

THE UNIVERSAL HOUSE OF JUSTICE

8 December 1967

[To an individual]

Dear Bahá'í Friend,

... we will gladly attempt to clarify some of the points which bewilder you in the relationship of Bahá'ís to politics. This is a matter of very great importance, particularly in these days when the world situation is so confused; an unwise act or statement by a Bahá'í in one country could result in a grave setback for the Faith there or elsewhere—and even loss of the lives of fellow-believers.

The whole conduct of a Bahá'í in relation to the problems, sufferings and bewilderment of his fellowmen should be viewed in the light of God's purpose for mankind in this age and the processes He has set in motion for its achievement.

When Bahá'u'lláh proclaimed His Message to the world in the nineteenth century He made it abundantly clear that the first step essential for the peace and progress of mankind was its unification. As He says, "The well-being of mankind, its peace and security are unattainable unless and until its unity is firmly established." (*The World Order of Bahá'u'lláh*, p. 203) To this day, however, you will find most people take the opposite point of view: they look upon unity as an ultimate almost unattainable goal and concentrate first on remedying all the other ills of mankind. If they did but know it, these other ills are but various symptoms and side effects of the basic disease—disunity.

Bahá'u'lláh has, furthermore, stated that the revivification of mankind and the curing of all its ills can be achieved only through the instrumentality of His Faith. "The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?" (*Gleanings*, XCIX) "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error." (*Gleanings*, CXX) In similar vein, the beloved Guardian wrote:

Humanity, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise, no doctrine which the most distinguished exponents of economic theory may hope to advance, no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built. No appeal for mutual tolerance which the worldly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations. What else, might we not confidently affirm, but the unreserved acceptance of the

Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society.

(*The World Order of Bahá'u'lláh*, pp. 33–34)

We are told by Shoghi Effendi that two great processes are at work in the world: the great Plan of God, tumultuous in its progress, working through mankind as a whole, tearing down barriers to world unity and forging humankind into a unified body in the fires of suffering and experience. This process will produce in God's due time, the Lesser Peace, the political unification of the world. Mankind at that time can be likened to a body that is unified but without life. The second process, the task of breathing life into this unified body—of creating true unity and spirituality culminating in the Most Great Peace—is that of the Bahá'ís, who are laboring consciously, with detailed instructions and continuing divine guidance, to erect the fabric of the Kingdom of God on earth, into which they call their fellowmen, thus conferring upon them eternal life.

The working out of God's Major Plan proceeds mysteriously in ways directed by Him alone, but the Minor Plan that He has given us to execute, as our part in His grand design for the redemption of mankind, is clearly delineated. It is to this work that we must devote all our energies, for there is no one else to do it. So vital is this function of the Bahá'ís that Bahá'u'lláh has written: "O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. Suffer not your labors to be wasted through the vain imaginations which certain hearts have devised. Ye are the stars of the heaven of understanding, the breeze that stirreth at the break of day, the soft-flowing waters upon which must depend the very life of all men, the letters inscribed upon His sacred scroll. With the utmost unity, and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which becometh this Day of God." (*Gleanings*, XCVI)

Because love for our fellowmen and anguish at their plight are essential parts of a true Bahá'í's life, we are continually drawn to do what we can to help them. It is vitally important that we do so whenever the occasion presents itself, for our actions must say the same thing as our words—but this compassion for our fellows must not be allowed to divert our energies into channels which are ultimately doomed to failure, causing us to neglect the most important and fundamental work of all. There are hundreds of thousands of well-wishers of mankind who devote their lives to works of relief and charity, but a pitiful few to do the work which God Himself most wants done: the spiritual awakening and regeneration of mankind.

It is often through our misguided feeling that we can somehow aid our fellows better by some activity outside the Faith, that Bahá'ís are led to indulge in politics. This is a dangerous delusion. As Shoghi Effendi's secretary wrote on his behalf: "What we Bahá'ís must face is the fact that society is rapidly disintegrating—so rapidly that moral issues which were clear a half century ago are now hopelessly confused, and what is more, thoroughly mixed up with battling political interests. That is why the Bahá'ís must turn all their forces into the channel of building up the Bahá'í Cause and its administration. They can neither change nor help the world in any other way at present. If they become involved in the issues the governments of the world are struggling over, they will be lost. But if they build up the Bahá'í pattern they can offer it as a remedy when all else has failed." (*Bahá'í News*, No. 241, p. 14) "We must build up our Bahá'í system, and leave the faulty systems of the world to go their own way. We cannot change them through becoming involved in them; on the contrary they will destroy us." (*Bahá'í News*, No. 215, p. 1)

Other instructions from the Guardian, covering the same theme in more detail, can be found on pages 24 and 29 to 32 of *Principles of Bahá'í Administration* (1963 edition); you are no doubt

already familiar with these.

The key to a true understanding of these principles seems to be in these words of Bahá'u'lláh: "O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! 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." (*Gleanings*, XLIII).

With loving Bahá'í greetings,

[signed: The Universal House of Justice]