

SEER FROM EAST DECRIES UNREST AND OPPRESSION

Universal Peace Necessary to Lasting Adjustment of Problems

To the Central Organization for a
Durable Peace:
O ye esteemed ones who are pioneers
among the well-wishers of the
world of humanity!

The letters which ye sent during
the war were not received, but a
letter dated February 11, 1916, has

just come to hand
and immediately
an answer is be-
ing written. Your
intention deserves
a t h o u s a n d
praises, because
you are serving
the world of hu-
manity, and this
is conducive to
the happiness and
welfare of all.
This recent war
has proved to the
world and the
people that war is
destruction while
Universal Peace is
construction; war



Abdul-Baha

is death while peace is life; war is
rapacity and blood-thirstiness while
peace is beneficence and humaneness;
war is an appurtenance of the world
of nature while peace is of the foun-
dation of the religion of God; war is
darkness upon darkness while peace
is Heavenly Light; war is the de-
stroyer of the edifice of mankind
while peace is the everlasting life of
the world of humanity; war is like
a devouring wolf while peace is like
the angels of Heaven; war is the
struggle for existence while peace is
mutual aid and co-operation among
the peoples of the world and the
cause of the good pleasure of the
True One in the Heavenly Realm.

There is not one soul whose con-
science does not testify that in this
day there is no more important mat-
ter in the world than that of Univer-
sal Peace. Every just one bears wit-
ness to this and adores that es-
teemed Assembly because its aim is
that this darkness may be changed
into light, this blood-thirstiness into
kindness, this torment into bliss, this
hardship into ease and this enmity
and hatred into fellowship and love.
Therefore, the effort of those es-

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teemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot by itself influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity or concordance is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness Baha'ollah, fifty years ago, expounded this question of Universal Peace at a time when he was confined in the fortress of Acca and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the great sovereigns of the world, and established it among his friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thrived for each other's blood, and it was darkness upon darkness. At such a time His Holiness Baha'ollah shone forth like the sun from the horizon of the East and illumined Persia with the lights of these teachings.

Among his teachings was the declaration of Universal Peace. People of different nations, religions and sects who followed him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness Baha'ollah were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of one thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of His Holiness Baha'ollah is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness Baha'ollah is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; it aggravates the disease then it becomes unnecessary.

And among the teachings of Baha'ollah is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Baha'ollah is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of six thousand years history informs us about the world of humanity. During these six thousand years the world of humanity has not been free from war, strife, murder and blood-thirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion (consider that), religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice is the prejudice of nationality (consider that), all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one, and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls from personal motives and selfish interests have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls for the promotion of their own interests have assigned boundaries and outlets and have day by day attached more importance to these until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our mother-land, whereas the terrestrial globe is the mother-land of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it; it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the East and a dove from the West, or a dove from the North and a dove from the South chance to arrive at the same time in one spot, they immediately associate in harmony. So it is with all the blessed animals and birds. But the ferocious animals as soon as they meet attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one

spot. They are all unsovable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike; no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His Holiness Baha'ollah is the origin of one language that may be spread universally among the people. This teaching was revealed from the pen of His Holiness Baha'ollah in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness Baha'ollah is the unity of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Baha'ollah is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it comes a law and a man is compelled to follow it. Nay, rather man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Banais.

And among the teachings of His Holiness Baha'ollah is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature, for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is the law of nature. This matter of struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Baha'ollah is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong doing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime. Thus men, educated morally, come to the adoption of virtues and the all-inclusive law which guarantees the rectitude of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of Baha'ollah is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, tanks, marines, torpedo boats, the aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead, Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Baha'ollah is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness Baha'ollah is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounty of the Merciful, must be added to the matter of Universal Peace and combined. Otherwise the realization of Universal Peace (by itself) in the world of mankind is difficult. As the teachings of His Holiness Baha'ollah are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can feed at that table of infinite bounty, that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. At present the teachings of His Holiness Baha'ollah are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of Baha'ollah the expression of their highest wish.

For example, the people of religions find, in the teachings of His Holiness Baha'ollah, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain and bestows the infallible antidote for every poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations, and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Old Testament (Taurat) and also of the other religious imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness Baha'ollah in the most perfect presentation.

Similarly, with regard to the peoples who clamor for freedom, the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of His Holiness Baha'ollah.

So with regard to political parties, that which is the greatest policy direct-

ing the world of mankind, nay, rather, the Divine policy, is found in the teachings of His Holiness Baha'ollah.

Likewise with regard to the party of "equality" which seeks the solution of the economic problems, until now all proposed solutions have proved impracticable except the economic proposals in the teachings of His Holiness Baha'ollah which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Baha'ollah. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Taurat, which cannot be carried out at the present day. It is the same with other religions and the tenets of the various sects and the different parties.

For example, the question of Universal Peace, about which His Holiness Baha'ollah says that the Supreme Tribunal must be established, although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness Baha'ollah has described will fulfill this sacred task with the utmost might and power. And his plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls, who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will be no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated.

Consider how powerful are the teachings of His Holiness Baha'ollah. At a time when His Holiness was in the prison of Acca and was under the restrictions and threats of two bloodthirsty kings, notwithstanding this fact, his teachings spread with all power in Persia and other countries. Should any teaching or any principle, or any community fall under the threat of a powerful and bloodthirsty monarch it will be annihilated within a short space of time. At present for fifty years the Bahais in Persia and most regions have been under severe restrictions and the threat of sword and star. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands of mothers have wept and lamented for their boys who have been killed. All this oppression and bloodshed, all this poverty and bloodthirstiness did not hinder or prevent the spread of the teachings of Baha'ollah. They spread more and more every day, and power and might became more evident.

It may be that some foolish person among the Persians will attribute his name to the contents of the Tablets of His Holiness Baha'ollah or to the words of the Bab, and send it to that esteemed Assembly. Ye must be aware of this fact, for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of His Holiness Baha'ollah and publish them in his own name or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of His Holiness Baha'ollah, entered that Congress, gave them forth in his own name and published them, whereas the wording was exactly that of His Holiness Baha'ollah. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for now a word of these teachings was heard in Persia before the appearance of Baha'ollah. Investigate this matter so that it may become to you evident and manifest. Some souls are like parrots. They learn any note which they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia who are called Bahais, who claim to be followers of His Holiness the Bab, whereas they are utterly unaware of His Holiness. They have some secret teachings which are entirely opposed to the teachings of Baha'ollah and in Persia people know this. But when these souls come to Europe they conceal their own teachings and utter those of His Holiness Baha'ollah, for they know that the teachings of His Holiness Baha'ollah are powerful and they therefore declare publicly those teachings of Baha'ollah in their own name. As to their secret teachings, they say that they are taken from the Book of Bayan, and the Book of Bayan is from His Holiness the Bab. When ye get hold of the translation of the Book of Bayan, which has been translated in Persia, ye will discover the truth that the teachings of Baha'ollah are utterly opposed to the teachings of this sect. Beware lest ye disregard this fact. Should ye desire to investigate the matter further, enquire from Persia.

In fine, when traveling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruin shows the effect of enmity and hatred. Notwithstanding this, the world of humanity has not become aware and has not awakened from the sleep of heedlessness. Again it engages in differences, in disputes and wrangling, that it may set up ranks of war and may run to and fro in the arena of battle and strife.

So it is with regard to the universe and its corruption, existence and non-existence. Every continent being is made up of different and numerous elements and the existence of everything is a result of composition. That is to say, when between simple elements a composition takes place a being arises; the creation of beings comes about in this way. And when that composition is upset, it is followed by decomposition, the elements disintegrate, and that being becomes annihilated. That is to say, the annihilation of everything consists in the decomposition and the separation of elements. Therefore every union and color of leaves, of flowers and of fruits, each will contribute to the beauty and charm of the others, and will make an admirable garden and will appear in the utmost loveliness, freshness and sweetness. Likewise, the difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power that influence of composition among the elements is the cause of life, while dissolution and separation is the cause of

death. In short, attraction and harmony of things are the cause of the production of fruits and useful results, while repulsion and inharmonious things are the cause of destruction and annihilation. From harmony and attraction, all living contingent beings, such as plant, animal and man, are realized, and from inharmonious and repulsion decay sets in and annihilation becomes manifest. Therefore whatever is the cause of harmony, attraction and union among men is the life of the world of humanity, and whatever is the cause of difference, of repulsion and of separation is the cause of the death of mankind. And when thou passest by a garden wherein vegetable beds and plants, flowers and fragrant herbs are all combined so as to form a harmonious whole this is an evidence that this plantation and this rose garden have been cultivated and arranged by the care of a perfect gardener, while when thou seest a garden in disorder, lacking arrangement and confused, this indicates that it has been deprived of the care of a skillful gardener, nay, rather, it is nothing but a mass of weeds. It has therefore been made evident that fellowship and harmony are the results of the teaching by the real Educator, while separation and dispersion prove wickedness and deprivation of Divine Training.

Should any one object that, since the communities and nations and races and peoples of the world have different formalities, customs, tastes, temperaments, morals, varied thoughts, minds and opinions, it is therefore impossible for ideal unity to be made manifest and complete union among men to be realized, say that differences are of two kinds. One leads to destruction, and that is like the difference between warring peoples and competing nations who destroy one another, uproot each other's families, do away with rest and comfort, and engage in bloodshed and rapacity. That is blameworthy. But the other difference consists in variation. This is perfection itself and the cause of the appearance of Divine beauty. Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others. The differences in manners, in customs, in habits, in thoughts, in opinions, in temperaments, in the cause of the adornment of the world of mankind. This is praiseworthy. Likewise this difference and variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant spirit, and the spirit permeates all the organs and members, and rules all the arteries and veins, this difference and this variation strengthens love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color and of one arrangement, there is no beauty or sweetness, but when there is variety in the world of existence, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things, can bring the thoughts, the minds, the hearts and the spirits under the shade of One Tree. He is the Potent in all things, the Father of souls, the Preserver and the Controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized.

Some time ago, during the war, a letter (Tablet) was written regarding the teachings of His Holiness Baha'ollah which may appropriately be appended to this epistle:

TABLET FROM ABDUL-BAHA
He is God

O people of the world! The dawn of the Sun of Reality is assuredly for the illumination of the world and the manifestation of mercy. In the assembly of the family of Adam, the fruits are praiseworthy and the holy bestowals of every bounty are abundant. It is an absolute mercy and a complete bounty, the illumination of the world, fellowship and harmony, love and union; nay, rather, mercifulness and oneness, the elimination of discord and the unity of whomsoever are on the earth in the utmost of freedom and glory. The Blessed Baha'ullah (Baha'ollah) said: "All are the fruits of one tree and the leaves of one branch." He likened the world of existence to one tree and all the souls to leaves, blossoms and fruits. Therefore all the branches, leaves, blossoms and fruits must be in the utmost of freshness, and the bringing about of this delicacy and sweetness depends upon union and friendship. Therefore they must associate together with all their power and seek everlasting life. Thus the friends of God must manifest the mercy of the Compassionate Lord in the world of existence and must show forth the bounty of the visible and invisible King. They must purify their sight and look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to others, of thinking of love, affection and assistance to somebody. They must see no enemy and count no one as an ill wisher. They must consider every one on the earth as a friend, regard the stranger as an intimate, and the alien as a companion. They must not be bound by any tie, nay, rather, they should be free to every bond. In this day the one who is favored in the world of grandeur is the one who offers the cup of faithfulness and bestows the pearl of gift to the enemies, even to the fallen oppressor lends a helping hand, and considers every bitter foe as an affectionate friend.

These are the commands of the Blessed Beauty, these are the counsels of the Greatest Name. O ye dear friends! The world is engaged in war and struggle and in danger. The darkness of affliction and darkness has enshrouded the earth and the illumination of faithfulness has become concealed. All nations and tribes of the world have sharpened their claws and are warring and fighting with each other. The edifice of man is shattered. Thousands of families are wandering, thousands of souls are homeless and blood is smeared on the battle and struggle every year and the tent of happiness and life is overturned. The prominent men become commanders and boast of bloodshed and glory in destruction. One says: "I have severed with my sword the necks of a nation," and one says: "I have leveled a kingdom." Just have leveled a kingdom. This is the foundation of a calamity. This is the punishment of mankind which the pride and glory of mankind are reviving. In all regions friendship and uprightness are denounced and reconciliation and regard for truth are despised. The herald of peace, reformation, love and reconciliation is the Religion of the Blessed Beauty which has pitched its tent on the apex of the world and proclaimed its summons to the people.

Then, O friends of God! Appreciate the value of this precious Revelation and move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Praise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, a world of light and love, a world of illumination and the darkness of the people may obtain a new life. Every soul may seek obtaining life through the breath of the Merciful. Life in this mortal world will quickly come to an end, and this earthly glory, wealth, comfort and happiness will soon vanish and be no more. Summon ye the people to God and call the souls to the manners and conduct of the Supreme Being. Console the orphans be kind to the fatherless and to the unfortunate, be a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, be ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Hated them not, but in the contrary, be kind in truth, not only in appearance, but outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters and render benefit to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever globe it dwells.

O friends of God! Strive ye so that this darkness may be utterly dispelled and the Hidden Mystery may be revealed and the realities of things made evident and manifest.

(Signed) ABDUL-BAHA ABBAS.
Translated by Shoghi Effendi, Dr. Zia M. Badakhshi, Mirza Lotfullah Hakim, Dr. E. Esslemont.
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