

*Among His [Bahá'u'lláh's] teachings was the declaration of universal peace. ...the teachings of Bahá'u'lláh were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.*

*Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth;... As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.*

*And among the teachings of Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the Kind Shepherd.....*

*And among the teachings of Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.*

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

*And among the teachings of Bahá'u'lláh is*

*that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest....*

*If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof....*

*As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man....*

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

*As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy.*

*And among the teachings of Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.*

*And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible....*

*And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others....*

*And among the teachings of Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature....*

*And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be*

utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. ... Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse....

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be

instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect....

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

'Abdu'l-Bahá

# Among the Teachings of Bahá'u'lláh

A brief selection from the

Bahá'í Writings