



THE GREAT NEW WORLD ORDER

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"The earth is but one country and mankind its citizens."—Bahá'u'lláh.

SECURITY

"They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High.

"O ye peoples of the world! Know assuredly that My commandments are the lamps of My loving providence among My servants, and the keys of My mercy for My creatures. Thus hath it been sent down from the heaven of the Will of your Lord, the Lord of Revelation. Were any man to taste the sweetness of the words which the lips of the All-Merciful have willed to utter, he would, though the treasures of the earth be in his possession, renounce them one and all, that he might vindicate the truth of even one of His commandments, shining above the day spring of His bountiful care and loving-kindness." *Bahá'u'lláh.*

"The Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative

necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny." *Bahá'u'lláh.*

"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." *Shoghi Effendi, Guardian of the Bahá'í Faith.*

The Bahá'í Faith

The Báb, The Forerunner, declaration 1844, martyrdom 1860.

Bahá'u'lláh, The Founder, declaration 1863, ascended 1892.

"Abdu'l-Bahá, The True Exemplar and Interpreter, 1844-1921.

The Basic Principles

The Oneness of Mankind.

The Oneness of Religion.

The Independent Investigation of Truth.

The Relinquishing of Prejudices.

Education for Everyone.

Equal Status for Men and Women.

The Harmony of Religion and Science.

Solution of Industrial and Economic Problems.

A Universal Language. (Auxiliary.)

Universal Peace; international executive authority.

A World Commonwealth.

In the film of John Steinbeck's epic novel "The Grapes of Wrath," Ma Joad, bewildered and unhappy, expresses with fine simplicity, the faith from which she derives courage to go on. "We're the people; we jest keep a-comin', cause we're the people." In the book, Pa Joad asks her what's to prevent everyone from just getting too tired, and giving up. She admits she can't explain why clearly, but is convinced that they, the people, will keep on until some better world is reached.

Many people ask, and more will ask, this same question. What is there to look for in the future? Is there anything beyond an increasing confusion, a lowering of the standards of life, a gradual slowing up of the trade and commerce of the world? Ma Joad, and all those who have faith in a divine purpose, answer "yes." Mankind is not doomed to perish from his own stupidity.

Many people have not got such faith. Is there any rational basis for such a statement?

We say, yes, there is. The very fact that the great Messengers of God have come from time to time to guide men out of the chaos of their own making, and to set their feet on the path leading always in the same direction, is a fact not to be overlooked. Add to this that these great Ones, Moses, Jesus, Muhammad, Buddha, Krishna, have all foretold of a great day when confusion and suffering would give way to "the kingdom on earth," and the case is strengthened. For these great Beings have never been proved wrong in any of

Their teachings. More than that, They gave certain signs by which we should know the approach of that day, and those signs are apparent now. All the religions agree on this point, that just before the Great Day, at the time of the appearance of the Promised One, there would be great trouble and confusion, war and distress, spiritual darkness, all over the earth.

But more even than that, there is the actual fact that a Being of the same type as these Great Ones, has actually been on earth within the last fifty years. He has suffered persecution and torture, His followers have been martyred in thousands. He has changed the hearts and the lives of people all round the world, so that to-day there is a world community, drawn from the five continents, firmly convinced that a New World Order will emerge very soon out of the present chaos. His teaching has enlightened the spiritually blind, has given faith to the unbeliever, brought life to the spiritually dead, comfort to the oppressed, healing to the sick.

He claims to be the One promised by Christ.

His name is Bahá'u'lláh.

This Freedom

The cry for freedom has brought to a head the critical problem of what is the proper balance between liberty and license. This is most apparent in the great personal issue, for with the decline of religion and moral restraints the innate desires within all of us, both good and bad, press more strongly for satisfaction. It is not surprising to find that the pendulum has swung too far in the opposite direction, away from the narrow conventions of two or three decades ago. Indeed it would be surprising if it had not. Man has become freed from superstitions which too often accompanied religious discipline; he is conscious of new powers, he has greater means for gratifying his desires. Why should he not do so? Why should he not become natural, unfettered, free; convention and dogma have bound him long enough?

This is the most obvious aspect of the problem. It has a more subtle side. With the rise of psychology as a science, the elementary facts about the mind and its working have become common knowledge, and to-day millions of people are convinced that it is unhealthy to suppress natural desires, to subdue one's own nature. "I must express myself" is the cry, and on this ground everyone claims the right to be selfish, domineering, aggressive, pedantic, lazy, or whatever they feel their own mode of expression to be. These qualities must not be

curbed, because by so doing one's development would be hampered. This is the view of the elementary psychologist.

Probably in no field of human knowledge is the old adage, "a little learning is a dangerous thing," more true than in the realm of psychology. Let us see what an expert has to say about this particular problem. Here is the great Doctor C. G. Jung. "Suppression amounts to a conscious moral choice, but repression is a rather immoral 'penchant' for getting rid of disagreeable decisions. Suppression may cause worry, conflict and suffering, but never causes a neurosis of one of the usual patterns. Neurosis is a substitute for legitimate suffering." (From *Psychology and Religion*.)

Here is a truly enlightening statement, and one which in every word shows the complete harmony of religion and science. Let us consider the last sentence first. "Neurosis is a substitute for legitimate suffering." This obviously means that the individual who will not accept the "legitimate suffering" entailed in the suppression of a lower instinct, becomes neurotic and his last state is worse than his first. The individual who tries to suppress a lower instinct, such as domineering, will have internal conflict and worry, but no neurosis, and when the victory is won, his last state will be better, and far more free, than his first.

Note how this agrees in all aspects with the teaching of religion, which urges man to free himself from his lower nature, from anything pertaining to the ego and self glorification, and to acquire the divine virtues. "Whoso shall lose his life, the same shall save it," and the converse is equally true, for "whoso shall save his life, shall lose it," that is, whoso shall allow full expression to his ego, the centre of self, shall be destroyed by neurosis.

To return to the first part of Jung's statement, we find a difference between suppression and repression. Suppression is the curbing of natural instincts and the making of "a conscious moral choice" such as takes place when a quick-tempered man overcomes the desire to speak sharply. This is good and healthy, and through the conflict and consequent suffering which takes place, finally frees that man from his animal instinct. Instead he becomes gentle and patient, which are certainly conditions of freedom.

Repression, an entirely different matter, is "a rather immoral 'penchant' for getting rid of disagreeable decisions." And it is this which causes neurosis. It is this which prevents the full and free development of the soul. Consider again our sharp-tongued man. Instead of facing his problem

and admitting that it is a fault about which he should do something, he gets rid of the disagreeable decision by some such facile term as "I must express myself" and tries to forget all about it. The problem, which will not die until it is solved, becomes a repression, a hard knot in the unconscious mind, giving rise to complexes and neuroses. The only cure is to make the moral effort of suppression.

Thus we see that freedom for man does not lie in the indulgence of all his desires and instincts. Rather does it lie in the suppression of certain desires and the cultivation of certain qualities. It has been the mission of all the Messengers of God to explain and exemplify what those restraints, and what those qualities are. They are the true guides to freedom.

When visiting England, 'Abdu'l-Bahá said:—"The greatest prison is the prison of self." Bahá'u'lláh writes on liberty as follows:—

"Know ye that the embodiment of liberty, and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

"Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

"Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which we have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven."

Letter to a Christian Priest

(Excerpts from a letter written by a woman who had just accepted the claim of Bahá'u'lláh.)

"Do not think that I denounce Jesus Christ. I love, honour and revere Him and now through the teachings of Jesus I can accept the teachings of

Bahá'u'lláh, as being the Word of God given to us by another of His wonderful Prophets. The same Message renewed, and thanks to God a new guidance for a New Era and a sound basis for His Kingdom which will shortly be established, and a wonderful life to show us the way to the Great and lasting Peace.

"Our God who has always been good to us, has not left us alone to ponder over the troubles of to-day, but sent His Message *now* to build this world to be His Kingdom on earth.

"When Jesus came nearly 2,000 years ago *He* united many different sects and so Bahá'u'lláh (meaning the Glory of God) revealed to the world *His* Message and so will *He* unite the many sects of to-day and establish a new order for our lives, materially as well as spiritually.

"To-day we need God's Guidance so much; the Christians are too divided and we need more unity, and we must work on a Universal Basis, for Universal Order and Peace.

"I shall always love Jesus Christ and I know by His goodness to me that He desires me to accept this New Saviour.

"I cannot explain more now but do let us have a talk and I will explain better. I do not intend to hurt you but you *must* understand and know as our Beloved Master said:—

'Light is good in whatsoever lamp it burneth,
A rose is beautiful in whatsoever garden it bloometh,
A star has the same radiance if it shines from East or West,
Be free from prejudice, so will you love the Sun of Truth from whatever point of the horizon it may arise.'

"If you do not mind I will sometimes visit the Church to worship God because Bahá'u'lláh wishes that we should join with *all* people, because we are all brothers and sisters of *One God* and to *Him* be always Praise and Glory, for He is God The Most Glorious."

On Meditation

by
'Abdu'l-Bahá.

Bahá'u'lláh says there is a sign from God in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence, because it is impossible for a man to do two things at once—he cannot both speak and meditate.

It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that

state of mind you put certain questions to your spirit and your spirit answers: the light breaks forth and reality is revealed.

You cannot apply the name "man" to any being devoid of the faculty of meditation; without it man is a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit—the bestowals of the Spirit are given during reflection and meditation.

The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives divine inspiration, and through it he partakes of heavenly food.

Meditation is the key for opening the door of mysteries; in that state man abstracts himself; in that state man withdraws himself from all outside objects; in that subjective condition he is immersed in the ocean of spiritual life and can unfold the secrets of things within themselves. To illustrate this, think of man as endowed with two kinds of sight: when the power of insight is being used the power of outward vision is withdrawn.

This faculty of meditation frees man from the animal nature, discerns the reality of things, puts him in touch with God. This faculty brings forth the sciences and arts from the invisible plane. Through the meditative faculty inventions are made possible, colossal undertakings are carried out. Through this faculty man enters into the very Kingdom of God.

Nevertheless, some thoughts are useless to man: they are like waves moving in the sea without result. But if the faculty of meditation is bathed in the inner Light and characterized with divine attributes, the results will be confirmed.

The meditative faculty is akin to a mirror: if you put before it earthly objects, it will reflect earthly objects. Therefore if the spirit of man is contemplating earthly objects he will become informed of earthly objects.

But if you turn the mirror of your spirit heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore, let us keep this faculty rightly directed—turning it to the divine Sun and not to earthly objects—so that we may comprehend the allegories of the Bibles, the mysteries of the Spirit and discover the hidden secrets of the Kingdom.

May we indeed become mirrors reflecting divine realities and may we be so pure as to reflect the stars of heaven!