

**Becoming A Brilliant Star**  
**Attributes, Values, and Virtues**  
**Selections from the Bahá'í writings**

Compiled by: W. Huitt, Valdosta, GA  
Last Revised: June 2001

The following is a selection of quotations related to important qualities or virtues to acquire, situations to be sought, or actions in which we ought to engage that are mentioned in the Bahá'í writings. This is only one ordering of many that may be applicable to acquiring an understanding of the components of vision, character, and competence.

Consider each quotation in terms of:

1. What is the key concept or principle? Paraphrase the quotation in your own words. What is the essence or central meaning of the quotation?
2. Why is this concept or principle important? How does it relate to material and/or spiritual success? How would my live or the lives of others be improved if the concept or principle were implemented?
3. How can I implement or work on this concept or principle today, this week, this month? Describe some specific actions that could be taken. Prepare a simple statement that you can say that describes what you intend to do as if it has been done and that affirms you have this attribute, value or virtue.
4. How will I know I am making progress? What are some ways to measure my progress on this attribute? How can you hold yourself accountable for making progress with regards to this concept or principle?

If you are working with these quotes by yourself on a weekly basis, you might want to consider one quote a day and think about how you can implement the concept or principle discussed that day. If you are working with these quotes once a week, you will probably want to do so in a group setting so that you can hear other points of view and so that the process of working through the quotes doesn't become too tedious.

After you have summarized and discussed all of the quotes (either at one sitting or the end of the week), are there any major ideas or principles that stand out? Can you think of a simple phrase or sentence that will summarize all of the quotations? Write this on a piece of paper and say it out loud. Keep the paper with you during the day or week to remind you of what you are trying to accomplish.

# **Becoming A Brilliant Star**

## **Attributes, Values, and Virtues**

Compiled by W. Huitt  
Last revised: June 2011

### **General**

1. accountable
2. amenable, pleasant, cooperative, mild, submissive: responsive to advice, authority, or suggestion
3. deeds, actions
4. excellence
5. strive and struggle

### **Self, Temperament, Personality**

6. enlightened nature (awaken, discover)

### **Cognitive/Thinking**

7. discernment; discretion; intellectual perception; freedom from prejudice
8. intellectual power; brilliance: exceptional clarity and agility of intellect or invention
9. intuition
10. independent investigation of truth and reality
11. knowledge; scientific discoveries; religion
12. vision; foresight
13. wisdom

### **Affective/Emotion**

14. confidence; certitude
15. enthusiasm, zeal: enthusiastic devotion to a cause, ideal, or goal and tireless diligence in its furtherance
16. faith
17. happy, contentment, cheerfulness, joyfulness
18. hope, optimism
19. love

20. patience; calm; forbearance; moderation
21. thankful; grateful

### **Conative/Volitional/Self-regulation**

22. courage
23. desire
24. perseverance
25. steadfast, resolute

### **Physical/Kinesthetic**

26. complete health (wellness)

### **Social**

27. courtesy
28. counsel; consultation
29. eloquent speech
30. fellowship, association, attraction
31. harmony
32. humility
33. teach

### **Spiritual/Transcendental**

34. devout, pious
35. relationship with God (fear of God; obedience to the teachings of God; reliance upon God)

### **Moral Character**

36. honesty, truthfulness, sincerity
37. honor, integrity: high respect, good name; reputation
38. responsible
39. trustworthiness; keeping of agreements

and covenants; fidelity

- 40. uprightness: righteous; high-minded; moral behavior; rectitude in all circumstances

### **Citizenship: Overview**

- 41. charity; benevolence; kindness; compassionate; clement; generous; magnanimous
- 42. justice, equity; fairness
- 43. loyalty
- 44. obedience
- 45. service, servitude; education of the nations and races
- 46. unity

### **Citizenship: Family**

- 47. chastity; purity
- 48. respect for rights; regard for the rights of one's parents; regard for the rights of others

### **Citizenship: Career/Work**

- 49. earn a livelihood; progress materially
- 50. guidance of the people; facilitate means of living; help others
- 51. trained and educated

### **Citizenship: Finances**

- 52. wealth

The American Heritage Dictionary of the English Language (4<sup>th</sup> ed.). (2000). New York: Houghton Mifflin.

Attribute: A quality or characteristic inherent in or ascribed to someone or something.

Value: A principle, standard, or quality considered worthwhile or desirable

Virtue: An example or kind of moral excellence.

## **Becoming A Brilliant Star** **Attributes, Values, and Virtues**

1. accountable
2. amenable, pleasant, cooperative, mild, submissive: responsive to advice, authority, or suggestion
3. charity; benevolence; kindness; compassionate; clement; generous; magnanimous
4. chastity; purity
5. complete health (wellness)
6. confidence, certitude
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8. courage
9. courtesy
10. deeds, actions
11. desire
12. devout, pious
13. discernment; discretion; intellectual perception; freedom from prejudice
14. earn a livelihood; progress materially
15. eloquent speech
16. enlightened nature (awaken, discover)
17. enthusiasm, zeal
18. excellence
19. faith
20. fellowship, association, attraction
21. guidance of the people; facilitate and help others
22. happy, content, cheerful, joyful
23. harmony
24. honesty, truthfulness; sincerity
25. hope, optimism
26. honor, integrity: high respect, as that shown for special merit; esteem; good name; reputation
27. humility
28. independent investigation of truth and reality
29. intellectual power; brilliance: exceptional clarity and agility of intellect or invention
30. intuition
31. justice, equity; fairness
32. knowledge; scientific discoveries; religion
33. love
34. loyalty
35. obedience
36. patience; calm; forbearance; moderation
37. perseverance
38. relationship with God (fear of God; obedience to the teachings of God; reliance upon God)
39. responsible
40. respect for rights; regard for the rights of one's parents; regard for the rights of others
41. service, servitude; education of the nations and races
42. steadfast, resolute
43. strive and struggle
44. teach
45. thankful; grateful
46. trained and educated
47. trustworthiness; keeping of agreements and covenants; fidelity
48. unity
49. uprightness: righteous; high-minded; moral behavior; rectitude in all circumstances
50. vision; foresight
51. wealth
52. wisdom

## Becoming A Brilliant Star

### Attributes, Values, and Virtues

#### Alphabetical Listing

- ◆ Accountable
  - ◆ Amenable, pleasant, cooperative  
(*Helpfulness*)
  - Charity, benevolence, kindness (*Caring, Compassion, Generosity, Kindness*)
  - Chastity, purity (*Cleanliness, Modesty*)
  - Complete health (wellness)
  - Confidence, certitude
  - Counsel, consultation
  - Courage
  - Courtesy
  - ◆ Deeds, actions
  - Desire
  - ◆ Devout, pious (*Devotion*)
  - Discernment, discretion, intellectual perception
  - Earn a livelihood
  - Eloquent speech
  - Enlightened nature (awaken, discover)
    - Enthusiasm; zeal
  - Excellence
  - Faith
  - Fellowship, association, attraction  
(*Consideration, Friendliness, Tolerance*)
  - Guidance of humanity; facilitate means of living of others
    - Happy, contentment; cheerful  
(*Contentment, Joyfulness*)
    - ◆ Harmony (*Peacefulness*)
    - Honesty, truthfulness, sincerity
    - Honor, integrity
  - Hope, optimism
    - Humility
  - Independent investigation of truth and reality
  - Intellectual power, brilliance; exceptional clarity and agility of intellect or invention
  - Intuition
    - Justice, equity, fairness
  - Knowledge
    - Love
    - Loyalty
    - Obedience
    - Patience, calm, forbearance, moderation
    - ◆ Perseverance
  - Relationship with God (spirituality)
    - Responsible (*Duty*)
    - Respect for parents and others
    - Service, servitude
    - Steadfastness, resolute (*Determination*)
  - Strive, struggle
  - Teach
    - Thankful, grateful
  - Trained and educated
    - Trustworthiness, keeping of agreements, fidelity
    - Unity
  - Uprightness, righteousness, high-minded
    - ◆ Vision (*Idealism*)
  - Wealth
  - Wisdom
- 
- The Virtues Guide
  - ◆ The Path of Coexistence
  - Both

[Man] has the innate character, the inherited character, and the acquired character which is gained by education.

With regard to the innate character, although the divine creation is purely good, yet the varieties of natural qualities in man come from the difference of degree; all are excellent, but they are more or less so, according to the degree. So all mankind possess intelligence and capacities, but the intelligence, the capacity and the worthiness of men differ. This is evident....

The variety of inherited qualities comes from strength and weakness of constitution--that is to say, when the two parents are weak, the children will be weak; if they are strong, the children will be robust. In the same way, purity of blood has a great effect; for the pure germ is like the superior stock which exists in plants and animals....

But the difference of the qualities with regard to culture is very great, for education has great influence. Through education the ignorant become learned; the cowardly become valiant. Through cultivation the crooked branch becomes straight; the acid, bitter fruit of the mountains and woods becomes sweet and delicious; and the five-petaled flower becomes hundred petaled. Through education savage nations become civilized, and even the animals become domesticated. Education must be considered as most important, for as diseases in the world of bodies are extremely contagious, so, in the same way, qualities of spirit and heart are extremely contagious. Education has a universal influence, and the differences caused by it are very great....

‘Abdu’l-Bahá

*Some Answered Questions*, pp. 212-216

The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them....

Bahá’u’lláh

*Gleanings*, p. 290

In all matters moderation is desirable. If a thing is carried to excess, it will prove a source of evil.

Bahá’u’lláh

*Tablets of Bahá’u’lláh*, p. 69

Moderation is indeed highly desirable. Every person who in some degree turneth towards the truth can himself later comprehend most of what he seeketh. However, if at the outset a word is uttered beyond his capacity, he will refuse to hear it and will arise in opposition.

Bahá’u’lláh

*Guidelines for Teaching*, p. 293

If a man is successful in his business, art, or profession he is thereby enabled to increase his physical wellbeing and to give his body the amount of ease and comfort in which it delights. All around us today we see how man surrounds himself with every modern convenience and luxury, and denies nothing to the physical and material side of his nature. But, take heed, lest in thinking too earnestly of the things of the body you forget the things of the soul: for material advantages do not elevate the spirit of a man. Perfection in worldly things is a joy to the body of a man but in no wise does it glorify his soul.

It may be that a man who has every material benefit, and who lives surrounded by all the greatest comfort modern civilization can give him, is denied the all important gift of the Holy Spirit.

It is indeed a good and praiseworthy thing to progress materially, but in so doing, let us not neglect the more important spiritual progress, and close our eyes to the Divine light shining in our midst.

Only by improving spiritually as well as materially can we make any real progress, and become perfect beings. It was in order to bring this spiritual life and light into the world that all the great Teachers have appeared. They came so that the Sun of Truth might be manifested, and shine in the hearts of men, and that through its wondrous power men might attain unto Everlasting Light.

‘Abdu’l-Bahá  
*Paris Talks*, pp. 62-63

Of the spiritual prerequisites of success, which constitute the bedrock on which the security of all plans, projects, and schemes must ultimately rest, the following stand out as preeminent and vital...a high sense of moral rectitude in their social and administrative activities, absolute chastity in their individual lives, and complete freedom from prejudice in their dealings with peoples of a different race, class, creed, or colour.

Shoghi Effendi  
*Advent of Divine Justice*, p. 19

You who are the servants of God fight against oppression, hate and discord... Only have faith, patience and courage--this is but the beginning, but surely you will succeed, for God is with you!

‘Abdu’l-Bahá  
*Paris Talks*, p. 101

## General

Accountable	<ol style="list-style-type: none"> <li>1. Liable to being called to account; answerable. [syn: responsible] <sup>1</sup></li> <li>2. Liable to be called to account. [syn: answerable] <sup>3</sup></li> <li>3. Being obliged to answer to an authority for your actions. <sup>3</sup></li> </ol>
Amenable, pleasant, cooperative, mild, submissive	<ol style="list-style-type: none"> <li>1. Responsive to advice, authority, or suggestion; willing. <sup>1</sup></li> <li>2. Willing to yield or submit; responsive; tractable. <sup>2</sup></li> <li>3. Disposed or willing to comply. <sup>3</sup></li> </ol> <ol style="list-style-type: none"> <li>1. Pleasing in manner, behavior. <sup>1</sup></li> <li>2. Marked by willingness to cooperate; compliant. <sup>1</sup></li> </ol>
Deeds, actions	<ol style="list-style-type: none"> <li>1. Something that is carried out; an act or action. <sup>1</sup></li> <li>2. A usually praiseworthy act; a feat or exploit. <sup>1</sup></li> </ol>
Excellence	<ol style="list-style-type: none"> <li>1. The state, quality, or condition of excelling; superiority. <sup>1</sup></li> <li>2. The quality of being excellent; state of possessing good qualities in an eminent degree; exalted merit; superiority in virtue. <sup>3</sup></li> </ol>
Strive and struggle	<ol style="list-style-type: none"> <li>1. To exert much effort or energy; endeavor. <sup>1</sup></li> <li>2. To be strenuously engaged with a problem, task, or undertaking. <sup>1</sup></li> </ol>

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<sup>1</sup> *The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Company.*

<sup>2</sup> *WordNet © 1.6, © 1997 Princeton University*

<sup>3</sup> *WordNet © 1.6, © 1997 Princeton University*



1. Accountable: bring thyself to account each day (behavior matches intentions)

O SON OF BEING!

Bring thyself to account each day ere thou art summoned to a reckoning; for death, unhearded, shall come upon thee and thou shalt be called to give account for thy deeds.

Bahá'u'lláh  
*The Hidden Words*, Arabic #31

Ye shall, of a truth, be asked of your doings, shall be called to account for your failure in duty with regard to the Cause of God, and for having disdainfully rejected His loved ones who, with manifest sincerity, have come unto you.

Bahá'u'lláh  
*Gleanings*, p. 124

[E]very man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure?

Bahá'u'lláh  
*Gleanings*, p. 143

Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.

Bahá'u'lláh  
*Gleanings*, p. 236; *Proclamation of Bahá'u'lláh*, p. 51

Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation...

Bahá'u'lláh  
*Gleanings*, p. 247

Let each morn be better than its eve and each morrow richer than its yesterday.

Bahá'u'lláh  
*Gleanings*, p. 138

Indeed on no account should ye sadden any person; surely God will put him to the proof and bring him to account.

The Báb  
*Selections from the Báb*, p. 63

2. Amenable, cooperative, mild, submissive (willing to learn from instruction)

The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Bahá'u'lláh  
*Gleanings*, p. 299

O My servants! Be as resigned and submissive as the earth, that from the soil of your being there may blossom the fragrant, the holy and multicolored hyacinths of My knowledge.

Bahá'u'lláh  
*Gleanings*, p. 322

Other attributes of perfection are to fear God, to love God by loving His servants, to exercise mildness and forbearance and calm, to be sincere, amenable, clement and compassionate; to have resolution and courage, trustworthiness and energy, to strive and struggle, to be generous, loyal, without malice, to have zeal and a sense of honor, to be high-minded and magnanimous, and to have regard for the rights of others. Whoever is lacking in these excellent human qualities is defective.

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, p. 40

[E]very cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 338

[I]t is evident that God has destined and intended religion to be the cause and means of cooperative effort and accomplishment among mankind. To this end He has sent the Prophets of God, the holy Manifestations of the Word, in order that the fundamental reality and religion of God may prove to be the bond of human unity, for the divine religions revealed by these holy Messengers have one and the same foundation.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 338

In matters of principle, therefore, there should be uniformity, while in matters of detail and procedure not only is diversity permitted, it is also encouraged. As conditions vary from country to country and, indeed, can vary from community to community within the country, Shoghi Effendi repeatedly advised the friends that they should be uncompromising in principle but flexible in subsidiary details

Shoghi Effendi  
*Lights of Guidance*, p. 38

3. Deeds: holy, pure, goodly, praiseworthy; that which profiteth mankind; upright conduct (perform worthy actions)

In this Most Great Revelation goodly deeds and a praiseworthy character are regarded as the hosts of God, likewise is His blessed and holy Word. These hosts are the lodestone of the hearts of men and the effective means for unlocking doors. Of all the weapons in the world this is the keenest.

Bahá'u'lláh

*Tablets of Bahá'u'lláh*, p. 256

Were man to appreciate the greatness of his station and the loftiness of his destiny he would manifest naught save goodly character, pure deeds, and a seemly and praiseworthy conduct.

Bahá'u'lláh

*Tablets of Bahá'u'lláh*, p. 172

If His faithful servants could realize how meritorious are benevolent deeds in these days, they would all arise to do that which is meet and seemly.

Bahá'u'lláh

*Compilation of Compilations*, Vol I (Huqúqu'lláh), p. 489

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

*Hidden Words*, Arabic #68

No goodly deed was or will ever be lost, for benevolent acts are treasures preserved with God for the benefit of those who act. Blessed the servant and the maidservant who have fulfilled their obligation in the path of God our Lord, the Lord of all worlds....

Bahá'u'lláh

*Compilation of Compilations*, Vol I (Huqúqu'lláh), p. 502

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.

‘Abdu’l-Bahá

*Some Answered Questions*, p. 302

4. Excellence; achievement; achieve distinction among men; be fruitful; success in attaining worthy goals (attain desired outcomes)

The friends of God must so live and conduct themselves, and evince such excellence of character and conduct, as to make others astonished.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Family Life), p. 391

Would that ye had the power to perceive the things your Lord, the All-Merciful, doth see -- things that attest the excellence of your rank, that bear witness to the greatness of your worth, that proclaim the sublimity of your station! God grant that your desires and unmortified passions may not hinder you from that which hath been ordained for you.

Bahá’u’lláh  
*Gleanings*, p. 317

The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God.

Bahá’u’lláh  
*Gleanings*, p. 340

Make ye then a mighty effort, that the purity and sanctity which, above all else, are cherished by ‘Abdu’l-Bahá, shall distinguish the people of Bahá; that in every kind of excellence the people of God shall surpass all other human beings; that both outwardly and inwardly they shall prove superior to the rest; that for purity, immaculacy, refinement, and the preservation of health, they shall be leaders in the vanguard of those who know. And that by their freedom from enslavement, their knowledge, their self-control, they shall be first among the pure, the free and the wise.

‘Abdu’l-Bahá  
*Selections From the Writings of ‘Abdu’l-Bahá*, p. 150

Then it is evident that excellence does not depend upon color. Character is the true criterion of humanity. Anyone who possesses a good character, who has faith in God and is firm, whose actions are good, whose speech is good--that one is accepted at the threshold of God no matter what color he may be.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 427-428

Our next object should be to seek to approach, through more intimate association, fuller and more frequent consultations, and a closer familiarity with the character, the mission and the teachings of the Cause, that standard of excellence which should characterize the cooperative efforts of Bahá’í Communities in every land.

Shoghi Effendi  
*Bahá’í Administration*, p. 87

5. Strive: struggle; strain every nerve (formula—goals, struggle, success in activity, desired end results)

Strain every nerve to acquire both inner and outer perfections, for the fruit of the human tree hath ever been and will ever be perfections both within and without. It is not desirable that a man be left without knowledge or skills, for he is then but a barren tree. Then, so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as knowledge, wisdom, spiritual perception and eloquent speech.

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Bahá'í Education), p. 247;  
*Compilation of Compilations*, Vol I (Excellence in All Things), p. 368

Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 138

The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man's own exertions. The more he striveth, the greater will be his progress.

Bahá'u'lláh  
*Gleanings*, pp. 81-82

Rise up and struggle, seek education, seek enlightenment.

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, p. 91

...it is evident that movement is essential to all existence. All material things progress to a certain point, then begin to decline. This is the law which governs the whole physical creation....

My hope for you is that you will progress in the world of spirit, as well as in the world of matter; that your intelligence will develop, your knowledge will augment, and your understanding be widened.

You must ever press forward, never standing still; avoid stagnation, the first step to a backward movement, to decay.

‘Abdu’l-Bahá  
*Paris Talks*, pp. 89-90

Make every effort to acquire the advanced knowledge of the day, and strain every nerve to carry forward the divine civilization. Establish schools that are well organized, and promote the fundamentals of instruction in the various branches of knowledge through teachers who are pure and sanctified, distinguished for their high standards of conduct and general excellence, and strong in faith; scholars and educators with a thorough knowledge of sciences and arts.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (The Arts), p. 6

## Self, Temperament, Personality

Enlightened nature (awaken, discover)	<ol style="list-style-type: none"><li>1. Having spiritual or intellectual insight. <sup>1</sup></li><li>2. Highly educated; having extensive information or understanding. <sup>3</sup></li></ol> <ol style="list-style-type: none"><li>1. The essential characteristics and qualities of a person or thing. <sup>1</sup></li><li>2. The natural or real aspect of a person, place, or thing. <sup>1</sup></li></ol>
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6. Enlightened nature (awaken, discover inner, potential nature; every soul is unique)

Man has two powers; and his development, two aspects. One power is connected with the material world, and by it he is capable of material advancement. The other power is spiritual, and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! Material advancement has been evident in the world, but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and, therefore, eternal. It is a divine bounty. It is the effulgence of the Sun of Reality and, therefore, of greater importance than the physical body.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 60

For every thing, however, God has created a sign and symbol, and established standards and tests by which it may be known. The spiritually learned must be characterized by both inward and outward perfections; they must possess a good character, an enlightened nature, a pure intent, as well as intellectual power, brilliance and discernment, intuition, discretion and foresight, temperance, reverence, and a heartfelt fear of God. For an unlit candle, however great in diameter and tall, is no better than a barren palm tree or a pile of dead wood.

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, p. 33-34

O Company of God! To each created thing, the Ancient Sovereignty hath portioned out its own perfection, its particular virtue and special excellence, so that each in its degree may become a symbol denoting the sublimity of the true Educator of humankind, and that each, even as a crystalline mirror, may tell of the grace and splendour of the Sun of Truth.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Education), p. 252

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.

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

## Cognitive/Thinking

<p>Discernment; discretion; intellectual perception; sagacity; freedom from prejudice</p>	<p>1. The act or process of exhibiting keen insight and good judgment. <sup>1</sup> 2. The power or faculty of the mind by which it distinguishes one thing from another; power of viewing differences in objects, and their relations and tendencies; penetrative and discriminate mental vision; acuteness. <sup>2</sup></p>
<p>Intellectual power; brilliance</p>	<p>1. The ability to learn and reason; the capacity for knowledge and understanding. <sup>1</sup>  1. The ability or capacity to perform or act effectively. <sup>1</sup>  1. Unusual mental ability [syn: genius]. <sup>3</sup></p>
<p>Intuition</p>	<p>1. The act or faculty of knowing or sensing without the use of rational processes; immediate cognition. <sup>1</sup></p>
<p>Independent investigation of truth and reality</p>	<p>1. Free from the influence, guidance, or control of another or others; self-reliant. <sup>1</sup>  1. A detailed inquiry or systematic examination. <sup>1</sup></p>
<p>Knowledge; scientific discoveries; religion</p>	<p>1. Familiarity, awareness, or understanding gained through experience or study. <sup>1</sup> 2. The sum or range of what has been perceived, discovered, or learned. <sup>1</sup></p>
<p>Vision; foresight</p>	<p>1. Unusual competence in discernment or perception; intelligent foresight. <sup>1</sup>  1. Perception of the significance and nature of events before they have occurred. <sup>1</sup></p>
<p>Wisdom</p>	<p>1. The ability to discern or judge what is true, right, or lasting; insight. <sup>1</sup> 2. The quality of being wise; knowledge, and the capacity to make due use of it; knowledge of the best ends and the best means; discernment and judgment; discretion; sagacity; skill; dexterity. <sup>2</sup></p>



7. Discernment; discretion; intellectual perception; sagacity; freedom from prejudice

For every thing, however, God has created a sign and symbol, and established standards and tests by which it may be known. The spiritually learned must be characterized by both inward and outward perfections; they must possess a good character, an enlightened nature, a pure intent, as well as intellectual power, brilliance and discernment, intuition, discretion and foresight, temperance, reverence, and a heartfelt fear of God. For an unlit candle, however great in diameter and tall, is no better than a barren palm tree or a pile of dead wood.

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, pp. 33-34

Every man of discernment, while walking upon the earth, feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth, his might, his exaltation, his advancement and power is, as ordained by God, the very earth which is trodden beneath the feet of all men. There can be no doubt that whoever is cognizant of this truth, is cleansed and sanctified from all pride, arrogance, and vainglory.

Bahá’u’lláh  
*Epistle to the Son of the Wolf*, p. 44

It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted....

Bahá’u’lláh  
*Gleanings*, pp. 80-81

I swear by God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and exalted station, he would inhale, at a distance of a thousand leagues, the fragrance of God, and would perceive the resplendent morn of a Divine guidance rising above the Day Spring of all things. Each and every thing, however small, would be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this seeker that he will discriminate between truth and falsehood, even as he doth distinguish the sun from shadow.

Bahá’u’lláh  
*Gleanings*, pp. 267-268

The Cause to which we belong stands on the threshold of an era of unprecedented expansion. Its problems are many, diverse and challenging. Our methods and ways of approach must likewise be characterized by unusual sagacity, consummate skill and wisdom.

Shoghi Effendi  
*Messages to America*, p. 2

## 8. Intellectual power; brilliance

For every thing, however, God has created a sign and symbol, and established standards and tests by which it may be known. The spiritually learned must be characterized by both inward and outward perfections; they must possess a good character, an enlightened nature, a pure intent, as well as intellectual power, brilliance and discernment, intuition, discretion and foresight, temperance, reverence, and a heartfelt fear of God. For an unlit candle, however great in diameter and tall, is no better than a barren palm tree or a pile of dead wood.

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, pp. 33-34

All created things are captives of nature and subject to its laws. They cannot transgress the control of these laws in one detail or particular. The infinite starry worlds and heavenly bodies are nature’s obedient subjects. The earth and its myriad organisms, all minerals, plants and animals are thralls of its dominion. But man through the exercise of his scientific, intellectual power can rise out of this condition, can modify, change and control nature according to his own wishes and uses. Science, so to speak, is the breaker of the laws of nature.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 30

God has conferred upon and added to man a distinctive power--the faculty of intellectual investigation into the secrets of creation, the acquisition of higher knowledge--the greatest virtue of which is scientific enlightenment.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 31

All blessings are divine in origin, but none can be compared with this power of intellectual investigation and research, which is an eternal gift producing fruits of unending delight. Man is ever partaking of these fruits. All other blessings are temporary; this is an everlasting possession.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 50

The spirit of man appears and is manifest in the embryonic condition, and also in that of childhood and of maturity, and it is resplendent and evident in the condition of perfection. The spirit is one, but in the embryonic condition the power of sight and of hearing is lacking. In the state of maturity and perfection it appears in the utmost splendor and brilliance.

‘Abdu’l-Bahá  
*Some Answered Questions*, p. 150

Is it commendable that you should waste and fritter away in apathy the brilliance that is your birthright, your native competence, your inborn understanding?

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, p. 92

## 9. Intuition

True distinction among mankind is through divine bestowals and receiving the intuitions of the Holy Spirit. If man does not become the recipient of the heavenly bestowals and spiritual bounties, he remains in the plane and kingdom of the animal. For the distinction between the animal and man is that man is endowed with the potentiality of divinity in his nature, whereas the animal is entirely bereft of that gift and attainment. Therefore, if a man is bereft of the intuitive breathings of the Holy Spirit, deprived of divine bestowals, out of touch with the heavenly world and negligent of the eternal truths, though in image and likeness he is human, in reality he is an animal; even as Christ declared, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This means that if man be a captive of physical susceptibilities and be lacking the quickening of spiritual emotions, he is merely an animal. But every soul who possesses spiritual susceptibilities and has attained a goodly portion of the bestowals of the Holy Spirit is alive with the divine life of the higher Kingdom.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 316-317

Each one of the divine religions has established two kinds of ordinances: the essential and the accidental. The essential ordinances rest upon the firm, unchanging, eternal foundations of the Word itself. They concern spiritualities, seek to stabilize morals, awaken intuitive susceptibilities, reveal the knowledge of God and inculcate the love of all mankind. The accidental laws concern the administration of outer human actions and relations, establishing rules and regulations requisite for the world of bodies and their control. These are ever subject to change and superseded according to exigencies of time, place and condition.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 338-339

Knowledge is of two kinds. One is subjective and the other objective knowledge--that is to say, an intuitive knowledge and a knowledge derived from perception.

‘Abdu’l-Bahá  
*Some Answered Questions*, p. 157

In some respects woman is superior to man. She is more tender-hearted, more receptive, her intuition is more intense.

‘Abdu’l-Bahá  
*Paris Talks*, p. 161

The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the balance is already shifting; force is losing its dominance, and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more evenly balanced.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol II (Women), p. 369

## 10. Independent investigation of truth and reality

First among the great principles revealed by Him is that of the investigation of reality. The meaning is that every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality. The announcement of this principle is not found in any of the sacred Books of the past.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 433

God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise, you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. Turn to God, supplicate humbly at His threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the Kingdom.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 293

Investigation of the one fundamental reality and allegiance to the essential unchanging principles of the Word of God can alone establish unity and love in human hearts.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 445-446

The first teaching of Bahá’u’lláh is the investigation of reality. Man must seek reality himself, forsaking imitations and adherence to mere hereditary forms. As the nations of the world are following imitations in lieu of truth and as imitations are many and various, differences of belief have been productive of strife and warfare. So long as these imitations remain, the oneness of the world of humanity is impossible.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 180

The first principle of Bahá’u’lláh is independent investigation of truth, that is, all the nations of the world have to investigate after truth independently and turn their eyes from the moribund blind imitations of the past ages entirely. Truth is one when it is independently investigated, it does not accept division. Therefore the independent investigation of truth will lead to the oneness of the world of humanity.

‘Abdu’l-Bahá  
*Japan Will Turn Ablaze*, p. 35

11. Knowledge: of God; of Manifestations; of divine proofs and evidences; scientific discoveries; what will be of benefit to mankind

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the object of all knowledge.

Bahá'u'lláh  
*Kitáb-i-Íqán*, p. 197

This is a Book which hath become the Lamp of the Eternal unto the world, and His straight, undeviating Path amidst the peoples of the earth. Say: This is the Dayspring of Divine knowledge, if ye be of them that understand, and the Dawning-place of God's commandments, if ye be of those who comprehend.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 187

O YE SONS OF SPIRIT!

Ye are My treasury, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and from the ungodly amongst My people.

Bahá'u'lláh  
*Hidden Words*, Arabic #69

At the outset of every endeavour, it is incumbent to look to the end of it. Of all the arts and sciences, set the children to studying those which will result in advantage to man, will ensure his progress and elevate his rank. Thus the noisome odours of lawlessness will be dispelled, and thus through the high endeavours of the nation's leaders, all will live cradled, secure and in peace.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, pp. 168-169

A good character is in the sight of God and His chosen ones and the possessors of insight, the most excellent and praiseworthy of all things, but always on condition that its center of emanation should be reason and knowledge and its base should be true moderation.

'Abdu'l-Bahá  
*Secret of Divine Civilization*, p. 60

It is imperative to acquire the knowledge of divine proofs and evidences, and to acquaint oneself with convincing testimonies which demonstrate the revelation of God's resplendent Light. The study group thou didst organize hath imparted much joy and happiness to the heart of 'Abdu'l-Bahá. Thou must exert much effort and show forth perseverance and constancy that, God willing, through the reviving breaths of His mercy, souls may be so educated as to become like radiant candles shining in the assemblage of divine knowledge and understanding. This matter is highly important. It is binding on every one and must be regarded as an obligation....

'Abdu'l-Bahá  
*Compilation of Compilations*, Vol I (The Importance of Deepening), p. 194

## 12. Vision; foresight

Open thine eyes, that thou mayest behold this glorious Vision, and recognize Him Whom thou invokest in the daytime and in the night season, and gaze on the Light that shineth above this luminous Horizon.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 85

Let your vision be world-embracing, rather than confined to your own self.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 87; *Gleanings*, p. 94

Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God--exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. Next in rank, is the power of vision, the chief instrument whereby his understanding can function.

Bahá'u'lláh  
*Gleanings*, p. 194

In this Day whatsoever serveth to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true knowledge. Indeed in the estimation of men of wisdom keenness of understanding is due to keenness of vision. The people of Bahá must under all circumstances observe that which is meet and seemly and exhort the people accordingly.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 35

By the fire of the Love of God the veil is burnt which separates us from the Heavenly Realities, and with clear vision we are enabled to struggle onward and upward, ever progressing in the paths of virtue and holiness, and becoming the means of light to the world.

'Abdu'l-Bahá  
*Paris Talks*, p. 82

We must use our utmost endeavors in order that the Holy Spirit may influence minds and hearts toward peace, the bounties of God surround, the divine effulgences become successive, human souls advance, minds expand in wider vision, souls become more holy and the world of humanity be rid of its great menace.

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 322

### 13. Wisdom

The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Bahá'u'lláh  
*Gleanings*, p. 29

Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of wisdom, the Possessor of Great Bounty.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 66

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Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 66

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

The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion and the canopy of world order is upraised upon the two pillars of reward and punishment.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p.126

## Affective

Confidence; certitude	<p>1. Trust or faith in a person or thing. <sup>1</sup></p> <p>2. The state of being certain; complete assurance; confidence. <sup>1</sup></p>
Enthusiasm, zeal	<p>1. Great excitement for or interest in a subject or cause. <sup>1</sup></p> <p>1. Enthusiastic devotion to a cause, ideal, or goal and tireless diligence in its furtherance. [syn. passion]. <sup>1</sup></p>
Faith	<p>1. Confident belief in the truth, value, or trustworthiness of a person, idea, or thing. <sup>1</sup></p> <p>2. Belief that does not rest on logical proof or material evidence. <sup>1</sup></p>
Happy, contentment	<p>1. Enjoying, showing, or marked by pleasure, satisfaction, or joy. <sup>1</sup></p> <p>1. Desiring no more than what one has; satisfied. <sup>1</sup></p>
Hope, optimism	<p>1. A wish or desire accompanied by confident expectation of its fulfillment. <sup>1</sup></p> <p>2. Something that is hoped for or desired. <sup>1</sup></p> <p>1. A tendency to expect the best possible outcome or dwell on the most hopeful aspects of a situation. <sup>1</sup></p>
Love	<p>1. A deep, tender, ineffable feeling of affection and solicitude toward a person, such as that arising from kinship, recognition of attractive qualities, or a sense of underlying oneness. <sup>1</sup></p>
Patience; calm; forbearance; moderation	<p>1. Marked by or exhibiting calm endurance of pain, difficulty, provocation, or annoyance. <sup>1</sup></p> <p>2. Capable of calmly awaiting an outcome or result; not hasty or impulsive. <sup>2</sup></p>
Thankful; grateful	<p>1. Aware and appreciative of a benefit; grateful. <sup>1</sup></p> <p>2. Expressive of gratitude. <sup>1</sup></p> <p>1. Appreciative of benefits received; thankful. <sup>1</sup></p>



#### 14. Confidence; certitude

Promote ye the development of the cities of God and His countries, and glorify Him therein in the joyous accents of His well-favoured ones... We have assigned to every end a means for its accomplishment; avail yourselves thereof, and place your trust and confidence in God, the Omniscient, the All-Wise.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 77

Be patient under all conditions, and place your whole trust and confidence in God.

Bahá'u'lláh  
*Gleanings*, p. 296

Arise in the name of thy Lord, the God of Mercy, amidst the peoples of the earth, and seize thou the Cup of Life with the hands of confidence, and first drink thou therefrom, and proffer it then to such as turn towards it amongst the peoples of all faiths...

Bahá'u'lláh  
*Proclamation of Bahá'u'lláh*, p. 83

Therefore, with supreme confidence and certitude, say: "O God! Make me a radiant light, a shining lamp, and a brilliant star, so that I may illumine the hearts with an effulgent ray from Thy Kingdom of Abhá..."

'Abdu'l-Bahá  
*Compilation of Compilations*, Vol II (Women), p. 361

A question or principle which is religious in its nature must be sanctioned by science. Science must declare it to be valid, and reason must confirm it in order that it may inspire confidence. If religious teaching, however, be at variance with science and reason, it is unquestionably superstition.

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 394

Face ye all nations of the world with the constancy and the endurance of the people of Bahá, that all men may be astounded and ask how this could be, that your hearts are as well-springs of confidence and faith, and as mines so rich in the love of God.

'Abdu'l-Bahá  
*Selections From the Writings of 'Abdu'l-Bahá*, p. 219

This is the time for growing; the season for joyous gathering! Take the cup of the Testament in thy hand; leap and dance with ecstasy in the triumphal procession of the Covenant! Lay your confidence in the everlasting bounty, turn to the presence of the generous God; ask assistance from the Kingdom of Abhá; seek confirmation from the Supreme World; turn thy vision to the horizon of eternal wealth; and pray for help from the Source of Mercy!

'Abdu'l-Bahá  
*Bahá'i World Faith*, p. 351

## 15. Enthusiasm, zeal

The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 33; *Gleanings*, p. 137

Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory.

Bahá'u'lláh  
*Gleanings*, pp. 320-321

[Q]ualities of the spirit are the basic and divine foundation, and adorn the true essence of man; and knowledge is the cause of human progress. The beloved of God must attach great importance to this matter, and carry it forward with enthusiasm and zeal.

‘Abdu’l-Bahá  
*Selections From the Writings of ‘Abdu’l-Bahá*, p. 137

As regards religious zeal and true piety, their touchstone and proof are firmness and steadfastness in noble qualities, virtues, and perfections, which are the greatest blessings of the human race; but not interference with the belief of this one or that one, demolition of edifices, and cutting off of the human race.

‘Abdu’l-Bahá  
*A Traveler’s Narrative*, p. 90

In the midst of a civilization torn by strifes and enfeebled by materialism, the people of Bahá are building a new world. We face at this time opportunities and responsibilities of vast magnitude and great urgency. Let each believer in his inmost heart resolve not to be seduced by the ephemeral allurements of the society around him, nor to be drawn into its feuds and short-lived enthusiasms, but instead to transfer all he can from the old world to that new one which is the vision of his longing and will be the fruit of his labours.

Shoghi Effendi  
*Lights of Divine Guidance*, p. 135

## 16. Faith; faithful

Know that faith is of two kinds. The first is objective faith that is expressed by the outer man, obedience of the limbs and senses. The other faith is subjective, and unconscious obedience to the will of God.

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

Know assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth for ever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted.

Bahá’u’lláh  
*Gleanings*, p. 175

Regard thou faith as a tree. Its fruits, leaves, boughs and branches are, and have ever been, trustworthiness, truthfulness, uprightness and forbearance.

Bahá’u’lláh  
*Compilation of Compilations*, Vol II (Trustworthiness), p. 327

The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him.

Bahá’u’lláh  
*Gleanings*, p. 161

The lamp is lighted, but as it hath not a conscious knowledge of itself, no one hath become glad because of it. Moreover, a soul of excellent deeds and good manners will undoubtedly advance from whatever horizon he beholdeth the lights radiating. Herein lies the difference: By faith is meant, first, conscious knowledge, and second, the practice of good deeds.

‘Abdu’l-Bahá  
*Bahá’í World Faith*, p. 383

If religion is opposed to reason and science, faith is impossible; and when faith and confidence in the divine religion are not manifest in the heart, there can be no spiritual attainment.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 299

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.

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

17. Happiness; contentment; cheerfulness; joyfulness

Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 4

Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 125

In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man that cleaveth unto it, and woe betide the heedless.

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

Happy are they who act; happy are they who understand; happy the man that hath clung unto the truth, detached from all that is in the heavens and all that is on earth.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 139

Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

Bahá'u'lláh  
*Gleanings*, p. 13

When we find truth, constancy, fidelity, and love, we are happy; but if we meet with lying, faithlessness, and deceit, we are miserable.

‘Abdu’l-Bahá  
*Paris Talks*, p. 65

Be happy and joyous because the bestowals of God are intended for you and the life of the Holy Spirit is breathing upon you.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 214

Happy are those who spend their days in gaining knowledge, in discovering the secrets of nature, and in penetrating the subtleties of pure truth!

‘Abdu’l-Bahá  
*Some Answered Questions*, p. 137

18. Hope; expectancy; optimism

Set all thy hope in God, and cleave tenaciously to His unfailing mercy. Who else but Him can enrich the destitute, and deliver the fallen from his abasement?

Bahá'u'lláh  
*Gleanings*, p. 323

O MOVING FORM OF DUST!

I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

Bahá'u'lláh  
*Hidden Words*, Persian #21

Fire and paradise both bow down and prostrate themselves before God. That which is worthy of His Essence is to worship Him for His sake, without fear of fire, or hope of paradise.

The Báb  
*Selections from the Báb*, p. 78

Let us pray to God that the breath of the Holy Spirit may again give hope and refreshment to the people, awakening in them a desire to do the Will of God. May heart and soul be vivified in every man: so will they all rejoice in a new birth.

'Abdu'l-Bahá  
*Paris Talks*, p. 34

Therefore strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!

'Abdu'l-Bahá  
*Paris Talks*, p. 81

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

'Abdu'l-Bahá  
*Paris Talks*, p. 179

When you see a tree growing and developing, be hopeful of its outcome. It will blossom and bear fruit eventually. If you see dry wood or old trees, there is no hope whatever of fruitage.

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 111

## 19. Love

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

O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

Bahá'u'lláh  
*Hidden Words (Arabic)*, #5

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  
*Hidden Words (Arabic)*, #48

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

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

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 231

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

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

Strive, therefore, to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds.

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 239

20. Patience; calmness; forbearance; moderation

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  
*Hidden Words*, Arabic #48

...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

It behoveth 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.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 212; *Epistle to the Son of the Wolf*, p. 99

You should exhort all the friends to patience, to acquiescence, and to tranquillity, saying: O ye loved ones of God in that land! Ye are glorified in all the worlds of God because of your relationship to Him Who is the Eternal Truth, but in your lives on this earthly plane, which pass away as a fleeting moment, ye are afflicted with abasement.... Whatever hath befallen you, hath been for the sake of God.

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Crisis and Victory), p. 171

Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience. Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest; and those who conform to the good-pleasure of your Lord, they are indeed among the blissful.

The Báb  
*Selections from the Báb*, p. 161

Therefore, thou must widen thy heart, dilate thy breast, have patience in plenty, calmness of soul and cut thyself from everything but God!

'Abdu'l-Bahá  
*Bahá'í World Faith*, p. 363

Therefore, we must exercise extreme patience, sympathy and love toward all mankind, considering no soul as rejected. If we look upon a soul as rejected, we have disobeyed the teachings of God. God is loving to all. Shall we be unjust or unkind to anyone? Is this allowable in the sight of God? God provides for all. Is it befitting for us to prevent the flow of His merciful provisions for mankind?

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, pp. 286-287

21. Thankful; grateful; appreciative

O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!  
Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee  
My word, have perfected through thee My bounty and have desired for thee that which I have  
desired for My Self. Be then content with My pleasure and thankful unto Me.

Bahá'u'lláh  
*Hidden Words*, Arabic #70

Be generous in prosperity, and thankful in adversity.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, pp. 93-94; *Gleanings*, p. 285

Wherefore, be thankful to God, for having strengthened thee to aid His Cause, for having made  
the flowers of knowledge and understanding to spring forth in the garden of thine heart. Thus hath  
His grace encompassed thee, and encompassed the whole of creation. Beware, lest thou allow  
anything whatsoever to grieve thee.

Bahá'u'lláh  
*Gleanings*, p. 303

You should all be very happy and thankful to God for the great privilege that is yours.

'Abdu'l-Bahá  
*Paris Talks*, p.112

Be thankful unto God that Baha'u'llah has given us a firm and solid foundation. He left no place  
for sadness in hearts, and the writings of His sacred pen contain consolation for the whole world.  
He had the words of truth, and anything that is contrary to His teaching is false.

'Abdu'l-Bahá  
*Paris Talks*, p.172

But real thankfulness is a cordial giving of thanks from the heart. When man in response to the  
favours of God manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated.  
These spiritual susceptibilities are ideal thanksgiving.

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 236

Praise be to God, ye are firm and steadfast; be ye thankful that like unto blessed trees ye are firmly  
planted in the soil of the Covenant. It is sure that every firm one will grow, will yield new fruits  
and will increase daily in freshness and grace.

'Abdu'l-Bahá  
*Selections From the Writings of 'Abdu'l-Bahá*, p. 211



## Conation/Volition/Self-regulation

<p>Courage</p>	<ol style="list-style-type: none"> <li>1. The state or quality of mind or spirit that enables one to face danger, fear, or vicissitudes with self-possession, confidence, and resolution; bravery. <sup>1</sup></li> <li>2. That quality of mind which enables one to encounter danger and difficulties with firmness, or without fear, or fainting of heart; valor; boldness; resolution. <sup>2</sup></li> <li>3. A quality of spirit that enables you to face danger of pain without showing fear. <sup>3</sup></li> </ol>
<p>Desire</p>	<ol style="list-style-type: none"> <li>1. To wish or long for; want. <sup>1</sup></li> <li>2. To express a wish for; request. <sup>1</sup></li> </ol>
<p>Perseverance</p>	<ol style="list-style-type: none"> <li>1. Steady persistence in adhering to a course of action, a belief, or a purpose; steadfastness. <sup>1</sup></li> </ol>
<p>Steadfastness; constancy; firmness; reliability</p>	<ol style="list-style-type: none"> <li>1. Fixed or unchanging; steady. <sup>1</sup></li> <li>2. Firmly loyal or constant; unswerving. <sup>1</sup></li> </ol> <p>1. The condition or quality of being constant; changelessness. <sup>1</sup></p>

## 22. Courage

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 156

In the treasuries of the knowledge of God there lieth concealed a knowledge which, when applied, will largely, though not wholly, eliminate fear. This knowledge, however, should be taught from childhood, as it will greatly aid in its elimination. Whatever decreaseth fear increaseth courage.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 32

Strive as much as ye can to turn wholly toward the Kingdom, that ye may acquire innate courage and ideal power.

'Abdu'l-Bahá  
*Selections From the Writings of 'Abdu'l-Bahá*, p. 206

In this day there are women among the Baha'is who far outshine men. They are wise, talented, well-informed, progressive, most intelligent and the light of men. They surpass men in courage. When they speak in meetings, the men listen with great respect.

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 175

“They that have forsaken their country,” is Baha'u'llah's own testimony, “for the purpose of teaching Our Cause - these shall the Faithful Spirit strengthen through its power.... By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act.” Such a reward, it should be noted, is not to be regarded as purely an abstract blessing confined to the future life, but also as a tangible benefit which such courage, faith and perseverance can alone confer in this material world.

Shoghi Effendi  
*The Advent of Divine Justice*, p. 68

Do not despair! Work steadily. Sincerity and love will conquer hate. How many seemingly impossible events are coming to pass in these days! Set your faces steadily towards the Light of the World. Show love to all; 'Love is the breath of the Holy Spirit in the heart of Man'. Take courage! God never forsakes His children who strive and work and pray! Let your hearts be filled with the strenuous desire that tranquillity and harmony may encircle all this warring world. So will success crown your efforts, and with the universal brotherhood will come the Kingdom of God in peace and goodwill.

'Abdu'l-Bahá  
*Paris Talks*, p. 30

## 23. Desire

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being.

Bahá'u'lláh  
*Gleanings*, p. 267

Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart's desire, did ye but know it. I have offered up My soul and My body as a sacrifice for God, the Lord of all worlds.

Bahá'u'lláh  
*Gleanings*, p. 126

Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for any one the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.

Bahá'u'lláh  
*Gleanings*, p. 128

Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

Bahá'u'lláh  
*Gleanings*, pp. 211-212

All praise and glory be to God Who, through the power of His might, hath delivered His creation from the nakedness of non-existence, and clothed it with the mantle of life. From among all created things He hath singled out for His special favor the pure, the gem-like reality of man, and invested it with a unique capacity of knowing Him and of reflecting the greatness of His glory. This twofold distinction conferred upon him hath cleansed away from his heart the rust of every vain desire, and made him worthy of the vesture with which his Creator hath deigned to clothe him. It hath served to rescue his soul from the wretchedness of ignorance.

Bahá'u'lláh  
*Gleanings*, pp. 77-78

Verily, they are servants of the Cause of God. All are engaged in service, and the perfection of their desire is to enter into the Kingdom of Abhá and draw near unto God. For that reason I am very happy and well pleased with them.

'Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 428

## 24. Perseverance; resilience

Go thou straight on and persevere in His service. Say: O people! The Day, promised unto you in all the Scriptures, is now come. Fear ye God, and withhold not yourselves from recognizing the One Who is the Object of your creation. Hasten ye unto Him. Better is this for you than the world and all that is therein. Would that ye could perceive it!

Bahá'u'lláh  
*Gleanings*, p. 314

The companions of God are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character, that all mankind may profit by their example.

Bahá'u'lláh  
*Advent of Divine Justice*, p. 19  
*Compilation of Compilations*, Vol I (Excellence in All Things), p. 367  
*Compilation of Compilations*, Vol II (Trustworthiness), p. 334

Perseverance is an essential condition. In every project firmness and steadfastness will undoubtedly lead to good results; otherwise it will exist for some days, and then be discontinued.

‘Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, p. 144

Rest ye assured that if a soul ariseth in the utmost perseverance and raiseth the Call of the Kingdom and resolutely promulgateth the Covenant, be he an insignificant ant he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

‘Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, p. 209

O ye beloved of God, these are days for steadfastness, for firmness and perseverance in the Cause of God.

‘Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, p. 294

Work ye for the guidance of the women in that land, teach the young girls and the children, so that the mothers may educate their little ones from their earliest days, thoroughly train them, rear them to have a goodly character and good morals, guide them to all the virtues of humankind, prevent the development of any behaviour that would be worthy of blame, and foster them in the embrace of Bahá’í education. Thus shall these tender infants be nurtured at the breast of the knowledge of God and His love. Thus shall they grow and flourish, and be taught righteousness and the dignity of humankind, resolution and the will to strive and to endure. Thus shall they learn perseverance in all things, the will to advance, high mindedness and high resolve, chastity and purity of life. Thus shall they be enabled to carry to a successful conclusion whatsoever they undertake.

‘Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, pp. 124-125

25. Steadfastness; constancy; firmness; reliability

Be ye the embodiments of such steadfastness amidst mankind that ye will not be kept back from God by the doubts of those who disbelieved in Him when He manifested Himself, invested with a mighty sovereignty.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 134

A twofold obligation resteth upon him who hath recognized the Day Spring of the Unity of God, and acknowledged the truth of Him Who is the Manifestation of His oneness. The first is steadfastness in His love, such steadfastness that neither the clamor of the enemy nor the claims of the idle pretender can deter him from cleaving unto Him Who is the Eternal Truth, a steadfastness that taketh no account of them whatever. The second is strict observance of the laws He hath prescribed - laws which He hath always ordained, and will continue to ordain, unto men, and through which the truth may be distinguished and separated from falsehood.

Bahá'u'lláh  
*Gleanings*, pp. 289-290

The first and foremost duty prescribed unto men, next to the recognition of Him Who is the Eternal Truth, is the duty of steadfastness in His Cause.

Bahá'u'lláh  
*Gleanings*, p. 290

We have described unto thee the constancy, the firmness, the steadfastness, the certitude, the imperturbability and the dignity of the martyrs of this Revelation, that thou mayest be well-informed.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 87

It behoveth every one in this Day of God to dedicate himself to the teaching of the Cause with utmost prudence and steadfastness.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 242

This is the day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush.

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

The essential thing is firmness and steadfastness.

'Abdu'l-Bahá  
*Tablets of 'Abdu'l-Bahá*, p. 696

## Physical

Complete health (wellness)	1. The condition of good physical and mental health, especially when maintained by proper diet, exercise, and habits. <sup>1</sup>
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26. Complete health (wellness; bodily functioning)

AS this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself. Since this physical body is the throne whereon the inner temple is established, God hath ordained that the body be preserved to the extent possible, so that nothing that causeth repugnance may be experienced. The inner temple beholdeth its physical frame, which is its throne. Thus, if the latter is accorded respect, it is as if the former is the recipient. The converse is likewise true.

The Báb  
*Selections from the Báb*, p. 95

If the health and well-being of the body be expended in the path of the Kingdom, this is very acceptable and praiseworthy; and if it is expended to the benefit of the human world in general--even though it be to their material benefit and be a means of doing good--that is also acceptable. But if the health and welfare of man be spent in sensual desires, in a life on the animal plane, and in devilish pursuits--then disease is better than such health; nay, death itself is preferable to such a life. If thou art desirous of health, wish thou health for serving the Kingdom. I hope thou mayest attain a perfect insight, an inflexible resolution, a complete health and spiritual and physical strength in order that thou mayest drink from the fountain of eternal life and be assisted by the spirit of divine confirmation.

‘Abdu’l-Bahá  
*Bahá’í World Faith*, p. 376  
*Compilation of Compilations*, Vol I (Health and Healing), pp. 469-470

Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly, he deserves the judgment and wrath of God.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 352

With reference to what is meant by an individual becoming entirely forgetful of self: the intent is that he should rise up and sacrifice himself in the true sense, that is, he should obliterate the promptings of the human condition, and rid himself of such characteristics as are worthy of blame and constitute the gloomy darkness of this life on earth--not that he should allow his physical health to deteriorate and his body to become infirm.

‘Abdu’l-Bahá  
*Selections From the Writings of ‘Abdu’l-Bahá*, p. 180

Alcohol consumeth the mind and causeth man to commit acts of absurdity, but...this wicked hashish extinguisheth the mind, freezeth the spirit, petrifieth the soul, wasteth the body and leaveth man frustrated and lost.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Chaste and Holy Life), p. 55

## Social

Courtesy	<ol style="list-style-type: none"> <li>1. Polite behavior. <sup>1</sup></li> <li>2. An act of civility, respect, or reverence. <sup>2</sup></li> <li>3. Politeness; civility; urbanity; courtliness. <sup>3</sup></li> </ol>
Counsel; consultation	<ol style="list-style-type: none"> <li>1. The act of exchanging opinions and ideas; consultation. <sup>1</sup></li> <li>2. Advice or guidance, especially as solicited from a knowledgeable person. <sup>1</sup></li> </ol>
Eloquent speech	<ol style="list-style-type: none"> <li>1. Characterized by persuasive, powerful discourse. <sup>1</sup></li> <li>1. The faculty or act of expressing or describing thoughts, feelings, or perceptions by the articulation of words. <sup>1</sup></li> </ol>
Fellowship, association, attraction	<ol style="list-style-type: none"> <li>1. The condition of sharing similar interests, ideals, or experiences, as by reason of profession, religion, or nationality. <sup>1</sup></li> <li>2. The companionship of individuals in a congenial atmosphere and on equal terms. <sup>1</sup></li> <li>1. To join as a partner, ally, or friend. <sup>1</sup></li> <li>2. To connect or join together; combine. <sup>1</sup></li> <li>1. To arouse or compel the interest, admiration, or attention of. <sup>1</sup></li> </ol>
Harmony	<ol style="list-style-type: none"> <li>1. Agreement in feeling or opinion; accord. <sup>1</sup></li> <li>2. A pleasing combination of elements in a whole. <sup>1</sup></li> <li>1. The just adaptation of parts to each other, in any system or combination of things, or in things, or things intended to form a connected whole. <sup>2</sup></li> </ol>
Humility	<ol style="list-style-type: none"> <li>1. Marked by meekness or modesty in behavior, attitude, or spirit; not arrogant or prideful. <sup>1</sup></li> <li>2. Thinking lowly of one's self; claiming little for one's self; not proud, arrogant, or assuming; thinking one's self ill-deserving or unworthy, when judged by the demands of God; lowly; weak; modest. <sup>2</sup></li> <li>3. Marked by meekness or modesty; not arrogant or prideful. <sup>3</sup></li> </ol>
Teach	<ol style="list-style-type: none"> <li>1. To impart the knowledge of; to give intelligence concerning; to impart, as knowledge before unknown, or rules for practice; to inculcate as true or important. <sup>3</sup></li> </ol>



27. Courtesy: manners; tact (skills for developing relationships)

Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 120

We, verily, have chosen courtesy, and made it the true mark of such as are nigh unto Him. Courtesy is, in truth, a raiment which fitteth all men, whether young or old. Well is it with him that adorneth his temple therewith, and woe unto him who is deprived of this great bounty.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 50; *Proclamation of Bahá'u'lláh*, p. 20

O people of God! I exhort you to courtesy. Courtesy is, in the primary station, the Lord of all virtues. Blessed is he who is illumined with the light of courtesy, and is adorned with the mantle of uprightness! He who is endowed with courtesy is endowed with a great station.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 27

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. This is a binding command which hath streamed forth from the Pen of the Most Great Name.

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

Say: Let truthfulness and courtesy be your adorning. Suffer not yourselves to be deprived of the robe of forbearance and justice, that the sweet savors of holiness may be wafted from your hearts upon all created things.

Bahá'u'lláh  
*Gleanings*, p. 305

Let the beloved of God gather together and associate most lovingly and spiritually and happily with one another, conducting themselves with the greatest courtesy and self-restraint.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (The Nineteen Day Feast), p. 425

## 28. Counsel; consultation

Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 168

Be united in counsel, be one in thought.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 138

The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 168

Man is even as steel, the essence of which is hidden: through admonition and explanation, good counsel and education, that essence will be brought to light. If, however, he be allowed to remain in his original condition, the corrosion of lusts and appetites will effectively destroy him.

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Bahá'í Education), p. 247

If we do not seek the counsel of God or if we refuse to follow His dictates, it is presumptive evidence that we are knowing and wise, whereas God is ignorant; that we are sagacious and God is not. God forbid! We seek shelter in His mercy for this suggestion! No matter how far the human intelligence may advance, it is still but a drop, while divine omniscience is the ocean.

‘Abdu'l-Bahá  
*Promulgation of Universal Peace*, p. 66

Regarding thy question about consultation of a father with his son, or a son with his father, in matters of trade and commerce, consultation is one of the fundamental elements of the foundation of the Law of God. Such consultation is assuredly acceptable, whether between father and son, or with others. There is nothing better than this. Man must consult in all things for this will lead him to the depths of each problem and enable him to find the right solution.

‘Abdu'l-Bahá  
*Compilation of Compilations*, Vol I (Consultation), p. 98

Unless he teacheth his own self, the words of his mouth will not influence the heart of the seeker. Take heed, O people, lest ye be of them that give good counsel to others but forget to follow it themselves.

Bahá'u'lláh  
*Gleanings*, p. 277

29. Eloquent speech: good speech; mention what is good; utter what is meet and seemly; speeches of high quality

Good speech and truthfulness are, in loftiness of position and rank, like unto the sun which hath risen from the horizon of the heaven of knowledge.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 12

No man of wisdom can demonstrate his knowledge save by means of words. This showeth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 172

Verily I say, the tongue is for mentioning what is good, defile it not with unseemly talk. God hath forgiven what is past. Henceforward everyone should utter that which is meet and seemly, and should refrain from slander, abuse and whatever causeth sadness in men.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, pp. 219-220

Encourage ye the school children, from their earliest years, to deliver speeches of high quality, so that in their leisure time they will engage in giving cogent and effective talks, expressing themselves with clarity and eloquence.

'Abdu'l-Bahá  
*Selections From the Writings of 'Abdu'l-Bahá*, p. 134

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

Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 172

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.

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

30. Fellowship: associate with each other

The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 12

Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 14

Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and good-will. If it be accepted, if it fulfill its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, 15

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.

Bahá'u'lláh  
*Gleanings*, p. 184

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.

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

Should any one of you enter a city, he should become a centre of attraction by reason of his sincerity, his faithfulness and love, his honesty and fidelity, his truthfulness and loving-kindness towards all the peoples of the world, so that the people of that city may cry out and say: 'This man is unquestionably a Bahá'í, for his manners, his behaviour, his conduct, his morals, his nature, and disposition reflect the attributes of the Bahá'ís.' Not until ye attain this station can ye be said to have been faithful to the Covenant and Testament of God.

'Abdu'l-Bahá  
*Selections from the Writings of 'Abdu'l-Bahá*, p. 71

31. Harmony; remove differences: cause discord to cease; kindness

Truly, the Lord loveth union and harmony and abhorreth separation and divorce.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 44

He Who is the Lord of Being is witness that this Wronged One hath besought from God for His creatures whatever is conducive to unity and harmony, fellowship and concord.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 38

Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, pp. 67-68

Under all conditions, whether in adversity or at ease, whether honoured or afflicted, this Wronged One hath directed all men to show forth love, affection, compassion and harmony.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 72-73

Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 138

Exalted, immensely exalted is He Who hath removed differences and established harmony. Glorified, infinitely glorified is He Who hath caused discord to cease, and decreed solidarity and unity.

Bahá'u'lláh  
*Compilation of Compilations*, Vol II (Women), p. 357

This Wronged One testifieth that the purpose for which mortal men have, from utter nothingness, stepped into the realm of being, is that they may work for the betterment of the world and live together in concord and harmony. Dissension and strife have always been, and shall remain, rejected by God.

Bahá'u'lláh  
*Compilation of Compilations*, Vol II (Trustworthiness), p. 332

Courtesy, reverence, dignity, respect for the rank and achievements of others are virtues which contribute to the harmony and well-being of every community, but pride and self-aggrandisement are among the most deadly of sins.

Universal House of Justice  
*Lights of Guidance*, p. 327

## 32. Humility

Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 30; *Tablets of Bahá'u'lláh*, p. 64

Beseech ye the one true God to grant that ye may taste the savor of such deeds as are performed in His path, and partake of the sweetness of such humility and submissiveness as are shown for His sake. Forget your own selves, and turn your eyes towards your neighbor. Bend your energies to whatever may foster the education of men.

Bahá'u'lláh  
*Gleanings*, p. 9

All the believers of God and the maid-servants of the Merciful must summon the people to the Kingdom and be the means of the guidance of their souls. They must live and conduct themselves in such a manner so that they may become distinguished above other people in sanctity, prayerfulness and humility. I hope that thou mayest attain to this station and become the cause of the diffusion of the Manifest Light.

‘Abdu’l-Bahá  
*Japan Will Turn Ablaze*, p. 11

Those who are ignorant must be educated, the ailing must be healed, the undeveloped must be brought to maturity. Shall we reject or oppose the ignorant, sick or immature because of their incapacity? Is it not better to be kind and gentle and to provide the means of remedy? Therefore, under no circumstances whatsoever should we assume any attitude except that of gentleness and humility.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 127-128

The teacher should not see in himself any superiority; he should speak with the utmost kindness, lowliness and humility, for such speech exerteth influence and educateth the souls.

‘Abdu’l-Bahá  
*Selections From the Writings of ‘Abdu’l-Bahá*, p. 30

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

Strive thou with heart and soul; see to it that the children are raised up to embody the highest perfections of humankind, to such a degree that every one of them will be trained in the use of the mind, in acquiring knowledge, in humility and lowliness, in dignity, in ardour and love.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Education), p. 272

33. Teach: Actively pursue the teaching work (tell others what you know and believe; expansion and consolidation)

God hath prescribed unto every one the duty of teaching His Cause. Whoever ariseth to discharge this duty, must needs, ere he proclaimeth His Message, adorn himself with the ornament of an upright and praiseworthy character, so that his words may attract the hearts of such as are receptive to his call. Without it, he can never hope to influence his hearers.

Bahá'u'lláh  
*Gleanings*, p. 335

The third Taraz concerneth good character. A good character is, verily, the best mantle for men from God. With it He adorneth the temples of His loved ones. By My life! The light of a good character surpasseth the light of the sun and the radiance thereof. Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the saintly attributes and character of the Concourse on High.

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

Good character is, verily, the best mantle for men on the part of God; by this God adorns the temples of His friends. By My life, the light of good character surpasses the light of the sun and its effulgence. He who attains thereto is accounted as the essence of men. Upon this the honour and glory of the world are based and are dependent. Good character is the means of guiding men to the right path and the great message.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 7

O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny.... Center your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation, whose power hath caused the foundations of the mightiest structures to quake, every mountain to be crushed into dust, and every soul to be dumbfounded. Should the greatness of this Day be revealed in its fullness, every man would forsake a myriad lives in his longing to partake, though it be for one moment, of its great glory--how much more this world and its corruptible treasures!

Bahá'u'lláh  
*Gleanings*, p. 196-197

The teaching work should under all conditions be actively pursued by the believers because divine confirmations are dependent upon it. Should a Bahá'í refrain from being fully, vigorously and wholeheartedly involved in the teaching work he will undoubtedly be deprived of the blessings of the Abhá Kingdom.

'Abdu'l-Bahá  
*Selections From the Writings of 'Abdu'l-Bahá*, p. 268

## Spiritual

Devout, pious	<ol style="list-style-type: none"><li>1. Devoted to religion or to the fulfillment of religious obligations. <sup>1</sup></li><li>2. Displaying reverence or piety. <sup>1</sup></li><li>3. Sincere; earnest. <sup>1</sup></li></ol>
Relationship with God (fear of God; obedience to the teachings of God; reliance upon God)	<ol style="list-style-type: none"><li>1. The state of being related by kindred, affinity, or other alliance. <sup>2</sup></li></ol>



34. Devout, pious

They who are the beloved of God, in whatever place they gather and whomsoever they may meet, must evince, in their attitude towards God, and in the manner of their celebration of His praise and glory, such humility and submissiveness that every atom of the dust beneath their feet may attest the depth of their devotion.

Bahá'u'lláh  
*Gleanings*, p. 7

They who follow Me must strive, under all circumstances, to promote the welfare of whosoever will arise for the triumph of My Cause, and must at all times prove their devotion and fidelity unto him. Happy is the man that hearkeneth and observeth My counsel. Woe unto him that faileth to fulfil My wish.

Bahá'u'lláh  
*Gleanings*, p. 207

They that are just and fair-minded in their judgement occupy a sublime station and hold an exalted rank. The light of piety and uprightness shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the splendours of these two luminaries.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 37

What can be learned from our Oriental brethren is reverence, self-sacrifice, unquestioning obedience and complete devotion to the Cause. These are wonderful traits, and ones which the West must emulate. In exchange we can offer them our sense of principle and efficiency and capacity for action.

Shoghi Effendi  
*Light of Divine Guidance* Vol.2, p. 101

35. Relationship with God; love of God; knowledge of God; submissiveness to the will of God; complete reliance upon God

The honour of man is through the attainment of the knowledge of God; his happiness is from the love of God; his joy is in the glad-tidings of God; his greatness is dependent upon his servitude to God. The highest development of man is his entrance into the divine kingdom; and the outcome of this human existence is the nucleus and essence of eternal life.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 329

The fourth Ishraq

In this Revelation the hosts that can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things and reigneth over all things.

Bahá’u’lláh  
*Tablets of Bahá’u’lláh*, p. 126; *Epistle to the Son of the Wolf*, p. 26

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 unworthy and unseemly, and which is known as his sense of shame.

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

For every one of you his paramount duty is to choose for himself that on which no other may infringe and none usurp from him. Such a thing - and to this the Almighty is My witness - is the love of God, could ye but perceive it.

Bahá’u’lláh  
*Gleanings*, p. 261

If, however, an individual hath spiritual characteristics, and virtues that shine out, and his purpose in life be spiritual and his inclinations be directed toward God, and he also study other branches of knowledge--then we have light upon light:<sup>4</sup> his outer being luminous, his private character radiant, his heart sound, his thought elevated, his understanding swift, his rank noble.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Education), p. 282

The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The divine Father must assist the human world to attain maturity. The body of man is in need of physical and mental energy, but his spirit requires the life and fortification of the Holy Spirit.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 182

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<sup>4</sup> Qur’án 24:35

## Moral Character

<p>Honesty, truthfulness, sincerity</p>	<p>1. Marked by or displaying integrity; upright. <sup>1</sup></p> <p>1. Consistently telling the truth; honest. <sup>1</sup></p> <p>2. Corresponding to reality; true. <sup>1</sup></p>
<p>Honor, integrity</p>	<p>1. High respect, as that shown for special merit; esteem. <sup>1</sup></p> <p>1. Steadfast adherence to a strict moral or ethical code. <sup>1</sup></p>
<p>Responsible</p>	<p>1. Able to be trusted or depended upon; reliable. <sup>1</sup></p> <p>2. Liable to respond; likely to be called upon to answer; accountable; answerable; amenable. <sup>2</sup></p>
<p>Trustworthiness; fidelity</p>	<p>1. Warranting trust; reliable. <sup>1</sup></p> <p>2. Worthy of trust or confidence; trusty. <sup>2</sup></p> <p>3. Worthy of trust or belief. <sup>3</sup></p>
<p>Uprightness; righteous; high-minded; moral behavior; rectitude in all circumstances</p>	<p>1. Adhering strictly to moral principles; righteous. <sup>1</sup></p> <p>2. Uprightness as a consequence of being honorable and honest [syn: rectitude] <sup>3</sup></p> <p>1. Morally upright; without guilt or sin. <sup>1</sup></p> <p>2. Doing, or according with, that which is right. <sup>2</sup></p>

36. Honesty; truthfulness (correct connection to reality, both internal and external)

Truthfulness is the foundation of all human virtues. Without truthfulness progress and success, in all of the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired.

‘Abdu’l-Bahá  
*Tablets of ‘Abdu’l-Bahá*, p. 459

Say: Honesty, virtue, wisdom and a saintly character redound to the exaltation of man, while dishonesty, imposture, ignorance and hypocrisy lead to his abasement. By My life! Man’s distinction lieth not in ornaments or wealth, but rather in virtuous behaviour and true understanding.

Bahá’u’lláh  
*Tablets of Bahá’u’lláh*, p. 57

They who dwell within the Tabernacle of God, and are established upon the seats of everlasting glory, will refuse, though they be dying of hunger, to stretch their hands, and seize unlawfully the property of their neighbor, however vile and worthless he may be. The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.”

Bahá’u’lláh  
quoted in *The Advent of Divine Justice*, p. 24

The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.

Bahá’u’lláh  
*Gleanings*, p. 29

When we find truth, constancy, fidelity, and love, we are happy; but if we meet with lying, faithlessness, and deceit, we are miserable.

‘Abdu’l-Bahá  
*Paris Talks*, p. 65

This rectitude of conduct, with its implications of justice, equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness, must distinguish every phase of the life of the Baha’i community.

Shoghi Effendi  
*The Advent of Divine Justice*, p. 23

37. Honor: integrity; high respect, good name, reputation

A Bahá'í is known by the attributes manifested by him, not by his name: he is recognized by his character, not by his person.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Chaste and Holy Life), p. 60

[T]he root of the exaltation of man is the good attributes and virtues which are the adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one's life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor!

‘Abdu’l-Bahá  
*Some Answered Questions*, pp. 79-80

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

Instruments and means of human destruction have enormously multiplied in this era of material civilization. But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 102

You have written on the question of how the friends should proceed in their business dealings with one another. This is a question of the greatest importance and a matter that deserveth the liveliest concern. In relations of this kind, the friends of God should act with the utmost trustworthiness and integrity.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Trustworthiness), p. 340

### 38. Responsible

Our Father will not hold us responsible for the rejection of dogmas which we are unable either to believe or comprehend, for He is ever infinitely just to His children.

‘Abdu’l-Bahá  
*Paris Talks*, p. 26

The differences among mankind are of two sorts: one is a difference of station, and this difference is not blameworthy. The other is a difference of faith and assurance; the loss of these is blameworthy, for then the soul is overwhelmed by his desires and passions, which deprive him of these blessings and prevent him from feeling the power of attraction of the love of God. Though that man is praiseworthy and acceptable in his station, yet as he is deprived of the perfections of that degree, he will become a source of imperfections, for which he is held responsible.<sup>5</sup>

‘Abdu’l-Bahá  
*Some Answered Questions*, pp. 130-131

Some things are subject to the free will of man, such as justice, equity, tyranny and injustice, in other words, good and evil actions; it is evident and clear that these actions are, for the most part, left to the will of man. But there are certain things to which man is forced and compelled, such as sleep, death, sickness, decline of power, injuries and misfortunes; these are not subject to the will of man, and he is not responsible for them, for he is compelled to endure them. But in the choice of good and bad actions he is free, and he commits them according to his own will.

‘Abdu’l-Bahá  
*Some Answered Questions*, p. 248

The chief foundation of the prohibition of murder, theft, treachery, falsehood, hypocrisy and cruelty, is reason. Every intelligent man comprehends that murder, theft, treachery, falsehood, hypocrisy and cruelty are evil and reprehensible; for if you prick a man with a thorn, he will cry out, complain and groan; so it is evident that he will understand that murder according to reason is evil and reprehensible. If he commits a murder, he will be responsible, whether the renown of the Prophet has reached him or not; for it is reason that formulates the reprehensible character of the action. When a man commits this bad action, he will surely be responsible.

‘Abdu’l-Bahá  
*Some Answered Questions*, pp. 266-267

That is, it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall be held responsible and worthy of reproach in the presence of the stern Lord.

‘Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, p. 127

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<sup>5</sup> Cf. "The Causes of Differences in the Characters of Men," p. 212.

39. Trustworthiness; Redeem pledges and vows (moral dependability)

The companions of God are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character, that all mankind may profit by their example.

Bahá'u'lláh  
*Advent of Divine Justice*, p. 19  
*Compilation of Compilations*, Vol I (Excellence in All Things), p. 367  
*Compilation of Compilations*, Vol II (Trustworthiness), p. 334

The fruits of the tree of existence are trustworthiness, loyalty, truthfulness and purity. After the recognition of the oneness of the Lord, exalted be He, the most important of all duties is to have due regard for the rights of one's parents. This matter hath been mentioned in all the Books of God...

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Family Life), p. 385

Trustworthiness, wisdom and honesty are, of a truth, God's beautiful adornments for His creatures. These fair garments are a befitting vesture for every temple. Happy are those that comprehend, and well is it with them that acquire such virtue.

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Trustworthiness), p. 334

Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the Fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if ye be of them that reflect. Cling, O ye people of Bahá, to the cord of servitude unto God, the True One, for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 120

Thou art most dear to Us; and, as We love thee, so love We all in whom may be perceived the goodly adornments of trustworthiness and uprightness, and such qualities of virtue and integrity as have been enjoined upon men in the Book of God, the Lord of the Mighty Throne. Happy the lot of the soul that hath perceived the fragrant breaths of divine utterance, and given ear to what hath been revealed by God, the Omniscient, the All-Informed. God hath, verily, willed that His Cause should be assisted by the hosts of goodly deeds and a righteous character. Blessed, then, be the man that apprehendeth this truth and acteth conformably; and woe betide those who ignore or deny it!

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Trustworthiness), p. 333

40. Uprightness; righteousness; high-minded; moral behavior; rectitude in all circumstances

The sword of a virtuous character and upright conduct is sharper than blades of steel.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 29

It is Our wish and desire that every one of you may become a source of all goodness unto men, and an example of uprightnes to mankind.

Bahá'u'lláh  
*Gleanings*, p. 315

Let integrity and uprightnes distinguish all thine acts.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 93; *Gleanings*, p. 285

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

We beg of God to assist the children of His loved ones and adorn them with wisdom, good conduct, integrity and righteousness.

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Bahá'í Education), p. 251

How often has it happened that an individual who was graced with every attribute of humanity and wore the jewel of true understanding, nevertheless followed after his passions until his excellent qualities passed beyond moderation and he was forced into excess. His pure intentions changed to evil ones, his attributes were no longer put to uses worthy of them, and the power of his desires turned him aside from righteousness and its rewards into ways that were dangerous and dark.

'Abdu'l-Bahá  
*Secret of Divine Civilization*, pp. 59-60

If the mother is educated then her children will be well taught. When the mother is wise, then will the children be led into the path of wisdom. If the mother be religious she will show her children how they should love God. If the mother is moral she guides her little ones into the ways of uprightnes.

'Abdu'l-Bahá  
*Paris Talks*, p. 162



## Citizenship: Overview

<p>Charity; benevolence; clement; compassionate; generous; kindness; mercy</p>	<p>1. Provision of help or relief to the poor; almsgiving. <sup>1</sup></p> <p>1. An inclination to perform kind, charitable acts. <sup>1</sup></p> <p>1. Deep awareness of the suffering of another coupled with the wish to relieve it. <sup>1</sup></p>
<p>Justice, equity; fairness</p>	<p>1. The quality of being just; conformity to the principles of righteousness and rectitude in all things; strict performance of moral obligations; practical conformity to human or divine law; integrity in the dealings of men with each other; rectitude; equity; uprightness. <sup>2</sup></p> <p>1. The state, quality, or ideal of being just, impartial, and fair. <sup>1</sup></p>
<p>Loyalty</p>	<p>1. Steadfast in allegiance to one's homeland, government, or sovereign. <sup>1</sup></p> <p>2. Faithful to a person, ideal, custom, cause, or duty. <sup>1</sup></p>
<p>Obedience</p>	<p>1. Dutifully complying with the commands, orders, or instructions of one in authority. <sup>1</sup></p>
<p>Service, servitude</p>	<p>1. The performance of work or duties for a superior or as a servant. <sup>1</sup></p> <p>2. The deed of one who serves; labor performed for another. <sup>1</sup></p> <p>1. A state of subjection to an owner or master. <sup>1</sup></p> <p>2. Lack of personal freedom, as to act as one chooses. <sup>1</sup></p> <p>3. The state of voluntary or compulsory subjection to a master; the condition of being bound to service. <sup>2</sup></p>
<p>Unity: solidarity</p>	<p>1. The state or quality of being one; singleness. <sup>1</sup></p> <p>2. The state or quality of being in accord; harmony. <sup>1</sup></p>

41. Charity; benevolence; clement; compassionate; generous; kindness; mercy

Charity is beloved and acceptable before God, and is accounted the chief among good deeds. Indeed, this blessed word is, in this connection, a sun among words. Blessed is he who prefers his brother before himself; such a one is of the people of Bahá.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 57

Charity is pleasing and praiseworthy in the sight of God and is regarded as a prince among goodly deeds.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 71

Be generous in your days of plenty, and be patient in the hour of loss.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 138

Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

Bahá'u'lláh  
*Gleanings*, p. 7

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

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.

Bahá'u'lláh  
*Gleanings*, p. 215

It is evident that humankind without exception is sheltered beneath His mercy and protection. Some are imperfect; they must be perfected. The ignorant must be taught, the sick healed, the sleepers awakened. The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. The sick must not be neglected because they are ailing; nay, rather, we must have compassion upon them and bring them healing.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 180-181

42. Justice; equity; fairness

O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour.

Bahá'u'lláh  
*Hidden Words, Arabic #2*

Tread ye the path of justice and equity in all things.

Bahá'u'lláh  
*The Kitáb-i-Áqdas, K 60*

Be ye the embodiments of justice and fairness amidst all creation.

Bahá'u'lláh  
*The Kitáb-i-Áqdas, K 187*

Justice and equity are twin Guardians that watch over men. From them are revealed such blessed and perspicuous words as are the cause of the well-being of the world and the protection of the nations.

Bahá'u'lláh  
*Epistle to the Son of the Wolf, p. 13*

Equity is the most fundamental among human virtues. The evaluation of all things must needs depend upon it.

Bahá'u'lláh  
*Gleanings, p. 203*

Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation.

Bahá'u'lláh  
*Gleanings, p. 342*

Say: Commit not, O people, that which will bring shame upon you or dishonor the Cause of God in the eyes of men, and be not of the mischief-makers. Approach not the things which your minds condemn. Eschew all manner of wickedness, for such things are forbidden unto you in the Book which none touch except such as God hath cleansed from every taint of guilt, and numbered among the purified.

Be fair to yourselves and to others, that the evidences of justice may be revealed, through your deeds, among Our faithful servants. Beware lest ye encroach upon the substance of your neighbor. Prove yourselves worthy of his trust and confidence in you, and withhold not from the poor the gifts which the grace of God hath bestowed upon you.

Bahá'u'lláh  
*Gleanings, pp. 277-278*

### 43. Loyalty

God hath prescribed unto this people the duty of aiding whosoever will aid them, of serving his best interests, and of demonstrating to him their abiding loyalty. They who follow Me must strive, under all circumstances, to promote the welfare of whosoever will arise for the triumph of My Cause, and must at all times prove their devotion and fidelity unto him. Happy is the man that hearkeneth and observeth My counsel.

Bahá'u'lláh  
*Proclamation of Bahá'u'lláh*, p. 14; *Gleanings*, 207

In every country where any of this people reside, they must behave towards the government of that country with loyalty, honesty and truthfulness. This is that which hath been revealed at the behest of Him Who is the Ordainer, the Ancient of Days.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 22-23

The fruits of the tree of existence are trustworthiness, loyalty, truthfulness and purity.

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Family Life), p. 385

The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion, and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard and international peace, like the true morning, flood the world with its light.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 153

As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes.

Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 403-404

If a soul of his own accord advances toward God he will be accepted at the Threshold of Oneness, for such a one is free of personal considerations, of greed and selfish interests, and he has taken refuge within the sheltering protection of his Lord. He will become known among men as trustworthy and truthful, temperate and scrupulous, high-minded and loyal, incorruptible and God-fearing.

Abdu’l-Bahá  
*Secret of Divine Civilization*, p. 46

#### 44. Obedience

I swear by the truth of God! Wert thou to know that which I know, thou wouldst forgo the sovereignty of this world and of the next, that thou mightest attain My good-pleasure, through thine obedience unto the True One...

The Báb  
*Selections from the Báb*, p. 16

What mankind needeth in this day is obedience unto them that are in authority, and a faithful adherence to the cord of wisdom. The instruments which are essential to the immediate protection, the security and assurance of the human race have been entrusted to the hands, and lie in the grasp, of the governors of human society. This is the wish of God and His decree....

Bahá'u'lláh  
*Proclamation of Bahá'u'lláh*, pp. 13-14; *Gleanings*, p. 207

My earnest desire is that you will all strive and work for this glorious end; that you will be faithful and loving workers in the building of the new spiritual civilization; the elect of God, in willing joyful obedience carrying out His supreme design!

‘Abdu’l-Bahá  
*Paris Talks*, pp. 34-35

You must endeavour always to live and act in direct obedience to the teachings and laws of Bahá'u'lláh, so that every individual may see in all the acts of your life that in word and in deed you are followers of the Blessed Perfection.

‘Abdu’l-Bahá  
*Paris Talks*, p. 167

Religion is the light of the world, and the progress, achievement, and happiness of man result from obedience to the laws set down in the holy Books... [B]oth outwardly and inwardly the mightiest of structures, the most solidly established, the most enduring, standing guard over the world, assuring both the spiritual and the material perfections of mankind, and protecting the happiness and the civilization of society -- is religion.

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, pp. 71-72

The son, on the other hand, must show forth the utmost obedience towards his father, and should conduct himself as a humble and a lowly servant. Day and night he should seek diligently to ensure the comfort and welfare of his loving father and to secure his good pleasure. He must forgo his own rest and enjoyment and constantly strive to bring gladness to the hearts of his father and mother, that thereby he may attain the good pleasure of the Almighty and be graciously aided by the hosts of the unseen.

‘Abdu’l-Bahá  
*Compilation of Compilations*, Vol I (Family Life), p. 394

45. Service, servitude

Know that the conditions of existence are limited to the conditions of servitude, of prophethood and of Deity, but the divine and the contingent perfections are unlimited.

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

Arise ye, under all conditions, to render service to the Cause, for God will assuredly assist you through the power of His sovereignty which overshadoweth the worlds.

Bahá’u’lláh  
*The Kitáb-i-Áqdas*, K 74

Man’s merit lieth in service and virtue and not in the pageantry of wealth and riches.

Bahá’u’lláh  
*Tablets of Bahá’u’lláh*, p. 138

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

Bahá’u’lláh  
*Tablets of Bahá’u’lláh*, p. 167

Spread abroad the sweet savors of thy Lord, and hesitate not, though it be for less than a moment, in the service of His Cause. The day is approaching when the victory of thy Lord, the Ever-Forgiving, the Most Bountiful, will be proclaimed.

Bahá’u’lláh  
*Gleanings*, p. 43

Thy day of service is now come... Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men.

Bahá’u’lláh  
*Gleanings*, p. 92

Wherefore, rest ye neither day nor night and seek no ease. Tell ye the secrets of servitude, follow the pathway of service, till ye attain the promised succour that cometh from the realms of God.

‘Abdu’l-Bahá  
*Selections From the Writings of ‘Abdu’l-Bahá*, p. 271

Now is the time for service, and for servitude unto the Lord. Release yourselves from all distracting thoughts, deliver the Message with an eloquent tongue, adorn your assemblages with praise of the Beloved, till bounty shall descend in overwhelming floods and dress the world in fresh greenery and blossoms. This streaming bounty is even the counsels, admonitions, instructions, and injunctions of Almighty God.

‘Abdu’l-Bahá: *Selections From the Writings of ‘Abdu’l-Bahá*, p. 318

46. Unity: solidarity

The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 12

He Who is the Day-Star of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 14; *Gleanings*, p. 288

This is the day whereon all peoples should shed the light of unity and concord.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 76

With the utmost unity, and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which beseemeth this Day of God.

Bahá'u'lláh  
*Gleanings*, p. 196

Be united in counsel, be one in thought.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 138

The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men.

Bahá'u'lláh  
*Proclamation of Bahá'u'lláh*, p. 112

The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded.

Bahá'u'lláh  
*Gleanings*, p. 286

It behoveth thee to consecrate thyself to the Will of God. Whatsoever hath been revealed in His Tablets is but a reflection of His Will. So complete must be thy consecration, that every trace of worldly desire will be washed from thine heart. This is the meaning of true unity.

Bahá'u'lláh  
*Gleanings*, p. 338

## Citizenship: Marriage and Family

Chastity; purity, celibacy, virtuous	<ol style="list-style-type: none"><li>1. Morally pure in thought or conduct; decent and modest. <sup>1</sup></li><li>1. Free from adulterants or impurities. <sup>1</sup></li></ol>
Respect and regard for rights of one's parents and others	<ol style="list-style-type: none"><li>1. A feeling of appreciative, often deferential regard; esteem. <sup>1</sup></li><li>2. To take notice of; to regard with special attention; to regard as worthy of special consideration; hence, to care for; to heed. <sup>2</sup></li></ol> <ol style="list-style-type: none"><li>1. Careful thought or attention; heed. <sup>1</sup></li><li>2. Attention of the mind with a feeling of interest; observation; heed; notice. <sup>2</sup></li></ol>



47. Chastity; purity, celibacy, virtuous

O SON OF SPIRIT!

Posses a pure, kindly and radiant heart that thine may be a sovereignty ancient, imperishable, and everlasting.

Bahá'u'lláh  
*Hidden Words, Arabic #1*

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.

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

First in a human being's way of life must be purity, then freshness, cleanliness, and independence of spirit. First must the stream bed be cleansed, then may the sweet river waters be led into it. Chaste eyes enjoy the beatific vision of the Lord and know what this encounter meaneth; a pure sense inhaleth the fragrances that blow from the rose gardens of His grace; a burnished heart will mirror forth the comely face of truth.

'Abdu'l-Bahá  
*Selections from the Writings of 'Abdu'l-Bahá, p. 146*

Today I am most happy, for I see here a gathering of the servants of God. I see white and black sitting together. There are no whites and blacks before God. All colors are one, and that is the color of servitude to God. Scent and color are not important. The heart is important. If the heart is pure, white or black or any color makes no difference. God does not look at colors; He looks at the hearts. He whose heart is pure is better. He whose character is better is more pleasing. He who turns more to the Abhá Kingdom is more advanced.

'Abdu'l-Bahá  
*Promulgation of Universal Peace, p. 44*

A chaste and holy life should be regarded as an essential factor that must contribute its proper share to the strengthening and vitalization of the Bahá'í community, upon which must in turn depend the success of any Bahá'í plan or enterprise...A chaste and holy life must be made the controlling principle in the behavior and conduct of all Bahá'ís, both in their social relations with the members of their own community, and in their contact with the world at large...Such a chaste and holy life, with its implication of modesty, purity, temperance, decency, and clean-mindedness, involves no less than the exercise of moderation in all that pertains to dress, language, amusements, and all artistic and literary avocations.

Shoghi Effendi  
*Advent of Divine Justice, p. 24*

48. Respect and regard for rights of one's parents and others

All the virtues must be taught the family. The integrity of the family bond must be constantly considered, and the rights of the individual members must not be transgressed.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 168

Say, O My people! Show honour to your parents and pay homage to them. This will cause blessings to descend upon you from the clouds of the bounty of your Lord, the Exalted, the Great.

Bahá’u’lláh  
*Compilation of Compilations*, Vol I (Family Life), p. 386

Respect ye the divines and learned amongst you, they whose conduct accords with their professions, who transgress not the bounds which God hath fixed, whose judgments are in conformity with His behests as revealed in His Book. Know ye that they are the lamps of guidance unto them that are in the heavens and on the earth.

Bahá’u’lláh  
*Gleanings*, p. 128

I hope that each one of you will become just, and direct your thoughts towards the unity of mankind; that you will never harm your neighbours nor speak ill of any one; that you will respect the rights of all men, and be more concerned for the interests of others than for your own.

‘Abdu’l-Bahá  
*Paris Talks*, p. 160

[A]ll humanity must be looked upon with love, kindness and respect; for what we behold in them are none other than the signs and traces of God Himself.

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

Ye should consider the question of goodly character as of the first importance. It is incumbent upon every father and mother to counsel their children over a long period, and guide them unto those things which lead to everlasting honour.

‘Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, p. 134

It is incumbent upon the loved ones of God to exercise the greatest care and prudence in all things, whether great or small, to take counsel together and unitedly resist the onslaught of the stirrers up of strife and the movers of mischief. They must endeavour to consort in a friendly spirit with everyone, must follow moderation in their conduct, must have respect and consideration one for another and show loving-kindness and tender regard to all the peoples of the world. They must be patient and long-suffering, that they may grow to become the divine magnets of the Abhá Kingdom and acquire the dynamic power of the hosts of the realm on high.

Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, p. 233

## Citizenship: Work and Career

Earn a livelihood; progress materially	<ol style="list-style-type: none"><li>1. To gain especially for the performance of service, labor, or work. <sup>1</sup></li><li>2. To acquire or deserve as a result of effort or action. <sup>1</sup></li></ol> <ol style="list-style-type: none"><li>1. Means of support; subsistence. <sup>1</sup></li><li>2. Subsistence or living, as dependent on some means of support; support of life; maintenance. <sup>2</sup></li></ol>
Guide humanity; facilitate means of living of others	<ol style="list-style-type: none"><li>1. One who shows the way by leading, directing, or advising. <sup>1</sup></li><li>2. One who serves as a model for others, as in a course of conduct. <sup>1</sup></li></ol> <ol style="list-style-type: none"><li>1. To make easy or easier. <sup>1</sup></li><li>2. To make easy or less difficult; to free from difficulty or impediment; to lessen the labor of. <sup>2</sup></li></ol>
Trained and educated	<ol style="list-style-type: none"><li>1. Taught and formed by practice; educated; disciplined. <sup>2</sup></li></ol> <ol style="list-style-type: none"><li>1. Showing evidence of schooling, training, or experience. <sup>1</sup></li><li>2. Having or exhibiting cultivation; cultured. <sup>1</sup></li><li>3. Having developed the innate capacities of, especially by schooling or instruction. <sup>2</sup></li></ol>

49. Earn a livelihood; progress materially

It is incumbent upon each one of you to engage in some occupation--such as a craft, a trade or the like. We have exalted your engagement in such work to the rank of worship of the one true God.

Bahá'u'lláh  
*The Kitáb-i-Áqdas*, K 33

O MY SERVANT! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.

Bahá'u'lláh  
*Hidden Words*, Persian #82

O MY SERVANT!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

Bahá'u'lláh  
*Hidden Words*, Persian #80

It is enjoined upon every one of you to engage in some form of occupation, such as crafts, trades and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 26

O people of Bahá! The source of crafts, sciences and arts is the power of reflection. Make ye every effort that out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will promote the well-being and harmony of all the kindreds of the earth.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 72

In this great dispensation, art (or a profession) is identical with an act of worship and this is a clear text of the Blessed Perfection.

‘Abdu’l-Bahá  
*Bahá’í World Faith*, p. 377

While the children are yet in their infancy feed them from the breast of heavenly grace, foster them in the cradle of all excellence, rear them in the embrace of bounty. Give them the advantage of every useful kind of knowledge. Let them share in every new and rare and wondrous craft and art. Bring them up to work and strive, and accustom them to hardship. Teach them to dedicate their lives to matters of great import, and inspire them to undertake studies that will benefit mankind.

‘Abdu’l-Bahá  
*Selections from the Writings of ‘Abdu’l-Bahá*, p. 129

50. Guide humanity; facilitate means of living of others

All humanity must obtain a livelihood by sweat of the brow and bodily exertion; at the same time seeking to lift the burden of others, striving to be the source of comfort to souls, and facilitating the means of living. This in itself is devotion to God.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, p. 182

If the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will be attained and that from every direction the glad tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress, the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear, and the spirit of God will reveal itself; all men will consort in joy and fragrance, and eternal life will be conferred upon the children of the Kingdom.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 109-110

The education and training of children is among the most meritorious acts of humankind and draweth down the grace and favour of the All-Merciful, for education is the indispensable foundation of all human excellence and alloweth man to work his way to the heights of abiding glory. If a child be trained from his infancy, he will, through the loving care of the Holy Gardener, drink in the crystal waters of the spirit and of knowledge, like a young tree amid the rilling brooks.

‘Abdu’l-Bahá  
*Selections From the Writings of ‘Abdu’l-Bahá*, p. 129-130

Make every effort to acquire the advanced knowledge of the day, and strain every nerve to carry forward the divine civilization. Establish schools that are well organized, and promote the fundamentals of instruction in the various branches of knowledge through teachers who are pure and sanctified, distinguished for their high standards of conduct and general excellence, and strong in faith; scholars and educators with a thorough knowledge of sciences and arts.

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

If [children] could be guided both materially and spiritually then it would be a great victory, because after the world goes through its present travail, spiritual values will predominate, and those youth who have the benefit of both material and spiritual education will be the true leaders of society.

Shoghi Effendi  
*Compilation of Compilations*, Vol II (Youth), p. 438

51. Trained and educated; skills (especially those required under present circumstances)

But education is of three kinds: material, human and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

Human education signifies civilization and progress--that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries and elaborate institutions, which are the activities essential to man as distinguished from the animal.

Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education; for in this state man becomes the focus of divine blessings, the manifestation of the words, "Let Us make man in Our image, and after Our likeness."<sup>6</sup> This is the goal of the world of humanity.

‘Abdu’l-Bahá  
*Some Answered Questions*, p. 8

Therefore, make ye an effort in order that these children may be rightly trained and educated and that each one of them may attain perfection in the world of humanity. Know ye the value of these children, for they are all my children.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 53-54

Train these children with divine exhortations. From their childhood instill in their hearts the love of God so they may manifest in their lives the fear of God and have confidence in the bestowals of God. Teach them to free themselves from human imperfections and to acquire the divine perfections latent in the heart of man. The life of man is useful if he attains the perfections of man.... Therefore, make ye an effort in order that these children may be rightly trained and educated and that each one of them may attain perfection in the world of humanity. Know ye the value of these children, for they are all my children.

‘Abdu’l-Bahá  
*Promulgation of Universal Peace*, pp. 53-54

The task of bringing up a Bahá’í child, as emphasized time and again in Bahá’í Writings, is the chief responsibility of the mother, whose unique privilege is indeed to create in her home such conditions as would be most conducive to both his material and spiritual welfare and advancement. The training which the child first receives through his mother constitutes the strongest foundation for his future development...

Shoghi Effendi  
*Dawn of a New Day*, p. 202

Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet.

Bahá’u’lláh: *The Kitáb-i-Áqdas*, p. 37; *Tablets of Bahá’u’lláh*, p. 128

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<sup>6</sup> Cf. Genesis 1:26

## Citizenship: Wealth and Finances

Wealth	<ol style="list-style-type: none"><li>1. An abundance of valuable material possessions or resources; riches. <sup>1</sup></li><li>2. All goods and resources having value in terms of exchange or use. <sup>1</sup></li><li>3. Weal; welfare; prosperity; good. <sup>2</sup></li></ol>
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52. Wealth (how to make money [active vs. passive income; employed, self-employed, business owner], how to manage money, how to make investments)

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 156

The first Taraz and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfillment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, pp. 34-35

The primary, the most urgent requirement is the promotion of education. It is inconceivable that any nation should achieve prosperity and success unless this paramount, this fundamental concern is carried forward. The principal reason for the decline and fall of peoples is ignorance.

‘Abdu’l-Bahá  
*Secret of Divine Civilization*, p. 109

Every man of discernment, while walking upon the earth, feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth, his might, his exaltation, his advancement and power is, as ordained by God, the very earth which is trodden beneath the feet of all men.

Bahá'u'lláh  
*Epistle to the Son of the Wolf*, p. 44

They that have kept their promises, fulfilled their obligations, redeemed their pledges and vows, rendered the Trust of God and His Right unto Him--these are numbered among the inmates of the all-highest Paradise.

Bahá'u'lláh  
*Compilation of Compilations*, Vol I (Huqúqu'lláh), #26

Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest.

Bahá'u'lláh  
*Tablets of Bahá'u'lláh*, p. 138



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