

RIDVAN

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رضوان

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SHOGHI EFFENDI RABBANI
The 1st Guardian of the Baha'i
March 3rd, 1896-November 4th, 1957

Message to all the believers in Baha'u'llah

Statement by E.S. Yazdani

After the first Guardian of the Baha'i Faith left this world on Nov. 4, 1957, a group of people, then elevated to the Hands of the Faith, led by Ruhiyyah Khanum, openly opposed and challenged the authority of the second Guardian of the Baha'i Faith, C.M. Remey, appointed by the first guardian of the Faith, Shoghi Effendi Rabbani, as his successor.

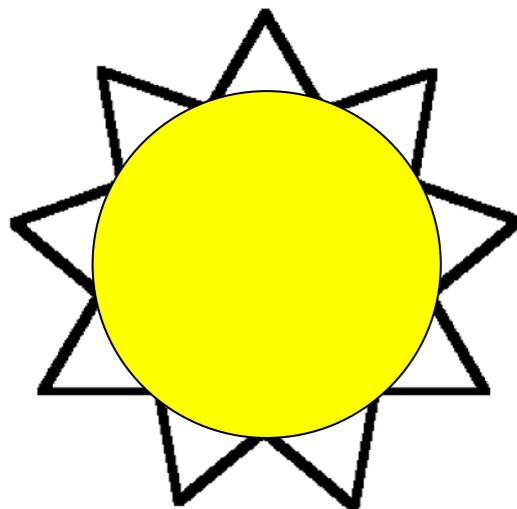
The ex-Hands, after *“assuming the reins of authority with no documents”** to support them, formed an illegitimate Universal House of Justice in 1963 to mislead the believers.

The so called Universal House of Justice does not have the Guardian, in person, as its president, a fundamental requirement under the provision of the Will and Testament of 'Abdu'l-Baha. It has not been formed in accordance with the Writings of the Baha'i Faith. It has not been the development of the embryo of Universal House of Justice, established by the first Guardian of the Faith in early 1951. Thus this body, the budded Universal House of Justice, is false Universal House of Justice and it is illegitimate.

The first Guardian, Shoghi Effendi, has rejected, in advance, validity of such an institution in his letter of summer of 1925 where he states:

“Any institution that is not established in accordance with the Divine Order, not in conformity with the principles and the conditions recorded in the Holy Writings, as it is required for this august institution, consequently such an institution is void of credential deprived of spiritual station, and forbidden to have any right to legislate and enact laws and ordinances which are not explicitly recorded in the Holy Writings. It also lacks the essential qualities and the Divine confirmation.” [Reference to the Universal House of Justice]

*Ref. Introduction to “The Ministry of the Custodians 1957—1963” by Ruhiyyah Khanum, page 9



RIDVAN

is the formal publication of the community of the believers in the continuation of Guardianship. It is published under the direction and guidance of his eminence **Jacques Soghomonian** the present 4th Guardian of the Baha'i Faith. Its aim is to teach and promote the teachings of the Baha'i Faith particularly the Principles of the World Order of Baha'u'llah, established by its Founder, Baha'u'llah defined and explained by 'Abdu'l-Baha, and promoted and applied by the 1st Guardian Shoghi Effendi Rabbani the 1st Guardian and guarded by the succeeding Guardians; C.M. Remey, and D.A. Harvey. The Baha'i Faith is currently protected by the present 4th Guardian, Jacques Soghomonian.

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هو الله

ربنا و ملاذنا ازل كرونا ببزوغ شمس و عدك الكريم و خفف همونا بنزول ملائكته
نصرک المبین
وانر ابصارنا بمشاهدة آیات امرک العظیم ربنا افرغ علينا صبرا من لدنک ربنا افتح
على وجوهنا
ابواب السعادة و الرخا و اذقنا حلاوة الهنا و ارفعنا مقاما انت او عدتنا به فی صحفک
و کتبک الی متی یا الهنا
هذا الظلم و الطغیان الی متی هذا الجور و العدوان هل لنا من مامن الا انت لا وحضرة
رحمانیتک انت
مجیر المضطربین انت سمیع دعاء الملهوفین ادركنا ادركنا بفضلک یا ربنا الابهی
ولا تخیب آمالنا
یا مقصود العالمین و ارحم الراحمین.

بنده آستانش شوقی

He is God!

O Lord! Our Refuge! Remove our sorrow with the dawn of the sun of Your gracious promise, reduce our sadness by descending Your angels of plain victory, and give us the insight to see the signs of Your magnificent Cause. Lord! Bestow upon us much patience and open up before us the doors to Your favours and blessings; Grant us the sweet taste of happiness and elevate us to the station which You promised us in Your Tablets and Books. O our Lord! For how long should this inequity and rebellion continue to exist? Up to when should there be such outrage and hostility? Is there any protection besides You? Nay, save Your holiness, the Most Compassionate. You are the Shelter of those who are destitute and the hearer of the prayers of the oppressed people. Reach us! Reach us by Your Grace, O Lord, the All-Glorious; Disappoint not us in achieving our goals, O the Desire of the world and the Most Merciful! A servant at His Threshold,*

Shoghi

• Translated from the original text by Kamran Taimouri



HE IS THE GLORY OF GLORIES

This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfil in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.



O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.



O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.



O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

From Hidden Words by Baha'u'llah, Arabic section

ON CALUMNY

By

‘Abdu’l-Baha,

Paris Talk

Monday, November 20th

From the beginning of the world until the present time each Manifestation sent from God has been opposed by an embodiment of the ‘Powers of Darkness’.

This dark power has always endeavoured to extinguish the light. Tyranny has ever sought to overcome justice. Ignorance has persistently tried to trample knowledge underfoot. This has, from the earliest ages, been the method of the material world.

In the time of Moses, Pharaoh set himself to prevent the Mosaic Light being spread abroad.

In the day of Christ, Annas and Caiaphas inflamed the Jewish people against Him and the learned doctors of Israel joined together to resist His Power. All sorts of calumnies were circulated against Him. The Scribes and Pharisees conspired to make the people believe Him to be a liar, an apostate, and a blasphemer. They spread these slanders throughout the whole Eastern world against Christ, and caused Him to be condemned to a shameful death!

In the case of Muhammad also, the learned doctors of His day determined to extinguish the light of His influence. They tried by the power of the sword to prevent the spread of His teaching.

In spite of all their efforts the Sun of Truth shone forth from the horizon. In every case the army of light vanquished the powers of darkness on the battlefield of the world, and the radiance of the Divine Teaching illumined the earth. Those who accepted the Teaching and worked for the Cause of God became luminous stars in the sky of humanity.

Now, in our own day, history repeats itself.

Those who would have men believe that religion is their own private properties once more bring their efforts to bear against the Sun of Truth: they resist the Command of God; [action of the ex-Hands in opposing continuation of Guardianship after passing of Shoghi Effendi and their disobedience to the authority of C.M.Remey, the second guardian of the Faith] they invent

calumnies, not having arguments against it, neither proofs. They attack with masked faces, [a fair minded person can realize the exact behaviour of the present administration in Haifa and their supporters] not daring to come forth into the light of day.

Our methods are different, we do not attack, neither calumniate; we do not wish to dispute with them; we bring forth proofs and arguments; we invite them to confute our statements. They cannot answer us, but instead, they write all they can think of against the Divine Messenger, Bahá’u’lláh.

Do not let your hearts be troubled by these defamatory writings! Obey the words of Bahá’u’lláh and answer them not. Rejoice, rather, that even these falsehoods will result in the spread of the truth. When these slanders appear inquiries are made, and those who inquire are led into a knowledge of the Faith.

If a man were to declare, ‘There is a lamp in the next room which gives no light’, one hearer might be satisfied with his report, but a wiser man goes into the room to judge for himself, and behold, when he finds the light shining brilliantly in the lamp, he knows the truth!

Again, a man proclaims: ‘There lies a garden in which there are trees with broken branches bearing no fruit, and the leaves thereof are faded and yellow! In that garden, also, there are flowering plants with no blooms, and rose bushes withered and dying—go not into that garden!’ A just man, hearing this account of the garden, would not be content without seeing for himself whether it be true or not. He, therefore, enters the garden, and behold, he finds it well tilled; the branches of the trees are sturdy and strong, being also loaded with the sweetest of ripe fruits amongst the luxuriance of beautiful green leaves. The flowering plants are bright with many-hued blossoms; the rose bushes are covered with fragrant and lovely roses and all is verdant and well tended. When the glory of the garden is spread out before the eyes of the just man, he praises God that, through unworthy calumny, he has been led into a place of such wondrous beauty!

This is the result of the slanderer’s work: to be the cause of guiding men to a discovery of the truth.

We know that all the falsehoods spread about Christ and His apostles and all the books written against Him, only led the people to inquire into His doctrine; then, having seen the beauty and inhaled the fragrance, they walked evermore amidst the roses and the fruits of that celestial garden.

Therefore, I say unto you, spread the Divine Truth with all your might that men's intelligence may become enlightened; this is the best answer to those who slander. I do not wish to speak of those people nor to say anything ill of them—only to tell you that slander is of no importance!

Clouds may veil the sun, but, be they never so dense, his rays will penetrate! Nothing can prevent the radiance of the sun descending to warm and vivify the Divine Garden.

Nothing can prevent the fall of the rain from Heaven.

Nothing can prevent the fulfilment of the Word of God!

Therefore when you see books and papers written against the Revelation, be not distressed, but take comfort in the assurance that the cause will thereby gain strength.

No one casts stones at a tree without fruit. No one tries to extinguish a lamp without light! Regard the former times. Had the calumnies of Pharaoh any effect? He affirmed that Moses was a murderer, that he had slain a man and deserved to be executed! He also declared that Moses and Aaron were fomenters of discord, that they tried to

destroy the religion of Egypt and therefore must be put to death. These words of Pharaoh were vainly spoken. The light of Moses shone. The radiance of the Law of God has encircled the world!

When the Pharisees said of Christ that He had broken the Sabbath Day, that He had defied the Law of Moses, that He had threatened to destroy the Temple and the Holy City of Jerusalem, and that He deserved to be crucified—We know that all these slanderous attacks had no result in hindering the spread of the Gospel!

The Sun of Christ shone brilliantly in the sky, and the breath of the Holy Spirit wafted over the whole earth!

And I say unto you that no calumny is able to prevail against the Light of God; it can only result in causing it to be more universally recognized. If a cause were of no significance, who would take the trouble to work against it!

But always the greater the cause the more do enemies arise in larger and larger numbers to attempt its overthrow! The brighter the light the darker the shadow! Our part it is to act in accordance with the teaching of Bahá'u'lláh in humility and firm steadfastness.

From Paris Talk By 'Abdu'l-Baha



Shah Abbas Hotel - Isfahan, Iran

SHOGHI EFFENDI RABBANI

THE FIRST GUARDIAN OF THE BAHA'I FAITH

The following notes is written in the memory of the first Guardian of the Baha'i Faith, who guarded the Faith for 36 years, that was founded by Baha'u'llah in 1863; who implemented the World Order of Baha'u'llah, established by the Founder, in His most Holy Book, the Kit'ab-i-Aghdas and defined and explained by 'Abdu'l-Baha in His Will and Testament; who wrote numerous books, articles and letters to show his and the future generations the significant of the institutions of the World Order of Baha'u'llah, such as the Institution of Guardianship, the Institution of the Universal House of Justice, the Institution of Hands of the Cause etc.; who worked extremely hard to establish the Kingdom of God on earth, as foretold by His Holiness Jesus Christ nearly two thousand years ago: "*Our Father, which art in Heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven...*"¹; who was betrayed by the people surrounding him after he passed away in the early morning of 4 November, 1957.

The first Guardian of the Baha'i Faith was born on 3rd of March, 1896 and he left this world on 4 November, 1957, as it is recorded in "The passing of Shoghi Effendi", a booklet written by Ruhyyih Khanum.¹ Shoghi Effendi was related to The Bab through his father, Mírzá Hádí Shírází, and to Baha'u'llah through his mother, Díyá'íyyih Khanum, the eldest daughter of 'Abdu'l-Baha. In 1937 he married Mary Maxwell, a Canadian lady, known as Amatu'l-Bahá Ruhyyih Khanum. She served the first Guardian of the Faith faithfully and in her writings, published prior to ascension of Shoghi Effendi is the evidence of her loyalty to the 1st Guardian and the Covenant. The reader's attention is drawn to "TWENTY FIVE YEARS OF THE GUARDIANSHIP" by Ruhyyih Khanum.⁴ "... for the two Wills – those of Baha'u'llah and the Master" writes Ruhyyih Khanum "are so strongly constructed and so

*authentic beyond a shadow of a doubt, that is impossible to divorce the body of the teachings from their provisions. The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which it's Doctrines and Laws fit like the spokes of a wheel- tear out of the hub and you have to throw away the whole thing."*² In another article she writes: "...that Manifestation [Baha'u'llah]has not taken His Finger from the pulse of the world but will, first through the Master and then through a line of Guardians, directly exert a guiding influence from on High over the destinies of men."³

Shoghi Effendi was successor to 'Abdu'l-Baha in accordance with His Will and Testament opened on the ninth day of His ascension. "*O my loving friends!*", 'Abdu'l-Baha writes "*After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi--the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,-- as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents.*" In the same document 'Abdu'l-Baha further writes "*O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God [under line added] to appoint in his own life-time him that shall become his successor that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in*

himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:--"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him."⁴

The account of Shoghi Effendi's personal life has been documented by others and it is not the purpose of this article to reflect them here again. Nor it is the purpose of these notes to reflect even very briefly the result of his 36 years of his continuous hard work on the protection of the Faith; on the implementation of the World Order of Baha'u'llah; on his writings on the Baha'i Faith and its administration. Rather to concentrate on one of his most important duties in appointing his successor to protect the Faith after his ascension.

The reader has noted that, it was "incumbent upon the Guardian of the Cause of God [under line added] to appoint in his own life-time him that shall become his successor that differences may not arise after his passing." It was Shoghi Effendi's duty to appoint his successor in his life time.

In fulfilling his duty, the Guardian in his own life-time, not only he appointed his successor, he also formed the embryo of the Universal House of Justice with its president C.M.Remy. On 9th of January, 1951, the first Guardian of the Faith sent the following Cablegram to the Baha'i World: "Proclaim National Assemblies (of) East (and) West weighty epoch-making decision (of) formation (of) first International Baha'i Council, forerunner (of) supreme administrative institution destined (to) emerge (in) fullness (of) time within precincts beneath shadow (of) World Spiritual Center (of) Faith already established (in) twin cities (of) 'Akká (and) Haifa. Fulfillment (of) prophecies uttered (by) Founder (of) Faith (and) Center (of) His Covenant culminating (in) establishment (of) Jewish State, signaling birth after lapse (of) two thousand years (of) an independent nation (in) the Holy Land, (the) swift unfoldment (of) historic undertaking associated (with) construction (of) superstructure (of) the

Báb's Sepulchre (on) Mount Carmel, (the) present adequate maturity (of) nine vigorously functioning national administrative institutions throughout Baha'i World, combine (to) induce me (to) arrive (at) this historic decision marking most significant milestone (in) evolution (of) Administrative Order (of) the Faith (of) Baha'u'llah (in) course (of) last thirty years. Nascent Institution now created (is) invested (with) threefold function: first, (to) forge link (with) authorities (of) newly emerged State; second, (to) assist me (to) discharge responsibilities involved (in) erection (of) mighty superstructure (of) the Báb's Holy Shrine; third, (to) conduct negotiations related (to) matters (of) personal status (with) civil authorities. To these will be added further functions (in) course (of) evolution (of) this first embryonic International Institution, marking its development into officially recognized Baha'i Court, its transformation into duly elected body, its efflorescence into Universal House (of) Justice, (and) its final fruition through erection (of) manifold auxiliary institutions constituting (the) World Administrative Center destined (to) arise (and) function (and) remain permanently established (in) close neighborhood (of) Twin Holy Shrines. Hail (with) thankful, joyous heart (at) long last (the) constitution (of) International Council which history will acclaim (as) the greatest event shedding lustre (upon) second epoch (of) Formative Age (of) Baha'i Dispensation potentially unsurpassed (by) any enterprise undertaken since inception (of) Administrative Order (of) Faith (on) morrow (of) 'Abdu'l-Bahá's Ascension, ranking second only (to) glorious immortal events associated (with) Ministries (of) the Three Central Figures (of) Faith (in) course (of) First Age (of) most glorious Dispensation (of) the five thousand century Baha'i Cycle. Advice publicize announcement through Public Relations Committee."⁵

Shoghi, Cable gram of 9 January, 1951

Shoghi Effendi, in another Cablegram of March 8, 1952 writes "The enlargement of the International Baha'i Council. Present membership now comprises: Amatu'l-Baha R'uhyyih, chosen liaison between me and the Council. Hands of the Cause, Mason Remy, Amelia Collins, Ugo Giachery, Leroy Aoas, President, Vice-President, member at large, Secretary-General, respectively. Jesse Revell, Ethel Revell, Lotfullah Hakim,

*Treasurer, Western and Eastern assistant Secretaries.*⁵

International Baha'i Council was like an unborn child that it was fed through its umbilical cord. Ruhiiyyih Khanum was liaison between the Council and the Guardian and through Ruhiiyyih Khanum, the Guardian provided directions to the individuals to carry out his orders. When the first Guardian left this world, there was no need of the liaison officer, Ruhiiyyih Khanum. The Council became an active organ, the heart and nerve center of the Baha'i Administration. *"To these will be added further functions" writes Shoghi Effendi "(in) course (of) evolution (of) this first embryonic International Institution, marking its development into officially recognized Baha'i Court, its transformation into duly elected body, its efflorescence into Universal House (of) Justice, (and) its final fruition through erection (of) manifold auxiliary institutions constituting (the) World Administrative Center destined (to) arise (and) function (and) remain permanently established (in) close neighborhood (of) Twin Holy Shrines."*⁵ In his weighty treatise of February, 1934, known as The Dispensation of Baha'u'llah, the first Guardian fully explained the stations of the Bab, Baha'u'llah and 'Abdu'l-Baha together the importance of the Institutions of Guardianship and the Universal House of Justice and the relationship between these two Institutions of the World Order of Baha'u'llah. To protect the Faith and the World Order of Baha'u'llah, he left no ambiguity that the Universal House of Justice is to be formed in accordance with the Writing and he withdraw validity and authenticity of any institution that is not formed in accordance with the Holy Scriptures. In his letter to the Persian Baha'i Communities, as early as summer of 1925, he writes *"Any institution that is not established in accordance with the Divine Order, not in conformity with the principles and the conditions recorded in the Holy Writings, as it is required for this august institution, consequently such an institution is void of credential deprived of spiritual station, and forbidden to have any right to legislate and enact laws and ordinances which are not explicitly recorded in the Holy Writings. It also lacks the essential qualities and the Divine confirmation."*⁶

After passing of Shoghi Effendi, the successor to the first Guardian was not guarded and together with the severity of the Divine Test⁷, laid before the entire body of the believers in Baha'u'llah, caused Ruhiiyyih Khanum together with the rest of the Hands of The Faith, except C. M. Remey, to turn around and oppose the continuation of Guardianship. That was violation of the Will and Testament. That was violation of the Covenant. Their action against the continuation of Guardianship and the Covenant was the fulfillment of the verse of the Kit'ab-i-Aghdas where Baha'u'llah states: *"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."*⁸ In fact Ruhiiyyih Khanum and the rest of the Hands of the Faith turned on their heels and through away the Commandments.

The body of the Hands of the Faith, in their first conclave [meeting for secret conversation] did not consider the importance of the International Baha'i Council and its president, C. M. Remey, nor they made any attempt to reconsider their stand against the continuation of Guardianship after they received the correspondences [the 1st, the 2nd and the last appeals] from the president of the International Baha'i Council prior to C.M. Remey's Proclamation of Ridvan, 117 B.E., April 1960. Review of "The passing of Shoghi Effendi" by Ruhiiyyih Khanum shows that She together with the rest of the Hands purposely ignored International Baha'i Council and its president C. M. Remey completely from the moment the first Guardian left this world. It was the duty of Ruhiiyyih Khanum to inform first and only the president of International Baha'i Council the health condition of the Guardian and seek direction from its president. On contrary Ruhiiyyih Khanum first called Mr. Balyuzi, then Mr. Ferraby, then Ugo Giachery not C.M. Remey who was living at the home of the first Guardian of the Faith who was the president of the embryo of the Universal House of Justice that was to evolve into the Universal House of Justice. Ruhiiyyih Khanum by passed the Council and its president. She sent the following Cablegram to the National Assemblies around the world. She stated "BELOVED ALL HEARTS PRECIOUS GUARDIAN CAUSE GOD PASSED

PEACEFULLY AWAY YESTERDAY AFTER
 ASIATIC FLU STOP APPEAL HANDS
 NATIONAL ASSEMBLIES AUXILIARY
 BOARDS SHELTER BELIEVERS ASSIST
 MEET HEARTRENDING SUPREME TEST
 STOP FUNERAL OUR GUARDIAN BELOVED
 GUARDIAN SATURDAY LONDON HANDS
 ASSEMBLY BOARD MEMBERS INVITED
 ATTEND ANY PRESS RELEASE SHOULD
 STATE MEETING HANDS SHORTLY HAIFA
 WILL MAKE ARRANGEMENT TO BAHAI
 WORLD REGARDING FUTURE OLANS STOP
 URGE HOLD MEMORIAL MEETING
 SATURDAY.”⁹

The reader has noted that in this cablegram, Ruhiiyyih Khanum has bypassed the Council and its president, and directly contacting the national assemblies. Further she has taken an authority role that she did not possess as a hand of the cause singly or collectively with the rest of the Hands. She has requested the believers to turn to the Hands for shelter, not the embryo of the Universal House of Justice, not its president, C. M. Remy. She has assumed, with the rest of the Hands, authority for future planning on the Faith that she and the rest of the Hands did not have in accordance with the Will and Testament. If there was not any other document on the violation of the Covenant by Ruhiiyyih Khanum and the rest of the Hands, the account of “The passing of Shoghi Effendi” by Ruhiiyyih Khanum is sufficient proof of her violation and disloyalty to the commandments written in the Writings of Baha’u’llah, Will and Testament and in the writings of Shoghi Effendi particularly “*The dispensation of Baha’u’llah*”. In her account of “The passing of Shoghi Effendi”, Ruhiiyyih Khanum, on one hand, has praised the Guardian and on the other hand, has abandoned the Institution of Guardianship in the Baha’i Faith, the Institution that the unity of the Faith depends on. It seems to the writer that the account of “The passing Shoghi Effendi” is “Judas’s Kiss”. It is with great sadness to witness that Ruhiiyyih

Khanum, by her own action, went down to the history of the Baha’i Faith, as the “*Archviolator*” of the Formative Age of the Baha’i Faith. The rest of the Hands do share her guilt on violation of the Covenant and their disobedience to the second Guardian of the Faith, C.M. Remy.

The Cause of Baha’u’llah will be recognised by the people of the world and the authentic Universal House of Justice, with Guardian as its permanent head, will be established on earth and the Kingdom of God will be realised and the prophesies of past will be fulfilled. Meanwhile the believers in Baha’u’llah are encouraged to study the Writings to deepen our understanding of the Faith for better teaching and propagation of the Baha’i Faith among the people of the World.

E.S. Yazdani
 Sydney, Australia
 December, 2007

1. Lord’s Prayer
2. Ruhiiyyah Khanum, Twenty Five Years of Guardianship, Baha’i Publishing Trust, Wilmette, Illinois, 1948
3. Ruhiiyyah Khanum, Success in Teaching, American Baha’i News, No. 220, June 1949 and Persian اخبار امری شماره 5 سال 106
4. Will and Testament of ‘Abdu’l-Baha
5. Shoghi Effendi, Message to the Baha’i World, Baha’i Publishing Trust, 1958, 1971
6. From the letter of Shoghi Effendi, to the eastern believers, date summer 1925.
7. Refer to “Divine Tests”, by E.S. Yazdani, RIDVAN magazine, No. 5 August 2007
8. Kit’ab-i-Aghdas
9. The account of the passing of the 1st Guardian is recorded in “The passing of Shoghi Effendi” by Ruhiiyyah Khanum in collaboration with John Ferraby dated December 9th, 1957 published by Baha’i Publishing Trust at 27 Rutland Gate, London, S.W. 7 in 1958

هُوَ اللّٰهُ

ای جوان نورانی و عزیز روحانی من، نامه تو رسید و از قرائتش چنان مسرتی حاصل شد که وصف نتوانم زیرا دلیل بر علو فطرت و قوت همّت و خلوص نیت تو است عبدالبهاء را سرور باینگونه امور است اگر جمیع لذائذ جسمانی جمع شود بخاطر عبدالبهاء خطور ننماید که راحت و لذتی در جهان هست ولی چون نفحه مشکباری از گلشن قلوب یاران بمشام برسد چنان فرحی دست دهد که بی اختیار بشکرانه جمال مبارک پردازد که چنین بندگانی تربیت فرموده است باری از نامه شما بی نهایت مسرورم این فکر شما بسیار موافق امیدوارم که یک اهتزاز جدیدی در قلوب احبّا حاصل گردد و ثبوت و استقامتی عظیم حصول یابد و سبب هدایت دیگران شود پس با قوتی رحمانی و عزم و اراده‌ئی آسمانی و لسانی ناطق و قلبی سرشار از محبت اللّٰه الواح را بدست گیر و بجمیع دیار سفر کن حتی بجزائر هنولولو در جمیع شهرهای امریک سفر نما و جمیع را بر ثبوت بر میثاق بخوان و جمیع را از باده میثاق سرمست کن و بنشر نفعات اللّٰه دلالت نما فریاد یا بهاء الابہی بلند کن و نعره یا علیّ الأعلیٰ بزن و یاران را بیدار کن که امتحانی عن قریب بمیان آید شاید نفوسی بظاهر ثابت و باطن مذبذب بآن صفحات رود تا یاران را در میثاق الہی سست کند بیدار باشند هوشیار باشند بمجرد اثر نقض کناره گیرند شب و روز بکوشند تا انوار ملکوت ابہی جهان گیر گردد و ظلمات ضلالت بکلی زائل شود جمیع را تحیت ابدع ابہی ابلاغ دار علی الخصوص امة اللّٰه مسس پارسنز و امة اللّٰه مسس دیکسن و امة اللّٰه مسس ہنن و امة اللّٰه مسس ہنی و سائر احبّای الہی و اماء رحمن را و علیک البہاء الابہی

ONE THING & Only One Thing

Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching-no matter how worldwide and elaborate in its character-not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim of Abhá Revelation.

One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extend to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Baha'u'llah.

Shoghi Effendi

**Recognition of Manifestation of God
And Path to
True Poverty and Absolute Nothingness**

THE SEVEN VALLEYS

His Holiness Muhammad, the Founder of the Faith of Islam, is said to say:

" كنت كنزاً مخفياً فحببت ان أعرف فخلقت الخلق
لاعرف "

This means "I was a hidden Treasure that I loved to be known. Thus I created the creation so that to recognise Me."¹ Baha'u'llah in the Hidden Words states: "O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty."² Baha'u'llah further, in His Most Holy Book, The Kit'ab-i-Aghdas states: "The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration."³

It can be comprehended from these verses that the purpose of Man's creation is to recognise the All Mighty God, the Creator of all things in the all Worlds.

Further references in the Baha'i Literature indicate that the door to understand the Essence of God is closed and the road to His Court is blocked. "Know that," 'Abdu'l-Baha states: "the Reality of

Divinity or the substance of the Essence of Oneness is pure sanctity and absolute holiness..... It is invisible, incomprehensible, inaccessible, a pure essence which cannot be described."⁴ "There are two kinds of knowledge, 'Abdu'l-Baha explains: "knowledge of the essence of a thing and the knowledge of its qualities."⁵ Our understanding of things is limited to understand the quality of a thing, not its essence. When it is impossible to comprehend the essence of things then how is it possible to comprehend the Essence of God? But the knowledge of Manifestation of God is possible, which is the knowledge of God, that is to say the reflection of the attributes of God within the temple of an individual in the world of creation. The Manifestation of God is the link between the World of God and the World of Creation.

The Path to attain the Threshold of Divine Knowledge is explained by Baha'u'llah in one of His Tablets known as "**The Seven Valleys**" which is the aim of this article to highlight its contents as directed by Jacques Soghomonian the 4th Guardian of the Baha'i Faith.⁶

In the opening paragraph Baha'u'llah writes: "Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man the secrets of pre-existence; taught him from the mysteries of divine utterance that which he knew not; made him a Luminous Book unto those who believed and surrendered themselves; caused him to witness the creation of all things (Kullu Shay') in this black and ruinous age, and to speak forth from the apex of eternity with a wondrous voice in the Excellent Temple: to the end that every man may testify, in himself, by himself, in the station of the Manifestation of his Lord, that verily there is no God save Him, and that every man may thereby win his way to the summit of

realities, until none shall contemplate anything whatsoever but that he shall see God therein”.

The reader’s attention is drawn to:

- The secrets of pre-existence,
- The mysteries of divine utterance,
- Luminous Book,
- Kullu Shay’
- Excellent Temple,

It appears to the writer that “Luminous Book”, “Kullu Shay’ (all things)”, and “Excellent Temple” are all refer to the Manifestation of God, Baha’u’llah for this age. Kullu Shay’ is a term that has been used in the Writings of the Bab extensively.

In the 2nd paragraph Baha’u’llah praises His holiness Muhammad, the Founder of the Faith of Islam. He has called Him; the first see, the first morn, the first sun and the first fire indicating the unity of Manifestation of God. He states: “And I praise and glorify the first sea which hath branched from the ocean of the Divine Essence, and the first morn which hath glowed from the Horizon of Oneness, and the first sun which hath risen in the Heaven of Eternity, and the first fire which was lit from the Lamp of Pre-existence in the lantern of singleness: He who was Ahmad in the kingdom of the exalted ones, and Muhammad amongst the concourse of the near ones, and Mahmúd⁸ in the realm of the sincere ones. ‘by whichsoever (name) ye will, invoke Him: He hath most excellent names’⁹ in the hearts of those who know. And upon His household and companions be abundant and abiding and eternal peace!”

“Further, we have harkened to what the nightingale of knowledge sang on the boughs of the tree of thy being¹⁰, and learned what the dove of certitude cried on the branches of the bower of thy heart. Methinks I verily inhaled the pure fragrances of the garment of thy love, and attained thy very meeting from perusing thy letter. And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributes--I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the

court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of thy Beloved One, the Honored, and behold all created things only as in the day wherein none hath a mention.”

“Of this hath the nightingale of oneness sung in the garden of Ghawthiyyih¹¹. He saith: ‘And there shall appear upon the tablet of thine heart a writing of the subtle mysteries of ‘Fear God and God will give you knowledge’; and the bird of thy soul shall recall the holy sanctuaries of preexistence and soar on the wings of longing in the heaven of `walk the beaten paths of thy Lord’¹², and gather the fruits of communion in the gardens of `Then feed on every kind of fruit.’”¹³

“By My life, O friend, wert thou to taste of these fruits, from the green garden of these blossoms which grow in the lands of knowledge, beside the orient lights of the Essence in the mirrors of names and attributes--yearning would seize the reins of patience and reserve from out thy hand, and make thy soul to shake with the flashing light, and draw thee from the earthly homeland to the first, heavenly abode in the Center of Realities, and lift thee to a plane wherein thou wouldst soar in the air even as thou walkest upon the earth, and move over the water as thou runnest on the land. Wherefore, may it rejoice Me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart is refreshed by this, that the wind of certitude hath blown over the garden of his being, from the Sheba of the All-Merciful.”.....

Baha’u’llah continues to state: “And further: The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. Some have called these Seven Valleys, and others, Seven Cities¹⁴. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine.”

The Valley of Search

“The first is The Valley of Search. The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter.....It is incumbent on these servants that they cleanse the heart--which is the wellspring of divine treasures--from every marking, and that they turn away from imitation, which is following the traces of their forefathers and sires, and shut the door of friendliness and enmity upon all the people of the earth.In this journey the seeker reacheth a stage wherein he seeth all created things wandering distracted in search of the Friend. How many a Jacob will he see, hunting after his Joseph; he will behold many a lover, hasting to seek the Beloved, he will witness a world of desiring ones searching after the One Desired. At every moment he findeth a weighty matter, in every hour he becometh aware of a mystery; for he hath taken his heart away from both worlds, and set out for the Ka'bih of the Beloved. At every step, aid from the Invisible Realm will attend him and the heat of his search will grow.”

“The true seeker hunteth naught but the object of his quest, and the lover hath no desire save union with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood, all must he set at naught, that he may enter the realm of the spirit, which is the City of God. Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world.”

“On this journey the traveler abideth in every land and dwelleth in every region. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One.” And if, by the help of God, he findeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph from the heavenly messenger,¹⁵ he shall straightway step into The Valley of Love and be dissolved in the fire of love.”

The Valley of Love

“In this city the heaven of ecstasy is upraised and the world-illuming sun of yearning shineth, and the fire of love is ablaze; and when the fire of love is ablaze, it burneth to ashes the harvest of reason. Now is the traveler unaware of himself, and of aught besides himself. He seeth neither ignorance nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth both from unbelief and faith, and deadly poison is a balm to him. The steed of this Valley is pain; and if there be no pain this journey will never end. In this station the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. At every moment he offereth a hundred lives in the path of the Loved One, at every step he throweth a thousand heads at the feet of the Beloved.”

“O My Brother! Until thou enter the Egypt of love, thou shalt never come to the Joseph of the Beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never commune with the Lover of Longing O friend, give up thy self that thou mayest find the Peerless One, pass by this mortal earth that thou mayest seek a home in the nest of heaven. Be as naught, if thou wouldst kindle the fire of being and be fit for the pathway of love. Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may be purified and cleansed and thus may know the station of the Lord of the Worlds. And if, confirmed by the Creator, the lover escapes from the claws of the eagle of love, he will enter the Valley of Knowledge.”

The Valley of Knowledge¹⁷

From the Valley of love the seeker “come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God. His inner eyes will open and he will privily converse with his Beloved; he will set ajar the gate of truth and piety, and shut the doors of vain imaginings. He in this station is content with the decree of God, and seeth war as peace, and findeth in death the secrets of everlasting life. With inward and

outward eyes he witnesseth the mysteries of resurrection in the realms of creation and the souls of men, and with a pure heart apprehendeth the divine wisdom in the endless Manifestations of God. In the ocean he findeth a drop, in a drop he beholdeth the secrets of the sea.”

“The wayfarer in this Valley seeth in the fashionings of the True One nothing save clear providence, and at every moment saith: "No defect canst thou see in the creation of the God of Mercy: Repeat the gaze: Seest thou a single flaw?"¹⁸ He beholdeth justice in injustice, and in justice, grace. In ignorance he findeth many a knowledge hidden, and in knowledge a myriad wisdoms manifest. He breaketh the cage of the body and the passions, and consorteth with the people of the immortal realm. He mounteth on the ladders of inner truth and hasteneth to the heaven of inner significance. He rideth in the ark of "we shall show them our signs in the regions and in themselves,"¹⁹ and journeyeth over the sea of "until it become plain to them that (this Book) is the truth."²⁰ And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love.”

“Such is the state of the wayfarers in this Valley”

The Valley of Unity

“After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to the Valley of Unity and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. In this station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God. He beholdeth in his own name the name of God; to him, "all songs are from the King," and every melody from Him. He sitteth on the throne of "Say, all is from God,"²¹ and taketh his rest on the carpet of "There is no power or might but in God."²² He looketh on all things with the eye of oneness, and seeth the brilliant rays of

the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness reflected over all creation.”

“O My Brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God that the true sun may shine within it and the eternal morning dawn. Then wilt thou clearly see the meaning of "Neither doth My earth nor My heaven contain Me, but the heart of My faithful servant containeth Me."²³ And thou wilt take up thy life in thine hand, and with infinite longing cast it before the new Beloved One.”

“Yea, these mentionings that have been made of the grades of knowledge relate to the knowledge of the Manifestations of that Sun of Reality, which casteth Its light upon the Mirrors. And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out.”

Following this Valley the wayfarer enters the Valley of Contentment.

The Valley of Contentment

“In this Valley he feeleth the winds of divine contentment blowing from the plane of the spirit. He burneth away the veils of want, and with inward and outward eye, perceiveth within and without all things the day of: ‘God will compensate each one out of His abundance.’ From sorrow he turneth to bliss, from anguish to joy. His grief and mourning yield to delight and rapture.”

“Although to outward view, the wayfarers in this Valley may dwell upon the dust, yet inwardly they are throned in the heights of mystic meaning; they eat of the endless bounties of inner significances, and drink of the delicate wines of the spirit. After journeying through the planes of pure contentment, the traveler cometh” to the Valley of Wonderment.

The Valley of Wonderment

The traveller in the Valley of Wonderment “is tossed in the oceans of grandeur, and at every moment his wonder groweth. Now he seeth the shape of wealth as poverty itself, and the essence of freedom as sheer impotence. Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of wonderment snatched by the roots, how many a soul hath it exhausted. For in this Valley the traveler is flung into confusion, albeit, in the eye of him who hath attained, such marvels are esteemed and well beloved. At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness. God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them. For some hold to reason and deny whatever the reason comprehendeth not, and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them:

How can feeble reason encompass the Qur’án, Or the spider snare a phoenix in his web?
 “All these states are to be witnessed in the Valley of Wonderment, and the traveler at every moment seeketh for more, and is not wearied. Thus the Lord of the First and the Last in setting forth the grades of contemplation, and expressing wonderment hath said: "O Lord, increase my astonishment at Thee!O friend, the heart is the dwelling of eternal mysteries, make it not the home of fleeting fancies; waste not the treasure of thy precious life in employment with this swiftly passing world. Thou comest from the world of holiness-- bind not thine heart to the earth; thou art a dweller in the court of nearness--choose not the homeland of the dust.”..... After scaling the high summits of wonderment, the wayfarer cometh to The Valley of True Poverty and Absolute Nothingness.”

The Valley of True Poverty and Absolute Nothingness

“This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth

being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend.”.....

“O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the clouds of spring, will not rain down on the earth of men's hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing, yet to each time and era a portion is allotted and a bounty set apart, this in a given measure. ‘And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure.’ The cloud of the Loved One's mercy raineth only on the garden of the spirit, and bestoweth this bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor.”

“O Brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic paradise repair to the garden of God, and the rays of the heavenly morning return to the Sun of Truth--make thou an effort, that haply in this dustheap of the mortal world thou mayest catch a fragrance from the everlasting garden, and live forever in the shadow of the peoples of this city. And when thou hast attained this highest station and come to this mightiest plane, then shalt thou gaze on the Beloved, and forget all else.”

“These journeys have no visible ending in the world of time, but the severed wayfarer--if invisible confirmation descend upon him and the Guardian of the Cause assist him--may cross these seven stages in seven steps, nay rather in seven breaths, nay rather in a single breath, if God will and desire it. And this is of ‘His grace on such of His servants as He pleaseth.’”

“They who soar in the heaven of singleness and reach to the sea of the Absolute, reckon this city-- which is the station of life in God--as the

furthermost state of mystic knowers, and the farthest homeland of the lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart's citadel, that is, man's first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found.”

Salám!

“O My friend! Many a hound pursueth this gazelle of the desert of oneness; many a talon claweth at this thrush of the eternal garden. Pitiless ravens do lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.”

O Shaykh! Make of thine effort a glass, perchance it may shelter this flame from the contrary winds; albeit this light doth long to be kindled in the lamp of the Lord, and to shine in the globe of the spirit. For the head raised up in the love of God will certainly fall by the sword, and the life that is kindled with longing will surely be sacrificed, and the heart which remembereth the Loved One will surely brim with blood. How well is it said:

Live free of love, for its very peace is anguish;
Its beginning is pain, its end is death.

Peace be upon him who followeth the Right Path!

The above was put together by E.S. Yazdani. The believers are encouraged to study the complete text of Seven Valleys.

1. Makatib-i-Hadrat-i-'Abdu'l-Baha Vol. 2. 'Abdu'l-Baha has provided an extensive interpretation of this Had'ith at the request of Shoukat Pash. The reader's attention is drawn to

this interpretation for further understanding of this Had'ith. It is written in Persian and the writer has not seen a translation of this interpretation. 'Abdu'l-Baha has provided interpretation of this Had'ith in four stages; that is the significant of “Hidden Tressure”, “Love”, “Creation” and “Knowledge of God”.

2. Baha'i World Faith, Baha'i Publishing Trust, Sixth Print of 1956 Edition.

3. The Kit'ab-i-Aghdas, Verse 1.

4. Some Answered Questions, Baha'i Publishing Trust, New Delhi, 1973, page 167

5. Some Answered Questions, Baha'i Publishing Trust, New Delhi, 1973, page 255

6. Jacques Soghomonian, the 4th Guardian of the Baha'i Faith, has directed the writer to provide this note on the Seven Valleys for publication in RIDVAN, during the writer's visit of the Guardian in Marseille, France, December, 2007.

7. The Manifestation of God,

8. Refers to Muhammad, the Founder of Islam.

9. 17:110

10. The recipient of this Tablet is Shaykh Muhyi'd-Din, the judge of Kh'anigayn. This tablet was revealed after Baha'u'llah returned to Baghdad from Sulaym'an'iyyih.

11. Sermon by 'Al'i

12. Holy Quran, 16:71

13. Holy Quran, 16:71

14. The seven stages were known to Sufis of the past and the outstanding figure, Far'idu'd-i-'Att'ar has provided description to these stages. Baha'u'llah has provided the depth and profound meaning of these stages in “The Seven Valeys”

15. Refers to the storey Joseph in Holy Quran and Old Testament.

16. One of the great Persian S'uf'i Poet.

17. The word “Knowledge” is not meant, in this Valley, the acquired knowledge. The acquired knowledge, has, most often, become a veil to see the truth. Note also that the word knowledge does not carry the extend of the meaning of the word “Ma'rifat” originally used in the original text.

18. Holy Quran, 67:3

19. Holy Quran, 41:53

20. Holy Quran, 41:53

21. Holy Quran, 4:80

22. Holy Quran, 18:37

23. hidden words

لاتحسبن انا نزلنا لكم الاحكام بل فتحنا ختم الرحيق المختوم
باصابع القدرة والاقطار يشهد بذلك ما نزل من قلم الوحي
تفكروا يا اولى الافكار

از كتاب اقدس

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight!

From the Kit'ab-i-Aghdas

**STATEMENT BY
THE 2nd GUARDIAN ON THE INFALLIBILITY
OF THE GUARDIANSHIP OF THE BAHÁ'Í FAITH**

The institution of Guardianship of the Baha'i World Faith offers Unity and Spiritual Protection to the faithful believers who, by virtue of their spiritual maturity and understanding of the teachings, submit themselves whole-heartedly and unreservedly to its guidance. By so doing, the faithful believers contribute to the preservations and support of this Divinely Inspired Institution.

The Guardian of the Faith represents the Hereditary Spiritual Head of the Faith. It is the Institution of "Guardianship" which he heads that is endowed with "infallibility." This infallibility reaches the Guardian through an unbroken line of successship which began with the appointment of Abdu'l Baha' as the center of the covenant by Baha'u'llah and then of Shoghi Effendi as first Guardian by Abdu'l Baha'.

This does not mean that every act, word and deed of the Guardian remains inflexibly binding on the believers of the future generations. On the contrary, the very nature of the office of the infallible Guardian assures the Faith that essential "flexibility" necessary to keep the Faith a "living" and "changing" organism which it must be if it is to fulfil the spiritual needs of the future generations. Thus, each living Guardian of the future will administer according to the current needs of his day and of his Community of believers.

The "infallible Guidance" flowing from the Holy Spirit to the living Guardian of the Faith guides him in his decision. This "infallible guidance" represents the Hereditary Spiritual right of the Living Guardian to uphold or to change whatever has been previously prescribed for the Community of believers by a former Guardian.

ONLY THAT WHICH HAS COME TO US BY THE HOLY PEN OF BAHÁ'U'LLAH CANNOT BE CHANGED BY ANYONE OTHER THAN A FUTURE MANIFESTATION OF GOD!

The interpretation of the Holy Word, however, may differ from time to time (depending upon the interpretation of the Living Guardian alone for he alone has been authorized as the interpreter). If this were not so, then any believer might wish to hold to what a former Guardian established and conflict world arise. Therefore, no believer has a right to contest what the living Guardian of the Faith gives to the Baha'i World as his

interpretation. Any believer who questions the interpretation of the Guardian becomes infected with violation and no longer gives allegiance to the Institution of Guardianship. At this point, he should resign from the Community. He has not right to attack the Guardianship simply because he prefers his own or another's interpretations of the Holy Word of God other than that given by the living Guardian of the Faith.

INDIVIDUAL INVESTIGATION OF THE TRUTH DOES NOT IMPLY INDIVIDUAL INTERPRETATION OF THE TRUTH!

This is the point where true violation begins!

The seat of infallibility can only be vested in one living person – The Guardian – in order that dissention, discord and differences of opinion may be avoided. This infallibility cannot be shared save when the Guardian delegates his representative to substitute for him as Head of the Universal House of Justice. Even in such cases, the shared infallibility is limited to the matter at hand.

No deviation from this Divinely Established Order can be tolerated. Flexibility must always remain within the limited of control of the Institution of Guardianship otherwise innumerable avenues of differences will be opened by dissenting believers. Under the first Guardian of the Faith, this control was extremely well guarded. Because of conditions which grew out of the great violations in Haifa, this control has had to be lessened under the second Guardianship of the Faith and we can see how this lessened control has invited some of the previously faithful believers to fall into error.

It can be concluded that the "infallible Spiritual Guidance" permits the Guardian to function freely and with unquestioned support of the faithful friends. The Unity of the Faithful as a Body is maintained and will continue to be maintained throughout this epoch of the Triumph of the Baha'i Faith under the Living Guardianship. Only in this way can we preserve the Cause of God for all the peoples of the world.*

Mason Remey Second Guardian of the Faith,
Florence, Italy 9 August, 1964

* Source: The Glad Tidings, V. 5 No. 4

Letter to an individual from

Donald A. Harvey

Third Guardian of the Baha'i Faith

5, rue Lavoisier

75008 Paris

France

21 July, 1975

My Dear Friend in the service of Baha'u'llah,

I believe I didn't yet acknowledge your kind letter sent last 17th May for which I am very grateful. I thank you very much for it, for all the thoughts it contains and for your generosity and that of the Believers in your area. I received from you a sizeable sum and turned most of it over to Mr. Pepe so he will be able to complete the project of the Tomb for our Second Guardian Charles Mason Remey. The plot alone amounts to over one million Italian Lires, so does the erecting of the superstructure. Pepe has been delayed for over a year because then the contributions were small and he couldn't reasonably ask the Contractor to cut the marble unless he would be sure being able to pay for it. Thanks to the Friends under the Guardianship living in the land of Baha'u'llah a great step has been taken. I was in Florence last June to see Pepe and bring him the means. As we know Mason Remey stated categorically that Pepe had a very special position in the Cause of Baha'u'llah, as he was the only one of all the Baha'i Community which twelve years earlier had pledged its support to him, Pepe is the only one who served and cared for Mason against all odds.

Peoples thought Mason was a man of great wealth. His family had great material means, and Mason had a small

monthly revenue from which he had to live. Since the time just before he issued his Proclamation (Ridvan 117, April-May 1960 AD) Mason called Pepe to his service. Together they lived on Mason's small monthly income which was derived from an estate created by Mason's parents a long time ago. We know that now, but then we all thought Mason was materially wealthy. Spiritually he was of great wealth, to such an extent he appeared materially at ease as well, although in fact his material means became more and more limited for him and for Pepe together to live on, owing to the general money devaluation. In France alone prices soared to twice what they were ten years ago. Of course the family estate yielded the same amount of revenue which could only buy half as much. Mason died prematurely, after dwindling support given him by the believers who professed to be under the Guardianship. He died prematurely because his body had the constitution of a young man. He died prematurely because a believer proclaimed himself to be the Third Guardian while Mason was still living on earth, such a wanton act driving believers away from the living Second Guardian who should have had their unlimited support.

It seems that in the time of Shoghi Effendi, when the Faith was extremely well guarded, yet there were many believers who had entered the Faith and

registered in it with the idea the Faith would serve them (When instead they had pledged to serve the Faith and serve Baha'u'llah). Mason told me and Jacques Soghomonian that even in the Days of Baha'u'llah there were opportunists who came in the Faith with their own ideas and with their own personal cause to push forward under cover of the Greatest Name. Some succeeded more or less; it was difficult for them to hide long enough to escape scrutiny from the few who were sufficiently pure. At the time of 'Abdu'l-Baha this situation lasted. As we know 'Abdu'l-Baha never turned away people of all kinds from Him and we should be spiritually strong and pure in our motives (to be all in harmony with the Laws and Principles) and never turn peoples away from us but rather be a cause of their attraction to us as we seek to be Servants of Baha'u'llah. All these past events culminating with the Guardianship of Mason Remey show indubitably the absolute need for all the Servants and Believers to be of pure motive. Mason spoke often to us of the Day of Judgment nearing all of us and all our past acts and motives will have to bear scrutiny. The Believers in Baha'u'llah should easily realise that acts are never forgotten and that each one who commits acts that are questionable in the light of the Revelation of God in this Day will have to fully account for them. We are all living in the day when all the shackles are thrown away and people "liberate" themselves and start to commit against themselves (even though they think it is for their own benefit) and just as worse against others all kinds of unqualified acts. Absence of belief (which was predicted by The Blessed Perfection) has

fostered all kinds of false philosophies, in which each is lead to believe the whole world owes him or owes her a living. We as believers must constantly be aware that there is in operation the principle of Divine Justice whereby there is either reward or retribution, This reward and retribution is normally administered by the Monarch who has a very great responsibility in being informed of everything and it need be go over his counsellors for counsellors are known in times to dissimulate facts from their Monarch and the result has been great iniquity all over. I pray that His Imperial Majesty of your beautiful land so full of great expectations will keep before his eyes and his conscience the absolute need to be informed and in the end to be informed with only the help of God. In Western countries there is an elected President as Head of the State, and in being elected there are great temptations in succumbing to such or such pressure groups. It is most difficult to "navigate" in such shoals between personal ambitions. A King, an Emperor, a Monarch who has INHERITED the powers and prerogatives once exercised by His Predecessor, usually his father, can be deemed to be truly as a Sign of God upon the territory He administers and it is well that all His subjects recognize this evidence and abide by it by obeying Him. We know the words of Baha'u'llah: "Obeying a just King is as if obeying God Himself." Of course each Monarch in his realm has his own duties to God and when he is aware of these duties and strives to exercise them in their every aspect, such a Ruler becomes a Sign of God and as He becomes more and more so, the people, his subjects have in turn increasing

duties towards Him. Thus there is an increasing coherence between one's own duties to God and His duties to his Ruler on Earth, and it is in such conditions that true progress towards higher achievements can be effected. All the good comes from God, is transmitted through each Ruler of nations, and there is a common objective in such wise there is less and less risk of open conflict between nations. As a matter of fact should a nation turn away from such an objective it is the duty of all the others who remained true to the Spirit of God to neutralize the nation who chose to err and strive God willing to re-educate it, so it will humbly recognize its error and find once more the Right path. And as nations operating in this spirit, individuals dedicated to God and to constructive deeds likewise must help individuals to turn away from their errors. The spiritual health of peoples, nations, and from this planet must be contagious, and today I dare say that it is only through Baha'u'llah that such a spiritual health may be hoped at all.

Remember Baha'u'llah writing to Emperor Napoleon III of France stating that the world (indeed this earth) is like a patient who has fallen into the hands of physicians lacking in knowledge, who far from diagnosing the real sickness, have tried instead to apply remedies which finally worsen the patient's state of health. Then Baha'u'llah proclaims that the Divine Physician prescribes the sovereign medicine that consists of belief and religion in one and the same God, that it is the manifest Truth and that all else is false. History knows how Napoleon III accepted considering at all the summons of Baha'u'llah, the King of Kings, calling upon him to cease these costly expeditions far from his realms

and to devote instead all his energies in contributing to the tranquillity, happiness and prosperity of his people. It is said Empress Eugenie was a bad counsel to Napoleon III: be it as it may Napoleon III remains responsible to God for disregarding the ultimate counsel of Baha'u'llah and of declaring war in 1870 to Prussia. Napoleon III's demise was swift, he was beaten at Sedan and he was made prisoner and died in exile less than 3 years later. The 1870-1871 war held the germs of the first and second world wars. A magnificent opportunity for the Rulers of the 19th century to respond positively and enthusiastically to the Summons of Baha'u'llah, and by doing so to lead the whole world on the way for the Most Great Peace, was lamentably missed. Napoleon III had been summoned 3 times after contributing to the unification of Italy at the expense of Pope Pius IX. We remember how Baha'u'llah called upon that Pope in a letter to shed all ornaments so as to find his True Lord, for Baha'u'llah accomplished the second return of Jesus Christ. Had the Pope followed Baha'u'llah, so probably would have all of Christendom. Napoleon III helped accomplish the prophesy whereby the Pope would lose all by continuing as he always did. Had Napoleon III obeyed Baha'u'llah, his subjects would have progressed differently than they did, and the example thus set would have been considered and followed by no one less than Wilhelm I and Bismarck himself; behold then how things would have been different all over the earth, for these nations had colonies in far-off lands, and an education of divine quality would have been gradually given its own peoples contributing to their

emancipation. Baha'u'llah gave a hundred years to all peoples for considering and accepting this Divine Revelation the colonies under rule of the European countries are freeing themselves one after another from such rule as over a hundred years elapsed since its beginning. The Armistice ending the Battlefield fighting of World War I terminates exactly the one-hundred-full-year-period starting with the Birth of Baha'u'llah November 12, 1817 for November II, 1918 AD is the eve of Baha'u'llah's 101st anniversary. It is a pity that the French Revolution in 1789 overthrew Monarchy and opened the way to such abuses and materialism that soon another Monarch, the uncle of the one summoned by Baha'u'llah, finally led the whole of Europe into wars for the purpose of further enlarging of territory before he was called upon to abdicate and was sent to Elba. A few months after he made a comeback which lasted exactly a hundred days before he was made a prisoner of Britain and sent to far-flung St. Helena Island. All these millions of human lives expended only to arrive, as 'Abdu'l-Baha said, to a small rectangle of Land marking his grave. And yet all the nostalgia he caused which still lasts today. Against Revolutions the believer in God prefers a gradual EVOLUTION that carries the assent of everyone, from the Monarch all through society down to the humblest person, each and everyone having his wholesome and constructive role to play. Mere man is incapable of conducting an EVOLUTION unless he be guided by the Manifestation of God. And it is precisely for this purpose that Baha'u'llah had called upon each King and Ruler all over the world to enable each of these Monarchs, and almost

simultaneously each and everyone of their subjects, to rise both spiritually and materially too (but in a different meaning than the one we usually ascribe to that word). Some people say Baha'u'llah's Message and Summons to the Rulers is "revolutionary", so it seems to whoever remains farther and farther from His time. In truth, while the Message of Baha'u'llah calls for profound changes, it is the utmost desire of Baha'u'llah that these changes be gradual and cause the least inconvenience to the peoples. He asks His followers to abide and obey the Laws prevailing in his area and land. As the Spirit illuminates all regions, peoples high and low will realize things must be changed for the good of all because there are new conditions which never operated before and which do now, more and more, causing old structures to be reconsidered and overhauled, and finally replaced. Now there are peoples bent upon materialism which proclaim everything should be destroyed, you should know such people always hope for chaos in order to help themselves first. There are philosophies which teach that and it is all wrong. Baha'u'llah meant when summoning the Rulers of the Earth, that these Rulers gradually allow their subjects, both chosen and elected, Chosen for their inherent qualities, and elected to represent various districts, where both quality and numbers come together under the presidency of the Monarch, to allow said subjects to gradually be allowed to participate commensurately with their competencies, in elaborating new Laws to supplement the old ones before the latter would be further redefined or abandoned. Whoso read the Testament of 'Abdu'l-Baha sees what Baha'u'llah always meant for spiritual and social

regeneration. Alas when the Kings disappeared and were replaced by elected Heads, and Republics had replaced Monarchies, we witnessed waves of materialism and iniquities precisely due to the absence of a just Monarch, the only form of government allowing attributes of a single man to decide, balance, interpret, consider, and to promote the inherently good; in each other man and at the same time reprove the calculated lack of these higher attributes. Fallacious theories multiplied intoxicating the minds of countless peoples, and there became a frenzy of selfishness both individual and collective (or a combination of both). The very few Monarchs remaining upon earth afford to all peoples a great hope, and each provides a basis for building something for the common good, at all levels, in its own territory and further on by the example it provides.

‘Abdu’l-Baha tried to prepare peoples of good will for the Most Great peace, knowing full well the failure to be more or less temporary, the peoples having to contend and be satisfied with the Lesser Peace, made by heads of state coming together out of sheer need in the absence of Rulers submissive to God. ‘Abdu’l-Baha promoted the need for each and all to conduct his own spiritual emancipation or her own spiritual emancipation. It was a sort of up-hill battle with more and more contrary currents being experienced in the face of all the artificial seductions proposed unceasingly by a material world with more and more unquenchable thirst for lust and personal possessions. When ‘Abdu’l-Baha ascended from this contingent world and His Will was revealed, only a few perceived at first the Great Covenant thus revealed by

Baha’u’llah. The Beloved Shoghi Effendi translated the Will into the English language and as he assumed the Guardianship of the Cause and calling into gradual establishment the Spiritual Assemblies and revealing objectives to be met, there were displeasures here and there; some left the Faith as they probably never understood all its requirements. There was a great hope that the Faith would develop into the whole surface of the Earth. Alas the Second World War took its toll of thousand, perhaps Millions of Baha’i Believers, particularly in Nazi Germany and in the Land of its once-upon-a-time ally who became its fiercest enemy and contributed to its downfall. Over half the earth remains unpregnable to the teachings at the time Shoghi Effendi died Nov.4, 1957AD, despite its considerable growth everywhere else under his direction:

Shoghi Effendi knew there were many people more or less spiritually lacking and weak who were apparently striving to meet the goals he had set. They were registered believers accepted in the Faith by Spiritual Assemblies and other constituted Baha’i Groups. A Baha’i is supposed to withstand all the temptations afforded by our so-called modern world. He should have an overall influence (with the help of God) over society, undaunted by the material and other Godless intoxications all around him. Alas the reverse became true, and we soon found registered and declared Baha’is as agents of this materialism upon others and making themselves nuisances for other peoples and probably discouraged these other people from declaring their Faith and belief. Baha’u’llah suffered all His earthly life at the abuse and trespassing

of people who claimed to be of Him, and it has continued after His Ascension. Sometime ago I spoke with a man who asked my belief, and I mentioned to him Mirza Husayn Ali. He then said: “so you are a Baha’i?” And I asked him “Who is a Baha’i?”, for there are real Baha’is most people are not yet aware of, and on the other hand there are peoples who call themselves Baha’is and behave contrary to the Principles and Laws revealed by Baha’u’llah.

May I conclude with the thought that Baha’u’llah came to reconcile all the peoples of the earth under one banner and under the same Faith. Likewise the Guardian calls all believers in Baha’u’llah to recognize His Covenant as an integral part of His Teaching and Law. Despite the actual situation borne of the fact that an overwhelming number of Baha’is have been led away from Charles Mason Remey their Second Guardian by the few who had succumbed to the materialism of this world, all the Baha’is whether declared and undeclared, are under the Protection of Baha’u’llah and under one Guardian. It is why I call upon everyone to be reconciled, not at the price of abandoning any parcel of his or her belief under the Covenant, but by abandoning some attitudes taken as a result of the refusal of countless believers to recognize the validity of the Guardianship of Charles Mason Remey. As of now there are Baha’i Believers everywhere who must arrive at the fact and the belief there is the Covenant of Baha’u’llah and the Guardian upon earth forevermore. In the meantime each believer who for any reason remains insufficient in his or her belief denies himself or herself countless blessings. Henceforth we consider that all Baha’is

are under the Guardianship of His Faith and that each will ultimately be judged for his or her active opposition to the Guardian. The attitude of each and everyone is to be for general reconciliation under what God and Baha’u’llah provides for all, thus there can be no compromise with all of what we believe in! If Baha’u’llah taught general reconciliation of all peoples and called for a reaffirmed unity amongst His servants, these servants should not argue publicly at differences between “pro-Guardian” and “anti-Guardian” groups and activate continuously this disgraceful difference that is contrary to the spirit of Baha’u’llah, because there are no Baha’is who can remain out of the Guardianship. Let us busy ourselves to increase our spiritual capacities and our adherence to His Laws and Principles revealed for all peoples of the Earth, and we will be wholly absorbed by such a task that there will not be time to consider the little details about others. Each and absolutely all have the responsibility to better himself or herself in ALL the Laws and Principles of Baha’u’llah, this is now our needed goal to try to attain as fully as possible. Individual spiritual increases that will cause all other people to follow suit should incite each and every one of us to rededicate himself and herself to the service of Baha’u’llah. As someone said, a golden society cannot be made with leaden instincts, and each must watch his or her quality and harmony with all the Teachings and Laws revealed by Baha’u’llah.

Charles Mason Remey already suggested such a pursuit for personal improvement, He suggested that we read through and through Some Answered Questions containing the explanations

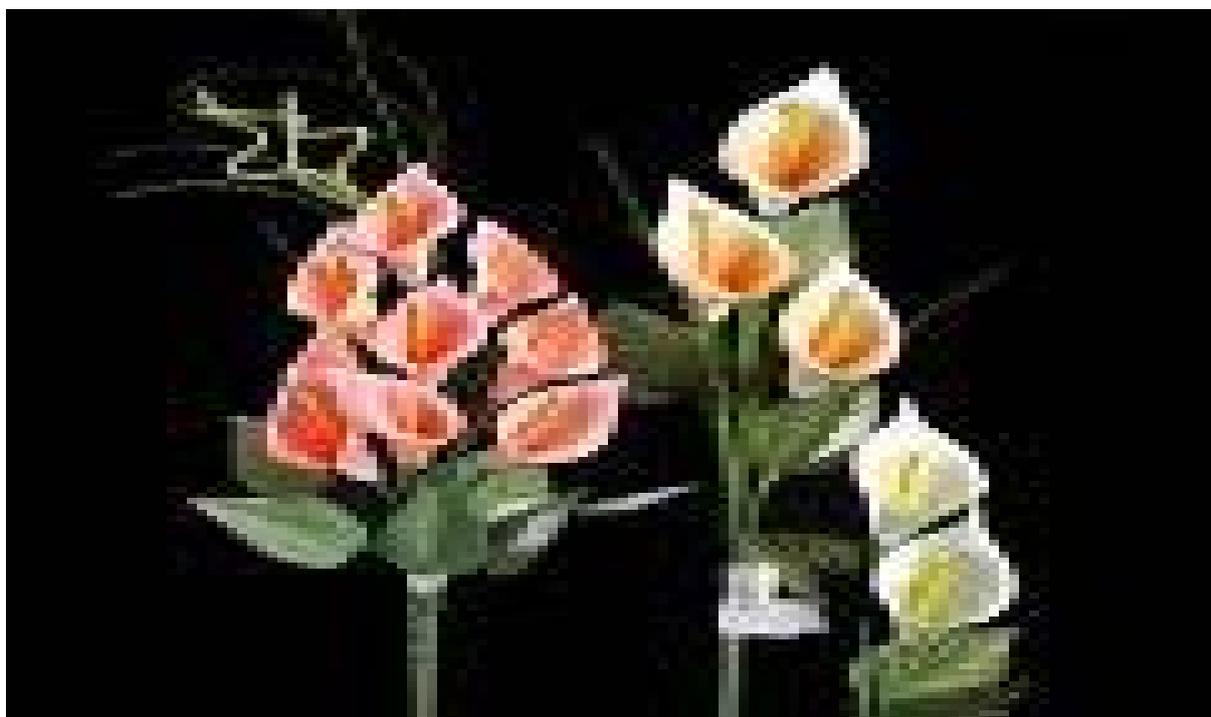
made by ‘Abdu’l-Baha. He suggested too that we read the book “All Things Made New” written by John Ferraby whom Shoghi Effendi elevated one time to the rank of Hand of the Cause of God. This book is richly illustrated by excerpts from Baha’i Writings and excerpts of previous Holy Texts. I hope you have available a copy of these books. I heard that Some Answered Questions was available in Persian, and it would be nice that it be the case with All Things Made New although it would entail much work, a task much worthwhile.

As you know I am much of the time practically alone and must myself write my letters to the believers. I hope you

will forgive me for bringing this letter now to an end. Little only has been said and great things remain to be done, for the time being on the personal and individual level. At no time should anyone of us agitate things and we should remain loyal to the country we live in, to its Monarch or Head, to its laws, for that is a part of the teaching of Baha’u’llah. It is sometimes necessary to compose with things we feel are imperfect until the general consensus will rise all together spiritually and cause an orderly change for the better. Always faithfully yours*

Donald

- This letter from D.A. Harvey was typed by Mrs. Jean Miller from a photo copy of the original.



EARTH

By

Kahlil Gibran

How beautiful you are, Earth, and how
sublime!

How perfect is your obedience to the light, and
how noble is your submission to the sun!

How lovely you are, veiled in shadow, and how charming your
face, masked with obscurity!

How soothing the song of your dawn, and how
harsh are the praises of your eventide!

How perfect you are, Earth, and how majestic!

I have walked over your plains, I have climbed
Your stony mountains; I have descended
Into your valleys;

I have entered into your caves.

In the plains I found your dream; upon the
mountain I found your pride; in the valley
I witnessed your tranquillity; in the rocks
your resolution; in the cave your secrecy.

You are weak and powerful and humble and
haughty.

You are pliant and rigid, clear and secret.
I have ridden your seas and explored your rivers
and followed your brooks.

I heard Eternity speak through your ebb and flow,

And the ages echoing your songs among
your hills.

I listened to life calling to life in your mountain
Passes and along your slopes
You are the mouth and lips of Eternity, the strings
And fingers of Time, the mystery and
Solution of Life

Your spring has awakened me and led me to your
Fields where your aromatic breath ascends
like incense.

I have seen the fruits of your Summer labour.
In Autumn, in your vineyards, I saw your blood
Flow as wine.

Your Winter carried me into your bed, where the
Snow attested your purity.

In your Spring you are an aromatic essence; in
your Summer you are generous; in your
Autumn you are a source of plenty.

One calm and clear night I opened the windows
And doors of my soul and went out to see
You, my heart tense with lust and greed.
And I saw you staring at the stars that smiled at
you. So I cast away my fetters, for I found
our that the dwelling place of the soul is your space.

Its desires grow in your desired; its peace rests in
Your peace; and its happiness is in the
golden dust which stars sprinkles upon your body.

One night, as the skies turned grey, and my soul
was wearied and anxious, I went out to you.

And you appeared to me like a giant, armed with
raging tempests, fighting the past with the

present, replacing the old with the new,
and letting the strong disperse the weak.

Whereupon I learned that the law of people is your law.
I learned that he who does not break his dry
branches with his tempest will die wearily,
And he who does not use revolution, to strip
his dry leaves, will slowly perish.

How generous you are, Earth, and how strong is
your yearning for your children lost
between that which they have attained and
that which they could not obtain.

We clamour and you smile; we flit but you stay!
We blaspheme and you consecrate.
We defile and you sanctify.
We sleep without dreams; but you dream in
your eternal wakefulness.

We pierce your bosom with swords and spears
And dress our wounds with oil and balsam
We plant your fields with skulls and bones
and from them you rear cypress and
willow trees

We empty our wastes in your bosom, and you
fill our threshing-floors with wheat sheaves,
and our winepresses with grapes.

We extract your elements to make cannons and
bombs, but out of our elements you
Create lilies and roses.

How patient are you, Earth, and how merciful!
Are you an atom of dust raised by the feet of

God when He journeyed from the East to
the West of the Universe?
Or a spark projected from the furnace of Eternity?
Are you a seed dropped in the field of the
firmament to become God's tree reaching above the heavens with
its celestial branches?
Or are you a drop of blood on the veins of the
giant of giants, or a bead of sweat upon his brow?
Are you a fruit ripened by the sun?
Do you grow from the tree of Absolute
Knowledge, whose roots extend through
Eternity, and whose branches soar through
the Infinite?
Are you a jewel placed by God of Time in the
Palm of the God of Space?

Who are you Earth, and what are you?
You are "I", Earth!

You are my sight and my discernment.
You are my knowledge and my dream.
You are my hunger and my thirst.
You are my sorrow and my joy.
You are my inadvertence and my wakefulness.
You are the beauty that lives in my eyes, the
longing in my heart, the everlasting life in my soul.

You are "I", Earth.
Had it not been for my being,
You would not have been.**

* Kahlil Gibran a philosopher, poet and artist was born in Lebanon. He met 'Abdu'l-Baha a number of times and there is a portrait of 'Abdu'l-Baha painted by Kahlil Gibran when 'Abdu'l-Baha visited America, New York in 1912. He wrote "For the first time I saw form noble enough to be a receptacle for the Holy Spirit."

** From Thoughts & Meditations, 1973 Edition.

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مومنین بحضرت بهالہ کلا ملاحظہ فرمائید

بیانیہ توسط عنایت اللہ یزدانی

بعد از صعود شوقی افندی اولین ولی امر دیانت بھایی در سال 1957 میلادی اعضای موسسه ایادی امرالله برھبری روحیہ خانم علم مخالفت بر علیہ آقای چالزمیسن ریمی وصی منتصب شوقی افندی و رئیس جنین بیت العدل اعظم الہی یعنی دومین ولی امر دیانت بھایی برافراشتند. وبا برنامه حساب شدہ ای ایشان را از میدان بدرکردند و طبق نوشتہ شخص روحیہ خانم بدون هیچ مجوزی وسندی برکرسی شوقی افندی تکیہ زدند و برای خود اختیاراتی قائل شدند. برای فریب دادن عموم در سال 1963 میلادی اقدام بتشکیل مؤسسہ ای بنام بیت العدل اعظم الہی کردند. این مؤسسہ طبق دستورات و آثار نظم اداری دیانت بھایی تشکیل شدہ است. این مؤسسہ باید رئیس داشتہ باشد. باید ولی امرالله رئیس لاینعزل این مؤسسہ باشد. باید تکامل شدہ جنین بیت العدل اعظم الہی کہ شوقی افندی در سال 1951 میلادی تشکیل دادہ بودند باشد و چون چنین نیست ومطابق دستورات الہی تشکیل شدہ است پس بیت العدل اعظم الہی نبودہ ونیست. از این رو فاقد ہرگونہ صلاحیت است.

در تائید این مطلب شوقی افندی در توفیق تموز 1925 میلادی در ارتباط با تشکیل چنین بیت العدل کاذبی توسط دشمنان داخلی دیانت بھایی ورد آن از طرف ایشان میفرمایند:

ہر ہیا تی کہ بہ نظام الہی و بر حسب تعلیمات و اصول و شرایط سماویہ کہ در صحف الہیہ مشروحا مثبتوت و مسطور است کا ملا کما ینبغی ویلیق لہذا المقام الرفیع ولمرکز المنیع انتخاب و تشکیل نشود ان ہیات از اعتبار اصلی و رتبہ روحانی ساقط و از حق تشریح و وضع احکام و سنن و قوانین غیر منصوصہ ممنوع و از شرف اسنی و قوہ مطلقہ علیا محروم. [اشارہ بہ بیت العدل اعظم الہی کہ تنها ہیات

قانون گزار بین المللی است]

Guardian of the Baha'i Faith in Person

Permanent Head of the Universal House of Justice

شخص ولی امر دیا نت بهایی رئیس لا ینعزل بیت العدل اعظم الہی

“Without such an institution [Guardianship] the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would be suffered, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representative would be totally withdrawn.”

From Dispensation of Baha'u'llah by Shoghi Effendi

” بدون این موسسه [ولایت امر الله] وحدت امر الله در خطر افتد و بنیا نش متزلزل گردد و از منزلت بشکاهد و از واسطه فیضی که بر عواقب امور در طی دهور احاطه دارد با لمره بی نصیب ماند و هدایتی که جهت تعیین حدود و وظائف تقنینیه منتخبین ضروری است از آن سلب گردد “
از توقیع دور بهایی نوشته شوقی افندی

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