



Yumi Gerap blong Givim Servis

Ruhi Institut



Buk 2

Yumi Gerap blong Givim Servis

Ruhi Institut

Ol Buk we i stap long Sekwens blong ol Kos:

Long andanit i gat list blong olgeta taetol blong ol kos we Ruhi Institut i disaenem. Ol buk ia i blong yusum long mein sekwens blong ol kos long wan sistematik efot blong leftemap kapasiti blong ol yut mo ol adult, hemia blong mekem se oli save givim servis long komiunti blong olgeta. Ruhi Institut i developem tu sam narafala kos we i branis blong namba tri buk blong ol kos ia we hemi long saed blong trening blong ol tija blong ol Bahá’i klas blong ol pikinini, mo wan narafala set blong ol kos we i branis blong Buk 5 we gol blong hem i blong trenem ol animeta blong ol junior yut grup. Olgeta branis kos ia tu i stap long list we i stap andanit. Mifala i mas talemaot se list ia bambae i save jenis long taem we eksperiens long field i advans, mo bambae mifala i save adem sam narafala taetol long list ia, hemia long taem we namba blong ol kurikular element we mifala i stap developem i kasem wan steij we mifala i save mekem oli aveilabol.

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- Buk 2 *Yumi Gerap blong Givim Servis*
- Buk 3 *Tijim ol Klas blong Pikinini, Greid 1*
Tijim ol Klas blong Pikinini, Greid 2 (branis kos)
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Samfala Tingting we i go long ol Tiuta

Ruhi Institut i oferem tisfala buk, we hemi nambatu buk long sekwens blong ol kos, we hemi konsen wetem ol kapabiliti we i save helpem yumi blong kontribiut long ol miningful mo aplifting konvesesen. Akt blong servis we buk ia i fokus long hem i stap long namba tri yunit. Long wan wol we ol strong fos i stap brekendaon ol bond we i stap joenem ol pipol tugeta, praktis blong visitim ol fren mo ol neiba long hom blong olgeta, we hemi blong eksplorem ol topik we i stap long stamba blong laef blong sosaeti, sipos ol visit ia i kam wan stamba fija blong kalja, bambae hemi save kiurem sam long olgeta sik we aesolesen¹ i stap karem i kam long ol pipol. Yunit ia i sajestem se ol bond blong felosip we ol hom visit i krieitem bambae i mekem se proses blong bildim ol vaebran mo harmonias komuniti i kam moa strong.

Wan program blong ol visit long ol hom long wan neibahud o long wan vilij, we i gohed oltaem, i nidim wan level blong oganaesesen, we i involvem wan niukleas blong ol fren we oli dediketem olgeta, mo oli kasem sapot tru long ol administrativ institusen mo ol ajensi. Blong gaedem wan grup tru long buk ia, tiuta i mas rimemba oltaem se ol patisipan i stap priperem olgeta blong oli joenem ongoing efot blong mekem ol hom visit. Ol hom visit we oli arenjem long olgeta, oli wan pat blong stadi blong olgeta we i mas lidim olgeta long wan komitmen blong tek pat long tisfala efot long ol yia we bambae i kam, we hemi wan impotan pat blong wan laef blong servis.

Hemi klia se praktis blong visitim ol hom, we tru long hem oli eksplorem ol topik we i gat spiritual mo sosal impotans, bambae i enrijim kalja blong wan komuniti. Long semfala taem ol narafala informal diskasen we i gohed long wan hom o long wan wokples, long wan skul o long maket i impotan tumas. Abiliti blong introdusum ol spiritual prinsipol long olgeta evridei konvesesen wanwan taem, hemi wan abiliti we i nidim atensen blong yumi. Developmen blong abiliti ia i fokus blong nambatu yunit blong buk ia, we tru long wei ia hemi putum faondesem blong stadi blong namba tri yunit blong tisfala buk.

Sipos yumi wantem holem ol aplifting konvesesen wetem ol fren mo ol neiba blong yumi, yumi mas gat abiliti blong karem joy i kam long ol interaksen we yumi gat wetem olgeta. Hemia wan subjekt we fesfala yunit i lukluk long hem we taetol blong hem i “Joy blong Tijing”. Evriwan long ol akt blong servis we Ruhi Institut i rekomendem i involvem fasin blong serem wetem ol pipol ol perl blong divaen wisdom we yumi faenem insaed long bigfala solwora blong Revelesen blong Bahá’u’lláh. Stadi blong fesfala yunit i blong mekem se aweanes blong yumi i kam antap long saed blong tingting ia se yumi kasem wan bigfala joy long taem we yumi mekem servis ia. Sam long olgeta seksen blong yunit ia i askem ol patisipan blong oli tingbaot Wod blong God mo blong oli tingbaot se hemi wan blesing blong gat janis blong serem Wod blong God wetem ol pipol. Yunit ia i sajestem se, tisfala akt bambae i mekem se wan joy i kamaot we i mekem se ol step we yumi tekem long rod blong servis i kasem niufala laef. Iet, iven sipos yumi gat strong bilif long tisfala dip spiritual trut ia, yumi save lusum joy blong tijing sipos yumi feil blong tingting gud long ol kwaliti mo ol atitud we i mas distinguishim ol servis we yumi stap givim. Olgeta kwaliti mo atitud ia i ol objekt blong ol diskasen blong ol narafala Buk long sekwens blong ol kos, mo yunit ia i eksaminim sam long olgeta ia nomo, mo hemi stat wetem kwaliti blong ditajmen we i stap long Seksen 7. I gat samfala Bahá’i Raeting we i helpem ol refleksen long saed blong kwaliti ia, we hemi impotan kwaliti we i help blong mekem se ol eksternal faktor² i no aotem joy blong servis. Wanem we i impotan i olsem: ol patisipan we i stap go tru long ol stadi blong olgeta i no mas mekem wan mistek se ditajmen i stap minim se oli no mas wari long wan samting o oli no mas kea long eni samting. Yumi mas gohed oltaem blong intensifaem ol efot blong yumi blong inkrisim efisiensi blong olgeta servis blong yumi, hemia blong mekem se yumi save kasem moa beta risalt oltaem. Wok ia i nidim wan gudfala andastanding long saed blong karakta blong ol efot blong yumi, we hemi wan

¹ Taem wan man o woman i stap hem wan mo i no gat tumas kontakt wetem ol narafala pipol.

² Olgeta tingting blong aotsaed

topik we Seksen 8 i lukluk long hem. Optimisem¹ mo greitfulnes, i tufala atitud we i stap long stamba blong rod blong servis, mo topik ia i stap long nekis seksen mo long lasfala seksen.

Nambatu yunit blong buk, “Ol Aplifting Konvesesen”, i fokus blong developem abiliti blong ol patisipan blong oli save leftemap level blong ol informal konvesesen we oli holem mo abiliti blong joenem ol konvesesen blong olgeta wetem ol spiritual prinsipol long ol stret situesen. Long yunit ia i gat samfala sotfala steitmen long saed blong ol difren subjekt, we oli no stret kotesen, be oli kamaot long ol toktok blong ‘Abdu’l-Bahá, mo insaed long ol steitmen ia i gat plante long olgeta wod mo ol toktok we Hemi yusum. Ol toktok ia i ol yunivasal apil, mo oli joen wetem ol hop mo ol konsen blong ol pipol blong ol difren bakgraon. Mifala i hop se tru long stadi blong ol toktok ia, bambae ol patisipan i save kasem inspaeresen tru long fasin we ‘Abdu’l-Bahá i eksplenem ol spiritual prinsipol, mo bambae oli kasem wan habit blong lukluk long Hem long taem we oli putum ol efot blong diskaverem ol perl we i stap insaed long bigfala solwora blong Revelesen blong Bahá’u’lláh, mo oli andastandem mining mo implikesen blong ol tijing blong Papa blong Hem, mo serem olgeta tijing ia long wan jeneras fasin wetem ol pipol.

Blong ajivim gol blong yunit ia, ol patisipan i kasem wan janis blong go tru long wanwan long olgeta steitmen ia plante taem, mo aedentifaem ol sekvens blong tingting we i stap insaed long olgeta, mo oli praktis blong ripitim ol toktok ia plante taem, go kasem oli lanem gud ol tingting ia, hemia blong mekem se oli save ekspresem olgeta long wan natural fasin. Samfala patisipan bambae i memoraesem sam long olgeta toktok ia nomo mo ripitim ol toktok ia olsem we i stap long yunit. Yumi ekspektem se bambae hemia i mas hapen. Long taem we save blong olgeta long Fet i kam moa dip, mo long taem we ol eksperiens blong olgeta i gro i kam antap, bambae oli save gat akses long plante moa kontent mo wan vokabiulari we i moa rij, we bambae oli yusum olgeta ia long ol interaksen blong olgeta wetem ol pipol. Tiuta i mas luksave se, long tisfala steij, tu risalt i kamaot: ol patisipan i eksplenem ol tijing long wan isi fasin mo oli alaenem olgeta wetem ol tingting blong ‘Abdu’l-Bahá.

Afta long taem we ol memba blong grup i lan blong presentem kontent blong wanwan steitmen, oli save muv i go long narafala aktiviti, mo oli kasem enkarejmen blong joenem ol aidia we oli stadi long hem wetem ol isu blong konsen we ol famli blong olgeta, ol fren mo ol kowoka blong olgeta i gat. Long saed blong hemia, yunit ia i askem olgeta blong tingbaot samfala topik mo kwesten we i kamaot long konvesesen blong olgeta, mo blong oli disaed se bambae wanem topik i save givim long olgeta opotuniti blong oli introdusum ol tingting ia long wan diskasen. Long sam long olgeta steitmen ia, mifala i givim wan o tu eksampol we i soemaot se hao ol spiritual prinsipol, we ‘Abdu’l-Bahá i tokbaot olgeta, i save kliarem ol konsen blong ol pipol long evri ples. Bambae eksersaes ia i save givim beta frut sipos, long taem we stadi blong buk ia i stap gohed iet, tiuta i helpem wanwan memba blong oli selektem wan long olgeta steitmen ia mo tu individual we hemi save holem konvesesen wetem olgeta long saed blong ol tingting we i stap insaed long steitmen ia. Tru long wei ia, oli save dediketem spesal taem blong ol patisipan, long taem we oli stap mit tugeta, blong oli deskraebem long wan anada ol daenamik blong ol konvesesen we oli stap engeij long hem.

Wanwan steitmen long yunit ia i go wetem samfala tabu toktok we i kamaot long olgeta Raeting blong Bahá’u’lláh, hemia blong ol patisipan i memoraesem ol Raeting ia. Ruhi Institut i tingting hevi long momoraesesen, mo yumi lukim hemia long wan klia fasin long fesfala buk blong series, mo long Buk tu bambae hemi kam moa klia. Mifala i andastan se ol patisipan i awea finis se bambae oli kasem spiritual kakae long taem we oli tingbaot ol tabu toktok we i kamaot long ol Raeting we oli memoraesem finis. Long tisfala buk, bambae oli reflekt moa long efekt blong Wod blong God long hiuman hart, mo long namba tri yunit, olsem long nambatu yunit, bambae oli lan blong presentem ol prinsipol mo ol tingting we i stap insaed long ol Raeting long ol toktok blong olgeta, mo long stret taem blong hem, oli talemaot ol tabu toktok we oli memoraesem finis. Blong eksplenem ol tijing long wan akiuret fasin, mo blong givimaot ol tijing ia long wan piua fasin, hemia i sam long olgeta kapabiliti we yumi evriwan i

¹ Fasin blong lukluk long positiv saed blong laef.

mas developem long taem we yumi stap wokbaot long rod blong servis. Mo wan stret ples blong stat hemi blong stadi long ol eksplenesen blong ‘Abdu’l-Bahá mo traem blong ekspresem olgeta long wei we Hemi bin mekem, mo hemia i wanem we i stap long strakja blong nambatu yunit.

Olsem we mifala i talem finis antap, namba tri yunit, we taetol blong hem i “Ol Dipening Topik”, i lukluk long akt blong servis blong buk ia—we hemi blong visitim ol fren mo ol neiba blong yumi mo blong engeijem olgeta long ol diskasen we i impotan tumas long laef blong komuniti. I gat tu kaen konvesesen we i stap long yunit ia, mo wanwan long olgeta i gat wanwan kontent blong hem. Fesfala kaen i long saed blong samfala topik we ol pipol blong wan vilij o neibahud i eksplorem tru long wan program blong sistematik visit. Oli save serem kontent we i stap wetem ol pipol we oli gat interest long plante difren wei, be stamba gol blong ol topik hemi olsem—blong provaedem ol memba blong wan haoshold wetem opotuniti blong dipenem nolej blong olgeta long saed blong Fet. Wan bigfala pat blong yunit ia i go long tisfala kaen konvesesen.

Iet, praktis blong visitim ol hom i tekem wan niufala daemensen long ol yia we i jas pas, espesali long ol smolsmol jiografik yunit, go kasem level blong vilij mo ol urban neibahud, mo i gat wan bigfala inkris long namba blong ol individual we i save akt olsem ol animeta blong ol junior yut grup, mo ol tija blong ol klas blong ol pikinini. Hemi klia se praktis ia i soemaot se hemi wan esensial praktis blong propogetem nolej blong Fet; mo long semfala taem hemi wan impotan akt blong servis blong mekem sua se i gat wan saksesful unfoldmen blong ol program we i joen wetem spiritual empaoamen blong ol junior yut mo spiritual edukesen blong ol pikinini. Long saed blong hemia, wanem hemi klia i se ol animeta mo ol tija i mas mekem ol rigular visit long parens blong ol yangfala mo diskas wetem olgeta long sad blong ol konsep mo ol aproj we i stap insaed long ol program ia. Ol diskasen olsem i nambatu kaen konvesesen, we i stap long Seksen 14 mo 15. Kontent we i stap insaed long ol seksen ia i no hevi tumas, mo bambae ol patisipan i kam moa familiar wetem tufala edukesonal program ia long ol fiuja kos. Be taem oli kasem aweanes long signifikans blong tisfala kaen konvesesen mo taem oli akompaniem ol tija blong ol klas blong pikinini mo ol animeta blong ol junior yut grup long ol visit blong olgeta long ol parens, bambae hemia i givim wan bigfala frut long tisfala eli steij.

Namba tri kaen konvesesen we yunit ia i tokbaot hemi gat wan spesal purpos blong hem. Plante yangfala man mo woman i stap traem blong faenem ol rod we tru long olgeta oli save ekspresem disaea blong olgeta blong kontribuit long betamen blong wol. Ol yangfala pipol ia i representem wan bigfala stoahaos blong kapasiti we bambae i save karem jenis i kam long sosaeti, mo kapasiti ia i stap weit mo i wantem tumas blong ekspresem hem long field. Wan konvesesen bitwin olgeta yut, we tru long hem oli reflekt long ol opotuniti mo ol responsibiliti, we i unik long period blong yut, wetem ol eneji mo ol ekstraordinari potential blong hem, plante taem i lid i go long wan diskasen we hemi long saed blong servis mo i laetemap interest blong olgeta long ol wok we i stap gohed long ol vilij mo ol neibahud raon long wol. Bambae plante long olgeta yut i akseptem invitesen we i go long olgeta blong oli joenem ol institut kos olsem wan wei blong developem kapasiti blong provaedem spiritual edukesen long jeneresen blong olgeta olsem ol tija blong ol klas blong pikinini mo ol animeta blong ol junior yut grup. Seksen 9 mo 10 i tokbaot sam long olgeta tingting we oli save eksplorem long ol kaen konvesesen olsem.

Blong strengtenem ol kapabiliti we bambae i mekem se ol individual i statem mo susteinem ol miningful konvesesen, yunit ia i mas givim ol sajesten long saed blong olgeta bigfala topik mo ol kontent we i joen wetem ol topik ia, be yunit ia i mas givim moa long hemia. Antap long ol abiliti blong tokbaot ol tingting ia wetem klariti, ol patisipan i mas developem ol stret atitud mo ol spiritual kwaliti. Olgeta ia i stap insaed long wanem we i stap long yunit ia, be impotans blong ol kapabiliti ia i kam moa klia long Seksen 4, hemia long taem we hemi askem ol patisipan blong oli tingbaot wanem kaen filing mo tingting i mas fulumap hart mo maen blong olgeta long taem we oli stap pripea blong mekem wan visit, mo long Seksen 5, oli reflekt long kwaliti blong humiliti. Bambae tiuta i mas mekem sua se ol patisipan i givim inaf atensen long ol seksen ia, from we no mata hamas nolej yumi kasem, no mata

hamas yumi save tokbaot ol tingting ia, bambae efektivnes blong ol konvesesen blong yumi i dipen long ol kwaliti mo ol atitud blong yumi.

Mifala i mas talem se ol akt blong servis we series blong ol buk i deskraebem, oli stap long stamba blong growt mo developmen blong wan komuniti, mo oli ol element blong wan proses we gol blong hem i blong resem kapasiti blong ol individual tru long stadi mo aksen. Evri tiuta i mas luksave se ol akt blong servis ia i bild antap long wan anada, mo kompleksiti blong ol akt blong servis i kam antap tru long stadi blong ol buk. Hemi impotan tumas blong oli lan blong wokem ol akt blong servis blong olgeta long wan efektiv fasin, from we ol narafala akt blong servis we i kam afta long hemia i nidim ol kapasiti ia. Blong meintenem wan ongoing konvesesen tru long ol visit we oli mekem long wan hom, olsem we i stap long buk, i moa had bitim ol aktiviti blong Buk 1, we hemi blong hostem wan rigular devosenal gadering, we maet wan patisipan i mekem hem wan o hemi mekem wetem sam narafala. Hemi klia se, blong mekem wan akt blong servis we i moa kompleks, hemi impotan blong ol patisipan i advans long kapabiliti we i stap long buk ia.

Olsem we mifala i talemaot long introdaksen blong Buk 1, ol patisipan blong ol institut kos raon long wol i kamaot long ol difren bakgraon, mo long stat oli gat ol difren andastanding long saed blong ol Bahá'i tijing. Taem oli statem stadi blong nambatu buk, oli statem finis wokbaot blong olgeta long rod blong servis we ol kos i openem long foret blong olgeta. Be i gat samfala diferens. Eksampol, long saed blong ol yut, anles oli go tru long ol edukesonal program olsem ol pikinini mo junior yut, plante long ol steitmen mo ol topik we buk ia i presentem bambae i niu long olgeta, mo stadi blong olgeta ia bambae i serv olsem wan wei blong oli dipenem nolej blong olgeta long saed blong Fet. Long saed blong hemia, ol tiuta i mas redi blong soemaot felksibiliti mo krietiviti blong nurjerem andastanding blong evri memba blong grup, mo long semfala taem oli mas mekem sua se oli ajivim stamba gol blong kos, we hemi blong bildim abiliti blong ol patisipan blong oli engeij long ol miningful mo aplifting konvesesen. Antap long hemia, long plante taosan lokaliti we i stap yusum buk ia, komuniti-bilding proses we trifala yunit i stap kontribiut long hem i no stap long semfala poen blong developmen. Blong putum long aksen wanem oli stap lanem, i save gat ol difren sheip blong hem folem ol difren komuniti, mo hemi provaedem wan saen se tiuta i mas tekem kea mo i mas mekem sua se hemi respond long ol nid blong evri wanwan memba long taem we hemi stap tekem wan grup tru long ol peij ia.



Joy blong Tijing

Purpos

Blong kasem save se joy blong tijing i kam tru long
akt blong serem ol Wod blong God
wetem ol pipol

SEKSEN 1

Yumi Gerap blong Givim Servis hemi nambatu buk blong sekvens blong ol kos we Ruhi Institut i oferem, mo gol blong hem i blong kombaenem stadi wetem aksen. Gol blong hem i blong helpem yufala blong advans moa long rod blong servis we yufala i go insaed long hem finis, hemia long taem we yufala i stap putum ol efot blong fulfilim tufala purpos blong yufala we i olsem: blong gohed wetem spiritual mo intelektual growt blong yufala mo blong kontribiut long transfomesen blong sosaeti. Tru long patisipesen blong yufala long fesfala kos, yufala i lukim finis se rod we mifala i stap tokbaot i gat samfala akt blong servis blong hem, ol akt we yumi wokem long taem we yumi fiksime ae blong yumi long gol blong bildim wan niufala wol oda we ol Raeting blong Bahá'u'lláh i givim visin blong hem long yumi. Folem hemia, taem yumi talem se “yumi stap wokbaot long rod blong servis” hemia i stap minim se yumi stap putum ol efot blong aplaem ol tijing blong Hem long own laef blong yumi mo long laef blong hiumaniti. Bahá'u'lláh i tokbaot Revelesen blong Hem olsem:

“O ol wokman blong Mi! Holi mo divaen Revelesen blong Mi i olsem wan solwora we i gat plante perl i stap haed long ol dip ples blong hem, ol perl we i gat hae praes mo oli saen bigwan. Hemi duti blong evri man [we i wantem faenem trut] blong hemi gerap mo wok had blong go long shoa blong solwora ia, blong hemi save kasem, folem hamas hemi wantem blong faenem mo folem hamas efot we hemi bin putum finis, ol gudfala samting we God i bin promis finis insaed long ol Tablet blong Hem we i no save jenis mo i stap haed.”¹

“O My servants! My holy, My divinely ordained Revelation may be likened unto an ocean in whose depths are concealed innumerable pearls of great price, of surpassing lustre. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been pre-ordained in God’s irrevocable and hidden Tablets.”¹

« Ô mes serviteurs ! ma sainte révélation, ma révélation d’ordre divin peut être comparée à un océan dont les profondeurs recèlent d’innombrables perles d’un grand prix et d’un incomparable orient. C’est le devoir de tout chercheur de s’empressement d’atteindre les rivages de cet océan, afin qu’à proportion de l’ardeur de sa recherche et des efforts qu’il déploie il participe aux bienfaits pré-ordonnés dans les tablettes de Dieu, celées et irrévocables. »¹

Long fesfala yunit ia, yumi tanem ol tingting blong yumi i go long joy we i fulumap hart blong yumi long taem we yumi faenem ol perl blong waes we i stap haed insaed long solwora blong Revelesen blong Bahá'u'lláh, mo long taem we yumi serem olgeta perl blong waes ia wetem ol narafala pipol. Tru long stadi blong Buk 1 yumi lukim ol naesfala perl blong divaen gaedans we i stap insaed long ol raeting blong Hem. Naoia yumi save tingting dip long sam narafala toktok blong Hem:

“Toktok blong God i olsem wan lamp, laet blong hem i ol wod ia: Yufala i olsem ol frut blong wan tri, mo ol lif blong wan branis.”²

“The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch.”²

« La parole de Dieu est une lampe dont la lumière tient dans ces mots : Vous êtes les fruits d’un même arbre, les feuilles d’une même branche. »²

“Aot long evri samting, wanem Mi lavem bitim ol narafala hem i jastis; sipos yu wantem Mi, yu no tanem bak blong yu long hem, mo sipos yu wantem se Mi trastem yu, yu no lego long hem.”³

“The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee.”³

« Ô fils de l'esprit ! À mes yeux, la chose préférée est la justice. Ne t'en écarte pas si tu me désires, ne la néglige pas si tu veux garder ma confiance. »³

“Yufala i mas wari mo i mas gat konsen long ol nid blong eij we yufala i stap liv long hem, mo yufala i mas putum ol efot blong yufala long ol nid mo ol rikwaermen blong hem.”⁴

“Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements.”⁴

« Enquérez-vous soigneusement des besoins de l'âge où vous vivez et que toutes vos délibérations portent sur ce que cet âge requiert. »⁴

“God i krieitem ol man blong oli movum i go fowod wan sivilaesesen we i stap advans oltaem.”⁵

“All men have been created to carry forward an ever-advancing civilization.”⁵

« Tous les hommes ont été créés pour travailler au développement incessant de la civilisation. »⁵

“Wol i pas awei, mo wan samting we i everlasting hem i lav blong God.”⁶

“The world passeth away, and that which is everlasting is the love of God.”⁶

« Le monde passera : ce qui seul est durable c'est l'amour divin. »⁶

“Yu yu lamp blong Mi, mo laet blong Mi i stap insaed long yu. Tekem laet blong yu long hem, mo yu no traem faenem eni narafala wan be Mi nomo. From we mi krieitem yu rij finis mo tru long baonti blong Mi, Mi givim ol present blong Mi long yu.”⁷

“Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.”⁷

« Tu es ma lampe et ma lumière est en toi. Puise en elle ton éclat et ne cherche nul autre que moi. Car je t'ai créé riche et, généreusement, sur toi j'ai répandu ma grâce. »⁷

Maet sloslo yufala i wantem memoraesem olgeta sofala toktok ia.

SEKSEN 2

Blong statem diskasen blong yufala long saed blong stamba topik blong tisfala yunit, ridim fesfala toktok we i stap long lasfala seksen bakagen mo wokem eksersaes ia we i stap andanit:

1. Komplitim ol sentens we i stap andanit:
 - a. Hemi duti blong yumi blong _____ mo _____ blong go long _____ blong solwora blong Revelesen blong Bahá'u'lláh.
 - b. Yumi mas wok had blong go insaed long solwora blong Revelesen blong Bahá'u'lláh, hemia blong yumi save kasem _____ we God i bin promis finis insaed long ol Tablet blong Hem we i no save jenis mo i stap haed.
 - c. Olgeta gudfala samting we bambae yumi kasem aot long bigfala solwora blong Revelesen blong Bahá'u'lláh bambae i dipen mo i stret wetem hamas _____.
2. Wanem mining blong “gerap”? _____

3. Wanem mining blong “wok had”? _____

4. Yumi mas wok had blong kasem wanem? _____

5. Wanem mining blong toktok ia se saes blong wan samting i mas stret wetem wan narafala? _____

6. Bahá'u'lláh i stap talemaot long yumi se bambae yumi kasem olgeta gudfala samting blong bigfala solwora blong Revelesen blong Hem folem hamas efot yumi putum.
 - a. Givim eksampol blong samfala efot we i save mekem se yumi kasem olgeta gudfala samting ia: _____

b. Givim eksampol blong sam long olgeta gudfala samting we yumi save kasem:

SEKSEN 3

Taem yumi kasem save se Revelesen blong Bahá'u'lláh i olsem wan bigfala solwora we ol perl we i gat hae praes i stap insaed long hem, hemia i mekem se wanwan long yumi i gohed blong putum olgeta bigfala efot blong kasem olgeta gudfala samting we solwora ia i givimaot, mo hemia i enkarejem yumi blong yumi gohed blong helpem ol narafala pipol blong olgeta tu i kasem shoa blong solwora ia. Be yumi save askem long yumi wan kwesten: shoa blong solwora ia i stap klosap long yumi o hemi stap farawei long yumi? Bahá'u'lláh i talem:

“Ol wokman blong Mi! Mi talem stret long fored blong God we Hem i wan nomo mo Hem i tru! Bigfala solwora ia, we hem i muvmuv oltaem mo i no gat end blong hem, i stap klosap nomo. Hem i klosap long yu long wan fasin we yu sapraes long hem. Yu luk! Hem i moa klosap long yu bitim ol string blong bodi blong yu. Long semfala spid we ae blong yu i klos mo i open bakagen kwik taem, yu yu save kasem mo serem gudfala samting ia we i no save finis, sipos yu wantem. Hem i wan present we God i givim we i stap oltaem. Hemi wan blesing we i hevi mo i gat wan glori we yumi no inaf blong tokbaot hem.”⁸

“O My servants! The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty.”⁸

« Ô mes serviteurs, le seul vrai Dieu m'en est témoin ! cet immense, cet insondable océan est là qui déferle tout près, étonnamment près de vous. Voyez, il est plus près de vous que la veine de votre cœur ! En un clin d'œil, si vous le voulez, vous pouvez l'atteindre et prendre votre part de cette impérissable faveur, de cette grâce donnée par Dieu, de ce don incorruptible, de ce puissant bienfait d'une gloire ineffable. »⁸

1. Toktok ia “Bigfala solwora ia, we hem i muvmuv oltaem mo i no gat end blong hem” i stap tokbaot long wanem? _____

2. Solwora ia i stap klosap long yumi o hemi stap farawei long yumi? _____

3. Yumi save kasem solwora ia afta long hamas taem? _____

4. Komplitim ol sentens we i stap andanit:
 - a. Bigfala solwora blong Revelesen blong Bahá’u’lláh hem i klosap long yumi mo hemi _____ mo i _____.
 - b. Bigfala solwora blong Revelesen blong Bahá’u’lláh _____ bitim ol string blong bodi blong yumi.
 - c. Long semfala spid we _____ yumi save kasem bigfala solwora blong Revelesen blong Hem mo _____ ia we i _____, sipos _____.
 - d. Long semfala spid we ae blong yumi i klos mo i open bakagen kwik taem, yumi save kasem mo serem _____ ia we blong bigfala solwora blong Revelesen blong Hem.

SEKSEN 4

Taem yumi kasem shoa blong bigfala solwora blong Revelesen blong Bahá’u’lláh, yumi kasem ol rijes blong hem mo long semfala taem yumi serem ol perl blong divaen gaedans, we solwora ia i givim long yumi, wetem ol narafala pipol long wan jeneras fasin mo long wan fri fasin, ol perl we yumi kontiniu blong faenem tru long ol stadi blong yumi, tru long ol prea mo ol meditesen, mo tru long ol efot blong yumi blong servem Fet blong Hem, mo tru long ol efot blong yumi blong servem hiumaniti. Maet yufala i wantem gohed blong memoraesem toktok we i stap andanit, toktok ia i save rimaenem yufala oltaem se duti ia hemi wan tabu duti:

“O yu we yu wokbaot long rod blong God! Tekem wan pat aot long bigfala solwora blong blesing blong Hem, mo yu no blokem yu long olgeta gudfala samting we i stap haed long dip ples blong solwora ia. Stap olsem wan long olgeta man we oli bin tekem sam long olgeta rijes blong hem. Sipos wan smol drop blong bigfala solwora ia i foldaon long evri samting we i stap long skae mo long graon, bambae hem i save fulumap olgeta evriwan wetem ol blesing blong God, Hem we i gat Bigfala Paoa, Hem we i Save Evri Samting, Hem we i gat Evri Waes. Wetem ol han we i klin mo i no fas long olgeta samting blong wol, tekem sam long wora ia we i givim laef, mo spredem wora ia long evri samting we God i krieitem. Hemia i blong klinim olgeta long olgeta man-med

samting we i fasem olgeta. Mo hemia blong oli save go klosap long hae jea blong God, long tisfala tabu Spot we i saen wetem bigfala laet.”⁹

“O wayfarer in the path of God! Take thou thy portion of the ocean of His grace, and deprive not thyself of the things that lie hidden in its depths. Be thou of them that have partaken of its treasures. A dewdrop out of this ocean would, if shed upon all that are in the heavens and on the earth, suffice to enrich them with the bounty of God, the Almighty, the All-Knowing, the All-Wise. With the hands of renunciation draw forth from its life-giving waters, and sprinkle therewith all created things, that they may be cleansed from all man-made limitations and may approach the mighty seat of God, this hallowed and resplendent Spot.”⁹

« Ô voyageur dans le chemin de Dieu, prends ta part de l’océan de sa grâce, ne te prive pas des choses qui gisent cachées dans ses profondeurs. Sois de ceux qui ont reçu leur part de ses trésors. Une seule goutte de cet océan, si elle était versée sur tous ceux qui sont sur la terre et dans les cieux, suffirait à les enrichir des bienfaits de Dieu, le Tout-Puissant, l’Omniscient, le Très-Sage. Avec les mains du renoncement, puise dans ses eaux vivifiantes et répands-les sur toutes choses créées, afin qu’ainsi purifiées et affranchies de toutes les limitations humaines, elles accèdent à ce lieu saint et resplendissant du trône puissant de Dieu. »⁹

SEKSEN 5

Long taem we yumi stap advans tru long ol kos blong institut, yumi gohed wetem ol stadi blong yumi mo yumi wokem ol aksens we ol stadi ia i askem yumi blong wokem, hemia i mekem se kapasiti blong yumi blong givim servis i gro plante, mo hemia i mekem se yumi save wokem ol akt blong servis we i karem bigfala joy i kam long hart blong yumi mo i helpem yumi blong fulfilim tufala purpos blong yumi—ol akt blong servis we yumi givim olsem tija ol klas blong helpem spiritual edukesen blong ol pikinini, taem yumi engeijem ol junior yut long wan program long saed blong spiritual empaoamen blong olgeta, mo help we yumi givim long wan grup blong ol fren blong oli stadi long ol buk blong mein sekvens. Tru long wokbaot blong yumi long rod blong servis, Wod blong God, we yumi serem wetem ol pipol, wetem ol yangfala mo wetem ol olfala, bambae i stap olsem sors blong inspaeresen blong yumi. From hemia, yumi mas meditet oltaem long saed blong paoa blong Wod blong God mo ol efekt blong hem long hiuman hart. Insaed long Tabu toktok ia we i stap andanit, Bahá’u’lláh i toktok wetem yumi long saed blong paoa blong Wod blong God:

“Wod blong God hemi olsem wan yangfala tri we ol rus blong hem i stap long hart blong ol man. Yumi gat duti blong lukaotem hem gud, blong hem i gro wetem ol living wora blong wisdom, mo wetem ol klin mo holi wod, hemia i blong ol rus blong hem i save stanap strong, mo ol branis blong hem save spred i gro hae go kasem ol heven mo ol ples antap long heven.”¹⁰

“The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.”¹⁰

« La parole de Dieu peut être comparée à un jeune arbre dont les racines plongent dans le cœur des hommes. Il vous appartient de favoriser sa croissance par les eaux vivifiantes de la sagesse, par des paroles saintes et sanctifiées, afin que ses racines puissent s’ancrer fermement et ses branches se déployer aussi haut que le ciel, et au-delà. »¹⁰

1. Wod blong God i olsem wanem? _____

2. Rus blong tri blong Wod blong God i stap long wanem ples? _____

3. Yumi mas lukaotem tri ia long wanem fasin blong mekem se hemi save gro gud?

4. Tri ia i save gro hae go kasem wea? _____

5. Raetem samfala sentens blong eksplenem se from wanem hemi impotan tumas blong yumi serem Wod blong God wetem ol pipol. _____

SEKSEN 6

Naoia yumi save tingbaot ol aktiviti we yumi stap mekem long laef blong yumi long evri dei. Yumi lukaotem mo fidim bodi blong yumi. Yumi stadi blong kasem nolej mo yumi ekspandem kapasiti blong maen blong yumi. Yumi wok mo yumi developem ol skil we i helpem yumi blong yumi stap olsem ol fruitful memba blong sosaeti. Yumi engeij long sport mo ol narafala fisik al aktiviti. Ol aktiviti ia wetem ol narafala aktiviti i impotan tumas from we oli kontribuit long intelektual progres mo material well-being blong yumi, mo ol aktiviti ia i yusum wan bigfala pat blong taem blong yumi. Be, long evri dei, i gat ol spesal moment, ol moment we i fulap long spirit, hemi ol moment we yumi engeij long ol prea, ol moment we yumi dipenem yumi o yumi joen wetem ol fren blong yumi blong dipenem nolej blong yumi long saed blong olgeta divaen tijing; o ol taem we tru long ol difren wei yumi helpem ol pipol we i stap raon long yumi blong oli diskaverem ol perl we i stap haed andanit long bigfala solwora blong Revelesen blong Bahá'u'lláh. Long lukluk blong yufala, ol moment ia i presias mo spesal bitim mak? I gat eni narafala joy we i moa hae bitim taem yumi kasem ol hevenli blesing ia?

Yumi mas rimemba oltaem long fasin we ‘Abdu’l-Bahá i enkarejem yumi blong yumi dediketem yumi long progres blong hiumaniti:

“Yumi evriwan i yunaet long wan Divaen purpos, yumi no gat eni material motiv, mo bigfala disaea blong yumi i blong spredem Lav blong God long evri ples raon long wol!”¹¹

“We are all united in one Divine purpose, no material motive is ours, and our dearest wish is to spread the Love of God throughout the world!”¹¹

« Nous sommes tous unis dans un même but sacré, sans aucun mobile matériel, et notre plus cher désir est de répandre l’amour de Dieu dans le monde. »¹¹

Sipos yu gat janis, gohed blong serem wetem wan fren blong yu wan long olgeta toktok we yu memoraesem long Seksen 1. Joy we yu filim long hart blong yu i kam long wea? Hemi natural blong yu hop se bambae ol wod blong Bahá’u’lláh i leftemap hart blong fren blong yu. Be olsem wanem sipos fren blong yu i no soemaot interest olsem we yu wantem? Joy we yu stap filim long hart blong yu bambae i lus? From wanem?

SEKSEN 7

Taem yumi luksave se aot long evri samting we yumi mekem long laef blong yumi ol moment we yumi spendem blong serem Wod blong God wetem ol pipol i gat bigfala spesal blesing, tingting ia i save helpem yumi blong mekem konklusen ia se: joy we yumi kasem tru long servis i kam long yumi tru long akt blong servis. Hemi tru se yumi hop se bambae akt blong servis blong yumi i givimaot olgeta gudfala risalt, be sipos tingting blong yumi i stap tumas long ol risalt, mo sipos yumi letem se ol preis mo ol kritissem¹ blong ol pipol i afektem yumi tumas, bambae hemi isi blong yumi lusum joy blong tijing. Hemi lav blong God we i mas inspaerem yumi blong givim servis, i no disaea blong kasem sakses, o disaea blong kasem ol benefit, o disaea blong wantem se ol pipol i luksave long wanem yumi stap mekem. Blong yumi gat wan joyful servis, yumi mas ditaj long evri samting. Stadi blong ol toktok we i stap andanit bambae i helpem yufala blong reflekt long tisfala topik:

“O Man we i gat Tufala Visin! Klosem wan ae mo openem narafala wan. Klosem wan long wol mo evri samting we i stap insaed long hem, mo openem narafala wan long tabu biuti blong Bilaved.”¹²

“O Man of Two Visions! Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.”¹²

« Ô homme à deux regards ! Ferme un œil et ouvre l’autre. Ferme un œil au monde et à tout ce qu’il contient, ouvre l’autre à la sainte beauté de l’Aimé. »¹²

¹ Taem wan man i agensem tingting blong yumi o hemi kwestenem ol aksen blong yumi.

“O ol Fren! Yufala i no lego long everlasting biuti blong kasem wan biuti we i mas ded, mo yufala i no mas lavem wol blong dast we i stap smol taem nomo.”¹³

“O Friends! Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.”¹³

« Ô amis ! N’abandonnez pas la beauté éternelle pour une beauté périssable et ne placez pas vos affections dans ce monde mortel de poussière. »¹³

“O Pikinini blong Toktok! Tanem fes blong yu i go long Fes blong Mi mo lego long evri samting be Mi; from we kingdom blong Mi bambae i stap oltaem mo Hemi no save lus. Sipos yu stap lukaotem wan narafala samting be Mi, sipos yu lukaotem hem long ful yunivas foeva, bambae yu no save faenem.”¹⁴

“O Son of Utterance! Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe forevermore, thy quest will be in vain.”¹⁴

« Ô fils de la parole ! Tourne ton visage vers le mien et renonce à tout sauf à moi, car ma souveraineté perdure et mon empire ne périt pas. Si tu cherches un autre que moi, ta recherche sera vaine, même si tu fouilles l’univers éternellement. »¹⁴

“O Man blong Narafala Ples we yu kam Fren! Paoa blong Mi i bin laetem kandel blong hart blong yu, yu no aotem faea ia wetem ol win blong ol rabis tingting blong yu mo win blong strong disaea. Blong tekemaot ol trabol blong yu, yu mas tingbaot Mi nomo, yu no mas fogetem hemia. Putum lav blong Mi olsem ol rijes we yu kipim, mo lukaotem lav ia olsem ae mo laef blong yu.”¹⁵

“O Befriended Stranger! The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.”¹⁵

« Ô étranger, mon ami ! La flamme de ton cœur est allumée par la main de mon pouvoir, ne l’éteins pas aux vents contraires de l’égoïsme et de la passion. Te souvenir de moi, c’est guérir de tous tes maux, ne l’oublie pas. Fais de mon amour ton trésor, chéris-le autant que tes propres yeux et que ta vie même. »¹⁵

“Ditajmen i olsem san; long eni hart we hemi saenem laet blong hem bambae hemi aotem faea blong ol rabis fasin mo self. Hem we ae blong hem i kasem laet blong andastanding, i no gat daot se bambae hemi ditajem hem long wol mo long lav blong olgeta samting blong hem. . . . Yufala i no mas letem se wol mo olgeta nogud samting blong hem i mekem se yufala i harem no gud.

Hapines i stap wetem hem we ol rijes i no mekem se hemi praod, mo poveti i no mekem se hemi sori.”¹⁶

“Detachment is as the sun; in whatsoever heart it doth shine it quencheth the fire of covetousness and self. He whose sight is illumined with the light of understanding will assuredly detach himself from the world and the vanities thereof. . . . Let not the world and its vileness grieve you. Happy is he whom riches fill not with vain-glory, nor poverty with sorrow.”¹⁶

« Le détachement est comme le soleil ; quel que soit le cœur où il brille, il apaise le feu de la convoitise et de l'égoïsme. Celui dont la vue est éclairée par la lumière de la compréhension ne manquera pas de se détacher du monde et de ses vanités. [...] Ne laissez pas le monde et ses bassesses vous attrister. Heureux celui que la richesse ne comble pas de gloriole, ni la pauvreté de chagrin. »¹⁶

1. Blong yumi ditaj long wol, hemia i stap minim se yumi mas liv olsem ol hermit¹?

2. Hemi posibol blong yumi ditaj long tisfala wol mo long semfala taem yumi gat olgeta samting blong wol? _____

3. Wan man o woman we i dediketem evri haoa blong laef blong hem long wok blong hem, hemi ditaj long tisfala wol? _____

4. Sipos wan man o wan woman i wok inaf blong satisfaem ol nid blong hem mo i spendem ekstra taem blong hem blong no mekem wan samting, man o woman ia i ditaj long tisfala wol? _____

5. Sipos wan man o wan woman i no glad blong fesem had taem long field blong servis, man o woman ia i ditaj long wol? _____

6. I gat plante samting we yumi save ataj long hem bitim olgeta material samting we yumi gat. Bambaen wan man o woman i ataj long wanem sipos:
 - hemi i redi blong givimap servis blong hem sipos ol pipol i no preisem hem.

 - hemi harem no gud sipos wan man i no akseptem ol tingting we hemi serem?

 - Hemi haedem ol bilif blong hem from we hemi fraet ol pipol i rijektem hem?

¹ Olgeta man we i liv olgeta nomo mo oli no gat kontakt wetem ol pipol blong wol.

7. Ditajmen i no minim se yumi no soemaot interest o yumi no kea long olgeta samting. Long andanit makem olgeta fasin we i soemaot se wan man o woman i no ditaj:
- _____ Hemi glad long taem we hemi lukim ol narafala i stap progres
 - _____ Hemi nomo tijim wan klas sipos ol pikinini i stronghed
 - _____ Hemi tok flas long taem we hemi ajivim wan samting
 - _____ Hemi stadi gud mo i glad wetem progres we hemi stap mekem
 - _____ Hemi wok had blong developem kapasiti blong hem blong servem ol pipol
 - _____ Hemi putum ol efot blong kasem ekselens long wok blong hem
 - _____ Hemi eksersaesem klinlines mo i kipim hom blong hem i klin
 - _____ Hemi lukaotem gud olgeta samting blong hem
 - _____ Hemi tekem kea long well-being blong ol pipol
 - _____ Hemi harem nogud sipos ol pipol i no preisem ol efot blong hem
8. Ditajmen i impotan tumas long wanwan long yumi, tingting ia i mekem se mifala i sajestem se yufala i memoraesem evriwan long olgeta tabu toktok we i stap long tisfala seksen.

SEKSEN 8

Blong kasem ol blesing blong gat wan laef blong servis we yumi givim long hiumaniti, we hemi fulap long joy, yumi mas wiling blong putum ol efot, mo ol efot blong yumi i mas go wetem samfala level blong sakrifaes. Yumi yusum wod ia “sakrifaes” plante taem long evridei laef blong yumi. Sipos wan fren i kam bak long wan travel blong hem long eli moning, maet yumi mas wekap long eli moning blong go pikimap hem. Maet yumi save talem se yumi sakrifaesem fiu haoa blong silip blong yumi. Wan dia fren blong yumi i sik; yumi lego long samfala praevet haoa blong yumi blong lukaotem hem. I gat samfala taem long laef blong yumi we yumi mas wok had tumas, mo maet yumi tingting se yumi stap sakrifaesem komfort blong yumi blong winim wan gol blong yumi.

Evriwan long yumi i gat bigfala disaea blong servem Fet, yumi oferem taem mo eneji blong yumi long wan jeneras wei, mo yumi oferem wan pat blong ol material risos blong yumi. Taem yumi mekem hemia, yumi mas rimemba se, taem yumi stap wokbaot long rod blong servis, maet yumi givimap samfala samting blong tisfala wol, be wanem yumi kasem hemi tru joy long taem we yumi gro long saed blong spirit. Bambae yumi gat ol opotuniti blong reflekt moa long neija blong sakrifaes long olgeta fiuja kos. Wanem we i impotan blong yumi luksave long stat hemi se yumi mas lego long olgeta samting we mak blong olgeta i daon mo go from olgeta samting we mak blong olgeta i hae, olsem wan sid we i sakrifaesem hem blong mekem se wan tri i bon. Sakrifaes i karem joy i kam long yumi, mo yumi no save kasem joy ia sipos yumi no wiling blong putum ol efot we i gohed oltaem.

Bahá'u'lláh i talem se:

“I gat nid blong yumi wok had, sipos yumi wantem faenem Hem; i gat nid blong yumi gat bigfala disaea, sipos yumi wantem drink long switnes blong joen

wetem Hem; mo sipos yumi wantem teistem kap ia, bambae yumi mas lego long wol.”¹⁷

“Labor is needed, if we are to seek Him; ardor is needed, if we are to drink the nectar of reunion with Him; and if we taste of this cup, we shall cast away the world.”¹⁷

« Il faut un dur labeur si nous voulons Le chercher ; il faut de l’ardeur, si nous voulons boire le nectar de la réunion avec Lui ; et si nous goûtons à cette coupe, nous rejetterons le monde. »¹⁷

Mo ‘Abdu’l-Bahá i advaesem yumi se:

“ . . . yufala i no mas rest, yufala i no mas spel, yufala i no mas atajem yufala long olgeta flas samting blong tisfala material wol, yufala i mas mekem se yufala i fri long evri kaen atajmen, mo yufala i mas putum efot wetem hart mo spirit blong yufala blong yufala i establisim yufala fulwan insaed long Kingdom blong God. Yufala mas kasem ol rijes blong heven. Dei-by-dei yufala mas givimaot moa laet. Yufala mas go moa klosap long threshold blong wannes.”¹⁸

“ . . . rest ye not, seek ye no composure, attach not yourselves to the luxuries of this ephemeral world, free yourselves from every attachment, and strive with heart and soul to become fully established in the Kingdom of God. Gain ye the heavenly treasures. Day by day become ye more illumined. Draw ye nearer and nearer unto the threshold of oneness.”¹⁸

« [...] ne prenez aucun repos, ne recherchez pas la quiétude, ne vous attachez pas au superflu de ce monde éphémère, libérez-vous de tout attachement et efforcez- vous corps et âme de vous établir pleinement dans le royaume de Dieu. Cherchez à acquérir les trésors célestes. Soyez chaque jour plus éclairés. Approchez-vous toujours davantage du seuil de l’unité. »¹⁸

Yumi evriwan i gat bilif ia se, blong ajivim ol gol blong yumi, yumi mas putum plante efot. Be tisfala simpol bilif i gat samfala praktikal implikesen blong hem we yumi no mas fogetem. Fesfala samting i olsem: hemi nesesari blong yumi rimemba se i gat tufala samting we i joen tugeta, amaon blong eneji we yumi mas givim mo level blong difikalti blong wan gol we i stap long fored blong yumi i joen tugeta. Yumi stap giaman long yumi sipos yumi tingting se yumi save ajivim gol blong yumi wetem wan smol level blong eneji. Be amaon blong eneji we yumi mas givim i no hemia nomo we yumi mas lukluk long hem. I gat nid blong yumi gohed mo yumi no mas givap. Yumi mas fokas tu. Yumi mas gat wan habit blong komplitim wan wok, mo no jamp aot long wan wok blong go long wan narafala mo lego fesfala wok mo no finisim hem. Olgeta efot we yumi no wokem wetem ful hart, olsem ol efot we yumi mekem wetem haf hart, i no save givimaot ol frut. Traem tingbaot wan klas blong spiritual edukesen blong ol pikinini we i stap gohed long evri wik. Tija blong klas ia i mas dediketem samfala haoa blong priperem wanwan lesen, hemi mas givim ful fokas blong hem long taem blong klas, hemia blong helpem ol studen blong oli andastandem kontent blong lesen we hemi mas tijim, tija ia i mas visitim ol parens blong ol pikinini long wan rigular fasin, mo hemi mas folem progres blong wanwan long olgeta pikinini, long evri wanwan wik. Wanem bambae i hapen long wan klas sipos tija blong hem i priperem hem wanwan taem nomo, hemi hariap blong finisim klas long taem we hemi harem se hemi taed, mo hemi feil blong givim inaf taem blong tingbaot wanwan pikinini mo diskas long saed blong program blong hem wetem ol parens blong olgeta? Mo wanem bambae i hapen long wan klas sipos tija i kansalem wan klas long taem we hemi mas lukluk

long sam narafala obligesen blong hem, olsem sipos hemi wantem go wokbaot wetem ol fren blong hem we i kam visitim hem aot long wan narafala ples?

Olgeta toktok we i stap antap i blong kliarem long yufala se yumi mas givim bigfala atensen long saes mo kwaliti blong ol efot blong yumi long ol wok we yumi engeij long hem. Hemia i no long saed blong ol akt blong servis nomo we yumi stap engeij long hem; be hemia i aplae tu long own developmen blong yumi. Iven olgeta ia hemi aplae long olgeta spiritual habit we yumi bin lukluk long olgeta long fesfala buk blong sekwens—olsem habit blong prei long wan rigular fasin, habit blong ridim ol Raeting evri dei, habit blong tingting dip se hao yumi save mekem sua se laef blong yumi i alaen wetem olgeta tijing, mo habit blong patisipet wetem ful hart long ol devosenal gadering—developmen blong olgeta spiritual habit ia i dipen long amaon blong ol efot we yumi kontiniu blong putum oltaem. Long andanit i gat samfala toktok we i long saed blong efot. Makem olgeta toktok we i tru, ol toktok ia bambae i helpem yufala blong reflekt moa long olgeta tingting ia we yumi stap diskas long hem.

- _____ Sipos yu smat, yu no nid blong wok had.
- _____ I no nid blong mi putum plante efot; mi mas faenem ol sotkat oltaem.
- _____ No pein, no gein.
- _____ Yu mas gat bigfala drim; sipos olsem, bambae wanem yu drim long hem i save kam tru.
- _____ Sipos praes we bambae yu winim hemi bigwan, bambae yu mas putum moa efot blong winim praes ia.
- _____ Sipos efot we yu putum i plante, bambae riwod we yu kasem hemi moa swit.
- _____ Sipos yu no kasem sakses long stat, traem, mo traem bakagen.
- _____ I no nid blong mi wok, bambae mi yusum ol narafala blong mekem wok ia long bihaf blong mi.
- _____ Sipos wok ia i nidim tumas efot, hemia i minim se God i no wantem se hemi hapen.
- _____ Sipos yumi tekem ol smol smol step—mo yumi tekem ol step ia ol taem mo yumi no lego—bambae hemia i mekem se yumi wokbaot long wan longfala distans.
- _____ Olgeta gudfala samting i no save kam long yumi long wan isi wei, oli nidim ol efot.
- _____ Sipos yumi wantem kasem ekselens, yumi mas gat dedikesen wetem ful hart blong yumi.
- _____ Wokbaot blong wan taosan mael i stat wetem wan step nomo.
- _____ Hemi no inaf blong putum smol efot mo finisim wan wok hariap.
- _____ Yumi no mas weit blong olgeta samting i hapen olgeta nomo, yumi mas putum efot.
- _____ Yumi kasem sakses sipos yumi laki.
- _____ Yumi no save ajivim twin moral purpos blong yumi olbaot, hemi nidim efot.

_____ Yumi mas lukluk bak long laef blong yumi long evri dei mo skelem wanem yumi mekem long dei ia.

Yumi wokbaot long rod blong servis, yumi putum plante efot blong ajivim spiritual mo intelektual growt blong yumi, mo long semfala taem yumi putum plante efot blong kontribiut long transfomesen blong sosaeti. Hemi klia se blong ajivim tufala moral purpos ia yumi mas putum plante efot. Bahá'u'lláh i talemaot long yumi se:

“Hem we i no gat wan olsem Hem, Krieita blong yumi, i krieitem ol pipol aot long semfala samting, mo i mekem se mak blong hem i moa hae long mak blong ol narafala krieija. Folem hemia, saksas mo feilia, win mo lus, i dipen long ol efot blong wan individual. Sipos hemi putum moa efot, bambae hemi progres moa.”¹⁹

“The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man’s own exertions. The more he striveth, the greater will be his progress.”¹⁹

« Le Créateur incomparable tire tous les hommes d’une même substance et exalte leur réalité essentielle au-dessus de tout le reste de ses créatures. Succès ou échec, gain ou perte dépendent en conséquence de leurs propres efforts. Plus grands seront ces efforts, et plus ils progresseront. »¹⁹

Maet yufala i wantem memoraesem toktok ia we i stap antap sipos yufala i no memoraesem hem bifo.

SEKSEN 9

Blong ol servis we yumi givim i pulum joy i kam long yumi, yumi mas nurjerem mo developem samfala atitud long yumi wan. Olsem eksampol, yumi mas talemaot tankyu long God from we Hemi givim long yumi baonti blong givim servis; yumi no save tingting se yumi stap helpem God long taem we yumi stap servem Fet blong Hem. Yumi mas lan blong no lukluk long olgeta negativ saed blong laef, mo yumi mas lukluk long laef from we yumi gat wan positiv lukluk long wol. Yumi mas mekem se olgeta obstakol¹ we i stap long rod blong servis blong yumi oli jenis i kam olsem olgeta steping-ston we i mekem se progres i kam antap moa. Iven long taem we yumi stap fesem ol difikalti, yumi mas lukluk long fiuja wetem ae blong fet. Olgeta toktok blong ‘Abdu’l-Bahá we i stap andanit i tokbaot hop mo fasin blong stap positiv we i mas karakteraesem olgeta efot blong yumi oltaem:

“Long stat, wan sid i smol tumas, iet long end hemi kam olsem wan bigfala tri. Yu no lukluk long sid, be yu lukluk long tri, ol flaoa blong hem, ol lif blong hem mo ol frut blong hem.”²⁰

“In the beginning, how small is the seed, yet in the end it is a mighty tree. Look ye not upon the seed, look ye upon the tree, and its blossoms, and its leaves and its fruits.”²⁰

¹ Blok

« Si petite soit la graine à ses débuts, elle devient, pour finir, un arbre puissant. Ne regardez pas la graine, regardez l'arbre paré de ses fleurs, de ses feuilles et de ses fruits. »²⁰

“Yumi no mas fogetem impotans blong tisfala smol sid we tru Gadena, wetem hand blong mersi blong Hem, i planem long field blong God we i redi finis, mo i givim wora long sid ia wetem ren blong ol present mo ol blesing, mo naoia i stap nurjerem hem wetem hot mo laet blong San blong Trut.”²¹

“Know then the vital import of this tiny seed that the true Husbandman hath, with the hands of His mercy, sown in the ploughed fields of the Lord, and watered with the rain of bestowals and bounties and is now nurturing in the heat and light of the Daystar of Truth.”²¹

« Sachez donc que cette minuscule semence est d'une importance vitale. Le vrai Laboureur, avec les mains de sa miséricorde, l'a jetée dans les champs labourés du Seigneur, l'a arrosée de la pluie de ses grâces et de ses bienfaits, et la nourrit à présent à la chaleur et à la lumière de l'astre de Vérité. »²¹

“Taem yufala i tingbaot wan tri we i stap gro mo i stap develop, yufala i mas gat hop long wanem bambae i kamaot long hem. Bambae hemi givim ol flaoa, mo long end bambae hemi karem ol frut. Sipos yufala i lukim hem olsem wan wud we i drae finis o olsem olgeta olfala tri, bambae i no gat hop nating blong hemi save givim frut.”²²

“When you see a tree growing and developing, be hopeful of its outcome. It will blossom and bear fruit eventually. If you see dry wood or old trees, there is no hope whatever of fruitage.”²²

« Quand vous voyez un arbre grandir et se développer, ayez espoir en sa fin. Il finira par fleurir et porter des fruits. Si vous voyez du bois mort ou de vieux arbres, il n'y a aucun espoir de fructification. »²²

“Folem hemia, olgeta we God i lavem olgeta, oli mas wok had plante, wetem wora blong ol efot blong olgeta, lukaotem gud mo fidim mo developem tisfala tri blong hop.”²³

“Wherefore must the loved ones of God, laboriously, with the waters of their striving, tend and nourish and foster this tree of hope.”²³

« C'est pourquoi les bien-aimés de Dieu doivent, péniblement, à la sueur de leur front, élever, nourrir et entretenir cet arbre de l'espérance. »²³

“Sipos hart i tanem bak blong hem long ol blesing we God i givim, hao nao hemi save hop blong faenem hapines? Sipos hemi no putum hop mo trast blong hem long mersi blong God, bambae long wanem ples hemi save faenem rest?”²⁴

“If the heart turns away from the blessings God offers how can it hope for happiness? If it does not put its hope and trust in God’s Mercy, where can it find rest?”²⁴

« Si le cœur se détourne des bénédictions que Dieu offre, quel bonheur peut-il espérer ? S’il ne met pas son espoir et sa confiance en la grâce de Dieu, où trouvera-t-il le repos ? »²⁴

Reflekt long olgeta toktok we i stap antap mo komplitim olgeta sentens we i stap andanit:

1. Long stat, wan sid i smol tumas, iet long end _____
_____ .
2. Yumi no lukluk long sid, be _____
_____ .
3. Yum no mas fogetem impotans blong tisfala smol sid we God, wetem hand blong mersi blong Hem, _____

_____ .
4. Taem yufala i lukim wan tri we i stap gro mo i stap develop, yufala i mas _____
_____ .
5. Taem yufala i lukim wan tri we i stap gro mo i stap develop, yufala i mas gat hop se _____ .
6. Wetem wora blong ol efot blong yumi, yumi mas _____
_____ .
7. Sipos hart i tanem bak blong hem long ol blesing we God i givim _____
_____ ?
8. Sipos hemi no putum hop mo trast blong hem long mersi blong God, _____
_____ ?

Naoia, reflekt smol taem: yufala i save agri wetem toktok ia se taem yumi kombaenem spirit blong joy mo hop blong yumi wetem wan humbol fasin blong talemaot tankyu long God bambae trifala ia, kombaen, i save kam olsem wan sors blong joy long ol narafala pipol? Mo, hemi gud se oltaem yumi rimemba se, taem yumi gerap blong servem Fet, yumi mas givim gud nius blong kaming blong niufala Dei, Dei blong kaming tugeta blong hiuamankaen. Mifala i hop se bambae ol toktok blong Bahá’u’lláh we i stap andanit i save muvum hart blong yufala:

“Hapines i go long olgeta we i akt; hapines i go long olgeta we i andastan; hapines i go long man we i hang long trut, i ditaj long olgeta samting we i stap long ol heven mo olgeta samting we i stap long wol.”²⁵

“Happy are they who act; happy are they who understand; happy the man that hath clung unto the truth, detached from all that is in the heavens and all that is on earth.”²⁵

« Heureux ceux qui agissent ; heureux ceux qui comprennent ; heureux celui qui s’est attaché à la vérité, détaché de tout ce qui est sur la terre et dans les cieux ! »²⁵

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Ol Aplifting Konvesesen

Purpos

Blong kasem abiliti blong introdusum
ol spiritual prinsipol tru long wan konvesesen

SEKSEN 1

Long fesfala yunit blong buk ia, yumi bin tokbaot bigfala joy we yumi kasem long taem we yumi serem Wod blong God wetem ol pipol. Long taem yumi wokbaot long rod blong servis, plante difren opotuniti i kam long yumi blong yumi diskas wetem ol fren mo ol famli blong yumi long saed blong olgeta insaet we yumi kasem tru long Revelesen blong Bahá'u'lláh. Wan long olgeta esensial kapabiliti we yumi evriwan i mas developem, hemi ol kapabiliti we i helpem yumi blong yumi kontribiut long olgeta miningful mo aplifting konvesesen. Purpos blong tisfala yunit, mo nekis yunit, hemi blong helpem yufala long saed blong developmen blong kapabiliti ia. Long yuniti ia bambae yumi lukluk long fasin we yumi save leftemap level blong konvesesen blong yumi tru long fasin we yumi joenem konvesesen blong yumi wetem ol spiritual prinsipol, hemia long taem we yumi stap long wan situesen we yumi save mekem ol konvesesen ia. Long nekis yunit, bambae yufala i lanem fasin we yufala i save statem mo susteinem samfala konvesesen long saed blong samfala topik olsem wan pat blong wan sistematik efot blong bildim wan vaebran komuniti long vilij o neibahud blong yu.

Wanem bambae yumi mekem long ol seksen ia we bambae yumi stadi long hem i blong yumi lukluk long samfala toktok long saed blong samfala subjekt we i kamaot long olgeta toktok mo ol Tablet blong 'Abdu'l-Bahá mo inkludum plante long olgeta toktok blong Hem insaed long ol konvesesen blong yumi. Yufala i mas ridim wanwan long olgeta toktok ia plante taem, aedentifaem fasin we wan aidia i folem wan narafala wan mo fasin we ol aidia ia i joen tugeta, mo wanwan long yufala, long grup blong yufala, i ridimaot ol toktok ia wetem laod voes go kasem taem yufala i save ekspresem ol toktok ia long wan natural fasin. Tisfala eksersaes bambae i help blong priperem yufala blong yufala i save toktok long wan klia mo isi fasin long taem we yufala i lukim se hemi wan stret taem blong yusum sam long olgeta tijing blong Fet blong advansem wan diskasen.

Bambae long tisfala yunit yufala i kontiniu blong memoraesem samfala toktok we i kamaot long ol Raeting, from we ol toktok ia i gat spesal paoa we i save tusum hiunan hart, mo taem yufala i wivim ol toktok ia wetem own toktok blong yufala, hemia i save mekem se oli gat wan dip efekt long olgeta we i stap lisin long yufala. Yufala i mas eksersaesem wisdom long taem we yufala i ridim wan Raeting long ol konvesesen we yufala i stap holem. Wanem we hemi nesesari hemi moderesen, wan balans bitwin taem we yufala i ridim wan Raeting long daerekt fasin mo taem we yufala i yusum own wod blong yufala blong eksplenem olgeta tijing blong Fet. Blong ajivim tisfala balans, yufala mas dediketem wan bigfala taem mo eneji blong yufala blong stadi long olgeta Raeting mo letem se ol Raeting i sheipem ol tingting mo ol filing blong yufala.

SEKSEN 2

Fesfala toktok we mifala i askem yufala blong stadi hemi long saed blong tingting ia se hiunaniti i gat nid blong gat wan Eduketa.

Taem yumi lukluk long wol, yumi lukim se ol mineral¹, ol vejetabol, ol animol mo ol hiunan being, wanwan mo evriwan long olgeta, i gat nid blong gat wan eduketa. Wan garen i nidim wan gadena. Blong hemi karem planet harvest, graon i nidim wan fama. Sipos wan man i stap hem wan, bambae hemi folem ol wei blong ol animol. Sipos hemi kasem edukesen, bambae hemi save ajivim olgeta samting we

¹ Olsem ol ston, ol wud, aeon, olgeta samting we i no gat laef.

mak blong olgeta i hae tumas. Sipos i no bin gat ol eduketa, tedei i no gat sivilaesesen.

I gat trifala kaen edukesen: material, hiuman, mo spiritual. Material edukesen hemi long saed blong developmen blong bodi. Hiuman edukesen hemi long saed blong sivilaesesen mo progres. Hemi long saed blong gavenans, sosal oda, hiuman welfea, komers mo indastri, arts mo saiens, olgeta bigfala diskaveri, mo olgeta bigfala ajivmen. Spiritual edukesen hemi blong ol hiuman being i kasem ol divaen perfeksen. Hemia i tru edukesen, from we tru long help blong edukesen ia bambae spiritual neija, olsem haea neija, blong ol hiuman being i develop.

Blong progres, hiumaniti i nidim wan eduketa we i gat klia otoriti olsem wan material, hiuman, mo spiritual eduketa. Sipos wan man i talem, “Mi gat bigfala intelijens, mo mi no nidim wan eduketa olsem,” hemi stap dinaem wan tingting we klia. Hemi olsem wan pikinini i talem, “Mi no nidim edukesen; bambae mi akt folem own tingting mo intelijens blong mi mo bambae mi ajivim ekselens mi wan.”

Bifo i kam finis, hiumaniti i bin gat nid blong gat wan perfekt eduketa, wan we i save helpem hem blong hemi oganaesem olgeta samting we i joen wetem kakae mo helt blong bodi blong hem, wan eduketa we i save inspaerem hem blong advansem nolej, blong mekem ol invensen mo mekem ol diskaveri, mo wanem we i mos impotan, hemi blong eduketa ia i bloem long hem win blong laef blong spirit. I no gat wan ordinari hiuman being we i save ajivim wok ia, from we wok ia i had tumas. Ol Manifestesen blong God nomo i gat paoa blong ajivim ol wok ia. Oli ol josen Wan we God i sendem olgeta i kam wanwan taem olsem ol yunivasal Eduketa blong hiumaniti.

1. Ridim toktok we i stap antap plante taem long grup blong yufala mo helpem wan anada blong lanem gud ol kontent blong hem. Yufala i mas askem ol kwesten long wan anada, ol kwesten we i long saed blong olgeta aidia we i stap insaed long ol toktok we i stap antap mo yufala i gohed blong praktis blong ekspressem olgeta aidia ia long wan natural wei mo long wan klia mo isi fasin.
2. Nekis samting we yufala i mas mekem hemi blong yufala i diskas long grup blong yufala se hao yufala i save introdusum olgeta aidia we yufala i lanem long seksen ia long wan konvesesen. Hemi klia se kwiktaem yufala i no save talemaot long ol fren blong yufala se i gat trifala kaen edukesen. Hemi gud se yufala i tingbaot olgeta difren kaen interaksen we i save givim janis long yufala blong yufala i tokbaot ol aidia ia. Maet isu we yufala i stap diskas long hem hemi long saed blong moral deklaen¹ blong sosaeti o fasin we yumi save wok from betamen blong wol. Reflekt long olgeta difren konvesesen we yufala i save engeij long hem wetem ol fren blong yufala, ol famli memba blong yufala, o ol kontakt blong yufala. Aot long olgeta isu we i stap long maen blong olgeta, wanem samfala isu we i save lid i go long wan diskasen we i joen wetem olgeta aidia we i stap long toktok we i stap antap?

¹ Fasin we olgeta gudfala fasin long sosaeti i stap go daon mo i stap lus.

3. Plante taem, long taem blong wan konvesesen, wan i save askem samfala kwesten we i joen wetem toktok ia we yufala i jas stadi long hem long seksen ia. Wanem ansa bambae yufala i save givim sipos wan fren i askem yufala kwesten ia: “Huia ol Eduketa ia we yu stap tokbaot olgeta?”
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4. Long andanit i gat samfala toktok we i kamaot long ol Raeting blong Bahá’u’lláh we i long saed blong nid we hiunaniti i gat blong hemi gat wan Eduketa. Reflekt long olgeta tabu toktok ia mo memoraesem wan o moa long olgeta. Tru long tisfala wei, bambae yufala i save wivim ol toktok ia we i kamaot long ol Rating wetem ol toktok blong yufala long stret taem blong hem.

“[God] i krieitem olgeta pipol blong oli muvum i go fowod wan sivilaesesen we i mas advans oltaem.”¹

“All men have been created to carry forward an ever-advancing civilization.”¹

« Tous les hommes ont été créés pour travailler au développement incessant de la civilisation. »¹

“Purpos blong wan tru God, we mak blong glori blong Hem i hae tumas, blong rivilim Hem long ol pipol hemi blong putum long fored blong olgeta ol jem we i stap haed insaed long maen we i stap dip insaed long self blong olgeta.”¹

“The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves.”²

« En se révélant aux hommes, l’intention du seul vrai Dieu, exaltée soit sa gloire, est de faire apparaître les perles enfouies dans les profondeurs de leur être intime. »²

“God i sendem ol Profet blong Hem long ol man from tufala risin. Fesfala i blong mekem se ol pikinini blong ol man i fri long daknes blong ignorans, mo blong gaedem olgeta long laet blong tru andastanding. Nambatu i blong mekem sua se pis mo harmoni blong mankaen i gohed mo blong givim ol tul long olgeta blong oli save stanemap hem [pis mo harmoni].”³

“God’s purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquility of mankind, and provide all the means by which they can be established.”³

« Dieu, en lui confiant cette mission [à son Prophète], a un double objectif : Il se propose d’abord de libérer les enfants des hommes des ténèbres de

l'ignorance, de les guider vers la lumière de la vraie compréhension, et ensuite d'assurer la paix et la tranquillité de l'humanité, en lui fournissant tous les moyens par lesquels elles peuvent être établies. »³

“Ol man long ol taem mo long evri situesen i nidim wan we i givim advaes long olgeta, gaedem olgeta mo i givim instraksen mo i tijim olgeta.”⁴

“Men at all times and under all conditions stand in need of one to exhort them, guide them and to instruct and teach them.”⁴

« De tous temps et en toutes circonstances, les hommes ont besoin de quelqu'un pour les exhorter, les guider, les éduquer et les instruire. »⁴

SEKSEN 3

Paragraf we i stap long andanit i deskraebem se blong yumi save God yumi mas save Hem tru long ol Manifestesen blong Hem, mo ol toktok ia bambae i helpem yufala long taem we yufala i holem konvesesen wetem ol fren blong yufala:

Traem lukluk long yunivas¹ we i no gat end blong hem. Hemi posibol blong gat wan yunivas sipos wan Krieita i no bin krieitem hem? Hemi posibol blong olgeta we Krieita i krieitem olgeta i luksave long rialiti blong Krieita blong olgeta? Sipos yumi lukluk gud long ful krieisen, bambae yumi save lukim se olgeta we mak blong olgeta i lo, oli no save andastandem paoa we i moa hae. Folem tingting ia, wan ston mo wan tri, nomata oli develop i kam antap hamas, oli neva save kasem paoa blong lukluk mo paoa blong harem ol toktok. Ol animol i neva save andastandem rialiti blong ol hiuman being mo kasem aweanes long saed blong ol paoa blong hiuman spirit. Folem hemia, hao nao, yumi, we God i krieitem yumi, i save andastandem rialiti blong Krieita blong yumi?

Nomata andastanding blong yumi i neva save andastandem God, be hemia i no minim se yumi no save kasem save long Hem. Wanwan taem wan spesal Being i kam long wol we Hemi Manifestesen blong God. Evri perfeksen, ol baonti, mo evri laet blong God, yumi save lukim evriwan long olgeta ia tru long ol Holi Manifestesen ia, long semfala fasin we yumi save lukim olgeta laen blong laet insaed long wan klia mira we i polish gud. Blong talemaot se mira i stap reflektem san i no minim se san i kam daon long hae ples blong hem mo i go insaed long mira ia. Long semfala fasin, God i no kam daon long tisfala wol aot long tabu heven blong Hem. Hemia i minim se: evri save we hiumaniti i gat, we hemi lanem, mo hemi andastandem long saed blong ol nem mo ol atribiut mo ol perfeksen blong God i long saed blong ol Holi Manifestesen blong Hem nomo.

1. Afta long taem we yufala i ridim toktok we i stap antap plante taem long grup blong yufala, mo taem yufala i anserem ol kwesten we yufala i askem long wan anada long saed blong kontent blong hem, yufala i mas praktis blong tokbaot olgeta aidia we i stap insaed long toktok ia long wan klia mo isi fasin.

¹ Ful wol.

2. Naoia yufala i save gohed blong diskas long grup blong yufala se hao, long wan natural fasin, yufala i save joenem, long wan konvesesen, olgeta aidia we yufala i lanem long seksen ia. Eksampol, yufala i save mekem hemia long wan isi fasin sipos diskasen we yufala i stap patisipet long hem hemi long saed blong eksistens blong God o purpos blong laef. Wanem sam long olgeta topik mo olgeta kwesten we i stap insaed long ol konvesesen blong wan famli mo ol fren we i save givim janis blong yufala i serem sam long olgeta aidia ia?

3. Sipos, insaed long wan konvesesen we yufala i gat wetem ol fren blong yufala, i gat wan opotuniti blong introdusum olgeta aidia we yufala i jas stadi long seksen ia. Long wanem fasin bambae yufala i save anserem ol fren blong yufala sipos oli askem wan kwesten olsem: “Wanem olgeta save we yumi save lanem abaot God tru long ol Manifestesen blong Hem?”

4. Naoia, maet yufala i wantem gohed blong memoraesem wan o moa long olgeta toktok we i stap andanit we i kamaot long ol Raeting blong Bahá’u’lláh, hemia blong mekem se yufala i save ridim ol toktok ia long taem we yufala i stap toktok wetem ol fren blong yufala long saed blong tisfala topik:

“Blong kasem nolej blong Hem, Hem we Sors blong evri samting, mo blong go klosap long Hem, i no posibol be tru long nolej blong, mo go klosap long, olgeta Being ia we i fulap long laet we i kamaot long San blong Trut.”⁵

“The knowledge of Him, Who is the Origin of all things, and attainment unto Him, are impossible save through knowledge of, and attainment unto, these luminous Beings who proceed from the Sun of Truth.”⁵

« Il est impossible de comprendre et d’atteindre celui qui est à l’origine de toutes choses sans comprendre et atteindre ces Êtres lumineux qui procèdent du Soleil de vérité. »⁵

“Persen blong Manifestesen, bifo i kam finis, i representativ mo maotpis¹ blong God. I tru se Hemi San blong olgeta mos ekselen Taetol blong God, mo Dawning-Ples we olgeta Atribiut blong Hem, we i gat bigfala hae mak, i saen aot long hem.”⁶

¹ Spoksmen

“The Person of the Manifestation hath ever been the representative and mouthpiece of God. He, in truth, is the Dayspring of God’s most excellent Titles, and the Dawning-Place of His exalted Attributes.”⁶

« La Manifestation a toujours été le représentant et le porte-parole de Dieu. Elle est, en vérité, la source des plus excellents titres de Dieu, et l’aurore de ses glorieux attributs. »⁶

“Yufala i mas gat sua save se olgeta wok mo olgeta akt blong wanwan long olgeta Manifestesen blong God, mo olgeta toktok we i joen wetem olgeta, mo evri samting we oli manifestem long fiuja, evriwan long olgeta ia, God i ordeinem¹, mo oli ol refleksen blong Will mo Purpos blong Hem.”⁷

“Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose.”⁷

« De plus, soyez assurés que non seulement les œuvres et les actes de toutes ces Manifestations de Dieu, mais aussi tout ce qui les concerne et tout ce qu’elles pourront manifester à l’avenir, tout est d’ordre divin et reflète la volonté et le dessein de Dieu. »⁷

SEKSEN 4

Wannes blong rilijin hemi wan topik we plante pipol i gat interest long hem, mo olgeta aidia we i stap andanit bambae i save helpem yufala long ol konvesesen blong yufala long plante difren situesen:

Yumi mas lavem laet nomata hemi saen aot long wanem lamp. Yumi mas lavem ros flaoa, nomata hemi gro long wanem garen. Yumi mas gat disaea blong faenem trut, nomata hemi kamaot long wanem sors. Sipos yumi ataj long lamp, bambae hemia i blokem yumi blong luksave long laet long taem we hemi saen tru long wan narafala lamp. Taem yumi wantem faenem trut, yumi mas lego long olgeta tingting we yumi disaedem finis mo yumi mas lego long olgeta prejudis. Sipos kap blong yumi i fulap long self, bambae i nomo gat speis blong wota blong laef i fulumap hem.

Rilijin hemi laet blong wol. Hemi gaedem ol step blong yumi mo i openem long fored blong yumi ol doa blong hapines we i no gat end blong hem. Taem yumi investigetem ol tijing blong olgeta bigfala rilijin, mo yumi fri long olgeta man-med bilif mo olgeta blaen imitesen² we i save blokem rod blong yumi, bambae yumi lukim se ol rilijin i kamaot long semfala stamba nomo. Evriwan long olgeta i rivilim nolej blong God. Gol blong evriwan long olgeta i blong advansem wol blong hiumaniti.

¹ Disaedem

² Taem wan grup blong ol pipol i kopiem ol fasin o ol bilif blong wan narafala grup blong ol pipol.

Olgeta sosal loa mo ol narafala loa we wanwan rilijin i tijim i dipen long taem mo ples we oli kamaot long hem, mo oli no sem mak mo oli difren. Be stamba blong evri rilijin i wan nomo. Evriwan long olgeta i tijim fet, nolej, servitud, jastis, tabu laef, hae-maendednes¹, traswortines, lav blong God, mo jariti. Oli tijim piuriti, ditajmen, hiuimiliti, fogivnes, peisens, mo feitfulnes. Ol hiuman virtu ia i kam niu bakagen tru long evri niufala Dispensesen².

Be sori tumas, from we i gat ol prejudis mo i gat ol blaen imitation, plante pipol i no save lukim wannes blong rilijin we i stap long stamba blong evri rilijin. Gaedans blong God long hiumaniti hemi trut, mo trut i no save divaed; hemi wan nomo. Sipos yumi investigetem trut, yumi wan, long wan indipenden fasin, bambae yumi lego long olgeta tingting we yumi disaed long hem finis, mo bambae serj blong yumi i lid long yuniti. Rilijin i mas yunifaem yumi; hemi mas establisim olgeta bond blong lav bitwin ol pipol. Sipos rilijin i mekem se ol raorao i kamaot, hemi moa beta blong no gat rilijin.

1. Olsem olgeta lasfala seksen, gohed blong ridim ol toktok we i stap antap plante taem long grup blong yufala, askem wan anada samfala kwesten long saed blong olgeta aidia we i stap antap, mo praktis blong ekspresem ol aidia ia long wan gudfala fasin.
2. Long grup blong yufala, traem lukluk se hao bambae yufala i save wivim olgeta aidia ia, we yufala i stadi long seksen ia, insaed long wan konvesesen, olsem, konvesesen we i long saed blong ol raorao we i stap gohed long saed blong rilijin, we plante taem i stap insaed long maen blong ol pipol. Maet samtaem yufala i faenemaot se yufala i stap wetem samfala fren blong yufala mo yufala i stap diskas long saed blong impotans blong investigetem trut, mo yufala i stap diskas se yufala i no mas letem se propaganda i manipuletem³ tingting blong yufala. Traem tingting bak long ol konvesesen we yufala i bin gat wetem ol fren blong yufala mo ol neiba blong yufala, ol kowoka o ol kontakt blong yufala. Wanem sam long olgeta isu we i stap long maen blong olgeta we bambae i save benefit long wan diskasen long saed blong ol aidia we i stap long seksen ia?

3. Maet afta long taem we yufala i serem olgeta aidia ia long wan konvesesen, wan fren i askem kwesten ia se, “Wanem sam long olgeta trut we i komon⁴ long evri rilijin?” Long wanem fasin bambae yufala i anserem kwesten blong hem?

¹ Fasin blong tingting long hae level, fasin blong gat longfala visin.

² Rilijin

³ Twistim.

⁴ Semak.

4. Mifala i sajest se yufala i memoraesem wan o tu long olgeta toktok we i stap andanit we i kamaot long ol Raeting blong Bahá'u'lláh:

“I no gat daot nating se olgeta pipol blong wol, nomata oli gat wanem reis o rilijin, i kasem inspaeresen blong olgeta aot long wan hevenli Sors, mo oli ol pipol blong wan God.”⁸

“There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God.”⁸

« Il n'est point douteux, en effet, que tous les peuples de la terre, à quelque race ou religion qu'ils appartiennent, tirent leur inspiration d'une seule source céleste et sont les sujets d'un seul Dieu. »⁸

“Yufala i mas miks gud wetem ol folowa blong ol rilijin wetem wan spirit blong frenlines mo felosip.”⁹

“Consort with the followers of all religions in a spirit of friendliness and fellowship.”⁹

« Fréquentez les fidèles de toutes les religions dans un esprit d'amitié et de camaraderie. »⁹

“Stamba purpos blong Fet blong God mo Rilijin blong Hem i blong protektem ol interest mo blong promotem yuniti blong hiuman reis...”¹⁰

“The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race . . .”¹⁰

« [L]e dessein fondamental qui anime la Foi de Dieu et sa religion, est de sauvegarder les intérêts du genre humain, de promouvoir son unité [...] »¹⁰

“Rilijin blong God i blong karem lav mo yuniti i kam; yufala i no mas mekem se hemi karem heit mo raorao.”¹¹

“The religion of God is for love and unity; make it not the cause of enmity or dissension.”¹¹

« [L]a religion de Dieu est faite pour l'amour et l'unité ; n'en faites pas une cause d'inimitié et de dissensions. »¹¹

SEKSEN 5

Relesensip bitwin saiens mo rilijin hemi nekis topik we mifala i askem yufala blong stadi long hem.

Rilijin i mas agri wetem saiens. God i givim long yumi risin, hemia blong yumi save faenemaot trut. Saiens mo rilijin i mas mit wetem ol standard blong risin. Folem tingting ia, oli mas agri wetem wan anada. Saiens mo rilijin i olsem tufala wing we hiuman intelijens i save flae i go antap, oli tufala wing we hiumaniti i save flae wetem. Wan wing i no inaf.

Saiens i wan present we God i givim long yumi. Saiens i helpem yumi blong diskaverem ol loa blong fisikal wol mo i helpem yumi blong ovakamem olgeta limitesen we neija i putum long yumi. Wetem help blong ol saientifik instrument, yumi save lukim olgeta samting we yumi no save lukim wetem ae, mo yumi save komiuniket wetem ol pipol raon long wol kwik taem. Saiens i joenem taem we yumi stap long hem naoia wetem past mo i traem andastandem ol misteri blong fiuja. Progres blong ol pipol i dipen long olgeta saientifik ajivmen.

Rilijin blong God i promotem trut, hemi sapatem nolej, mo hemi sivilaesem hiuman reis. Sipos i no gat rilijin, bambae saiens i save kam olsem wan tul blong advansem materialisem, we bambae i mekem se hiumaniti i lusum hop blong hem. Be sipos rilijin mo saiens i wokbaot tugeta wetem harmoni, bambae plante heitred mo raorao we i stap karem fulap trabol i kam long hiumaniti i end.

1. Olsem oltaem, ridim gud toktok we i stap antap plante taem long grup blong yufala, mo askem ol kwesten long wan anada go kasem taem we yufala i lanem gud kontent blong hem we i mekem se yufala i save ekspresem hem long wan natural fasin.
2. Long wanem fasin yufala i save givim wan ansa long toktok ia: “Rilijin i wan samting blong bifo; saiens bambae i solvem evri problem blong hiumaniti.” Long tingting blong yufala bambae hemi helpful sipos yufala i kliarim tingting ia olsem: rilijin i difren long superestisen¹, be sipos i no gat saiens, bambae rilijin i kam wan superestisen, mo sipos saiens i no go wetem rilijin, bambae hemi lidim yumi long materialisem we i mekem se yumi lusum hop? Yufala i save givim samfala eksampol long saed blong fasin we rilijin i save kam superestisen mo fasin we saiens i save lid long materialisem?

3. Mifala sajest se yufala i memoraesem wan o moa long olgeta toktok we i stap andanit we i kamaot long ol Raeting blong Bahá'u'lláh:

“Faswan long ol present ia, we Hem we i gat bigfala paoa i givim long man, hemi present blong andastanding.... Tisfala present i givim long man paoa we wetem hem hemi save lukim trut insaed long evri samting, i lidim hem long olgeta samting we i stret, mo i helpem hem blong diskaverem olgeta sikret blong krieisen.”¹²

“First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. . . . This gift giveth man the power to

¹ Ol man-med bilif.

discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation.”¹²

« Le don de l’intelligence vient en premier lieu parmi ces faveurs conférées aux hommes par le Tout-Puissant. [...] Ce don confère à l’homme le pouvoir de discerner la vérité en toutes choses, le conduit à ce qui est juste et l’aide à découvrir les secrets de la création. »¹²

“Traem lukluk long wol mo tingbaot hem long wan dip fasin smol taem. Hemi karemaot veil blong own buk blong hem long fored blong ae blong yu mo hemi rivilim olgeta samting we Pen blong Lod blong yu, Hem we i Krieita, Hem we i gat Evri-Save, i bin raetem insaed long hem.”¹³

“Look at the world and ponder a while upon it. It unveileth the book of its own self before thine eyes and revealeth that which the Pen of thy Lord, the Fashioner, the All-Informed, hath inscribed therein.”¹³

« Regarde le monde et médite un moment sur lui. Cela te fera découvrir le livre de ce qu’il est, te révélera ce que la Plume de ton Seigneur, le Façonneur, l’Omniscient, y a inscrit. »¹³

“Nolej hemi olsem wan wing long laef blong man, mo hemi olsem wan lada blong hemi go antap wetem. Evriwan i gat duti blong kasem [nolej].”¹⁴

“Knowledge is as wings to man’s life, and a ladder for his ascent. Its acquisition is incumbent upon everyone.”¹⁴

« La connaissance est comparable à des ailes pour l’existence de l’homme, elle est une échelle pour son progrès. À chacun de l’acquérir. »¹⁴

SEKSEN 6

Wannes blong hiumaniti i wan topik we i stap insaed long hart blong ol pipol long evri ples tedei, mo plante pipol bambae i laekem tumas blong diskas wetem yufala long saed blong olgeta aidia we i stap andanit.

Hemi naes tumas sipos long wan garen i gat ol flaoa we i gat plante difren kala mo oli gat ol difren senta mo oli gro tugeta long wan ples, nomata oli dif difren, be wanwan flaoa i kasem semfala ren mo oli kasem semfala laet blong san. Hemi sem mak olsem hiumaniti. Hiumaniti i gat ol difren reis mo ol difren kala. Be evriwan i kamaot long wan God nomo, mo evriwan i kamaot long semfala sors. Daeversiti¹ blong hiuman famli i mas stap olsem wan sors blong harmoni, sem mak olsem miusik, ol difren noet i joen tugeta blong mekem wan perfekt kord.

Laef blong yumi long wol i nidim yuniti. Yumi kasem laef tru long lav. Long material wol, ol difren element blong olgeta samting i joen tugeta tru long loa blong

¹ Ol difren reis, kala, kalja

atraksen. Loa blong atraksen i pulum i kam tugeta samfala element we i mekem se i gat wan naesfala flaoa. Be taem atraksen ia i nomo gat, bambae flaoa i brokdaon mo i nomo gat. Hemia i sem mak long hiumaniti. Atraksen, harmoni, mo yuniti i ol fos we i holem hiumaniti tugeta.

Bahá'u'lláh i mekem wan plan blong yunaetem olgeta pipol blong wol. Yumi mas putum plante efot blong mekem se ol pipol i kam tugeta insaed long tisfala serkol blong yuniti. Taem yumi mitim ol pipol blong ol difren reis, ol difren neisen, ol difren rilijin, mo olgeta we tingting blong olgeta i difren long tingting blong yumi, yumi no mas letem se ol diferens we i stap wetem yumi i kam wan blok bitwin yumi. Yumi mas lukluk long olgeta olsem ol difren kala blong ol ros flaoa we i stap gro insaed long naesfala garen blong hiumaniti mo yumi mas glad blong stap insaed long garen ia wetem ol narafala pipol.

1. Afta long stadi blong toktok we i stap antap, olsem ol narafala toktok we yufala i stadi long hem finis, tingbaot samfala konvesesen we i stap gohed raon long yufala. Wanem sam long olgeta isu we i stap long maen blong ol pipol we i save givim yufala janis blong serem ol aidia ia wetem olgeta?

2. Maet wan konvesesen long saed blong wannes blong hiumankaen i save lid i go long wan diskasen we hemi long saed blong impotans blong yuniti we wan komuniti i mas gat. Raetem smol toktok long saed blong fasin we wanwan long yumi i save kontribiut long yuniti blong komuniti blong yumi.

3. Maet yufala i wantem memoraesem wan o moa long olgeta toktok we i stap andanit, hemia blong mekem se yufala i save yusum ol toktok ia long taem we yufala i stap toktok wetem ol fren blong yufala long saed blong tisfala topik:

“Tenet blong yuniti i stanap finis; yu no mas lukluk long wan anada olsem ol strenja. Yufala i olsem ol frut blong wan tri mo ol lif blong wan branis.”¹⁵

“The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch.”¹⁵

« [L]e tabernacle de l'unité est dressé ; ne vous considérez pas comme des étrangers. Vous êtes les fruits d'un seul arbre, les feuilles d'une seule branche. »¹⁵

“Laet blong yuniti i gat bigfala paoa, we i mekem se hemi save laetemap ful wol.”¹⁶

“So powerful is the light of unity that it can illuminate the whole earth.”¹⁶

« Si puissante est la lumière de l’unité qu’elle peut illuminer toute la terre. »¹⁶

“Tanem fes blong yufala i go tuwods yuniti, mo letem se braetnes blong laet blong hem i saen long yufala. Kam tugeta, mo long nem blong God putum ol efot blong tekemaot rus blong olgeta samting we i stap olsem sors blong raorao bitwin yufala.”¹⁷

“Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you.”¹⁷

« [T]ournez-vous vers l’unité, afin que brille sur vous l’éclat de sa lumière. Rassemblez-vous et, pour l’amour de Dieu, prenez la résolution de déraciner tout ce qui est cause de lutte entre vous. »¹⁷

“Man i gat duti blong hang strong long olgeta samting we i promotem felosip, kaenes mo yuniti.”¹⁸

“It behooveth man to adhere tenaciously unto that which will promote fellowship, kindness and unity.”¹⁸

« L’homme doit s’attacher fermement à ce qui encourage la camaraderie, la bienveillance et l’unité. »¹⁸

SEKSEN 7

Toktok we i stap andanit bambae i helpem yufala blong kontribiut long olgeta diskasen long saed blong topik blong jastis, wan tingting we i konsenem mos long olgeta pipol:

Laef blong hiumaniti i nidim ol difren kapasiti we ol individual i gat. Folem hemia, hemi no posibol blong evriwan i stap sem mak mo i ikwal long evri samting. Iet olgeta hiuman afea i mas gohed wetem prinsipol blong jastis. Yumi mas lukluk long jastis olsem wan tabu samting, mo raet blong evri pipol i mas kasem proteksen blong hem.

Jastis i no gat limitesen blong hem; hemi wan yunivasal kwaliti. Hemi mas operet long evriwan long olgeta dipatment blong hiuman laef. Evri wanwan memba blong sosaeti i mas enjoyem ol benefit blong sivilaesesen, from we oli ol pat blong bodi blong hiumaniti. Sipos wan memba blong tisfala bodi i harem nogud mo i stap long trabol, ol narafala memba i mas filim mo oli mas safa tu. Hao nao hemi posibol blong samfala i fesem ol difikalti be ol narafala i liv long komfort? Sosaeti blong tedei i no gat resiprositi mo balans we hemi mas gat; hemi no arenj long wan gudfala oda. Sosaeti i nidim ol loa mo ol prinsipol blong hemi save mekem sua se evriwan i stap long well-being mo ful hiuman famli i hapi.

Jastis i stanap antap long tufala post blong riwod mo panismen. Olgeta gavman we i rul tru long olgeta we i no gat fet, olgeta we i no fraet long panismen blong God, bambae oli rul wetem ol loa we i no gat jastis long hem. Yumi mas hop blong kasem ol riwod mo yumi mas fraet long panismen, sipos yumi wantem stopem opresen¹, yumi nidim tufala ia. Olgeta loa-meika mo olgeta administreta blong ol loa i mas awea gud long ol spiritual konsekwens² blong ol disisen blong olgeta. Ol rula we i biliv se ol konsekwens blong ol aksen blong olgeta bambae i go wetem olgeta afta long taem we oli lego long tisfala laef blong wol, mo oli save se ol jajmen blong olgeta bambae i afektem Divaen jastis, i no gat daot se bambae oli gohed blong avoedem tairani³ mo opresen.

1. Taem yufala i lanem gud hao blong ekspresen olgeta aidia we i stap antap long wan natural wei, naoia gohed blong tingting se wanem ol topik blong konvesesen bambae i save benefit long olgeta insaet we toktok ia i stap oferem.

2. Hao nao bambae yufala i ansa sipos wan individual i talem se hemi biliv se injustis i neva save end?

3. Long andanit i gat samfala toktok we i kamaot long olgeta Raeting blong Bahá'u'lláh we i joen wetem jastis mo mifala i enkarejem yufala blong memoraesem olgeta.

“Laet blong man i jastis. Yufala i no kilim hem wetem ol win blong opresen mo tairani. Purpos blong jastis i blong stanemap yuniti bitwin ol pipol.”¹⁹

“The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men.”¹⁹

« La lumière des hommes est la justice. Que les vents contraires de l’oppression et de la tyrannie ne l’éteignent pas. L’objet de la justice est de faire apparaître l’unité parmi les hommes. »¹⁹

“I no gat wan braet laet we yumi save komperem hem wetem laet blong jastis. Oda blong wol mo pis blong mankaen i dipen long hem.”²⁰

¹ Fasin we wan grup i spoelem wan narafala grup.

² Wanem i kamaot long wan aksen.

³ Taem wan lida i rul be hemi no folem jastis mo hemi spoelem ol pipol.

“No radiance can compare with that of justice. The organization of the world and the tranquility of mankind depend upon it.”²⁰

« Aucun rayonnement ne peut se comparer avec celui de la justice. L’organisation du monde et la tranquillité de l’humanité en dépendent. »²⁰

“Wanem we i trenem wol hem i Jastis, from we hemi stanap long tufala post, riwod mo panismen. Tufala post ia i sors blong laef long wol.”²¹

“That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world.”²¹

« [L]a justice éduque le monde, car elle est soutenue par deux piliers, récompense et punition. Ces deux piliers sont les sources de la vie du monde. »²¹

SEKSEN 8

Bigfala distans we i stap bitwin olgeta rij pipol mo olgeta poa pipol i stap kam moa waed long evri dei, mo toktok we i stap andanit bambae i save helpem yufala long taem we yufala i holem konvesesen wetem ol fren blong yufala long saed blong topik ia.

Tedei, from we i no gat resiprositi mo harmonias relebensip bitwin ol pipol, samfala memba blong sosaeti i satisfae, mo oli liv long bigfala komfort mo wan laef we i flas, mo long semfala taem ol narafala pipol i stap fesem jalenj blong faenem kakae mo shelta blong olgeta. I gat samfala we i rij tumas, mo ol narafala we i poa tumas.

Olgeta loa blong sosaeti i mas stanap, mo oli mas enfosem ol loa ia, long wan wei we i mekem se hemi no posibol blong fiu pipol nomo i hipimap bigfala rijes mo i no posibol blong ol narafala i liv long wan laef we i poa tumas. Hemia i no minim se evriwan i mas ikwal, from we olgeta diferens long saed blong level mo kapasiti i wan pat blong kriaisen. Be hemi no stret nating blong gat fiu pipol we i gat tumas rijes mo plante we i fesem poveti, mo tufala situesen ia i mas finis. Sipos hemi posibol blong wan bisnisman i gat ol rijes, hemi jastis tu blong wan woka i gat inaf blong hemi save liv long wan gudfala laef. Taem yumi lukim se i gat samfala pipol we i poa tumas, hemia i minim i mas gat tairani samples.

Stamba mining blong ol toktok ia i se Divaen jastis i mas manifest long evri hiuman kondisen. Stamba blong ful ekonomik kondisen i gat spiritual neiija, mo oli mas joen wetem wol blong hart mo spirit. Olgeta rij pipol i mas seraotem ol rijes blong olgeta; oli mas mekem se hart blong olgeta i kam moa sofsof mo oli mas gat wan kaen intelijens we i kaen mo i gat sori long ol pipol. Ol hart i mas joen tugeta olsem sement, mo lav i mas rul, i mekem se olgeta rij pipol bambae i wiling blong tekem ol step blong stanemap olgeta ekonomik ajasmen long wan permanen fasin. Olgeta nomo i mas luksave se hemi no jast mo hemi no folem loa sipos oli gat tumas rijes long taem we i gat tumas poveti long komuniti. Long tinfala fasin, bambae oli wiling blong givim ol rijes blong olgeta, mo long semfala taem oli kipim sam long olgeta rijes we bambae i mekem se oli save liv long wan komfotabol laef.

1. Ridim toktok we i stap antap mo stadi gud long hem wetem grup blong yufala long semfala wei we yufala i mekem long ol narafala seksen. I gat plante isu we i stap long maen blong ol pipol we i joen wetem rijes mo poveti—olsem emploimen, ol weijes, haosing, mo sam narafala. Yufala save tingbaot sam narafala topik we diskasen blong hem i save benefit long olgeta aidia we i stap long toktok we i stap antap?

2. Wanem ansa bambae yufala i save givim long wan individual we, afta long taem we hemi harem ol toktok ia, hemi askem se: “Yu minim se sipos olgeta strong takis i aplae long olgeta rij pipol, bambae oli wiling blong pem wanem oli rili mas pem? Wanem i mekem se yu gat sua save se bambae ol rij pipol i wiling blong mekem hemia?”

3. Mifala i sajest se yufala i memoraesem wan o tu long olgeta toktok we i kamaot long olgeta Raeting blong Bahá'u'lláh:

“ . . . yufala i mas givimaot ol gudfala mo ol naesfala frut, blong mekem se yufala mo ol narafala i save benefit long hem. Evriwan i gat duti blong engeij long ol kraft mo ol wok, from we insaed long hemia nao i gat ol sikret blong ol rijes, O yufala ol man we i gat andastanding.”²²

“ . . . ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding!”²²

« Vous devez produire des fruits beaux et merveilleux dont vous-mêmes et d'autres bénéficieront. Aussi importe-t-il à chacun de s'engager dans un métier ou une profession, car là gît le secret de la prospérité, ô hommes d'entendement ! »²²

“Sipos ae blong yu i tan i go long mersi¹, lego long olgeta samting we i benefitim yu mo hang strong long olgeta samting we i save benefitim mankaen. Mo sipos ae blong yu i tan i go long jastis, jusum long neiba blong yu olgeta samting we yu jusum long yu wan.”²³

“If thine eyes be turned towards mercy, forsake the things that profit thee and cleave unto that which will profit mankind. And if thine eyes be turned

¹ Fasin blong gat sori long ol pipol.

towards justice, choose thou for thy neighbor that which thou choosest for thyself.”²³

« Si tes yeux sont tournés vers la miséricorde, renonce à ce qui te profite et attache- toi à ce qui profitera à l’humanité. Et si tes yeux sont tournés vers la justice, choisis pour ton voisin ce que tu aurais choisi pour toi-même. »²³

“God i blesem hem we i putum brata blong hem festaem long hem.”²⁴

“Blessed is he who preferreth his brother before himself.”²⁴

« Béni celui qui préfère son frère à lui-même. »²⁴

“I no gat wan gudfala aksen we i lus long past mo bambae i lus long fiuja, from we olgeta aksen we i kaen i ol rijes we i stap wetem God we i blong benefitim olgeta we i mekem aksen ia.”²⁵

“No goodly deed was or will ever be lost, for benevolent acts are treasures preserved with God for the benefit of those who act.”²⁵

« Aucune bonne action n’a jamais été et ne sera jamais perdue, car les actes charitables sont des trésors préservés auprès de Dieu au bénéfice de ceux qui agissent. »²⁵

“...lukaot se yu i no go ova long baondari blong moderesen, blong oli kaontem yu olsem wan long olgeta we i spendem tumas mane olbaot.”²⁶

“ . . . take heed not to outstrip the bounds of moderation, and be numbered among the extravagant.”²⁶

« [...] gardez-vous d’outrepasser les bornes de la modération et d’être comptés parmi les extravagants. »²⁶

SEKSEN 9

Long andanit i gat samfala aidia we bambae i save helpem yufala long taem we yufala i stap patisipet long ol diskasen we topik blong hem i joen wetem prejudis.

Ol difren kaen prejudis—olsem rilijas, reisial¹, jenda, etnik, mo ekonomik—ol prejudis ia i brekendaon faondesem blong hiumaniti mo i go agensem ol komand blong God. Long plante taosan yia hiumaniti i safa from ol faet mo blad i foldaon from we i gat ol kaen prejudis ia. Sipos ol prejudis ia i kontiniu, bambae hiumaniti i no save gat rest.

¹ Prejudis we i joen wetem reis blong wan man o wan woman.

God i sendem ol Profet blong Hem from wan purpos, Oli kam blong krieitem lav mo yuniti. Olgeta hevenli Buk i ol wod blong lav. Sipos ol Buk ia i mekem se wan i no laekem wan narafala, hemia i minim se oli no save givim eni frut. Folem hemia, espesali olgeta rilijas prejudis i go agensem will mo komand blong God.

Olgeta nasonal prejudis i no stret nating. Wol hemi wan land nomo, hemi wan kaontri nomo. Olgeta laen mo olgeta baondari we i seperetem ol neisen i kamaot long olgeta tingting blong yumi nomo; God i no krieitem olgeta. Ol pipol i deklarem se wan riva hemi baondari bitwin tu kaontri, mo oli givim wanwan nem long tufala saed ia, be God i krieitem riva ia blong tufala i yusum, hemi olsem wan natural string blong blad long tufala. Hemi tingting blong ol pipol mo ignorans blong olgeta we i mekem se oli yusum ol blesing blong laef blong mekem se oli faetem wan anada mo mekem se i gat ol faet mo destraksen?

Resial prejudis i superestisen¹ nomo. Kala blong skin blong wan individual i kamaot long laen blong hem mo hemi joen wetem klaemeit mo envaeronmen we hemi kamaot long hem. Karakta hemi tru kraeteria blong hiumaniti. Ekselens i no dipen nating long reis mo kala. Fet, piuriti, olgeta gudfala aksen mo olgeta preisworti toktok i olgeta samting we God i akseptem long threshold blong Hem.

Long wan longfala period long histri, ol woman i stap daon mo ol man i dominetem olgeta mo ol woman i fesem plante nogud samting long laef. Fisikal wol i rikwaerem se i gat wan diferens bitwin ol man mo ol woman; be long wol blong spirit tufala i ikwal nomo. Long lukluk blong God, i no gat wan diferens bitwin ol man mo ol woman. Evriwan long ol hiumankaen i kasem intelijens mo persepsen. Evriwan i gat kapasiti blong kasem ol vertu. I no gat eni ples o eni situesen we i mekem se yumi gat raet blong diskriminetem² wan individual folem jenda³ blong hem.

Folem olgeta wod blong Old Testamen, God i talem se, “Letem mifala i mekem man long imeij blong mifala, olsem mifala.” Hemi klia se toktok ia i aplae long ol woman tu. God i krieitem ol hiuman being long imeij blong Hem; hemia i minim se ol divaen vertu i reflekt mo i rivil long hiuman rialiti. Hemi tru long ful hiumaniti. Hemi no stret nating blong kleimem se olgeta pipol we i gat wan kala, olgeta we i kamaot long wan kalja, mo olgeta we i kamaot long wan neisen i gat imeij blong God. Hemi no stret blong talemaot se olgeta rij pipol nomo i gat imeij blong Hem o blong gat tingting ia se olgeta we i gat wan hae posisen long sosaeti i save go klosap long God. Hiumaniti i save saen mo i save kam antap sipos hemi lego long olgeta prejudis mo i kasem olgeta moral blong Kingdom.

1. Stadi gud long toktok ia we i stap antap long semfala fasin we yufala i bin stadi long olgeta toktok we i stap long olgeta lasfala seksen mo gohed blong tingbaot sam long olgeta jalenj we ol fren blong yufala mo ol neiba blong yufala i tokbaot olgeta we i nidim eliminesen⁴ blong ol prejudis.

¹ Ol bilif we i no tru

² Prejudis., lukluk daon long wan individual.

³ Sipos hemi wan man o hemi wan woman

⁴ Tekemaot fulwan.

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2. Wanem ansa bambae yufala i givim long wan fren sipos taem hemi harem ol aidia we yufala i serem wetem hem, hemi askem kwesten ia, “Hemi posibol blong yumi gat samfala prejudis be yumi no save se yumi gat ol prejudis ia?”
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3. Bambae yufala i save faenem samfala situesen we long ol diskasen blong yufala long saed blong ol aidia ia yufala i save yusum wan o moa long olgeta toktok ia we i kamaot long ol Raeting blong Bahá'u'lláh:

“Wol hemi wan kaontri nomo, mo mankaen i ol man ples blong hem.”²⁷

“The earth is but one country, and mankind its citizens.”²⁷

« La terre est un seul pays et tous les hommes en sont les citoyens. »²⁷

“Olgeta smolsmol tri we i stap long wol i kamaot long wan Tri, mo evriwan long olgeta drop i kamaot long wan Solwora, mo olgeta being i kamaot long wan Being.”²⁸

“All the saplings of the world have appeared from one Tree, and all the drops from one Ocean, and all beings owe their existence to one Being.”²⁸

« Tous les jeunes arbres du monde sont issus d’un seul Arbre, toutes les gouttes d’eau d’une seule Mer, et tous les êtres doivent leur existence à un seul Être. »²⁸

“Tedei, wan barava man i hem, we tedei, i dediketem hem long wok blong servem ful hiuman reis.”²⁹

“That one indeed is a man who, today, dedicateth himself to the service of the entire human race.”²⁹

« C’est être un homme aujourd’hui que de se consacrer au service du genre humain. »²⁹

“Laet blong wan gudfala karakta i bitim laet blong san mo braetnes blong hem.”³⁰

“The light of a good character surpasseth the light of the sun and the radiance thereof.”³⁰

« [L]a lumière d'un bon caractère surpasse l'éclat du soleil. »³⁰

“Distinksen blong man i no stap long olgeta flas samting o ol rijes, be hemi stap long olgeta gudfala fasin mo tru andastanding.”³¹

“Man’s distinction lieth not in ornaments or wealth, but rather in virtuous behavior and true understanding.”³¹

« [L]e mérite de l’homme ne réside pas dans les parures et la richesse, mais bien dans le comportement vertueux et la compréhension juste. »³¹

“Mi askem God blong Hemi helpem yufala tru long sori blong Hem long evri kondisen blong brek brekem ol idol blong superestisen mo i terem ol veil blong imajinesen blong ol man.”³²

“God grant you may be graciously aided under all conditions to shatter the idols of superstition and to tear away the veils of the imaginations of men.”³²

« Dieu veuille qu’en toutes circonstances, vous receviez une aide généreuse pour briser les idoles de la superstition et déchirer les voiles des imaginations humaines. »³²

“Aot long ol man, hem we i misdim rod i hem we i dispiut olbaot mo i wantem tumas blong winim brada blong hem.”³³

“Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother.”³³

« De tous les hommes, le plus négligent est celui qui argumente vainement et cherche à s’élever au-dessus de son frère. »³³

SEKSEN 10

Long taem we yufala i stap holem konvesesen wetem ol fren blong yufala, bambae, plante taem, yufala i save yusum olgeta aidia we i stap long toktok we i stap andanit we hemi long saed blong ikwaliti blong ol man mo ol woman:

Fisikal san, tru long laet mo hot blong hem, i rivilim rialiti blong evri samting we i stap long wol. Ol frut we i stap haed insaed long wan tri i kamaot mo oli hang long ol branis blong tri ia tru long paoa blong san. Long semfala fasin, San blong Trut, hemi saen wetem ful braetnes blong hem long spiritual skae, mo hemi givim laet long olgeta rialiti we i no kamaot iet long past. From risin ia, long tisfala eij, ol pipol i luksave long prinsipol blong ikwaliti blong ol man mo ol woman mo oli akseptem se hemi wan trut we i no save jenis.

Bahá'u'lláh i talem long wan klia fasin se long lukluk blong God i no gat eni diferens bitwin ol man mo ol woman. Risin we ikwaliti ia i no bin stap long olgeta eij blong bifo hemia i no from ol man i moa hae long ol woman; be hemi from we ol woman i no bin kasem semfala opotuniti blong oli developem ol kapasiti blong olgeta. Nomata long ol prejudis we i go agensem olgeta, histri i rekodem stori blong laef blong plante woman we i bin ajivim plante bigfala samting.

Wan long olgeta woman ia hemi wan Persian poetes¹, Táhiri. Hemi bin born long eli pat blong 1800 long wan kaontri we mak blong ol woman i stap daon mo ol man i bin gat moa hae mak long sosaeti. Hemi fesfala woman we i akseptem trut blong niufala Revelesen blong God. Long taem we hemi stap witnesem kaming blong niufala Dei ia, hemi akseptem se naoia taem i kam blong ol pipol i luksave long rialiti blong ikwaliti blong ol man mo ol woman. Hemi dediketem ol eneji blong hem blong prokleimem trut ia. Nolej blong hem mo klia fasin we hemi toktok i mekem se ol man blong taem blong hem we i gat bigfala save i sapraes. Nomata olgeta fos blong rabis king mo ol ignorant mo praod rilijas lida i go agensem hem, be hemia i no stopem hem, iven long wan smol taem, blong hemi tokbaot trut. Mo long end, hemi givim laef blong hem long Fet we hemi akseptem mo hemi stanap strong long hem.

Sipos wan individual i bilivim wan tingting we God i no wantem, hemia i minim se individual ia i stap folem rod blong ignorans mo superestisen. Tedei ol woman i mas kasem evri opotuniti blong kasem edukesen mo tekem stret posisen blong olgeta we hemi ikwaliti wetem ol man long ol field blong hiumaniti. Sipos ikwaliti blong ol man mo ol woman i no kam wan rialiti long tisfala wol, olsem we i stap finis long spiritual wol, bambae ril progres blong hiumankaen i no save posibol.

1. Olsem bifo, yufala i mas stadi long toktok ia long grup blong yufala mo praktis plante blong talemaot ol aidia we i stap insaed long hem. Wanem ol konsevesen we yufala i bin holem wetem ol fren blong yufala we i save benefit long ol insaet we ol toktok ia i oferem? Wanem samfala isu we yufala i bin diskas long hem?

2. Wanem sam long olgeta bilif we stap long sosaeti tedei we i mas jenis, hemia blong givim janis long ol woman blong oli tekem ikwal posisen blong olgeta wetem ol man long evri field?

3. Long andanit i gat samfala toktok we i kamaot long olgeta Raeting blong Bahá'u'lláh we maet yufala i wantem memoraesem:

“Long lukluk blong God, ol woman mo ol man oli ikwal long ol taem bifo, mo bambae oli gohed blong stap ikwal long fiuja.”³⁴

¹ Wan woman we i raetem ol poem.

“Women and men have been and will always be equal in the sight of God.”³⁴

« [...] l’homme et la femme ont été et seront toujours égaux aux yeux de Dieu. »³⁴

“Yufala i no save se from wanem Mifala i krieitem yufala evriwan wetem semfala dast? Hemia i blong mekem se bambae i no gat wan long yufala we i save leftemap hem ova long ol narafala.”³⁵

“Know ye not why We created you all from the same dust? That no one should exalt himself over the other.”³⁵

« Ignorez-vous pourquoi nous vous avons tous créés de la même poussière ? Afin que nul ne s’élève au-dessus des autres. »³⁵

“Long tisfala Dei, Han blong Divaen greis i bin karemaot evri tingting we i mekem se wan man i moa hae long ol narafala man. Ol wokman blong God mo ol wokwoman blong Hem oli sem mak nomo.”³⁶

“In this Day the Hand of divine grace hath removed all distinctions. The servants of God and His handmaidens are regarded on the same plane.”³⁶

« En ce jour, la main de la grâce divine a supprimé toutes les distinctions. Les serviteurs de Dieu et ses servantes sont considérés sur le même plan. »³⁶

SEKSEN 11

Lasfala toktok we mifala i askem yufala blong stadi long hem hemi long saed blong topik blong yunivasal edukesen:

Promosen blong edukesen hemi wan urjent nid blong taem we yumi stap liv long hem. Wan neisen i no save ajivim prosperiti anles hemi gat wan bigfala konsen long saed blong edukesen. Stamba risin ol pipol i no progres, hemi from we oli no gat akses long edukesen.

Edukesen i mas stat long taem we wan individual i wan bebe iet. Hemi duti blong papa mo mama blong hem blong oli putum bigfala efot blong eduketem ol pikinini blong olgeta, blong rifaenem ol karakta blong olgeta folem ol spiritual mo moral loa, mo blong mekem sua se oli kasem trening long ol art mo ol saiens. Ol Mama i fesfala eduketa blong hiuankaen; oli lukaotem ol pikinini blong olgeta mo oli givim nolej long olgeta long taem we oli smol iet. Evri pikinini i mas kasem edukesen; hemia i no wan samting we yumi save lego long hem. Sipos ol parens i save pem ol ekspens blong edukesen blong pikinini blong olgeta, oli mas gohed blong mekem hemia. Sipos no, komuniti i mas provaedem ol wei blong mekem sua se pikinini ia i kasem edukesen.

Edukesen i mas developem long evri hiuana being disaea blong ajivim ekselens. Yumi mas gat wan strong disaea blong kasem ol hiuana perfeksen mo putum ol

efot blong fulfilim disaea ia. Yumi mas wantem tumas blong kasem ol spiritual distinksen, hemia blong ol pipol i save yumi olsem wan individual we i gat ol virtu blong hiuman wol—olsem sinseriti, loyalti, servis long hiumaniti, lav mo jastis. Yumi mas gat distinksen from we yumi stap putum ol efot blong promotem pis mo yuniti mo promotem laning. Stret wok blong edukesen hemi blong gaedem ol pipol long wan rod olsem.

1. Afta long stadi blong toktok ia long grup blong yufala, traem aedentifaem sam long olgeta konsen we ol fren blong yufala i gat long saed blong edukesen. Long wanem fasin ol toktok we i stap antap i save helpem ol konsen blong olgeta?

2. Mifala i sajestem se yufala i gohed blong memoraesem wan o moa long olgeta toktok we i stap andanit we i kamaot long ol Raeting blong Bahá'u'lláh:

“Hemi no stret blong wan man i no kasem nolej o ol skil, from we sipos olsem bambae hemi stap olsem wan tri we i no karem ol frut.”³⁷

“It is not desirable that a man be left without knowledge or skills, for he is then but a barren tree.”³⁷

« Il n'est pas souhaitable qu'un homme n'ait ni connaissance ni métier, car alors il n'est qu'un arbre stérile. »³⁷

“Putum evri tingting blong yufala mo ol paoa blong yufala blong eduketem ol pipol mo ol famli blong wol...”³⁸

“Bend your minds and wills to the education of the peoples and kindreds of the earth . . .”³⁸

« Que votre esprit et votre volonté se consacrent à l'éducation des peuples et phratries de la terre [...] »³⁸

“Ol art, ol kraft mo ol saiens i leftemap wol blong being, mo oli mekem se hemi kasem hae mak.”³⁹

“Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation.”³⁹

« Les arts, les métiers et les sciences enrichissent le monde de l'existence et contribuent à son exaltation. »³⁹

“Hemi tru mo hemi klia se nolej hemi ol rijes long ol man, hemi wan sors blong glori, blong baonti, blong joy, blong hae mak, blong hapines mo glad filing long hem.”⁴⁰

“In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him.”⁴⁰

« Certes, la connaissance est un véritable trésor pour l’homme, une source de gloire, de bienfaits, de joie, d’exaltation, d’allégresse et de félicité. »⁴⁰

SEKSEN 12

Pis hemi wan isu we i stap long maen blong evriwan. Establismen blong hem i urjent mo i impotan tumas. Naoia we yufala i tingting dip long olgeta prinsipol we i stap long olgeta toktok we i stap long olgeta lasfala seksen, yufala i save gohed blong reflekt long kwesten blong yunivasal pis.

Hemi dipen long ol gavman blong oli tekem olgeta praktikal step blong stopem mo tekemaot ol faet. Establismen blong pis i impotan tumas, hemia blong mekem ol politikal agrimen, blong stretem ol dispiut, mo blong mekem ol agrimen blong daonem namba blong ol tul blong faet, mo blong mekem plante difren intanasonal kolaboresen we i mas stap bitwin ol neisen. Iet, nomata se ol aksen ia i impotan hamas, bambae oli no save lidim wol long wan pis we i save last sipos ol prinsipol we yumi diskas long olgeta lasfala seksen i no stablis gud raon long wol. Sipos ol pipol i lan blong investigetem rialiti mo luksave se trut hemi wan, bambae olgeta olfala raorao, yumi mas askem yumi, bambae i gohed mo kontiniu? Yumi evriwan i gat semfala orijin. God i lukaotem gud yumi evriwan mo Hemi trenem yumi tru long ol Manifestesen blong Hem. Ol tijing blong Olgeta i stanap long semfala faondesem blong lav mo felosip. Taem ol pipol i akseptem wannes blong rilijin, taem ia nomo bambae ol rilijas raorao i save finis mo laet blong rilijin i save laetemap rod we i lid i go long pis. Saiens mo rilijin i mas wok tugeta long harmoni, hemia blong tekemaot olgeta klaod blong ignorans mo soemaot se ol difren kaen prejudis i no tru mo oli giaman, from we wanwan long olgeta prejudis ia i wan bigfala blok we i stap long fored blong pis. Hemi no posibol blong yumi bildim wan pisful wol, sipos yumi no lukluk long problem blong bigfala distans we i stap bitwin olgeta rij pipol mo olgeta poa pipol long evri kona blong wol. Mo sipos yumi no letem se ol woman i mov i go long evri field we hiumaniti i stap wok long hem long wan ikwal fasin wetem ol man bambae violens we i karakteraesem bigfala pat blong histri blong hiumaniti i no save givim ples blong hem long pis mo prosperiti. Olgeta fiuja jeneresen blong yumi i mas kasem yunivasal edukesen folem ol prinsipol ia, sipos no, evri hop we yumi gat long pis bambae i brokdaon mo i lus. Maet yufala i wantem gohed blong memoraesem ol wod blong Bahá’u’lláh we i stap andanit blong yufala i save serem wetem ol narafala pipol we i gat konsen long fiuja blong hiumaniti:

“Well-being blong mankaen, pis mo sekiuriti blong hem, i no save hapen sipos yuniti blong hem i no stanap strong festaem.”⁴¹

“The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established.”⁴¹

« Le bien-être de l'humanité, sa paix et sa sécurité ne pourront être obtenus que si son unité est fermement établie. »⁴¹

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Ol Dipening Topik

Purpos

Blong developem habit blong visitim ol fren mo ol neiba
mo holem konvesesen wetem olgeta long saed blong
ol topik we i gat spiritual signifkans

SEKSEN 1

Nambatri yunit blong buk ia, olsem ol narafala yunit blong hem, i long saed blong ol kapabiliti we i helpem yumi blong go insaed long ol miningful mo aplifting konvesesen. Fokas nambatu yunit hemi long saed blong ol difren situesen we i save kam long yumi blong yumi save leftemap level blong wan konvesesen long taem we yumi joenem hem wetem ol spiritual prinsipol. Long ples ia yumi shiftim fokas blong yumi i go long ol visit we yumi mekem long ol hom blong ol fren mo ol neiba blong yumi, hemia blong tugeta yumi eksplorem ol topik we i impotan long laef blong komuniti.

Long ol vilij mo ol neibahud, raon long wol, ol grup blong ol fren i stap engeij, long wan intensiv fasin long samfala aktiviti, ol aktiviti ia i konekt tugeta oli olsem: ol rigular devosenal gadering, ol klas blong spiritual edukesen blong ol pikinini, ol miting blong ol junior yut, ol stadi serkol, ol yut kamp mo plante narafala kaen kampein. Long taem we rus blong tisfala patern blong aktiviti i gro insaed long wan lokaliti mo long taem we plante moa pipol i gohed blong dediketem olgeta long ol akt blong servis, naoia wan niukleas blong ol fren i stat blong gro long saes mo long strengt. Wan sistematik program blong ol visit long plante hom long ol vilij mo ol neibahud hemi wan impotan pat blong proses blong komuniti bilding we naoia i stap kam moa strong. Long taem blong ol hom visit ia oli eksplorem planet difren topik. Eksampol, tija blong klas blong ol pikinini i mas visitim ol parens blong ol pikinini blong diskas wetem olgeta long saed blong ol topik we i joen wetem edukesen. Long semfala fasin olgeta we i serv olsem ol animeta mo ol tiuta i mas mekem ol kaen visit ia long hom blong ol junior yut, hemia blong tugeta oli diskas long saed blong ol jalenj mo ol oportunitye we i joen wetem ol spesal yia ia long laef blong wan human being. Long semfala taem hemi impotan blong ol memba blong wan haoshold i holem wan konvesesen long saed blong olgeta topik we i dipenem nolej blong olgeta long Fet. Ol kaen visit olsem i gat bigfala efekt long kalja blong felosip insaed long wan komuniti.

SEKSEN 2

Long yunit ia yumi lukluk long wan neibahud we proses we yumi deskraebem antap i stap advans long hem, mo yumi yusum eksampol blong komuniti ia olsem ples we bambae yumi eksaminim ol difren kaen konvesesen we i save unfold long taem blong wan visit we i gohed long wan hom.

Alejandra hemi wan yangfala woman we i stap long nambatri yia blong yunivasiti. Hem mo wan long olgeta brada blong hem, we hem tu i wan stiuden, i liv wetem parens blong olgeta long wan neibahud we yumi stap lukluk long hem, long wan haos we oli bon long hem mo oli groap long hem. Fofala ia, mo wan yangfala kapol we i jas muv long neibahud ia, i mit evri wik blong prei tugeta mo konsult long saed blong progres blong ol aktiviti we i stap establis raon long olgeta insaed long wan populesen blong 8,000 pipol. I gat narafala trifala individual we i stap patisipet wanwan taem long olgeta miting ia we i gohed evri wik mo oli stap tingting long wan sistematik fasin long ol akt blong servis blong olgeta mo oli stap tingbaot ful komuniti-bilding proses: wan tija blong klas blong ol pikinini we i statem klas blong hem sikis manis i past, mo tufala yut we i gat 17 yia we i stap gaedem ol efot blong wan junior yut grup wetem help blong fasbon brada blong Alejandra, we hemi bin serv olsem animeta blong own grup blong olgeta long taem we oli bin moa yang mo hemi visitim parens blong olgeta long wan rigular fasin.

Fesfala set blong ol konvesesen we bambae yumi lukluk long olgeta i gohed bitwin Alejandra mo famli Sanchez, wan famli we evriwan long neibahud i save long olgeta mo

ol pipol i respektem olgeta. Yia blong hasban mo waef i bitim 60 yia, mo tufala i gat ol pikinini blong olgeta, mo tufala i liv tufala nomo klosap long hom blong Alejandra. Mr. mo Mrs. Sanchez i save rid mo raet, be tufala i no bin kasem plante formal edukesen. Ol pipol i respektem tufala from we tufala i gat plante waes, hemia waes we tufala i kasem tru long ol eksperiens blong olgeta mo tru long wan laef blong jenerositi mo wan laef we i fulap long olgeta piua aksen. Oli bin lan long saed blong ol Bahá’i tijing long samfala yia finis, be naoia nomo oli disaed blong investigetem Fet wetem bigfala interest. Las wik, oli toktok wetem parens blong Alejandra mo i ekspresen disaea blong olgeta blong joenem komuniti. Komuniti i oganaesem wan gadering blong welkamem tufala mo bihaen oli agri se bambae Alejandra i visitim tufala long wan rigular fasin long nekis fiu wik blong serem wetem tufala samfala topik we bambae i help blong dipenem nolej blong olgeta long Fet. Taem yufala i folem stori blong ol visit ia, bambae yufala i save eksplorem ol topik ia mo long semfala taem yufala i save reflekt long ol daenamik blong ol konvesesen we i tek ples bitwin olgeta.

SEKSEN 3

Alejandra i gat plan blong statem fesfala konvesesen blong hem wetem Mr. mo Mrs. Sanchez wetem wan smol eksplenesen we i stap long andanit, we hemi long saed blong eternal Kavenan blong God.

God i Krieita blong evri samting, Hemi wan nomo, mo i no gat eni narafala samting olsem Hem, Hemi no nidim help blong eni narafala man. Baha’u’llah i tijim se hiuman maen i no inaf blong andastandem esens blong God, wan samting we i gat end blong hem i no save andastandem wan samting we i no gat end blong hem. Representesen we ol pipol i mekem long Hem i ol frut blong own tingting blong olgeta nomo. God i no wan man, mo Hemi no wan fos we i stap spred tru long yunivas. Ol wod we yumi yusum blong tokbaot Sors blong laef blong yumi, olsem Hevenli Papa, o Hevenli Paoa, ol Greit Spirit, evriwan ia i ekspresem ol nem blong Hem mo ol atribiut we hiuman tang i gat mo oli no inaf nating blong deskraebem Hem long wan stret fasin.

Long Hidden Words yumi ridim olsem:

“O Pikinini blong Man! From we Mi bin lavem tumas blong krieitem yu, hemia i mekem se Mi krieitem yu. Olsem, yu mas lavem Mi, blong Mi save talemaot nem blong yu mo Mi save fulumap spirit blong yu wetem spirit blong laef.”¹

“O Son of Man! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.”¹

« Ô fils de l’homme ! J’ai aimé ta création, aussi t’ai-je créé. Aime-moi donc afin que je mentionne ton nom et que, de l’esprit de vie, j’emplisse ton âme. »¹

Long Tabu Toktok ia, Baha’u’llah i talemaot long yumi se God i givim laef long yumi from Hemi lavem yumi tumas. Yumi no mas fogetem lav ia long hart blong yumi, from lav ia i protektem yumi, lav ia i givim laef long yumi, mo lav ia i fulumap yumi wetem spirit blong laef. Long taem we yumi fesem ol difikalti mo long taem we yumi stap long komfort, long taem we yumi sori mo long taem we yumi glad, yumi mas rimemba se lav blong Hem i stap wetem yumi oltaem.

Tru long ol Bahá’i tijing, yumi lanem se, afta long taem we God i krieitem yumi aot long lav blong Hem, Hemi mekem wan Kavenan wetem yumi. Toktok ia “kavenan” i minim wan agrimen o wan promis we i stap bitwin tu o moa pipol. Folem eternal Kavenan, Hem we i Ol-Baontiful Krieita i promis blong neva livim yumi mo neva fogetem yumi, mo wanwan taem, Hemi mekem se yumi save long Will mo Purpos blong Hem tru long wan long olgeta Manifestesen blong Hem.

Toktok ia “manifest” i minim blong rivil o blong soemaot wan samting we bifo i stap haed. Ol Manifestesen blong God i ol spesal Being we i rivilim ol Wod blong God long yumi. Oli ol yunivasal Eduketa we i tijim yumi fasin we yumi mas liv folem Will blong God mo fasin we yumi save kasem tru hapines. Sam long olgeta Manifestesen ia i Abraham, Krishna, Moses, Zoroaster, Buddha, Christ, Muḥammad, Báb mo Bahá’u’lláh, we tufala ia i Twin Manifestesen blong God long tifsala eij long hiuman histri.

Folem hemia, insaed long eternal Kavenan blong God, Hemi fulfilim pat blong Hem oltaem. Maet yumi wantem askem wan stamba kwesten long yumi se, “Long wanem fasin mi save fulfilim pat blong mi long Kavenan ia?” Ansa we yumi save faenem insaed long evriwan long olgeta rilijas skripja hemi se: yumi save fulfilim pat blong yumi long Kavenan ia taem yumi luksave long Manifestesen blong God mo taem yumi obei long olgeta tijing blong Hem. Ansa ia i poen long stamba purpos blong laef blong yumi, we hemi blong save God mo blong wosipim Hem. Insaed long Sotfala Obligatori Prea, yumi talemaot se:

“Mi talem stret, O God blong mi, se Yu Yu mekem mi blong save Yu mo blong wosipim yu. Long smol taem ia, mi save talem tru long wik paoa blong mi mo long strong paoa blong Yu. Mo mi talem se mi mi gat nating, be Yu Yu gat plante samting.

“I no gat narafala God be Yu. Yu Yu help long taem blong trabol, mo Yu Yu save stap oltaem Yu wan nomo.”²

“I bear witness, O my God, that thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth.

“There is none other God but Thee, the Help in Peril, the Self-Subsisting.”²

« Ô mon Dieu, je témoigne que tu m’as créé pour te connaître et pour t’adorer. J’atteste en cet instant mon impuissance et ton pouvoir, ma pauvreté et ta richesse.

« Il n’est pas d’autre Dieu que toi, le Secours, l’Absolu. »²

Hemi no posibol blong yumi save God, be yumi save kasem save long Hem tru long ol Manifestesen blong Hem, hemia i mekem se i gat wan wei nomo we yumi save ajivim purpos blong laef blong yumi mo hemi blong yumi luksave long Olgeta Manifestesen mo blong yumi gohed blong folem ol tijing blong Olgeta. Tedei, ol hart blong yumi i fulap long tankyu from we yumi kasem wan bigfala blesing blong gat janis blong liv long wan taem we promis we Hemi bin mekem long ol Hoi Buk, se bambae pis mo jastis i stanap long wol, i stap fulfil. Bahá’u’lláh i prokleimem se:

“Hemia Dei we long hem ol gudfala blesing blong God i bin foldaon long ol man. Hemia Dei we long hem ol strong lav blong God i bin go insaed long evri samting long wol. Ol pipol blong wol i mas lego long olgeta tingting we i mekem se oli go wanwan, mo, tru long perfekt yuniti mo pis, oli mas stanap andanit long sado blong Tri blong kea mo lav blong Hem.”³

“This is the Day in which God’s most excellent favours have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness.”³

« Voici le jour où Dieu a prodigué aux hommes les plus précieuses faveurs, le jour où sa grâce puissante a imprégné toutes les choses créées. Il incombe à tous les peuples du monde de concilier leurs différends et de demeurer unis dans la paix la plus parfaite, à l’ombre de l’Arbre de sa providence et de sa tendre bonté. »³

Bifo yumi kontiniu wetem stori blong yumi, yufala i mas ridim eksplenesen we i stap antap mo reflekt long wanwan paragraf blong hem wetem ol narafala patisipan long grup blong yufala. Yufala i save askem ol kwesten long wan anada mo anserem ol kwesten ia tugeta, mo mekem hemia plante taem, go kasem taem yufala i save ekspresen olgeta aidia ia long wan natural wei mo yufala i no fesem had taem long taem we yufala i wantem ekspresen ol aidia ia. Espesali hemi impotan blong yufala i lanem ol Tabu Toktok, from we hemi impotan tumas blong yufala i serem ol toktok we i kamaot long ol Raeting insaed long ol diskasen blong yufala. Eksersaes we i stap andanit bambae i helpem yufala blong tingbaot olgeta aidia we i stap long tisfala seksen mo i helpem yufala blong tingting dip long ol Tabu Toktok we i stap insaed long hem:

1. Long wanem fasin yufala i save eksplenem long wan individual se hemi no posibol blong yumi andastandem esens blong God? Fesfala paragraf blong toktok we i stap antap i save helpem yufala blong anserem kwesten ia.

2. From wanem God i bin krieitem yumi? _____

3. Wod ia “kavenan” i stap minim wanem? _____

4. Insaed long eternal Kavenan, God i promisim wanem long hiumaniti? _____

5. Wanem purpos blong laef blong yumi? _____

6. Sipos hemi no posibol blong yumi kasem save long esens blong God, toktok ia i stap minim wanem se purpos blong laef blong yumi i blong save God? _____

7. Wod ia “manifest” i stap minim wanem? _____

8. Givim nem blong sam long olgeta Manifestesen blong God: _____

9. Blong yumi fulfilim pat blong yumi long Kavenan, yumi mas mekem wanem?

10. Komplitim ol sentens we i stap andanit:
 - a. Hemia Dei, we long hem _____ i bin foldaon long ol man.
 - b. Hemia Dei, we long hem _____ i bin go insaed long evri samting long wol.
 - c. Long tisfala Dei, yumi mas _____ oli go wanwan, mo, tru long perfekt yuniti mo pis, yumi _____.
11. Bahá’u’lláh i askem olgeta pipol blong wol blong oli mekem wanem? _____

SEKSEN 4

Alejandra i tingbaot kontent blong ol topik we hemi gat plan blong serem wetem Mr. mo Mrs. Sanchez. Antap long hemia, hemi hop blong bildim wan strong bond blong frensip wetem tufala. Tru long ol eksperiens, hemi save long olgeta rabis efekt blong prejudis mo ol rabis efekt blong olgeta patronaesing¹ atitud. Bambae hemi mekem sua se hemi avoedem tufala atitud ia; olgeta stadi blong hem long yunivasiti i no mas mekem se hemi praod mo hemi kontiniu blong stap humble oltaem. Wanem hemi gat long hart blong hem, hemi wan tru lav mo respekt we hemi gat long famli Sanchez. Long taem we hemi stap tingbaot se long wanem fasin bambae hemi eksplenem fesfala topik ia long tufala, hemi rimaenem hem wan se proses ia hemi stat blong wan ongoing konvesesen we bambae i gohed ova long plante wik. Hemi luksave se hemi impotan se hemi presentem sekvens blong ol aidia wetem klariti mo long semfala taem hemi mas stop wanwan taem mo lisiin

¹ Fasin blong lukluk daon long wan man o wan woman.

long olgeta tingting blong kapol ia. Hemi talemaot long hem wan se, “Mi mas mekem sua se bambae mi relaks, sipos no bambae mi gohed blong toktok plante, mo hemia i mekem se bambae mi no save givim janis blong wan gudfala konvesesen i gohed.” Alejandra i kontiniu blong tingbaot visit blong hem long wan longfala taem mo hemi tingbaot olgeta tingting olsem. Ridim olgeta toktok we i stap andanit mo makem olgeta tingting we i stret blong yufala i holem long maen blong yufala sipos yufala i stap long ples blong Alejandra.

- _____ Hemi wok blong mi blong tijim Fet long famli Sanchez mo mekem sua se oli lanem evri samting we mi tijim olgeta.
- _____ Hemi wan privilij we i kam long mi blong mi save spendem taem wetem gudfala kapol ia mo serem wetem tufala samfala toktok we i kamaot long ol Raeting.
- _____ Mi save se visit ia hemi impotan. Be, mi hop se bambae hemi finis kwik taem from we mi gat sam narafala samting blong mekem.
- _____ Ol Tabu Rating ia i had mo i hevi tumas long tufala. Mi mas serem wetem tufala wan o tu simpol aidia nomo. Wanem hemi impotan hemi se mi soemaot lav long tufala.
- _____ Tufala i olfala lelebet, oli no save lanem fulap samting.
- _____ Mi glad tumas mo mi stap weit blong mekem visit ia mo lisin long ol insaet blong olgeta long taem we mifala i stap diskas long topik ia mo reflekt long ol Tabu Toktok ia.
- _____ Tufala i save rid. Bambae mi introdusum topik ia wetem tufala mo livim wan kopi blong ol Raeting ia wetem olgeta, bambae tufala nomo i save stadi long ol raeting ia bihaen.
- _____ Long taem we mi stap presentem olgeta aidia ia, mi mas stop wanwan taem blong mifala i save stadi long ol Tabu Raeting ia tugeta mo konsult long olgeta.
- _____ Mi hop se mi save presentem ful topik long tufala festaem, mo long end askem olgeta sipos oli gat eni kwesten blong askem.

Long saed blong priperesen blong ol visit we bambae yufala i mekem, plis tingbaot sam narafala tingting we bambae hemi gud blong yufala i folem o bambae hemi gud se yufala i no folem?

SEKSEN 5

Fesfala visit blong Alejandra long hom blong famli Sanchez i gohed gud. Tufala kapol ia i lukim se Alejandra i no relaks mo tufala, tru long lav mo kaenes, i helpem hem blong hemi relaks smol. Tufala i lisin wetem kea mo i patisipet ful wan long ol diskasen, mo oli lukluk hevi long ol Tabu Raeting. Wan difikalt moment i kamaot long end blong visit ia, hemi taem Mrs. Sanchez i askem wan kwesten we i mekem se Alejandra i sapraes, hemi askem se: “Taem mi joenem Bahá’i komuniti, hemia i minim se mi mas fogetem Jisas Kraest?” Alejandra i save ansa blong kwesten ia, be hemi no redi blong anserem kwesten ia kwik taem. Mr. Sanchez i smael mo i helpem hem mo i talem: “Long tingting blong mi, lav blong mi long Kraest i kam antap long taem we mi lan abaot ol Bahá’i tijing.” “Mo hemia i sem mak wetem plante pipol raon long wol,” Alejandra i talem afta long taem we hemi redi blong toktok. “Lav blong olgeta long Moses, Kraes, Krishna, Buddha, Zoroaster,

mo Muhammad i kam moa strong tru long wanem we Bahá'u'lláh i tijim long olgeta long saed blong yuniti blong God, yuniti blong ol rilijin, mo yuniti blong humankaen.”

Hemi gud sipos yufala i stop smol taem mo long grup blong yufala i diskas long saed blong sam long olgeta kwaliti mo atitud we i mas stap long taem blong visit blong Alejandra, hemia blong mekem se visit blong hem i save givim plante frut. Mos impotan wan long olgeta kwaliti ia we yufala i mas tingting hevi long hem hemi kwaliti blong humiliti. Faondesem blong ol humiliti hemi humiliti we yumi mas gat long fored blong God. Hiumiliti tuwods ol narafala krieija blong Hem i kamaot long humiliti ia. Long taem we humiliti ia i kam mos impotan hemi taem we yumi stap tokbaot God mo ol Manifestesen blong Hem. Yufala i mas reflekt long olgeta wod blong Bahá'u'lláh we i stap andanit mo mekem evri efot blong memoraesem hem:

“Olgeta we i bilaved blong God, nomata oli kam tugeta long wanem ples mo oli mitim hu, oli mas soemaot, tru long atitud blong olgeta tuwods God, mo tru long fasin we oli selebretim preis mo glori blong Hem, wan kaen humiliti mo oli mas go daon long wan fasin we i mekem se evri atom blong dast we i stap andanit long fut blong olgeta i save talemaot dip divosen we oli gat. Konvesesen we ol holi individual ia i mekem i mas gat wan kaen paoa we i mekem se ol atom blong dast ia bambae i seksek tru long influens blong hem. Oli mas folem wan kaen fasin we bambae graon we oli wokbaot long hem i neva save gat raet blong talemaot ol toktok olsem long olgeta: ‘Mi mi moa hae bitim yufala. Traem luk, hamas mi peisen, from we mi stap tekem ol burden we ol fama i stap putum long mi. Mi tul we oltaem mi givim long ol being ol blesing we Hem, we i Sors blong ol greis, i trastem long mi. Be nomata long hona ia we mi kasem, mo ol evidens blong ol rijes we mi gat we i plante tumas—wan rijes we i provaedem ol nid blong ol krieisen—lukluk hamas humiliti mi gat, lukluk long fasin we mi go daon, we i mekem se mi letem ol pipol i wokbaot antap long mi wetem fut blong olgeta. . . .”⁴

“They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion. The conversation carried by these holy souls should be informed with such power that these same atoms of dust will be thrilled by its influence. They should conduct themselves in such manner that the earth upon which they tread may never be allowed to address to them such words as these: ‘I am to be preferred above you. For witness, how patient I am in bearing the burden which the husbandman layeth upon me. I am the instrument that continually imparteth unto all beings the blessings with which He Who is the Source of all grace hath entrusted me. Notwithstanding the honor conferred upon me, and the unnumbered evidences of my wealth—a wealth that supplieth the needs of all creation—behold the measure of my humility, witness with what absolute submissiveness I allow myself to be trodden beneath the feet of men. . . .”⁴

« Où qu'ils se réunissent et quelles que soient les personnes présentes, les bien-aimés de Dieu doivent montrer dans leur attitude envers lui et dans leur façon de célébrer sa louange une humilité et une soumission telles que les atomes de la poussière foulée par leurs pieds attestent la profondeur de leur dévotion. Les propos de ces âmes saintes doivent être animés d'une telle force que ces mêmes atomes en viennent à vibrer sous leur influence. Elles doivent se conduire de telle sorte que la terre qu'elles piétinent ne puisse jamais leur dire

: “Je dois vous être préférée. Car voyez avec quelle patience je supporte le fardeau que fait poser sur moi le laboureur. Je suis l’instrument qui sans cesse dispense à tous les êtres les bénédictions déposées en moi par celui qui est la source de toute grâce. Malgré l’honneur qui m’a été ainsi conféré et les innombrables preuves de ma richesse qui pourvoit aux besoins de toute la création, voyez le degré de mon humilité, et avec quelle soumission je me laisse fouler par les pieds des hommes.” »⁴

Osem we i stap antap, humiliti long fored blong ol pipol i kamaot long humiliti we yumi gat long fored blong God. Hemi wetem semfala humiliti we yumi folem wan preaful atitud long taem we yumi visitim hom blong wan fren o neiba blong tugeta yumi dipenem andastanding blong yumi long saed blong samfala topik. Long taem blong konvesesen, plante taem yumi tanem ol tingting blong yumi i go long God, mo yumi askem Hem blong Hemi laetemap maen mo hart blong evriwan we i stap. I gat plante toktok mo sentens we i stap long ol prea we yumi save memoraesem, hemia blong yumi save tingbaot olgeta oltaem. Hemia sam long olgeta ia:

“Plis, laetemap ol hart blong mifala, givim long mifala ol ae we i save lukluk mo ol sorae we i save lisin.”⁵

“Illumine our hearts, grant us discerning eyes and attentive ears.”⁵

« Illumine nos cœurs, donne-nous des yeux qui voient et des oreilles qui entendent. »⁵

“Ol Lod! Plis, givim long mifala ol present blong Yu we i no gat end blong hem, mo letem se laet blong gaedans blong Yu i saen.”⁶

“O Lord! Grant Thine infinite bestowals, and let the light of Thy guidance shine.”⁶

« Ô Seigneur, dispense tes bienfaits infinis et fais briller la lumière de ta providence. »⁶

“Plis, openem lok blong ol get blong tru andastanding mo letem se laet blong fet i saen wetem braetnes blong hem.”⁷

“Unlock the gates of true understanding and let the light of faith shine resplendent.”⁷

« Ouvre les portes de la véritable compréhension et laisse resplendir la lumière de la foi. »⁷

“O Lod! Laetemap ol ae blong mifala blong mifala i save lukim laet blong Yu.”⁸

“O Lord! Illumine our eyes so that we may behold Thy light.”⁸

« Ô Seigneur ! Illumine nos yeux pour que nous puissions contempler ta lumière. »⁸

“Mi tanem mi fulwan long Yu, mo mi plis long Yu wetem ful hart blong mi, wetem ful maen mo tang blong mi, blong Yu protektem mi long olgeta samting we i go agensem will blong Yu long tisfala saekol blong divaen yuniti blong Yu. . .”⁹

“Wholly unto Thee do I turn, fervently imploring Thee with all my heart, my mind and my tongue, to shield me from all that runs counter to Thy will in this, the cycle of Thy divine unity . . .”⁹

« De tout mon être, je me tourne vers toi. De tout mon cœur, mon esprit et ma voix, je t'implore ardemment de me protéger de tout ce qui s'oppose à ta volonté en ce cycle de ta divine unité. »⁹

SEKSEN 6

Hart blong Alejandra i fulap long joy afta long taem we hemi visitim hom blong famli Sanchez mo taem hemi holem konvesesen wetem tufala long saed blong topik blong eternal Kavenan. “Nekis visit blong mi,” hemi tingting, “bambae i givim wan gudfala janis long tufala blong oli dipenem nolej blong olgeta long saed blong laef blong Bahá'u'lláh.” Wanem we i stap andanit hemi wan presentesen we hemi yusum:

Bahá'u'lláh i bin born long 12 Novemba 1817 long Tíhrán, kapital siti blong Persia. Stat long taem we Hemi wan pikinini, Hemi soemaot ol ekstraordinari kwaliti, mo parens blong Hem i biliv se long fiuja bambae Hemi gat bigfala hae mak. Papa blong Bahá'u'lláh, wan minista blong king, we i gat wan hae posisen, i bin gat bigfala lav long Boe blong hem. Wan naet, long wan drim, hemi lukim se Bahá'u'lláh i stap swim insaed long wan bigfala solwora we i no gat end blong hem, bodi blong Hem i stap saen mo i laetap insaed long bigfala solwora ia. Raon long hed blong Hem, ol blak mo longfala hea blong Hem i stap saen mo stap float long evri saed. Wan bigfala namba blong ol fish i kam raon long Hem, mo wanwan long olgeta i hang long end blong wanwan hea blong Hem. Namba blong ol fish i plante tumas, be i no gat iven wan hea we i kamaot long hed blong Bahá'u'lláh. Hemi muv long wan fri fasin insaed long solwora ia mo i no gat wan samting we i blokem Hem, mo evriwan long olgeta fish ia i folem hem. Papa blong Bahá'u'lláh i askem wan man we i gat bigfala waes blong eksplenem mining blong drim ia long hem. Waes man ia i talemaot long hem se bigfala solwora ia we i no gat end blong hem hemi tisfala wol. Bambae Bahá'u'lláh, Hem wan nomo, i rul long wol ia. Olgeta bigfala namba blong ol fish i representem ol konfiusen we i stap bitwin ol pipol blong wol. Bambae Hemi kasem bigfala proteksen blong God we i no save feil; tisfala konfiusen ia bambae i no save spoelem Hem.

Long taem we Bahá'u'lláh i gat klosap 13 o 14, ol pipol blong king i save long waes mo ol laning blong hem finis. Hemi bin gat 22 yia we papa blong Hem i ded, mo gavman i oferem posisen we hemi gat long Bahá'u'lláh. Be Bahá'u'lláh i no bin gat interest blong spendem taem blong Hem blong maneijem olgeta samting blong wol. Hemi livim bihaen laef blong gavman mo ol minista blong folem rod we God i putum long fored blong Hem. Hemi dediketem taem blong Hem blong

helpem olgeta opresed pipol, olgeta sik mo olgeta poa pipol, mo ol pipol i save Hem olsem jampion blong jastis.

Long taem we Hemi gat 27 yia, Bahá'u'lláh, tru long wan spesal Mesenja, i risivim sam long olgeta Raeting blong Báb, Hem we i prokleimem kaming blong dawn blong wan niufala Dei, Dei we bambae wan niufala Manifestesen blong God i karem pis, yuniti mo jastis i kam long wol mo long hiumaniti we i stap weit long olgeta long taem i kam. Kwik taem Bahá'u'lláh i akseptem Mesej blong Báb mo Hemi stap olsem wan long olgeta impotan folowa blong Hem. Be sori tumas, olgeta we i rul long ol pipol blong Persia, olgeta we i blaen wetem own selfish disaea blong olgeta, i stat blong persekiutum olgeta folowa blong Báb long wan rabis fasin. Bahá'u'lláh, nomata ol pipol i save se Hemi gat wan hae mak, Hem tu i fesem ol trabol. Klosap eit yia afta long Dekleresen blong Báb, mo tu yia afta long taem we oli kilim Báb i ded olsem wan martir, oli putum Bahá'u'lláh long kalabus, insaed long wan dak hol andanit long graon we nem blong hem i Blak Hol. Oli hangem wan jein raon long nek blong Hem we i hevi tumas, we i mekem se Hemi no save leftemap hed blong Hem. Long ples ia Bahá'u'lláh i spendem fo rabis manis mo i fesem plante trabol. Iet, long semfala blak hol ia Spirit blong God i fulumap spirit blong Hem mo i rivilim long Hem se Hemi Promis Wan blong ol eij. Aot long dak prisin ia, San blong Bahá'u'lláh i raesap mo i laetemap ful kriaisen.

Afta long fo manis long Blak Hol ia, oli tekemaot long Hem evri samting we Hemi ownem, mo oli sendem Hem mo famli blong Hem long eksael¹. Long wan winta taem, we i kolkol tumas, oli travel long ol maonten we i stap long west blong Persia mo oli go tuwods Baghdád, we long taem ia hemi wan siti blong Ottoman Empaea, mo tedei hemi kapital blong 'Iráq. Ol wod i no inaf blong deskraebem ol safering we oli fesem long taem we oli wokbaot long plante hundred kilomita antap long sno mo graon we aes i kaveremap hem blong wokbaot blong go long siti ia.

I no long taem, nius blong Bahá'u'lláh i spred long Baghdád mo long ol narafala siti long rijin, mo plante moa pipol i kam long doa blong Prisinman we oli eksaelem Hem blong oli risivim ol blesing blong Hem. Be i bin gat samfala we i jelas from we plante pipol i save mo i laekem Hem. Wan long olgeta ia i own haf-brada blong Bahá'u'lláh, Mírzá Yahyá, we i liv anda long laving kea blong Hem. Ol rabis fasin blong Mírzá Yahyá i krieitem bigfala disyuniti bitwin olgeta folowa blong Báb mo i mekem se Bahá'u'lláh i harem no gud tumas. Wan naet, taem we Hemi no talemaot long eniwan, Bahá'u'lláh i livim hom blong Hem mo i go long ol maonten blong Kurdistán. Hemi liv long wan laef blong prea mo meditesen Hem wan nomo. Hemi stap long wan smol keiv mo i laev tru long smol smol kakae. I no bin gat eni man long ples ia we i save se Hemi hu mo Hemi kamaot long wea, mo ol pipol i no save long nem blong Hem. Be, sloslo ol pipol blong rijin ia i stat blong tokbaot wan "Man we i no gat Nem", wan greit Seint² we i gat bigfala nolej we God i givim long Hem. Taem nius blong tisfala Holi Persen ia i kasem fesbon Boe blong Bahá'u'lláh, 'Abdu'l-Bahá, kwik taem Hemi luksave long ol saen blong bilaved Papa blong Hem. Oli sendem ol leta long Hem wetem wan spesal mesenja mo oli plis long Bahá'u'lláh blong Hemi kam bak long Baghdád. Hemi akseptem, mo ritan blong Hem i endem wan period blong seperesen we i soa tumas we i las tu yia.

Long taem we Bahá'u'lláh i no stap long Baghdád, situesen blong Bábí komuniti i spid blong go daon. Long seven yia we Hemi liv long Baghdád, afta long taem we

¹ Taem gavman i aotem wan individual long ples blong hem mo i nomo givim raet long hem blong hemi go bak long ples blong hem.

² Wan tabu mo holi man o woman.

Hemi kam bak long ol maontein, Bahá'u'lláh i fulumap ol folowa blong Báb wetem wan niufala spirit, ol folowa we i bin fesem plante persekiusen. Nomata Hemi no anaonsem bigfala steisen blong Hem iet, paoa mo waes blong ol wod blong Hem i stat blong winim loyalti blong bigfala namba blong ol Bábí mo ol difren pipol i stat blong preisem Hem. Be ol Muslim rilijas lida, we i fanatik tumas, i no glad blong lukim bigfala influens we Bahá'u'lláh i gat long plante pipol. Oli komplem plante long ol otoriti go kasem taem gavman blong Persia i joenem hand wetem sam long olgeta ofisa blong Ottoman Empaea blong muvum Bahá'u'lláh i go long ol ples we i moa farawei long homeland blong Hem, mo tifsala taem oli sendem Hem i go long siti blong Konstantinapol.

Epril 1863 hemi wan manis we i mekem se populesen blong Baghdád i sori tumas. Hem we oli lavem tumas bambae i lego siti blong olgeta, mo bambae i go long wan ples we oli no save se wanem bambae i hapen long Hem. Jas bifo Hemi livim siti ia, Bahá'u'lláh i go long wan garen we i stap klosap long siti, stanemap tenet blong Hem mo long tuelv dei i risivim flo blong ol visita we i kam blong talemaot tata long Hem. Ol folowa blong Báb i kam long tifsala garen wetem ol hart we i hevi; sam long olgeta bambae i akompaniem Bahá'u'lláh long nekis steij blong eksael blong Hem, be plante i mas stap mo oli nomo save stap klosap long Hem. Be God i no bin wantem se taem ia hemi stap olsem wan taem blong sori. Ol doa blong baonti blong Hem we i no gat end blong hem i open, mo Bahá'u'lláh i prokleimem long olgeta we i stap raon long Hem se Hemi Hem we Báb i promisim se bambae i kam—Hem we bambae God i manifestem. Naoia, sori blong evriwan i jenis mo evriwan i gat bigfala joy; hart blong evriwan i glad mo spirit blong ol i laetap wetem faea blong lav blong Hem. Tedei tifsala tuelv-dei period blong Epril i stap olsem wan bigfala selebresen long evri ples olsem Festival blong Ridván, anivasari blong deklaresen blong Bahá'u'lláh long saed blong Misin blong Hem we i kaveremap ful wol.

Konstantinapol hemi kapital blong Ottoman Empaea. Long ples ia, bakagen, ova long jas fo manis, bigfala waes blong Bahá'u'lláh mo fasin we Hemi atraktem hart blong ol pipol i mekem se Hemi atraktem plante moa pipol long Hem. “Hemi no mas stap long Konstantinapol,” ol fanatik¹ Muslim rilijas lida i talem, mo oli fosem ol otoriti blong eksaelem Hem long taon blong Adrianapol. Long Adrianapol, ples we Hemi stap long fo mo haf yia, Bahá'u'lláh i raetem ol Tablet long ol king mo ol rula blong wol mo i singaotem olgeta blong oli lego long ol wei blong opresen mo blong dediketem olgeta long well-being blong ol pipol blong olgeta. Naoia ol enem i blong Hem i mekem plan blong panisim Hem nogud bitim mak. Oli eksaelem Hem, mo famli blong Hem, long ‘Akká, we long taem ia oli yusum ples ia olsem wan prisin taon blong ful Empaea. “I no gat daot se long ples ia bambae Hemi lus from we envaeronmen blong prisin-siti ia i no gud tumas,” ol rabis man ia we oli gat rabis tingting i bin tingting se oli save stopem plan we God i statem.

Olgeta difikalti we Bahá'u'lláh i fesem long ‘Akká i plante tumas blong yumi storian long hem long ples ia. Hemi no bin gat olgeta samting we Hemi nidim blong gat smol komfort, ol enem i blong Hem i raonem hem long dei mo long naet. Be sloslo ol kondisen blong kalabus i jenis. Ol pipol blong ‘Akká mo gavman blong hem i jenisim tingting blong olgeta mo oli bilivim se Bahá'u'lláh mo smol grup blong ol Bahá'í we i eksael long siti blong olgeta i no mekem wan rong samting. Bakagen ol pipol i laekem tumas ol waes mo lav blong ekstraordinari Persen ia, be klosap evriwan long olgeta pipol ia i no andastandem greit stesen blong Hem. Afta long naen yia, ol doa blong prisin-siti i open long Bahá'u'lláh mo long ol folowa

¹ Ol man we tingting blong olgeta i strong.

blong Hem. Bilaved Boe blong Hem, ‘Abdu’l-Bahá i sekiurem wan ples, we i gat respekt blong hem, blong Papa blong Hem i go liv long hem, ples ia i stap aotsaed long ol wol blong siti, mo sloslo ‘Abdu’l-Bahá i rentem wan hom long wan rural eria blong Bahá’u’lláh i spendem olgeta lasfala 13 yia blong laef blong Hem wetem pis mo long wan kwaet fasin. Yumi save long nem blong tisfala haos olsem Mansen blong Bahjí, mo Hemi pasawei long ples ia long Mei 1892 long taem we majesti mo glori blong Hem i kasem haest poen blong hem.

Bahá’u’lláh i reisemap flag blong yunivasal pis mo felosip mo i rivilim Wod blong God. Nomata ol enemi blong Hem i kombaenem tugeta ol fos blong olgeta blong go agensem Hem, Hemi bin kasem viktri ova long olgeta evriwan from we God i promisim Hem long taem we Hemi bin stap andanit long jein long dak hol long Tíhrán. Long laeftaem blong Hem, mesej blong Hem i givim niufala laef long hart blong plante taosan pipol. Mo tedei, olgeta tijing blong Hem i kontiniu blong spred raon long wol. I no gat wan samting we i save blokem Hem blong Hemi ajivim stamba gol blong Hem, we hemi blong yunifaem hiumankaen long wan yunivasal Fet, mo wan komon Fet.

Toktok we i stap antap hemi stori blong laef blong Bahá’u’lláh we hemi wan longfala stori lelebet. Bifo yumi muv i go long olgeta eksersaes we i stap andanit, yufala i mas ridim gud wanwan paragraf blong toktok ia long grup blong yufala mo askem wan anada ol kwesten go kasem taem yufala i lanem gud kontent blong hem mo yufala i save presentem hem long wan gudfala fasin. Map ia we i stap andanit bambae i helpem yufala blong lukim rod we Bahá’u’lláh i folem long ol eksael blong Hem, mo i helpem yufala blong rimmerem olgeta ivent we i bin hapen tru long wokbaot blong Hem.



1. Maet hemi gud se yu raetem, long ol speis we i stap andanit, folem stori we i stap antap, sekwens blong olgeta bigfala ivent we i joen wetem laef blong Bahá’u’lláh.

the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!”¹⁰

« Celui qui est la Beauté ancienne s’est laissé charger de chaînes pour que l’humanité soit libérée de son esclavage, et il a accepté d’être emprisonné dans cette puissante forteresse pour que le monde entier parvienne à la vraie liberté. Il a bu jusqu’à la lie le calice du chagrin afin que tous les peuples de la terre atteignent à la joie éternelle et soient remplis d’allégresse ; ceci est dû à la miséricorde de votre Seigneur, le Compatissant, le Très-Miséricordieux. Nous avons, ô croyants en l’unité de Dieu, accepté d’être abaissé pour que vous soyez exaltés, et nous avons souffert une multitude d’afflictions pour que vous deveniez florissants et prospères. Or, voyez comment ceux qui donnent des associés à Dieu ont forcé d’habiter la plus désolée des cités celui-là même qui est venu reconstruire le monde. »¹⁰

3. Taem yumi tokbaot ol safering blong Bahá’u’lláh, yumi mas lukaot se yumi no presentem Hem olsem Wan we i no gat paoa long fored blong ol enemy blong Hem. Hem nomo i bin wiling blong akseptem se oli hangem ol jein long Hem blong mekem se hi humaniti i save kam fri. Stori blong laef blong Hem, nomata hemi fulap long olgeta bigfala safering, hemi fulap long ol viktri. Wetem help blong tiuta long grup blong yufala, gohed blong priperem wan sofala toktok long saed blong ol safering mo ol viktri blong Bahá’u’lláh folem nolej we yufala i gat naoia long saed blong laef blong Hem. Ol kwesten we i stap andanit i save helpem yufala.
- From wanem Bahá’u’lláh i agri blong oli hangem ol jein long Hem? _____

 - From wanem Bahá’u’lláh i akseptem blong oli putum Hem long prisin? _____

 - From wanem Bahá’u’lláh i drink long wan ful kap blong trabol? _____

 - From wanem Bahá’u’lláh i bin akseptem blong ol pipol i spoelem Hem? _____

 - From wanem Bahá’u’lláh i safa tru long plante plante trabol? _____

 - Bahá’u’lláh i akseptem blong Hemi safa from we Hemi no gat paoa? _____

 - Sipos Bahá’u’lláh i bin gat paoa blong fesem ol enemy blong Hem, from wanem Hemi bin akseptem blong Hemi safa? _____

SEKSEN 7

Nambatu visit blong Alejandra long hom blong famli Sanchez i fulap long joy olsem fesfala visit blong hem. Mr. mo Mrs. Sanchez i save smol long stori blong laef blong Bahá'u'lláh finis, be oli hapi blong kasem moa save tru long presentesen blong Alejandra mo hemi klia se stori blong ol safering blong Hem i tusum hart blong olgeta. Mrs. Sanchez i poentemaot se, “I luk olsem ol Manifestesen blong God i safa oltaem long han blong olgeta we i tosta long lidasip mo paoa blong wol.” Alejandra i disaed se hemi gud blong hemi serem wetem tufala samfala tabu Raeting we hemi bin memoraesem finis—we yufala tu, i save long ol Tabu Raeting ia we i stap long lasfala seksen—we long ol raeting ia Bahá'u'lláh i tokbaot ol safering we Hemi bin fesem from lav blong Hem long hiumaniti, blong mekem se hiumaniti i fri long opresen mo i kasem lasting hapines. Diskasen blong dei ia i movum hart blong trifala fren ia.

Long taem we Alejandra i stap tingbaot nekis visit blong hem, hemi disaed se steisen blong ‘Abdu’l-Bahá hemi wan natural topik blong diskasen. Hemia olgeta poen we bambae hemi kaverem long diskasen blong hem:

Fesbon Boe blong Bahá'u'lláh, ‘Abdu’l-Bahá i wan mos unik figa long histri blong hiumaniti, mo yumi no save faenem wan narafala olsem Hem long olgeta lasfala rilijin. Hemi luksave long divaen steisen blong Papa blong Hem long taem we hemi wan pikinini iet mo Hemi serem eksael mo safering wetem Hem. Bahá'u'lláh, afta long pasing blong Hem, i livim Bahá’i komuniti anda long kea mo proteksen blong ‘Abdu’l-Bahá. Yumi neva save andastandem fulwan bigfala baonti we Bahá'u'lláh i givim long humaniti; Hemi givim long hiumaniti bigfala Revelesen blong Hem we i hae tumas mo long semfala taem Hemi givim long hiumaniti Boe blong Hem tu, we tru long nolej mo waes blong Hem, Bahá'u'lláh i talem se bambae wol i save kasem gaedans mo bambae hemi save kasem bigfala laet.

Taem yumi stadi long laef mo ol toktok blong ‘Abdu’l-Bahá, yumi kasem insaet long saed blong unik steisen we Hemi gat long tisfala Dispensesen. Hemi impotan se yumi rimemberem trifala saed blong steisen blong Hem.

Fesfala steisen blong Hem i olsem: ‘Abdu’l-Bahá Hemi Senta blong Kavenan blong Bahá'u'lláh. Bahá'u'lláh i mekem wan kavenan wetem ol folowa blong Hem mo Hemi singaotem olgeta blong oli daerektem hart blong olgeta i go tuwods senta ia mo stap loyal long Hem fulwan. Long Will mo Testamen blong Hem, ‘Abdu’l-Bahá i nemem Shoghi Effendi, Gadian blong Fet, blong hemi stap olsem senta we evriwan i mas tan i go long hem afta long pasing blong Hem. Tedei, tisfala senta hemi Yunivasal Haos blong Jastis, we i establis folem klia komand blong Bahá'u'lláh mo folem klia instraksen we ‘Abdu’l-Bahá mo Gadian i givim. Paoa blong Kavenan i holem Bahá’i komuniti tugeta mo i protektem hem long ol divisin mo disintegresen.

Namba tu steisen blong Hem i olsem: ‘Abdu’l-Bahá Hemi Interpreta blong ol wod blong Bahá'u'lláh mo Hemi no save mekem eni mistek. Revelesen blong Bahá'u'lláh i bigwan tumas, mining blong ol toktok blong Hem i dip tumas, hemia i mekem se Bahá'u'lláh i livim yumi wetem wan interpreta, Wan we bambae Hem nomo i inspaerem. Folem hemia, long olgeta jeneresen we bambae i kam, hiumaniti bambae i save andastandem ol tijing blong Bahá'u'lláh tru long stadi blong ol interpretesen blong ‘Abdu’l-Bahá we i stap long plante long olgeta Tablet mo ol oтораes raeting blong ol toktok blong Hem. Gadian hemi Interpreta blong ol tijing blong Bahá'u'lláh afta long ‘Abdu’l-Bahá; hemi komplitim wok blong

interpretesen, mo wan narafala i no gat otoriti blong interpretem ol wod blong Bahá'u'lláh go kasem end blong Dispensesen blong Hem.

Long past, evri rilijin i fesem ol jalenj from we hemi fesem divisin ova long ol difren interpretesen blong ol toktok we i kamaot long ol tabu Skripja. Be long tifsala Dispensesen, taem yumi no klia long mining blong wan toktok blong Bahá'u'lláh, evriwan i tanem hem i go long ol interpretesen blong 'Abdu'l-Bahá mo Gadian. Sipos yumi no klia iet, yumi save tanem yumi i go long Yunivasal Haos blong Jastis blong oli klarifaem. I no gat speis blong yumi gat ol raorao ova long mining blong ol tijing, mo hemia i protektem yuniti blong Fet.

Nambatri steisen blong Hem i olsem: 'Abdu'l-Bahá Hemi perfekt Eksampol blong ol tijing blong Papa blong Hem. Nomata yumi neva save hop blong kasem wan perfeksen olsem Hem, be oltaem yumi mas putum Hem long fored blong ae blong yumi mo yumi mas putum ol efot blong folem ol eksampol blong Hem. Taem yumi ridim long ol Raeting long saed blong lav, yumi tanem yumi i go long 'Abdu'l-Bahá mo yumi lukim se Hemi esens blong lav mo kaenes. Taem yumi ridim long saed blong piuriti, jastis, rektitud, joy mo jenerositi, yumi tanem yumi i go long Hem mo yumi tingbaot laef blong Hem, mo yumi lukim se long wanem fasin Hemi manifestem ol kwaliti ia wetem bigfala perfeksen.

Mak blong laef blong 'Abdu'l-Bahá hemi servitud blong Hem. Nem blong 'Abdu'l-Bahá i minim "wokman blong Bahá", mo hemia taetol we Hemi bin wantem tumas bitim ol narafala taetol blong Hem. Olgeta toktok blong 'Abdu'l-Bahá we i stap andanit i ekspresen blong bigfala disaea we Hemi gat blong givim servis:

"Nem blong mi hemi 'Abdu'l-Bahá. Kwalifikesen blong mi hemi 'Abdu'l-Bahá. Rialiti blong mi hemi 'Abdu'l-Bahá. Preis blong mi hemi 'Abdu'l-Bahá. Blong go daon mo givim servis long Blesed Perfeksen hemi glorias kraon blong mi we i saen wetem bigfala braetnes, mo servis long hiuman reis hemi rilijin blong mi we i no save end . . . Mi neva bin akseptem, mo bambae mi neva save akseptem eni nem, eni taetol, eni toktok, eni preis, be 'Abdu'l-Bahá. Hemia i disaea blong mi. Hemia i wanem mi wantem tumas. Hemia i eternal laef blong mi. Hemia i evalasting glori blong mi."¹¹

"My name is 'Abdu'l-Bahá. My qualification is 'Abdu'l-Bahá. My reality is 'Abdu'l-Bahá. My praise is 'Abdu'l-Bahá. Thraldom to the Blessed Perfection is my glorious and refulgent diadem, and servitude to all the human race my perpetual religion . . . No name, no title, no mention, no commendation have I, nor will ever have, except 'Abdu'l-Bahá. This is my longing. This is my greatest yearning. This is my eternal life. This is my everlasting glory."¹¹

« Mon nom est 'Abdu'l-Bahá. Ma qualité est 'Abdu'l-Bahá. Ma réalité est 'Abdu'l-Bahá. Ma louange est 'Abdu'l-Bahá. L'assujettissement à la Perfection bénie est mon diadème glorieux et resplendissant, et la servitude envers la race humaine tout entière est ma perpétuelle religion... Je n'ai point de nom, de titre, de mention, de louange autre que 'Abdu'l-Bahá, et je n'en aurai jamais d'autre. Ceci est mon ardent désir. Ceci est mon aspiration la plus profonde. Ceci est ma vie éternelle. Ceci est ma gloire sans fin. »¹¹

Hemi klia se Alejandra i gat plan blong serem wetem famli Sanchez, long nekis visit blong hem, wan introdaksen long saed blong tifsala mos greit figa; bambae andastanding blong tufala long saed blong hae mak blong 'Abdu'l-Bahá insaed long tifsala Dispensesen i kontiniu blong gro long olgeta yia we bambae i kam. Long own laef blong

yufala, long taem we yufala i wokbaot long rod blong servis, bambae yufala i save gat plante janis blong tingbaot ol eksampol blong Hem, mo blong reflekt long ol Wod blong Hem. Long lasfala yunit yufala i lanem sam long olgeta toktok blong Hem, mo mifala i enkarejem yufala blong gohed blong lanem moa long saed blong fasin we yufala i save ekspresem ol toktok ia folem fasin we Hemi ekspresem olgeta aidia blong Hem long ol Tablet mo ol Pablik toktok blong Hem. Naolia, blong mekem se andastanding we yufala i gat long saed blong steisen blong Hem i kam antap, yufala i mas konsult wetem ol narafala memba blong grup blong yufala long saed blong olgeta mein poen we i stap antap mo praktis blong talemaot, yu wan, long wan gudfala wei. Refleksen long saed blong olgeta tabu toktok bambae i inspaerem yufala long ol efot blong yufala blong advans long rod blong servis.

SEKSEN 8

Wan kwesten we i stap long maen blong Alejandra stat long taem we hemi mekem ol visit blong hem long hom blong Mr. mo Mrs. Sanchez hemi se wanem olgeta topik we bambae i save helpem tufala plante blong oli kam strong mo aktiv protagonist¹ blong komuniti-bilding proses long neibahud blong olgeta. Long wan saed, i gat samfala topik olsem prea, laef blong spirit, mo stedfastnes² long lav blong God we hemi hop blong diskas wetem olgeta, from we faondesem blong spiritual laef blong olgeta i mas kam strong oltaem. Long wan narafala saed, bambae hemi impotan blong tufala i kasem wan visin long saed blong kaen komuniti we i stap develop sloslo mo blong tufala i kasem save se oli save mekem ol spesal kontribusen long hem. Long ol konvesesen blong hem wetem Mr. mo Mrs. Sanchez long saed blong hae mak blong ‘Abdu’l-Bahá, sloslo Alejandra i luksave se wanem i topik blong nekis visit blong hem. “Tufala i mas kasem bigfala klariti long saed blong purpos we Fet i gat blong yunaetem ol pipol,” hemi tingting. “Topik we maet mifala i mas eksplorem hemi fasin we yumi save bildim mo meintenem wan yunifaed komuniti.”

Alejandra i stat wetem namba fo visit blong hem olsem: hemi deskraebem olgeta aktiviti we i stap gohed long neibahud tru long wan smol grup blong ol fren. “Taem namba blong yumi i inkris,” hemi eksplesem, “bambae mos jalenjing responsibiliti we yumi mas sholderem hemi blong yumi stap yunaeted tru long ol wod, ol tingting, mo ol aksen blong yumi. Sipos yutufala i agri, tedei yumi gohed blong eksplorem topik blong yuniti tugeta.”

“Mi save lukim se yuniti hemi impotan tumas long developmen blong komuniti blong yumi,” Mrs. Sanchez i talem.

“Mesej blong Bahá’u’lláh long saed blong yuniti i bin atraktem hart blong mitufala long ol tijing blong Hem,” Mr. Sanchez i talem.

“Mi jusum samfala aidia mo mi faenem wanwan tabu toktok we i joen wetem wanwan long olgeta aidia ia,” Alejandra i talem. “Sipos yufala i agri, yumi save go tru long wanwan long olgeta aidia ia mo diskasem olgeta tugeta.”

Olgeta aidia blong Alejandra i stap long list ia andanit:

- Blong komuniti blong yumi i kasem tru yuniti, evriwan long yumi i mas avoedem ol faet mo ol raorao. Bahá’u’lláh i talem:

¹ Sapota, hem we i givim sapot.

² Stanap strong.

“Long tisfala Dei, olgeta samting we i save spoelem tisfala Fet bitim ol narafala samting hemi fasin we olgeta we God i lavem tumas oli stap raorao bitwin olgeta, oli faet, oli dispiut, oli badfren mo oli no kea long narafala. Ronwei long ol fasin ia tru long paoa blong God mo tru long bigfala help blong Hem, mo trae had blong joenem hart blong ol man tugeta long Nem blong Hem, Hem we i karem Yuniti, Hem we i Save Evri Samting, Hem we i gat Ol-Waes.”¹²

“Nothing whatever can, in this Day, inflict a greater harm upon this Cause than dissension and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive ye to knit together the hearts of men, in His Name, the Unifier, the All-Knowing, the All-Wise.”¹²

« Absolument rien, en ce jour, ne peut nuire davantage à cette cause que la discorde, les dissensions, les disputes, la désaffection et l’apathie chez les aimés de Dieu. Par son pouvoir et sa grâce souveraine, évitez tout cela et efforcez-vous d’unir les cœurs des hommes, en son nom, l’Unificateur, l’Omniscient, le Très-Sage. »¹²

- Yumi mas lavem evriwan long komuniti, wan lav we sors blong hem hemi lav we yumi gat long God. ‘Abdu’l-Bahá i talem:

“Stap long perfekt yuniti. Yufala i neva mas kros long wan anada. . . . Lavem ol krieija from we yufala i lavem God mo i no from olgeta. Yufala bambae i neva save kros o lusum peisens sipos yufala i lavem olgeta from lav we yufala i gat long God. Hiumaniti i no perfekt. I gat ol imperfeksen long evri hiuman being, mo bambae yufala i no hapi sipos yufala i lukluk long ol pipol. Be sipos yufala i lukluk tuwods God, bambae yufala i lavem ol pipol mo bambae yufala i kaen long olgeta, from we wol blong God hemi wol blong perfeksen mo komplit mersi.”¹³

“Be in perfect unity. Never become angry with one another. . . . Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always become unhappy if you look toward the people themselves. But if you look toward God, you will love them and be kind to them, for the world of God is the world of perfection and complete mercy.”¹³

« Soyez unis, ne vous fâchez pas les uns contre les autres. Aimez les créatures pour l’amour de Dieu et non pour elles-mêmes ; de cette façon vous ne deviendrez jamais hargneux ou impatient. L’humanité n’est pas parfaite, on trouve des défauts chez tout être humain et vous serez toujours malheureux si vous considérez les gens pour eux-mêmes. Mais si vous regardez vers Dieu, vous les aimerez et serez bon pour eux, car le monde de Dieu est celui de la perfection et de l’entière mansuétude. »¹³

- Nomata hamas lav yumi gat long wan anada, sipos wan raorao i kamaot bitwin yumi, kwik taem, yumi mas rimemberem advaes ia we ‘Abdu’l-Bahá i givim long yumi:

“Mi askem wanwan long yufala blong putum ful tingting blong hart blong yufala long lav mo yuniti. Taem wan tingting blong faet i kam, go agensem tingting ia wetem wan tingting blong pis we i moa strong. Taem wan tingting

blong no laekem narafala man i kam, smasem tingting ia wetem wan tingting blong lav we i gat moa paoa. Ol tingting blong faet i brekendaon ol harmoni, well-being, rest mo pis.

“Ol tingting blong lav i bildimap felosip, pis, frensip, mo hapines.”¹⁴

“I charge you all that each one of you concentrate all the thoughts of your heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content.

“Thoughts of love are constructive of brotherhood, peace, friendship, and happiness.”¹⁴

« Je vous charge tous de concentrer, chacun pour sa part, toutes vos pensées et votre cœur sur l’amour et l’unité. À une pensée de guerre, opposez une plus forte pensée de paix. Une pensée de haine doit être détruite par une puissante pensée d’amour. Les pensées de guerre détruisent toute harmonie, tout bien-être, tout repos et toute satisfaction.

« Les pensées d’amour créent la fraternité, la paix, l’amitié et le bonheur. »¹⁴

- Mo sipos taem yumi putum evri efot blong kontrolem yumi, be lukim se olgeta strong tingting blong yumi i winim yumi mo i mekem se yumi raorao wetem ol pipol, long ol taem olsem yumi mas rimaenem yumi long ol wod blong Bahá’u’lláh we i talem:

“Sipos yufala i raorao mo yufala go wanwan, yufala i mas lukim se Mi Mi stap stanap long fored blong fes blong yufala, mo yufala i no mas lukluk long ol rabis fasin blong ol narafala long Nem blong Mi, mo from we yufala i wantem soemaot wan saen blong lav we yufala i gat long Fet blong Mi, Fet we i klia mo i saen wetem bigfala laet.”¹⁵

“If any differences arise amongst you, behold Me standing before your face, and overlook the faults of one another for My name’s sake and as a token of your love for My manifest and resplendent Cause.”¹⁵

« Si quelque différend s’élève entre vous, voyez, je me tiens devant vous, et par égard pour mon nom, en témoignage de votre amour pour ma cause manifeste et resplendissante, fermez les yeux sur vos fautes réciproques. »¹⁵

- Spiritual disiplin blong yumi i blokem yumi blong yumi no lukluk ol rabis fasin blong ol narafala pipol, mo insted i helpem yumi blong fokas long ol preisworti kwaliti blong olgeta, mo blong lego fulwan long bakbaeting, olgeta ia i mos efektif wei blong mekem sua se yumi gat yuniti oltaem. Sipos yumi lavem wan anada, bambae hemi kam moa isi blong yumi blokem yumi blong no mekem bakbaeting. Yumi mas rimemba oltaem se yumi no stap lukluk long ol rabis fasin blong olgeta we yumi lavem mo yumi no fesem had taem blong lukluk long olgeta wetem wan sin-kavering¹ ae. ‘Abdu’l-Bahá i talem se:

¹ Taem wan man i no lukluk long ol mistek blong ol narafala pipol mo i kaverem ol mistek blong olgeta.

“Wan ae we i no perfekt i lukim ol fasin we i no perfekt. Wan ae we i no wantem lukim ol fasin we i no stret i stap lukluk long Krieita blong ol man. Hemi krieitem ol man, Hemi trenem mo lukaotem olgeta, Hemi givim paoa, laef, ae mo sorae long olgeta. From samting ia, ol man i ol saen we i soem se God i hae tumas. Yu mas lavem evriwan mo soemaot kaen fasin long olgeta. Yu mas lukaotem ol poa pipol, protektem olgeta we i no strong, tekemaot sik blong ol sik man, tijim mo eduketem olgeta we i no gat save.”¹⁶

“The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore, they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.”¹⁶

« L’œil imparfait voit les imperfections et l’œil qui veut ignorer les fautes regarde vers le Créateur des âmes. Il les créa, les éleva et les nourrit, les dotant de la vie, de la vue, de l’ouïe et de multiples capacités ; elles sont, par conséquent, les signes de Sa Grandeur. Vous devriez aimer et faire preuve de bonté envers tous, prendre soin des pauvres, protéger les faibles, guérir les malades, instruire et éduquer les ignorants. »¹⁶

Bahá’u’lláh i talemaot long yumi:

“O Fren blong Tron blong Mi! Yu no lisen long olgeta rabis toktok, mo yu no lukluk long ol rabis samting, yu no mas mekem se mak blong yu i kam daon, mo yu no mas singaot mo krae. Yu no talemaot ol rabis toktok, blong yu no harem ol rabis toktok we narafala man i talem long yu, mo yu no mekem se ol mistek blong narafala man i kam bigwan, blong lukluk i stap se ol mistek blong yu oli no bigwan. Folem hemia, long ol dei blong laef blong yu we i pas hariap olsem wan smol moment, yu mas liv wetem maen we i klin mo i no gat doti insaed long hem, mo hart we i no gat doti long hem, mo ol tingting we i piua, mo neiya we i tabu, blong mekem se, yu fri mo kontent¹, yu save lego long bodi blong yu, mo go long tabu paradaes mo liv long eternal kingdom foeva.”¹⁷

“O Companion of My Throne! Hear no evil, and see no evil, abase not thyself, neither sigh and weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom forevermore.”¹⁷

« Ô compagnon de mon trône ! N’écoute pas le mal et ne vois pas le mal, ne t’abaisse pas et ne laisse échapper ni soupir ni larmes. Ne dis pas de mal afin de ne pas en entendre dire de toi, ne grossis pas les fautes des autres pour que les tiennes ne paraissent pas graves, et ne souhaite l’humiliation de personne afin que la tienne ne soit pas apparente. L’esprit sans tache, le cœur immaculé, les pensées pures et l’âme sanctifiée, vis les jours de ta vie plus courts qu’un moment fugitif. Alors, libre et heureux, tu abandonneras cette forme mortelle

¹ Stap glad wetem wanem we yu gat.

pour te retirer dans le paradis mystique et demeurer à jamais au royaume éternel. »¹⁷

Mo hemi talemaot long yumi se:

“O Yufala we i lego long ples blong yufala blong liv long wan niufala ples! Mi disaenem tang blong hemi tokbaot Mi, yu no mekem se hemi doti wetem olgeta toktok we i no gat hae mak. Sipos faea blong self i winim yu, tingbaot ol mistek blong yu wan mo i no ol mistek blong olgeta we Mi krieitem, from we evriwan long yufala i save own self blong hem moa beta bitim hamas hemi save ol narafala.”¹⁸

“O Emigrants! The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.”¹⁸

« Ô émigrants ! J’ai créé la langue pour mentionner mon nom, ne la souillez pas de calomnies. Si le feu de l’égoïsme vous embrase songez à vos propres fautes et non à celles de mes créatures car chacun de vous se connaît mieux qu’il ne connaît les autres. »¹⁸

- Yuniti i no minim se sipos yumi no gat faet o raorao naoia yumi gat yuniti, mo yumi no save ekspressem lav wetem ol wod nomo. Yumi save kleim se i gat tru yuniti bitwin yumi sipos yumi soemaot lav we yumi gat long wan anada tru long servis we yumi givim long komuniti, mo taem spirit blong koperesen mo miutual aid¹ i rul long ol aktiviti blong yumi. ‘Abdu’l-Bahá i talemaot long yumi se:

“Yufala i no mas rest iven long wan smol taem, mo yufala i no mas lukaotem komfort blong yufala, iven long wan smol moment; be yufala i mas wok had wetem hart mo spirit blong yufala blong mekem se yufala i save givim divoted servis long iven wan long olgeta fren mo karem hapines mo joy i kam long iven wan braet hart. Hemia i tru baonti, mo tru long hemia bambae fored blong fes blong ‘Abdu’l-Bahá i save kasem laet. Yufala i mas stap olsem wan patna mo wan fren wetem Mi long ol wok ia.”¹⁹

“Rest not, even for an instant, and seek not comfort, even for a moment; rather labor with heart and soul that thou mayest render devoted service to but one amongst the friends and bring happiness and joy to but one luminous heart. This is true bounty, and by it the brow of ‘Abdu’l-Bahá is illumined. Be thou my partner and associate therein.”¹⁹

« Ne te repose pas, même un instant, et n’aspire pas au réconfort, même pour un moment ; travaille plutôt cœur et âme pour pouvoir rendre un service dévoué ne fût-ce qu’à un seul parmi les amis et apporter bonheur et joie ne fût-ce qu’à un seul cœur lumineux. C’est là la véritable générosité, et c’est par elle que s’illumine le front de ‘Abdu’l-Bahá. En cela, sois mon partenaire et mon associé. »¹⁹

Mo Hemi talem:

¹ Taem yumi helpem wan anada

“Bigfala nid blong ol pipol blong wol hemi koperesen mo resiprositi¹. Taem ol bond blong felosip mo solidariti bitwin ol pipol i kam moa strong, bambae i gat moa paoa blong bildimap ol samting mo blong ajivim olgeta samting long evri difren level blong hiuman aktiviti.”²⁰

“The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity.”²⁰

« Ce que l’humanité nécessite par-dessus tout c’est la coopération et la réciprocité. Plus forts sont les liens de la camaraderie et de la solidarité entre les hommes, plus grands seront les pouvoirs de construction et de réalisation dans tous les domaines de l’activité humaine. »²⁰

- Mos impotan ki blong kasem saksas long komuniti aksen hemi ol frank² mo laving konsultesen long saed blong evri mata. Tru long konsultesen, ol difren wei we yumi lukluk long wan isu i save kam tugeta, mo yumi save faenemaot daerksen we yumi mas folem long ol kolektiv³ aksen blong yumi. Tru long konsultesen, yumi ajivim yuniti blong tingting, mo wetem ol tingting mo ol lukluk blong yumi, we i yunaet finis, yumi krieitem ol efektif plan long saed blong progres blong ol komuniti blong yumi. ‘Abdu’l-Bahá i talemaot ol toktok ia long olgeta we i konsult tugeta:

“Fesfala impotan samting we olgeta we i konsult tugeta i mas gat hemi piuriti blong motiv⁴, braet laet blong spirit, ditajmen long olgeta samting be God, atraksen long Divaen Swit Senta blong Hem, hiuiliti mo fasin blong go daon long olgeta laved wan blong Hem, peisens mo long-safering⁵ long taem blong ol difikalti mo servis long Threshold blong Hem we i gat hae mak. Sipos oli kasem help blong kasem ol kwaliti ia, viktri bambae i kam long olgeta aot long Kingdom blong Bahá we i stap haed.”²¹

“The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them.”²¹

« Pour ceux qui se concertent, les conditions requises sont en premier lieu la pureté d’intention, le rayonnement de l’esprit, le détachement de tout ce qui n’est pas Dieu, l’attrait pour les senteurs divines, l’humilité en présence des bien-aimés de Dieu, la patience et l’endurance dans les difficultés, et la servitude à son seuil exalté. Si, par la bienveillante grâce du Seigneur, ils sont aidés et qu’ils acquièrent ces attributs, la victoire leur sera accordée du royaume invisible de Bahá. »²¹

- Yumi no save fulfilim yuniti blong tingting sipos yumi no transletem hem long aksen. Blong yumi akt long yuniti, hemia i no minim se yumi evriwan i mas mekem semfala samting. Be wan yunifaed aksen i yusum fulwan ol difren talent we ol

¹ Help, sapot, koperesen.

² Taem wan man o woman i no haedem tingting blong hem mo hemi open.

³ Olgeta samting we yumi mekem tugeta.

⁴ Tingting we i mekem se wan man o wan woman i mekem wan samting.

⁵ Taem wan man o woman i redi blong fesem ol difikalti long rod blong God long wan longfala taem mo hemi no givap.

memba blong komuniti i gat. Tru long yuniti ol paoa blong yumi i multiplae, iven long taem we namba blong yumi i smol, mo yumi save ajivim wanem mos long olgeta bigfala paoaful oganaesesen long wol i no save ajivim. ‘Abdu’l-Bahá i talem:

“Evri taem ol holi pipol, afta long taem we oli singaotem ol paoa blong heven, i gerap wetem ol kwaliti blong spirit, mo oli wokbaot tugeta, joen gud tugeta, bambae wanwan long olgeta i kam wan taosan, mo oli muvmuv olsem ol weiv blong wan bigfala solwora mo iven oli kam olsem armi blong Tabu Kampani we i stap antap.”²²

“Whensoever holy souls, drawing on the powers of heaven, shall arise with such qualities of the spirit, and march in unison, rank on rank, every one of those souls will be even as one thousand, and the surging waves of that mighty ocean will be even as the battalions of the Concourse on high.”²²

« Chaque fois que de saintes âmes, attirant les célestes pouvoirs, se lèveront, pourvues de telles qualités spirituelles et marcheront à l’unisson, en rangs serrés, chacune de ces âmes sera pareille à mille âmes, et les vagues bondissantes de ce puissant océan seront pareilles aux bataillons du concours d’En-Haut. »²²

Afta long taem we yufala i ridim olgeta toktok we i stap antap wetem bigfala kea, mo afta long taem we yufala i diskas long saed blong ol poen we i stap antap wetem ol patisipan blong grup blong yufala, maet yufala i wantem gohed blong praktis blong presentem topik ia long semfala wei we yufala i mekem long last trifala seksen. Bambae yufala i save faenem se eksersaes we i stap andanit i save helpem ol efot blong yufala.

1. Komplitim olgeta sentens we i stap andanit:
 - a. Long tisfala Dei, olgeta samting we i save spoelem tisfala Fet bitim ol narafala samting hemi _____, oli faet, oli dispiut, oli badfren mo oli no kea long narafala.
 - b. Long tisfala Dei, olgeta samting we i save spoelem tisfala Fet bitim ol narafala samting hemi fasin we olgeta we God i lavem tumas oli stap raorao bitwin olgeta, _____, oli dispiut, oli badfren mo oli no kea long narafala.
 - c. Long tisfala Dei, _____ hemi fasin we olgeta we God i lavem tumas oli stap raorao bitwin olgeta, oli faet, oli dispiut, oli badfren mo oli no kea long narafala.
 - d. Long tisfala Dei, olgeta samting we i save spoelem tisfala Fet bitim ol narafala samting hemi fasin we olgeta we God i lavem tumas oli stap raorao bitwin olgeta, oli faet, oli dispiut, oli badfren mo _____.
 - e. Long tisfala Dei, olgeta samting we i save spoelem tisfala Fet bitim ol narafala samting hemi fasin we olgeta we God i lavem tumas oli stap _____, oli faet, oli dispiut, oli badfren mo oli no kea long narafala.

- f. Long tisfala Dei, olgeta samting we i save spoelem tisfala Fet bitim ol narafala samting hemi fasin we olgeta we God i lavem tumas oli stap raorao bitwin olgeta, oli faet, _____, oli badfren mo oli no kea long narafala.
- g. Long tisfala Dei, olgeta samting we i save spoelem tisfala Fet bitim ol narafala samting hemi fasin we olgeta we God i lavem tumas oli stap raorao bitwin olgeta, oli faet, oli dispiut, _____ mo oli no kea long narafala.
2. Long nambatu tabu Raeting, ‘Abdu’l-Bahá i talemaot long yumi se:
- a. Yumi mas liv long perfekt _____.
- b. Yumi neva mas _____ long _____.
- c. Yumi mas lavem ol pipol from we _____ mo i no from olgeta.
- d. Yumi mas neva _____ o _____ sipos yufala i lavem ol pipol from _____.
- e. Hiumaniti i no _____.
- f. Bambae yumi i no _____ sipos yumi lukluk long ol _____ blong ol pipol.
- g. Be sipos yumi lukluk tuwods _____, bambae yumi _____ ol pipol mo bambae yumi _____ long olgeta.
3. Long nambatri tabu Rating, ‘Abdu’l-Bahá i talemaot long yumi se:
- a. Wanwan long yumi i mas putum ful tingting blong hart blong yumi long _____ mo _____.
- b. Taem wan tingting blong faet i kam, go agensem tingting ia wetem _____.
- c. Taem wan tingting blong no laekem narafala man i kam, smasem tingting ia _____.
- d. Ol tingting blong faet i brekemdaon ol _____, _____, _____ mo _____.
4. Yumi mas mekem wanem long taem we yumi lukim se i gat samfala raorao i kam bitwin yumi mo ol narafala memba blong komuniti blong yumi? _____

5. Deskraebem spiritual disiplin we bambae i helpem yufala blong kontribiut long yuniti blong komuniti blong yufala: _____

6. Long andanit, makem olgeta ia we i kontribiut long yuniti:

- _____ Lukluk long mistek blong ol pipol
- _____ No lukluk long ol rabis fasin blong ol pipol
- _____ Tokbaot ol mistek blong ol individual wetem wan fren blong yu
- _____ Twistim mo jenisim wan stori blong spoelem wan individual
- _____ Tingbaot long ol mistek blong ol narafala pipol

7. From wanem yumi kritisaesem samfala pipol long taem we oli mekem wan mistek, be yumi no kritisaesem sam narafala long taem we oli mekem semfala kaen mistek? _____

8. Hemi posibol blong yumi gat yuniti long taem we ol pipol i mekem bakbaeting abaot wan anada? From wanem? _____

9. Hemi klia se hemi no stret blong yumi giaman abaot wan man. Be hemi stret blong yumi kritisaesem wan man from we hemi mekem wan samting? _____

10. Wanem diferens bitwin gosip, bakbaeting mo fasin blong kritisaes? _____

11. Wanem ol efekt blong gosip, bakbaeting mo fasin blong kritisas long wan komuniti? _____

12. Long wanem wei yumi save tekemaot fulwan ol habit ia long laef blong yumi?

13. Wanem bambae i save hapen sipos yumi tokbaot ol pipol olsem oli stap wetem yumi? _____

14. Sapos yumi mekem bakbaeting long fored blong ol pikinini, wanem efekt bambae fasin ia i save gat long olgeta? _____

15. From wanem yumi wantem mekem gosip mo bakbaeting? _____

16. Bahá'u'lláh i talemaot long yumi : “Sipos faea blong self i winim yu, _____
_____ mo i no _____, from we
evriwan long yufala i save _____ moa beta bitim hamas
_____ ol narafala.”

17. Lav i no minim se yumi ekspressem hem nomo long ol wod. Yumi nidim wanem moa? _____

18. Long saed blong yuniti mo lav, ‘Abdu’l-Bahá i talemaot long yumi se: “Yufala i no mas _____ iven long _____, mo yufala i no mas lukaotem _____ blong yufala, iven long wan smol moment; be yufala i mas _____ wetem _____ blong yufala blong mekem se yufala i save givim _____ long iven wan long olgeta fren mo karem _____ mo _____ i kam long iven wan braet hart.”
19. Mo Hemi talemaot long yu se: “Bigfala nid blong ol pipol blong wol hemi _____ mo _____. Taem ol bond blong _____ mo _____ bitwin ol pipol i kam moa strong, bambae i gat moa paoa blong _____ mo blong _____ long evri difren level blong hiuman aktiviti.”
20. Wanem olgeta mos impotan ki blong mekem wan komuniti aksen i kasem saksas?

21. ‘Abdu’l-Bahá i talem se olgeta we i konsult tugeta: “Fesfala impotan samting we olgeta we i konsult tugeta i mas gat hemi _____, _____, _____, _____ long olgeta laved wan blong Hem, _____ long taem blong ol difikalti mo servis long Threshold blong Hem we i gat hae mak. Sipos oli kasem help blong kasem ol kwaliti ia, _____ aot long Kingdom blong Bahá we i stap haed.”
22. Long saed blong paoa we yumi save kasem long taem we yumi wok long yuniti, ‘Abdu’l-Bahá i talemaot long yumi se: “Evri taem ol holi pipol, afta long taem we oli _____, i gerap wetem ol _____, mo oli wokbaot _____, joen gud tugeta, bambae _____ i kam _____, mo oli muvmuv olsem ol weiv blong wan bigfala solwora mo iven oli kam olsem _____.”

SEKSEN 9

Long taem blong namba fo visit blong hem long hom blong Mr. mo Mrs. Sanchez, Alejandra i glad tumas blong mitim Beatrice, wan bubu blong tufala we i kam blong stap wetem tufala blong go long wan sekondari skul we i stap klosap long hom blong tufala. Beatrice i wantem tumas blong kasem moa save long saed blong topik blong yuniti mo hemi joen long ol diskasen wetem bigfala interest. Taem konvesesen klosap i finis, Mrs. Sanchez i servem kofi mo keik long evriwan. Hemia i givim wan janis long Alejandra blong hemi storian wetem Beatrice mo save hem lelebet moa beta, mo hemi mekem arenjmen blong mitim hem long nekis dei mo tokbaot ol komuniti-bilding efot we i stap gohed long neibahud. “Maet hemi gat interest blong stadi long mein sekwens blong ol kos,” Alejandra i tingting. “Maet mi save helpem hem blong hemi go tru long olgeta fefala buk long wan stedi fasin. Maet afta long hemia hemi wantem statem wan klas blong pikinini o helpem mi wetem junior yut grup we i stap form long neibahud. Sipos olsem, sloslo hemi save tekem moa responsibiliti long grup long taem we hemi advans moa long stadi long Buk 5, we bambae i priperem hem blong hemi serv olsem wan animeta.” Alejandra i go long sam long olgeta yut gadering finis, we i fokus long samfala topik blong diskasen we oli save holem wetem ol yut i mekem se plante long olgeta i patisipet long institut proses. Hemi disaed se bambae hemi folem semfala sekwens blong ol aidia long konvesesen blong hem wetem Beatrice long nekis dei. Hemia fasin we konvesesen i open:

Evriwan long yumi i wantem tumas se wol blong yumi i kam wan beta ples. Yumi wantem lukim wan fiuja we yunivasal pis i establis long hem mo hiuman famli i liv tugeta wetem harmoni. Wan fiuja olsem i no wan drim nomo, be yumi save bildim hem sipos plante long yumi i putum efot blong kontribuit long betamen blong wol. Long dip ples insaed long hart blong yumi, wanwan long yumi i gat wan disaea blong servem ol komuniti blong yumi. Wanem yumi nidim hemi blong yumi developem kapasiti blong yumi blong wokem olgeta selfless¹ akt blong servis we i kontribuit long betamen blong laef blong evriwan.

Yumi save tingbaot ol servis blong yumi long hiumaniti taem yumi tingbaot se yumi stap wokbaot long wan rod blong servis tugeta. Tisfala rod i open long yumi evriwan. Wanwan long yumi i save disaed blong go insaed long rod ia, mo yumi advans long hem folem wanwan spid blong yumi. Yumi no wokbaot long rod ia yumi wan nomo; yumi givim servis saed-by-saed tugeta wetem ol fren blong yumi. Yumi lan tugeta mo yumi akompaniem wan anada. Evri step we yumi tekem i jeneretem joy mo asiurans, mo evri efot we yumi putum i atraktem ol divaen konfemesen.

Beatrice i laekem tumas ol toktok ia we hemi harem, mo wan naesfala konvesesen, we i fulap long laef, i gohed afta long sotfala presentesen ia. Bifo yumi go moa, hemi gud sipos yumi stop smol taem mo reflekt long neiija blong interaksen we i stap bitwin tufala niufala fren ia. Alejandra i disaed blong engeij long wan konvesesen we i mekem se hemi save invaetem Beatrice blong hemi patisipet long institut proses. From wanem hemi no inaf blong talemaot nomo long Beatrice se oli stap oferem samfala kos blong institut mo invaetem hem blong joen?

¹ No tingbaot self mo i ditaj.

SEKSEN 10

Konvesesen bitwin Alejandra mo Beatrice i kontiniu long klosap tu haoa. Long andanit i gat sam narafala aidia we Alejandra i serem wetem niufala fren blong hem. Yumi andastan se hemi no mekem wan longfala presentesen. Oli spendem bigfala pat blong tu haoa ia blong storian tugeta long saed blong ol aidia we i stap long ol paragraf we i stap andanit:

Yumitu i yangfala iet, mo yumi gat fulap eneji, mo yumitu i gat fulap glad filing mo disaea blong mekem plante samting. Ol pipol i tingting se yumi no kea long laef. Be i no olsem nating; yumi gat konsen long ol problem we hiumaniti i stap fesem mo yumi wantem tumas blong lukim se i gat ril jenis long sosaeti. Long semfala taem yumi mas tingbaot own laef blong yumi—edukesen, wok, ol fen, mo famli. Long wanwan yia yumi gro mo eij blong yumi i go antap, mo yumi faenemaot se yumi mas sholderem moa responsibiliti; ol parens blong yumi i ekspektem plante samting long yumi. Samtaem, taem mi tingbaot ol responsibiliti we mi gat, mi filim se oli tumas. Be afta, mi tingbaot wan tabu toktok we i kamaot long ol Bahá’i Raeting. Mi memoraesem hem finis mo hemi go olsem: “Laef blong man i gat springtaem¹ blong hem, we hem i fulap long glori we yumi sapraes long hem. Period blong yut hem i gat fulap paoa mo laef, mo hemi stap olsem bes taem long hiuman laef.”

Wanem mi wantem serem wetem yu hemi se plante yangfala pipol raon long wol, long ol komuniti olsem komuniti blong yumi, i stat blong luksave se oli save daerektem ol eneji blong olgeta i go long tufala purpos: long wan saed oli lukluk long own intelektual mo spiritual growt blong olgeta, mo long narafala saed oli kontribiut long transfomesen blong sosaeti. Tufala purpos ia i konekt mo i joen tugeta. Long taem we yumi stap developem olgeta kapabiliti blong yumi, hemia i mekem se yumi save servem ol narafala pipol long beta wei, mo yumi save helpem wan anada moa beta, yumi gro olsem ol individual mo yumi strengtenem ol kwaliti blong yumi.

Aidia blong rod blong servis, we mi bin tokbaot hem las taem, hemi kamaot long tingting ia. Fasin blong wokbaot long rod blong servis i no wan samting we yumi jas adem long laef blong yumi; hemi givim mining long evri samting we yumi mekem long laef blong yumi. Servis long komuniti i helpem yumi blong andastandem moa beta purpos blong edukesen blong yumi, mo hemi givim klariti long olgeta tingting blong yumi long saed blong fiuja, mo hemi developem ol kwaliti we yumi nidim blong yumi save kontribiut long well-being blong ol famli blong yumi. Hemi strengtenem ol frensip blong yumi. Hemi helpem yumi blong no weistem ol eneji blong yumi long olgeta samting we i empti mo mak blong olgeta i no hae.

Taem yumi tingbaot spiritual mo intelektual growt blong yumi, yumi mas awea se plante difren fos i stap influensem yumi. Sam long olgeta, olsem ol fos blong nolej,

¹ Wan taem blong yia we yumi kolem hem spring. Taem we ol lif mo ol flaoa i gro long ol tri.

jastis, mo lav, i muvum yumi long stret daereksen, mo yumi mas lan blong alaenem yumi wetem olgeta fos ia. Sam narafala fos, olsem fos blong materialisem mo fasin blong tingbaot mo fokas long self bambae i mekem oposit long olgeta gudfala fos ia, mo yumi mas mekem sua se hemi no afektem yumi. Yumi mas putum plante efot blong ajivim ekselens mo yumi mas gat fet mo trast se ol efot blong yumi bambae i kasem ol blesing mo ol divaen konfemesen.

Taem yumi stap tingbaot ol kontribusen blong yumi long transfomesen blong sosaeti—olsem transformem wol blong hemi nomo gat violens long hem, blong i nomo gat poveti, mo blong i nomo gat safering mo blong hemi jenis long wan wol we i gat pis, prosperiti, mo harmoni long hem—blong mekem hemia, yumi mas lukluk long material mo spiritual progres tugeta. Material progres i blong evri pipol mo bambae wol i no save kasem material progres ia sipos hemi no kasem spiritual progres. Taem tufala progres ia i go tugeta bambae betamen blong wol i save hapen. I gat wan narafala toktok we mi memoraesem finis we i go olsem: “Material sivilaesesen i olsem wan lamp, mo spiritual sivilaesesen hemi laet blong lamp ia. Sipos material mo spiritual sivilaesesen i yunaet, bambae yumi gat laet mo lamp tugeta, mo risalt blong hem bambae i perfekt.”

Taem yumi wokbaot long rod blong servis, yumi lan blong wok wetem ol grup blong ol individual, espesali olgeta pikinini mo ol junior yut, mo yumi lan blong helpem olgeta blong oli kasem nolej, ol skil, mo olgeta spiritual kwaliti. Yumi lan tu blong tingting hevi long saed blong yuniti blong olgeta komuniti blong yumi. Ol individual, ol famli, mo ol oganaesesen we i wantem kontribuit long progres blong wan komuniti i mas kolaboret tugeta. Oli mas bildimap wan visin mo wan purpos we evriwan i gat tugeta, mo oli mas lego long ol wei we i gat ol raora insaed long hem.

Folem hemia, hemi impotan blong yumi ol yut i developem ol habit we i mekem se ol interaksen blong yumi wetem ol narafala pipol i go wetem harmoni oltaem. Yumi mas stap olsem ol fren oltaem: yumi akompaniem wan anada long olgeta wok blong yumi, yumi akseptem olgeta kontribusen blong wan anada, yumi enkarejem mo sapotem wan anada, yumi lukim ol strengt long wan anada, mo yumi askem ol advaes mo yumi givim olgeta gudfala advaes long wan anada, mo yumi glad tumas taem yumi lukim ol ajivmen blong wan anada. Taem yumi wokbaot long rod blong servis, yumi mas akt, reflekt long ol aksen, konsult mo stadi tugeta.

Ova long past fiu dikeid, Bahá’i komuniti i gat plante saksen blong establisim wan spesal kaen institusen blong laning long klosap evri kaontri blong wol. Ol institut ia, nem we mifala i givim long olgeta, i oferem ol kos we i strengtenem ol kapabiliti¹ blong yumi blong yumi givim servis long komuniti. Taem yumi stadi long ol kos ia, yumi kasem ol spiritual insaet mo ol praktikal skil we yumi nidim blong muv i go fowod tugeta blong wokbaot long rod blong servis. Taem yumi advans tugeta tru long ol kos ia, ol kapasiti blong yumi blong wokem ol kompleks akt blong servis i gro plante. Ol taem, tru long wokbaot blong yumi long rod ia, yumi kasem akompanimen blong olgeta we i gat moa eksperiens bitim yumi, mo sloslo, yumi tu, long wan natural wei, i akompaniem ol fren blong yumi we i no gat tumas eksperiens iet. Long stat, yumi evriwan i ol protagonist² blong personal mo sosal transfomesen, mo yumi gat bigfala disaea blong holem responsibiliti long own laning blong yumi, mo holem responsibiliti blong givim servis long komuniti blong yumi.

¹ Kapasiti

² Ol promota, ol sapota. Olgeta we i akt mo wok tugeta.

“Blong stap olsem wan protagonist” i minim se yumi wiling blong akt wetem klia tingting, blong hang strong long olgeta servis we yumi stap givim, mo blong kasem nolej mo blong aplaem nolej long evri step we yumi tekem. Wan protagonist i no wan individual nomo we i kasem ol benefit, be hemi wan aktiv individual we i stap kontribiut long progres. Blong stap olsem wan protagonist, wan individual i mas lan blong eksersaesem ol krietiv iniativ blong hem we i go wetem disiplin. Olgeta kos blong institut i helpem yumi blong enhansem ol kapasiti blong yumi blong yumi serv olsem ol protagonist blong komuniti-bilding proses.

Naoia, hemi gud se yumi stop smol taem mo yumi reflekt long olgeta aidia we i stap long ol paragraf we i stap antap. Olsem we mifala i raetem long stat blong seksen ia, Alejandra i no presentem evriwan long olgeta aidia blong hem long wan taem, hemi mekem sua se Beatrice i gat inaf opotuniti blong tingbaot olgeta aidia ia mo hemi gat janis blong kontribiut long ol diskasen. Afta long taem we yufala i gat janis blong diskas long saed blong evri wanwan paragraf long grup blong yufala, mo afta long taem we yufala i lan blong ekspresem olgeta aidia ia long wan gudfala fasin, naoia yufala i save disaed sipos konvesesen ia i kasem wan poen we Alejandra i filim se hemi gat konfidens blong serem wan toktok abaot ol kos blong Ruhi Institut wetem Beatrice mo invaetem hem blong joenem stadi blong Buk 1. Long speis we i stap andanit, yufala i save raetem se wanem bambae yufala i save talem long Beatrice sipos yufala i stap long ples blong Alejandra. Long wanem fasin bambae yufala i save deskraebem Buk 1 mo 2 mo olgeta akt blong servis we tufala buk ia i askem ol patisipan blong wokem? Wan smol toktok long saed blong ol akt blong servis blong ol narafala buk—espesali akt blong servis blong tijim ol klas blong spiritual edukesen blong ol pikinini mo akt blong servis blong gaedem wan junior yut grup olsem wan animeta—i save helpem Beatrice blong hemi kasem wan longfala visin long saed blong wanem servis bambae hemi save givim long fiuja. Tiuta blong grup blong yufala i save helpem yufala blong raetem samfala sentens long saed blong tufala akt blong servis ia, mo samfala sentens long saed blong wanem ol toktok bambae Alejandra i save talem long Beatrice taem hemi wantem invaetem hem long stadi blong Buk 1.

SEKSEN 12

Visit blong Alejandra long famli Sanchez i kontiniu long narafala fiu wik, mo oli gat plante opotuniti blong diskas long saed blong olgeta topik we i flo long wan natural wei long saed blong signifikans blong prea—laef blong spirit, developmen blong ol spiritual kwaliti, obediens long olgeta loa mo ol komanmen blong God mo stedfastnes¹ long lav blong Hem. Long wan long olgeta visit ia, oli holem konvesesen long saed blong ol institusen mo Administrativ Oda, espesali long saed blong ol Lokal Spiritual Asembli. Yumi no nid blong lukluk long kontent blong wanem oli storian long wanwan long olgeta visit we i kam afta. Mifala i lukim se i gat tu kwesten we plante taem ol patisipan i askem long ol konvesesen ia. Faswan hemi long saed blong neija blong ol miting we komuniti i stap holem mo nambatu hemi long saed blong ol faenansial risos. Naolia yumi save lukluk long subjekt blong neija blong ol miting, espesali Naentin Dei Feast, long tisfala seksen mo bambae yumi lukluk long kwesten blong ol faenans long nekis seksen.

Olgeta poen we i stap andanit i save fomem wan konvesesen long saed blong topik blong Naentin Dei Feast:

- Long Bahá’i komuniti, ol gadering i gohed from ol difren purpos—blong prei, blong stadi, blong selebretem olgeta spesal ivent, blong konsult long saed blong olgeta wok blong komuniti mo servis long sosaeti, mo blong diskas long saed blong olgeta plan blong aksen. Long andanit, Bahá’u’lláh i mekem ol promis ia:

“Tru long laef blong Mi mo Fet blong Mi! Bambae spirit blong ol tru biliva mo ol gudfala enjel i raonem olgeta haos we ol fren blong God i go insaed long hem, mo singaot blong olgeta i kamaot long taem we oli preisem mo oli talemaot glori blong God.”²³

“By My life and My Cause! Round about whatever dwelling the friends of God may enter, and from which their cry shall rise as they praise and glorify the Lord, shall circle the souls of true believers and all the favored angels.”²³

« Par ma vie et ma Cause ! Les âmes des vrais croyants et de tous les anges élus graviteront autour de toute demeure où entreront les amis de Dieu et d’où s’élèveront leurs voix louant et glorifiant le Seigneur. »²³

- Taem yumi stap wetem ol fren long wan gadering mo yumi stap lisin long ol Wod blong God, hemia i karem bigfala joy long hart blong yumi mo hemi strengtenem olgeta bond blong yuniti bitwin yumi. Bahá’u’lláh i talemaot lon yumi se:

¹ Fasin blong stanap strong mo i no seksek.

“Olgeta fren, nomata oli stap long wanem ples, long taem we oli gader tugeta long ol miting, oli mas toktok long wan waes mo klia fasin, mo long fasin we oli ridim olgeta vers blong God; from we olgeta Wod blong God i laetem faea blong lav blong God mo i mekem se hemi laetap bigwan.”²⁴

“It behooveth the friends in whatever land they be, to gather together in meetings, and therein to speak wisely and with eloquence, and to read the verses of God; for it is God’s Words that kindle love’s fire and set it ablaze.”²⁴

« Il incombe à tous les amis, quel que soit le pays où ils se trouvent, de se réunir et de parler, lors de ces réunions, avec sagesse et éloquence, de lire les versets de Dieu ; car ce sont les paroles de Dieu qui font naître le feu de l’amour et l’avivent. »²⁴

‘Abdu’l-Bahá i raetem se:

“Holem ol gadering mo ridimaot mo jantem olgeta hevenli Tijing, hemia blong mekem se kaontri ia bambae i save laetap wetem laet blong trut mo land ia, tru long olgeta konfemesen blong Holi Spirit, i save kam olsem wan naesfala paradaes, from we tisfala eij hemi wan senturi blong Ol-Glorias Lod, mo singsing blong wannes blong wol blong hiumaniti i stap kasem olgeta sorae long Ist mo long West.”²⁵

“Hold gatherings and recite and chant the heavenly Teachings, that perchance that country may be illumined with the light of truth and that land may, through the confirmations of the Holy Spirit, become even as a delectable paradise, for this age is the century of the All-Glorious Lord, and the melody of the oneness of the world of humanity is reaching the ears throughout the East and the West.”²⁵

« Tenez des réunions, récitez et chantez les enseignements célestes, afin que ce pays puisse être illuminé de la lumière de vérité et que cette terre puisse, grâce aux confirmations du Saint-Esprit, devenir semblable à un paradis délectable, car cet âge est le siècle du Seigneur tout-glorieux, et la mélodie de l’unicité du monde de l’humanité atteint les oreilles partout en Orient et en Occident. »²⁵

- Aot long olgeta Bahá’i miting, hemi gud se yumi givim spesal atensen long Naentin Dei Feast. I gat naentin manis long Bahá’i kalenda mo wanwan manis i gat naentin dei, long evri lokaliti, olgeta Bahá’i i gader tugeta wan taem long wan manis blong holem miting ia olsem we Bahá’u’lláh i bin talem:

“I tru se yufala i gat duti blong oferem wan feast, wan taem long evri manis, nomata sipos yufala i servem wota nomo; from we God i wantem tumas blong joenem olgeta hart tugeta, iven sipos hemia i gohed tru long olgeta samting blong wol mo heven.”²⁶

“Verily, it is enjoined upon you to offer a feast, once in every month, though only water be served; for God hath purposed to bind hearts together, albeit through both earthly and heavenly means.”²⁶

« En vérité, nous vous enjoignons d’offrir une fête une fois par mois, même en ne servant que de l’eau, car Dieu a voulu unir les cœurs tant par des moyens terrestres que célestes. »²⁶

- Wan Naentin Dei Feast i gat tri pat insaed long hem. Fesfala pat hemi devosenal pat, we long taem ia oli ridim ol prea mo olgeta toktok we i kamaot long ol Tabu Raeting. Nambatu pat hemi administrativ pat, long taem ia oli mekem konsultesen tugeta long saed blong olgeta wok blong komuniti. Namba tri pat hem sosal pat.
- Olgeta wod blong ‘Abdu’l-Bahá we i stap andanit i save givim long yumi wan lukluk long saed blong impotans blong devosenal pat blong Naentin Dei Feast.

“O yufala olgeta loyal wokman blong Ansient Biuti! Long evri saekol mo dispensesen, oli laekem mo oli lavem feast, mo oli lukim se hemi wan preisworti akt blong spredem wan teibol long olgeta we i lavem God. Hemia i espesali sem mak tedei, long tisfala dispensesen we i no gat wan olsem hem, long tisfala jeneras eij, taem we i gat bigfala hae mak, from we hemi tru tumas se hemi wan long olgeta gadering we yumi holem blong wosipim mo glorifaem God. Long [gadering ia] oli jantem ol holi vers, ol hevenli singsing mo ol preis, mo ol hart i kam antap, mo i go long wan narafala wol.”²⁷

“O ye loyal servants of the Ancient Beauty! In every cycle and dispensation, the feast hath been favored and loved, and the spreading of a table for the lovers of God hath been considered a praiseworthy act. This is especially the case today, in this dispensation beyond compare, this most generous of ages, when it is highly acclaimed, for it is truly accounted among such gatherings as are held to worship and glorify God. Here the holy verses, the heavenly odes and laudations are intoned, and the heart is quickened, and carried away from itself.”²⁷

« Ô vous, loyaux serviteurs de l’Ancienne Beauté ! Dans chaque cycle et dans chaque dispensation, la fête a fait l’objet de faveur et d’amour, et le fait de dresser une table destinée à ceux qui aiment Dieu a été considéré comme un acte digne de louange. C’est le cas tout particulièrement aujourd’hui, en cette incomparable dispensation, en cet âge des plus généreux ; la fête est hautement appréciée et acclamée, car elle est comptée, en vérité, parmi les réunions qui sont consacrées à l’adoration et à la glorification de Dieu. C’est pendant la fête que sont entonnés les versets sacrés, c’est là que retentissent les odes et les louanges célestes, c’est là que les cœurs sont vivifiés et que les âmes sont transportées. »²⁷

- Long administrativ pat blong Feast, olgeta fren we i gader tugeta i harem ol ripot blong ol aktiviti blong Bahá’i komuniti we i stap klosap mo blong ol narafala komuniti, oli konsult long saed blong olgeta wok blong Fet long own komuniti blong olgeta mo oli konsult long saed blong ol kontribusen we oli stap givim long well-being blong sosaeti, mo oli lanem moa save long saed blong ol gaedans we oli risivim long Yunivasal Haos blong Jastis, oli reflekt long progres blong ol plan blong olgeta, mo oli oferem samfala sajesten long olgeta institusen blong Fet. Ol konsultesen long Naentin Dei Feast i impotan tumas, from we tru long ol konsultesen ia evri individual i save patisipet long olgeta wok blong wolwaed Bahá’i komuniti.
- Long saed blong sosal pat blong Feast, hemia i taem we oli soemaot frensip mo hospitaliti¹. Oli plei miusik, oli givim olgeta aplifting toktok, mo ol pikinini i mekem ol presentesen. Oli mekem samfala kultural ekspresen we oli selektem

¹ Taem wan individual o wan famli i welkamem mo soemaot kaenes long ol narafala pipol long hom blong olgeta o long wan narafala ples. Taem wan individual o wan famli i hostem wan feast.

wetem bigfala kea, ol ekspresen we i go wetem digniti mo joy we i mekem se tisfala pat blong Feast i kam antap.

- Naentin Dei Feast hemi wan impotan pat blong Administrativ Oda blong Fet. Hemi joenem tugeta devosenal, administrativ, mo sosal saed blong komuniti laef. Evriwan long trifala pat blong Feast i impotan mo yumi mas tingting hevi long wanwan long olgeta, from we sakses blong Feast i dipen long stret balans bitwin trifala pat blong hem. Long wan long olgeta mesej we Yunivasal Haos blong Jastis i raetem long 1989, oli talemaot se:

“Wol Oda blong Bahá’u’lláh i kaveremap evri yunit blong hiuman sosaeti; hemi integretem spiritual, administrativ mo sosal proses blong laef tugeta; mo i janelem hiuman ekspresen long ol difren form blong bildim wan niufala sivilaesesen. Naentin Dei Feast i kaveremap evriwan long olgeta ia we i stap long faondesem blong sosaeti. Feast i gohed long wan vilij, taon, mo siti, mo hemi wan institusen we olgeta pipol blong Bahá i ol memba blong hem. Gol blong hem i blong promotem yuniti, mo mekem se i gat progres, mo i mekem se joy i kam antap.”²⁸

“The World Order of Bahá’u’lláh encompasses all units of human society; integrates the spiritual, administrative and social processes of life; and canalizes human expression in its varied forms towards the construction of a new civilization. The Nineteen Day Feast embraces all these aspects at the very base of society. Functioning in the village, the town, the city, it is an institution of which all the people of Bahá are members. It is intended to promote unity, ensure progress, and foster joy.”²⁸

« L’Ordre mondial de Bahá’u’lláh couvre tous les secteurs de la société ; il intègre les processus administratifs, sociaux et spirituels de la vie ; il canalise l’expression humaine, dans ses multiples formes, vers l’édification d’une nouvelle civilisation. La Fête des dix-neuf jours embrasse tous ces aspects à la base même de la société. Fonctionnant dans le village, la petite ou la grande ville, c’est une institution dont tout le peuple de Bahá en sont les membres. Elle est destinée à promouvoir l’unité, assurer le progrès et stimuler la joie. »²⁸

- Yumi no save oganaesem wan impotan ivent olsem Naentin Dei Feast long las minit. Tru long ol prea mo refleksen, wanwan individual i mas priperem spirit blong hem redi blong go long feast, mo long taem blong feast, evriwan i mas patisipet wetem ful hart mo maen blong olgeta, hemia long taem we oli stap ridim ol raeting long devosenal pat o long taem we oli stap lisin long ol raeting we ol narafala i stap ridim; long taem we oli stap givim ol ripot, risivim gaedans, o long taem we oli stap givim ol sajesten; long taem we oli stap akt olsem wan host o oli stap enjoyed hospitaliti blong ol narafala wetem joy mo glad filing. Long semfala leta we hemi long saed blong Naentin Dei Feast, Yunivasal Haos blong Jastis i talem:

“Olgeta impotan saed blong priperesen blong wan Feast hemi olsem: wan gudfala seleksen blong ol riding, disaedem festaem mo askem olgeta we bambae i ridim ol raeting long gudfala fasin, mo mekem sua se i gat wan gudfala spirit long presentesen mo risepsen blong devosenal program. Oli mas lukluk long envaeronmen blong ples we oli holem Feast long hem, nomata oli holem insaed o aotsaed, from hemia i afektem bigwan eksperiens blong Feast. Klinlines, arenjmen blong speis long wan praktikal fasin mo fasin we oli dekoreitem ples—evriwan ia i pleiem wan signifikan pat. Fasin blong kam long stret taem hemi wan saed blong wan gudfala priperesen.

“Plante taem, saksès blong Feast i dipen long kwaliti blong priperesen mo patisipesen blong ol individual. Bilaved Masta i oferem advaes ia se: ‘Givim bigfala hevi tingting long ol gadering blong Naentin Dei Feast, hemia blong mekem se long ivent ia, olgeta bilaved blong Lod mo olgeta wokwoman blong Mersiful i save tanem fes blong olgeta i go long Kingdom, jantem ol prea, go daon mo askem help blong God, mo wetem joy soemaot lav long wan anada, mo mekem se piuriti mo holines blong olgeta i kam antap, mo fea blong olgeta long God i kam antap, mo tru long fasin we oli blokem olgeta rabis disaea blong olgeta mo self blong olgeta. Folem hemia, bambae oli save seperetem olgeta long tisfala material wol, mo go insaed long laef blong spirit.”²⁹

“Important aspects of the preparation of the Feast include the proper selection of readings, the assignment, in advance, of good readers, and a sense of decorum both in the presentation and the reception of the devotional program. Attention to the environment in which the Feast is to be held, whether indoors or outdoors, greatly influences the experience. Cleanliness, arrangement of the space in practical and decorative ways—all play a significant part. Punctuality is also a measure of good preparation.

“To a very large extent, the success of the Feast depends on the quality of the preparation and participation of the individual. The beloved Master offers the following advice: ‘Give ye great weight to the Nineteen Day gatherings, so that on these occasions the beloved of the Lord and the handmaids of the Merciful may turn their faces toward the Kingdom, chant the communes, beseech God’s help, become joyfully enamored each of the other, and grow in purity and holiness, and in the fear of God, and in resistance to passion and self. Thus will they separate themselves from this elemental world, and immerse themselves in the ardors of the spirit.”²⁹

« Les aspects importants de la préparation de la Fête comprennent une sélection adéquate de lectures, la désignation préalable de bons lecteurs et un sens de la dignité dans la présentation tout comme dans la manière de recevoir le programme dévotionnel. L’attention portée à l’endroit où se tient la Fête, que ce soit dans une salle ou en plein air, influence grandement l’expérience. La propreté, la disposition de l’espace d’une manière pratique et décorative jouent un rôle significatif. La ponctualité est aussi une indication de bonne préparation.

« Dans une très grande mesure, le succès de la Fête dépend de la qualité de la préparation et de la participation des individus. Le Maître bien-aimé offre les conseils suivants : “Donnez une grande importance aux réunions des dix-neuf jours afin qu’en ces occasions les bien-aimés du Seigneur et les servantes du Miséricordieux puissent tourner leur visage vers le Royaume, chanter les prières, implorer l’aide de Dieu, s’éprendre joyeusement les uns des autres et progresser dans la pureté et la sainteté, dans la crainte de Dieu et dans la résistance à leurs passions et à leur ego. Ainsi, ils seront détachés de ce monde élémentaire et s’immergeront dans les ardeurs de l’esprit.” »²⁹

Olse**m bifo, yufala i mas ridim olgeta aidia we i stap antap plante taem mo diskas long olgeta long grup blong yufala, hemia blong mekem se yufala i save lan blong talemaot ol aidia ia long wan isi fasin. Olgeta eksersaes we i stap andanit bambae i helpem yufala blong kasem moa insaet long saed blong signifkans blong Naentin Dei Feast:**

1. Bahá'u'lláh i asurem yumi se bambae wanem i hapen long evri haos we ol fren i kam tugeta blong preisem mo glorifaem Lod? _____

2. Long nambatu tabu raeting we i stap antap, Bahá'u'lláh i talemaot long yumi se, taem yumi gader tugeta long ol miting, yumi mas toktok _____ mo _____, mo long fasin we yumi ridim olgeta _____; from we olgeta Wod blong God i _____ o i mekem se hemi _____.
3. Long namba tri tabu raeting we i stap antap, 'Abdu'l-Bahá i advaesem yumi blong holem ol gadering mo ridimaot mo jantem olgeta hevenli Tijing, blong mekem se
 - kaontri ia bambae i save _____.
 - mo land ia we oli liv long hem i save kam _____.
4. I gat hamas manis long Bahá'i kalenda? _____
5. I gat hamas dei long wanwan manis? _____
6. Ol Bahá'i i holem wanem spesal gadering wan taem long wan manis? _____

7. Wanem trifala pat blong Naentin Dei Feast? _____

8. Trifala pat blong Naentin Dei Feast i folem wanem oda? _____

9. Wanem purpos blong devosenal pat blong Fest? _____

10. Wanem purpos blong administrativ pat blong Feast? _____

-
-
11. Wanem purpos blong sosol pat blong Feast? _____
- _____
- _____
- _____
- _____
12. Makem olgeta topik we i stret blong yumi diskas long hem long taem blong administrativ pat blong Feast?
- _____ Faenansial nid blong ol wok blong komuniti
- _____ Skoa blong nasonal futbol team
- _____ Hao blong solvem wan raorao bitwin tufala memba blong komuniti
- _____ Progres blong Bahá'i klas blong ol pikinini insaed long komuniti
- _____ Mining blong wan toktok we i stap long wan Raeting we wan long olgeta memba blong komuniti bin stadi long wik
- _____ Progres blong junior yut program we i stap gohed long komuniti
- _____ Olgeta wok we i aveilabol long ol yangfala pipol
- _____ Sapot we komuniti i save provaedem long ol grup blong junior yut grup we ol servis projekt blong olgeta i kam moa kompleks
- _____ Visitim ol parens blong ol pikinini mo junior yut mo storian wetem olgeta long saed blong edukesonal program we institut i stap promotem
- _____ Fasin blong strengtenem devosenal karakta blong komuniti
- _____ Taemteibol blong olgeta program blong televisin
- _____ Ol insaet we komuniti i kasem long saed blong fasin blong fosterem wan joyful mo disciplined envaeronmen long ol stadi serkol
- _____ Selebresen blong olgeta Holi Dei we bambae i kam i no long taem
- _____ Ol initiativ blong sosol aksen we i kamaot long olgeta komuniti-bilding proses
13. Diskas long saed blong kwesten ia long grup blong yufala: From wanem hemi impotan blong gat wan balans bitwin trifala pat blong Feast?
14. Naoia diskas long saed blong tufala kwesten ia we i stap andanit.
- a. Long wanem fasin yu save pripea from wan Feast sipos bambae yu hostem hem?
- b. Long wanem fasin yu save pripea blong patisipet long wan Feast?

SEKSEN 13

Nambatu kwesten we plante taem i kamaot long ol konvesesen we i long saed blong Fet hemi se hao Bahá’i komuniti i stap lukluk long olgeta faenansial nid blong hem. Long andanit i gat samfala poen we maet i save helpem yufala blong anserem wan kaen kwesten olsem:

- Tul we Bahá’i komuniti i yusum blong lukluk long ol material nid blong hem hemi Bahá’i Fand. Olgeta institusen blong Fet, long ol difren level, i administerem olgeta fand ia, olsem olgeta institusen long lokal, nasional, kontinentol mo intanasonal level. Olgeta Bahá’i i biliv se olgeta nomo i mas lukluk long olgeta ekspens blong ol wok we i blong promotem Fet blong olgeta, folem hemia, olgeta Fand we oli risivim i kontribusen blong olgeta memba blong komuniti nomo.
- Kontribusen long Fand hemi wan voluntari akt. Hemi konfidensial¹, olsem hemi wan samting we i stap bitwin wan individual mo olgeta institusen blong Fet; oli no anaonsem amaon mo nem blong olgeta we i kontribuit. I no gat eni fos we oli plesem long ol memba blong komuniti blong oli kontribuit. Ol institusen i mekem olgeta apil nomo we i go long evriwan long komuniti, oli rimaenem olgeta long saed blong impotans blong Fand, mo oli poentemaot olgeta nid blong Fet. Plante taem, wan komuniti i disaedem wan kontribusen gol blong hem. Be oli neva fiksिम wan amaon blong askem ol individual blong pem, mo oli no askem daerekt long ol individual blong givim mane long Fand. Wanwan individual i fri blong disaed, folem andastanding blong hem long olgeta prinsipol, se hamas hemi wantem kontribuit.
- Sivilaesesen we yumi stap traem blong bildim bambae hemi wan sivilaesesen we i fulap long prosperiti, long material mo spiritual saed blong hem. Ol rijes i akseptabol nomo sipos hem we i winim ol rijes ia i folem samfala prinsipol. Yumi mas winim ol rijes tru long olgeta honest wok. Yumi mas spendem hem long benefit blong hiumaniti. Mo ful komuniti i mas kam antap; hemi no akseptabol blong fiu pipol nomo i kasem bigfala rijes mo plante pipol i poa mo oli no gat olgeta samting we i nesesari blong oli gat long laef blong olgeta. Bahá’u’lláh i talemaot long yumi se:

“Olgeta man we oli moa gud bitim ol narafala man oli olgeta we i winim inkam blong olgeta tru long wok blong olgeta mo oli spendem hem blong helpem ol narafala pipol from lav blong God, Masta blong evri wol.”³⁰

“The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.”³⁰

« Les meilleurs des hommes sont ceux qui gagnent leur vie par leur travail et qui, pour l’amour de Dieu, le Seigneur de tous les mondes, dépensent leur argent pour eux-mêmes et pour leurs proches. »³⁰

“...yufala i mas givimaot ol gudfala mo ol naesfala frut, blong mekem se yufala mo ol narafala i save benefit long hem. Evriwan i gat duti blong engeij long ol

¹ Hemi sikret mo ol narafala i no save long hem.

kraft mo ol wok, from we insaed long hemia nao i gat ol sikret blong ol rijes, O yufala ol man we i gat andastanding.”³¹

“ . . . ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding!”³¹

« Vous devez produire des fruits beaux et merveilleux dont vous-mêmes et d'autres bénéficieront. Aussi importe-t-il à chacun de s'engager dans un métier ou une profession, car là gît le secret de la prospérité, ô hommes d'entendement ! »³¹

Mo ‘Abdu’l-Bahá i eksplenem se:

“Ol rijes i preisworti tumas, sipos nomo we ful populesen i gat ol rijes. Be sipos smol namba nomo i gat fulap rijes be ol narafala pipol i poa, mo i nogat frut o benefit we i kamaot long ol rijes ia, naoia hemia i kam wan hevi load long man we i gat ol rijes ia.”³²

“Wealth is most commendable, provided the entire population is wealthy. If, however, a few have inordinate riches while the rest are impoverished, and no fruit or benefit accrues from that wealth, then it is only a liability to its possessor.”³²

« La richesse est très louable pour autant que toute la population en profite. Si, toutefois, quelques-uns sont extrêmement riches alors que les autres sont misérables, et qu’aucun fruit ni bénéfice ne découle de cette richesse, elle n’est alors qu’un danger pour son possesseur. »³²

- Blong bildim wan sosaeti we i fri long ol injustis mo ol safering, yumi evriwan i mas stap jeneras mo giving. Iven sipos olgeta faenansial risos blong yumi i smol, yumi mas kontribiut sam samting tuwods progres blong hiumaniti, from we yumi save ajivim tru prosperiti long taem we yumi giv. Jenerositi hemi wan kwaliti blong hiuman spirit; hemi no joen nating wetem material situesen blong yumi. Long Hidden Words, Bahá’u’lláh i talem se:

“Sipos yu giv, mo sipos yu jeneras, yu soemaot tufala fasin blong Mi. Hem we i flasem hem wetem ol gudfala fasin blong Mi bambae hemi stap gud oltaem.”³³

“To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.”³³

« La générosité et la munificence sont parmi mes attributs. Heureux celui qui se pare de mes vertus. »³³

- Yumi mas rimemba se tru sors blong ol rijes we yumi gat hemi God, Hem we Ol-Baontiful. Hemi provaedem yumi wetem olgeta samting we i stap long wol; Hemi mekem se hemi posibol blong yumi progres. Mo taem yumi kontribiut long Fand, yumi stap spendem sam samting we Hemi givim long yumi blong sapotem Fet blong Hem. Yumi ol Bahá’i, taem yumi giv long Fand, hemia i no wan akt blong jenerositi nomo; hemi wan spiritual baonti tu mo hemi wan bigfala individual responsibiliti. Gadian i advaesem yumi se::

“Yumi mas stap olsem wan faontein o wan spring wota we i stap emptiem hem wan oltaem long evri samting we hemi gat mo i stap rifil bakagen tru long wan sors we yumi no save lukim wetem ae. Fasin blong givimaot oltaem blong mekem se laef blong ol pipol i kam antap mo no fraet se maet yumi kam poa mo trastem blesing blong Sors blong evri rijes mo evri gudfala samting we i neva save feil— hemia nao i sikret blong laef we i stret.”³⁴

“We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good— this is the secret of right living.”³⁴

« Nous devons être comme la fontaine ou la source qui se vide continuellement jusqu’à se tarir et qui est continuellement alimentée par un flux invisible. Donner continuellement pour le bien de ses semblables, sans crainte de la pauvreté et confiant dans l’infaillible générosité de la Source de toute richesse et de tout bien – tel est le secret d’une vie de droiture. »³⁴

Bambae yufala i save gat wan opotuniti blong lukluk long sam long olgeta aidia we i stap long ples ia long wan dip fasin long ol fiuja stadi blong yufala long tisfala sekvens, we bambae i lukluk long subjekt blong ol material means. Be naoia, mifala i enkarejem yufala, olsem oltaem, blong diskas long saed blong kontent blong wanwan long olgeta poen we i stap antap mo wokem olgeta eksersaes we i stap andanit, hemia blong yufala i save lanem fasin blong ekspressem olgeta aidia ia long wan natural mo isi wei:

1. Folem olgeta tabu toktok we i stap antap, fulumap olgeta empti speis we i stap long olgeta sentens we i stap andanit.
 - a. Bahá’u’lláh i talemaot long yumi se yumi mas _____
tru long wok blong yumi mo spendem hem _____
_____.
 - b. Yumi mas givimaot ol _____ mo _____ frut, blong
mekem se yufala mo ol narafala i save _____.
 - c. Evriwan i gat duti blong _____ mo _____, from
we insaed long hemia nao i gat ol _____ blong _____.
 - d. ‘Abdu’l-Bahá i eksplenem se ol rijes i _____, sipos nomo we
_____ i gat ol rijes.
 - e. Be sipos _____ i gat _____ be ol
_____ i _____, mo _____ o
_____ we i kamaot long _____, naoia hem i kam wan
_____ long _____.”
 - f. Bahá’u’lláh i talemaot long yumi se, “Sipos yu _____, mo sipos yu
_____, yu soemaot tufala fasin blong Mi. Hem we i flasem hem
wetem ol _____ blong Mi bambae hemi stap gud oltaem.”

- g. Mo Gadian i enkarejem yumi se yumi mas stap yumi mas stap olsem wan _____ o wan _____ we i stap _____ hem wan oltaem long _____ mo i stap _____ tru long wan _____.
- h. Fasin blong _____ oltaem blong mekem se _____ i kam _____ mo _____ se maet yumi _____ mo _____ mo evri _____— hemia nao i sikret blong laef we i stret.

2. Raetem oda we ol aidia i stap folem long presentesen we i stap antap:

SEKSEN 14

Blong kasem samfala insaet long saed blong olgeta difren kaen konvesesen we i save unfold long wan vilij o long wan neibahud we i fulap long ol aktiviti, yumi bin folem ol efot blong Alejandra, we hemi wan yangfala yunivasiti stiuden. Tru long olgeta visit we hemi mekem, we i gohed long plante wik, hemi bin diskas wetem Mr. mo Mrs Sanchez long saed blong samfala topik we hemi bin hop bambae i save help blong dipenem nolej blong tufala long Fet mo i strengtenem komitmen blong olgeta long ol tijing we tufala i akseptem. Afta long sam long olgeta visit ia, Beatrice i joenem olgeta, we hemi wan bubu

blong Mr. mo Mrs. Sanchez, mo kaming blong hem i helpem yumi blong lukluk long wan narafala kaen konvesesen, we hemi bitwin tufala yut, we oli wantem lanem se hao oli save servem komuniti blong olgeta. Taem yumi go tru long stori blong olgeta mo yumi wokem ol eksersaes, yumi lukim se antap long nolej we yumi kasem long olgeta difren subjekt, yumi nidim samfala kwaliti, yumi nidim ol atitud mo ol skil, we i helpem yumi blong gohed mo susteinem olgeta konvesesen we yumi stap lukluk long olgeta long ples ia.

Long tisfala seksen mo long nekis seksen blong yunit bambae yumi eksplorem samfala difren topik—we hemi, ol topik we plante taem yumi diskasem long taem we yumi visitim ol famli we i gat olgeta yangfala we i stap patisipet long ol edukesonal program we institut i promotem. Olsem we mifala i talem finis, blong tijim ol klas blong pikinini mo blong gaedem wan junior yut grup olsem wan animeta, olgeta ia oli ol akt blong servis we bambae yumi lukluk long olgeta long ol kos we bambae yufala i stadi long hem long fiuja, olsem long Buk 3 mo Buk 5. Maet yufala i save long tufala program ia finis, hemi dipen sipos yufala i tek pat long wan o tufala program ia long taem we yufala i wan pikinini o wan junior yut.

Naoia yumi save lukluk long kontent we i fomem wan ongoing konvesesen wetem ol famli we i gat junior yut insaed long olgeta. Naoia samfala wik i pas sins yumi livim stori blong yumi wetem Beatrice, naoia Beatrice i stap stadi long Buk 2. Alejandra i askem fren blong hem sipos hemi wantem blong akompaniem hem blong oli visitim ol famli blong ol junior yut we bambae i establisim wan grup wetem help blong hem. Beatrice i agri blong akompaniem hem wetem glad filing.

Alejandra i eksplenem olgeta tingting blong hem long Beatrice. “Bambae yumi statem evri visit,” hemi infomem Beatrice, “wetem wan introdaksen we yumi givim long ol parens long saed blong program we ol pikinini blong olgeta i soemaot interest blong joenem, mo yumi eksplenem long olgeta se program ia hemi wan pat blong komuniti-bilding proses we i stap muv i go fowod long neibahud blong yumi. Afta long hemia, bambae yumi eksplorem wetem olgeta stamba konsep mo olgeta aidia blong program ia. Hemia bambae feswan long olgeta visit we yumi mekem, mo yumi hop se taem ol konvesesen i advans afta long samfala taem, bambae ol famli ia i save sapotem grup long wan aktiv fasin long plante difren wei, mo long semfala taem ol famli ia i save gohed blong promotem spiritual empaoamen blong olgeta junior yut long komuniti.”

Alejandra mo Beatrice i gohed mo i diskas long saed blong sam long olgeta poen we oli gat plan blong diskas wetem wanwan famli. Tufala i disaed blong raetem daon evriwan long olgeta aidia we oli tingting se oli impotan, mo long semfala taem oli save se bambae oli kaverem fiu long olgeta aidia ia nomo long fesfala visit, mo bambae oli adresem ol narafala aidia long olgeta fiuja konvesesen. Long andanit i gat samfala poen we i tokbaot ol potential¹ we ol junior yut i gat:

- Long laef blong wan individual, trifala yia we i stap bitwin eij blong 12 go kasem 15 yia i wan impotan period—hemi wan steij blong transisen we i mekem se wan individual i kamaot long period blong taem we hemi pikinini mo hemi go insaed long period blong maturiti.
- Plante taem yumi singaotem olgeta yangfala pipol we i stap long tisfala period blong laef ol “junior yut”. Oli nomo pikinini be oli mas kasem ful steij blong yut iet.

¹ Ol kapasiti

- Sori blong talem se i gat samfala rong lukluk we sosaeti i gat long ol junior yut blong yumi we i no stret nating, oli talem se ol junior yut i no tingting gud bifo oli mekem wan aksen, oli ribelias¹, oli tingbaot self blong olgeta oltaem mo oli isi blong fesem ol kraesis² oltaem. Be yumi stap lukluk long olgeta wetem wan difren ae. Hemi tru se, long tسفala sotfala period blong laef, yumi evriwan i eksperiensem fulap jenis we i spid tumas, olsem ol fisikal jenis, ol emosional³ jenis, mo ol mental jenis. Mo hemi tru se, folem hemia, maet yumi soemaot samfala saen blong we i luk olsem yumi ribelias. Be, rialiti i olsem: hemia i wan eij we i gat greit potensial long hem mo i gat greit promis insaed long hem.
- Yumi evriwan i bin junior yut i long taem bifo, mo yumi rimemba se hao ol jenis ia i bin afektem yumi. Samtaem yumi bin gat karej mo samtaem yumi bin fraet. Samtaem yumi bin miks gud wetem ol pipol mo samtaem yumi no bin miks wetem ol pipol. Plante taem yumi bin ekspressem disaea blong stap yumi wan nomo, mo long semfala taem yumi bin wantem tumas blong ol pipol i givim atensen long yumi. Plante taem yumi bin wantem andastandem se wanem olgeta samting we yumi save mekem gud, mo wanem ol talent mo ol abiliti blong yumi. Mo yumi bin tingting hevi long fasin we ol pipol i lukluk long yumi mo fasin we oli skelem ol tingting mo ol aidia blong yumi.
- Wanem i impotan i blong yumi luksave se tسفala kaen bihevia i temporari⁴ nomo. Long laef blong wan hiuman being, hemi long period ia nao we maen blong hem i spid blong develop. Long period ia nao we yumi stat blong lukaotem ol ansa blong olgeta stamba kwesten blong laef. Hemi long taem ia we yumi analaesem⁵ wanem i stap gohed raon long yumi mo yumi kwestenem plante long olgeta samting we yumi stap lanem. Mo hemi wan period we yumi no wiling blong folem kwiktaem wanem ol adult i talemaot long yumi, espesali long taem we ol toktok blong olgeta i no go wetem ol aksen.
- Sipos yumi wantem helpem olgeta yangfala pipol blong oli aplaem ol paoa blong olgeta, we i stap gro hariap, long wan fruitful wei, bambae yumi no mas tritim olgeta olsem ol pikinini. Hemia fasin we ‘Abdu’l-Bahá i deskraebem period ia:

“Afta samfala taem, hem i go insaed long period blong yut. Long taem ia, situesen mo ol nid blong hem i jenis, mo i gat ol niufala nid we oli stret blong advansem mak blong hem. Ol paoa blong obsevesen⁶ blong hem i kam antap mo i kam moa dip. Intelijen⁷ kapasiti blong hem i kasem trening mo i wekap. Mo ol limitesen⁸ mo envaeronmen blong taem blong pikinini i nomo fasem ol eneji mo ol ajivmen blong hem.”³⁵

“After a time he enters the period of youth, in which his former conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened; his intelligent capacities are trained and awakened; the limitations and environment of childhood no longer restrict his energies and accomplishments.”³⁵

¹ Stronghed

² Trabol

³ Filing

⁴ Blong sotfala taem

⁵ Skelem

⁶ Lukluk long ol samting we i stap raon long yu

⁷ Smat tingting

⁸ Baondari

« Après un certain temps, il entre dans la période de la jeunesse dans laquelle ses conditions et ses besoins antérieurs sont remplacés par de nouvelles exigences dues à son degré plus avancé. Ses facultés d'observation s'élargissent et s'approfondissent, les capacités de son intelligence se forment et s'éveillent, les limites et l'environnement de l'enfance ne restreignent plus ses énergies et ses talents. »³⁵

- Yunivasal Haos blong Jastis, governing bodi blong Bahá'í Fet, i talemaot ol toktok ia long saed blong tisfala aproj we yumi adoptem long taem we yumi wok wetem ol junior yut:

“Long taem we ol toktok raon long wol i peintem wan pikja blong eij grup ia olsem oli wan grup we i gat problem, oli lus long stragol blong ol bigfala fisikál mo emotional¹ jenis, oli no soemaot interest long eni samting, mo oli tingbaot self blong olgeta nomo, Bahá'í komuniti – long langwis we hemi yusum mo ol aproj we hem i adoptem—i stap muv i go long oposit daerksen, insted, hemi lukim long ol junior yut interest blong helpem sosaeti, wan strong sens blong jastis, bigfala interest blong lan abaot wol mo wan disaea blong kontribiut long bilding blong wan beta wol.”³⁶

“While global trends project an image of this age group as problematic, lost in the throes of tumultuous physical and emotional change, unresponsive and self-consumed, the Bahá'í community—in the language it employs and the approaches it adopts—is moving decidedly in the opposite direction, seeing in junior youth instead altruism, an acute sense of justice, eagerness to learn about the universe and a desire to contribute to the construction of a better world.”³⁶

« Alors que les tendances mondiales dépeignent cette tranche d'âge comme étant problématique, perdue dans les affres d'une mutation physique et émotionnelle tumultueuse, indifférente et égocentrique, la communauté bahá'íe – dans le langage qu'elle utilise et les approches qu'elle adopte – avance résolument dans la direction opposée, voyant à la place chez le jeune adolescent un altruisme, un sens aigu de la justice, un enthousiasme à apprendre sur l'univers et un désir de contribuer à la construction d'un monde meilleur. »³⁶

Nekis samting we Alejandra mo Beatrice i mekem hemi blong oli tanem atensen blong olgeta i go long spiritual empaoamen program mo traem aedentifaem sam long olgeta fíja blong hem:

- Olgeta we stap bitwin eij blong 12 mo 15 i wan pat blong wan grup blong ol fren we oli save serem ol tingting blong olgeta long wan anada, oli wok long samfala projekt, mo oli mekem sam narafala samting tugeta. Folem risin ia, oli bildim program ia raon long konsept blong wan “junior yut grup”. Wan “animeta” i gaedem wanwan grup. Plante taem wan yut we i moa old bitim ol junior yut, olsem wan tru fren wetem ol memba, i helpem olgeta blong oli developem ol kapasiti blong olgeta.
- Ol grup i mit long rigular fasin. Long ol miting blong olgeta, ol junior yut i lan blong eksplorem ol konsept mo oli no fraet mo oli sem blong ekspresem ol aida blong olgeta, mo oli save se bambae ol narafala i no save jikim olgeta o lukluk daon

¹ Filing blong wan man

long ol tingting blong olgeta. Oli kasem enkarejmen blong lisin, blong toktok, blong reflekt, blong analaes, blong mekem ol disisen, mo blong akt long ol disisen blong olgeta.

- Yumi liv long wan taem we plante negativ fos i stap afektem fasin we ol junior yut i tingting mo fasin we oli biheiv. Ol animeta i helpem olgeta blong oli faet agensem ol negativ fos ia—hemi blong protektem olgeta, blong mekem se moral dikei blong sosaeti i no afektem olgeta mo long semfala taem blong oli save wok from betamen blong wol.
- Gol blong program ia i blong nurjerem ol paoa we i stap insaed long hiuman spirit finis, ol paoa we long eli adolesens i stat blong soemaot hem plante. Espesali, olgeta paoa we i impotan tumas, olsem paoa blong tingting mo paoa blong ekspresen. Olgeta yang pipol i mas developem langwis blong olgeta, hemia blong oli save ekspresen olgeta dip aidia long saed blong wol, mo blong oli save tokbaot, long wan klia fasin, long saed blong fasin we bambae oli wantem jenisim wol.
- Ol junior yut i gat bigfala interest blong reflekt long mining blong olgeta konsept we i stap long stamba blong wan purposful laef. Hapines, hop, mo ekselens i eksampol blong sam long olgeta konsept ia. Be sori tumas, ol pipol i wantem tokbaot olgeta aidia ia long wan laet fasin mo oli no wantem go dip insaed long mining blong olgeta. Taem ol junior yut i kasem wan dip andastanding long saed blong olgeta konsept ia, mo oli lanem fasin blong ekspresen olgeta ia long evridei laef blong olgeta, bambae hemia i save helpem olgeta yang maen ia blong oli bildim wan strong moral strakja mo blong oli save protektem olgeta long ol negativ fos blong sosaeti.
- Andastanding blong ol konsept ia i esensial long intelektual developmen blong ol junior yut. Ol junior yut, wanwan taem, i fesem samfala jalenj long skul from we oli ekspektem se oli lanem fulap infomesen long olgeta difren subjekt, be oli no risivim inaf help blong kasem andastanding blong olgeta impotan konsept. Program ia i motivetem olgeta blong oli tingting dip long saed blong olgeta aidia ia—moral, matematikal, saientifik, mo ol narafala—we plante taem hemia i impruvum perfomans blong olgeta long skul.
- Ol junior yut i gat bigfala disaea blong andastandem plante samting. Oli wantem andastandem ol risin blong olgeta samting we i stap hapen raon long olgeta. Blong kasem sakses, oli mas lukluk long olgeta samting we i hapen raon long olgeta wetem fisikal ae blong olgeta, mo long semfala taem oli mas lukluk wetem ae blong spirit. Wan impotan gol blong program hemi blong enhansen spiritual persepsen blong olgeta: olsem abiliti blong luksave long olgeta spiritual fos mo blong aedentifaem olgeta prinsipal evri taem oli fesem wan situesen.
- Program ia i ajivim plante gol: blong developem olgeta moral fasin, blong developmen spiritual persepsen, mo blong developem paoa blong ekspresen wetem help blong samfala tekst. Ol tekst i gat samfala simpol stori insaed long olgeta we i long saed blong laef blong olgeta yang pipol we i liv long ol difren pat blong wol. Antap long hemia, oli stadi long olgeta tekst ia tugeta, oli diskas long saed blong kontent blong olgeta mo oli komplitim ol eksersaes blong olgeta, ol junior yut i patisipet long ol sport aktiviti mo oli lanem arts mo krafts.
- Wetem help blong ol animeta, ol grup i disaenem mo wokem samfala servis projekt, we hemi wan impotan pat blong program. Tru long ol projekt ia, ol junior yut i lanem fasin blong tingbaot komuniti mo olgeta nid blong hem; oli lanem fasin

blong konsult, mo fasin blong kolaboret bitwin olgeta mo wetem ol narafala long komuniti.

- Ol subjekt we ol tekst i kaverem i plante; wanwan long olgeta i fokus long wan topik we i esensial long spiritual empaoamen blong ol junior yut. Eksampol, fesfala tekst i lukluk long topik blong “konfemesen”—olsem, God i konfemem ol efot we yumi putum blong ajivim olgeta gol we i gat hae mak. Wan narafala tekst hemi long saed blong “hop”—fasin we yumi mas lukluk wetem hop tuwods fiuja, iven long olgeta had taem. Narafala i analaesem konsep blong “ekselens”. “Joy” hemi topik blong wan stori, mo “paoa blong wod” hemi subjekt blong refleksen long wan narafala. Insaed long olgeta topik we i lukluk long ol matematikal konsep, wan long olgeta i eksplorem habit blong gat wan maen we i gat oda. Long saed blong eria blong saiens, i gat wan tekst we i fokus long saed blong fasin we yumi save kea long helt blong yumi—fisikal, mental, mo spiritual. Mo i gat 12 o moa tekst we ol junior i stadi long olgeta insaed long tri yia.

Alejandra mo Beatrice i gat plan blong karem tu long olgeta tekst ia wetem olgeta, hemia sipos ol parens i wantem lukluk long olgeta. Sipos yufala i no save long olgeta tekst ia iet, maet hemi helpful sipos yufala i ridim plante long olgeta stori we i stap insaed long olgeta tekst ia—hemia bambae i helpem yufala blong folem moa beta olgeta difren konvesesen we i stap gohed insaed long komuniti. Naoia, mifala i enkarejem yufala blong diskas fulwan wetem ol patisipan long stadi grup blong yufala long saed blong olgeta aidia we i stap antap, we Buk 5 i eksplorem olgeta long wan fasin we i moa dip. Sipos, afta long stadi blong buk ia, yufala i disaed blong akt olsem wan animeta blong wan junior yut grup, bambae yufala i mas visitim ol famli blong ol memba blong grup blong yufala long wan sistematik fasin mo eksplorem wetem olgeta ol aidia ia. Be naoia, olsem Beatrice, maet yufala i wantem akompaniem wan narafala fren blong yufala, we i gat moa eksperiens, blong visitim sam long olgeta famli blong ol junior yut long komuniti blong yufala.

SEKSEN 15

Long nekis dei, Alejandra mo Beatrice i visitim hom blong tri junior yut we bambae oli joenem niufala grup we i form i no long taem long neibahud blong olgeta. Beatrice hemi hapi blong lukim, wetem bigfala glad filing mo interest, fasin we ol parens i engeij long konvesesen we hemi long saed blong spiritual empaoamen program. Long end blong aftanun, Beatrice i disaed se hemi laekem tumas blong helpem Alejandra wetem junior yut grup mo lan blong serv olsem wan animeta blong wan niufala grup blong hem wan long yia ia. Hemi luksave se hemi mas komplitim samfala buk blong institut festaem. Be hemi gat strong tingting blong advans long stadi blong hem long semfala stedi fasin we hemi bin stadi long ol narafala buk ia kasem naoia.

Tru long help mo enkarejmen we i gohed oltaem, we Alejandra i givim long Beatrice, hemi muv i go fowod long wokbaot blong hem long rod blong servis. Naoia yumi kontiniu wetem stori blong hem bakagen, naoia fiu manis i past mo Beatrice i komplitim stadi blong Buk 3 finis. Tiuta blong stadi serkol blong hem i askem Maribel, we hemi wan tija blong ol klas blong pikinini, blong invaetem Beatrice mo olgeta fren blong hem we i stap patisipet long stadi blong Buk 3 blong oli akompaniem hem, wan afta narafala, blong mekem ol visit long ol parens blong olgeta pikinini blong wan Greid 1 we i jas form. Beatrice i filim se hemi lanem plante samting tru long stadi blong hem long Buk 3. Mo hemi save tru long Alejandra, we hemi tokbaot hem fiu taem finis, se ol insaet we hemi kasem tru long buk ia bambae i save enhansem kapasiti blong hem blong serv olsem wan animeta.

Taem oli kam tugeta, Maribel i talem long Beatrice se bambae tufala i visitim mama blong Emma. “Hemi wan naesfala smol gel we i gat lav blong lan,” Maribel i talem. “Mi visitim parens blong hem wan taem finis mo mi eksplenem long olgeta long saed blong neija blong wan Bahá’i klas blong pikinini. Parens blong hem i hapi tumas blong letem Emma i patisipet. Mama blong hem i ekspresem se hemi gat interest blong harem moa toktok long saed blong ol klas ia, mo mi promis blong go bak mo toktok lelebet moa long saed olgeta edukesonal aidia we i stap insaed long ol material we yumi stap tijim long ol pikinini. Mi raetem sam long olgeta aidia ia long notebuk blong mi finis. Sipos yu wantem, yumi save go tru long ol poen ia tugeta mo diskas long saed blong olgeta.” Beatrice i agri. Hemia olgeta note we oli diskas tugeta:

- Fesfala samting we bambae mi mekem hemi blong talem long Mrs. Martinez se mi hapi tumas blong gat Emma long klas, mo bambae mi tokbaot sam long olgeta gudfala fasin blong hem.
- I luk olsem hemi moa beta blong yumi statem diskasen wetem toktok ia we i kamaot long ol Raeting blong Bahá’u’lláh:

“Yu mas lukluk se man i olsem wan maen we i gat fulap naesfala ston blong hae praes we i stap haed long hem. Tru long edukesen nomo maen ia i save soemaot ol samting blong hae mak we i stap insaed long hem, mo i save letem se ol pipol i kasem ol frut blong hem.”³⁷

“Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.”³⁷

« Considérez l’homme comme une mine riche en pierres précieuses d’une valeur inestimable. Seule l’éducation peut l’amener à en livrer les trésors et permettre à l’humanité d’en profiter. »³⁷

- Afta long hemia, mi save serem samfala tingting long saed blong fasin we toktok ia i influensem mi olsem wan tija. Bambae mi talem se hart blong mi i fulap long joy evri taem mi lukluk long ol pikinini long klas blong mi, mo evri taem mi tingbaot olgeta olsem ol maen we i fulap long olgeta ston we i gat hae praes. Evriwan long olgeta pikinini i gat potensial blong soemaot ol hevenli kwaliti. Evriwan long olgeta i gat ol talent we tija i mas diskaverem mo developem. Evriwan long olgeta i save groap mo i kam wan valuabool memba blong sosaeti, mo evriwan i save kontribuit long betamen blong wol.
- Nekis samting we bambae mi mekem maet hemi blong givim samfala eksampol blong olgeta naesfala ston we edukesen i mas faenem insaed long evri wanwan pikinini. Mi save tokbaot sam long olgeta paoa blong maen; eksampol, paoa blong diskaverem olgeta loa blong neija, paoa blong mekem olgeta wok blong art, paoa blong ekspresem olgeta tingting we i gat hae mak, olsem olgeta nobel tingting. Bambae mi eksplenem se ol pikinini i save stat blong developem evriwan long olgeta paoa ia long taem we oli kasem wan stret edukesen. Be, blong hemia i hapen, oli mas kasem olgeta atribiut ia long eli eij blong olgeta. Eksampol, oli mas lan blong givim atensen, blong wok had long taem we i gat nid blong hem, mo blong putum fokas long wanem we oli stap mekem. Oli mas groap mo i kam olsem ol individual we bambae i gat konsen long well-being blong ol pipol mo i stap olsem ol individual we i gat disaea blong sevem komuniti. Hemia nao i mekem se hemi impotan tumas blong yumi lukluk hevi long developmen blong karakta blong olgeta long taem we oli smol iet.

- Naoia hemi wan gudfala taem blong askem Mrs. Martinez blong hemi serem wetem yumi samfala tingting blong hem, mo askem hem se hemi wantem se gel blong hem i stap olsem wanem kaen persen. Long lukluk blong hem wanem sam long olgeta karakta we i impotan blong Emma i gat?
- I no gat daot se sam long olgeta atribiut we bambae hemi tokbaot i stap insaed long kategori blong ol spiritual kwaliti we hemi nekis subjekt we bambae mi introdusum. Bambae mi talem se i gat samfala atribiut we wan individual i mas gat we i impotan tumas long hiuman eksistens. Olgeta atribiut ia i joen wetem spirit blong olgeta hiuman being. Yumi developem ol atribiut ia sipos yumi polishim mira blong hart blong yumi blong mekem se hemi save reflektem ol atribiut blong God. Yumi kolek ol atribiut ia ol spiritual kwaliti, mo ol lesen we yumi tijim long ol klas blong Greid 1 i fokus long plante long olgeta kwaliti ia.
- Mi gat tingting se bambae mi gohed nomo blong talemaot sam long olgeta spiritual kwaliti ia we i stap long ol lesen blong Greid 1 blong Buk 3, mo serem wetem hem olgeta tabu toktok we i joen wetem wanwan long olgeta spiritual kwaliti ia. Bambae mi gohed blong eksplenem se bambae Emma i memoraesem ol tabu toktok ia, mo bambae hemi save askem gel blong hem blong ridim ol tabu toktok ia long hem, mo olgeta prea we bambae hemi lanem:

– Lav:

“O Fren! Insaed long garen blong hart blong yu, yu mas planem nomo ol flaoa blong lav. . .”³⁸

“O Friend! In the garden of thy heart plant naught but the rose of love . . .”³⁸

« Ô ami ! Dans le jardin de ton cœur, ne plante que la rose de l’amour [...] »³⁸

– Jastis:

“Wokbaot long rod blong jastis, from i tru tumas se tisfala rod hem i stret wan blong folem.”³⁹

“Tread ye the path of justice, for this, verily, is the straight path.”³⁹

« Suivez le sentier de la justice, car c’est là, en vérité, le droit sentier. »³⁹

– Trutfulnes:

“Stamba blong ol gudfala fasin we ol man i mas folem hem i fasin blong talemaot tru toktok oltaem.”⁴⁰

“Truthfulness is the foundation of all human virtues.”⁴⁰

« La véracité est le fondement de toutes les vertus humaines. »⁴⁰

– Joy:

“O Pikinini blong Man! Stap glad from we hart blong yu i hapi, blong yu yu inaf blong mitim Mi mo blong yu yu saenemaot biuti blong Mi.”⁴¹

“O Son of Man! Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.”⁴¹

« Ô fils de l’homme ! Réjouis-toi au tréfonds de ton cœur afin d’être digne de m’approcher et de refléter ma beauté. »⁴¹

Maribel mo Beatrice i disaed se olgeta aidia we i stap antap i inaf long visit ia. Bambae i no long taem yufala i muv i go long stadi blong Buk 3 mo bambae yufala i gat janis blong reflekt long sam long olgeta prinsipol we i stap insaed long sikis-yia spiritual edukesen program blong ol pikinini we Ruhi Institut i promotem. Sipos, bifo yufala i go long Buk 3, yufala i gat wan janis blong visitim sam long olgeta parens wetem wan tija blong ol klas blong pikinini, olgeta aidia we i stap long seksen ia bambae i save helpem yufala, mo yufala i mas gohed naoia blong diskas long saed blong wanwan long olgeta poen ia long stadi grup blong yufala.

SEKSEN 16

Long wan long olgeta lasfala seksen yumi bin ridim ol wod blong ‘Abdu’l-Bahá we Hemi talem: “Taem ol pipol i fren gud, mo tingting blong olgeta i joen gud, bambae i gat moa paoa blong bildimap ol samting mo blong winim ol gol, long evri difren level blong laef blong ol man.” Yunivasal Haos blong Jastis i talemaot long yumi se, long taem we yumi visitim ol hom, mo long taem we yumi invaetem ol fren blong oli visitim hom blong yumi, yumi “stap mekem se olgeta bond blong spiritual frensip i kam strong, we i mekem se wan sens blong komuniti i kam antap.” Yumi no mas gat tingting se hemia i wan smol samting, praktis blong ol hom visit i gat bigfala efekt long kalja blong ol komuniti.

Long olgeta lasfala seksen yumi bin lukluk long sam long olgeta spesal konvesesen we yumi save holem long taem we yumi visitim wan o moa hom. Evriwan long yumi, long taem we yumi wokbaot long rod blong servis, bambae i patisipet long wan konvesesen long vilij, long taon o neibahud blong yumi, mo ol konvesesen ia i long saed blong aplikesen blong olgeta tijing blong Bahá’u’lláh long individual mo kolektiv laef blong yumi. Wanwan taem ol konvesesen ia i gohed tru long olgeta formal visit we yumi oganaesem, hemia blong mekem se samfala fren i dipenem nolej blong olgeta long ol tijing blong Fet. Long ol narafala taem, yumi diskas long saed blong olgeta edukesonal program blong institut, mo ol gol mo kontent blong olgeta. Bambae yumi givim ol invitesen long plante long olgeta neiba mo fren blong yumi blong oli engeij long komuniti-bilding proses. Long taem we yufala i stap lukluk long fiuja, mo long taem we yufala i stap lukluk long rod blong servis we i stap long fored blong yufala, yufala i mas mekem evri efot blong lanem gud kontent we i stap long yunit ia, kasem gudfala eksperiens blong holem konvesesen long saed blong wanwan long olgeta topik we i stap long tifsala yunit, mo yufala i mas kontiniu blong dipenem nolej blong yufala long saed blong olgeta tijing blong Bahá’u’lláh. Long taem we yufala i serem Wod blong God wetem ol pipol, bambae yufala i save kasem wan joy we i neva save end.

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