متن انگلیسی ۵

"... در جمیع احوال عباد را وصیت نمودیم به امانت و دیانت ..."

اشراقات

تذکرات:

۱ ـ روی جزوات چیزی ننویسید.

۲ ـ از علامت گذاری ـ حتی با مداد ـ اجتناب فرمائید.

۳ ـ رعایت پاکیزگی در حفظ جزوات بشود.

۴ ـ راس موعد مقرر و پس از پایان نیمسال، جزوات متون درسی را به دوستان معارف محل مرجوع فرمایید.

* رعایت این نکات بدین سبب ضروری است که دوستان دیگر شما نیز قرار است از این متون بعدا استفاده کنند.

فهرست مطالب متن انگلیسی ۵

GOLSSARY

WHY THIS BOOK?

1. Psychology: /saikɒlədʒi/ n. The science of the human mind روانشناسی
2. realize : /riəlaiz/ v.t to be fully aware درک کردن ـ فهمیدن
3. principle :/ / n a fundamental truth اصل ـ قاعده کلی
4. interpretation: / / n. explanation تبیین ـ توضیح
5. recognize: /rekəgnaiz/ v.t identify, realize شناختن ـ تصدیق کردن
6. behaviour:/bihəiviər/ n. manner رفتار ـ روش
7. primarily:/ / adv. fundamentally اصولا" ـ بدایه
8. suggestion:/sədʒest/ n. impulse into the mind پیشنهاد
9. strive: / / vi. to make great efforts کوشش ـ جهد
10. beatific:/biətifik / adj. showing a great joy سعادت آمیز
11. contribute:/ / v.t.i. to give jointly with others, supply بطور اعانه دادن ـ شرکت کردن
12. unfold:/ʌnfəuld/ v.t.i. to open the fold آشکار کردن ـ باز نمودن
13. application:/ / the act of applying s.t. درخواست ـ تقاضا
14. quotation;/ / to cite a passage نقل ـ ذکر ـ ایراد
15. compilation;/ complie. / /v. to collect and arrange information into a set تالیف کردن ـ گردآوردن
16. purpose: /pɜ:pəs / intention to act مقصود ـ منظور
17. emphasize:/ / v.t to stress تاکید کردن ـ اهمیت دادن
18. egotism :/egəutizəm/ n. talking too much about oneself. selfishness خودستایی ـ خودبینی
19. intance:/ / n. an example مورد ـ نمونه ـ مثل
20. aspect:/ / n. a feature by which a matter is considered جنبه ـ لحاظ ـ سیما
21. far-fetched:/ / adj. unconvincing غیرقاطع ـ مجاب نکننده
22. implication:/ / to indicate undirectly اشاره ضمنی ـ دلالت ـ مفهوم
23. Unversal House Of Justice بیت العدل اعظم
24. involve:/ / v.t. to cause to share (in) an experience or effect. گرفتار کردن ـ متضمن بودن ـ مستلزم بودن
    do not involve me پای مرا درمیان نیاورید
25. Promulgation Of Universal Peace ترویج صلح اعظم
26. stenographer:/ / تند نویس
27. accurate:/ / adj precise درست ـ صحیح ـ دقیق
28. lenient :/ li:niənt/ adj به مدارا ـ ملایم ـ خفیف
29. inadequate;/ / adj غیرکافی ـ نامناسب
    that is inadequate to this purpose برای این مقصودکافی نیست
30. attribute:/ / n. quality ascribed to a person or thing صفت ـ نشان

31. manifestation — اظهار ـ ظهور ـ مظهر ـ تجلی
32. commonplace:/ / adj. ordinary — پیش پا افتاده ـ مبتذل
33. practise: / / v.t.i. to carry out skill — عمل کردن ـ اجراء کردن
34. host /haust/ — دسته ـ گروه

CHAPTER 1.

The Prison of Self

Selfish:/ / adj. without care for others, chiefly interested in one's own needs and welfare خودبین

imply: /implai / v. suggest دلالت کردن

attitude:/ / n. way of feeling, thinking or behaving نظر ـ حالت

tend: / / v. be inclined to منجر شدن ـ تمایل داشتن

specifically: / / adv. prescisely, exactly صریحا "

implication: / / n. hinted at or suggested but not expressed اشاره ـ تلویح

exalt: /igˈzɔːlt / v. make high in rank, great in power or dignity افتخار کردن

ponder:/ / v. consider, think تفکرکن ، ضمیر امر مورد نظراست

fetters: / / n. chains, something that hinders progress زنجیرها ،بندها

seize: /siːz / v. see clearly and use غنیمت شمر (مصدر)

tempered: / / adj. made hard and tough (by heating and cooling) آبدیده ـ پرجوهر

concealed: /kənˈsiːl / adj. hidden پنهان شده ـ مستور

sheath: /ʃiːθ / n. cover for the blade of weapon or tool غلاف

artificer: /aːtifisə / n. skilled workman استاد

desire: /diˈzaiə / n. strong longing هوی

resplendent: / / adj. very bright, splendid روشن

rust: /rʌst / n. reddish brown coating formed on iron by the action of water and air زنگ

egotism: / / n. practice of talking about oneself (selfishness) خودپرستی

ego: /ˈegəu/ n. individual's perception or experience of himself نفس ـ خود

bounty: / / n. sth. given out of kindness عنایت

imbued: / / v. fill(ed) with پربودن

virtue: /vəːtʃu / n. goodness or excellence حسن

subtle: /ˈsʌtl / adj. complex keen پیچیده ـ ظریف

I Must Be First

culture: /kʌltʃə / n. state of intellectual development among people فرهنگ

cult: / / n. a fashion (that lasts for a short time) رسم

acclaim: / / n. welcome with shouts of approval تحسین

glamorous: /glæmərəs / adj. full of charm and beauty زیبا ـ زیبنده

troublesome: / / adj. causing discomfort or difficulty مشکل آفرین

strivings: / / n. great efforts تقلا ـ سخت کوشی ها

gifted: / / adj. having great natural ability با استعداد

treat:/ / n. behave towards رفتار نمودن

rival: /raivəl/ n. person who copete with another رقیب

entangled: /intæŋ/ v. caught in a snare or among obstacles اسیرشدن

web: / / n. network تار

attainmet : / n accomplishment in some branch of knowledge پیروزی

endowment: / / اعطاء ـ وقف

talents :/ / استعداد ذاتی

amplitude: / / n. abudance فراوانی

convenience: /kənˈviːnjəns/ n. freedom from difficulty راحتی

impartiablity: /impaːʃiæl-/ n. the quality of not favouring one more than another بیطرفی

aspire: /əspaiə/ v. be filled with high ambition آرزوداشتن

distinction: / / n. quality of being superior, excellent, unusual علو ـ امتیاز

envy: / / n. feeling of disappointment, ill will caused by another's good fortune.

jealousy: / / n. being jealous

covetousness: / / n. having a desire for something that belongs to another طمع کاربودن ـ حرص آزمندی ـ آز

regret: / / v. to be sorry for حسرت چیزی را آوردن

remnant:/ / n. small part that remains ذره باقیمانده

linger: /liŋgə / v. continue to stay باقی ماندن

sanctity: / / n. holiness, saintliness تقدیس ـ پاکی

<u>What Will Other Poeple Say</u>

integrity: / / n. the quality or state of being complete تمامیت

conforming: /kənfɔːm / n. obeying تسلیم شدن

subtly: / / adv. keenly بطرزظریفی ـ با زرنگی ـ بطرززیرکانه ای

conviction: / / n. the act of bringing certainty to the mind اعتقاد راسخ

Wanderer: / / n. person who goes from place to place without any special purpose or destination

realm: /relm / n. kingdom; region بلد ـ منطقه

denial: /dinaiəl/ n. refusing a request انکار

assentment: / / n. agreement تصدیق

Baha'is are not to strive to win praise, or to avoid blame from their fellows. احباء نباید هدفشان جلب رضایت یا سلب شماتت دیگران باشد.

I Must Get My Own Way: I must get what I want

dominate: /dɔmineit/ v. have control or authority

bullying: / / n. frightening or hurting someone who is weak ترساندن

boasting: / / n. praising oneself افتخار

tantrum: /tɒntrəm/ n. fit of bad temper of anger — عصبانیت
compel : /kəmˈpel / v. bring about by force — مجبورکردن
partial: /ˈpɑːʃəl / adj. forming only a part, not complete — جزئی
domination: / / n. controlling having authority or influence — تسلط بردیگران
frequently: / / adv. very often — مکررا "
evil: /ˈiːvl / adj. wicked; sinful; bad, harmful
accursed: /əkəːsid / adj. detestable, under a curse, hateful — ملعون
emigrant: / / n. person who goes from one's own country to another to settle there — مهاجر
defile: /diˈfail / v. made dirty or impure — آلوده کردن
reproach:/ / n. blame (act of reproaching: thing that brings shame upon one. — سرزنش نمودن
imperfection:/ / n. state of being not perfect or complete
shortcomings:/ / n. fault
foregoing: / / adj. preceding, already mentioned — مذکور
resenting: /rizent / n. feeling bitter or angry — رنجیدن
insidious:/ inˈsidiəs / adj. doing harm secretly — موذیانه ـ خیانت آمیز
accomplishing: / / v. obtaining — بدست آوردن
constructive:/ / adj. helping to construct
stir: / / v. excite; cause to move — تحریک کردن
draw attention:/ / v.+n, attract one's thought to something — جلب نظر کردن
error:/ˈerə / n. done wrong; mistake
comparatively: / / adv. in comparison — به نسبت
backbiting : / / v. speak evil of a person in his absence — غیبت
emphasize: / / v. put emphasis on
regard: / / v. consider — تلقی نمودن
grievous:/ˈgriːvəs / adj, severe; strict — شدید
aloof: / / adv. at a distance; away; apart — دور
quench:/ / v. put put; put an end to — خاموش کردن
extinguish:/ / v. put out; wipe out — خاموش کردن
encourage:/inˈkʌridʒ / v. give hope or confidence to
characteristic:/ / n. a special quality
abase:/əˈbeis/ v. lower in position; degrade oneself — ذلیل کردن
magnify:/ˈmægnifai/ v. exaggerate; make something seem large — بزرگ کردن ـ اغراق کردن
expose:/ / v. uncover; make known
remark:/ / n. something said by way of comment — اظهارنظرکردن
construtive:/ / adj. giving suggestions that help
counter:/ / v. meet an attack; oppose — خنثی کردن

contentious: /kon'tenʃəs/ adj, likely to cause a quarrel — بحث انگیز
debate: /di:'beit/ n. discussion — بحث
adorning : / / used for decoration — زینت
cup a hand behind an ear — (حالت یک فرد برای گوش دادن به صدایی) کف دستش را پشت گوشش قرار می دهد .
You must take care of me, and see to it that I get what I want
شما باید از من مواظبت کنید ورسیدگی کنید تا آنچه من می خواهم بدست آورم
see to sth. : attend to sth.
sacrasm: / / n. bitter remarks intended to wound the feelings — طعنه
verbal: / / adj, spoken, not written
cutting remarks: — سخنان نیشدار
whip: / / v, strike with a lash — شلاق زدن
stinging: / / adj. causing sharp pain
whine: /hwain / v, utter complaints
forgo: / / v, do without, give up — ناله کردن
sulk: /sʌlk / v, be in a bad temper and show this by refusing to talk — اخم کردن
sullenly: / / adv, miserably; dismally — عبوسانه
illhumoured :/ / adj. bad tempered — بداخلاق
propitiate: /prə'pifieit/ v, to take away the anger of — تسکین دادن ـ از خشم پایین آوردن
neurotic: /njuə'rɔtik/ adj, of abnormal sensitivity — عصبی
badly broght up: — بی تربیت
depression: /di'preʃən / n, being sad; low spirits — غم
gloominess: / / n, feeling of sadness and hopelessness — اندوه
pessimism: /'pesimizəm/ n, tendency to believe that the worst thing is likely to happen — بدبینی
brood: / / n, think about for a long time — در فکرفرو رفتن
commemoration: / / n, service in memory of — ذکر
pledge: / / n, agreement; promise — تعهد
circumstance: / / n, conditions, facts etc. connected with an event or person — شرایط
indecisive: /indi'saisiv/ adj, not decided; hesitating; uncertain — بی اراده
boastful: / / adj, sth. of which one may rightly be proud — لاف زدن
alloyed: / / v, mixed with
ostentation: / / n, display — تظاهر
contempt: / kon'tempt/ n, disrespect; disregard — بی حرمتی

quench: / / v, put out; put an end to — خاموش کردن
extinguish: / / v, put out; wipe out — خاموش کردن
encourage: / / v, give hope or confidence to
characteristic: / / n, a special quality
abase: /əˈbeis / v, lower in position; degrade oneself — ذلیل کردن
magnify: / / v, exaggerate; make something seem large — بزرگ کردن، اغراق گوئی
expose: / / v, uncover; make known
remark: / / n, something said by way of comment — اظهار نظرکردن
constructive: / / adj. giving suggestions that help
counter: / / v, meet an attack; oppose — خنثی کردن
admirable: /ˈædmərəbl/ adj. very good; causing admiration — تحسین برانگیز
trait: / / n. distinguishing quality or characteristic — خصلت
critical:/ / adj. fault finding — خرده گیر
annoyance:/ / n. vexation; sth. that troubles — ناراحتی
depriving:/ diˈpraiv / n. preventing from
assume: /əˈsjuːm / v. claim as right — قرض کردن
contribute: / / v. give; have share in
monologue: / / n. only one person speaks — صحبت یک نفر ـ صحبت یکطرفه
unfair:/ / adj. not right; unjust — غیر عادلانه
smouldering;/ / adj. burning slowly without flame — سرکوب شده
counsume:/ / v. destroy — سوزاندن
devour:/ diˈvauə / v. eat hungrily — با حرص خوردن ـ دریدن
endure:/ / v. bear; last — باقی ماندن
hesitate:/ / v. unwillingness in speech or action or show signs of uncertainty — درنگ کردن
rings out: v. give out a clear sound — صدا کردن
habitually:/ / adv. as a practice; that can not easily be given up

yell: / / v. utter a loud sharp cry — فریاد کشیدن
nuisance:/ˈnjuːsns / n. a thing, person or act that causes trouble — اسباب دردسر
strain: / / v. make great effort — تلاش فراوان
indicate: / / make known; point out — نشان دادن
argumentative: / / adj. fond of discussing; debating — بحث کننده
quarrelsome:/ / adj, quick tempered — مجادله کننده

sentimental:/ / adj, easily moved by; full of tender feelings
احساساتی

veiled:/ / adj, covered

glorify:/ glɔ:rifai/ v. give honour and glory to افتخار کردن

scorn:/ / n. feeling that sb. or sth. deserves no respect حقیرشمردن

belittle: / / v. cause to seem unimportant or of small value
خوارشمردن

banquet:/ / n. elaborate meal, usu. for a special event where speeches are made. مهمانی

trait: / / n. distinguishing quality or characteristic خصوصیت

highest office: most important post بالاترین مقام

greediness: / / n. eagerness for drink and food پرخوری

soul searching: a psychological picture to understand the characteristic of an individual شخصیت شناسی

aggressive:/ / adj. offensive; quarrelsome مهاجم

frustration: /frʌstreiʃən/ n. disappointment

when I became a Baha'i I committed my life to unity, love, and fellowship.
ازوقتی من بهائی شدم حیاتم را وقف اتحاد، محبت و دوستی کردم

cherish: / / v, feel or show love for; to hold dear عزیزداشتن

in accord with: in agreement with هماهنگ با

shield: / / v, protect; keep safe حفظ کردن

rancour: /ræŋke / n, deep and long-lasting feeling of bitterness کینه

imprengable: / / adj, able to resist all attacks محکم ـ حصین

stronghold: n, fort دژ ـ حصن

dart: / / n, a thin pointed weapon thrown by hand تیر ـ نیزه

doubtfulness:/ / n, the state of being full of doubt تردید

illumine: / / make bright روشن کردن

loins: / / that part of the body just about the hips صلب ـ کمر

swaying: / / effective نافذ

STRIVE FOR GENTENESS AND LOVE

atmospher: /ætməsfiə/ n.	۱ - محیط
unconsciously:/-kənʃəs/ adv. not knowing what is happening	ازروی بیخبری
acquire: / / recieve	اندوختن
associate: /ə'səuʃieit/ v. spend time with someone	معاشرت کردن
thou will : / / you will	فرم قدیمی
circumstances /sɜ:kəmstənsiz/n. the facts of happening	(درجمع)وضع - کیفیت
assume: / / v.t. to take as true to happen	بخودبستن
humility: / / n. a humble attitudes	تواضع - فروتنی
imply: / / v.t.	مستلزم بودن
courtesy:/ / n. being polite	ادب
acquisition:/ /	اکتساب
concentration: / / n. a mental state of attention	تمرکز
divinity: / / being divine	خدائی الهی
affection: / / n. love	مهر - محبت
tremendous: / / adj. very big	خیلی بزرگ
delightful: / / happy	مطبوع
unflurried: /ʌnflʌrid /	بدون تشویق - مسلط
entertainment: / / n.	پذیرائی
entertaining : / / amusing adj.	سرگرم کننده
haven: /'heivən / n. a harbour - a port	پناهگاه - مامن
render:/ / give - do	ارائه دادن
outsider: / ?	بیگانه
procedure:/ / n. made of conducting	طرزعمل و اقدام
intact : / /	دست نخورده
compassion/ /kəm'pæʃən/n. a feeling of pity	شفقت
afflicted	گرفتار و رنجور
awkward: / / adj. not easy to use	سخت و خشن
eventually: /i'ventʃuəl / adv. in the end	سرانجام
hesitant: / / adj	مردد
courteous: / / adj polite	مودب
tactful : / /	با حضور ذهن
losing face: / /	پست کردن - شرمساری
elaborate: / / adj. minutely worked out	پرکار - تکلف آمیز
dwarf : / /	کوتوله
cripple: / /	چلاق
humiliation: / /	خجالت و تحقیر
embarrass: / im'bærəs / v.t make a person feel ashamed	دست پاچه کردن وشدن
contribution: / /	شرکت - سهمی

felicity: /filisiti /n. a great happiness — سعادت
requirement: / / — شرط و ضرورت
mediate: / / v.t.i. act as a peace maker between the two sides. — وساطت
meditate: / / — تعمق و تفکر کردن
compatriot: / / n, a fellow-countryman — هموطن ـ همشهری
agreement: / / — سازش ـ توافق
attribute: / /n. r — نشان

ACTION AND ACHIEVEMENT

nonentity: / / n. a person of no important, non-existance — چیزبی اهمیت
perfection/ / n. being perfect — کمال
destructive: / / adj. destroying — مخرب
inferiority: / / being lower in rank — زیردستی ـ ضعف
trivial: /trivial/ / adj. of only small value — جزئی ـ ناچیز
triviality: / / n. — جزئی بودن ـ بیهوده
competent: / / adj. having the required knowledge — شایسته ـ حاذق
magic: / / n. and adj. — جادو ـ سحر
misled: / / p p.p of mislead (v.t.) — گمراه کردن
ego — نفس
indulge: /indʌldʒ / v.t.i. to yield freely to a desire — تسلیم شدن
visionary: /vizənəri/ — خیالی ـ تصوری
fancy: / / n. — هوس کردن ـ هوس ـ خیال
discourage: / / v.t to show disapproval — دلسرد کردن
discouragement: / / n. — دلسردی
criticism: / / n. finding fault — انتقاد
intelligence: / / n. mental ability — هوش ـ بینش
adequate: / / adj. sufficient - satisfactory — کافی
inert: / / adj. without an inherent power of activity — بیحال
inertness: / / n. — تنبلی ـ بیحرکتی
indolence: / / n. — سستی ـ تنبلی
misdirect: / / v.t. to direct wrongly — گمراه کردن ـ راهنمائی غلط
vaciliate: /vəsilet / v.i. to fluctuate in opinion — دودل بودن
conflict : / / n. v.t. — مغایرت ـ کشمکش
conceited: /kənsi:t/ adj. having too high of opinion of one's qualities — از خود راضی
undertake: / / v.t. to agree or promise to do something — متعهدشدن
colloquial: / / adj. familiar coversation — گفتگوئی محاوره ای
hyperactivity: /haipər- / abnormally active — بی رویه فعال بودن
glandular: / /adj. — مربوط به غدد
disturbance: / / n. — ناراحتی
vicariously: /vikəriəsli / adv. — نیابتا " ـ در عوض

characteristic: /kaeriktaristik/ adj. distinctive of a particular indivitual class. مشخصات ـ (درجمع) صفات مشخصه

Divine Spirit تائید الهی

temperamentally: / / adv. طبیعتا "

disturbance: / / n. an interruption of tranquility اضطراب ـ آشوب یا راحتی

moderation: / / n. اعتدال

conductive: / / adj وسیله شونده ـ موجب

pychosomatic: /saikaksa- / adj. aggravated by mental stress ناراحتی روحی ـ فشار روحی

volition: /valifan/ n. the act of willing اراده

confirmation: / / n. تائید ـ تصدیق

contigent: /kantidzant/ adj. conditional on uncertain event محتمل الوقوع

purpose: / / n. مقصود ـ منظور

elect of God مقرب درگاه خدا ـ منتخب خدا

step : / / n. v.t. v.i گام ـ قدم

determination: / / n. firmness of purpose عزم ـ مقصد

exertion: / / n. کوشش ـ جهد و جهد

endevour : /indeva: / v.t. n. to try earnestly کوشش ـ سعی نمودن

indomitable: / / adj. unyielding رام نشدنی

steadfastness: / / n. ثبات

manifast: / / a., v.t., v.i آشکار ساختن ـ آشکار

encounter: /inkaunta/ v.t, n. to meet by chance or unexpectedly مواجه شدن با

manifest: / / n. اظهار نامه

THE USE OF INTELIGENCE

concept: /konsept / n. a generalized idea or notion مفهوم

intellect: / / n. فهم ـ قوه ادراک

rational soul: / نفس ناطقه

imply: / / v.i to indicate or suggest without stating directly رساندن دربرداشتن

Light Divine: نورالهی

blessing: / / n. an invocation of God's favour برکت ـ نعمت خدا داده

investigation: / / n. a careful study تحری ـ تحقیق

indication: / / n. نشان ـ اشاره

ommiscience: /omnisians / n. علم لایتناهی

The Almighty: / / adj. all powerful قادر مطلق

discern: /disa:n / v.t, v.i تشخیص دادن

peneterate: / / v.t, v.i. درک کردن ـ راه یافتن به

enterprie: / / n. an undertaking especially a difficult one اقدام مهم

parable: / / n. تمثیل

talent: / / n. ذوق ـ استعداد ـ نعمت خدا داده
proposition: / / n. a proposal, a statement. مسئله
eternity:/ / n. ابدیت
achievement: / / n. کار بزرگ
Independent Investigation تحری حقیقت
superstition: /su pa'stiʃən/ n. belief in the existance or power of super-natural موهوم پرستی
perjudice: /predʒudis/ n. a preconceived opinion; like or dislike تعصب
propaganda:/ / تبلیغات نهانی
scientific: / / adj. having or requiring trained skill علمی
ascertain: / / v.t. to find out for certain معین کردن ـ معلوم کردن
pronouncement: / / n. a formal statement; a declaration اظهار رسمی
renounce: / / v.t. to give up a claim or right صرف نظرکردن
preconceive: / / v.t. to form an idea or openion beforehand پیشا پیش تصور کردن
clog: / / n., v.t., v.i. مانع ـ مسدود کردن
shrink : / / v.i. v.t. عقب کشیدن
attentive: / / adj متوجه ـ مقید
callous: /kæ las / adj. unfeeling - hardened بی حس ـ
premiss: / / n. a statement from which another is inferred قضیه
adhere: / / v.i. پیوستن
dogma: / / n. عقیدهٔ دینی
creed: / / n. کیش ـ اعتقاد
hereditary: / / adj. descending by inheritance موروثی
effulgent: /ifʌldʒənt / adj. radiant - bright تابان ـ مشعشع
reconcile: /rekənsail/ v.t. to make friendly again after an estrangement تطبیق کردن
sovereign: /sɒvrin / n. موثر
accurately: / / adv. با دقت
ought: / / بایستی ـ باید
feasible: / / adj. possible - practicable عملی ـ امکان پذیر
generalize: / / to speak in general عمومیت دادن ـ نتیجه‌کلی گرفتن
slight: /slait / adj., v.t., v.i. غفلت
complimentary: / / adj. expressing acompliment تعارف آمیز
mull: / / v.t. v.i. to think over - to ponder فکرکردن ـ تفکرنمودن
audacity: / / n. بی پروائی ـ جرئت
ingenuity: / / هوش ـ استادی
inflexible: / / that can not be altered تغییر ناپذیر
ritual: / / adj. n. مربوط به شعائر دینی
handicap: / / adj. v.t. مانع
equilibrium: /ikwilibriəm/ n. a state of balance موازنه ـ نظم

vibirate: / / v.i - v.t.		لرزیدن
revolutionize: /revə'lu:ʃ(ə)naiz/ v.t. to introduce fundamental change		تغییراساسی دادن
ethical: / / adj.	اخلاقی	
signficance: / / n.		اهمیت
daffodil: / / n.		نرگس زرد
border: / / n.		حاشیه
occasionally: / / adv.		گاهگاهی
emergency: / / n.		ضروری
maintenance: / /		خرجی ـ گذران
procedure: / / n. a series of actions - conduct		روش ـ طرزعمل
aspect: / / n.		جنبه ـ لحاظ
satisfaction: / / n.		رضایت
tenure: / / n.		اجاره داری
initiative: / / n. the power of right to begin		قوه ابتکار ـ پیشقدمی
confront: /kən'frʌnt / v.t.		مواجه شدن با
thus: / / adv.		بدین ترتیب
confidence: / / n. firm trust; a feeling of certainity		اعتماد ـ جرئت
harass: / / v.t.		عاجز کردن

THE USE OF MONEY

enjoin: /indʒɔin/ v.t. to command - to order - to pose an action on a person. امر کردن ـ مقرر داشتن

despise: /dispaiz / v.t. to regard inferior or worthless خوارشمردن

apparel: / / n.v.t. جامه ـ رخت

deprive: / / v.t. to prevent from the use of s.t. محروم کردن

proviso: / / n. شرط

expenditure: / - ditʃə:/ / n. هزینه ـ خرج

suede: / / n. جیر

judgement / داوری ـ قضاوت

illustration: / / n. مثال

direction: / / n. رای ـ صلاحدید

plaything: / / n. بازیچه

extravagance : / / n. ولخرجی ـ افراط

undeviating: / / n. منحرف نشدن

pampered: / / نازپرورده

embellishe : / / v.t زینت دادن

hoarding: / / n. ذخیره ـ احتکار

substitute: / / n. a person or thing acting or serving in place of another. جانشین ـ جانشین کردن

convinced: /kənvins/ متقاعد

stinginess: / /n. خست

dole out : v.t. قسمت کردن

consistently: / / adv. پیوسته

aggressiveness: /əgresive- / n. تهاجمی

encounter: / / v.t. to meet by chance روبروشدن

disdainfully: / / adv. متکبرانه

prosperity: / / n خوشبختی ـ سعادت

adversity: / / n.' فلاکت

In time of prosperity, friends are plenty

In time of adversity, not one amongst twenty.

وقت ناکامی توان دانست یار

praiseworthy: / / adj قابل تمجید

philanthropic: /filəenθrapik adj نوع پرست

precedence: / / n. حق تقدم

grudgingly : /grʌdʒiŋ- / adv. اکراها "

prescription: / / n. دستورالعمل حکم

vouchsafe: / / v.t. grant or do a thing مرحمت کردن

The Almighty: / / adj. قادر مطلق

The Loving: / / adj مهربان

The Provider Of All Mankind — رازق عالم انسانی

The Development Of Arts And Sciences

endow: / / v.t. — اعطاء کردن

utterance: /ʌtərəns / n. the power of speaking — نطق ـ قدرت بیان

providence: / / n. timely care — مآل اندیشی

belles-letters: / / n. writings or studies of a literary nature fine letters — نوشتجات ویا مطالعات سبک ادبی . اصل لفظ در فرانسه گرفته شده و در آخر کلمات علامت جمع است وبه تلفظ در نمی آید .

forgo: / / v.t., v.i., — صرفنظرکردن،چشم‌پوشیدن‌از

genesis: / / n. — پیدایش ـ تولید

conformist: /kənˈfɔ:rmist / n. one who confirms to an established practice — تطبیق کننده

inert: / / adj — بی حرکت

spear: / / n., v.t. — جیغ زدن

perceive: / / v.t. — ملتفت شدن

incarparate: / / v.t. - v.i. — بهم پیوستن

compel: / / v.t. — مجبور ساختن

experiment: / / n.v.t. a procedure tried on the chance of success. — آزمایش ـ تجربه ـ آزمایش کردن تجربه نمودن

inanimate: / / adj. not endowed with life — بی جان

exploration: / / n. — کاوش ـ جستجو

frown: / / v.i. - v.t. - n. — اخم کردن

spank: / / v.t. - n. — ضربت به کفل ـ کتک زدن

frustrate:(d) v.t. — خنثی کردن

preponderance: /prɪpɒnder - / n. — مزیت

distort: / / v.t. — بدشکل کردن

perception: / / n. — درک ـ قوه ادراک

curiosity: / / n. — حس کنجکاوی

swaying: / / n. — حرکت ـ جنبش

birch: / / n. — درخت غان

touchstone: / / n. — معیار

appropriate: /əprəuprɪət / adj. - suitable - proper — مناسب

conceive: / / v.t. — تصور کردن

cog: / / n. — دندانه ـ زبانه

enhancement: /inˈhɑ:ns - / n. — ترقی

convention: /kənˈvenʃən /n. — رسم و آئین قراردادی

allegiance: / / n. — وفاداری

perceptive: adj — مُدرک

discard: / / v.t. to put away as useless — دورانداختن

irrelevant: /	/ adj.	بی ربط ـ نا مربوط
tentative: /	/ adj. done as a trial	آزمایشی
acquaintances: /	/	آشنایان
inspiration: /inspireiʃən /		وحی
The Sun Of Truth		شمس حقیقت
manifold: /	/ adj.	متعدد ـ گوناگون
seance: /	/ n.	جلسه ـ سانس
leaven: /levən /		عامل موثر ـ تحت تاثیر در آوردن
The Blessed Beauty		جمال مبارک
prerequisite: /	/ n. adj.	لازمه
deliberate: /	/ adj.	سنجیده ـ با احتیاط
bestowal: /	/	بخشش ـ اعطاء
aquisition: /	/ n.	تحصیل
inductive: /indʌktiv	/ adj.	القائی
appertain: /	/ v.i.	مرتبوط بودن
bully: /	/ v.t.	تهدید کردن
potential: /	/ adj.	عامل بالقوه
convert		تبدیل کردن
analogy: /	/ n.	قیاس
pseudo: /	/ false apparent	کاذب
pseudo - science /sju:dəu -/		علم دروغی
by - product: /	/ a secondary result	نتیجهٔ ثانوی
emanation		تجلی ـ صدور

EDUCATION IN THE HOME

curricula: /kə'rikjulə / n. plural form of curriculum - a course of study — دوره تحصیل

veritable: / / adj — واقعی

exaltation: / / n. — سرافرازی ـ ترفیع

subtlety: /'sʌtəlti / n. — باریک بینی ـ موشکافی

devotion: / / n. — فداکاری ـ وقف

destruction: / / n. — هلاکت

dispersion: / / n. — پراکندگی ـ نابودی

contagious: / / transmitting disease — مسری ـ واگیردار

admonish: / / v.t. — نصیحت کردن

raiment: / / n. (poet) — جامه

temple: / / n. — هیکل

compulsion: /kəm'pʌlʃən / — اجبار

consultation: / / n. — مشورت

integrity: / / n. — تمامیت

transgress: / / v.t. — تخطی کردن ـ تجاوز کردن

arbitrary: / / adj. — اختیاری ـ دلخواه

prerogative: /pri'rɔgətiv / n. a right of privilege — حق ویژه ـ امتیاز ویژه

tedious: / / adj. — کسل کننده

rotate: / / v.t. - v.i. — چرخیدن

pamper: / / v.t. — بناز پروردن

hindrance: / / n. — مانع

incompetence: /in'kɔmpitəns/ — عدم صلاحیت ـ بی لیاقتی

exhostation: / / — نصیحت

throb: / / v.t. — تپیدن ـ زدن

coax: / / v.t. to persuade gradually or by flattery — ترغیب تدریجی یا با چاپلوسی

deprivation: /depri'veiʃən / loss of a desired thing — محرومیت ،فقدان

diminutive: / / adj. — حقیر ـ کوچک

premium: / / n. — جایزه

implement: / / n. - v.t. — اثاثیه

exceedingly: / / adv. — بی نهایت ـ بیحد

endeavour: / / n. - v.t. to try earnestly, to do an earnest attempt — کوشش جدوجهد کردن

woe: / / n. — لعنت

sustenance: / / n. — معاش گذران

EDUCATION IN SCHOOLS

literacy: / / n. the ability to read and write — سواد ـ باسوادی
illiterate: /ilitarat / n. adj. unable to read — بی سواد
statistics: / / — آمار ـ احصائیه
mural: / / adj. n. — نقاشی دیواری
spia: / / n. — سپیداج
exemplify: / / v.t. — با مثال فهماندن
scrupulously: /skru:pjuləsli/ adv. — بحد افراط
foster: / / v.t. — پرورش دادن ـ مجازا " ترویج
lofty: / / adj. — بلند
pedagogy: / / n. — علم تعلیم ـ آموزگاری
chronological: /kranolədʒikal/ adv. — زمانی
satellite: /sætəlait / — ماهواره
facinate: / / v.t. — مجذوب کردن ـ شیفته کردن
selfevident: / / adj. — بدیهی
refute: / / v.t. — ردکردن ـ تکذیب نمودن
latent: / / adj. — نهان
handicap: / / adj., v.t. — مانع
infer: / / v.t. — استنباط کردن
procedure: /prəsi:dʒə / n. a mode of conducting business or a legal action — روش
session: / / n. — جلسه ـ دوره اجلاسیه
statement: / / h. — بیان
concise: /kən'saiz/ adj. brief but comprehensive in expression — مختصر
conciseness: / / n. — کوتاهی ـ اختصار
accelerate: / / v.t.- v.i = to move faster — تندتر کردن ـ تسریع کردن
nursery: / / n. — شیرخوارگاه
supplement: /sʌpliment/ n., v.t. = things added as an extra- to give further information. — تکمیل کردن
superstition: / / n. — خرافات
prejudice: / / n. — تعصب
blue blood. / / adj. — اصیل ـ خون پاک
resourcefulness: / / n. — کاردانی
poesy: / / n. (arch) — دیوان شعر
kindergarten: / / n. — کودکستان
substantiate: /səbstænʃiət / v.t. to support with evidence — اثبات کردن
shrink: / / v.t. — خودداری کردن ـ عقب کشیدن
The Bull of Minos — گاوافسانه ای مربوط به پادشاه کرت (کرت جزیره ای است درمدیترانه شرقی)
pamphlet: / / n. — جزوه ـ رساله
enthusiasm: /inθjuziæzm/ intensity of feeling or interest — حرارت ـ اشتعال

CHAPTER 2

THE PRISON OF SELF

A. In each of the following questions (1 to 10) choose the one item (a, b, c or d) which completes the sentence correctly or gives a synonym for the underlined word(s):

1. Any action that many lead to our separation from other people is often the result of our .....
   a) endeavour b. self - love
   c) needs d) resplendent

2. Bahai's beleive that .... prevents man from receiving a portion from the Eternal Bounty.
   a) love b) veil c) egotism d) sheath

3. A .... person has no regard of his own personal benefits.
   a) jealous b) truly just
   c) competitive d) pride

4. ... is an attribute of perfection.
   a) justice b) remnant c) amplitude d) acclaim

5. If one looks towards the people, one will see their ... and so feels unhappy.
   a) virtues b) integrities
   c) imperfections d) directions

6. People who use whining as a method of getting their own way are very ...
   a) strong b) weak c) intelligent d) conforming

7. By ... the one who sulks, we encourage him to do the same the next time he is offended.
   a) ignoring b) disagreeing
   c) concealing d) propitiating

8. A person who maintains sullen silence for relatively long periods of time, is ....
   a) quarrelsome d) contentions
   c) unified d) neurotic

9. He ... so much about his accomplishments that everyone was annoyed.
   a) boasted b) hesitated c) devoured d) tended

10. You should try to be engaged in the ... of the Lord all the time.
   a) frustration b) commemoration
   c) contempt d) indecisiveness

B: In questions 11-20 match the given words with one of the words or phrases in the columns on the right side, which has almost the same meaning.

11. ponder a. shield
12. conceal b. adore

13. resplendent	c. consider	k. talent
14. striving	d. debate	l. promise
15. endowment	e. hide	m. insidious
16. reproach	f. abase	n. splendid
17. deprive	g. prevent from	o. tantrum
18. depression	h. unfair	p. assent
19. pledge	i. offensive	q. great effort
20. aggressive	j. blame	r. sanctity
		s. aspire
		t. being sad

C. Answer the following questions with reference to the contents of chapter2.

21. Those who strive to be first and excuse themselves on the grounds that "it's natural to want to be first" ...

a. become entangled in the web of competition
b. spend their energy on making the best use of their abilities.
c. are imbued with all good qualities

22. People who usually think that their own ways of thinking and acting is much better than others ...

a. are responsible for the education of children
b. spend their energy in making the best use of their abilities.
c. frequently find fault with people they encounter

23. Those individuals who value the approval of others more than their own integrity are often willing to ...

a. conceal their standards and behave as their neighbours do
b. behave in a way that makes him different from the others
c. none of the above

24. A person who talks too little must always remember that he has no right to ...

a. talk too much about his own achievements
b. deprive others from his own knowledge and experience
c. give others the opportunity to express their ideas

25. In order to persuade somebody not to backbite, we can try to ...
a. change the subject of conversation
b. mention some of good traits of the person being talked about.
c. both a and b

26. Psychologists believe that the dominating techniques people use are...
a. superior to standards of other cultures
b. " soul searching" devices
c. aggressive responses to frustration

D . Transtate the following sentences into Farsi:

27. The human ego is so subtle that often we do not recognize that certain acts are expression of self love.

28. The true Baha'i must make every effort not to become entangled in the web of competition.

29. Why am I so sure that my own way of feeling, thinking and acting is so

much better than others.

30. *When I became a Baha'i, I committed my life to unity, love and fellowship.*

CHAPTER 3 : GENTLENESS AND LOVE

A. In each of the following questions (# 1 to 10) choose the one item (a, b, c, or d) that best completes the sentence or has approximately the same meaning as that of the underlined word(s).

1. Abdul-Baha's talks on His travels in Europe and America illumined a great many souls.

   a) expressed b) imagined c) enlighted d) interfered

2. His funny remarks always made the friends' gathering....

   a) proud b) glowering c) delicious d) delightful

3. Our hearts shall be the harbor of God's love.

   a) hospital b) contour c) d) character

4. She is the first Baha'i who is going to settle in that country. so we may call her a ....

   a) procedure b) pioneer c) progress d) power

5. A cripple is a person unable to ... properly.

   a) talk b) walk c) hear d) see

6. In order to get able to practice love and unity, we all shall see no foreignness, but shall know all as friends.

   a) friendliness b) kindness c) strangeness d) gentleness

7. When facing a stressful situation, a person will not get ... if he or she recalls god's vast bounties.

   a) flurried b) tranquil c) gentle d) courteous

8. It is natural of every mother to feel affection toward her children.

   a) felicity b) courtesy c) sorrow d) love

9. He who puts his trust in god will always be ... and calm.

   a) tranquil b) travelling c) entertaining d) intact

10. By an exaggerated compliment he tried to flatter the hostess for the fine food she had prepared.

    a) praise too much b) hurt repeatedly
    c) visit repeatedly d) like too much

B : In questions 11-20 match the given words with one of the words or phrases in the columns on the right side, which has almost the same meaning:

11. ailing	a) entertainer	b) be friend
12. contribution	c) habit	d) goal
13. remedy	e) embarrassed	f) acquaintance
14. aim	g) healer	h) quotation
15. host	i) attitude	j) great happiness
16. gracious	k) help; share - talking	l) elaborate
17. felicity	m) sick	n) considerate
18. apparent	o) clearly	p) forbearance
19. patience	q) circumstances	r) merciful

20. appreciate s) judge the value t) flame

C : Read the following paragraphs and then choose the best choice or answer the given question.

One of the secrets of planned hospitality is to avoid making guests feel that you have made a tremendous effort on their behalf. If necessary, serve a very simple meal, in order to give friends the feeling that it has been easy for you to get ready for them, and you therefore can enjoy being with them.

There are women who are charming hostesses for planned hospitality, but are completely at a loss if unexpected guests arrive. No one who kows them will think of stopping by for a half - hour's chat.

Written Assignment:

21. According to the above passage, when you invite guests you shall act in such a way that:

a) guest feel you have made a tremendous effort on their behalf.
b) they do not think it has been difficult for you to get prepared for entertaining them.
c) you can avoid tremendous effort on the guests' behalf.
d) a very simple meal can be served.

22. How can a host give his guests the feeling that it has been easy for him to get ready for them?

23. According to the above passage:

a) charming hostesses are completely at a loss if unexpected guests arrive.
b) Noone will think of stopping by for a chat, if he or she knows that a woman has difficulty in receiving unexpected guests.
c) Not every woman who is a good hostess for invited guests, is also able to entertain people who suddenly'drop in' when they are going past her home.
d) women who are charming hostesses, lose their hospitality if unexpected guests arrive.

Try to adapt to the conventions of others when you talk to them. Customs differ greatly from country to country, and from group to group. Actions which to me show good manners way seem impolite to one who has been brought up in a different society.

Many of these customs are morally right not wrong. They are just what people are used to and the friendly Baha'i should make an effort not to shock people by acting contrary to their customs.

24. One shall try to adapt to the conventions of others:

a) because customs are different greatly from country to country.
b) in order to avoid shocking people by acting contrary to their customs
c) because many of the customs are morally neither right nor wrong.
d) in order to talk to them.

25. customs are:
a) morally right
b) impolite to people that have been brought up in a different society.

c) good manners.
d) manners which people are used to.

26. When will not our manners be shocking to people from other societies?

D : Translate the following sentences into Farsi:

27. Baha'is are motivated by deep devotion to divinely - inspired purposes.

28. " Lay aside all self-purposes and know for a certainty that all men are the servants of one God..."

29. Why should someone believe what you tell him about Baha'u'llah if you have shown yourself untrustworthy in every day affairs?

CHAPTER 4 : ACTION AND ACHIEVEMENT

A. In each of the following questions (1 to 10) choose the one item (a, b, c or d) that best completes the sentence or has approximately the same meaning as that of the underlined word(s):

1. He is completely inexperienced if he associates with those people he will be misled soon.

   a. misinformed b. deluded
   c. disturbed d. destructed

2. For gaining admission at National University, great endeavour is required.

   a. knowledge b. attempt
   c. desire d. intention

3. Mary looks down on people who have never been to college.

   a. attacks b. appreciates
   c. considers as inferior d. dislikes

4. I was vacillating between watching the match from T.V. and going to the stadium.

   a. dashing b. doubtful
   c. determined d. choosing

5. The attainment of any aim is conditioned upon knowledge, volition and action.

   a. moderation b. exertion
   c. confirmation d. determination

6. I don't think he can manage to pass the test, but people say he has an ..... spirit.

   a. indomitable b. insensible
   c. enormous d. irresponsible

7. The Friend's incessant, reular ..... in Nineteen-days feasts is a great encouragement to Local Assembly.

   a. membership b. triviality
   c. avoidance d. participation

8. And while I ... these visionary fancies, who is doing the work I am ....?

   a. avoid, responsible for b. enjoy, doing
   c. indulge in, neglecting d. indulge in, doing

9. The ... of faith is fewness of words and abundance of deeds.

   a. fragrance b. nature
   c. life d. action

10. If we can keep our spirits ... we are not likely to develop ulcers or other psychosmatic illnesses.

   a. exhusted b. calm c. unyielding d. satisfied

B. In questions 11-20 match the given words with one of the words in the columns on the right, which has almost the same meaning:

11. trait	a) sustain	k) declare
12. weary	b) dimly	l) shrill
13. contingent	c) fagged	m) hyperactivity
14. prompt	d) characteristic	n) enunciate
15. intimate	e) failure	o) friendly
16. undergo	f) exertion	p) discouraged
17. inertness	g) weight	q) enough
18. burden	h) manifest	r) abundance
19. adequate	i) promulgate	s) indolence
20. vaguely	j) accidental	t) inspire

C. Paragraph writing through anwering the questions. In this part of the assignment you will learn how to write short paragraphs through giving complete answers to the questions. In your answers you should avoid 'yes' or' no ' or using pronouns instead of the original nouns. Each answer should be complete independant sentence. For example if the question is " Did the man go into the house or not? " You should answer: " The man went into the house." Then you should put these sentences or answers together and make a short paragraph.

Read the following instructions very carefully :

1. Read the selected piece which is part of the revelant chapter, two or three times.
2. Write an answer to each question. Each answer must be a complete sentence.
3. Your answers must follow each other. All the sentences together will then make a complete paragraph.
4. Read through your work and correct your mistakes. Provide the necessary words to relate the sentences in thought to each other.
5. Count the number of words in your paragraph. Do not go over the word limit. At the end of your paragraph write the number of words that you have used.

Inactivity is sometimes the result of fear and discouragement. If one's honest efforts have been met time after time with criticism, harshness, or neglect, one may decide that it is better to be inactive. If parents continually blame or even punish a child who has done his very best at a task, perhaps his increasing inactivity is a sign of intelligence. Discouraged children seldom become contributing, creative adults. Finally lack of adequate activity may be due to absence of strong purposes and ideals. The early life of an individual may not have given him opportunities for developing lively interests. Poverty, illness, too restricted an environment, the fears of his parents, all may account for the weakness of his interests, and therefore of his purposes. A young man of twenty-five who was being treated by a psychologist said he could not think of anything in which he was interested. It was only after several weeks of treatment that he said vaguely that drama might interest him a little. It was through participation in a drama club that he finally came back into contact with active life. (187 words)

QUESTIONS:

Your answers must not be more than 70 words.

21. What is the result of fear and discouragement?
22. How can someone become inactive?

23. *How is the future of a discouraged child?*
24. *What else may cause the lack of adequate activity?*
25. *What factors may account for failure of development of lively interests?*

D . *TRANSLATION:*

Translate the following selections into Farsi:

26. *An objective recognition of such lack of achievement is one indication of maturity.*

27. *Newspapers and magazines are filled with magic promises of easy roads to achievement, or the word ' new ' is used as a magic ' come on ' to convince the reader that a miracle of manufacturing has been achieved.*

28. *Bahai's are often asked to undertake more work than they have time and energy to do well. They have to select in terms of the ' most important', and other Bahai's should not criticize them for their refusal to take on everything.*

29. *When you call on the Mercy of God waiting to reinforce you, your strength will be tenfold.*

30. *Each week they read about some character trait that all of them wished to practise it. When they met again they exchanged experiences, discussed the problems they had encountered, and encouraged one another to persevere.*

CHAPTER 5: THE USE OF INTELLIGENCE

Part A :

Choose the best choice.

1. The light of intellect is the highest light that exists, for it is born of the ligh ...

   a. knowledge b. Divine c. spirit d. understanding

2. If people want to seek for truth, they must begin by cutting themselves free from all their own special condition and ... all preconceived ideas,

   a. renouncing b. reminding c. recommending d. reducing

3. If religion were... to logical reason then it would cease to be a religion and be merely a tradition.

   a. complimentary b. contrary c. connecting d. contacting

4. Before a person becomes a Bahai he has become convinced that Baha'u'llah is the spiritual ... for this age.

   a. expert b. omniscience c. purpose d. superstition

5. The world's ... hath been upset through the vibrating influence of this most great, this New World Order.

   a. environment b. equilibrium c. development d. civilization

6. However great the importance of human intelligence, it gives only a faint indication of the mind of God.

   a. dim b. clear c. delighted d. distinct

7. No matter how far the human intelligence may advance , it is still but a drop while divine omniscience is the ocean.

   a. science b. factor c. capacity d. infinite knowledge

8. One of the basic principles which Baha'u'llah gave to the world is that each individual must investigate truth for himself.

   a. consider b. search c. choose d. keep

9. The power of the rational soul can discover the realities of things and penetrate ... the mysteries of existance.

   a. make a decision b. understand c. begin d. complete

10. The use of intellegence is not confined to this earth-life, and we may assume that in the timeless of eternity.

    a. related b. limited c. endowed d. partaken

B: In questions 11-20 match the given words with one of the words or phrases in the columns on the right side, which has almost the same meaning.

11. concept	a. notion	b. hardened
12. investigation	c. imply	d. parable

13. discern	e. adhere	f. generalized
14. callous	g. state of balance	h. reconcile
15. creed	i. reconcile	j. face with
16. effulgent	k. importance	l. ritual
17. equilibrium	m. understand	n. tenure
18. significance	o. belief	p. vibrate
19. confront	q. firm trust	r. careful study
20. confidence	s. feasible	t. radiant

PART C:

Read unit 5 carefully and answer the following questions:

21. What is the first and foremost amony the favours which God hath confferred upon man?
22. What is the meaning of independent investigation?
23. What is the difference between the investigating mind and callous mind?

PART D:

Translate the following sentences into Farsi:

24. All blessings are divine in origin but none can be compared with this power of intellectual investigation and research which is an eternal gift producing fruits of unending delight.

25. Ruhiyyih Khanum said she considered that three of Shoghi Effendi's outstanding traits were audacity, ingenuity, and economy.

26. After you have used your intelligence and knowledge to their fullest, pray that God will help you make a decision which is in accord with His purposes. Then act, with assurance and confidence.

CHAPTER 6 : THE USE OF MONEY:

A. In exercises 1 - 10 select the one choice that gives the (approximate) equivalent of the underlined word(s), or best completes the given sentence:

1. It is incumbent on every parent to send his/her children to school.

   a) It is to the interest of
   b) It rests as a duty upon
   c) It depends on the will of
   d) It is left to the discretion of

2. A loaf of bread may be despised by him who is no longer hungry.

   a) greatly appreciated
   b) considered priceless
   c) considered worthless
   d) eagerly sought

3. Many species of animals ... food for future use.

   a) intervene b) afford c) share d) hoard

4. He is driving me mad by his unreasonable demands.

   a) not acceptable to a sound mind
   b) not disproveable by reasoning
   c) undeviating
   d) consistent

5. It is very difficult or almost impossible to change . .. that have been formed during childhood.

   a. attitudes b. wardrobes c. expenditures d. contributions

6. The payment of hoghugh-allah will contribute to the elimination of ... within our society.

   a) Possession b) precedence c) prosperity d) poverty

7. He always lends his books grudgingly to his classmates.

   a) graciously b) generously c) unwillingly d) undeterred

8. She spends her money in wasteful ways. So, we may call her ...

   a) just b) stingy c) extra ordinary d) extravagant

9. His rude remarks and impolite behavior .... everybody at the party.

   a) embarrassed b) exclaimed c) encountered d) entertained

10. Accuracy in the expression of one's ideas will help to prevent misunder-standing.

   a) aggressiveness b) exactness c) profession d) circulation

B. In exercises 11-20 match the given word with a word or phrase in the columns to the right:

11. indigent	a. budget	b. limit
12. distressing	c. be fond of	d. good-looking
13. bound	e. borrower	f. painful

14. criticize	g. spending wastefully	h. prescription
15. stingy	i. annunce	j. vouchsafe
16. handsome	k. find fault with	l. weak
17. philanthropy	m. laundry	n. poor
18. beast	o. four-footed animal	p. afterwards
19. feeble	q. hoarding	r. viewpoint
20. declare	s. spending unwillingly	t. careless

C. Read the following passage, and then select the correct choice in exercises 21-23:

The person who hoards may also be extravagant, but this is not always true. The hoarder is distrustful of the future; he thinks, 'I don't need things now, but the future is so uncertain, and I may need them sometime. Hoarding is often the result of living in great povertyas a child, and one should feel sympathy with those who have been so deprived. But we should try to help this type of hoarder that he does not have to be in bondage to his past... The stingy person objects to a fair sharing; he is nearly unjust.

21. According to the above passage, a hoarder :

a) is not trustful.
b) does not need things now
c) is often uncertain of the future
d) is also extravagant

22. The above passage claims that:
a) hoarding results from poverty
b) hoarding may be trait that was acquired during childhood.
c) sympathy will help the hoarder to get rid of the bondage to his past
d) a hoarder realizes that he does not have to be in bondage to his past.

23.A stingy person:
a) is object of a fair sharing
b) has the objective to share fairly
c) opposes a fair sharing
d) means an unjust person

D. READ THE FOLLOWING PASSAGE AND THEN ANSWER QUESTIONS 24 - 26:

Economy implies using money, materials, etc., to the best advantage. There are at least three important reasons for being economical: 1) low income, 2) the foolishness of wasting the natural resources of the earth, as well as things that human time and energy have made; 3) the desire to share with others.

I have occasionally heard Baha'is speak as though they looked down on small savings . But these in time add up to a considerable amount, and they also show that the individual does not have a wasteful attitude.

24. What does economy mean?
25. Why should one be economical?
26. Why shall we not look down on small savings

E. TRANSLATE THE FOLLOWING SENTENCES INTO FARSI:

27. Deprive not this feeble one from Thy wondrous grace and vouchsafe by Thy Might unto this belpless soul Thy Bounty.

28. Baha'u'llah's "prescription for living" gives an important place to the arts and sciences, and therefore Baha'is with a considerable income may feel justified in spending money on collections of books, paintings, etc...

29. *Our debts, however, should be considered as sacred and take precedence over any other thing, for upon this principle does the foundation of our economic life rest.*

CHAPTER 7 : THE DEVELOPMENT OF ARTS & SCIENCES

A. VOCABULARY MULTIPLE CHOICE

Directions for questions 1 - 10. Choose the one item (a, b, c, or d) which best completes the sentence or has approximately the meaning as that of the underlined word(s).

1. Children are permitted into the hall, ... they don't make any noise.

   a) as if
   b. otherwise
   c) Provided that
   d. however

2. Woe to those who are ... with ignorance.

   a. satisfied
   b. confirmed
   c) contended
   d. assured

3. Shyness always ... him from speaking.

   a. possesses
   b. inhibits
   c. discards
   d. imposes

4. Similarly, other sensations which come to him from the outside world are gradually perceived as different from one another.

   a. feelings, noticed
   b. thoughts, noticed
   q. beliefs, understood
   d. perceptions, realized

5. She completely disregarded all our objections

   a. encouraged
   b. embodied
   c. surged
   d. ignored

6. He meditated on the problem for a while before giving his answer.

   a. reflected on
   b. decided on
   c. worried about
   d. imitated

7. He can select elements that are in accord with his purposes and reject patiently elements which are irrelevent.

   a. conform to
   b. appeal to
   c. disapprove of
   d. pursues

8. God has endowed man with intelligence so that he may safeguard and protect himself.

   a. God has directed intelligence towards man.
   b. God has bestowed intelligence on man
   c. God has accompanied man by intelligence
   d. God has imposed intelligence on man

9. It is a long time that my sister is giving services to the Cause of God. In fact, a kind of great power has flowed through her.

   a. mediated
   b. appertained
   c. permeated
   d. approached

10. He discovers the use of smiles and laughter in compelling the pleased attention of his family.

a. incorporating
b. applying
c. release
d. attracting

B. MATCHING

Directions for questions 11-20. Match the words in the left column with their synonyms in the right.

11. remarkable	a) distorted	k) curiosity
12. vividly	b) behave	l) keenly
13. feeble-minded	c) spank	m) held back
14. treat	d) dead	n) neglect
15. callous	e) prerequisite	O) use
16. utilize	f) attainment	p) unintelligent
17. inanimate	g) devote	q) squeals
18. inhibit	h) frustrated	r) mankind
19. humanity	i) slavishly	s) considerable
20. acquisition	j) unsympathetic	t) insight

C. PARAGRAPH WRITING

Directions for questions 21-26. In this part you should first read the selected passage carefully, then answer the questions in a way that your final work forms a paragraph.

No child can grow up to be a useful member of an organized community without occasionally experiencing the frustrating 'No' . But most parents use this word or its equivalents much more frequently than is necessary or desirable. A considerable part of successful parenthood lies in the provision of an environment in which it is less often necessary to say no. This means, first, the elimination of objects which he must not touch. Second, it means the provision of simple materials which he can use for creative activity. Large blocks or a set of small blocks which he can build into a 'house', colored crayons and large sheets of cheap paper, a lump of clay, hammer and nails and boards, blunt scissors and paste: all of these are much better gifts for a child of five or six than 'toys' which can be used in only one or two ways.

The child in his early years should be encouraged to combine these raw materials in any way he chooses. Occasionally an adult may work beside the child, building or making some object with the same material the child is using. But if the child shows any tendency to copy slavishly the adult's work, this working together should be discontinued until the child acquires more faith in his own ability to create.

Experimentation with words, sounds, tones, and with movements of his own body, should also be encouraged. As the child grows older, he may need some more direct instruction in the techniques of using saw or plane, paintbrush or drumstick. The danger here is that one might make the child feel that the product of his work must be like that of other children or adults. The child who combines words, coloures, or sounds - and bits of wood, metal, or cloth - in new ways is likely to become the creative adult of the future.

Now answer these questions in not more than (110) words.

21. What kind of environment should parents provide for the child?
22. What objects should they provide for the child to play? For what purpose?
23. Should parents encourage him to combine these raw materials as he desires?
24. When should an adult who helps and works with a child discontinue his cooperation? Why?
25. As the child grows older, may he need some more direct instruction?
26. What is the danger here? (begin the answer with 'BUT')

D : TRANSLATION

Directions for questions 27 - 30. Translate the following sentences into Farsi.

27. *Each individual, except the most feeble-minded, is endowed at birth with a certain amount of creative energy, an ability to make something new out of the elements of the environment in which he finds himself.*

28. *A considrable part of successful parenthood lies in the provision of an environment in which it is less often necessary to say no.*

29. *Through analysis of our teaching experiences we should develop a 'sixth sense' as to what to say to each learner.*

30. *As his ability to move about increases, he acquires other sensations which he incorporates into the earlier meanings, and thus gradually changes them.*

CHAPTER 8 : EDUCATION IN THE HOME

A . VOCABULARY MULTIPLE CHOICE

Directions for questions 1 - 15. Choose the one item (a, b, c, or d) which best completes the sentence or has approximately the meaning as that of the underlined word(s).

1. It is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son.

   a. voluntary b. arbitrary
   c. obligatory d. incumbent

2. Now is the time for humanity to put aside enmity and set out a more ... procedure in its relations.

   a. intimate b. latent
   c. frequent d. veritable

3. The act of a person who ... the moral principles is as unacceptable and rebukable as one who neglects these principles.

   a. coaxes b. transgresses
   c. exhorts d. signifies

4. A wise boss should know that frequent ... may result in the worker's dissatisfaction and strike.

   a. hindrances b. retreats
   c. problems d. censures

5. Train these children with divine exhortations.

   a. admonitions b. perogatives
   c. behaviour d. obligations

6. Parents who truly love their child will not pamper him by permitting him to be always the only important and noticeable person.

   a. praise, advising b. oppress, rewarding
   c. spoil, allowing d. humiliate, consenting

7. I don't ... driving too fast in the crowded highways.

   a. agree to b. approve with
   c. approve of d. agree in

8. Courtesy, is, in truth, a raiment which fitteth all men whether young or old. Well is it with him that adorneth his temple therewith.

   a. dress, praises b. dress, loves
   c. garment, loves d. garment, praises

9. Baha'ullah has emphasized the necessity for education, and the importance of knowledge in many of his Writings.

   a. exalted b. reared
   c. stressed d. devoted

10. *Plague, cholera and small-pox were the three most fatal ... diseases in the history.*

a. *contagious* b. *current*
c. *infectious* d. *malignant*

11. *To oppose knowledge is ignorant, and he who detests knowledge and science is not a man, but rather an animal without intelligence.*

a. *contempts* b. *discards*
c. *disbelieves* d. *hates*

12. *Many great figures devoted their life to furnish mankind with great happiness.*

a. *joy* b. *contentment*
c. *felicity* d. *pleasure*

13. *What is your ... Sir?*
- I am a dentist.

a. *business* b. *occupation*
c. *work* d. *task*

14. *The children who are at the head of their class must receive premiums.*

a. *bounty* b. *implements*
c. *payment* d. *attention*

15. *If you are going to reward Jack you should be ..... considerate.*
- Yes, the gift should be selected ... his taste.

a. *greatly, as* b. *somehow, in case of*
c. *very, like* d. *exceedingly, according to*

B: COMPREHENSION

Directions for questions 16-25. Read each of the questions based on your understanding of the whole chapter; then, give the right answers.

16. *One of the first responsibilities of Bahá'í parents is to teach their children the love of God and of the great Messengers.*

How can they teach this love to their children?
What is the best way?

17. *While parents should punish the wrong doings of the children, what other thing should be done accordingly?*

18. Why do children need time to be alone?

19. How the dictatorship of a father or mother can later cause the children to reject Bahai Teachings?

20. How many kinds of education does exist? Which of them is more important?

21. *How does a pampered child feel? Why is he weaker than other children of his age?*

22. *What kind of punishments should be strictly avoided? Give two examples of such punishments?*

Read the following citations from the Teachings and reflect the implications, answering the questions.

" Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone."

23. *According to the above teaching is education voluntary or obligatory in Bahai faith? Why?*

" Education must be considered as most important; for as diseases in the world of bodies are extemely contagious, so, in the same way, qualities of spirit and heart are extremely contagious."

24. *What is the most significant implication in the above citation ?*

" Endeavour with heart, with life, to train your children, especially the daughters. No excuse is acceptable in this matter."

25. Why the training of daughters is so important and necessary?

C: TRANSLATION

DIRECTIONS FOR QUESTIONS 26 - 30. TRANSLATE THE FOLLOWING SENTENCES INTO FARSI.

26. She gives the baby his first experience of a loving human being. If her voice is soft and pleasant, if she handles the baby gently, if she meets his need for good without much delay, he will begin to learn that people are loving, friendly, and trustworthy.

27. As soon as he is physically capable, the young child should be given small responsibilities in the maintenance of the life of the home.

28. *Baha'u'llah has called reward and punishment the 'twin pillars' which uphold the social order of the world.*

29. *Occasionally he may be reminded to say ' Please' and ' Thank you', but it probably does not help the learning process to constantly 'nag' him in such matters.*

30. *A sense of humour will cause many approaching emotional storms to disappear into laughter.*

CHAPTER 9 : EDUCATION IN SCHOOLS

A : In exercies 1 - 10 select the one choice that best completes the given sentence, or gives the (approximate) synonym of the underlined word(s):

1. When we do not engage in some kind of useful activity, we will ... our time.

   a. wind b. wipe c. waste d. wait

2. You shall ... the room. The air inside is no longer fresh.

   a) educate b. ventilate c. indicate d. activate

3. By drawing that picture, she has demonstrated her level of ... and skill.

   a) ingeniuty b. instrument c. equipment d. establishment

4. It's a pretty room. All its walls have been adorned with paintings and pictures.

   a) discussed b. distinguished c. dedicated d. decorated

5. He doesn't have any sense of ... He can't tell even one single joke.

   a. human b. humor c. guidance d. fragrance

6. Don't be so ... There is no need to pay great attention to small points.

   a. interested b. indifferent subtle d. scrupulous

7. ... is the science of teaching.

   a. Psychology b. Pedagogy c. Pharmacology d. Physiology

8. There is no need to prove this matter. It is quite clear and ...

   a. self-evident b. self-sustained c. marvelous d. mural

9. Anything that makes progress less easy is a ...

   a. consideration b. endeavor c. drawback d. tutorship

10. The first spaceship that took man to the moon was ... from Cape Canaveral in July 1969.

    a. launched b. landed c. fascinated d. founded

B: In exercises 11 - 20 match the given word with a word or phrase in the columns to the right:

11. marvelous	a. contribute	K. insight
12. gem	b. evaluate	l. unreasoning belief
13. endeavor	c. curb	m. improvement
14. refute	d. incumbent	n. strong interest
15. efficient	e. disprove	o. capable
16. investigation	f. content	p. prejudice
17. synagogues	g. jewel	q. wonderful
18. enthusiasm	h. curriculum	r. consultant

19. superstition — i. effort — s. fluent
20. eloquent — j. examine — t. assembly of jews

C. READ THE FOLLOWING PASSAGE, AND THEN SELECT THE CORRECT CHOICE IN EXERCISES 21 - 23:

Since the amount of intelligence which is actually functioning in each of the children in a class often gives such a wide range in mental age: the teacher must take this into consideration in planning the content of lessons and methods of working. He should vary the amount and complixity of the material, so that each pupil feels confident that he can learn. A child who does poor work in arithmetic may do very well in writing and speaking; praise for the latter may give him courage to work harder to improve the mathematics. A boy's interest in satellites and spaceships may stimulate him to improve his reading, in order to be able to read books in the field that fascinates him. A school which values excellence in many kinds of achievement will provide for individual differences in ability better than one that gives the major emphasis to narrowly academic work.

21. According to the above passage,

a. children differ in the amount of their intelligence.
b. teachers must consider the planning of the content of lessons.
c. individual differences regarding the amount of intelligence must be taken into account when the content of lessons are planned.
d. the content of lessons and methods of working need precise planning.

22. The above paragraph implies that:

a. If a teacher does not present any complex material, every pupil will learn the lesson.
b. complex material makes pupils feel inconfident.
c. pupils that feel confident can learn.
d. if the comlexity of the material is proprtional to the amount of intelligence of the pupils, every child will be assured that he or she can learn.

23. According to the passage,

a. not every child does well in writing or reading.
b. not every child does well in mathematics.
c. if a child is praised for its abilities, it may improve its performance in the fields where it has weaknesses.
d. a boy's interest in satellites and spaceships improves his reading ability.

D . ANSWER THE FOLLOWING QUESTIONS WITH REFERENCE TO THE CONTENTS OF THE CHAPTER:

24. Why should a good teacher try to understand the motivations of each individual child?
25. What's the purpose of a school ?
26. What's the reason that some children talk too much and do not give others time to speak?

E. TRANSLATE THE FOLLOWING SENTENCES INTO FARSI:

27. " Regard man as a mine rich in gems of inestimable value . Education can, alone, cause it to reveal its treasures..."

28. How dull, how unintersting life must be to an adult who learns almost nothing new. And in a modern civilized country, how difficult it is not to learn.

29. They then consider what they can do to help him want to act in a more agreeable way.

EXERCISES ★ جملات زیر را از فصل "The Prison of Self" را بفارسی ترجمه کنید.

1. The Baha'i idea of self-love implies a great deal more than is usually understood by the word 'selfishness'.

2. No one should exalt himself over the other.

3. The human ego is so subtle that often we do not recognize that certain acts are expressions of self-love.

x x x

4. Strivings to be first tend to produce separateness, rather than unity and fellowship.

5. The true Baha'i must make every effort not to become entangled in the web of competition.

6. Envy, jealousy, and covetousness may be thought of as by products of the desire to be first.

x x x

7. We need to act in a way which will make others feel that we are kind and friendly.

8. Baha'is are not to strive to win praise, or to avoid blame from their fellows.

9. We should remember to thank God that we have been helped to use our God-given abilities in a way that makes others happy.

x x x

10. It is clear that it is not only the spoken plame that we should avoid; we should not even think about the faults of others.

11. If one wishes to stop fault-finding, the first reqyirement is to 'look toward God... toward the creator of souls'.

12. Why am I so sure that my own way of feeling, thinking, and acting is so much better than others?

x x x

13. Backbiting is defind as 'speaking evil of the absent'.
Backbiting quencheth the light of the heart, and extinguisheth the life of the soul.

14. Good conversation requires an exchange of experiences and ideas and I have no right to assume that what I wish to say is more important than that of the others.

15. Almost everyone will make mistakes when learning anything of real value.

16. I must learn that "a mistake is a friendly invitation to try again".

x x x

17. Most children dislike a teacher who habitually yells at them.

* پاسخ در صفحه ۶۲ - ۶۱

18. *When listeners lean forward in their seats, or even cup a hand behind an ear, we should realize that our voice is too low.*

19. *Baha'is are urged to avoid contentious discussion; they should share ideas, rather than carry on a debate.*

x x x

20. *There are times when a real sorrow needs to find expression, but this is very different from habitual gloominess and pessimism.*

21. *If we find that, because of circumstances beyond our control, we are unable to keep a promise, we must immediately let the other person know that we shall be unable to do as we promised.*

22. *Do whichever you like; either way is all right with me.*

x x x

23. *Standards of good and bad taste vary from group to group, from culture to culture.*

24. *Psychologists are likely to say that dominating techniques are aggressive responses to frustration, or expected frustration.*

25. *When I became a Baha'i I committed my life to unity, love and fellowship.*

KEY FOR EXERCISES

" معانی فارسی مطالب ارائه شده جهت ترجمه از فصل " The Prison of Self "

۱ - درامر بهائی مفهوم " حُبّ نفس " خیلی وسیعتر از مفهومی است که معمولاً" از کلمهٔ خودپسندی " به ذهن متبادر می شود.

۲ - هیچکس نباید خودرا برتر از دیگران بداند.

۳ - نفس انسان از چنان ظرافتی برخوردار است که ما غالبا " متوجّه نیستیم که برخی از رفتارهای ما انعکاسی از حب نفس است.

× × ×

۴ - کوشش برای اوّل شدن (برتری طلبی) بجای آنکه ایجاد اتّحاد ودوستی نماید باعث تفرقه و جدائی می گردد.

۵ - بهائی حقیقی باید نهایت سعی و کوشش خودرا بکارگیرد تا در دام رقابت نیفتد.

۶ - حقد و حسد و آز را می توان از جمله آثار ناشی از آرزوی اوّلین شدن (برتری طلبی) دانست.

× × ×

۷ - بایستی طوری رفتار کنیم که سایرین احساس کنند مهربان و صمیمی هستیم.

۸ - بهائیان نباید بکوشند تا تقدیر و تمجید دیگران را بدست آورند یا ازسرزنش و نکوهش همنوعان پرهیز نمایند.

۹ - ما باید بخاطر داشته باشیم خدا را شاکرباشیم که توانسته ایم ازتوانائیهای خدا دادی خود بطریقی استفاده نمائیم که دیگران را خرسند سازیم.

× × ×

۱۰ - واضح است که ما نه تنها باید از بزبان آوردن عیوب دیگران خودداری کنیم بلکه نباید خطاهای آنها بفکر ما خطورکند.

۱۱- اگر فردی بخواهد به عیب جوئی کردن پایان دهد اوّلین شرط آنست که " به خدا ... بخالق ارواح توجّه نماید.

۱۲ - چرا اینقدر مطمئن هستم که نحوهٔ احساس، طرز فکر و نحوهٔ عمل من ازسایرین بمراتب بهتر است؟

× × ×

۱۳ - غیبت یعنی " بدی گفتن از فرد غائب ".

غیبت سراج منیر قلب را خاموش نماید و حیات دل را بمیراند.

۱۴ - گفتگوی خوب نیاز به تبادل افکار و تجارب دارد و من حق ندارم تصوّر کنم که آنچه من می خواهم بگویم مهمّتر از آن چیزیست که سایرین ممکن است بیان دارند.

۱۵- هنگام آموختن هرکار با ارزشی تقریبا " همه دچار اشتباه خواهند شد.

۱۶ - من باید بدانم که " اشتباه کردن یعنی دعوت دوستانه برای اقدام مجدد."

(تقاضا میشود درصورتیکه ضرب المثلی معادل یا مناسب این جمله یافتید ما را آگاه نمائید)

× × ×

۱۷ - اغلب بچه ها از معلّمی که مدام سرآنها داد می کشد بدشان می آید.

۱۸ - وقتیکه شنوندگان خودرا در صندلیشان خم می کنند ویا دستشان را پشت گوش خود می گذارند باید پی ببریم که صدایمان خیلی کوتاه است.

۱۹ - از افراد بهائی مصرّانه خواسته شده است که از بحثهای مجادله آمیز خودداری کنند. آنها باید بجای مباحثه به تبادل آراء بپردازند.

× × ×

۲۰ - مواقعی هست که یک اندوه واقعی باید ابراز گردد ولی این امر با آن دلتنگی و بدبینی که بصورت نوعی عادت در آمده است تفاوت دارد.

۲۱ - اگر ما دریابیم که بعلّت اوضاع وشرایطی که از کنترل مان خارج است قادر به انجام قول و عهد خود نیستیم فورا " باید به اطّلاع طرف مقابل برسانیم که نمی توانیم قولی را که داده بودیم عملی کنیم.

۲۲ - هر طور دوست داری عمل کن ، هیچکدام برای من فرقی نمی کند.

× × ×

۲۳ - معیارهای سلیقه خوب وبد ، از گروهی به گروه دیگر وازفرهنگی به فرهنگ دیگر فرق می کند.

۲۴ - روانشناسان ممکن است بگویند که روشهای سلطه طلبی ، پاسخهای پرخاشگرانه به سرخوردگی های کنونی و یا سرخوردگیهای اجتماعی است.

۲۵ - وقتیکه من بهائی شدم زندگی خودرا وقف اتّحاد ، عشق و دوستی نمودم.

جواب تمرینات

ANSWERS

Chapter 2:

1. b 2.c 5.c 6.b 7.d 13.n 14.q 17.g
18. t 19.1 21.a 23.a 24.b 25.c

Chapter 3

4.b 5.b 6.c 7.a 8.d 11.m 12.k 15.a
16.r 20.s 21.b 22.
22. By making a simple meal. 23.c
24.b 25.d

Chapter 4

4.a 5.d 6.a 7.d 10.b 11.d 12.c
15.o 17.s 18.g

Chapter 5

1.b 2.a 6.a 7.d 10.b 11.f 14.b 15.o
19.j 20.q

Chapter 6

1.b 2.c 5. a 5. 6. d 9. a 10. b 13. b
14. k 16.d 18. o 22.a 23. c

Chapter 7

4. a 5. d 8. b 10. d 11. s 12. i 15. j 16. o
19. r 20. f

Chapter 8

4.d 5. a 6.c 11.d 12. c
16. page 95. 3rd. parag.
17. " 98. 2nd. "
18. " 96. 2nd. "
19. " 93. 1st. "

21. page 94. last parag.

22. page 99 line 8.

Chapter 9

1. c 2. b 5. b 8. a 9. c 12 g 15. o 16. j
19. i 20. s 21. c 23. c 25. page 102. 1st parag.

فصـــــل دوم

بعضی از نصوص مبارکه مندرج در کتاب " The Prison of Self"

Blessed are the learned that pride not themselves on their attainments...

فیا طوبی لعالم لن یفتخر علی دونه بعلمه (امر و خلق ج ۳ ص ۱۷۸)(اخلاق بهائی ص ۱۱۸)

O Cildren of Men; Know ...

یا ابناء الانسان : هل عرفتم لما خلقناکم من تراب واحد لئلا یفتخر احد علی احد و تفکروا فی کل حین فی خلق انفسکم و اذا ینبغی کما خلقناکم من شیئی واحد ان تکونوا کنفس واحده ... (قطعه ۶۸ ک م ع)

O My servant; Free ...

ای بنده من از بند ملک خودرا رهائی بخش و از حبس نفس خودرا آزاد کن . وقت را غنیمت شمر زیرا که این وقت را دیگر نبینی و این زمان را هرگزنیابی .(قطعه ۴۰ ک م ف)

O My servant; Thou art...

ای بنده من : مثل تو مثل سیف پرجوهری است که در غلاف تیره پنهان باشد وباین سبب قدر آن برجوهریان مستورماند. پس از غلاف نفس و هوی بیرون آی تا جوهر تو بر عالمیان هویدا و روشن آید. (قطعه ۷۲ ک م ف)

Help him to see and recognize the truth, without esteeming yourself to be, in the least, superior to him, or to be possessed of greater endowments.

(... اگر نفسی از ادراک بعضی مراتب عاجز باشد یا ترسیده باشد) باید بکمال لطف و شفقت با او تکلم نمایند واورا متذکرکنند من دون آنکه درخود فضلی وعلوی مشاهده نمایند. (مجموعه اقتدارات ص ۲۲۱ لوح جمال)

The second attribute of perfection ...

... ثانی صفت کمالیه عدل و حقانیت است و آن عدم التفات و التزام منافع ذاتیه و فوائد شخصیه خودوبدون ملاحظه و مراعات جهتی از جهات بین خلق اجراء احکام حق نمودن و نفس خود را چون افراد بندگان فنی مطلق شمردن و جز امتیاز معنوی در امری از امور تفرد از جمهور نجستن ... (رساله مدنیه ص ۴۷ ـ ۴۶)

We pray God ...

نسال الله ان یحفظک من حرارت الحقد و صباره البرد (لوح ابن ذئب ص ۶۹)

O Son of Earth;

ای پسران ارض براستی بدانید قلبی که در آن شائبه حسد باقی باشد البته به جبروت باقی من در نیاید و از ملکوت تقدیس من روائح قدس نشنود. (قطعه ۶ ک م ف)

O Son of Being; How ...

یا ابن الوجود کیف نسیت عیوب نفسک و اشتغلت بعیوب عبادی من کان علی ذلک فعلیه لعنه منی (قطعه ۲۶ ک م ع)

O Emigrants; The tongue ...

ای مهاجران لسان مخصوص ذکر من است بغیبت میالائید و اگر نفس ناری غلبه نماید بذکر عیوب خود مشغول شوید نه بغیبت خلق من زیرا که هر کدام از شما بنفس خود ابصر و اعرفید از نفوس عباد من. (قطعه ۶۶ ک م ف)

... for He, a wanderer in the desert of God's love ...

... چه که این آوارهٔ بادیه محبت الله بعالمی افتاده که دست تحسین وتزییف و تصدیق و تکذیب کل کوتاه است ... (رساله مدنیه ص ۸)

O Companion of My throne.

ای رفیق عرشی بد مشنو و بد مبین و خودرا ذلیل مکن و عویل بر میار یعنی بد مگو تا نشنوی و عیب مردم را بزرگ مدان تا عیب تو بزرگ ننماید و ذلت نفسی مپسند تا ذلت تو چهره نگشاید ... (قطعه ۴۴ ک م ف)

For the tongue is a smouldering fire, ...

چه زبان ناری است افسرده و کثرت بیان سمی است هلاک کننده. نار ظاهری اجساد را محترق نماید و نار لسان ارواح و افئده را بگذازد. اثر آن نار بساعتی فانی شود و اثر این نار به قرنی باقی ماند. (ایقان ص ۱۱۴ ، چاپ هند و برما)

O Son of Dust ...

ای پسر خاک غافلترین عباد کسی است که در قول مجادله نماید وبربرادر خود تفوق جوید. بگوای برادران باعمال خودرا بیارائید نه باقوال. (قطعه ۵ ک م ف)

That seeker should, also, regard backbiting ...

شخص مجاهد باید ... غیبت را ضلالت شمرد وبآن عرصه هرگز قدم نگذارد زیرا غیبت سراج منیر قلب را خاموش نماید و حیات دل را بمیراند.... (ایقان ص ۱۵۰ - ۱۴۹)

Be worthy of the ...

کن فی الحقوق امینا " ... وفی الوعد وفیا " ... (لوح ابن ذئب ص ۶۸ و ۶۹)

He should not ...

شخص مجاهد ... باید ... آنچه برای خود نمی پسندد برای غیر مپسندد ونگویدآنچه‌را وفا نکند. (ایقان مبارک ص ۱۱۵ چاپ هند و برما)

... it is in no wise permissible for one to belittle the thought of another ...

ابدا " جائز نه که نفسی تزئیف رای دیگری نماید. (اصول نظم اداری بهائی - تهیه لجنه ملی جوانان - ص ۲۷)

فصل سوم

اصل بیانات مندرج در صفحه ۳۳ ، ۳۴ به ترتیب به شرح زیر است :

" عشق واقعی امکان ندارد مگر آنکه انسان روبسوی خدا آورد و مجذوب جمال الهی گردد." (۱)

" عشق بعالم انسانی از عشق به خدا سرچشمه می گیرد و بواسطه موهبت وفضل الهی ظاهر می گردد."

... بزرگترین نیروی عالم انسانی محبّت الله است . این عشق ملل مختلف را در ظل خیمه محبّت مجتمع می سازد." (۲)

" باید بجمیع انسانها با عشق و محبّت و احترام نگریست . زیرا آنچه ما در انسانها مشاهده می کنیم چیزی جز آثار و علائم ذات خداوندی نیست ." (۳)

" وقتی که یکی از خویشان ویا هموطنان خودرا دوست دارید بگذارید این دوستی و محبت با شعاعی از عشق سرمدی همراه باشد :

بگذارید این عشق بخدا وبرای خدا باشد . در هرکسی که صفات الهی یافتنید ،خواه بیگانه ، به آن فرد عشق بورزید . با هر موجود انسانی که مواجه می شوید براونور عشق بیکران خویش را منعکس نمائید ..."

نسبت به جمیع بشر ، نسبت به همه موجودات انسانی هرگز این نکته را فراموش نکنید ."(۴)

" عشق بی شائبه وبزرگ نسبت بعالم انسانی ... یگانه عشق کامل وحقیقی است ، که امکان آن برای همه افراد بشری وجود داردو فقط با استمداد از روح القدس الهی می توان بدان نائل گردید . (۵)

تمام مقاصد شخصی را بکناری بگذارید وبا اطمینان کامل بدانید که همهٔ انسانها بندگان خداوندی هستند که آن ذات اقدس الهی آنها را از طریق عشق و الفت با یکدیگر متحد می سازد." (۶)

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۱ ـ اعلان صلح عمومی صفح ۱۳
۲ ـ مفاوضات عبدالبهاء صفحات ۳۴۵ تا ۳۴۶ فصل ۸۴ متن انگلیسی
۳ ـ اعلان صلح عمومی ص ۲۲۶
۴ ـ خطابات عبدالبهاء متن انگلیسی صفحه ۳۸ (عشق جهانی)
۵ ـ خطابات عبدالبهاء صفحه ۳۷ (عشق جهانی)
۶ ـ اعلان صلح عمومی صفحه ۳۱۶

فصـــل چهـــارم

بیانات مندرج در صفحه ۳۶ به ترتیب :

" راس الایمان هو التقلل فی القول و التکثر فی العمل و من کان اقواله ازید من اعماله فاعلموا عدمه خیر من وجوده و فنائه احسن من بقائه ." (۱)

" تمام سعی و مجاهدت یک انسان از قلبش که سرشار از پرستش یزدان است مایه می گیرد. واین از انگیزه والا واراده زیاد چنین مردانی در جهت خدمت به بشریت ناشی می گردد." (۲)

" اگر دردنیا اشتباه ادامه و وجود دارد بدان علّت است که انسانها فقط درمورد ایده آلهای خود صحبت می کنند و هیچ کوششی بعمل نمی آورند تا بدانها جامه عمل بپوشند...

فردی که اعمال بسیار نیک انجام می دهد و از آن صحبتی بمیان نمی آورددرمسیر کمال است."(۳)

بیانات مندرج در صفحه ۴۲ به ترتیب :

" حصول هر چیزی بستگی بدانستن ، اراده و عمل دارد و اگر هرسه شرط مهیا نگردد هیچ عمل یا اقدامی ثمر و نتیجه نخواهد داد."(۴)

" هر امر خطیری دراین جهان هستی به سه وسیله تحقق می پذیرد: اوّل قصدونیّت ثانی تائید و تصدیق و ثالث اقدام بعمل ...

... زیرا قصد، توان و عمل هر سه عنصر ضروری جمع می گردند و تحقق هرامری در جهان موجود بستگی به این سه اصل دارد." (۵)

" بگذارید اعمال شما فریاد برآرند که حقیقتا " بهائی هستید زیرا اعمال است که جهانیان را بخود جلب می کند و باعث پیشرفت عالم انسانی می گردد...

... تنها از طریق خدمت لسانی نیست که برگزیدگان الهی به تقدّس نائل گردیده اند بلکه از طریق زندگی صبورانه مشحون از خدمات فعّالانه روشنی بخش جهان بوده اند."(۶)

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۱ ـ از الواح حضرت بهاء الله (لوح اصل کل الخیر)
۲ ـ و ۳ ـ خطابات پاریس
۴ ـ اعلان صلح عمومی
۵ ـ مکاتیب عبدالبهاء
۶ ـ خطابات پاریس

فصـــل پنجـــم

بیانات مندرج در صفحه ۴۶ و ۴۷ از بیان *If we insist that* به ترتیب .

" اگر در این امر اصرار ورزیم که این موضوع و آن موضوع احتیاجی به استدلال ندارد ونباید براساس طُرق معموله و روشهای عقل و منطق مورد امتحان قرارگیرد ، پس فایده قوای عقلانی که خداوند به انسان ارزانی داشته است چیست ؟ " (۱) ترجمه

" هر چقدر هوش انسان ترّقی کند ولی در مقابل دریای خداوند علاّم قطره ای بیش نیست ." (۲) ترجمه

" اوّلین و بهترین موهبتی که خداوند قادر به انسان عطا کرده است ، عطیـــهٔ ادراک است . این عطیه بانسان قدرت تشخیص حقیقت کل اشیاء را می دهد واورا بـــه جای صحیح هدایت می نماید وبا و مدد می کند تا اسرار خلقت را کشف نماید ."(۳) ترجمه

" بزرگترین عطیه الهی به انسان ، عطیه عقل یا فهم است ...

خداوند این قدرت را به انسان بخشید تا از آن در راه پیشرفت تمدّن ، برای خیر عالم انسانی ، برای ازدیاد محبّت و اتّحاد و صلح استفاده نماید . " (۴)

" از قوهٔ نفس ناطقه ممکن که حقائق اشیاء را کشف نماید و خواص کائنات را ادراک کند وباسرار موجودات پی برد این فنون و معارف و صنایع و بدایع وتاسیسات و اکتشافات و مشروعات کل از ادراک نفس ناطقه حاصل ." (۵)

" خداوند به انسان هوش بخشیده و شعور عطا کرده است وبواسطه آن از انســـان می خواهد تا صحت اسئله و دعاوی را تشخیص دهد ." (۶) ترجمه

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۱ و ۲ ـ اعلان صلح عمومی
۳ ـ منتخباتی از آثار حضرت بهاء الله
۴ ـ خطابات پاریس
۵ ـ مفاوضات مبارک (قسمت نح) صفحه ۱۶۵
۶ ـ اعلان صلح عمومی

بیانات مندرج در صفحه ۴۹ به ترتیب :

" معنی تحری حقیقت چیست ؟ آن بدان معنی است که انسان باید تمام اقوال را فراموش کند و خودبه جستجوی حقیقت بپردازد . زیرا او نمی داند که آیا اقوالی راکه می شنود موافق واقعیت هستند یا خیر ؟"(۱) (ترجمه)

مثلاً" پنج نفر هستند که تحری حقیقت می کنند ... باید نفوس از تقالیدی که از آباء واجداد موروث مانده منزّه و مقدّس گردند ...اگر بتقلیدی تمسّک داشته باشیم مانع است که تقالید دیگران را درست تحرّی نمائیم ... پس باید تقالید را بریزدوتحـــرّی

حقیقت بکند .... اینست مسئله تحری حقیقت ....

نتیجه اینستکه جمیع ملل عالم باید آنچه شنیده اند بگذارند نه بهیچ ملتی متمسّک باشند ونه از هیچ ملّتی متنفر." (۲)

" فکر کسی که در جستجوی حقیقت است، متوجّه و دقیق و زنده است. فکر متحجر وبی تفاوت، بلا اثر و مرده است. (۳)" (ترجمه)

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۱ ـ ترجمه از اعلان صلح عمومی

۲ ـ خطابات جلد ۱ صفحات ۱۴۰ تا ۱۴۲

۳ ـ اعلان صلح عمومی

فصـــــل ششـــــم

بیانات مندرج در صفحه ۵۹ به ترتیب :

" یا اهل البهاء قد وجب علی کل واحد منکم الاشتغال بامر من الامور من الصنایع و الاقتراف و امثالها و جعلنا اشتغالکم بها نفس العباده لله الحق تفکروا یا قوم فی رحمة الله و الطافه ثم اشکروه فی العشی و الاشراق .

لا تضیعوا اوقاتکم بالبطاله و الکساله و اشتغلوا بما ینتفع به انفسکم و انفس غیرکم ....

ابغض الناس عندالله من یقعد و یطلب تمسکوا بحبل الاسباب متوکلین علی الله مسبب الاسباب ." (۱)

" ای بندگان من شما اشجار رضوان منید باید با ثمار بدیعهٔ منیعه ظاهر شوید تا خود ودیگران ازشما منتفع شوند .

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۱ ـ آیات ۷۱ تا ۷۳ کتاب مستطاب اقدس

فصـــــل هفتـــــم

بیانات مندرج در صفحه ۷۲ و ۷۳

" قدرت قدیمه هریک از کائنات وانواع موجودات را به مزیتی و منقبتی وکمالی مخصص فرمود تا در رتبهٔ خود آیات داله بر علووسمو مربی حقیقی گردند وهریک بمنزلهٔ مرآتی صافیه از فیض و تجلی شمس حقیقت حکایت نمایند .

انسان را از بین کائنات بموهبت کبری مخصص فرمود وبفیض ملاء اعلی فائز کردوآن موهبت کبری هدایت عظمی است که حقیقت انسانیه مشکاة این مصباح گردد واشعه ساطعهٔ این سراج چون بر زجاج قلب زندا زلطافت قلب سطوع انوار اشتدادیابدوبرعقول ونفوس تجلی نماید و هدایت کبری مشروط و منوط بعلم ودانائی و اطلاع بر اسرارکلمات ربانی است . لهذا یاران الهی صغیرا " و کبیرا " رجالا" و نساء " باید بقدر امکان درتحصیل علوم و معارف و تزئید اطلاع براسرار کتب مقدسه و ملکهٔ دراقامه دلائل وبراهین الهی نمایند ."(۱)

" ارباب علم و صنعت حق بزرگی بگردن اهل عالم دارند ."(۲) (ترجمه)

" وای برنفوسی که به جهل و نادانی قناعت کنندوبه تقالیدی چند دل راخوش دارند ودراسفل درکات جهل و نادانی افتادند وعمر خویش را بباد دادند ."(۳)

در این دور بدیع اساس متین تمهید تعلیم فنون و معارف است وبنص صریح باید جمیع اطفال بقدر لزوم تحصیل فنون نمایند.... و از جمله خدمات فائقه تربیت و تعلیم اطفال وترویج معارف و فنون شتی است ... هر چه در این امر مهم اقدام بیشتر فرمائید تاییدات و توفیقات بیشتر ظاهر و آشکار گردد. بدرجه‌ای که خود شما حیران مانید.(۴)

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۱ - مکاتیب عبدالبهاء جلد اول
۲ - الواح مبارکه حضرت بهاء الله
۳ - مفاوضات عبدالبهاء صفحه ۱۰۴ قسمت آلف
۴ - مجموعه آثار مبارکه درباره تربیت بهائی صفحات ۵۲ و ۵۴

فصـــــل هشتـــــم

بیانات مندرج در صفحه ۸۸ و ۸۹ به ترتیب :

" علم بمنزلهٔ جناح است ازبرای وجود و مرقاة است ازبرای صعود . تحصیلش بر کل لازم ... فی الحقیقه کنز حقیقی ازبرای انسان علم اوست و اوست علت عزت و نعمت و فرح و نشاط و بهجت و انبساط. طوبی لمن تمسک به و ویل للغافلین ."(۱)

" جمیع رجال و نساء آنچه را که از اقتراف و زراعت و امور دیگر تحصیل نمایند جزئی از آنرا برای تربیت و تعلیم اطفال نزد امینی ودیعه گذارندوباطلاع امنای بیت عدل صرف تربیت ایشان شود ." (۲)

" دارالتعلیم باید در ابتداء اولاد را بشرائط دین تعلیم دهند تا وعد و وعید مذکور درکتب الهی ایشان را از مناهی منع نماید وبطراز اوامر مزین داردولکن بقدری که به تعصب و حمیه جاهلیه منجر و منتهی نگردد ." (۳)

حضرت عبدالبهاء درمورد لزوم تعلیم و تربیت مطالب متنوع تری را بیان میدارند وبشرح جزئیات می پردازند : " ... در نزد خدا علم افضل منقبت انسان و اشرف کمالات بشر است . معارضه بعلم جهل است و کاره علوم و فنون انسان نیست بلکه حیوان بی - شعور . زیرا علم نور است ، حیات است ، سعادتست ، کمال است ، جمال است وسبب قربیت درگاه احدیتست . شرف و منقبت عالم انسانیست و اعظم موهبت الهی ... خوشا بحال نفوسی که ایام خویش رادر تحصیل علوم و کشف اسرار کائنات و تدقیق حقیقت صرف نمایند و وای برنفوسی که بجهل و نادانی قناعت کنند و بتقالیدی چند دل را خوش دارند ودر اسفل درکات جهل و نادانی افتادند و عمر خویش را بباد دادند ." (۴)

" لکن تربیت بر سه قسم است : تربیت جسمانی ، تربیت انسانی و تربیت روحانی اما تربیت جسمانی بجهت نشو و نمای این جسم است و آن تسهیل معیشت و تحصیل اسباب راحت و رفاهیت است که حیوان با انسان در آن مشترکند .

و اما تربیت انسانی عبارت از مدنیت است ، ترقی یعنی سیاست و انتظام وسعادت و تجارت و صنعت و علوم و فنون و اکتشافات عظیمه و مشروعات جسیمه که مدار امتیاز انسان از حیوان است .

و اما تربیت الهیه تربیت ملکوتی است و آن اکتسابات کمالات الهیه است وتربیت حقیقی آنست ... و آن نتیجه عالم انسانی است ." (۵) مفاوضات

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۱) لوح ابن ذئب ۲ لوح دنیا
۳) کلمات فردوسیه
۴) مفاوضات عبدالبهاء صفحه ۱۰۴ قسمت لد
۵) مفاوضات

فصـــــل نهـــــم

بیانات مندرج در صفحه ۱۰۶ و ۱۰۷ به ترتیب :

" پیامبران نیز بر این عقیده اند که : تربیت تاثیر زیادی برروی نوع انسان دارد ولی اعلان می دارند که عقول و ادراک با هم متفاوتند واین موضوع نیز واضح و بدیهی است و نمی توان آن را انکار کرد. ملاحظه می کنیم که کودکانی که دارای سن و سال ، یک ملیت ، یک نژاد ویا حتی از یک خانواده هستندوتحت نظارت معلم واحـــدی تربیت یافته اند از نظر عقول و افکار با هم متفاوتند. یکی به سرعت پیشرفـــــت می نماید ودیگری در طریق کسب علم و فرهنگ به کندی گام برمی داردوبرخی دیگرحتـــی در پائین ترین درجه از حماقت باقی می مانند.

" ... خار و حنظل ، هرگز براثر تربیت شهد و انگبین ببار نمی آورند. یعنـــی آنکه تربیت گوهر انسانی را تغییر و تبدیل نمی دهد ولی تاثیر بسیار دارد. بـــه واسطهٔ قدرت موثر تربیت است که تمام فضائل و توانائی های نهفته در سرشت انسان ظهور و بروز می نماید." (۱) (ترجمه)

" ... هیچ نفسی نباید از تربیت محروم گردد، هر چند که هر فردی باید به اندازه ظرفیت خودش مورد تعلیم قرارگیرد." (۲) (ترجمه)

صفحه ۱۱۵

" حضرات ملوک ... ویا وزرای ارض مشورت نمایند ویک لسان از السن موجوده ویـــا لسان جدیدی مقرر دارند ودر مدارس عالم اطفال را به آن تعلیم دهند. وهمچنیـــــن خط. در اینصورت ارض قطعه واحده مشاهده شود." (۳)

" قبلا" تعلیم داده بودیم که مردم باید به دو زبان تکلم نمایند حتی باید جهد نمود تا به لسان واحد تقلیل یابد و همچنین خطوط دنیا به یک خط تا اینکه عمرانسان در راه یادگیری السن مختلفه ضایع نگردد تا اینکه کل ارض به صورت یک شهر ویـــــک سرزمین در آید." (۴) (ترجمه)

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۱) آئین جهانی بهائی . صفحات ۳۹۷ (۳۹۸ بنقل از حضرت عبدالبهاء
۲) انتشار صلح جهانی صفحهٔ ۱۰۴ (حضرت عبدالبهاء)
۳) لوح بشارات . بشارت سوم
۴) ترجمه از الواح مبارکه حضرت بهاء الله

لیست تعدادی کتب انگلیسی برای مطالعه دانشجویان

A List of the Baha'i Literature

1. A Guide to The Administrative Order of Baha'u'llah (by H.M. Balyuzi)
2. A Manual for Pioneers (by Ruhiyyih Rabbani)
3. A Tribute to Shoghi Effendi (by Amelia Collins)
4. Baha'i Adminstration (by Shoghi Effendi)
5. Baha'i Life (by John A. Davidson)
6. Baha'uillah and The New Era (by J.E.Esslemont)
7. Christ and Baha'u'llah (by George Townzhend)
8. Epistle To The Son of Wolf (Translated by Shoghi Effendi)
9. Foundation of World Unity (by Adib Taherzadeh)
10. Gleanings From The Writings o f Baha'u'llah
11. God Passes By (by Shoghi Effendi)
12. Kitab - Aqdas (The Most Holy Book of Baha'u'llah)
13. Memorials of The Faithful (By Abdu'l-Baha)
14. Memories of Abdu'l-Baha (by Stanwood Cobb)
15. Nabil's Narrative (Translated by Shoghi Effendi)
16. Narcissus of Akka (by Abu'l-Qasim Faizi)
17. Not Every Sea Hath Pearls (by Loulie Albee Mathews)
18. Paris Talks of Abdu'l-Baha
19. Prayers & Meditations (by Baha'u'llah)
20. Release The Sun (by William Sears)
21. Selections From The Writings of Baha'u'llah
22. Some Answered Questions (by Abdu'l-Baha)
23. Tablets of Abdu'l-Baha
14. The Abdu'l-Baha (by H.M. Balyuzi)
25. The Advent of Divine Justice (by Shoghi Effendi)
26. The Bab (by H.M.Balyuzi)
27. The Baha'i Faith (by Gloria Faizi)
28. The Baha'i Revelation (by Baha'u'llah & Abdu'l-Baha)
29. The Baha'i World
30. The Baha'u'llah (by H.M. Balyuzi)
31. The Book of Certitude (The Kitab-I-Iqan)
32. The Chosen Highway (by Lady Blomfield)
33. The Hidden Words of Baha'u'llah (Translated by Shoghi Effendi)
34. The Martyr-Prophet o f A World Faith (by William Sears)
35. The New Garden (by Hooshmand Fatha'Azam)
36. The Prescription For Living (by Ruhiyyih Rabbani)

37. *The Priceless Pearl (by Ruhiyyih Rabbani)*
38. *The Prince of Martyrs, Imam Husayn (by Abu'l-Qasim Faizi)*
39. *The Promised Day Is Come (by Shoghi Effendi)*
40. *The Promise of All Ages (by George Townshend)*
41. *The Revewal of Civilization (by David Hofman)*
42. *The Will And Testament of Abdu'l-Baha (Baha'i Publishing Trust, London)*
43. *The World Order of Baha'u'llah (by Shoghi Effendi)*
44. *Thief In The Night (by William Sears)*
45. *To-Morrow And To-Morrow (by Stanwood Cobb)*

The above list of the Baha'i Literature is drawn up by Hasan Mahbubi, to be studied adequately by the Baha'i youth for deepening their knowledge in English language.

With the warmest love and Baha'i greetings.