

3005/96

'Abdu'l-Bahá, in a speech on the Bahá'í teacher's qualifications states emphatically the following:

A Bahá'í teacher should have sociability and affability. He should be the essence of sanctity and holiness. He should have conversance. He himself should have been affected by the divine teachings. He should have knowledge and should be informed. His heart should be a treasury of the jewels of the love of God. His soul should be vibrated by the fragrances of God. He should be the embodiment of human attributes and divine attributes. He should possess the faculty of self-explanation and illustrations. He should be eloquent and fluent. To every city he goes he should associate with the eminent people and with the poor. He should neither be a rigid saint nor an irreligious liberal, until all those who associate with him will see that this person is a spiritual, religious, heavenly, perfect, knowledgeable and excellent learned man. He should associate with every sect and should keep aloof and harmonise them until he has an influence amongst them and becomes established and rooted within them. He should be like the breeze of the Holy Spirit wafting over their dead bodies. He should open his eyes and investigate about the souls and see what ideas they have and into which directions they are heading and unto what dogmas they are clinging. Then he talks, that they will approach nearer and nearer and accept the Faith, but the greatest thing among all these subjects is the Bahá'í teacher's own state and condition. He should always be like a shining candle. This Cause of God needs teachers. They should always move from land to land. And those teachers who are knowledgeable and able should be in their travelling like the breezes of the Spring which give life to the trees, while the Autumn winds bring destruction and extinction. For two hundred years, all thoughts should be confined to teaching the Faith. Yes, to look after the weak and to teach the children and to take care of the poor and to administer the internal affairs are all existing work, yet they should not be given such attention that teaching the Faith will be forgotten and the affairs of the teaching sphere be left aside. Nay, the work of teaching the Cause should be performed and training the Bahá'í teachers should be instituted and they should be dispatched far and wide to all parts of the world and to all peoples of humanity. Literature of Bahá'í proofs and sacred thoughts should be produced and published for the propagation of the Cause. Then after the world has come under the shadow of the Word of God, the accomplishment of other things follows.

This was a talk 'Abdu'l-Bahá gave at the house of Lady Sara Blandfield, number 97 Cadogan Garden, London, circa 1911. The transcript of 'Abdu'l-Bahá's talk is available in Persian. It was printed and published in a book with the following information:

RIŞAALIH YE RAH-NAMAA YE TABLEGH .
Compiled guidance on teaching. Compiler: Muhammad 'Alí Faizí. Printed in Iran 128 Bahá'í era Pages 86, 87, 88

از بیانات شفاهی حضرت خدایه‌ها روحی لوسعه الاموال و...

راجع بشراعیله مبلغین

مبلغ باید مدارا داشته باشد. خود را تقدیس باشد اطاعت داشته باشد. خود را از مقام آبی متاثر شده باشد. علم و خبر داشته باشد. قلبش خردمند، جوهر محبت الهی باشد. روحش پیر باشد. ثبات الهی باشد. جاذب صفات انسانی و الهی باشد. قوه بیان و بیان داشته باشد. فصیح و بلیغ باشد. در هر شهر که می‌رود با اعیان رفتار معاشرت ببرد. نه خشک متعصب باشد. نه خشن بیدین. تا اینکه جمیع گسایه با او معاشرت می‌تواند ببینند که این شخص روحانی است. متین است. آسمانیست. انسان کامل است. عالم است. فاضل است. با هر فرقه باید معاشرت کند. و با آنها معاشرت نماید. تا می‌داند تا سر نفوذ و رسوخ پیدا کند. مانند نغمه روح القدس با جسد می‌تواند آنها ببرد. ببیند حقین کند که نفوس در چه درجه و درجه و خطی کار میکنند. چه امکاری دارند. چه تقاضای مشیت اند. مطابق آن با آنها صحبت کند. تا نزدیک شوند. جاهالی باید اعظم از هر اینها حالت خود مبلغ است. که باید همیشه چون شمع باشد. این امر مبلغ لازم دارد. آنها باید دائماً در عید و روز اقامت مبلغین که چیز می‌فهمند و مشتاق هستند. عذر باور بهار است. احیاء است. اجازت است. اما عذر باور حریف. دولت حریف و افسردگی. نادوست سال دیگر باید اولاً در حضور در تبع باشد. بقی ادارت و کفایت مشیت و تربیت اطفال و نگاهداری مترا. را در راه و اشد ابرو همه صفت. بی نه آنکه آنها بدرجه اهمیت دهند که مسئله تبلیغ فراموش شود. در امر تبلیغ ترک نمایند. اول باید امر مبلغین و امر تبلیغ را رسیدگی و تبلیغ تربیت نموده. بالمراس و آگاهی جهان و هر ملتی بفرستند. و کتب امریه و دستکالیه را در کار مقدس که در نشر امر بروز میکند. آنها را ترویج و منتشر نمایند. و بعد از آنکه عالم در ظل کلمه الهی و در وقت است که با هر سائر پرهیزند.

انتهی

30/05/96

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Teaching
For 200 yrs
Then
Admin
Bahá'í
Teacher

Talkat Cadogan Garden