

Becoming A Brilliant Star Friendship

Protect Love and Friendship

1. O DWELLERS OF MY PARADISE!

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

Bahá'u'lláh: *Persian Hidden Words*, p. 34

2. 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

Love and Unity Are Central Purpose of Religion

3. The central purpose of the divine religions is the establishment of peace and unity among mankind. Their reality is one; therefore, their accomplishment is one and universal—whether it be through the essential or material ordinances of God. There is but one light of the material sun, one ocean, one rain, one atmosphere. Similarly, in the spiritual world there is one divine reality forming the center and altruistic basis for peace and reconciliation among various and conflicting nations and peoples. Consider how the Roman Empire and Greek nation were at war in enmity and hatred after the Messianic day, how the hostilities of Egypt and Assyria, though subdued in intensity, still flamed in the warring element of these ancient and declining nations. But the teachings of Jesus Christ proved to be the cement by which they were united; warfare ceased, strife and hatred passed away, and these belligerent peoples associated in love and friendship. For strife and warfare are the very destroyers of human foundations, whereas peace and amity are the builders and safeguards of human welfare. As an instance, two nations which have remained at peace for centuries declare war against each other. What destruction and loss befalls both in one year of strife and conflict - the undoing of centuries. How urgent their necessity and demand for peace, with its comfort and progress, instead of war, which blasts and destroys the foundation of all human attainment.

‘Abdu'l-Bahá: *Promulgation of Universal Peace*, p. 98

4. The advent of the prophets and the revelation of the Holy Books is intended to create love between souls and friendship between the inhabitants of the earth. Real love is impossible unless one turn his face towards God and be attracted to His Beauty.

‘Abdu’l-Bahá: *Bahá’í World Faith*, p. 364

Love and Friendship Are Missing Among Humanity

5. The great mass of humanity does not exercise real love and fellowship. The elect of humanity are those who live together in love and unity. They are preferable before God because the divine attributes are already manifest in them. The supreme love and unity is witnessed in the divine Manifestations. Among Them unity is indissoluble, changeless, eternal and everlasting. Each One is expressive and representative of all. If we deny One of the Manifestations of God, we deny all. To inflict persecution upon One is to persecute the Others. In all degrees of existence each One praises and sanctifies the Others. Each of Them holds to the solidarity of mankind and promotes the unity of human hearts. Next to the divine Manifestations come the believers whose characteristics are agreement, fellowship and love.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 208

Requirements For Love And Fellowship Have Been Expanded

6. In every dispensation, there hath been the commandment of fellowship and love, but it was a commandment limited to the community of those in mutual agreement, not to the dissident foe. In this wondrous age, however, praised be God, the commandments of God are not delimited, not restricted to any one group of people, rather have all the friends been commanded to show forth fellowship and love, consideration and generosity and loving-kindness to every community on earth. Now must the lovers of God arise to carry out these instructions of His: let them be kindly fathers to the children of the human race, and compassionate brothers to the youth, and self-denying offspring to those bent with years. The meaning of this is that ye must show forth tenderness and love to every human being, even to your enemies, and welcome them all with unalloyed friendship, good cheer, and loving-kindness. When ye meet with cruelty and persecution at another's hands, keep faith with him; when malevolence is directed your way, respond with a friendly heart. To the spears and arrows rained upon you, expose your breasts for a target mirror-bright; and in return for curses, taunts and wounding words, show forth abounding love. Thus will all peoples witness the power of the Most Great Name, and every nation acknowledge the might of the Ancient Beauty, and see how He hath toppled down the walls of discord, and how surely He hath guided all the peoples of the earth to oneness; how He hath lit man's world, and made this earth of dust to send forth streams of light.

‘Abdu’l-Bahá: *Selections from the Writings of ‘Abdu’l-Bahá*, pp. 20-21

7. Do harm to nobody; pray for all; try to make your light shine in the world and let your banner fly high in the Heavens. The beautiful perfume of your noble lives will permeate everywhere. The light of truth kindled in your hearts will shine out to the distant horizon!

‘Abdu’l-Bahá: *Paris Talks*, p. 118

8. Beware lest ye offend any heart, lest ye speak against anyone in his absence, lest ye estrange yourselves from the servants of God. You must consider all His servants as your own family and

relations. Direct your whole effort toward the happiness of those who are despondent, bestow food upon the hungry, clothe the needy, and glorify the humble. Be a helper to every helpless one, and manifest kindness to your fellow creatures in order that ye may attain the good pleasure of God. This is conducive to the illumination of the world of humanity and eternal felicity for yourselves. I seek from God everlasting glory in your behalf; therefore, this is my prayer and exhortation.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 469

9. Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always become unhappy if you look toward the people themselves. But if you look toward God, you will love them and be kind to them, for the world of God is the world of perfection and complete mercy. Therefore, do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore, they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 93

10. Show forbearance and benevolence and love to one another. Should any one among you be incapable of grasping a certain truth, or be striving to comprehend it, show forth, when conversing with him, a spirit of extreme kindness and good-will. 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.

Bahá’u’lláh: *Gleanings*, p. 8

Consider All Fellow Human Beings As Equals

11. 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

12. O ye lovers of this wronged one! Cleanse ye your eyes, so that ye behold no man as different from yourselves. See ye no strangers; rather see all men as friends, for love and unity come hard when ye fix your gaze on otherness. And in this new and wondrous age, the Holy Writings say that we must be at one with every people; that we must see neither harshness nor injustice, neither malevolence, nor hostility, nor hate, but rather turn our eyes toward the heaven of ancient glory. For each of the creatures is a sign of God, and it was by the grace of the Lord and His power that each did step into the world; therefore they are not strangers, but in the family; not aliens, but friends, and to be treated as such.

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

13. Bahá'u'lláh has clearly said in His Tablets that if you have an enemy, consider him not as an enemy. Do not simply be long-suffering; nay, rather, love him. Your treatment of him should be that which is becoming to lovers. Do not even say that he is your enemy. Do not see any enemies. Though he be your murderer, see no enemy. Look upon him with the eye of friendship. Be mindful that you do not consider him as an enemy and simply tolerate him, for that is but stratagem and hypocrisy. To consider a man your enemy and love him is hypocrisy. This is not becoming of any soul. You must behold him as a friend. You must treat him well. This is right.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 267

Ignite a Candle of Love in Every Meeting

14. Act in accordance with the counsels of the Lord: that is, rise up in such wise, and with such qualities, as to endow the body of this world with a living soul, and to bring this young child, humanity, to the stage of adulthood. So far as ye are able, ignite a candle of love in every meeting, and with tenderness rejoice and cheer ye every heart. Care for the stranger as for one of your own; show to alien souls the same loving kindness ye bestow upon your faithful friends. Should any come to blows with you, seek to be friends with him; should any stab you to the heart, be ye a healing salve unto his sores; should any taunt and mock at you, meet him with love. Should any heap his blame upon you, praise ye him; should he offer you a deadly poison, give him the choicest honey in exchange; and should he threaten your life, grant him a remedy

that will heal him evermore. Should he be pain itself, be ye his medicine; should he be thorns, be ye his roses and sweet herbs. Perchance such ways and words from you will make this darksome world turn bright at last; will make this dusty earth turn heavenly, this devilish prison place become a royal palace of the Lord - so that war and strife will pass and be no more, and love and trust will pitch their tents on the summits of the world. Such is the essence of God's admonitions; such in sum are the teachings for the Dispensation of Bahá.

'Abdu'l-Bahá: *Selections from the Writings of 'Abdu'l-Bahá*, p. 34

Conceal the Sins of Others

15. If ye become aware of a sin committed by another, conceal it, that God may conceal your own sin. He, verily, is the Concealer, the Lord of grace abounding.

Bahá'u'lláh: *Epistle to the Son of the Wolf*, p. 55

Work Towards Carrying Forward an Ever-advancing Civilization

16. All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

Bahá'u'lláh: *Gleanings*, p. 215

17. With the utmost friendliness and in a spirit of perfect fellowship take ye counsel together, and dedicate the precious days of your lives to the betterment of the world and the promotion of the Cause of Him Who is the Ancient and Sovereign Lord of all. He, verily, enjoineth upon all men what is right, and forbiddeth whatsoever degradeth their station.

Bahá'u'lláh: *Gleanings*, p. 184

18. O handmaid of God, peace must first be established among individuals, until it leadeth in the end to peace among nations. Wherefore, O ye Bahá'ís, strive ye with all your might to create, through the power of the Word of God, genuine love, spiritual communion and durable bonds among individuals.

'Abdu'l-Bahá: *Selections ... 'Abdu'l-Bahá*, p. 246

Be Truthful and Courteous

19. Beautify your tongues, O people, with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with any one. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people. They that follow their lusts and corrupt inclinations, have erred and dissipated their efforts. They, indeed, are of the lost. Strive, O people, that your eyes may be directed towards the mercy of God, that your hearts may be attuned to His wondrous remembrance, that your souls may rest confidently

upon His grace and bounty, that your feet may tread the path of His good-pleasure. Such are the counsels which I bequeath unto you. Would that ye might follow My counsels!

Bahá'u'lláh: *Gleanings*, p. 297

20. O people of God! I admonish you to observe courtesy, for above all else it is the prince of virtues. Well is it with him who is illumined with the light of courtesy and is attired with the vesture of uprightness. Whoso is endued with courtesy hath indeed attained a sublime station. It is hoped that this Wronged One and everyone else may be enabled to acquire it, hold fast unto it, observe it, and fix our gaze upon it.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 88

Adopt and Learn a Universal Language

21. Bahá'u'lláh has proclaimed the adoption of a universal language. A language shall be agreed upon by which unity will be established in the world. Each person will require training in two languages: his native tongue and the universal auxiliary form of speech. This will facilitate intercommunication and dispel the misunderstandings which the barriers of language have occasioned in the world. All people worship the same God and are alike His servants. When they are able to communicate freely, they will associate in friendship and concord, entertain the greatest love and fellowship for each other, and in reality the Orient and Occident will embrace in unity and agreement.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, p. 300

Abandon Time-worn Blind Imitations and Investigate Reality

22. If we abandon these time-worn blind imitations and investigate reality all of us will be unified. No discord will remain; antagonism will disappear. All will associate in fellowship. All will enjoy the cordial bonds of friendship. The world of creation will then attain composure. The dark and gloomy clouds of blind imitations and dogmatic variances will be scattered and dispelled; the Sun of Reality will shine most gloriously.

'Abdu'l-Bahá: *Japan Will Turn Ablaze*, p. 44

Be the Signs and Tokens of Universal Mercy

23. It behoveth the loved ones of the Lord to be the signs and tokens of His universal mercy and the embodiments of His own excelling grace. Like the sun, let them cast their rays upon garden and rubbish heap alike, and even as clouds in spring, let them shed down their rain upon flower and thorn. Let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the secrets of friendship and of peace. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.

'Abdu'l-Bahá: *Selections ... 'Abdu'l-Bahá*, p. 257

All Humanity Are Leaves of One Tree

24. In this room today are members of many races, French, American, English, German, Italian, brothers and sisters meeting in friendship and harmony! Let this gathering be a foreshadowing of

what will, in very truth, take place in this world, when every child of God realizes that they are leaves of one tree, flowers in one garden, drops in one ocean, and sons and daughters of one Father, whose name is love!

‘Abdu’l-Bahá: *Paris Talks*, p. 30

25. Reflect also that in the short time since Bahá’u’lláh has appeared, people from all countries, nations and races have entered under the shadow of this Cause. Christians, Jews, Zoroastrians, Buddhists, Hindus and Persians all associate together with the greatest friendship and love, as if indeed these people had been related and connected together, they and theirs, for a thousand years; for they are like father and child, mother and daughter, sister and brother. This is one of the meanings of the companionship of the wolf and the lamb, the leopard and the kid, and the lion and the calf.

‘Abdu’l-Bahá: *Some Answered Questions*, pp. 64-65

26. Briefly, by the promulgation of these principles Bahá’u’lláh has caused the prejudices which afflicted the people of the Orient to disappear. The communities which have accepted His teachings are now living together in the greatest love and harmony. When you enter a meeting of these people, you will find Christians, Jews, Muslims, Zoroastrians, Buddhists gathered together in perfect fellowship and agreement. In their discussions the greatest spirit of tolerance and friendship has supplanted the former hostility and hatred witnessed among them.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 301

27. I offer thanks to God for this meeting with you. From the outer standpoint such meetings are inconceivable, for we are orientals whereas you are occidentals. Between us there is no patriotic, linguistic, racial, commercial nor political relation. No worldly bond nor connection of any kind exists between us that would justify such a gathering as this. The love of God has brought us together, and this is the best of means and motive. Every other bond of friendship is limited in effectiveness, but fellowship based upon the love of God is unlimited, everlasting, divine and radiant. Therefore, we must be thankful to God for uniting us in love and agreement, praise Him for creating such affinity between us that those from the faraway Orient may associate with the beloved ones of the West in the utmost fragrance.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 442

Exemplars of Friendship

28. Mírzá Muhammad, the Servant at the Travelers' Hospice
In Isfahan he had enjoyed every comfort, and the world was good to him. Now his yearning for Bahá’u’lláh freed him from all other bonds. He passed over the long miles, suffered intense hardships, exchanged a palace for a prison, and in the ‘Akká fortress assisted the believers and attended upon and served Bahá’u’lláh. He who had been waited upon, now waited on others; he who had been the master was now the servant, he who had once been a leader was now a captive. He had no rest, no leisure, day or night. To the travelers he was a trusted refuge; to the settlers, a companion without peer. He served beyond his strength, for he was filled with love of the friends. The travelers were devoted to him, and the settlers grateful. And because he was continuously busy, he kept silent at all times.

‘Abdu’l-Bahá: *Memorials of the Faithful*, p. 107

29. Zaynu'l-Muqarrabin

When the believers were taken prisoner in Iraq and banished to Mosul, Jináb-i-Zayn became their chief. He remained for some time in Mosul, a consolation to the rest, working to solve their many problems. He would kindle love in people's hearts, and make them kind to one another. Later he asked for permission to attend upon Bahá'u'lláh; when this was granted he arrived at the Prison and had the honor of entering the presence of his Well-Beloved. He then busied himself with writing down the sacred verses, and encouraging the friends. He was love itself to the emigrants, and warmed the travelers' hearts. He never rested for a moment, and received new grace and bounty every day, meanwhile taking down the Bahá'í Scriptures with faultless care.

'Abdu'l-Bahá: *Memorials of the Faithful*, pp. 152-153

All Peoples of the World Should Reconcile Their Differences

30. This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal.

Bahá'u'lláh: *Gleanings*, pp. 6-7

31. Wherefore must the friends of God, with utter sanctity, with one accord, rise up in the spirit, in unity with one another, to such a degree that they will become even as one being and one soul. On such a plane as this, physical bodies play no part, rather doth the spirit take over and rule; and when its power encompasseth all then is spiritual union achieved. Strive ye by day and night to cultivate your unity to the fullest degree. Let your thoughts dwell on your own spiritual development, and close your eyes to the deficiencies of other souls. Act ye in such wise, showing forth pure and goodly deeds, and modesty and humility, that ye will cause others to be awakened.

'Abdu'l-Bahá: *Selections From the Writings of 'Abdu'l-Bahá*, p. 203

Cling Firmly to the Cause of God

32. The Most Great Name beareth Me witness! How sad if any man were, in this Day, to rest his heart on the transitory things of this world! Arise, and cling firmly to the Cause of God. Be most loving one to another. Burn away, wholly for the sake of the Well-Beloved, the veil of self with the flame of the undying Fire, and with faces joyous and beaming with light, associate with your neighbor. Ye have well observed, in all its aspects, the behavior of Him Who is the Word of Truth amidst you. Ye know full well how hard it is for this Youth to allow, though it be for one night, the heart of any one of the beloved of God to be saddened by Him.

Bahá'u'lláh: *Gleanings*, p. 316

Order Your Lives With the Principles of Love and Kindness

33. With hearts set aglow by the fire of the love of God and spirits refreshed by the food of the heavenly spirit you must go forth as the disciples nineteen hundred years ago, quickening the hearts of men by the call of glad tidings, the light of God in your faces, severed from everything save God. Therefore, order your lives in accordance with the first principle of the divine teaching, which is love. Service to humanity is service to God. Let the love and light of the Kingdom radiate through you until all who look upon you shall be illumined by its reflection.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 8

34. Put into practice the Teaching of Bahá’u’lláh, that of kindness to all nations. Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.

‘Abdu’l-Bahá: *Paris Talks*, p. 16

35. O ye friends! Fellowship, fellowship! Love, love! Unity, unity! - so that the power of the Bahá’í Cause may appear and become manifest in the world of existence. My thoughts are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamored with each other.

‘Abdu’l-Bahá: *Tablets of the Divine Plan*, p. 53

Do Not Exalt Yourself Over Others

36. 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

37. 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

38. 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

39. 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

Avoid Backbiting

40. That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul.

Bahá'u'lláh: *Gleanings*, p. 265

Be Recognized as a Trustee of God

41. It behoveth, likewise, the loved ones of God to be forbearing towards their fellow-men, and to be so sanctified and detached from all things, and to evince such sincerity and fairness, that all the peoples of the earth may recognize them as the trustees of God amongst men. Consider to what lofty heights the injunctions of the Almighty have soared, and how abject is the habitation wherein these feeble souls are now abiding. Blessed are they who, on the wings of certitude, have flown in the heavens which the Pen of thy Lord, the All-Merciful, hath spread.

Bahá'u'lláh: *Gleanings*, p. 242

42. What profit is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless. What profit is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless.

The wrong in the world continues to exist just because people talk only of their ideals, and do not strive to put them into practice. If actions took the place of words, the world's misery would very soon be changed into comfort.

A man who does great good, and talks not of it, is on the way to perfection.

‘Abdu’l-Bahá: *Paris Talks*, p. 16

Conquer the World Through Love, Fellowship, and Peace

43. I supplicate God that ye may become the army of that kingdom, in order that by the power of the Most Great Name, the friends of God may conquer this world through love, friendship and the strength of the Kingdom of peace; the human race become compassionate, and bloodshed and carnage be completely effaced from the universe.

‘Abdu’l-Bahá: *Bahá’í World Faith*, p. 409

44. Nothing is impossible to the Divine Benevolence of God.

If you desire with all your heart, friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger and stronger, until it reaches the minds of all men.

‘Abdu’l-Bahá: *Paris Talks*, pp. 29-30

Admonitions of Bahá’u’lláh

45. Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility.

Bahá’u’lláh: *Gleanings*, p. 285

Source: Huitt, W. (2005). *Becoming a Brilliant Star: Friendship*. Valdosta, GA. Available online: <http://chiron.valdosta.edu/whuitt/religion/bahai/brilstar/11friendship.pdf>

