

RIDVAN

No. 1 Jal'al 163 B.E. April 2006



J Soghomonian, the 4th Guardian

D.A. Harvey, the 3rd Guardian

C.M. Remey, The 2nd Guardian

S. Effendi, the 1st Guardian

*Happy
Ridvan*





He is Baha

O thou, the shining candle! In this world of non-existence that appears real, seek a true existence and in this dark world lighten a bright candle and in this limited world seek a wing to fly to the realm of eternity. How long have ye been captive in the material world and humiliate thyself in this phantom world? Ponder a while, think a moment and meditate upon this. As this cup of life spills and this body becomes ill and helpless and this dawn of life turns into dark night what fruit have ye picked from the tree of life, to what conclusion have ye reached and from what sweet have ye tasted and from what trap have ye escaped and from what cup have ye drank?

Upon thee be Baha. 'Abdu'l-Bah'a

Quarterly publication of Ridvan is for propagation of the teaching of THE Baha'i Faith and in particular the principals of the World Order of Baha'u'llah

First Year No.1, Jal'al, 163 B.E. April 2006
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WHY MASON REMEY DISSOLVED THE SECOND INTERNATIONAL BAHAI COUNCIL AND THE NSA'S

By Jean Miller

When Mason Remey took the helm of the Baha'i faith in 1960 and issued his proclamation as the second guardian of the faith, he knew the faith was riddled with the virus of violation. What he did not know at that time, was the many who came forward and claimed to accept his guardianship were infected with this virus. He began to suspect it early on in his guardianship, but by 1966, he realised the disease was rampant in the Faith and dissolved everything administrative hoping to protect the sincere believers from this deadly virus. This disease is insidious and cannot be detected at first. The first sign of it manifest when believers begin to form groups or cliques and allow only certain ones into their group. These chosen ones become privy to "knowledge" others do not have. Then comes loss of humility and loss of love for all mankind. Finally the Guardian is replaced by one who fits those particular groups of idea of truth. There are always people who long for high spiritual recognition on earth. Mirza Yahya is a good example of this type. Mason Remey was a wise old man. He knew when he dissolved the administration there would be a scrambling. Only those who were faithful to the Covenant would remain with him. Donald Harvey was one of these faithful, as was Jacques Soghomonian.

When we met Donald in 1981, I was impressed by his humility and sincere love of the Faith. We visited Donald three times at his home in Rougemont, France, the last time we had the pleasure of meeting Jacques Soghomonian, our fourth and present Guardian.

Donald Harvey supported Mason Remey's Guardianship 'til the end of Mason's days. Even when Mason became quite old and sick, Donald issued a statement to the Baha'i World, reproaching the Believers for not remaining to Mason's Guardianship. The Will and Testament of Abdu'l-Baha give no provision for an elderly, sick Guardian. He is Guardian for life, and then his appointee becomes Guardian.

In 1967 Mason Remey appointed Donald Harvey to be his successor at his death. By that time most of Mason's supporters had deserted him and needed to appoint a new successor. Donald served Mason faithfully. Pepe, Mason's adopted son who cared for Mason in his latter years, liked to tell of Donald's faithfulness, and love and devotion to Mason. When we visited Pepe in 1982, his praise of Donald was so beautiful. He elaborated on his sincerity and pureness of heart. How Donald would come and sit at the feet of Mason and drink in all Mason told him. How he would go out and do all Mason asked of him.

It is a shame so few people knew of Donald Harvey's love and devotion to the Cause of God and were deprived of his spiritual guidance. He loved to say, "This Faith is for everyman, woman and child on this planet." It is not a Faith to be kept hidden away for a select few. How can the Kingdom of God be established if people do not know God wishes us to love all mankind and consider all mankind as our brothers and sisters?

If one will meditate for a moment upon the wisdom of Mason's dissolving all the positions in the Faith one can only draw this conclusion. Those who were in the

Faith for power and position only, would leave when all the power and position was taken away from them. Only the sincere ones would stay. Mason was extremely wise; he purged the Faith of the insincere. By doing so he vindicated his position as the Baha'i Faith's true Guardian. If he were only interested in vast numbers following him, he would not send those followers away. Mason knew of their insincerity and pleaded with them over and over again to "Live the life", but to no avail.

When we visited Pepe in Florence, he told us of the long line of "Phonies" that visited Mason but Pepe had a special fondness for Mary Magdaline Wilkins and Charley and Jessie Murphy. It was Charley Murphy whom Mason depended upon to help get out his communication to the Friends in America. Jessie told me of those days. Charley would not send anything out without Mason's stamp of approval even though it took many weeks sending documents back and forth to Florence. Charley and Jessie were faithful to Mason to the end.

It seems to me that by 1966 when Mason Remey saw the need to dissolve everything, many people had forgotten Baha'u'llah's injunction:

O children of men!

Know ye not why We created you from the same dust? That no one should exalt himself over the other. Ponder at all times in your heart how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is my counsel to you, O concourse of light! Heed ye this counsel that ye may

obtain the fruit of holiness from the tree of wondrous glory.

In the third of the most holy lines writ and recorded in the Ruby Tablet by the pen of the unseen this is revealed:

O Brethren!

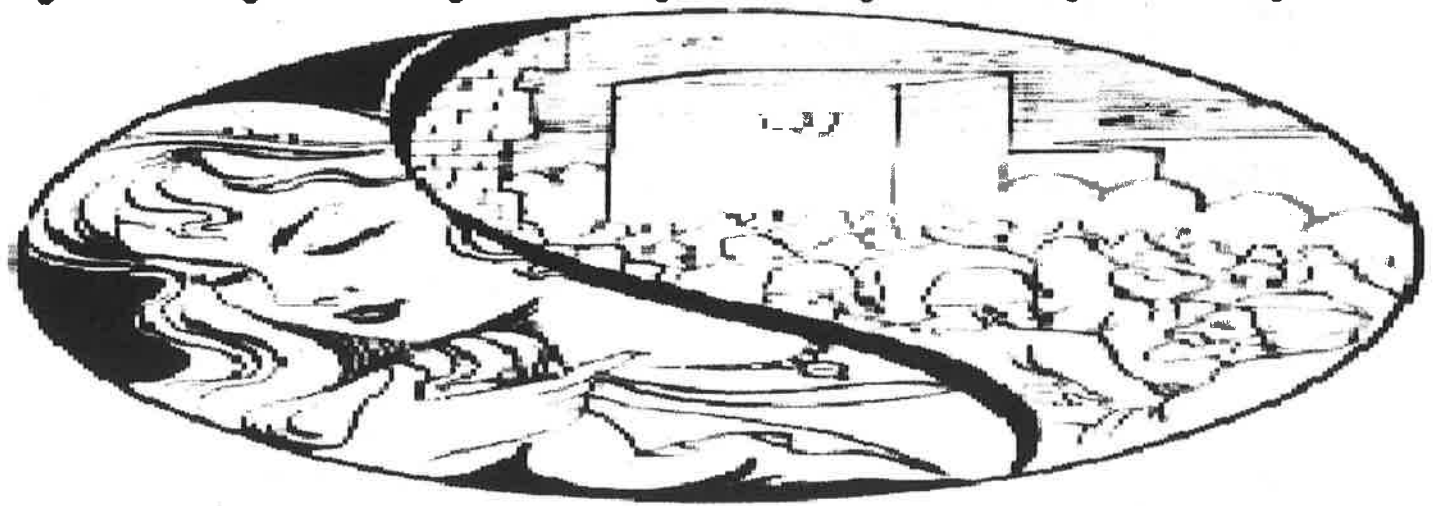
Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. Be my beauty! I have created all things from dust, and to dust I will return them again.

O Son of Man!

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

O Son of Being!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.
Hidden Words p. 20, 39, 5, 4



O Pilgrims, thou art where, thou art where?
The Beloved is neigh, come hither, come hither.
Thy beloved is thy neighbor, behind the wall
Lost in the desert, you are seeking and you fall;
If that lovely faceless face you once see
Pilgrim and shrine and house you know are all thee.
From house to house, you sought for proof
Yet never ascended up to the roof.
If it is the house of soul you seek
In the mirror see the face that's meek.
If you've been to the garden, where is your bunch?
And where your soulful pearl if at sea you lunch.
With all this pain where is your gain?
The only veil, yourself, remain.
Hidden treasure chest, buried in soil
Why let dark clouds full moon spoil?
King of the World, to you will show
Magical shapes, in spirit you grow.

By Rumi

LETTER TO MR. HUGH CHANCE THEN A MEMBER OF THE SO CALLED UNIVERSAL HOUSE OF JUSTICE

By E.S. Yazdani

Mr Hugh Chance
C/O P.O. Box 155
Haifa, Israel

My dearly beloved friend, Mr. H.
Chance, Allah'u'Abha

It was a great pleasure for me to meet you on the eve of the ninth day of Ridvan in Wagga Wagga, New South Wales. It was a great night; we celebrated the anniversary of the Public Declaration of Baha'u'llah in the garden of Ridvan in 1863. I look forward to celebrating this occasion with the people of the world, when Baha'u'llah's message is accepted by the people of the planet Earth.

I was transferred to Cootamundra to work at the District Office of the Public Works Department. I accidentally met Mr. Jim Crondal, an employee of the same office. During our conversation we both found out we are Baha'is. This made us very happy, for there are only a few believers in this area. He and his wife invited me to the meeting and I did not want to miss meeting you, so I accepted their kind invitation. We drove over 100 km to celebrate Ridvan together. In the meeting, I promised to send you a letter.

This letter was written at 85 Sutton Street., Cootamundra, NSW, in response to your comments made at the Ridvan meeting in Wagga Wagga, NSW, in May 1987 while I was transferred to work at District Office of Public Works Department of state of NSW from April 21 to July 1, 1987. It is a great pleasure to share with you the following thoughts.

From my childhood I remember how I was persecuted by Muslim people in my homeland Iran. Sometimes they attacked our family in Sarvestan when I was a child and forced them to migrate to Shiraz and settle 1 or 2 km away from the house of the Bab, sometimes forcing me out of school. Another time they fractured my head, and we endured other types of prosecutions that you already know are still going on against my family and other innocent people in Iran.

However, one type of hostility from this group deepened my understanding of the Beloved Faith and caused me to question the validity of the Faith and its institutions, and I thank them very much for this. As our beloved Guardian states:

"Such incidents we should regard as the interposition of Providence, designed to fortify our faith, to clarify our vision and to deepen our understanding of the essentials of His Divine Revelation." Indeed, if we deepen ourselves and understand the principles and writings of the guardian and have faith in them, no one can deceive and influence us either by action or by manipulation of words.

However, I would like to touch on some of the points you mentioned in the meeting. You mentioned that a believer should teach the Faith, read materials written by non-Baha'is, pay Huquq'u'llah, and deepen himself or herself in the covenant of Baha'u'llah.

herself in the covenant of Baha'u'llah. You made strong emphasis to pay Huquq'u'llah and study the covenant, and you mentioned the covenant of Baha'u'llah. This caused the writings of Baha'u'llah, 'Abdu'l-Bah'a, and Shoghi Effendi, such as the book of covenant, the Will and Testament, *The Dispensation of Baha'u'llah*, and other materials related to the covenant and the administrative order, to pass through my mind. I compared them with our thoughts as well as writings published and discussed in the meetings after the death of the beloved guardian Shoghi Effendi on 4 November 1957.

We say and encourage the believers to believe that Shoghi Effendi is the first and last guardian of the Faith, based on the fact that he did not have a physical son and all the branches were either dead or covenant breakers. Based on this we say Shoghi Effendi could not appoint any other person to succeed him. At the same time we do not bring to the attention of the believers the contents of the Will and Testament, *The Dispensation of Baha'u'llah*, and other materials related to the continuation of guardianship mentioned in 'Abdu'l-Bah'a and Shoghi Effendi's writings. Let us review the related verses in connection to the guardianship, the institution that we have assumed is terminated. We say "*There being no successor to Shoghi Effendi as guardian of the Cause of God...*" The writings, however, do not support our claim.

As we already know, Baha'u'llah is the promised one of all ages. With his declaration, God fulfilled his promise to all mankind. After Baha'u'llah's passing, the book of covenant was opened and in it 'Abdu'l-Bah'a was appointed to succeed the blessed Beauty. 'Abdu'l-Bah'a became the Centre of the

Covenant and the true interpreter of the words revealed by Baha'u'llah.

The institution of the guardianship foretold by Baha'u'llah in the Kitab-i-Aghdas was fully described and established in 'Abdu'l-Bah'a's Will and Testament. The duties of the guardian were fully outlined in the Baha'i Dispensation: he was appointed the permanent head of the Universal House of Justice (UHJ), sole interpreter of the Revealed words, and Recipient of Huquq'u'llah. The guardian was further directed in the Will and Testament to appoint his successor in his own lifetime.

'Abdu'l-Bah'a states:

"O ye beloved of the lord It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, the guardian of the Cause of God) choose another branch to succeed him."

Shoghi Effendi had to appoint in his own lifetime his successor. The appointed guardian had to be his son or "another branch." Shoghi Effendi had no physical son and in fact, he had no children. Let us study several verses of Baha'u'llah

and ‘Abdu’l-Bah’a’s writings to understand the true meaning of “another branch” and see if “branch” is limited to physical relatives of Baha’u’llah, or if “another branch” refers to all believers in the Baha’i faith.

Baha’u’llah defines the meaning of “branch” in a Tablet addressed to an individual. He states:

“Since the believers and the loved ones [of God] are like unto branches and leaves of this Holy Tree [Baha’u’llah] therefore whatever befalls upon the original Stock will also befall upon branches, twigs, and leaves”
(Baha’u’llah, Al’vah-i-moba’rakeh, 343)

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

“The line of descendants is divided into two kinds. One is the physical descendants, and the other spiritual. One is born of water and earth, and the other is born of soul and heart.”
(‘Abdu’l-Bah’a, Ma’idiy-i-Asmani, Vol. 5, 161)

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

“The branches (aghsaan) are not limited to certain individuals, they have succession.”
(Abdu’l-Bah’a, Ma’idiy-i-Asmani, Vol. 2, 76)

“Verily, God told Prophet Noah explicitly, “Indeed, he [your son] is not of your family; for his conduct is unrighteous.”

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

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

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

“In truth, God is able to do the extraordinary things and reveal signs and wonders...” He selects for His mercy whom He wills. (Maka’tib of ‘Abdu’l-Bah’a, Vol. 1, 6 – 11).

- “fear not if this branch be severed from this material world and cast its leaves; nay, the leaves thereof shall flourish, for this branch will grow after it is cut off from this world below, it shall reach the loftiest pinnacles of glory, and it shall bear such fruits as will perfume the world with their fragrance.”
- Consider “The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites.”
- Consider this text of the New Testament: “The brothers of his holiness Christ, came to him and

said: These are your brothers. He answered that his brothers were those who believed in God, and refused to associate with his own brothers.”

- “Likewise Qurratu’l-Ayn... when she believed in God and was attracted to the Divine Breaths, she forsook her two eldest sons, although they were her two oldest children, because they did not become believers, and thereafter did not meet them. She said: ‘All the friends of God are my children, but these two are not. I will have nothing to do with them.’”

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

Continuation of the guardianship in the Baha’i Dispensation is supported by ‘Abdu’l-Bah’a and Shoghi Effendi in their writings. A study of the Will and Testament of ‘Abdu’l-Bah’a leads us to believe that the line of guardians in the Baha’i Faith cannot be broken. Shoghi Effendi states:

“It must be also clearly understood by every believer that the institution of the

Guardianship does not under any circumstances abrogate, or even in the slightest degree detract from the power granted to the Universal House of Justice by Baha’u’llah in the Kitab-i-Aghdas, and repeatedly and solemnly confirmed by ‘Abdu’l-Bah’a in his Will. It does not constitute in any manner a contradiction to the Will and Writing of Baha’u’llah, nor does it nullify any of his revealed instructions. It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, and assures the continuity of its labours, without presuming in the slightest to infringe upon the inviolability of its clearly-defined sphere of jurisdiction...” (source)

Shoghi Effendi directed the believer to build the Seat of the Guardian (house) together with the Seat of the Universal House of Justice and the Seat of the Hands of the Cause in the Holy Land a few years before he left this world forever. In a letter to the Eastern Baha’is in relation to the interpretation of the Tablet of Carmel, dated 111 of Baha’i era, he writes:

"The Ark of the laws and its proceeding is referred to the Divine Court of Justice, that in reality, it is the Seat of Legislation [the Universal House of Justice], a division of the Baha’i World Administrative Center on this Holy Mountain. It will be located in a special building in the vicinity of the International Archives that is now the time for its construction. Near to these two august, high ranking structures, another edifice is the Seat of the Guardianship, which is the Center of interpretation, elucidation, and explanation of the revealed laws [of Baha’u’llah]; also, it is an aid, complementary to the Legislative Body, and will gradually be

established. Adjacent to these three structures will be added one more building, serving as a Teaching Center, and specified to be the Seat of the Hands of the Cause of God that in accordance with the explicit text of the Will and Testament are given the duties of the protection and propagation of the Cause of God and safeguarding the unity of Its adherents." (source)

If the line of guardians was over, why would Shoghi Effendi ask the believers to build a home for him (future guardians)?

Keeping the above two points in mind: 1) that the line of Guardians in the Baha'i Faith cannot be broken, and 2) "another branch" refers to all believers in Baha'u'llah in accordance and harmony with the Holy Writings, let us examine what Shoghi Effendi did in his own lifetime regarding his most important duty, the appointment of his successor.

Shoghi Effendi did not nominate in very clear language his successor, but the following facts are found in the writings of 'Abdu'l-Bah'a and Shoghi Effendi.

The beloved Guardian, Shoghi Effendi, in a November 1929 letter, announced that the appointment of the Hands of the Cause, the connection of the Baha'i community to the world communities, formation of international conferences, etc., all depends on the formation of the Universal House of Justice. These are his words in the Persian language:

"O ye beloved of the Lord! Appointment of the Hands of the Cause, authorization and enforcement of the sacred revealed laws of the Faith, enactment of the secondary laws which are not explicitly recorded in God's

Book [The Kitab-i-Aqdas], convocation of the International Baha'i Conference, linking the Baha'i Community to various societies such as, scientific, cultural, religious, and of human welfare; all are dependent and conditioned by the establishment of the Universal House of Justice in the neighborhood of the sacred Shrines, in the Holy Land. For this exalted body is the source of all activities and execution of the affairs of the Baha'is. Also, it is an aid and the focal point that this humble servant [Shoghi Effendi] needs to turn to." (Shoghi Effendi, letter of November 27, 1929)

The first group of the Hand of the Cause was appointed on 24 December 1951. As he promised, it would be necessary for him to form the Universal House of Justice before the appointment of the Hands.

He did, in fact, on 9 January 1951, before the appointment of the Hands, form the embryo of the Universal House of Justice. On the same day the following cablegram was sent to the Baha'i world:

"Proclaim National Assemblies of East and West weighty epoch making decision of formation of first International Baha'i Council, forerunner of supreme administrative institution destined to emerge in fullness of time within precincts beneath shadow of World Spiritual Centre of Faith already established in twin cities of 'Akk'a and Haifa. Fulfilment of prophecies uttered by Founder of Faith and Centre of His Covenant culminating in establishment of Jewish State, signaling birth after lapse of two thousand years of an independent nation in the Holy Land, the swift unfoldment of historic undertaking associated with construction of

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

publicise announcement through Public Relations Committee.

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

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

'Abdu'l-Bah'a in *Some Answered Questions* writes:

"... the embryo possesses from the first all perfection, such as the spirit the mind, the sight, the smell, the taste – in one word, all the powers but they are not visible and become so only by degrees." (source)

The centre of Covenant in His Will and Testament states:

"By this body (Universal House of Justice) all 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."

Let us summarise the facts that I have outlined so far:

- 'Abdu'l-Bah'a in his Will and Testament made it the duty of the guardian to appoint his successor

- “another branch” was defined by Baha’u’llah to refer to all the believers in Him
- Shoghi Effendi could appoint any believer to be his successor
- Shoghi Effendi in 1929 promised the formation of the Universal House of Justice before the appointment of the Hands of the Cause
- On 9 January 1951 the embryo of the Universal House of Justice was formed by Shoghi Effendi. It became “the greatest event . . . since inception of administrative order . . . ranking second only to glorious immortal events associated with Ministries of the Three Central figure of the Faith in Course of First Age of most glorious Dispensation of the five thousand century Baha’i cycle...”
- On 2 March 1951 C. M. Remey was appointed President of embryo of Universal House of Justice
- ‘Abdu’l-Bah’a in his Will and Testament states that the Guardian is the Head of the Universal House of Justice and the head of the Universal House of Justice is the Guardian.

In Ridvan 117 Baha’i Era (April 1960), C. M. Remey sent his proclamation to the Baha’is of the United States of America. Based on his appointment as President of the embryonic Universal House of Justice, C. M. Remey in his proclamation states “...The line of the Guardianship of the Baha’i Faith is unbroken for I have been the Guardian of the Faith since the death of the Beloved Shoghi Effendi...” (I received a “strange mail” several years ago. In the mail was a copy of the Proclamation. I did not send the “strange mail” to the

NSA as the believers had been directed to do, without opening the mail}

Now! Has Shoghi Effendi appointed his successor in his own lifetime? Or has he left the Ark of the Cause of God on a stormy ocean without a Captain? Has he left this world without the Divine Judge? We should have answers for these questions.

How can we ignore all the above mentioned verses and at the same time be firm in His Covenant? How?

How can we reject all of the above divine verses and yet accept the following? “Prior to his passing in 1957 Shoghi Effendi appointed twenty-seven Hands of the Cause of God charged with the propagation and protection of the Faith. Through their efforts with the election of the first Universal House of Justice was called in April 1963. . . in accordance with the provision of Writings of Baha’u’llah.” We say that we have the Infallible Universal House of Justice and this body is the judge for the people of the world. We also know that the Hands of the Cause are fallible and are subject to human emotion. The questions are: How can the fallible Hands of the Cause create an infallible Universal House of Justice? How can the creation be better than its creator? How can the painting be better than the painter? How? How appropriate is the Persian Poem:

"Given unto thee no creative essence!
How can thou become creative in essence?
A dry air which lacks water!
Worthy not of bringing forth water"
(source)

We have read the writings of ‘Abdu’l-Bah’a regarding the infallibility of the Universal House of Justice. In *Some*

Questions and Answers he explains that there are three kinds of infallibilities (as I can understand and/or comprehend it): Supreme infallibility Acquired infallibility and Conferred infallibility. Baha'u'llah possesses Supreme infallibility. The second form of infallibility refers to Guardians of the Faith and the last refers to the Universal House of Justice. In accordance with the Will and Testament, the Guardian is the permanent head of the Universal House of Justice. Because of this, the Universal House of Justice becomes infallible. Shoghi Effendi left no doubt of this fact. He states in the Persian language:

"The believers will erect the mighty stronghold of the Universal House of Justice before the eye of the people despite of the opposition by the relentless enemies of the Faith. When they [the believers] successfully achieve this objective, the greatest wish of our Lord will be fulfilled. Any institution that is not established in accordance with the Divine Order, not in conformity with the principles and the conditions recorded in the Holy Writings, as it is required for this august institution, consequently such an institution is void of credential, deprived of spiritual station, and forbidden to have any right to legislate and enact laws and ordinances which are not explicitly recorded in the Holy Writings. It also lacks the essential qualities and the Divine confirmation." (underline is author's)

(Shoghi Effendi, extracted from a letter, dated 1925)

Dear Mr. Hugh Chance, if we build up our present administration to absolute perfection, we will have a body without a soul. The Guardian writes:

"Should we build up the administrative order to a point of absolute perfection but at the same time allow it to be hampered or disconnected from the Channels within through which channels the Holy Spirit of the Cause pours forth, we would have nothing more than a perfect body out of touch with and cut off from the finer promptings of the soul or spirit."

Rejecting the continuation of the line of Guardians, we have nothing but a body without a soul.

Another point you mentioned in the meeting was the payment of Huquq'u'llah by the believers. In fact in the last few years the believers have been educated to pay their Huquq'u'llah. The recent booklet in Persian on Huquq'u'llah is a compilation of writing on the subject. Unfortunately the administration failed to quote an important verse of the Will and Testament that says: "It is to be offered (Huquq'u'llah) through the Guardian of the Cause of God. . . ." The Guardian according to the Will and Testament is the sole recipient of Huquq'u'llah and nobody else is given the right to receive it.

As the name suggests, Huquq'u'llah is the right of God. It is given to his representative who is the Guardian. When we assume the termination of Guardianship, how can we change the writing and try to get what does not belong to us? It is given solely to the Guardian and he is given the right to use it as he wishes. When we know Huquq'u'llah is referred to the Guardian of the Cause, how can we change the verse of the Will and Testament to "Further, there devolve upon it (Universal House of Justice) the duties of directing the work of the Hands of the

Cause... and of providing for the receipt and disbursement of Huquq'u'llah?"

My dearly beloved friend Mr. Hugh Chance, you mentioned in the meeting to study the writings and become firm in the Covenant. How can we become firm in the Covenant while we ignore the above firm and inarguable verses? How can we invite the believers to be firm in the Covenant while we say the Guardianship is ended with the death of Shoghi Effendi? Were we not told by Shoghi Effendi that a true believer should recognise "the station of the forerunner, the Author and the True Exemplar of the Baha'i cause, as set in 'Abdu'l-Bah's Testament, unreserved acceptance of, and submission to, whatsoever has been revealed by their pen; loyal and steadfast adherence to every clause of our Beloved's Sacred Will. . . ." How can we have double standards? How? How can we satisfy our conscience?

If we follow the Hands' version of the Covenant, we are considered to be firm in the Covenant and everybody pays his or her respect. If someone starts to study the Covenant and learns the contents of the Will and Testament, *The Dispensation of Baha'u'llah*, and other material related to the Administration Order, he is picked up by the informers in our community. He is reported to higher levels of the Administration and new types of persecutions start; that is psychological persecutions. The first thing is to discredit him in the community and accuse him of being an enemy of the Faith, a Covenant breaker, etc. It does not take very long before he finds himself without relatives and friends to turn to. This type of persecution is carried out against him without him realising what is happening to him. He is never given a chance to

defend himself; suffering in silence is the result for the victim.

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

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

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

"Reinstatement of the former covenant breakers is also one of the duties of the Guardian of the Faith. "
(Akh'bar-e-Am'ri, No. 106)

How can we be so unjust to declare a person to be a violator of the covenant without having the right to do so? How? How can we be so cruel? Is this not the same as the Muslim people do against our dear friends in Iran?

At the present time, the believers in the Baha'i Faith are divided into two separate groups. One group, which is the majority, follows the Hands of the Faith doctrine that there is no Guardian after Shoghi Effendi. The other group, which is the minority, follows C. M. Remey as their second Guardian. They say the line of Guardians is not broken and it will continue in the Dispensation of Baha'u'llah until the next manifestation of God appears after at least one thousand years has elapsed. It seems to me that the Baha'i Faith is already divided into different sects and I pray to God He forgives us if we failed to see the Truth.

If those who believe in the continuation of the line of Guardians are right, and indeed C. M. Remey was the second Guardian of the Baha'i Faith, we have committed an unforgivable mistake. This means that the Hands of the Faith have failed to recognise the Truth. They dragged themselves and other believers into waywardness. They have created the foundation for further religious persecution, as the Baha'i Faith will be divided into different sects and it will not accomplish its main purpose, which is the unity of mankind. New generations will remember us as the most unfaithful ones that have betrayed Baha'u'llah.

My dear friend, please read the above in the Mansion of Baha'u'llah and meditate upon it and remember Baha'u'llah's statement in the Kitab-i-Iqan:

"It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath S'adiq, 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." (underlining is author's)

To end this letter I leave you with these verses from *Hidden Words*:

"O friends that the favour is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavours in the path of detachment will reveal . . ." Dear friend BE JUST. As Baha'u'llah says, "The best beloved of all things in My sight is justice; turn not away there from if thou desirest Me . . ."

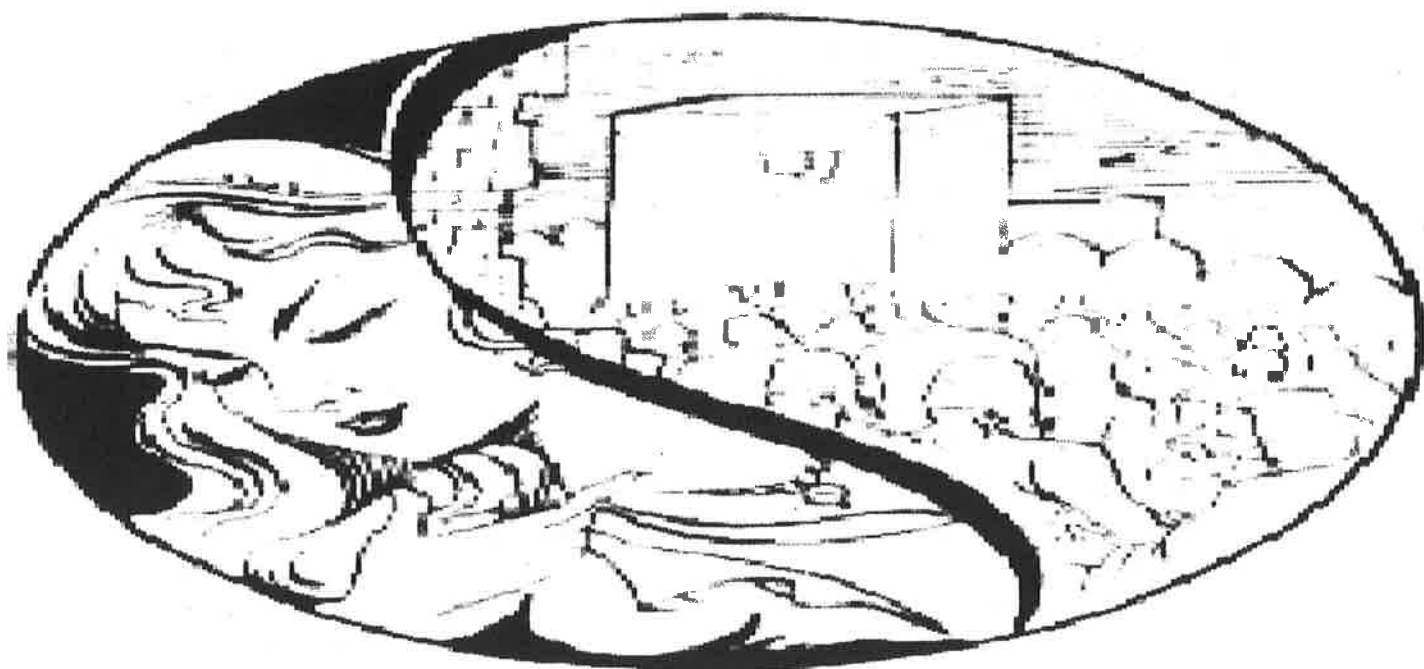
I hope this letter finds you well and happy. I am looking forward to receiving your reply.

With Baha'i love,

Your very true friend

E.S. Yazdani

[This letter was posted on 8 April 1988.
Mr. H. Chance acknowledged its receipt]



مشتوق بهین جاست بیائید بیائید	ای قوم بچ رفته کجائید کجائید
در بادیه سرگشته شمار چه هوئید	مشتوق تو همسایه دیوار بدیوار
هم حاجی و هم کعبه و هم خانه شما	گر صورت بی صورت مشتوق بینید
کیست بار ازین خانه براین بام برآید	صد بار ازین خانه بدان خانه برفتید
اول رخ آینه بصیقل بزدائید	گر قصد شما دیدن آن خانه جانت
کو گوهری از جان اگر از بحر جدا	کو دستهای از گل اگر آن باغ دید
افسوس که برگنج شما پرده شما	با اینهمه آن رنج شما گنج شما باد
چون قرص قمر زایر سیاه باز آید	گنجینه نهان گشته دین تو دهر خاک
اشکال عجیب که شمار و فرآید	سلطان جهان مخنه تبریز نماید

شعر از رومی

The so-called Universal House of Justice is requested to provide convincing answers supported by the Writings to the questions set below

‘Abdu’l-Bah’a in His Will and Testament states: “By this body [the legitimate Universal House of Justice] 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.”

Question: How can a body, without its distinguished member, that is the guardian as its head, be the Universal House of Justice?

‘Abdu’l-Bah’a in His Will and Testament states: “Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at its own discretion the right to expel him, whereupon the people must elect another one in his stead.”

Question: Who has the right to expel a person from the so-called Universal House of Justice when there is no guardian as its head? If this verse of the Will and Testament is changed to: “Should any member of the Universal House of Justice commit a sin injurious to the common weal, he may be dismissed from membership by the Universal House of Justice”, is this not a clear violation of the Writings?

Shoghi Effendi in *the Dispensation of Baha’u’llah* states: “Though the guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of the

fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Baha’u’llah’s revealed utterances.” (58)

Question: Who has the right, in the so-called Universal House of Justice, to insist upon a reconsideration of a legislative bill and/or matters that conflict with the Writings?

‘Abdu’l-Bah’a in His Will and Testament states: “The Hands of the Cause must be nominated and appointed by the guardian of the Cause of God... This body of the Hands of the Cause is under the direction of the guardian of the Cause of God.”

Questions: Under whom did the Hands of the Cause take directions from, after the first guardian left this world? Were their actions legal? Did the Hands violate the Will and Testament of ‘Abdu’l-Bah’a? Ending this divinely established institution of the Hands of the Cause and establishing a new institution of the Continental Board of Councillors, is this not a clear violation of the Writings?

‘Abdu’l-Bah’a in His Will and Testament states: Huququ’u’llah “is to be offered through the guardian of the Cause of God....”

Question: Who has the right to receive Huququ’u’llah in the absence of the guardian in the so-called Universal House of Justice?

The first guardian Shoghi Effendi states:

” اخراج و طرد افراد از شریعت الهیه.....جز اختیارات خاصه ولی امرالله یعنی رئیس عالیہ روحانی جامعہ میباشد.....اعاده نفوس مطروده بجامعه نیز با شخص ولی امرالله است” نظامات

بهائی و اخبار امری شماره 6 سال 106 بدیع.

"Expulsion and excommunication of the individuals from the Cause of God ... are part of the authorities of the Guardian namely the spiritual head of the Baha'i Community."
{Neza'mat-e-Baha'i, page. 85}

"Reinstatement of the former covenant breakers is also one of the duties of the Guardian of the Faith."
{Akh'bar-e-Am'ri, No. 106}

Question: Is not expelling a person from the community, as a covenant breaker, by the so-called Universal House of Justice against the Writings?

'Abdu'l-Bah'a in His Will and Testament states: **"It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing."**

Question: Is it possible that the guardian, Shoghi Effendi, did not appoint his successor in his own lifetime, leaving the Cause of God without a guard? Is it possible that the first guardian did not perform his most important duty in his own lifetime? Or it is very possible that the erring ex-Hands deceived the believers to believe that the first guardian did not do his duty? Should not the so-called Universal House of Justice provide a convincing answer to support their claim?

The first guardian in *The Dispensation of Baha'u'llah* states: **"Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bah'a has written, has been invariably uphold by the Law of God."** (56)

Question: How can the so-called Universal House of Justice, in the absence of a guardian, prevent division within the Faith? How will the unity of the Faith be preserved?

The guardian in *The Dispensation of Baha'u'llah* further states: **"Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bah'a would be paralysed in its action and would be powerless to fill in those gaps which the Author of the Kit'ab-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances."** (56)

Question: How can the so-called Universal House of Justice, in the absence of a guardian, fill the gaps left in the Writings by Baha'u'llah?

The first guardian in *The Dispensation of Baha'u'llah* writes: **"It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Baha'u'llah [the Guardianship and Universal House of Justice] should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings."** (56)

Question: How can the so-called Universal House of Justice be complete without a guardian as its permanent head? How can the integrity of the World Order of Baha'u'llah be safeguarded? How can the continuity of the divinely appointed authority, which flows from the Source, be safeguarded? How is the unity of the believers guarded?

'Abdu'l-Bah'a in His Will and Testament states: "The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice . . . to show their obedience, submissiveness and subordination unto the guardian of the Cause of God . . ."

Question: To whom does the so-called Universal House of Justice show their obedience and submissiveness?

The first guardian Shoghi Effendi directed the community to design and construct four buildings: The Seat of the Universal House of Justice, The Seat of the institution of Hands of the Cause, The Archives, and the Seat of the guardian or Daar'al-vel'ayeh. The first guardian even located the sites for these buildings. The construction of the Archive building was completed in his own lifetime.

Question: If the guardianship was ended and everybody, including his wife Mrs. R. Rabbani, knew that the first guardian did not have a child, why did the first guardian Shoghi Effendi direct the community in the design and construction of Daar'al-vel'ayeh?

Mrs. R. Rabbani, the wife of Shoghi Effendi, states, in the introduction to *The Ministry of the Custodians 1957-1963*, "**How to assume the reins of authority, with no document to support us [the Hands of the Cause] other than the general theological statements about the Hands**?" With no documents to support the Hands!!

Question: If the Hands did not have any document to support them, why did the Hands of the Cause assume the reins of authority after the first guardian's death?

There are many other questions that the so-called Universal House of Justice must answer—or they must acknowledge the continuation of the Guardianship in the Baha'i Faith.

The investigators of the Baha'i Faith are invited to write to the so-called Universal House of Justice and request answers to the above questions, and to any other questions that the investigators of the Baha'i Faith might have.

The attention of the reader is directed to the Will and Testament of 'Abdu'l-Bah'a and the *World Order of Baha'u'llah* by Shoghi Effendi, for the study of the Baha'u'llah's World Order. You are further invited to write to: **Mr. E. S. Yazdani**, P. O. Box 563, Hornsby, NSW, 2077, **Australia**, for additional information on the subject.

The above questions were originally published in the Persian language by the early believers in the continuation of Guardianship in Persia. These questions were later translated by E.S. Yazdani and edited by Mrs. Anita Corell.

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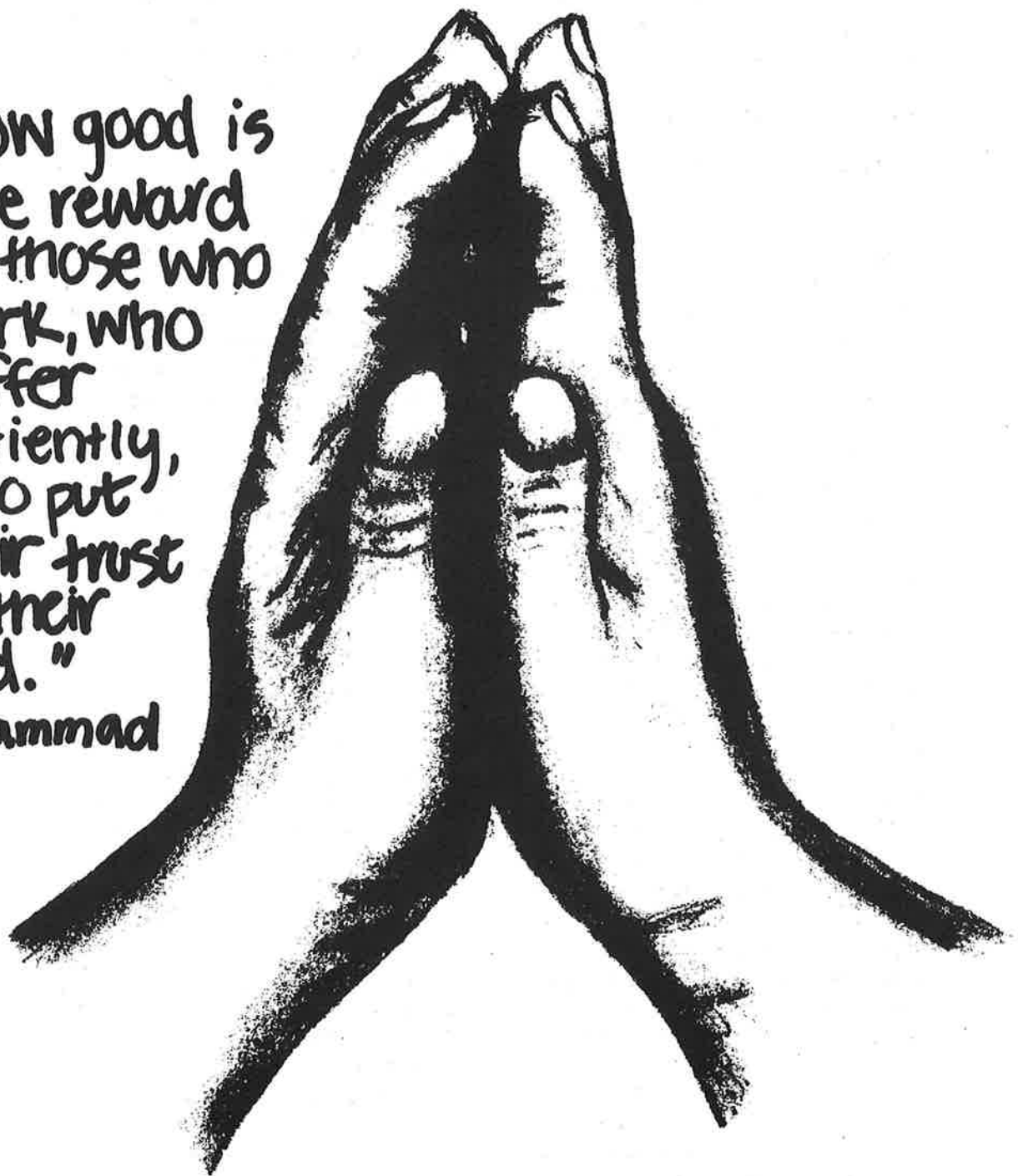
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"How good is
the reward
of those who
work, who
suffer
patiently,
who put
their trust
in their
Lord."

-Muhammad



هو الله

ای پاسبان استان یزدان نا مه بلیغ یعنی گلبنانگ گلشن واصل گشت و سبب شادمانی یاران انجمن شد. برآستی میگویم که موجی از بحر محبت الله بود و دورجی از گوهر معرفت الله لعالی معانی بود و ذراری دری ظلمات هموم را روشنی پر سطوع بود و غبار اقدار را امطار مواهب بیشمار از قراعتش کمال سرور حاصل گشت و از تلاوتش نهایت حبور حاصل شد خدا را شکر که ان انجمن رحمانی مشغول بنفحات مقدسه ربانی است و شب و روز در عبودیت استان مقدس قائم امروز شعله جهان افروز ثبوت و رسوخ بر پیمان حی قیوم است. حمد خدا را که ان یاران چون بنیان سخت بنیاد ثابت و برقرارند از هیچ زلازلی نلرزند و در هیچ موقعی نلغزند بلکه سیل شدید امتحان را سدی از زبر حدیدند و بوم شوم شبحات را عقاب اوج رفیع. ان قوم بر لوم را نسج عنکبوت است و بنیاد بر خاک سست چون او هن بیوت شرایشان سراب است و غذایشان از شجره زقوم یوم الحساب حیاتشان ممات است و ملجا شان مصدر افات کودکانند نوهوس و خفتگانند منقطع النفس چون ابلهان مغرور خرفند نه صدف پر گهر و چون جعل سرمست بوی گلخند نه رابحه گلشن معطر کرم مهینند و در اسفل زمین مکین نه طیور علیین خفاش ظلمتند نه نورپاش افق مبین هر دم بهانه ای آرند و چون زاغان جفا در گلخن خزان نعره منکر این نغمات الطیور زنند و در طبقه بسین زمینند و مشاهده مه تابان خواهند و در حفره شبهات سرنگونند استماع بینات جویند گمگشته بادیه ارتبابند خود را در شاهراه بحر یقین دانند ناقض میثاقتند خود را قطب افاق خوانند هادم پیمانند خویش را بانی ایوان دانند زهی حسرت و افسوس که از حسد اسیر حبل مسد شدند و نار غضب را حمال حطب گشتند پس تو ای دوست حقیقی و یار روحانی کمر محکم کن و قدم ثابت دار و چون شیر دزم روبهان پرستم را حمله نما و چون عقاب اوج پیمان این زاغان پر عدوان را از میدان بگریزان و البهاعلیک ع ع

هو الله

ای شمع محبت الله در این عالم نیستی که هستی نماست
یک وجود حقیقی جو و در این جهان ظلمانی یک شمع
نورانی بر افروز و در این عرصه تنگ جهان برگشایشی
بخواه. تا چند اسیر این آب و گلی و ذلیل این جهان چون ظل.
قدری تامل نما و تفکری کن و تعمقی فرما چون این جام
حیات سرشار شد و این تن فربه مریض و بیمار و این
بامداد زندگانی شام تاریک و تار چه ثمره ای از شاخسار
حیات چیدی و به چه نتیجه ای رسیدی و از چه شهدی
چشیدی و از چه دامی رهیدی و از چه جامی نوشیدی.
والبها علیک. ع ع

CONTENCTS

1. Tablets of 'Abdu'l-Baha in Persian and English and quotation from Shoghi Ef-fendi
2. Why C.M. Remey dissolved the second international Council and NSA's
3. Letter to Mr. H. Chance
4. Questions put to the so called Universal House of Justice

5. Poem by Rumi in Persian and English

شوقی افندی در توقیع تموز 1925 در ارتباط با تشکیل
بیت العدل کاذب توسط دشمنان داخل امرالله ورد آن از طرف ایشان میفرمایند:

هر هیاتی که به نظام الهی و بر حسب تعلیمات و اصول و
شرایط سماویه که در صحف الهیه مشروحا مثبت و
مسطور است کاملاً کما ینبغی ویلیق لهذا المقام الرفیع
ولمرکز المنیع انتخاب و تشکیل نشود ان هیات از اعتبار
اصلی و رتبه روحانی ساقط و از حق تشریع و وضع احکام
و سنن و قوانین غیر منصوصه ممنوع و از شرف اسنی و
قوه مطلقه علیا محروم

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

نشریه رضوان جهت انتشارتعالیم دیانت بهائی و بخصوص اصول نظم اداری آن هر سه
ماه منتشر میشود.
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رضوان

شماره 1 شهر الجلال 163 بدیع آوریل 2006



عید رضوان مبارک باد