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`Abdu'l-Bahá

Foundations of World Unity

THE TRUE MODERNISM

All created things have their degree or stage of maturity. The period of maturity in the life of a tree is the time of its fruit-bearing. The maturity of a plant is the time of its blossoming and flower. The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the lights of intelligence have their greatest power and development.

From the beginning to the end of his life man passes through certain periods or stages each of which is marked by certain conditions peculiar to itself. For instance during the period of childhood his conditions and requirements are characteristic of that degree of intelligence and capacity. After a time he enters the period of youth in which his former conditions and needs are superseded by new requirements applicable to the advance in his degree. His faculties of observation are broadened and deepened, his intelligent capacities are trained and awakened, the limitations and environment of childhood no longer restrict his energies and accomplishments. At last he passes out of the period of youth and enters the stage or station of maturity which necessitates another transformation and corresponding advance in his sphere of life-activity. New powers and perceptions clothe him, teaching and training commensurate with his progression occupy his mind, special bounties and bestowals descend in proportion to his increased capacities and his former period of youth and its conditions will no longer satisfy his matured view and vision.

Similarly there are periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. Therefore the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities. New bounties, bestowals and perfections are awaiting and already descending upon him. The gifts and graces of the period of youth although timely and sufficient during the adolescence of the world of mankind, are now incapable of meeting the requirements of its maturity. The playthings of childhood and infancy no longer satisfy or interest the adult mind.

From every standpoint the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, invention and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and advent of the new age of re-formation. Old trees yield no fruitage; old ideas and methods are obsolete and worthless now. Old standards of ethics, moral codes and methods of living in the past will not suffice for the present age of advancement and progress.

This is the cycle of maturity and re-formation in religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the axis around which religion revolved but now are no longer fruitful; on the contrary, in this day they have become the cause of human degradation and hindrance. Bigotry and dogmatic adherence to ancient beliefs have become the central and

fundamental source of animosity among men, the obstacle to human progress, the cause of warfare and strife, the destroyer of peace, composure and welfare in the world. Consider conditions in the Balkans today¹; fathers, mothers, children in grief and lamentation, the foundations of life overturned, cities laid waste and fertile lands made desolate by the ravages of war. These conditions are the outcome of hostility and hatred between nations and peoples of religion who imitate and adhere to the forms and violate the spirit and reality of the divine teachings.

While this is true and apparent, it is likewise evident that the Lord of mankind has bestowed infinite bounties upon the world in this century of maturity and consummation. The ocean of divine mercy is surging, the vernal showers are descending, the Sun of Reality is shining gloriously. Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind.

¹ 1912.

THE SOURCE OF REALITY

In our solar system, the center of illumination is the sun itself. Through the will of God this central luminary is the one source of the existence and development of all phenomenal things. When we observe the organisms of the material kingdoms we find that their growth and training are dependent upon the heat and light of the sun. Without this quickening impulse there would be no growth of tree or vegetation, neither would the existence of animal or human being be possible; in fact no forms of created life would be manifest upon the earth. But if we reflect deeply we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan. Without the bounty of the sun therefore the world would be in darkness. All illumination of our planetary system proceeds or emanates from the solar center.

Likewise in the spiritual realm of intelligence and idealism there must be a center of illumination, and that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad-tidings of the Kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this center of effulgence is the prophet or Manifestation of God. Just as the phenomenal sun shines upon the material world producing life and growth, likewise the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence the kingdom of man would become dark and extinguished.

The Sun of Reality is one Sun but it has different dawning-places, just as the phenomenal sun is one although it appears at various points of the horizon. During the time of spring the luminary of the physical world rises far to the north of the equinoctial; in summer it dawns midway and in winter it appears in the most southerly point of its zodiacal journey. These day-springs or dawning-points differ widely but the sun is ever the same sun whether it be the phenomenal or spiritual luminary. Souls who focus their vision upon the Sun of Reality will be the recipients of light no matter from what point it rises, but those who are fettered by adoration of the dawning-point are deprived when it appears in a different station upon the spiritual horizon.

Furthermore, just as the solar cycle has its four seasons, the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of Reality returns to quicken the world of mankind a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth and the image and likeness of God become visible in man. It is the springtime of the inner world. After the spring, summer comes with its fullness and fruitage spiritual; autumn follows with its withering winds which chill the soul; the Sun seems to be going away until at last the mantle of winter overspreads and only faint traces of the effulgence of that divine Sun remain. Just as the surface of the material world becomes dark and dreary, the soil dormant, the trees naked and bare and no beauty or freshness remain to cheer the darkness and desolation, so the winter of the spiritual cycle witnesses the death and disappearance of divine growth and extinction of the light and love of God. But again the cycle begins and a new springtime appears. In it the former springtime has returned, the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard and life is again bestowed upon man. For a long time the religious world had been weakened and materialism had advanced; the spiritual forces of

life were waning, moralities were becoming degraded, composure and peace had vanished from souls and satanic qualities were dominating hearts; strife and hatred overshadowed humanity, bloodshed and violence prevailed. God was neglected; the Sun of Reality seemed to have gone completely; deprivation of the bounties of heaven was a fact; and so the season of winter fell upon mankind. But in the generosity of God a new springtime dawned, the lights of God shone forth, the effulgent Sun of Reality returned and became manifest, the realm of thoughts and kingdom of hearts became exhilarated, a new spirit of life breathed into the body of the world and continuous advancement became apparent.

I hope that the lights of the Sun of Reality will illumine the whole world so that no strife and warfare, no battles and bloodshed remain. May fanaticism and religious bigotry be unknown, all humanity enter the bond of brotherhood, souls consort in perfect agreement, the nations of earth at last hoist the banner of truth and the religions of the world enter the divine temple of oneness, for the foundations of the heavenly religions are one reality. Reality is not divisible; it does not admit multiplicity. All the holy Manifestations of God have proclaimed and promulgated the same reality. They have summoned mankind to reality itself and reality is one. The clouds and mists of imitations have obscured the Sun of Truth. We must forsake these imitations, dispel these clouds and mists and free the Sun from the darkness of superstition. Then will the Sun of Truth shine most gloriously; then all the inhabitants of the world will be united, the religions will be one, sects and denominations will reconcile, all nationalities will flow together in the recognition of one fatherhood and all degrees of humankind gather in the shelter of the same tabernacle, under the same banner.

Until the heavenly civilization is founded, no result will be forthcoming from material civilization, even as you observe. See what catastrophes overwhelm mankind. Consider the wars which disturb the world. Consider the enmity and hatred. The existence of these wars and conditions indicates and proves that the heavenly civilization has not yet been established. If the civilization of the Kingdom be spread to all the nations, this dust of disagreement will be dispelled, these clouds will pass away and the Sun of Reality in its greatest effulgence and glory will shine upon mankind.

THE DAWN OF PEACE

The fatherhood of God, His loving-kindness and beneficence are apparent to all. In His mercy he provides fully and amply for His creatures and if any soul sins He does not suspend His bounty. All created things are visible manifestations of His fatherhood, mercy and heavenly bestowals. Human brotherhood is likewise as clear and evident as the sun, for all are servants of one God, belong to one humankind, inhabit the same globe, are sheltered beneath the overshadowing dome of heaven and submerged in the sea of divine mercy. Human brotherhood and dependence exist because mutual helpfulness and cooperation are the two necessary principles underlying human welfare. This is the physical relationship of mankind. There is another brotherhood, the spiritual, which is higher, holier and superior to all others. It is heavenly; it emanates from the breaths of the Holy Spirit and the effulgence of merciful attributes; it is founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

The divine Manifestations since the day of Adam have striven to unite humanity so that all may be accounted as one soul. The function and purpose of a shepherd is to gather and not disperse his flock. The prophets of God have been divine shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to universal peace. All these holy, divine Manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light. Their appearances have been successive and correlated; each one has announced and extolled the one who was to follow and all laid the foundation of reality. They summoned and invited the people to love and made the human world a mirror of the Word of God. Therefore the divine religions they established have one foundation; their teachings, proofs and evidences are one; in name and form they differ but in reality they agree and are the same. These holy Manifestations have been as the coming of springtime in the world. Although the springtime of this year is designated by another name according to the changing calendar, yet as regards its life and quickening it is the same as the springtime of last year. For each spring is the time of a new creation, the effects, bestowals, perfections and life-giving forces of which are the same as those of the former vernal seasons although the names are many and various. This is 1912, last year's was 1911 and so on, but in fundamental reality no difference is apparent. The sun is one but the dawning-points of the sun are numerous and changing. The ocean is one body of water but different parts of it have particular designation, Atlantic, Pacific, Mediterranean, Antarctic, etc. If we consider the names, there is differentiation, but the water, the ocean itself is one reality.

Likewise the divine religions of the holy Manifestations of God are in reality one though in name and nomenclature they differ. Man must be a lover of the light no matter from what day-spring it may appear. He must be a lover of the rose no matter in what soil it may be growing. He must be a seeker of the truth no matter from what source it come. Attachment to the lantern is not loving the light. Attachment to the earth is not befitting but enjoyment of the rose which develops from the soil is worthy. Devotion to the tree is profitless but partaking of the fruit is beneficial. Luscious fruits no matter upon what tree they grow or where they may be found must be enjoyed. The word of truth no matter which tongue utters it must be sanctioned. Absolute verities no matter in what book they be recorded must be accepted. If we harbor prejudice it will be the cause of deprivation and ignorance. The strife between religions, nations and races arises from misunderstanding. If we investigate the religions to discover the principles underlying their foundations we will find they agree, for the fundamental reality of them is one and not multiple. By this means the religionists of the world will reach their point of unity and reconciliation. They will ascertain the truth that the purpose of religion is the acquisition of praiseworthy virtues, betterment of morals, spiritual development of mankind, the real life and divine bestowals. All the prophets have been the promoters of these

principles; none of them has been the promoter of corruption, vice or evil. They have summoned mankind to all good. They have united people in the love of God, invited them to the religions of the unity of mankind and exhorted them to amity and agreement. For example, we mention Abraham and Moses. By this mention we do not mean the limitation implied in the mere names but intend the virtues which these names embody. When we say "Abraham" we mean thereby a Manifestation of divine guidance, a center of human virtues, a source of heavenly bestowals to mankind, a dawning-point of divine inspiration and perfections. These perfections and graces are not limited to names and boundaries. When we find these virtues, qualities and attributes in any personality, we recognize the same reality shining from within and bow in acknowledgment of the Abrahamic perfections. Similarly we acknowledge and adore the beauty of Moses. Some souls were lovers of the name Abraham, loving the lantern instead of the light and when they saw this same light shining from another lantern they were so attached to the former lantern that they did not recognize its later appearance and illumination. Therefore those who were attached and held tenaciously to the name Abraham were deprived when the Abrahamic virtues reappeared in Moses. Similarly the Jews were believers in His Holiness Moses, awaiting the coming of the Messiah. The virtues and perfections of Moses became apparent in His Holiness Jesus Christ most effulgently but the Jews held to the name Moses, not adoring the virtues and perfections manifest in him. Had they been adoring these virtues and seeking these perfections they would assuredly have believed in His Holiness Jesus Christ when the same virtues and perfections shone in him. If we are lovers of the light we adore it in whatever lamp it may become manifest but if we love the lamp itself and the light is transferred to another lamp we will neither accept nor sanction it. Therefore we must follow and adore the virtues revealed in the messengers of God whether in Abraham, Moses, Jesus or other prophets but we must not adhere to and adore the lamp. We must recognize the sun no matter from what dawning-point it may shine forth, be it Mosaic, Abrahamic or any personal point of orientation whatever, for we are lovers of sunlight and not of orientation. We are lovers of illumination and not of lamps and candles. We are seekers for water no matter from what rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We long for rain it matters not which cloud pours it down. We must not be fettered. If we renounce these fetters we shall agree, for all are seekers of reality. The counterfeit or imitation of true religion has adulterated human belief and the foundations have been lost sight of. The variance of these imitations has produced enmity and strife, war and bloodshed. Now the glorious and brilliant twentieth century has dawned and the divine bounty is radiating universally. The Sun of Truth is shining forth in intense enkindlement. This is verily the century when these imitations must be forsaken, superstitions abandoned and God alone worshiped. We must look at the reality of the prophets and their teachings in order that we may agree.

Praise be to God! the springtime of God is at hand. This century is verily the spring season. The world of mind and the kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand the lights of reality are shining; on the other the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident and great spiritual discoveries are being made. Truly this can be called the miracle of centuries for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard and international peace like the true morning flood the world with its light. Therefore we offer supplications to God, asking him to dispel these gloomy clouds and uproot these imitations in order that the East and West may become radiant with love and unity; that the nations of the world shall embrace each other and the ideal spiritual brotherhood illumine the world like the glorious sun of the high heavens.

THE CAUSE OF STRIFE

In the estimation of historians this radiant century is equivalent to one hundred centuries of the past. If comparison be made with the sum total of all former human achievements it will be found that the discoveries, scientific advancement and material civilization of this present century have equaled, yea far exceeded the progress and outcome of one hundred former centuries. The production of books and compilations of literature alone bear witness that the output of the human mind in this century has been greater and more enlightening than all the past centuries together. It is evident therefore that this century is of paramount importance. Reflect upon the miracles of accomplishment which have already characterized it, the discoveries in every realm of human research, inventions, scientific knowledge, ethical reforms and regulations established for the welfare of humanity, mysteries of nature explored, invisible forces brought into visibility and subjection, a veritable wonder-world of new phenomena and conditions heretofore unknown to man now open to his uses and further investigation. The East and West can communicate instantly. A human being can soar in the skies or speed in submarine depths. The power of steam has linked the continents. Trains cross the deserts and pierce the barriers of mountains; ships find unerring pathways upon the trackless oceans. Day by day discoveries are increasing. What a wonderful century this is! It is an age of universal re-formation. Laws and statutes of governments civil and federal are in process of change and transformation. Sciences and arts are being moulded anew. Thoughts are metamorphosed. The foundations of human society are changing and strengthening. Today sciences of the past are useless. The ptolemaic system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform.

It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundations of divine reality must also pass away and be re-formed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion. Nay, it is true that they are the cause of enmity and conducive to strife in the world of humanity; war and bloodshed proceed from them and the oneness of mankind finds no recognition in their observance. Therefore it is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity and discover the source of fellowship and agreement which will unite mankind in the heavenly bond of love. This unity is the radiance of eternity, the divine spirituality, the effulgence of God and the bounty of the Kingdom. We must investigate the divine source of these heavenly bestowals and adhere unto them steadfastly. For if we remain fettered and restricted by human inventions and dogmas, day by day the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race.

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When

love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and universal peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree. This is the happiness and felicity of humankind. This is the illumination of man, the glory eternal and life everlasting; this is the divine bestowal. I desire this station for you and I pray God that the people of America may achieve this great end in order that the virtue of this democracy may be insured and their names be glorified eternally.

UNIVERSAL PEACE

Today there is no greater glory for man than that of service in the cause of the “Most Great Peace”. Peace is light whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence we find that peace and fellowship are factors of upbuilding and betterment whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and non-existence is the absence of their attraction and agreement. Various elements unite harmoniously in composition but when these elements become discordant, repelling each other, decomposition and non-existence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood. Therefore may this esteemed and worthy society for the establishment of international peace² be confirmed in its sincere intentions and empowered by God. Then will it hasten the time when the banner of universal agreement will be raised and international welfare will be proclaimed and consummated so that the darkness which now encompasses the world shall pass away....

The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, Praise be to God! in all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. Praise be to God! this thought is prevailing and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the East and West. The enveloping clouds shall pass away and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God his creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children;—for the ideas and beliefs of the past and the prejudices regarding

² New York Peace Society.

race and religion have ever been lowering and destructive to human evolution. I am most hopeful that in this century these lofty thoughts shall be conducive to human welfare. Let this century be the sun of previous centuries the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals and the twentieth century has left traces which shall last forever.

THE PROPHETS AND WAR

When we review history from the beginning down to the present day we find that strife and warfare have prevailed throughout the human world. Wars, religious, racial or political, have arisen from human ignorance, misunderstanding and lack of education. We will first consider religious strife and conflict.

It is evident that the divine prophets have appeared in the world to establish love and agreement among mankind. They have been the shepherds and not the wolves. The shepherd comes forth to gather and lead his flock and not to disperse them by creating strife. Every divine shepherd has assembled a flock which had formerly been scattered. Among the shepherds was His Holiness Moses. At a time when the tribes of Israel were wandering and dispersed, he assembled, united and educated them to higher degrees of capacity and progress until they passed out of the wilderness of discipline into the holy land of possession. He transformed their degradation into glory, changed their poverty into wealth and replaced their vices by virtues until they rose to such a zenith that the splendor of the sovereignty of Solomon was made possible and the fame of their civilization extended to the East and the West. It is evident therefore that His Holiness was a divine shepherd for he gathered the tribes of Israel together and united them in the power and strength of a great nationhood.

When the Messianic star of Jesus Christ dawned, he declared he had come to gather together the lost tribes or scattered sheep of Moses. He not only shepherded the flock of Israel, but brought together people of Chaldea, Egypt, Syria, ancient Assyria and Phoenicia. These people were in a state of utmost hostility, thirsting for the blood of each other with the ferocity of animals; but His Holiness Jesus Christ brought them together, cemented and united them in his cause and established such a bond of love among them that enmity and warfare were abandoned. It is evident therefore that the divine teachings are intended to create a bond of unity in the human world and establish the foundations of love and fellowship among mankind. Divine religion is not a cause for discord and disagreement. If religion becomes the source of antagonism and strife, the absence of religion is to be preferred. Religion is meant to be the quickening life of the body politic; if it be the cause of death to humanity, its nonexistence would be a blessing and benefit to man. Therefore in this day the divine teachings must be sought, for they are the remedies for the present conditions of the world of humanity.

At a time when the Arabian tribes and nomadic peoples were widely separated, living in the deserts under lawless conditions, strife and bloodshed continual among them, no tribe free from the menace of attack and destruction by another,—at such a critical time Mohammed appeared. He gathered these wild tribes of the desert together, reconciled, united and caused them to agree so that enmity and warfare ceased. The Arabian nation immediately advanced until its dominion extended westward to Spain and Andalusia.

From these facts and premises we may conclude that the establishing of the divine religions is for peace, not for war and the shedding of blood. Inasmuch as all are founded upon one reality which is love and unity, the wars and dissensions which have characterized the history of religion have been due to imitations and superstitions which arise afterward. Religion is reality and reality is one. The fundamentals of the religion of God are therefore one in reality. There is neither difference nor change in the fundamentals. Variance is caused by blind imitations, prejudices and adherence to forms which appear later, and inasmuch as these differ, discord and strife result. If the religions of the world would forsake these causes of difficulty and seek the fundamentals, all would agree, and strife and dissension would pass away; for religion and reality are one and not multiple.

Other wars are caused by purely imaginary racial differences; for humanity is one kind, one race and progeny inhabiting the same globe. In the creative plan there is no racial distinction and separation such as Frenchman, Englishman, American, German, Italian or Spaniard; all belong to

one household. These boundaries and distinctions are human and artificial, not natural and original. All mankind are the fruits of one tree, flowers of the same garden, waves of one sea. In the animal kingdom no such distinction and separation are observed. The sheep of the East and the sheep of the West would associate peacefully. The oriental flock would not look surprised as if saying, "These are sheep of the Occident; they do not belong to our country." All would gather in harmony and enjoy the same pasture without evidence of local or racial distinction. The birds of different countries mingle in friendliness. We find these virtues in the animal kingdom. Shall man deprive himself of these virtues? Man is endowed with superior reasoning power and the faculty of perception; he is the manifestation of divine bestowals. Shall racial ideas prevail and obscure the creative purpose of unity in his kingdom? Shall he say, "I am a German," "I am a Frenchman," or an "Englishman" and declare war because of this imaginary and human distinction? God forbid! This earth is one household and the nativity of all humanity; therefore the human race should ignore distinctions and boundaries which are artificial and conducive to disagreement and hostility. We have come from the East. Praise be to God! we find this continent prosperous, the climate salubrious and delightful, the inhabitants genial and courteous, the government equable and just. Shall we entertain any other thought and feeling than that of love for you? Shall we say, "This is not our native land, therefore everything is objectionable?" This would be gross ignorance to which man must not subject himself. Man is endowed with powers to investigate reality, and the reality is that humanity is one in kind and equal in the creative plan. Therefore false distinctions of race and nativity which are factors and causes of warfare must be abandoned.

Consider what is happening³ in Tripoli; how the poor are being killed and the blood of the helpless is being shed upon both sides; children made fatherless, fathers lamenting the death of their sons, mothers bewailing the loss of dear ones. And what is the benefit after all? Nothing conceivable. Is it therefore justifiable? The domestic animals do not manifest hatred and cruelty toward each other; that is the attribute of the wild and ferocious beasts. In a flock of one thousand sheep you will witness no bloodshed. Numberless species of birds are peaceful in flocks. Wolves, lions, tigers are ferocious because it is their natural and necessary means for obtaining food. Man has no need of such ferocity; his food is provided in other ways. Therefore it is evident that warfare, cruelty and bloodshed in the kingdom of man are caused by human greed, hatred and selfishness. The kings and rulers of nations enjoy luxury and ease in their palaces and send the common people to the battlefield; offer them as the food and targets of cannon. Each day they invent new instruments for the more complete destruction of the foundations of the human race. They are callous and merciless toward their fellow-creatures. What shall atone for the sufferings and grief of mothers who have so tenderly cared for their sons? What sleepless nights they have spent and what days of devotion and love they have given to bring their children to maturity! Yet the savagery of these warring rulers causes great numbers of their victims to be torn and mutilated in a day. What ignorance and degradation, yea even greater than the ferocious beasts themselves! For a wolf will carry away and devour one sheep at a time whereas an ambitious tyrant may cause the death of one hundred thousand men in a battle and glory in his military prowess saying, "I am commander-in-chief; I have won this mighty victory." Consider the ignorance and inconsistency of the human race. If a man kills another, no matter what the cause may be, he is pronounced a murderer, imprisoned or executed; but the brutal oppressor who has slain one hundred thousand is idolized as a hero, conqueror or military genius. A man steals a small sum of money; he is called a thief and sent to the penitentiary; but the military leader who invades and pillages a whole kingdom is acclaimed heroic and a mighty man of valor. How base and ignorant is man!

In Persia previous to the middle of the nineteenth century, among the various tribes and peoples, sects and denominations there existed the greatest animosity, strife and hatred. At that time too all the other nations of the East were in the same condition. Religionists were hostile and bigoted, sects

³ 1912.

were at enmity, races hated each other, tribes were constantly at war; everywhere antagonism and conflict prevailed. Men shunned and were suspicious of each other. The man who could kill a number of his fellow-creatures was glorified for his heroism and strength. Among religionists it was esteemed a praiseworthy deed to take the life of one who held an opposite belief. At this time Bahá'u'lláh arose and declared his mission. He founded the oneness of the world of humanity, proclaimed that all are servants of the loving and merciful God who has created, nourished and provided for all, therefore why should men be unjust and unkind to each other, showing forth that which is contrary to God? As He loves us why should we entertain animosity and hate? If God did not love all He would not have created, trained and provided for all. Loving-kindness is the divine policy. Shall we consider human policy and attitude superior to the wisdom and policy of God? This would be inconceivable, impossible. Therefore we must emulate and follow the divine policy, dealing with each other in the utmost love and tenderness.

Bahá'u'lláh declared the "Most Great Peace" and international arbitration. He voiced these principles in numerous epistles which were circulated broadcast throughout the East. He wrote to all the kings and rulers encouraging, advising and admonishing them in regard to the establishment of peace; making it evident by conclusive proofs that the happiness and glory of humanity can only be assured through disarmament and arbitration. This was nearly fifty years ago. Because he promulgated the message of Universal Peace and international agreement, the kings of the Orient arose against him for they did not find their personal and national benefits advanced by his admonition and teaching. They persecuted him bitterly, inflicted upon him every torment, imprisoned, bastinadoed, banished him and eventually confined him in a fortress. Then they arose against his followers. For the establishment of international peace the blood of twenty thousand Bahá'ís was spilt. Their homes were destroyed, their children made captives and their possessions pillaged yet none of these people waxed cold or wavered in devotion. Even to this day the Bahá'ís are persecuted and quite recently a number were killed, for wherever they are found they put forth the greatest efforts to establish the peace of the world. They not only promulgate principles; they are people of action.

In Persia today through the teachings of Bahá'u'lláh you will find people of various religious beliefs and denominations living together in the utmost peace and agreement. The former enmities and hatred have passed away and they exercise the utmost love toward all mankind for they realize and know that all are the creatures and servants of one God. This is directly due to the divine teachings. At most it is simply this; that the ignorant must be educated, the ailing must be healed, those who are as children in the scale of development must be helped to reach the age of maturity. We must not be unfriendly to any one because of ignorance, neither must we reject the immature or turn away from the sick but administer the remedy for each human need until all are united in the providence of God. Therefore it is evident that the essential foundations of the divine religions are unity and love. If religion be productive of discord among mankind it is a destroyer and not divine for religion implies unity and binding together and not separation. Mere knowledge of principles is not sufficient. We all know and admit that justice is good but there is need of volition and action to carry out and manifest it. For example, we might think it good to build a church but simply thinking of it as a good thing will not help its erection. The ways and means must be provided; we must will to build it and then proceed with the construction. All of us know that international peace is good, that it is conducive to human welfare and the glory of man but volition and action are necessary before it can be established. Action is the essential. Inasmuch as this century is a century of light, capacity for action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so and truly the time and conditions are ripe for action now. All men know that verily war is the destroyer of human foundations and in every country of the world this is admitted and apparent. I find the United States of America an exceedingly progressive nation, the government just, the people in a state of readiness and the principle of equality established to an extraordinary degree. Therefore it is my hope that inasmuch as the standard of international peace must be upraised

it may be upraised upon this continent, for this nation is more deserving and has greater capacity for such an initial step than any other. If other nations should attempt to do this the motive will be misunderstood. For instance, if Great Britain should declare for international peace it will be said that it has been done to insure the safety of her colonies. If France should hoist the standard other nations will declare some hidden diplomatic policy underlies the action; Russia would be suspected of national designs if the first step were taken by that people, and so on with all the European and eastern governments. But the United States of America could not be accused of any such selfish interest. Your government has, strictly speaking, no colonies to protect. You are not endeavoring to extend your domain nor have you need of territorial expansion. Therefore if America takes the first step toward the establishing of world peace it is certain to be ascribed to unselfishness and altruism. The world will say, "There is no other motive than altruism and service to humanity in this action by the United States." Therefore it is my hope that you may stand forth as the first herald of peace and hoist this banner; for this banner will be hoisted. Raise it aloft, for you are the most qualified and deserving of nations. The other countries await this summons, expect this call to the standard of reconciliation, for the whole world is distressed because of the excessive burden and irreparable damage of war. Taxes are levied to meet its drain. Every year the burden increases and the people have come to their end. Just now⁴ Europe is a battlefield of ammunition ready for a spark; and one spark will set aflame the whole world. Before these complications and cataclysmic events happen, take the step to prevent it.

The foundations of all the divine religions are peace and agreement, but misunderstandings and ignorance have developed. If these are caused to disappear you will see that all the religious agencies will work for peace and promulgate the oneness of humankind. For the foundation of all is reality and reality is not multiple or divisible. His Holiness Moses founded it, His Holiness Jesus raised its tent, and its brilliant light has shone forth in all the religions. His Holiness Bahá'u'lláh proclaimed this one reality and spread the message of the "Most Great Peace". Even in prison he rested not until he lighted this lamp in the East. Praise be to God! all who have accepted his teachings are lovers of peace, peacemakers ready to sacrifice their lives and expend their possessions for it. Now let this standard be upraised in the West and many will respond to the call. America has become renowned for her discoveries, inventions and artistic skill, famous for equity of government and stupendous undertakings; now may she also become noted and celebrated as the herald and messenger of Universal Peace. Let this be her mission and undertaking and may its blessed impetus spread to all countries. I pray for all of you that you may render this service to the world of humanity.

⁴ 1912.

FOUNDATIONS OF WORLD UNITY

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly⁵ because its aim is that this darkness may be turned into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness Bahá'u'lláh fifty years ago, expounded this question of Universal Peace at a time when he was confined in the fortress of Akka and was wronged and imprisoned. He wrote about this matter of Universal Peace to all the great sovereigns of the world, and established it among his friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness Bahá'u'lláh shone forth like the sun from the horizon of the East and illumined Persia with the light of these teachings.

Among his teachings was the declaration of Universal Peace. People of different nations, religions and sects, who followed him, came together to such an extent that remarkable gatherings were instituted, consisting of the various nations and religions of the East. Every soul who entered those gatherings saw but one nation, one pathway, one teaching, one order; for the teachings of His Holiness Bahá'u'lláh were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings is the independent investigation of reality, so that the world of humanity might be saved from the darkness of imitation and attain to the truth; might tear off and cast away this ragged and outworn garment of one thousand years ago and put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of His Holiness Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep; and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be healed. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement, then it is not needed, for religion is like a remedy: if it aggravates the disease, then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will have no rest. For a period of six thousand years history informs us about the world of humanity. During these six thousand years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another, and that war

⁵ The members of the Central Organization for a Durable Peace, The Hague; to whom this Tablet was sent in reply to several letters.

was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has, therefore, been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature, and cannot attain illumination, except through the abandonment of prejudices and the acquisition of the morals of the Kingdom....

And among the teachings of His Holiness Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness Bahá'u'lláh is the equality of women and men. The world of humanity has two wings—one is woman and the other man. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of woman becomes equal to the world of man in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this: that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather should man voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of His Holiness Bahá'u'lláh is man's freedom: that through the Ideal Power he should be emancipated and free from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities, and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of divine religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with divine civilization the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are malignant fruits of material civilization. Had material civilization been combined with divine civilization, these fiery weapons would never have been invented. Nay, rather human energy would have been wholly devoted to useful inventions and concentrated on praiseworthy discoveries. Material civilization is like a globe of glass. Divine civilization is the light itself, and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature—that is

to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right; otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things will be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that results may accrue. Otherwise the realization of Universal Peace in the world of mankind is difficult. As the teachings of His Holiness Bahá'u'lláh are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find at that table of infinite bounty that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. At present the teachings of His Holiness Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of Bahá'u'lláh the expression of their highest wish.

For example, the people of religions find, in the teachings of His Holiness Bahá'u'lláh, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of mankind, it is impossible and impracticable: for example, the enforcement of the laws of the Old Testament and also of the other religions in accordance with present imitations. But the essential basis of all the divine religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the people who clamor for freedom: the moderate freedom which guarantees the welfare of the world of man, is found in the teachings of His Holiness Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather the divine policy, is found in the teachings of His Holiness Bahá'u'lláh.

Likewise with regard to the party of “equality” which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of His Holiness Bahá'u'lláh, which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men, and are practicable....

For example, the question of Universal Peace, about which His Holiness Bahá'u'lláh says that the Supreme Tribunal must be established; although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness Bahá'u'lláh has described will fulfill this sacred task with the utmost might and power. And his plan is this: that the national assemblies of each country and nation—that is to say, their parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are

chosen by the national assembly—that is, the parliament—must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so that these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation which has been stated....

Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, minds, hearts and spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions; and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered together under the shadow of the Word of Oneness, and have in the utmost fellowship united and harmonized!

RACIAL HARMONY

Today I am most happy, for I see here⁶ a gathering of the servants of God. I see the white and colored people together. In the estimation of God 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 matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks 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.

⁶ Howard University.

Конец ознакомительного фрагмента.

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