

Becoming A Brilliant Star **Affective/Emotional Development**

Mankind Possess Two Kinds Of Susceptibilities

1. ... I am expecting results from this visit and hope that my coming may not be fruitless. The results I expect are these: that the individual soul shall be released from self and desire and freed from the bondage of satanic suggestions. May the mirrors of hearts be cleansed from dust in order that the Sun of Truth may be reflected therein.

Man possesses two kinds of susceptibilities: the natural emotions, which are like dust upon the mirror, and spiritual susceptibilities, which are merciful and heavenly characteristics.

There is a power which purifies the mirror from dust and transforms its reflection into intense brilliancy and radiance so that spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror. The natural emotions are blameworthy and are like rust which deprives the heart of the bounties of God. But sincerity, justice, humility, severance, and love for the believers of God will purify the mirror and make it radiant with reflected rays from the Sun of Truth.

It is my hope that you may consider this matter, that you may search out your own imperfections and not think of the imperfections of anybody else. Strive with all your power to be free from imperfections. Heedless souls are always seeking faults in others. What can the hypocrite know of others' faults when he is blind to his own? This is the meaning of the words in the Seven Valleys. It is a guide for human conduct. As long as a man does not find his own faults, he can never become perfect. Nothing is more fruitful for man than the knowledge of his own shortcomings. The Blessed Perfection says, "I wonder at the man who does not find his own imperfections."

‘Abdu’l-Bahá
Promulgation of Universal Peace, p. 244

Mankind Possesses Two Types of Virtues

2. Man possesses two types of virtues: One is material, and the other ideal in character. For example, the body of man expresses certain material virtues, but the spirit of man manifests virtues that are ideal. The sense of sight in man is a physical virtue; but insight, the power of inner perception, is ideal in its nature. The sense of hearing is a physical endowment, whereas memory in man is ideal. Among other human forces the power of ideation, or faculty of intellection, is material, but the power of love is spiritual. The acquisition of the realities of phenomena is an ideal virtue; likewise, the emotions of man and his ability to prove the existence of God. Realization of moral standards and the world of discovery involve virtues essentially ideal.

‘Abdu’l-Bahá
Promulgation of Universal Peace, p. 325

Seek The Spiritual Emotions

3. At every instant, I beg for you assistance, bounty, and a fresh favour and blessing, so that the confirmations of Bahá'u'lláh may, like unto the sea, be constantly surging, the lights of the Sun of Truth may shine upon you all and that ye may be confirmed in service, may become the manifestations of bounty and that each one of you may, at dawn, turn unto the Holy Land and may experience spiritual emotions with all intensity.

‘Abdu’l-Bahá
Selections From the Writings of ‘Abdu’l-Bahá, p. 89

Spiritual Emotions Are Generated When Purified Human Hearts Are Attuned And Reflect One Another

4. The letter thou hast enclosed was perused. When man's soul is rarified and cleansed, spiritual links are established, and from these bonds sensations felt by the heart are produced. The human heart resembleth a mirror. When this is purified human hearts are attuned and reflect one another, and thus spiritual emotions are generated. This is like the world of dreams when man is detached from things which are tangible and experienceth those of the spirit. What amazing laws operate, and what remarkable discoveries are made! And it may even be that detailed communications are registered...

‘Abdu’l-Bahá
Selections From the Writings of ‘Abdu’l-Bahá, p. 108

Every Human Being Is Able To Appreciate The Beauty Of God

5. ... every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified.

Baha'u'llah
Gleanings, p. 143

Cleanse And Purify Heart Is First Step Of True Seeker

6. But, O my brother, when a true seeker determineth to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself

above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century.

Bahá'u'lláh
The Kitáb-i-Íqán, pp. 192-193

7. The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge. Thus hath it been said: "He that treadeth the snow-white Path, and followeth in the footsteps of the Crimson Pillar, shall never attain unto his abode unless his hands are empty of those worldly things cherished by men." This is the prime requisite of whosoever treadeth this path. Ponder thereon, that, with eyes unveiled, thou mayest perceive the truth of these words.

Bahá'u'lláh
The Kitáb-i-Íqán, p. 70

8. The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly--their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine knowledge and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the knowledge of the All-Glorious, can never quaff from the stream of divine knowledge and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.

Bahá'u'lláh
Kitáb-i-Íqán, pp. 3-4

9. The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

Bahá'u'lláh
Gleanings, pp. 321-322

10. First and foremost, one should use every possible means to purge one's heart and motives, otherwise, engaging in any form of enterprise would be futile. It is also essential to abstain from hypocrisy and blind imitation, inasmuch as their foul odour is soon detected by every man of

understanding and wisdom. Moreover, the friends must observe the specific times for the remembrance of God, meditation, devotion and prayer, as it is highly unlikely, nay impossible, for any enterprise to prosper and develop when deprived of divine bestowals and confirmation. One can hardly imagine what a great influence genuine love, truthfulness and purity of motives exert on the souls of men. But these traits cannot be acquired by any believer unless he makes a daily effort to gain them...

Shoghi Effendi
Living the Life, pp. 1-2

Love Is The Cause Of Live

11. Consider: Unity is necessary to existence. Love is the very cause of life; on the other hand, separation brings death. In the world of material creation, for instance, all things owe their actual life to unity. The elements which compose wood, mineral, or stone, are held together by the law of attraction. If this law should cease for one moment to operate these elements would not hold together, they would fall apart, and the object would in that particular form cease to exist. The law of attraction has brought together certain elements in the form of this beautiful flower, but when that attraction is withdrawn from this centre the flower will decompose, and, as a flower, cease to exist.

So it is with the great body of humanity. The wonderful Law of Attraction, Harmony and Unity, holds together this marvellous Creation.

As with the whole, so with the parts; whether a flower or a human body, when the attracting principle is withdrawn from it, the flower or the man dies. It is therefore clear that attraction, harmony, unity and Love, are the cause of life, whereas repulsion, discord, hatred and separation bring death.

We have seen that whatever brings division into the world of existence causes death. Likewise in the world of the spirit does the same law operate.

Therefore should every servant of the One God be obedient to the law of love, avoiding all hatred, discord, and strife. We find when we observe nature, that the gentler animals group themselves together into flocks and herds, whereas the savage, ferocious creatures, such as the lion, the tiger, and the wolf, live in wild forests, apart from civilization. Two wolves, or two lions, may live amicably together; but a thousand lambs may share the same fold and a large number of deer can form one herd. Two eagles can dwell in the same place, but a thousand doves can gather into one habitation.

Man should, at least, be numbered among the gentler animals; but when he becomes ferocious he is more cruel and malicious than the most savage of the animal creation!

Now Bahá'u'lláh has proclaimed the 'Unity of the World of Mankind'. All peoples and nations are of one family, the children of one Father, and should be to one another as brothers and sisters! I hope that you will endeavour in your lives to show forth and spread this teaching.

Bahá'u'lláh said that we should love even our enemies and be to them as friends. If all men were obedient to this principle, the greatest unity and understanding would be established in the hearts of mankind.

'Abdu'l-Bahá
Paris Talks, pp. 139-141

Love Is A Powerful Magnet And The Foundation Of Bahá'u'lláh

12. In the world of existence there is no more powerful magnet than the magnet of love.

‘Abdu’l-Bahá
‘Abdu’l-Bahá in London, p. 77

13. The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

Bahá'u'lláh
Tablets of Bahá'u'lláh, p. 155

14. The foundation of Bahá'u'lláh is love...You must have infinite love for each other, each preferring the other before himself.

‘Abdu’l-Bahá
Promulgation of Universal Peace, p. 213

15. The best way to thank God is to love one another.

‘Abdu’l-Bahá
Promulgation of Universal Peace, p. 231

16. Wherefore must the loved ones of God associate in affectionate fellowship with stranger and friend alike, showing forth to all the utmost loving-kindness, disregarding the degree of their capacity, never asking whether they deserve to be loved. In every instance let the friends be considerate and infinitely kind. Let them never be defeated by the malice of the people, by their aggression and their hate, no matter how intense. If others hurl their darts against you, offer them milk and honey in return; if they poison your lives, sweeten their souls; if they injure you, teach them how to be comforted; if they inflict a wound upon you, be a balm to their sores; if they sting you, hold to their lips a refreshing cup.

‘Abdu’l-Bahá
Selections From the Writings of ‘Abdu’l-Bahá, p. 24

17. Strangers and outsiders are astonished at this love and radiant affection existing among the Bahá'is. They inquire about it. They observe the unity and agreement manifest among them. They say, "What a beautiful spirit shines in their faces!" All envy it and wish that such a bond of love might be witnessed everywhere. Therefore, to you my first admonition is this: Associate most kindly with all; be as one family; pursue this same pathway. Let your intentions be one that your love may permeate and affect the hearts of others so that they may grow to love each other and all attain to this condition of oneness.

The world of humanity is filled with darkness; you are its radiant candles. It is very poor; you must be the treasury of the Kingdom. It is exceedingly debased; you must be the cause of its exaltation. It is bereft of divine graces; you must give it impetus and spiritual quickening. According to the teachings of Bahá'u'lláh you must love and cherish each individual member of humanity.

The first sign of faith is love. The message of the holy, divine Manifestations is love; the phenomena of creation are based upon love; the radiance of the world is due to love; the

well-being and happiness of the world depend upon it. Therefore, I admonish you that you must strive throughout the human world to diffuse the light of love. The people of this world are thinking of warfare; you must be peacemakers. The nations are self-centered; you must be thoughtful of others rather than yourselves. They are neglectful; you must be mindful. They are asleep; you should be awake and alert. May each one of you be as a shining star in the horizon of eternal glory. This is my wish for you and my highest hope. I have come long distances that you may attain these attributes and divine favors. Praise be to God! I have attended this meeting which has for its purpose the commemoration of God.

‘Abdu’l-Bahá
Promulgation of Universal Peace, pp. 336-337

In The Garden Of Thy Heart Plant Naught But The Rose Of Love

18. O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

Bahá’u’lláh
The Hidden Words, Persian #3

Seek No Other Pleasure Save God’s Love

19. O MY God, O my Lord, O my Master! I beg Thee to forgive me for seeking any pleasure save Thy love, or any comfort except Thy nearness, or any delight besides Thy good-pleasure, or any existence other than communion with Thee.

The Báb
Selections from the Báb, p. 216

20. I BEG Thee to forgive me, O my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness, and for every pleasure but the pleasure of communion with Thee, and for every joy but the joy of Thy love and of Thy good-pleasure, and for all things pertaining unto me which bear no relationship unto Thee, O Thou Who art the Lord of lords, He Who provideth the means and unlocketh the doors.

The Báb
Selections from the Báb, pp. 182-183

Add The Love Of God To The Knowledge Of God

21. Briefly, if to the knowledge of God is joined the love of God, and attraction, ecstasy and goodwill, a righteous action is then perfect and complete. Otherwise, though a good action is praiseworthy, yet if it is not sustained by the knowledge of God, the love of God, and a sincere intention, it is imperfect. For example, the being of man must unite all perfections to be perfect. Sight is extremely precious and appreciated, but it must be aided by hearing; the hearing is much appreciated, but it must be aided by the power of speech; the faculty of speech is very acceptable,

but it must be aided by the power of reason, and so forth. The same is true of the other powers, organs and members of man; when all these powers, these senses, these organs, these members exist together, he is perfect.

‘Abdu’l-Bahá
Some Answered Questions, p. 302

Teach Love And Unity In Schools

22. In thy school, instruct thou God’s children in the customs of the Kingdom. Be thou a teacher of love, in a school of unity. Train thou the children of the friends of the Merciful in the rules and ways of His loving-kindness. Tend the young trees of the Abhá Paradise with the welling waters of His grace and peace and joy. Make them to flourish under the downpour of His bounty. Strive with all thy powers that the children may stand out and grow fresh, delicate, and sweet, like the ideal trees in the gardens of Heaven.

All these gifts and bounties depend upon love for the Beauty of the All-Glorious, and on the blessings in the teachings of the Most High, and the spiritual instructions of the Supreme Concourse, and on ecstasy and ardour and diligent pursuit of whatsoever will redound to the eternal honour of the community of man.

‘Abdu’l-Bahá
Compilation of Compilations, Vol I (Education), p. 273

The True Lover Yearneth For Tribulation

23. O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebel for forgiveness and the sinful for mercy.

Bahá’u’lláh
The Hidden Words, Arabic # 49

The Sign Of Love Is Fortitude And Patience

24. O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

Bahá’u’lláh
The Hidden Words, Arabic #48

Love (Attraction) Is Demonstrated In Degrees

25. Then we come to the animal world, which is still higher in degree than the vegetable kingdom. In it the power of love makes itself still more manifest. The light of love is more resplendent in the animal kingdom because the power of attraction whereby elements cohere and cellular atoms commingle now reveals itself in certain emotions and sensibilities which produce instinctive fellowship and association. The animals are imbued with kindness and affinity which manifests itself among those of the same species.

Finally, we reach the kingdom of man. Here we find that all the degrees of the mineral, vegetable and animal expressions of love are present plus unmistakable attractions of consciousness. That is to say, man is the possessor of a degree of attraction which is conscious and spiritual. Here is an immeasurable advance. In the human kingdom spiritual susceptibilities come into view, love exercises its superlative degree, and this is the cause of human life.

‘Abdu’l-Bahá
Promulgation of Universal Peace, pp. 268-269

Long To Establish Truth In The World And Draw Near To One Another In Love And Affection

26. Praise be to God that our efforts are sincere and that our hearts are turned to the Kingdom. Our greatest longing is that truth may be established in the world, and in this hope we draw near to one another in love and affection. Each and all are whole-hearted and selfless, willing to sacrifice all personal ambition to the grand ideal towards which they strive: Brotherly love and peace and union among men!

‘Abdu’l-Bahá
Paris Talks, p. 100

Faith Is A Sign Of Bounty And Not The Result Of Justice

27. It is from the bounty of God that man is selected for the highest degree; and the differences which exist between men in regard to spiritual progress and heavenly perfections are also due to the choice of the Compassionate One. For faith, which is life eternal, is the sign of bounty, and not the result of justice. The flame of the fire of love, in this world of earth and water, comes through the power of attraction and not by effort and striving. Nevertheless, by effort and perseverance, knowledge, science and other perfections can be acquired; but only the light of the Divine Beauty can transport and move the spirits through the force of attraction. Therefore, it is said: "Many are called, but few are chosen."¹

‘Abdu’l-Bahá
Some Answered Questions, p. 130

One Must Be Content Under All Circumstances

28. Verily the most necessary thing is contentment under all circumstances; by this one is preserved from morbid conditions and from lassitude. Yield not to grief and sorrow: they cause the greatest misery. Jealousy consumeth the body and anger doth burn the liver: avoid these two as you would a lion.

Bahá’u’lláh
Health and Healing, p. 460

¹ Matt. 22:14

Dispute Not With Any One

29. Dispute not with any one concerning the things of this world and its affairs, for God hath abandoned them to such as have set their affection upon them. Out of the whole world He hath chosen for Himself the hearts of men--hearts which the hosts of revelation and of utterance can subdue. Thus hath it been ordained by the Fingers of Bahá, upon the Tablet of God's irrevocable decree, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.

Bahá'u'lláh
Gleanings, p. 279

Religion Should Be The Cause Of Love And Unity

30. O ye that dwell on earth! The religion of God is for love and unity; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings.

Bahá'u'lláh
Tablets of Bahá'u'lláh, p. 220

31. The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive, not destructive.

'Abdu'l-Bahá
Promulgation of Universal Peace, p. 344; *Japan Will Turn Ablaze*, p. 43

32. All the Prophets have striven to make love manifest in the hearts of men. Jesus Christ sought to create this love in the hearts. He suffered all difficulties and ordeals that perchance the human heart might become the fountain source of love. Therefore, we must strive with all our heart and soul that this love may take possession of us so that all humanity--whether it be in the East or in the West--may be connected through the bond of this divine affection; for we are all the waves of one sea; we have come into being through the same bestowal and are recipients from the same center. The lights of earth are all acceptable, but the center of effulgence is the sun, and we must direct our gaze to the sun. God is the Supreme Center. The more we turn toward this Center of Light, the greater will be our capacity.

'Abdu'l-Bahá
Promulgation of Universal Peace, p. 15

33. The third principle of Bahá'u'lláh is: Religion should be the Cause of Love and Affection.

Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth, give birth to spirituality, and bring life and light to each heart. If religion becomes a cause of dislike, hatred and division, it were better to be without it, and to withdraw from such a religion would be a truly religious act. For it is clear that the purpose of a remedy is to cure; but if the remedy should only aggravate the complaint it had better be left alone. Any religion which is not a cause of love and unity is no religion. All the holy prophets were as doctors to the soul; they gave prescriptions for the healing of mankind; thus any remedy that causes disease does not come from the great and supreme Physician.

‘Abdu’l-Bahá
Paris Talks, p. 130

The Fear Of God Is A Vital Emotion

34. The fear of God hath ever been a sure defence and a safe stronghold for all the peoples of the world. It is the chief cause of the protection of mankind, and supreme instrument for its preservation. Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworth and unseemly, and which is known as his sense of shame.

Bahá'u'lláh
Epistle to the Son of the Wolf, p. 27

35. The fear of God hath ever been the prime factor in the education of His creatures. Well is it with them that have attained thereunto!

Bahá'u'lláh
Epistle to the Son of the Wolf, p. 27

36. The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

Bahá'u'lláh
Tablets of Bahá'u'lláh, p. 155

37. Further, in another Tablet, We have said: "O thou who hast fixed thy gaze upon My countenance! Admonish men to fear God. By God! This fear is the chief commander of the army of Thy Lord. Its hosts are a praiseworthy character and goodly deeds. Through it have the cities of men's hearts been opened throughout the ages and centuries, and the standards of ascendancy and triumph raised above all other standards."

Bahá'u'lláh
Epistle to the Son of the Wolf, p. 136

Be Gentle With Others

38. Should anyone wax angry with you, respond to him with gentleness; and should anyone upbraid you, forbear to upbraid him in return, but leave him to himself and put your trust in God, the omnipotent Avenger, the Lord of might and justice.

Bahá'u'lláh
The Kitáb-i-Áqdas, p. 75

39. O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Bahá and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.

Bahá'u'lláh
Tablets of Bahá'u'lláh, pp. 138-139

40. A kindly tongue is the lodestone of the hearts of men. It is the bread of the Spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.

Bahá'u'lláh
Gleanings, p. 289; *Epistle to the Son of the Wolf*, p. 15

41. Especially to those whose thoughts are material and retrograde show the utmost love and patience, thereby winning them into the unity of fellowship by the radiance of your kindness.

‘Abdu’l-Bahá
Paris Talks, p. 27

Cleave Unto Patience

42. It behooveth whosoever hath set his face towards the Most Sublime Horizon to cleave tenaciously unto the cord of patience, and to put his reliance in God, the Help in Peril, the Unconstrained. O ye loved ones of God! Drink your fill from the well-spring of wisdom, and soar ye in the atmosphere of wisdom, and speak forth with wisdom and eloquence. Thus biddeth you your Lord, the Almighty, the All-Knowing.

Bahá'u'lláh
Epistle to the Son of the Wolf, p. 99

43. ...God, verily, loveth those women and men who show forth patience. Obey ye My commandments, and follow not the ungodly, they who have been reckoned as sinners in God's Holy Tablet.

Bahá'u'lláh
The Kitáb-i-Áqdas, p. 43

Do Not Exalt Yourself Over Others

44. O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

Bahá'u'lláh
The Hidden Words, Arabic #68

45. O lover of humankind! Thy letter hath been received, and it telleth, God be praised, of thy health and well-being. It appeareth, from thine answer to a previous letter, that feelings of affection were being established between thyself and the friends.

One must see in every human being only that which is worthy of praise. When this is done, one can be a friend to the whole human race. If, however, we look at people from the standpoint of their faults, then being a friend to them is a formidable task.

It happened one day in the time of Christ--may the life of the world be a sacrifice unto Him--that He passed by the dead body of a dog, a carcass reeking, hideous, the limbs rotting away. One of those present said: 'How foul its stench!' And another said: 'How sickening! How loathsome!' To be brief, each one of them had something to add to the list.

But then Christ Himself spoke, and He told them: 'Look at that dog's teeth! How gleaming white!'

The Messiah's sin-covering gaze did not for a moment dwell upon the repulsiveness of that carrion. The one element of that dead dog's carcass which was not abomination was the teeth: and Jesus looked upon their brightness.

Thus is it incumbent upon us, when we direct our gaze toward other people, to see where they excel, not where they fail.

Praise be to God, thy goal is to promote the well-being of humankind and to help the souls to overcome their faults. This good intention will produce laudable results.

'Abdu'l-Bahá
Selections From the Writings of 'Abdu'l-Bahá, p. 169

46. O friends, consort with all the people of the world with joy and fragrance. If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of affection and kindness: if it be received and be effective the object is attained, and if not leave it to him, and with regard to him deal not harshly but pray. The language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words, and is as an horizon for the shining of the Sun of Wisdom and Knowledge.

'Abdu'l-Bahá
A Traveler's Narrative, p. 43

Exhibit Tolerance And Righteousness

47. This Wronged One exhorteth the peoples of the world to observe tolerance and righteousness, which are two lights amidst the darkness of the world and two educators for the edification of mankind. Happy are they who have attained thereto and woe betide the heedless.

Bahá'u'lláh
Tablets of Bahá'u'lláh, p. 36

Teach The Cause Of God With Cheer And Gaiety

48. Ismu'llahu'l-Asdaq was truly a servant of the Lord from the beginning of life till his last breath. When young, he joined the circle of the late Siyyid Kazim and became one of his disciples. He was known in Persia for his purity of life, winning fame as Mulla Sadiq the saintly. He was a blessed individual, a man accomplished, learned, and much honored. The people of Khurasan were strongly attached to him, for he was a great scholar and among the most renowned of matchless and unique divines. As a teacher of the Faith, he spoke with such eloquence, such extraordinary power, that his hearers were won over with great ease.

After he had come to Baghdad and attained the presence of Bahá'u'lláh, he was seated one day in the courtyard of the men's apartments, by the little garden. I was in one of the rooms just above, that gave onto the courtyard. At that moment a Persian prince, a grandson of Fath-'Ali Shah, arrived at the house. The prince said to him, "Who are you?" Ismu'llah answered, "I am a servant of this Threshold. I am one of the keepers of this door." And as I listened from above, he began to teach the Faith. The prince at first objected violently; and yet, in a quarter of an hour, gently and benignly, Jinab-i-Ismu'llah had quieted him down. After the prince had so sharply denied what was said, and his face had so clearly reflected his fury, now his wrath was changed to smiles and he expressed the greatest satisfaction at having encountered Ismu'llah and heard what he had to say.

He always taught cheerfully and with gaiety, and would respond gently and with good humor, no matter how much passionate anger might be turned against him by the one with whom he spoke. His way of teaching was excellent. He was truly Ismu'llah, the Name of God, not for his fame but because he was a chosen soul.

‘Abdu'l-Bahá
Memorials of the Faithful, pp. 5-6

Happy Is The Person Who Will Arise To Serve God's Cause

49. Happy is the man who will arise to serve My Cause, and glorify My beautiful Name. Take hold of My Book with the power of My might, and cleave tenaciously to whatsoever commandment thy Lord, the Ordainer, the All-Wise, hath prescribed therein.

Bahá'u'lláh
Gleanings, p. 69

When Teaching, Seek Hearts That Are Pure

50. O handmaid of God! Thy letter hath been received, bringing its news that an Assembly hath been established in that city.

Look ye not upon the fewness of thy numbers, rather, seek ye out hearts that are pure. One consecrated soul is preferable to a thousand other souls. If a small number of people gather lovingly together, with absolute purity and sanctity, with their hearts free of the world, experiencing the emotions of the Kingdom and the powerful magnetic forces of the Divine, and being at one in their happy fellowship, that gathering will exert its influence over all the earth. The nature of that band of people, the words they speak, the deeds they do, will unleash the bestowals of Heaven, and provide a foretaste of eternal bliss. The hosts of the Company on high will defend them, and the angels of the Abhá Paradise, in continuous succession, will come down to their aid.

The meaning of ‘angels’ is the confirmations of God and His celestial powers. Likewise angels are blessed beings who have severed all ties with this nether world, have been released from the chains of self and the desires of the flesh, and anchored their hearts to the heavenly realms of the Lord. These are of the Kingdom, heavenly; these are of God, spiritual; these are revealers of God’s abounding grace; these are dawning-points of His spiritual bestowals.

‘Abdu’l-Bahá

Selections From the Writings of ‘Abdu’l-Bahá, pp. 80-81

The Nineteen Day Feast Should Be A Bringer Of Joy And Love

51. Ye have written of the Nineteen Day festivities. This Feast is a bringer of joy. It is the groundwork of agreement and unity. It is the key to affection and fellowship. It diffuseth the oneness of mankind.

‘Abdu’l-Bahá

The Nineteen Day Feast, p. 426

52. O thou who art steadfast in the Covenant!

Your detailed letter hath been received, but because of the press of work a brief answer must suffice. You have asked as to the Feast in every Bahá’í month. This Feast is held to foster comradeship and love, to call God to mind and supplicate Him with contrite hearts, and to encourage benevolent pursuits. That is, the friends should there dwell upon God and glorify Him, read the prayers and holy verses, and treat one another with the utmost affection and love. Should trouble arise between two of the friends, let both be invited in, and efforts be made to compose their differences. Let all discussion centre on the doing of charitable acts and holy deeds, that laudable results may be the fruit thereof.²

‘Abdu’l-Bahá

The Nineteen Day Feast, p. 427; *Selections From the Writings of ‘Abdu’l-Bahá*, p. 91

² Cf. *Selections From the Writings of ‘Abdu’l-Bahá*, p. 91.

Manifest Love And Affection Toward All Humanity

53 You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others, but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate toward all; therefore, love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race, and be kind toward the people of all nationalities. Never speak disparagingly of others, but praise without distinction. Pollute not your tongues by speaking evil of another. Recognize your enemies as friends, and consider those who wish you evil as the wishers of good. You must not see evil as evil and then compromise with your opinion, for to treat in a smooth, kindly way one whom you consider evil or an enemy is hypocrisy, and this is not worthy or allowable. You must consider your enemies as your friends, look upon your evil-wishers as your well-wishers and treat them accordingly. Act in such a way that your heart may be free from hatred. Let not your heart be offended with anyone. If some one commits an error and wrong toward you, you must instantly forgive him. Do not complain of others. Refrain from reprimanding them, and if you wish to give admonition or advice, let it be offered in such a way that it will not burden the bearer. Turn all your thoughts toward bringing joy to hearts. Beware! Beware! lest ye offend any heart. Assist the world of humanity as much as possible. Be the source of consolation to every sad one, assist every weak one, be helpful to every indigent one, care for every sick one, be the cause of glorification to every lowly one, and shelter those who are overshadowed by fear.

In brief, let each one of you be as a lamp shining forth with the light of the virtues of the world of humanity. Be trustworthy, sincere, affectionate and replete with chastity. Be illumined, be spiritual, be divine, be glorious, be quickened of God, be a Bahá'í.

‘Abdu’l-Bahá
Promulgation of Universal Peace, p. 453

54 Oh, friends of God! If ye will trust in the Word of God and be strong; if ye will follow the precepts of Bahá'u'lláh to tend the sick, raise the fallen, care for the poor and needy, give shelter to the destitute, protect the oppressed, comfort the sorrowful and love the world of humanity with all your hearts, then I say unto you that ere long this meeting-place will see a wonderful harvest. Day by day each member will advance and become more and more spiritual. But ye must have a firm foundation and your aims and ambitions must be clearly understood by each member. They shall be as follows:

1. To show compassion and goodwill to all mankind.
2. To render service to humanity.
3. To endeavour to guide and enlighten those in darkness.
4. To be kind to everyone, and show forth affection to every living soul.
5. To be humble in your attitude towards God, to be constant in prayer to Him, so as to grow daily nearer to God.
6. To be so faithful and sincere in all your actions that every member may be known as embodying the qualities of honesty, love, faith, kindness, generosity, and courage. To be detached from all that is not God, attracted by the Heavenly Breath--a divine soul; so that the world may know that a Bahá'í is a perfect being.

Strive to attain this at these meetings. Then, indeed and in truth will ye, the friends of God, come together with great joy! Render help one to the other, become as one man, having reached perfect unity.

I pray to God that daily ye may advance in spirituality, that God's love may be more and more manifested in you, that the thoughts of your hearts may be purified, and that your faces may be ever turned towards Him. May you one and all approach to the threshold of unity, and enter into the Kingdom. May each of you be like unto a flaming torch, lighted and burning bright with the fire of the Love of God.

‘Abdu’l-Bahá
Paris Talks, pp. 73-74

Music Has An Impact On Emotions

55 We have made it lawful for you to listen to music and singing. Take heed, however, lest listening thereto should cause you to overstep the bounds of propriety and dignity. Let your joy be the joy born of My Most Great Name, a Name that bringeth rapture to the heart, and filleth with ecstasy the minds of all who have drawn nigh unto God. We, verily, have made music as a ladder for your souls, a means whereby they may be lifted up unto the realm on high; make it not, therefore, as wings to self and passion. Truly, We are loath to see you numbered with the foolish.

Bahá'u'lláh
The Kitáb-i-Áqdas, p. 38

Pray To Be A Flame Of Love

56 I pray for each and all that you may be as flames of love in the world, and that the brightness of your light and the warmth of your affection may reach the heart of every sad and sorrowing child of God.

‘Abdu’l-Bahá
Paris Talks, pp. 95-96

57 O my God! O my God! This, Thy servant, hath advanced towards Thee, is passionately wandering in the desert of Thy love, walking in the path of Thy service, anticipating Thy favors, hoping for Thy bounty, relying upon Thy kingdom, and intoxicated by the wine of Thy gift. O my God! Increase the fervor of his affection for Thee, the constancy of his praise of Thee, and the ardor of his love for Thee.

‘Abdu’l-Bahá
Bahá'í Prayers (US edition), pp. 153-154

58 Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of power confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire! Through the power of Thy transcendent might lift me up unto the heaven of Thy holiness, O Source of my being, and by the breezes of Thine eternity gladden me, O Thou Who art my God! Let Thine everlasting melodies breathe tranquillity on me, O my Companion, and let the riches of Thine

ancient countenance deliver me from all except Thee, O my Master, and let the tidings of the revelation of Thine incorruptible Essence bring me joy, O Thou Who art the most manifest of the manifest and the most hidden of the hidden!

Bahá'u'lláh
Prayers and Meditations, p. 248

59 O God! Refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy hand. Thou art my Guide and my Refuge. I will no longer be sorrowful and grieved; I will be a happy and joyful being. O God! I will no longer be full of anxiety, nor will I let trouble harass me. I will not dwell on the unpleasant things of life.

O God! Thou art more friend to me than I am to myself. I dedicate myself to Thee, O Lord.
‘Abdu’l-Bahá
Bahá’í Prayers (US edition), p. 152

Source: Huitt, W. (2011). *Becoming a Brilliant Star: Affective/emotional development*. Valdosta, GA. Available online at <http://www.edpsycinteractive.org/religion/bahai/brilstar/05affect.pdf>