

新世界体制之目的

*The Goal of A
New World Order*



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巴哈欧拉之信仰者们：

近来事态之无情进展已使人类更为接近由巴哈欧拉所预言的目的地，当你们从各个角度目睹了表明世界正在经历分娩之阵痛的种种令人心悸的迹象，再想到那临近的救助时，任何一个有责任感的教友都不会仍然无动于衷。

当我们在世界各地纪念阿博都巴哈骤然辞世十周年之际，似乎正是时候根据祂遗留世间的教义原则来思量一下那些促使巴哈欧拉所预言之世界体制逐渐出现的事件。

就在十年前的这一天，祂逝世的消息如同闪电一般迅速传遍世界。在这个世界遭受命中注定的种种磨难时，祂本是可以通过祂的仁爱、力量与智慧之高贵影响力，独自成为世人的倚靠与安慰的。

我们，一小群自称已认出发自祂内心之光辉并支持祂的人，仍然清楚地记得祂于尘世生命的晚年反复地暗示过的这个顽固不化的人类将面临的越来越多的灾难与动乱。我们当中还有人能够生动地回忆起，在那个迎接世界大战（一场通过它所引起的恐惧、它所造成的损失以及它所酿成的纠纷，注定要对人类命运产生深远影响的战争）结束的欢欣喜庆之晨，祂向一群聚集在祂门前的朝圣者与拜访者所说的一番意味深长的话语。祂沉着而又有力地强调了由那份被各种族各民族人民欢呼为正义获胜之化身以及持久和平之可靠文件《和约》为顽固不化的人类备下的残酷骗局。我们常常听到祂说，各国当权者及其民众虽然口口声声地表示：要和平，要和平，然而他们心中却仍然熏烧着未曾熄灭的仇恨之火。在胜利的热情仍然高涨，人们还远远未感觉到或表示出丝毫忧虑时，我们已经地听到祂大胆地高声宣说：被歌颂为“自由人类之宪章”的那份文件，其实在其种籽里藏着将使世界更受奴役的苦涩骗局。如今，何等充分的证据证明了祂准确无误的判断力之敏锐啊！

十年连绵不断的动荡，满载着痛苦，累积着将影响未来文明的难以预测的后果，已将世界带到了灾难的边缘。这灾难之可怕令人不敢细想。一方面是凡尔赛宫里的全权大使们毫不掩饰地表现出来的狂妄热情，另一方面是在痛苦迷茫之时发自征服者与被征服者的、同样的、掩盖不了的悲痛哭嚎，这两方面的反差实在令人黯然。

一个厌腻了战争的世界

无论是《和平条约》的设计者与捍卫者所召集起来的力量，还是曾经激励《国际联盟盟约》之创作者的那些崇高理想，都未能成为充分的保障，以对抗不断袭击着如此苦心创设之架构的那股内部瓦解力量。无论是各战胜国力图强加于人的所谓《和平条约》之条文，还是美国那位卓识远见的总统所设想的制度之执行机构，在理论上和实践上都未能成为适当的工具，以保证他们努力建立起来的体系之完整性。阿博都巴哈于一九二零年一月间写道：“目前正折磨着世界的疾患将倍增，而笼罩世界的黑暗也将更加深重。巴尔干各国将仍然不满，其焦虑将与日俱增。各战败国将继续蛊惑人心，并千方百计重燃战争之火。新生的各种全球性运动将竭尽全力宏扬其主义。左派运动将取得极为重要的地位，其影响将蔓延开来。”

自从这些话语被写下后，经济困扰、政治混乱、金融剧变、宗教动荡以及种族怨恨似乎已合伙同谋，无穷无尽地给世界增添重压。在重荷之下，这个虚弱厌战的世界痛苦呻吟着。这些连续不断的危机，接踵而来的速度快得令人不知所措，其后果累积起来使社会的根基动摇了。无论我们把眼光转向哪个洲，也无论我们所眺望的地区多么遥远，都可以见到世界的每个角落都被一些它既不能解释又无法控制的力量袭击着。

欧洲，迄今被视为一个极度自负之文明的摇篮、自由之炬的高举者以及世界工商业力量的主流，在如此可怕之剧变面前也变得手足无措，呆如木鸡。不仅在人类活动之经济范围里，同样地在其政治领域里，一些被长期渴望的理想正在反动势力以及阴险顽固的激进主义的双重压力下经受着严峻的考验。从亚洲腹地远远传来阵阵不祥而昭然的喧哗声，预示一种信条将发起持续不懈的袭击，通过否认上帝以及祂的律法

与原则，威胁着要破坏人类社会的根基。新生的民族主义之扰嚷声连同日益严重的对宗教的怀疑与不信，给这个历来被视为长久稳定与泰然顺命之象征的大陆增添了祸患。在最黑暗的非洲，反对帝国主义政治与经济之目的及其手段的、自觉而坚决的反抗运动之第一阵骚动起来清晰可辨，给这个动荡不安的时代有增无减的剧变多添了一幕。甚至美国，这个直至最近仍为其一贯超然的政策及其经济的独立自足而骄傲，为其无懈可击的制度及不断增长的繁荣与威望而自豪的国家，也无法抵抗已把她卷进经济旋风的那股力量。目前，这场飓风正威胁着要削弱她本身的工业与经济生活基础。甚至遥远的澳洲，本来由于它远离欧洲的风暴中心被指望免于病患大陆所经受的考验与折磨，然而，它也陷入了这个悲哀与冲突的旋涡，无力逃脱其陷阱一般的影响力。

动乱在即的征兆

确实，像目前正席卷全球的如此普遍如此触及基础的大动乱，无论在人类活动之社会、经济还是政治领域中都是史无前例的。像现今正威胁着社会结构的如此繁多纷杂的危险根源也都是前所未有的。当我们驻足反省这个异常混乱的世界目前的状况时，以下这段巴哈欧拉的话语确实值得注意。

“人类的刚愎任性还要坚持多久呢？不公正的状况还要持续多久呢？动荡、混乱还要横行人间多久呢？纷争与不和还要搅乱社会局面多久呢？看哪！绝望之骤风从四面八方刮来，正在分裂和折磨人类的纷争正日益增多。来临在即的骚乱与动荡之迹象已清晰可辨，因为现行制度已显出可悲的缺陷。”

居住在欧洲大陆的三千多万少数民族所产生的令人不安的影响力；不断壮大的失业大军及其对政府与人民所带来的沉重负担与不利影响；邪恶的、不受约束的军备竞赛日益鲸吞那些本已极为贫困的国家所拥有的物质资源；日益困扰国际金融市场的完全令人沮丧的局面；世俗主义风潮对迄今被视为坚不可摧的堡垒基督教和穆斯林正统教派的猛烈进攻——这一切对于现代文明未来的稳定性显然是严峻的不祥之兆。怪不得欧洲一位以其智慧与中庸著称的最卓越的思想家也被迫说出如此大胆的断言：“世界正经历文明史上最严峻的危机时期。”而另一位则写道：“我们或者正处于世界大灾难降临之前，或者也可能正处于一个更伟大的真理与智慧的时代破晓之前。”他又补充说：“正是这样的时代里，宗教才死而复生。”

当我们扫视政治地平线时，难道我们还不能辨出正把欧洲大陆重新划分为若干潜在战斗阵营的那些力量所结成的联盟吗？（这种联盟取决于一场不同于上一次大战的、标志着一个时代——人类演进史中的大时代——终结的大竞争。）我们，一个无价信仰之特许护卫者，难道不是被召唤来见证这个如同西方罗马帝国之覆没一样的、政治上是根本的、而灵性上是恩赐的巨变吗？巴哈欧拉之信仰的每个警觉的支持者都该好好地沉思反省，从这次世界大爆发中难道不会喷涌出充满灵性势能的力量吗？（如此的灵性能量使人想起伴随耶稣基督之信仰的建立而出现征象与奇迹，不，简直使这些征象与奇迹黯然失色。）从这摇摇欲坠之世界的巨大痛苦中难道不可能出现一场宗教复兴吗？（这场宗教复兴的范围和力量甚至超越过去的伟大宗教每隔一定时期使根据一种无法理解的神圣智慧振兴衰落的时代与颓废的人民所凭籍的那股引导世界的力量。）难道现今这个极度虚夸的物质文明之破产本身不可能清除掉目前仍然阻碍着这个奋斗中的上帝之信仰的展现及其未来繁荣的那些丛生野草吗？

当我们在这个不安的时代充满危机与痛苦的征途上沿着我们的航道前进时，让巴哈欧拉亲自以祂的圣言之光照耀我们的道路吧。在五十多年前，当世界还远离这些现今正折磨着它的灾难与考验时，从祂的圣笔中就流淌出这些预言性的警句：“世界正在经受分娩的阵痛，它的烦恼与日俱增。它的脸转向了刚愎任性 and 不信宗教。其悲惨命运还不适宜在现在透露出来。它还将持久地继续堕落下去。然而，当命定的时辰到来时，将会骤然发生令人类四肢战栗的事件。那时，也只有到了那时，神圣的旗帜才会飘扬，乐园的夜莺才会鸣唱。”

束手无策的政治家

挚爱的朋友们啊！看哪！无论是从个人行为，还是从有组织的社会和国家之间现有的关系来看，人类已走入歧途太远，堕落太深，世间被公认最有才能的统治者和政治家，无论他们的动机如何公正无私，他们的行动如何步调一致，也无论他们对人类的事业如何热情不渝和忠心耿耿，仅仅通过他们独力的奋斗已无法拯救人类。最优秀的政治家经过深思熟虑所能创设的任何体制，最杰出的经济理论家所希望提出的任何学说，最热心的道德家所力图灌输予世人的任何道义原则，都不能够最终为这个精神涣散的世界建立未来提供适当的基础。无论世故者怎样动人而迫切地呼吁世人相互忍让，仍不能平静人类的强烈情感，也无助于恢复其元气。仅仅凭有组织的国际合作所制定的任何综合计划，无论是在人类活动的哪一领域，也无论其概念如何直率坦白，范围如何广泛，都不能成功地清除那已如此猛烈地打破了当今社会之平衡的根源。我敢大胆断言，甚至“为世界政治与经济的统一创设所需机制”（此乃当今日益提倡的一种原则）这种行动本身也不能成为解药，以消除那正逐步削弱已成有机体的民族与国家之活力的毒素。难道我们不能自信地肯定，我只能完全接受早六十年前由巴哈欧拉简明有力地阐述的、在其要素中包含了上帝命定的关于在这个时代统一人类之计划的那个神圣纲领，并且不屈不挠地坚信其每一条款的效能，除此之外，还有什么别的东西最终能够抵抗那些导致内部分裂的力量呢？而这些力量，倘若不加以抑制，必然继续侵蚀这个绝望中的社会之要害。满目愁云的人类必须为之奋斗的正是这个目标——建立一个新世界体制，其根源是神圣的，范围是包容一切的，原则是公正合理的，特色是具有挑战的。

即使是宣布支持巴哈欧拉的人们，倘若声称自己已掌握巴哈欧拉为全人类的大团结所制定的神奇计划之全部内涵，或已领会其重要性，都是大胆妄为之举。即使是在今天人类的演进已达到较高阶段，倘若试图将它所有的可能性具体化，或估计它在未来的益处，或描绘它的荣耀，皆为时过早。

世界体制之指导原则

我们可以理智而大胆地去尝试的只能是努力争取目睹允诺之黎明的第一线曙光。在时机成熟时，这道曙光必定驱散笼罩人类的黑暗。我们所能够做到的仅是最粗略地指出我们所了解到的、包含于巴哈欧拉之世界体制中的指导原则，正如阿博都巴哈——祂与全人类订立之圣约的中心以及祂的圣言的诠释者和说明者——曾经详述和阐明过的。

只有思想偏颇的人才会拒绝承认：芸芸众生的不安与痛苦磨难在很大程度上乃是世界大战的直接后果，并且可以归因于《和平条约》之创设者们的愚妄不智与鼠目寸光。在战争过程中所签署的金融责任条款以及强加给战败国的巨额赔款重苛，在很大程度上要对世界货币黄金的分配不当以及因此造成的黄金供应短缺负责，而这些结果反过来又在很大程度上加剧了价格的异常下滑，并因此残酷地增加了贫穷国家的负担。公正不偏的人们对此是不会有疑问的。政府之间的债务给欧洲广大人民加重压，破坏了国家预算的平衡，瘫痪了国家的工业，并导致了失业人数的增加，这一切对于无偏见的观察者是再明显不过的。复仇、怀疑、恐惧和敌对，这些源自战争并因《和约》之条款而挥之不散并受到培植的幽灵，已导致了国家竞争性军备开支的巨额增长，包括去年合计不少于一百亿英镑的支出，这反过来加重了世界性萧条的后果，这个事实即使最肤浅的观察者也会马上承认。战后的所谓“自决理论”助长起来的狭隘而野蛮的国家主义，要对破坏国际贸易的健康运转、损害国际金融机制的高额抵制性关税政策负起主要责任，这是极少人敢于争辩的事实。

然而，如果力辩这场曾引起惨重损失、激起强烈情绪并遗留下无穷苦冤的战争仅仅需要对目前文明世界几乎每一方面都深陷的史无前例的混乱动荡负责的话，这真是无聊之举。我想强调的中心观点乃是：目前世界不安定的根本原因不应归咎于迟早会被视为这个不断变化的世界性事务之短暂混乱所引起的那些后果，却更应归咎于手上被委以人民及国家之直接命运的那些人未能将他们的经济和政治制度调整得能够适应迅速发展的时代的迫切需要，这难道不是事实吗？难道这些间间断断地发生着并使当今社会动荡不安的危机不是主要地由于那些受世人公认的领袖们拙劣无能吗？他们未能正确地理解时代的征象，未能彻底地摆脱他们的成见和已成束缚的信条，未能按照巴哈欧拉在祂那关于人类一家（这是祂所宣示的信仰之主要

和杰出的特征)的至高宣言中所包含的那些标准来重塑他们各自政府的统权之基石——所指的正是实施祂统一世界的计划,这个计划我们已经提及过了。阿博都巴哈写道:“在每一个天启里,神圣指引之光都会集中在一个中心主题。……在这个奇妙的神圣启示中,在这个荣耀的世纪里,上帝之信仰的基石及其律法之杰出特征乃是人类一家的意识。”

那些人类机构的领袖们完全漠视这个时代的精神,他们正力图将原来适于旧时代闭关自守的国家主义进程加以调整以适合这个正如巴哈欧拉所预示的,要么达至世界统一,要么走向灭亡的时代。他们的努力是多么的可怜啊!在文明史中这个如此关键的时刻,世界上所有国家——无论大的小的,东方的西方的,也无论是战胜国还是战败国——的领袖们都必须留意巴哈欧拉的宏亮召唤,彻底地建立起世界团结的意识(这是忠诚于祂的圣道的必要条件),勇敢地奋起,完整地实施祂——这位神医,为患病的人类所制定的治疗计划。让他们彻底地抛弃各种成见和民族主义偏见,并留意祂的教义之授权解释者阿博都巴哈所发出的惊人劝告。当一位服务于美利坚合众国联邦政府的高级官员问祂,他应该用怎样的最佳方法去促进其政府与人民的利益,阿博都巴哈的回答是:如果你努力的话,以你作为一名世界公民的能力,你能够为你的国家服务的最佳方式是:协助最终将那已成为你们国家政府之基础的联邦制度应用到目前存在于世界各民族各民族之间的关系上。

《神圣文明之奥秘》(《文明之神秘力量》)一书是阿博都巴哈对未来世界之重组所作出的杰出贡献。在这本书里,我们读到以下篇章:

“一旦有某几位杰出而品格高尚的国君——忠诚与决心之闪光典范——为了全人类的利益和幸福,以坚定的决心和清晰的洞察力,奋起建立世界和平之事业,那么,真正的文明将会在世界的核心展开它的旗帜。他们必须使和平之事业成为全面磋商的对象,并以他们的力量千方百计寻找建立世界各国的一个联盟。他们必须达成一份有约束力的条约并建立一份盟约,其条款将是健全的、不可违背的,并且是明确的。他们必须向全世界宣告这份盟约,并使全人类都赞成它。地球上的所有力量与幸福的真正源泉——视为神圣的事业。人类的所有力量都必须动员起来,以保证这份最伟大的盟约之稳定与长久。在这份包容一切盟约中,各个国家的国境和边界都应清楚地确定下来,作为各国政府彼此关系之基础的原则也必须明确订立,所有的国际协议和义务也必须清楚确切。以同样的方式,对各国政府的军备规模也应严格地限定,因为,如果容许任何一国增加战备和军事力量,必将引起其它国家的疑心。作为这份神圣盟约之基础的主要原则应该如此确定,假如日后任何一个政府违反其中的任何条款,地球上的所有政府都应起来把它制服。不仅如此,人类作为一个整体应决意使用各种能够利用的力量将那个政府摧毁。如果这份在所有方剂之中最伟大的灵药能够应用到这个世界的患病之躯,那么,世界将一定会从它的病苦中解脱出来,而且,将保持永久之安全和稳固。”

他进一步补充说:“有些人认识不到潜藏于人类努力之中的力量,因而认为这件事情极难实行,甚至认为这是超乎人类能力之外的事。然而,事实并非如此。相反,由于上帝无穷无尽之恩典,祂所宠幸的人们之仁爱、智者能人们之空前努力,以及这个时代杰出领袖们之思考与计划,没有任何事情是办不到的。需要的是努力,不息不止的努力。任何事情若缺少不屈不挠的决心就不可能取得成功。过去的时代里有很多事情曾被认为是绝对的幻想,然而,在今天却变成了最容易的和实际可行的。为什么却认为这项最伟大最崇高的事业——真正文明之天空上的太阳,全人类的荣耀、进步、幸福与成功之事业——是不可能达成的呢?无疑,它的美丽光芒普照全人类的那一天必定会到来。”

七盏统一之明灯

在祂所写的其中一篇书简中,阿博都巴哈在进一步阐明祂崇高的主题时,启示了如下的文字:

“在过往的宗教周期里,虽然也建立了和谐,然而,由于缺乏途径,因而未能达成全人类的统一。大陆与大陆之间被遥远的距离所阻隔,甚至同一大陆的各种民族也几乎不可能相互交流来往或进行思想交流。结果,地球上的所有种族和民族便无法相互交流,也无法相互理解和达至统一。然而,在今天,交通通讯

的途径已大增，这使得地球上的五大洲实质上成了一大洲。……同样地，人类家庭的所有成员，无论是人民还是政府，也无论是城市还是农村，已越来越变得相互依赖。因为谁也不再可能自给自足了，政治关系已将所有的种族和民族联结起来，并且，贸易与工业的关系、农业与教育的关系也日益增强。因而，全人类的统一是可以在今天达成的。真确的，这就是在这个奇妙的时代、这个荣耀的世纪里所发生的奇迹之一。过去的时代不可能有这样的奇迹，因为这个世纪——光之世纪——已被赋予独一无二的、空前的荣耀、力量与光辉，因而每一天都会有新的奇迹不可思议地展露。最终，我们将可以看到它的灯烛在全人类当中明亮地燃烧起来。

“看吧，时代之光正在世界昏暗的地平线上破晓。第一盏明灯是政治领域里的统一，它的早期微光现在已经可以辨出。第二盏明灯是在世界性事业中思想的统一，不久我们将可以目睹它的顶盛辉煌。第三盏明灯是自由的统一，这是一定会出现的。第四盏明灯是宗教的统一，这本身乃是基础中的基石，通过上帝的力量，它一定会光耀璀璨地显现。第五盏明灯是各民族的统一，这种统一将稳定地在本世纪内建立起来，使得世界上各民族的人民都把自己视为同一个祖国的公民。第六盏明灯是人种的统一，这使得地球上的所有居民都成为同一人种中的种族。第七盏明灯是语言的统一，也就是选择一种全球通用的语言，让各种族的人民都受教导这种语言，并用这种语言交谈。所有这些都将不可避免地一一出现，因为上帝之天国的力量将协助它们的实现。”

一个全球性的超级政府

六十多年以前，在祂所写的《致维多利亚女皇书》中，巴哈欧拉对“地球上所有统治者”启示了如下的文字：

“你们要一起进行商议，并将你们的心思只用于关注人类的利益以及改善他们的处境。……要把世界视为人类之躯体，虽然这躯体被创生时是完整和完美的，却由于各种原因已倍受灾难和弊病的折磨。它一天也未能安宁，甚至越病越重，因为它落入了庸医的手里，而那些庸医驱策着他们世俗欲望之野马，已可悲地走入歧途。即使在某个时候，某个有才能的好医生曾对它精心调理，使得躯体的某部分得到康复，但其它部分仍然如从前一样受着病苦的折磨。这些就是那全知者、全智者告诉你们的。……主为整个世界之康复而命定的特效药和最有力的工具乃是：全世界的人民要团结在同一个全球性的圣道中，一个共同的信仰。要达成这个目标，除了通过一位医术高明的、全能的、被赋予灵感的神医之力量外，别无它途。真确地，此乃真理，除此之外，都只是谬误。”

巴哈欧拉进一步补充道：

“我们看到，你们所开销的经费一年比一年增多，而且把这些重担压在你们所统治的人民身上；这真是非常的不公正。畏惧于这位蒙冤者的叹息与眼泪吧！不要以超出人民所能负担的重担压在他们身上。……你们都应彼此和解，这样，你们除了用以保障你们领土与主权的军备外就不再需要更多了。团结起来吧，世上的全体君主啊！因为只有这样做，你们之间纷争的风暴才会平息，而你们的人民才能获得安宁。如果有某一君王对另一君王动武，你们就要全体起来反对他，因为这样正是昭彰公正。”

这些力如千钧的话语所表达的意义如果所指的不是对肆意放纵的国家主权作出不可避免的压缩，以此作为形成那未来的由所有国家组成的世界联邦之先决条件，那么，这些话还能表示什么别的意义呢？一个全球性超级政府的某种形式需要逐渐地发展起来，世上所有的国家都将支持这个政府，他们将自愿地放弃每一个制造战争的藉口，放弃某些征税的权利，以及除了为维持各自领土内部秩序之目的以外放弃一切保留军备的权利。这个政府将必须把以下的机构纳入其运行轨道内：（一）一个能对联邦成员中任何违命不服者行使最高的和不可挑战的权威的国际行政机构；（二）一个世界各自政府的确认；（三）一个最高法院，即使某些事件的当事人并非自愿地将他们的案件呈交该庭审理，该法庭的判决也具有约束力。这样，一个世界共同体将真正地以其最明白显著的纲领显现巴哈欧拉所预言的神圣体制，这个神圣体制将逐渐被视为这个慢慢成熟起来之最佳果实。在这个世界共同体里，所有经济上的藩篱将永远被拆除，而资本与劳动力之间的

相互依赖关系将得到明确的承认；在这个世界共同体里，宗教狂热主义的喧嚣与冲突将永远平息；在这个世界共同体里，世界联邦代表们深思熟虑的产物——一部国际法典将获得各联邦单位联合军事力量的支持，从而能够实施直接和强制性的干涉行动；在这个世界共同体里，反复无常的军国主义狂暴将转变为一种持久的世界公民意识。

巴哈欧拉在祂致全人类的书简中宣示：“统一之圣幕已经被支起；你们不要视彼此为陌生人。……你们乃是一棵树上的果实，同一枝干上的叶子。……地球乃一国，万众皆其民。人们不应以爱其祖国为荣，而应该以热爱全人类为荣。”

多样性的统一

对巴哈欧拉全球性律法令人鼓舞的目的不要心存疑惑。它绝不是旨在颠覆现有的社会根基，而是寻求扩大其基础，重铸其机构，以符合这个不断变化之世界的需求。它既不会与合理的效忠精神相抵触，也不会削弱必要的忠诚。它的目的既不是窒息人们心中理智的爱国主义火焰，也不是要废除国家自主的制度（如果要避免过度集权之灾难，这是非常必要的）。它既没有忽视，也没有试图压迫世界上各种族的不同根源，或忽略气候、历史、语言、传统、思想与习惯等方面的多样性。它召唤更宽厚的忠诚、更博大的抱负，超越于任何曾经激励过人类的忠诚与抱负。它坚持认为国家主义冲动和利益必须服从统一的世界之迫切要求。一方面，它否认过度的集权，而另一方面它又否认有一律化的企图。它的口号是“多样性的统一”，正如阿博都巴哈所解释的：

“思量一下花园里的花朵吧。虽然品种、颜色、形态、形状各有不同，然而，由于他们由同一个春天的甘霖所滋润，由同一阵和风所复兴，由同一轮红日的光芒所激励，这样其多样性便更加迷人，更加锦上添花。假如花园里所有的花朵、植物、叶子、果实、枝干、树木都是同样的形状、同样的颜色，这会多么令人生厌啊！颜色、形态和形状的多样性丰富和装饰了花园，并增强了美的效果。同样地，当多种层次的思想、气质、和性格由同一种中心力量的作用和影响联结在一起的时候，人类的完美才会显露，其美丽与光耀才会显现。只有那统治和超越一切事物之本质的上帝之圣言的神圣效力才能够使幼童般的人类相互分歧的思想、感情、观点和信念和谐起来。”

巴哈欧拉的呼吁主要地是直接针对各种形式的地方主义、狭隘主义与偏见思想。如果那些被长期渴望的理想及由来已久的制度，某些社会设想及宗教学说不再促进人类之大多数的幸福，不再满足不断演进的人类之需求时，就要把它们扫除掉，并且把它们归入过时的废物堆和被人遗忘的学说中去。在一个受制于“变化与衰退”之定律的世界中，这些已陈旧的东西又怎么能够幸免于人类制度的衰败变质过程呢？因为，法律标准、政治和经济理论仅仅是为了保障人类整体利益而设计的，不应为了保护任何特定学说的完整性而将人类钉在十字架上。

“一体”的原则

不要有任何误解！巴哈欧拉所有的教义所环绕的轴心——“人类一体”的学说——决不是无知的激情主义之爆发，也不是模糊的虔诚的希望之表达。不应仅仅把它的呼吁等同于人类兄弟情谊和友善精神之复苏，它的目的也不仅仅是培育各种族各民族人民之间的和谐合作。它的含意更深刻，它的主张比任何以往的先知们被允许提出的更伟大。它的信息不仅仅适用于个人，更主要地关注于必定把所有国家和民族结合为同一个人类大家庭之成员的那些基本关系之本质。它不仅仅只是一个理想之阐述，而是不可分割地联系着一个能够适当地体现它的真理、证实它的有效性、并且使它的影响力永存不朽的机构。它意味着当今社会之结构在组织上的变化，这种变化是世界从来未曾经历过的。它包含着一种挑战，勇敢无畏且遍及全球，取替已陈旧过时的对民族主义信条的信仰——这些信条盛行的时期已经过去，必将受天命的决定和控制，按照事物发展的通常路向，屈服于一个新的准则构想出来的任何信条。它起码要求重新建设整个文明世界并

使之非军事化，使这个世界有组织地在其生活的各个重要方面，如政治机构、精神抱负、贸易金融、语言文字等方面统一起来，而且仍然保留着各联邦单位民族特征之无限多样性。

它代表着人类演进之顶峰。人类的演进最初是由氏族家庭生活的诞生而开始的，后来经过发展达成了部落的团结，然后又导致城邦国家的构成，以后经过扩张发展为独立的主权国家制度。

正如巴哈欧拉所宣示的：“人类一体”的原则恰好包含了这样一个神圣的断言：在这个伟大的人类演进史中，不但有必要且不可避免要达至这个最终阶段；它的实现正快速临近；而且，只有源自上帝的力量才能成功地把它建立起来。

如此惊人的构想已经在那些表明拥护巴哈欧拉之信仰的人之努力中得到最早的显现，并由他们踏出了谨慎的第一步。这些信仰者们意识到其事业的崇高性、他们从学习巴哈欧拉崇高的行政管理原则开始，经受锻炼，勇往向前地在地球上建立祂的王国。世界团结之精神从正在瓦解的社会之混乱状态中自发地形成，而这种精神的逐渐传播，使那伟大的构想得到间接的体现。

回顾这个崇高的构想之成长和发展历史将是令人鼓舞的，这个构想必定会越来越受那些肩负着各民族人民之命运的管理者们的关注。对于那些刚从拿破仑时期的大动荡之混乱中冒出来的国家及公国，当时它们主要的当务之急乃是恢复它们独立的权利或者是争取它们国家的统一，在这种情况下，世界团结之构想对于它们来说不仅遥远，而且难以想象。直至国家主义的力量成功地颠覆了那个试图抑制其不断增长之势力的神圣联盟的基础时，一个其范围将超越这些国家所建立的任何政治机构的世界体制之可能性才开始被严肃地加以考虑。直到世界大战以后，妄自尊大的国家主义之拥护者们才开始把这个体制视为一种有害教义的目的，因为这种教义有助于破坏它们的国家生活继续维持下去所必须依赖的效忠精神。当初，神圣联盟的盟友们曾力图抑制刚从拿破仑统治的束缚下解放出来的各民族人民当中日益高涨的国家主义精神，现在，无拘无束的国家主权之卫士们也以同样的精力拼命地抵毁它们之得救所最终必须依赖的那些原则。

对流产的“日内瓦条约计划”之强烈反对，对之后所提出的“关于建立欧洲联邦之提议”的嘲弄，“欧洲经济联盟总计划”所遭受的失败，所有这些看来对于少数正在促进这个高尚理想的、有远见的人们所热切作出的努力来说是一种挫折。然而，我们也看到这些提议曾被考虑过，这事实本身便证明了它们正在人们的思想中和心灵中稳步地成长起来，为此，难道我们没有理由鼓起新的勇气吗？从那些意欲抵毁这个崇高构想的组织的企图，难道我们不是正在见证那出现于“统一的西方联邦”诞生之前、并有助于它的重建的那些令人鼓舞的斗争和激烈的论战在一个更大规模上的再现吗？

人类的联邦

只举一个事例：北美大陆的各个州统一之前，有人就那些阻碍着它们最终结成联邦的难以克服的障碍曾作出多么自信的断言啊！难道人们不是广泛而强调地声称：那些使各州彼此分离的相互间的利益冲突、彼此间的互不信任、政府与习惯上的差异等等是如此的严重；没有任何力量，无论是灵性的还是世俗的，能够指望使它们和谐起来或对它们加以控制？然而，一百五十年前普遍存在的情形与现代社会的状况又是多么的不同啊！我们的确可以毫不夸张地说：现代科学的进步在我们这个时代为人类提供了不少工具，而这些工具是那个年代所缺乏的；凭这一点推断，把北美各州融合为一个联邦这一难题，比起四分五裂的人类在努力争取全人类之统一的过程中所面临的任務要复杂得多，虽然两者在某些传统上是相似的。

谁知道为了实现一个如此崇高的构想，人类还必须经受比从前所经历过的更强烈许多的苦难呢？还有什么别的能够像这场充满暴力和盛衰变迁的内战之火（这场战争几乎撕裂了伟大的美利坚共和国）一样，不但把各州融合成为一个国家，尽管它的各个组成部分有着很多种族上的差异？如此根本的一场革命，涉及社会结构上如此影响深远的变动，是绝不可能通过外交和教育这样普通的方法去达成的。我们只要回顾一下人类血迹斑斑的历史，便能认识到，人类有经历过心理上和生理上的强烈痛楚才能够加速那些划时代的变化，而这些变化构成了人类文明史上最伟大的里程碑。

严酷考验之火

尽管过去所发生的那些变化是巨大的且影响广泛的，然而，当我们从适当的角度去看这些变化的时候，就会认识到它们的出现只是一场无比壮丽、范围极其广泛的变革发生前夕的小调整，而人类必定会在这个代里遭受这场变革，我们越来越明显地看到，仅仅是一场世界大灾难的力量便能够促使这个人类思想新时期的到来。未来所发生的事件将越来越多地表明这样一个真理：只有一场无比强烈的严酷考验之火，才能够把这些彼此不和的实体（这些构成现代文明的元素）融合为一体，成为未来的世界共同体里不可分割的组成部分。

巴哈欧拉在《隐言经》里警告“尘世的人们”，“一场不可预见的灾难正紧跟着他们，并且悲惨的报应正等候着他们”，祂这预言性的声音，令人震惊，确实有助于我们理解人类所面临的悲惨命运。人类将经受一场烈火般的严酷考验，从而得到磨炼和培训，只有这样的严酷考验才能够成功地给人类灌输一种责任感，而新时代的领袖们必须承担起这些责任。

我想再次提醒你们留心巴哈欧拉所作出的不祥预言，这段话我也曾引述过“当命定的时辰到来时，将会骤然发生令人类四肢颤栗的事件”。

阿博都巴哈不是也曾经以明确的话语断言过：“另一场战争，一场比上一次大战更暴烈的战争，将一定会爆发”吗？

各个时代的诗人一直在咏唱的、预言家们长期以来梦想着的太平盛世之最终实现，将取决于这个宏大的、其荣耀难以形容的事业能否完成——这项事业曾难倒了罗马政治家们的谋略，而拿破仑孤注一掷的努力也未能达成此事。要实现旧时代的先知们所预言的“刀剑将成犁，狮羊共栖息”，也将依赖这项事业。它单独地便能够开创基督耶稣之信仰所预言的大父之王国。它单独地便能够为巴哈欧拉所描述的新世界体制奠定基础——这个世界体制将会把阿帕哈天国无与伦比的壮丽辉煌反射到地球上，无论所反射的光显得多么微弱。

最后再说一句：“人类一体”之宣言——巴哈欧拉包容一切的王国之主要基石——无论如何也不能够与旧时代所表达的虔诚希望相提并论。祂的宣言不仅仅是一个呼吁而已；祂提出这个宣言时，是孤立无援的，并面对着当时最有势力的两个东方统治者残忍的联合对抗——而祂本人只是他们控制下的一名流放者和囚犯。这个宣言同时包含着一个警告以及一个承诺——那警告中藏有解救苦难深重的世界的唯一方法，而那承诺是：它的实现已临近在即。

这个宣言在宣示时，世上没有哪个地方的人曾经认真地设想过它的可能性，由于巴哈欧拉之灵已将上天的效力吹入了它，终于越来越多有思想的人们认识到它不但是—种临近的可能性，而且是令当今操纵着世界的那些力量作用的必然结果。

上帝的代言人

由于自然科学领域中所取得的进步、由于工商业的全球性扩展、在世界经济力量的压力下、在物质文明的陷阱之间，这个世界已缩小并转变为一个高度复杂的有机体，无疑地，它极其需要以一种适合其基本要求的语言来重申那作为过去所有的神圣启示之基础的真理。除了巴哈欧拉——上帝在这个时代的代言人——的声音以外，还有什么别的能够引起彻底的社会变革，就如同祂已经在那些彼此截然不同的、表面上难以调和的、在全世界组成了一个宣称信仰祂的整体的那些男女心中所完成的变革一样呢？

确实，很少人能够怀疑：这样一个有力的构想正在人们思想中萌芽，支持它的声音在响起，它的显著特征一定会很快地在那些当权者的意识中变得明确起来。只有那些心灵已被偏见所腐蚀的人们才无法看到：这个构想已经小规模地在那个联系着巴哈欧拉信仰之拥护者的、遍及全球的行政管理体系中具体化了。

挚爱的同仁们，我们的首要任务乃是继续以清晰的洞察力和不减的热忱协助建立那座已由巴哈欧拉在

我们心中奠定基石的大厦，从近期事件的总趋势中获得更多的希望与力量(无论它们最直接的结果如何地黑暗)，以不懈的热情祈祷，愿祂加速那惊人远见的实现——在这个远见中包含着祂的思想之最耀目光芒以及世上前所未见的最美好文明之最佳果实。

难道不可以认为巴哈欧拉之信仰宣示一百周年纪念正标志着人类历史中一个如此伟大的时代的开始吗？

你们真正的兄弟：

守基

1931 年 1 月 28 日

海法

The Goal of a New World Order

Fellow-believers in the Faith of Bahá'u'lláh:

The inexorable march of recent events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's travail, can remain unmoved at the thought of its approaching deliverance.

It would not seem inappropriate, at a time when we are commemorating the world over the termination of the first decade since 'Abdu'l-Bahá's sudden removal from our midst, to ponder, in the light of the teachings bequeathed by Him to the world, such events as have tended to hasten the gradual emergence of the World Order anticipated by Bahá'u'lláh.

Ten years ago, this very day, there flashed upon the world the news of the passing of Him Who alone, through the ennobling influence of His love, strength and wisdom, could have proved its stay and solace in the many afflictions it was destined to suffer.

How well we, the little band of His avowed supporters who lay claim to have recognized the Light that shone within Him, can still remember His repeated allusions, in the evening of His earthly life, to the tribulation and turmoil with which an unregenerate humanity was to be increasingly afflicted. How poignantly some of us can recall His pregnant remarks, in the presence of the pilgrims and visitors who thronged His doors on the morrow of the jubilant celebrations that greeted the termination of the World War—a war, which by the horrors it evoked, the losses it entailed and the complications it engendered, was destined to exert so far-reaching an influence on the fortunes of mankind. How serenely, yet how powerfully, He stressed the cruel deception which a Pact, hailed by peoples and nations as the embodiment of triumphant justice and the unfailing instrument of an abiding peace, held in store for an unrepented humanity. Peace, Peace, how often we heard Him remark, the lips of potentates and peoples unceasingly proclaim, whereas the fire of unquenched hatreds still smoulders in their hearts. How often we heard Him raise His voice, whilst the tumult of triumphant enthusiasm was still at its height and long before the faintest misgivings could have been felt or expressed, confidently declaring that the Document, extolled as the Charter of a liberated humanity, contained within itself seeds of such bitter deception as would further enslave the world. How abundant are now the evidences that attest the perspicacity of His unerring judgment!

Ten years of unceasing turmoil, so laden with anguish, so fraught with incalculable consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. Sad indeed is the contrast between the manifestations of confident enthusiasm in which the Plenipotentiaries at Versailles so freely indulged and the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter delusion.

War-Weary World

Neither the force which the framers and guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the integrity of the Order they had striven to establish. "The ills from which the world now suffers," wrote 'Abdu'l-Bahá's in January, 1920, "will multiply; the gloom which envelops it will deepen. The Balkans will remain discontented. Its restlessness will increase. The

vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread.”

Economic distress, since those words were written, together with political confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the cumulative effect of these successive crises, following one another with such bewildering rapidity, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

Europe, hitherto regarded as the cradle of a highly-vaunted civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and paralyzed at the sight of so tremendous an upheaval. Long-cherished ideals in the political no less than in the economic sphere of human activity are being severely tested under the pressure of reactionary forces on one hand and of an insidious and persistent radicalism on the other. From the heart of Asia distant rumblings, ominous and insistent, portend the steady onslaught of a creed which, by its negation of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamor of a nascent nationalism, coupled with a recrudescence of skepticism and unbelief, come as added misfortunes to a continent hitherto regarded as the symbol of age-long stability and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolt against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing vicissitudes of a troubled age. Not even America, which until very recently prided itself on its traditional policy of aloofness and the self-contained character of its economy, the invulnerability of its institutions and the evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the vortex of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. Even far-away Australia, which, owing to its remoteness from the storm-centers of Europe, would have been expected to be immune from the trials and torments of an ailing continent, has been caught in this whirlpool of passion and strife, impotent to extricate herself from their ensnaring influence.

The Signs of Impending Chaos

Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society. The following words of Bahá'u'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: “How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective.”

The disquieting influence of over thirty million souls living under minority conditions throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and demoralizing influence on governments and peoples; the wicked, unbridled race of armaments swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of secularism invading what has hitherto been

regarded as the impregnable strongholds of Christian and Muslim orthodoxy—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization. Little wonder if one of Europe's preeminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another, "before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have perished and are born."

Might we not already discern, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combatants, determined upon a contest that may mark, unlike the last war, the end of an epoch, a vast epoch, in the history of human evolution? Are we, the privileged custodians of a priceless Faith, called upon to witness a cataclysmical change, politically as fundamental and spiritually as beneficent as that which precipitated the fall of the Roman Empire in the West? Might it not happen—very vigilant adherent of the Faith of Bahá'u'lláh might well pause to reflect—that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

Let Bahá'u'lláh Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: "The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody."

The Importance of Statesmanship

Dearly-beloved friends! 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. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.

To claim to have grasped all the implications of Bahá'u'lláh's prodigious scheme for world-wide human solidarity, or to have fathomed its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to visualize it in all its possibilities, to estimate its future benefits, to picture its glory, would be premature at even so advanced a stage in the evolution of mankind.

The Guiding Principles of World Order

All we can reasonably venture to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fullness of time, chase away the gloom that has encircled humanity. All we can do is to point out, in their broadest outlines, what appear to us to be the guiding principles underlying the World Order of Bahá'u'lláh, as amplified and enunciated by 'Abdu'l-Bahá's, the Center of His Covenant with all mankind and the appointed Interpreter and Expounder of His Word.

That the unrest and suffering afflicting the mass of mankind are in no small measure the direct consequences of the World War and are attributable to the unwisdom and shortsightedness of the framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the imposition of a staggering burden of reparations upon the vanquished, have, to a very great extent, been responsible for the maldistribution and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, accentuated the phenomenal fall in prices and thereby relentlessly increased the burdens of impoverished countries, no impartial mind would question. That inter-governmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an unprejudiced observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to perpetuate and foster, has led to an enormous increase of national competitive armaments, involving during the last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the world-wide depression, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism, which the post-war theory of self-determination has served to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance, is a fact which few would venture to dispute.

It would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable

inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more nor less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. “In every Dispensation,” writes ‘Abdu’l-Bahá’s, “the light of Divine Guidance has been focussed upon one central theme.... In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.”

How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the sine qua non of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of ‘Abdu’l-Bahá’s, the authorized Expounder of His teachings. You can best serve your country, was ‘Abdu’l-Bahá’s rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world.

In *The Secret of Divine Civilization* (The Mysterious Forces of Civilization), ‘Abdu’l-Bahá’s outstanding contribution to the future reorganization of the world, we read the following:

“True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.”

“A few,” He further adds, “unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man’s utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the unrivaled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty Cause—the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man.”

Seven Lights of Unity

In one of His Tablets ‘Abdu’l-Bahá’s, elucidating further His noble theme, reveals the following:

“In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one.... In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

“Behold how its light is now dawning upon the world’s darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.”

A World Super-State

Over sixty years ago, in His Tablet to Queen Victoria, Bahá’u’lláh, addressing “the concourse of the rulers of the earth,” revealed the following:

“Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the

condition thereof.... Regard the world as the human body which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.... 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.”

In a further passage Bahá'u'lláh adds these words: “We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this Wronged One, and burden not your peoples beyond that which they can endure.... Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.”

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world super-state must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an international executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a world parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a supreme tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world’s federated representatives□ shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

“The Tabernacle of Unity,” Bahá'u'lláh proclaims in His message to all mankind, “has been raised; regard ye not one another as strangers.... Of one tree are all ye the fruit and of one bough the leaves.... The world is but one country and mankind its citizens.... Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind.”

Unity in Diversity

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remold its

institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. 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, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

“Consider the flowers of a garden. Though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men.”

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

The Principle of Oneness

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its

political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

It would be stimulating to follow the history of the growth and development of this lofty conception which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great Napoleonic upheaval, whose chief preoccupation was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the Holy Alliance that had sought to curb their rising power, that the possibility of a world order, transcending in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these exponents of arrogant nationalism came to regard such an order as the object of a pernicious doctrine tending to sap that essential loyalty upon which the continued existence of their national life depended. With a vigor that recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, these champions of an unfettered national sovereignty, in their turn, have labored and are still laboring to discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men? In the organized attempts that are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

The Federation of Mankind

To take but one instance. How confident were the assertions made in the days preceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever hope to harmonize or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterize present-day society! It would indeed be no exaggeration to say that the

absence of those facilities which modern scientific progress has placed at the service of humanity in our time made of the problem of welding the American states into a single federation, similar though they were in certain traditions, a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

The Fire of Ordeal

Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that "another war, fiercer than the last, will assuredly break out"?

Upon the consummation of this colossal, this unspeakably glorious enterprise—an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve—will depend the ultimate realization of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualized by Bahá'u'lláh—a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abha Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious

hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day--while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world.

The Mouthpiece of God

Surely the world, contracted and transformed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelations of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahá'u'lláh stand associated only those whose hearts are tainted by prejudice can fail to perceive.

Ours, dearly-beloved co-workers, is the paramount duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that Edifice the foundations of which Bahá'u'lláh has laid in our hearts, to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unrelenting fervor that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

Might not the hundredth anniversary of the Declaration of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history?

Your true brother,
SHOGHI

Haifa, Palestine,

November 28, 1931

新世界体制之目的

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