

## 08-Oneness Of Religion

Know of a certainty that in every Dispensation the light of Divine Revelation hath been vouchsafed unto men in direct proportion to their spiritual capacity. Consider the sun. How feeble its rays the moment it appeareth above the horizon. How gradually its warmth and potency increase as it approacheth its zenith, enabling meanwhile all created things to adapt themselves to the growing intensity of its light. How steadily it declineth until it reacheth its setting point. Were it, all of a sudden, to manifest the energies latent within it, it would, no doubt, cause injury to all created things...

Baha'u'llah, *Gleanings*, p. 87-88

The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 12

The religion of God consists of two parts: One is the very foundation and belongs to the spiritual realm; that is, it pertains to spiritual virtues and divine qualities...It will never be abrogated, for it consists in spiritual rather than material truth. It is faith, knowledge, certitude, justice, piety, high-mindedness, trustworthiness, love of God, and charity. It is mercy to the poor, assistance to the oppressed, generosity to the needy, and upliftment of the fallen. It is purity, detachment, humility, forbearance, patience, and constancy.

'Abdu'l-Bahá, *Some Answered Questions*, 11.7

Man must spiritually perceive that religion has been intended by God to be the means of grace, the source of life and cause of agreement. If it becomes the cause of discord, enmity and hatred, it is better that man should be without it. For in its teachings we seek the spirit of charity and love to bind the hearts of men together. If, on the contrary, we find it alienates and embitters human hearts, we are justified in casting it aside.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, 105.6

First among the great principles revealed by Him is that of the investigation of reality. The meaning is that every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality. The announcement of this principle is not found in any of the sacred Books of the past.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, 128.7

Search for truth. Seek the realities in all religions. Put aside all superstitions. Many of us do not realize the Reality of all Religions.

‘Abdu’l-Bahá, *‘Abdu’l-Bahá in London*, p. 62

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers.

‘Abdu’l-Bahá, *Divine Philosophy*, 4.16

Bahá’u’lláh promulgated the fundamental oneness of religion. He taught that reality is one and not multiple, that it underlies all divine precepts and that the foundations of the religions are, therefore, the same. Certain forms and imitations have gradually arisen. As these vary, they cause differences among religionists. If we set aside these imitations and seek the fundamental reality underlying our beliefs, we reach a basis of agreement because it is one and not multiple.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, 62.8

The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive, not destructive.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, 109.4

[I]t is evident that God has destined and intended religion to be the cause and means of cooperative effort and accomplishment among mankind. To this end He has sent the Prophets of God, the holy Manifestations of the Word, in order that the fundamental reality and religion of God may prove to be the bond of human unity, for the divine religions revealed by these holy Messengers have one and the same foundation.

‘Abdu’l-Bahá, *Promulgation of Universal Peace*, p. 338

All religions teach that we should love one another; that we should seek out our own shortcomings before we presume to condemn the faults of others, that we must not consider ourselves superior to our neighbours! We must be careful not to exalt ourselves lest we be humiliated.

‘Abdu’l-Bahá, *Paris Talks*, p. 147

The religion of God is one religion, but it must ever be renewed. Moses, for example, was sent forth to man and He established a Law, and the Children of Israel, through that Mosaic Law, were delivered out of their ignorance and came into the light; they were lifted up from their abjectness and attained to a glory that fadeth not. Still, as the long years wore on, that radiance passed by, that splendor set, that bright day turned to night; and once that night grew triply dark, the star of the Messiah dawned, so that again a glory lit the world.

‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, 23.3

Each one of the divine religions has established two kinds of ordinances: the essential and the accidental. The essential ordinances rest upon the firm, unchanging, eternal foundations of the Word itself. They concern spiritualities, seek to stabilize morals, awaken intuitive susceptibilities, reveal the knowledge of God and inculcate the love of all mankind. The accidental laws concern the administration of outer human actions and relations, establishing rules and regulations requisite for the world of bodies and their control. These are ever subject to change and supersedure according to exigencies of time, place and condition.

‘Abdu’l-Bahá, *Promulgation of Universal Peace*, p. 338

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.

Bahá'u'lláh, *Compilation of Compilations, Vol II (Women)*, p. 357

“This is the sum of duty; do naught onto others what you would not have them do unto you.”

—Hinduism

“Treat not others in ways that you yourself would find hurtful.”

—Buddhism

“What is hateful to you, do not do to your neighbour. This is the entire Law; all the rest is commentary. Go and learn it.”

—Judaism

“In everything, do to others as you would have them do to you; for this is the law and the prophets.”

—Christianity

“Not one of you truly believes until you wish for others what you wish for yourself.”

—Islam

“Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself.”

—Baha’i Faith

Religion should unite all hearts and cause wars and disputes to vanish from the face of the earth, give birth to spirituality, and bring life and light to each heart. If religion becomes a cause of dislike, hatred and division, it were better to be without it, and to withdraw from such a religion would be a truly religious act.

‘Abdu’l-Bahá, *Paris Talks*, 40.4