

2. Say: no man can attain his true station except through his justice. No power can exist except through **unity**. No welfare and no well-being can be attained except through consultation. (Consultation, #2)

"This is regarded with favour and is well-pleasing. After man's recognition of God, and becoming steadfast in His Cause the station of affection, of harmony, of concord and of **unity** is superior to that of most other goodly deeds. This is what He Who is the Desire of the world hath testified at every morn and eve. God grant that ye may follow that which hath been revealed in the Kitab-i-Aqdas." (Divorce, #4)

The light that is shed from the heaven of bounty, and the benediction that shineth from the dawning-place of the will of God, the Lord of the Kingdom of Names, rest upon Him Who is the Supreme Mediator, the Most Exalted Pen, Him Whom God hath made the dawning-place of His most excellent names and the dayspring of His most exalted attributes. Through Him the light of **unity** hath shone forth above the horizon of the world, and the law of oneness hath been revealed amidst the nations, who, with radiant faces, have turned towards the Supreme Horizon, and acknowledged that which the Tongue of Utterance hath spoken in the kingdom of His knowledge: "Earth and heaven, glory and dominion, are God's, the Omnipotent, the Almighty, the Lord of grace abounding!" (Epistle to the Son of the Wolf, pages 1-2)

The utterance of God is a lamp, whose light are these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Day-Star of Truth beareth Me witness! So powerful is the light of **unity** that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words. (Epistle to the Son of the Wolf, page 14)

It is incumbent upon the Sovereigns of the world may God assist them - unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind. It is Our hope that they will arise to achieve what will be conducive to the well-being of man. It is their duty to convene an all-inclusive assembly, which either they themselves or their ministers will attend, and to enforce whatever measures are required to establish **unity** and concord amongst men. They must put away the weapons of war, and turn to the instruments of universal reconstruction. Should one king rise up against another, all the other kings must arise to deter him. Arms and armaments will, then, be no more needed beyond that which is necessary to insure the internal security of their respective countries. If they attain unto this all-surpassing blessing, the people of each nation will pursue, with tranquillity and contentment, their own occupations, and the groanings

and lamentations of most men would be silenced. (Epistle to the Son of the Wolf, pages 30-31)

We have, under all circumstances, enjoined on men what is right, and forbidden what is wrong. He Who is the Lord of Being is witness that this Wronged One hath besought from God for His creatures whatever is conducive to **unity** and harmony, fellowship and concord. (Epistle to the Son of the Wolf, page 38)

"O God, my God! I bear witness to Thy **unity** and Thy oneness, and that Thou art God, and that there is none other God but Thee. Thou hast everlastingly been sanctified above the mention of any one but Thee and the praise of all else except Thyself, and Thou wilt everlastingly continue to be the same as Thou wast from the beginning and hast ever been. I beseech Thee, O King of Eternity, by the Most Great Name, and by the effulgences of the Day-Star of Thy Revelation upon the Sinai of Utterance, and by the billows of the Ocean of Thy knowledge among all created things, to graciously assist Me in that which will draw Me nigh unto Thee, and will detach Me from all except Thee. By Thy glory, O Lord of all being, and the Desire of all creation! I would love to lay My face upon every single spot of Thine earth, that perchance it might be honored by touching a spot ennobled by the footsteps of Thy loved ones!" (Epistle to the Son of the Wolf, pages 43-44)

Addressing Himself unto the kings and rulers of the earth - may God, exalted be He, assist them - He imparted unto them that which is the cause of the well-being, the **unity**, the harmony, and the reconstruction of the world, and of the tranquillity of the nations. (Epistle to the Son of the Wolf, page 45)

This is the day whereon all peoples should shed the light of **unity** and concord. In brief, the pride and vanity of certain of the peoples of the world have made havoc of true understanding, and laid waste the home of justice and of equity. (Epistle to the Son of the Wolf, page 76)

In the first he recognized and confessed the **unity** of God, that His Exalted Being had neither peer nor equal, and that His Essence was exalted above all praise, all glorification and description. (Epistle to the Son of the Wolf, page 109)

This Wronged One exhorteth thee as He hath exhorted thee before, and hath never had any wish for thee save that thou shouldst enter the ocean of the **unity** of God, the Lord of the worlds. This is the day whereon all created things cry out, and announce unto men this Revelation, through which hath appeared what was concealed and preserved in the knowledge of God, the Mighty, the All-Praised. (Epistle to the Son of the Wolf, page 140)

IV. This is the Day in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect **unity** and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests. Happy are those whom the all-glorious Pen was moved to remember, and blessed are those men whose names, by virtue of Our inscrutable decree, We have preferred to conceal. (Gleanings, pages 6-7)

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of **unity** may envelop the whole earth, and that the seal, "the Kingdom is God's", may be stamped upon the brow of all its peoples. (Gleanings, page 11)

To them that are endowed with understanding, it is clear and manifest that, when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He, the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come, Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were ye to ponder upon the Manifestations of the **Unity** of God with Divine insight. (Gleanings, page 21)

Every discerning observer will recognize that in the Dispensation of the Qur'an both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muhammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they

are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and **unity** characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the Creator of all names and attributes to the mysteries of distinction and **unity**, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles... (Gleanings, pages 21-22)

These Manifestations of God have each a twofold station. One is the station of pure abstraction and essential **unity**. In this respect, if thou callest them all by one name, and dost ascribe to them the same attributes, thou hast not erred from the truth. Even as He hath revealed: "No distinction do We make between any of His Messengers." For they, one and all, summon the people of the earth to acknowledge the **unity** of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of prophethood, and are honored with the mantle of glory. Thus hath Muhammad, the Point of the Qur'an, revealed: "I am all the Prophets." Likewise, He saith: "I am the first Adam, Noah, Moses, and Jesus." Similar statements have been made by Imam 'Ali. Sayings such as these, which indicate the essential **unity** of those Exponents of Oneness, have also emanated from the Channels of God's immortal utterance, and the Treasuries of the gems of Divine knowledge, and have been recorded in the Scriptures. These Countenances are the recipients of the Divine Command, and the Day Springs of His Revelation. This Revelation is exalted above the veils of plurality and the exigencies of number. Thus He saith: "Our Cause is but One." Inasmuch as the Cause is one and the same, the Exponents thereof also must needs be one and the same. Likewise, the Imams of the Muhammadan Faith, those lamps of certitude, have said: "Muhammad is our first, Muhammad is our last, Muhammad our all." It is clear and evident to thee that all the Prophets are the Temples of the Cause of God, Who have appeared clothed in divers attire. If thou wilt observe with discriminating eyes, thou wilt behold Them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith. Such is the **unity** of those Essences of Being, those Luminaries of infinite and immeasurable splendor! Wherefore, should one of these Manifestations of Holiness proclaim saying: "I am the return of all the Prophets," He, verily, speaketh the truth. In like manner, in every subsequent Revelation, the return of the former Revelation is a fact, the truth of which is firmly established... The other station is the station of distinction, and pertaineth to the world of creation, and to the limitations thereof. In this respect, each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined revelation, and specially designated limitations. Each one of them is known by a

different name, is characterized by a special attribute, fulfils a definite mission, and is entrusted with a particular Revelation. Even as He saith: "Some of the Apostles We have caused to excel the others. To some God hath spoken, some He hath raised and exalted. And to Jesus, Son of Mary, We gave manifest signs, and We strengthened Him with the Holy Spirit." It is because of this difference in their station and mission that the words and utterances flowing from these Well Springs of Divine knowledge appear to diverge and differ. Otherwise, in the eyes of them that are initiated into the mysteries of Divine wisdom, all their utterances are, in reality, but the expressions of one Truth. As most of the people have failed to appreciate those stations to which We have referred, they, therefore, feel perplexed and dismayed at the varying utterances pronounced by Manifestations that are essentially one and the same. It hath ever been evident that all these divergencies of utterance are attributable to differences of station. Thus, viewed from the standpoint of their oneness and sublime detachment, the attributes of Godhead, Divinity, Supreme Singleness, and Inmost Essence, have been, and are applicable to those Essences of Being, inasmuch as they all abide on the throne of Divine Revelation, and are established upon the seat of Divine Concealment. Through their appearance the Revelation of God is made manifest, and by their countenance the Beauty of God is revealed. Thus it is that the accents of God Himself have been heard uttered by these Manifestations of the Divine Being. Viewed in the light of their second station - the station of distinction, differentiation, temporal limitations, characteristics and standards - they manifest absolute servitude, utter destitution, and complete self-effacement. Even as He saith: "I am the servant of God. I am but a man like you..." Were any of the all-embracing Manifestations of God to declare: "I am God," He, verily, speaketh the truth, and no doubt attacheth thereto. For it hath been repeatedly demonstrated that through their Revelation, their attributes and names, the Revelation of God, His names and His attributes, are made manifest in the world. Thus, He hath revealed: "Those shafts were God's, not Thine." And also He saith: "In truth, they who plighted fealty unto Thee, really plighted that fealty unto God." And were any of them to voice the utterance, "I am the Messenger of God," He, also, speaketh the truth, the indubitable truth. Even as He saith: "Muhammad is not the father of any man among you, but He is the Messenger of God." Viewed in this light, they are all but Messengers of that ideal King, that unchangeable Essence. And were they all to proclaim, "I am the Seal of the Prophets," they, verily, utter but the truth, beyond the faintest shadow of doubt. For they are all but one person, one soul, one spirit, one being, one revelation. They are all the manifestation of the "Beginning" and the "End," the "First" and the "Last," the "Seen" and the "Hidden" - all of which pertain to Him Who is the Innermost Spirit of Spirits and Eternal Essence of Essences. And were they to say, "We are the Servants of God," this also is a manifest and indisputable fact. For

they have been made manifest in the uttermost state of servitude, a servitude the like of which no man can possibly attain. Thus in moments in which these Essences of Being were deep immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of Divine mysteries, they claimed their utterances to be the Voice of Divinity, the Call of God Himself. (Gleanings, pages 50-55)

XXIV. Beware, O believers in the **Unity** of God, lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. This indeed is the true meaning of Divine **Unity**, if ye be of them that apprehend and believe this truth. Be ye assured, moreover, that the works and acts of each and every one of these Manifestations of God, nay whatever pertaineth unto them, and whatsoever they may manifest in the future, are all ordained by God, and are a reflection of His Will and Purpose. Whoso maketh the slightest possible difference between their persons, their words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers. (Gleanings, pages 59-60)

How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can be found which doth not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His **unity**. So perfect and comprehensive is His creation that no mind nor heart, however keen or pure, can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day Star of Truth, Who is the invisible and unknowable Essence. (Gleanings, page 62)

XXVII. All praise to the **unity** of God, and all honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. (Gleanings, pages 64-65)

Behold, O Muhammad, how the sayings and doings of the followers of Shi'ih Islam have dulled the joy and fervor of its early days, and tarnished the pristine brilliancy of its light. In its primitive days, whilst they still adhered to the precepts associated with the name of their Prophet, the Lord of mankind, their career was marked by an unbroken chain of victories and triumphs. As they gradually strayed from the path

of their Ideal Leader and Master, as they turned away from the Light of God and corrupted the principle of His Divine **unity**, and as they increasingly centered their attention upon them who were only the revealers of the potency of His Word, their power was turned into weakness, their glory into shame, their courage into fear. Thou dost witness to what a pass they have come. Behold, how they joined partners with Him Who is the FocalPoint of Divine **unity**. Behold how their evil doings have hindered them from recognizing, in the Day of Resurrection, the Word of Truth, exalted be His glory. We cherish the hope that this people will henceforth shield themselves from vain hopes and idle fancies, and will attain to a true understanding of the meaning of Divine **unity**. (Gleanings, pages 69-70)

The songs which the bird of thine heart had uttered in its great love for its friends have reached their ears, and moved Me to answer thy questions, and reveal to thee such secrets as I am allowed to unfold. In thine esteemed letter thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their **unity** is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him. If any man, therefore, should fail to comprehend this truth, and should consequently indulge in vain and unseemly language, no one whose sight is keen and whose understanding is enlightened would ever allow such idle talk to cause him to waver in his belief. (Gleanings, pages 78-79)

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and **unity** have been unlocked and flung open to the face of men. We have erewhile declared- and Our Word is the truth -: "Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the

EverAbiding God. Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in this day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book. (Gleanings, pages 94-96)

O ye that dwell on earth! The distinguishing feature that marketh the preeminent character of this Supreme Revelation consisteth in that We have, on the one hand, blotted out from the pages of God's holy Book whatsoever hath been the cause of strife, of malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring **unity**. Well is it with them that keep My statutes. (Gleanings, page 97)

XLV. The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the **Unity** of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities! (Gleanings, pages 99-100)

LXXV. Tear asunder, in My Name, the veils that have grievously blinded your vision, and, through the power born of your belief in the **unity** of God, scatter the idols of vain imitation. Enter, then, the holy paradise of the good-pleasure of the AllMerciful. Sanctify your souls from whatsoever is not of God, and taste ye the sweetness of rest within the pale of His vast and mighty Revelation, and beneath the shadow of His supreme and infallible authority. Suffer not yourselves to be wrapt in the dense veils of your selfish desires, inasmuch as I have perfected in every one of you My creation, so that the excellence of My handiwork may be fully revealed unto men. It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: "Wherefore hast thou disbelieved in My Beauty and turned away from My Self," and

if such a man should reply and say: "Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal," such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself. (Gleanings, pages 142-143)

LXXXIV. Regard thou the one true God as One Who is apart from, and immeasurably exalted above, all created things. The whole universe reflecteth His glory, while He is Himself independent of, and transcendeth His creatures. This is the true meaning of Divine **unity**. He Who is the Eternal Truth is the one Power Who exerciseth undisputed sovereignty over the world of being, Whose image is reflected in the mirror of the entire creation. All existence is dependent upon Him, and from Him is derived the source of the sustenance of all things. This is what is meant by Divine **unity**; this is its fundamental principle. Some, deluded by their idle fancies, have conceived all created things as associates and partners of God, and imagined themselves to be the exponents of His **unity**. By Him Who is the one true God! Such men have been, and will continue to remain, the victims of blind imitation, and are to be numbered with them that have restricted and limited the conception of God. He is a true believer in Divine **unity** who, far from confusing duality with oneness, refuseth to allow any notion of multiplicity to becloud his conception of the singleness of God, who will regard the Divine Being as One Who, by His very nature, transcendeth the limitations of numbers. The essence of belief in Divine **unity** consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same. By this is meant that whatever pertaineth to the former, all His acts and doings, whatever He ordaineth or forbiddeth, should be considered, in all their aspects, and under all circumstances, and without any reservation, as identical with the Will of God Himself. This is the loftiest station to which a true believer in the **unity** of God can ever hope to attain. Blessed is the man that reacheth this station, and is of them that are steadfast in their belief. (Gleanings, pages 166-167)

Behold, how this light hath enveloped the entire creation, how each and every thing manifesteth the sign of His **Unity**, testifieth to the reality of Him Who is the Eternal Truth, proclaimeth His sovereignty, His oneness, and His power. This revelation is a token of His mercy that hath encompassed all created things. They that have joined partners with Him, however, are unaware of such a revelation, and are deprived of the Faith through which they can draw near unto, and be united with, Him. Witness how the divers peoples and kindreds of the earth bear witness to His **unity**, and recognize His oneness. But for the sign of the **Unity** of God within them, they would have never acknowledged the truth of the

words, "There is none other God but God." And yet, consider how grievously they have erred, and strayed from His path. Inasmuch as they have failed to recognize the Sovereign Revealer, they have ceased to be reckoned among those who may be regarded as true believers in the **Unity** of God. This sign of the revelation of the Divine Being in them that have joined partners with Him may, in a sense, be regarded as a reflection of the glory with which the faithful are illumined. None, however, can comprehend this truth save men endued with understanding. They that have truly recognized the **Unity** of God should be regarded as the primary manifestations of this Name. It is they who have quaffed the wine of Divine **Unity** from the cup which the hand of God hath proffered unto them, and who have turned their faces towards Him. How vast the distance that separateth these sanctified beings from those men that are so far away from God!... God grant that, with a penetrating vision, thou mayest perceive, in all things, the sign of the revelation of Him Who is the Ancient King, and recognize how exalted and sanctified from the whole creation is that most holy and sacred Being. This, in truth, is the very root and essence of belief in the **unity** and singleness of God. "God was alone; there was none else besides Him." He, now, is what He hath ever been. There is none other God but Him, the One, the Incomparable, the Almighty, the Most Exalted, the Most Great. (Gleanings, pages 190-192)

It beseemeth all men, in this Day, to take firm hold on the Most Great Name, and to establish the **unity** of all mankind. There is no place to flee to, no refuge that any one can seek, except Him. (Gleanings, page 203)

CX. The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the **unity** of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorelyafflicted world the remedy it requireth. It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favorably regard them, they will, if carried to

excess, exercise a pernicious influence upon men. Please God, the peoples of the world may be led, as the result of the high endeavors exerted by their rulers and the wise and learned amongst men, to recognize their best interests. 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 divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct may be profitable unto them, and aid them to accomplish that which beseemeth their station. (Gleanings, pages 215-217)

CXI. O contending peoples and kindreds of the earth! Set your faces towards **unity**, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. (Gleanings, page 217)

O Thou Who art the Lord of Lords! I testify that Thou art the Lord of all creation, and the Educator of all beings, visible and invisible. I bear witness that Thy power hath encompassed the entire universe, and that the hosts of the earth can never dismay Thee, nor can the dominion of all peoples and nations deter Thee from executing Thy purpose. I confess that Thou hast no desire except the regeneration of the whole world, and the establishment of the **unity** of its peoples, and the salvation of all them that dwell therein. (Gleanings, page 243)

The One true God beareth Me witness, and His creatures will testify, that not for a moment did I allow Myself to be hidden from the eyes of men, nor did I consent to shield My person from their injury. Before the face of all men I have arisen, and bidden them fulfil My pleasure. My object is none other than the betterment of the world and the tranquillity of its peoples. The well-being of mankind, its peace and security, are unattainable unless and until its **unity** is firmly established. This **unity** can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded. Through the power of the words He hath uttered the whole of the human race can be illumined with the light of **unity**, and the remembrance of His Name is able to set on fire the hearts of all men, and burn away the veils that intervene between them and His glory. One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the

heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished.... Be pure, O people of God, be pure; be righteous, be righteous. Say: O people of God! That which can ensure the victory of Him Who is the Eternal Truth, His hosts and helpers on earth, have been set down in the sacred Books and Scriptures, and are as clear and manifest as the sun. These hosts are such righteous deeds, such conduct and character, as are acceptable in His sight. Whoso ariseth, in this Day, to aid Our Cause, and summoneth to his assistance the hosts of a praiseworthy character and upright conduct, the influence flowing from such an action will, most certainly, be diffused throughout the whole world. (Gleanings, pages 286-287)

A twofold obligation resteth upon him who hath recognized the Day Spring of the **Unity** of God, and acknowledged the truth of Him Who is the Manifestation of His oneness. The first is steadfastness in His love, such steadfastness that neither the clamor of the enemy nor the claims of the idle pretender can deter him from cleaving unto Him Who is the Eternal Truth, a steadfastness that taketh no account of them whatever. The second is strict observance of the laws He hath prescribed - laws which He hath always ordained, and will continue to ordain, unto men, and through which the truth may be distinguished and separated from falsehood. (Gleanings, pages 289-290)

It behoveth thee to consecrate thyself to the Will of God. Whatsoever hath been revealed in His Tablets is but a reflection of His Will. So complete must be thy consecration, that every trace of worldly desire will be washed from thine heart. This is the meaning of true **unity**. (Gleanings, page 338)

64. O SON OF MAN! My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My **unity** is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being. (The Hidden Words, Arabic #64)

When in session it behooveth them to converse, on behalf of the servants of God, on matters dealing with the affairs and interests of the public. For instance, teaching the Cause of God must be accorded precedence, inasmuch as it is a matter of paramount importance, so that thereby all men may enter the pavilion of **unity** and all the peoples of the earth be regarded even as a single body... (Local Spiritual Assembly, III2)

We desire but the good of the world and the happiness of the nations; yet they deem Us a stirrer up of strife and sedition worthy of bondage and banishment.... That all nations should become one in faith and all

men as brothers; that the bonds of affection and **unity** between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled - what harm is there in this?... Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come.... Yet do We see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind.... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family.... Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.... (Proclamation of Bahá'u'lláh, page 1)

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of **unity** may envelop the whole earth, and that the seal, 'the Kingdom is God's', may be stamped upon the brow of all its peoples. O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the **unity** of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely-afflicted world the remedy it requireth... It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favourably regard them, they will, if carried to excess, exercise a pernicious influence upon men.... Please God, the peoples of the world may be led, as the result of the high endeavours exerted by their rulers and the wise and learned amongst men, to recognize their best interests. 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 divideth and afflicteth the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appeareth to be lamentably defective. I beseech God, exalted be His glory, that He may graciously awaken the peoples of the earth, may grant that the end of their conduct

may be profitable unto them, and aid them to accomplish that which beseemeth their station. O contending peoples and kindreds of the earth! Set your faces towards **unity**, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory. 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.... The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.... That one indeed is a man who, today, dedicateth himself to the service of the

entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens. The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements. (Proclamation of Bahá'u'lláh, pages 112-116)

That all nations should become one in faith and all men as brothers; that the bonds of affection and **unity** between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled what harm is there in this?... Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come... Do not you in Europe need this also? Is not this that which Christ foretold?... Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family... Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind... (Peace, #17)

They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote **unity** and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. Blessed are such as hold fast to the cord of kindness and tender mercy and are free from animosity and hatred. (Tablets of Bahá'u'lláh, page 36)

They that are endued with sincerity and faithfulness should associate with all the peoples and kindreds of the earth with joy and radiance, inasmuch as consorting with people hath promoted and will continue to promote **unity** and concord, which in turn are conducive to the maintenance of order in the world and to the regeneration of nations. (Tablets of Bahá'u'lláh, page 36)

In these days it is incumbent upon everyone to adhere tenaciously unto **unity** and concord and to labour diligently in promoting the Cause of

God, that perchance the wayward souls may attain that which will lead unto abiding prosperity. (Tablets of Bahá'u'lláh, page 60)

The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of **unity** among men. (Tablets of Bahá'u'lláh, pages 66-67)

Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting **unity** and fellowship among its peoples. (Tablets of Bahá'u'lláh, page 67)

O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon **unity**. Cleave tenaciously unto that which will lead to the well-being and tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. (Tablets of Bahá'u'lláh, pages 67-68)

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and **unity** have been unlocked and flung open to the face of men. We have erewhile declared - and Our Word is the truth -: 'Consort with the followers of all religions in a spirit of friendliness and fellowship.' Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. (Tablets of Bahá'u'lláh, page 87)

Whoso accepteth and recognizeth that which is written down at this moment by the Pen of Glory is indeed reckoned in the Book of God, the Lord of the beginning and the end, among the exponents of divine **unity**, they that uphold the concept of the oneness of God. (Tablets of Bahá'u'lláh, page 105)

The ninth Ishraq The purpose of religion as revealed from the heaven of God's holy Will is to establish **unity** and concord amongst the peoples of the world; make it not the cause of dissension and strife. The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of **unity** amongst men. The progress of the world, the development of nations, the tranquillity of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God. Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind. It behoveth the chiefs and rulers of the world, and in particular the Trustees of God's House of

Justice, to endeavour to the utmost of their power to safeguard its position, promote its interests and exalt its station in the eyes of the world. In like manner it is incumbent upon them to enquire into the conditions of their subjects and to acquaint themselves with the affairs and activities of the divers communities in their dominions. (Tablets of Bahá'u'lláh, pages 129-130)

No two men can be found who may be said to be outwardly and inwardly united. The evidences of discord and malice are apparent everywhere, though all were made for harmony and union. The Great Being saith: O well-beloved ones! The tabernacle of **unity** hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch. We cherish the hope that the light of justice may shine upon the world and sanctify it from tyranny. (Tablets of Bahá'u'lláh, pages 163-164)

Likewise He saith: Among the things which are conducive to **unity** and concord and will cause the whole earth to be regarded as one country is that the divers languages be reduced to one language and in like manner the scripts used in the world be confined to a single script. (Tablets of Bahá'u'lláh, page 165)

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the **unity** of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. (Tablets of Bahá'u'lláh, page 168)

O ye that dwell on earth! The religion of God is for love and **unity**; make it not the cause of enmity or dissension. In the eyes of men of insight and the beholders of the Most Sublime Vision, whatsoever are the effective means for safeguarding and promoting the happiness and welfare of the children of men have already been revealed by the Pen of Glory. But the foolish ones of the earth, being nurtured in evil passions and desires, have remained heedless of the consummate wisdom of Him Who is, in truth, the All-Wise, while their words and deeds are prompted by idle fancies and vain imaginings. (Tablets of Bahá'u'lláh, page 220)

Say: O servants! Let not the means of order be made the cause of confusion and the instrument of union an occasion for discord. We fain would hope that the people of Baha may be guided by the blessed words: 'Say: all things are of God.' This exalted utterance is like unto water for

quenching the fire of hate and enmity which smouldereth within the hearts and breasts of men. By this single utterance contending peoples and kindreds will attain the light of true **unity**. (Tablets of Bahá'u'lláh, page 222)

Exalted, immensely exalted is He Who hath removed differences and established harmony. Glorified, infinitely glorified is He Who hath caused discord to cease, and decreed solidarity and **unity**. (Women, #2)

He Who is your Lord, the All-Merciful, cherisheth in His heart the desire of beholding the entire human race as one soul and one body. (Gleanings, page 214)

If any differences arise amongst you, behold Me standing before your face, and overlook the faults of one another for My name's sake and as a token of your love for My manifest and resplendent Cause. We love to see you at all times consorting in amity and concord within the paradise of My good-pleasure, and to inhale from your acts the fragrance of friendliness and **unity**, of loving-kindness and **fellowship**. (Gleanings, page 315)

Consort with all men, O people of Baha, in a spirit of friendliness and **fellowship**. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindness and good-will. If it be accepted, if it fulfill its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding. (Epistle to the Son of the Wolf, page 15)

56. O MY SON! The company of the ungodly increaseth sorrow, whilst **fellowship** with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones. (The Hidden Words, Persian #56)

6. Gather ye together with the utmost joy and **fellowship** and recite the verses revealed by the merciful Lord. By so doing the doors to true knowledge will be opened to your inner beings, and ye will then feel your souls endowed with steadfastness and your hearts filled with radiant joy. (Importance of Deepening, #6)

It behoveth every just and fair-minded person to render thanks unto God - exalted be His glory - and to arise to promote this pre-eminent Cause,

that fire may turn into light, and hatred may give way to **fellowship** and love. (Tablets of Bahá'u'lláh, page 44)

Third: It behoveth man to adhere tenaciously unto that which will promote **fellowship**, kindness and **unity**. (Tablets of Bahá'u'lláh, page 90)