

O ye two seekers after truth! Your letter was received and its contents noted.

'Abdu'l-Bahá

Original English



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O ye two seekers after truth! Your letter was received and its contents noted. As for the letters ye had previously sent, not all were received, while some reached here at a time when the cruelty of the oppressors had so intensified that it was not possible to send a reply. Now this present letter is here, and we are able to answer it, and I have therefore set about writing, in spite of much pressing business, so that ye will know that ye are loved amongst us, and also accepted in the Kingdom of God.

Your questions, however, can be answered only briefly, since there is no time for a detailed reply. The answer to the first question: the souls of the children of the Kingdom, after their separation from the body, ascend unto the realm of everlasting life. But if ye ask as to the place, know ye that the world of existence is a single world, although its stations are various and distinct. For example, the mineral life occupieth its own plane, but a mineral entity is without any awareness at all of the vegetable kingdom, and indeed, with its inner tongue denieth that there is any such kingdom. In the same way, a vegetable entity knoweth nothing of the animal world, remaining completely heedless and ignorant thereof, for the stage of the animal is higher than that of the vegetable, and the vegetable is veiled from the animal world and inwardly denieth the existence of that world — all this while animal, vegetable and mineral dwell together in the one world. In the same way the animal remaineth totally unaware of that power of the human mind which graspeth universal ideas and layeth bare the secrets of creation — so that a man who liveth in the east can make plans and arrangements for the west; can unravel mysteries; although located on the continent of Europe can discover America; although sited on the earth can lay hold of the inner realities of the stars of heaven. Of this power of discovery which belongeth to the human mind, this power which can grasp abstract and universal ideas, the animal remaineth totally ignorant, and indeed denieth its existence.



ORIGINAL



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In the same way, the denizens of this earth are completely unaware of the world of the Kingdom and deny the existence thereof. They ask, for example: "Where is the Kingdom? Where is the Lord of the Kingdom?" These people are even as the mineral and the vegetable, who know nothing whatever of the animal and the human realm; they see it not; they find it not. Yet the mineral and vegetable, the animal and man, are all living here together in this world of existence.

As to the second question: the tests and trials of God take place in this world, not in the world of the Kingdom.

The answer to the third question is this, that in the other world the human reality doth not assume a physical form, rather doth it take on a heavenly form, made up of elements of that heavenly realm.

And the answer to the fourth question: the center of the Sun of Truth is in the supernal world — the Kingdom of God. Those souls who are pure and unsullied, upon the dissolution of their elemental frames, hasten away to the world of God, and that world is within this world. The people of this world, however, are unaware of that world, and are even as the mineral and the vegetable that know nothing of the world of the animal and the world of man.

The answer to the fifth question is this: Bahá'u'lláh hath raised up the tabernacle of the oneness of mankind. Whoso seeketh shelter under this roof will certainly come forth from other dwellings.

And to the sixth question: if on some point or other a difference ariseth among two conflicting groups, let them refer to the Center of the Covenant for a solution to the problem.

And the seventh question: Bahá'u'lláh hath been made manifest to all mankind and He hath invited all to the table of God, the banquet of Divine bounty. Today, however, most of those who sit at that table are the poor, and this is why Christ hath said blessed are the poor, for riches do prevent the rich from entering the Kingdom; and again, He saith, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."^[^] If, however, the wealth of this world, and worldly glory and repute, do not block his entry therein, that rich man will be favored at the Holy Threshold and accepted by the Lord of the Kingdom. {id="zs" type="par" language="en"}
[1]: Matthew 19:24; Mark 10:25

In brief, Bahá'u'lláh hath become manifest to educate all the peoples of the world. He is the Universal Educator, whether of the rich or the poor, whether of black or white, or of peoples from east or west, or north or south.

Among those who visit 'Akká, some have made great forward strides. Lightless candles, they were set alight; withered, they began to bloom; dead, they were recalled to life and went home with tidings of great joy. But others, in truth, have simply passed through; they have only taken a tour.

O ye twain who are strongly attracted to the Kingdom, thank ye God that ye have made your home a Bahá'í center and a gathering place for the friends.

