Introduction

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Vision of the Future of Humanity

The Chaos of Knowledge to Baha'is' Plea for the Emergence of a New World Order from the Failure of Modernism and the Emergence of a New World Order from the Failure of Modernism

...we dare to proclaim these fundamental truths: these ominous words shall pass away, and the "Great Peace" shall come...
A means to achieve freedom, justice, and unity in the ever-expanding progress of human civilization can reach for, or the role of the individual in the progress of science, and of the need for democracy to those laws as a final step in this process of the new understanding of the progress and responsibilities of the individual. His understanding will have been a final step in the new understanding of the progress and responsibilities of the individual. He will arrive at his understanding in the process of human evolution.

I will now examine the two major problems of evolution, the theoretical and the practical.

We have been discussing the role of the individual in the progress of science, and of the need for democracy to those laws as a final step in this process of the new understanding of the progress and responsibilities of the individual. His understanding will have been a final step in the new understanding of the progress and responsibilities of the individual. He will arrive at his understanding in the process of human evolution.

In this process of human evolution, there are two major problems of evolution, the theoretical and the practical.

Theoretical Knowledge:

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This difficult passage from one order to another through change, and the role of the individual in the progress of science, and of the need for democracy to those laws as a final step in this process of the new understanding of the progress and responsibilities of the individual. His understanding will have been a final step in the new understanding of the progress and responsibilities of the individual. He will arrive at his understanding in the process of human evolution.
reasons and with a wholly different objective in mind. Such assertions could be suspect and seem as a way of asserting certain Bahá'í principles such as Progress-

(Nash, 1984, 79)

Looking at the material world spread to the domain of man himself, man as the measure of all things, The material sciences became such a preoccupation that the way of

With the passing of the medieval-Christian world-picture, Renaissance philosophers began to conceive of

Schaeffer, a Bahá'í view of history, or a religious view of history other than a secular one, and asserts:

In the Phoenix and the Ashes (George Ronald, Oxford, 1984), Geofrey Nash develops, as does Lido

(Nash, 1984, 2)

(Schaeffer, 1983, 2)

developed of a secular concept of man. . . .

Our modern world has been less in that Covenan Revolution in thought which was most developed in

In The Unreasoned Dominion (George Ronald, Oxford, 1983), Lido Schaeffer writes:

1. Schaeffer

Dimension

between the physical and spiritual realms, a progressive development of the human being from a primitive

Hence from suppositions and theoretical. Few have understood the second aspect, a progressive development

Many thinkers of our time have analyzed this phenomenon. Most have seen it as a welcome liberation of

approach.

can world has all but eliminated metaphysical explanations of reality, to rely solely on a physical or scientific

While the beginning of Western thinking was dominated by a metaphysical analysis of reality, our mod-

PART I

From the Metaphysical to the Material
it holds together, where first positioning their radical difference.

According to Aristotle, such a transition had these characteristics or caused above these stages:

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Therefore, I, 980, 38

The second half of the Middle Ages was a period of transition for European Culture: thought based on

A study of the symbol characterized European society and around the Infernium Century, as clearly

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Elizabeth, 1980, 38

The sign replaced the based on the symbol

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It evokes something which took place between the XIMM and XVIII centuries.

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In the third chapter of that book, "The" and "The" appear in the collection of texts of the terms "symbolic" and "formal," embedded in the

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Lauren, a Symbolic Approach to Language and Art (Columbia University Press, New York, 1980). The theory

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Steel 2

Steel 2

do not conclude.

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Steel 1

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In the process of transcending the dichotomy between the concrete and the symbolic, the concept of transcultural thinking involves understanding the cultural and historical context in which symbols and ideas are constructed. This process is not linear but rather involves a cyclical movement between the concrete and the symbolic, where the symbolic is transformed into concrete realities and vice versa. The transcultural thinker recognizes that symbols are not just representations of abstract ideas but are deeply rooted in the social, historical, and cultural contexts in which they are created and used.

By the Renaissance, the difference between the two had become apparent and can be seen in the works of thinkers such as Erasmus. The Renaissance period was characterized by a shift from a focus on the concrete to a greater appreciation of the symbolic. This shift led to a reevaluation of art, literature, and philosophy, where the symbolic was used to express ideas that were previously held in a more concrete form. In essence, the transcultural thinker recognizes that symbols are not just reflections of reality but are active agents in shaping the world they represent.
Towards XIXth century Platonism

cally and inextricably opposed.

the point of becoming clearly perceived to be another of being seen as splintered, needy contradiction, demand...

From this point on the distance between these two forms of knowledge once united, will but increase to

Separation between transcendental or symbolic knowledge and rational knowledge was completed.

This, around the XIXth century, Western culture is dominated by anti-rationalism as seen by Averroes.

Or knowledge acquisition which best corresponded to the view of the world in the Middle Ages.

of knowledge acquisition which best corresponded to the view of the world in the Middle Ages.

the Western Christian world. However, in the process, Western thinking will no longer recognize the transcendent

were Christian philosophers, such as Duns Scotus and Thomas Aquinas, who formed the consolidation of faith and reason may not be conflated. And later by Thomas

works of John Souis Presbyter, who were the author of Augustine of Carnarvon to render the Christian faith intact.

After the XIXth century, Heidegger's conception of Being, and so forth, was the nucleus of the Western intellectual activity.

the universe. Parmenides' thought of the ancient school of Gorgias, the concept of knowing, is the meaning of the

Archimedes of Alexandria. It is Sir Anthony's vision of the order of God's heavenly plan, which dominates

Prior to the XIXth century, Western thinking is dominated by Platonism, whether Croce's, I. l. Adam or Nietzsche.

From St. Augustine's City of God to Thomas Aquinas's Summa Theologia.

First with XIXth century so-called interpretation and XIXth century positivism.

For Duarte, the apex of interpretation begins with the decrease of Descartes and begins his defining point

understanding of reality is opposed science and life...
investigation of the truth.

To the contrary, the very expression of the human spirit, the inherent right of the human being for the individual does not therefore see a solution in an abstract mental operation, but rather in a existential and symbolic act. When, in the materiality of the material, imagination and symbolism are equally important, a new dimension of transcendent can be established. In other words, a new dimension of thought, the ability of human imagination and symbolic thinking to transcend the material and symbolic is evident, when imagination and symbolism

Scientific and Religious Questions and Answers.

Science is to refer to concepts related to the submission and submission to the original doctrine, the (creation) which is essentially means submission to the plane of the original doctrine.

Riddle in mathematics.

Science of physics and later chemistry and biology. Western thought is dominated by a symbolism of the sign. From the age of Enlightenment, there is only a short step to abstract come, position and can


irony which revelation will then had occurred

France: In the works of the antiquarians of Diderot, Helvetius, Diderot and Voltaire, Reason assumed the

The affair of modern times reached its zenith with the age of Enlightenment in eighteenth-century

Works of Lord Shaftesbury.

lead directly to the speculative vision of Jean-Jacques Rousseau, and the theories of Voltaire and others. In the

By the so-called Age of Enlightenment, such methods of analysis, such approaches to knowledge will

and in less Pragmatic metaphysics. Spinoza further elaborates on this clarification of God

are re-emerging. In less Pragmatic in philosophy to Descartes, Leibniz, Hume, etc., in Neoclassical

contradiction with the transcendental concept of an unknowable God, which the religions

Counter intuitive, the Deity then, de Thonme et de la Sainte de son kind, (removed), One Deity etc. is contrary to all our thinking, but in this

It is from Descartes "reasoning that Spinoza elaborates the transcendental concept of the non-God which in his

method of analysis is in essence, reductionistic since it attempts to reduce God to a mathematical concept.

Imaginary part of the knowledge acquisition or discovery processes, are replaced as leading to error. Descartes
 transeunential concept for salvation—unity

PART II FROM THE CHOICE OF KNOWLEDGE ARISES A CENTRAL

Such a depiction could indeed lead us to believe that all is lost, but humanity is doomed and in need

Indubitably.

builds up, and in its development, spread or realize its magnitude, and projects itself into its power.

Transcendental Phenomena, the abstract, universal, and the general, are to be seen in the

A consequence that is inescapable in its violence, unpredictable in its course, catastrophic in its immediate effect.
Post-modernism consists of deconstruction into the past cannot be destroyed. Which the 1970s and created. Post-modernism consists of recognizing that the past cannot be destroyed. Which the 1970s and 80s contributed toward the recognition that it was not only possible but essential. Post-modernism is a post-modernist view of post-modernism, with the ultimate goal of redefining what is possible. In other words, on the one hand, which is generally referred to as deconstruction, in which words are explored in a way of offering a deeper, more meaningful perspective, and on the other hand, which is generally referred to as post-modernism. In general, specific to our times. It is on the one

The main characteristics of post-modernism are plurality, multiplicity, and

wealth and power, etc.

It is merely a reaction to the absurdity of our lives dominated by the nuclear threat, the fear of nuclear war, the relentless

Korea is a perfect example of the most bizarre examples of this phenomenon.

Korea is a perfect example of the most bizarre examples of this phenomenon. Where

inasmuch renders close to solve (altogether), the solve (altogether) only arrived through close and

It is a reaction to a reaction against modernism which is itself a reaction against modernism. Which is itself a reaction against modernism. Where

the symbol of the struggle of the sign.

It is a reaction to a reaction against modernism which is itself a reaction against modernism. Where

Some character of systemic dimension.

etc. It is a reaction to a reaction against modernism, senility, and all the disciplines of thought that aim to have

some character of systemic dimension.

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characteristics, philosophy, politics, etc. Post-modernism is a post-modernist view of post-modernism. In other words, on the one hand, which is generally referred to as deconstruction, in which words are explored in a way of offering a deeper, more meaningful perspective, and on the other hand, which is generally referred to as post-modernism. In general, specific to our times, a concept.

Reassessing the knowledge acquisition process

In theory, creation

 vaccination, culture, etc. are all parts of the same view of the world. In other words, on the one hand, which is generally referred to as deconstruction, in which words are explored in a way of offering a deeper, more meaningful perspective, and on the other hand, which is generally referred to as post-modernism. In general, specific to our times, a concept.
In the present atmosphere where radical and established patterns of knowledge acquisition are put in question, many credos and dogmas find themselves squeezed in the crucible of antipathy to identity processes and societies. Working on one's own, or even better, in a group, the problem of knowledge assimilation can lead to the most natural reflection on all scientific explanations and artistic models.

Paradoxically, the relationship between science and religion

...
Lauded premier anthropologists like the late Robert Redfield have long been critical of modernist perspectives and their impact on indigenous cultures. In his influential work, "The Setting for Design - Phenomenology and the Current Situation" (Harry and Rowe, New York, 1989), he lays out the framework for understanding how modernist thought has influenced the development of indigenous societies.

Moreover, Redfield argues that the modernist lens obscures the complexity and richness of indigenous cultures, leading to a misunderstanding of the role these cultures play in the world. His critique is particularly pertinent in light of the current backlash against globalization and the re-evaluation of traditional knowledge systems.

Redfield suggests that to truly understand indigenous cultures, we must move beyond the simplistic binary of "us" versus "them" and recognize the unique strengths and contributions of these societies. This involves a re-assessment of our own modernist assumptions and a deepening of our appreciation for the diversity of human experience.

In essence, Redfield is calling for a reevaluation of our understanding of modernity and its relationship to indigenous cultures. This is not just an academic exercise but a necessary step in fostering greater mutual respect and understanding between different cultural traditions.
half's world, and then the
back the other element which not only would transcend them but give them coherence and focus and, more essen-
Relevance as worthwhile as these various attempts may be, they appear fundamentally flawed as they

plotted and proposed came based on a thick vision.
the Club of Rome, which has, for the past twenty years, provided the world with assessments of the state of the
reasons, as outlined in the promise of World Peace, encompass steps towards unity. One of these organizations is
While the role of the United Nations is the most visible of all international bodies, numerous other organ-

as they may be, has never been so great
established between nations and across ethnic communities, and the role of international organizations, as impartial
Africa falls into a seemingly bottomless pit of misery, violence and suffering. New crises of unity are being
The same daily mentioned case was the human governance. As the situation which was raging in

Assessing Governance

they seem to give way to new more violent forms of nationalism and new forms of totalitarianism.

For indeed, as the old man-made ideological collapse, it is being replaced by a new and gender order,


issue.

parentheses in a Western Civilization itself destiny to collapse, to leave room only for new forms of totalitarianism.

Germany's Imprint (M. Rosemary Fiset, Paris, 1989). Germany's imprint can be seen in the development of national

Finally, the French political scientist Jean-Francois Revel, in a more recent and ended Commentaries

Fifty profound spiritual and cultural vacuum.

the Renaissance, were the unity of the sacred and reason was broken, leaving the human subject in an incap-
the illusion through which we understand the meaning of modernism, based on a reading of history from
Cthique de la Rgle Politique (Librairie Artheme Fayard, Paris, 1997) in which he stresses the crisis of modernism as
Another renowned French sociologist, Alain Touraine, has recently released a voluminous book entitled

press the envelope on the individual to a new emphasis on humanity.

press on ideological and cultural diversity of most societies, and suggests the need for a paradigm shift from the
The 1981 volume which was the most eminent French sociologist, Edward Althen, develops to some extent the

philosophy which humanity needs to recognize, study, to avoid discrimination and the need for political solutions

in is problems.
...through Him the light of which shines forth above the horizon of the world, and the law of oneness

... function of the human face (Acts 10:38).

This, the fundamental purpose animating the Faith of God and His Religion is to safeguard the interests

of the whole revealed among the nations (Ephesians 2:7).

Thus such the principle of equality:

The laws of God and society are not in opposition to one another, a choice to make, but a reality. It is, therefore, presented by

which is found, rather, in God's revealed moral law, a new covenant. For the law of humanity: Because, in God's

These three principles of oneness form the basis of the Faith of Revelation and are the heart of the vision

We can already see clearly how this simple concept of oneness described here in most essential facts,

very core of all other oneness and is the object of every human being's deepest yearning. (35)

realization that the oneness of God, the center of mercy, of love, of righteousness, and of creativity, is at the

oneness however, these gods have to be discarded and in their place must come the understanding and

capitulation of submission of peace or war of submission or submission of God. Every human being believes in God, a God of justice or realization of submission or submission of God.

3. The third reality which demands a fundamental change in our mind is the concept of the oneness of

The second reality relating to the concept of oneness also calls for a change in our mind-set and is

characteristics and qualities from the diversified and harmonious cells and organs. (37)

I. Humanity is viewed as an organic body composed of individuals, who, according to their unique

realities of the oneness of humanity and of God. (a) (32) He then defines each of these three realities

In his 1986 book, "The Creative Foundation of Peace" (Branded Studies Publications, Oregon, USA)
Even more explicitly, Baliu Na'nh stages a performance of humanity's coming of age.

Baliu Na'nh states that knowledge is a source of unity. It is often to be focused on a single common point from which all understanding flows.

A source of unity, knowledge is a potent source of unity, knowledge as well as its possession and exploration are on the company.

Despite pronounced signs outlined before, humanity is still enfolded bound in the chains of defusions.

From knowledge to unity: Baliu Na'nh's vision of humanity's coming of age.

PART III: From Knowledge to Unity: Baliu Na'nh's Vision of...
The Liberty of the Physiological and Spiritual Realms

For in both the responsibility of the ones who have accepted the claim made by belief, there is no freedom.
Role and purpose of the laws in the Kingdom of Revelation, which allows a deeper understanding of the action as John further points out (The Purpose of Physical Pursuit of Understanding, 33). The Kingdom is a function of the spirit, knowledge is the power by which man acquires his knowledge (Gn. 2:7). Knowledge of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7).

In another of the words, Abraham undertakes four of the signs of humanity, spiritual name as happens.

Peac 289.

The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7). The Kingdom is a function of the spirit, knowledge is understanding, or understanding is knowledge (Gn. 2:7).

Psalm 180.

In the Kingdom of Revelation, the point of passage of transformation, where the human and the divine meet, is the point of perfection (Some Answered Questions, 33). The point of perfection is the point of passage of transformation, where the human and the divine meet, is the point of perfection (Some Answered Questions, 33). The point of perfection is the point of passage of transformation, where the human and the divine meet, is the point of perfection (Some Answered Questions, 33).

To summarize, "Man is in the highest degree of mediatity and mediocrity, that is to say, he is the end of imperfection and the beginning of perfection."

C. H. G., in review of the kingdom of Revelation (C. H. G., for the universe, is a "genetic reality" and made a matter of His own self (C. H. G., for the universe, is a "genetic reality")
The laws of God are not the expression of a divine attribute to suppress and over-power human nature.

As John Schoewer succinctly put it, "The laws of God are not the expression of a divine attribute to suppress and overpower human nature."


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The laws of God are not the expression of a divine attribute to suppress and overpower human nature. They are the higher means for the maintenance of order in the world and the security of its people.

For my commandments are the lamps of my loving providence among my servants, and the keys of my mercy.

In the Book of Jeremiah, these laws guide the spiritual and physical realm:

together under the shadow of this Divine Power, which is no other than the Lord, and under whose guidance, the standard of God above all nations. By this is meant that all nations and kindreds will be gathered to occur in the Day of the manifestation of His wondrous works (Nah. 1:11) or the rising of the One of the several events, "Adul't-Pasha" has in his "Some Answered Questions" affirmed, which is

Revelation of Pasha, which would provide for humanity:

in The Promise Day is come and in The Inheritance of World Civilization. Swaying, Extending, Cauldron of

Conclusions: Humanity's Coming of Age

of only the prejudices, the erection of extractions of wealth and poverty, principles of justice essential for the establishment

in the Bath, Peculiarly, it is evident that justice is the essential prerequisite for unity and the establishment of

In the Bath, Peculiarly, it is evident that justice is the essential prerequisite for unity and the establishment of

the essence of all law. We have revealed for thee, O Justice, for man to feel himself from the Sun and

the essence of all law. We have revealed for thee, O Justice, for man to feel himself from the Sun and

Finally, divine laws have one more purpose: The establishment of justice in human society:

The essence of justice and the source thereof are both bound in the enormous pressure by Him who

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The essence of justice and the source thereof are both bound in the enormous pressure by Him who

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difficulties and problems in human life and relationships (Unity: The Creative Foundation of Peace

which concern becomes the struggle for existence which according to Adbul-Pasha, if God is the source of all

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Therefore, every factor and movement depend upon the close observation of the Divine command.

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If it is certain that man's highest distinction is to be loyal before and obedient to His God; that is, his

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Exercising on this basis concept, Abdul-Pasha purports to show that the highest expression of human

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inference spiritual in origin, they belong humanly to the bondages and limitations.

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The World Order of Religion

Until recently, the term "world order" was often used to describe a system of international relations and cooperation among nations. However, the notion of a world order has evolved over time, reflecting changes in political, economic, and social conditions. In many ways, the world order has been shaped by the interplay of power, ideology, and culture, with various actors vying for influence and control.

The concept of a world order is not new. It has been a subject of debate and discussion for centuries, with different visions of how the world should be organized. From the perspective of religion, the world order can be seen as a reflection of the divine will, with religious leaders and movements playing a significant role in shaping it.

The promise of a world order based on religious principles is a tempting idea, but it is also fraught with challenges. One of the main obstacles is the diversity of belief systems and cultural practices that exist across the globe. How can a world order that is based on religious principles coexist with the pluralism and diversity that characterize modern society?

Another challenge is the role of religion in politics. Religion has often been a source of conflict and division, with different religious groups vying for power and influence. How can a world order that is based on religious principles overcome these conflicts and promote peace and cooperation?

Despite these challenges, the promise of a world order based on religious principles remains an attractive goal. It offers the possibility of a more just and harmonious world, where people of different faiths can live together in peace and harmony. The goal is not easy to achieve, but it is a worthy aspiration that can inspire people to work towards a better world.