

Qualities

1. Justice is not limited, it is a universal quality. Its operation must be carried out in all classes, from the highest to the lowest. Justice must be sacred, and the rights of all the people must be considered. Desire for others only that which you desire for yourselves. Then shall we rejoice in the Sun of Justice, which shines from the Horizon of God.

Each man has been placed in a post of honour, which he must not desert. A humble workman who commits an injustice is as much to blame as a renowned tyrant. Thus we all have our choice between justice and injustice.

I hope that each one of you will become just, and direct your thoughts towards the unity of mankind; that you will never harm your neighbours nor speak ill of any one; that you will respect the rights of all men, and be more concerned for the interests of others than for your own. Thus will you become torches of Divine justice, acting in accordance with the Teaching of Bahá'u'lláh, who, during His life, bore innumerable trials and persecutions in order to show forth to the world of mankind the virtues of the World of Divinity, making it possible for you to realize the supremacy of the spirit, and to rejoice in the Justice of God.

(‘Abdu’l-Bahá, *Paris Talks*, p. 159.)

2. O honoured lady! In accordance with the divine teachings in this glorious dispensation we should not belittle anyone and call him ignorant, saying: ‘You know not, but I know’. Rather, we should look upon others with respect, and when attempting to explain and demonstrate, we should speak as if we are investigating the truth, saying: ‘Here these things are before us. Let us investigate to determine where and in what form the truth can be found.’ The teacher should not consider himself as learned and others ignorant. Such a thought breedeth pride, and pride is not conducive to influence. The teacher should not see in himself any superiority; he should speak with the utmost kindness, lowliness and humility, for such speech exerteth influence and educateth the souls.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 30.)

3. Even though we find a defective branch or leaf upon this tree of humanity or an imperfect blossom, it, nevertheless, belongs to this tree and not to another. Therefore, it is our duty to protect and cultivate this tree until it reaches perfection. If we examine its fruit and find it imperfect, we must strive to make it perfect. There are souls in the human world who are ignorant; we must make them knowing. Some growing upon the tree are weak and ailing; we must assist them toward health and recovery. If they are as infants in development, we must minister to them until they attain maturity. We should never detest and shun them as objectionable and unworthy. We must treat them with honor, respect and kindness; for God has created them and not Satan. They are not manifestations of the wrath of God but evidences of His divine favor. God, the Creator, has endowed them with physical, mental and spiritual qualities that they may seek to know and do His will;

therefore, they are not objects of His wrath and condemnation. In brief, all humanity must be looked upon with love, kindness and respect; for what we behold in them are none other than the signs and traces of God Himself. All are evidences of God; therefore, how shall we be justified in debasing and belittling them, uttering anathema and preventing them from drawing near unto His mercy? This is ignorance and injustice, displeasing to God; for in His sight all are His servants.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 230.)

4. Courtesy, reverence, dignity, respect for the rank and achievements of others are virtues which contribute to the harmony and well-being of every community, but pride and self-aggrandisement are among the most deadly of sins.

(From a letter of the Universal House of Justice to all National Spiritual Assemblies, 27 March 1978; cited in *Lights of Guidance*, p. 326.)

5. ...Bahá’ís in their deep love for Bahá’u’lláh, should be eager to apply every spiritual precept in their own lives while at the same time exercising patience, forbearance and forgiveness in respect to the shortcomings of others.

(Letter from the Universal House of Justice to two individual believers, May 22 1966; cited in *Lights of Guidance*, p. 362.)

6. The best remedy for hate is love, as hate is the absence of love! In this respect you must show forth the love of God to others, Bahá’ís and non-Bahá’ís alike, and thus do your part to dispel the darkness in this world. This is what the beloved Master expects of His servant.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 12 October 1949; cited in *Lights of Guidance*, p. 403)

7. ...If Between the friends true love -- based on the love of God -- Could become manifest, the Cause would spread very rapidly. Love is the standard which must govern the conduct of one believer towards another. The administrative order does not change this, but unfortunately sometimes the friends confuse the two, and try to be a whole spiritual assembly, -- with the discipline and justice and impartiality that body must show, - - to each other, instead of being forgiving, loving and patient to each other as individuals.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 18 March 1950; cited in *Lights of Guidance*, p. 403.)