



Ol Refleksen long Laef blong Spirit

Ruhi Institut



Buk 1

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Ol Buk we i stap long Series:

Wanem i stap long andanit hemi list blong ol taetol blong ol buk we Ruhi Institut i disaenem. Ol buk ia oli blong yumi yusum olsem mein sekvens blong ol kos long wan sistematik efot blong bildimap kapasiti blong ol yut mo ol adult blong oli save givim servis long komuniti blong olgeta. Ruhi Institut i stap developem tu wan set blong ol kos we oli branis aot long namba tri buk long series we hemi long saed blong trening blong ol tija blong ol Bahá'í klas blong ol pikinini, mo sam narafala set we i branis aot long Buk 5 we hemi blong trenem ol animeta blong ol junior yut grup. Nem blong olgeta ia tu i stap long andanit. Bambae list ia i save jenis long fiuja, hemia long taem we eksperiens long field i advans, mo bambae mifala i adem ol niufala taetol long taem we plante long ol kurikular element we i stap develop iet oli kasem wan steij we mifala i save mekem oli aveilabol long ol.

- Buk 1 *Ol Refleksen long Laef blong Spirit*
- Buk 2 *Gerap blong Givim Servis*
- Buk 3 *Tijim ol Klas blong Pikinini, Greid 1*
Tijim ol Klas blong Pikinini, Greid 2 (branis kos)
Tijim ol Klas blong Pikinini, Greid 3 (branis kos)
Tijim ol Klas blong Pikinini, Greid 4 (branis kos)
- Buk 4 *Tufala Manifestesen blong God*
- Buk 5 *Rilisim ol Paoa blong ol Junior Yut*
Initial Impulse: Fasfala branis kos blong Buk 5
Widening Circle: Nambatu branis kos blong Buk 5
- Buk 6 *Tijim Fet*
- Buk 7 *Yumi Wokbaot Tugeta long Rod blong Servis*
- Buk 8 *Kavenan blong Bahá'u'lláh*
- Buk 9 *Yumi Kasem wan Historikal Lukluk*
- Buk 10 *Yumi Bildim ol Vaebran Komuniti*
- Buk 11 *Ol Material Means*
- Buk 12 *Famli mo Komuniti*
- Buk 13 *Yumi Engeij long Sosal Aksen*
- Buk 14 *Yumi Patisipet long Pablik Diskos*

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Samfala Tingting we i go long Tiuta

Namba blong ol lokaliti we oli stap stadi long *Ol Refleksen long Laef blong Spirit*, fasfala buk long mein sekwens blong ol kos we Ruhi Institut i oferem, i kam antap raon long wol ova long plante yia. Long plante ples ol grup blong ol fren i stap ridim mo diskasem material ia, we maet i save gohed olsem wan stadi serkol we i stap mit long wan regular fasin, maet oli kam tugeta long wan kampein we oli arenjem blong mekem intensiv stadi, o maet oli kam long wan kamp long taem blong ol skul holidei. Nomata long wanem kaen situesen, wan memba blong grup i akt olsem wan tiuta. Relesensip bitwin tiuta mo ol narafala patisipan hemi no olsem wan tija mo ol stiuden; evriwan i awea se oli engeij long wan proses we insaed long hem evriwan i wantem lan. Be tiuta i fasiliteta we i gat bigfala interest mo i aktiv long ol diskasen. From we hemi bin komplitim samfala kos blong sekwens mo i mekem ol akt blong servis we ol buk ia i stap enkarejem, hemia i mekem se hemi save helpem ol memba blong grup blong oli ajivim gol blong ol material we oli stap stadi. Olgeta we i akt olsem tiuta blong Buk 1 bambae i save faenemaot se hemi help tumas sipos wanwan taem oli reviewem ol tingting we i stap long introdaksen ia.

Ol patisipan raon long wol we i kam long tisfala fasfala institut kos i kamaot long ol difdifren bakgraon. Samfala i ol memba blong Bahá'í komuniti finis we oli gat hop blong leftemap kapasiti blong olgeta blong servem Fet we oli bin joen long hem. Be long sam narafala, kos ia i givim janis long olgeta blong oli stat blong investigetem Bahá'í Fet olsem wan rilijin. Be sam narafala, hemi from we oli laekem ol Bahá'í tijing mo oli wantem kasem moa save long saed blong ol gol mo olgeta samting we komuniti i stap mekem. Mo espesali i gat wan grup blong ol yangfala, we namba blong olgeta i stap inkris oltaem, from we oli wantem developem kapasiti blong olgeta blong servem sosaeti, wanwan taem tru long wan o narafala program we Bahá'í komuniti i stap promotem, oli tekem kos ia olsem wan long olgeta fasfala step blong olgeta.

Long stat, hemi mas kam klia long evri patisipan se ol kos blong Ruhi Institut i openem wan rod blong givim servis long hiumaniti, we tru long hem wanwan long yumi i wokbaot folem own spid blong yumi, mo yumi helpem mo kasem help blong ol narafala. Blong wokbaot long rod ia, yumi mas folem wan twin moral purpos: hemia i minim se wanwan individual i mas lukluk long own spiritual mo intelektual growt blong hem mo long semfala taem hemi mas gohed blong kontribiut long transfomesen blong sosaeti. Blong yumi progres long rod ia, yumi mas developmen samfala kapabiliti we i nidim andastanding mo nolej, ol spiritual kwaliti mo gudfala atitud, tugeta wetem fulap moa abiliti mo skill. Ol sors blong nolej we ol buk blong Institut i stap yusum oli, long wan saed, ol tijing blong Bahá'í Fet mo, long narafala saed, oli kamaot long ol eksperiens blong Bahá'í komuniti raon long wol, hemi long taem we oli stap putum ol efot blong advansem material mo spiritual sivilaesesen. Bahá'u'lláh i gat wan visin long saed blong hae mak we wan individual mo wan sivilaesesen i mas kasem, mo visin ia nao i inspaerem Institut. Hem i wan hop se evri patisipan, nomata oli kamaot long wanem bakgraon, blong oli open blong akseptem visin ia, we hemi stap insaed long evri yunit blong evri buk.

Long wan wol we ol rilijin mo ol difdifren tingting i redi blong yusum eni posibol wei blong winim ol folowa blong olgeta, eniwan we i no gat save long Fet i save askem ol onest kwesten long saed blong purpos blong Ruhi Institut, espesali kwesten olsem, “Oli stap askem mi blong mi jenisim rilijin blong mi?” o “Oli stap askem mi blong mi joenem wan rilijin?” Ol kaen kwesten olsem ia i stap givim wan janis long tiuta blong hemi eksplenem purpos blong sekwens blong ol kos olsem we mifala i aotlaenem antap. Hemi natural nomo se ol

Bahá'í bambae i wantem tumas blong lukim se ol fren blong olgeta i joenem komuniti, be ol tiuta i save talem se own tijing blong olgeta i blokim olgeta blong oli engeij long fasin blong prij blong winim ol folowa. Rod blong wokbaot long servis, we ol institut kos i openemap, i minim se evriwan i mas dipenem andastanding blong olgeta long ol tijing blong Bahá'u'lláh, we ol material ia i stap mekem evri efot blong soemaot long wan klia fasin. Wan individual, hem nomo mo long wan fri fasin, i mas disaed sipos hemi wantem akseptem wan fet mo i no mas gat eni man o woman we i fosem hem.

Hemi no wan sapraes se fasfala buk i stat wetem kwesten blong andastanding, we hemi stamba konsept blong evri buk long sekvens ia. Blong ridim samfala Holi Raeting i no semak blong ridim plante taosan peij we wan man o woman i lukim long laef blong hem, mo gol blong yunit ia, “Andastandem ol Bahá'í Raeting”, i blong fosterem habit blong ridim ol vers we i kamaot long ol Tabu Raeting long evri dei mo meditet long mining blong olgeta, wan habit we bambae i helpem bigwan ol patisipan long taem we oli go insaed long rod blong servis. Blong gaedem olgeta long stadi ia, ol tiuta i mas tingting plante long saed blong subjekt blong andastanding.

Ol Bahá'í Raeting i holem ol dip spiritual trut, mo iven long taem we yumi traem had blong advansem andastanding blong yumi long ol mining blong olgeta, we i no gat end blong hem, yumi save se yumi no save kasem end blong hem. Plante taem yumi kasem wan stamba andastanding long saed blong fasfala mining we i kam long yumi long saed blong wan vers long taem we yumi ridim hem long fasfala taem, mo Seksen 1 blong yunit ia i statem proses ia. From hemia, afta long riding blong Tabu Toktok ia, “Wol i save kam antap tru long ol klin mo gudfala aksen, mo tru long olgeta fasin we oli stret mo oli inaf blong ol man i preisem”, ol patisipan i mas anserem wan simpol kwesten, “Wanem i save mekem se wol i kam antap?” Long wan kwik lukluk, plante long ol kaen kwesten olsem i luk olsem oli simpol tumas. Be eksperiens blong plante yia i konfemem disisin blong Institut blong statem buk ia folem wei ia. Yumi mas rimemba oltaem se, taem maen blong wan man o woman i hariap blong faenem ol dip trut we i stap insaed long wan vers, hemi no mas misdim klia mining we vers ia i gat. Atensen tuwods tisfala fasfala level blong andastanding i wan impotan pat blong grup konsultesen; hemi mekem se yuniti blong tingting i kam moa strong, we yumi save kasem hemia long taem we yumi letem se personal opinion blong yumi i kasem laet blong Divaen wisdom.

Long ples ia hemi impotan blong notem se stamba andastanding long saed blong mining blong plante long olgeta vers i no save hapen tru long olgeta longfala diskasen long saed blong wanwan wod. Folem tingting ia, maet wanwan taem grup i mas lukaotem mining blong wan wod insaed long diksionari. Be wanem we i save givim moa frut, hemi blong ol patisipan i traem faenemaot ol mining aot long ol ful sentens mo ol paragraf.

Blong mekem se andastanding i kam antap mo i go moa dip, ol eksampol we i joen wetem ol eksperiens blong laef i save help plante. Wanem we ol patisipan i mas mekem i klia mo hemi blong oli wokem ol stret fowod eksersaes. Eksampol, long Seksen 2 ol patisipan i mas disaed, folem Tabu Toktok we oli jas ridim, sipos samfala fasin oli stret mo oli inaf blong ol man i save preisem o no. Long wan narafala eksersaes long Seksen 4, oli mas givim nem blong faev gudfala fasin mo disaed sipos hemi posibol blong oli kasem eniwan long olgeta fasin ia sipos trutfulnes i no gat—we ol Raeting i deskraebem olsem “stamba blong ol gudfala fasin”.

Blong ajivim purpos blong hem, yunit ia i helpem ol patisipan blong kasem moa dip andastanding long taem we hemi jalenjem olgeta blong oli tingbaot fasin we ol Tabu Toktok i aplae long laef blong olgeta. Long Seksen 2, eksersaes i askem olgeta blong oli disaed sipos toktok ia “Aksen blong olgeta gudfala man i no save jenisim wol, from we namba blong olgeta i smol nomo” hemi tru o i no tru. Mein poen long ples ia i no blong oli givim tingting blong olgeta nomo. Tiuta i mas stop smol taem mo go raon blong faenemaot lelebet moa abaot ol ansa we ol patisipan i givim. Oli mas talem se toktok ia i no tru from we hemi no agri wetem lasfala Tabu Raeting long lasfala seksen mo hemia nao ansa we grup i mas agri long hem. Kwesten ia se ol Bahá’í i save konfesem ol sin blong olgeta long ol narafala pipol i wan narafala eksampol blong ol kaen eksersaes ia. Raeting ia i rifea long ol tijing we i prohibitim¹ konfesen olsem wan rod blong tekemaot ol sin, we, nomata se i no stap long eni long ol Raeting we oli stadi long hem, be oli save kasem ansa long taem we oli eksplorem mining blong vers ia, “Evri dei yu mas lukluk bak long wanem yu bin mekem long dei ia, blong yu redi long taem we yu mas go givim wan ripot abaot laef blong yu.”

Hemia i no minim se ol eksersaes long yunit ia i stap traem blong kaveremap evri difdifren mining we i stap insaed long ol Tabu Toktok we oli stap stadi. Wan kwesten we evri tiuta i mas tingting hevi long hem i se hamas diskasen i save tekem ples insaed long wan eksersaes. Long ples ia hemi impotan blong rimeterem se blong pulum longfala diskasen mo blong introdusum fulap konsept we i joen smol wetem stamba konsept i save daonem efektivnes blong material ia. Evri grup i mas establisim wan gudfala spid blong progres blong hem; ol patisipan i mas gat wan gudfala filing se oli stap advans long wan stedi fasin folem situesen blong olgeta. Be tiuta i mas lukaot oltaem se bambae oli no spid blong go ova long ol stadi mo meksua se oli go dip blong analaesem ol eksersaes; ol grup we i folem wei ia, we i stap fulumap ol ansa nomo, oli neva save kasem ol lasting risalt.

Wan lasfala poen we mifala i mas tokbaot long ples ia i se: Hemi responsibiliti blong tiuta blong meksua se evri memba blong grup i engeij fulwan long proses blong laning we material ia i fosterem. Blong enkarejem patisipesen, mo blong no putum presa long eni individual blong toktok fulap taem, hemi kam olsem wan jalenj. Wanem we tiuta i mas save long start se hemi no save winim jalenj ia sipos hemi askem wan kwesten olsem, “Samting ia i stap minim wanem long yu?” Ol kaen kwesten olsem i save mekem se mak blong nolej mo trut i kam daon long level blong ansa we i kamaot long ol tingting blong wan man nomo. Mo hemia i mekem se bambae hemi had blong krieitem wan envaeronmen we tru long hem konsultesen bitwin ol memba blong grup i save serv blong inkrisim andastanding.

Sekon yunit long buk hemi konsen, olsem faswan, wetem wan habit we hemi impotan long spiritual laef blong yumi: hemi habit blong prei long wan rigular fasin. Hemi kliarem gud long opening seksen abaot konsept blong “rod blong servis”, mo i sajestem se, blong wokbaot long rod ia, yumi mas gat ful andastanding abaot tufala twin purpos. Ol patisipan i eksaminim wan set blong ol Tabu Toktok we i givim dip lukluk long saed blong neija blong purpos ia, we hemi wan topik we long ol fiuja kos bambae oli go moa dip insaed long hem.

Folem topik ia bambae yunit ia i kontiniu long eksplorsesen blong hem abaot signifkans blong prea. Hemi folem wan apoj we i sem mak long wanem we mifala i bin deskraebem long olgeta lasfala paragraf. Oli mekem ol kwesten mo ol eksersaes long wan wei we i save advansem andastanding long saed blong mining blong ol vers we i kamaot long ol Raeting we oli stap stadi. Taem grup i progres tru long yunit, maet tiuta i save traem blong

¹ Blokem wan samting, wan samting we wan man mo woman i no mas folem.

aotem ol daot blong olgeta tru long wei we hemi analaesem ol konsept we ol rus blong olgeta i stanap strong long ol andastanding mo ol praktis blong bifo. Samfala kastom, ol seremoni mo ol sistem blong bifo i bin haedem mo kaveremap impotans blong inner steit, mo oli mekem se plante pipol i lego fulwan impotans blong prea, we, long saed blong hiuman spirit, hemi impotan tumas olsem kakae we i givim laef long bodi.

Antap long evri samting, yunit ia i hop blong wekemap long ol patisipan disaea we i mekem se oli wantem tumas blong “toktok wetem God” mo blong go moa klosap long Hem. Wan long olgeta tingting we i stap long yunit ia hemi fasin we yumi mas stap insaed long wol mo spirit blong prea oltaem, atitiud we hart mo maen blong yumi i mas gat long taem we yumi stap prei, mo envaeronmen we yumi mas krieitem raon long yumi, nomata se yumi stap yumi wan nomo o yumi stap insaed long wan gadering. I tru tu se afta we oli tingbaot moa abaot ol fos we komiunal wosip¹ i stap jeneretem, yunit ia i askem ol patisipan blong mekem ol plan blong hostem wan prea mo divosen gadering.

Mifala i hop se stadi long nambatri yunit blong buk we hemi “Laef mo Ded” i strengetem wan komitmen blong wokbaot long rod blong givim servis mo i givim wan mining long hem we i moa dip. Yumi save andastandem gud mining blong servis long tisfala wol long taem we yumi lukluk long ful laef blong yumi, we i moa long laef we i stap long wol ia, mo i kontiniu foeva long taem we spirit blong yumi i progres long ol wol blong God. Tru long wan proses blong edukesen, we i oposit long wan teknikal trening, ol patisipan i mas kasem moa aweanes long mining mo impotans blong wanem oli stap mekem. Hemia i save hapen nomo long taem we aweanes i stat blong gro, olsem we eksperiens i soemaot finis, bambae oli save lukluk long olgeta olsem ol aktiv, responsibol “owna” blong own laning blong olgeta.

Wanwan seksen blong yunit ia i open wetem wan kasem tri Tabu Toktok we i kamaot long ol Bahá’í Raeting, bihaen i gat samfala eksersaes. Langwis blong ol Tabu Toktok we i stap long yunit ia i moa hevi bitim tufala fasfala yunit. I no gat nid blong grup i spendem tumas taem long ol wod we i had; bambae tiuta i save meksua nomo se evriwan i kasem stamba tingting we wanwan seksen i adrese, stret samting ia nao ol eksersaes i stap traem blong ajivim.

Long saed blong neiija blong subjekt ia, ol eksersaes i lukluk long ol ril eksampol mo i no gat plante long olgeta. Be fulap long olgeta i lukluk long ol konsept. Wanem we i nid blong yumi notem hemi se sam long olgeta kwesten we i stap long ol eksersaes ia i no gat kwik ansa blong olgeta mo i no gat wan klia mo daerect ansa. Oli bin putum ol kwesten ia blong leftemap aweanes long saed blong subjekt ia; sipos ol patisipan i tingting smol taem nomo long ol kaen kwesten olsem, hemia inaf blong fulfilim gol blong laning.

Sam long olgeta fasfala seksen i fokus long relebensip bitwin spirit mo bodi, we tugeta i fomem hiuman being long tisfala laef we hemi stap long hem. Stamba tingting we oli presentem long ol seksen ia hemi se spirit i no wan fisikal samting; fasin we hemi joen wetem bodi i olsem fasin we laet i stap insaed long wan mira. Dast we i kaveremap mira mo taem we mira ia i brokbrok; olgeta samting ia i no save afektem braetnes blong laet ia. Ded hemi jas wan jenis blong kondisen nomo, taem joening bitwin bodi mo spirit i nomo gat; bambae spirit i progres foeva blong go tuwods Krieita blong hem.

¹ Wosip we wan grup i mekem tugeta.

Nekis tingting we yunit ia i lukluk long hem hemi kwesten blong purpos blong laef - we hemi blong save God mo blong kasem presens¹ blong Hem. Ol diskasen we i gohed long ples ia i go raon long tu bigfala topik. Faswan hemi purpos blong laef blong yumi long tifsala wol, mo sekon wan hemi wokbaot blong spirit afta long ded. Spirit hemi wan saen blong God mo i save reflektem evri nem mo evri atribiut blong Hem. Be iet ol paoa we i stap insaed long wan hiuman being i stap haed; developmen blong hem i save hapen nomo wetem help blong ol Manifestesen blong God, ol piua mo holi Being ia we i kam long ol difdifren time blong gaedem hiumaniti. Tru long spiritual edukesen we Oli provaedem, ol tresa we i stap haed insaed long yumi i save kamaot long klia ples.

Long saed blong wokbaot blong spirit afta long ded, i gat samfala tingting we ol patisipan i mas lukluk long olgeta, oli olsem: olgeta we i feitful long God bambae oli save kasem tru hapines; i no gat wan long yumi we i save kasem save long own end blong hem mo, from samting ia, yumi mas fogivim wan anada mo yumi no mas filim se yumi gat moa hae mak bitim ol narafala; long nekis wol, olsem long tifsala wol, bambae spirit i kontiniu blong progres mo ol spiritual abiliti we yumi developem long wol ia bambae i help mo i asistim yumi long ol wol we bambae i kam; bambae yumi luksave long ol laved wan blong yumi we i stap long olgeta nekis wol, mo bambae yumi rimeterem laef blong yumi long tifsala wol, mo bambae yumi glad tumas from we yumi stap wetem ol holi mo ol piua spirit.

Yunit ia i end wetem wan Tabu Toktok we i kamaot long ol Raeting blong Bahá'u'lláh we tru long hem yumi kasem promis abaot ol benefit blong nekis wol mo yumi kasem strong enkarejmen se yumi no mas letem ol janis mo ol jenis blong laef i karem sori i kam long yumi. Hemi askem ol patisipan blong reflekt long ol efekt blong wanem oli bin stadi long own laef blong olgeta.

¹ Go long fored



Kasem Save long ol Bahá'í Raeting

Purpos

Blong strengtenem habit blong ridim ol
toktok we i kamaot long ol Holi Raeting evri dei
mo blong reflekt long mining blong olgeta

SEKSEN 1

Purpos blong yunit ia i blong helpem yu blong yu developem habit blong ridim ol toktok we i kamaot long ol Holi raeting long evri dei mo blong reflekt long mining blong olgeta. Yunit ia i stat wetem samfala simpel eksersaes mo i askem yufala blong ridim wan sofala sentens we i kamaot long ol Raeting mo anserem wan kwesten, ansa blong kwesten i stap long Tabu Toktok nomo. Maet yu faenemaot se hemi isi blong yu wokem ol eksersaes ia, be bambae ol kwesten ia i save helpem yu blong reflekt long mining blong olgeta toktok mo memoraesem olgeta.

“Wol i save kam antap tru long ol klin mo gudfala aksen, mo tru long olgeta fasin we oli stret mo oli inaf blong ol man i preisem.”¹

“The betterment of the world can be accomplished through pure and goodly deeds, through commendable and seemly conduct.”¹

« L’amélioration du monde peut s’accomplir par des actes purs et bons, par une conduite louable et convenable. »¹

1. Wanem i save mekem se wol i kam antap? _____

“Lukaot, O pipol blong Bahá, se yufala i no wokbaot long rod blong ol man we toktok blong olgeta i difren long aksen blong olgeta.”²

“Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds.”²

« Gardez-vous, ô peuple de Bahá, de marcher dans les voies de ceux dont les actes démentent les paroles. »²

2. Yumi mas lukaot long wanem kaen man o woman? _____

“O Pikinini blong Laef! Evri dei yu mas lukluk bak long wanem yu bin mekem long dei ia, blong yu redi long taem we yu mas go givim wan ripot abaot laef blong yu...”³

“O Son of Being! Bring thyself to account each day ere thou art summoned to a reckoning...”³

« O fils de l’existence! Fais ton examen de conscience chaque jour avant d’être appelé...”³

3. Yumi mas mekem wanem bifo long taem we yumi mas go givim wan ripot about laef blong yumi? _____

“Talemaot: Ol brata blong Mi! Yufala mas flasem yufala wetem ol aksen, i no wetem ol toktok.”⁴

“Say: O brethren! Let deeds, not words, be your adorning.”⁴

« Dis: O frères, que les actes soient votre parure et non les mots. »⁴

4. Yumi mas flasem yumi wetem wanem? _____

“Ol tabu toktok mo ol klin mo gudfala aksen i stap go antap blong kasem heven blong glori.”⁵

“Holy words and pure and goodly deeds ascend unto the heaven of celestial glory.”⁵

« De saintes paroles, de bonnes et pures actions s’élèvent vers le ciel de la gloire céleste. »⁵

5. Wanem i hapen long ol tabu toktok mo ol klin mo gudfala aksen? _____

SEKSEN 2

Long andanit i gat samfala eksersaes we i joen wetem ol toktok we yufala i bin ridim long lasfala seksen. Ol eksersaes ia i blong helpem yufala blong reflekt moa dip long signifkans¹ blong ol tabu toktok long grup blong yufala mo yufala i mas daeva gud long ol kwesten bifo yufala i givim ansa blong yufala. Be hemia i no minim se yufala i mas diskas tumas long saed blong wanwan eksersaes. Sipos yufala i fesem jalenj blong wokem sam long olgeta eksersaes, bambae tiuta blong grup blong yufala i save helpem yufala blong lukluk gud long eksersaes ia.

¹ Impotans

1. Taem wan aksen o wan fasin i stret, bambae ol pipol i save preisem hem. Long andanit, makem ol fasin we i stret we i mekem se ol pipol i save preisem hem?
 - ___ Stap olsem wan gudfala wokman
 - ___ Respektem ol pipol
 - ___ Stadi gud
 - ___ Stap giaman
 - ___ Stap les
 - ___ Servem ol pipol

2. Wanem mining blong toktok ia: "...blong yu redi long taem we yu mas go givim wan ripot abaot laef blong yu"? _____

3. Long andanit, makem ol toktok we i tru:
 - ___ Aksen blong olgeta gudfala man i no save jenisim wol, from we namba blong olgeta i smol nomo.
 - ___ Wan fasin i stret sipos ol pipol i talem se hemi stret.
 - ___ Wan fasin i stret sipos hemi stret wetem ol tijing blong God.

4. Long andanit, makem ol aksen we i gud mo i klin:
 - ___ Fasin blong lukaotem gud ol pikinini mo tijim olgeta
 - ___ Fasin blong stil
 - ___ Talem prea blong helpem ol narafala man i kam antap
 - ___ Talem wan smol giaman blong ronwei long trabol
 - ___ Helpem ol pipol mo ekspektem wan riwod

5. Long andanit, makem ol situesen we i soem se ol toktok blong wan man o woman i difren long ol aksen blong hem:
 - ___ Wan man o woman i talemaot oltaem se yumi mas gat yuniti be hemi folem wan fasin we i krieitem raoraol oltaem.
 - ___ Wan man o woman i preisem fasin blong gat wan jeist mo klin laef be hemi stap slip wetem olgeta we hemi no maredem iet.
 - ___ Wan man o woman i drink alkol wanwan taem, mo long semfala taem hemi stap talemaot se hemi memba blong wan rilijin we i blokem drink.

_____ Wan man o woman i sapotem ikwaliti blong ol man mo woman be, olsem wan emploia¹, i pem moa mani long ol man bitim ol woman we i mekem semfala wok.

6. Talemaot sipos hemi stret blong wan Bahá'í i konfes² long wan narafala man. _____
7. Sipos yumi no mas konfes, bambae yumi mas mekem wanem? _____

8. Wanem mining blong toktok ia: "heven blong glori"? _____

9. Ol rabis fasin i save mekem wanem long wol? _____

10. Ol rabis fasin i save mekem wanem long man o woman we i stap wokem ol rabis fasin ia? _____

SEKSEN 3

Naoia yufala ridim mo reflekt long ol toktok we i stap long andanit we i kamaot long ol Raeting. Bihaen yufala traem blong memoraesem olgeta.

"Stamba blong ol gudfala fasin hemi fasin blong talemaot tru toktok oltaem."⁶

"Truthfulness is the foundation of all human virtues. »"⁶

« La véracité est le fondement de toutes les vertus humaines. »"⁶

1. Wanem i stamba blong ol gudfala fasin? _____

"Sipos wan man i no folem fasin blong talemaot tru toktok, bambae hemi no posibol blong hemi kam antap mo i kasem sakses long eniwan long ol wol blong God."⁷

"Without truthfulness progress and success, in all the worlds of God, are impossible for any soul."⁷

¹ Wan man o woman we i givim wok long ol pipol.

² Fasin we wan man i talemaot long wan narafala man ol rabis fasin we hemi stap folem long laef blong hem.

« Sans la véracité, le progrès et le succès sont impossibles pour toute âme dans tous les mondes de Dieu. »⁷

2. Wanem bambae i no posibol sipos wan man o woman i no talemaot tru toktok? _____

“Flasem tang blong yufala, o pipol, wetem fasin blong talemaot tru toktok oltaem, mo flasem spirit blong yufala wetem fasin blong stap onest oltaem.”⁸

“Beautify your tongues, O people, with truthfulness, and adorn your soul with the ornament of honesty.”⁸

« Parez vos langues de la véracité, ô peuple, et ornez vos âmes de la parure de l’honnêteté. »⁸

3. Yumi mas flasem tang blong yumi wetem wanem? _____

4. Yumi mas flasem spirit blong yumi wetem wanem? _____

“Letem ae blong yu i stap klin, han blong yu i feitful¹, tang blong yu i talemaot tru toktok, mo hart blong yu i kasem laet.”⁹

“Let your eye be chaste, your hand faithful, your tongue truthful, and your heart enlightened.”⁹

« Que vos yeux soient chastes, votre main fidèle, votre langue véridique et votre coeur éclairé. »⁹

5. Ae blong yumi i mas stap olsem wanem? _____

Han blong yumi i mas stap olsem wanem? _____

Tang blong yumi i mas stap olsem wanem? _____

Hart blong yumi i mas stap olsem wanem? _____

“Olgeta we i stap long Tabu Haos blong God, mo oli stap sidaon gud long jea we i gat glori we i gohed foeva, bambae oli no save pusem han blong olgeta mo brekem loa blong tekem wan samting blong neiba blong olgeta, nomata klosap oli ded from we oli hangri tumas, mo nomata neiba blong olgeta i wan rabis man mo ol fasin blong hem i nogud.”¹⁰

¹ Feitful i minim folem stret fasin

“They who dwell within the Tabernacle of God, and are established upon the seats of everlasting glory, will refuse, though they be dying of hunger, to stretch their hands, and seize unlawfully the property of their neighbour, however vile and worthless he may be.”¹⁰

« Ceux qui ont fait du tabernacle de Dieu leur séjour et qui sont établis sur les sièges d'éternelle gloire se refuseront, quand bien même ils mourraient de faim, à étendre la main afin de s'emparer illicitement du bien de leur voisin, si vil et indigne soit-il. »¹⁰

6. Wanem bambae yumi no save agri blong mekem, nomata klosap yumi ded from we yumi hangri tumas? _____

SEKSEN 4

Olsem we yufala i bin lukluk long Seksen 2, sam long olgeta eksersaes blong tisfala yunit i nidim wan stret ansa. Wetem ol eksersaes olsem, sipos yufala i no sua long ansa, bambae tiuta blong grup blong yufala i save helpem yufala mo ol patisipan we i stap long grup blong yufala blong kasem yuniti blong tingting. Long saed blong sam narafala eksersaes, ol diskasen i impotan tumas, mo eksersaes ia i mas gat wan klia ansa. Eksersaes namba 3 hemi wan eksampol blong fasfala kaen eksersaes, mo eksersaes namba 6 i eksampol blong sekon kategori.

1. Stamba blong ol gudfala fasin we ol man i mas folem hemi trutfulnes, olsem fasin blong talemaot tru toktok oltaem. Raetem eksampol blong faev narafala gudfala fasin:

2. Hem i posibol blong folem ol gudfala fasin sipos yumi no folem fasin blong talemaot tru toktok? _____

3. Long andanit, makem ol toktok we i tru:

_____ Wan man i save soemaot jastis, nomata hemi stap giaman.

_____ Man we i stil hemi gat han we i feitful.

_____ Wan han we i feitful i neva save tusum wan samting we i no blong hem.

_____ Fasin blong lukluk long ol rabis mo doti pikja o video i go agensem tijing blong Bahá'u'lláh se yumi mas gat klin ae.

- _____ Fasin blong talem tru toktok, o trutfulnes, i minim se yumi no mas giaman.
 - _____ Fasin blong stap onest, o onesti, i wan fasin we i flasem spirit blong yumi.
 - _____ Wan man o woman we i no trutful i save kam antap long saed blong laef blong spirit blong hem.
 - _____ Hem i oraet nomo blong giaman wanwan taem.
 - _____ Sipos wan man i hangri, God i givim raet long hem blong hemi stil.
 - _____ Sipos yumi tekem wan samting blong wan man mo yumi no askem hem fastaem, be yumi plan blong givim bak afta, hemia i no stil.
 - _____ Hart blong yumi i kasem laet sipos yumi stap onest mo yumi talemaot tru toktok.
 - _____ Hemi no posibol blong bisnis blong yumi i kasem sakses sipos yumi mekem ol smolmol giaman wanwan taem.
4. Hemi posibol blong yumi giaman long yumi wan? _____

5. Taem yumi giaman, yumi lusum wanem? _____

6. Wanem bambae i hapen long wol sipos yumi evriwan i stap talem tru toktok oltaem mo evriwan i stap onest? _____

SEKSEN 5

Ridim gud ol Tabu Toktok we i stap long andanit mo memoraesem olgeta. Hemi gud tumas blong memoraesem ol toktok we i kamaot long ol Raeting, mo yu mas traem bes blong yu blong mekem hemia. Be i gat samfala we i faenem i had blong memoraesem ol toktok ia. Sipos olsem, bambae ol efot we yumi putum i help blong mekem se ol tingting we i stap long ol Raeting i stap gud long maen mo hart blong yumi mo i helpem yumi blong ekspresem olgeta wetem ol wod blong yumi we i klosap sem mak long stret Tabu Toktok.

“Wan tang we i kaen hemi wan samting we i pulum hart blong ol man i kam klosap. Hemi bred blong spirit, i givim mining long ol wod, hemi stamba ples we laet blong waes mo andastanding i kamaot long hem oltaem...”¹¹

“A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning. It is the fountain of the light of wisdom and understanding...”¹¹

« Un langage bienveillant est l’aimant qui attire les coeurs des hommes. C’est le pain de l’esprit, il revêt les mots de signification, il est la fontaine d’où coule la lumière de la sagesse et de l’intelligence... »¹¹

1. Hao yumi save deskraebem wan tang we i kaen? _____

2. Wan tang we i kaen i mekem wanem long ol wod? _____

“O yufala we God i lavem yufala tumas! Long tisfala tabu Taem blong God, yufala i no gat raet blong faet mo yufala i no gat raet blong rao. Evri man we i spoelem narafala man hemi stap blokem hem wan blong kasem ol blesing blong God.”¹²

“O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God’s grace.”¹²

« O vous bien-aimés du Seigneur! En cette dispensation sacrée, les conflits et les discordes sont rigoureusement interdits. Tout agresseur se prive de la grâce de Dieu. »¹²

3. Folem Tabu Toktok we i stap antap, yumi no gat raet blong mekem wanem long tisfala tabu Taem blong God? _____

4. Wan man we i spoelem wan narafala man i stap mekem wanem long hem wan? _____

“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.”¹³

“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.”¹³

« Rien, absolument rien, en ce jour, ne peut nuire davantage à cette cause que la discorde, les dissensions, les disputes, l'antipathie et l'apathie parmi les aimés de Dieu. »¹³

5. Wanem kaen fasin i save spoelem Fet blong God bitim ol narafala samting? _____

“Yu no mas ting se hemi inaf blong soemaot long wan man se yu fren blong hem tru long toktok nomo. Yu mas letem se hart blong yu i bon wetem lav mo kaenes blong evri wanwan man we yu mitim long wokbaot blong yu.”¹⁴

“Do not be content with showing friendship in words alone; let your heart burn with loving-kindness for all who may cross your path.”¹⁴

« Ne vous contentez pas de manifester votre amitié par des paroles, mais que votre coeur brûle d'amour pour tous ceux que vous croisez sur votre route. »¹⁴

6. Wanem kaen fasin i no inaf blong soemaot se yu fren blong wan man? _____

7. Wanem i mas bon wetem bigfala laet insaed long hart blong yumi? _____

“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.”¹⁵

“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.”¹⁵

« Quand germe une pensée de guerre, opposez-lui une plus forte pensée de paix. Une pensée de haine doit être neutralisée par une plus puissante pensée d'amour. »¹⁵

8. Yumi mas go agensem wan tingting blong faet wetem wanem? _____

9. Wanem kaen tingting i mas smasem wan tingting blong no laekem narafala man? _____

SEKSEN 6

Gohed blong tingbaot ol Tabu Toktok we i stap antap mo wokem ol eksersaes we i stap andanit:

1. Magnet i wan samting we i pulum olgeta samting i kam klosap long hem. Long wanem wei wan tang we i kaen i save wok olsem wan magnet? _____

2. Long andanit, makem ol toktok we i save kamaot long wan tang we i kaen:
____ “Lego mi blong mi save stap kwaet!”
____ “From wanem yu no kasem tingting ia?”
____ “Yu save weit plis?”
____ “Yufala ol pikinini, yufala i rabis tumas.”
____ “Tankyu. Yu yu kaen tumas.”
____ “Naoia mi no gat taem blong helpem yu. Mi bisi tumas.”
3. Long andanit, makem ol situesen we i save mekem se raorao mo faet i kamaot:
____ Long taem blong konsultesen, tufala man i givim tufala difren tingting long saed blong wan topik.
____ Tufala man i no glad mo oli raorao long taem blong konsultesen.
____ Tufala man i nomo go long devosenal gadering we i gohed long evri wik from we tufala i nomo toktok tugeta.
____ Ol memba blong ol team we i stap kolaboret tugeta long wan projekt i komplem oltaem, mo wanwan long olgeta i talem se narafala i no mekem gud wok we hemi mas wokem.
4. Long andanit, makem ol situesen we i soemaot ol saen se wan man i no lukluk gud long narafala man o hemi les long narafala man:
____ Tufala fren i pas long wan anada long rod be oli no talemaot halo long wan anada.
____ Wan man i go long wan devosenal miting mo evriwan i welkamem hem wetem bigfala respekt.
____ I gat tufala man we oli respektem wan anada, be tufala i no wantem patisipet tugeta long wan projekt.

5. Long andanit, makem ol toktok we i tru:

_____ Yumi mas talemaot stret tingting blong yumi long saed blong ol narafala man; i no mata sipos toktok blong yumi i mekem se oli harem no gud.

_____ Hemi oraet nomo sipos yumi talem wan giaman toktok blong stopem wan raorao.

_____ Yumi save tekemaot ol raorao tru long lav mo kaenes.

_____ Ol toktok i gat moa paoa taem oli go wetem lav.

_____ Hemi oraet blong faet wetem wan man sipos hemi statem faet ia.

_____ Taem yumi sik o yumi harem no gud, hemi oraet sipos yumi tok strong long ol narafala man.

_____ Hemi no stret blong yumi laf long wan man long taem we hemi mekem wan mistek.

_____ Taem tufala fren i gat samfala strong filing we i kam bitwin tufala, wanwan blong tufala i mas traem bes blong hem blong go klosap moa long narafala.

_____ Taem tufala fren i gat samfala strong filing we i kam bitwin tufala, wanwan blong tufala i mas weit go kasem taem we narafala i kam klosap long hem.

SEKSEN 7

Ridim ol Tabu Toktok we i stap long andanit mo memoraesem olgeta.

“...bakbaeting¹ i aotem laet blong hart, mo i kilim ded laef blong spirit.”¹⁶

“...backbiting quencheth the light of the heart, and extinguisheth the life of the soul.”¹⁶

« ...la médisance... éteint le feu du coeur et étouffe la vie de l'âme. »¹⁶

“Yu no talemaot ol rabis fasin we sam narafala man i mekem, long ol taem we yu tu yu wokem semfala rabis fasin.”¹⁷

“Breathe not the sins of others so long as thou art thyself a sinner.”¹⁷

« Ne souffle mot des péchés des autres tant que tu es toi-même un pécheur. »¹⁷

¹ Fasin blong toktok nogud abaot narafala man long taem we hem i no stap.

“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...”¹⁸

“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...”¹⁸

« Ne dis pas de mal afin de ne pas en entendre dire, et ne grossis pas les fautes des autres pour que les tiennes ne paraissent pas graves... »¹⁸

“O Pikinini blong Laef! Olsem wanem yu save fogetem ol rabis fasin blong yu mo yu lukluk tumas long ol rabis fasin blong narafala man?”¹⁹

“O Son of Being! How couldst thou forget thine own faults and busy thyself with the faults of others?”¹⁹

« Ô fils de l’existence! Comment peux-tu oublier tes propres défauts et t’occuper de ceux d’autrui? Celui qui agit ainsi, Je le maudis. »¹⁹

1. Fasin blong bakbaeting i mekem wanem long man o woman we i mekem bakbaeting ia? _____

2. Yumi mas tingbaot wanem bifo yumi tingbaot ol rabis fasin we narafala man i mekem? _____
3. Wanem bambae i hapen long yumi sipos yumi mekem se ol mistek blong ol narafala man i kam bigwan? _____

4. Yumi mas rimemberem wanem long taem we yumi tingbaot ol rabis fasin blong narafala man? _____

SEKSEN 8

Gohed blong tingbaot ol Tabu Toktok we i stap antap mo wokem ol eksersaes we i stap long andanit:

1. Wanem bambae i hapen long progres blong spirit blong wan man sipos hemi fokas nomo long ol rabis fasin blong ol narafala man? _____

2. Wanem bakbaeting i save mekem long wan komuniti? _____

3. Bambae yu mekem wanem sipos wan fren blong yu i stat blong toktok wetem yu abaot ol rabis fasin blong wan narafala man? _____

4. Long andanit, makem ol toktok we i tru:

_____ Hem i oraet nomo blong yumi tokbaot ol rabis fasin blong wan man sipos man ia hemi rili gat ol rabis fasin ia. Hemia i no bakbaeting.

_____ Hemi oraet nomo blong tokbaot ol rabis fasin blong wan narafala man sipos long semfala taem yumi tokbaot ol gudfala fasin we hemi gat. Hemia i no bakbaeting.

_____ Bakbaeting i stap olsem wan kastom blong yumi long sosaeti blong yumi, mo yumi mas disiplinim yumi blong lego long fasin ia.

_____ Hem i oraet blong tokbaot wan narafala man sipos man we i harem toktok blong yumi i promis blong no talemaot wanem yumi bin talem long hem, sipos olsem, hemi oraet blong yumi mekem bakbaeting.

_____ Bakbaeting hemi wan bigfala enemi blong yuniti.

_____ Sipos yumi gat habit blong tokbaot ol narafala pipol oltaem, bambae hemi isi blong yumi mekem bakbaeting.

_____ Taem wan Lokal Spiritual Asembli i diskas long saed blong kapasiti blong ol difren pipol long ol miting blong hem blong disaedem ol memba blong wan komiti, hemia i bakbaeting.

_____ Taem yumi filim se yumi wantem tumas blong mekem bakbaeting, yumi mas tingbaot ol rabis fasin blong yumi wan.

_____ Taem yumi save se fasin blong wan man o woman i stap spoelem Fet, yumi mas tokbaot hem wetem ol memba blong komuniti.

_____ Taem yumi save se fasin blong wan man o woman i stap spoelem Fet, bambae yumi mas infomem Lokal Spiritual Asembli.

_____ Hemi oraet sipos wan man mo woman we i mared i tokbaot ol rabis fasin blong narafala man, from we taem tufala i mared, wan i no mas haedem eni samting long narafala.

SEKSEN 9

Purpos blong yunit ia, olem we mifala i bin talemaot long stat finis, hemi blong helpem ol patisipan long ol efot blong olgeta blong developem mo mekem i kam strong habit blong ridim ol toktok we i kamaot long ol Holi Raeting long evri dei mo reflekt long mining blong olgeta. Blong ridim ol vers blong God evri moning mo sava hemi wan tijing blong Bahá'u'lláh we i helpem spiritual developmen blong yumi. Toktok we i stap long andanit i rimaenem yumi long ol blesing we yumi kasem long taem we yumi fulfilim obligesen ia, mo mifala i enkarejem yu blong memoraesem toktok ia.

“Go insaed long bigfala solwora blong ol toktok blong Mi, blong yu save lukim ol sikret blong ol, mo blong yu save faenem ol naesfala sel blong waes we i stap haed long dip ples.”²⁰

“Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths.”²⁰

« Immergez-vous dans l’océan de mes paroles afin d’en pénétrer les secrets et de découvrir toutes les perles de sagesse que recèlent ses profondeurs. »²⁰

Naoia we yu komplitim yunit ia, maet yu wantem kasem wan long olgeta buk blong ol Raeting blong Bahá'u'lláh mo ridim hem evri dei. *Sam Long Ol Toktok Blong Bahá'u'lláh We Mining i Stap Haed* hemi wan gudfala fasfala buk blong jusum.

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Prea

Purpos

Blong reflekt long signifkans blong prea
mo developem habit blong prei oltaem

SEKSEN 1

Gol blong ol kos blong Ruhi Institut i blong helpem ol patisikan blong wokbaot long rod blong servis. Yumi wokbaot long rod blong servis wetem tufala sens blong purpos ia — faswan hemi se yumi mas gro long spiritual mo intelektual saed blong yumi mo sekon wan hemi se yumi mas kontribiut long transfomesen blong sosaeti. Yumi no save seperetem tufala purpos blong yumi long wan anada. Bahá'u'lláh i enkarejem yumi long wan toktok blong Hem olsem:

“Yu no mekem se yu bisi wetem own konsen blong yu; putum ol tingting blong yu long olgeta samting we i karem prosperiti¹ i kam long mankaen mo mekem se hart mo spirit blong ol man i kam piua.”¹

“Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men.”¹

« [O]ubliez vos propres soucis ; que vos pensées soient fixées sur ce qui réhabilitera le destin de l’humanité et sanctifiera le cœur et l’âme des hommes.»¹

Long wan narafala toktok, Hemi mekem i klia se:

“...purpos we i mekem se ol man blong wol, aot long komplit nating, i kam insaed long kingdom we i gat laef, hemi blong mekem se oli save wok from betamen blong wol mo i liv tugeta long yuniti mo harmoni.”²

“...the purpose for which mortal men have, from utter nothingness, stepped into the realm of being, is that they may work for the betterment of the world and live together in concord and harmony.”²

« [...] la raison primordiale pour laquelle les mortels, issus du néant absolu, sont entrés dans le royaume de l’être, est qu’ils puissent travailler à l’amélioration du monde et vivre ensemble dans la concorde et l’harmonie. »²

Long saed blong inner laef o spiritual laef blong yumi, Hem i talemaot se:

“Wan piua hart hemi olsem wan mira; klinim hem wetem kaliko blong lav mo fasin blong lego long evri samting be God, hemia blong mekem se tru san i save saen insaed long hem mo eternal moning i raesap insaed long hem.”³

“A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine therein and the eternal morning dawn.”³

« [...] un cœur pur est comme un miroir ; polis-le à l’aide du brunissoir de l’amour et du détachement de tout ce qui n’est pas Dieu, afin que s’y reflète le vrai soleil et que s’y lève l’aube du matin éternel. »³

¹ Gudfala laef, well-being.

Mo ‘Abdu’l-Bahá i talemaot long yumi se:

“Hart blong yufala i mas stap piua mo intensen¹ blong yufala i mas stap onest, hemia blong mekem se yufala i save kasem ol divaen present.”⁴

“Your hearts must be pure and your intentions sincere in order that you may become recipients of the divine bestowals.”⁴

« Vos cœurs doivent être purs et vos intentions sincères pour pouvoir bénéficier des faveurs divines. »⁴

1. Yumi mas putum fokas blong ol tingting blong yumi long wanem? _____

2. From wanem aot long nating yumi kam insaed long kingdom blong laef ? _____

3. Yumi mas klinim mira blong hart blong yumi wetem wanem? _____

4. Wanem olgeta samting we i mekem se ol divaen present i kam long yumi? _____

5. Long andanit, makem olgeta toktok we i tru:

_____ Yu mas lukaotem yu wan fastaem, mo bihaen yu save lukaotem ol narafala pipol.

_____ Sipos yu helpem ol narafala pipol oltaem, bambae hemia i mekem se yu lusum fokas blong yu long own gol blong yu.

_____ Fren we i moa klosap long yu hemi yu wan nomo.

_____ Wanem we i moa impotan hemi blong yu faenemaot se wanem i save mekem yu hapi.

_____ Folem ol drim blong yu, mo bambae oli lidim yu i go long hapines.

_____ So long as yu no mekem eni man i harem nogud, wanem yu mekem i no mata tumas.

¹ Tingting blong mekem wan samting.

_____ Hemi stret sipos ol intensen blong yu i selfis¹, so long as yu mekem samfala gudfala samting.

SEKSEN 2

Wan bilif we i stap long stamba blong tufala purpos blong yumi hemi se God i bin krieitem yumi evriwan nobel, wetem hona mo hae mak. Bahá'u'lláh i talemaot:

“O Pikinini blong Spirit! Mi bin krieitem yu rij, from wanem yu mekem se yu yu kam poa? Mi bin mekem yu blong yu gat hae mak, from wanem yu yu mekem se yu stap daon? Aot long stamba blong nolej Mi givim laef long yu, from wanem yu lukaotem laet long ol narafala be Mi? Aot long graon blong lav Mi bin mekem yu, from wanem yu stap bisi tumas wetem wan narafala? Tanem ae blong yu i go long yu wan, blong yu save faenem Mi stanap insaed long yu, strong, wetem bigfala paoa, mo i no nidim help blong eni narafala.”⁵

“O Son of Spirit! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.”⁵

« Ô fils de l'esprit ! Je t'ai créé riche, pourquoi t'abaises-tu à la pauvreté ? Je t'ai fait noble, comment peux-tu t'avilir ? De l'essence du savoir, je t'ai donné la vie, pourquoi cherches-tu la lumière auprès d'un autre ? Dans l'argile de l'amour, je t'ai modelé, comment peux-tu t'occuper d'un autre que moi ? Tourne ton regard vers toi et tu me trouveras en toi, puissant, fort, absolu. »⁵

Taem yu fulumap ol speis we i stap andanit bambae hemia i helpem yu blong yu save reflekt long toktok we i stap antap.

“O Pikinini blong Spirit! Mi bin krieitem yu _____, from wanem yu mekem se yu yu kam _____? Mi bin mekem yu blong yu gat _____, from wanem yu yu mekem se yu _____? Aot long _____ blong _____ Mi givim laef long yu, from wanem yu lukaotem _____ long ol narafala be Mi? Aot long graon blong _____ Mi bin mekem yu, from wanem yu stap _____ tumas wetem _____? Tanem _____ blong yu i go long _____, blong yu save faenem _____ stap stanap insaed long yu, _____, wetem _____, mo _____.”

¹ Taem wan man o woman i tingbaot hem wan nomo.

Blong yumi feifful long hae mak we spirit blong yumi i gat, yumi mas tanem yumi i go long Sors blong laef blong yumi mo traem faenem laet tru long Hem. Wan long olgeta wei we yumi save ajivim hemia hemi tru long ol prea. Shoghi Effendi, Gadian blong Fet, i talem long yumi se bigfala gol blong prea i “developmen blong individual mo sosaeti, we i hapen tru long taem we oli kasem ol spiritual vertu mo ol paoa. Hemi spirit blong man nao we i mas kasem kakae blong hem fastaem. Mo prea i save givim spiritual kakae ia.”⁶

SEKSEN 3

God i Save Evri Samting, Hemi gat ol Waes. Hemi krieitem yumi mo Hemi save wanem i stap long hart blong yumi mo Hemi save wanem i gud blong yumi gat. Hemi no nidim ol prea blong yumi. Sipos olsem, from wanem yumi mas prei?

‘Abdu’l-Bahá i talem:

“Prea we i hae bitim ol narafala prea hemi taem ol man i prei from we oli lavem God, i no from oli fraet long Hem o oli fraet long hel, o from we oli hop blong kasem ol blesing o heven.... Taem wan man i lavem wan narafala man, bambae hemi no posibol blong hemi blokem hem wan blong talemaot nem blong hem we hemi lavem. Be hemi moa had blong wan man i blokem hem wan blong talemaot Nem blong God taem hemi lavem Hem.... Wan spiritual man i save faenem glad filing long wan samting nomo, hemia i taem we hemi stap toktok wetem God.”⁷

“In the highest prayer, men pray only for the love of God, not because they fear Him or hell, or hope for bounty or heaven.... When a man falls in love with a human being, it is impossible for him to keep from mentioning the name of his beloved. How much more difficult is it to keep from mentioning the Name of God when one has come to love Him.... The spiritual man finds no delight in anything save in commemoration of God.”⁷

« Dans la prière la plus noble, les hommes prient uniquement par amour de Dieu et non parce qu’ils le craignent ou qu’ils redoutent l’enfer, ou encore parce qu’ils espèrent ses faveurs ou le paradis.... Lorsqu’on s’éprend de quelqu’un, on ne peut s’empêcher de murmurer son nom bien-aimé. Combien plus difficile est-il de ne pas prononcer le nom de Dieu quand on s’est pris à l’aimer.... L’être spirituel ne trouve de bonheur que dans la célébration de Dieu. »⁷

Mo, long ansa blong wan kwesten we oli askem Hem, Hemi eksplenem se:

“Sipos wan fren i lavem wan narafala, hemi natural nomo blong hemi wantem tumas blong talemaot, o no? Nomata hemi save se fren blong hem i awea long lav blong hem, be hemi wantem tumas blong talemaot long hem, o no? ...Hemi tru se God i save evri disaea we i stap long ol hart; be disaea blong prei i wan natural samting we i kamaot from we man i lavem God.”⁸

“If one friend loves another, is it not natural that he should wish to say so? Though he knows that that friend is aware of his love, does he still not wish to tell him of it? ... It is true that God knows the wishes of all hearts; but the impulse to pray is a natural one, springing from man’s love to God.”⁸

« Si un homme aime son ami, n'est-il pas naturel qu'il le dise ? Et, bien qu'il sache son ami au courant de son affection, ne désire-t-il pas la lui confirmer ? ... Dieu connaît les désirs de tous les cœurs, mais l'impulsion de prier est naturelle, elle jaillit de l'amour de l'homme pour Dieu. »⁸

1. Komplitim ol sentens we i stap andanit:
 - a. Prea we i hae _____ prea hemi taem ol man i _____ from we oli _____, i no from oli _____ long Hem o oli _____, o from we oli hop blong kasem ol _____ o _____.
 - b. Taem yumi _____ wan narafala man, bambae hemi no _____ blong yumi blokem yumi blong talemaot _____ blong hem we yumi _____. Be hemi moa _____ blong yumi blokem yumi blong _____ Nem blong _____ taem yumi _____ Hem.
 - c. Wan spiritual man i save faenem _____ long wan samting nomo, hemia i taem we hemi _____ God.
2. From wanem yumi prei? _____

3. Wanem mining blong toktok ia "toktok wetem God"? _____

4. Wanem bigfala disaea blong wan man o woman we i lavem wan narafala? _____

5. Wanem i mekem se yumi gat disaea blong prei? _____

SEKSEN 4

Long wan prea we Bahá'u'lláh i rivilim yumi ridim olsem:

“Mi plis long Yu ... blong mekem prea blong mi i kam olsem wan faea we bambae i bonem evri samting we i stap blokem mi blong lukim biuti blong Yu, mo wan laet we bambae i lidim mi long bigfala solwora blong presens blong Yu.”⁹

“I beseech Thee ... to make of my prayer a fire that will burn away the veils which have shut me out from Thy beauty, and a light that will lead me unto the ocean of Thy Presence.”⁹

« [...] je te supplie de faire de ma prière un feu capable de consumer les voiles qui me dissimulent ta beauté, et une lumière qui me conduise vers l’océan de ta présence. »⁹

Long semfala prea yumi askem God se:

“Mekem prea blong mi, O Lod blong mi, i olsem wan wora blong laef we i stap kamaot long graon, hemi blong mekem se mi save stap laef long ol taem we kingdom blong Yu i stap gohed, mo blong mekem se mi save tokbaot Yu long evri wol long ol wol blong Yu.”¹⁰

“Make my prayer, O my Lord, a fountain of living waters whereby I may live as long as Thy sovereignty endureth, and may make mention of Thee in every world of Thy worlds.”¹⁰

« Ô mon Seigneur, fais de ma prière une fontaine d’eau vive qui me permette de vivre tant que durera ta souveraineté et de te mentionner dans chacun de tes mondes. »¹⁰

1. Long wanem fasin prea blong yumi i save kam olsem wan faea? Hemi save bonem wanem? _____

2. Wanem sam long olgeta samting we i save blokem yumi long God? _____

3. Prea hemi olsem wan laet? Hemi lidim yumi long wanem ples? _____

4. Prea i olsem wan wora blong laef we i kamaot long graon? Hemi givim wanem long spirit blong yumi ? _____

SEKSEN 5

Ridim mo reflekt long ol wod blong ‘Abdu’l-Bahá we i stap andanit:

“I no gat eni samting long wol we i moa swit bitim prea. Man i mas stap oltaem long wol blong prea. Taem we i gat moa blesing hemi taem we yumi prei mo yumi go daon long God. Prea hemi konvesesen wetem God. Mak we i moa hae blong kasem bitim ol narafala mak, mo taem we i moa swit bitim ol narafala taem, hemi taem we yumi mekem konvesesen wetem God. Hemi mekem se yumi kam moa spiritual, hemi mekem se yumi save tingting gud mo hemi givim ol tabu filing, hemi krieitem ol niu paoa blong pulum Kingdom, mo hemi wekemap maen blong yumi blong hemi kasem ol hae tingting.”¹¹

“There is nothing sweeter in the world of existence than prayer. Man must live in a state of prayer. The most blessed condition is the condition of prayer and supplication. Prayer is conversation with God. The greatest attainment or the sweetest state is none other than conversation with God. It creates spirituality, creates mindfulness and celestial feelings, begets new attractions of the Kingdom and engenders the susceptibilities of the higher intelligence.”¹¹

« Il n’y a rien de plus doux dans le monde de l’existence que la prière. L’homme doit vivre dans un état de prière. La condition la plus bénie est celle de la prière et de la supplication. La prière est une conversation avec Dieu. La plus grande acquisition ou l’état le plus doux n’est autre que la conversation avec Dieu. Elle crée la spiritualité, un état d’éveil et des sentiments célestes, elle engendre de nouvelles attirances du Royaume ainsi que la réceptivité de l’intelligence supérieure. »¹¹

1. Wanem i moa swit bitim eni narafala samting? _____

2. “Wol blong prea” i stap minim wanem? _____

3. Wanem olgeta samting we prea i krieitem: _____

4. Lukluk bak long olgeta Tabu Toktok we yu stadi long olgeta long lasfala seksen mo raetem faev toktok long saed blong neija blong prea.
_ Prea hemi _____
_ Prea hemi _____

— Prea hemi _____

— Prea hemi _____

— Prea hemi _____

SEKSEN 6

Ridim ol wod blong Bahá'u'lláh we i stap andanit mo meditet long olgeta:

“Jantem¹, O wokman blong Mi, ol vers blong God we yu bin kasem, long semfala fasin we olgeta we i bin go klosap long Hem i bin jantem, hemia blong swit singsing blong yu i save laetemap spirit blong yu mo i save pulum hart blong ol man i kam klosap. Man we i stap hem wan nomo long rum blong hem mo hemi talemaot ol vers we God i rivilim, bambae ol enjel blong God i tekem swit senta blong wod we i kamaot long maot blong hem mo oli spredem long evri ples, mo i mekem se hart blong evri gudfala man i kasem bigfala joy. Fastaem, maet hemi no luksave long frut blong hem, be blesing we hemi stap kasem bambae i mas mekem se sam taem spirit blong hem i jenis. Olsemia nao ol sikret blong Revelesen blong God i bin kamaot, from we Hem we i Sors blong paoa mo waes Hemi bin wantem.”¹²

“Intone, O My servant, the verses of God that have been received by thee, as intoned by them who have drawn nigh unto Him, that the sweetness of thy melody may kindle thine own soul, and attract the hearts of all men. Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul. Thus have the mysteries of the Revelation of God been decreed by virtue of the Will of Him Who is the Source of power and wisdom.”¹²

« Ô mon serviteur, entonne les versets que Dieu t’a envoyés, comme le font ceux qu’il a attirés auprès de lui, et que la douceur de ta mélodie embrase ton âme et gagne le cœur de tous ! Les anges annonciateurs du Tout-Puissant diffuseront le parfum des paroles que prononcent les lèvres de celui qui récite dans l’intimité les versets révélés par Dieu, et qui feront frémir le cœur de tout homme juste. La vertu de la grâce qui lui est conférée exercera tôt ou tard une influence sur son âme, même s’il est tout d’abord inconscient de son effet. Tels sont les mystères de la révélation de Dieu, décrétés par la volonté de celui qui est la Source du pouvoir et de la sagesse. »¹²

1. Wanem mining blong toktok ia, “Jantem ol toktok blong God”? _____

¹ Ridim wan toktok wetem swit voes, o singim wan toktok.

2. Long wanem fasin yumi mas jantem ol vers blong God? _____

3. Wanem mining blong toktok ia, “talemaot ol toktok we God i rivilim”? _____

4. Wanem mining blong “spredem”? _____

5. Bambae switnes blong singsing blong yumi i save mekem wanem long spirit blong yumi? _____

6. Bambae switnes blong singsing blong yumi i save mekem wanem long hart blong ol narafala pipol? _____

SEKSEN 7

Maet yu wantem memoraesem tufala toktok ia we i kamaot long wan prea we Bahá'u'lláh i rivilim:

“O God, O God blong mi! Yu no lukluk long ol samting we mi mi wantem mo ol samting we mi mi stap wokem, no, plis Yu lukluk long wanem Yu Yu wantem, from hemia nao i kaveremap ol heven mo i kaveremap tisfala wol. Long Nem blong Yu we i hae tumas, O Yu we Yu Lod blong ol neisen! Mi bin disaerem nomo wanem Yu Yu disaerem, mo lavem nomo wanem Yu Yu lavem.”¹³

“O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.”¹³

« Ô Dieu, mon Dieu, ne tiens compte ni de mes espoirs, ni de mes actes, mais de ta volonté qui englobe le ciel et la terre. Ô toi, Seigneur de toutes les nations, par ton très grand Nom, je ne désire que ce que tu désires et n'aime que ce que tu aimes. »¹³

“Yu Yu hae tumas! Nomata olgeta we i stap klosap long Yu i traem preisem Yu, oli no save kasem heven blong Yu, o ol pijin blong hart blong olgeta we i lavem Yu tumas oli no save kasem doa blong get blong Yu. Mi talem stret se Yu Yu hae tumas bitim ol gudfala samting, mo Yu Yu holi bitim ol nem. I no gat eni narafala God be Yu, Yu we Yu Hae Tumas, mo Yu we Yu gat Evri Glori Oltaem.”¹⁴

“Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness, or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious.”¹⁴

« Tu es trop élevé pour que la louange de ceux qui sont proches de toi parvienne jusqu’au ciel de ta présence, ou pour que les oiseaux des cœurs de ceux qui te sont dévoués atteignent le seuil de ta porte. J’atteste que tu es sanctifié au-delà de tout attribut et saint au-delà de tout nom. Il n’est pas d’autre Dieu que toi, le Suprême, le Très-Glorieux. »¹⁴

SEKSEN 8

‘Abdu’l-Bahá i talem se:

“Wan wokman i mas prei mo i askem asistans blong God, mo i mas go daon mo i plis long Hem mo i askem help blong Hem. Hemia nao i stret rank we wan wokman i mas gat, mo bambae Lod i disaedem folem wanem we Hemi wantem, mo folem waes blong Hem we i perfekt.”¹⁵

“It behooveth the servant to pray to and seek assistance from God, and to supplicate and implore His aid. Such becometh the rank of servitude, and the Lord will decree whatsoever He desireth, in accordance with His consummate wisdom.”¹⁵

« Il convient au serviteur de prier et de demander l’assistance de Dieu, de le supplier et d’implorer son aide. Tel est le rang de servitude, et le Seigneur décrètera tout ce qu’Il désire, conformément à sa parfaite sagesse. »¹⁵

Mo Hemi eksplenem olsem:

“Spirit i gat influens blong hem; prea i gat spiritual efekt. From hemia, yumi talem tisfala prea: ‘O God! Tekemaot sik blong sik man ia!’ Maet God bambae i givim ansa. Hemi impotan se hu i stap prei? Bambae God i anserem prea blong evri wokman sipos prea ia i nidim wan kwik ansa. Sori blong Hem i bigwan tumas, mo i no gat end long hem. Hemi anserem prea blong evriwan blong ol wokman blong Hem. Hemi anserem prea blong plant ia. Sipos plant i save talemaot nid blong hem, bambae hemi prei olsem: ‘O God! Sendem ren i kam long mi!’ God i anserem prea ia, mo plant ia i gro. Bambae God i anserem eniwan.”¹⁶

“Spirit has influence; prayer has spiritual effect. Therefore, we pray, ‘O God! Heal this sick one!’ Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, ‘O God! Send me rain!’ God answers the prayer, and the plant grows. God will answer anyone.”¹⁶

« Il est certain que l’Esprit exerce une influence et que la prière produit un effet spirituel. Nous prions donc en disant : Ô Dieu, guéris le malade. Et Dieu répondra peut-être ; s’occupera-t-il du nom de celui qui prie ? Si la prière est ardente, Il répond à la prière de tout serviteur. Vaste et illimitée est Sa Miséricorde. Il répond aux prières de tout et de tous ; à la prière de cette plante, par exemple ; elle a demandé implicitement : Ô Dieu, envoie-moi de la pluie ; Il exauce cette prière et la plante croît. Dieu répond à chacun [...] »¹⁶

Hemi natural se long prea blong yumi bambae yumi askem God blong Hemi fulfilim ol nid blong yumi. From hemia, yumi prei from helt blong yumi mo helt blong olgeta we yumi lavem, yumi prei from spiritual mo material progres blong ol famli blong yumi, mo yumi prei from gaedans. Yumi askem God blong Hemi mekem se yumi kam moa strong, yumi askem Hem blong Hemi givim long yumi fet mo konfemesen long rod blong servis. Taem yumi prei long God, yumi no mas fogetem se gol blong yumi long laef hemi blong yumi alaenem¹ will blong yumi wetem Will blong Hem. From risin ia, yumi mas prei se Will blong Hem i hapen mo yumi mas redi blong folem Will blong Hem. Sipos yu memoraesem toktok blong ‘Abdu’l-Bahá we i stap andanit, bambae toktok ia i stap olsem wan sors we i givim joy mo sua save long yu oltaem:

“O yu we i stap tanem fes blong yu i go long God! Klosem ae blong yu long ol narafala samting, mo openem ae blong yu i go long kingdom blong Hem we i Ol-Glarias. Eni samting we yu wantem, askem Hem wan nomo blong givim; eni samting we yu lukaotem, askem Hem nomo. Wetem wan lukluk Hemi givim wan hundred taosan hop, wetem wan soffala lukluk Hemi hilim wan hundred taosan sik we i no gat merisin blong hem, wetem wan smol mov blong hed blong Hem Hemi putum merisin long evri soa, wetem wan kwik lukluk Hemi mekem ol hart i kam fri long ol jein blong sori. Hemi mekem wanem Hemi wantem, mo yumi save mekem wanem bakagen? Hemi gohed blong wokem Will blong Hem, mo Hemi givim oda long wanem we Hem i laekem. Folem hemia, hemi moa gud blong yu bowem² daon hed blong yu mo akseptem evri samting, mo yu putum trast blong yu long Lod we i gat evri sori.”¹⁷

“O thou who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone. With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a glimpse He freeth the hearts from the shackles of grief. He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He

¹ Stretem, laenemap

² Mekem hed i go daon

pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord.”¹⁷

« Ô toi qui tournes ton visage vers Dieu ! ferme les yeux à toutes choses et ouvre-les au royaume du Très Glorieux. Ne demande qu’à lui, et à lui seul, de répondre à tes désirs et à tes aspirations, quels qu’ils soient. D’un seul de ses regards, il exauce cent mille espérances ; d’un seul de ses clins d’œil, il guérit cent mille malades incurables ; d’une seule de ses visions, il apaise chaque blessure ; d’un signe de la tête, il délivre les cœurs des contraintes de l’affliction. Il fait ce qu’il fait, et de quel recours disposons-nous ? Il exécute ses volontés, il décrète ce qui lui plaît. Ainsi, tu ferais mieux de baisser la tête en signe de soumission et de placer ta confiance dans le Seigneur Très Miséricordieux. »¹⁷

SEKSEN 9

Folem evri samtung we yumi stadi kasem naoia, hemi klia se wan impotan nid blong wan spiritual laef hemi blong yumi tanem yumi i go long God long taem we yumi stap prei. Espesali hemi swit tumas blong yumi prei long God jas afta long taem we yumi wekap long moning mo long naet bifo yumi go long silip. Hamas time we yumi spendem long prea long wanwan dei mo namba blong ol prea we yumi talem i dipen long ol nid blong yumi mo i dipen long spiritual tosta we yumi gat. Long evri situesen, yumi save jusum ol prea aot long fulap prea we Bahá’u’lláh, Báb mo ‘Abdu’l-Bahá i rivilim. Antap long ol prea ia Bahá’u’lláh i rivilim tri obligatori prea we yumi mas ridim evri dei. Shoghi Effendi i talem:

“I gat tri obligatori prea we yumi mas ridim evri dei. Wan we i moa sot long ol narafala i gat wan vers we yumi mas talemaot wan taem long evri twenti-fo haoa long medel dei. Medel wan, we i stat wetem ol wod ia, ‘Lod Hemi witnes se i no gat eni narafala God be Hem,’ yumi mas talemaot tri taem long wan dei, long moning, long medel dei mo long sava. Prea ia i go wetem samfala spesal fisik aksen mo saen blong bodi. Longfala prea, we hemi moa longfala long trifala ia, yumi mas talemaot wan taem nomo long evri twenti-fo hao, mo long eni time we yumi filim se yumi mas talemaot.

“Ol biliva i fri fulwan blong jusum eniwan long trifala prea ia, be oli gat obligesen blong talemaot wan long olgeta ia, mo folem ol daerekxen we i go wetem prea ia.”¹⁸

“The daily obligatory prayers are three in number. The shortest one consists of a single verse which has to be recited once every twenty-four hours at midday. The medium, which begins with the words, ‘The Lord is witness that there is none other God but He,’ has to be recited three times a day, in the morning, at noon and in the evening. This prayer is accompanied by certain physical acts and gestures. The long prayer, which is the most elaborate of the three, has to be recited only once in every twenty-four hours, and at any time one feels inclined to do so.

“The believer is entirely free to choose any one of these three prayers, but is under the obligation of reciting one of them, and in accordance with any specific directions with which it may be accompanied.”¹⁸

« Les prières obligatoires journalières sont au nombre de trois. La plus courte consiste en un seul verset qui doit être récité une fois toutes les vingt-quatre heures à midi. La moyenne, qui commence par les mots “Dieu atteste qu’il n’est pas d’autre Dieu que lui”, doit être récité trois fois par jour, le matin, à midi et le soir. Cette prière est accompagnée de certains actes et gestes physiques. La longue prière, la plus élaborée des trois, ne doit être récitée qu’une fois toutes les vingt-quatre heures, et à tout moment où l’on se sent enclin à le faire.

« Le croyant peut choisir en toute liberté l’une de ces trois prières. Toutefois, il doit en réciter une en tenant compte des directives qui l’accompagnent. »¹⁸

Mo hemi kontiniu olsem:

“Ol obligatori prea ia we yumi mas ridim evri dei, tugeta wetem sam narafala spesal wan, olsem Hiling Prea, Tablet blong Aḥmad, Bahá’u’lláh i bin givim long olgeta ia wan spesal paoa mo wan hae mak, mo folem hemia, ol biliva i mas akseptem olgeta ia olsem we i stap, mo ol biliva i mas ridimaot olgeta ia wetem strong fet mo konfidens, hemia blong mekem se tru long olgeta ia oli save go insaed long wan gudfala konvesesen wetem God, mo oli aedentifaem olgeta fulwan wetem ol loa mo ol tijing blong Hem.”¹⁹

“These daily obligatory prayers, together with a few other specific ones, such as the Healing Prayer, the Tablet of Aḥmad, have been invested by Bahá’u’lláh with a special potency and significance, and should therefore be accepted as such and be recited by the believers with unquestioning faith and confidence, that through them they may enter into a much closer communion with God, and identify themselves more fully with His laws and precepts.”¹⁹

« Les prières prescrites au quotidien et quelques autres, comme “La prière de guérison”, “La tablette à Aḥmad”, ont été dotées par Bahá’u’lláh d’une puissance et d’une signification particulières ; elles devraient donc être acceptées comme telles et récitées par les croyants avec une foi et une confiance absolue afin de communier plus intimement avec Dieu, et de se conformer davantage à ses lois et à ses préceptes. »¹⁹

Wanwan individual nomo i stap ridim trifala obligatori prea ia we Bahá’u’lláh i rivilim. Long Bahá’í Fet i no gat ol kaen kongregeisonal¹ prea we long hem wan grup i ridim wan obligatori prea long evri dei we i folem wan spesal seremoni. Prea blong Ded nomo i wan kongregeisonal prea we Bahá’í loa i alaoem. Wan long olgeta we i stap, jas bifo oli berem ded man, i ridimaot prea ia, mo ol narafala i stanap kwaet.

1. Wod ia “obligatori” i minim wanem? _____

2. Bahá’u’lláh i rivilim hamas obligatori prea we yumi mas ridim long evri dei? _____

¹ Prea we wan grup i ridim tugeta mo wan i lidim olgeta long prea.

3. Yumi mas talemaot evriwan long trifala obligatori prea ia long evri dei? _____
4. Sipos yumi disaed blong talemaot Longfala Obligatori Prea, yumi mas talemaot hem taem long wan dei? _____
5. Yumi mas talemaot Sotfala Obligatori Prea hamas taem long wan dei? _____
6. Raetem nem blong ol prea we i gat spesal paoa? _____

7. Sipos yu no memoraesem iet, memoraesem Sotfala Obligatori Prea:

“Mi talem stret, O God blong mi, se Yu Yu krieitem mi blong save Yu mo mi 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.”²⁰

“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.”²⁰

« 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. »²⁰

8. Long prea ia i gat wan toktok we yumi talemaot stret, hemi wanem? _____

SEKSEN 10

Yumi kasem ol blesing taem yumi obeiem loa blong obligatori prea mo yumi kasem spiritual kakae taem yumi talem ol narafala prea yumi wan, be yumi no mas fogetem se antap long olgeta ia spirit blong yumi i kam antap taem yumi lisiin long ol prea we ol narafala i talemaot long ol bigfala o smol gadering. Bahá’u’lláh i talemaot long yumi se:

“Yufala i kam tugeta wetem bigfala joy mo felosip mo talemaot ol vers we Lod we i gat sori i rivilim. Taem yufala i mekem olsem, bambae ol doa blong tru nolej i open long inner being¹ blong yufala, mo bambae yufala i filim se spirit blong yufala i kasem blesing blong stanap strong mo hart blong yufala i fulap wetem braet laet blong joy.”²¹

“Gather ye together with the utmost joy and fellowship and recite the verses revealed by the merciful Lord. By so doing the doors of true knowledge will be opened to your inner beings, and ye will then feel your souls endowed with steadfastness and your hearts filled with radiant joy.”²¹

« Rassemblez-vous dans la joie et la fraternité les plus grandes et récitez les versets révélés par le Seigneur miséricordieux. Ce faisant, les portes de la vraie connaissance s’ouvriront à vos êtres intérieurs, et vous sentirez alors que vos âmes sont dotées de fermeté et vos cœurs emplis de joie rayonnante. »²¹

Evriwan long yumi i kasem bigfala joy tru long nolej ia se, raon long wol, namba blong ol devosenal gadering we ol fren mo ol neiba oli kam tugeta long olgeta blong toktok wetem God i stap multiplae i go long plante taosan. Yunivasal Haos blong Jastis i raetem se:

“Ol devosenal miting i ol taem we eniwan i save go insaed long hem, i save pulum win blong swit senta blong heven, i save eksperiensem swit teist blong prea, meditet long ol Krietiv Wod, flae wetem ol wing blong spirit, mo i save toktok wetem Bilaved Wan. Ol miting ia i jeneretem ol filing blong felosip mo ol filing blong wok from wan komon gol, spesali long ol konvesesen we i gohed wetem wan hae level blong spirit mo oli gohed long wan natural fasin long ol taem olsem. Ol konvesesen ia i save openem “siti blong hiuman hart.”²²

“Devotional meetings are occasions where any soul may enter, inhale the heavenly fragrances, experience the sweetness of prayer, meditate upon the Creative Word, be transported on the wings of the spirit, and commune with the one Beloved. Feelings of fellowship and common cause are generated, particularly in the spiritually heightened conversations that naturally occur at such times and through which the ‘city of the human heart’ may be opened.”²²

« Les réunions de prière sont des occasions auxquelles toute âme peut prendre part, où toute âme peut respirer les parfums célestes, goûter à la douceur de la prière, méditer sur la Parole créatrice, se laisser transporter sur les ailes de l’esprit et communier avec l’unique Bien-Aimé. Des sentiments d’amitié et de partage d’une cause commune naissent, en particulier dans les conversations spirituellement élevées qui surviennent naturellement en de tels moments et grâce auxquelles “la cité du cœur des hommes” peut être ouverte. »²²

Taem wan filing i kam long yumi se yumi wantem prei, yumi stap kwaet smol taem fastaem, hemia blong klinim maen blong yumi long olgeta samting blong tisfala wol. Long taem we yumi stap prei, yumi putum fokas blong tingting blong yumi long God. Afta we yumi talemaot ol prea, yumi stap kwaet smol taem mo no mov hariap blong mekem wan narafala aktiviti. Yumi mekem semfala samting long taem we yumi lisin long ol prea we ol

¹ Spirit

narawan i oferem long wan gadering. Long ol taem olsem, yumi meintenem wan preaful atitud mo yumi lisin gud long ol wod, hemi olsem sipos yumi wan yumi stap prei.

1. Wetem wanem spirit yumi mas kam tugeta blong talemaot ol vers blong God? _____

2. Wanem efekt blong gadering blong yumi long taem we yumi kam tugeta blong talemaot ol vers blong God? _____

3. Ol devosenal miting i ol taem we eniwan i save

— _____,

— _____,

— _____,

— _____,

— _____, mo

— _____.

4. Ol devosenal miting i stap jeneretem wanem filing? _____

5. Wanem efekt blong ol konvesesen we i gohed wetem wan hae level blong spirit mo i gohed long wan natural fasin long ol devosenal miting? _____

6. Raetem wan smol toktok long saed blong atitud, we i go wetem respekt, we yumi mas gat long taem we yumi stap prei, nomata yumi stap prei yumi wan o yumi prei insaed long wan gadering. _____

SEKSEN 11

Fasfala yunit blong buk ia i fokas long habit blong ridim, long evri dei, ol toktok we i kamaot long ol Raeting mo meditet long ol mining blong olgeta. Long yunit ia yu bin reflekt long signifikans blong prea we i mekem se habit blong yu blong prei evri dei i kam moa strong. Lasfala seksen i diskas long saed blong impotans blong komuniti wosip. Evri samting we yu stadi kasem naomia i priperem yu blong yu gohed blong statem, sipos yu wantem, fasfala akt long rod blong servis, we hemi blong hostem wan devosenal miting.

Olsem fasfala step, maet yu wantem memoraesem samfala prea mo faenem wan janis blong serem ol prea ia wetem sam long olgeta fren blong yu. Long semfala taem, maet yu wantem meksua se yu patisipet long wan o moa devosenal miting long komuniti blong yu long wan fasin we bambae oli kaontem yu olsem wan strong sapota blong hem. Afta long samfala taem, maet yu save disaed blong hostem wan devosenal miting yu wan, invaetem ol fren blong yu, ol famli memba, mo ol neiba blong kam tugeta long wan rigular fasin blong prei tugeta mo stap tugeta long felosip. Plante taem tu o tri patisipan blong tisfala kos i joen tugeta blong statem wan devosenal miting.

Olsem we yu save finis, i no gat eni spesal stael blong oganaesem wan devosenal miting. Be wanem i klia i se wan pre gadering, we ol fren i kam long hem, oli ridim ol toktok we i kamaot long ol Raeting, mo ol dip konvesesen i gohed long hem—evri samting ia i gohed long wan gudfala spiritual envaeronmen. Raetem samfala toktok long saed blong wanwan long olgeta tingting ia we i stap andanit we i joen wetem fasin blong hostem wan devosenal miting.

Sendemaot wan kaen mo laving invitesen: _____

Krieitem wan welkaming envaeronmen: _____

Meintnem wan envaeronmen we i gat fulap respekt long hem: _____

Promotem felosip we i fulap long joy: _____

Enkarejem ol konvesesen we i leftemap spirit: _____

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Laef mo Ded

Purpos

Blong kasem save se laef i no jas ol jenis mo ol janis
blong tisfala wol, be stret mining
blong hem i developmen blong spirit

SEKSEN 1

Hiuman spirit i moa hae long ol material samting mo fisikal wol. Long wan long olgeta toktok blong hem ‘Abdu’l-Bahá i eksplenem olsem:

“Ol atom¹ i joen tugeta blong mekem ol material bodi ia; long taem we ol atom ia i stat blong go wanwan, naoia bodi i stat blong brokdaon, naoia wanem we yumi singaotem ded i kam....

“Long saed blong spirit hemi difren. Spirit hemi no joening blong ol element, hemi no joening blong ol atom, hemi wan samting we i no save go wanwan mo hemi eternal². Hemi stap aotsaed long oda blong fisikal krieisen fulwan; hemi liv foeva.”¹

“These material bodies are composed of atoms; when these atoms begin to separate decomposition sets in, then comes what we call death....

“With the soul it is different. The soul is not a combination of elements, it is not composed of many atoms, it is of one indivisible substance and therefore eternal. It is entirely out of the order of the physical creation; it is immortal!”¹

« [...] ces corps matériels sont composés d’atomes ; quand ces atomes commencent à se séparer, c’est le début de la décomposition qui conduit à ce que nous appelons la mort. [...]

« Pour l’âme, il en va différemment. L’âme n’est pas une combinaison d’éléments ; elle n’est pas composée d’une multitude d’atomes, mais d’une substance unique et indivisible ; c’est pourquoi elle est éternelle. Elle est d’un tout autre rang que la création physique : elle est immortelle. »¹

1. Wanem mining blong toktok ia “joen tugeta”? _____

2. Hiuman spirit hemi joening blong o difren element, olsem ol material bodi, o no? ____
3. Hiuman spirit hemi wan fisikal samting? _____

SEKSEN 2

Wan leta we oli raetem long bihaf blong Gadian i talem se “spirit blong man i kasem laef blong hem long taem blong konsepsen³”.² Long ansa blong wan kwesten long saed blong mining blong “konsepsen”, Haos blong Jastis i talem se:

¹ Wan smol pis samting we i no gat wan samting we i moa smol bitim hem.

² Last foeva

³ Taem wan smol smol bebe i form insaed long bel blong mama.

“Mifala i no faenem eni toktok insaed long ol Bahá’í Raeting we i kliarem gud stret fisikal taem mo neiija blong ivent ia we oli kolem ‘konsepsen’. Hao oli yusum wod ia long medikal saed i luk olsem i no rili klia. Wan andastanding long saed blong konsepsen hemi se hemi hapen long taem blong fertilaesesen; mo wan narafala andastanding i se hemi hapen long taem blong fertilaesesen mo implantesen, olsem stat blong taem we wan mama i gat bel. Hemia i mekem se maet hemi no posibol blong yumi save se long wanem stret taem spirit i joen wetem material form, mo maet hiuman maen mo investigesen i no save faenem ansa blong ol kaen kwesten olsem, from oli joen wetem ol misteri blong spiritual wol mo neiija blong spirit hem wan.”³

“Nothing from the Bahá’í Writings has been found that precisely defines the biological moment and nature of the event described as ‘conception’. The use of the term in a medical context also appears to be imprecise. Indeed, one understanding of conception is that it coincides with fertilization; yet another is that it occurs following fertilization and implantation, the onset of pregnancy. Thus, it may not be possible to know when the association of the soul with the material form occurs, and such questions may be insoluble by human thought or investigation since they relate to mysteries of the spiritual world and the nature of the soul itself.”³

« On n’a rien trouvé dans les Écrits bahá’ís qui définit précisément le moment biologique et la nature de l’événement décrit comme “conception”. L’usage de ce terme dans un contexte médical semble également imprécis. En effet, une façon de comprendre la conception c’est qu’elle coïncide avec la fécondation ; une autre encore est qu’elle survient après la fécondation et la nidation, le début de la grossesse. Ainsi, il se pourrait qu’on n’arrive jamais à savoir quand a lieu l’association de l’âme avec la forme matérielle ; résoudre de telles questions par la pensée ou la recherche humaine pourrait s’avérer impossible car ces questions sont en rapport avec les mystères du monde spirituel et la nature de l’âme elle-même. »³

1. Long wanem taem spiritual laef blong wan hiuman spirit stat? _____

2. Wod ia “konsepsen” i deskraebem wan stret fisikal moment o no? _____

SEKSEN 3

Spirit mo bodi i no joen tugeta long wan material fasin; spirit i no save go insaed long bodi o i kamaot long hem, mo hemi no yusum wan fisikal speis. Spirit i joen wetem bodi long semfala fasin we wan laet i joen wetem wan mira we i reflektem laet ia. Laet we mira i stap reflektem i no stap insaed long hem. Long semfala fasin, spirit i no stap insaed long bodi. ‘Abdu’l-Bahá i talem,

“rational soul¹, o human spirit, i no stap insaed long bodi ia mo i no wan pat blong hem—hem blong talem se, hemi no save go insaed long hem; from fasin blong stap olsem wan pat blong wan samting mo fasin blong go insaed long wan samting i ol karakteristik blong ol bodi, mo human spirit hemi hae antap long olgeta samting ia. Long stat, hemi neva bin go insaed long bodi ia we i mekem se hemi mas faenem wan narafala hom long taem we hemi livim bodi ia. No, koneksen blong spirit wetem bodi i semak olsem koneksen blong lamp ia wetem wan mira. Sipos oli polisim gud mira mo i mekem se hemi kam perfekt, laet blong lamp bambae i reflekt insaed long hem, mo sipos mira i brokbrok o dast i kaveremap hem, bambae laet i kontiniu blong stap haed.”⁴

“the rational soul, or the human spirit, does not subsist through this body by inherence - that is to say, it does not enter it; for inherence and entrance are characteristics of bodies, and the rational soul is sanctified above this. It never entered this body to begin with, that it should require, upon leaving it, some other abode. No, the connection of the spirit with the body is even as the connection of this lamp with a mirror. If the mirror is polished and perfected, the light of the lamp appears therein, and if the mirror is broken or covered with dust, the light remains concealed.”⁴

« [...] l’âme rationnelle, ou l’esprit humain, ne subsiste pas à travers ce corps par inhérence, c’est-à-dire qu’elle n’y entre pas ; car l’inhérence et l’entrée sont des caractéristiques des corps, et l’âme rationnelle est sanctifiée au-delà de ça. Pour commencer, comme elle n’est jamais entrée dans ce corps, pourquoi, en le quittant, aurait-elle besoin d’une autre demeure. Non, la connexion de l’esprit avec le corps est identique à celle de cette lampe avec un miroir. Si le miroir est poli et parfait, la lumière de la lampe y apparaît et, si le miroir est cassé ou couvert de poussière, la lumière reste cachée. »⁴

1. Komplitim ol sentens we i stap andanit.
 - a. Rational soul, o _____, i no stap insaed long bodi ia mo i no wan pat blong hem—hemia blong talem se, hemi no _____.
 - b. _____, o human spirit, i no go insaed long bodi; from fasin blong stap olsem wan pat blong wan samting mo fasin blong go insaed long wan samting i ol _____, mo human soul hemi hae _____.
 - c. Spirit i neva _____ we i mekem se hem i mas faenem _____ long taem we hemi livim bodi ia.
 - d. Koneksen blong spirit wetem bodi i semak olsem koneksen blong wan _____ - _____.

¹ Spirit blong man

- e. Sipos oli polisim gud mira mo i mekem se hemi kam perfekt, _____
bambae i reflekt insaed long hem.
- f. Sipos mira ia i brokbrok o dast i kaveremap hem, bambae _____.
2. Folem wanem yumi stadi kasem naoia, long andanit, makem ol toktok we i tru:
- _____ Spirit i no wan pat blong fisikal wol.
- _____ Spirit i stap insaed long bodi.
- _____ Bodi hemi owna blong spirit.
- _____ Spirit i last foeva.
- _____ Stat blong laef blong wan individual hemi taem we spirit blong hem i joen wetem embryo.
- _____ Laef i stat long taem we individual i born i kam long wol ia.
- _____ Material laef blong wan individual i kontiniu afta long taem we hemi ded.
- _____ Laef blong yumi hemi olgeta samting we i stap hapen long yumi long evri dei.
3. Yusum tokpikja blong wan laet mo wan mira blong deskraebem relesensip bitwin spirit mo bodi: _____
- _____
- _____
- _____
- _____

SEKSEN 4

I gat wan spesal relesensip bitwin spirit mo bodi, we tugeta tufala i fomem wan hiuman being. Relesensip ia i last nomo long ful laef blong wan man o woman long material laef. Taem tufala i nomo joen tugeta, bambae wanwan long olgeta i go bak long ples we hemi bin kam from—bodi i go long wol blong dast mo spirit i go long ol spiritual wol blong God, long ples we bambae hemi kontiniu blong progres. ‘Abdu’l-Bahá i talem se:

“Hiuman spirit i gat stat blong hem be i no gat end: Hemi last foeva.”⁵

“The human spirit has a beginning but no end: It endures forever.”⁵

« L’esprit humain a un début mais pas de fin. Il dure éternellement. »⁵

Long wan long olgeta toktok blong Hem, Hem i klarifaem se:

“Spirit i no nidim wan bodi, be bodi i nidim spirit, sipos no, hemi no save laef. Spirit i save laef sipos bodi i no gat, be bambae bodi i ded sipos spirit i no gat.”⁶

“The spirit does not need a body, but the body needs spirit, or it cannot live. The soul can live without a body, but the body without a soul dies.”⁶

« L’esprit n’a pas besoin de corps mais le corps a besoin de l’esprit, sinon il ne peut pas vivre. L’âme peut vivre sans corps, mais le corps meurt s’il est privé d’une âme. »⁶

Mo Gadian i eksplenem se:

“Long saed blong spirit blong man: Folem ol Bahá’í Tijing, hiuman spirit i stat long taem we hiuman embryo i form, mo i kontiniu blong develop mo pas tru ol steij blong laef we i no gat end blong hem afta long taem we hemi seperet long bodi. Progres blong hem bambae i no gat end blong hem.”⁷

“With regard to the soul of man: According to the Bahá’í Teachings the human soul starts with the formation of the human embryo, and continues to develop and pass through endless stages of existence after its separation from the body. Its progress is thus infinite.”⁷

« En ce qui concerne l’âme de l’homme : selon les enseignements bahá’ís, l’âme humaine prend naissance à la formation de l’embryon humain et continue à se développer en passant par des étapes d’existence sans fin après sa séparation du corps. Sa progression est donc infinie. »⁷

1. Folem ol Raeting we i stap antap, gohed blong anserem ol kwesten we i stap long andanit:

_____ Bodi i nidim wan spirit? _____

_____ Spirit i nidim wan bodi? _____

_____ Wanem bambae i hapen long koneksen bitwin bodi mo spirit long taem we yumi ded? _____

_____ Wanem bambae i hapen long spirit afta long ded? _____

_____ Bambae spirit i progres go kasem wanem taem? _____

_____ Laef i end long wanem taem? _____

2. Long andanit, makem ol toktok we i agri wetem wanem yu stadi long ol seksen ia:

___ Ded hemi wan panismen.

___ Koneksen bitwin bodi mo spirit bambae i last long ful fisik al laef nomo.

___ Bodi i save progres foeva.

___ Spirit bambae i progres foeva.

___ Ded hemi end blong laef.

___ Bambae i gat wan dei blong jajmen long taem we ol bodi blong yumi i raesap.

___ Long taem blong ded, spirit i kam moa fri bitim bifo.

___ Laef bambae i end wetem ded.

___ Yumi mas fraet long ded.

___ Spirit blong yumi i nidim kakae, klos, spel, mo spot.

___ Spirit i save taed long taem we bodi i yusum ol eneji blong hem.

___ Long taem we bodi blong yumi i sik o i wik, hemia i no save afektem spirit blong yumi.

___ Wan hiuman being bambae i gat ol fisik al nid blong hem iet afta long taem we hemi ded.

SEKSEN 5

Yumi lanem se spirit i no stap insaed long wan fisik al speis mo i no operet folem ol loa blong neija olsem olgeta material samting. Spirit i influensem wol tru long wei we hemi yusum bodi, be i no bodi nomo we tru long hem spirit i eksersaesem paoa blong hem. Bahá'u'lláh i deklarem se:

“Mi talem tru se, hiuman spirit hemi hae tumas, hemi no save mov aot long wan samting mo i go bak long wan samting. Hemi no mov, be iet hem i flae; hemi muvmuv, be iet hem i no mov.”⁸

“Verily I say, the human soul is exalted above all egress and regress. It is still, and yet it soareth; it moveth, and yet it is still.”⁸

“Verily I say, the human soul is exalted above all egress and regress. It is still, and yet it soareth; it moveth, and yet it is still.”⁸

Mo ‘Abdu’l-Bahá i talemaot long yumi se:

“Yu mas save se influens mo paoa blong andastanding blong hiuman spirit i gat tufala kaen blong hem; hemi olsem, hiuman spirit i gat tufala wei blong operesen

mo andastanding. Wan wei hemi tru long wei we bodi mo ol pat blong hem i wok. Olsem ia nao hemi lukluk tru long ae, hemi harem ol toktok tru long sorae, hemi toktok tru long tang....

“Narafala wei blong influens mo aksen blong spirit, hemi no yusum bodi mo ol pat blong hem.”⁹

“Know that the influence and perception of the human spirit is of two kinds; that is, the human spirit has two modes of operation and understanding. One mode is through the mediation of bodily instruments and organs. Thus it sees with the eye, hears with the ear, speaks with the tongue....

“The other mode of the spirit’s influence and action is without these bodily instruments and organs.”⁹

« Sachez que l’influence et la perception de l’esprit humain sont de deux sortes, c’est-à-dire que l’esprit humain a deux modes de fonctionnement et de compréhension. L’un de ces modes se fait par l’intermédiaire des instruments et des organes du corps humain. Ainsi, il voit avec l’œil, entend avec l’oreille, parle avec la langue. [...]

« L’autre mode d’influence et d’action de l’esprit se fait sans ces instruments et organes corporels. »⁹

1. Komplitim ol sentens we i stap andanit:
 - a. Hiuman spirit hemi _____, hemi _____ mo i _____.
 - b. Hem i _____, be iet hem i _____.
 - c. Hemi save _____, be iet hem i _____.

2. Deskraebem tufala wei we tru long hem spirit i save influensem tisfala wol.

3. Givim eksampol blong ol influens mo aksen blong spirit long taem we hemi no yusum bodi. _____

SEKSEN 6

Naolia, folem ol diskasen blong yumi long olgeta lasfala seksen, ridim ol toktok we i stap long andanit we i kamaot long ol Raeting blong Bahá'u'lláh:

“Yu mas save se spirit hemi hae tumas, mo hemi no dipen long ol wiknes blong bodi mo maen. Wan sik man i soemaot ol saen blong wiknes from we samfala samting i kam bitwin spirit mo bodi blong hem, be sik blong bodi i no save afektem spirit. Traem tingbaot laet blong lamp. Nomata sipos wan samting we i stap aotsaed long hem i traem blokem laet blong hem, be laet i kontiniu blong saen wetem paoa we i neva go daon. Long semfala fasin, evri sik we i stap afektem bodi blong man i wan samting we i blokem spirit blong hem blong hemi soemaot paoa we hemi gat. Be, long taem we hemi livim bodi, bambae hemi soemaot paoa ia, mo i soemaot influens blong hem long wan wei we i no gat eni fos long wol we i olsem hem. Evri piua, evri klin mo tabu spirit bambae i kasem bigfala paoa, mo bambae hemi kasem joy wetem bigfala glad filing.”¹⁰

“Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness.”¹⁰

« Sache que l'âme humaine est exaltée au-dessus des infirmités du corps et de l'intelligence, au point de s'en trouver complètement indépendante. Le fait qu'une personne malade donne des signes de faiblesse est dû aux obstacles que la maladie interpose entre son âme et son corps, car les indispositions du corps ne sauraient affecter l'âme elle-même. Considère la lumière de la lampe. Encore que quelque objet puisse gêner son rayonnement, cette lumière continue à briller sans rien perdre de sa puissance. De même, toute maladie qui afflige le corps humain est un obstacle qui empêche l'âme de manifester le pouvoir qui lui est inhérent. Elle n'en montrera pas moins, quand elle quitte le corps, une puissance et une influence qu'aucune force terrestre ne peut égaler. Toute âme pure, évoluée et sanctifiée sera alors douée d'une puissance irrésistible et connaîtra une joie sans pareille. »¹⁰

1. Eksplenem long own wod blong yu se long wanem fasin wiknes blong bodi mo maen i no save afektem spirit, mo wanem bambae i kam klia long taem we spirit mo bodi i seperet mo i go wanwan. _____

2. Bambiae yumi kipim individualiti¹ blong yumi afta long ded blong fisikal bodi blong yumi? _____

SEKSEN 7

Bahá'u'lláh i talemaot long yumi se:

“Mo naoia long saed blong kwesten blong yu we hemi long saed blong spirit blong man mo laef blong hem afta long ded. Yu mas save long trut ia se taem spirit i seperet long bodi, bambae hemi kontiniu blong progres go kasem taem hemi stap long presens blong God, long wan fasin we ol jenis blong ol eij mo ol senturi, mo ol jenis mo ol janis blong tisfala wol, i no save tusum hem. Bambiae hemi last go kasem taem we Kingdom blong God, loa blong Hem, mo paoa blong Hem i last. Bambiae hemi soemaot ol saen blong God mo ol atribiut blong Hem, mo bambae hemi rivilim laving kaenes mo ol blesing blong Hem.”¹¹

“And now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty.”¹¹

« Revenons maintenant à ta question relative à l'âme humaine et à sa survie après la mort. Sache en vérité que l'âme, après sa séparation du corps, continue de progresser jusqu'à accéder à la présence de Dieu, dans un état et dans des conditions que ne sauraient changer ni les révolutions des âges et des siècles, ni les hasards et vicissitudes de ce monde. Elle durera autant que dureront le royaume de Dieu, sa souveraineté, son empire et sa puissance. Elle manifestera les signes et attributs de Dieu et révélera sa tendre bonté et sa générosité. »¹¹

¹ Ol kwaliti mo ol karakta we wanwan man o woman i gat.

1. Bambae spirit i kontiniu blong progres afta long fisikal ded long hamas yia? _____

2. Long wanem fasin bambae spirit i kontiniu wetem eternal wokbaot blong hem go kasem taem we hemi kasem presens blong God? _____

3. Wanem sam long olgeta atribiut mo saen we bambae spirit i soemaot long taem ia? ____

4. Folem stadi blong yumi go kasem naoia, long andanit, makem ol toktok we i tru:
 - _____ Kingdom blong God bambae i last foeva.
 - _____ Spirit i gat kapasiti blong soemaot ol atribiut blong God.
 - _____ Ol prea we yumi ridim long olgeta we i ded i no save afektem progres blong spirit blong olgeta.
 - _____ Spirit i neva save ded.

SEKSEN 8

Bahá'u'lláh i deklarem se:

“Yu mas save se evri sorae we i harem ol toktok, sipos hemi stap pua mo i no gat doti long hem, hemi mas, oltaem mo aot long evri daareksen, harem voes we i stap talemaot tisfala holi wod ia: ‘I tru se yumi blong God, mo bambae yumi mas go bak long Hem.’ Ol misteri long saed blong fisikal ded blong man mo fasin we hemi mas go bak i stap haed, mo bambae i gohed blong stap haed....

“Ded i givim long evri biliva we i gat sua save kap we hemi ril laef. Hemi givim joy, mo hemi karem glad filing i kam. Hemi givim present blong evalasting laef.

“Long saed blong olgeta we i bin teistem finis frut blong laef blong man long wol ia, we hemi blong luksave long wan tru God, we glori blong Hem i hae, bambae laef blong olgeta long nekis wol i gohed long wan fasin we Mifala i no save deskraebem. Save ia i stap wetem God nomo, we Hemi Lod blong ol wol.”¹²

“Know thou that every hearing ear, if kept pure and undefiled, must, at all times and from every direction, hearken to the voice that uttereth these holy words:

‘Verily, we are God’s, and to Him shall we return.’ The mysteries of man’s physical death and of his return have not been divulged, and still remain unread....

“Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It conferreth the gift of everlasting life.

“As to those that have tasted of the fruit of man’s earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is such as We are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds.”¹²

« Sache que toute oreille capable d’entendre, lorsqu’elle reste pure et sans tache, doit écouter, en tous temps et d’où qu’elle vienne, la voix qui prononce ces paroles sacrées : “En vérité nous appartenons à Dieu, et à lui nous retournerons.” Les mystères de la mort physique de l’homme et de son retour n’ont pas été divulgués et restent encore cachés. [...]

« La mort tend à tout croyant sincère une coupe qui est la vraie vie. Elle dispense la joie et apporte le bonheur. Elle confère le don de la vie éternelle.

«Quant à ceux qui ont goûté au fruit de l’existence terrestre, qui est la reconnaissance du seul vrai Dieu, exaltée soit sa gloire, leur existence dans l’au-delà sera telle que nous ne pouvons la décrire. Dieu seul, le Seigneur de tous les mondes, en a connaissance. »¹²

“O Pikinini blong God! Mi bin mekem se taem we wan man i ded i olsem wan mesej blong yu yu glad. From wanem yu harem no gud? Mi bin mekem laet i kam saen gud long yu. From wanem yu kaveremap yu blong yu no save lukim laet ia?”¹³

“O Son of the Supreme! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?”¹³

« Ô fils du Suprême ! De la mort, j’ai fait pour toi une messagère de joie. Pourquoi t’affliges-tu ? J’ai fait que la lumière t’éclaire de sa splendeur, pourquoi restes-tu dans les ténèbres ? »¹³

1. Long andanit, makem ol toktok we i tru:

_____ Spirit blong wan hiuman being i kamaot long God mo bambae i go bak long Hem.

_____ Evri save long saed blong laef afta long taem we wan man i ded i stap wetem God.

_____ Long evri biliva we i gat sua save ded hemi laef.

bin kasem evri pat blong bodi we hemi nidim long tisfala laef, evriwan ia hemi kasem long wol ia. Long semfala fasin, hemi mas priperem hem long tisfala wol blong redi long wol we bambae i kam. Olgeta samting we hemi nidim long wol blong Kingdom hemi mas kasem mo priperem long ples ia. Long semfala fasin we hemi bin kasem ol paoa we hemi bin nidim long tisfala wol, hemi kasem long wol blong bel blong mama, olsem ia tu, hemi mas kasem wanem we hemi nidim long wol blong Kingdom—olsem ol paoa blong heven—long tisfala wol.”¹⁴

“In the beginning of his life man was in the world of the womb, wherein he developed the capacity and worthiness to advance to this world. The powers necessary for this world he acquired in that world. He needed eyes in this world; he obtained them in the world of the womb. He needed ears in this world; he obtained them there. All the powers that were needed in this world he acquired in the world of the womb. In that world he became prepared for this world, and when he entered this world he saw that he possessed all the requisite powers and had acquired all the limbs and organs necessary for this life, in that world. It followeth that in this world too he must prepare for the world beyond. That which he needeth in the world of the Kingdom he must obtain and prepare here. Just as he acquired the powers necessary for this world in the world of the womb, so, likewise, he must obtain that which he will need in the world of the Kingdom - that is to say, all the heavenly powers - in this world.”¹⁴

« Au début de sa vie, l’homme se trouve dans le monde utérin où il acquiert la capacité et la valeur qui lui permettent de progresser vers ce monde-ci. Les pouvoirs nécessaires à ce monde, il les acquiert dans ce monde-là. Il a besoin d’yeux dans ce monde ; il les acquiert dans le monde utérin. Il a besoin d’oreilles dans ce monde ; il les acquiert dans ce monde-là. Tous les pouvoirs nécessaires à ce monde-ci, il les acquiert dans le monde utérin. Dans ce monde-là, il se prépare pour ce monde-ci et, en y entrant, il s’aperçoit qu’il dispose de tous les pouvoirs requis, ayant acquis tous les membres et organes nécessaires pour cette vie, dans ce monde-là. Il s’ensuit que dans ce monde aussi, il doit se préparer pour le monde de l’au-delà. Ce dont il aura besoin dans le monde du Royaume, il doit l’obtenir et le préparer ici. De même qu’il acquiert les pouvoirs nécessaires à ce monde dans le monde utérin, de la même façon, c’est dans ce bas monde qu’il doit acquérir ce dont il aura besoin dans le monde du Royaume – c’est-à-dire tous les pouvoirs célestes. »¹⁴

1. Long andanit, makem ol toktok we i tru:

_____ Evriwan long olgeta paoa we yumi nidim long tisfala wol, yumi kasem olgeta long wol blong bel blong mama.

_____ I no gat nid blong yumi priperem yumi long laef blong nekis wol.

_____ Wanem we yumi nidim long wol ia hemi blong yumi kasem olgeta paoa we yumi nidim long laef blong nekis wol.

_____ Tru laef i stat long taem we yumi ded mo yumi go long divaen Kingdom.

_____ Tru laef i stat long tisfala wol mo i kontiniu afta long fisikal ded.

2. Wanem sam long olgeta kapasiti we wan hiuman being i kasem long taem we hemi stap long wol blong bel blong mama? _____

3. Wanem sam long olgeta kwaliti we yumi mas kasem long tifsala wol blong priperem yumi long laef we bambae i kam afta long taem we yumi ded? _____

SEKSEN 10

Bahá'u'lláh i prokleimem se:

“Long tifsala Dei, stamba duti blong man i blong kasem wan pat blong bigfala wora blong ol blesing we God i givim long hem. Folem hemia, wan man i no mas lukluk sipos kap blong kasem wora ia i bigwan o i smol. Samfala i save karem smol wora nomo, inaf blong stap long han blong wan man, maet sam narafala i save karem inaf blong fulumap wan kap, mo maet samfala iven save kasem wan baket.”¹⁵

“The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man’s hand, the portion of others might fill a cup, and of others even a gallon-measure.”¹⁵

« En ce jour, le seul devoir de l’homme est d’obtenir la part du flot de grâce que Dieu lui destine. En conséquence, que personne ne s’attache à considérer la capacité du récipient. La part des uns peut tenir dans le creux de la main, celle des autres remplir une coupe ou même un tonneau. »¹⁵

1. Folem Tabu Toktok we i stap antap anserem ol kwesten we i stap andanit:

a. Wanem i duti blong evri individual long tifsala dei? _____

b. Wanem sam long olgeta blesing we God i givim long yu finis ? _____

c. Long Tabu Toktok we i stap antap, “kap” i stap minim wanem ? _____

d. From wanem yumi no mas lukluk sipos kap we yumi kasem wora ia long hem i bigwan o i smol? _____

e. Wanem sam long olgeta samting we i save blokem yumi blong yumi kasem wan pat blong ol blesing blong God ? _____

2. Long andanit, makem olgeta toktok we i tru:

_____ Taem Tabu Toktok i tokbaot saes blong kapasiti blong yumi sipos hemi bigwan o hemi smol, hemia i stap minim se yumi smat hamas.

_____ Blong servem God, yumi mas fogetem ol wiknes blong yumi mo plesem ful trast blong yumi long Hem.

_____ Sipos, long tisfala wol, yumi no developem ol kapasiti we God i givim long yumi, bambae spirit blong yumi i stap wik long taem we hemi kasem nekis wol.

SEKSEN 11

Bahá'u'lláh i talem se:

“Yu bin askem Mi long saed blong neija blong spirit. Yu mas save sua se spirit hemi wan saen blong God, wan naesfala ston blong heven we olgeta bigfala waes man i no luksave yet se rialiti blong hem i wanem, mo i no gat eni man we i save faenemaot mining blong misteri blong hem, nomata hemi smat hamas. Hemi fasfala samting aot long olgeta samting we God i krieitem we i deklarem se Krieita blong hem i gat hae mak, faswan we i luksave long glori blong Hem, hang strong long trut blong Hem, mo blong go daon blong preisem Hem.”¹⁶

“Thou hast asked Me concerning the nature of the soul. Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. It is the first among all created things to declare the excellence of its Creator, the first to recognize His glory, to cleave to His truth, and to bow down in adoration before Him.”¹⁶

« Tu m’as interrogé sur la nature de l’âme. Sache, en vérité, que l’âme est un signe de Dieu, une gemme céleste dont la réalité a échappé aux plus savants des hommes et dont aucun esprit, si pénétrant qu’il soit, ne peut espérer sonder le mystère. Elle est, de toutes choses créées, la première à proclamer l’excellence de son Créateur, à reconnaître sa gloire, à s’attacher à sa vérité et à se prosterner en adoration devant lui. »¹⁶

1. Komplitim ol toktok we i stap long andanit:
 - a. Spirit hemi wan _____ blong God.
 - b. Spirit hemi wan _____ we olgeta bigfala waes man i no luksave iet se _____ blong hem i wanem, mo i no gat eni man we i save _____ blong _____ blong hem.
 - c. Spirit hemi _____ we i talemaot se _____.
 - d. Spirit hemi faswan we i _____ long glori blong God.
 - e. Spirit hemi faswan we i _____ long trut blong God.
 - f. Spirit hemi faswan we i _____ blong preisem God.
2. Long andanit, makem ol toktok we i tru:
 - _____ Blong “faenemaot” i minim blong traem had blong luksave.
 - _____ Aot long olgeta samting we God i krieitem, faswan we i luksave long God hemi hiuman brein.
 - _____ Toktok ia “smat” i stap minim wan man we i gat wan klia tingting.
 - _____ Wan man we i gat plante save hemi save kasem mining blong ol misteri blong God.
 - _____ Ol bigfala filosofa¹ i save deklarem hae mak blong God.
 - _____ I no gat nid blong yumi tingbaot spirit blong yumi from we bambae yumi no save kasem se hemi wanem.

SEKSEN 12

Bahá’u’lláh i deklarem se:

“Yu yu olsem wan pijin we i stap flae wetem ful paoa blong tufala strong wing blong hem mo wetem fulap glad filing mo wetem bigfala trast, mo i flae tru long ol skae go kasem taem we filing blong hangri i fosem hem blong hemi tanem disaea blong hem i go long wora mo sofmad blong graon we i stap andanit long hem, mo from we hemi fasfas long own net blong ol disaea blong hem, hemi

¹ Ol waes man we i gat plante save.

faenemaot se hemi nomo gat paoa blong flae bakagen blong go bak long ples we hemi bin kamaot long hem. From we hemi nomo gat paoa blong klinim ol doti we i fas long tufala wing blong hem we i mekem se tufala ia i hevi, pijin ia, we bifo hemi stap long ol skae, naoia i mas lukaotem niufala hom blong hem long wol blong dast. From hemia, O wokman blong Mi! yu no letem se ol wing blong yu i kam doti wetem ol dast blong fasin blong stap stronghed mo ol emti disaea, mo yu no spoelem olgeta wetem doti blong dast blong jelasi mo fasin blong no laekem nating narafala man, hemia blong mekem se wan samting i no blokem yu blong flae long ol skae blong Divaen Nolej blong Mi.”¹⁷

“Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwelling-place upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine knowledge.”¹⁷

« Vous êtes dans la situation de l’oiseau qui, de ses ailes puissantes, plane dans l’immensité des cieux, avec joie et entière confiance, jusqu’au moment où, sollicité par la faim, il fonce avidement sur l’eau et la boue de la terre, et là, pris dans les rets de ses désirs, se trouve incapable de reprendre son vol vers les royaumes d’où il vient. Impuissant à secouer le fardeau qui pèse sur ses ailes souillées, cet oiseau, jusque-là hôte du paradis, doit maintenant chercher une demeure dans la poussière. Ô mes serviteurs, ne polluez donc pas vos ailes de la boue de l’entêtement et des vains désirs, et ne souffrez pas que la poussière de l’envie et de la haine en ternisse le lustre, afin de pouvoir vous envoler dans les cieux de mon divin savoir. »¹⁷

1. Komplitim ol sentens we i stap long andanit:
 - a. Pijin we Bahá’u’lláh i tokbaot long Tabu Toktok we i stap antap hemi _____
_____.
 - b. Hom blong pijin ia i stap long _____.
 - c. Sipos tufala wing blong hem i kam doti, bambae pijin ia i mas lukaotem hom blong hem long _____.
2. Naoia, givim ansa blong ol kwesten we i stap long andanit:
 - a. Long wanem fasin “ol wing” blong spirit i save kam “doti”? _____

b. Wanem sam long olgeta samting we i olsem “wora mo sofmad blong graon”, we i save mekem se tufala wing blong spirit blong yumi i kam hevi? _____

c. Wanem sam long olgeta samting we i save blokem yumi blong yumi flae long ol skae blong divaen nolej? _____

d. From wanem wan spirit i no mas jenisim hom blong hem, we hemi hom blong heven, wetem dast blong tisfala wol? _____

3. Long andanit, makem ol toktok we i tru:

_____ Ol atajmen¹ blong yumi long wol i blokem spiritual progres blong yumi.

_____ Fasin we yumi stap stronghed mo ol emti disaea blong yumi i blokem yumi blong flae long ol skae blong divaen nolej.

_____ Jelasi mo fasin blong no laekem wan narafala man i ol fasin blong ol human being mo oli no save spoelem spirit blong yumi.

_____ Yumi save tekemaot olgeta samting we i stap spoelem yumi we i stap blokem yumi blong flae long ol heven, hemia i save hapen sipos yumi ditajem² yumi long olgeta samting blong tisfala wol.

_____ Tisfala wol hemi hom blong spirit.

SEKSEN 13

Bahá'u'lláh i talem:

“Afta long taem we Hemi bin krieitem wol mo evri samting we i stap laef mo i muvmuv insaed long hem, Hem, tru long daerekt operesen blong Will blong Hem, we i gat hae mak mo i no gat wan samting we i save fasem hem, i disaed blong givim long man wan spesal hae mak mo kapasiti we Hemi no bin givim long eni narafala samting, hemia i kapasiti blong save Hem mo blong lavem Hem — wan kapasiti we hemi stamba paoa mo stamba risin bihaen ful krieisen....

¹ Fasin blong tingbaot oltaem long olgeta samting blong wol.

² Lego

Insaed long rialiti blong evri wanwan samting we Hemi krieitem, Hemi bin saenem laet blong wan long olgeta nem blong Hem, mo Hemi bin mekem se samting ia i save kasem glori blong wan long olgeta atribiut blong Hem. Be long rialiti blong man, Hemi bin saenem laet blong evriwan long olgeta nem mo atribiut blong Hem, mo i bin mekem se hemi stap olsem wan mira we i soemaot Hem Wan. Aot long evri samting we Hemi krieitem, man nomo i kasem bigfala present ia, wan blesing we bambae i stap oltaem.”¹⁸

“Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him - a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation... Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.”¹⁸

« Ayant créé le monde et tout ce qui y vit et s’y meut, Dieu choisit, par l’opération directe de sa volonté libre et souveraine, de conférer à l’homme la dignité et la capacité uniques de le connaître et de l’aimer, capacité qui doit être regardée comme la force créatrice et la raison d’être de toute la création. [...] Sur l’essentielle réalité de toutes choses créées, il a répandu la lumière d’un de ses noms, et de chacune d’elles il a fait le siège de la gloire d’un de ses attributs. Mais sur la réalité de l’homme, il a concentré l’éclat de tous ses noms et attributs et en a fait le miroir de son Être propre. Seul entre toutes choses créées, l’homme a été choisi comme l’objet d’une faveur aussi grande et aussi permanente. »¹⁸

1. Komplitim ol toktok we i stap long andanit.
 - a. God i disaed blong givim long ol hiuman being wan spesal hae mak mo kapasiti we Hemi no bin givim long eni narafala samting, hemi kapasiti blong _____.
 - b. Insaed long rialiti blong _____ we Hemi krieitem, Hemi bin saenem laet blong _____, mo Hemi bin mekem se samting ia i save kasem glori blong _____.
 - c. Be long rialiti blong man, Hemi bin saenem laet blong _____, mo i bin mekem se hemi stap olsem wan mira we i _____.

2. Givim ansa blong ol kwesten we i stap long andanit:
 - a. Givim eksampol blong sam long olgeta atribiut blong God. _____

b. Wanem sam long olgeta atribiut blong God we hiuman spirit i save reflektem? __

c. Long wanem fasin yumi save soemaot ol atribiut ia? _____

d. God i disaed se ol hiuman being i kasem wanem present? _____

3. Long andanit, makem ol toktok we i tru:

_____ Ol hiuman being i no difren long ol narafala krieisen.

_____ Kapasiti blong save God mo lavem Hem i stamba tingting mo stamba risin we God i krieitem ful krieisen.

_____ Rialiti blong evri samting we God i krieitem i kasem wan long olgeta atribiut blong God.

_____ Hiuman spirit i save reflektem evriwan long olgeta atribiut blong God.

SEKSEN 14

Bahá'u'lláh i talemaot long yumi se:

“Ol eneji ia we San blong Divaen blesing mo Sors blong hevenli gaedans i bin givim long rialiti blong man i stap haed insaed long hem, olsem we wan flem i stap haed insaed long wan kandel mo olsem we ol laen blong laet i stap insaed long wan lamp. Ol disaea blong wol i save blokem braet laet blong ol eneji ia long semfala fasin we laet blong san i save haed andanit long ol dast mo doti we i kaveremap wan mira. Wan long tufala ia, kandel o laet, i no save laetap tru long own efot blong olgeta sipos tufala i no kasem wan help, mo bambae i no posibol blong mira ia, hem wan, i kam fri long ol doti blong hem. Hemi klia mo stret fowod se sipos faea i no laet bambae flem blong lamp i neva save laetap, mo sipos doti i no kamaot long fes blong mira, bambae hemi neva save soemaot imeij blong san o reflektem laet mo glori blong hem.”¹⁹

“These energies with which the Daystar of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.”¹⁹

« Mais ces énergies dont le soleil de la générosité divine, source de la direction divine, a doté l’essentielle réalité de l’homme ne sont en lui que latentes, comme est latente la flamme dans la bougie et comme les rayons de la lumière sont en puissance dans la lampe. L’éclat de ces énergies peut être obscurci par les désirs terrestres comme la lumière du soleil peut être cachée sous la poussière et les impuretés qui recouvrent le miroir. Ni la lampe ni la bougie ne peuvent s’allumer d’elles-mêmes, et le miroir ne pourrait davantage, par ses propres moyens, se débarrasser de ses souillures. Il est évident que, si on ne l’allume pas, la lampe n’éclairera pas et que, jusqu’à ce que soit enlevée la poussière qui le recouvre, le miroir ne pourra montrer l’image du soleil, ni refléter sa lumière et sa gloire. »¹⁹

1. Wanem mining blong toktok ia “i haed insaed”? _____

2. Wanem sam long olgeta paoa we i stap haed insaed long hiuman spirit? _____

3. Wanem paoa i stap haed insaed long wan lamp? _____
4. Wanem paoa i stap haed insaed long wan mira? _____
5. Yumi mas mekem wanem long wan lamp blong hemi save givim laet? _____

6. Yumi mas mekem wanem long wan mira blong hemi save reflektem laet? _____

7. Hemi posibol blong lamp mo mira, olgeta nomo, i soemaot paoa we i stap haed insaed long olgeta? _____

8. Long wanem fasin yumi save joenem tufala eksampol ia wetem hiuman spirit? _____

9. Hu i save helpem hiuman spirit blong hemi soemaot ol paoa blong hem? _____

SEKSEN 15

Bahá'u'lláh i talemaot se:

“Doa blong save blong Ancient Being i bin stap klos long fes blong ol man, mo bambae hemi kontiniu blong stap klos foeva long fes blong olgeta. Andastanding blong ol man i neva save kasem raet blong go insaed long Holi Ples blong Hem. Be olsem wan saen blong sori blong Hem, mo blong pruvum se Hemi gat bigfala lav, Hemi bin soemaot long ol man ol San blong divaen gaedans blong Hem, ol Saen blong divaen yuniti blong Hem, mo Hemi bin mekem se save blong ol Tabu Being ia i sem mak olsem save blong Hem Wan. Hu we i luksave olgeta i luksave God. Hu we i lisin long singaot blong olgeta, i lisin long Voes blong God, mo hu we i luksave se Revelesen blong olgeta i tru, i bin luksave se God Hem Wan i tru. Hu we i tanem bak blong hem long olgeta, i tanem bak blong hem long God, mo hu we i no biliv long olgeta, i no biliv long God. Evriwan long olgeta i Rod blong God we i joenem tisfala wol wetem ol wol we i stap antap, mo evriwan long olgeta i Flag blong Trut blong Hem long fored blong evriwan long kingdom long wol ia mo long heven. Oli ol Manifestesen blong God long medel blong ol man, oli ol saen blong Trut blong Hem, mo oli ol saen blong glori blong Hem.”²⁰

“The door of the knowledge of the Ancient Being hath ever been, and will continue forever to be, closed in the face of men. No man’s understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Daystars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.”²⁰

« [L]a porte de la connaissance de l'Éternel a toujours été et restera à jamais fermée à la face des hommes. Aucune intelligence humaine n'accédera jamais en sa sainte cour. Toutefois, en gage de sa miséricorde et en signe de sa tendre bonté, il a manifesté aux hommes les Soleils de sa providence, les Symboles de sa divine unité, et il a voulu que la science de ces Êtres sanctifiés soit identique à sa propre science. Qui les reconnaît, reconnaît Dieu. Qui écoute leur voix, écoute la voix de Dieu, et qui atteste la vérité de leur révélation, atteste la vérité de Dieu lui-même. Quiconque se détourne d'eux se détourne de Dieu, et quiconque ne croit pas en eux refuse de croire en Dieu. Chacun d'eux est la Voie divine qui relie ce monde aux royaumes d'en haut. Chacun d'eux est l'étendard et la vérité de Dieu pour tous les habitants du ciel et de la terre. Ils sont les manifestations de Dieu parmi les hommes, les preuves de sa vérité et les signes de sa gloire. »²⁰

1. Folem Tabu Toktok we i stap antap, gohed blong givim ansa blong ol kwesten we i stap andanit:
 - a. Hemi posibol blong yumi nomo i save God? _____
 - b. Sipos i no posibol, hao nao yumi save God? _____

 - c. Givim nem blong sam long olgeta San blong divaen gaedans: _____

 - d. Olgeta we i lisin long ol Manifestesen blong God i lisin long voes blong hu? _____

 - e. Yumi tanem bak blong yumi long hu long taem we yumi no lisin long singaot blong ol Manifestesen blong God? _____

2. Komplitim olgeta sentens we i stap long andanit:
 - a. Doa blong save blong Ancient Being i bin stap _____,
mo bambae hemi kontiniu blong stap _____.
 - b. Andastanding blong ol man i neva save kasem _____.
 - c. God i sendem ol Manifestesen blong Hem olsem wan saen blong _____,
mo blong pruvum se Hemi gat _____.
 - d. Save blong ol Manifestesen blong God i sem mak olsem _____
_____.
 - e. Hu we i luksave olgeta i _____.
 - f. Hu we i lisin long singaot blong olgeta, i _____.

g. Evriwan long olgeta i Rod blong God _____

3. Long andanit, makem ol toktok we i tru:

_____ Spirit blong yumi i save gro tru long ol efot blong yumi nomo.

_____ God i givim maen long yumi, mo hemia i inaf blong yumi progres.

_____ Yumi save progres long spiritual saed blong yumi long taem we yumi luksave long Manifestesen blong God mo long taem we yumi putum ol efot blong liv folem ol tijing blong Hem.

_____ Yumi save gohed blong save God yumi nomo.

_____ Ol hiuman being i save kam olsem God.

_____ God i moa hae long hiuman andastanding.

_____ Long taem we yumi lisin long ol wod blong wan Manifestesen blong God, hemi olsem we yumi stap lisin long Voes blong God.

SEKSEN 16

Bahá'u'lláh i deklarem se:

“Ol Profet mo ol Mesenja blong God i bin kam daon from wan purpos nomo mo hemia i blong gaedem mankaen long stret Rod blong Trut. Purpos bihaen long revelesen blong Olgeta hemi blong eduketem ol man, blong mekem se long haoa blong ded, oli save go antap wetem bigfala piuriti mo holines mo wetem komplit ditajmen, long kingdom blong Hem we i Mos Hae.”²¹

“The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High.”²¹

« L'unique mission des prophètes et des messagers de Dieu est de guider l'humanité dans le droit chemin de la vérité. L'objet de leur révélation est d'instruire tous les hommes de telle sorte qu'à l'heure de leur mort, ils puissent, dans un état de pureté, de sainteté et de parfait détachement, s'élever jusqu'au trône du Très- Haut. »²¹

Mo long narafala toktok Hemi talemaot se:

“Man hemi suprim Talisman¹. Be from we hemi no kasem stret edukesen, hemia i mekem se hemi no soemaot wanem we hemi gat insaed long hem finis. Tru long wan wod we i bin kamaot long maot blong God hemi kasem laef; tru long wan moa wod hemi kasem gaedans blong luksave long Sors blong edukesen blong hem; iet, tru long wan moa wod mak mo fiuja blong hem i kasem wan strong proteksen. Greit Being i talem: Yu mas lukluk se man i olsem wan maen we i gat fulap naesfala ston blong hae praes we i stap haed insaed long hem. Tru long edukesen nomo hemi 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. Sipos eniwan i traem nomo blong meditet long wanem we ol Skripja, we i bin kam daon tru long holi Will blong God, i bin rivilim, bambae kwik taem nomo hemi luksave se purpos blong olgeta hemi se ol man i mas stap olsem wan soul nomo, blong mekem se seal we i gat ol wod ia, ‘Kingdom hemi blong God’ oli save stampem long evri hart, mo laet blong Divaen present, blesing, mo sori i save kaveremap ful mankaen.”²²

“Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: 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. If any man were to meditate on that which the Scriptures, sent down from the heaven of God’s holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words ‘The Kingdom shall be God’s’ may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind.”²²

« L’homme est le talisman suprême. Une éducation adéquate lui a cependant manqué pour bénéficier de ce qu’il possède par nature. D’un mot sorti de la bouche de Dieu, il fut appelé à l’existence ; d’un mot de plus, il fut amené à reconnaître la Source de son éducation ; d’un autre mot encore, son rang et sa destinée ont été assurés. Le grand Être dit : 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. Quiconque médite sur ce que révèlent les Écritures envoyées du ciel de la volonté sacrée de Dieu reconnaîtra facilement que leur but est de voir tous les hommes considérés comme une seule âme, pour que le sceau gravé des mots “Le royaume sera à Dieu” soit imprimé sur chaque cœur et que la lumière de la générosité, de la grâce et de la miséricorde divines enveloppe l’humanité entière. »²²

¹ Wan spesal samting we ol paoa i stap haed insaed long hem.

1. From wanem purpos ol Profet mo ol Mesenja blong God i kam long yumi? _____

2. Wanem purpos blong revelesen blong olgeta? _____

3. Wanem mining blong wod ia “talisman”? _____

4. Wanem i hapen long taem we man i no kasem stret edukesen? _____

5. Wanem frut blong wan stret edukesen? _____

6. Wanem Sors blong edukesen blong yumi? _____
7. Fiuja blong yumi hemi wanem? _____

8. Wanem sam long olgeta naesfala ston we edukesen i rivilim? _____

9. Wanem olgeta samting we yumi luksave kwik taem long taem we yumi meditet long ol Holi Raeting? _____

SEKSEN 17

Bahá'u'lláh i talemaot se:

“Mo yu bin askem Mi long saed blong laef blong spirit afta long taem we hemi seperet long bodi. Yu mas save long trut ia se sipos spirit blong man i bin wokbaot folem rod blong God, bambae i no gat daot se hemi mas go bak mo joen tugeta wetem glori blong Bilaved. Tru long raejasnes¹ blong God! Bambae hemi kasem wan mak we wan pen i no save raetem stori blong hem, o wan tang i no save deskraebem. Spirit we i bin feitful long Fet blong God, mo i no bin seksek taem hemi stanap long Rod blong Hem, bambae, afta long taem we hemi go antap, hemi kasem wan kaen paoa we evri wol we Hem we i gat Evri Paoa i bin krieitem i save kasem benefit blong hem.”²³

“Thou hast, moreover, asked Me concerning the state of the soul after its separation from the body. Know thou, of a truth, that if the soul of man hath walked in the ways of God, it will, assuredly, return and be gathered to the glory of the Beloved. By the righteousness of God! It shall attain a station such as no pen can depict, or tongue describe. The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him.”²³

« Tu m’as encore demandé ce que devient l’âme une fois qu’elle est séparée du corps. Sache en vérité que si elle a suivi les voies de Dieu, elle retournera à Dieu, et sera recueillie pour la gloire du Bien-Aimé. Par la justice de Dieu ! elle sera élevée à un état que ne saurait peindre aucune plume, ni aucune langue décrire. L’âme qui est restée fidèle à la cause de Dieu, qui s’est tenue fermement dans son chemin sans en dévier jamais possédera, après son ascension, un tel pouvoir que tous les mondes créés par le Tout-Puissant en bénéficieront. »²³

1. Komplitim ol sentens we i stap long andanit:
 - a. Sipos spirit blong man i bin wokbaot folem rod blong God, bambae i no gat daot se hemi _____.
 - b. Bambae hemi kasem wan mak we _____.
 - c. Spirit we i bin _____ long _____, mo i no bin _____ taem hem i _____ blong Hem, bambae, afta long taem we hemi _____, hemi _____ we evri wol we _____ i bin _____ i save kasem _____ tru long hem.

¹ Gudfala fasin.

SEKSEN 18

Bahá'u'lláh i talemaot long yumi se:

“God i blesem spirit we, long taem we hemi seperet long bodi, hem i stap klin long ol emti tingting blong ol pipol blong wol. Spirit ia bambae i liv mo i muv folem Will blong Krieita blong hem, mo hemi go insaed long Paradaes we i hae tumas. Olgeta Enjel blong Heven, we oli stap liv long ol spesal ples we i stap long hae ples, bambae i raonem olgeta, mo ol Profet blong God mo ol josen wan blong Hem bambae i wantem tumas blong stap tugeta wetem hem. Bambae spirit ia i fri blong toktok wetem olgeta, mo bambae hemi storian wetem olgeta long saed blong wanem i bin hapen long hem long rod blong God, Hem we i Lod blong ol wol.”²⁴

“Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds.”²⁴

« Bénie l'âme qui, à l'heure où elle est séparée du corps, est purifiée des vaines imaginations des peuples de ce monde ! Une telle âme vit et se meut selon la volonté de son Créateur et parvient au paradis suprême. Les célestes houris, habitantes des plus hautes demeures, s'assemblent autour d'elle, et les prophètes et élus de Dieu recherchent sa compagnie. Elle entretient librement ces êtres célestes de tout ce qu'elle a souffert dans le chemin vers Dieu, le Seigneur de tous les mondes. »²⁴

“Hemi mas fogivim man we i mekem ol sin, mo hemi mas neva lukluk nogud long man we i stap daon, from we i no gat eni man we i save long own end blong hem. Plante taem wan man we i mekem ol sin, long haoa we klosap hemi ded, hemi kasem bilif, mo i drink long evalasting wora, mo hemi flae i go antap blong joenem grup blong olgeta Tabu Man we i stap tugeta long hae ples! Mo plante taem, wan strong biliva, long haoa we spirit blong hem i stap redi blong go antap, hemi jenis bigwan mo i foldaon i go long faea we i stap long dip ples!”²⁵

“He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!”²⁵

« Il devrait pardonner au pécheur et ne jamais mépriser sa condition misérable, car nul ne sait comment sera sa propre fin. Il arrive bien souvent qu'un pécheur atteigne, à l'heure de sa mort, l'essence même de la foi, boive à la coupe de l'immortalité et prenne son envol vers l'Assemblée céleste. Et que de fois à l'heure fixée pour l'ascension de son âme, un croyant fervent subit un changement tel qu'il en tombe dans le feu des profondeurs. »²⁵

1. Spirit blong yumi i mas stap olsem wanem long taem we hemi seperet long bodi blong yumi? _____

2. Givim eksampol blong sam long olgeta emti tingting. _____

3. Bambae wan spirit we i klin long ol emti tingting i liv mo i muv long wanem fasin afta long taem blong ded. _____

4. Wan spirit olsem bambae i stap wetem hu long nekis wol? _____

5. Bambae wan spirit olsem i save storian wetem ol Profet mo ol josen wan blong Hem? _____

6. Bifo yumi ded, yumi save se bambae long wanem fasin laef blong yumi long wol ia i save end? _____

7. Wanem yumi save mekem blong meksua se yumi kasem eternal laef we God i wantem se yumi mas kasem? _____

SEKSEN 19

‘Abdu’l-Bahá i eksplenem se:

“From we spirit blong man i laef foeva afta long taem we hemi lego long bodi ia, hem, olsem evri samting we i gat laef, i no gat daot se hemi save gohed blong progres, mo from hemia, wan i save prei from wan spirit we i lego yumi blong hemi save advans, blong kasem fogivnes, o blong hemi kasem ol divaen present, ol blesing, mo sori. From risin ia nao, long ol prea blong Bahá’u’lláh, yumi askem fogivnes mo sori blong God from olgeta we i bin pasawei mo i go antap long nekis wol. Antap long hemia, from we ol pipol i nidim God long wol ia, oli nidim Hem long nekis wan tu. Ol krieded being i gat nid oltaem, mo God i no dipen long olgeta nating, long wol ia o long wol we bambae i kam.”²⁶

“As the spirit of man lives forever after casting off this elemental frame, it is, like all existing things, undoubtedly capable of progress, and thus one may pray for a departed soul to advance, to be forgiven, or to be made the recipient of divine favors, bounties, and grace. That is why, in the prayers of Bahá’u’lláh, the forgiveness and pardon of God are implored for those who have ascended to the next world. Moreover, just as people are in need of God in this world, so too are they in need of Him in the next. The creatures are ever in need, and God is ever completely independent of them, whether in this world or in the world to come.”²⁶

« Comme l’esprit de l’homme vit éternellement après avoir rejeté ce corps mortel, il est sans aucun doute capable de progresser comme toute chose existante, de telle sorte qu’on peut prier pour qu’une âme disparue progresse, qu’elle obtienne le pardon ou qu’elle puisse recevoir les faveurs, les bienfaits et les grâces divines. C’est pourquoi, dans les prières de Bahá’u’lláh, la rémission et le pardon de Dieu sont implorés pour ceux qui ont rejoint le monde à venir. De plus, tout comme les gens ont besoin de Dieu dans ce monde, ils ont aussi besoin de lui dans le prochain. Les créatures sont toujours dans le besoin et Dieu reste toujours entièrement indépendant d’eux, que ce soit dans ce monde ou dans le monde à venir. »²⁶

From wanem yumi mas prei from spirit blong olgeta we i lego wol ia?

SEKSEN 20

‘Abdu’l-Bahá i raetem se:

“Taem hiunan spirit i flae aot long tífala hip blong dast we i blong soffala taem mo i raesap i go long wol blong God, bambae ol kaliko we i bin blokem hem i fol foldaon, mo ol trut bambae i kam klia, mo evri samting we hemi neva bin save bifo bambae i kam moa klia, mo ol trut we i bin haed bambae hemi andastandem.

“Traem tingbaot fasin we wan being, long wol blong bel blong mama, sorae blong hem i bin fas mo ae blong hem i bin blaen, mo tang blong hem i no bin save toktok; hemi no bin gat eni andastanding nating. Be taem hemi kam aot long wol we i bin tudak, hemi pas i kam long tífala wol blong laet, naoia ae blong hem i lukluk, sorae blong hem i lisin, tang blong hem i toktok. Long semfala wei, taem hemi spid blong lego long tífala wol blong go long Kingdom blong God, taem ia nao hemi born long spirit; naoia ae blong andastanding i open, sorae blong spirit blong hem i harem ol toktok, mo evri trut we bifo hemi no bin gat save long hem i kam klia.”²⁷

“When the human soul soareth out of this transient heap of dust and riseth into the world of God, then veils will fall away, and verities will come to light, and all things unknown before will be made clear, and hidden truths be understood.

“Consider how a being, in the world of the womb, was deaf of ear and blind of eye, and mute of tongue; how he was bereft of any perceptions at all. But once, out of that world of darkness, he passed into this world of light, then his eye saw, his ear heard, his tongue spoke. In the same way, once he hath hastened away from this mortal place into the Kingdom of God, then he will be born in the spirit; then the eye of his perception will open, the ear of his soul will hearken, and all the truths of which he was ignorant before will be made plain and clear.”²⁷

« Lorsque l’âme humaine quittera cet éphémère amas de poussière pour s’élever vers le monde divin, alors les voiles tomberont et les vérités apparaîtront en pleine lumière, toutes choses ignorées jusqu’alors deviendront claires et les vérités cachées seront comprises.

« Vois comme l’être, dans le monde utérin, est sourd, aveugle et muet ; comme il est privé de toute espèce de perception mais, qu’une fois sorti de ce monde d’obscurité, il est entré dans le monde de lumière ; alors ses yeux ont vu, ses oreilles ont entendu et sa langue a parlé. De même, une fois échappé de ce séjour mortel pour entrer dans le royaume de Dieu, il naîtra alors dans l’esprit ; alors l’œil de sa perception s’ouvrira, l’oreille de son âme écoutera, et toutes les vérités qu’il ignorait jusqu’alors lui apparaîtront simples et claires. »²⁷

1. Komplitim ol toktok we i stap andanit.
 - a. Taem wan hiunan spirit i livim wol ia, bambae
 - ol kaliko _____,

- mo ol trut _____,
- mo evri samting we hemi neva bin save bifo _____,
- mo ol trut we i bin haed bambae _____.

b. Long wol blong _____, sorae blong yumi i bin _____
mo ae blong yumi i bin _____, mo tang blong yumi i no bin save _____;

c. Be taem yumi born long tifsala wol, ae blong hem i _____, sorae blong yumi i _____, mo tang blong yumi i _____.

2. Long andanit, makem ol toktok we i tru:

_____ Taem yumi stap long wol blong bel blong mama, yumi save long tifsala wol.

_____ Kondisen blong yumi afta long ded i wan trut we i stap haed long yumi long tifsala laef.

_____ Ol niufala lukluk i open long yumi afta long taem we yumi ded.

_____ Taem yumi ded, yumi kam bak long tifsala wol blong born bakagen.

SEKSEN 21

Bahá'u'lláh i talemaot se:

“Mo naoia long saed blong kwesten blong yu se sipos ol hiuman spirit bambae i kontiniu blong stap awea long wan anada afta long taem we oli seperet long bodi. Yu mas save se spirit blong ol pipol blong Bahá, we i go insaed mo i establis insaed long Krimson¹ Ark, bambae oli joen klosap tugeta mo toktok gud wetem wan anada, mo bambae oli joen moa klosap tugeta long laef blong olgeta, hop blong olgeta, ol gol mo ol efot blong olgeta, iven hemi olsem olgeta i gat wan spirit nomo. Hemi tru tumas se olgeta i save gud long ol samting, lukluk blong olgeta i moa sharp, mo oli gat andastanding. Hemia nao wanem Hem we i Save Evri samting, Hem we i Ol-Waes i komandem.

“Ol pipol blong Bahá, we i liv tugeta insaed long Ark blong God, wanwan mo evriwan long olgeta, i awea fulwan long situesen mo kondisen blong wan anada, mo oli yunaet tru long ol bond blong lav mo felosip. Be situesen blong olgeta i mas dipen long fet blong olgeta mo fasin blong olgeta. Olgeta we i stap long semfala rank mo stesen, oli awea fulwan long kapasiti, karakta, ol akompolismen mo ol spesal kwaliti blong wan anada. Be olgeta we i stap long wan loa rank i no save andastandem gud stesen, o blong save kwaliti, blong olgeta we rank blong olgeta i moa hae long olgeta. Wanwan bambae i kasem wan shea blong hem long

¹ Red

Lod blong yu. Blesing i stap long man we i tanem fes blong hem i go tuwods long God, mo i wokbaot long lav blong Hem long wan strong fasin, go kasem taem spirit blong hem i flae i go long God, Hem we i Lod mo King blong evriwan, Hem we i gat Bigfala Paoa, Hem we i Forgiv Oltaem, Hem we i gat Bigfala Sori.”²⁸

“And now concerning thy question whether human souls continue to be conscious one of another after their separation from the body. Know thou that the souls of the people of Bahá, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul. They are indeed the ones who are well-informed, who are keen-sighted, and who are endued with understanding. Thus hath it been decreed by Him Who is the All-Knowing, the All-Wise.

“The people of Bahá, who are the inmates of the Ark of God, are, one and all, well aware of one another’s state and condition, and are united in the bonds of intimacy and fellowship. Such a state, however, must depend upon their faith and their conduct. They that are of the same grade and station are fully aware of one another’s capacity, character, accomplishments and merits. They that are of a lower grade, however, are incapable of comprehending adequately the station, or of estimating the merits, of those that rank above them. Each shall receive his share from thy Lord. Blessed is the man that hath turned his face towards God, and walked steadfastly in His love, until his soul hath winged its flight unto God, the Sovereign Lord of all, the Most Powerful, the Ever-Forgiving, the All-Merciful.”²⁸

« Et maintenant, en ce qui concerne ta question de savoir si les âmes humaines, après avoir été séparées du corps, restent conscientes les unes des autres, sache que les âmes du peuple de Bahá qui sont entrées et se sont établies dans l’Arche vermeille communieront entre elles si intimement, qu’en toutes leurs aspirations, tous leurs buts et tous leurs efforts, elles seront comme une seule et même âme. Et voilà, en vérité, des âmes bien informées, clairvoyantes et douées d’entendement. Ainsi en a décrété celui qui est l’Omniscient, le Très-Sage.

« Le peuple de Bahá, habitants de l’arche de Dieu, connaissent tous parfaitement leurs états et conditions réciproques et ils sont unis entre eux par les liens d’une intime communion. Une telle union, cependant, dépend de leur foi et de leur conduite. Ceux qui sont de même niveau et de même condition connaissent parfaitement leurs capacités, caractères, talents et mérites respectifs, alors que ceux qui sont d’un niveau inférieur sont incapables de bien comprendre la condition de ceux qui sont d’un rang supérieur ou d’apprécier leurs mérites. Chacun recevra sa part de son Seigneur. Béni l’homme qui s’est tourné vers Dieu et a marché fermement dans son amour, jusqu’à ce que son âme ait pris son essor vers Dieu, le souverain Seigneur de tous, l’Omnipotent, le Clément, le Miséricordieux. »²⁸

1. Long nekis wol bambae yumi luksave ol pipol we yumi bin save long olgeta long tisfala wol? _____
2. Bambae ol spirit long nekis wol i joen tugeta long wanem fasin? _____

3. Ol diferens bitwin rank blong ol spirit long nekis wol i dipen long wanem? _____

4. I gat eniwan we bambae i no kasem wan shea blong ol blesing blong God? _____

SEKSEN 22

Bahá'u'lláh i enkarejem yumi se:

“O ol wokman blong Mi! Yufala i no mas sori, long ol dei blong laef blong yufala long wol ia, sipos God i givim mo i soemaot long yufala olgeta samting we i go agensem wanem we yufala i wantem, from we bambae ol dei we i fulap long joy mo glad filing, blong hapines blong heven, i stap weit long yufala, hemia i no gat eni daot long hem. Ol wol, we i holi mo i fulap wetem spiritual glori, bambae i open long ae blong yufala. Hemi bin mekem wan plan blong yufala finis se bambae yufala i mas kasem ol gudfala frut blong olgeta, long tisfala wol mo long narafala wan we bambae i kam, hemia blong yufala i tekem mo yusum ol benefit we hemi givim, ol joy we hemi givim, mo yufala i kasem wan pat blong blesing blong olgeta we i givim sapot long yufala oltaem. I no gat daot se bambae yufala i mas kasem evri wanwan long olgeta ia.”²⁹

“O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt, attain.”²⁹

« Ô mes serviteurs, ne vous attristez pas si, en ces jours et sur ce plan terrestre, Dieu ordonne et manifeste des choses qui sont contraires à vos désirs, car des jours de joie bénie et de délices célestes vous sont assurément réservés. Des mondes sacrés, resplendissants de spiritualité, vous seront dévoilés. Dieu vous appelle, dans ce monde et dans l’au-delà, à participer à leurs bienfaits, à en partager les joies, à avoir votre part de leur grâce vivifiante. Vous atteindrez chacun d’eux sans aucun doute. »²⁹

1. Long andanit, makem ol toktok we i tru:
 - _____ Yumi no mas sori sipos sam samting long laef blong yumi i no hapen folem wanem yumi wantem.
 - _____ God i givim evri samting, nomata oli gud o oli no gud.
 - _____ Ol dei we i fulap long joy mo glad filing i stap weit long yumi.
 - _____ I no gat daot se bambae yumi lukim iet ol wol we i holi mo i gat spiritual glori.
 - _____ God i mekem plan finis se bambae yumi mas tekem mo yusum ol benefit blong ol wol we oli holi mo oli gat bigfala spiritual glori, hemia long tisfala laef mo long laef we bambae i kam.

2. From wanem yumi no mas sori sipos sam samting i hapen long laef blong yumi we i go agensem wanem we yumi wantem? _____

3. Long toktok we i stap antap, Bahá'u'lláh i givim wanem promis long yumi? _____

SEKSEN 23

Long yunit ia, yu bin reflekt long mining blong hiuman laef. Yu bin lanem fulap samting long saed blong neija blong spirit, purpos blong laef long tisfala wol, nid mo impotans blong developem ol spiritual kwaliti blong yumi, mo promis we yumi kasem long saed blong eternal laef, we i gat bigfala glori mo i fulap long joy. Long nambatu yunit blong buk ia, mifala i bin tokbaot tufala purpos—hemia blong yumi gohed blong developem own spiritual mo intelektual growt blong yumi mo blong yumi gohed blong kontribiut long transfomesen blong sosaeti. Naoia hemi wan opotuniti blong yumi go bak long konsep ia mo tingbaot impotans blong tufala saed blong purpos ia, hemia folem olgeta insaet we yufala i kasem long saed blong progres blong spirit. Maet ol refleksen blong yufala i save benefit long ol diskasen we yufala i mekem long grup blong yufala long saed blong ol topik we i stap andanit.

1. *Yumi mas developem ol spiritual kwaliti blong yumi*
2. *Yumi mas obeiem ol loa blong God*
3. *Yumi mas kontribiut long well-being blong hiuman reis*
4. *Yumi mas advans long rod blong servis*

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