

QIBLIH:



THE MYSTERY OF ADORATION

“WITH THE LOYAL THOU DOST SHOW THYSELF LOYAL”

(2 Samuel 22:26-28 RSV)

Finally, the judgment has to do with God's Promised One. God sends His Promised One into the world and how the people treat him and what they think of him is their judgment of themselves. He is like a mirror and what they see is only a reflection of themselves. As it says in 2nd Samuel 22:26-28: “With the loyal thou dost show thyself loyal; with the blameless man thou dost show thyself blameless; with the pure thou dost show thyself pure, and with the crooked thou dost show thyself perverse. Thou dost deliver a humble people, but thy eyes are upon the haughty to bring them down.” Everyone's salvation is in their own hands; it is between them and God only. The judgment of their relationship to God is through the presence of God on earth in His Promised One; that is, through whether or not, and to what degree, they believe in him. (Dr. Leland Jensen, *Revelation Explained*, Chapter 11 verse 18)

The Temple is the *shekinah*, the presence of God. What is being said here is that the only place in this whole, wide world where this presence of God can be found is where the Lamb reestablishes the Universal House of Justice in its childhood form, the second International Baha'i Council. In the Baha'i faith, when we live the life, teach His Cause and **are firm in the Covenant**, we receive the bounty of the Holy Spirit. This is the presence of God, or “*Shekinah*.” However, if any one of these is cut off, then the Holy Spirit is cut off. The so-called “mainstream Baha'is” broke the Covenant when they did away with the executive branch. Therefore, they do not have the “*Shekinah*” (the presence of God). Thus, they are cut off from the bounty of the Holy Spirit, which is spiritual death. When they die the physical death they will be DEAD-DEAD. (Dr. Leland Jensen, *Revelation Explained*, Chapter 21 verse 22)

And this is the judgment, that the light [Baha'i] has come into the world, and men loved darkness rather than light [Baha'i], because their deeds were evil. For every one who does evil hates the light [Baha'i Covenant], and does not come to the light [Baha'i Covenant], lest his deeds should be exposed. But he who does what is true comes to the light [Baha'i], that it may be clearly seen that his deeds have been wrought in God. (John 3:19-21 RSV)

HOW TO PRAY

(Vignettes, no. 27, pp. 131-132)

--'Abdu'l-Baha--

When 'Abdu'l-Baha was in New York, He called to him an ardent Baha'i and said "If you will come to Me at dawn tomorrow, I will teach you to pray." Delighted, Mr. M arose at four and crossed the city, arriving for his lesson at six. With what exultant expectation he must have greeted this opportunity! He found 'Abdu'l-Baha already at prayer, kneeling by the side of the bed. Mr. M followed suit, taking care to place himself directly across. Seeing that 'Abdu'l-Baha was quite lost in His Own reverie Mr. M began to pray silently for his friends, his family and finally for the crowned heads of Europe. No word was uttered by the quiet Man before him. He went over all the prayers he knew then, and repeated them twice, three times--still no sound broke the expectant hush.

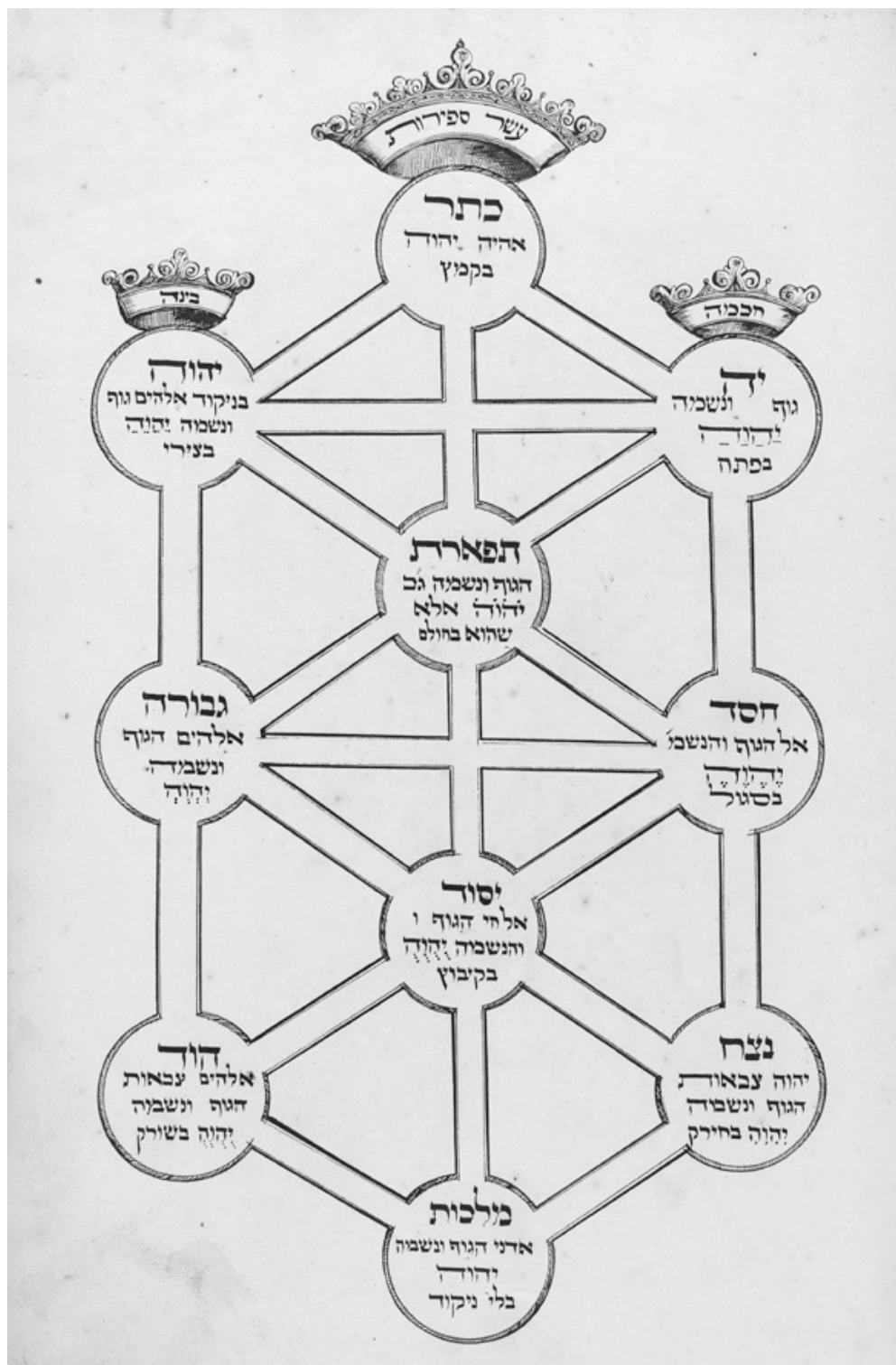
Mr. M surreptitiously rubbed one knee and wondered vaguely about his back. He began again, hearing as he did so, the birds heralding the dawn outside the window. An hour passed, and finally two. Mr. M was quite numb now. His eyes, roving along the wall, caught sight of a large crack. He dallied with a touch of indignation but let his gaze pass again to the still figure across the bed.

The ecstasy that he saw arrested him and he drank deeply of the sight. Suddenly he wanted to pray like that. Selfish desires were forgotten. Sorrow, conflict, and even his immediate surroundings were as if they had never been. He was conscious of only one thing, a passionate desire to draw near to God.

Closing his eyes again he set the world firmly aside, and amazingly his heart teemed with prayer, eager, joyous, tumultuous prayer. He felt cleansed by humility and lighted by a new peace. 'Abdu'l-Baha had taught him to pray!

The "Master of Akka" immediately arouse and came to him. His eyes rested smilingly upon the newly humbled Mr. M. "When you pray," He said, "You must not think of your aching body, nor of the birds outside the window, nor of the cracks in the wall!"

He became very serious then, and added, "When you wish to pray you must first know that you are standing in the presence of the Almighty!"



TREE OF LIFE

QABALAH

(Symmetrical Array)



TEN SEALS OF BAHÁ'U'LLAH

QIBLIH: THE MYSTERY OF ADORATION

(*Kitab-i-Iqan*, pars. 54-55)

--Baha'u'llah--

And likewise, reflect upon the revealed verse concerning the 'Qiblih*.' When Muhammad, the Sun of Prophethood, had fled from the dayspring of Batha (Mecca) unto Yathrib, (Medina). 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" (Q. 2:144). On a subsequent day, when the Prophet, together with His companions, was offering the noontide prayer, and had already performed two of the prescribed Rik'ats, the Voice of Gabriel was heard again: "Turn Thou Thy face towards the sacred Mosque" (at Mecca, Q. 2:149). In the midst of that same prayer, Muhammad suddenly turned His face away from Jerusalem and faced the Ka'bih. 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" (Q. 2:115).

* The Qiblih is the point of adoration that is, the direction toward which the face must be turned when praying. The root word QBL is the same divine root as Qabalah (Kabbalah) in Hebrew in which the 9 Manifestations of God (Nine appearances of the primal will in the 6000 year period (the six "days" of creation) of the Adamic Cycle were made known and manifested generating divine civilization. The direction of prayer, in the beginning, was designated as the Ark of the Covenant or "coffer stone" contained in the Great Pyramid of Giza, located in Egypt near Cairo. Upon the Exodus of Moses, the Qiblih was set as the Ark of the Covenant, which was placed in a tent, (called the Tabernacle) and was moved about by Moses and the people of Israel from place to place until it settled in Shiloh. Then Solomon built the Temple out of stone and the Qiblih rested in Jerusalem, in the Ark of the Covenant, upon a rock known as the *Aben Shetiyah*, or 'rock of the foundation' which is the spot on Mt. Moriah, where Abraham was called to perform the holy sacrifice. The Qiblih remained there until the time of the prophet Muhammad who moved this to the Ka'bih, in Mecca. At the time of the appearance of the Bab, he designated the Qiblih to be "He Whom God Shall Make Manifest" for the Supreme Manifestation of God, is the Temple of God, in human form, that is the human temple. Jesus also designated the same Qiblih in prayer, for he taught like this to pray: "Our Father, who art in Heaven, Hallowed be Thy Name...". Thus the Qiblih spoken of by Jesus in the Lord's Prayer and designated by the Bab is now in effect. The changing of the Qiblih has always a major test to the people. 'Abdu'l-Baha states that we should not fall in love with the place that the sun rises from, but with the light itself, and the appearance of the sun itself, though it rises from a different place at a different season and a different time.

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” (Q. 2:143) “Affrighted asses fleeing from a lion” (Q. 74:50).

“MAN IS MY MYSTERY, AND I AM HIS MYSTERY”

“Whosoever is occupied with himself is wandering in the desert of heedlessness and regret. The ‘Master Key’ to self-mastery is self-forgetting. The road to the palace of life is through the path of renunciation.” (‘Abdu’l-Baha, *Star of the West*, Volume 17, p. 348)

“This station appertaineth to the self--but that self which is ‘The Self of God standing within Him with laws.*’ On this plane, the self is not rejected but beloved; it is well-pleasing and not to be shunned. Although at the beginning, this plane is the realm of conflict, yet it endeth in attainment to the throne of splendor.” (Baha’u’llah, *The Four Valleys*)

“The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence...Whoso hath recognized the Dayspring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise, and of which the loftiest mansions of heaven are but a symbol.” (Baha’u’llah, GL: XXIX)

“The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men. The Prophets and Messengers of God have been sent down for **the sole purpose** of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High.” (Baha’u’llah, GL: LXXXI)

“From yet another vantage he perceiveth that **the lover and the beloved are one and the same**, and that **the seeker is himself the very object of his search**. ‘How can the lover from the loved one ever part?’ (Rumi). So it is that, at times, the lovers of the celestial Beauty sound the clarion of ‘Say: All things are of God,’ while, at others, they raise the call of ‘It is from thyself’ (Q. 4:78-79)” (Baha’u’llah, ‘Tablet of the Lion-Hearted Soul,’ *Call of the Divine Beloved*)

I. He is indeed a true believer in the unity of God who, in this Day, will regard Him as One immeasurably exalted above all the comparisons and likenesses with which men have compared Him. He hath erred grievously who hath mistaken these comparisons and likenesses for God Himself. Consider the relation between the craftsman and his handiwork, between the painter and his painting. Can it ever be maintained that the work their hands have produced is the same as themselves? By Him Who is the Lord of the Throne above and of earth below! They can be regarded in no other light except as evidences that proclaim the excellence and perfection of their author.

* Literally “*sunna*,” laws, customs, divine characteristics, good habits, etc.

O Shaykh, O thou who hast surrendered thy will to God! By self-surrender and perpetual union with God is meant that men should merge their will wholly in the Will of God, and regard their desires as utter nothingness beside His Purpose. Whatsoever the Creator commandeth His creatures to observe, the same must they diligently, and with the utmost joy and eagerness, arise and fulfill. They should in no wise allow their fancy to obscure their judgment, neither should they regard their own imaginings as the voice of the Eternal. In the Prayer of Fasting We have revealed: "Should Thy Will decree that out of Thy mouth these words proceed and be addressed unto them, 'Observe, for My Beauty's sake, the fast, O people, and set no limit to its duration,' I swear by the majesty of Thy glory, that every one of them will faithfully observe it, will abstain from whatsoever will violate Thy law, and will continue to do so until they yield up their souls unto Thee." In this consisteth the complete surrender of one's will to the Will of God. Meditate on this, that thou mayest drink in the waters of everlasting life which flow through the words of the Lord of all mankind, and mayest testify that the one true God hath ever been immeasurably exalted above His creatures. He, verily, is the Incomparable, the Ever-Abiding, the Omniscient, the All-Wise. The station of absolute self-surrender transcendeth, and will ever remain exalted above, every other station.

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

Do thou beseech God to enable thee to remain steadfast in this path, and to aid thee to guide the peoples of the world to Him Who is the manifest and sovereign Ruler, Who hath revealed Himself in a distinct attire, Who giveth utterance to a Divine and specific Message. This is the essence of faith and certitude. **They that are the worshipers of the idol which their imaginations have carved, and who call it Inner Reality,** such men are in truth accounted among the heathen. To this hath the All-Merciful borne witness in His Tablets. He, verily, is the All-Knowing, the All-Wise. (GL: CLX)

II. Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the Heavenly Books and the Holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." Again He saith: "And also in your own selves: will ye not, then, behold the signs of God?" And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King--may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him--hath spoken: **"He hath known God who hath known himself."**

...From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all things visible and invisible. Thus hath He revealed: "Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee." Likewise hath the eternal King spoken: "No thing have I perceived, except that I perceived God within it, God before it, or God after it." Also in the tradition of Kumayl it is written: "Behold, a light hath shone forth out of the morn of eternity, and lo, its waves have penetrated the inmost reality of all men." Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished, and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of Their Will, and move and have their being through the outpourings of Their grace. (GL: XC)

PRAYER AND FASTING

(*Salat va Siyam*)

--Baha'u'llah--

HE IS GOD, EXALTED BE HE, THE LORD OF MAJESTY AND POWER!

These days are the days of fasting, and the dawning-place of the evidences of the grace of God. Fasting reduceth carnal inclinations, and increaseth spiritual tendencies; it transmuteth sensual desire into divine guidance, and turneth disloyalty into faithfulness. It is the most potent medicine, the greatest remedy, for the edification of the self. In it lie hidden sundry wisdoms, and manifold benefits as yet untold. Exalted is He Who hath bidden men to observe it! Magnified is He Who hath enjoined it upon them! Blessings and salutations be upon Him through Whom the commandments of God have been revealed--He through Whom the ordinances of God have been propagated, the bounty of His knowledge sent down, and the tokens of His favors disclosed--and upon His kindred and companions, through whom God hath illumined the horizons of His countries, and demonstrated His ascendancy over His servants.

This is a prayer that was sent down on the first day of the month of fasting. Well is it with him that supplicateth God--his Lord, the Most Great, the Almighty, the All-Knowing--therewith.

Glorified art Thou, O my God! I beseech Thee by Thy Name, the Eternal, through which the Manifestations of Thy Cause have existed perpetually; by Thy Name, the All-Sufficing, through which every need of the Embodiments of Thy Revelation hath been satisfied; by Thy Name, the Lord of Wealth, through which the dawning-places of Thine inspiration have been made so rich as to be self-sufficient; by Thy Name, the Ever-Abiding, through which the signs of Thy Kingdom and the evidences of Thy dominion have been made to subsist forevermore; by Thy Name, the All-Wise, through which the Repositories of Thy sovereignty were vouchsafed with abiding endurance; by Thy Name, the Most Compassionate, through which every being hath entreated Thy mercy; by Thy Name, the All-Powerful, through which all living things have implored Thy strength; by Thy Name, the All-Knowing, through which the Manifestations of Thy knowledge have appeared amidst Thy creation; and by Thy Name, the All-Subduing, through which Thou hast caused Thy most exalted Word to conquer all who are in heaven and on earth, to send down upon Thy loved ones--from the heaven of Thy Will--what will make them able to dispense with all else but Thee, and detach them from all else except Thee. Send down upon them, moreover, that which shall empower them to vanquish Thine enemies, who have disbelieved in him who is the manifestation of Thine Essence and the Dawning-Place of Thy Signs. Potent art Thou to do what Thou wilt, and Thou, verily, art the Almighty, the All-Wise.

O Thou Who art my God, my Master, my Beloved, my highest Hope, and mine ultimate Aspiration! Remove not far from Thee him that hath sought nearness unto Thee, and cast not away him that hath set his face towards the transcendent court of Thy singleness and the hallowed precincts of Thy oneness. Enable them to hear, then, what shall cause them to soar in the atmosphere of their longing for Thee and the firmament of their rapture of Thee, in such wise that they shall become oblivious of all that is not Thee, and moved to celebrate Thy mention and praise. By Thy glory! Whoso remaineth deprived of the sweetness of Thy remembrance hath, in truth, been kept back from every good thing. For such a one, his death would be better than his

life, and his extinction preferable to his endurance. As to me, and to this Thy glory beareth me witness, I am bewildered at them that have withheld themselves from the wonders of Thy remembrance, and have busied themselves with the mention of aught else but Thee. I swear by the power of Thy might that, for them that have tasted the sweetness of communion with Thee, Paradise itself--and whatever of Thy wondrous gifts and favors as can be found therein--can never compare with even a single mention of Thee. Debar me not therefrom, then, and deprive me not thereof. I beseech Thee, moreover, O Thou in Whose hand is the kingdom of decree, to stir me with the winds of Thy Will as Thou plearest, that I may turn towards that which is met with Thy love and good-pleasure, and repudiate that which Thou abhorrest, O Thou in Whose grasp are the kingdoms of this world and of the next. There is none other God but Thee, the Almighty, the All-Subduing, the Most Powerful, Whose help is implored by all men.

Lauded be Thy Name, O Lord my God! Every time I am reminded of Thee, I find that Thine awful majesty and power have kept me back, for such remembrance itself beareth witness to my powerlessness to conceive of anything but that which is inevitably different from Thee. This having been established, how can my mention ever ascend unto Thee, or my praise ever adequately befit Thee? Nay, all these are the products of my self and the imaginings of mine inmost being. I flee, therefore, O my God, from such blasphemy unto him who is the king of Thy unity, and I supplicate Thee to nourish me with the chalice quaffed by such of Thy creatures as believe in Thy oneness, and by such of Thy creation as are detached from all else but Thee, who behold in all things the signs of Thy splendor and the evidences of Thy singleness. As to them that have joined partners with Thee, and have asserted any relationship between Thy creation and Thyself, they have failed to recognize Thee and attain to Thy knowledge. They, amongst all created things, are the farthest removed from Thee and the most ignorant in Thine estimation. Too exalted art Thou to be associated with anything but Thyself, or to be mentioned with a remembrance other than Thine. From everlasting Thou hast been alone with no one else beside Thee, and to everlasting Thou wilt continue to be one and the same.

To none is given the ability to apprehend Thine essence. Every mention of Thee, irrespective of the one who maketh it, must refer ultimately to the most exalted Word and the preexistent Pearl. This is none other than the Primal Will and the Inceptive Point--the initial indication of Thy Revelation and the first of Thine effulgences. This Thou didst generate of its own substance, and didst shed Thy splendor upon it through Thine all-glorious Name. Subsequently, the heavens shone forth with the light of Thy knowledge, and the earth was illumined with the rays of Thy countenance. Thou didst make this Point the very source of all creation, and the furthest Limit to which it may attain. Therewith didst Thou make distinctions among Thy creatures, for through it hath every true believer professed his faith, and by it was every infidel seized with terror. He that supplicateth Thee with this Point is, in truth, of them that have supplicated Thee through Thy Self, and he that rejecteth it hath, verily, failed to supplicate Thee, though he call on Thee for as long as Thy sovereignty shall endure and Thine Essence shall exist.

Is there any one, O my God, that hath supplicated Thee through this Point whom Thou didst not summon in return? Hath there ever been any one who hath set his face towards thee therewith unto whom Thou didst not turn towards to meet his gaze? Hath any one on Thine earth ever made mention of Thee thereby whose name Thou didst not remember in the heaven of Thy Revelation? Nay, and to this Thy glory beareth me witness, for Thy remembrance hath

encompassed all things, even as Thy mercy hath encompassed all creation. But for Thy remembrance, who could make mention of Thee? And if not for the knowledge of Thy Self, who would there be to recognize Thee? When Thy remembrance encompassed Thy servants, they arose to make mention of Thee and celebrate Thy praise; and when Thou didst reveal unto them the paths of nearness unto Thee, and didst show them the ways of Thy good-pleasure, they turned their faces, from every direction, towards the lofty court of Thy oneness and the exalted sanctuary of Thy singleness; and when Thou didst impart unto them Thy love, they leapt forth to assist Thy Cause, and were enraptured by the signs of Thy transcendent sovereignty; and so great waxed their devotion unto Thee that they readily offered up their substance and their very selves in Thy path. I swear by Thy glory, O Best-Beloved of the worlds--Thou Who art the Desire of every yearning soul, and the Ecstasy of every pure heart--that when I quaffed the cup of Thy love, I arose, by Thy power and Thy might, to render Thy Cause victorious, and that I was, moreover, able to dispense with the love of all else but Thee, and every mention other than Thine. Blessed is he that hath drunk deep therefrom--he that hath hastened unto the ways of Thy good-pleasure and the paths of Thy favors--for he, verily, is one of the richest of Thy servants, and is accounted in Thy sight as among the most exalted of men.

As to me, O my God, so intense hath become my love for Thee that I detest the thought that aught else but me should love Thee; indeed, he that loveth Thee is none other than me. The full measure of Thy love have I chosen to accept, and every tribulation have I consented to face in Thy path. Would that there were none but me to love Thee, and that every calamity borne in Thy path would be mine alone to bear! For Thou, in truth, hast ordained for the one who loveth Thee such adversity as is without parallel in Thy knowledge--and this adversity is a thing despised by most of Thy servants, as a means of protecting themselves and preserving their possessions. I, however, am he who hath been able to dispense, through Thy remembrance, with the mention of the entire creation, and he who hath consented to sustain, in Thy love, all the harm at the world's disposal.

O would that Thou wouldst impart unto Thy servants the things Thou didst impart unto me, and reveal unto them what Thou hast revealed unto me! Blessed is he who in Thy path hath been beset, at the hands of Thy wicked servants, with the swords of hatred and enmity. Such souls as this have, verily, drunk deep from the chalice of Thy mercy and beneficence; they have enjoyed communion with Thee through Thy remembrance and praise, and the affairs of this world have not deterred them from setting their faces towards Thy countenance. Happy is he that hath communed intimately with Thee and detached himself from all creation, O Adored One of all that is seen and unseen!

How, then, O Thou Who art the Creator of Baha and his sole Desire, can I befittingly recount the wonders of Thy mercy that have pervaded me, and the evidences of Thy bounty that have encircled me? I was fast asleep, O my God, upon the couch of forgetfulness and negligence, when lo, the sweet savors of the raiment of Thy Name, the Most Merciful, were wafted over me. They roused me from my slumber, and moved me to sing Thy praise before the peoples of the earth. Thereafter I arose and summoned all mankind to accept Thy transcendent and most exalted Being. Among them were those who repudiated Thee, gainsaid Thy signs, and rejected Thy tokens in this Revelation, wherein Thou hast manifested Thy Self through Thy Name, the All-Glorious. Others hesitated in their belief and rebelled against Thee, notwithstanding that what I

had conveyed unto them were the very things Thou didst teach me from Thy hidden knowledge, and that what I had revealed unto them were none other than what Thou didst enable me to recognize from among Thy treasured mysteries. I called upon them to observe that which had been sent down in the Bayan, and apprised them of such things as would enable them to recognize Thy Manifestation, whereunto they had been bidden aforetime in the Tablets of Thy behest and the Books of Thy decree. At this they were stricken with terror; they bewailed it, rejected it, and waxed proud before it--except for them that were born anew through the sweet savors of Thy most resplendent signs that have been diffused in this Dispensation, whereby the firmament of vain imaginings hath been cleft asunder, and the idols of men have been abolished by the arm of Thy power, O Thou in the grasp of Whose might are the dominion of decree and the kingdoms of earth and heaven.

O my Lord! I beseech Thee by Thy most excellent titles and Thy most august attributes, and by Thy Name, which Thou hast raised up above every other name and hast caused to overshadow all that are in heaven and all that are on earth--a Name through which Thou didst foster fellowship and make distinction, and didst establish as the decisive Standard in both the beginning and in the end--to so open the eyes of Thy servants that they shall see with Thine eyes and recognize Thee through Thy Self, and turn away from them that have disbelieved in Thee, have gainsaid Thy sovereignty, have taken unto themselves a lord other than Thee, and have made aught else but Thee the object of their adoration. Abandon them not, O my Lord, to themselves, and leave them not to their corrupt desires. Take Thou their hands with the hand of Thy power and Thy grace, and protect them from Thy wicked servants who whisper in men's breasts, and in so doing prevent them from attaining the shores of Thy oneness and from entering the depths of Thine all-glorious unity.

O my Lord! Illumine the eyes of Thy servants with the light of Thy knowledge, and give them to drink of those living waters that shall detach him that quaffeth them from the kingdoms of heaven and earth; shall prompt him to turn, with his all, towards Thee; and shall cause him to abide beneath the shade of Thine all-glorious Name, which Thou hast made the sword of Thy Cause amidst Thy creation, and whereby Thou hast separated between the well-favored and the wayward, between light and darkness, between felicity and misery, and between the exponents of truthfulness and the embodiments of denial. He whose sight hath been illumined with the light of Thy Most Great Name hath, in truth, been created anew and raised up at Thy behest, O Lord of the throne on high and of earth below. Such a one is, indeed, a new creation in Thy realm, fashioned by the fragrances that have been wafted in Thy days. He is recreated through that which he uttereth in Thy remembrance and praise, though he repeat such things as have been ever said in Thy glorification. Such is the station of Thy servants that have been brought into being through the movement of Thy Supreme Pen in the kingdom of creation. And yet, Thy wicked servants reject Thy verses, O Thou Who art without peer on earth or in heaven, and would fain deny their novelty--notwithstanding that through these verses the very concept of novelty hath been established, and that if not for them originality itself would never have come into existence.

I weep, therefore, and with me weep also my pen and the Tablet upon which it doth write, by reason of the harm I have sustained and by virtue of the things that have befallen me at the hands of Thine enemies. Whensoever wax severe the calamities that have afflicted me, and have been

perpetrated by these servants of Thine that have disbelieved in Thy most mighty signs, I look unto those of Thy gifts that Thou hast singled out for me, inasmuch as Thou hast fashioned me to be the very mention of Thy Self, and hast made whatsoever is manifested from me--be it my standing or my sitting, my walking or my sleeping--to be Thy remembrance amidst Thy creatures, and Thy praise before Thy servants. Indeed, all mine actions Thou hast made to be even as a single act of Thy remembrance. Praise be unto Thee, then, O my God, for this inestimable bounty and this priceless gift.

I beseech Thee, O my God and my Master, to ordain for Thy servants what Thou hast ordained for me. Make Thou no distinction between me and them, neither in this world nor in the world to come. Thou, verily, art the Fashioner of all creation. O my God! Make firm the leaves of this Tree, lest the tempests of trials should cause them to fall. Thou, in truth, art the Almighty, the All-Glorious, the Beneficent. Deprive not, moreover, those of Thy servants that have set their faces towards Thee. Enable them, O my God, to bear witness to Thy oneness, to acknowledge Thy singleness, to recognize Thy sovereign might, to turn towards the sanctuary of Thy glory and grandeur, to repair unto Thee for refuge, and to seek Thy presence for protection. Cast them not away, O my Lord, by Thy grace, and withhold them not from this river that hath flowed from the right hand of the throne of Thy oneness. Suffer them not, O my Lord, to be numbered with them that have broken Thy Covenant, violated Thy Testament, waxed proud before Thee, disputed Thy truth, rejected Thy grace, and turned away from Thee, all in spite of the fact that not a single word hath been inscribed by Thy Supreme Pen wherewith Thou didst not enter into a Covenant with me.

Thou didst condition all that hath been sent down in the Bayan upon mine acceptance and my behest, in such wise that if my mention and praise were to be effaced therefrom, not one word would remain thereof. Thou hast not, moreover, made my Cause dependent upon the approval of any one. And yet, look Thou upon Baha, O Thou Who art his Beloved, and behold what hath befallen him at the hands of Thine adversaries, O Thou Who art his heart's desire! Thy might beareth me witness that not a single cry hath escaped the lips of Baha to bemoan the things that have befallen him in Thy path, O Thou Who art the Source and Center of his soul. O would that the people of the Bayan not repeat the transgressions of peoples past! I swear by Thy glory, O Best-Beloved of Baha, that my bitter weeping hath prevented me from making Thy mention and celebrating Thy praise, O Thou in Whose hands are the dominion of decree and the kingdom of ordainment. I am he, O my God, whose love of Thee the enmity of Thine enemies hath failed to hinder, and the one whose praise of Thee the clamor raised by them that have disbelieved in Thy signs hath been powerless to silence. By Thy glory! Were all the peoples of the earth to unite against me in tyranny and oppression, verily my tongue would proclaim Thy mention and praise in their midst. And were my tongue to be cut out, verily my heart would impart the things wherewith Thou didst inspire me through Thy bounty and beneficence. And were my heart to be severed from my body, verily my vitals, my limbs, and the hair of my head would shout aloud:

O my Lord! This is the one who is Thy light amidst Thy rebellious creatures. Look upon him, then, with the glances of Thy tender mercies. O my Lord! This is he who is mentioned in Thy Scriptures, Thy Books, and Thy Tablets. He is the one for whom Thou didst send down the Bayan to elevate his station, glorify his word, and exalt his Cause. He is the one Thou hast awakened every morning through Thy love of him, and hast laid down to rest every evening

through Thy mention of him. Thou didst say, and Thine utterance is most sweet: “But for him, I would not have sent down the Bayan!” Thou didst also say, and Thy word is the truth: “The mention of every goodly thing hath been sent down in the Bayan. I have desired naught but Baha and his beauty.” Look Thou upon him, then, and behold him fallen amidst the people of the Bayan, O Thou Who verily revealed that Bayan!

How sweet, therefore, is the praise Thou givest to me, and the praise I give to Thee! Thou art He Who standeth self-sufficient above the need of any of His creatures. Thou art, moreover, the One Who hath desired to make mention of me in Thy remembrance, and I am the one who hath made no mention except to render Thee praise. Thou beholdest, O my God, how my heart hath been so intensely consumed in Thy love that if all the seas of the earth were to be poured upon that flame, they would be forever powerless to extinguish it, for my body, my soul, and mine inmost being have all been created through Thy love, and Thy love is eternal; it cannot die. Such is the station Thou hast graciously conferred upon me, and none shall ever have the power to lay their hands upon it, O Thou Whose remembrance is my solace and the delight of my heart, Whose decree is my desire, and Whose calamity is my companion.

O my God! Thou seest them that have dishonored Thy name, disgraced Thy Cause, broken Thy Covenant, perverted Thy word, renounced Thy laws, discarded Thy commandments, and caviled at this servant who hath vowed to lay down his life in Thy path--the one through whom Thy Cause hath gained renown, Thy praise hath been exalted, the light of Thy countenance hath shone forth, the Pavilion of Thy law hath been established, the Tabernacle of Thy glory hath been raised, the House of Thy Cause hath been built, the Temple of Thy holiness hath been erected, and the Sanctuary of Thy splendor hath been constructed.

Thou art well aware, O my God, of the lies they have spread and the calumnies they have uttered, and Thou knowest that the acts they have committed in the name of Thy religion have caused the denizens of the everlasting Cities to cry out in lamentation, and have made the Concourse on high to wail with grief. They have written against me, with the fingers of blasphemy, that which hath drawn the curse of the atoms of the earth, the malediction of the manifestations of divine unity, the imprecation of the dawning-places of oneness, the malison of the repositories of Thy revelation, and the execration of the treasures of Thine inspiration. The wickedness of those wretched souls waxed greater and greater until they declared, in writing, “He hath abrogated the Bayan!” And this notwithstanding that through me, the laws of the Bayan were revealed and the Sun of the Bayan shone forth, and that his mention hath been fulfilled in making mention of me--and that it was through me, moreover, that the meaning of his words was made clear and his mysteries were unveiled, and that it was through my arising that the letters of his writings were unfolded, his hidden treasures were made manifest, and the pearls of Thy knowledge and the gems of Thy wisdom concealed within him were divulged.

Thou knowest, O my God, that they had recognized Thy bounty, and yet they then rejected it, for Thou didst manifest me invested with that proof wherewith they laid claim to faith in Thee and in him who is the manifestation of Thy Self. Purify, then, their hearts, O my God, and illumine their eyes, that they may recognize Thee with Thine own eyes and detach themselves from all else but Thee. This I ask of Thee, O my God, though I see how they are wrapt even more densely in their veils than the followers of former religions. So wrapt are they in these veils that I myself

cannot conceive of any people more wayward than they, nor any souls who have gone further astray. They read the Bayan even as they reject the one who revealed it and pride themselves in their rejection, and cavil at him through whom Thy word and the Scrolls of Thy commandment have, from time immemorial, been revealed. I swear by Thy glory, O my God, that they have not believed in Thee, for had they believed, they would not have repudiated this Revelation, through which the leaves of the Divine Lote-Tree have been made to sing the remembrance of Thy Name, the Most Exalted, the All-Glorious, and through which the tongues of all things have been unloosed to yield Thee praise, O Thou Who art the Lord of this world and of the next. Every word revealed in the Bayan beareth witness that God, verily, beholdeth all things from the all-glorious horizon.

Glorified, immeasurably glorified art Thou, O my God! Thou hearest my groaning and my wailing, and perceivest what befalleth me at every moment at the hands of them who are the manifestations of Satan, the exponents of rebellion, the embodiments of envy, and the incarnations of infernal fire. Behold, O Thou Who hast called Thyself the God of Mercy! Seest Thou on Thine earth any one wronged like me, or any as stricken with sorrow as I? And this notwithstanding that it is through my joy that Thy lovers have soared to the sublimities of Thy nearness and delight, and they who yearn for Thee have ascended unto the heaven of Thy rapture and recognition!

This Wronged One, O my God, hath sought the shelter of Thy justice, this lowly one hath longed to abide within the precincts of Thy glory, and this poor creature hath yearned to take refuge beneath the canopy of Thy wealth. Send down upon him, then, that which beseemeth Thee. He, in truth, hath had no desire but Thee, and He possesseth no such desire now. I adjure Thee by Thy power and might, O Thou Who art the King of Baha--Thou Who speakest within the breast of Baha, and rememberest within the heart of Baha! Send down, O my Lord, the word that shall strike the fear of God in the hearts of men, that they may shake off the slumber of their corrupt desires and turn their faces unto the Most Exalted Word, O Lord of the Throne on high and of earth below.

O my God, my Master, my heart's desire! I bear witness that Thou indeed hast ever been the One Whom all things worship, one and alone, without peer or equal, eternal in the past, eternal in the future, ever-abiding, independent of all things, and self-subsisting. Thou hast taken neither partner nor peer unto Thyself. Unto Thy servants Thou didst send Thy messengers, and make them the repositories of Thy revelation and the treasuries of Thy knowledge, and send down unto them Thy Books in which Thou didst prescribe Thy laws and ordinances, until such time as the Scriptures were culminated through the revelation of the Bayan, and the Messengers attained their final consummation through the one Thou didst name 'Ali' in the Realm of Decree and the Kingdom of Names. He, in truth, made himself manifest at Thy bidding, summoned all men unto Thee, and bore the glad-tidings of him whose advent Thou didst herald in Thy perspicuous verses and Thy weighty words. Through him, Thou didst prescribe the scope of Thy laws and ordinances, and didst give a distinct explanation of all things, in which Thou didst forbid Thy servants to shed the blood of them that have believed in Thee and have entered the stronghold of Thy command and Thy protection.

* The Bab, 'Ali-Muhammad; Baha'u'llah is Husayn-'Ali.

Thus hast Thou forbidden all peoples to take the spouses of Thy messengers as their wives. This is one of Thy perspicuous laws and clear proscriptions, and it is of such great significance that it hath been revealed in all Thy Tablets, Thy Books, and Thy Scriptures. And yet, notwithstanding this clear ordinance and firm command, they have broken Thy Covenant, violated Thy Testament, and cast away what had been bidden them. They have enjoined that which had been forbidden them, and have grown so abject in their heedlessness that passion and desire have seized from them the reins of tranquility and shame, and compelled them to betray the consort of Thy Self*, the Exalted, the Most High. Alas, alas, for the deeds he[†] hath committed and the behavior he hath demonstrated! I swear by God that the veil of Thy sanctity hath been rent asunder amidst Thy creatures, that the Faithful Spirit hath lamented before Thy countenance, and that the eye of Baha hath wept sore by reason of this most great calamity and most dire tribulation. I swear, moreover, that there never befell any of Thy messengers or chosen ones what hath befallen him who is the revealer of Thy Cause--the one Thou didst make the embodiment of Thy sovereignty, the dayspring of Thy divinity, and the dawning-place of Thy supremacy. For this I have wailed aloud with grief, and indeed all things created through Thy most exalted Word have been made to wail.

O my God! Thou, verily, hast always existed, and wilt to eternity continue to exist. Thou didst not set down Thy laws or lay down Thy paths except to ensure the eternity of Thy remembrance amongst Thy creation and the glorification of Thy Cause amidst Thy people. And verily Thou, by Thy Self--the one true God--hast ever been and wilt ever be sanctified from the doings of men and the words of them who fain would praise Thee. Those people, O my God, have indeed felt no shame before Thee, inasmuch as they have dishonored Thee in Thy realm and refused to glorify Thee amidst Thy creatures. Where is the man of insight who will assist me in the midst of my bitter wailing, or the tender-hearted one who will join me in lamenting what hath befallen my Lover and my Beloved, the One Who maketh mention of me and the One of Whom I make mention? Where is the fair-minded soul who will judge equitably what hath befallen him who is the manifestation of Thy Self at the hands of Thy most heedless servants? By Thy glory, O my God! Were I to be slain by the swords of men, I would cherish this fate more than remaining alive, and would thus behold that which no eye hath ever seen, O Thou in Whose hands are the dominions of earth and heaven.

The lust of leadership prompted that wretched one[‡] to shed the blood of him whom Thou didst single out[§] amidst Thy people, didst make the quintessence of Thy majesty, and didst name "the third Letter" to believe in the one Thou didst make manifest at Thy bidding.^{**} Thou didst reveal in the honor of that noble soul such things as have never been revealed for any one apart from him. And when his blood was shed, every trace of daylight was overtaken by darkness. Agitation took hold of every soul living in Baghdad, and they all were thrown into dire straits. Despite this, however, the perpetrators of that heinous crime failed to realize what they had done, and their wickedness and haughtiness waxed greater and greater until they sought to slay the One of

* The wife of the Bab.

† Mirza Yahya.

‡ Mirza Yahya.

§ Dayyan.

** Dayyan was the "third letter" the Bab prophesied who recognized "Him Whom God Shall Make Manifest," that is Baha'u'llah.

Whom they had made mention in the daytime and in the night season. Yet, Thou didst indeed preserve me by the power of Thy might, and didst protect me with Thine invisible hosts, in such wise that I was able--through Thy will and decree--to depart from the midst of those wicked souls. And when Thou didst frustrate their hopes through the power of Thy sovereignty, they wrote against me such vile things as caused their own pens, their fingers, their ink, their scrolls, and in truth the reality of all things to curse them. Raise up, then, O my God, pure hearts and discerning eyes, that they may look searchingly into Thy Cause and observe carefully what hath befallen Thee.

Alas, alas! The pages of the Bayan, and the eye of inner meaning enshrined within the words of the Bayan, have wept sore by reason of their deeds. They grew oblivious of their own selves and proclaimed, "Verily, he whom Thou didst make manifest by Thy bidding hath abrogated the Bayan!" And this notwithstanding that every man of insight will bear witness, were I to call upon them to do so, that the Bayan was revealed for my sake, that the law of the Bayan was fulfilled through my Revelation, and that Thou didst make all that had been revealed therein a gift unto me, conditioned by my leave and dependent upon my behest. Alas, alas! The hem of holiness hath been smirched with the dust of the calumnies of Thy foes, and the hearts of them that are nigh unto Thee have been lacerated—at the hands of the rebellious among Thy people--by the things that have befallen him who is the beloved of them that have recognized Thee.

This is, O my God, the first of the days on which Thou hast bidden Thy loved ones to observe the Fast. I ask of Thee by Thy Self and by him who hath fasted out of love for Thee and for Thy good-pleasure--and not out of self and desire, nor out of fear of Thy wrath--and by Thy most excellent names and august attributes, to purify Thy servants from the love of aught except Thee and to draw them nigh unto the Dawning-Place of the lights of Thy countenance and the Seat of the throne of Thy oneness. Illumine their hearts, O my God, with the light of Thy knowledge and brighten their faces with the rays of the Daystar that shineth from the horizon of Thy Will. Potent art Thou to do what pleaseth Thee. No God is there but Thee, the All-Glorious, Whose help is implored by all men.

Assist them, O my God, to render Thee victorious and to exalt Thy Word. Suffer them, then, to become as hands of Thy Cause amongst Thy servants, and make them to be revealers of Thy religion and Thy signs amongst mankind, in such wise that the whole world may be filled with Thy remembrance and praise and with Thy proofs and evidences. Thou art, verily, the All-Bounteous, the Most Exalted, the Powerful, the Mighty, and the Merciful.

Praised be Thou, O my God! Every time I attempt to conclude my praise of Thee, I behold how my love for Thee hath not yet ceased. This being the case, how could I possibly still my voice, or end my praise, or stop my wailing, or cease my sighing? Thou hast, verily, O my God, enjoined prayer unto them that are near unto me, and didst, moreover, make the verses irrefutable proofs of my station, and clear evidences of my Cause. And yet, how dearly I would love to make mention of Thee and render Thee praise on the part of all mankind and whatsoever pertaineth unto them, O Thou in Whose grasp lie the kingdoms of earth and heaven!

O my Lord! Aid me with the wonders of Thine assistance, for I verily am the sole emblem of Thine ascendancy, and I alone can befittingly manifest Thy loving-kindness. These distinctions

enable me to repair unto the Glorious Companion, and to be delivered from the midst of these ungodly ones, who harbor naught in their hearts but hatred and animosity.

Cause me, then, to ascend unto Thee, O my Lord, O Thou through a movement of Whose pen the kingdom of creation was begotten! My sole purpose in speaking forth that which I have proclaimed before Thee hath been to demonstrate my servitude amongst Thy people. All testify that I, in truth, am but a lowly pauper, and that Thou, verily, art the One from Whom all things are sought, and that I am a humble suppliant, while Thou art the One Who is ready to answer. Were this not so, then I swear by Thy might that my desire would not accord with what Thou hast desired, that my purpose would differ from what Thou hast purposed, and that mine aspirations would run counter to what Thou hast decreed. Whoso maketh any distinction, therefore, between my will and Thine hath, in truth, blasphemed against Thee and joined partners with Thee in Thy dominion. Indeed, Thy Will is manifested through my will, and but for Thy Will, I would have no will of mine own. May all my desires be offered up for Thee, O Thou Who art the Desire of Baha; may all my aims be yielded up to Thee, O Thou Who art the Aim of Baha; and may my will be wholly dissolved in Thine, O Thou Who hast kindled the fire of Baha, hast lighted the flame within the breast of Baha, and hast spoken through the tongue of Baha!

And then, the Beloved of Baha said: By the righteousness of God! But for Baha, the Dove of remembrance would not warble. O people of hatred! Free ye Baha from your midst and relieve him from your cruelty, which hath cleft the heavens asunder and rent in twain the veil of faithfulness.

And Baha made reply: I have contented myself with Thy decree, O Thou Who art the Lord of the worlds and the Desire of whosoever hath sought Thee! I have wished for myself only what Thou didst wish, and have desired only what Thou didst desire. By Thy glory, I am abashed before the wonders of Thy bounty, through which Thou didst choose me amongst all Thy creatures to be invested with this Revelation.

Thou didst divide all created things one from another, and didst take from them their very essences--and then, O my God, Thou didst cause me to speak forth a single Word from Thy side, and through Thy power and might, didst make that Word a two-edged sword. With one edge, Thou didst separate to one side such among Thy creatures as have waxed proud before Thee, and have hesitated in their recognition of Thy Cause--a Cause greater than any other which Thou hast ever revealed--and with the other edge, Thou didst gather together and foster fellowship among them that have set their faces towards Thy countenance, have believed in Thy resplendent signs, and have detached themselves from all that is in heaven and on earth, yearning for Thy beauty, seeking Thy good-pleasure, turning towards Thy presence, and proclaiming Thy bounty. These Thou hast made the very hands of Thy Cause amidst Thy people, and through them Thou hast manifested such tokens of Thy oneness, and such evidences of Thy singleness, as Thou didst never manifest before. Blessed is he who hath turned his face towards them wholly for love of Thee, and hath heard from them Thy signs and Thy tokens, whose like the denizens of earth and heaven are powerless to produce.

I beseech Thee, then, O my God, by Thy Self--and by this Wronged One, the like of whom mortal eyes have never witnessed--to send down from the heaven of creation that which will

cause the tender herbs of Thy love and knowledge to spring forth from the hearts of them that yearn for Thee. Potent art Thou to do what pleaseth Thee. No God is there but Thee, the Help in Peril, the Self-Subsisting.

I entreat Thee, moreover, O my God, by the remembrance of Thy Name--the Exalted, the Most High--to give Thy servants to drink from the wine of Thy grace and bounty, that all may recognize Thee with their own eyes, and enter beneath the shade of the tree of Divine Unity. O Thou in Whose grasp is the kingdom of destiny! Grievous indeed would it be for me that Thou shouldst deprive even one of Thy creatures of the mercy which Thou hast reserved for Thy days. By Thy glory! Thy servants fain would harm and afflict me, while I desire their nearness unto Thee and cherish the hope that they may enter the Most Glorious Paradise. Potent art Thou to do what Thou pleasest. Thou knowest all that is in me, and Thou, verily, art the All-Powerful, the All-Knowing, the Almighty, the Best-Beloved.

QIBLIH: THE MYSTERY OF ADORATION

(Excerpt from *Ezekiel's Temple in Montana*)

The Point of Adoration is called the *qiblih* and signifies the direction of prayer ordained for the peoples of God in every dispensation. In the days of Adam this was designated as the black chocolate granite coffer stone situated in the so-called "King's Chamber" of the Great Pyramid of Giza. When the covenants were broken in ancient times, Shem, the blessed son of Noah--known as the High Priest Melchizedec (Genesis 14:18-20; Psalm 110:1-7)--built the City of Jerusalem, and established the Point of Adoration, in that City, on the sacred spot where the Holy Temple would eventually be built by Solomon and the Ark of God's Covenant would come to rest. It was not until the coming of the prophet Muhammad that the direction of prayer was changed to Holy Mecca, at the place of the Ka'aba (Ka'bih) to the point of the black meteorite stone placed in that location by father Abraham with the assistance of his son Ishmael.

Upon the advent of the Bab, in 1844 AD (after 2300 years from the building of the second Temple, and 1260 years after the advent of the prophet Muhammad), he announced:

The Qiblih is indeed "He Whom God Shall Make Manifest;" whenever He moveth, it moveth, until He shall come to rest. (The Bab, *Arabic Bayan*)

The changing of the direction of obligatory prayer has always been a test to the peoples. The appearance of the Holy Manifestations of God, according to God's wisdom and inscrutable decree, in the human Temple at different places and different times, is the natural change of Qiblih as depicted in the Path of the Flaming Sword of the Tree of the Qabala. Thus the light of God shines from different directions at different times, and the Point of Adoration is to turn towards the direction of the divine appearance of the Light as tabernacled in the immediate moment, and not simply to any darksome place where the light may have appeared on the horizons of the past. Baha'u'llah states:

Know verily that the purpose underlying all these symbolic terms and abstruse allusions, which emanate from the Revelers 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.

And likewise, reflect upon the revealed verse concerning the "Qiblih." When Muhammad, the Sun of Prophethood, had fled from the dayspring of Batha [Mecca] unto Yathrib [Medina], 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 Rik’ats,† 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’bih. 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. (Baha’u’llah, *Kitab-i-Iqan*, pp. 49-51)

Baha’u’llah confirms the Bab’s injunction to turn toward “He Whom God Shall Make Manifest” in the *Kitab-i-Aqdas*:

Raise up and exalt the two Houses in the Twin Hallowed Spots [Deer Lodge and Glenwood], and the other sites wherein the throne of your Lord, the All-Merciful, hath been established. Thus commandeth you the Lord of every understanding heart. Be watchful lest the concerns and preoccupations of this world prevent you from observing that which hath been enjoined upon you by Him Who is the Mighty, the Faithful. Be ye the embodiments of such steadfastness amidst mankind that ye will not be kept back from God by the doubts of those who disbelieved in Him when He manifested Himself, invested with a mighty sovereignty. Take heed lest ye be prevented by aught that hath been recorded in the Book from hearkening unto this, the Living Book, Who proclaimeth the truth: “Verily, there is no God but Me, the Most Excellent, the All-Praised.”

Look ye with the eye of equity upon Him Who hath descended from the heaven of Divine will and power, and be not of those who act unjustly. Call then to mind these words which have streamed forth, in tribute to this Revelation, from the Pen of Him Who was My Herald, and consider what the hands of the oppressors have wrought throughout My days. Truly they are numbered with the lost. He said: “Should ye attain the presence of ‘Him Whom We Shall Make Manifest,’ [Baha’u’llah] beseech ye God, in His bounty, to grant that He might deign to seat Himself upon your couches, for that act in itself would confer upon you matchless and surpassing honor. Should He drink a cup of water in your homes, this would be of greater consequence for you than your proffering unto every soul, nay unto every created thing, the water of its very life. Know this, O ye My servants!”

Such are the words with which My Forerunner hath extolled My Being, could ye but understand. Whoso reflecteth upon these verses, and realizeth what hidden

* Qur’an 2:144.

† Prostrations.

‡ Qur’an 2:149.

pearls have been enshrined within them, will, by the righteousness of God, perceive the fragrance of the All-Merciful wafting from the direction of this Prison [this “Stone with Seven Eyes”] and will, with his whole heart, hasten unto Him with such ardent longing that the hosts of earth and heaven would be powerless to deter him. Say: This is a Revelation around which every proof and testimony doth circle. Thus hath it been sent down by your Lord, the God of Mercy, if ye be of them that judge aright.

Say: This is the very soul of all Scriptures which hath been breathed into the Pen of the Most High, causing all created beings to be dumbfounded, save only those who have been enraptured by the gentle breezes of My loving-kindness and the sweet savors of My bounties which have pervaded the whole of creation.

O people of the Bayan! Fear ye the Most Merciful and consider what He hath revealed in another passage. He said: “The Qiblih is indeed ‘He Whom God Shall Make Manifest;’ whenever He moveth, it moveth, until He shall come to rest.” Thus was it set down by the Supreme Ordainer when He desired to make mention of this Most Great Beauty. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error.

If ye reject Him at the bidding of your idle fancies, where then is the Qiblih to which ye will turn, O assemblage of the heedless?

Ponder ye this verse, and judge equitably before God, that haply ye may glean the pearls of mysteries from the ocean that surgeth in My Name, the All-Glorious, the Most High. (Baha’u’llah, *Kitab-i-Aqdas*)

He further reveals that a pre-ordained spot has been designated by God for the Point of Adoration after the Ascension of Baha’u’llah:

When ye desire to perform this prayer, turn ye towards the Court of My Most Holy Presence, this Hallowed Spot that God hath made the Center round which circle the Concourse on High, and which He hath decreed to be the Point of Adoration [Qiblih] for the denizens of the Cities of Eternity, and the Source of Command unto all that are in heaven and on earth; and **when the Sun of Truth and Utterance shall set**, turn your faces towards **the Spot that We have ordained for you**. He, verily, is Almighty and Omniscient. (Baha’u’llah, *Kitab-i-Aqdas*)

The identity of this future Qiblih, to be established after the ascension of Baha’u’llah is contained in *The prophecies* of God particularly in the Book of Ezekiel. Knowing that His Covenant would be violated, and the Baha’i shrines in Haifa would be hijacked by the Covenant-breakers for a time, and the other holy sites destroyed by the enemies of the faith, Baha’u’llah acknowledges that the Point of Adoration after His own Ascension has been preserved and protected in the Plan of God:

You have asked concerning the Qiblih: while the Sun is still shining above the horizon, it is and shall be acceptable to turn towards it. An arrangement has also been made for afterwards. (Baha'u'llah, *Ganjina-yi Hudud wa Ahkam*, p. 20)

According to the prophecies of God, 'Abdu'l-Baha designated the Tomb at Bahji as the immediate spot to which the people should turn pending the violation of the Covenant, and the violation of every single provision of the sacred Will and Testament of 'Abdu'l-Baha.

The spot unto which the people should turn their faces and the place round which circumambulate the angels on high [prior to the Violation of the Covenant by the 25 "Hands"] is the Resplendent Tomb [Bahji]. Let no one after this [violation of the Covenant] provide any metaphorical interpretation. ('Abdu'l-Baha, *Amr va Khalq*, IV, pp. 97-98)

In one of the most dramatic and powerful moments of his vision, Ezekiel (chapters 8 through 11) sees 25 of the 27 "Hands" of the Faith who are the violators of the Covenant with their backs turned away from the TEMPLE (Qiblih) toward the physical sun of the East in rejection of the Light of God--the Glory of the Lord: Baha'u'llah--which has removed itself from the Tomb at Bahji, due to their violation of the Covenant, and settles in this place on "the very high mountain":

Then he said to me, "Have you seen this, O son of man? You will see still greater abominations than these." And he brought me into the inner court of the House of the LORD; and behold, at the door of the temple of the LORD, between the porch and the altar, were about twenty-five men [the 25 Covenant-breaking "Hands"], with **their backs to the Temple of the LORD**, and their faces toward the east, worshiping the sun toward the east. Then he said to me, "Have you seen this, O son of man? Is it too slight a thing for the house of Judah to commit the abominations which they commit here, that they should fill the land with violence, and provoke me further to anger? Lo, they put the BRANCH [aghosha-Davidic lineage] to their nose. Therefore I will deal in wrath; my eye will not spare, nor will I have pity; and though they cry in my ears with a loud voice, I will not hear them." (Ezekiel 8:15-18 RSV)

Then he cried in my ears with a loud voice, saying, "Draw near, you executioners of the city, each with his destroying weapon in his hand." ...Now the Glory of the God [Baha'u'llah] of Israel had gone up from the cherubim on which it rested to the threshold of the House [Bahji]; and he called to the man clothed in linen, who had the writing case at his side. And the LORD said to him, "Go through the city, through Jerusalem, and put a mark upon the foreheads of the men who sigh and groan over all the abominations that are committed in it." ...So they began with the elders who were before the House [before they set up that false headless UHJ]. Then he said to them, "Defile the House [bogus "House" of Justice--headless monster], and fill the courts with the slain. Go forth." (Ezekiel 9:1, 3-4, 6-7 RSV)

And the Glory of the LORD [Baha'u'llah] went up from the cherubim to the threshold of the House [Bahji]; and the House was filled with the cloud [clouds of violation], and the court was full of the brightness of the Glory of the LORD [Baha'u'llah]... Then the Glory of the LORD [Baha'u'llah] went forth [Hebrew: departed] from the threshold of the House, and stood over the cherubim... And the Glory of the LORD [Baha'u'llah] went up from [Hebrew: departed] the midst of the city, and stood upon the mountain which is on the east side of the city. (Ezekiel 10:4, 18; 11:23 RSV)

Here at the opening of his vision the “Glory of the Lord” Baha'u'llah leaves the House and departs from that City due to the violation of the Covenant of these 25 “Hands” to later settle in the Temple--Ezekiel's Temple in Montana--on the “very high mountain”:

And behold, at the door of the gateway there were twenty-five men [25 arch Covenant-breaking “Hands”]... And he said to me, “Son of man, these are the men who devise iniquity and who give wicked counsel in this city; who say, ‘The time is not near to build houses; this city is the caldron, and we are the flesh.’ Therefore prophesy against them, prophesy, O son of man.” (Ezekiel 11:1-4 RSV)

And brought me in the visions of God into the land of Israel [New Jerusalem in the Rocky Mountains], and set me down upon a very high mountain [Rocky Mountains of the Great Divide], on which was a structure like a city opposite me.

And behold, the Glory of the God [Baha'u'llah] of Israel came from the east; and the sound of His coming was like the sound of many waters; and the earth shone with his glory [Baha'i]. And the vision I saw was like the vision which I had seen when he came to destroy the city [see chapters 8 through 11], and like the vision which I had seen by the river Chebar; and I fell upon my face [in adoration of God: the Qiblih]. As the Glory of the LORD [Baha'u'llah] entered the Temple by the gate facing east [Tower #7], the Spirit lifted me up, and brought me into the inner court; and behold, the Glory of the LORD [Baha'u'llah] filled the Temple [one third of all the inmates became Baha'is]. (Ezekiel 40:2, 43:2-5 RSV)

The blood of the people is literally on the hands of these “Hands.” Through their violation of the Covenant (and those like them) we are standing upon the threshold of World War III. It is prophesied in the Book of Revelation that one third of mankind is to perish in one hour of thermonuclear war, with every city in America population 100,000 or more to be targeted. This great “abomination of desolation” set up by the “Hands” during the time of core covenant-breaking, 1957 through 1963, upon the slope of Mt. Carmel--the Mountain of Armageddon (see Foreword) is the source of malice, and hatred amongst the peoples that is fast fashioning this ruinous war, and terrorism, amongst all the peoples of the world. According to ‘Abdu'l-Baha:

It is racial, patriotic, religious and class prejudice, that has been the cause of the destruction of Humanity. (‘Abdu'l-Baha, *‘Abdu'l-Baha in London*, p. 28)

The Qiblih, as announced by Baha'u'llah and preserved in the sacred books of God during this time of the Great Violation, is room 232 in Ezekiel's Temple in Montana, at the spot in which the Bible was located upon the desk with the one page up in the air, open to Zechariah chapter 3 KJV.

Baha'u'llah states:

QUESTION: The believers have been enjoined to face in the direction of the Qiblih when reciting their Obligatory Prayers; in what direction should they turn when offering other prayers and devotions?

ANSWER: Facing in the direction of the Qiblih is a fixed requirement for the recitation of obligatory prayer, but for other prayers and devotions one may follow what the merciful Lord hath revealed in the Qur'an: "Whichever way ye turn, there is the face of God." (Baha'u'llah, *Q&A*)

TABLET OF AHMAD

(*Lawh-i-Ahmad*)

--Baha'u'llah--

“These daily obligatory prayers, together with a few other specific ones, such as the Healing Prayer, the Tablet of Ahmad, have been invested by Baha'u'llah with a special potency and significance, and should therefore be accepted as such and be recited by the believers with unquestioning faith and confidence, that through them they may enter into a much closer communion with God, and identify themselves more fully with His laws and precepts.” --Shoghi Effendi

HE IS THE KING, THE ALL-KNOWING, THE WISE! Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity, with holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God, calling the believers in the Divine Unity to the court of the Presence of the Generous One, informing the severed ones of the message which hath been revealed by God, the King, the Glorious, the Peerless, guiding the lovers to the seat of sanctity and to this resplendent Beauty.

Verily this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested. Verily He is the Tree of Life that bringeth forth the fruits of God, the Exalted, the Powerful, the Great.

O Ahmad! Bear thou witness that verily He is God and there is no God but Him, the King, the Protector, the Incomparable, the Omnipotent. And that the One Whom He hath sent forth by the name of ‘Ali was the true One from God, to Whose commands we are all conforming.

Say: O people be obedient to the ordinances of God, which have been enjoined in the Bayan by the Glorious, the Wise One. Verily He is the King of the Messengers and His book is the Mother Book did ye but know.

Thus doth the Nightingale utter His call unto you from this prison. He hath but to deliver this clear message. Whosoever desireth, let him turn aside from this counsel and whosoever desireth let him choose the path to his Lord.

O people, if ye deny these verses, by what proof have ye believed in God? Produce it, O assemblage of false ones.

Nay, by the One in Whose hand is my soul, they are not, and never shall be able to do this, even should they combine to assist one another.

O Ahmad! Forget not My bounties while I am absent. Remember My days during thy days, and My distress and banishment in this remote prison. And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee.

Be thou as a flame of fire to My enemies and a river of life eternal to My loved ones, and be not of those who doubt.

And if thou art overtaken by affliction in My path, or degradation for My sake, be not thou troubled thereby.

Rely upon God, thy God and the Lord of thy fathers. For the people are wandering in the paths of delusion, bereft of discernment to see God with their own eyes, or hear His Melody with their own ears. Thus have We found them, as thou also dost witness.

Thus have their superstitions become veils between them and their own hearts and kept them from the path of God, the Exalted, the Great.

Be thou assured in thyself that verily, he who turns away from this Beauty hath also turned away from the Messengers of the past and showeth pride towards God from all eternity to all eternity.

Learn well this Tablet, O Ahmad. Chant it during thy days and withhold not thyself therefrom. For verily, God hath ordained for the one who chants it, the reward of a hundred martyrs and a service in both worlds. These favors have We bestowed upon thee as a bounty on Our part and a mercy from Our presence, that thou mayest be of those who are grateful.

By God! Should one who is in affliction or grief read this Tablet with absolute sincerity, God will dispel his sadness, solve his difficulties and remove his afflictions.

Verily, He is the Merciful, the Compassionate. Praise be to God, the Lord of all the worlds.

SHORT OBLIGATORY PRAYER

(Salat I)

--Baha'u'llah--

To be recited once in twenty-four hours, at noon.

I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth.

There is none other God but Thee, the Help in Peril, the Self-Subsisting.

MEDIUM OBLIGATORY PRAYER

(Salat II)

--Baha'u'llah--

To be recited daily, in the morning, at noon, and in the evening.

Whoso wisheth to pray, let him wash his hands, and while he washeth, let him say:

Strengthen my hand, O my God, that it may take hold of Thy Book with such steadfastness that the hosts of the world shall have no power over it. Guard it, then, from meddling with whatsoever doth not belong unto it. Thou art, verily, the Almighty, the Most Powerful.

And while washing his face, let him say:

I have turned my face unto Thee, O my Lord! Illumine it with the light of Thy countenance. Protect it, then, from turning to anyone but Thee.

Then let him stand up, and facing the Qiblih, let him say:

God testifieth that there is none other God but Him. His are the kingdoms of Revelation and of creation. He, in truth, hath manifested Him Who is the Day-Spring of Revelation, Who conversed on Sinai, through Whom the Supreme Horizon hath been made to shine, and the Lote-Tree beyond which there is no passing hath spoken, and through Whom the call hath been proclaimed unto all who are in heaven and on earth: "Lo, the All-Possessing is come. Earth and heaven, glory and dominion are God's, the Lord of all men, and the Possessor of the Throne on high and of earth below!"

Let him, then, bend down, with hands resting on the knees, and say:

Exalted art Thou above my praise and the praise of anyone beside me, above my description and the description of all who are in heaven and all who are on earth!

Then, standing with open hands, palms upward toward the face, let him say:

Disappoint not, O my God, him that hath, with beseeching fingers, clung to the hem of Thy mercy and Thy grace, O Thou Who of those who show mercy art the Most Merciful!

Let him, then, be seated and say:

I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee. Thou hast, verily, revealed Thy Cause, fulfilled Thy Covenant, and opened wide the door of Thy grace to all that dwell in heaven and on earth. Blessing and peace, salutation and glory, rest upon Thy loved ones, whom the changes and chances of the world have not deterred from turning unto Thee, and who have given their all, in the hope of obtaining that which is with Thee. Thou art, in truth, the Ever-Forgiving, the All-Bountiful.

(If anyone choose to recite instead of the long verse these words: “God testifieth that there is none other God but Him, the Help in Peril, the Self-Subsisting,” it would be sufficient. And likewise, it would suffice were he, while seated, to choose to recite these words: “I bear witness to Thy unity and Thy oneness, and that Thou art God, and that there is none other God beside Thee.”)

LONG OBLIGATORY PRAYER

(Salat III)

--Baha'u'llah--

To be recited once in twenty-four hours.

Whoso wisheth to recite this prayer, let him stand up and turn unto God, and, as he standeth in his place, let him gaze to the right and to the left, as if awaiting the mercy of his Lord, the Most Merciful, the Compassionate. Then let him say:

O Thou Who art the Lord of all names and the Maker of the heavens! I beseech Thee by them Who are the Day-Springs of Thine invisible Essence, the Most Exalted, the All-Glorious, to make of my prayer a fire that will burn away the veils which have shut me out from Thy beauty, and a light that will lead me unto the ocean of Thy Presence.

Let him then raise his hands in supplication toward God--blessed and exalted be He--and say:

O Thou the Desire of the world and the Beloved of the nations! Thou seest me turning toward Thee, and rid of all attachment to anyone save Thee, and clinging to Thy cord, through whose movement the whole creation hath been stirred up. I am Thy servant, O my Lord, and the son of Thy servant. Behold me standing ready to do Thy will and Thy desire, and wishing naught else except Thy good pleasure. I implore Thee by the Ocean of Thy mercy and the Day-Star of Thy grace to do with Thy servant as Thou willest and pleasest. By Thy might which is far above all mention and praise! Whatsoever is revealed by Thee is the desire of my heart and the beloved of my soul. O God, my God! Look not upon my hopes and my doings, nay rather look upon Thy

will that hath encompassed the heavens and the earth. By Thy Most Great Name, O Thou Lord of all nations! I have desired only what Thou didst desire, and love only what Thou dost love.

Let him then kneel, and bowing his forehead to the ground, let him say:

Exalted art Thou above the description of anyone save Thyself, and the comprehension of aught else except Thee.

Let him then stand and say:

Make my prayer, O my Lord, a fountain of living waters whereby I may live as long as Thy sovereignty endureth, and may make mention of Thee in every world of Thy worlds.

Let him again raise his hands in supplication, and say:

O Thou in separation from Whom hearts and souls have melted, and by the fire of Whose love the whole world hath been set aflame! I implore Thee by Thy Name through which Thou hast subdued the whole creation, not to withhold from me that which is with Thee, O Thou Who rulest over all men! Thou seest, O my Lord, this stranger hastening to his most exalted home beneath the canopy of Thy majesty and within the precincts of Thy mercy; and this transgressor seeking the ocean of Thy forgiveness; and this lowly one the court of Thy glory; and this poor creature the orient of Thy wealth. Thine is the authority to command whatsoever Thou willest. I bear witness that Thou art to be praised in Thy doings, and to be obeyed in Thy behests, and to remain unconstrained in Thy bidding.

Let him then raise his hands, and repeat three times the Greatest Name. Let him then bend down with hands resting on the knees before God--blessed and exalted be He--and say:

Thou seest, O my God, how my spirit hath been stirred up within my limbs and members, in its longing to worship Thee, and in its yearning to remember Thee and extol Thee; how it testifieth to that whereunto the Tongue of Thy Commandment hath testified in the kingdom of Thine utterance and the heaven of Thy knowledge. I love, in this state, O my Lord, to beg of Thee all that is with Thee, that I may demonstrate my poverty, and magnify Thy bounty and Thy riches, and may declare my powerlessness, and manifest Thy power and Thy might.

Let him then stand and raise his hands twice in supplication, and say:

There is no God but Thee, the Almighty, the All-Bountiful. There is no God but Thee, the Ordainer, both in the beginning and in the end. O God, my God! Thy forgiveness hath emboldened me, and Thy mercy hath strengthened me, and Thy call hath awakened me, and Thy grace hath raised me up and led me unto Thee. Who, otherwise, am I that I should dare to stand at the gate of the city of Thy nearness, or set my face toward the lights that are shining from the heaven of Thy will? Thou seest, O my Lord, this wretched creature knocking at the door of Thy grace, and this evanescent soul seeking the river of everlasting life from the hands of Thy bounty. Thine is the command at all times, O Thou Who art the Lord of all names; and mine is resignation and willing submission to Thy will, O Creator of the heavens!

Let him then raise his hands thrice, and say:

Greater is God than every great one!

Let him then kneel and, bowing his forehead to the ground, say:

Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness, or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious.

Let him then seat himself and say:

I testify unto that whereunto have testified all created things, and the Concourse on high, and the inmates of the all-highest Paradise, and beyond them the Tongue of Grandeur itself from the all-glorious Horizon, that Thou art God, that there is no God but Thee, and that He Who hath been manifested is the Hidden Mystery, the Treasured Symbol, through Whom the letters B and E (Be) have been joined and knit together. I testify that it is He Whose name hath been set down by the Pen of the Most High, and Who hath been mentioned in the Books of God, the Lord of the Throne on high and of earth below.

Let him then stand erect and say:

O Lord of all being and Possessor of all things visible and invisible! Thou dost perceive my tears and the sighs I utter, and hearest my groaning, and my wailing, and the lamentation of my heart. By Thy might! My trespasses have kept me back from drawing nigh unto Thee; and my sins have held me far from the court of Thy holiness. Thy love, O my Lord, hath enriched me, and separation from Thee hath destroyed me, and remoteness from Thee hath consumed me. I entreat Thee by Thy footsteps in this wilderness, and by the words "Here am I. Here am I" which Thy chosen Ones have uttered in this immensity, and by the breaths of Thy Revelation, and the gentle winds of the Dawn of Thy Manifestation, to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book.

Let him then repeat the Greatest Name thrice, and bend down with hands resting on the knees, and say:

Praise be to Thee, O my God, that Thou hast aided me to remember Thee and to praise Thee, and hast made known unto me Him Who is the Day-Spring of Thy signs, and hast caused me to bow down before Thy Lordship, and humble myself before Thy Godhead, and to acknowledge that which hath been uttered by the Tongue of Thy grandeur.

Let him then rise and say:

O God, my God! My back is bowed by the burden of my sins, and my heedlessness hath destroyed me. Whenever I ponder my evil doings and Thy benevolence, my heart melteth within me, and my blood boileth in my veins. By Thy Beauty, O Thou the Desire of the world! I blush

to lift up my face to Thee, and my longing hands are ashamed to stretch forth toward the heaven of Thy bounty. Thou seest, O my God, how my tears prevent me from remembering Thee and from extolling Thy virtues, O Thou the Lord of the Throne on high and of earth below! I implore Thee by the signs of Thy Kingdom and the mysteries of Thy Dominion to do with Thy loved ones as becometh Thy bounty, O Lord of all being, and is worthy of Thy grace, O King of the seen and the unseen!

Let him then repeat the Greatest Name thrice, and kneel with his forehead to the ground, and say:

Praise be unto Thee, O our God, that Thou hast sent down unto us that which draweth us nigh unto Thee, and supplieth us with every good thing sent down by Thee in Thy Books and Thy Scriptures. Protect us, we beseech Thee, O my Lord, from the hosts of idle fancies and vain imaginations. Thou, in truth, art the Mighty, the All-Knowing.

Let him then raise his head, and seat himself, and say:

I testify, O my God, to that whereunto Thy chosen Ones have testified, and acknowledge that which the inmates of the all-highest Paradise and those who have circled round Thy mighty Throne have acknowledged. The kingdoms of earth and heaven are Thine, O Lord of the worlds!

LONG HEALING PRAYER

(Lawh-i-Anta'l-Kafi)

--Baha'u'llah--

HE IS THE HEALER, THE SUFFICER, THE HELPER, THE ALL-FORGIVING, THE ALL-MERCIFUL.

I call on Thee O Exalted One, O Faithful One, O Glorious One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Sovereign, O Upraiser, O Judge! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Peerless One, O Eternal One, O Single One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Praised One, O Holy One, O Helping One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Omniscient, O Most Wise, O Most Great One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Clement One, O Majestic One, O Ordaining One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Beloved One, O Cherished One, O Enraptured One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Mightiest One, O Sustaining One, O Potent One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Ruling One, O Self-Subsisting, O All-Knowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Spirit, O Light, O Most Manifest One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Frequented by all, O Thou Known to all, O Thou Hidden from all! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Concealed One, O Triumphant One, O Bestowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Almighty, O Succoring One, O Concealing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Fashioner, O Satisfier, O Uprooter! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Rising One, O Gathering One, O Exalting One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Perfecting One, O Unfettered One, O Bountiful One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Beneficent One, O Withholding One, O Creating One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Sublime One, O Beauteous One, O Bounteous One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Just One, O Gracious One, O Generous One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O All-Compelling, O Ever-Abiding, O Most Knowing One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Magnificent One, O Ancient of Days, O Magnanimous One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Well-guarded One, O Lord of Joy, O Desired One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Kind to all, O Thou Compassionate with all, O Most Benevolent One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Haven for all, O Shelter to all, O All-Preserving One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Succorer of all, O Thou Invoked by all, O Quickening One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Unfolder, O Ravager, O Most Clement One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou my Soul, O Thou my Beloved, O Thou my Faith! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Quencher of thirsts, O Transcendent Lord, O Most Precious One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Greatest Remembrance, O Noblest Name, O Most Ancient Way! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Most Lauded, O Most Holy, O Sanctified One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Unfastener, O Counselor, O Deliverer! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Friend, O Physician, O Captivating One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Glory, O Beauty, O Bountiful One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O the Most Trusted, O the Best Lover, O Lord of the Dawn! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Enkindler, O Brightener, O Bringer of Delight! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Lord of Bounty, O Most Compassionate, O Most Merciful One! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Constant One, O Life-giving One, O Source of all Being! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Who penetratest all things, O All-Seeing God, O Lord of Utterance! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Manifest yet Hidden, O Unseen yet Renowned, O Onlooker sought by all! Thou the Sufficing, Thou the Healing, Thou the Abiding, O Thou Abiding One!

I call on Thee O Thou Who slayest the Lovers, O God of Grace to the wicked!

O Sufficer, I call on Thee, O Sufficer!

O Healer, I call on Thee, O Healer!

O Abider, I call on Thee, O Abider!

Thou the Ever-Abiding, O Thou Abiding One!

Sanctified art Thou, O my God! I beseech Thee by Thy generosity, whereby the portals of Thy bounty and grace were opened wide, whereby the Temple of Thy Holiness was established upon the throne of eternity; and by Thy mercy whereby Thou didst invite all created things unto the

table of Thy bounties and bestowals; and by Thy grace whereby Thou didst respond, in thine own Self with Thy word “Yea!” on behalf of all in heaven and earth, at the hour when Thy sovereignty and Thy grandeur stood revealed, at the dawn-time when the might of Thy dominion was made manifest. And again do I beseech Thee, by these most beauteous names, by these most noble and sublime attributes, and by Thy most Exalted Remembrance, and by Thy pure and spotless Beauty, and by Thy hidden Light in the most hidden pavilion, and by Thy Name, cloaked with the garment of affliction every morn and eve, to protect the bearer of this blessed Tablet, and whoso reciteth it, and whoso cometh upon it, and whoso passeth around the house wherein it is. Heal Thou, then, by it every sick, diseased and poor one, from every tribulation and distress, from every loathsome affliction and sorrow, and guide Thou by it whosoever desireth to enter upon the paths of Thy guidance, and the ways of Thy forgiveness and grace.

Thou art verily the Powerful, the All-Sufficing, the Healing, the Protector, the Giving, the Compassionate, the All-Generous, the All-Merciful.

FIRE TABLET

(Lawh-i-Qad-Ihtaraqa'l-Mukhlisun)

--Baha'u'llah--

IN THE NAME OF GOD, THE MOST ANCIENT, THE MOST GREAT.

Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?

Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?

The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?

Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?

The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?

The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?

Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?

Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds?

Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?

The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?

Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?

Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?

Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?

Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds?

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds?

I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds?

The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?

The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds?

The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds?

Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds?

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds?

Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds?

Baha is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?

Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Light-Giver of the worlds?

The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds?

Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds.

The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds?

This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds?

The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds?

The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds?

The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds?

The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds?

The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds?

This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds!

Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds?

Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds?

Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds.

How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds.

By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds.

By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds.

We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds.

Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds.

When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds.

Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.

Verily, I have heard Thy call, O All-Glorious Beloved; and now is the face of Baha flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.

O ‘Ali-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds.

Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.

QIBLIH: THE RELATIONSHIP OF GOD TO HIS MANIFESTATIONS

(*Revelation of Baha'u'llah* Vol. 4, pp. 128-141)

--Adib Teherzadeh--

*"The Baha'i worships not the human personality of Baha'u'llah,
but the Glory of God [that transcends and is] manifest through that personality."
--J. E. Esslemont, Baha'u'llah and the New Era.*

THE STATION OF BAHÁ'U'LLAH

This subject--the greatness of the Revelation of Baha'u'llah--has been discussed repeatedly in previous volumes, each time from a slightly different point of view. In this instance let us examine the main obstacles which may prevent the seeker of truth from appreciating the exalted nature of the Revelation of Baha'u'llah and the lofty station of its Author. These obstacles appear to be based on two misunderstandings. One is Baha'u'llah's identification with the Godhead. The other, the apparent contradiction between the belief that all the Manifestations of God are one and the statement that Baha'u'llah is the supreme Manifestation of God.

The Relationship of God to His Manifestations

As to the first question, we can do no better than to turn to Shoghi Effendi's explanation. He writes:

Let no one meditating...on the nature of the Revelation of Baha'u'llah, mistake its character or misconstrue the intent of its Author. The divinity attributed to so great a Being and the complete incarnation of the names and attributes of God in so exalted a Person should, under no circumstances, be misconceived or misinterpreted. The human temple that has been made the vehicle of so overpowering a Revelation must, if we be faithful to the tenets of our Faith, ever remain entirely distinguished from that 'innermost Spirit of Spirits' and 'eternal Essence of Essences'--that invisible yet rational God Who, however much we extol the divinity of His Manifestations on earth, can in no wise incarnate His infinite, His unknowable, His incorruptible and all-embracing Reality in the concrete and limited frame of a mortal being. Indeed, the God Who could so incarnate His own reality would, in the light of the teachings of Baha'u'llah, cease immediately to be God. So crude and fantastic a theory of Divine incarnation is as removed from, and incompatible with, the essentials of Baha'i belief as are the no less inadmissible pantheistic and anthropomorphic conceptions of God--both of which the utterances of Baha'u'llah emphatically repudiate and the fallacy of which they expose...*

It is essential to differentiate between the 'Essence of God' which Shoghi Effendi describes as the 'innermost Spirit of Spirits' or 'Eternal Essence of Essences,' and 'God revealed' to humanity. The former is unknowable, while the latter is comprehensible to man. We note in the

* "The Dispensation of Baha'u'llah," in *World Order of Baha'u'llah* (WOB), pp. 112-13.

Writings of Baha'u'llah that the Manifestations of God do not have any knowledge of God's Essence. One can understand his own equal or an inferior being, but knowledge of a superior being is impossible. Therefore, if the Manifestations of God were able to understand the Essence of Divinity they should be equal to Him, and this is blasphemy.

In one of His Tablets Baha'u'llah has made a categorical statement that the Manifestations of God do not have any access to the Essence of God, that invisible Reality. These are His Words:

From time immemorial...He, the Divine Being, hath been veiled in the ineffable sanctity of His exalted Self, and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence...Ten thousand Prophets, each a Moses, are thunderstruck upon the Sinai of their search at God's forbidding voice, 'Thou shalt never behold Me!'; whilst a myriad Messengers, each as great as Jesus, stand dismayed upon their heavenly thrones by the interdiction 'Mine Essence thou shalt never apprehend!'^{*}

Baha'u'llah Himself has testified in many of His Tablets that He too has no knowledge or understanding of the innermost reality of God. In one instance He thus testifies:

How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork--the revelation of Thy creative power![†]

In one of His celebrated prayers Baha'u'llah refers to Himself as the Day-Spring of God's signs and the Revealer of His clear tokens. He also testifies to the immensity of His own wisdom and the loftiness of His knowledge. Nevertheless, the possessor of such an exalted station affirms that He is unable to know the innermost Essence of God. These words are part of His prayer as He communes with God:

I swear by Thy Beauty, O King of eternity Who sittest on Thy most glorious Throne! He Who is the Day-Spring of Thy signs and the Revealer of Thy clear tokens hath, notwithstanding the immensity of His wisdom and the loftiness of His knowledge, confessed His powerlessness to comprehend the least of Thine utterances, in their relation to Thy most exalted Pen--how much more is He incapable of apprehending the nature of Thine all-glorious Self and of Thy most august Essence![‡]

From these and many other Writings of Baha'u'llah we arrive at the conclusion that there can be no direct path or relationship between Him Who is the Essence of Divinity and all others, including His Manifestations. There is no door which could lead His creatures to His innermost Reality. We read in the Long Obligatory Prayer that He is far exalted above the reach of man's prayers.

^{*} Quoted by Shoghi Effendi, "The Dispensation of Baha'u'llah," in WOB, p. 113.

[†] WOB, p. 113.

[‡] *Prayers and Meditations* (PM), #176.

Too high art Thou for the praise of those who are nigh unto Thee to ascend unto the heaven of Thy nearness, or for the birds of the hearts of them who are devoted to Thee to attain to the door of Thy gate. I testify that Thou hast been sanctified above all attributes and holy above all names. No God is there but Thee, the Most Exalted, the All-Glorious.*

We note that God is ‘sanctified above all attributes.’ In many of His Tablets and prayers Baha’u’llah has testified that one cannot attach any attributes to the Essence of God. This can be easily appreciated, for any attribute which may be related to Him will have a limiting effect on Him, and consequently He will cease to be God. Those familiar with mathematics and the term ‘infinity’ know that it is impossible to evaluate it in terms of a number, however large. It would cease immediately to be ‘infinity’ if it were identified with any item other than itself.

God is the infinite Being. The attributes ‘the All-Knowing,’ the All-wise,’ ‘the Incomparable’ and others cannot be related to the Innermost Reality of God, His Essence.

In a Tablet[†] ‘Abdu’l-Baha states that a great many people are bondslaves of vain imaginings. They confess that they worship God, but if they were asked which God they were worshipping, the response would be ‘the God which comes to mind.’ ‘Abdu’l-Baha then explains in this Tablet that whatever the individual can think about God in his mind is the fabric of his own imagination, and is not God. He emphasizes that the only way for one’s mind to visualize God is to turn to His Manifestations. The explanations of ‘Abdu’l-Baha may be summarized by saying that the Infinite cannot be comprehended by man’s finite mind.

In another Tablet[‡] ‘Abdu’l-Baha states that we may attach some attributes to God. We do this not because we wish to prove that God is the possessor of exalted attributes--attributes which are beyond our understanding--but rather to dissociate from Him the lack of such attributes. In his celebrated Tablet to Dr Forel, ‘Abdu’l-Baha states:

As to the attributes and perfections such as will, knowledge, power and other ancient attributes that we ascribe to that Divine Reality, these are the signs that reflect the existence of beings in the visible plane and not the absolute perfections of the Divine Essence that cannot be comprehended. For instance, as we consider created things we observe infinite perfections, and the created things being in the utmost regularity and perfection we infer that the Ancient Power on whom dependeth the existence of these beings, cannot be ignorant; thus we say He is All-Knowing. It is certain that it is not impotent, it must be the All-Powerful; it is not poor, it must be All-Possessing; it is not non-existent, it must be Ever-Living. The purpose is to show that these attributes and perfections that we recount for that Universal Reality are only in order to deny imperfections, rather than to assert the perfections that the human mind can conceive. Thus we say His attributes are unknowable.[§]

* PM, #183.

† *Má'idíy-i-Ásamání*, vol. 9, p. 24. *Tafsir-i-Huwa'llah, Commentary on "He is God!"* see page 84 below.

‡ *Amr Va Khalq*, vol. 1, p. 71.

§ *Baha'i World Faith*, pp. 342-3.

God, Who in the Kingdom of His Own Self is exalted above any attribute, reveals Himself in His Kingdom of Revelation. It is in this Kingdom that all the attributes of God are manifested, and it is from this Kingdom that all the Manifestations are sent down. These embodiments of Holiness, the Manifestations of God, are the bearers of God's attributes. All the superlative attributes such as 'the Omnipotent,' 'the All-Knowing,' 'the All-glorious' and other similar attributes refer to God revealed to man. It may be noted in all the heavenly Books and in the Baha'i Writings that the Manifestations of God, the Founders of world religions, are all the recipients of the Holy Spirit of God. And it is through the aid of the Holy Spirit that at each age they have revealed the attributes of God to Man.

Baha'u'llah, as far back as His days in the Siyah-Chal of Tihiran, has categorically claimed that it was the 'Most Great Spirit' of God which was revealed to Him. And it is clear from the study of His Writings that it never left Him, and that He was animated and sustained throughout His Ministry by this 'Most Great Spirit.' In the *Suriy-i-Haykal* Baha'u'llah affirms that the Holy Spirit revealed to the Manifestations of God has come into being through the agency of this 'Most Great Spirit', whatever that is. These are His words:

Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Movement, and in My acquiescence but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God. The Holy Spirit Itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, if ye be of them that comprehend.*

The Most Great Spirit is therefore the begetter of the Holy Spirit and the Revealer of God's attributes to man. Through it all Revelations have been sent down and all created things called into being. This 'Most Great Spirit' which has existed from eternity and which will exist for eternity had never before revealed Itself directly to mankind. God had waited for millions of years for man to develop spiritually and intellectually to a point where he could receive this Most Great Revelation. Baha'u'llah has declared that this was indeed God's purpose in creating man. In a Tablet He thus reveals:

The purpose underlying all creation is the revelation of this most sublime, this most holy Day, the Day known as the Day of God, in His Books and Scriptures-- the day which all the Prophets and the Chosen Ones, and the holy ones, have wished to witness.†

In past Dispensations God's Revelation had been indirect through the intermediary of the Holy Spirit. In this Dispensation, however, for the first time the Most Great Spirit of God has revealed Itself directly to Baha'u'llah and ushered in the Day of God. The most important point which can help clarify any misunderstanding about the station of Baha'u'llah is the dissociation of His human temple from the 'Most Great Spirit' which animated it. When we refer to Baha'u'llah, we are referring to the 'Glory of God,' the 'Most Great Spirit' and not to a human being. When He

* Quoted by Shoghi Effendi, "The Dispensation of Baha'u'llah," in *The World Order of Baha'u'llah*, p. 109.

† Quoted by Shoghi Effendi, *The Advent of Divine Justice*, p. 65.

speaks, the words are not His. They issue from the ‘Most Great Spirit’ which speaks in the language of man through a mouthpiece--the Person of Baha’u’llah. We often come across the words of Baha’u’llah saying ‘I am God’. In many instances He declares that all creation has come into being through one of His words, or announces that He has sent all the Messengers in the past. The following passage is a typical example.

But for Him [Baha’u’llah] no Divine Messenger would have been invested with the role of prophethood.*

None of these utterances come from the Person of Baha’u’llah. They represent the Voice of God which speaks to us through the instrumentality of a human being. Baha’u’llah Himself has expressed this phenomenon in these words:

When I contemplate, O my God, the relationship that bindeth me to Thee I am moved to proclaim to all created things ‘verily I am God!;’ and when I consider my own self, lo, I find it coarser than clay!†

From all these explanations one may conclude that the greatness of the Revelation of Baha’u’llah and His transcendent glory is due to the Manifestation of the ‘Most Great Spirit’ which revealed itself directly to Him. Never before had God sent a Manifestation of His ‘Most Great Spirit’ to mankind, His Supreme Manifestation, or the Universal Manifestation Who appeared in His Greatest Name, Baha (Glory).‡

Shoghi Effendi, the Guardian of the Faith, has given the following explanation through his secretary:

By Greatest Name is meant that Baha’u’llah has appeared in God’s Greatest Name, in other words, that He is the Supreme Manifestation of God...There are no Prophets, so far, in the same category as Baha’u’llah, as He culminates a great cycle begun with Adam.§

Although one must distinguish between the Spirit which animated Baha’u’llah and His own Person, and be on one’s guard not to attribute the glory of His Revelation to His human frame, it is nevertheless clear that the Person of the Manifestation cannot be dismissed altogether. On the contrary, the human temple which becomes the carrier of such a mighty Spirit moves and acts with the majesty and authority of God. The overwhelming and all-pervasive power of God is so infused into every atom of His Being that in every action He portrays the signs and tokens of divine power. Those endowed with spiritual insight can see in every move of the Manifestation of God, the attributes of God unmistakably apparent. His thoughts. His words, His actions are all motivated not by a human soul but by the Divine Spirit.

* Quoted by Shoghi Effendi, “The Dispensation of Baha’u’llah,” in *The World Order of Baha’u’llah*, p. 104.

† WOB, p. 113.

‡ See *Some Answered Questions*, “Part III: On the powers and conditions of the Manifestations of God” for more. Also see chapters LIII & LIV for deepening personal understanding in discerning the KEY concept of the difference between “emanation” and “manifestation.”

§ Shoghi Effendi, *Letters from the Guardian to Australia and New Zealand*, p. 41.

Haji Mirza Haydar-‘Ali, to whom much reference has been made in this and previous volumes, has described his own observations of Baha’u’llah in these words:

His blessed person appeared in the form of a human being, but His very movements, His manners, His way of sitting or standing, eating or drinking, even His sleep or wakefulness, were each a miracle to me. Because His perfections, His exalted character, His beauty, His glory, His most excellent titles and most august attributes revealed to me that He was peerless and without parallel. He was matchless with no one to join partners with Him, unique with no peer or equal, the One and Single without a deputy...I saw a Person Who, from the human point of view, was like the rest of humanity. However, if one were to add the love, mercy and compassion of all the peoples of the world together, they would appear as a drop when compared with the ocean of His tender mercy and loving-kindness. I even seek God’s forgiveness for making such a comparison. Similarly, if one brought together all the knowledge of science, crafts, philosophy, politics, natural history and divinity possessed by mankind, it would seem, in comparison with His knowledge and understanding, as an atom compared to the sun. If one weighed the might and power of kings, rulers, Prophets and Messengers against His omnipotence and sovereignty, His grandeur and glory, His majesty and dominion, they would be as insignificant as a touch of moisture compared with the waters of the sea...As I observed every one of His attributes, I discovered my inability to emulate Him, and realized that all the peoples of the world will never be able to attain to His perfections.*

The Dawn of the New Age

The other cause of misunderstanding about the station of Baha’u’llah is the apparent contradiction between His being the ‘Supreme Manifestation,’ and the principle of the equality and oneness of all the Manifestations. To appreciate this point the reader would be well advised to study the *Kitab-i-Iqan*, in which Baha’u’llah explains that the difference between the Manifestations lies in the intensity of their Revelations. We have also discussed this matter in detail in a previous volume.†

In the Tablet of Tajalliyat Baha’u’llah reveals the following:

God testifieth that there is none other God but Him and that He Who hath appeared is the Hidden Mystery, the Treasured Symbol, the Most Great Book for all peoples, and the Heaven of bounty for the whole world. He is the Most Mighty Sign amongst men and the Dayspring of the most august attributes in the realm of creation. Through Him hath appeared that which had been hidden from time immemorial and been veiled from the eyes of men. He is the One Whose Manifestation was announced by the heavenly Scriptures, in former times and more recently. Whoso acknowledgeth belief in Him and in His signs and testimonies hath in truth acknowledged that which the Tongue of Grandeur

* *Bihjatu's-Sudúr*, pp. 72-3.

† See vol. 1, pp. 64-66 and 118-119.

uttered ere the creation of earth and heaven and the revelation of the Kingdom of Names. Through Him the ocean of knowledge hath surged amidst mankind and the river of divine wisdom hath gushed out at the behest of God, the Lord of Days.*

The Revelation of Baha'u'llah has endowed the human race with new capacity and bestowed upon it immense potentialities. In the above passage Baha'u'llah asserts that through Him has 'appeared that which had been hidden from time immemorial and been veiled from the eyes of men.' As we look back upon the progress of humanity throughout the ages we can clearly see that the advent of every Manifestation of God has coincided with a time when the older Dispensation had come to its end and was enveloped in darkness. But the Dispensation of Baha'u'llah is different in that it has brought to light all that was hidden from man because of his lack of capacity in the past.

The dawn of this new age coincided with the advent of the Bab and Baha'u'llah. This phenomenon is similar to the appearance of the dawn banishing the darkness of the night. During the night no one can see and all is dormant, but at the break of day eyes begin to see and everything comes to light. The dawn of this new era, which occurred in the middle of the nineteenth century at the appearance of the Bab, caused the minds and hearts of people to be illumined. The masses of the people, who in olden days followed their leaders almost blindly, were now able to see for themselves and think independently. The night season had passed and the morning light had dawned. As this process of enlightenment continued, people viewed life and all that pertains to it with a critical eye. A multiplicity of ideas resulted in the clash of differing opinions. Hundreds of sects were created in religions and many left religion altogether and swelled the ranks of agnostics and atheists. Many contrasting political and social systems were created and many controversial philosophies were introduced and established throughout the world.

These divisive developments in the fields of religion, politics and social affairs are threatening to plunge the human race into a deep and dangerous abyss. On the other hand, there has occurred such an explosion of arts and sciences in this new era as bids fair to usher in an age in which spiritual and material forces will combine together to bring about a new civilization which will be well-balanced and world-embracing. These manifestations of human activity, with all their constructive as well as destructive consequences, are unprecedented in the annals of the past and owe their origins to the dawning of the Sun of Truth in this new age.

Although the human world has been illumined in this day, the generality of mankind has not been able to find the source of this illumination. Returning to our analogy of the dark night and the appearance of the dawn, we can see a striking similarity between the plight of humanity today and the fate of those who are confined in their rooms when the dawn appears. They can witness the area brightening, but may fail to see the sun because of closed doors and drawn curtains. The veils that shut people out from the Sun of Truth are many and varied. The veil of knowledge, of pride and vainglory, of time-honored traditions to which people usually become bondslaves, of various forms of prejudice, of religious indoctrination and many more--all these veils act as barriers for man and prevent him from recognizing the Revelation of Baha'u'llah as

* *Tablets of Baha'u'llah*, p. 47.

the Source of a revolutionizing process which is at work in the world of humanity in this age. Only by the lifting of these ‘veils’ and through an earnest search for truth can the individual become assured in his heart that Baha’u’llah, and no one else, has ushered in this revolutionizing process to which He Himself testifies in these words from the *Kitab-i-Aqdas*:

This Wondrous System

The world’s equilibrium hath been upset through the vibrating influence of this most great, this new World order. Mankind’s ordered life hath been revolutionized through the agency of this unique, this wondrous System--the like of which mortal eyes have never witnessed.*

Recognition and Steadfastness

In the Tablet of Tajalliyat Baha’u’llah states that no one can recognize God save through Him. Statements such as these are to be found in many of His Writings. These are His words in this Tablet:

The first Tajallí which hath dawned from the Day-Star of Truth is the knowledge of God--exalted be His glory. And the knowledge of the King of everlasting days can in no wise be attained save by recognizing Him Who is the Bearer of the Most Great Name. He is, in truth, the Speaker on Sinai Who is now seated upon the throne of Revelation. He is the Hidden Mystery and the Treasured Symbol. All the former and latter Books of God are adorned with His praise and extol His glory. Through Him the standard of knowledge hath been planted in the world and the ensign of the oneness of God hath been unfurled amidst all peoples. Attainment unto the Divine Presence can be realized solely by attaining His presence. Through His potency everything that hath, from time immemorial, been veiled and hidden, is now revealed. He is made manifest through the power of Truth and hath uttered a Word whereby all that are in the heavens and on the earth have been dumbfounded, except those whom the Almighty was pleased to exempt. True belief in God and recognition of Him cannot be complete save by acceptance of that which He hath revealed and by observance of whatsoever hath been decreed by Him and set down in the Book by the Pen of Glory.†

The ‘Bearer of the Most Great Name’, the ‘Speaker on Sinai’, the ‘Hidden Mystery’ and the ‘Treasured Symbol’ mentioned in the above passage all refer to Baha’u’llah. One of the basic teachings of Baha’u’llah is that man can never know God directly.

The only way open to him to know God is through knowing His Manifestations. Baha’u’llah has fully expounded this subject in the *Kitab-i-Iqan*, and we have referred to it in a previous volume. Similarly, ‘attainment unto the Divine presence,’ which Baha’u’llah testifies to be none other than attaining His Own presence, is also discussed previously.†

* *Synopsis*, p. 27; also in *Gleanings*, LXX.

† *Tablets of Baha’u’llah*, p. 50.

It is interesting to note Baha'u'llah's statement that He 'uttered a Word whereby all that are in the heavens and on the earth have been dumbfounded'. In another Tablet He makes a similar statement and reveals that the word in question is the changing of 'He' into 'I'. Again this statement has been referred to and explained in a previous volume.

Another subject to which Baha'u'llah has attached great importance in His Writings is that of steadfastness in the Cause of God. These are His words in the Tablet of Tajalliyat:

The second Tajalli is to remain steadfast in the Cause of God--exalted be His glory--and to be unswerving in His love. And this can in no wise be attained except through full recognition of Him; and full recognition cannot be obtained save by faith in the blessed words: 'He doeth whatsoever He willeth.' Whoso tenaciously cleaveth unto this sublime word and drinketh deep from the living waters of utterance which are inherent therein, will be imbued with such a constancy that all the books of the world will be powerless to deter him from the Mother Book. O how glorious is this sublime station, this exalted rank, this ultimate purpose!*

The Cause of God has been steadily growing since its inception. It has been, and still is, subjected to continuous opposition and harrowing persecutions. That it has survived, and indeed flourished, in spite of encountering many grievous upheavals in the course of its history, is partly due to the protection vouchsafed to it by the Almighty God, and partly to the steadfastness of its adherents. The heroic spirit of self-sacrifice demonstrated by thousands of its martyrs, its saints and scholars, its teachers and administrators, is indicative of an unshakeable faith and certitude unprecedented in the annals of religion. If it were not for the steadfastness of the followers of the Bab and Baha'u'llah in the face of brutal attacks and persecutions, the Baha'i community could not have won such remarkable victories within so short a period of time.

The steadfastness of a believer depends upon the extent to which he has recognized the station of Baha'u'llah. Those who have truly reached the pinnacle of faith and certitude have become so steadfast in the Cause of God as to fulfill the conditions for steadfastness that Baha'u'llah has laid down in the Tablet of Ahmad:

And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee.

It is interesting to note that in the same Tablet Baha'u'llah has made the following promise:

By God! Should one who is in affliction or grief read this Tablet with absolute sincerity, God will dispel his sadness, solve his difficulties and remove his afflictions.

People often wonder how to recite this Tablet with absolute sincerity. It may be said that reading with absolute sincerity takes place when the reader can truly reach to such heights of faith and

* *Tablets of Baha'u'llah*, p. 51.

assurance that 'his heart shall not waver, even if the swords of the enemies rain blows upon him.' In one of His Tablets * Baha'u'llah states that a person will become steadfast in the Cause when he is absolutely assured in his heart that he does not need to turn to any religion other than this Most Great Revelation.

* *Ishraqat*, p. 196.

QIBLIH: NECESSITY FOR A MEDIATOR

(Two Excerpts from *Baha'u'llah and the New Era*)

--John E. Esslemont--

*“And worship your Lord in order to attain **Certainty!**”*

(Q. 15:99 *Itani*)

According to Abdu'l-Baha:--

A mediator is necessary between man and the Creator -- one who receives the full light of the Divine Splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays.

If we wish to pray, we must have some object on which to concentrate. If we turn to God, we must direct our hearts to a certain center. If man worships God otherwise than through His Manifestation, he must first form a conception of God, and that conception is created by his own mind. As the finite cannot comprehend the Infinite, so God is not to be comprehended in this fashion. That which man conceives with his own mind he comprehends. That which he can comprehend is not God. That conception of God which a man forms for himself is but a phantasm, an image, an imagination, an illusion. There is no connection between such a conception and the Supreme Being.

If a man wishes to know God, he must find Him in the perfect mirror, Christ or Baha'u'llah. In either of these mirrors he will see reflected the Sun of Divinity.

As we know the physical sun by its splendor, by its light and heat, so we know God, the Spiritual Sun, when He shines forth from the temple of Manifestation, by His attributes of perfection, by the beauty of His qualities and by the splendor of His light. (from a talk to Mr. Percy Woodcock, at Akka, 1909).

Again He says:

Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truth, for it is self-evident that a child cannot be instructed without a teacher, and knowledge is one of the bounties of God. The soil is not covered with grass and vegetation without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil....The light hath a center and if one desire to seek it otherwise than from the center, one can never attain to it....Turn thine attention to the days of Christ; some people imagine that without the Messianic outpourings it was possible to attain to truth, but this very imagination became the cause of the deprivation.

A man who tries to worship God without turning to His Manifestation is like a man in a dungeon trying through his imagination to revel in the glories of the sunshine.

DEVOTION TO GOD

“The man who lives the life according to the teachings of Baha’u’llah is already a Baha’i. On the other hand a man may call himself a Baha’i for fifty years and if he does not live the life he is not a Baha’i. An ugly man may call himself handsome, but he deceives no one...not even himself!” -- ‘Abdu’l-Baha

In order to attain to the Baha’i life in all its fullness, conscious and direct relations with Baha’u’llah are as necessary as is sunshine for the unfolding of the lily or the rose. **The Baha’i worships not the human personality of Baha’u’llah, but the Glory of God manifest through that personality.** He reverences Christ and Muhammad and all God’s former Messengers to mankind, but he recognizes Baha’u’llah as the bearer of God’s Message for the new age in which we live, as the Great World teacher Who has come to carry on and consummate the work of His predecessors.

Intellectual assent to a creed does not make a man a Baha’i, nor does outward rectitude of conduct. Baha’u’llah requires of His followers wholehearted and complete devotion. God alone has the right to make such a demand, but Baha’u’llah speaks as the Manifestation of God, and the Revealer of His Will. Previous Manifestations have been equally clear on this point. Christ said: “If any man come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.” In different words, all the Divine Manifestations have made this same demand from Their followers, and the history of religion shows clearly that as long as the demand has been frankly recognized and accepted, religion has flourished, despite all earthly opposition, despite affliction, persecution and martyrdom of the believers.

On the other hand, whenever compromise has crept in, and “respectability” has taken the place of complete consecration, then religion has decayed. It has become fashionable, but it has lost its power to save and transform, its power to work miracles. True religion has never yet been fashionable. God grant that one day it may become so; but it is still true, as in the days of Christ, that “strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” The gateway of spiritual birth, like the gateway of natural birth, admits men only one by one, and without encumbrances. If, in the future, more people succeed in entering that way than in the past, it will not be because of any widening of the gate, but because of a greater disposition on the part of men to make the “great surrender” which God demands; because long and bitter experience has at last brought them to see the folly of choosing their own way instead of God’s way.

THE MYSTERY OF ADORATION

(*Sirru-i-Qiblih*)

--'Abdu'l-Baha--

HE IS GOD!

Thou art He, O my God, Whose most beauteous names and most sublime likenesses are sanctified above the comprehension of such as pride themselves on their knowledge of the realities of things, inasmuch as the spiders of idle fancy can never weave the frail webs of their understanding upon the loftiest summits to which even the birds of human thought are powerless to ascend. How, then, can such as are endued with insight discern the Mysteries of Thy Reality that is concealed from the world of being? O Lord! Indeed, the inmost reality of all created things can never hope to fathom the secrets even of the world of existence. How, then, O my God, can it apprehend the Hidden Secret, the Well-Guarded Mystery, which is inscrutable to even the most luminous of realities in the realm of being within the invisible world?

O God, my God! The wings of human thought can never hope to ascend unto the Kingdom of Mysteries, and the minds of the righteous are sore perplexed in attempting to attain unto the gems that lie wrapt within the veils of concealment.

O Lord! The innermost reality of understanding in this contingent realm is, in its essence, utterly powerless to grasp even a single one of the Mysteries of the All-Merciful, inasmuch as all understanding encompasseth that reality in the realm of existence that is comprehensible. How, then, could that which is contingent comprehend the Ancient Mystery unless the Ancient be encompassed by the contingent world? And how could this be possible, given that the encompassing one is greater than that which is encompassed, and the knower thoroughly comprehendeth that which is the object of knowledge? This being the case, how then can there be a path to Thee; how can there be a way to the Kingdom of Thy sanctity? Naught are we but mere helplessness and poverty in the face of the mysteries of creation, let alone before the Sublime Reality, which is inaccessible to the realm of idle fancies and thoughts!

Thou hast, nevertheless, through Thine inestimable grace and Thy resplendent bounty, and by virtue of Thy mercy that hath surpassed the whole of creation, fashioned a luminous Reality, a heavenly Being, a divine Essence--Whom Thou hast ordained to be a mirror, stainless and gleaming, that speaketh of the unseen world, that deriveth grace from that realm, and that shineth resplendently and copiously with the outpourings of those favours upon the entire creation. And this Thou hast done so as to deliver Thy sincere servants from the worship of idle fancies engraved even on the hearts of the mystic knowers. For verily, all Thy servants, O my Lord, except such as Thou hast chosen as Thine own, whilst communing with Thee, or bowing down in worship before Thee, **conceive a fictitious reality comprehensible to their thoughts and minds**. And thus do they worship it whilst immersed in the seas of idle fancies and vain imaginings. For, verily, Thine invisible and inaccessible Self can never be known; Thine unalloyed Essence can never be described. "The way is barred, and all seeking rejected."

To whatever heights the most brilliant mind may soar, it can grasp no more than a mere token of the Mystery of Creation, a token which Thou hast deposited within the reality of all things. This,

indeed, is the highest summit of comprehension to which those who inhabit the visible realm may hope to ascend, and even the manifold aspects of that token far transcend all comprehension in the realm of ascent.

All praise be to Thee, therefore, for having guided us to the Focal Centre of Glory, the Manifestation of Beauty, the Source of all Light, the Dawning-Place of signs, and the Repository of Thy Revelation amongst the righteous. All praise be to Thee for having delivered us from idle fancies and vain imaginings, and **for having rescued us from the worship of idols conceived by human minds**. Thanks be unto Thee for having unlocked the gates of understanding to them who are well assured, and for having sent down from the heaven of Thy gifts that pure water which causeth the vales of the heart to overflow with the outpourings of the grace of God and the torrents gushing forth from the Focal Centre of Mysteries.

O God, my God! Thou hast verily revealed the path, established the proof, and guided all to Thy glorious kingdom. Thy signs and Mysteries have verily been diffused far and wide, the realm of realities hath been made to tremble and the limbs to quake, the sun and stars have been darkened, and the planets have been dispersed and fallen from heaven. For Thy Testimony hath been manifested, and the Sun of Knowledge hath risen. Every obscure mystery in the realm of creation hath been laid bare, and now, in this Day of Revelation, Thy Beauty doth shed its radiance with all-subduing potency upon the whole earth, shining with its all-encompassing power over king and subject alike. Every hearing ear hath hearkened to Thy call, and all holy souls have been quickened by Thy sweet saviors. The influence of Thy Word hath verily encompassed the righteous and the pious, and all tongues have testified to the majesty of Thy Revelation in this luminous age.

And yet, O my Lord, the company of deniers are veiled from this Manifest Light, and they that are estranged from Thee have turned away from Thy Radiant Countenance. They, indeed, are those that have failed to believe in Thy Most Exalted Beauty, the Manifestation of Thine Own Self, the Embodiment of Thine incalculable and imperishable Grace. How numerous the verses that have been sent down, the words that have been perfected, and the Scriptures that have been recorded; and yet the heedless have remained unconvinced of this Mighty Sovereignty, and the foolish are not satisfied by this Ancient Power. These clear and manifest tokens profited them not, nor did any of these Scriptures and scrolls of all-encompassing words avail them.

Thus it followed that Thou didst manifest Thine All-Subduing Power over all created things, whereupon the Dayspring of Thine effulgent Light withstood the onslaught of all the peoples and nations of the earth from within this Great Prison, and raised high His Word from under the weight of chains and shackles in this inaccessible fortress. The signs of His dominion have been diffused throughout the world, and the fame of Thy Cause hath been noised abroad and reached the most far-flung regions of the earth. And this verily is a shining proof, a conclusive testimony to those endued with sight as well as insight.

O God, my God! I beseech Thee by Thy manifold bounties, through which Thou hast chosen the sincere amongst Thy creatures and favored them over all that dwell on earth and heaven, **to lift the veils from the eyes of men**, to confer Thy Bounty upon the righteous, to lead the heedless to

the Wellspring of Guidance, and to cause them to tread this straight Path. Thou art in truth the All-Bountiful, the Almighty, and Thou art verily the Merciful, the Compassionate.

From the earliest dawn of the Cause until the day of His ascension, the Blessed Beauty, openly and visibly, without any veil or concealment, withstood all the peoples, nations, and rulers of the world and exalted the Word of God. The Tablets to the kings were revealed, and **the Mystery of Adoration (Qiblih) was made Manifest**. In clear and unmistakable language, subject to no interpretation whatsoever, He directed His stern and explicit summons to most of the sovereigns. All the things that flowed from His Most Exalted Pen were fulfilled, one after the other. All that He foretold came to pass, His predictions were confirmed, and His warnings were proven true.

“Shall the darkness and the light be held equal?” (Qur’an 13:16). Nay, by thy Lord, the Ever-Forgiving! But the people “entertain themselves with their vain cavilings” (Qur’an 6:91). “They see not, they hear not, neither do they understand” (Matthew 13:13). “They call upon that beside God which can neither hurt them nor profit them. This same is the far-gone error! He calleth on him who would sooner hurt than profit him. Surely, bad the lord, and, surely, bad the vassal!” (Qur’an 22:12–13).

The Glory of Glories rest upon Thee!

QIBLIH: THE FOCAL POINT OF PRAYER

(Excerpt from *The Dairy of Juliet Thompson*, chapter 2)

--‘Abdu’l-Baha--

10 July 1909

How can such a pen as mine write of superhuman things?

On the morning of 10 July, our Lord Himself took us to the room where are kept the pictures of the Bab and the Blessed Perfection, Baha’u’llah.

The room is very long and bare. At the further end of it stand three easels and on each easel a picture. We approached those Sacred Pictures from afar. To the left, as we approached, was a miniature of the Bab; to the right a miniature of the Blessed Perfection and, in the centre, a photograph of the Blessed Perfection.

The instant I saw that photograph I fell with my face to the ground, trembling and sobbing. It was as though the Picture were alive and Something had rushed from it and struck me a blow between the eyes. I cannot explain it. The power and the majesty were terrific.

Soon the Master touched me on the shoulder. (I had already risen to my knees and was staring at the photograph.) He drew my attention to the miniature of Baha’u’llah. “This is a painting. This will interest you, Juliet.”

But my eyes were fastened on the photograph. I could not remove them, except for a brief moment, from that omnipotent Face.

Yet--dare I say it? I love the Face of ‘Abdu’l-Baha more. When I ventured to tell Munavvar this, she answered, “But if you could have seen Baha’u’llah! That photograph is not good. If you could have seen His eyes!”

Once I said to our Lord: “In a dream one night I saw *Thy* Face. And it was really Thy Face. I know now. And in my dream I thought: This is a Beauty to follow, leaving everything behind. It is a Beauty to die for.”

He leaned forward and looked at me with great solemnity. “That was a true vision,” He said, “and you will see it again.”

10 July 1909

Luncheon

“Today you had a visit to the Blessed Bab and the Blessed Perfection.”

Mr Kinney: “I shall always see the Face of the Blessed Perfection.”

Our Lord ('Abdu'l-Baha):

“At the time of prayer one must hold in one’s mind some object. Then he must turn his face and direct his mind to this picture. But whatever form is produced in the mind is imagination, that is, one’s own conception. There is no connection between it and the Reality. Therefore people worship imagination. They think of an imaginary God. That of which they think is not God. God can never be comprehended. That which man thinks is comprehended by man, but God is comprehensive. All that comes under comprehension is outside God. The Reality of Divinity is holy, lofty, sacred beyond comprehension. All nations worship their images of a god and these imaginary gods are superstitious phantoms. Hence they are worshipers of superstitions.

“Therefore the Objective Point of all is the Manifestation of God. And whosoever directs his attention in prayer to that Focal Point has directed his attention, verily, to God.

“At the time of His Holiness Jesus Christ the Jews for-sook Him, and would imagine a phantasmal god and would adore that!” (The Master laughed, continuing to laugh heartily.)

“On a certain occasion the famous heroine of this Movement, Qurratu'l-'Ayn, chanced to meet a devout Muslim who was praying and questioned him thus: ‘To whom art thou praying, may I ask?’ ‘I am praying to the very Essence of Mercy and the Reality of Divinity.’ And she, smiling, said: ‘Oh, away with your god! Away with him! Your god is an imagination! Come, and I will show you the God of today! It is the Bab! Your god is a phantom, while *this* is a certainty. Can the Sea be contained in a little glass?’”

In reply to a question asked by Alice regarding the personality of the Manifestation:

“The Blessed Perfection does not mean His body. This body is now interred in the Holy Tomb. When we say the Blessed Perfection we mean the Reality, and the Reality of the Blessed Perfection is living and everlasting.

“Just as in the time of Christ: the disciples were agitated when they saw the body of Jesus crucified. Then Mary Magdalene came to them and said: ‘Why are you agitated?’ ‘Because,’ they replied, ‘Jesus has been crucified.’ ‘Oh,’ she said, ‘that was the body of Jesus, but the Reality of Jesus is living and eternal. *It* is not subject to corruption.’ And now so it is with the Blessed Perfection.

“When I pray I turn My thoughts and My face to the Blessed Perfection.”

TABLET OF HIS BLESSED PORTRAIT

--‘Abdu’l-Baha--

As to thy question: “To whom should we turn?”--turn thou to the Ancient Beauty. God willing, a copy of His blessed portrait will in due course be despatched to thee so that when offering prayer thou mayest turn thyself in Spirit towards that Holy Likeness, and not towards some mere figment of the imagination. Know thou, however, that at no time should His blessed portrait be hung in the Mashriqu’l-Adhkar.

DIRECTION OF THOUGHTS DURING PRAYER

One may turn in prayer to God, the Manifestation, the Master, the Guardian, if clear on stations, but best to ask through Manifestation

We may turn in prayer to God, the Manifestation, 'Abdu'l-Baha, or the Guardian if we don't confuse their stations

“We must not be rigid about praying; there is not a set of rules governing it; the main thing is we must start out with the right concept of God, the Manifestation, the Master, the Guardian--we can turn, in thought, to any one of them when we pray. For instance, you can ask Baha'u'llah for something, or, thinking of Him, ask God for it. The same is true of the Master or the Guardian. You can turn in thought to either of them and then ask their intercession, or pray direct to God. As long as you don't confuse their stations, and make them all equal, it does not matter much how you orient your thoughts.”

(From a letter written on behalf of Shoghi Effendi to an individual believer, July 24, 1946, in *Lights of Guidance*, no. 1486)

Prayer to God vs. Manifestation

One may turn directly to Baha'u'llah (though realizing He is not God), or preferably to God through Baha'u'llah

Turn to Manifestation

“While praying it would be better to turn one's thoughts to the Manifestation as He continues, in the other world, to be our means of contact with the Almighty. We can, however, pray directly to God Himself.”

(From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of India, April 27, 1937: *Dawn of a New Day*, p. 67, in *Lights of Guidance*, no. 1488)

Praying to Baha'u'llah

“You have asked whether our prayers go beyond Baha'u'llah: It all depends whether we pray to Him directly or through Him to God. We may do both, and also can pray directly to God, but our prayers would certainly be more effective and illuminating if they are addressed to Him through His Manifestation, Baha'u'llah.

“Under no circumstances, however, can we, while repeating the prayers, insert the name Baha'u'llah where the word 'God' is used. This would be tantamount to a blasphemy.”

(From a letter written on behalf of the Guardian to an individual believer, October 14, 1937, in *Lights of Guidance*, no. 1489)

Praying to Baha'u'llah--As the Door

“We cannot know God directly, but only through His Prophets. We can pray to Him realizing that through His Prophets we know Him, or we can address our prayer in thought to Baha'u'llah, not as God, but as the Door to our knowing God.”

(From a letter written on behalf of Shoghi Effendi to an individual believer: *High Endeavors: Messages to Alaska*, p. 71, in *Lights of Guidance*, no. 1490 and no. 1699)

“We pray to God, or to Baha'u'llah, as we please.”

(From a letter written on behalf of Shoghi Effendi to an individual believer, August 22, 1947, in *Lights of Guidance*, no. 1491)

May turn toward Baha'u'llah's Shrine in prayer, if recognizing His station as a Manifestation (and not God)

Turning Toward the Shrine of Baha'u'llah in Prayer

“In prayer the believers can turn their consciousness toward the Shrine of Baha'u'llah, provided that in doing so they have a clear and correct understanding of His station as a Manifestation of God.”

(From a letter written on behalf of Shoghi Effendi to an individual believer, November 15, 1935, in *Lights of Guidance*, no. 1492)

Portrait of Baha'u'llah

Seeing portrait may help one turn toward His likeness instead of mere imagination; not to be hung in Mashriqu'l-Adhkar

“As to thy question: “To whom should we turn?”--turn thou to the Ancient Beauty. God willing, a copy of His blessed portrait will in due course be despatched to thee so that when offering prayer thou mayest turn thyself in spirit towards that Holy Likeness, and not towards some mere figment of the imagination. Know thou, however, that at no time should His blessed portrait be hung in the Mashriqu'l-Adhkar” (‘Abdu'l-Baha, *Tablet of the Blessed Portrait*)

Prayers through ‘Abdu'l-Baha

One may visualize ‘Abdu'l-Baha if necessary to address Baha’u’llah, but best to think of Manifestation's qualities free of a mental form

“If you find you need to visualize someone when you pray, think of the Master. Through Him you can address Baha’u’llah. Gradually try to think of the qualities of the Manifestation, and in that way a mental form will fade out, for after all the body is not the thing, His Spirit is there and is the essential, everlasting element.”

(From a letter written on behalf of Shoghi Effendi to an individual believer, January 31, 1949, in *Lights of Guidance*, no. 1493)

Supplications may be addressed to ‘Abdu'l-Baha if one realizes He is an intermediary between himself and the Manifestation

“With reference to...the Dispensation of Baha’u’llah, he wishes me to explain that although ‘Abdu’l-Baha’s station is not that of a Manifestation of God, nevertheless supplications may be addressed to Him. It is essential, however, that every believer should realize that while doing so he is directing his thoughts toward the Master as an intermediary between him and the Manifestation, and not as the Source of Divine Revelation and Spiritual Guidance. Provided this distinction is clearly established, there can be no harm or objection in addressing prayers to ‘Abdu’l-Baha.”

(On behalf of Shoghi Effendi, *Directives from the Guardian*, p. 18)

Prayers with the Guardian in mind

We May Turn to the Guardian in Prayer, But Should Not Confuse His Station with that of a Prophet or even ‘Abdu’l-Baha

“We pray to God, or to Baha’u’llah, as we please. But if in our thoughts we desire to turn to the Guardian first and then address our prayer, there is no objection, as long as we always bear in mind he is only the Guardian, and do not confuse his station with that of the Prophet or even of the Master.”

(From a letter written on behalf of Shoghi Effendi to an individual believer, August 22, 1947, in *Lights of Guidance*, no. 1491)

Not to pray to the Guardian as with ‘Abdu’l-Baha

“Though overshadowed by the unfailing, the unerring protection of Baha’u’llah and of the Bab, and however much he may share with ‘Abdu’l-Baha the right and obligation to interpret the Baha’i teachings, he remains essentially human and cannot, if he wishes to remain faithful to his trust, arrogate to himself, under any pretense whatsoever, the rights, the privileges and prerogatives which Baha’u’llah has chosen to confer upon His Son. In the light of this truth to

pray to the Guardian of the Faith, to address him as lord and master, to designate him as his holiness, to seek his benediction, to celebrate his birthday, or to commemorate any event associated with his life would be tantamount to a departure from those established truths that are enshrined within our beloved Faith.”

(Shoghi Effendi, *World Order of Baha'u'llah*, p. 151)

Prayer communing with the Holy Family

One may wish to commune with the spirits of the Holy Family due to their virtue and pre-eminent lineage

“For such as might undertake, in the days to come, the meritorious and highly enviable pilgrimage to these blessed shrines (of the Greatest Holy Leaf and her brother and mother), as well as for the benefit of the less privileged who, aware of the greatness of their virtue and the pre-eminence of their lineage, desire to commune with their spirits, and to strive to acquire an added insight into the glory of their position, and to follow in their footsteps, let these testimonies written by Baha'u'llah and ‘Abdu'l-Baha be their inspiration and guidance in their noble quest:...”

(Shoghi Effendi, *Messages to America*, p. 33; also in later publication, *This Decisive Hour*, sec. 64.8)

A BETTER VIEW OF THE INTERNATIONAL BAHÁ'Í COUNCIL: THE INTERNATIONAL BAHÁ'Í COUNCIL IS FROM GOD

*By Neal Chase and Wind Jensen
approved by Dr. Leland Jensen
Nov. 14 to Dec. 21, 1992*

*All Biblical references are from
The King James Version unless
otherwise stated.*

The International Baha'i Council is rooted in Baha'u'llah. It is written in His Book the Aqdas as the House of Justice. 'Abdu'l-Baha delineated it in His Will and Testament (W&T) calling it The Universal House of Justice (UHJ). Shoghi Effendi then set it up in four parts or steps in his *Messages to the Baha'i World*, those being: the first International Baha'i Council (IBC); the World Court; the International Tribunal* (its body being elected); and in its efflorescence, into the UHJ, by it being elected by National (Baha'i) Houses of Justice (NHJ), which are the State Religions of the Baha'i Nations.

Shoghi Effendi, who was infallible, proclaimed that the "Constitution of the International Baha'i Council [IBC] which history will acclaim as the greatest event shedding luster upon the 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-Baha's Ascension, ranking second only to glorious immortal events associated with the Ministries of Three Central Figures [the Bab, Baha'u'llah, 'Abdu'l-Baha] of Faith in the course of First Age of most glorious Dispensation of five thousand century Baha'i cycle" (Cablegram, January 9, 1951).† In other words this is the most important thing that Shoghi Effendi had set up and will remain so for a half a million years. This IBC was the successor to Shoghi Effendi. Only an infallible body could possibly succeed the infallible Shoghi Effendi.

'Abdu'l-Baha explained that the reason Shoghi Effendi was infallible by being of the lineage of the "Twin Holy Trees"‡ was because this lineage was from both the Bab, who was a descendant of Muhammad, and Baha'u'llah, who was a descendant of King David. This connects Baha'u'llah's genealogy to the Covenant of God (Psalms 89). The descentence of King David was a father-to-son male line descentence, and it would continue forever. This is symbolized by wood of the vegetable kingdom. As a symbol God had Moses place in the Holy of Holies the wooden staff that budded. This staff is traced all the way back to the prophet Adam. The descentence of Muhammad (Imams), on the other hand, was through his daughter Fatima (female, or spiritual) whom Ali married. Thus the Imams were spiritual descendants symbolized by the rod of iron. 'Abdu'l-Baha went on to explain that when the wood and the iron come together they become the Rod of Gold which is infallible. Had Shoghi Effendi sired a biological son this son also would have been infallible as was Shoghi Effendi, because of his lineage.

* Also called "The Supreme Tribunal" (W&T, p. 13).

† *Messages to the Baha'i World*, p. 8.

‡ Page 3, Will and Testament of 'Abdu'l-Baha.

In order for the IBC to succeed Shoghi Effendi, it too must be infallible. That is, it is composed of both a rod of wood and rod of iron. When Shoghi Effendi set up the IBC, he composed it with a body of iron, his spiritual appointees, and of a head of wood, a descendant of King David, making the IBC a Rod of Gold, and infallible:

The meaning is that certain personages guided the people with a staff grown out of the earth, and shepherded them with a rod, like unto the rod of Moses. Others trained and shepherded the people with a rod of iron, as in the dispensation of Muhammad. And in this present cycle, because it is the mightiest of dispensations, that rod grown out of the vegetable kingdom and that rod of iron will be transformed into a rod of purest gold, taken from out the endless treasure houses in the Kingdom of the Lord. By this rod will the people be trained ('Abdu'l-Baha, *Selections from the Writings of 'Abdu'l-Baha*, p. 166).

By the body of the IBC being appointed by Shoghi Effendi it was a body of iron, and he appointed as president Mason Remey, who was 'Abdu'l-Baha's adopted son (an Aghsan), therefore a hereditary descendant of Baha'u'llah who was a male descendant of King David and a head of wood. By combining the body of iron and the head of wood Shoghi Effendi's IBC was a Golden Rod. Shoghi Effendi could only be succeeded by a Rod of Gold.

The whole Baha'i faith ever since the passing of Shoghi Effendi has been in great confusion. The so-called "mainstream Baha'is" trashed the administration of the faith with their Covenant-breaking takeover of the administration by the Covenant-breaking "Hands" and their doctrine that because Shoghi Effendi didn't have a son the guardianship had come to an end. The followers of Mason Remey are also confused--he proclaimed himself to be the infallible guardian successor to Shoghi Effendi by being the president of the Universal House of Justice, through being appointed by Shoghi Effendi to be the president of the first International Baha'i Council that would go through four stages and then become the Universal House of Justice. The problem here is that the Baha'is have never really understood the Will and Testament of 'Abdu'l-Baha. Shoghi Effendi said his generation stood too close to it to comprehend its meanings. The reasons for the coming of another authoritative person, such as "blessed is he who comes in 1963," and the advent of the Knight of Baha'u'llah who fulfills the prophecy of the Knight on the white horse in Revelation chapter nineteen, and the return of the Lamb who opens the Book and breaks its seals of the Will and Testament is to explain its true meaning, to show that the W&T is inviolable and to show how its provisions were fulfilled so as to resolve the confusion and to get the faith back on the right track again. The reason the warring factions of the faith continue in their error is that they have failed to look for and find this promised one who is to explain the true meanings.

The two main functions of this document is to show that God always fulfills his Divine Promise, i.e. His Covenant, although the entire world had violated it, and that Shoghi Effendi did have a son (lineal descendant) that succeeded him, although it was not in the way the people had expected, by this God has tested His servants.

The most crucial point of this whole debacle is the understanding of what 'Abdu'l-Baha wrote on page eleven of the Will and Testament: "He [Shoghi Effendi] is the expounder of the words of

God and after him will succeed the first-born of his lineal descendants.” This is the only place in ‘Abdu’l-Baha’s W&T that could be construed that the guardians are the interpreters of the words of God. Certainly this applied to Shoghi Effendi and his “lineal descendants.”

“Lineal descendant” doesn’t solely mean a biological son. It means something descending in a direct line. Mason Remey was neither a biological or an adopted son of Shoghi Effendi, therefore he was not a lineal descendant of Shoghi Effendi and did not inherit Shoghi Effendi’s infallibility or to be the interpreter of the words of God. So his claim to be the infallible guardian is in great error. As pointed out above only a rod of gold could be the successor of Shoghi Effendi as he was a rod of gold, therefore the only “lineal descendent” of Shoghi Effendi is the rod of gold which he set up as the first International Baha’i Council, the constitution of which will be the greatest event of a half million years.

Only this lineal descendent of Shoghi Effendi inherits his infallibility. Only this offspring is the infallible interpreter of the words of God, as ‘Abdu’l-Baha mentioned the power of interpretation in his Will only once, using the words “expounder of the words of God,” he conferred this upon Shoghi Effendi and after him his lineal descendant.

Baha’u’llah in His Covenant appointed two persons to be his successor and then after them comes the Universal House of Justice. The first person was His eldest son the Most Great Branch, ‘Abdu’l-Baha. To succeed him was his half brother the Great Branch, Muhammad-‘Ali. Although Muhammad-‘Ali broke the Covenant God didn’t break his Covenant. It remained inviolable and as it was God’s Covenant it had to be fulfilled.

The Covenant-breakers don’t understand this. They think that since one person didn’t hold up his end of the deal God was freed from holding up His end as promised. They even use this as a precedent for further instances of God not following through on His promises, as in their doctrine on Shoghi Effendi’s successor “not materializing.” All of this is completely mis-guided, ignorant and false.

The promises of God, His Covenant, are always fulfilled by Him. God is not subject to time or the petty conditions of this world! Once He has given His word, that word will be accomplished.

In the *Kitab-i-Iqan*, Baha’u’llah explains that sometimes the promises of God are not fulfilled in the way that the people expect and this causes them to doubt.

These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the non-fulfillment of the promises... The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unraveled, and be made manifest unto them (*Kitab-i-Iqan*, p. 256).

He also explained that the Holy Scripture has an inward and outward meaning.

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...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 Sadiq, son of Muhammad, 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. (*Kitab-i-Iqan*, pp. 254-255)

The inner meaning of some statements are concealed from the minds of the Covenant-breakers, who only perceive the literal interpretation. In the case of Muhammad-‘Ali the Covenant was not literally fulfilled.

Baha’u’llah further describes how the people are tested when they cannot perceive the fulfillment of the Covenant or promise when it was not fulfilled according to their expectation.

And now, consider and reflect a moment upon the waywardness of this people. What could have been the reason for such denial and avoidance on their part? What could have induced them to refuse to put off the garment of denial, and to adorn themselves with the robe of acceptance? Moreover, what could have caused the nonfulfillment of the divine promise which led the seekers to reject that which they had accepted? Meditate profoundly, that the secret of things unseen may be revealed unto you [the inward meaning], that you may inhale the sweetness of a spiritual and imperishable fragrance, and that you may acknowledge the truth that from time immemorial even unto eternity the Almighty hath tried, and will continue to try, His servants, so that light may be distinguished from darkness, truth from falsehood, right from wrong, guidance from error, happiness from misery, and roses from thorns. Even as He hath revealed: "Do men think when they say 'We believe' they shall be let alone and not be put to proof?" (*Kitab-i-Iqan*, pp. 8-9)

And Baha’u’llah explained that this has always happened because of those persons who set themselves up as the leaders or clergy class, such as the Hands in the Baha’i Faith did.

Such objections and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting: "Wherefore hath not this or that sign appeared?" Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgments. As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity, and expounded them according to their own

deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God. And yet they bear witness to this well-known tradition: “Verily Our Word is abstruse, bewilderingly abstruse.” In another instance, it is said: “Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested.” These leaders of religion admit that none of these three specified conditions is applicable to them. The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone appeared, they have shown themselves to be naught but dross (*Kitab-i-Iqan*, pp. 81-83).

But, Baha’u’llah states that to the faithful the meaning will be revealed:

They themselves have failed to inhale the fragrance of the meaning...and are still oblivious of the fact that all the signs foretold have come to pass, that the way of God’s holy Cause hath been revealed, and the concourse of the faithful, swift as lightning, are, even now, passing upon that way...(Kitab-i-Iqan, p. 83).

So, guided by these statements of Baha’u’llah, we have, revealed to us, the fulfillment of God’s Covenant for two male successors to follow Baha’u’llah: ‘Abdu’l-Baha and Muhammad-‘Ali.

‘Abdu’l-Baha, in his W&T, states: “In short...Mirza Muhammad-‘Ali, in accordance with the decisive words of God...hath grievously fallen and been cut off from the Holy Tree.” And in his last tablet to America, ‘Abdu’l-Baha told the believers: “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. This is that which His Holiness Christ says: that from all the world they come and enter the Kingdom, and the children of the Kingdom shall be cast out.”*

Thus the Covenant was fulfilled with the grafting in of the “Chosen Branch.” Shoghi Effendi, chosen by ‘Abdu’l-Baha to replace Mirza Muhammad-‘Ali in that same Will and Testament in which it was announced Muhammad-‘Ali had been cut off the tree. Baha’u’llah knew and predicted that Muhammad-‘Ali would break the Covenant and be cut off the tree:

The Blessed Perfection [Baha’u’llah] wrote a Testament or Covenant with His Own Pen so that no one who obeys it will deny or disobey God. This point is expressed very clearly in the Covenant He revealed. therefore, there can be no possibility, no position of disobedience. He knew that Muhammad-‘Ali would disobey the Covenant. By violating the Covenant he has become a fallen branch. The Covenant was also written by Muhammad-‘Ali’s own hand from dictation of the Blessed Perfection who knew he would disobey (*Ten Days in the Light of Akka*, p. 50).

Why would Baha’u’llah appoint Muhammad-‘Ali to succeed ‘Abdu’l-Baha as he knew that he would break the Covenant and be removed from the Holy tree? The answer can only be that Baha’u’llah anticipated Shoghi Effendi to succeed ‘Abdu’l-Baha although Shoghi Effendi was

* *Baha’i World Faith*, p. 438.

not born yet. By appointing Muhammad-‘Ali to succeed ‘Abdu’l-Baha he created a slot for Shoghi Effendi to fulfill on the passing of ‘Abdu’l-Baha.

The Covenant-breakers do not comprehend God’s way of fulfilling His Covenant. They say God broke His Covenant or God changed His mind. What liars! Today they are saying that the Covenant for Shoghi Effendi to be succeeded by a lineal descendant was not fulfilled just like the Covenant for ‘Abdu’l-Baha to be succeeded by Muhammad-‘Ali was not fulfilled.

Shoghi Effendi knew he had been grafted in and that this was according to the wishes of Baha’u’llah. Baha’u’llah knew that Muhammad-‘Ali would violate and would have to be replaced and Baha’u’llah intended that this would be fulfilled with an Afnan descendent. Baha’u’llah said: “O Afnan, O thou that hast branched from Mine ancient Stock!”* An Afnan can only be branched from Baha’u’llah if he has been grafted onto Baha’u’llah’s tree. This person had not yet been born into the world at Baha’u’llah’s death in 1892 and this is the only reason Baha’u’llah appointed Muhammad-‘Ali: to provide a station in His Covenant for Shoghi Effendi.

In the same way Shoghi Effendi provided for the station of the IBC by setting up the first one in four stages. The fact that Muhammad-‘Ali was corrupt does not mean that Baha’u’llah was not perfect. He was perfect and in that manner provided for the station of Shoghi Effendi in His Covenant. The fact that the first IBC was corrupt doesn’t mean that Shoghi Effendi was imperfect for it was intended to be that way to provide for the four stage plan for the return of Jesus to establish the second IBC which is true with his twelve apostles as the body of iron.

Shoghi Effendi understood that grafting in was permissible in the Baha’i Covenant, as it says in the W&T that the guardian should “choose another branch” if the first-born lacks the “spiritual within” (just as Muhammad-‘Ali did not inherit of the spiritual within of Baha’u’llah). He also understood that the two male successors to Baha’u’llah, ‘Abdu’l-Baha and himself were to be succeeded by the Universal House of Justice. So he provided this Universal House of Justice, embryologically, as his lineal successor appointed by him during his lifetime. He knew an actual biological son would never materialize, so in the place of that Shoghi Effendi grafted in another golden branch, the plan of his International Baha’i Council, having both iron, the appointed body, and wood, the Davidic descendant, Mason Remey. Mason was grafted onto the lineage of wood through his adoption by ‘Abdu’l-Baha, and consequently he was a collateral and not a lineal descendant of Shoghi Effendi and not, of himself, Shoghi Effendi’s sole successor.

The first International Baha’i Council was defective in embryo--in that all of its members, including the guardian Mason Remey, broke the Covenant--and so it was prevented from being born, therefore, according to the Will and Testament, since it did not manifest in itself 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 [Shoghi Effendi]) and his glorious lineage not be matched with a goodly character,

* *Tablets of Baha’u’llah*, p. 84.

The following needed to be put into effect:

...then must he, (the guardian of the Cause of God) choose another branch to succeed him (W&T page 12).

As the above applies to a succeeding guardian, it also applies to the succeeding lineal descendent of Shoghi Effendi, the first International Baha'i Council. Because the violation took place while the IBC was in embryo but after the guardian, Shoghi Effendi, had passed on and was no longer able to appoint a successor International Baha'i Council, and as the embryonic guardian, Mason Remey, was part of the violation (in claiming to be the infallible guardian, the complete successor to Shoghi Effendi's position as head and heart of the Faith), God provided in this particular case for another authoritative person--"blessed is he"--who began his ministry in 1963. His mission is to graft in, in embryo, the second International Baha'i Council, to replace the first, but to remain in embryo so as to be born into this world on January 9, 1991, just exactly forty years after Shoghi Effendi formed the first International Baha'i Council on January 9, 1951.

But--just as the true successor of Baha'u'llah after 'Abdu'l-Baha (Shoghi Effendi) had not yet been born into the world by the hour of Baha'u'llah's ascension--the true successor of Shoghi Effendi (the first International Baha'i Council) had not actually been born into the world at his ascension in 1957. Only the station of Shoghi Effendi's successor had been provided for, in proto-type. This is because the body and the head broke the Covenant. The body of iron, the spiritual successor provided for by the Covenant of Jesus--the Covenant He had put in the temple in heaven--could then only be appointed by Jesus on his return from heaven. (Jesus cut the Jews off the tree of life and grafted in the gentiles. The return of Jesus does similar grafting into the tree of life.) This iron body, the second International Baha'i Council, is composed of Jesus' 12 Apostles.

Only male line descendants of King David and of Baha'u'llah can sit on the throne of David and be the heads of the IBC/UHJ. The succeeding heads of the UHJ are called guardians of the Baha'i faith by 'Abdu'l-Baha in his W&T. This distinguishes Baha'u'llah's "World Order" from any other world order such as the new world order of Bush, the headless monster created by the Covenant-breaking "Hands" erected on Mt Carmel, or those of Jacques Soghomoniam, and Joel Marangella.

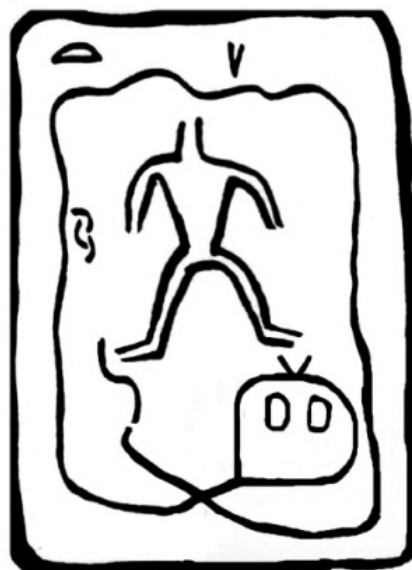
Shoghi Effendi was not a male line descendant of Baha'u'llah or King David therefore he did not or could not sit as the president, or head, of the UHJ. However Shoghi Effendi was unique (different) in that he was a descendant "from the Twin Holy Trees."^{*} That is, he was a male descendant of Muhammad through his father Mirza Hadi Afnan,[†] a collateral relative of the Bab and a spiritual descendant of Baha'u'llah through his mother who was 'Abdu'l-Baha's daughter. Because of this 'Abdu'l-Baha conferred infallibility on him. This infallible lineage did not pass on to the succeeding guardian, Mason Remey, because he was not a lineal descendant of Shoghi Effendi and was only a branch of wood. The only eligible person that Shoghi could have appointed to be the president or head of the International Baha'i Council was his mother's

^{*} W&T, p 3.

[†] A descendant of Muhammad.

brother, Mason Remey Aghsan^{*}, who was Shoghi's uncle. Not being Shoghi's son he did not inherit the infallible dual lineage of Shoghi Effendi, but he did inherit the lineage and throne of David that Baha'u'llah and 'Abdu'l-Baha sat upon. That's why Shoghi appointed him to be the president (head) of the UHJ. With the body and the head joined together it became infallible. Thus the IBC is the infallible body that succeeded the infallible guardian Shoghi Effendi, as this was the union of the branch of wood and the appointed body of iron, thus making it a Golden Branch. The criteria for a succeeding guardian given in the W&T is that he must be a son and be appointed by a previous guardian. If the guardian doesn't have a son he must choose another branch. This was fulfilled by Shoghi Effendi in setting up the first IBC.

The Sceptre of the Davidic kings was only of the Tribe of Judah, but in Genesis 49:10 KJV: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet [male sex organ], until Shiloh come; and unto him shall the gathering of the people be." 'Abdu'l-Baha adopted Mason Remey, a gentile, making him his son according to Palestinian law, thus making him a descendent of King David and of Baha'u'llah. Shiloh is Dr. Leland Jensen who regathers the people after the Administration was trashed by the Covenant-breakers. He has the authority to do this because he fulfills prophecies of both the Holy Scriptures and of 'Abdu'l-Baha, making him an authoritative person.



HOPI FIRE CLAN TABLET - BACK

The Covenant-breaking "Hands" led by the arch Covenant-breaker Ruhiyyih Khanum trashed the Cause of God by putting themselves in control of the administration in the place of the God Given IBC. They in turn created that ugly monster, a body without a head,[†] as found on the backside of the Hopi Fireclan Tablet, showing that this was prophesied to come to pass thousands of years ago. Without the head it does not have infallibility. Mason on the other hand set up something just about as ugly, a head with hands but no body. This also lacked infallibility.

^{*} A descendant of King David. "My covenant will **I not break**, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that **I will not lie unto David**. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psalm 89:34-37).

[†] This was a heinous crime. Had it occurred in a national government she would have been taken out and hanged.

He did this after he tried to reinstate the International Baha'i Council by setting up what he called an "IBC," but this failed for two main reasons. First, Mason, "the head," cannot create the body. Second, Mason was not an authoritative person as he did not inherit Shoghi's infallibility as he was not the son of Shoghi. The Baha'i administration is patterned after the form of the human body. A human body without a head cannot live, and visa versa a head without a body is also dead. In the matrix, the substance from which the human body comes (interuterine or inside the womb), the head does not create the body nor does the body create the head. Both exist together in the primal cell. Shoghi Effendi who was an authoritative figure had the authority to set up the UHJ in four steps, the first being the IBC. The constitution of this Council being the greatest event in the formative age, must be reestablished and go through the four stages that Shoghi set up. This can only be reestablished by another authoritative figure.

Shoghi Effendi anticipated the coming of another authoritative figure when he called his IBC the "first" International Baha'i Council (implying a second one), and when he changed *Baha'u'llah and the New Era* (BNE), by correcting the date for the Advent of "Blessed is he" from 1957 to 1963. The author, Esselmont, when he heard 'Abdu'l-Baha say to figure the "fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era," thought that the Muhammadan era began with the Muslim calendar in 622 AD. instead of the victory of Muhammad in 628 AD. So he added the 1335 years to 622 and wrote in BNE that it would be fulfilled in 1957. Shoghi Effendi corrected this date to the correct date of 1963, or 100 years from Baha'u'llah's Proclamation in 1863.

Both 'Abdu'l-Baha and Shoghi Effendi told us another authoritative person was to come. This is in reference to the many prophecies in scriptures. In perusing one of these prophecies in *Baha'u'llah and The New Era* 'Abdu'l-Baha explains that the prophecy in Daniel 12:12 of "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" is 1335 solar years from the victory of Muhammad in 628 AD, or 1963 AD, and that this "Blessed" person therefore was to come and establish the Kingdom in this century.

Jesus was questioned by his disciples as to when he was going to come again and he referred them to the prophet Daniel for the dates. * In the twelfth chapter Daniel gave three dates. In verse seven he gives 3 1/2 times which 'Abdu'l-Baha interprets as being fulfilled in 1260 AH, or 1844 AD with the Advent of the Bab. In verse eleven he gives the date of 1290, which 'Abdu'l-Baha interprets as the number of years between the proclamation of Muhammad and the proclamation of Baha'u'llah (the second Christ[†]) in 1863 AD. The third date, which 'Abdu'l-Baha said would be fulfilled in 1963, is for the return of Jesus the Lamb. Among the Covenant-breaking Baha'is, called the mainstream Baha'is, there is no one that makes the claim to be that person, nor did this person appear among them. Among the followers of Mason the only one that claims to fulfill the prophecies and give proofs is Dr. Leland Jensen. He is also the only remaining Knight of Baha'u'llah. All the rest have either died or been expelled from the Baha'i religious faith for Covenant-breaking. Therefore Dr. Leland Jensen is the only person who fulfills the prophecy in the Book of Revelation of the Knight on the white horse.

* Matthew 24:3, 15.

[†] A male descendant of King David that is anointed.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God...*

All the things prophesied in the Book of Revelation are to take place after the year 96 AD.[†] As there is no evidence that this has been fulfilled previously it is reasonable to believe that the only remaining knight of Baha'u'llah is that knight. The white horse pertains to the pure unadulterated uncorrupted Revelation of Baha'u'llah that the knight is establishing. This knight is called faithful and true as he has continually refused to be a part of the worldwide apostasy of the Baha'i faith that was corrupted by various Covenant-breaking groups, especially the one labeled "the mainstream Baha'is," corrupted by the conspiracy of Arch Covenant-breaker Ruhiyyih Khanum and her cohort Hasan Balyuzi. This knight also remained free from supporting any of the pseudoguardians, who were not lineal descendants of Baha'u'llah.

"With righteousness he judges and makes war" on the corrupter of this world. "His eyes are like a flame of fire" against violators, the malevolent, maleficent and malefactors. "The many crowns," or diadems on his head are the many titles that Jesus on his return is called such as the seventh angel, the Lamb with seven horns and seven eyes, blessed is he, Joshua the high priest, Jesus the high priest after the order of Melchizedek, The Word of God, etc., etc. "He had a name written, that no man knew, but he himself." The name that is written, "the land" in Zechariah 3:9, is the name for Jesus on his return which is the name of the only remaining knight of Baha'u'llah, "Le land." "Le" is the French article for English word "the." Dr. Leland Jensen was the only person in this world that knew this. Leland made this discovery when he was "wearing the dirty garment" in Zechariah 3:3,4 and had the "stone with seven eyes" (a stone wall with seven watch towers) before him, as prophesied in Zechariah 3:9. The iniquity of Jesus (Joshua)[‡] in verse 4 and the iniquity of the land (Leland) in verse 9 is the same iniquity.[§] This was the great injustice perpetrated against Jesus, returned in the name of Leland, and symbolized by a dirty garment. It states that the garment was dirty, not Jesus the land. In the day of judgment that is now coming upon the whole world, the Lord of Hosts will remove the "iniquity of the land" in one day (verse 9). Leland kept his courts in Zechariah 3:7 when he set up the second IBC on the date specified as already explained.

* Rev. 19:11-16.

† Rev. 1:1, 4:1.

‡ "Jesus" is the English word for the Hebrew word "Joshua."

§ A "gross injustice" (*Webster's Seventh New Collegiate Dictionary*).

“He is clothed with a robe dipped in blood.” Baha’u’llah referred to his Revelation as a robe, and it was dipped in blood of the 20,000 martyrs that heralded his Revelation. ‘Abdu’l-Baha stated that Jesus is referred to as the “Word of God” and Baha’u’llah as the “Greatest Name of God.” “Those that follow this knight on a white horse” are also considered knights on white horses, and are “clothed in fine linen [their auras], white and clean.” The sharp sword that goes out of his mouth are his explanations and commentaries by which he smites the nations. “He rules them with a rod of iron” which are the members that he appointed to the second IBC. Leland didn’t appoint the head as this is the succeeding guardian. Shoghi Effendi appointed Mason Remey to be the president (head) of the first International Baha’i Council; therefore his son that Mason Remey appointed to succeed him is automatically the Head (of wood), an aghsan guardian, and president of the second International Baha’i Council. Thus the second International Baha’i Council is a Rod of Gold, giving it infallibility.

“And he hath on his vesture and on his thigh written, KING OF KINGS, AND LORD OF LORDS!”* King of kings and Lord of lords could only refer to Baha’u’llah. Every knight that goes into battle has on his being, banner or chaps (thigh) the name of the king or lord he is championing (defending or promoting). Thus this is the only remaining knight of Baha’u’llah, Dr. Leland Jensen, who is the only living authoritative figure, and the only person in this world that has the authority to establish the second International Baha’i Council.

On January 9, 1991 just exactly 40 years from the date Shoghi Effendi set up the first IBC on January 9, 1951, Dr. Jensen set up the second IBC. It shall bear the iniquity of Judah for 40 years.[†]

In chapter 13 of SAQ ‘Abdu’l-Baha explains the 12th chapter of Revelation, but he only explained the first six verses, the Advent of the Bab after 1260 years comes out of the law of Islam. He left the rest of chapter twelve to be explained by the coming of another authoritative person.

In verse seven it no longer talks about Islam or the Advent of the Bab, but now talks of the Advent of Baha’u’llah in 1863: “Now war arose in heaven, Michael and his angels fighting against the dragon and his angels fought.” The meaning of the name “Michael” is “one like God,” This refers to the Manifestation of Baha’u’llah. Baha’u’llah and ‘Abdu’l-Baha fought against the dragon, the apostate Sunni sect of the Turkish Empire. In the first World War the Turkish (Ottoman) Empire fought on the side of Germany. As a result in 1921 the League of Nations brought the Ottoman Empire to an end. However it continued not as an empire, but as the Al Baath Party which is the ruling party of Iraq that is trying to reestablish the empire. “And when the dragon saw that he was cast out (in 1921), he persecuted the woman which brought forth a man child (verse 13).”

‘Abdu’l-Baha explains that the woman is sometimes referred to as the “New Jerusalem, or the law of God.”[‡] The man child at this time (1921) was the Will and Testament of ‘Abdu’l-Baha.[§]

* Rev. 19:16.

† Ezekiel 4:6.

‡ *Some Answered Questions*, p. 77.

§ *World Order of Baha’u’llah* (WOB), p. 144.

1991 AD at the exact time that Dr. Leland had set up the second IBC is just exactly three and one half times, or three score and ten years from the time that the dragon was cast down to earth: “And to the woman were given two wings of an Eagle [the U.S.] that she might fly into the wilderness, into her place, where she is nourished for a time and times, and half a time, from the face of the serpent (dragon).”^{*} In Zechariah chapter one the three and a half is stated as three score and ten[†] or 70 years to the time of the establishment of the House of the Lord which is the second IBC/UHJ (Universal House of Justice).

Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? [70 years][‡]

Taken from 1921 at the death of the dragon and the unveiling of the W&T we have these 70 years (threescore and ten) until 1991 at the establishment of the second IBC/UHJ and the building of that house.

And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: MY HOUSE SHALL BE BUILT IN IT, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.[§]

The line that shall be stretched forth upon Jerusalem is the golden rod used to measure that same city in Chapter 21 of Revelation, explained by ‘Abdu’l-Baha in *Selections of the Writings of ‘Abdu’l-Baha*. In the 11th Chapter of Revelation it describes a reed like a rod that measures the temple and the altar, ‘Abdu’l-Baha explains this in Chapter 11 of *Some Answered Questions*:

This reed is a perfect man who is likened to a reed, and the manner of its likeness is this:--when the interior of a reed is empty and free from all matter, it will produce beautiful melodies; and as the sound and melodies do not come from the reed, but from the flute-player who blows upon it...Whatever he utters is not from himself, but from the real flute-player, and it is a divine inspiration.

The golden reed or rod of Chapter 21 is Shoghi Effendi, and the flute-player is Baha’u’llah. Thus Shoghi Effendi, inspired by God indirectly through Baha’u’llah, outlined a 4-stage process for the creation and evolvment of God’s Universal House of Justice, the heavenly Jerusalem. We recognize the true Jerusalem, enshrining the true temple and altar, through the measure of this 4-stage process.

^{*} Revelation 12:14.

[†] Zechariah 1:12 KJV.

[‡] Zechariah 1:12.

[§] Zechariah 13-16.

It is only the second IBC/UHJ that measures up to the four stage plan of Shoghi Effendi the rod (branch) of gold, because the second IBC/UHJ itself is also that rod (branch) of gold.

Here is a further explanation of how and why the IBC of Dr. Jensen's 12 Apostles is that divine Jerusalem and none other:

In 'Abdu'l-Baha's explanation of Chapter 11 of Revelations, he conveys that the "outer court" signifies Jerusalem or the material part of the law. He says (in commentary on chapter 12) that this is the same Holy City as the Jerusalem or bride of Revelation 21.

The bride is the Revelation of Baha'u'llah which has two parts, material and spiritual (ethereal). She is embodied, as Shoghi Effendi said must come about,^{*} as the IBC constituted by ethereal and material aspects of the Covenant.

Therefore in one sense this bride is the iron rod or Covenant of Jesus to the Gentiles that they would inherit the kingdom. This is fulfilled in the return of Jesus, the Lamb, who is a gentile and is the Knight on the white horse who rules them with a rod of iron. Jesus told them to pray for this: "Our Father who art in heaven, hallowed (glory) be Thy name, Thy kingdom come. Thy Will be done, on earth as it is in heaven...." (RSV).

When the believers pray and worship they are to turn and face the Qiblih so that their prayers might be accepted at the Holy Threshold.

When the Manifestation is physically present on earth He is the temple or Qiblih. Because He doesn't live forever on this physical plane He transfers His testimony of guidance to writings and successors that explain and guard His Revelation.[†] This then becomes the Qiblih after His passing. Today Baha'u'llah's resting place at Bahji is a physical symbol of the Qiblih, and the actual succeeding Temple or Qiblih in spiritual reality is His successor the IBC/UHJ.

The Holy of Holies and Ark of the Covenant are the heart of the Qiblih, and surrounding that is the temple and the environs of the Holy City. The whole area is regarded as the Qiblih. The only way to truly turn to the heart of the Qiblih (the Revelation) is to know where to find it. It is found in one place only--in the Temple, and this Temple is found in one place only: in the Holy City.

The Qiblih is the Holy City, or the laws that the people are to obey. If they turn toward these laws they find the temple and inside that temple is the Holy of Holies or the real essence of religion which cannot be attained to without obedience to the material laws, or Teaching the Cause, Living the Life and Firmness in the Covenant (the spiritual essence of these 3 things is the 3 things in the ark).

In whichever manner these traditions are interpreted, in that same manner let them also interpret that which the Most Sublime Pen hath set down. The Commander of the Faithful (Imam 'Ali) hath said: "I am He Who can neither be named, nor described." And likewise He hath said: "Outwardly I am an Imam; inwardly I am

^{*} *World Order of Baha'u'llah*, p. 19.

[†] *Kitab-i-Iqan*, p. 202.

the Unseen, the Unknowable.” Abu-Ja’far-i-Tusi hath said: “I said to Abi ‘Abdi’llah: ‘You are the Way mentioned in the Book of God, and you are the Impost, and you are the Pilgrimage.’ He replied: ‘O man! We are the Way mentioned in the Book of God,--exalted and glorified be He--and We are the Impost, and We are the Fast, and We are the Pilgrimage, and We are the Sacred Month, and We are the Sacred City, and **We are the Kaaba of God, and We are the Qiblih of God**, and We are the Face of God.’” (Baha’u’llah, ESW, pp. 112-113)

The reason the Imams related themselves as being the Qiblih* was that they delineated and explained the law of Islam at a time when Mecca was in the hands of the apostate branch of Islam (Sunni).

The hereditary principle provides for successors who on the one hand protect and guard the true meaning of the Law, and on the other hand explain that true meaning. Both were true of the aghsan successors of Baha’u’llah: ‘Abdu’l-Baha and Muhammad-‘Ali. Because of Muhammad-‘Ali’s violation Shoghi Effendi was grafted in. This produced a dichotomy. No longer was the infallibility to rest in an aghsan descendent of Baha’u’llah, but a descendent of the Twin Holy trees of (the Bab and Baha’u’llah), as before explained a branch of wood and branch of iron united to form the double lineage of Shoghi Effendi a (Branch of Gold). From here on the infallibility is passed on down no longer in just the single aghsan branch, but to the two-fold Shoghi Effendi’s lineal descendants: “He [Shoghi Effendi] is the expounder of the words of God and after him will succeed the first-born of his lineal descendants” (W&T page 11). This dichotomy, with the passing of Shoghi Effendi who didn’t have either a genetic or an adopted son, led to the biggest debacle and greatest confusion in the entire history of the Baha’i faith.

What Shoghi Effendi wrote in his book *The World Order of Baha’u’llah* on pages 148-152 talks about the twin pillars of the faith, the institution of the guardianship and the Universal House of Justice and that the guardian is the interpreter of the words of God. This has greatly added to the confusion. Certainly the guardian, Shoghi Effendi, was the interpreter of the words of God. To quote briefly:

“He is the Interpreter of the Word of God,” ‘Abdu’l-Baha, referring to the functions of the function of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the arguments of the Covenant-breakers who had challenged His right to interpret the utterances of Baha’u’llah.

Here Shoghi Effendi has made it indubitably clear that the guardian, Shoghi Effendi, is the infallible interpreter of the word of God. Then, going further he states:

“After him,” He adds, “will succeed the first-born of his lineal descendants” (WOB, pp. 148-149).

* *Epistle to the Son of the Wolf*, p. 113.

It is very clear and evident that Shoghi Effendi did not have either a genealogical or adopted son to be the infallible Guardian successor and interpreter of the word of God. Then does Mason inherit, as Shoghi Effendi explained in *World Order of Baha'u'llah*, pp. 147-151, the position of true infallible Guardianship and interpreter of the Word as some of the believers hold to, including the third guardian, Pepe?

This is abstruse, very abstruse, bewilderingly abstruse--very difficult for the senses to understand. It is abstruse because it is a dichotomy. Because of this dichotomy the followers are divided on this issue causing some to become dissidents including the guardian (Pepe). It is clear and evident that Mason was not a biological or an adopted son of Shoghi Effendi, thus Mason Remey did not inherit either the infallible guardianship or the interpretation of the Word of God so it must be clear and evident that neither he nor Pepe are infallible guardians and thus are not the interpreters of the word of God. Yet the Covenant must be fulfilled, for God never breaks His Covenant. Therefore there must be an infallible successor to Shoghi Effendi and this successor can only be his lineal descendent. "Lineal descendent" doesn't mean solely biological son. It means something descending in a direct line. His son, his lineal descendent, the International Baha'i Council, that Shoghi Effendi set up to succeed him, alone inherited the infallibility of Shoghi Effendi, and alone is the interpreter of the word of God.

As the first son, the first International Baha'i Council, the UHJ in embryo, violated and was thrown on the dust, the second son, the second International Baha'i Council which is a Branch of Gold that was born into this world on January 9, 1991 alone inherited this infallibility and the interpretation of the word. The aghsan guardians sit on the throne of David and thus gives the International Baha'i Council its source and point of unity in this world, as it designates the true Universal House of Justice, from any manmade House of Justice, such as that headless monster created by the Covenant-breaking Baha'is. This true explanation is backed up by the Center of the Covenant, 'Abdu'l-Baha. In his Will and Testament he states:

And now, concerning the House of Justice [Baha'u'llah's] which God hath ordained as the source of all good and freed from all error,....By this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body (W&T page 14).

As the guardian is a member of that House of Justice he is not in himself freed from all error nor is he the interpreter of the word, as was Shoghi Effendi, as he was not Shoghi Effendi's son. The International Baha'i Council alone was Shoghi Effendi's (child) son, and it alone inherited Shoghi Effendi's infallibility. 'Abdu'l-Baha further bears this out in his book *Some Answered Questions*,* pages 198-199:

To epitomize: essential sinlessness belongs especially to the universal Manifestations, and the acquired sinlessness is granted to every holy soul. For

* The book *Some Answered Questions* was reviewed and corrected by 'Abdu'l-Baha himself, and it was so authentic that the guardian, Mason Remey, at one time told his followers that they should read that book only. Later he added another book *All Things Made New*, by John Farraby.

instance, the General House of Justice, if it be established under the necessary conditions--with members elected from all the people--that House of Justice will be under the protection and the guardianship of God. If that House of Justice shall decide unanimously, or by a majority, upon any question not mentioned in the Book, that decision and command will be guarded from mistake. Now the members of the House of Justice have not, individually, essential sinlessness; but the body of the House of Justice is under the protection of God: this is called conferred infallibility.

Baha'u'llah, a Manifestation and of Wood, had inherent infallibility. Baha'u'llah's successors, His two sons, 'Abdu'l-Baha and Muhammad-'Ali inherited conferred infallibility.

But when Muhammad-'Ali violated he was cut off and Shoghi Effendi was grafted in. This is where the dichotomy began. The infallibility was no longer just the son of Baha'u'llah, 'Abdu'l-Baha, who was of a branch of wood being infallible but also Shoghi Effendi who was a descendent of the twin Holy Trees, a descendent of both David's descendants who were of a branch of wood and of Muhammad's descendants who were a branch of iron, making him a Branch of Gold. Shoghi Effendi, was grafted in and he and being a Branch of Gold could only be succeeded by another Branch of Gold.

Qiblih literally means point of adoration. In one sense this refers to the hereditary principle in that the hereditary principle (a father to son lineage) designates the direction of where to turn to for the holy city of Jerusalem, the Law of God. (It is not, in itself, the direction but it designates the true direction.)* From the time of Moses until Muhammad this hereditary principle was the father to son lineage of David which is the branch of wood.† At the time of Muhammad He switched this to the holy city of Mecca and the Imams stated that they were the Qiblih which was the iron rod. Baha'u'llah moves this point of adoration to Bahji, uniting the two into the rod of gold and we recognize and turn to the true Universal House of Justice of Baha'u'llah which is the second IBC/UHJ, distinguishing it from all others by the president (guardian) who continues the hereditary principle from Baha'u'llah through David.‡ This Universal House of Justice, both iron and wood together, is the hereditary successor of Baha'u'llah,§ being the hereditary successor of Shoghi Effendi (rod of gold), neither "iron" nor "wood" alone being the true successor.

The Qiblih is also the presence of God, the Shekinah, dwelling in the Temple which is in the Holy City. Jerusalem was the Qiblih because that is where the presence of God, His dwelling place, the Temple, was thought to be. Then Mecca was the Qiblih because that was the site of the Ka'bih (Temple). In this day the Shekinah will rest upon the Universal House of Justice.

* *World Order of Baha'u'llah*, page 9 "...the administration of the Cause is to be conceived as an instrument and not a substitute for the Faith of Baha'u'llah, that it should be regarded as a channel through which His promised blessings may flow..."

† It was David that moved the Tabernacle and Ark of the Covenant from Shiloh to its permanent home at Jerusalem. Solomon then built the temple of stone for it.

‡ See *The Book of Certitude*, p. 51 and *The Epistle to the Son of the Wolf*, p. 113. Note in the *Book of Certitude* Baha'u'llah mentions David and Jesus referring to the hereditary principle.

§ *World Order of Baha'u'llah*, pp. 19-20, 21-22.

In Revelation 11 the outer court or city was not measured because it had been given into the hands of the Gentiles. “Only the form of the religion remaining,” indicates, on one hand, that it is the Jews who spiritually have become Gentiles by apostasy, having only the form of the religion and who cling to the material part, the outer court or Jerusalem, as that is all that remained.

The Jews then trampled the new holy city, at that time embodied in Jesus, under foot for 1260 days, the 3 and a half years of His ministry. Then the spirit completely departed from them in their crucifixion of Jesus (the Spirit) at Jerusalem.

On the other hand, whereas the Jews crucified Jesus’ physical body, the ones claiming to be His followers, the Christians, gradually crucified His spiritual body--His true believers and His Revelation. The ones who did this were gentiles physically and spiritually (non-Jews and from pagan backgrounds). Thus among the Christians, not only the spirit but the form of the Revelation departed as well, and gradually only a substitute form remained.

Because of these acts the spirit “fled into the wilderness” to Arabia, and when Muhammad came He turned His back upon the material Qiblah of the Jews and Christians, which could never again be the Qiblah as it had been desecrated by the crucifixion of the Spirit, Jesus.

Jesus anticipated such spiritual desolation of course and this is why He put His Covenant in the temple in heaven. This indicated the future fulfillment of His Covenant, which was that those who believed in Him would inherit the Kingdom as His spiritual children even though they were not physically or genetically in the lineage of the 12 tribes of Jacob, the descendants of Abraham and Sarah.

Meanwhile, to this day the Christians fail to comprehend the true inner meaning of the Revelation they claim fealty to, as they crucified that Spirit. It is for Jesus on his return to know the inner meaning and to bring that Covenant to its fulfillment on earth.

So the holy city was to be trampled underfoot for 1260 years. Firstly, this is the cycle of Islam from 622 AD to 1844 AD (lunar years). Secondly, in the Christian cycle the city was trampled under foot for 1260 years beginning in 731 AD until 1991 AD (solar period).*

Then, continuing with ‘Abdu’l-Baha’s explanation of Revelation 11, he says of verse 19 (the events that take place after the 7th Angel sounds his trumpet) where it says “then God’s temple in heaven was opened” that this means “the divine Jerusalem is found.” This is the Jerusalem that had departed from the midst of the people which is why Jesus put His Covenant in this temple in heaven to descend upon earth only after nearly 2,000 years.

This scenario is played out again in Revelation Chapter 12 but there it is encapsulated into 1921-1991, a 70-year period, and 1951-1991, a 40-year period.

The child, which was only a seed or primal cell in the W&T, is the IBC but because of the despotism of the Dragon Hands (who anticipated the 1963 date to take control of the child thereby destroying it) the child is caught up to God and to his throne (the promised one and the

* Both the Christian and the Muslim population were “gentiles” in the genetic sense.

appointed guardian, embryologically this child) and the woman flees into the wilderness (America-amid the ignorance of the general mass of believers even those who followed Mason Remey). Just as Moses took His people into the wilderness for forty years before entry into the promised land (kingdom), the spirit remained for 40 years until the Heavenly Jerusalem, the bride, the Qiblih, descends again from heaven into its duly constituted body the second International Baha'i Council!

Even though the "Hands" threw out Shoghi Effendi's appointed body (by electing in 1963 a headless monster in its place) the "child" could not actually be destroyed because the Covenant for it had been safeguarded under God's divine protection in heaven, the heaven of the Holy Writings of Baha'u'llah, 'Abdu'l-Baha, Shoghi Effendi and the heaven of God's plan for the establisher, Dr. Leland Jensen, as it says: the child was caught up to God.

To sum up: The woman is the spirit or Shekinah that dwells therein. She and the child are both aspects of the "Bride." The child is the embodiment of the IBC, before that, it was embryonic under Shoghi Effendi. When the "Hands" eliminated it from their scheme in Ridvan 1963, the child remained embryonic in Dr. Jensen who began his mission also in Ridvan 1963. On January 9, 1991 he gave birth to it into this world as the child. This child fulfills the prophecy in the eleventh chapter of Isaiah where it states that a little child shall lead them:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and faling together; and a little child shall lead them (Isaiah 11:6).

These beasts symbolize the various nations of today that are in conflict and are ready to enter into Armageddon. Without the guidance of this child all life would vanish from this planet, but God's promises are always fulfilled.

Finally in chapter 21, after 6,000 years humanity is ready:

And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

The former things have passed away because the Promised One that came in 1963 by the power and authority of his iron rod, set up the second International Baha'i Council, the child that has overcome those former things: apostasy, corruption, violation, Covenant-breaking, etc., etc.

Shoghi Effendi designated only Acca (Bahji) as the Qiblih rather than the general area because the people did not have this more complex understanding of what the Qiblih is, because Carmel was to be violated with the apostasy of the Hands/illegitimate "UHJ" et. al, and because the heavenly Jerusalem even though provided for (revealed, delineated and outlined in a 4-stage

process) had not yet been manifested. So it would not have been appropriate at that time to institute the more full concept into the minds of the people.

By the end of this century [1921-2021] there will no longer be any Covenant-breaking. The Baha'is will have learned their lesson. No longer will they ever believe that you can have "the Kingdom" without the King, that is, the UHJ cannot exist without the guardian (king) being the head or president, nor will they ever again believe that the president or head can function without the body. They will set up secondary Houses of Justice and these Houses of Justice will elect the Universal House of Justice. The Kingdom will be firmly established:

When asked, in February 1914 whether any of the great Powers would become believers, He ['Abdu'l-Baha] replied:--

"All the people of the world will become believers. Should you compare the beginning of the Cause with its position to-day, you would see what a quick influence the Word of God has, and now the Cause of God has encompassed the world....Unquestionably, all will come under the shadow of the Cause of God."--*Star of the West*, vol. ix, p. 31.

He ['Abdu'l-Baha] declares that this consummation is near at hand and will come about during the present century. In an address to the Theosophists in February 1913, He said:--

"This Century is the Century of the Sun of Truth. This Century is the Century of the establishment of the Kingdom of God upon the earth."--*Star of the West*, vol. ix, p. 7.

All the above quotes are taken from the 1950 edition of *Baha'u'llah and the New Era*, Chapter 14, titled "Prophecies of Baha'u'llah and 'Abdu'l-Baha," in the section sub-titled "Coming of the Kingdom of God."

* * * * *

THE EXPIRATION OF A FULL THOUSAND YEARS

--‘Abdu’l-Baha--

“The substance is, that prior to the completion of a thousand years, no individual may presume to breathe a word. All must consider themselves to be of the order of subjects, submissive and obedient to the commandments of God and the laws of the House of Justice. Should any deviate by so much as a needle’s point from the decrees of the Universal House of Justice, or falter in his compliance therewith, then is he of the outcast and rejected.”

O servant of God! We have noted what thou didst write to Jinab-i-Ibn-‘Abhar, and thy question regarding the verse: “Whoso layeth claim to a Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor.”

The meaning of this is that any individual who, before the expiry of a full thousand years--years known and clearly established by common usage and requiring no interpretation--should lay claim to a Revelation direct from God, even though he should reveal certain signs, that man is assuredly false and an impostor.

This is not a reference to the Universal Manifestation, for it is clearly set forth in the Holy Writings that centuries, nay thousands of years, must pass on to completion, before a Manifestation like unto this Manifestation shall appear again.

It is possible, however, that after the completion of a full thousand years, certain Holy Beings will be empowered to deliver a Revelation: this, however, will not be through a Universal Manifestation. Wherefore every day of the cycle of the Blessed Beauty is in reality equal to one year, and every year of it is equal to a thousand years.

Consider, for example, the sun: its transit from one zodiacal sign to the next occurreth within a short period of time, yet only after a long period doth it attain the plenitude of its resplendency, its heat and glory, in the sign of Leo. It must first complete one full revolution through the other constellations before it will enter the sign of Leo again, to blaze out in its full splendor. In its other stations, it revealeth not the fullness of its heat and light.

The substance is, that prior to the completion of a thousand years, no individual may presume to breathe a word. All must consider themselves to be of the order of subjects, submissive and obedient to the commandments of God and the laws of the House of Justice. Should any deviate by so much as a needle’s point from the decrees of the Universal House of Justice, or falter in his compliance therewith, then is he of the outcast and rejected.

As to the cycle of the Blessed Beauty--the times of the Greatest Name--this is not limited to a thousand or two thousand years...When it is said that the period of a thousand years beginneth with the Manifestation of the Blessed Beauty and every day thereof is a thousand years, the intent is a reference to the cycle of the Blessed Beauty, which in this context will extend over many ages into the unborn reaches of time.

Letter from Aqa Muhammad-‘Ali of Tabriz, known as Anis, who suffered death with his Master, the Bab, written to his brother who desired him to recant.

HE IS THE COMPASSIONATE!

O Thou who art my Qiblih! My condition, thanks to God, has no fault and “to every difficulty succeedeth ease.” You have written that this matter has no end. What matter, then, has any end? We, at least, have no discontent in this matter: nay, rather we are unable sufficiently to express our thanks for this favor. The end of this matter is, to be slain in the way of God, and O! what happiness is this! The will of God will come to pass with regard to His servants, neither can human plans avert the Divine Decree. What God wills comes to pass, and there is no power and no strength, but in God.

O, Thou who art my Qiblih! the end of the world is death: “every soul tastes of death,” If the appointed fate which God (Mighty and Glorious is He!) hath decreed, overtake me, then God is the guardian of my family and thou art mine executor; behave in such wise as is pleasing to God, and pardon whatever has proceeded from me which may seem lacking in courtesy, or contrary to the respect due from juniors; and seek pardon for me from all those of my household and commit me to God. God is my portion and how good is He as a Guardian!

COMMENTARY ON “HE IS GOD!”

(Tafsir-i-Huwa'llah)

--‘Abdu’l-Baha--

When you have drunk the wine of My utterance and received My Book, stand facing the Qiblih of Existence (wujud) and say: “O Lord of the seen and the unseen! I beseech Thee by the breezes of Thy days and the fragrances of the Garment of Thy Ancient Favor to make me firm and steadfast in Thy Cause! Surely, Thou art powerful to achieve what Thou wish and within Thy grasp is held the Kingdom of Names; Thou doest whatsoever Thou willest and decree whatsoever is Thy desire!”--Baha’u’llah*

In response to a questioner who asked ‘Abdu’l-Baha why the words *Huwa’llah* (“He is God!”) are used at the beginning of the Baha’i Tablets, he replied:

This Eastern terminology comes from the Islamic tradition which holds that every important matter should be initiated with the Name of God.

As for the Divine Tablets, the purpose of mentioning these words (*Huwa’llah*) at their beginning is to illustrate that the reality of the Divine Essence is purified beyond all human perception and sanctified beyond all human expression. Whatever a human being can imagine is surrounded by them and they (the human being) surrounds it--and it is a reality that that which surrounds is greater than that which it is surrounding. Therefore, it is proven that whatever can be imagined is creation (*Khalq*) and not the Ultimate Reality (*Haqq*) as the Divine Reality is sanctified beyond the fantasies of the human being.

Today, all of humanity are worshippers of vain thoughts and imaginations because they conjure up an image of a creator of the universe and worship it. At the time of prayer, if you asked an individual: “Who are you worshipping?” They would reply: “God.” If you then ask them: “Which God?” They will then say: “The God that I can imagine”--although that which is in their imagination ***is not*** God! Therefore, all human beings are worshippers of their vain thoughts and false imaginations; and they have no other recourse--no other place to flee--but to turn to the sacred Manifestation of God.

As we have stated, the Divine Reality is sanctified beyond human imagination; but that which a human being can imagine is the Holy Divine Manifestation of God. No other human being is worthy of the attention of any other human being. If anyone goes beyond this, it then becomes a vain imagination. Therefore, the meaning of the phrase *Huwa’llah* is as follows:

“The Holy Manifestation of God and the Promised Beauty (Baha’u’llah) is the appearance of the Sun of Reality, the Manifestation of the mysteries of Godship and Lordship, and the place of descent for the secrets of the All-Merciful and the appearance of the traces of the Divine Singularity; and, therefore, I begin with **HIS HOLY BLESSED NAME.**”

* The Book of the Covenant: *Kitab-i-‘Ahd*/sacred Will and Testament of ‘Abdu’l-Baha.

THE UNITY MEETING

(Nineteen Day Unity Feasts)

-- 'Abdu'l-Baha--

O Thou kind Lord! These are Thy servants who have gathered in this meeting, have turned unto Thy kingdom and are in need of Thy bestowal and blessing. O Thou God! Manifest and make evident the signs of Thy oneness which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in these human realities.

O God! We are as plants, and Thy bounty is as the rain; refresh and cause these plants to grow through Thy bestowal. We are Thy servants; free us from the fetters of material existence. We are ignorant; make us wise. We are dead; make us alive. We are material; endow us with spirit. We are deprived; make us the intimates of Thy mysteries. We are needy; enrich and bless us from Thy boundless treasury. O God! Resuscitate us; give us sight; give us hearing; familiarize us with the mysteries of life, so that the secrets of Thy kingdom may become revealed to us in this world of existence and we may confess Thy oneness. Every bestowal emanates from Thee; every benediction is Thine.

Thou art mighty. Thou art powerful. Thou art the Giver, and Thou art the Ever-Bounteous.

I. The Unity Meeting: You should celebrate splendidly, and with one another you should be exceedingly kind and affectionate so that this may astonish the people of that city. ***In the meeting you should speak of the teachings of His Holiness, Baha'u'llah***, deal with their details and explain the fruits they produce, which results have generated such great earthquakes in the East (spiritual regeneration). You should explain how the different hostile religions which were thirsty for one another's blood have been brought together by them (the teachings of Baha'u'llah) under the pavilion of uniformity, that is, the Oneness of the world of Humanity!

II. Now, O faithful friends and companions of that Bright Countenance! Is it becoming that we should sit idle, even for one moment, practice delay, and seek ease and comfort, so that we be exposed to temptation and indolence, be occupied with our own thoughts and lose our hearts to strangers and kindred? Nay, by GOD, we ought not to rest for one moment, day nor night; we ought not to pollute our pure hearts with the attachment to this world:--we must prepare Divine Assemblies, ***establish Feasts of Love***, sing the melody of the Most Glorious Kingdom accompanied with stringed instruments and with drums and flutes; hasten, dancing and laughing with joy, to the altar of martyrdom, and offer body and soul, head and trunk, as a sacrifice!

III. O dear friend! The darkness of error hath encompassed the world; it is now the time to spread the light of guidance. The world hath wholly become the tomb of the dead; it is now time that it shall be transformed into palaces of the living. The East and the West have become a thorny desert of oppression; it is time they should become a rose-garden of faithfulness.

You have written concerning the Feast of Remembrance* which you arranged after the Persian manner, at which the friends engaged in serving the beloved ones like unto ‘Abdu’l-Baha: This arrangement of festivities and affection, chanting of Tablets, explaining realities and significances, and this inculcating of the teachings and exhortations of ‘Abdu’l-Baha causeth everlasting life and maketh the hearers as heavenly angels.

Whenever such an entertainment is arranged through spiritual sentiments, shining faces and merciful hearts, it is a “**Lord’s Supper.**” For the brilliancy of the Kingdom of Abha will shine and the spirituality of ‘Abdu’l-Baha become manifest. This is that “**Divine Table**” of which mention is made in the prophecies: “On that day they shall gather together at the Divine Table;” and “people shall come from the East and West and arrive in His Kingdom.”

O Thou kind Lord! Thou hast created all humanity from the same stock. Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy Table of Bounty; all are illumined through the light of Thy Providence.

O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all. Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy.

O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

O God! Raise aloft the banner of the oneness of mankind.

O God! Establish the Most Great Peace.

Cement Thou, O God, the hearts together.

O Thou kind Father, God! Gladden our hearts through the fragrance of Thy love. Brighten our eyes through the Light of Thy Guidance. Delight our ears with the melody of Thy Word, and shelter us all in the Stronghold of Thy Providence.

Thou art the Mighty and Powerful, Thou art the Forgiving and Thou art the One Who overlooketh the shortcomings of all mankind.

* Feast of Remembrance or Meeting of Faithfulness, held every nineteen days. The Persian word “vahid” literally means “unity” and has the numerical spiritual value of 19. Vahid Meeting, Unity Meeting, Feast of Remembrance, 19 Day Feast, Lord’s Supper, Divine Table are all cognates of the same event.

THE TWELVE PRINCIPLES OF THE BAHÁ'Í FAITH

(UHJ.net)

- [1. The Oneness of Humanity](#)
- [2. Independent, Unfettered Investigation of the Truth](#)
- [3. Religion is Progressive, All having a Common Foundation](#)
- [4. Religion must be the Source of Unity](#)
- [5. True Science and True Religion must Correspond](#)
- [6. The Equality of Men and Women](#)
- [7. Removal of all Prejudice](#)
- [8. Universal Peace upheld by a Spiritual World Government](#)
- [9. Universal Compulsory Education](#)
- [10. A Spiritual Solution to the Economic Problem](#)
- [11. A Universal Auxiliary Language](#)
- [12. Universal House of Justice with the Davidic King as its President](#)

Truth Suppression

“Not the violent conflict between parts of the truth, but the quiet suppression of half of it, is the formidable evil. There is always hope when people are forced to listen to both sides. It is when they attend to only one that errors harden into prejudices, and truth itself ceases to have the effect of truth, by being exaggerated into falsehood.”

-John Stuart Mill

*“If it is considered with insight,
it will be seen that all the forces of the universe,
in the last analysis serve the Covenant.”*
-- ‘Abdu’l-Baha

