

Appendix 3 from S. McGlinn, *Church and State*:

*A comparison of Paris Talks p. 157 ff and earlier versions of the same talk*

<p>Persian notes in <i>Khitabat-e Abdu'l-Baha</i> page 180 (roman numerals) <i>et seq.</i></p>	<p>English notes, in <i>Star of the West</i> 3:2 page 7, April 9 1912</p>	<p>Edited version, published as <i>The Wisdom of Abdul Baha</i> in 1924 and as <i>Paris Talks</i>. The 11<sup>th</sup> edition of <i>Paris Talks in</i> 1972 is identical to the 1924 edition except for capitalisation.</p>
<p>A blessed talk on the evening of Saturday 26 Dhu'l-Qa'dah 1329 in the house of Monsieur Dreyfus, Paris (17 November 1911).</p> <p>He is God.</p>	<p>The eighth principle</p>	<p>Ninth principle: the non-interference of religion with politics</p> <p>4 Avenue de Camoens, Paris, November 17<sup>th</sup></p>
<p>In the world of existence, a human being should have the hope of reward and the fear of punishment,</p>	<p>In life man should hope for reward and fear punishment</p>	<p>In the conduct of life, man is actuated by two main motives: 'The Hope for Reward' and 'The Fear of Punishment.'</p>

<p>particularly those souls who serve in the government, and have the affairs of the state and the people in their grasp. If the officials of the government do not have such a hope of reward and fear of retribution, they will certainly not behave with justice.</p>	<p>It is necessary that this hope and this fear should be considered by those in authority and those who have important posts in the government. If the officials are not guided by these sentiments, it is to be feared that they will not act as they ought to.</p>	<p>This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under Government. Their business in life is to consult together for the framing of laws, and to provide for their just administration.</p>
<p>Rewards and punishments are the two poles on which the tent of the world is raised. Thus government officials are held back from committing injustice by the fear of punishment and eager hope for reward.</p>	<p>This hope and fear are like pillars that support the altitude of the world. There is no better prevention of tyranny than these two sentiments, hope and fear.</p>	<p>The tent of the order of the world is raised and established on the two pillars of ‘Reward and Retribution.’</p>
<p>Consider despotic governments in which there is neither fear of punishment nor hope for rewards. As a result, the affairs of such governments do not pivot upon</p>	<p>In reactionary governments where fear does not exist the administration is badly managed.</p>	<p>In despotic Governments carried on by men without Divine faith, where no fear of spiritual retribution exists, the execution of the laws is</p>

<p>justice and fairness.</p>		<p>tyrannical and unjust. There is no greater prevention of oppression than these two sentiments, hope and fear.</p>
<p>Rewards and punishments are of two sorts. One is political rewards and punishments, and the other is divine rewards and punishments.</p>	<p>There are both political and spiritual consequences.</p>	<p>They have both political and spiritual consequences.</p>
<p>It is certain that, if some souls are firmly persuaded of divine rewards and punishments, and they are under the constraints of political rewards and punishments as well, those persons are more perfect, for they will be constrained and deterred from practising oppression. If both the fear of God and the fear of retribution are present, that is, if there is both spiritual and political deterrence, of course this is more perfect.</p>	<p>A man who takes into consideration spiritual consequences is a perfect government official. If a man is guided by religious feeling and by the respect of the law, he will act in a perfect manner.</p>	<p>If administrators of the law would take into consideration the spiritual consequences of their decisions, and follow the guidance of religion, they would be Divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own.</p>

Some government officials, who both fear the chastisement of the state and dread divine torment, naturally observe justice to a greater extent. In particular, those who fear eternal punishment and have hope of everlasting reward: such souls make the greatest possible efforts in thinking how to implement justice, and they are averse to oppression.

A minister of government, if he is guided by Divine faith, will always act for the good, above all if he knows that the consequences of his act are without limit. Such a man will detach himself from tyranny and will work for Justice.

If a governor realizes his responsibility, and fears to defy the Divine Law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that 'as he sows so must he reap,' such a man will surely avoid injustice and tyranny.

For, for those who are firm believers, to commit tyranny is to be visited by divine punishment in the eternal world. Naturally, they will shun oppression and wrongdoing, especially as firm believers, if they dispense justice, will draw near to the threshold of grandeur, gain eternal life, enter into the Kingdom of God, and their faces will be illumined by the lights of divine grace and loving-kindness.

Should an official, on the contrary, think that all responsibility for his actions must end with his earthly life, knowing and believing nothing of Divine favours and a spiritual kingdom of joy, he will lack the incentive to just dealing, and the inspiration to destroy oppression and unrighteousness.

<p>Thus, if government officials are religious, naturally that is better, for they are the manifestations of the fear of God.</p>	<p>If men believed that they will reap the consequences of their actions in the next world, they would never act contrary to Justice. You see then how important it is that a minister of state should be religious.</p>	<p>When a ruler knows that his judgments will be weighed in a balance by the Divine Judge, and that if he be not found wanting he will come into the Celestial Kingdom and that the light of the Heavenly Bounty will shine upon him, then will he surely act with justice and equity. Behold how important it is that Ministers of State should be enlightened by religion!</p>
<p>My intent with these words is not that religion should have any business in politics. Religion has absolutely no jurisdiction or involvement in politics. For religion is related to spirits and the conscience</p>	<p>At the same time religious interests should not be brought into politics. Religions should treat of morals;</p>	<p>With political questions the clergy, however, have nothing to do! Religious matters should not be confused with politics in the present state of the world (for their interests are not identical). Religion concerns matters of the heart, of the spirit, and of morals.</p>

<p>while politics is related to the body.</p>	<p>politics of material circumstances.</p>	<p>Politics are occupied with the material things of life.</p>
<p>Therefore the leaders of religions should not be involved in political matters, but should devote themselves to rectifying the morals of the people. They admonish and excite the desire and appetite for piety. They sustain the morals of the community, they impart spiritual understandings to the souls, and teach the [religious] sciences, but never get involved in political matters.</p>	<p>Those in authority should occupy themselves with the lives of men. They should teach ideas of service, good morals and develop the habit of Justice.</p>	<p>Religious teachers should not invade the realm of politics; they should concern themselves with the spiritual education of the people; they should ever give good counsel to men, trying to serve God and human kind; they should endeavour to awaken spiritual aspiration, and strive to enlarge the understanding and knowledge of humanity, to improve morals, and to increase the love for justice.</p>

<p>Baha'u'llah commands this. In the Gospels, it is written that you should give Caesar what is Caesar's, and God what is God's.</p>	<p>“Render unto Cesar the things that are Cesar's, and unto God the things that are God's.”</p>	<p>This is in accordance with the Teaching of Baha'u'llah. In the Gospel also it is written, ‘Render unto Caesar the things which are Caesar's, and unto God the things which are God's.’</p>
<p>The essence of the matter is this: in Iran the righteous Bahai government officials observe the utmost justice, because they fear the wrath of God and hope for the mercy of God.</p>	<p>In Persia there are among the most important ministers of state religious men who fear divine punishment;</p>	<p>In Persia there are some amongst the important Ministers of State who are religious, who are exemplary, who worship God, and who fear to disobey His Laws, who judge justly and rule their people with Equity.</p>



However there are others who do have no scruples at all. However capable they may be, they never cease their oppressive and negligent acts. This is why Iran is in such difficulties. ...

the others, however, do not think of the consequences of their acts. This is the reason why they have great difficulties in Persia. ...

Other Governors there are in this land who have no fear of God before their eyes, who think not of the consequences of their actions, working for their own desires, and these have brought Persia into great trouble and difficulty. ...