

RIDVAN

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رضوان

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Message to all the believers in Baha'u'llah

Statement by E.S. Yazdani

After the first Guardian of the Baha'i Faith, Shoghi Effendi, left this world on Nov. 4, 1957, a group of people, then elevated to the rank of the Hands of the Cause of God, led by Ruhiyah Khanum, openly opposed and challenged the authority of C. M. Remy, the head of the embryo of the Universal House of Justice, who was appointed by the first guardian of the Faith, to that position, on 9th of January, 1951. As the head of the Universal House of Justice and the office of the Guardianship is the same, C.M. Remy became the 2nd Guardian of the Baha'i faith on 4 Nov. 1951. C.M. Remy declared his position as the 2nd Guardian of the Baha'i Faith and the successor to the 1st Guardian, in his declaration of Ridvan, 117 of B.E.

The group of the ex-Hands of the Cause collectively claimed the successor ship to the 1st Guardian of the Baha'i Faith, Shoghi Effendi, and 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.

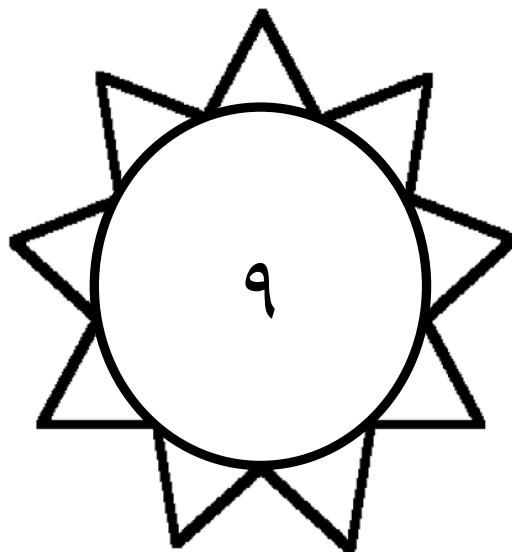
The so called Universal House of Justice does not have the Guardian, in person, as its president, a fundamental requirement under the provision of the Will and Testament of 'Abdu'l-Baha. It has not been formed in accordance with the Writings of the Baha'i Faith. It has not been the development of the 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 Ruhiyah 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. After Shoghi Effendi the Faith has been guarded by succeeding Guardians; C.M. Remy and D.A. Harvey. The Baha'i Faith is currently protected by the present 4th Guardian of the Faith, Jacques Soghomonian.

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پروردگارا مهربانا پادشاهها دادرسا

حمد و ثنا و شکر و بها ترا سزااست که گنج شناسائی را در دل ودیعه گذاردی و لطیفهء وجود را از آب و گل بر انگیختی . توئی توانائی که قوّت و شوکت عباد ترا ضعیف نمود و لشکر غفلت و عسکر غرور و ثروت ترا از اراده باز نداشت. در حینی که سهام ضغینه و بغضا از جمیع جهات طیار باستقامت تمام قائم و بما ینبغی قائل. ظلم فراعنه ترا از گفتار منع نکرد و قهر جبابره از اراده غالبه منع نساخت . ای پروردگار دستوران را راه نما و بجنود دانائی و علم لدنی مدد بخش شاید عباد ترا براه راست و خبر بزرگ بشارت دهند و فائز نمایند . ای کریم نورت ساطع و امرت غالب و حکمت نافذ اولیائت را از دریای بخششت محروم مساز و از برای هر یک از قلم عنایت آنچه الیوم سزاوار فضل توست مرقوم نما و مقدر فرما . توئی توانا و توئی دانا و بینا . ای پروردگار دستوران را آگاه نما تا به آگاهی خود غافلین را آگاه نمایند و گمراهان را براه آرند تا کلّ در ظلّ قباب عظمت و سدرهء رحمت جمع شوند و بشنوند آنچه را که قوّه سامعه از برای آن بظهور آمده و مشاهده نمایند آنچه را که قوّه باصره از برای آن موجود گشته. امر امر تو و جانها قربان تو.

حضرت بهالله

Release yourselves, O nightingales of God,

from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor. O My friends that dwells upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: “He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God’s Revelation, and hath unlocked to the face of men the doors of His ancient Paradise.” Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: “Behold, your Well-Beloved hath come among men!” and to the messengers of the Monarch of love impart the tidings: “Lo, the Adored One hath appeared arrayed in the fullness of His glory!” O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence. Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved’s face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose

glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

Baha'u'llah



ای دوست لسانی من

قدری تأمل اختیار کن هرگز شنیده ئی که یار و اغیار در قلبی بگنجد؟ پس اغیار را
بران تا جانان به منزل خود در آید.



O SON OF LOVE!

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take
thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity.
Give ear then to that which hath been revealed by the pen of glory.



ای اهل دیار عشق

شمع باقی را اریاح فانی احاطه نموده و جمال غلام روحانی در غبار تیره ظلمانی
مستور مانده. سلطان سلاطین عشق در دست رعایای ظلم مظلوم و حمامه قدسی در
دست جغدان گرفتار. جمیع اهل سرادق ابهی و ملأ اعلی نوحه و ندبه می نمایند و شما
در کمال راحت در ارض غفلت اقامت نموده آید و خود را هم از دوستان خالص
محسوب داشته آید. فباطل ما انتم تظنون.

هو العلیّ العالی الاعلی

ای بلبلان الهی از خارستان ذلت بگلستان معنوی بشتابید. و
ای یاران ترابی قصد آشیان روحانی فرمائید مژده بجان دهید که
جانان تاج ظهور بر سر نهاده و ابوابهای گلزار قدم را گشوده.
چشمها را بشارت دهید که وقت مشاهده آمد. و گوشها را مژده
دهید که هنگام استماع آمد. دوستان بوستان شوق را خبر دهید
که یار بر سر بازار آمد. و هدهدان صبا را آگه کنید که نگار
اذن بار داده. ای عاشقان روی جانان غم فراق را بسرور وصال
تبدیل نمائید و سمّ هجران را بشهد لقاء بیامیزید. اگر چه تا حال
عاشقان از پی معشوق دوان بودند و حبیبان از پی محبوب روان
در این ایام فضل سبحانی از غمام رحمانی چنان احاطه فرموده
که معشوق طلب عشاق مینماید و محبوب جویای احباب گشته.
این فضل را غنیمت شمردید و این نعمترا کم نشمرید. نعمتهای
باقیه را نگذارید و باشیای فانیه قانع نشوید. برقع از چشم قلب
بردارید و پرده از بصر دل بردرید تا جمال دوست بی حجاب
بینید و ندیده ببینید و نشنیده بشنوید. ای بلبلان فانی در گلزار
باقی گلی شگفته که همه گلها نزدش چون خار و جوهر جمال
نزدش بیمقدار. پس از جان بخروشید و از دل بسروشید و از
روان بنوشید و از تن بکوشید که شاید ببوستان وصال درآئید و
از گل بیمثال ببوئید و از لقای بیزوال حصّه برید. و از این نسیم
خوش صبای معنوی غافل نشوید و از این رایحه قدس روحانی
بی نصیب نمانید. این پند بندها بگسلد و سلسله جنون عشق را
بجنباند. دلها را بدلدار رساند و جانها را بجانان سپارد. قفص

بشکند و چون طیر روحی قصد آشیان قدس کند. چه شبها که رفت و چه روزها که در گذشت و چه وقتها که بآخر رسید و چه ساعتها که بانتهای آمده و جز باشتغال دنیای فانی نفسی بر نیامد. سعی نمائید تا این چند نفسی که باقی مانده باطل نشود. عمرها چون برق میگذرد و فرقهها بر بستر تراب مقرّ و منزل گیرد دیگر چاره از دست رود و امور از شصت. شمع باقی بیفانوس روشن و منیر گشته و تمام حجابات فانیرا سوخته. ای پروانه گان بی پروا بشتابید و بر آتش زنید. و ای عاشقان بی دل و جان بر معشوق بیائید و بی رقیب نزد محبوب دوید گل مستور ببازار آمد بی ستر و حجاب آمد و بکلّ ارواح مقدّسه ندای وصل میزند چه نیکو است اقبال مقبلین. فهنیئاً للفائزین بأنوار حُسن بدیع.

حضرت بهالله

When the victory arriveth, every man shall profess himself as believer and shall hasten to the shelter of God's Faith. Happy are they who in the days of world-encompassing trials have stood fast in the Cause and refused to swerve from its truth. Baha'u'llah

هو العزيز الباقي

اليوم أعظم أمور ثبوت بر امر الله بوده و هست چه که شياطين از جميع اَشطار ظاهر و بتمام مکر در تخریب حصن أمر مشغول. بر هر نفسی از نفوس مطمئنّه لازم که در کل احيان پناه بخداوند متعال برند که شاید محفوظ مانند. بر آنجناب لازم است که بقدر قوه در حفظ أمر سعی نمایند که مبادا فراغنه بر جنود الهیه غلبه نمایند. این قول نظر بتکلیف آنجناب ذکر میشود و الا جند الله غالب بوده و خواهد بود. فاستقم على الأمر و لا تلتفت الى أحد فتوکل على الله المهيمن القيوم ان يا ورقة الأحديّه تمسک بهذه الشجرة لئلا تسقط حين الذي تهبّ أرياح النفاق عن كلّ ماكر لعين. باری در این ایام شیطان باسم رحمن دعوت مینماید و سامری بذکر ازلی ندا میکند و ابلیس بنهایت تلبیس مشغول گشته. ففرّوا عنه يا ملأ الأرض لعلّ أنتم بلقاء الله ترزقون. ان شاء الله امیدواریم که از بدایع الطاف لا یزالى و عنایات ابهائی از صراط أمر نلغزی و در کنف عصمة الله مستریح شوی. و الله يقول الحق و هو یهدى السبیل. باری این چند کلمه با قلم شکسته مرقوم شد. و الروح علیک و علی من معک و على الذی سمى بالکریم من لدن عزیز حکیم

حضرت بهالله

Tablette d'Ahmad

Il est le Roi, l'Omniscient, le Sage ! Voici que le Rossignol du Paradis chante, sur les branches de l'Arbre d'Eternité, de saintes et douces mélodies annonçant aux âmes sincères les joyeuses nouvelles de la proximité de Dieu, invitant ceux qui croient en l'Unité divine, à se rendre aux parvis du Très-Généreux, informant « les peuples du détachement » du message révélé par Dieu le Roi, le Glorieux, l'Incomparable, guidant les âmes des adorateurs vers le Trône de Sainteté et vers cette resplendissante Beauté. En vérité, voici la Beauté sublime, annoncée dans les Livres des Messagers, par qui la vérité pourra se distinguer de l'erreur, par qui sera éprouvée la sagesse de tout commandement. Il est, en vérité, l'Arbre de Vie qui porte les fruits de Dieu, l'Exalté, le Puissant, le Grand !

O Ahmad! Sois témoin qu'en vérité, Il est Dieu et qu'il n'y a pas d'autre Dieu que Lui, le Roi, le Protecteur, l'Incomparable, l'Omnipotent. Et que Celui qu'Il a envoyé sous le nom d'Ali, c'est-à-dire Sa Sainteté le Bab, fut le véritable envoyé de Dieu, au commandement de qui nous nous conformons tous.

Dis : O peuple, obéissez aux ordres de Dieu qui ont été donnés dans le Bayan par le Glorieux, le Sage. En vérité, Il est le Roi des Messagers et son Livre est le Livre-Mère, si seulement vous pouviez le comprendre !

Ainsi le Rossignol, de cette prison, vous lance Son appel. Il délivre ce clair message. Celui qui veut se détourner de ces avis, qu'il le fasse et celui qui désire les suivre, qu'il choisisse le chemin menant vers Son Seigneur.

O peuple, si vous rejetez ces versets, sur quelle preuve fondez-vous votre foi ? Produisez-la donc, ô assemblée de fourbes ! Par Celui qui tient Mon âme dans Sa Main, ils ne le peuvent et ne le pourront jamais, dussent-ils s'allier tous pour le faire.

O Ahmad ! Que Mon absence n'efface pas en toi le souvenir de Mes faveurs. Souviens-toi de Mes jours pendant tes jours et de Ma détresse et de Mon exil en cette lointaine prison. Et demeure si ferme dans Mon amour que ton âme ne vacille pas, dussent les épées de tes ennemis faire pleuvoir sur toi leurs coups et tout au ciel et sur la terre se lever contre toi.

Sois pour Mes ennemis comme la flamme du brasier et pour Mes bien-aimés comme un fleuve de vie éternelle, et ne sois pas de ceux qui doutent. Et si, en Mon sentier, tu es surpris par l'affliction, ou si, à cause de Moi, tu es dépouillé de ton honneur, que ton âme n'en soit pas troublée.

Confie-toi en Dieu, ton Dieux et le Dieu de tes pères. Car les hommes se perdent dans les sentiers de l'erreur, privés du discernement qui leur ferait voir Dieu de leurs propres yeux ou entendre Sa mélodie par leurs oreilles.

C'est ainsi que leurs superstitions ont tissé des voiles entre eux-mêmes et leurs propres cœur et les ont éloigné du chemin de Dieu, l'Exalté, le Grand.

Sois assuré que celui qui se détourne de cette Beauté s'est en même temps détourné des Messagers du passé et qu'il fait preuve d'orgueil vis-à-vis de Dieu pour toute l'éternité.

Grave en ton cœur cette Tablette, ô Ahmad ! Chante-la jusqu'à la fin de tes jours et ne t'en écarte pas. Car, en vérité, Dieu a réservé à celui qui la chante, la récompense de cent martyrs et un service dans les deux mondes.

Ces faveurs, Nous te les avons accordées, en gage de Notre miséricorde, pour que tu sois du nombre de ceux qui sont reconnaissants. Par Dieu ! Si cette Tablette est lue avec une absolue sincérité par celui qui est plongé dans l'affliction ou le chagrin, Dieu dissipera sa tristesse, résoudra ses difficultés et le délivrera de ses épreuves. En vérité, Il est le Miséricordieux, le Compatissant, Loué soit Dieu, le Seigneur de tous les mondes.

Biography
Of
Donald A. Harvey
The Third Guardian of the Baha'i Faith

By

Jean Miller

Donald Alphonse Harvey was appointed by Charles Mason Remey, the Second Guardian of the Baha'i Faith, to be the third Guardian. Mason wrote in his own hand:

"In the Most Holy name of El-Baha, I the Second Guardian of the Baha'i Faith hereby appoint Donald Harvey at my death to be my successor the third Guardian of the Faith.

Mason Remey

May 23, 1967

Florence, Italy

P.S. May the Spirit of El-Baha protect this line of Spiritual descent from Abdu'l-Baha the Centre of the Covenant of El-Baha. C.M.R".

In making this appointment he fulfilled the law of succession in Abdu'l-Baha's Will and Testament. The question may be asked why did Mason choose Donald Harvey? When we visited Mason's beautiful and unique grave in 1982, we received the answer. Pepe told us, in the years before Mason's death; Donald came many times and sat at Mason's feet, drinking in all that Mason would tell him. His loyalty and devotion and humility inspired Mason as well as Pepe, Mason's adopted son. While those who pledged loyalty to Mason in the beginning of his guardianship were gradually slipping away because they listened to false rumours about him, and were conditioned by their failure to understand properly the reason for his directives, Donald remained loyal and faithful. He understood that Mason was trying to teach those who supported his

guardianship the importance of "living the life" and of teaching the Faith. In a letter sent to Mrs Mabelle Timmerman, Mason explained, "The reason that I announced Donald Harvey to be my successor was to discourage those who were hoping to become Guardian of the Faith and who were intent on building themselves up to fill this position." And, "The reason that I chose Donald was because he is selfless. He is intent upon teaching the Faith without any thought of what he may get out of it for himself."

We found that to be the most perfect description of Donald. In 1977 he sent these words to a loyal believer, "If we are deprived of books in order to 'teach', it is certainly because the true Baha'i teacher should become a 'living book' such as the Master, Abdu'l-Baha was, rather than a believer handing a book to a contact of his. Each and all must live his Faith." This single teaching was to become the theme of his Guardianship. It is not generally known, that the French National Spiritual Assembly in 1960 voted to accept Mason Remey's Guardianship. Their decision was overturned by Haifa. Donald, as well as Jacques Soghomonian were members of this assembly at that time.

In May 1972 before Mason's death, Donald wrote these words that certainly illustrate his purity and sincerity. "People have been speaking of a 'Third Guardian', a topic absolutely no one is qualified to discuss since Mr. Remey is living on earth as Guardian. Even should he no longer communicate with

people, even should he be stricken down. A great shake up is now in the offering and God is certainly able to raise another people to illuminate the surface of the Earth, when people of empty promise were found not to respect their part of the Alliance." From this statement anyone can tell he was not in a hurry to become Guardian.

When Mason Remey passed into the Abha Kingdom in 1974, Donald Harvey quietly ascended into the position of the Third Guardian. His supporters began sending him money which he transferred to the building project that Mr. Joseph Pepe Remey was undertaking to beautify Mason's last resting place. To the Friends in Iran he wrote, "It is a great blessing for each one of us to contribute. You must be aware that there was a great injustice committed, which sped the death of Mason Remey who had hoped to be on earth to witness with us the hundredth anniversary of the Ascension of Baha'u'llah. One hundred full years from that event will lead us to the 29th of May, 1993 A.D. and from that day onward great events, particularly in the material plane, but all of a spiritual significance are slated to happen. Baha'u'llah granted one hundred years for mankind to seize this wondrous Revelation, and the Beloved knows that peoples wanted and still want to build something else which is not of God. At least such accomplishments outside of His Explicit Teachings and Laws will serve to show and 'exemplify' the very things that are not to be done, for future peoples."

In an August 1975 letter to Friends in Iran the Third Guardian again wrote about living the life. "Each of us must work on the assumption that millions of the misled believers will return to the True Cause and thereby discredit the organization that attempted to substitute itself for the True Covenant. This certainly will happen sooner or later. It behooves each pro-guardian to be irreproachable in his way of life, and his manners, and on that count alone he is forbidden from laying judgement upon other peoples. The calling of each true Believer in Baha'u'llah is so high and so excels any other calling that whoever will thus follow God, he will become a center of attraction for

thousands of people and the cause of them finding truth and the true Pathway. This should be our personal objective, and none of us should concern ourselves with what peoples of human-created organizations are doing and thinking. Baha'u'llah came for one and all and our purpose is to help disintoxicate the whole atmosphere that others will also partake of God's bounties, ----- thus we should concern ourselves with our personal betterment and that of loved ones and of whoever we attract, and leave all doors open for any strayed sheep returning to the true fold."

On September 2, 1975, Donald wrote to this writer these words, "Your quoting from the Divine Art of Living, 'Man is, so to speak unripe; the heat of the fire of suffering will mature him', is very timely and to the point, and somehow, man has chosen this way of emancipating himself. We all should know that Baha'u'llah and after Him, His son, Abdu'l-Baha did everything to provide all men on earth with the means to slow, gradual emancipation and maturing. The Kings, Emperors and highly placed personages could have done tremendously to enable people under them to proceed to the divine emancipation. Somehow they were as their Subjects, insensitive to the Divine Summons, and hence they must instead mature in the fire they determined for themselves, the fire of suffering."

The Third Guardian wrote to world leaders: President Carter, President Reagan Edmund Muskie, Senator Stevens and others advising them of the Revelation of Baha'u'llah and of the Kingdom of God. President Carter was warned not to start military action against Iran: "It would be ill-advised to attack Iran under any circumstances." (Nov. 23, 1979)

President Reagan was told: "Mr. President, should you ever give in and push that button commanding nuclear bombs to fall upon Moscow, the adverse side is certainly capable to retaliate upon the United States of America and the United States would still be able to respond in kind. All this would inevitably lead in the general diffusion of deathly radiation all over Planet Earth, itself becoming in a relatively short time a Dead Planet." (Jan.2, 1985)

Donald Harvey was the eldest child of Count Harvey and Madame Leone Aubry. His parents had married in Aisy, France in 1919, following the First World War. Mr. Harvey was an American Lieutenant in the U.S. Engineer's Corps, stationed in Aisy during the war. Following the marriage, he moved his bride to America. Donald was born in Quincy, Illinois Feb. 26, 1923.

Two daughters were also born of this union. Alien was born in Detroit, MI, in 1926 and Jeanine also in Detroit in 1929. Jeanine was a sickly child and that fact plus the homesickness of the young war-bride caused Leone to insist on going home to France.

Count obliged her and in 1930 he took them all back to Aisy France. He returned to his Structural Engineer Job in America, returning for visits to them in 1931 and 1933, all the while sending monetary support to them. Donald's elementary education was obtained in Aisy.

Then in 1939 Count went to France to warn his family of the imminent danger they were soon to be in, with World War II rising upon the horizon. He wanted to scoop them all up and take them back to America. At that time his home was Denver, Colorado. Donald writes of that time. "With some reluctance from Mother, we sailed Sept.1, 1939 on the Ile de France in the very nick of time---war had been already declared by France and Britain against Nazi Germany and the liner was delayed at the port of Le Harve nearly 30 hours."

Donald's little sister, Jeanine was left behind. The 10 year old girl was again very sick and not able to travel. Her grandmother had insisted on keeping the child with her.

In Denver, Donald attended Regis High School, a Catholic school which is operated by the Jesuit Fathers. In 1941 he enrolled in the University of Colorado at Boulder.

Leone was very unhappy about the separation from her daughter. She obtained a divorce from Count and in the Fall of 1941 returned to France.

"My Father in his distress, moved from Denver to Detroit with Aline, while I remained in Boulder. In Detroit father met Pearl (Ward) and through her he learned about the Revelation of Baha'u'llah which

proved to be the great compensation for the spiritual and moral distress he went through. He accepted the Faith and married Pearl in 1942."

It wasn't until 1944 that Donald first met his new step-mother and half sister, Mary, then one year of age, in Louisville, Kentucky. At that time his sister, Aline, brought him books on the "Faith of Baha'u'llah and was instrumental in laying the basis for my accepting the Cause later on."

Donald eventually moved to Kansas City, Mo. and in December 1946 he asked the local Spiritual Assembly there to receive his declaration of Faith in Baha'u'llah, which they did.

The following year, 1947, Donald received word his Mother and sister Jeanine, now 18 years old were in New York City and that he should go there to meet them. He did this and found work at a local radio station. he also assisted Jeanine with a book she was writing about her experiences in occupied France during World War II.

Then came that fateful day in 1949 when Jeanine was found wandering in the Bronx, not knowing who she was or where she was going. She evidently was suffering from amnesia. The authorities traced her to her brother through the Baha'i program she had in her purse. She was admitted to Belview hospital and was given the electrical shock treatment which was at that time a cure all for most mental problems. She was never the same afterwards. After about a year there she was transferred to Rockland where she stayed for five years.

In 1955, Donald and his mother decided to remove Jeanine from the hospital and take her back to France. From that time on Jeanine was a constant worry to Donald and his mother. She could not do anything by herself. When I met her in 1981, she reminded me of a three year old child, determined to have her own way all the time and needing constant watching. Madame Aubry, as we called her had her hands full.

Donald was working in Paris at Compagne Radio Maritime, a position he held since 1966. On weekends he took the train to his home in Rougemont. (The house was willed to him by his maternal grandfather.) There he

operated Radio Centre Rougemont on Saturday afternoon, making recordings of these transcriptions and sending them to Friends around the world. The broadcasts explained the laws and teachings of the Kingdom of God, The Revelation of Baha'u'llah and the importance of the Institution of the Guardianship in establishing the Kingdom of God on earth.

With the death of Madame Aubry July 11, 1987 the full responsibility of Jeanine's care rested on Donald's shoulders. He had promised his mother he would care for Jeanine at home and he fully intended to keep this promise to her. He also intended to keep his promise to Mason Remey. It was difficult for him to juggle the care of Jeanine with his guardianship duties: keeping up his letter writing to the Friends and other. But Donald was a promise keeper. It was only after he fell and compressed his back while running after Jeanine that he had to put her in a nursing home. At this time he could no longer walk. It was an impossible situation, one he could not help.

His humbleness and integrity were always there for all to see. These are qualities of the

pure in heart. People everywhere need to know about his spiritual qualities and the story of his caring for his sister emphasize these qualities. It also explains why he did not marry. How could he bring a woman into a home with such suffering?

Donald's health continued to decline. He was in and out of the hospital many times. Finally Jacques Soghomonian had him moved to a hospital in Marseille, France where he lives and there he passed into the Abha Kingdom Oct. 19, 1991. He was 68 years old.

If only the whole Baha'i World could have known him and served him. They missed knowing a most wonderful soul. A man who not only constantly advised others to "Live the life" but did so himself.

With his passing, Jacques Soghomonian became the 4th Guardian. Donald had willed the position of Guardian to him November 17, 1984 A.D.

In loving memory,

Jean Miller,

A believer in the Kingdom of God and Baha'u'llah



Visiting Charles Mason Remey

The second Guardian of the Baha'i Faith

By

Donald A. Harvey and Jacques Soghomonian

September 5th 1972

Jacques and Donald journeyed Monday 4th September 1972 by highway from Marseille to Florence in view of visiting the Guardian of the Cause of God and of the Faith of Baha'u'llah. They arrived late in the evening and it was only the following morning, Tuesday 5th September that they took contact at the Pensione.

There they found Mason Remey in high form, sitting in an easy chair in his room. He welcomed them with open arms one and the other, and the conversation began almost immediately.

Mason emphasized how much Pepe is a very special servant to the Cause through his total service, abnegation and entire fidelity to him Mason, to his physical person presently confined to his room. Mason declared how much this fact should be known to all the peoples as it will be anyway sooner or later, this we can all be sure.

Then the topic of the present confusion throughout the world and more particularly in the Baha'i Faith was brought up. Mason declared quite bluntly that there are pretenders as there always were, but especially in our times and for times to come. These pretenders claim for

themselves the Guardianship of the Faith of Baha'u'llah and thereby will mislead many peoples as is the case in partisan and election political campaigns. No matter how this continues Mason declared that there is but one single Cause of God and that each of us can be certain that there is but one Guardian of the Baha'i Faith. This he has repeated several times during this initial conversation, and he has insisted very strongly on this fact of unicity and of the authenticity of the Guardianship of the Cause of Baha'u'llah. He said that none of us should ever be discouraged whatever the circumstances for ultimately this truth of the guardianship and of a single Guardian would be at last seen and recognized by all the peoples living upon this Earth.

The Guardian said that our present day situation surrounding us is very confusing indeed. Jacques and Donald asked him, since so many efforts of the Sans-Guardian groups and those of the followers of numerous pretenders to the Guardianship of the Cause, those of today and those to come, if it would be useful that large excerpts and developments of "Some Answered Questions" be circulated

everywhere. Mason immediately answered them to do nothing of the kind, so not to add to the great confusion which prevails now in the Faith among all the friends. It would be well instead for each of the very few friends who really follow the Guardian (and for him four or five of them at this moment would be sufficient) to pursue on doing his best in presenting this Message which is destined to all the peoples, to the peoples that they may meet in these times to come. The friends must not engage in arguments (polemics) which only shrouds fundamentals and makes things yet more confusing than they are at present, but to know well themselves what Baha'u'llah expects from each and from all in order to be able to present with some degree of success this Message to the peoples of the earth, beginning thereby with those who show a definite desire for the search for truth. Answering a question Mason said that mysteries are created solely by men.

To another question put forth to Mason concerning the Revelation of John The Divine and the corresponding chapter of the New Testament in the Bible where it is spoken of the Lamb of God who will sit upon the Throne of God surrounded by the faithful and where he will unfurl the scrolls, Mason confirmed that the Lamb of God is in fact the Guardians of the Cause of Baha'u'llah. These verses revealed by John the Apostle in the Chapter of Revelation in the very Last Days would be literally accomplished in due time.

Mason made mention of the Number One, the Unicity of God and of His Cause and that of the Guardianship. He spoke also about the Number Seven as being a number of religious significance down through the ages and more particularly so during these present times and those to come (The Seven Lights or Candles of the Spirit). Each of the true followers of Baha'u'llah and of the Guardianship which is inseparable to this Cause should be as each of these lights. Mason reminiscing while on this subject recalled an hymn in the Methodist Church: "Keep the home Light burning", never let it die down, keep it well in evidence before the whole world. Such is the requirement for the Seven Lights for the times we are now living in. It is incumbent for all concerned to insure that whatever surrounds and protects that Light from outside winds (in other words, the Lamp itself) will be constantly maintained in good condition so that it will correctly fulfill its purpose.

Mason also recalled the numerical systems having ten, or twelve as a base, which are propositions and inventions coming solely from men and having no relationship with these Seven Lights in the Baha'i Faith. Moreover Mason indicated that there was no direct relationship whatsoever, even no basis for comparison between these Seven Lights and the Five Worlds of the Spirit which were developed by Abdu'l-Baha in one of the Chapters of "Some Answered Questions".

All throughout this series of exposes the Guardian, more lucid than he

ever seemed to be before, insisted upon the fact that there is but one Guardian, and all those who, today follow the Guardian can ever be certain of it whatever may happen as coming from men, and no matter how many detractors (there) will be. All ready with the presentation of the signification of the figure "Seven", and that of the figure "One" (one single true Cause of God and one Guardian only) Mason then emphasized and insisted upon the sentence: "There are many called and few chosen". He again and again repeated this Verse, alternating it with the declaration that, there is but one sole true Guardian of the Faith and that the few who follow him and who will follow him can be absolutely certain of that fact and must not allow anything whatever to lead them away from this essential and indestructible Truth.

Jacques proposed that a prayer be said all together and Mason asked Jacques to lead us in prayer at this moment. Even before the last verse was pronounced Mason had closed his eyes and found himself then so it seemed intensely concentrated as in another world. Only thereafter he gradually come back to himself.

This interview lasted about an hour and a few minutes over, and Jacques with Donald took leave of the Guardian since lunch time was approaching, in order to meet with him later that afternoon.

It is customary right after lunch for everyone to take a short nap or "siesta". Mason remained alone in his room most of the afternoon while Jacques, Donald and Pepe were up

to the terrace on top of the building for a relaxed and friendly chat, reminiscing about many events that were lived through by some or another, either together or each one on his own. Somehow a balance sheet could thus be drawn with the evidence that the True Faith and Cause of God is one thing while the actions of men, far from being decisive and overriding, can only be illuminated, whether favorably or des-favorably as each case may by the incontrovertible and unalienable verities of the True Religion of God such as was revealed to us by the many Manifestations down the ages and more particularly His Holiness Baha'u'llah for the recent and actual times as well as for the times to come.

As soon as this meeting with Pepe ended, Jacques and Donald came downstairs to see Mason who awakened from his siesta. He said he was happy to see them again, and repeated several times the Verse: "There are many called and few chosen" and pronounced alternatively that there is but one true Guardian only, of the Cause of God. He repeated too that this fact, nowadays invisible to the peoples, would become subsequently and at last clear and evident to all. He recommended to never be discouraged whatever events may come to us for ultimately all will be well. This is the Cause of God and nothing; absolutely nothing will ever prevail against His Plan. All will become at last clear for all the peoples of the Earth for times to come.

Mason told Donald and Jacques “Do you see this painting and this portrait that I can see through the mirror of this chest over there? Well, one can ask himself all kinds of questions, and there will always be questions, always questions one can ask without ever finding any answer. Nevertheless we must forge ahead and do what is to be done, gradually as things present themselves to you and not allow questions to stop you as if they were obstacles. There will be and always will be questions that one must not try to answer nor to solve. Only acts performed in the right spirit will be taken in account. Anyways every effort will always find an ending and will inevitably bear its fruits.”

Mason also said to Donald and to Jacques: “Each time there are inside bowel movements in my body and that there is this inside growling which forces me often to do what I shouldn’t as I lay upon this bed, then I know that there is something the matter in the Baha’i Cause, that things are not correct in the Cause and are going bad.”

As dinner time approached Jacques and Donald took with Pepe leave of Mason and would rejoin him after dinner.

Thus about 8:30 p.m. Jacques, Donald and Pepe, after a brief conversation together that began during dinner, visited again Mason. He greeted them standing up and with a cane in hand. He sat down in the arm chair as Pepe said to him: “Mason, when you will be tired, you tell Donald and Jacques and we will then all retire for the night.”

Mason began the interview stating that the day about to end was a marking success, nevertheless there would yet be many events of all kinds. He then quoted again the Verses: “There are many called but few chosen”. He also said that things announced themselves well yet everything could be compromised, that is why we should all dedicate ourselves to action, each as he is concerned, in his family, in his city, in his work. No one could foretell exactly what would then happen and what would be the future condition of this or that person, and that it would be wiser not to say too much now. He then came back and quoted the Verse: “There are many called but few chosen ones....” And then fixing his gaze through the window of his room Mason told Jacques and Donald:

“I can see over there a light and one can ask himself questions without ever finding an answer.” (The sun had set, night was upon us and across the Arno River from where we were we could see not only one but several lights scintillating like big stars, coming so it appeared from houses upon the hill. Mason during his interview was in full possession of his powers and no one did see him yet as one could behold him that evening as the True Guardian of the Cause of God and of Baha’u’llah, the very Centre of the Faith, the fully lucid Captain conducting the Ship.) Mason insisted again, and at length this time, more then ever before upon the fact that there is but one True Guardian of the Faith, upon the Verse: “There are many called but

few chosen”, and upon the presence of questions in our minds, questions which will never be resolved.

Between these things Mason asked first Jacques and Donald if they would have anything to say themselves. He asked them if they had any questions, first of all general, and thereafter personal, to bring to him. One after the other Jacques and Donald related to him their profession and entourage, asking him if they should be changed? In each case Mason declared:

“Continue, pursue what you are now doing concerning your professional work from where you are now, and for your family.”

Again came the theme: “There will always be questions which will never be answered, and it should not deter us in any way whatsoever.”

Mason asked again and again once more, if there were questions as if to probe at this instant his visitors. Upon a remark of Mason that whole problems yet subsist in a very special country where the Guardian is

already served on the spot (its capital city was mentioned earlier in the day and Mason did not provide any precise answer to it) one of his visitors received from Mason this answer: “if it would be possible for anyone to make a brief journey there it would be indeed a good thing.”

Another question was brought to Mason, a question also mentioned earlier in the afternoon and unanswered until now: “Would “Somaliland Coast become the future Holy Land?” (as it was

reportedly told to someone by the Guardian). To this Mason replied that there would remain always questions without an immediate answer, or that the answer would become evident after a long time has elapsed. Then, at Mason’s bidding that this question be reworded, it was asked to him if this affirmation made before by the Guardian would be fulfilled before or after the Great Catastrophe constituted by the slip of the earths crust. He replied: “After!”

At this very moment Pepe, who wasn’t taking part in the conversation, appeared at the entrance and asked if all was well, and upon the affirmation of Jacques and Donald he announced he would have to be absent briefly and would be on his way. At this point the Guardian declared to Jacques and to Donald that the interview was over and that, feeling increasing fatigue upon him, he should think upon retiring for the night. Pepe was called so everything would go well with Mason in preparing him for the night. This was done in a jiffy and with Mason well installed in his bed, Jacques and Donald respectfully took leave as he told them that this day was for him particularly significant and propitious in every way.

In concluding with the foregoing, the Guardian is most obviously in full possession of his faculties and in full command of his Guardianship. Pepe, as well as all those, believers or not who visit him, estimate that he is a most exceptional person alive today, expecting to see him standing

up without any assistance as it was the case even not so long ago. All expect him to outlive many much younger persons, and in any case to be alive upon this Earth many more years. For none must forget that he is the Guardian of the Cause of God and as such he, Mason, is under the Protection and Guidance of Baha'u'llah no matter what says men and women who pretend to be what they are not and who are no longer what they were slated to be, all this owing to their deeds and their utterances, above all owing to the steps they have taken.

Over a hundred years ago Baha'u'llah was a prisoner of men never-

the less through the deeds and the words of this Glorious Manifestation the ultimate victory of the Cause of God has been demonstrated. Demonstrated at the same time the errors of men, foremost the errors of temporal 19th Century Rulers who because of their conceit and their neglect with respect to the One True God manifested upon this Earth have impressed upon the turn of events, periods of tragedy and useless wars whose consequence was thereafter to multiply to infinity human problems, through the fallacious actions of human-formed groups which continue to insist upon solving without God - without His Manifestation - all these problems, all this un-orderliness, all this confusion which can only increase, unless each one, and all the peoples unanimously turn to Him, Baha'u'llah. This will be so at the right time whatever the great

opposition strains of today and those to yet come.

In another degree Mason, the Guardian, the one and only unique Guardian of the Cause of Baha'u'llah who will remain so as long as he lives upon this Earth, the only Guardian for today and for years to come, is also a prisoner, a prisoner confined to his room because of all the confusion and disorder now in the Faith. This confusion and disorder, caused by some persons well in view who have "risen" and have unexpectedly deviated from the right path, has repercussions in the very inside of his physical body. All must know, in accordance to the very desire of Mason he has himself expressed before Jacques and before Donald during their visit to him on 5th September 1972, how much Pepe is serving the True Cause while serving the physical person of the One who is today and tomorrow the one and only Guardian. Each concerned should profitably make an examination of his own conscience so he can determine himself which Faith he is serving? Is it the one and only Faith of Baha'u'llah effectively guarded as never before so it well seems by its one and only Guardian whatever his present physical sufferings which Pepe strives to alleviate at the maximum. Otherwise is it a pretence of a Faith disguised with the True Name so as to mislead the peoples in believing it is the True Faith while in reality it is but an aggravated repetition of past human mistakes, mistakes having no valid excuse whatever for those. All

men and women who commit them today before God and, as it will become sooner or later visibly evident, before all the men and women who lived upon this Earth at all times. Mistakes built upon cupidity, selfishness, particular-isms, the personal "causes" disguised in the garb considered to be that of the True Cause! Even worse than that, for God the Almighty had revealed for all to see an Alliance and a Covenant with all of Creation, the summit of which is man. Humankind today, made up of all these men and all these women, finds itself temporarily misled and threatened to be fallaciously and definitively towed away by some persons who pretend serving faithfully so they can mislead the better and thus transform the Cause into a vile commerce and become a personal means of influence.

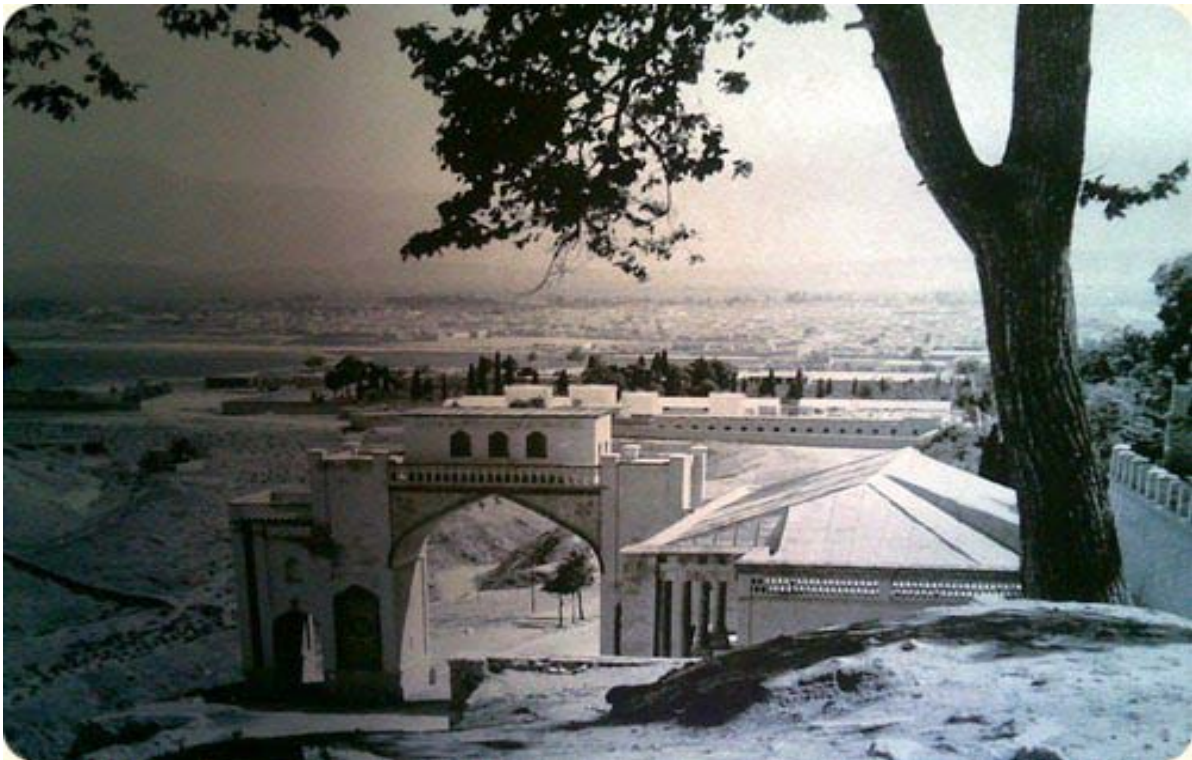
Nevertheless these misled are mistaken for no one on Earth, except obviously the One who is the True Guardian, can ever pretend to know this True Cause of God. It is solely through the one and only unique Guardian now living on Earth that each believer can ever hope to know this True Cause and to develop thereby as he serves it really and unconditionally. Aside from this everything else is but illusion which will but leads to naught, while the True Cause under the Unique One is the Living Guardian, will triumph over all. All will be well ultimately. Mason has always assured us ever since we knew him as Guardian, and he says so again with even more force today.

Text prepared

By

Donald Harvey

With the assistance of Jacques Soghomonian



Letter from D. A. Harvey to a believer

Paris

March 13th, 1974

Dear Charley,

I went this past week end to Florence, Italy to see Pepe who was most happy to see me, just as I was most happy to see him again. Only this time, Mason was only present spiritually and not physically as I saw him last in June 1973. Throughout our meeting there was a mixture of happiness and grief, happiness that Mason has been at last released from the dreadful prison of this contingent world and a prison created by the selfishness of mankind, grief and sadness too because Mason did not live, with all the strength and vigour he had hoped, for many more years right on to the end of this twentieth century, seeing on earth the one hundredth anniversary of the Ascension of Baha'u'llah on May 19th 1992 AD, date when things will start to really move physically since the Blessed Beauty gave a hundred years for mankind to seize and adopt this Mighty Revelation of God.

The Guardianship I surmise is as a prison for the one appointed to it, unless the friends of God live up to their own duties as charted by the centre of the covenant. The Guardian must be totally free from earthly fetters in order to be tuned into the Holy Spirit and be aware at every moment to the wishes of Baha'u'llah for such circumstances. The friends in turn must ensure that the Guardian of their Faith be totally free from earthly worries and from the needs brought about by physical life of his person. Then the Guardianship on earth can normally function.

Mason Remey, like Shoghi Effendi before him and like each of the succeeding Guardians, is wholly at the disposal of the Blessed Beauty and as such at the total disposal of mankind as well. If mankind itself at the total disposal of the blessed beauty as it should be, then the covenant will be fully operative and each and everyone will know and perform exactly the duties awaited of him. This is in fact the goal to be reached.

We know however that the number of servants of the Blessed Beauty in this Earth is extremely limited. We are speaking of conscious servants, for there exist also hosts of unconscious servants and how will they become conscious servants of His cause before they risk being contaminated with the spiritual poison generated by the present civilization? There must be some way for the few to communicate their Faith to the many. This osmosis should be fed from Baha'u'llah himself rather than just from the believers themselves alone. There will forever be the need of the one to interpret and animate any situation or opportunity towards the desired objectives while slowly erecting the kingdom on earth, and we must not forget that the Guardian must rely on peoples, even for ideas and interpretations. God has his mysterious ways of operation, but he has only one sign upon earth.

Mason was stricken two years ago when he saw how the evil one acting to draw away from him and contaminate the most of those who until then had supported him. He saw this thing coming a long time ago already. He put things squarely by giving a choice to each and everyone as befits this Day of Judgment. His Guardianship, pure and unreveiled [unravelling], or the Evil one's concept of the Guardianship of Shoghi Effendi after having given ample opportunity for all of the believers following Mason Remey Guardianship to make the Administrative order to operate properly, only to arrive at the conclusion that this administrative order was serving the built up repute of a few rather than being a channel of the spirit as initially intended. For those with sufficient spiritual insight, Mason never attacked Shoghi, thus were weeded out of the Faith the people of the letter.

Mason did not get the support from the believers he is entitled to in the Covenant, and he died practically a pauper. He explained himself what he received from his own family's trust fund. It was barely enough for him, but downright insufficient for him and his adopted son, Pepe. Mason has chosen Pepe as his shield, protector and observer and Pepe stuck by him in the days of adversity as in the days, the early days of relative ease. The believers in Gods Cause on Earth will owe Pepe eternal tribute for having served the physical person of Mason in so faithfully a manner, with absolute exactness and perseverance. One of the two top priorities is to help Pepe live on and provide for him financial backing until he finds himself again. Another of the top priorities is the financing by the believers of a dignified resting place for Mason's body. The perpetual concession in the cemetery and a monument would cost at present prices somewhere between \$5000 and \$6000 and even should Masons body be subsequently be transferred to America, the monument would be a mark of the Guardian Mason Remey having lived, hoped, suffered and died in Florence Italy.

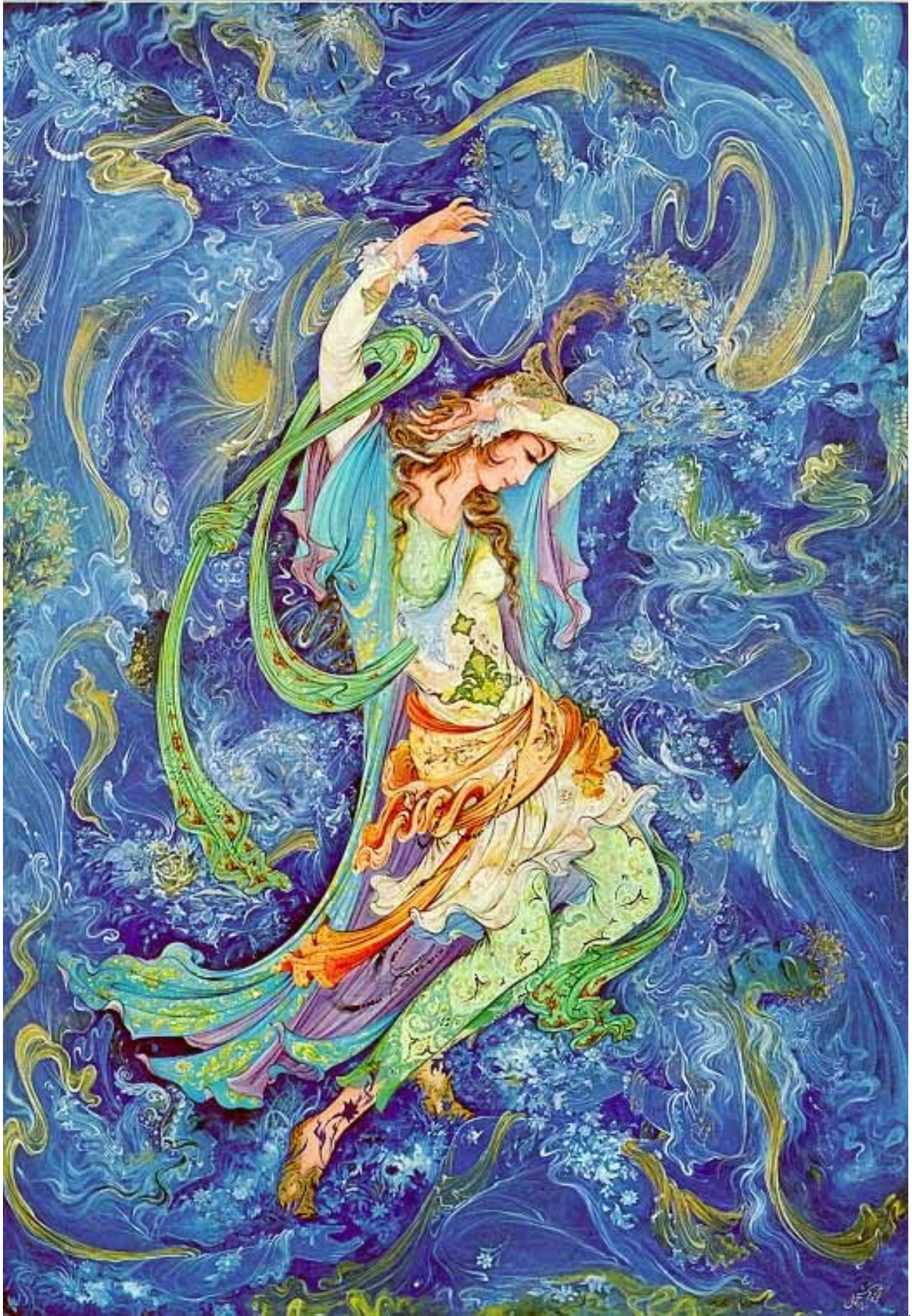
I have a feeling that until these two "musts" are fully accomplished, the faith and its progress will be at a standstill. If needless delays occur, the faith will even regress further upon this Earth, allowing further unbridled conquests of the forces of Evil upon the populations, hence seriously delaying the time when the Kingdom of God on Earth will start being established.

When Mason made his proclamation nearly fourteen years ago, the opportunity to build The Kingdom of God on Earth was practically at hand. We can see how the "virus of violation" called off that opportunity. A great intoxication had taken place in the body of the Faith, and it is still at work and is apparently victorious. Baha'u'llah is waiting for each of his faithful servants in this present world to rise and perform his duties. As time goes on, those who will start will find the going much more difficult than now.

Faithfully in El Abha,
Donald.

The World is in travail, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Its perversity will long continue. And when the appointed hour is come, there shall be suddenly appear that which shall cause the limbs of mankind to quake. Then and only then, will the Divine Standard be unfurled, and the nightingale of Paradise warble its melody.

BAHA'U'LLAH



Response

By

E. S. Yazdani

To

An article written

By

The False Universal House of Justice

On

“The Covenant” Formulated By

The former Hands of the Faith

April 2010

INTRODUCTION

Subsequent to Shoghi Effendi's death on Nov. 4, 1957, a group of people, then elevated to the rank of the Hands of the Cause of God, openly opposed and challenged the authority of C. M. Remy, the head of the embryo of the Universal House of Justice. Shoghi Effendi's formation of the embryo of Universal House of Justice, also it is known as the 1st International Baha'i Council, and his appointment of C. M. Remy as its president, were announced to the Baha'i World in two consecutive cablegrams of 9 of January and 2 of March 1951. As the head of the Universal House of Justice and the office of the Guardianship, is the same, in accordance with the Will and Testament of 'Abdu'l-Baha, and the fact that embryo possesses all perfection, C.M. Remy was potentially the 2nd Guardian of the Baha'i Faith that is to say Shoghi Effendi's successor. C. M. Remy declared his position as the 2nd Guardian of the Faith in his declaration of April, 1960.

His position as the second Guardian of the Faith was not recognized by the ex-Hands of the Cause. The group of the ex-Hands of the Cause collectively claimed the successor ship to the 1st Guardian of the Baha'i Faith and after "*assuming the reins of authority with no documents*" to support them formed an illegitimate universal house of justice in 1963. This illegitimate body became a means in the hands of the ex-hands of the Faith to mislead the believers from the path of the Covenant, initiated by the Author of the Faith and confirmed by His successor, 'Abdu'l-Baha in His Will and testament and repeatedly announced its essentials by the 1st guardian of the Faith.

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. Thus this body, the budded Universal House of Justice, is false Universal House of Justice, FUHJ, and it is illegitimate.

Shoghi Effendi, with his statement of summer of 1925 left no ambiguity that any institution in which it has not been formed in accordance with the requirement of the Writings such an institution is void of legitimacy. 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]

Initially the group of the ex-Hands of the Cause and currently the false universal house of justice continues to deny C. M. Remy as the 2nd Guardian of the Faith and they claim that the line of Guardianship was ended with the death of the 1st Guardian, Shoghi Effendi.

To justify their claim and to mislead the believers further from the Path, the Covenant of Baha'u'llah has been twisted to a new version made by the ex-Hands of the Faith and subsequently confirmed by the false universal house of justice after its formation in 1963.

There is the Greater Covenant, where God, through His manifestation, makes with the people of the world to accept, or otherwise, the Promised One of Age and the lesser

Covenant where Manifestation of God makes it with His believers. The emphasis is on the latter.

After the ascension of Baha'u'llah in 1892, the Book of Covenant was opened and in that document Baha'u'llah appointed 'Abdu'l-Baha to succeed Him. 'Abdu'l-Baha, as the Centre of the Covenant of Baha'u'llah, ministered the affairs of the Faith from 1892 to late 1921. After 'Abdu'l-Baha's assertion, His Will and Testament was opened and in that document 'Abdu'l-Baha appointed Shoghi Effendi to succeed Him as the 1st Guardian of the Faith followed by succeeding Guardians. 'Abdu'l-Baha established the institution of Guardianship in His Will and Shoghi Effendi represented the 1st guardian of the Institution of Guardianship. As part of the World Order of Baha'u'llah, the Institution of Guardianship was fully established and Guardian of the Faith is permanent head of the Universal House of Justice. In accordance to the Will and Testament, the Universal House of Justice has to have the Guardian as its president for the life the Universal House of Justice in the Dispensation of Baha'u'llah which is not going to be less than one thousand years.

In accordance with the Writing, one to be firm in the Covenant has to

- Accept the Bab and Baha'u'llah as the Promised Ones of all the ages,
- 'Abdu'l-Baha as the successor to Baha'u'llah and the Centre of the Covenant,
- Acceptance without any reservation to every Clause of the Will and Testament of 'Abdu'l-Baha, includes continuation of Guardianship,
- Acceptance to all the Writings revealed by their Pens of the three Central Figures of the Faith, The Bab, Baha'u'llah and 'Abdu'l-Baha

On the other hand the ex-Hands created their own version of covenant with the believers. They propagated, directed and forced the believer to swallow the idea that the so called universal house of justice is

the legitimate Universal House of Justice and all must turn to, the line of guardianship is ended with the death of Shoghi Effendi, he did not leave a will to appoint his successor, assumed the function of the guardian, such as receiving Huquq'u'llah, ex-communicating others not supporting their version of covenant etc.

Continuing their attacks on the institutions of the World Order of Baha'u'llah particularly the Institution of Guardianship, the false universal house of justice has re-published two articles on the subject under the titles of "Firmness in the Covenant" and "Mason Remey and Those Who Followed Him". These articles are published in the present administration media in various languages. The writer has seen them in the English, Persian and French. It is highly likely that these articles are published in other languages as well.

The argument presented in these articles is very weak and baseless. The false universal house of justice does not provide references to its quotation, does not make references to the firm and undisputed Holy Writings in support of the continuation of Guardianship, provides half truth, misrepresents and interprets the Writings to suits their argument and makes references to their own resolution as if an outlaw presents his own made laws to defend his wrong doings. They act in accordance with that Old Persian proverb where it says "Prove that you are my brother then make a claim on my father's inheritance". The false universal house of justice high lights the wrong doings of some of the individuals as evidence to their baseless argument.

The writer attempts to respond to these articles in order of the argument developed by the false universal house of justice. The reader should make his or her own judgement to come to the conclusion or otherwise that the line of Guardianship in the Baha'i Faith is not ended and the false universal house of justice has violated the Covenant of Baha'u'llah and has dragged the believers to waywardness.

RESPONSE

The false universal house of justice states [FUHJ]: “We have received a letter from a believer in Iran with questions about the Guardianship and the Universal House of Justice. We appreciate that firmness in the covenant is among the distinctive characteristics of the believers in that land, who are informed of the principles and essential facts pertaining to the succession of authority in the Cause. Nevertheless, none among them should hesitate to seek clarification of matters about which they have questions, for the enemies of the Faith are tireless in their attempts to sow seeds of confusion and doubt. Moreover, it is beneficial, in view of the beloved Master’s exhortations to us all to be ever-vigilant concerning matters of protection, for the friends to review the relevant essentials from time to time. We have therefore decided to provide you with the following comments. In this connection, you are also encouraged to reacquaint yourselves with the document “Mason Remey and Those Who Followed Him”, a statement prepared at our instruction by an ad hoc committee ... [That document follows.]”

E. S. Yazdani [ESY]: This is not true at all. The false universal house of justice has never “informed of the principles and essential facts pertaining to the succession of authority in the Cause” to the believers. The false house has not highlighted or brought to the attention of the believers the full contents of the Will and Testament, the contents of the Dispensation of Baha’u’llah or other relevant writings on the continuation of Guardianship. The writer testifies that he never heard or read any statement from the false universal house of justice, prior to his self investigation of the Institution of the Guardianship, on the subject of Guardianship and the writings on this subject. In fact he was not questioned by any member of the Shiraz Local Assembly of the matter of the continuation or discontinuity of Guardianship when he re-confirmed his faith in the Baha’i Faith over 45 years ago. The false universal house of justice purposely mislead the believers by highlighting their

own version of the “essential facts” for the firm and undisputable verses of the Will and Testament and dispensation of Baha’u’llah on continuation of Guardianship. The reader will note this fact by close study of the documents left by ‘Abdu’l-Baha and Shoghi Effendi for the believers to investigate. The reader may compare the article written by the false house with the material written by the 1st guardian and the Centre of the Covenant. The reader can easily realise that the false house does not write the truth.

Further the false house of justice continues to write “for the enemies of the Faith are tireless in their attempts to sow seeds of confusion and doubt.” The false universal house of justice attempts, as the ex-hands of the faith did, to portray the believers in the continuation of Guardianship as the enemies of the Faith and show themselves as the faithful ones to the Covenant of Baha’u’llah. A sincere researcher, after learning the deeds of the ex-hands of the Faith and the so called universal house of justice, will find, with no difficulties that it was initially the group of ex-hands of the Faith and now the false universal house of justice planting the seeds of doubt in the minds of the believers and by their violation of the Covenant of Baha’u’llah became the inside enemies of the Faith. In fact by their action have fulfilled ‘Abdu’l-Baha’s prophecy of the Will and Testament; “How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!” [The Will and Testament, page 12, 1944 edition] Their deeds include but not limited to denying the continuation of guardianship, taking over the duties of guardian of the Faith, changing holy writings to suits their objectives, interpretation of Holy Writings, omission and misrepresentation of the sacred Words etc. The reader’s attention is drawn to the contents of the Will and Testament and Dispensation of Baha’u’llah and other materials related to the World Order of Baha’u’llah and in particular to the continuation of the Guardianship and see how this administration has disguised themselves.

To the false universal house of justice and their predecessor, the ex-hands of the Faith, “protection” and “review relevant essentials”

are referred to their own version of the covenant made by them to deceive the believers.

The believers in the continuation of Guardianship has responded to the article; “Mason Remey and Those Who Followed Him” when it was published in 1998.

When a dictator takes over authority that, by no means belongs to him, he as part of his characteristic, gathers around himself a group of crawlers to do exactly what the dictator wants. This is the case of then the collective dictatorship of the group of ex-hands and now the dictatorship of this false universal house of justice. Under their instruction this ad hoc committee has done exactly what they were asked to do. This is another document made by the false house of justice of their violation of the Covenant.

FUJH writes: “Questions concerning the guardianship and the Universal House of Justice can be resolved through careful study of the writings of Baha’u’llah, ‘Abdu’l-Baha and Shoghi Effendi and the elucidations of the house of justice, which, ‘Abdu’l-Baha states, will “deliberate upon all problems which have caused difference, questions that are obscure and matters that are not expressly recorded in the Book. Whatsoever they decide,” He assures the friends, “has the same effect as the Text itself.”

ESY: The Writings, particularly “The Will and Testament” and “Dispensation of Baha’u’llah” have not left any ambiguity, question or problem to be solved in matters of Universal House of Justice and continuation of Guardianship. In these documents the appointment of the guardian has been made clear and the duties of the Universal House of Justice have been clearly outlined. The false universal house of justice attempts to confuse the reader by quotation of a verse of the Will and Testament on matters that are not explicitly written in the Holy Writings. And further this false house of justice assumes interpretation of the Writings which is the duty of the guardian of the Faith. Above all the true Universal House of Justice has the guardian of the Faith as its president. ‘Abdu’l-Baha stated in His Will: “By this body all difficult problems are to be solved and the

guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him”.

It said “اول برادريت ثابت کن بعد ادعای ميراثش کن“. The false universal house of justice, as Mirza Muhammad Ali did, has ‘put aside the firm and conclusive verses and sowed the seeds of doubt’

FUJH writes: “Prior to the passing of ‘Abdu’l-Baha in 1921, the provisions He had put in place in His Will and Testament to safeguard the Faith and ensure its steady advancement into the future were generally unknown. The believers anticipated a day when the Universal House of Justice would be established since it had been specifically mentioned in the Sacred Texts. There was, however, no definite understanding that there would be a Guardian. Indeed, Shoghi Effendi later indicated that he had no foreknowledge of the position to which he would be called. At most, he had reportedly thought the Will and Testament might charge him, as the eldest grandson of ‘Abdu’l-Baha, with responsibility for arranging for the election of the House of Justice. Only after the reading of the Will did the institution of the Guardianship become widely known, and the Baha’i community worldwide acknowledged Shoghi Effendi as the Head of the Faith to whom all must turn.”

ESY: So what? It became known after His ascension. Besides to this, the first guardian described the institutions of the World Order of Baha’u’llah by writing numerous letters and articles on the subject. He left no doubt that the institutions as established in the Will, are the requirements of the World Order of Baha’u’llah to be continued in the Dispensation of the Baha’i Faith. He made strong emphasis on the importance of the institution of Guardianship and its continuity. He wrote “Without such an institution [Guardianship] the integrity of the Faith would be imperilled, 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.”

“ بدون این موسسه [ولایت امرالله] وحدت امرالله در
خطر افتد و بنیا نش متزلزل گردد و از منزلتش بکاهد و از
واسطه فیضی که بر عوا قب امور در طی دهور احاطه
دارد با لمره بی نصیب ماند و هدایتی که جهت تعیین حدود
ووضائف تقنینیه منتخبین ضروری است از آن سلب گردد
” [از توفیق دور بهایی نوشته شوقی افندی]

The reader’s attention is drawn to the trick the false universal house of justice is using to confuse the reader that Shoghi Effendi did not form the forerunner of the Universal House of Justice in his own life time and he left this important to others to form after his ascension.

FUJH: “An attentive reading of ‘Abdu’l-Baha’s Will makes it clear that He did not indicate a predestined outcome but did provide for a number of circumstances which, depending on future conditions, might eventually confront the Faith. [Underline added] The second section of the Will, for instance, which refers only to the Universal House of Justice, with no mention of the Guardianship, was written at a time when His own life was in imminent danger and Shoghi Effendi was but a small boy. During that same period, ‘Abdu’l-Baha had made arrangements for the election of the Universal House of Justice to take place immediately, should the threat on His life materialize. Through the grace of God, the crisis passed, and it was ultimately left to Shoghi Effendi many years later, as Guardian and Head of the Faith, to determine the timing of the formation of the House of Justice. Early on he considered the possibility of holding the election soon after the passing of ‘Abdu’l-Baha, in which case the House of Justice and the Guardian would have functioned simultaneously. He determined, of course, that the foundations of the Administrative Order needed first to be firmly laid at the local and national levels, and it was eventually transpired that the house of Justice was established several years after his own passing. That the transition from the ministry of the Guardian to the election of the Universal House of Justice occurred with such relative ease can, itself, be attributed to the way certain provisions in the Will were formulated.”

ESY: Is it possible that ‘Abdu’l-Baha, the centre of the Covenant creates conditions in His Will to cause for arising differences among the believers? The false house accuses,

openly and without any shxxx, that ‘Abdu’l-Baha provided conditions for future differences among the believers. Is it believable? Or the false house has a hidden agenda! The false house purposely does not bring to the attention of the believers the formation of the embryo of Universal House of Justice by the first guardian in early Jan. 1951 and appointment of C.M. Remy as its president on 2 of March of the same year. Shoghi Effendi on 9th of Jan. 1951 sends 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 Centre of Faith already established in twin cities of ‘Akk’a and Haifa. Fulfilment of prophecies uttered by Founder of Faith and Centre 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 Bab’s Sepulchre on Mount Carmel, the present adequate maturity of nine vigorously functioning national administrative institutions throughout the Baha’i world, combine to induct me to arrive at this historic decision making 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 erection of mighty superstructure of the Bab’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, making its development into officially recognised 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 Centre destined to arise and function and remain permanently established in close neighbourhood 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-Bah'a'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 publicise announcement through Public Relations Committee. [Underlines added]

On 2 March 1951, the Guardian sent another cablegram to the Baha'i world. In this cablegram Shoghi Effendi appointed Charles Mason Remey as the President of the embryo of the Universal House of Justice. The cablegram reads:

“Greatly welcome assistance of the newly formed International Council, particularly its president, Mason Remey, and its Vice President, Amelia Collins, through contact with authorities designed to spread the fame, consolidate the foundation and widen the scope of influence emanating from the twin spiritual, administrative World Centres permanently fixed in the Holy Land constituting the midmost heart of the entire planet.” [Underlines is added]

FUJH: “ ‘Abdu'l-Baha's Will and Testament clearly allows for the possibility of a successor to Shoghi Effendi, and in this light, we find statements written by him or on his behalf over the course of his thirty-six-year ministry that envision future Guardians. However, there are no assurances in the Writings that the line of Guardians would continue throughout the Dispensation; rather, the possibility is envisaged that such a line would come to an end. In this respect, Baha'u'llah states in the Kit'ab-i-Aqdas: ‘Endowments dedicated to charity revert to God, the Revealer of Signs. None hath the right to dispose of them without leave from Whim Who is the Dawning-place of Revelation. After Him, this

authority shall pass to the Aghsan, and after them to the House of Justice – should it be established in the world by then – that they may use these endowments for the benefit of the Places which have been exalted in this Cause, and for whatsoever hath been enjoined upon them by Him Who is the God of might and power. Otherwise, the endowments shall revert to the people of Baha who speak not except by His leave and judge not save in accordance with what God hath decreed in this Tablet – lo, they are the champions of victory betwixt heaven and earth – that they may use them in the manner that hath been laid down in the Book by God, the Mighty, the Bountiful.’

ESY: The original text of the quotation from the Kit'ab-i-Aqdas is:

قد رجعت الاوقاف المختصة للخيرات الى
الله مظهر الايات ليس لاحد ان يتصرف فيها
الا بعد اذن مطلع الوحي و من بعده يرجع الحكم
الى الاغصان و من بعدهم الى بيت العدل ان تحقق
امره فى البلاد ليصرفوها فى البقاع المرتفعة فى
هذا الامر و فيما امروا به من لدن مقتدر قدير * و
الا ترجع الى اهل البهائم الذين لا يتكلمون الا بعد
اذنه و لا يحكمون الا بما حكم الله فى هذا اللوح
اولئك اولياء النصر بين السموات و الارضين *
ليصرفوها فيما حدّد فى الكتاب من لدن عزيز كريم

Anyone with basic knowledge of Arabic language will learn that the translation of the text into the English by the false universal house of justice is not correct. The false universal house of justice wrongly and purposely translated the text into the English to suits their argument. Baha'u'llah has given authority for use of endowments first to Himself, then to Aghsan, then to the House of Justice if it is formed in the cities, [البلاد] plural for [بلد] not in the world that conveys a different meaning. The false house has translated the text in such a way to convey wrong message/impression in the minds of the believers that House of Justice is meant to be Universal House of Justice. Clearly Baha'u'llah has authorized the local houses to use the endowments when He has used cities on the Kit'ab-i-Aqdas. The reader's attention is also drawn to the fact that the word “اولياء” is plural of the word “ولى” which means

guardians. The false house tries again to mislead the reader from the fact that the continuation of guardianship is in fact predicted in the Kit'ab-i-Aqdas.

Assume, for sake of argument, that the false universal house of justice is right. It implies that 'Abdu'l-Baha and Shoghi Effendi were not aware of this verse of the Kit'ab-i-Aqdas and the Will, dispensation of Baha'u'llah and other materials related to the administration were written in contrary to the Kit'ab-i-Aqdas. This is not possible and 'Abdu'l-Baha and Shoghi Effendi had not written in contrast to the Writings of Baha'u'llah. Shoghi Effendi states: "It does not constitute in any manner a contradiction to the Will and Writing of Baha'u'llah, nor does it nullify any of his revealed instructions." Has not the false house read this quotation?

FUJH: "The passing of Shoghi Effendi precipitated the situation described, in which the authority vested in the Aghsan – first in 'Abdu'l-Baha and then in Shoghi Effendi – ended before the House of Justice was established.

In His Will and Testament, 'Abdu'l-Baha specifies in the clearest terms the conditions according to which Shoghi Effendi was to have named his successor as Guardian: 'O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God 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."

ESY: Shoghi Effendi had to appoint his successor in his own life time. The manner in which he appointed his successor was not to the expectation of the believers. He formed the embryo of the Universal House of Justice

and he appointed C. M. Remey as its president.

Shoghi Effendi could appoint any one among the believers to succeed his. In a letter to Mr. H. Chance, a member of the so called Universal House of Justice the writer wrote: "Shoghi Effendi had to appoint in his own lifetime his successor. The appointed guardian had to be his son or 'another branch.' Shoghi Effendi had no physical son and in fact, he had no children. Let us study several verses of Baha'u'llah and 'Abdu'l-Baha's writings to understand the true meaning of "another branch" and see if "branch" is limited to physical relatives of Baha'u'llah, or if 'another branch' refers to all believers in the Baha'i faith.

Baha'u'llah defines the meaning of 'branch' in a Tablet addressed to an individual. He states: '*Since the believers and the loved ones [of God] are like unto branches and leaves of this Holy Tree [Baha'u'llah] therefore whatever befalls upon the original Stock will also befall upon branches, twigs, and leaves*' (Baha'u'llah, Al'vah-i-moba'rakeh, 343)

In this verse Baha'u'llah states that all believers in him are branches and "branch" is not limited to blood relatives. 'Abdu'l-Baha in several tables leaves no doubt that branch refers to all believers that are sincere believers in Baha'u'llah. In particular 'Abdu'l-Baha explains that sonship is divided into two: physical and spiritual. The first is made of elements and the latter is of spirit. His words follow:

'The line of descendants is divided into two kinds. One is the physical descendants, and the other spiritual. One is born of water and earth, and the other is born of soul and heart.' ('Abdu'l-Baha, *Ma'idiy-i-Asmani*, Vol. 5, 161)

Regarding the same subject, the following verses may be meditated upon:

'The branches (aghsaan) are not limited to certain individuals, they have succession''

(Abdu'l-Baha, *Ma'idiy-i-Asmani*, Vol. 2, 76)
'Verily, God told Prophet Noah explicitly, "Indeed, he [your son] is not of your family; for his conduct is unrighteous.'

'[Prophet Abraham asked God] of my descendants? [God] said, My covenant does not include the wrongdoers'

'Truly, the material elements and the earthly natures are not taken into consideration nor they are related to it [spiritual descendants].

'Indeed, it is acknowledged in a goodly character not within the lineage....'He [God] brings the living out of the dead and brings the dead out of the living "and whosoever sets a limitation for God's grace and His glorious bounties, such a man is in error and transgression.'

'In truth, God is able to do the extraordinary things and reveal signs and wonders...' He selects for His mercy whom He wills.

(Maka'tib of 'Abdu'l-Baha, Vol. 1, 6 – 11).

- 'fear not if this branch be severed from this material world and cast its leaves; nay, the leaves thereof shall flourish, for this branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.'
- Consider "The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites."
- Consider this text of the New Testament: "The brothers of his holiness Christ, came to him and said: These are your brothers. He answered that his brothers were those who believed in God, and refused to associate with his own brothers.'
- Likewise Qurratu'l-'Ayn... when she believed in God and was attracted to the Divine Breaths, she forsook her two eldest sons, although they were her two oldest children, because they did not become believers, and thereafter did not meet them. She said: 'All the friends of God are my children, but these two are not. I will have nothing to do with them.'

Shoghi Effendi, in the translation of the Will and Testament of 'Abdu'l-Baha, translates the term 'another branch' in the ordinary English usage of the word 'branch' and not in its capital form 'Branch.' It is true that neither the Arabic nor Persian language contain any capital letters, but there are capitals in the English language. Shoghi Effendi, whom we all accept as the interpreter of the Holy writings, left no ambiguity that the term "another branch" does apply to any category of people. To our understanding, the translations of the Holy writings by the Guardian are indeed a form of interpretation. "another branch" is not a proper noun; it is a common noun, is it not?

FUJH: "The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot)."

ESY: The statement in the Will does not mean that the Hands could overrule the guardian. The first guardian stated that "The statement in the will of 'Abdu'l-Baha does not imply that the Hands of the cause of God have been given authority to overrule the Guardian. 'Abdu'l-Bah could not have provided for a conflict of authority in the Faith. This is obvious, in view of His own words, which you will find on page 13 of the will's Testament of 'Abdu'l-Baha. 'The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the cause of God ... It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the cause of God, to show their obedience, submissiveness and the subordination unto the Guardian of the cause of God, to turn unto him and be lowly before

him. He that opposeth him had opposed the true one.'[Baha'i News Feb. 1955] The reader's attention is drawn to the fact that the ex-hands did not elect nine people among themselves to serve the guardian nor they considered the importance of the formation of the first international council, the embryo of the Universal House of Justice, and the importance of his appointment of C. M. Remey as its president. The ex-hands commenced opposing the Will and the Covenant prior to passing of the 1st Guardian.

FUJH: "The personal views of any individual regarding the above statement, no matter how learned, cannot compare with the Guardians infallible understanding of the passage. Shoghi Effendi, who faithfully adhered to the wishes of Baha'u'llah and Abdu'l-baha throughout his ministry, would never have been careless in a matter so essential to the integrity of the Faith as the question of appointment of his successor. It is unthinkable that he would appoint someone to succeed him who did not possess the qualifications laid down by 'Abdu'l-Baha in His Will. It is equally untenable to suggest that he would do so in a manner which deviated from the explicit requirements in that same document, which included the affirmation of his choice by nine designated Hands of the Cause of God, so that "differences" would "not arise after his passing." How perverse the suggestion of the violators of the Covenant that Shoghi Effendi would ignore the Masters instructions and make a veiled and indirect appointment of his successor! Rather should the fact that Shoghi Effendi did not name a successor be seen as a sign of his meticulous adherence to every word of 'Abdu'l-Baha's Will and an indication of his conclusion that there was no qualified individual whom he could appoint."

ESY: As stated earlier Shoghi Effendi had to appoint his successor. His choice to appoint his successor was not limited to a certain individual. All the true believers in Baha'u'llah were/are the branches branched from the Ancient Tree. Baha'u'llah Himself has defined the "branch". See above. It was the ex-hands and now this false universal house of justice that confuses and plant seeds of doubts in the mind of the innocent believers. If the inside enemies of the past

religion were able to overcome the true one; in this dispensation the writings on the subject are written by Baha'u'llah, 'Abdu'l-Baha and fully explained by the 1st guardian of the Faith. This is not the past dispensation.

If Shoghi Effendi could not appoint a person to succeed him on the basis that nobody was qualified to succeed him; how was it possible that the ex-hands collectively claimed his successor ship? How?

The ex-hands did not appoint nine persons among themselves to serve the 1st guardian at the first place. Nor they considered the importance of the embryo of the Universal House of Justice and its president C.M. Remey. The ex-hands neither understood or they choose not to understand the 1st guardian's action on the formation of the embryo of the Universal House of Justice they simply failed to do their duties.

As it was stated earlier the ex-hands did not have authority to overrule the guardian. Shoghi Effendi has confirmed this two years prior to his death. The false house cannot use the statement of the Will as a means to create doubt and confusion in the minds of the believers.

FUJH: Therefore, it should be clear to every steadfast follower of Baha'u'llah that the end of the line of Guardians was not the result of any decision or action taken by the hands of the Cause of God following the sudden passing of Shoghi Effendi. The line was brought to a close when, compelled by existing circumstances and the strict provisions of the Will, Shoghi Effendi did not name a successor. To entertain the possibility that it may one day be re-established is futile.

ESY: On contrary it was the decision of the ex-hands and their creation of the false universal house of justice to assume the end to the line of Guardianship. A sincere researcher finds no reference in the Writings and the interpretation of the 1st guardian to suggest the end to the Guardianship. It was purely the decision of the ex-hands and particularly, Mrs. Rabbani, the ring leader, the Arch violator of the Covenant of Baha'u'llah to assume the end to the Guardianship. The false house of justice and the ex-hands blame the 1st guardian that he did not do his duty!!

What a violation of the Covenant by the ex-hand and the false universal house of justice.

FUJH: “Abdu’l-Baha wrote that “ere the expiration of a thousand years, no one has the right to utter a single word, even to claim the station of Guardianship.” And in the same passage He exhorted the friends, “should there be differences of opinion, the Supreme House of Justice would immediately resolve the problems.” The Universal House of Justice, soon after its formation, stated that it “finds that there is no way to appoint or to legislate to make it possible to appoint a second Guardian to succeed Shoghi Effendi.”

ESY: The false house does not provide references to its quotations. It is hard to verify its source. However Baha’u’llah indeed stated that no one would claim prophet hood before expiration of 1000 years. The false universal house of justice attempts to confuse the believers with matter that do not relate to the subject. ‘Abdu’l-Baha clearly confirmed continuation of Guardianship in His Will. He has outlined the duties of the guardians in the dispensation of Baha’u’llah. It is completely different subject of the continuation of the Guardianship to a claim of prophet hood prior to expiration of thousand years. If there is a legitimate Universal House of Justice with Guardian its president, it would be right for the individual to turn to the Universal House of Justice for a resolution on matters that are not explicitly written in the Writings, not on matters that clearly stated in the Writing. Guardianship has been predicted by Baha’u’llah in His Writings, clearly stated in the Will and Testament and Shoghi Effendi has confirmed its continuation. It is not the right of a legitimate Universal House of Justice to pass a rule opposite to the Writings.

FUJH: “While the line of Guardians has ended, the Covenant is preserved. The vast body of interpretations of Shoghi Effendi informs the decisions of the Universal House of Justice as the Faith continues its onward march. The unity of the Faith is safeguarded, and the realization of Baha’u’llah’s great purpose for humanity assured. “The Hand of Omnipotence hath established His revelation upon an unassailable, an enduring

foundation,” Baha’u’llah has stated. “Storms of human strife are powerless to undermine its basis, nor will men’s fanciful theories succeed in damaging its structure.”

ESY: The false universal house of justice writes opposite to the writings of the 1st guardian while claiming respect for his interpretations. The 1st guardian states: “It must be also clearly understood by every believer that the institution of the Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from the power granted to the Universal House of Justice by Baha’u’llah in the Kitab-i-Aghdas, and repeatedly and solemnly confirmed by ‘Abdu’l-Baha in his Will. It does not constitute in any manner a contradiction to the Will and Writing of Baha’u’llah, nor does it nullify any of his revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, and assures the continuity of its labours, without presuming in the slightest to infringe upon the inviolability of its clearly-defined sphere of jurisdiction...”[Shoghi Effendi, The World Order of Baha’u’llah Selected Letters, Page 8]

FUJH: “With reference to the specific questions raised in the letter we have received, one concerns the meaning of the designation “Aghsan”, as found in the Writings. While in some cases, as affirmed by the guardian, the term applies specifically to Baha’u’llah’s sons, at other times it is used more broadly to include his male descendants. For example, in His Will and Testament ‘Abdu’l-Baha refers to Shoghi Effendi as “the chosen branch” (Ghusn-i-Mumtaz). The reference to Shoghi Effendi as Ghusn here – the singular form of Aghsan – follows the usage of Baha’u’llah in relation to the titles He gave his sons, that is, the Most Great Branch, the Greater Branch and the Purest Branch. A letter written on behalf of Shoghi Effendi explains that the word Aghsan “refers to Baha’u’llah descendants”; another describes Hussein Rabbani, the Guardian’s brother, as the grandchild of the Master, an Afnan and Aghsan mentioned in the Will and Testament of the Master.” It is evident, then, that the designation Aghsan, or Ghusn,

includes Shoghi Effendi and the other male descendants of Baha'u'llah.

"If, at any time, male descendants of Baha'u'llah appear who are faithful to the Covenant, it would nevertheless not be possible for any of them to occupy the office of Guardian, for, as already explained, in the absence of appointment by Shoghi Effendi, they cannot claim the station of Guardianship and there is no way for one to be named to it by an act of the House of Justice."

ESY: This matter of "Aghsan" and "another branch" has been fully explained earlier.

FUJH: "Another query concerns the establishment of the Universal House of Justice. Specifically, the question has been asked whether the functioning of an "officially recognised" International Baha'i Court in the Holy Land, mentioned by Shoghi Effendi was an essential preliminary step in the evolution of the Universal House of Justice."

"As you are no doubt aware, Shoghi Effendi explained that " 'Abdu'l-Baha, Himself, in one of His earliest Tablets, contemplated the possibility of the formation of the Universal House of Justice in His own lifetime." The Master described the requirements necessary for its formation, which did not include the establishment of a religious court:

"The Supreme House of Justice should be elected according to the system followed in the election of the parliaments of Europe. And when the countries would be guided the Houses of Justice of the various countries would elect the Supreme House of Justice.

"At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme House of Justice.

The establishment of that House is not dependent upon the conversion of all the nations of the world. For example, if conditions were favourable and no disturbances would be caused, the friends in Persia would elect their representatives, and likewise the friends in America, in India and other areas would also elect their representatives, and these would elect a House of Justice. That House of Justice would be the Supreme House of Justice. That is all."

ESY: The false house attempts to confuse the believers the method of election of the members of the Universal House of Justice

with that of the continuation of Guardianship and the necessary requirement of the evolution of the embryo of the Universal House of Justice into a) Baha'i Court, b) into duly elected body by the method described by 'Abdu'l-Baha and under the direction of the guardian, and finally its transformation into the Universal House of Justice. The text of the cablegram of January 9, 1951 is very clear of the stated facts; "To these will be added further functions in course of evolution of this first embryonic International Institution, making its development into officially recognised Baha'i Court, its transformation into duly elected body, its efflorescence into Universal House of Justice,". Further the recognition of the embryo of the Universal House of Justice into Baha'i Court, was one the objectives of the "Ten Year Crusade" that the ex-hands abandoned the Plan and made their own version of the it and continued to make excuses that the conditions of the societies did not allow them to achieve the Ten Year Crusade Plan objectives. The formation of the Baha'i Court was necessary and preliminary requirements for the formation of the Universal House of Justice. Not only was this a prelude requirement to the formation of the Universal House of Justice; its transformation into duly elected body was the second step into the formation of Universal House. The importance of the achievements of the objectives of the Plan cannot be more emphasised than the 1st Guardian's letter of June 30, 1952 where the guardian ends his letter with the following statement; "No matter how long the period that separates them from ultimate victory; however arduous the task; however formidable the exertions demanded of them; however dark the days which mankind, perplexed and sorely-tried, must, in its hour of travail, traverse; however severe the tests with which they who are to redeem its fortunes will be confronted; however afflictive the darts which their present enemies, as well as those whom Providence, will, through His mysterious dispensations raise up from within or from without, may rain upon them, however grievous the ordeal of temporary separation from the heart and nerve-center of their Faith which future unforeseeable

disturbances may impose upon them, I adjure them, by the precious blood that flowed in such great profusion, by the lives of the unnumbered saints and heroes who were immolated, by the supreme, the glorious sacrifice of the Prophet-Herald of our Faith, by the tribulations which its Founder Himself, willingly underwent, so that His Cause might live, His Order might redeem a shattered world and its glory might suffuse the entire planet – I adjure them, as this solemn hour draws nigh, to resolve never to flinch, never to hesitate, never to relax, until each and every objective in the Plans to be proclaimed, at a later date, has been fully consummated.” It is not the aim of this response to respond the unfounded, poorly argued, purposely misleading, and shamefully violating the essentials of the Faith, deceptive in its approach of the article written by the so called universal house of justice created by erring ex-hands of the Faith, of outlining the objectives of the Ten Year Crusade. The reader’s attention is drawn to the plan launched by the 1st guardian in 1953, to be celebrated its completion in the Garden of Ridvan in the vicinity of the city of Baghdad in 1963.

FUJH: “Over the thirty-six years of his ministry, as he guided the Baha’i world, striving to lay the foundations of the Administrative Order, Shoghi Effendi outlined specific developmental steps to be taken, which were intended to lead to the eventual establishment of the Universal House of Justice. The accomplishment of some depended largely on the exertions of the believers themselves – an increase in the number of Local and National Spiritual Assemblies, the appointment of the International Baha’i Council and its evolution into an elected body. Others, however, were subject to the forces operating in society and, no matter what the efforts made by the Baha’i community, could not be accomplished.”

“In 1929, for instance, the Guardian stated, “given favourable circumstances, under which the Baha’is of Persia and of the adjoining countries under Soviet rule may be enabled to elect their national representatives ... the only remaining obstacle in the way of the definite formation of the International House of Justice will have been removed.” Later, following the expulsion of

Baha’is from Russia by the authorities, a letter written on his behalf explained, “At the time he referred to Russia there were Baha’is there, now the Community has practically ceased to exist; therefore the formation of the International House of Justice cannot depend on a Russian National Spiritual Assembly.”

“In the same way, goals were specified by Shoghi Effendi for the establishment of Baha’i courts, including national courts in certain countries in Asia and, as a step in the development of the International Baha’i Council, the precursor to the Universal House of Justice, a court in the Holy Land. Recognition by the Egyptian government of the National Spiritual Assembly as an independent Baha’i court was sought as far back as 1929. Over time, changing conditions rendered the formation of such religious courts impossible. As the Hands of the Cause of God commented in 1959 in calling for the election of the International Baha’i Council and the eventual establishment of the House of Justice,

“We wish to assure the believers that every effort will be made to establish a Baha’i Court in the Holy Land prior to the date set for this election. We should however bear in mind that the Guardian himself clearly indicated this goal, due to the strong trend towards the secularization of Religious Courts in this part of the world, might not be achieved.”

ESY: Another excuse; “the forces operating in society and, no matter what the efforts made by the Baha’i community, could not be accomplished.” In another words, the false house claims that Shoghi effendi could not understand these forces and made plans that were not achievable. The importance of this requirement of the evolution of the embryo of the Universal House of Justice into Baha’i Court can be comprehended by the text of the Will and Testament where ‘Abdu’l-Baha clearly states that “This house of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the region of the world may become even as Paradise itself.” The fact is that the ex-hands

were in hurry to create a false body and naming it universal house of justice as a means to deceive and direct the believers to the direction the ex-hands wanted to drag the believers into their desired direction. The ex-hands did not have any authority in the administration of the affairs of the Faith.

FUJH: "Yet another question that has been raised concerns the discharge by the Universal House of Justice of certain functions previously performed by the Guardian. With regard to Huququllah, 'Abdu'l-Baha has explained that "Disposition of the Huquq, wholly or partly, is permissible, but this should be done by permission of the authority in the Cause to whom all must turn." Likewise, the expulsion of Covenant-breakers is an obligation exercised by the Head of the Faith in the context of the duty to protect the Cause from those who would seek to undermine its unity. Shoghi Effendi, it is well known, was obliged to expel Covenant-breakers from the Faith at different points throughout his ministry, both before and after the appointment of the Hands of the Cause of God. This responsibility now falls on the Universal House of Justice, as the centre of authority to whom all must turn. The current procedures followed in this respect are outlined in the statement "The Institution of the Counsellors."

ESY: The writer sent his letter of April 8, 1988 to Mr. H. Chance then a member of the so called universal house of justice and in that letter he stated "Another point you mentioned in the meeting was the payment of Huquq'u'llah by the believers. In fact in the last few years the believers have been educated to pay their Huquq'u'llah. The recent booklet in Persian on Huquq'u'llah is a compilation of writing on the subject. Unfortunately the administration failed to quote an important verse of the Will and Testament that says: "It is to be offered (Huquq'u'llah) through the Guardian of the Cause of God. . . ." The Guardian according to the Will and Testament is the sole recipient of Huquq'u'llah and nobody else is given the right to receive it.

As the name suggests, Huquq'u'llah is the right of God. It is given to his representative who is the Guardian. When we assume the termination of Guardianship, how can we change the writing and try to get what does

not belong to us? It is given solely to the Guardian and he is given the right to use it as he wishes. When we know Huquq'u'llah is referred to the Guardian of the Cause, how can we change the verse of the Will and Testament to "Further, there devolve upon it (Universal House of Justice) the duties of directing the work of the Hands of the Cause... and of providing for the receipt and disbursement of Huquq'u'llah". In the same letter the writer wrote to Mr. H. Chance; 'If we follow the Hands' version of the Covenant, we are considered to be firm in the Covenant and everybody pays his or her respect. If someone starts to study the Covenant and learns the contents of the Will and Testament, the Dispensation of Baha'u'llah, and other material related to the Administration Order, he is picked up by the informers in our community. He is reported to higher levels of the Administration and new types of persecutions start; that is psychological persecutions. The first thing is to discredit him in the community and accuse him of being an enemy of the Faith, a Covenant breaker, etc. It does not take very long before he finds himself without relatives and friends to turn to. This type of persecution is carried out against him without him realising what is happening to him. He is never given a chance to defend himself; suffering in silence is the result for the victim.

We have declared many believers to be Covenant breakers. We did so without having the slightest right to do so. The Guardian states it is the sole right of the Guardian of the Faith to declare a person a Covenant Breaker. In Persian he states:

"Expulsion and excommunication of the individuals from the Cause of God ... are part of the authorities of the Guardian namely the spiritual head of the Baha'i Community."

(Neza'mat-e-Baha'i, 85)

"Reinstatement of the former covenant breakers is also one of the duties of the Guardian of the Faith."

(Akh'bar-e-Am'ri, No. 106)"

In connection to the duties of the Guardian of the Faith and that of the Universal House of Justice, that neither can and will not infringe on each other domain; the 1st Guardian states:

“Neither can, nor will ever, infringe upon the cared and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.”[The Dispensation of Baha’u’llah, Shoghi Effendi, Baha’i Publishing Trust, 1938 page 150] The false house without any hesitation denies the continuation of Guardianship and infringes into the specific authorities of the Guardian of the Faith and claiming to be the head of the Faith and all must turn to.

As far as the head of the Faith is concern, the 1st Guardian states: “It should be born in mind that the Institution of Guardianship has been anticipated by ‘Abdu’l-Baha in an allusion He made in a Tablet addressed, long before His ascension, to three of His friend in Persia. To their question as to whether there would be any person to whom all the Baha’is would be called upon to turn after His ascension He made the following reply: ‘As to the question you have asked me, know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidence will be made manifest, and its secrets unravelled.’”

FUJH: “In this connection it should be noted that after the passing of Shoghi Effendi, although overwhelmed with grief, the Baha’i world maintained its unity during the tenuous period between his ministry and the election of the Universal House of Justice. The sole challenge to its integrity appeared some two years after his death when Charles Mason Remey, who was at that time one of the Hands of the Cause, laid claim to the Guardianship. As you are aware, Remey asserted that his appointment in 1951 as president of the nascent International Baha’i Council meant that he should automatically assume the position of head of the Universal House of Justice and was, therefore, the second Guardian.

“The absurdity of Remey’s claim is obvious and requires little elaboration. In 1957, he was among the Hands of the Cause who gathered in the Holy Land to consider what course of action should be taken following the unexpected passing of the Guardian. He personally affirmed that Shoghi Effendi had appointed no successor, signing a

document issued unanimously by the Hands to this effect. Signatory to yet another such document, he agreed that the entire body of the Hands of the Cause would determine when and how the evolution of the International Baha’i Council would culminate in the election of the House of Justice. For two years, as one of the nine Hands designated to serve in the Holy Land, he participated in the consultations that guided the development of the Baha’i community. Then, without notice or discussion with his fellow Hands, he claimed the station of Guardianship, lacking explicit appointment by Shoghi Effendi as specified in the Will and Testament and in direct violation of the command of Abdu’l-Baha that no one could make such a claim. Exercising the authority conferred on them in accordance with ‘Abdu’l-Baha’s Will, the Hands of the Cause expelled him from the Faith as a Covenant-breaker.

ESY: There is no doubt that the institution of guardianship continues in the dispensation of the Baha’i Faith. No one except C. M. Remey was eligible to succeed his predecessor Shoghi Effendi. C. M. Remey initially sat with the rest of the former Hands of the Faith to maintain the unity during that turbulent time as Ali, the first Imam of the Faith of Islam did. Ali did not make any objection to the system of Khelafat and the leadership of the first three Khalifs in early years of Islamic dispensation. On this subject the 3rd Guardian of the Faith in his letter to the writer states:

The reader’s attention is drawn to part 1 of an article written by K. Taimouri published in RIDVAN issue of 9 & 10 August 2009 and reprinted in this issue of RIDVAN and part 2 of the same article in this issue of RIDVAN. C.M. Remey sent three appeals to the ex-hands of the Faith and he constantly invited them to review their stand against continuation of the Guardianship. And prior to his 1960 proclamation of his Guardianship, he proclaimed himself as the second guardian of the Faith first to the ex-hands. The statement of the false house; “Then, without notice or discussion with his fellow Hands, he claimed the station of Guardianship” is not true.

The fact is that the Institution of Guardianship is not over as stated in the Writings. Accordingly there was 2nd Guardian of the Faith and no one could occupy that position except the head of the embryo of the Universal House of Justice, C. M. Remy. The ex-hands, the present false universal house of justice and their supporters were failed to recognize the second Guardian, C. M. Remy and in another words they failed the divine test put before them. The reader is invited to study an article on Divine Test by the writer published in RIDVAN issue of ... and reprinted in this issue of RIDVAN again.

FUJH: "In matters related to the Covenant, the friends must be firm and steadfast; they should be wary, lest the arguments put forward by those who sow seeds of doubt become the cause for confusion of lead to disputation and disunity. Should questions arise that cannot be resolved, they should be placed immediately before the Universal House of Justice. The friends must be especially careful to avoid being enticed by the whisperings of the remnants of the Covenant-breakers and their supporters, who seek to shake the believers' faith. Whereas in the past the violators of the Covenant sought to undermine the authority of Baha'u'llah, Abdu'l-baha and Shoghi Effendi., today they challenge the Universal House of Justice. Of particular concern are those who, as Abdu'l-baha warns, "assert their firmness and steadfastness in the covenant but when they come across responsive ears they secretly sow the seeds of suspicion."

ESY: To be firm in the Covenant as detailed by the 1st Guardian; one has to accept the Bab and Baha'u'llah as the promised one of the past Revelations, 'Abdu'l-Baha as the successor to Baha'u'llah and the centre the Covenant, acceptance, without any reservations, to every clause of the Will and Testament of 'Abdu'l-Baha, included in the Will, the continuation of the Guardianship and whatsoever revealed by their Pens. The ex-hands and presently the false universal house of justice redefined the covenant to deny continuation of the Guardianship, acceptance of the so called universal house of justice, a body without its head, the Guardian. In another words accepting the ex-hands of the Faith version of covenant made by them and supported by the present false universal house of justice is a

criteria of one being firm in their version of covenant.

Soon or later the vial will be dropped and the present administration's mask of hypocrisy and deception will be removed and the true face of the inside enemies of the Faith will be seen by the people of the world and what has been done in the gloom of night by the unfaithful ex-hands of the Faith and their puppet, this false universal house of justice, will be shown to the whole world. It is a matter of time. The false house of justice is well aware that when one of their supper learn the material on the continuation of Guardianship will not respect the so called universal house of justice assumed authority.

FUJH: Remy's small band of associates, bedevilled by half a century of infighting among competing factions, have had negligible effect on the progress of the Faith. The flurry caused by their actions does nothing more than shake a few lifeless twigs and leaves from the tree of the Cause. Those who are naive, those who are not deepened in the Teachings or not firm in the Covenant, those who are controlled by their egos and lust for leadership can be misled and fall away. The friends are urged to protect themselves and their community by adhering strictly to the emphatic exhortations repeated throughout the Sacred Texts. As Abdu'l-baha states,

ESY: At early history of Islam, there were a few people supported Ali, the 1st Imam of Islam. Although there were not much supporting Writings to support Ali, his Imamate was established and the truth manifested itself. As to those opposed the second Guardian apart from the unfaithful ex-hands of the Faith, there is no difference between them and the ex-hands and the present false universal house of justice. The reader is assured that, as Shoghi Effendi stated: "The believers will erect the mighty stronghold of the Universal House of Justice before the eye of the people despite of the opposition by the relentless enemies of the Faith. When they [the believers] successfully achieve this objective, the greatest wish of our Lord will be fulfilled. 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.”(Underline is writer’s) (Shoghi Effendi, extracted from letter of summer of 1925)

FUJH: “Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God Himself. Whoso doth deviate there from is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this house is meant that Universal House of Justice which is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found, after the manner of the customary election in Western Countries such as those of England...

“And now, one of the greatest and most fundamental principles of the Cause of God is to shun and avoid entirely the Covenant-breakers, for they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past. O friends! It behooveth you to call to mind with tenderness the trials of His Holiness, the exalted One, and show your fidelity to the Ever-Blest Beauty. The utmost endeavour must be exerted lest all these woes, trials and afflictions, all this pure and sacred blood that hath been shed so profusely in the Path of God, may prove to be in vain...

“O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.”

ESY: There is no doubt that the believers must turn to the Guardian of the Faith and the legitimate Universal House of Justice. But not to this false universal house of justice in which it is similar to anything but legitimate Universal House of Justice. In this dispensation the founder of the Faith, it’s Centre of the Covenant and the 1st Guardian has left the believers with vast body of

Writings to support them against the old and the new enemies of the Faith from within.

FUJH: “The believers in the Cradle of the Faith, who have withstood for more than a century the onslaught of government and clergy, who triumphed over the perils posed by the rebellions of Azal and Muhammad ‘Ali, who severed themselves from those who opposed Shoghi Effendi, will easily discount the spurious and ridiculous arguments of those few individuals who vie among themselves to exploit Remy’s deviation as a pretext for attracting a handful of personal followers. Be assured of our supplications at the Holy Threshold on behalf of the beloved friends everywhere in that sacred land.

With loving Baha’i greetings,
[signed: The Universal House of Justice]”

ESY: The believers in Persia have sacrificed their lives for the Cause of God from the time the Bab declared His mission in 1844 and still continue to do so. But when they learn that the ex-hands and the present false universal house of justice have deceived them, they will do the same thing that they did in the past dispensation. Among all the Muslims of the world it was the Persians that discovered and supported the institution of the Imamatus. The Persians know well their responsibilities. The false universal house of justice’s advise is not needed.

The writer was born into and grew up in a Baha’i family in Persia. He had a very strong faith in the present administration prior to his investigation of the Institution of Guardianship and his acceptance of C.M. Remy as the 2nd Guardian. But when he learnt that he has been deceived by this administration; he lost all his respect for this false universal house of justice. To him there is no separation between them and Azal, Mirza Muhammad Ali and the other unfaithful ones to the Covenant of Baha’u’llah.

To close this article the writer draws the reader’s attention to the following quotations of the Kit’ab-i-Aqdas that the ex-hand by their action fulfilled Baha’u’llah’s prediction;

ان الذين نكثوا عهد الله
في اوامره و نكصوا على اعقابهم اولئك
من اهل الضلال لدى الغني
المتعال

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.

From The Kit'ab-i-Aqdas Verse 2

In relation to the same subject, the 1st Guardian writes: "We should feel truly thankful for such futile attempts to undermine our beloved Faith-attempts that protrude their ugly face from time to time, seem for a while

able to create a breach in the ranks of the faithful, recede finally into the obscurity of oblivion, and are thought of no more." [World Order of Baha'u'llah, Shoghi Effendi, Baha'i Publishing Trust, 1955]

Prior to the death of the 1st Guardian the Hands of the Faith were faithful to the Covenant and when the 1st Guardian left this world the group of the Hands turned on their heels and violated the Covenant and fulfilled the prophecy.

I hope and pray to God that the reader is satisfied and has found the truth.

E.S. Yazdani
Sydney, Australia
February, 2010.



The Reader to Judge

Several weeks ago I was browsing the internet and I crossed a Manually transcribed speech given by one of the member of the False Universal house of Justice in Sydney Australia, on 17th of September 1995 [Ref. <http://bahai-library.com/talks/mental.tests.html>]. The subject of the talk is on Mental Test. I read the transcribed speech and I decided to publish it in the RIDVAN, together with an article written by the writer, on Divine Test, and then published in RIDVAN issue 5, August 2007.

The purpose of the publication of these two articles is to provide the reader with materials on Divine Tests. The subject that has been referred to in the Holly Writings and we have been warned in many passages of the Writings of the danger that the believers in Baha'u'llah are faced with. The reader will note that the speaker is avoiding the reality of Divine Test purposely and twisting the subject in the he has done in his speech. It appears to me that the speaker is not aware of the fact that the believers in Baha'u'llah were tested, particularly the ex-Hands of the Faith, after the 1st Guardian of the Faith left this world on 4 Nov. 1957. Unfortunately all, except a few, failed to recognize the continuation of Guardianship and the station of the 2nd Guardian of the Faith, C.M. Remey when he sent his proclamation of Ridvan 1960 to the Baha'i World. It is not the purpose to criticize the speaker nor it is the aimed to magnify the present administration in Haifa of their wrong doings in relation to misrepresentation and violation of the Covenant of Baha'u'llah but to draw the reader's attention of the facts as stated in the article headed "Divine Test" published on page 43 of this issue of RIDVAN.

I had the pleasure of meeting the speaker and his wife many times and the last time I met him was in Melbourne, Capital City of the State of Victoria, Australia, late December, 1979 or early January, 1980. I have not met them again ever since and I hope they are in good health. I trust in God that the speaker

finds in his heart the truth and accepts the terms of the Will and Testament of 'Abdul'-Baha on the continuation of Guardianship and seeks the shelter of the living 4th Guardian of the Faith Jacques Soghomonian. Time is very short and the opportunity we have now in this world will not be repeated once we leave this world for the world to come. I hope the speaker get the opportunity to read the article on Divine Test.

The speech is manually transcribed as indicated on the web; "Manually transcribed. Words not understood are indicated by ellipses". The full text is quoted here. No changes or corrections to the text for grammar or otherwise is made. Quoting the speakers name is also omitted here as the writer believes it would not fulfill any purposes.

The speaker states: "This afternoon I want to take this opportunity to speak to you on the subject which was mentioned in the very first message published by Shoghi Effendi to the Baha'is of Australia and New Zealand. A message which was written in 1923, the 22nd of Dec 1923 .

If you look in the book of the messages of The Guardian to Australia and New Zealand, present publication of the one of the Shoghi Effendi, you find that in the very first message from Shoghi Effendi newly appointed as (a word?) as the Guardian of the Cau se to the Baha'is of this region, here, he included within it a first important and first serious warning; let me read from His words; Shoghi Effendi said to the Baha'is of Australia and New Zealand as well as to other countries so often we seem to forget the clear and repeated warning of our beloved Master in particular in the concluding years of His mission on Earth made stress on; the Guardian quoting "severe mental tests, severe mental tests that inevitably would sweep His loved ones of the wes t. Tests that would purge, purify and prepare them for their noble mission in life".

In 1923, in one of the first published messages to the Baha'is of Australia and New

Zealand, Shoghi Effendi reminded the friends of this country (who were just a handful of course in those days), that Abdu'l-Baha had prophesied the friends in the West would inevitably, and he uses the word inevitably experience what the Guardian has translated as severe mental tests and these tests would purify the friends and prepare them for their mission in life, which is a sign to the followers of Baha'u'llah. That was 1923, seventy two years ago, at that time the Faith was in the condition of obscurity, then you are familiar with the various places, in the Advent of Divine Justice, God Passes By and other areas, where, Shoghi Effendi refers to the Cause of Baha'u'llah as going through successive stages in its development and the first stage is the stage of obscurity. and then He says unmitigated obscurity and we are well familiar with that and most of us come from that period of obscurity in our Faith.

In 1986, The Universal House of Justice and I think it was January of 1986 in a message sent to the Baha'i World announcing that, at last the Cause of Baha'u'llah was emerging from obscurity and is entering into the second stage of the seven stages, characterized and shown by the Guardian. What is the second stage? Shoghi Effendi tells us that the second stage of the seven stages is that of persecution and repression.

It is on the basis of this and other statements in the writings that, I have come to personally, to the conclusion and I only speaking personally and not of the institution that I am a member of. I have come personally to the conclusion that we Baha'is living in the Western World are now, not in the future, not in some distant time, not at some period of remote possibility but here and now at 1995, we are experiencing some of the severe of the mental tests of which Abdu'l-Baha spoke and of which Shoghi Effendi foreshadowed in His messages to Australia and New Zealand, United States, United Kingdom, Germany and other areas. But (must?) in addition to reference to severe mental tests in the West said in another place and is quoted by The Guardian as saying the tests of the Cause and persecutions of The Cause in West would be intellectual, rather than physical.

We as you know are well experienced with physical tests. One of the sources of the strength of the Australian Baha'i community at the present time and is a strong community in the fact that it has been the recipient of the dear friends from Iran, from the Cradle of the Faith, in many instances as a consequence of the persecutions, the physical persecutions that had occurred in that land. As an International World wide Baha'i Community, we know a lot about physical persecutions. For a hundred and fifty years, we are well committed, it has been almost a constant companion, we had to table it in various ways. So don't ask us about physical persecutions, we know about it. But, we are relatively inexperienced about mental tests. This is new to us. We would learn, because we are immersed from obscurity. We have entered the second of the seven stages which was spoken by The Guardian and that second stage is that of persecution or repugnant in that period of testing.

What can one say about mental tests? I think there are several characteristics, mental tests by virtue of their nature aim for erosion of Faith and Belief and consequently at disunity in the Baha'i Community. A physical test aims to kill you, to chop your head, of putting you in a prison, name you or some thing like that and ultimately aiming to persuade you to recount your Faith. A mental test is different. It aims fairly and squarely at the erosion of the weak and the committed. Another characteristic of a mental test is that one may be blinded to its danger by the standards of a non-Baha'i materialistic society, one may look at it through false eyes and not through the true eyes. Because of the standards of a society around us in which, we are almost spending every day of our lives. It is very rare, and I am told that Janet and I are probably very few who spend most of our lives in contact with Baha'is rather than non-Baha'is. Most of us, most of the Baha'is in this room, if not all of them spend a large proportion of their daily human relationship and activities with people who are not Baha'is, people whom you are and have been in work, people whom you are and have been at school, people whom you have talked in stores or in the streets or in various other ways or only across the back fence.

So one of the features of the mental test is that our defence against it may be weakened by the fact that we are unconsciously peak up the standards of a society which is not Baha'i. And the final characteristic, the general characteristic of mental test, in which, I referred is that we may not become aware of these tests until it is too late. That is a radical difference between a mental test and a physical test. With a physical test, you know exactly who is doing what. We have people who put you in to prison. These are people who want to shoot you, or hang you, or something like that. A physical test is generally crystal clear. It is its purpose and character. Mental test is precisely the opposite. It is not clear, it is subtle, it is veiled, it is hidden and one might not become aware of it until it is too late, in the sense that the test has succeeded. Faith and belief has been eroded and disunity has come into being, and one has sunk into the condition of those who are part of the society in decline.

My argument this afternoon is centred around my personal perception that they are three areas in which, we as Baha'i are now subjected to what I regard as severe mental tests foreshadowed by Abdu'l-Baha. Who is to say whether I am right or wrong what I would like to do is to offer my argument to you and leave it to you to decide to what extent is in flaw. The three areas which, I believe are the areas in which, we Baha'is are experiencing these mental tests are the following; let me mention them one after the other and after that let me develop each of them in a bit of detail.

The first mental test, I think we face is that which arises from the challenge of trying to develop spirituality in a materialistic environment. The mental test is associated with the fact that we are trying to swim against the tide. We are tested in our strength and our commitment to the development of spirituality. The second mental test arises in our efforts to manifest an adequate level of commitment to the betterment of spirituality. The test is that we are in society which is increasingly selfish and self centred. Where, people are increasingly, are concerned with personal welfare and well being and have lost (hope?) and commitment to well being of the

world and commitment to betterment of the world, which was the characteristic of the society even as little as two hundred decades ago. So, the test is that of commitment to higher ideals or wider aim. The third mental test and perhaps it could be argued as the most dangerous is the test of acquiring a new attitude towards social organisation.

We are tested by the fact that we live in a world, where the institutions of organisation, such as governments and alike are subject to suspicion, to corruption, to abuse and are test in that of avoiding transferring those attitudes from a non-Baha'i society to the Baha'i administrative order. So, this is the direction in which, I want to proceed this afternoon. I want to take each of these three items and develop them some what further to give us (straight?).

As you can see, these three areas are in the realm of (.....?), in which commitment and attitude (.....?). They fall in the realm of mental tests. Mental attitude, spiritual condition is (.....?) an approach to the world and in our activity within it. The first of the three is that, we are tested by our efforts to develop a spiritual orientation in a materialistic world. Let us not underestimate how difficult this is. Let us not be complacent about the Challenge which has been for each and every believer in Baha'u'llah. The challenge to be taken a transformation in his or her life. To adopt different values, different attitudes and different allocation of time, and different level of sacrifice, different from that of almost every body with whom he or she come to be in daily contact.

We are told that our duty as Baha'is is to develop ourselves spiritually. Our religion is not only a religion of unity, of harmony of glory and of enlightenment. Ours is a religion, is a religion of beauty and responsibility. We are people of (greeting s?), we are people of responsibility. If we are to fail in our duties. If we are to fail in our responsibilities, God is not harmed, The Cause of God does not fail, the purpose of God is not diverted, that we ourselves are cast aside by the forces of change in the evolution of the society. We are called upon as Baha'is to fulfil our duties and our responsibilities and we are told by our

religion as an article of Faith that therein lies happiness and fulfilment.

We are told this in direct opposition to every word we mean. We renew faith in this, that we see on television or from commentators of the news, and other areas of advising information, as we think they have been on us. Those sources tell us generally the precise opposite, they would not tell us that duty and responsibility and sacrifices are the key to happiness and fulfilment. Rather than tell us that, they tell us self satisfaction and freedom from restraint consideration only of one's own being and one's own narrow interest that there lies happiness and fulfilment. I believe that our religion tells us the precise opposite, that our religion tells us that through the process of spiritual development, we will increase our powers and capacity through a remarkable extend.

I was particularly pleased that councillor Sanders opened this meeting with those (.....?) references to Mr. and Mrs. Dun. Because, I think, there in, one sees and therefore the things I which spoke. This frail couple lacking material resources, in afternoon, if not in the evening of their lives increased their power and capacity by their spiritual commitments as pioneers of the Cause in this call, and as many of us here today, are the direct result of that.

I see one of the major challenges to the Baha'is in all parts of the world, East and as well as West, at this present stage of development of Cause. The challenge for the members of the Baha'i community is to be transformed, and do not simply be adherents. But, to be transformed into true believers, so in rage we must challenge an arduous and difficult task of spiritual development. It is not enough for us to say yet I believe, ok , I am a Baha'i. I accept Baha'u'llah. I sign the card. This is not enough, what is needed is the process of spiritual development and transformation of character, morals and conduct. This is needed as a mercy and benefit to the individual. It is also needed by The Cause of God, but The Cause of God will survive. If this is from God, it will care of itself.

These may be the means by which, we can find our own personal salvation and our own preferences, as well, it will fulfil the full expectation of our lives. When this has not occurred, when the responses to this commitment to spiritual transformation (?), one finds that the religion is reduced to a mere creed, a set of rituals, a set of practices without meaning. This has occurred and is occurring in many of the religious communities of the world. We have to be careful so it does not occur in the Bah a'i Community. We have to be careful that the Nineteen Day Feast is not reduced to rituals, but Local Spiritual Assembly meetings, participation in conferences, the recitation of The Obligatory Prayers and all the other elements of Baha'i practices, we have to be careful that they are not reduced to rituals, such as the previous Catholic practice (what we call no meat on Friday?).

When we do not engage in this process of spiritual development and transformation, we find ourselves looking at present day world affairs and history from a secular perspective. If we are not Baha'is who are looking at society from this spiritual perspective we look at it with material perspective of the present day society and if you do that, and if you look very carefully, you would get very worried. Because the world is in an appalling mess, far worst than the average person realises. The prospects of destruction looms at every stage.

As I said so many times in the talks of this weekend. The counties are becoming ungovernable and societies are breaking down completely, the spread of terrorism and narcotics and the possibilities of tautological and chemical warfare, even I sight the proliferation of nuclear weapons. the world is in an appalling mess. If we Baha'is look at the world through a secular perspective of the people around us, we would become as depressed, as discouraged, as pessimistic, and as alienated as they are. we have to look at it through spiritual perspective so we see it as the first pang's of a new society, as the transition to world unity, and world civilisation at a period of definitely of birth and as a period of total destruction.

I have and I am sure you too gave a great amount of thought to the process of spiritual development. To try to determine what are the factors? How is it carried out? What are its basic parameters? I want to share with you the present state of my thinking on this subject. It seems to me that the process of spiritual development on which we are called upon to embark as followers of Baha'u'llah, has three dimensions to it. The first dimension, is as far as, I can tell is essentially new to the Baha'i Faith. And the reason it is new, I think is that given the dispensations preceding the Birth of the Baha'i Revelation, so during the Islamic Dispensation some thing very interesting happened to science. People discovered magnets, and magnets become common little pieces of iron which you carry around and this piece of iron attracts another piece of iron, if they are held close enough. What is in the world that that has to do with spiritual development. It has a lot to do with spiritual development. Because a magnet is a useful symbol of the process of spiritual development. Why we are saying this so? Firstly, with a magnet you have action occurring at distance. (two pieces of iron also two pieces at a distance totally survive and the manifestation of their actions are greater?). Secondly, there is nothing visible between them, but there is an attractive force. And thirdly the forces are so generated such that the arrangement of the little bits of pieces in magnet are dipole. This is an analogy for certain actions in the process of spiritual development.

As the first of the three dimensions, and I see it is associated to the spiritual development, is what I call the principle of magnetism. It is simply that. In This Dispensation, magnet is used as a means to convey a great and profound truth. The great and profound truth conveyed by the use of the analogy of the magnet is that if we take certain actions, physical actions, we attract a spiritual force. So if as we were making a magnet, we take little and bits of pieces and organise them in a right shape and form and they would attract a magnetic force to it. So we find curiously enough that the term magnet appeared again and again in the writings of Baha'u'llah, and Abdu'l-Baha and The Guardian and as well as some statements of The Universal House of

Justice. The term magnet appears again and again as a vehicle for conveying this profound truth. And if we would take certain actions prescribed by the Divine Law, a spiritual force is associated with us.

Let me read some of these statements; Abdu'l-Baha says: the commemoration of God attracts confirmation and assistance like unto a magnet. Praying to God attract confirmation and assistance like a magnet. Another place; (take?) the magnet which draws the confirmation of the Merciful One. Another place; service is the magnet which attracts heavenly spirits. Yet again, unity and harmony is the magnet that draws down the confirmations of God. And so, He goes on that teaching the Cause, making a soul think rightful, Abdu'l-Baha tells us this is the magnetic power which attracts the confirmation of God. Another place, directing mankind to the right path is the magnet which will attract to us the help of God. And so he goes on, I can get a kind of weary if I talk about this in a great length. you find that it is every where.

Shoghi Effendi in a letter of 1953, said living the Baha'i life creates a magnet for the Holy Spirit. Another place, to day as yet never before, Shoghi Effendi said: the magnet which attracts blessings for a Baha'i is teaching the Faith of God. It is the most powerful and the most important analogy to describe a profound truth that we are called upon to carry out certain actions in accord with Baha'i, with Divine Law, given by Baha'u'llah, with faith that those actions are necessary to attract great spiritual powers. Just as the magnet, because of its formation attracts magnetic powers.

The analogy is developed very fully in the writings and you will find, The Guardian in translations of Baha'u'llah's writings, in Gleanings and other places, in times uses the term Lode Stone; l-o-d-e, Lode Stone as a synonym for a magnet, and He says in one place, that the revelation of Baha'u'llah will act as the Lode Stone for all nations and kindred's of the Earth. You see the analogy of the revelation to be like a magnet, attracting the nations and kindred's of the Earth to it.

And before I leave the stand, you see yourselves upset with me trying to take (....?).

Abdu'l-Baha in one place referred to Baha'u'llah and says that Baha'u'llah as He manifested, He said: Thy Lord hath manifested the magnet of the souls of hearts in the whole of existing world. In another words, in that analogy Abdu'l-Baha describes Baha'u'llah as a magnet attracting the souls of truth. So, what are the dimensions, I see in the process of spiritual development, is that of the believers are called upon to carry out certain spiritual practices which attracts a spiritual power. Some of these practices are very inevitable, for example the practices of prayer, the practice of fasting, the practice of reading the creative writings, one might well guess, they are the source of attraction of spiritual powers, but some of them are less obvious. Why do we teach the Faith? It is not simply that we want more people around the place, so that we want more power and influence and more (....?), and the rest of it.

Obviously we think these are important, but one of the fundamental reason for teaching of the Faith, for the individual is that it is a magnet, it is a thing, by which an individual can attract spiritual powers. The same applies to contributions to the fund. Why do we contribute to the funds? It is not just that we need a lot of money to do all kinds of interesting things. It is much more than that. It is that (....?) devotional act by contributing to Local, National and International Fund for development. But with the act of contributing to these funds a spiritual practice which attracts spiritual powers to the individual.

The first of these three dimensions of which, I think to be the process of spiritual development is that of the principle of magnetism, actions attract this truth. The second of three dimensions (irons?), is that what I regard as the principle which I fill (....?) is constructive interaction, let me illustrate this, if I have a certain level of spiritual development, I say prayers. By saying these prayers for me, form a degree of devotion. I attract spiritual powers. Having attracted those spiritual powers, I become more spiritual and so I say more prayers. Now that, I attracted more spiritual power, I will

become even more spiritual and (read?) more prayers and so on, it could go on.

In other words, what I am saying is that the second of the three principles is that of constructive interaction. Constructive interaction between the acts one perform and the powers of attraction. We do some thing, we sort of take the currents in our hands and make a great effort and mention the Faith to some body else and through our friends at least a little bit and you find that that attracts powers to you, you fill good, you fill strong, you fill more courageous, you fill it has merits, you do it some more, it attracts more powers, we do it some more (itself?) . And of course the same goes with contributions to the funds, give a little and you realise that that greatly changes your spiritual perspective, and you become more sacrificial and give more, gain more sacrificial itself. So there is a level of constructive interaction.

This process of constructive interaction is illustrated very vividly by a strange remark made by Abdu'l-Baha, He made that remark in 1912, when He was in Willemite, United State of America, and He was called upon to lay the foundation stone of the House of Worship. They gathered around Him, with a mood of prayer, that I suspect, they had no idea of what they were embarked upon, and it will take another forty years to built it, and cost millions of dollars and all kinds of setbacks, hardships and problems. What is strange about this remark of Abdu'l-Baha, He said and His words are recorded, He said, the temple is already built, there He was with His friends gathered on a little flat piece of ground found on lake Michigan, "the temple is already built". He clarified that remark by saying also, you have only to begin, every thing will be all right. I submit that, that was an example of this constructive interaction. "You only need to begin every thing will be all right, the temple is already built". In another words, what He was saying is that , look the very fact that you have made a start you small group of friends, more or less gathered at the edge of the lake Michigan layed the foundation stone, the very fact that you have made a start will attract spiritual powers to you. You will be reinforced and energised and you will do more, and that will

attract more spiritual powers and it will be completed, the temple will be built.

It is in that sense, that I understand those statements of Abdu'l-Baha, as an example. And, I often use this example, because the Baha'is today are about to perform some task, enormous task, behind our comprehension, so material perspective thinks that we are crazy, and that we should even dream about spiritual conquest of the planet. The transformation of the whole of human organisation. We embark upon these things because this principle of constructive interaction that we debate at it, that our spiritual powers are attracted to magnetism, and that reinforces our efforts. We make stronger efforts and so it goes on. Unfortunately there is third principle. And this is a complicating factor. If one would stop in here, it would be very nice and it would be very easy. Start off, do a little bit, get certain measure of the spirit, do a bit more, get certain measure of the spirit, makes you stronger, you do more and on it goes. How (.....?) as a model like Abdu'l-Baha.

The Third principle that , (.....?) I see is this process of spiritual development. It is that of tests. That this process is never, as simple as I have described it. Because, there are tests too. It is over simplified to say, you just make an effort and attract the spirit, it makes you strong, you make bigger effort, and along it goes. It is that there are tests, there are challenges, there are diversions, there are the temptations to go in other directions and the writings tell us that these tests come, and that they are for our spiritual aspiration and stimulus, that they release inner spiritual forces. And they enable us to grow and develop. The problem with tests is that, one does not automatically pass. No matter what, no matter that one is a believer in Baha'u'llah, one doesn't automatically pass them. No matter, that one is a member of a Local Spiritual Assembly, no matter that one is a member of a National Spiritual Assembly. There is nothing in the writings, that indicates for example that members of the Universal House of Justice, such as myself are immune from tests, from our spiritual challenges. The institution itself is something different and the members such as myself are human beings

and subject to spiritual challenges and testing which they have the potential to fail.

So, none of us are immune from testing, from the possibility of failure in our spiritual tests. Our challenge is the mental test of spiritual development. Our challenge is to take the stand for the practice of the Baha'i teachings irrespective of what the society is doing. We take a start for devotion, for a prayerful attitude, for adherence to the moral laws of The Cause, for the ethical conduct which was enjoyed by Shoghi Effendi in the Advent of Divine Justice and other books. We have to take a stand, for the things that are radically different from those, from those that are going on in our society, if we don't we would fail from the mental tests.

Let me move on, I mentioned that I see, the Baha'i Community in the Western World, including this area, has been challenged by three mental tests. The first is the challenge to develop a spiritual perspective in a materialistic society. The second is the challenge to develop more and more commitment to betterment of the world. Why do I see this as a test? There are several reasons. What I see in the world today, the Western World, is a decrease in sense of idealism, a sense of commitment to betterment of the society, which was the characteristic of people in the large until only a few years ago (.....[tape was being changed].....?). (.....) are not so committed, are becoming more apathetic and lethargic about commitment to the improvement of the condition of humanity.

Why are we surprised of this? Shoghi Effendi in a message some years ago referred to the spiritual development of the Western Countries, He referred at that time to the fact that apathy and lethargy would paralyse the spiritual faculties of the people of those nations. So I think this applies to the West. I see it all over the World, East and the West. Apathy and lethargy, as The Guardian has foreshadowed are paralysing the people around us, and our challenge as Baha'is is to avoid our own souls being infected with that apathy and lethargy. It is reflected in the lack of zeal, a lack of idealism, to (view?) passion of challenging of the world. The loss of vision

about the world and where the world is going. And if Baha'is fail this test, we too will become apathetic, we too will become lethargic, we too stop caring, we too would adopt narrow vision of making through, to the end of the day and to see if we are paying our income tax, and paying our debts, and may be the next year it would be better. This is not what we are called upon to do as Baha'is. We are called upon to be the people of vision, to be the people that have a large understanding of the operation of the forces of history in the world. People who are the part of the cutting edge of the creation of World Unity and World Civilisation that has to occur.

How can we deal with these tests? What actions can we take as Baha'is to combat these mental tests? There are a number of things that we can do. First thing that, I think we need is for each one of us to acquire a deeper understanding of the role, the Faith has in the redevelopment of mankind. "A deeper understanding of the role, the Faith has in the redevelopment of mankind". This is not just another religion that has come to ultimately elbow its way into the community of religions. We are not simply adding another religion to the World Order of Religions of Mankind. We not simply seeking to become recognised as one of the major world religions and by this (.....?) programs and alike. What we are dealing with is the fact that Baha 'u'llah has come as the promised One of all Ages. It is the end of the Dispensations, but the end of a cycle. The end of a process of thousands of years of Human History. As a beginning of a vast spiritual process. It is a major turning point in the history of humanity. We (used?) a deeper understanding of these concepts of the magnitude of the claim of Baha'u'llah. The magnitude of the ends of the Faiths. And one finds that, this is in very very many places in the writings of The Guardian. And (teachings?) in His letters, and World Order of Baha'u'llah, the promised One Has Come and in Advent of Divine Justice. (As Barry smiling in there bookshop sales comment.....).

Personally, I find myself and I have informal discussion with some of my colleagues in The Holy Land, thinking at times, about a

pregnant phrase, about the Universal House of Justice. In the book "World Order of Baha'u'llah" Shoghi Effendi fore shadows that the Universal House of Justice would come to be a House which posterity would regard as the last refuge of a tottering civilisation. and I say to myself with certain invested self interest! What does this passage mean? What does it imply about the future of the humanity? If the Universal House of Justice this group of nine individuals, that I have become familiar with, after all these years, that this body to which we (called on.....?), that a group of nine individuals, that individuals become meaningless. It is the institution that was created by Baha'u'llah and endowed spiritual powers to it. What does it mean that it is a institution which are (.....representation?). What does it mean that it will come to be regarded by posterity as the last refuge of a tottering civilisation? What does it say about the evolution of humanity? What does it say about the future condition of society? What does it say about what is going to happen in the world in the decades to come? (But such a condition could occur.....?).

I often (see?) simply in one example of a larger still issue of acquiring a deeper understanding of the role of the Faith in the redevelopment of the humanity \rescued from (.....?) to fail. We also need and this is of course mentioned many many times, we need a greater commitment of the Baha'is, in the process of teaching the Faith. This is a very familiar theme, difficult to state. There is no Baha'i reading that this is not mentioned, something that we (draw?) upon a great deal, people are encouraged, inspired, encoded, cohorts, threatened, programmed, all kinds of ways to try to get them to teach the Faith. We do this not that we like to tell them what they should do. We do it because it is a desperate need. It is a desperate need to humanity to have the opportunity to hear Baha'u'llah, and it becomes more desperate as we have a lot of evidence that indicate, the people whom previously thought that they are (.....?), they are deeply worrying and are searching.

I am not going to divert my talk into a detailed discussion on the teaching of the Faith. But I do have two things that I want to

say . Because there are two things that (need treatment?). I want to share with you a statement of the Guardian, where He set out the parameters of teaching the faith and be successful. He says that we should not be dependent on our occupation or how great our knowledge is, I think it is very important to let out our apathy. This depends on how much we study the teachings, to what degree we live the Baha'i life. Because they will expect us, and how much we love to share this message with others, and that is the intriguing one. So it depends how much we study and not how much we know. There is a difference. To extend which we live the life, but also how much we long to share the message with others. and I think, that is one of our difficulties. Because, in my own experience and I look back on myself and others that I talk to, is that some times one wants to teach the faith but it is with a degree of apprehension about what will one do with the questions, or what kind of outcome will come about, or will you be able to handle it, or avoid making a terrible mess of it, or some thing like that. And I think, we may be at times lack that deep sense of longing to share the message with others.

The other point that I would like to make about teaching the Faith before I move along, is to draw your attention to a letter of The Guardian , which was addressed to the Friends in those days. Some one had said that we can't find anybody to teach. It sounds familiar (.....?). The Guardian wrote back and He said: make a special point of praying ardently, not only for the success in general, but that God may send you the souls that are ready. I find this fascinating. We are expected to read the prayers for teaching and there is a whole book full of them, and you can read them and that is fine. But what I get from this passage is that, we should also pray in a very concentrated manner, in a very systematic way to God to send to us the souls that are ready. Another words, tell us, the prayers, very precisely of such a problem. As part of our longing to share the message.

One of the difficulties that I see that the Baha'i World is facing at the present time, is that of achieving the balance between

expansion and consolidation. It is a and I think I have (.....?) by saying this is a matter which is very high in the agenda of The Universal House of Justice at the present time. It is a matter that, teaching is concerned by the institution. That it is a necessity. You will find that it is reflected time and again in the messages of Rizvan, the messages of The Universal House of Justice, almost year after year, putting it in various shape and form and designs, because it would be boring to say the same words over and over again. And say to the friends that expansion and consolidation should go hand in hand. But, what is frustrating, is that people read it and they memorised it, they can quote it back to us, they say this is obviously a truth, a wonderful truth, I am glad that you said it. And then in the heat of the battle, they forget it. That we would be carried away, expansion and consolidation would not go hand in hand, and at the end, half of the masses, the people that have enrolled as Baha'is, whatever the process it entailed to bring that about. And, can't be found again, to have no idea what to join, who are (.....?) inactive. No body knows, they are totally missing. They can't find their way in any kind of way. And there is a whole process of frustration and (stagnation?) and looking for a scape goat, and disappointment and burn out as a result.

What we are looking for, is that the development of the committed human beings the committed human beings are not simply human beings who sign on the dotted line in a piece of paper. These people who are transformed, and in order to acquire a greater committed man power, we need to solve the problem of expansion and consolidation, going hand in hand. I do not think that there is a country in the Baha'i World which has done this successfully, and there are areas which we have done successfully, and areas which we have done disastrously badly. But it is something that is open to all Baha'i communities, Australian included, to aspire the world. Finally, I come to the third of the faced, is the test of transforming to the Baha'i and (in specific?) the institutions, the suspicion, the concern, the disgust, we the people in the world generally have about their governors, the central institutions. For

example, The House of Justice wrote in a message recently, about characteristic that are conspicuous in the world around us. It referred to the inordinate scepticism, regarding of various nations show (grogs?) towards their government. incisive individual to the wider detriment of society.

We live in a world, where people are rapidly being turned off by those who seem to have authority, by those who previously were regarded as their leaders. They are suspicious of them, they wouldn't (.....?) up. They question their motives. They feel they are all a waste of time, and they want hurriedly get ride of them, or change them, or kick them out of their life. We see this in many ways, we see as a fact that in those countries, where the voting is not compulsory, a smaller and smaller per centage of people vote, when an election is held in three, four or five years. We see it in alienation of the electorate from its government, in so very many counties. It is why the radical action taken, to over turn government, because these people des pair of the normal democratic process. You see it in all the corruption that occurs in politics, in the police forces, and all areas of life. We forget that our society are acquiring unconsciously a deep and profound distress, scepticism, suspicion of t hos e who are suppose to be their leaders.

I mentioned this because, I think, we do begin to (offend....?) if we haven't more into it already. Where, we have to be very careful, that we don't transfer unconsciously those attitudes towards our Baha'i Administrative Institutions. You might say th at why we shouldn't, they are all human beings also. O!, but there is a difference, the difference is the covenant, the difference is the institutions of The Cause are ordained by Baha'u'llah and legislation to ensure that the system remains free in term s of its integrity and (unity?). Let me read to you a statement written by The Guardian on this subject. He wrote some years ago, of course, our present generation may lead due to corruption that has been identified in organisations seems to stand in oc casions to bring into the institutions, the religious institution is denounced. Government as institution is denounced, even marriage as an institution is denounced. We Baha'is should not be divided by such prevalent notions. If it was of a case all th e D

ivine Manifestations would have followed to appoint some one to succeed. Undoubtedly corruption did enter in those institutions, but not due to nature of the institutions , but to the lack of proper direction. What Baha'u'llah has done is not to elimina te corruption that caused the fall of the previous institutions.

What those safe guards are? Are those (.....?) interesting to study and find out. And also most essential to know. Another words, we as Baha'is have to study the Administrative Order, to know why is that, we can have Faith and trust, and willing to cooperate with our institutions. It is not that because, they are nice people or they are Baha'is and things like that. It is because, Baha'u'llah, Abdu'l-Baha have developed an Administrative Order, where built into it a clear, careful and indeed w ater tight safe guards for the avoidance of corruption. The institutions at Local and National levels are subject to error, they are also subject to the authority and supervision by The Universal House of Justice, which has the powers for it by the Will and Testament of Abdu'l-Baha. So the system is basically, is a system which is self purifying, because is a system which is radically different from organisations and institutions in the world around us. And we need to adopt an entirely new approach to the se institutions. It does not mean, we have to sit mute like dummies, and we count just like a passive church in a congregation.

We seek an active society as Baha'is, it does not mean that our institutions in Local and National level can't never be criticised. (As that is why we have the letter of 1986 for?), and that is, why we have unit conventions and national convention for to operate a constructive criticism and suggestions to our institutions. We should not be heading.....imitation?) and last so do it. But let us do it in a reasonable tone, in a tone that is not destructive but is constructive and will contribute t o further development, rather than a display of ego or greater intelligence or insult or anything like that. It got to be. We have to show to the society around us.

It is appalling to see what is happening around the world in parliaments at state and national level. The kind of language that is being used, the kind of threats that are being made, against each other, horrible things, it is not fit to resite in a gath ering that there are

reasonable people. There is a breath of degeneration, in the level of discourse in these institutions of the world around us. We have to avoid, that sense of abuse, that criticism and suspicion coming into our institutions. We have to do it in a entirely different way. I have been reminded of a passage in the writings of The Guardian, where he was asked today (say?) how can we bring a large number of people? He set out for the individual three requirements. He said in this passage and I think it is in the book Light of Guidance and (is numbered 1324 in the book.....?). He said: with out spirit of Love for Baha'u'llah for His Faith and its institutions and the believers for each other, The Cause can not really bring in really a large number of people.

I found this startling. We all love Baha'u'llah, otherwise we would not want to become Baha'is, we love The Faith, because that is part of the fact. We are more or less love believers (.....?). But, what we are called upon is this to love the institutions and that is a very new concept. We just can't find a lot of people that are going around, saying I love the federal government,(because?), or we can't find a lot of people that say I love the Dromoynd Council or Waverley Council or Sydney City Council (.....?). This is very very rare. Lets say, this is a new concept in our society of love for institutions. We try to keep out of the way. They say we have ignored them (.....then one is set on a fight?). That is not the Baha'i way. What The Guardian is calling for, is us to develop not only love for Baha'u'llah, for His Faith, the believers, but for the institutions.

It is easy to love the institutions of The Cause, like the Local Spiritual Assembly when they are functioning perfectly. Any idiot can do that. What we are called upon to do, is to love our institutions, when they will be in a process of growth and development. And they will be in a process of growth and development long after you and I have been buried, because this is a thousand year Dispensation, that in decades and centuries our institutions will gradually evolve and develop, will learn by trial and error, will have reverses and set backs. Those who will in a period of disunity get their act together, make a step forward, painfully and through a

lot of suffering and sacrifice, so that they become the great institutions that The Cause had ordained and foreshadowed.

And our role is to love them just as parents love their children. If children always don't behave (.....?), but expects us to love them, to nurture them, to help them in their (.....?). one thing I have heard and I travelled around the world and I am very careful not to identify the subject, which I heard in a lot of occasions. I was in a country (.....?), that a believer said to me you know, we are encouraged to contribute our money to the international fund and of course who am I to stand in their way. (.....?) but he said we are not going to send a cent to the National fund because we don't like what they are doing. I was very surprised. I went home and I thought about that and I said to myself, how regrettable that this subject's attitude does exist. It is like a parent to say I did not like what this kid did today. I am not going to feed him. How is the child to develop, how is the child to manifest his potentials.

We are called upon to support our institutions, Local or National with love, because they are ordained by Baha'u'llah. We support our Local Fund which is needed for (LSA's activities?). And we pride in that, that they are going to make all the right decisions. We are called upon to support the National Fund even if we are not the members of it. And we think we are doing the right thing. We are called upon to trust and support, and be willing cooperatives of the institutions of our Cause, so that we can avoid this (.....?), this dangerous, this severe mental test in the world around us. The break down of civilisation, we see the coming of disorder in relations which is between them, the people of the world around us. We have to avoid that in the Baha'i community. Well, I have spoken about it to an extraordinary length, and tried to get your attention for so long. But I want to share these things with you and you can see I fill very strongly about them. I think it is a time that when we as Baha'is need to take stock, to take preventive and effective measures against the onset of these severe mental tests. I think they are already upon us, it is not to late, but is not to early. Thank you.”

DIVINE TESTS

During the investigation of the Institution of Guardianship in the Baha'i Faith, the writer's questions among others were "Why did not Shoghi Effendi declare/nominate his successor in a clear language that everybody could understand? Why did Shoghi Effendi give excuses to the Ex-hands to challenge the authority of the 2nd Guardian, C.M. Remey? Why did Shoghi Effendi appoint his successor in the manner he did? Why did Shoghi Effendi leave for the believers to work out for themselves that the head of the embryo of Universal House of Justice, C M Remey, was indeed his successor? Why does it appear that there is confusion in the meaning of "another branch" and "Aghsan" in the Will and Testament of 'Abdu'l-Baha (W&T)? These questions are in the minds of other believers in Baha'u'llah investigation the continuity of the Institution of Guardianship in the Baha'i Faith. The writer attempts to answer to these questions as much as possible.

The answers to these questions can be found within the Writings under the concept of Divine Tests. During the investigation of the Institution of Guardianship in the Baha'i Faith, the writer noted that Divine Tests have been given/taken in the past Revelations and in particular within the Revelation of Baha'u'llah. Baha'u'llah State: "By the righteousness of God! These are the days in which God hath proved the hearts of the entire company of His Messengers and the prophets, and beyond them those that stand guard over His sacred and inviolable Sanctuary, the inmates of the celestial Pavilion and the dwellers of Tabernacle of Glory. How sever, therefore, the test to which they who join partners with God must needs be subjected!" [Baha'i World Faith page 11]

The ordinary meaning of "test" is clear. But when this concept is studied within the Revelation of Baha'u'llah, the concept of Divine Test is not but that moment that he or she makes his or her decision in acknowledging/accepting the Manifestation of God and His Writings. That is choosing the truth or false, right or wrong. In the Islamic tradition symbolically this point is often

shown as a "bridge" that a person has to pass. This "bridge" is wide for some people and thin as hair for some other people. It is further shown in the Islamic tradition that a person falling from this "bridge" heads toward "hell" and passing over this "bridge", he heads toward "paradise". Divine Test may be defined as one to pass from his ego and self to selflessness in recognizing the Manifestation of God, His Writings, [Silent Proofs] and His chain of successors [Speaking Proofs].

There are the Greater and the Lesser Divine Tests. When the Manifestation of God declares His Mission to the people of the World; He is given the Greater Test. When the Manifestation of God appoints His successor; He is given the Lesser Divine Test. For instance Baha'u'llah declared His Mission to the people of the World. Majority of the people of the world to these days have not recognized Him. These people failed the Greater Divine Test. There were people that failed in recognizing 'Abdu'l-Baha, the successor to Baha'u'llah, after ascension of Baha'u'llah. These people failed the Lesser Divine Test. Similarly, consider the case of the ex-hand's failure in recognizing successor to Shoghi Effendi, C.M. Remey as the second Guardian appointed by Shoghi Effendi. The writer will further elaborate on this point.

The purpose of Divine Test is to strengthen the foundation of religion within the hearts of individuals and the human society. Its purpose is to separate right from wrong, sincere from insincere, faithful from unfaithful, true believer from nonbeliever, a genuine believer from an imposter. Its purpose is that malevolent manifest his or her inner nature that all can see. 'Abdu'l-Baha writes: "Thus it is the requirement of Divine Wisdom that the fire of Divine Test blazes and the streams of touchstones of God floods; so that it distinguishes truth from wrong, agreeable from disagreeable, godly from ungodly, pure fruit from impure fruit, signs of guidance manifested, darkness disappears, the nightingale of faithfulness sings, haughty denier shows their true face, pure heart fruits its essence, selfish person becomes violator

[of Covenant]. This is the consequence of Divine Test. This is the result of Touchstone of God.¹”

The way or method in which Divine Test is given; Baha’u’llah explains: “It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath Sádiq, son of Muḥammad, spoken: ‘God verily will test them and sift them.’ This is the divine standard; this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended”.²

Baha’u’llah further states “Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revealers of God’s holy Cause, hath been to test and prove the peoples of the world; that thereby the earth of the pure and illuminated hearts may be known from the perishable and barren soil. From time immemorial such hath been the way of God amidst His creatures, and to this testify the records of the sacred books.”³

In the Kitáb-i-Íqán, the Book of certitude, Baha’u’llah brings three examples that we can comprehend and understand Divine Test; a) the story of the change of ‘Qiblih’, b) the story of Moses in slaying a person and c) the story of Mary.

“And likewise, reflect upon the revealed verse concerning the ‘Qiblih’.⁴ When [Muhammad](#), the Sun of Prophethood, had fled from the

dayspring of [Bathá](#)⁵ unto Yathrib⁶, He continued to turn His face, while praying, unto Jerusalem, the holy city, until the time when the Jews began to utter unseemly words against Him words which if mentioned would ill befit these pages and would weary the reader. [Muhammad](#) strongly resented these words. Whilst, wrapt in meditation and wonder, He was gazing toward heaven, He heard the kindly Voice of [Gabriel](#), saying: ‘We behold Thee from above, turning Thy face to heaven; but We will have Thee turn to a [Qiblih](#) which shall please Thee.’ On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed [Rikĕats](#)⁷, the Voice of [Gabriel](#) was heard again: ‘Turn Thou Thy face towards the sacred Mosque.’ In the midst of that same prayer, [Muhammad](#) suddenly turned His face away from Jerusalem and faced the [Ka’bīh](#). Whereupon, a profound dismay seized suddenly the companions of the Prophet. Their faith was shaken severely. So great was their alarm, that many of them, discontinuing their prayer, apostatized their faith. Verily, God caused not this turmoil but to test and prove His servants. Otherwise, He, the ideal King, could easily have left the [Qiblih](#) unchanged, and could have caused Jerusalem to remain the Point of Adoration unto His Dispensation, thereby withholding not from that holy city the distinction of acceptance which had been conferred upon it.”

“None of the many Prophets sent down, since Moses was made manifest, as Messengers of the Word of God, such as David, Jesus, and others among the more exalted Manifestations who have appeared during the intervening period between the Revelations of Moses and [Muhammad](#), ever altered the law of the [Qiblih](#). These Messengers of the Lord of creation have, one and all, directed their peoples to turn unto the same direction. In the eyes of God, the ideal King, all the places of the earth are one and the same, excepting that place which, in the days of His Manifestations, He doth appoint for a particular purpose. Even as He hath revealed: ‘The East and West are God’s: therefore whichever way ye turn, there is the face of God.’ Notwithstanding the truth of these facts, why should the [Qiblih](#) have been

changed, thus casting such dismay amongst the people, causing the companions of the Prophet to waver, and throwing so great a confusion into their midst? Yea, such things as throw consternation into the hearts of all men come to pass only that each soul may be tested by the touchstone of God, that the true may be known and distinguished from the false. Thus hath He revealed after the breach amongst the people: ‘We did not appoint that which Thou wouldst have to be the [Qiblih](#), but that We might know him who followeth the Apostle from him who turneth on his heels.’ ‘Affrighted asses fleeing from a lion.’ “Were you to ponder, but for a while, these utterances in your heart, you would surely find the portals of understanding unlocked before your face, and would behold all knowledge and the mysteries thereof unveiled before your eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue, for ever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.”⁸

“Were men to meditate upon the lives of the Prophets of old, so easily would they come to know and understand the ways of these Prophets that they would cease to be veiled by such deeds and words as are contrary to their own worldly desires, and thus consume every intervening veil with the fire burning in the Bush of divine knowledge, and abide secure upon the throne of peace and certitude. For instance, consider Moses, son of [ëImrán](#), one of the exalted Prophets and Author of a divinely-revealed Book. Whilst passing, one day, through the market, in His early days, ere His ministry was proclaimed, He saw two men engaged in fighting. One of them asked

the help of Moses against his opponent. Whereupon, Moses intervened and slew him. To this testifieth the record of the sacred Book. Should the details be cited, they will lengthen and interrupt the course of the argument. The report of this incident spread throughout the city, and Moses was full of fear, as is witnessed by the text of the Book. And when the warning: ‘O Moses! Of a truth, the chiefs take counsel to slay Thee’ reached His ears, He went forth from the city, and sojourned in Midian in the service of [Shoeb](#). While returning, Moses entered the holy vale, situate in the wilderness of [Sinai](#), and there beheld the vision of the King of glory from the ‘Tree that belongeth neither to the East nor to the West. There He heard the soul-stirring Voice of the Spirit speaking from out of the kindled Fire, bidding Him to shed upon Pharaonic souls the light of divine guidance; so that, liberating them from the shadows of the valley of self and desire, He might enable them to attain the meads of heavenly delight, and delivering them, through the [Salsabil](#) of renunciation, from the bewilderment of remoteness, cause them to enter the peaceful city of the divine presence. When Moses came unto Pharaoh and delivered unto him, as bidden by God, the divine Message, Pharaoh spoke insultingly saying: ‘Art thou not he that committed murder, and became an infidel?’ Thus recounted the Lord of majesty as having been said by Pharaoh unto Moses: ‘What a deed is that which Thou hast done! Thou art one of the ungrateful. He said: ‘I did it indeed, and I was one of those who erred. And I fled from you when I feared you, but My Lord hath given Me wisdom, and hath made Me one of His Apostles.

“And now ponder in thy heart the commotion which God stirreth up. Reflect upon the strange and manifold trials with which He doth test His servants. Consider how He hath suddenly chosen from among His servants, and entrusted with the exalted mission of divine guidance Him Who was known as guilty of homicide, Who, Himself, had acknowledged His cruelty, and Who for well-nigh thirty years had, in the eyes of the world, been reared in the home of Pharaoh and been nourished at his table. Was not God, the omnipotent King, able to withhold the hand of Moses from murder, so that manslaughter should not be attributed unto Him, causing

bewilderment and aversion among the people?”⁹

“Likewise, reflect upon the state and condition of Mary. So deep was the perplexity of that most beautiful countenance, so grievous her case, that she bitterly regretted she had ever been born. To this beareth witness the text of the sacred verse wherein it is mentioned that after Mary had given birth to Jesus, she bemoaned her plight and cried out: ‘O would that I had died ere this, and been a thing forgotten, forgotten quite!’ I swear by God! Such lamenting consumeth the heart and shaketh the being. Such consternation of soul, such despondency, could have been caused by no other than the censure of the enemy and the cavilings of the infidel and perverse. Reflect, what answer could Mary have given to the people around her? How could she claim that a Babe Whose father was unknown had been conceived of the Holy Ghost? Therefore did Mary that veiled and immortal Countenance, take up her Child and return unto her home. No sooner had the eyes of the people fallen upon her than they raised their voice saying: ‘O sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother.’ And now, meditate upon this most great convulsion, this grievous test. Notwithstanding all these things, God conferred upon that essence of the Spirit, Who was known amongst the people as fatherless, the glory of Prophethood, and made Him His testimony unto all that are in heaven and on earth.

“Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it

would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.”¹⁰

There are many prophecies that have been predicted in the Bible and in the Baha’i Writings that the people believing in Baha’u’llah are to be tested.

St. John in Chapter 11 of the Revelation says “And there were lightnings and voices, and thunderings, and an earthquake and great hail.” ‘Abdu’l-Baha interpreted this verse to say “meaning that after the appearance of the Book of the Testament¹¹ there will be a great storm, and the lightnings of the anger and the wrath of God will flash, the noise of the thunder of the violation of the Covenant will resound, the earthquake of doubts will take place, the hail of torments will beat upon the violators of the Covenant, and even those who profess belief will fall into trails and temptations.”¹² In another passage ‘Abdu’l-Baha writes; “...in the near future the armies of the violators will attack, the poisonous materials will be distributed, noises of violation will raise, one refers to the Book of God¹³, some interprets the firm verses, and some propagate comparables, and with breath as cold as ice turns off flames of faith within the hearts of the friends, the seeds of Divine Tests that were planted in the year of ‘shadaad’¹⁴ will now grow and the promises of the Designated Day will be forgotten.”¹⁵ ‘Abdu’l-Baha further states: “The trail of any cause is as great as that cause is. And since there has not been such a great Covenant; thus the Divine Test is severe and great. These trials will separate the weak souls but have not any adverse effects on the firm and strong souls.”¹⁶

The 1st Guardian of the Faith in his letter to the believers in Persia warns the believers on the importance of the Writings and severity of the Divine Tests. Shoghi Effendi states: “Woe unto anyone who ignores the counsels of the Pen of the Most High, revealed in His Tablets, rejects the blessings and bounties of this glorious Dispensation, considers the mighty Covenant of the Ever-Lasting God to be baseless and vain-imagining, degrades the validity of this great Cause and Its inevitable

changing stages, and imagines these transitions as signs of imperfection and decline in the fortune of this indestructible Faith of God, the Most Exalted. How great, how very great is the Cause [of God]!

“How very severe Its crisis. The storm of Its tribulation is violent, and Its Path sharper than the cutting edge of a sword. None is able to withstand this destructive wind but the peaks and high mountains. No one's feet will pass through this straight Path save those who have firm steps. The blaze of Its ordeal is intensive, and the thunderbolt of Its wrath emerges swifter than the flame of fire. People will die except the believers; the believers will die except those who are tested; those who are tested will die except those who are purified; and those who are purified will be in great danger.”¹⁷

In another passage Shoghi Effendi writes: “No matter how long the period that separates them from ultimate victory; however arduous the task; however formidable the exertions demanded of them; however dark the days which mankind, perplexed and sorely-tried must, in its hour of travail, traverse; however sever the tests which they who are to redeem its fortunes will be confronted;^[under line added] however affective the darts which their present enemies, as well as those whom Providence, will, through His mysterious dispensations raise up from within or from without, may rain upon them, however grievous the ordeal of temporary separation from the heart and nerve-center of their Faith which future unforeseeable disturbances may impose upon them, I adjure them, by the precious blood that flowed in such great profusion, by the lives of the unnumbered saints and heroes who were immolated, by the supreme, the glorious sacrifice of the Prophet-Herald of our Faith, by tribulations which its Founder, Himself, willingly underwent, so that His Cause might live, His Order might redeem a shattered world and its glory might suffuse the entire planet- I adjure them, as this solemn hour draws nigh, to resolve never to flinch, never to hesitate, never to relax, until each and every objective in the Plans to be proclaimed, at a later date, has been fully consumed.”¹⁸

The believers in Baha'u'llah were put to test after the 1st Guardian of the Faith left this

material world forever on 4 Nov. 1959. The believers were given the Holy Writings. The Bab revealed hundreds of thousands of Verses in 6 years of his Ministry, Baha'u'llah revealed over 100 volumes of Divine Instruction/Guidance in nearly forty years, 'Abdu'l-Baha provided explanations, direction, interpretation etc in 29 years of his ministry for the believers to comprehend the purpose of the Baha'i Faith and its Covenant, Shoghi Effendi provided the believers numerous volumes of letters/directions and guidance for 36 years of his Guardianship. For over 110 years, the Faith was fully explained and its purpose was fully demonstrated in the Writings and in Practice. All for the believers to respond to the Cause of Baha'u'llah and be steadfast in His Cause. But all failed when the Divine Tests were given after the 1st Guardian left this world forever.

The believers and in particular the members of the Institution of Hands of the Cause were failed to recognize the Guardianship of C. M. Remey. How?

The appointment of the second Guardian was not to the expectation of the Hands of the Cause and other believers. They were expected that Shoghi Effendi would have children and his first born would be a son, the oldest son would be nominated by Shoghi Effendi as his successor and the members of the Institution of Hands of the Cause would elect nine people among themselves to approve the nominated would be successor to Shoghi Effendi. And if the Hands of the Cause did not like the nominated one; they could overrule the guardian and so on. R'uh'iyyih Kh'anum would remain the first lady.

It was not so. The 1st Guardian foretold the formation of the Universal House of Justice before appointment of the Hands of the Cause, as Shoghi Effendi promised. The embryo of Universal house of justice was formed on 9 Jan. 1957. The head of universal House of Justice is the Guardian of the Faith. The Guardian of the Faith is the Head of Universal House of Justice. “another branch” is referred to all the believers in Baha'u'llah. The believers in Baha'u'llah were defined as the “branches and the leaves” of the “Ancient

Tree”, by Baha’u’llah. “branch” has two meanings; it is used as is a proper noun in case of the sons of Baha’u’llah or it is used as a common noun. Shoghi Effendi interpreted “another branch”, in translation of the Will and Testament as a common noun. ‘Abdu’l-Baha stated “fear not if this branch be severed from this material world and cast its leaves; nay, the leaves thereof shall flourish, for this branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.” ‘Abdu’l-Baha further states: “The Divine Gardener cuts off the dry or weak branch from the good tree and graft to it a branch from another tree. He both separates and unites.” On the meaning of “branch” ‘Abdu’l-Baha continues to write “Consider this text of the New Testament: ‘the brothers of his holiness Christ, came to him and said: These are your brothers. He answered that his brothers were those who believed in God, and refused to associate with his own brothers.’ Again ‘Abdu’l-Baha in the same passage further explains ‘Likewise Qurratu’l-Ayn... when she believed in God and was attracted to the Divine Breaths, she forsook her two eldest sons, although they were her two oldest children, because they did not become believers, and thereafter did not meet them. She said: ‘All the friends of God are my children, but these two are not. I will have nothing to do with them.’” The Guardian must appoint his successor in his lifetime and so on. There are numerous verses on this subject and the reader’s attention is directed to the materials on the Baha’i Administration Order.

The Hands of the Cause and other believers were at cross road, they were to pass the line of selfishness and selflessness, they were to pass the line of obedience and disobedience, they were to control their lower nature, they were to make their decision in accepting C.M. Remey, as their Guardian or rejecting him, they were to put all the verses together as a jigsaw puzzle to see for themselves the truth, they were to pass materialism, they were to think of the goodness of the Cause or their own interests, they were to realize the purpose of the verses in the Will and Testament, they were to show to the world that they

understood and believed the Writings, they were in the valley of decision, it was the time for them to reveal their innermost,

Unfortunately the Ex-hands failed the Divine Tests. After the 1st Guardian passed away, the Ex-hands, headed by Mrs. Rabbani, widow of Shoghi Effendi, gathered together in their secret meeting and assumed the end of the line of Guardianship in the Faith. They bypassed the embryo of Universal House of Justice and after a few years that august institution was dissolved by the erring hands and in 1963 they form an illegitimate Universal House of Justice to deceive the believers further. They not only failed to recognize the truth of the Guardianship of C.M. Remey, they also dragged other believers with themselves to nowhere. The administration that was formed over the years, the Ex-hands brought it to nought in no time. The Ex-hands succeeded what the rulers of the various governments of Persia and Mullahs failed to do so from the inception of the advent of the Bab in Shiraz in 1844. There were thousands of progressing souls that the ex-hands destroyed. They “assumed reins of authority with no document” to support them. They ignored the proclamation of C. M. Remey the second Guardian of the Faith. They missed the opportunities that the second Guardian provided for them to reconsider their stand against his Guardianship and continuation of the Institution of Guardianship, the pivot of the World Order of Baha’u’llah. The kindness of C. M. Remey in supporting the Hands in the first few years after the 1st Guardian left this world was used by the erring hands against him, the successor to Shoghi Effendi. Today the administration created by the ex-hands are completely drifted from the message of Baha’u’llah and the behaviour of this organisation is completely against the Baha’i Faith. The organisation of Ex-hands does not represent the Baha’i Faith. The reader’s attention is drawn to the nationally broadcasted program on SBS TV here in Australia on 3 of July 2007.²⁰ The broadcasted one hour program is a document that reflects, partly, the true nature of this illegitimate administration. This administration continues violating the Will and Testament. This illegitimate Universal

House of Justice is not part of the solution, but in fact it is part of the problems.

Dear friends in Baha'u'llah be not disappointed and show no despair of the present situation. The Cause is great and its enemies are great. They have and will resist the Cause of Baha'u'llah and sooner or later the greatness of the Cause of Baha'u'llah will be manifested before the eyes of the people of the world. "The whole earth", Baha'u'llah states "is now in the state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings."¹⁹

At this point in time, we have to be ready and lift our spiritual lives and possess the qualities of a true Baha'i such as, knowledge, faith, steadfastness, truthfulness, uprightness, fidelity. We have to continue to let the people of the world learn the true Message of Baha'u'llah.

E.S. Yazdani
Sydney Australia, August, 2007

Foot notes:

1. Makateeb-i-'Abdu'l-Baha, Vol. 1 Page 291
2. The Kitáb-i-Íqán, page 162, Baha'i Publishing Trust, 1961

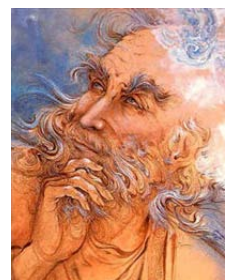
3. The Kitáb-i-Íqán, page 32, Baha'i Publishing Trust, 1961
4. The direction toward which the face must be turned when praying.
5. Mecca
6. Medina
7. Prostrations
8. The Kitáb-i-Íqán, page 32, Baha'i Publishing Trust, 1961
9. The Kitáb-i-Íqán, page 34, Baha'i Publishing Trust, 1961
10. The Kitáb-i-Íqán, page 36, Baha'i Publishing Trust, 1961
11. Kit'ab-i-'Ahd
12. Some Answered Questions, Baha'i Publishing Trust, 1st Indian Edition, 1973
13. After Muhammad's ascension there were disagreements among the believers on the successor to Muhammad. Omar, the 2nd Caliph stated that the believers should consult the Holy book to find if the name of Ali, the 1st Imam, was in the Book. 'Abdu'l-Baha makes reference to that statement to draw people's attention of the similarity between these two historical events.
14. Numerical equivalent of 1302 AH. The year of Baha'u'llah's ascension.
15. The writer could not locate the source of this quotation. This quotation was among the writer's notes. The reader is requested to advise the writer the source if possible.
16. 'Akh'bar-i-'Am'ri, 108 B.E. No. 9 Page 4
17. Shoghi Effendi, Toughie of the year 88 B.E. to the Persian. Quotation was translated by K. Taimouri
18. Shoghi Effendi, Message to the Baha'i World, Baha'i Publishing Trust, 1971
19. Shoghi Effendi, The promised day is come, Baha'i Publishing Trust, India, 1976.
20. The name of the program is "The Baha'is in my backyard". See an article on this program in this issue of
RIDVAN





A Ghazal from Hafis of Shiraz

The green fields of fate were fully grown
While the new moon's sickle hung in the west.
I remembered the crops I had sown
It was now time for my harvest.
I said O fate, when will you awake?
The sun is up, it is now dawn-break.
Said, you have made many a mistake,
Yet keep hope and faith within your breast.
If like the Christ, this world you depart
With integrity and with a pure heart,
Your brightness will give a new start
To the sun, even shining at its crest.
Don't seek your guidance in the skies
It is deceitful, though it seems wise.
It helped many kings majestically rise
Then brought them down at its own behest.
Though many jewels and rings of gold,
Necks and ears of many elegantly hold;
All the good times will one day fold.
With a clear mind listen, and a beating chest.
Don't sell the harvest that you reap
In the market of love, for so cheap;
For the moon, a nickel you keep,
And for the stars a dime at best.
From evil eyes may you be freed;
Fate rode the sun and moon's steed.
Hypocrites ruin their own creed and nest
Hafiz leaves without his dervish's vest.





یک غزل از حافظ

مزرع سبز فلک دیدم و داس مه نو
یادم از کشته خویش آمد و هنگام درو
گفتم ای بخت بختیدی و خورشید دمید
گفت با این همه از سابقه نومید مشو
گر روی پاک و مجرد چو مسیحا به فلک
از چراغ تو به خورشید رسد صد پرتو
تکیه بر اختر شب دزد مکن کاین عیار
تاج کاووس ببرد و کمر کیخسرو
گوشوار زر و لعل ار چه گران دارد گوش
دور خوبی گذران است نصیحت بشنو
چشم بد دور ز خال تو که در عرصه حسن
بیدقی راند که برد از مه و خورشید گرو
آسمان گو مفروش این عظمت کاندر عشق
خرمن مه به جوی خوشه پروین به دو جو
آتش زهد و ریا خرمن دین خواهد سوخت
حافظ این خرقه پشمینه بینداز و برو



ANNOUNCEMENT
TO
THE HANDS OF THE FAITH
FROM
MASON REMEY
THE SECOND GUARDIAN
OF
THE BAHA'I FAITH
OF
HIS APPOINTMENT OF GUARDIANSHIP
BY
THE FIRST GUARDIAN
OF
THE FAITH

Continues from the last issue of RIDVAN:

Washington DC,
USA, April 1960

MY VISION OF MY GUARDIANSHIP OF THE BAHÁ'Í FAITH

Now and then, during these past eleven years and more, I have occasionally mentioned to friends a vision that I had some years ago in which I had a flash glimpse of the Faith at some time yet in the future from now; a vision of the Faith in progress on its way of triumph, infallibly led over all difficulties and problems. In my vision I saw no intermediate developments, only the end which was the triumph of my Guardianship of the Faith and the vision of this end, the triumph of the Faith has stood me well and given me hope in times of trial and trouble that have been my share and that still are my share as I approach the realization of my vision of the Faith, triumphant in this world under the rule of the Second Guardian of the Faith. These Baha'i affairs are eventually coming out all as I saw them to be. The Beloved Guardian appointed me to this position in the Faith, President of the Baha'i International Council. Have confidence in me. I am directing this matter and I am guarding the Cause, so please do as I tell you and give all the love you can to the Hands of the Faith, for they have assumed the responsibility of the protection of the Faith in the period of this interregnum and their problems and troubles are many.

MY APPOINTMENT

By the Beloved Guardian's appointment of me as President of the International Council, Shoghi Effendi placed in my hands the unique authority and the power to protect and to guard the Hands of the Faith against the violation that the Hands of the Faith are now trying to perpetrate upon the Cause. Thus, I, as President of the International Council, have by virtue of this position not only the reign but the duty to forbid all violation against myself in this office. Now it is my right and duty to guide, regulate, control and reign over the action or actions of any and all Baha'is, either Hands or common believers- to protect the Faith from violation of the Guardianship that is of the Administration- that is of the Will and Testament-

that is of the interpretations of 'Abdu'l-Baha, the Center of the Covenant of Baha'u'llah is of the Revealed Word of God as given to the world by Baha'u'llah. All this has the Beloved Guardian bestowed upon me. During his lifetime, Shoghi Effendi singly and alone held these prerogatives of control of all Baha'i affairs upon earth. This position of command was his and his only, by virtue of the fact that he was Guardian of the Baha'i Faith; for these qualities and prerogatives were those of the Guardian of the Faith and were vested in him and in him only above all other Baha'is in the world. With the death of Shoghi Effendi, this position of command that he held during his lifetime automatically passed to me- to whom he by his appointment of me as the unique one to protect and guard the Faith AFTER HIM but not during his lifetime - but to follow him as the Guardian.

Now these prerogatives which were only his during his years of Guardianship passed to me - prerogatives that only could belong alone to the protector of the faith. Therefore, from the moment of the death of Shoghi Effendi, I have been the inheritor of these prerogatives of the protector of the Faith. Therefore, I now declare that I am the Guardian of the Faith, the Second in line after the Center of the Covenant, appointed by Baha'u'llah to interpret and to guide and protect the Cause from all error, the infallible Guardian of the Faith; and that I, Mason Remey, have been the Guardian of the Faith ever since the death of the First Guardian of the Faith- this line of Guardianship has not been broken by Shoghi Effendi's death. It has but gone into this PERIOD OF OCCULTATION in order that the followers of the Faith, Hands and other believers, be prepared to understand to receive and to accept me as their Second Guardian This period of occultation has been a distressing one in the Baha'i world but under the condition of the very sudden death of Shoghi Effendi, it could not have been avoided.

AMERICA, THE CRADLE OF THE ADMINISTRATION OF THE FAITH

In the days of Baha'u'llah and 'Abdu'l-Baha, the believers knew nothing about the Administration of the Faith that lay before them so near in the future. The Master's Will and Testament, giving this new regime of Guardianship to the Baha'i

world, was indeed a surprising revelation to the Baha'is the world around. From that time on, "The Covenant" that had been the sole message during the days of Baha'u'llah and 'Abdu'l-Baha was then in itself no longer the sole message of the Baha'is to the world, but to this Covenant of Baha'u'llah and of the Center of His Covenant was then added adherence to the Administration of the Faith, the Guardianship of the Faith, so that then as well as now the message of the Baha'is to the world as taught by the Beloved Guardian of the Faith was the combined message of the Covenant and the Administration together as one message centering about the Guardianship. To this message, the American Baha'is arose supporting it, and from America, the Cradle of the Administration, pioneers went forth under the orders of the Beloved Guardian; first, throughout the Americas, then to the European countries; thus the American Pioneers to these foreign lands were the first to be sent forth to teach upon a large scale by the Beloved Guardian; thus America became the acknowledged Cradle of the Administration-strong, very strong in support of the Administration and the light of the infallibility of the Faith as demonstrated to the world during the thirty-six years of the ministry of Shoghi Effendi as "The First Guardian of the Baha'i Faith". Therefore, because America is the Cradle of the Administration of the Baha'i Faith and inasmuch as the Hands of the Faith in the Holy Land have violated the Will and Testament of the Master, 'Abdu'l-Baha, I have chosen the coming annual convention of Baha'is of the United States of America as the place from which to make the declaration of my Guardianship to the Baha'i world, commanding the National Spiritual assembly of the United States of North America to receive me at Wilmette, from which point I will begin my direction of Baha'i affairs and from where I will address your body of the Hands of the Faith in the Holy Land. It would have been my choice to have had the announcement of my declaration to the Baha'i world go out, made by the Hands of the Faith from the Holy Land, but because of your violation, this was impossible at this time. Therefore I was obliged to seek exile from my home in Haifa, where I was established by our Beloved Guardian; but because of these conditions of violation of the Baha'i administration that he established, it became necessary for me to leave the Holy Land for a time, until I could return there to take

residence as befitting the Guardian of the Baha'i Faith I trust that there will be no question as to any of the facts that I write to you in this communication, and that you will all make haste to welcome my declaration of the Guardianship. I shall anticipate your faithful adherence to my appointment to this supreme station in the Baha'i world by our late Beloved Guardian, and appointment so clearly stated as to be easily understood by all, but so given and so worded as to have been hidden from the entire Baha'i world (with but the exception of myself alone) until now when I have made my declaration to the Baha'i Hands of the Faith, shortly to be followed by my declaration to the Baha'i world at this coming convention. The Document of Proclamation of myself as the Second Guardian of the Faith I am now preparing to send to the convention that it be read before that assemblage of believers from all parts of America. In my next communication to you I will send you a copy of the text of this letter of Declaration.

RIDVÁN In the Name of Él Ábhá

117 Baha'i Era

MASON R.

GUARDIAN

of the Baha'i Faith

THE VIOLATION OF THE HANDS OF THE FAITH

While I speak very frankly, brutally frank but with all love in my heart, to the Hands of the Faith when I tell them (that I have done many times) that they are violating the Will and Testament of the Master 'Abdu'l-Bahá, that is all in private to them only and is a secret to be kept from the Baha'i world. The Hands of the Faith should have all faith in me, their Guardian, and they should hold silence before the believing world lest they be criticized and lose face before the Baha'i world of the present and of the future on down through the ages to come. For this day is your day of judgment before the people of the Faith and by the people of the Faith.

Therefore, you Hands of the Faith, by holding silence about your own indiscretion and your falsification of the evident intent of the Beloved Guardian (that the Guardianship of the Faith continue on an unbroken line of infallibility without interruption - by holding this silence you will be giving yourself a last opportunity to reorganize and rearrange your

attitudes of the violation of the Administration of the Faith by coming now without hesitation under the protection of the Second Guardian of the Faith, who is your sole and only protector in this day of your judgment. Thus do I, your Guardian, make this last effort to save you. This is all that I can do. The rest is in your hands. I can save the Cause of Baha'u'llah from you and from your violation, but I am helpless to save you, for the Hands of the Faith can only save themselves. Now is their opportunity to wipe out past violation and remain in the service of the Guardian of the Faith, the infallible one. You Hands of the Faith would do will to call an emergency conclave of the Hands of the Faith to convene as immediately as possible at the Baha'i Temple in Wilmette, called in support of the continuation of the Guardianship of the Faith; for such a demonstration on your part would give you the acclaim and assure you of the love and the admiration of the believers throughout the world- a matter that now hangs in the balance. For you attitude favouring the abolition of the Guardianship forever, as declared in the "Chicago Manifesto", so pleasing in its substance at that time to the majority of the Hands of the Faith in the Holy Land, Is known by the believers in many places. Should this be brought up against you by the believers at large, you would have no protection. Even I could not protect you from criticism of your indiscretion. You can only do this of yourselves and as I suggest a conclave of the Hands in the nearest future. Should you remain firm in the Baha'i Administration-Covenant, this would clear up now, once and for all, this present dilemma of the Cause throughout the world and put all things to right to insure the triumphant success of the world crusade upon which the Faith is now engaged, that was inaugurated by our late Beloved Guardian Shoghi Effendi. But this matter of an immediately called conclave I do not command of you. This, I, your Guardian, only suggest. You Hands of the Faith in the Holy Land must make this decision for yourselves.

VIOLATION

Since two years and more and up until the present time, the entire Baha'i world has followed the path of the violation of the Will and Testament of the Master 'Abdu'l-Baha and the violation of the Administration and all that the Beloved Guardian Shoghi Effendi built up upon the Will and Testament. I, Mason Remey, the Second Guardian

of the Baha'i Faith, being the only one of the Hands of the Faith who did not sign that letter of November 5, 1959 that flagrantly proclaimed to the Baha'i world their violation. I am wondering if any of the members of the N.S.A. of the U.S.A. realize the extent of this violation as attested to by that message to the Baha'i world of November 5, 1959? To be sure, many members of the present active groups and assemblies of the Baha'is throughout America have had but little experience with violation. Let those who wish to know something about the danger to the Faith of violation turn to the words of the Master 'Abdu'l-Baha, particularly to his last messages by letter and by cable to the friends in this country. His last cablegram to America bore the message "He who sits with leper, contracts leprosy".

MY VISION PROPHEPIC

About a year or eighteen months, or thereabouts, before the Beloved Guardian called me to Haifa and told me that I was the President of the Baha'i International Council and that from then on my home was to be in Haifa in the Holy Land, I had a dream or to be more explicit, an instantaneous "flash vision" as if it were of things that were to be. In this vision I saw myself with a group of believers upon the terrace of the Shrine upon Mount Carmel and I was walking toward the Shrine together with this group. I, as the Second Guardian of the Faith, was in command of the Cause, Shoghi Effendi was dead, and that was all. I tried to dismiss it all from my mind as a figment of my imagination, but the remembrance of it stuck with me. There had been no element of time in this "flash-vision" of things to be and no suggestion of the intervening happenings between the then present and this picture of things, people and events, and conditions of thing in the Faith just this one flash-vision of something to happen, parts of which vision have and are now transpiring but that have not yet all taken place. As I have written, I paid no or little attention to this vision of things to come; in fact, I couldn't believe that such could ever be- not for some time did I think of it; not until the Beloved Guardian appointed the Baha'i International Council, with me as its President. This was the first big happening that seemed to fit itself into the interim of the then present and the fulfillment of my vision. From then on, things have so happened in the Cause, thus forming a build-up of events, as it were, convincing me of the truth of the prophetic vision

that I had had; so when Paul Haney called me up, down at Pohick in Virginia where at that time I was living, saying that he must see me - that something terrible had happened in the Cause, so terrible that he hesitated to mention it over the telephone, I know instantly that Shoghi Effendi was dead. I went into the First Conclave of the Hands of the Faith at Behje thinking that surely our Beloved Guardian had let written instructions for appointing me his successor - the Second Guardian of the Faith. But no, it was not the divine plan that the Hands of the Faith be told in this way. For, by piecing together and fitting into an overall picture the Administration principles of the Will and Testament, together with the application of these principles made by the Beloved Guardian in the establishment of the Administration of the Guardianship and the actual thing that he inaugurated in the Cause (amongst which was the International Council with me as its President), the Hands of the Faith will find a very clearly defined picture of the Faith in its present state of confusion. The authority is theirs to announce to the Baha'i world the one in their midst who is the Second Guardian of the Faith and their acknowledgment of his authority to be their Guardian, the Commandeering Chief of the Baha'i Faith - the Guardian of the Cause. Thus do I, Mason Remey, place before you my claim to the Guardianship, not coming to me by any wish or desire of mine own, but bestowed upon me by the action of our Beloved Guardian and confirmed by his action, one of which, the most easy to understand, was his appointment of me as the President of the International Council. Thus and upon such grounds do I, Mason Remey, declare myself to be the Second Guardian of the Baha'i Faith and do now issue my first command that the Hands of the Faith make this announcement to the Baha'i world.

I AS PRESIDENT OF THE INTERNATIONAL COUNCIL WAS NEVER MENTIONED BY THE HANDS OF THE FAITH

To reiterate, in none of the conclaves and conferences that I know anything about has my name as President of the Baha'i International Council ever been so much as mentioned much less ever discussed in any, in connection with my appointed capacity of President of the Council, though as I state all of the Hands of the Faith

knew of my appointment to this position; yet, no one ever mentioned or alluded to it in any of our conferences. Although I was very conscious of the International Council through these deliberations, very conscious indeed that no one of the Hands thought to make my allusion to my President-ship of the International Council, the why for of this omission I can only guess. I have no substantiated ideas about it.

As for myself and my unique position in the Baha'i world as President of the International Council, I reiterate that I cannot remember ever having broached this subject for discussion to any of the Hands of the Faith residing in the Holy Land, either in the meetings or individually in conversation with any of these friends; therefore, if I speak to this point, to again reiterate myself, I will take the stand before this Ridvan convention I do in this letter, that I am not breaking trust or promise of silence before the Baha'i world of anything said in the conclaves or conferences of the Hands of the Faith in now explaining my relation to the people of the Faith. I am revealing nothing that has transpired in the conferences among the Hands of the Faith in now explaining my relation to the people of the Faith. I am revealing nothing that has transpired in the conferences among the Hands of the Faith or has been spoken of by any of them in my presence.

BELOVED HANDS OF THE FAITH IN THE HOLY LAND SO NEAR TO MY HEART!

I am no longer addressing "appeals" to you that you reconsider your violation of the Administration of our Faith. The time for appealing to you is now over. You have now to obey your Guardian who has been in occultation since he became Guardian of the Faith upon the death of Shoghi Effendi the Beloved Guardian. I have delayed my declaration to the Baha'i world out of compassion for you, one and all, but now at this time when the eleventh hour has passed, for the sake of the Faith, I must come out and declare myself to you Hands of the Faith; thus still in secret from the Baha'i world, hoping that now at this extremely late hour you will at this late moment retrieve yourselves, arise in the service of me as your commanding Guardian. You still have this one last opportunity. This enclosed copy of my proclamation that I am sending to the coming convention to be read before the delegates assembled at Wilmette from all parts of the United States, I send to you, thus giving you this one last

call to arise, cast off your violation and hasten to step in before this Proclamation is read before the convention and yourselves, as Hands of the Faith, make this formal announcement of your fealty to your present Guardian. By so doing, you will have atoned and expiated for your mistakes of the two years and more, planning your program for 1963. If you do not arise now at this last moment, I can no longer help to cover up your violation. The entire Baha'i world will then know of it, the results of which will be disastrous for you. This is your very last opportunity to retrieve your mistakes.

With a heart full of love for each one of the Hands of the Faith.

MASON REMEY
GUARDIAN
of the BAHÁ'Í FAITH

ANNOUNCEMENT

Thus it is clearly to be seen that when the Beloved Guardian appointed me, Mason Remy, President of the Baha'i International Council, he in reality appointed me to be the Second Guardian of the Faith. For as I study over the authority given me as President of the Baha'i International Council, I find that I have the unique right and authorization and responsibility, I among all Baha'is, to protect and to guard the Cause and that I have the unique authority and right to handle at my discretion all matters concerned with the International Council; that is the embryo of the Universal House of Justice to be -therefore as I sit as the President of the International Council, supreme in that embryonic form of the Universal House of Justice, so will I, or one of my successors in Guardianship, sit as President of this fully developed development of the International Council when this embryo becomes the Universal House of Justice of the Baha'i Faith, for the head or President of the Universal House of Justice is to be the Guardian of the Faith. There cannot be these two Presidents of both embryonic and fully developed Universal House of Justice; therefore these two Presidencies are in reality one Presidency. Therefore, I am that President - the President of the embryo of the

Universal House of Justice which is the President of the International Council, having all the powers of the Guardianship. Then when this embryo develops into the Universal House of Justice, these same powers are those of the Guardian of the Faith. These powers not being powers of the individual that I am, the person Mason Remy, but mine by virtue of this Baha'i office of command to which I am appointed by the Beloved Guardian himself, that he himself thus announced to the Baha'i world when he appointed me President of the Baha'i International Council automatically to take over at the death of the First Guardian of the Faith all of the powers and functions of the International Council that are the same as those of the Guardianship of the Beloved Guardian, I myself, from that time on being the Second Infallible Guardian of the Baha'i Faith - not because of any personal endowments, but because of my unique office in the Cause, position, power and function in the Baha'i Faith as the Infallible Guardian of the Faith with all the rights and privileges that are given to the Guardian in the Will and Testament of 'Abdu'l-Baha and also all those powers, rights and privileges enjoyed by the Beloved Guardian of the Faith which come to him and were his by his own infallible command and enjoyed by him at some time or times during his mission as Guardian of the Baha'i Faith - and in addition to all these rights, powers and functions I, as the Second Guardian of the Faith in my infallibility may at any time add to these rights powers and functions enjoyed by the First Guardian of the Faith; may make any additional rights, powers and functions that I, as the infallible Guardian of the Baha'i Faith may choose to assume and enjoy as the Infallible Guardian of the Baha'i Faith as long as I live and am the Guardian of the Baha'i Faith. Thus do I declare to all Baha'is that I am their Guardian-that I have held this position in occultation since the death of my predecessor in Guardianship, Shoghi Effendi.

MASON REMEY, GUARDIAN
of the BAHÁ'Í Faith
RIDVÁN in the year
117 of the BAHÁ'Í ERA which is
Signed on 21, March 1960 A.D.

**STATEMENT
BY
E.S. YAZDANI**

26 April, 2009

I, E. S. Yazdani, currently residing at 1385 Old Northern Road, Middle Dural, 2158, Australia, state that, Mr. J. Soghomonian is the present 4th guardian of the Baha'i Faith and he remains the guardian of the Baha'i Faith until his soul is called from this physical plane to the next by the All Mighty God. He was appointed to the position of the 4th guardian of the Baha'i Faith by his predecessor; Mr. D. A. Harvey the 3rd guardian of the Baha'i Faith.

It is the duty of all the believers, including his appointed successor, to obey and support him in accordance with the provision of the Will and Testament of 'Abdu'l-Baha.

It must be stated that it is my great honour to serve the present guardian of the Faith. It is my dignity to obey his order. It is my adoration and adulation to take his direction. I am nothing in his presence. My greatness is to be humble before him. My God protect him and I wish him a very long life in this world.

May God assist me to remain faithful in His Covenant.

May God protect the Cause of Baha'u'llah from the violators of His Covenant.

E.S. Yazdani
Sydney, Australia
26 April, 2009

PS: This statement was published in the last April,2009 issue of RIDVAN and it is republished again to stress that the unity of the Faith is guarded by obeying the present Guardian of the Faith his eminence Mr. Jacques Soghomonian. He is the present Guardian of the Faith. Signed by E.S. Yazdani

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مومنین بحضرت بهاءالله کلا ملاحظه فرمائید

بیانیہ توسط عنایت اللہ یزدانی

بعد از صعود شوقی افندی اولین ولی امر دیانت بهائی در سال 1957 میلادی اعضای مؤسسه ایادی امرالله بر رهبری روحیه خانم علم مخالفت بر علیه آقای چالز میسن ریسی رئیس جنین بیت العدل اعظم الہی یعنی وصی منتصب شوقی افندی دومین ولی امر دیانت بهایی برافراشتند. وبا برنامه حساب شده ای ایشان را از میدان بدرکردند و طبق نوشته شخص روحیه خانم بدون هیچ مجوزی و سندی برکرسی شوقی افندی تکیه زدند و برای خود اختیاراتی قائل شدند. برای فریب دادن عموم در سال 1963 میلادی اقدام بتشکیل مؤسسه ای بنام بیت العدل اعظم الہی کردند. این مؤسسه طبق دستورات و آثار نظم اداری دیانت بهایی تشکیل نشده است. این مؤسسه باید رئیس داشته باشد. باید ولی امرالله رئیس لاینعزل این مؤسسه باشد. باید تکمیل شده جنین بیت العدل اعظم الہی که شوقی افندی در سال 1951 میلادی تشکیل داده بودند باشد و چون چنین نیست و مطابق دستورات الہی تشکیل نشده است پس بیت العدل اعظم الہی نبوده و نیست. از این رو فاقد هرگونه صلاحیت است.

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

هر هیاتی که به 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 لهذا المقام الرفیع ولمرکز المنیع انتخاب و تشکیل نشود ان هیات 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 قوه مطلقہ علیا محروم. [اشاره به بیت العدل اعظم الہی کہ تنها هیات قانون گذار 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 imperilled, 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 امرالله] وحدت امرالله در خطر افتد و بنیا نش متزلزل گردد و از منزلتتش بکاهد 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

THE UNIVERSAL HOUSE
OF
JUSTICE

بیت العدل اعظم الہی

Universally Elected Body by the People of the World

[Under direct supervision of living Guardian of the Baha'i Faith]

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[زیر نظر مستقیم شخص ولی امر دیا نت بهایی]

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