



## The Advent of Divine Justice

### A Practical Application of a Spiritual Process

#### **3 Spiritual Prerequisites**

**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 Bahá'í community.**

*“The companions of God,” Bahá'u'lláh Himself has declared, “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.” “I swear by Him Who is the Most Great Ocean!” He again affirms, “Within the very breath of such souls as are pure and sanctified far-reaching potentialities are hidden. So great are these potentialities that they exercise their influence upon all created things.” “He is the true servant of God,” He, in another passage has written, “who, in this day, were he to pass through cities of silver and gold, would not deign to look upon them, and whose heart would remain pure and undefiled from whatever things can be seen in this world, be they its goods or its treasures. I swear by the Sun of Truth! The breath of such a man is endowed with potency, and his words with attraction.” “By Him Who shineth above the Dayspring of sanctity!” He, still more emphatically, has revealed, “If the whole earth were to be converted into silver and gold, no man who can be said to have truly ascended into the heaven of faith and certitude would deign to regard it, much less to seize and keep it... 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.” “We have admonished all the loved ones of God,” He insists, “to take heed lest the hem of Our sacred vesture be smirched with the mire of unlawful deeds, or be stained with the dust of reprehensible conduct.” “Cleave unto righteousness, O people of Bahá,” He thus exhorts them, “This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained will for every one of you.” “A good character,” He explains, “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.” “One righteous act,” He, again, has written, “is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished.... Be pure, O people of God, be pure; be righteous, be righteous.... Say: O people of God! That which can insure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, have been set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such*

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*righteous deeds, such conduct and character, as are acceptable in His sight. Whoso ariseth, in this Day, to aid Our Cause, and summoneth to his assistance the hosts of a praiseworthy character and upright conduct, the influence from such an action will, most certainly, be diffused throughout the whole world.” “The betterment of the world,” is yet another statement, “can be accomplished through pure and goodly deeds, through commendable and seemly conduct.” “Be fair to yourselves and to others,” He thus counseleth them, “that the evidences of justice may be revealed through your deeds among Our faithful servants.” “Equity,” He also has written, “is the most fundamental among human virtues. The evaluation of all things must needs depend upon it.” And again, “Observe equity in your judgment, ye men of understanding heart! He that is unjust in his judgment is destitute of the characteristics that distinguish man’s station.” “Beautify your tongues, O people,” He further admonishes them, “with truthfulness, and adorn your souls with the ornament of honesty. Beware, O people, that ye deal not treacherously with anyone. Be ye the trustees of God amongst His creatures, and the emblems of His generosity amidst His people.” “Let your eye be chaste,” is yet another counsel, “your hand faithful, your tongue truthful, and your heart enlightened.” “Be an ornament to the countenance of truth,” is yet another admonition, “a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue.” “Let truthfulness and courtesy be your adorning,” is still another admonition; “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. Say: Beware, O people of Bahá, lest ye walk in the ways of them whose words differ from their deeds. Strive that ye may be enabled to manifest to the peoples of the earth the signs of God, and to mirror forth His commandments. Let your acts be a guide unto all mankind, for the professions of most men, be they high or low, differ from their conduct. It is through your deeds that ye can distinguish yourselves from others. Through them the brightness of your light can be shed upon the whole earth. Happy is the man that heedeth My counsel, and keepeth the precepts prescribed by Him Who is the All-Knowing, the All-Wise.”*

*“O army of God!” writes ‘Abdu’l-Bahá, “Through the protection and help vouchsafed by the Blessed Beauty—may my life be a sacrifice to His loved ones—ye must conduct yourselves in such a manner that ye may stand out distinguished and brilliant as the sun among other souls. Should any one of you enter a city, he should become a center 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 behavior, his conduct, his morals, his nature, and disposition reflect the attributes of the Bahá’is.’ Not until ye attain this station can ye be said to have been faithful to the Covenant and Testament of God.” “The most vital duty, in this day,” He, moreover, has written, “is to purify your characters, to correct your manners, and improve your conduct. The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead, inasmuch as the purpose of the Manifestation of God and the dawning of the limitless lights of the Invisible is to educate the*

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*souls of men, and refine the character of every living man...” “Truthfulness,” He asserts, “is the foundation of all human virtues. Without truthfulness progress and success, in all 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.”*

**Such a rectitude of conduct must manifest itself, with ever-increasing potency,**

- in every verdict which the elected representatives of the Bahá’í community,
- in whatever capacity they may find themselves, may be called upon to pronounce.

It must be constantly reflected

- in the business dealings of all its members,
- in their domestic lives,
- in all manner of employment, and
- in any service they may, in the future, render their government or people.

It must be exemplified

- in the conduct of all Bahá’í electors, when exercising their sacred rights and functions.

It must characterize the attitude of

- every loyal believer towards nonacceptance of political posts,
- nonidentification with political parties,
- nonparticipation in political controversies, and nonmembership in political organizations and ecclesiastical institutions.

It must reveal itself in the uncompromising adherence of all,

- whether young or old, to the clearly enunciated and fundamental principles laid down by ‘Abdu’l-Bahá in His addresses, and to the laws and ordinances revealed by Bahá’u’lláh in His Most Holy Book.

It must be demonstrated

- in the impartiality of every defender of the Faith against its enemies,
- in his fair-mindedness in recognizing any merits that enemy may possess, and
- in his honesty in discharging any obligations he may have towards him.



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It must constitute the brightest ornament of the life, the pursuits, the exertions, and the utterances of every Bahá'í teacher,

- whether laboring at home or abroad,
- whether in the front ranks of the teaching force, or occupying a less active and responsible position.

It must be made the hallmark of that numerically small, yet intensely dynamic and highly responsible body of the elected national representatives of every Bahá'í community, which constitutes the sustaining pillar, and the sole instrument for the election, in every community, of that Universal House whose very name and title, as ordained by Bahá'u'lláh, symbolizes that rectitude of conduct which is its highest mission to safeguard and enforce.

**So great and transcendental is this principle of Divine justice, a principle that must be regarded as the crowning distinction of all Local and National Assemblies, in their capacity as forerunners of the Universal House of Justice, that Bahá'u'lláh Himself subordinates His personal inclination and wish to the all-compelling force of its demands and implications.**

*“God is My witness!” He thus explains, “were it not contrary to the Law of God, I would have kissed the hand of My would-be murderer, and would cause him to inherit My earthly goods. I am restrained, however, by the binding Law laid down in the Book, and am Myself bereft of all worldly possessions.” “Know thou, of a truth,” He significantly affirms, “these great oppressions that have befallen the world are preparing it for the advent of the Most Great Justice.” “Say,” He again asserts, “He hath appeared with that Justice wherewith mankind hath been adorned, and yet the people are, for the most part, asleep.” “The light of men is Justice,” He moreover states, “Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men.” “No radiance,” He declares, “can compare with that of justice. The organization of the world and the tranquillity of mankind depend upon it.” “O people of God!” He exclaims, “That which traineth the world is Justice, for it is upheld by two pillars, reward and punishment. These two pillars are the sources of life to the world.” “Justice and equity,” is yet another assertion, “are two guardians for the protection of man. They have appeared arrayed in their mighty and sacred names to maintain the world in uprightness and protect the nations.” “Bestir yourselves, O people,” is His emphatic warning, “in anticipation of the days of Divine justice, for the promised hour is now come. Beware lest ye fail to apprehend its import, and be accounted among the erring.” “The day is approaching,” He similarly has written, “when the faithful will behold the daystar of justice shining in its full splendor from the dayspring of glory.” “The shame I was made to bear,” He significantly remarks, “hath uncovered the glory with which the whole of creation had been invested, and through the cruelties I have endured, the daystar of justice hath manifested itself, and shed its splendor upon men.” “The world,” He again has written, “is in great turmoil, and*

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*the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at all times and under all conditions.” And again, “There can be no doubt whatever that if the daystar of justice, which the clouds of tyranny have obscured, were to shed its light upon men, the face of the earth would be completely transformed.”*

*“God be praised!” ‘Abdu’l-Bahá, in His turn, exclaims, “The sun of justice hath risen above the horizon of Bahá’u’lláh. For in His Tablets the foundations of such a justice have been laid as no mind hath, from the beginning of creation, conceived.” “The canopy of existence,” He further explains, “resteth upon the pole of justice, and not of forgiveness, and the life of mankind dependeth on justice and not on forgiveness.”*

**Small wonder, therefore, that the Author of the Bahá’í Revelation should have chosen to associate the name and title of that House, which is to be the crowning glory of His administrative institutions, not with forgiveness but with justice, to have made justice the only basis and the permanent foundation of His Most Great Peace, and to have proclaimed it in His Hidden Words as “the best beloved of all things” in His sight. It is to the American believers, particularly, that I feel urged to direct this fervent plea to ponder in their hearts the implications of this moral rectitude, and to uphold, with heart and soul and uncompromisingly, both individually and collectively, this sublime standard—a standard of which justice is so essential and potent an element.**

**As to a chaste and holy life, it should be regarded as no less essential a 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.**

In these days when the forces of irreligion are weakening the moral fiber, and undermining the foundations of individual morality, the obligation of chastity and holiness must claim an increasing share of the attention of the American believers, both in their individual capacities and as the responsible custodians of the interests of the Faith of Bahá’u’lláh. In the discharge of such an obligation, to which the special circumstances resulting from an excessive and enervating materialism now prevailing in their country lend particular significance, they must play a conspicuous and predominant role. All of them, be they men or women, must, at this threatening hour when the lights of religion are fading out, and its restraints are one by one being abolished, pause to examine themselves, scrutinize their conduct, and with characteristic resolution arise to purge the life of their community of every trace of moral laxity that might stain the name, or impair the integrity, of so holy and precious a Faith.



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**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.

It must adorn and reinforce the ceaseless labors and meritorious exertions of those whose enviable position is to propagate the Message, and to administer the affairs, of the Faith of Bahá'u'lláh.

It must be upheld, in all its integrity and implications, in every phase of the life of those who fill the ranks of that Faith,

- whether in their homes,
- their travels, their clubs,
- their societies,
- their entertainments,
- their schools, and
- their universities.

It must be accorded special consideration in the conduct of the social activities of every Bahá'í summer school and any other occasions on which Bahá'í community life is organized and fostered.

It must be closely and continually identified with the mission of the Bahá'í youth, both

- as an element in the life of the Bahá'í community, and
- as a factor in the future progress and orientation of the youth of their own country.

**Such a chaste and holy life, with its implications 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.

It demands daily vigilance in the control of one's

- carnal desires and

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- corrupt inclinations.

It calls for the abandonment of a frivolous conduct, with its excessive attachment to trivial and often misdirected pleasures.

It requires total abstinence

- from all alcoholic drinks,
- from opium, and
- from similar habit-forming drugs.

It condemns the prostitution of

- art and of
- literature,
- the practices of nudism and of
- companionate marriage,
- infidelity in marital relationships, and
- all manner of promiscuity, of
- easy familiarity, and of
- sexual vices.

It can tolerate no compromise with the theories, the standards, the habits, and the excesses of a decadent age. Nay rather it seeks to demonstrate, through the dynamic force of its example, the pernicious character of such theories, the falsity of such standards, the hollowness of such claims, the perversity of such habits, and the sacrilegious character of such excesses.

*“By the righteousness of God!” writes Bahá’u’lláh, “The world, its vanities and its glory, and whatever delights it can offer, are all, in the sight of God, as worthless as, nay even more contemptible than, dust and ashes. Would that the hearts of men could comprehend it. Wash yourselves thoroughly, O people of Bahá, from the defilement of the world, and of all that pertaineth unto it. God Himself beareth Me witness! The things of the earth ill beseem you. Cast them away unto such as may desire them, and fasten your eyes upon this most holy and effulgent Vision.” “O ye My loved ones!” He thus exhorts His followers, “Suffer not the hem of My sacred vesture to be smirched and mired with the things of this world, and follow not the promptings of your evil and corrupt desires.” And again, “O ye the beloved of the one true God! Pass beyond the narrow retreats of your evil and corrupt desires, and advance into the vast immensity of the realm of God, and abide ye in the meads of sanctity and of detachment, that the fragrance of your deeds may lead the whole of mankind to the ocean of God’s unfading glory.” “Disencumber yourselves,” He thus commands them, “of all attachment to this world*

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*and the vanities thereof. Beware that ye approach them not, inasmuch as they prompt you to walk after your own lusts and covetous desires, and hinder you from entering the straight and glorious Path.” “Eschew all manner of wickedness,” is His commandment, “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.” “A race of men,” is His written promise, “incomparable in character, shall be raised up which, with the feet of detachment, will tread under all who are in heaven and on earth, and will cast the sleeve of holiness over all that hath been created from water and clay.” “The civilization,” is His grave warning, “so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men.... If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation.” “He hath chosen out of the whole world the hearts of His servants,” He explains, “and made them each a seat for the revelation of His glory. Wherefore, sanctify them from every defilement, that the things for which they were created may be engraven upon them. This indeed is a token of God’s bountiful favor.” “Say,” He proclaims, “He is not to be numbered with the people of Bahá who followeth his mundane desires, or fixeth his heart on things of the earth. He is My true follower who, if he come to a valley of pure gold will pass straight through it aloof as a cloud, and will neither turn back, nor pause. Such a man is assuredly of Me. From his garment the Concourse on high can inhale the fragrance of sanctity.... And if he met the fairest and most comely of women, he would not feel his heart seduced by the least shadow of desire for her beauty. Such an one indeed is the creation of spotless chastity. Thus instructeth you the Pen of the Ancient of Days, as bidden by your Lord, the Almighty, the All-Bountiful.” “They that follow their lusts and corrupt inclinations,” is yet another warning, “have erred and dissipated their efforts. They indeed are of the lost.” “It behooveth the people of Bahá,” He also has written, “to die to the world and all that is therein, to be so detached from all earthly things that the inmates of Paradise may inhale from their garment the sweet smelling savor of sanctity.... They that have tarnished the fair name of the Cause of God by following the things of the flesh—these are in palpable error!” “Purity and chastity,” He particularly admonishes, “have been, and still are, the most great ornaments for the handmaidens of God. God is My Witness! The brightness of the light of chastity sheddeth its illumination upon the worlds of the spirit, and its fragrance is wafted even unto the Most Exalted Paradise.” “God,” He again affirms, “hath verily made chastity to be a crown for the heads of His handmaidens. Great is the blessedness of that handmaiden that hath attained unto this great station.” “We, verily, have decreed in Our Book,” is His assurance, “a goodly and bountiful reward to whosoever will turn away from wickedness, and lead a chaste and godly life. He, in truth, is the Great Giver, the All-Bountiful.” “We have sustained the weight of all calamities,” He testifies, “to sanctify you from all earthly corruption and ye are yet indifferent.... We, verily, behold your actions. If We perceive from them the sweet smelling savor of purity and holiness, We will most certainly bless you. Then will the tongues of the inmates of Paradise utter your praise and magnify your names amidst them who have drawn nigh unto God.”*

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*“The drinking of wine,”* writes ‘Abdu’l-Bahá, *“is, according to the text of the Most Holy Book, forbidden; for it is the cause of chronic diseases, weakeneth the nerves, and consumeth the mind.”* *“Drink ye, O handmaidens of God,”* Bahá’u’lláh Himself has affirmed, *“the Mystic Wine from the cup of My words. Cast away, then, from you that which your minds abhor, for it hath been forbidden unto you in His Tablets and His Scriptures. Beware lest ye barter away the River that is life indeed for that which the souls of the pure-hearted detest. Become ye intoxicated with the wine of the love of God, and not with that which deadeneth your minds, O ye that adore Him! Verily, it hath been forbidden unto every believer, whether man or woman. Thus hath the sun of My commandment shone forth above the horizon of My utterance, that the handmaidens who believe in Me may be illumined.”*

It must be remembered, however, that the maintenance of such a high standard of moral conduct is not to be associated or confused with any form of

- asceticism, or of
- excessive and bigoted puritanism.

The standard inculcated by Bahá’u’lláh seeks, under no circumstances, to deny anyone the legitimate right and privilege to derive the fullest advantage and benefit from the manifold joys, beauties, and pleasures with which the world has been so plentifully enriched by an All-Loving Creator.

*“Should a man,”* Bahá’u’lláh Himself reassures us, *“wish to adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow, no harm can befall him, if he alloweth nothing whatever to intervene between him and God, for God hath ordained every good thing, whether created in the heavens or in the earth, for such of His servants as truly believe in Him. Eat ye, O people, of the good things which God hath allowed you, and deprive not yourselves from His wondrous bounties. Render thanks and praise unto Him, and be of them that are truly thankful.”*

**As to racial prejudice, the corrosion of which, for well-nigh a century, has bitten into the fiber, and attacked the whole social structure of American society, it should be regarded as constituting the most vital and challenging issue confronting the Bahá’í community at the present stage of its evolution.**

The ceaseless exertions which this issue of paramount importance calls for,

- the sacrifices it must impose,
- the care and vigilance it demands,
- the moral courage and

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- fortitude it requires,
- the tact and sympathy it necessitates,

invest this problem, which the American believers are still far from having satisfactorily resolved, with an urgency and importance that cannot be overestimated.

White and Negro, high and low, young and old, whether

- newly converted to the Faith or not,

all who stand identified with it must participate in, and lend their assistance, each according to his or her

- capacity,
- experience, and
- opportunities,

to the common task of fulfilling the instructions, realizing the hopes, and following the example, of 'Abdu'l-Bahá.

Whether colored or noncolored, neither race has the right, or can conscientiously claim, to be regarded as absolved from

- such an obligation,
- as having realized such hopes, or
- having faithfully followed such an example.

A long and thorny road, beset with pitfalls, still remains untraveled, both by the white and the Negro exponents of the redeeming Faith of Bahá'u'lláh. On the distance they cover, and the manner in which they travel that road, must depend, to an extent which few among them can imagine, the operation of those intangible influences which are indispensable to the spiritual triumph of the American believers and the material success of their newly launched enterprise.

**Let them call to mind, fearlessly and determinedly, the example and conduct of 'Abdu'l-Bahá while in their midst.**

Let them remember

- His courage,
- His genuine love,

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- His informal and indiscriminating fellowship,
- His contempt for and impatience of criticism, tempered by His tact and wisdom.

Let them revive and perpetuate the memory of those unforgettable and historic episodes and occasions on which He so strikingly demonstrated

- His keen sense of justice,
- His spontaneous sympathy for the downtrodden,
- His ever-abiding sense of the oneness of the human race,
- His overflowing love for its members, and
- His displeasure with those who dared to flout His wishes, to deride His methods, to challenge His principles, or to nullify His acts.

**To discriminate against any race, on the ground of its being socially backward, politically immature, and numerically in a minority, is a flagrant violation of the spirit that animates the Faith of Bahá'u'lláh.**

The consciousness of any division or cleavage in its ranks is alien to its very purpose, principles, and ideals. Once its members have fully recognized the claim of its Author, and, by identifying themselves with its Administrative Order, accepted unreservedly the principles and laws embodied in its teachings, every differentiation of class, creed, or color must automatically be obliterated, and never be allowed, under any pretext, and however great the pressure of events or of public opinion, to reassert itself.

**If any discrimination is at all to be tolerated, it should be a discrimination not against, but rather in favor of the minority, be it racial or otherwise.**

Unlike the nations and peoples of the earth, be they of the East or of the West, democratic or authoritarian, communist or capitalist, whether belonging to the Old World or the New, who either ignore, trample upon, or extirpate, the racial, religious, or political minorities within the sphere of their jurisdiction, every organized community enlisted under the banner of Bahá'u'lláh should feel it to be its first and inescapable obligation to

- nurture,
- encourage, and
- safeguard every minority belonging to any faith, race, class, or nation within it.

So great and vital is this principle that in such circumstances, as when an equal number of ballots have been cast in an election, or where the qualifications for any office are balanced as between the various races, faiths or nationalities within the community, priority should unhesitatingly be accorded the party representing the minority, and this for no other reason

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except to stimulate and encourage it, and afford it an opportunity to further the interests of the community.

In the light of this principle, and bearing in mind the extreme desirability of having the minority elements participate and share responsibility in the conduct of Bahá'í activity, it should be the duty of every Bahá'í community so to arrange its affairs that in cases where individuals belonging to the divers minority elements within it are already qualified and fulfill the necessary requirements, Bahá'í representative institutions, be they

- Assemblies,
- conventions,
- conferences, or
- committees,

may have represented on them as many of these divers elements, racial or otherwise, as possible.

The adoption of such a course, and faithful adherence to it, would not only be a source of inspiration and encouragement to those elements that are numerically small and inadequately represented, but would demonstrate to the world at large the universality and representative character of the Faith of Bahá'u'lláh, and the freedom of His followers from the taint of those prejudices which have already wrought such havoc in the domestic affairs, as well as the foreign relationships, of the nations.

**Freedom from racial prejudice, in any of its forms, should, at such a time as this when an increasingly large section of the human race is falling a victim to its devastating ferocity, be adopted as the watchword of the entire body of the American believers,**

- in whichever state they reside,
- in whatever circles they move,
- whatever their age, traditions, tastes, and habits.

It should be consistently demonstrated in every phase of their activity and life,

- whether in the Bahá'í community or
- outside it,
- in public or
- in private,
- formally as well as
- informally,

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- individually as well as
- in their official capacity as organized groups, committees and Assemblies.

It should be deliberately cultivated through the various and everyday opportunities, no matter how insignificant, that present themselves,

- whether in their homes,
- their business offices,
- their schools and colleges,
- their social parties and recreation grounds,
- their Bahá'í meetings,
- conferences,
- conventions,
- summer schools and
- Assemblies.

**It should, above all else, become the keynote of the policy of that august body which, in its capacity as the national representative, and the director and coordinator of the affairs of the community, must set the example, and facilitate the application of such a vital principle to the lives and activities of those whose interests it safeguards and represents.**

*“O ye discerning ones!” Bahá'u'lláh has written, “Verily, the words which have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences, and welcome all with the light of oneness.” “We desire but the good of the world and the happiness of the nations,” He proclaims, “...that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled.” “Bahá'u'lláh hath said,” writes ‘Abdu’l-Bahá, “that the various races of humankind lend a composite harmony and beauty of color to the whole. Let all associate, therefore, in this great human garden even as flowers grow and blend together side by side without discord or disagreement between them.” “Bahá'u'lláh,” ‘Abdu’l-Bahá moreover has said, “once compared the colored people to the black pupil of the eye surrounded by the white. In this black pupil is seen the reflection of that which is before it, and through it the light of the spirit shineth forth.”*

*“God,” ‘Abdu’l-Bahá Himself declares, “maketh no distinction between the white and the black. If the hearts are pure both are acceptable unto Him. God is no respecter of persons on account of either color or race. All colors are acceptable unto Him, be they white, black, or yellow. Inasmuch as all were created in the image of God, we must bring ourselves to realize that all embody divine possibilities.” “In the estimation of God,” He states, “all men are equal. There is no distinction or preference for any soul, in the realm of His justice and equity.” “God*

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## The Advent of Divine Justice

### A Practical Application of a Spiritual Process

*did not make these divisions,” He affirms; “these divisions have had their origin in man himself. Therefore, as they are against the plan and purpose of God they are false and imaginary.” “In the estimation of God,” He again affirms, “there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important. It mattereth not what the exterior may be if the heart is pure and white within. God doth not behold differences of hue and complexion. He looketh at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.” “Throughout the animal kingdom,” He explains, “we do not find the creatures separated because of color. They recognize unity of species and oneness of kind. If we do not find color distinction drawn in a kingdom of lower intelligence and reason, how can it be justified among human beings, especially when we know that all have come from the same source and belong to the same household? In origin and intention of creation mankind is one. Distinctions of race and color have arisen afterward.” “Man is endowed with superior reasoning power and the faculty of perception”; He further explains, “he is the manifestation of divine bestowals. Shall racial ideas prevail and obscure the creative purpose of unity in his kingdom?” “One of the important questions,” He significantly remarks, “which affect the unity and the solidarity of mankind is the fellowship and equality of the white and colored races. Between these two races certain points of agreement and points of distinction exist which warrant just and mutual consideration. The points of contact are many.... In this country, the United States of America, patriotism is common to both races; all have equal rights to citizenship, speak one language, receive the blessings of the same civilization, and follow the precepts of the same religion. In fact numerous points of partnership and agreement exist between the two races, whereas the one point of distinction is that of color. Shall this, the least of all distinctions, be allowed to separate you as races and individuals?” “This variety in forms and coloring,” He stresses, “which is manifest in all the kingdoms is according to creative Wisdom and hath a divine purpose.” “The diversity in the human family,” He claims, “should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord.” “If you meet,” is His admonition, “those of a different race and color from yourself, do not mistrust them, and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness.” “In the world of being,” He testifies, “the meeting is blessed when the white and colored races meet together with infinite spiritual love and heavenly harmony. When such meetings are established, and the participants associate with each other with perfect love, unity and kindness, the angels of the Kingdom praise them, and the Beauty of Bahá’u’lláh addresseth them, ‘Blessed are ye! Blessed are ye!’” “When a gathering of these two races is brought about,” He likewise asserts, “that assemblage will become the magnet of the Concourse on high, and the confirmation of the Blessed Beauty will surround it.” “Strive earnestly,” He again exhorts both races, “and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each; from one, expressions of gratitude and appreciation; from the other,*

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*kindliness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement.... Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and white will be an assurance of the world's peace." "I hope," He thus addresses members of the white race, "that ye may cause that downtrodden race to become glorious, and to be joined with the white race, to serve the world of man with the utmost sincerity, faithfulness, love, and purity. This opposition, enmity, and prejudice among the white race and the colored cannot be effaced except through faith, assurance, and the teachings of the Blessed Beauty." "This question of the union of the white and the black is very important," He warns, "for if it is not realized, ere long great difficulties will arise, and harmful results will follow." "If this matter remaineth without change," is yet another warning, "enmity will be increased day by day, and the final result will be hardship and may end in bloodshed."*