17/1919 (translation), Letter and Tablet to the Office of the Secretary, Central Organization for a Durable Peace, The Hague; SW XI:8, pp. 125-27, 129-134 (translation by Shoghi Effendi, Dr. Zia Bagdadi, Mirza Lotfullah Hakim, Dr. J.E. Esslemont) [partial reprint in SWAB #227, pp. 296-307]**

1. declaration of Universal Peace
2. independent investigation of reality
3. oneness of the world of humanity
4. religion must be the cause of fellowship and love
5. religion must be in conformity with science and reason
6. religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity
7. origination of one language that may be spread universally among the people
8. unity of women and men...not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be
9. voluntary sharing of one's property with others among mankind

10. man's freedom, that through the ideal power he should be free and emancipated from the captivity of the world of nature
11. religion is a mighty bulwark
12. although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization the desired result, which is the felicity of mankind, will not be attained
13. promotion of education
14. justice and right

**(8) 1/28/1920, Tablet; SW XIV:12, p. 356 (translation by Shoghi Effendi)**

1. first teaching is the search after truth
2. second teaching is the oneness of mankind
3. third teaching is that religion is the most mighty stronghold
4. religion should be conducive to unity, rather than the cause of enmity and hate
5. religious, racial, national and political prejudice, all are subversive of the foundation of human society
6. universal peace
7. establishment of a supreme Tribunal
8. equality in rights of men and women

**(9) 12/9/1920 (translation), Tablet to Miss Mochizuki of Japan; SW XII:2, p. 41 (translation by Mirza Azizu'llah Bahadur)**

1. first principle of Bahá'u'lláh is independent investigation of truth
2. oneness of the world of humanity
3. religion must be the cause of concord
4. religion should agree with science and reason
5. religion must be a factor of progress to the world of humanity
6. religion should be free of blind imitations
7. all prejudices are destructive to the foundation of the world of humanity
8. equality of men and women
9. universalization of knowledge (education)
10. creation of one universal language
11. justice and righteousness
12. economic facilities among mankind
13. need of the world of humanity of the breaths of the Holy Spirit
14. establishment of universal peace
15. institution of the Supreme Court of Arbitration
16. freedom and equality of all mankind
17. brotherhood of the world of humanity

**(10) circa 1921, Tablet; SW XIV:8, p. 229 (un. transl.)**

1. first...the investigation of truth
2. second is the oneness of mankind
3. third is universal peace
4. fourth, the conformity of religion with science
5. fifth, the abandonment of racial, denominational, worldly and political prejudices
6. sixth, right and justice
7. seventh, the betterment of morals
8. eighth, equality of both sexes
9. ninth, the diffusion of knowledge and education
10. tenth, economic questions

### Talks

**(11) n.d., talk; SW XIII:8, p. 218 (un. transl.)**

1. oneness of the world of humanity
2. independent investigation of truth
3. abandonment of prejudice
4. universal peace

**(12) n.d., talk; ABDP, pp. 82-85 (un. transl.)**

1. free their minds from the superstitions of the past and seek independently for truth putting aside all dogmas
2. religions are one
3. the hour of unity which has dawned on all mankind
4. banish prejudice
5. religion must be the cause of affection
6. religion which does not conform with the postulates of science is mere superstition
7. absolute equality of the sexes
8. education of each child is compulsory

9. child must learn profession, art or trade
10. work done in the spirit of service is the highest form of worship
11. the different social classes are preserved
12. work for all
13. universal auxiliary language will be adopted
14. destroy antagonism by finding a point of agreement...if two dispute about religion both are wrong

**(13) n.d., talks PT, pp. 129-134 (un. transl)**

1. first...the search for truth
2. second...the unity of mankind
3. third...religion should be the cause of love and affection
4. fourth...the unity of religion and science...any religion that contradicts science or that is opposed to it, is only ignorance...any religion contrary to science is not the truth
5. fifth...prejudices of religion, race, or sect destroy the foundation of humanity
6. sixth...equal opportunity of the means of existence
7. seventh...the equality of men—equality before the law
8. eighth...universal peace
9. ninth...that religion should not concern itself with political questions
10. tenth...education and instruction of women
11. eleventh...the power of the Holy Spirit, by which alone spiritual development is achieved

**(14) 9/30/1911, Farewell address to England; SW II:18 Persian; ABL, pp. 27-30 (uni. transl., probably Dr. A. Farid)**

1. firstly...search for Truth
2. secondly...oneness of humanity
3. thirdly...religion is the chief foundation of love and unity
4. fourthly...religion and science are intertwined
5. fifth...reality of the divine religions is one
6. sixthly...equality and brotherhood must be established
7. seventhly...arrangements so that poverty shall disappear
8. eighthly...Most Great Peace shall come, Great Board of Arbitration
9. ninthly...receive the bounty of the Holy Spirit

**(15) 11/10-18/1911, talks in private quarters, Paris; KH, pp. 143-148; PT, pp. 135-166 (un. transl.)**

1. first...the search after truth
2. second...the unity of mankind
3. NOT FEATURED
4. fourth...the acceptance of the relation between religion and science...when a religion is opposed to science it becomes mere superstition
5. fifth...the abolition of prejudices
6. sixth...means of existence
7. seventh...equality of man...all men are equal before the law, which must reign absolutely
8. eighth...universal peace...Supreme Tribunal...establishment of a universal language
9. ninth...the noninterference of religion with politics
10. tenth...equality of sex
11. eleventh...the power of the Holy Spirit

**(16) 4/25/1912, talk in home of Mrs. Agnes Parsons, Washington, D.C.; KH, pp. 357-360; PUP, pp. 61-64 (translation by Dr. A. Farid)**

1. first...duty incumbent upon all to investigate reality
2. second...oneness of the world of humanity
3. third...religion and science are in complete agreement. Every religion which is not in accordance with established science is superstition

**(17) 5/7/1912, talk at Hotel Schenley, Pittsburgh; PUP, pp. 105-110 (Ibid.)**

1. first, it is incumbent upon all mankind to investigate truth
2. second...the oneness of the world of humanity
3. third...the oneness of religion and science...Any religious belief which is not conformable with scientific proof and investigation is superstition
4. fourth...readjustment and equalization of the economic standards of mankind
5. fifth...abandoning of religious, racial, patriotic and political prejudice
6. sixth...equality of man and woman
7. the education of all members of society
8. the world of humanity is in need of the breath of the Holy Spirit if the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will

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be attained and that from every direction the glad tidings of peace upon earth will be announced

**(18) 5/13/1912, talk at the New York Peace Society; PUP, pp. 124-125 (Ibid.)**

1. oneness of humanity
2. prejudice—religious, racial, patriotic, political—is the destroyer of the body politic
3. universal peace

**(19) 5/19/1912, talk at Church of the Divine Paternity, NYC; PUP, pp. 126-129 (Ibid.)**

1. first, that the oneness of humanity shall be recognized and established
2. second, that truth or reality must be investigated
3. third, that religion is in harmony with science. The fundamental principles of the Prophets are scientific, but the forms and imitations which have appeared are opposed to science
4. fourth, that religion must be conducive to love and unity among mankind

**(20) 5/29/1912, talk in home of Mr. and Mrs. Kinney, NYC; PUP, p. 156 (Ibid.)**

1. oneness of God
2. unity of mankind

**(21) 6/2/1912, talk at Church of the Ascension, NYC; PUP, pp. 163-171 (Ibid.)**

1. first, investigate reality
2. second, the oneness of humanity
3. third, religion must be conducive to love of all, the cause of fellowship, unity and light
4. fourth, equality between men and women
5. fifth, spiritual brotherhood...fraternity in the Holy Spirit—for patriotic, racial and political fraternity are of no avail...the world of humanity must be confirmed by the breath of the Holy Spirit

**(22) 6/9/1912, talk at Unitarian Church, Philadelphia; KH, pp. 432-441; PUP, 172-176 (Ibid.)**

1. oneness of God
2. unity of the world of humanity
3. men and women are equal in the sight of God...there is no distinction to be made between them
4. adoption of the same course of education for man and woman
5. fundamental oneness of religion
6. reality is one and not multiple
7. harmony of science and religion...Religion must stand the analysis of reason. It must agree with scientific fact and proof so that science will sanction religion and religion fortify science

**(23) 6/9/1912, talk at Baptist Temple, Philadelphia; KH, pp. 441-454; PUP, pp. 176-182 (Ibid.)**

1. first...the investigation of reality
2. second...the unity of mankind
3. third...religion must be the source of fellowship, the cause of unity and the nearness of God to man
4. fourth...the agreement of religion and science...If religious beliefs and opinions are found contrary to the standards of science, they are mere superstitions and imaginations
5. prejudices—whether religious, racial, patriotic or political—are destructive to the foundations of human development
6. sixth...economic readjustment
7. seventh...equal standard of human rights must be recognized and adopted
8. eighth, education is essential, and all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established, and the basis of ethics be the same
9. ninth, a universal language shall be adopted and be taught by all the schools and institutions of the world
10. tenth...the equality of man and woman
11. the world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential

**(24) 7/14/1912, talk at All Souls Unitarian Church, NYC; PUP, pp. 228-235 (Ibid.)**

1. first...the oneness of mankind
2. religion is in complete harmony with science and reason. If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God
3. unity of religion...removal of disagreement and dissension caused by the formation of religious sects and denominations
4. abandon hearsay and investigate the reality and inner significance of the heavenly teachings
5. we desire religion to be the cause of amity and fellowship
6. political, racial and patriotic prejudices are sources of human dissension...these have been removed by Bahá'u'lláh
7. one language should be sanctioned and adopted by all governments
8. universal peace
9. equality between man and woman
10. divine plan for the reconciliation of the religious systems of the world

**(25) 8/27/1912, talk at Metaphysical Club, Boston; PUP, pp. 284–289 (Ibid)**

1. first...the oneness of the world of humanity
2. foundations of the divine religion are one reality which does not admit of multiplicity or division...the commandments and teachings of God are one
3. religion must be conducive to love and unity
4. religion must conform to science and reason; otherwise, it is superstition
5. prejudices of all kinds—whether religious, racial, patriotic or political—are destructive of divine foundations in man
6. the foundation of international peace
7. no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God...the spirit of man is in need of the protection of the Holy Spirit...he is ever in need of the bestowals of the Holy Spirit

**(26) 9/1/1912, talk at Church of the Messiah, Montreal; KH, pp. 527–535; PUP, pp. 297–302 (Ibid)**

1. oneness of the world of humanity
2. the revelations of all the Prophets of the past have been in perfect unity and agreement
3. the religion or guidance of God must be the means of love and fellowship in the world
4. religion must be in accord with science and reason. If it does not correspond with scientific principles and the processes of reason, it is superstition
5. all religious, racial, patriotic and political prejudice must be abandoned
6. all must receive training and instruction
7. equality of the sexes
8. adoption of a universal language
9. international peace

**(27) 9/5/1912, talk at St. James Methodist Church, Montreal; PUP, pp. 312–319 (un. transl.)**

1. first, man must independently investigate reality
2. second, the oneness of the world of humanity shall be realized
3. third, religion must be the mainspring and source of love in the world
4. fourth, religion must reconcile and be in harmony with science and religion. If the religious beliefs of mankind are contrary to science and opposed to reason, they are none other than superstitions and without divine authority
5. fifth, prejudice—whether it be religious, racial, patriotic or political in its origin and aspect—is the destroyer of human foundations and opposed to the commands of God
6. sixth, the world of humanity is in need of the confirmations of the Holy Spirit
7. seventh, the necessity of education for all mankind is evident
8. eighth, universal peace will be established among the nations of the world by international agreement
9. ninth, there must be an equality of rights between men and women
10. tenth, there shall be an equality of rights and prerogatives for all mankind
11. eleventh, one language must be selected as an international medium of speech and communication

**(28) 9/25/1912, talk at Second Divine Science Church, Denver; PUP, pp. 340–42 (translation by Dr. A. Farid)**

1. first...the oneness of the world of humanity
2. second...investigation of reality
3. third...oneness of the foundations of the divine religions
4. reconciliation of religion with science and reason
5. no trace of religious, racial, patriotic or political prejudice

**(29) 10/8/1912, talk at Leland Stanford Junior University, Palo Alto; PUP, p. 349 (Ibid)**

oneness of the world of humanity

**(30) 10/8/1912, talk at Leland Stanford Junior University, Palo Alto; KH, pp. 570–582; PUP, p. 354 (Ibid)**

1. fundamental basis of all religion is on essence of religion is human fellowship
2. if investigate reality underlying religious teaching all religious would be unified
3. religion intended as divine remedy and panacea for all the ailments of humanity...if proves to be the cause of discord and dissension, its absence would be preferable
4. international peace
5. all mankind is the one progeny of Adam and members of one great universal family

**(31) 10/25/1912, talk at Hotel Sacramento, California; PUP, pp. 372–375 (Ibid)**

1. first...man should investigate reality
2. second...oneness of the world of humanity
3. third...universal peace among the nations, among the religions, among the races and native lands
4. removal of prejudice—whether religious, racial, patriotic, political or sectarian
5. religion must be the cause of love and fellowship
6. religion must be in conformity with science and reason; otherwise, it is superstition

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7. equality between man and woman
  8. material civilization is incomplete and insufficient and divine civilization must be established
  9. extraordinary and praiseworthy progress bestowed by the breaths of the Holy Spirit
- (32) 11/5/1912, talk at Grand Hotel, Cincinnati, Ohio; PUP, p. 388 (Ibid.)
1. establishment of agreement among the peoples of the world
  2. proclaimed international unity
  3. summoned religions of the world to harmony and reconciliation
- (33) 11/6/1912, talk at Universalist Church, Washington, D.C.; PUP, pp. 392, 394 (Ibid.)
1. oneness of the world of humanity
  2. religion must be the cause of unity and love amongst men
  3. religion must conform to reason and be in accord with the conclusions of science...If religious teaching, however, be at variance with science and reason, it is unquestionably superstition
  4. equality between men and women
- (34) 11/15/1912, talk in home of Miss Juliet Thompson, NYC; PUP, pp. 431-437 (Ibid.)
1. first...the investigation of reality
  2. second...recognition of the oneness of the world of humanity
  3. religion must be in conformity with science and reason
  4. religion must be the source of unity and fellowship in the world
  5. all forms of prejudice among mankind must be abandoned
  6. perfect equality between men and women
  7. necessity for a universal language
  8. all mankind shall be educated and no illiteracy be allowed to remain
  9. all mankind to become fitted for some useful trade, craft or profession by which subsistence may be assured
  10. work is considered as an act of worship
- (35) 11/17/1912, talk at Geneological Hall, NYC; PUP, p. 440 (Ibid.)
1. oneness of the world of humanity
  2. protection and guidance of the Holy Spirit
  3. foundation of all religions is one
  4. religion must be the cause of unity
  5. religion must accord with science and reason
  6. independent investigation of truth
  7. equality between men and women
  8. abandoning of all prejudices among mankind
  9. universal peace
  10. universal education
  11. universal language
  12. solution of the economic problem
  13. international tribunal
- (36) 12/2/1912, talk in the home of Mr. and Mrs. Kinney; PUP, pp. 453-457 (Ibid.)
1. oneness of the world of humanity
  2. investigate truth—that is to say, no man should blindly follow his ancestors and forefathers
  3. foundations of all the religions of God is one
  4. religion must be the cause of unity, harmony and agreement among mankind
  5. religion must be in harmony with science and reason
  6. equality of man and woman
  7. prejudice and fanaticism—whether sectarian, denominational, patriotic or political—are destructive to the foundation of human solidarity
  8. universal peace
  9. all mankind should attain knowledge and acquire an education
  10. the remedy for the economic question
  11. House of Justice
  12. ordination and appointment of the Center of the Covenant
- (37) 12/20/1912, talk at Westminster Hotel in London; SW III:17, pp. 6-9 (reported by Isabel Fraser; untransl., probably Mirza Ahmad Sohrab)
1. first...oneness of the human family
  2. second...international peace
  3. limitations and dogmas must be done away with inter-racial peace; religion must ever be the means of love
  4. fourth...conformity of science and reason with true universal religion
  5. fifth...prejudice must be abandoned

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6. equality of men and women
7. seventh...universal education...all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood
8. through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled
9. international tribunal will be the court of appeals between the nations

### Appendix Three: The Teachings of Bahá'u'lláh According to their Order of Transmission by 'Abdu'l-Bahá

FIRST: Numbered:	Independent investigation of reality (12 out of 17) Oneness of humanity (5/17)
Sequenced:	Independent investigation of reality (1/20) Oneness of humanity (13/20)
Combined:	Oneness of humanity (17/37) Independent investigation of reality (13/37)
SECOND: Numbered:	Oneness of humanity (10/14) Independent investigation of reality (3/14) Universal peace (1/14)
Sequenced:	Oneness of humanity (5/20) Independent investigation of reality (3/20) Universal peace (2/20)
Combined:	Oneness of humanity (15/34) Independent investigation of reality (6/34) Universal peace (3/34)
THIRD: Numbered:	Religion must be the cause of love and unity (4/12) Religion must agree with science and reason (3/12) Unity of the religions of God (2/12) Universal peace (2/12)
Sequenced:	Religion must be the cause of love and unity (4/21) Religion must agree with science and reason (5/21) Unity of the religions of God (3/21) Universal peace (1/21)
Combined:	Religion must be the cause of love and unity (8/33) Religion must agree with science and reason (8/33) Unity of the religions of God (5/33) Universal peace (3/33)
FOURTH: Numbered:	Religion must agree with science and reason (6/10) Religion must be the cause of love and unity (1/10) Abandonment of all prejudices (1/10)
Sequenced:	Religion must agree with science and reason (4/22) Religion must be the cause of love and unity (6/22)

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	Abandonment of prejudices (3/22)
Combined:	Religion must agree with science and reason (10/32) Religion must be the cause of love and unity (7/32) Abandonment of prejudices (4/32)
FIFTH: Numbered:	Abandonment of prejudices (7/9) Religion must agree with science and reason (1/9) Spiritual brotherhood (1/9)
Sequenced:	Religion must be the cause of love and unity (6/19) Abandonment of prejudices (5/19) Religion must agree with science and reason (3/19) Spiritual brotherhood (1/19)
Combined:	Abandonment of prejudices (12/28) Religion must be the cause of love and unity (6/28) Religion must agree with science and reason (4/28) Spiritual brotherhood (2/28)
SIXTH: Numbered:	Divine economy (3/8) Equality of men and women (2/8) Religion must be the cause of love and unity (1/8)
Sequenced:	Divine economy (1/18) Equality of men and women (3/18) Religion must be the cause of love and unity (0/18) Religion must agree with science and reason (4/18)
Combined:	Equality of men and women (5/26) Religion must agree with science and reason (4/26) Divine economy (4/26) Religion must be the cause of love and unity (1/26)
SEVENTH: Numbered:	Equality of rights of all men before the law (3/7) Universal education (2/7) Equality of men and women (1/7)
Sequenced:	Equality of rights of all men before the law (0/18) Universal education (1/18) Equality of men and women (5/18) Abandonment of prejudices (4/18) Universal language (3/18)
Combined:	Equality of men and women (6/25) Abandonment of prejudices (4/25) Equality of rights of all men before the law (3/25) Universal education (3/26) Universal language (3/26)

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EIGHTH: Numbered:	Universal peace (3/8) Dependence upon the Holy Spirit (2/8) Universal education (1/8) Equality of men and women (1/8)
Sequenced:	Universal peace (2/15) Dependence upon the Holy Spirit (1/15) Universal education (4/15) Equality of men and women (3/15)
Combined:	Universal peace (5/23) Universal education (5/23) Equality of men and women (4/23) Dependence upon the Holy Spirit (3/23)
NINTH: Numbered:	Religion does not interfere in politics (2/7) Universal education (1/7) Equality of men and women (1/7) Universal language (1/7) International Tribunal (1/7)
Sequenced:	Religion does not interfere in politics (0/14) Universal education (4/14) Equality of men and women (1/14) Universal language (0/14) International Tribunal (1/14) Universal peace (3/14)
Combined:	Universal education (4/21) Universal peace (3/21) Religion does not interfere in politics (2/21) International Tribunal (2/21)
TENTH: Numbered:	Equality of men and women (2/6) Education of women (1/6) Divine economy (1/6) Equality of rights of all men before the law (1/6)
Sequenced:	Equality of men and women (1/10) Education of women (0/10) Divine economy (3/10) Equality of rights of all men before the law (0/10)
Combined:	Divine economy (4/16) Equality of men and women (3/16) Education of women (1/16)
ELEVENTH: Numbered:	Dependence upon the Holy Spirit (3/5)

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	Unity of the religion of God (1/5)
	Universal language (1/5)
Sequenced:	Dependence upon the Holy Spirit (0/8)
	Unity of the religion of God (0/8)
	Universal language (1/8)
Combined:	Dependence upon the Holy Spirit (3/13)
	Universal language (2/13)
	Unity of the religion of God (1/13)
TWELFTH: Numbered:	Sun of Reality has dawned from Persia (1/1)
Sequenced:	Divine Economy (2/7)
	Universal language (1/7)
	Appointment of Centre of the Covenant (1/7)
	Preservation of social classes (1/7)
Combined:	Divine Economy (2/8)
THIRTEENTH: Numbered:	none
Sequenced:	Divine economy (2/6)
	Universal education (1/6)
	Dependence upon the Holy Spirit (1/6)
	International Tribunal (1/6)
	Universal peace (1/6)
FOURTHEENTH: Numbered:	none
Sequenced:	Universal language (2/4)
	Justice and right (1/4)
	Universal peace (1/4)
FIFTEENTH: Numbered:	none
Sequenced:	Universal education (1/3)
	International Tribunal (1/3)
	If two dispute both are wrong (1/3)
SIXTEENTH: Numbered:	none
Sequenced:	Freedom and equality of all mankind (1/1)
SEVENTEENTH: Numbered:	none
Sequenced:	Brotherhood of the world of humanity (1/1)

