

SOURCES – ESSAY 8

“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.” (Baha’u’llah)

“The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established.” (Baha’u’llah)

“Between us there is no patriotic, linguistic, racial, commercial nor political relation. ... The love of God has brought us together, and this is the best of means and motive. Every other bond of friendship is limited in effectiveness, but fellowship based upon the love of God is unlimited, everlasting, divine and radiant.” (‘Abdu’l-Baha)

“There is no racial, political or patriotic tie. We are drawn together by the words of Bahá’u’lláh, and in like manner will all the races of the earth be drawn together.” (‘Abdu’l-Baha)

“Each one (‘white and colored people’) should endeavor to develop and assist the other toward mutual advancement.” (‘Abdu’l-Baha, clarification added)

“All these unities (racial, language, political) are imaginary and without real foundation, for no real result proceeds from them.” (‘Abdu’l-Baha, clarification added)

“All mankind must attain to spiritual fraternity – that is to say, fraternity in the Holy Spirit – for patriotic, racial and political fraternity are of no avail. Their results are meager; but divine fraternity, spiritual fraternity, is the cause of unity and amity among mankind.” (‘Abdu’l-Baha)

"As both races are under the protection of the All-Knowing God, therefore the lamps of unity must be lighted in such a manner in these meetings that no distinction be perceived between the white and colored. ... If it be possible, gather together these two races, black and white, into one Assembly, and put such love into their hearts that they shall not only unite but even intermarry." ('Abdu'l-Baha)

"This is the most great unity, and its results are lasting if humanity adheres to it; but mankind has hitherto violated it, adhering to sectarian or other limited unities such as racial, patriotic or unity of self-interests; therefore, no great results have been forthcoming." ('Abdu'l-Baha)

"... the Blessed Perfection hath freed the necks from the bonds and fetters and released all from racial attachments by proclaiming, 'Ye are all the fruits of one tree and the leaves of one branch.'" ('Abdu'l-Baha)

"Racial and national prejudices which separate mankind into groups and branches, likewise, have a false and unjustifiable foundation ... There should be no racial alienation or national division among humankind. ... In His estimate all are one, the children of one family; and God is equally kind to them." ('Abdu'l-Baha)

"Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis ... It can conflict with no legitimate allegiances ... Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty ... It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity ..." (Shoghi Effendi)

“It is only evident that the principle of the oneness of Mankind – which is the main pivot round which all the Teachings of Baha’u’llah revolves – precludes the possibility of considering race as a bar to any intercourse, be it social or otherwise. The Faith, indeed, by its very nature and purpose transcend all racial limitations and differences, and proclaims the basic essential unity of the entire human race. Racial prejudice, of whatever nature and character, is therefore severely condemned, and as such should be wiped out by the friends in all their relations, whether private or social.” (Shoghi Effendi)

“Even if such a community were to focus the entirety of its resources on the problem of racial prejudice, even if it were able to heal itself to some extent of that cancerous affliction, in the face of such a monumental social challenge the impact would be inconsequential. Therefore, the friends must effectively assess the forces at work in their society and, beginning in neighborhoods and clusters, contribute their share to the process of learning and systematization which, as their numbers, knowledge, and influence grow, will transform their lives, families, and communities.” (Universal House of Justice)

“It would, of course, be contrary to Baha’i principle and thus a source of misunderstanding and disunity for the members of an ethnic group who form part of an ethnically diverse community to promote the idea or adopt a practice of meeting among themselves. But it should be permissible in exceptional situations for such a group to meet by itself for a compelling purpose: for example, attempting to resolve a problem peculiar to its members and which might not otherwise be effectively dealt with.” (Universal House of Justice)