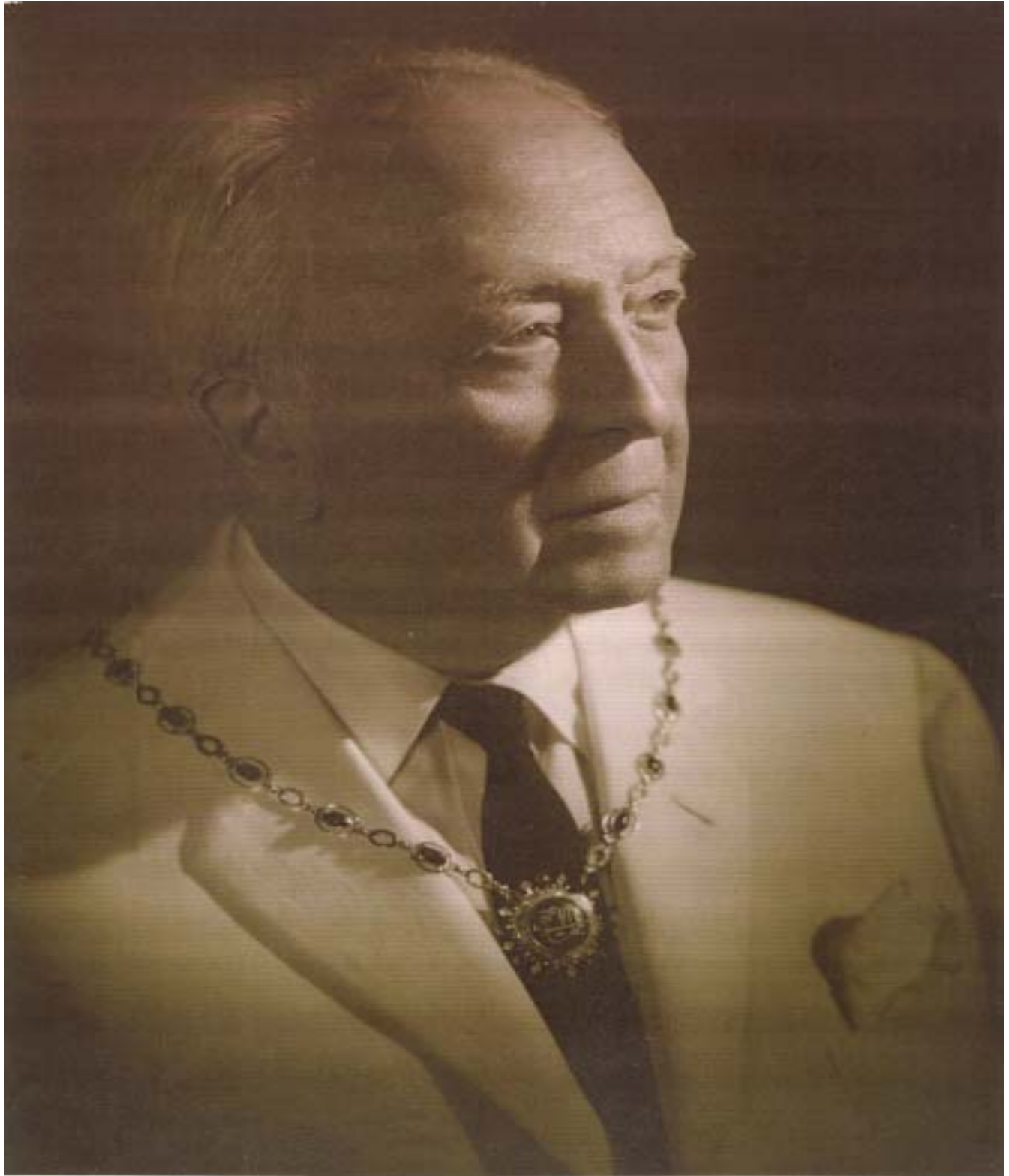
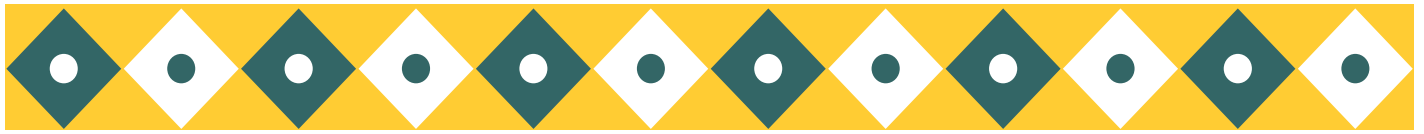




C. M. REMEY, THE SECOND GUARDIAN OF THE BAHA'I FAITH

1874 - 1974



Message to all the believers in Baha'u'llah

Statement by E.S. Yazdani

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

The group of the ex-Hands of the Cause collectively claimed the successorship to the 1st Guardian of the Baha'i Faith, Shoghi Effendi, and after ***"assuming the reins of authority with no documents"**** to support them, formed an illegitimate Universal House of Justice in 1963 to mislead the believers.

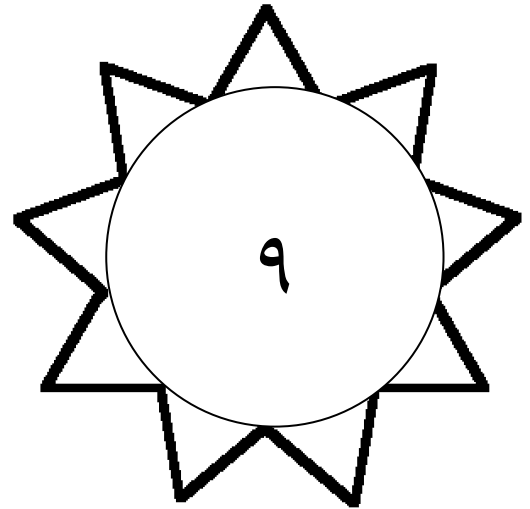
The so called Universal House of Justice does not have the Guardian, in person, as its president, a fundamental requirement under the provision of the Will and Testament of 'Abdu'l-Baha. It has not been formed in accordance with the Writings of the Baha'i Faith. It has not been the development of the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

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

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

[Reference to the Universal House of Justice]

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



RIDVAN

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

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TABLET OF NAW-RUZ

BY

BAHA'U'LLAH

Praised be thou, O my God, that Thou hast ordained Naw-Ruz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favour. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "praise-worthy art Thou in thy works" hath been lifted up and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognise that the reins of men's doings are within the grasp of thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy beauty, in these days whereon the Christ exclaimeth: "all dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muhammad) crieth out: "Glory be Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, though which all the people have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for him, and for them, and all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond. Thou, in truth, art the All-knowing, the All-Wise.



الها معبودا کریم رحیما

توئی آن سلطانی که سلاطین عالم نزد اسمی از
اسمائیت خاضع و خاشع. ای کریم کرمات عالم
را احاطه نموده و رحمتت سبقت گرفته . ترا
قسم میدهم بکلمهء علیا و اقتدار قلم اعلی که این
عبد را مؤید فرمائی بر آنچه لایق ایام تواست .
غریبی اراده وطن اعلی نموده و قاصدی قصد
غایت قصوی کرده او را مدد فرما تا بر
خدمتت قیام نماید و بانتشار اوامر و احکامات
مشغول گردد . ای کریم این فقیر را از بحر
غنایت محروم منما و این مسکین را در ظلّ
رحمتت مقرر ده که شاید از نفحات وحی تازه
شود و بحیات ابدی فائز گردد . توئی قادر و
توانا و توئی عالم و دانا . لا اله الا انت العلیّ
الاعلی.





O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.



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 SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.



O SON OF BEING!

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

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

هو الابهی

ای طبیب الحیب اطبای جسمانی چون مرض را تشخیص دهند
معالجه آسان شود و طبیب امیدوار گردد ولی مرض روحانی
ولو تشخیص داده شود معالجه مشکل است مثلاً ملاحظه نمائید
مرض نقض میثاق واضح و مشهود است ولی معالجه چه قدر
مشکل نص قاطع کتاب اقدس و حکم نصوص کتاب عهد چون
دریاق اعظم است ولی ابداً در مرض ناقضین تأثیر ندارد بلکه
بر علت بیفزاید عبدالبا عباس (از اخبار امری شماره پنجم شهر الاسما - شهر العزة 106 بدیع)

He is Glorious God!

O Kind physician! When physical sickness is diagnosed; treatment is easy and physician is [happy] and very hopeful. But spiritual sickness, even though it is recognized, its treatment is difficult. For instance consider, [the spiritual] sickness of violation of Covenant is clear and obvious. But its treatment is very hard! The statements of the Book of Covenant and the firm Law of the Kit'ab-i-Aghdas are greatest treatment but have not any effect on the Covenant Breakers rather it cause more problem.

‘Abdu’l-Baha

* Translated by E.S. Yazdani

هو الله

ای پاسبان استان یزدان نا مه بلیغ یعنی گلبانگ گلشن واصل گشت و سبب شادمانی یاران انجمن شد. براستی 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 اکدار را امطار مواهب بیشمار از قرائتش 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 زیر حدیدند و بوم شوم شبحات را عقاب اوج رفیع. ان قوم بر لئوم را نسج عنکبوت است و بنیاد برخاک سست چون او هن بیوت شرابشان سراب است و غذایشان از شجره زقوم یوم الحساب حیاتشان ممات است و ملجا شان مصدر افات کودکانده نوهوس و خفتگانده منقطع النفس چون ابلهان مغرور خرفند نه صدف پر گهر و چون جعل سرمست بوی گلخند نه رائحه گلشن معطر کرم مهینند و در اسفل زمین مکین نه طیور علیین خفاش ظلمتند نه نورپاش افق مبین هر دم بهانه ای دارند 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 میثاقند 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 والبهاعلیک ع ع

ANNOUNCEMENT

TO

THE HANDS OF THE FAITH

FROM

MASON REMEY

THE SECOND GUARDIAN

OF

THE BAHA'I FAITH

OF

HIS APPOINTMENT OF GUARDIANSHIP

BY

THE FIRST GUARDIAN

OF

THE FAITH

INTRODUCTION

The “assertions” that I present in this proclamation to the Hands of the Baha’i Faith are of the same general nature as those of my many appeals. These paragraphs are in no chronicle order. These thoughts have come to me under different conditions and while in varying moods of thought.

These appeals may be considered each to be but a continuation of my last appeal in which I emphasized the importance that the Hands of the Faith should give to preparing themselves to receive the Second Guardian of the Faith when he makes himself known to them for then he would take command of the Baha’i world, he, the successor to the Beloved Guardian.

I now declare to the Hands of the Faith in this writ that I, Mason Remey, am the Second Guardian of the Baha’i Faith by the appointment of the First Guardian of the Baha’i Faith, the Beloved Shoghi Effendi.

Written in part in
Room #60, Hotel Berchielli,
Florence, Italy
in December 1959

And in part in Apartment 2
1310 New Hampshire Avenue, N.W.
Washington 6, D.C.
U.S. of North America
RIDVÁN 117 B.E.

MASON REMEY
GUARDIAN OF THE BAHÁ’Í FAITH

I have made every effort possible to awaken the Hands of the Faith to the danger into which they are thrusting the Cause. All with no apparent result; that is, no good result for the Faith. The only result so far has been the deterioration of the Faith, the Administration of the Faith, and of the Guardianship of the Faith.

My times while with the Hands of the Faith, all of

whom I personally love devotedly and dearly, have been times of most acute suffering for me, because I was obliged to sit quietly and silently to all appearances in sympathy with them while they, one after another, would be proclaiming to the people of the Faith their stand for the obliteration of the Guardianship, the Administration, and the Cause itself; rushing along hell wards themselves and spreading violation everywhere they went, leading the people astray and destroying their hopes in the Guardianship that is the very heart of the Cause.

Thus I suffered in silence, hoping that the Hands, the Nobles of the Kingdom, would change their way but instead of harkening to my admonition that they should cease to oppose the Administration and the Guardianship that is the heart and life center of the Faith; instead of harkening to me, they have become bold and more bold in their attacks upon the basic principle of the Faith that is the Guardianship - they directing their attack by honeyed words and promises that they would establish infallibility in 1963 and then the Faith would have the Infallible Guidance of God and that the Cause will then no longer need a Guardian for the Faith.

I have arisen singly and alone to take this stand before the Ridván Convention. I have taken no one at all into my confidence, asked no one’s advice nor sought anyone’s support, taking alone the initiative in this matter of facing the American Baha’is at this time of their national convention. The people are so thoroughly (apparently) conditioned to the program of the Hands for 1963 that apparently there is not the slightest question in anybody’s mind but that this program for 1963 will solve all problems of the Faith.

But now with my coming forward, showing them that the Beloved Guardian placed me in command of the Faith, this indeed should call for a right-about- face march in the ranks of the Faith- at least

for some- possibly very, very few? Yet am I convinced that the believers will, in the end, all be guided by me. America is the Cradle of the Administration of the Faith and I anticipate that the people will eventually so arise to this state of consciousness as to ere long convince the Hands themselves of the path of error that they, the Hands of the Faith, have been following. Such is my prayer. The thought of my failure to lead the people of the Faith back on to the path of the Administration and the Guardianship has never even occurred to me.

I know now a forehand that I will succeed in the world and that I am the commander designated by the Beloved Guardian of the Faith and that success must come at this crucial turning point in Baha'i affairs at this time. I have delayed long enough in the hope of convincing the Hands, but this seems to be an impossibility; therefore, I must now turn to the people that they, the people, may bring a pressure on the Hands that will affect them more than my words and admonitions' to them. Therefore, I am waiting no longer.

Today, April 5, I went to a printer to have 6,000 copies turned out of my Proclamation to the Convention. These I will send to all parts of the Baha'i world. Then the time of justice will be at hand for all Baha'is at home and abroad.

MASON REMEY
GUARDIAN OF THE BAHÁ'Í FAITH
April 1960
Washington D.C., U.S.A.

I ACT

The time is up. The hour has struck; I must call upon the believers of the mass, not of the nobility of the Cause, to bring what pressure they can upon the Hands to relinquish their stand against the Guardianship and attempt to seek to find their Second Guardian.

This I will do shortly through the coming National Convention in America. Much as I shrink from detonating such an explosion in the Convention, such is the only way that I can get my message as the protector of the Faith through protecting the International Council.

This I can do without breaking my promise of silence upon all matters discussed and decided by conference by the Hands, because the thing I will told about to the people will be me, myself, President of the International Council. This has never been mentioned by the Hands in conclave or in conference; therefore, Hands of the Faith, your judgment time is at hand. Be prepared to face me shortly in the National Convention of Baha'is in a call that I shall give to the people, a call that will resound through the Baha'i world, preparing the Baha'i world to discover for themselves the Second Guardian of the Baha'i Faith; he, who is I-the Infallible One- who will guide the Cause on the spiritual victory after victory and then onto other victories of the Faith!

PRESIDENT OF THE BAHÁ'Í INTERNATIONAL COUNCIL

It is well known and accepted by the Baha'is that I, Mason Remey, a Hand of the Faith, was appointed President of the Baha'i International Council by our late Beloved Shoghi Effendi, the First Guardian of the Baha'i Faith, and that for the past ten years or thereabouts, I have been living in the Holy Land.

I am now forced to bring this subject to the attention of the Baha'is because of the intention of the Hands of the Faith, as announced in their message of November 5, 1959, to elect their own International Council, which is a great violation of the appointments of the Beloved Guardian, for he, himself, appointed the International Council, the embryo of the House of Justice of the future with

me, Mason Remey, as the President.

PROPAGATION OF THIS VIOLATION

For two years I have outwardly and in appearance held my peace in Haifa, as I have been obliged to listen to the Hands of the Faith explain and tell to the visiting Pilgrims making them the promise of the infallibility that they would establish to guide the Cause and supplant the need of Guardianship as soon as would come this infallibility that they would establish in their plans for 1963.

What indignation surged within me as I was obliged to listen in silence to all this propagation of violation thus going out from the center of the Baha'i Faith to the followers all over the world! I, myself, could do nothing to turn this tide of false hopes and false teaching that the Hands of the Faith were giving to the people. All that I could do at those times was to pray from my heart that soon a break would come in this propaganda of violation and the Faith would be gotten back again upon the way of the Administration which, of course, is the Guardianship and nothing else.

Thus this matter of the propaganda of this violation of the Faith I allowed to continue to proceed yet for a time from the Headquarters of the Faith in the Holy Land, but I am waiting no longer for that which will shake up, wake up and arouse the Hands of the Faith to clean out from the Faith this evil spirit that is eating away so diligently and persistently, controlling the actions of the body of the Hands of the Faith. For I, myself, am shortly taking over the command of the Faith and I will awaken the Baha'is to this danger. Such is my mission to perform and I know that I will be led and activated at the right moment to accomplish this act that will be for the salvation of the Faith.

Therefore, I am watching and waiting! Waiting with impatience, I supplicate daily for protection lest I be tempted to make an unwise move,

harmful to the Cause, in my desire to better these conditions and make clean from all this violation the way for the announcement to the Baha'i world of the Second Guardian, appointed in escrow, as it were, by our late Beloved Guardian Shoghi Effendi.

HANDS OF THE FAITH ASSUME CONTROL OF THE FAITH

As is well known and accepted by all Baha'is that at the death of Shoghi Effendi, the Hands of the Faith assumed the directing of Baha'i affairs. According to the Will and Testament of 'Abdu'l-Bahá, there was no authority for them to assume the direction of Baha'i affairs; nevertheless, there arose no question about this. The majority of the Hands decided that all proceedings and things discussed among the Hands were to be kept secret nothing was to be divulged nor spoken of by any Hand nor was any to express their own opinion about any of the business of the Faith and to this the majority agreed.

APPOINTMENT

As I have formerly explained in writing when the Beloved Guardian appointed me President of the Baha'i International Council, this appointment did not delegate to me any power to take any action toward inaugurating any work or activity of that body, for at that time he, Shoghi Effendi himself, was in his office of order and command as the Guardian of the Faith; therefore the only thing for me to do as President of the Council was for me to do nothing. Therefore so long as the Beloved Guardian, Shoghi Effendi, lived and reigned as the Guardian of the Faith, my President ship of the Council was but one of the potentialities of future responsibilities pertaining to this office to which he, the Infallible Guardian of the Faith, had appointed me.

Shoghi Effendi never gave me any further orders save to tell me and tell the Baha'i world that I was

the President of the Baha'i International Council that was the Embryonic Universal House of Justice, which he at that time as Guardian of the Faith, established with me as its President, but without delegating to me any independent power to take any action or actions as President- for he, being then the Guardian of the Faith, held with his position all powers for the direction and command of the Faith.

But with the death of Shoghi Effendi, the potential responsibility that he had vested in me and in me alone one individual believer out of all the Baha'is in this world) thus my potential responsibility during the lifetime of Shoghi Effendi automatically was transformed into authority . In other words, at the death of the Beloved Guardian, I, Mason Remey, became independently and in my own right as the President of the

Baha'i International Council, the embryo that was destined to increase and ultimately develop into the Universal House of Justice of the Baha'i Faith, with me as its President which prerogative only the Guardian of the Faith could hold.

Thus did Shoghi Effendi, the Guardian of the Baha'i Faith, bequeath such powers to me as President of the Baha'i International Council and Guardian of the Faith. I make no claim of myself, for myself. In this statement I merely call the attention of the Baha'is to this responsibility and authority that the Beloved Guardian, Shoghi Effendi bestowed upon me.

UNITY OF THE BAHÁ'Í

Unity of spirit leads the Baha'is upon the path of concord. How often did the Master 'Abdu'l-Bahá tell us that the unity of the friends should never be broken. The majority vote on matters should be supported by all. Even when the majority is wrong and when the wrong step has the majority vote, it

must be followed by all rather than make a split and a division in the Faith- the principle of this Baha'i unity being that when a united body of Baha'is find themselves upon the wrong track supporting the wrong thing, they can without losing their unity change their wrong course and adopt the right course without losing their unity; whereas, when this unity as a group or body of believers is once ruptured, then there is indeed a great trouble.

As one looks back over the perilous early days of the Faith in America, during the days of the Master 'Abdu'l-Bahá, one sees and realizes the masterful way in which he steered the "Arc of the Baha'i Covenant" through and over many tempestuous seas, his method always being to maintain the unity of the friends.

But in the case of the violation of the teachings by enemies within the Cause, those who violated the teachings and made division amongst the believers, here the Master used an entirely different method; for, in such cases, he cut these people off, root and branch, and cast them out from the Faith. This principle the Beloved Guardian Shoghi Effendi acted upon also. We in America witnessed this in the case of Ahmad Sohrab where the Beloved Guardian broke into any unity that may have existed between Ahmad and those of the Faith, for he, the Guardian, forbade all association with other covenant breakers who were even members of the Master's own family in Israel.

FAITH WITH THE HANDS OF THE FAITH

When a body of individuals come together there are often many conflicting ideas and desires in the minds of the people. So it is in the conferences of the Hands of the Faith. One may want and may insist upon this and another may want and insist upon something else, and so it may go; but when

the vote is taken among those who want one thing and those who want another, the vote of the majority rules. The result is announced to the Baha'i world by Proclamation or by formal and official messages to the Baha'i world; then, every Hand of the Faith is not supposed to make to any Baha'i in the outside world any statement of personal opinions that he or any other of the Hands may hold. All must stick to and support the winning vote of the majority. This is the procedure decided upon by the body of the Hands that now is accepted by all Baha'is.

The unity of the body of the Hands seems to depend upon the careful maintenance and following out of this procedure. Nevertheless, while seated in secret conference it is the bond and duty of each of the Hands of the Faith to speak out his own thoughts fully and frankly before the conclaves of all the Hands, as well as in the consultations of the Hands in the Holy Land of which latter group I was a member during the first two years of this interregnum. I, a Hand of the Faith, who am no longer one of the Custodian Hands in Haifa, have assured the other Hands of the Faith upon leaving Haifa that I will in no way tell any Baha'i of any of the proceedings or discussions of the Hands of the Faith in the Holy Land in either the general conclaves or in the conferences of these bodies of the Hands, but of other Baha'i affairs, those that may affect the Cause in general but have never been discussed nor mentioned in any of these conclaves or conferences of the Hands, I speak freely of the friends as I would speak about any other subject.

LETTER WRITTEN TO THE HANDS OF THE
CAUSE BUT NEVER [POSTED]
WASHINGTON D.C.

U.S. OF NORTH AMERICA
IN STRICT BAHÁ'Í CONFIDENCE

To the Hands of the Baha'i Faith calling their attention to the questions of some Baha'is in Europe and India; questions that without a doubt will again soon be coming up again for action before the body of Hands in their next conclave (whenever that may be?). Questions that will be precipitated by introduction that I made presenting my Proclamation to the recent National Convention of Baha'is held at Wilmette, Illinois, in United States of North America of this year 117 of the Baha'i Era, introducing myself to that body of Baha'is as the President of the Baha'i International Council and Guardian of the Faith, appointed by the Beloved Guardian, Shoghi Effendi, a copy of which introduction of myself to the convention and my responsibilities I here enclose to you. It explains itself-- there is nothing secret about it; thus do I draw your attention to this fact but at the same time I reiterate to you that all the other documents that I am here sending to you are Baha'i secrets because they touch upon matters received and talked over by the Hands of the Faith in conference. In other words, those communications coming to the Hands of the Faith from Baha'i friends in Germany, Belgium and India, which questions are confidential between the Hands; however these same questions are also typical of the questions now in the minds of many believers in all parts of the world regarding the Guardianship of the Baha'i Faith.

I send you all this enclosed Baha'i data in order that you can, at your ease, read and carefully and prayerfully study these matters before the next coming conclave of the Hands of the Faith, whenever that may be?

I address you and send you these communications all in the most strict Baha'i confidence because as I have written, these missives have to do with the secret affairs of the Hands of the Faith, to which all members of the body of the Hands of the Faith have solemnly promised not to divulge, disclose or reveal to the Baha'i world; therefore, Dear Hands of the Faith, please be most carefully mindful of your silence before the world upon these matters that are for the Hands only to discuss between themselves in their present dilemma of the Baha'i Cause.

To reiterate, as for this letter that I have written to the National convention in America that has gone out to Baha'is everywhere, there is no secrecy about this because it was issued at a time before the Hands of the Faith either in the conclave at Behje or in the conferences of the Custodian Hands in Haifa to my knowledge had ever

mentioned in any of their conferences anything about the responsibility that our late Beloved Guardian had placed upon me, Mason Remey, when he appointed me President of the Baha'i International Council, all of which is explained to the Baha'i world in this letter from me.

Again I adjure your silence upon all matters pertaining to the affairs of the Hands of the Faith, for you- Hands of the Faith- must solve all Cause problems in strictest confidence between all the members of your august body of the Baha'i Faith.

Faithfully yours in the Cause of
Baha'u'llah, the Center of His
Covenant and the Guardianship of the Faith

MASON REMEY
President of the Baha'i International Council

To be continued in next issue of RIDVAN



Letter to an individual from

Donald A. Harvey

The Third Guardian of the Baha’I Faith

5, rue Lavoisier

F 75008 Paris

June 25, 1980

Mrs. Jean Miller
1180 Lima
Aurora, Colorado 80010

My Dear Mrs. Jean Miller,

Thank you for your recent letter with acknowledgement of receipt by The State of Israel, of your letter to Mr. Began. It would be wonderful Mr. Began and also his entourage should investigate the Teachings and the Revelation of His Holiness Baha’u’llah.

For my part, I received too an acknowledgement of receipt of my letters to President Carter sent through the U.S. Embassy here in Paris.

The real need is for each of us all, everywhere to seek God and His Messenger Baha’u’llah and start living up to the expectations it contains. After all these expectations were announced in the Good news (The Gospel) issued from Jesus The Christ and recorded by His direct Hearers. They are continued too in the Koran (Mohammed’s recitations of events to come in the Last Days). Incidentally some people in Islam, without the leave of God nor of Baha’u’llah, have taken out of their true context elements of such a Recitation to justify, ignorant as they are, all the abuses they heap upon their adversaries of today “in the name of God”! The Bab revealed The Bay’an and The Bay’an is The Explanation, and The Bab proclaimed too that thousands of chanting of the Whole Bay’an could not equal the chanting of just one verse revealed by the One Whom God will make Manifest. The Books of Baha’u’llah are many and adequately cover all questions and all situations.

The great obstacle, I believe, that each individual will have to overcome, is to dissociate Baha’u’llah and His immense Revelation each of us has yet to encompass, from what the so-called Baha’i people have recklessly taught and are still teaching, driving

away potential seekers of truth from Baha’u’llah. This is the great problem of this Age.

Shoghi Effendi showed us to build up a true and perfect Instrument called The Administrative Order, to implement the spiritual illumination of the whole Creation through The Believers of Baha’u’llah. But alas, many of these Believers, instead of showing forth this Spirit of Baha’u’llah through living as He taught and demonstrating himself and

especially through ‘Abdu’l-Baha, allowed themselves instead to be conjured by this present outrageous world materialism. Let it be said this however: at the time of Shoghi Effendi and in the early days of the Ministry of Charles Mason Remey, all the Baha’is as they were known then, observed infinite more praise for trying to live the True Life as revealed by Baha’u’llah, howbeit imperfect such an attempt, then all their detractors in the whole world. People who met Baha’is then had impression these Baha’is were going to save the world for all so instead of searching themselves Baha’u’llah as they should have, instead they sat back as spectators (and often as critics too). They never knew of Baha’u’llah’s full Revelation, and personal working knowledge of this Mighty Revelation should be considered by each and all as a personal goal to reach and not to ever lose, before making any further plans of implementation for the Spirit such as The Administrative Order as described briefly in The Will and Testament of Abdu’l-Baha. Such an Administrative Order was and is wrongly considered as The Baha’i World Faith. It is The Holy Spirit bestowed by Baha’u’llah into each and every living human being and the reflection thereof to all creation which should be considered as “The Baha’i World Faith”. Absence of this, as so tragically demonstrated for the past 20 years, cannot ever be compensated by a possession of an apparently

fully developed Administration with Assemblies, Committees, Boards, etc. If such a material network be set up among peoples whose spirituality has at any moment waned off to disappear, outwardly, with only the name "Baha'i" remaining, then such a set up becomes the instrument of evil.

The State of Israel, as I said earlier, was at its inception and in its early years, providentially protected, and this lasted up to the time the Guardian was no longer residing there and more especially so a group of peoples whose distinction was to serve the Guardian near and afar, gathered there to let it be known there was no Guardian since Shoghi died and that Mason's claim as stated in His Proclamation of Ridvan 117 was a "provocation" not to be considered by the Believers.

When at the behest of Charles Mason Remey, in the very early sixties Joel Marangella and Fergus Belanger went to Israel and made contact with the Minister of Religions, the outcome of the whole conversation was that it is up to the Baha'is themselves to decide on the matter of the Guardianship. As I review those events it was and still is also up to the State of Israel to see that Provisions of the Will and Testament of

'Abdu'l-Baha be adhered to. Apparently nothing has been done however it takes spiritual perception for such a move to be implemented. As Guardian, I do declare it is not only for the Baha'is alone to decide that matter but for all the people living on Earth as well, and this includes the officials of the State of Israel, to see that this Legal Document that is the Will and Testament of 'Abdu'l-Baha be enforced now, as it was then in Court nearly sixty years ago.

Such consideration is one more reason why each and all on Earth must seek God and find Him through Baha'u'llah and His Revelation whose application on the individual adopting it and upon human society is the reconciliation of all peoples of the Earth.

Besides this all human efforts at so-called "peace" is to no avail. Real peace is a divine, not a human creation. The Lesser Peace as termed by Baha'i is limited in scope and in time, while The Most Great Peace as revealed by Baha'u'llah is wide, infinitely wide and all-embracing, and to last throughout the 5000,000-year Cycle the Bab opened May 22, 1844 AD.

Please give my regards to Mr. Miller who I hope and pray is fully recovering.

As ever,

Faithfully in El Abha,

Donald A. Harvey

P.S.--From the enclosed Diagram it is clear that the Ayatollahs who remain in Shiah Islam, in Iran, have no place but among the people without any special rank except the spiritual distinction of recognizing Baha'u'llah and the Bab as true Divine Messengers. The Bab was the reappearance of the 12th Imam after 1000-lunar years of waiting in prayers. The fulfilment of Islam is there and nowhere else. It is the same thing in the Christian world which prayed for nearly 2000 years:

"Our Father, Who art in Heaven, hallowed be Thy Name, Thy Kingdom Come, Thy Will be done, on Earth as it is in Heaven...." Precisely Baha'u'llah fulfils this promised state of things by providing all members of mankind with The Laws, Teachings and Principles governing both individuals, families, communities of all levels culminating into the whole world community. These Laws, Teachings and Principles are to be found in the Revelation of Baha'u'llah and duly known, loved and scrupulously applied.

(It was said that Mason lifted the ban on alcohol, in the latter part of his ministry. In reality it was his manner of saying to the believers, "If you don't follow Baha'u'llah in some of His Laws and Precepts as you are all now doing, then what's the use of claiming adherence to the four laws of the Aqdas Shoghi Effendi had indicated as being binding?" I wrote you some time ago about the apparent opposition of the Law of Courtesy and that on the matter of alcohol. It is obvious it is up to each one to reconcile this apparent opposition in the direction shown by Baha'u'llah. For a person introduced to us, as the law of courtesy operates even at the momentary detriment of the law about alcohol, this should occur only once with an adequate explanation especially should we meet again that person.--What was objectionable was the believers near-fanatical adherence to the laws of alcohol and worse his gloating about it all around to those who would fear, and while doing so, trampling more or less unconsciously over other laws and principles of Baha'u'llah. Each believer and servant must become balanced and

know what to do in any particular circumstance. I know and you know this is at times not easy at all but Baha'u'llah is always there to help each one who communes with Him as each of us should all do.)

In 1912 Abdu'l-Baha assigned to America and its inhabitants a divine and spiritual mission to benefit the whole earth. As a result America received providentially many material facilities for such a spiritual purpose. At the outset however such facilities and implements became misused as this Spiritual Calling waned away in the numerous minds which should have upheld it and acted accordingly. As, at this late date not much was done. I thought I should present this spiritual need to President Carter lest human efforts at Peace become altogether bankrupt. Each and every American should be reminded of God and Baha'u'llah and of the need of each and all to search, know and follow all the points of His Revelation, for there is no other way. I believe this is a matter of utmost urgency. While doing so we are obliged to warn our prospective "contacts" not to mistake Baha'u'llah and His

Revelation with what the "Baha'is" have been doing for the past 20 years. There will always be people to insist upon linking the word Baha'u'llah with "Baha'i" since they are for the most ignorant of His True Revelation and Covenant and they only size up things and concepts solely through groups of peoples. This is the case of my sister in America, and as such she has a great problem on her hands and she should herself solve that problem in the right direction before the moment she is someday to leave this Earth plane. This goes also for everyone else in the same predicament and it will take all the love one can provide.

I don't despair that God at the right moment will cause events to awaken one and all spiritually.

The following diagram should enable us to give some order to our thoughts yet remains the need for one and all to embody the divine attributes Abdu'l-Baha showed so well and He showed us and explained to us things we are called upon to do, not for ourselves especially but for Baha'u'llah and for God's entire creation.

Donald



Letter From E.S. Yazdani

To
Mr. A. M. Vargha,
C/- PO Box 155,
Haifa, Israel
10.07.2004

Dear Mr. A. Vargha, Allah'u'Abha,

Attached please find a copy of my letter of 8 April 1988 to Mr. H. Chance then a member of the so called Universal of House of Justice (UHJ) together with a copy of Lucknow LSA and notes from C.M. Remey's diary. It explains that the line of guardians in the World Order of Baha'u'llah is not over and the body created by the Hands is not and cannot be the true UHJ designed by Baha'u'llah and drafted by 'Abdu'l-Baha in His Will and Testament.

The guardianship is the heart of the World Order of Baha'u'llah and without this institution oneness of mankind, the ultimate goal of the Baha'i Faith will not be realized. The guardianship in the Baha'i [faith] is not an issue that can be forgotten. This institution will continue to exist as stated in the Will and Testament and confirmed by the Guardian Shoghi Effendi. The Guardian writes "*It must be clearly understood by every believer that the institution of 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 Kit'ab-i-Aghdas, and repeatedly and solemnly confirmed by 'Abdu'l-Baha in His Will.*"

It is almost forty-seven years that the first Guardian of the Baha'i Faith, Shoghi Effendi, left this world forever. Following his passing to Abha Kingdom a group of people then elevated to the rank of the Hands of the Faith took over the management of the Faith. The Hands of the Faith took over the management of the Faith with no documents from either Baha'u'llah, Shoghi Effendi or from 'Abdu'l-Baha to support the Hands' doctrine. It is very interesting to quote Mrs. Rabbani (Ruhiyyih Kh'anum) from her introduction to "The Ministry of the Custodians 1957 – 1963" where she correctly wrote that the Hands "**..assumed the reins of authority, with no**

document to support..." them. The Hand's action was exactly similar to what a group of the priests and Abubakr, Omar and Ottoman did after martyrdom of Christ and passing of Mohammad. The results of their action are well known to all to this day.

During the Hands management from 4th of November 1957 to creation of the so called Universal of House of Justice the Hands managed:

- Distraction of the embryo of the Universal House of Justice, heralded by the guardian Shoghi Effendi "as the greatest event shedding luster upon second epoch of Formative age of Baha'i Dispensation...ranking second only to glorious immortal events associated with the Ministries of the Three Central Figures of the Faith in the course of First Age of most glorious Dispensation of the five thousand century Baha'i Cycle"
- Forcing the Head of the embryo of Universal of House of Justice, C. M. Remey to exile from his permanent home,
- Distraction of the Ten Year Plan and spreading the ex-Hand's made plan instead of divinely designed plan. The Ten Year Plan included formation of Baha'i Court, essential prelude to the institution of the Universal House of Justice, creation of National Baha'i Courts in a number of Islamic countries such as in Persia, etc.
- Creation of a body what is so called Universal House of Justice which is not universal, is without the guardian as its permanent Head, is not the development of embryo of Universal House of justice into Baha'i International Court, is not infallible etc. etc. In another words the ex-Hands succeeded to create the false universal

house justice predicted by the Guardian Shoghi Effendi.

- Convert of THE BAHÁ'Í FAITH into the “baha’i religion “ which is the source of the present and future differences. The differences and lack of spiritual life among the believers that we see through out the world.
- Misleading many individuals and destroying their progressing souls while it was in its embryonic phase by pretending to be their guidance/shepherded when the Will and Testament of ‘Abdu’l-Baha was violated,
- Accusing innocent believers being Covenant breakers with no right to over take the Guardian’s duty,
- Changing Holy Writings to suit the present administration’s objectives,
- Etc....

Dear Mr. Vargha the corner stone you and the rest of the Hands laid during your secret meetings in destroying the embryo of Universal House of Justice and disregarding C. M. Remey’s claim of his guardianship brought nothing to the believers but differences, lack of spiritual life and division among the believers that we are all witness. This is the result of the violation of the Will and Testament of ‘Abdu’l-Baha.

The Baha’i Faith was a hope for people of the world to reach a stable world peace. This hope was destroyed or at least delayed when the Will and Testament of ‘Abdu’l-Baha was violated and the Ten Year Plan was abandoned. Where Baha’u’llah declared His mission in Garden of Redvan is now the battleground and the people are killing each other. If you, the Hands, did not change the Baghdad Conference from the Garden of Redvan, as planned in the Ten year Plan, to London, it was possible that the people of this area would accept the Faith or at least know about the Faith. It was possible that this sad situation in Iraq would not take place.

Dear Mr. Vargha please consider the content of the attached letter and the material related to the Baha’i Administration Order and reconsider your stand against continuation of Guardianship and at least if you cannot save the Faith save yourself. Soon or later we all will leave this world for the next. What is better to leave this world for

something good to be remembered? Ruhiyyih Kh’anum and other Hands did have this opportunity but they missed it. Do not be one of them. You have great opportunity. Do not miss it.

Dear Mr. Vargha I have no doubt that the guardianship is not over and the Baha’i Faith is safe even if there is one soul to support continuation of guardianship as planed by the Center of Covenant.

Dear Mr. Vargha be aware of the guardian Shoghi Effendi’s warning. The guardian in his letter of 88 B.E. to Eastern believers states:

چه مقدار عظیم است امر الهی و چه شدید است سیاط قهر آن محتسب حقیقی.....وای پر نفسی که از ارواح نصیحیه قلم اعلی و نعم و الا این دور ا منع ابھی رو بتافت و میثاق غلیظ حی لا یموت را واهی و موهون بشمرد و تطورات و تقلبات لازمه این امر خطیر را میزان بطلان و علامت نغصان و انقراض انین لایزال ایزد متعال بینداشت....

Dear Mr. Vargha please read the attachments carefully and pay special attention to the letter from Lucknow LSA and note comments made by C. M. Remey.

Dear Mr. Vargha you have a great opportunity to do what you can do to protect the Faith and denounce this false/budded Universal House of Justice publicly and if you cannot do this at least you can save yourself from this violation of the Will and Testament of ‘Abdu’l-Baha. **DO NOT MISS IT.**

Recently one of my colleagues visited the Holy Land and gave me a transcript copy of your speech to the visitors. He advised me “this is Mr. Vargha’s speech to the believers”. A copy attached. I read it through and the following comments are made:

- Mrs. Rabbani, (Ruhiyyih Khanum) by-passed the International Baha’i Council (IBC) and without any authority she arranged/organized the first conclave (a meeting for secret consultation?). She assumed authority as she correctly acknowledged in her publication. IBC was the embryo of UHJ with its head C.M. Remey. It was a functioning body that it was

subsequently destroyed by a group of people then was elevated to the Hands of the Faith rank. The rest of the Hands failed or they did not want to acknowledge the station of C. M. Remey as the Head of International Baha'i Council and [the head] the Baha'i Faith. If nobody knew, the importance of IBC and station of C. M. Remey, Mrs. Rabbani was well aware of it. She simply misled herself and dragged the rest with herself to nowhere. Please do not try to cover up her action.

- According to the Will and Testament the Guardian is not supposed to leave a Will. The guardian **must** appoint his successor in his own lifetime. He formed the embryo of Universal House of Justice and appointed C.M. Remey as its head. Please read my letter of 8 April 1988 to Mr. H. Chance.
- With regard to the statement signed by C.M. Remey I would like to say that he signed as a witness that the other Hands were signing a statement violating the will and Testament. Even if I accept what you are trying to deliver with regard to this matter I have to write that Ali the first Imam supported the other three first leaders after Mohammad. Ali was much more interested in the unity of the Faith of Islam. C.M. Remey acted the same to protect the unity of the Faith. And if there was ambiguity why you the Hands did not respond to his proclamation of 1960? There was not any excuse. Peter [the disciple] denied Christ three times.
- Dear Mr. Vargha you have ignored countless verses of Holy Writings with regard to the continuation of Guardianship and you refer again and again to the term "Chief Stewards". Dear Mr. Vargha please wake up. Baha'u'llah says power is taken from two groups: leaders and Ulama. This term does not mean to be in command. The institution of the Hands will continue to exist to carry out two functions of protection and

propagation only **under** the direction of the living Guardian.

- How dare you compare her, Mrs. Rabbani to the Greatest Holy Leaf? The Faith was protected and its unity was fully preserved after the Center of Covenant left this world. The greatest Holy Leaf ignored Her interest and put the interest of the Faith above everything. The Greatest Holy Leaf protected the Faith and kept the Will and Testament of 'Abdu'l-Baha safe until it was opened in presence of other believers. The greatest Holy Leaf managed to hand the affairs of the Faith to the appointed guardian Shoghi Effendi. The Greatest Holy Leaf has the station of "LOVE" in the Baha'i Faith for this dispensation. Only one person occupies this lofty station in this glorious Baha'i Dispensation and she is The Greatest Holy Leaf.
- What has Mrs. Rabbani done? She destroyed the Faith. She violated the Will and Testament. She created division within the believers. She managed/assisted to create a false UHJ. A body that is similar to any thing but UHJ. A body without head. A body that has been used to mislead the innocent believers. She put her own interest above every thing but the Faith. Who are you kidding? She has been announced as the Arch Violator of the Baha'i Faith.

You have succeeded to derail the Faith temporally. It will not last forever. When this dark night is over what you have done will be manifested to the people of the world. Do not think that you are not watched. These few believers in the continuation of Guardianship are watching you carefully.

In the absence of the believers in continuation of Guardianship you say or write whatever you want. You have poisoned the minds of the visitors and other believers for the last 47 years with these poisonous materials. At least be fair and let some of the believers in continuation of Guardianship be present to respond to your statements/speech. You feed the visitors with what you want to feed them

and at the same time you have prevented them to know the other facts.

Please be at least brave and put your name under your speech script. Let every one know the author of these poisonous materials. These documents will be referred to by the future generation and you will be judged in a Baha'i court.

I hope this letter finds you and your family well.

With the Baha'i Love

E.S. Yazdani
Living at:
2C Hampden Road,
Pennant Hills, NSW, 2120
Australia

* The above letter was sent to then the Hands of the Cause Mr. A. M. Vargha. The writer never received any response from Mr. Vargha! Not even he acknowledged receipt of this letter. This letter was signed on July 10, 2004 but posted on March 11, 2005. When a work colleague of mine visited Holy Land, on his return to work he gave me a copy of a talk transcript and he stated the talk transcript is Mr. Vargha's speech to the visitors. Mr. Vargha's talk transcript prompted me to write him this letter.

The Baha'i Faith is very dear to me and you have damaged it badly. I hope the All Mighty God forgives you.

I remain faithful to The Covenant of Baha'u'llah as defined in His Will and the Will and Testament of 'Abdu'l-Baha's and as confirmed by Shoghi Effendi in his writings. The covenant that the ex-hands made with the believers is not worth of any consideration.

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Carmel, in the Book of God, hath been designated as the Hill of God, and His Vineyard. It is here that, by the grace of the Lord of Revelation, the Tabernacle of Glory hath been raised. Happy are they that attain thereunto; happy they that set their faces towards it.

Pilgrimage

I hope you had a nice journey; I welcome you on behalf of all the residents. It is a great day for you, one of your cherished desire has been fulfilled. You can witness with your own eyes the success at the World Centre... you have travelled a long way to come here... I hope that you seize the essence of this place. Pilgrimage will begin tomorrow morning. You have a very tiring schedule. Go deep into things. When Bahá'u'lláh came here He was not received in the same way, he was in captivity, as a prisoner, only a handful welcomed Him at the seashore of Akka. They had come to humiliate Him, to curse Him. When the soil was blessed by Bahá'u'lláh, soldiers received Him, He was humiliated and incarcerated in the Most Great Prison for two and a half years.

Time passes by and now after thirteen decades Bahá'ís come in groups, the situation has dramatically changed, you are received with open arms, you come with dignity and respect, you are received by representatives of the Universal House of Justice.

Everyone should know about Pilgrimage, [it should be performed in] utmost humility. For Bahá'ís it has a spiritual meaning. It needs preparation, eyes, ears and mind each have a share to fulfil. The eyes when you enter the holy seats, the ear when you hear the chant of prayers, the waves of prayer. The heart is the most important, when the hearts of Bahá'ís are intoxicated by spiritual atmosphere. The combination of ear, mind and heart produce a feeling which words cannot express. When you enter the Shrine, the Holy Seats, you feel it, you feel how the presence of Bahá'u'lláh is there, try to let Bahá'u'lláh enter your heart, observe in everything, concentrate your thoughts on Bahá'u'lláh in everything.

It is a privilege to see how the Cause was established. Tomorrow morning when you are in the Shrine concentrate your thoughts on Bahá'u'lláh. Think "why I am here". The purpose is to establish a link of closeness to Bahá'u'lláh so that in all our daily acts the presence of Bahá'u'lláh is felt. It depends on the degree of spirituality and faith in Bahá'u'lláh. This is the Covenant of Bahá'u'lláh.

Bring Him in your heart. Think about that, how great is this Message, how it can be developed. Think about the real meaning of pilgrimage. Why we are here. Gradually you will understand and everything is here to guide you. Pilgrimage begins with degrees. The first is observance, to go to the root of everything, to see is not the same as to observe. Go deep. Tourists see, Bahá'ís observe. Observation means both to see and meditate.

The needs of the Faith

What is the need of the Faith in these days? Every Bahá'í in this day has the responsibility to be familiar with the needs of the Faith, otherwise there is stagnation. Sincerity, activity of all Bahá'ís, learned or illiterate. When you love Bahá'u'lláh you have a sense of responsibility. It begins with our decision and being familiar with the needs. [Today we must] accelerate the teaching work in the world. The torch of guidance is in the hands of the Bahá'ís. Bahá'u'lláh and 'Abdu'l-Bahá have not rested. 'Abdu'l-Bahá went to the United States and to Europe. Shoghi Effendi wrote many messages [giving guidance], and today we have the Universal House of Justice. Our task is to follow the path of servitude, you are pilgrims, servants of Bahá'u'lláh, you should be familiar with the needs. The most important is teaching. Our number is like the drop in an ocean. We have not much time, seven billion are waiting to hear

the Message of Bahá'u'lláh, therefore the most important is teaching. By which means? The method has changed. The Master and the Guardian each had a method of teaching. Today we have a systematic method of teaching. This method is offered by Plans, divine plans, the first plans were offered to the Bahá'í community by the beloved Guardian. 10 years crusade, in the last years of his life he drew a Plan. He showed us how to work in this way. Through that Plan the Bahá'í community began to grow. Now we have the Five Year Plan. The programme is drawn here, the executors are the Assemblies. We have 182 National Spiritual Assemblies and 10343 Local Spiritual Assemblies. If all Bahá'ís under the guidance of the National Spiritual Assemblies understood what is their share everything would go ahead. The divine plan given by the House of Justice stops at the level of the Local Spiritual Assembly. The individual Bahá'ís don't know that they are the real executors. This is our handicap, this is our failing. Individual, family, group, National Spiritual Assemblies, Local Spiritual Assemblies, if all elements of work the Faith will envelop the whole planet. In this situation all the cells work. Now it is not like that. Most National Spiritual Assemblies are experienced, Local Spiritual Assemblies also. If all Local Spiritual Assemblies work in the best way the Faith of Bahá'u'lláh will reach all continents.

The Torch

The duty of pilgrims is to share this news with the friends. Of the whole community you had the opportunity to come here to learn on what is the need. The growth of the Faith depends on all the friends and their share in the teaching work. Teach the Faith of Bahá'u'lláh in pioneering posts. The world needs that, it is like a body in a very bad situation, conflict, war, antagonism. All this should finish one day. The purpose of creation is to live in peace and harmony. You should not be indifferent, you should not be careless. Don't keep this torch for yourselves, bring it around the world. The expectation of the House of Justice is that we think what we can offer to the teaching work. Think that you are a source of power, think what you can do, it is in your power. Be sure that you are the source of potent power which is in your inmost. Bahá'u'lláh will assist you, this is a divine promise. "We are observing you from 'Abhá Kingdom and We shall assist you", "The field is vast, but the workers so few" [by Shoghi Effendi]. Think about that. The field is vast, the confirmations are great, but the workers are so few. The need is to increase the number of workers. Try to understand, to seize the importance of these days. The day will come when our service will not be dominant anymore but it is dominant now. What are the means? I think of Radio Bahá'í, it clarifies the eyes of people. Invite interested people to listen to Radio Bahá'í, it brings the reality of the Faith of Bahá'u'lláh [Dr Varqa mentioned that he listens to it very frequently]. Varqa magazine by Dr Sahba is another example.

Friends, let's not deprive ourselves from this occasion. There is a Quranic tradition which says that the ways towards God are the number of people. There are seven billion of ways towards God. For each there is a way to God, but they don't know. Observation, reflection, action. Reach action, evaluate, then act again. Everybody can do this, by our own selves we can teach the Faith of Bahá'u'lláh. Make a schedule for yourselves. If we think of our powers we are weak but we have assistance from the Kingdom on High. Think about this, when you go back think about this. Many wanted to come [to the Holy Land] but they have no money. People have walked to come here, today it takes a few hours. Everything is created to serve the Faith of Bahá'u'lláh. Think. Make an individual plan.

Nobody is forced. We are free to do or not to do. It is our privilege. Don't keep it for yourselves.

Talk 2

why not mentioning International
Bahai Council S.B.C.?

"It was like that, day and night"

Today you had the privilege of meeting the Universal House of Justice. I would like to share with you some memories of this body and of how the edifice of the World Order of Bahá'u'lláh was built. There is a close relationship between the institution of the Hands of the Cause and the Universal House of Justice. During His time Bahá'u'lláh appointed four Hands of the Cause, their duty was confined into two main subjects: teaching and protection, these were their twin duties. 'Abdu'l-Bahá during His mission did not nominate any Hands, some were nominated after His passing. The beloved Guardian gradually appointed, and their duties were the same. During that period the Institution of the Hands of the Cause took shape. They were nominated by contingents. Their task was to collaborate with the administrative institutions, with the assemblies. Their duties remained the same, teaching and protection.

By passed
S.B.C.

During the 10 Year Crusade the Hands worked together for five years. In the middle of it the Guardian passed away. The community had lost its head. Ruhiyyih Khanum was in London, she took a great decision: she invited the Hands for the first conclave. It was a very critical time for the Faith. She invited the Hands to come and help, it was not her duty to do it, but she did it. In the history of religion few leaders took the helm of the Faith in the worst moments, during critical times. One of them I think of is Maria Maddalena. 'Abdu'l-Bahá was amazed by the dignity of the Church, "look at what the disciples of Jesus have done!", They were in trouble and did not know what to do. Maria Maddalena invited them together at the top of a hill. They decided that they should go out and teach the Faith of Jesus Christ.

Search
meeting?

How
dare
to
compare
Mrs. Rabbani
to Will

The Greatest Holy Leaf played this role to, she encouraged the friends to be steadfast when the Guardian was away, she maintained the unity of the friends. 'Amatu'l-Bahá Ruhiyyih Khanum had invited us at that critical time. We had a rainy night in Haifa, it was so sad, everybody was mourning. I went to the pilgrim house. Nobody was there. Then I went to the Eastern Pilgrim House and Leroy Ioas came to us and greeted us and exchanged a few words.

It was the first time we had met him and explained to us about the last days of the Guardian.

The next day there was sunshine, we went to the Shrines and see what happens. After one hour Leroy Ioas came again and said that 'Amatu'l-Bahá Ruhiyyih wanted to see me, it was the first time I met her. She said she had invited eight other Hands to join and go to the apartment to look for a Will. So we went, we broke the seals and entered the room of the beloved Guardian. I noticed that his way of living was very simple. We looked everywhere, in the safe we found a copy of the Kitáb-i-Aqdas, I think it was in the handwriting of Bahá'u'lláh. But of the will there was no trace. Mason Remey was also with us. After we had finished our search we wrote a statement where we affirmed that we had broken all seals but that there was no sign of a Will. I mention Mr. Remey because he had also certified and signed that there was no more Guardian. [He later rebelled and broke the Covenant]. The other hands were waiting in Bahji. We came and said we have bad news: there is no Will. Now what do we do? We were not sure whether we can discuss anything or not. Some Hands said that we have to consult, others said that it was not in the domain of teaching and protection of the Faith so we had no right to enter the subject. We went and looked in all documents. One year before the beloved Guardian had passed away two messages, dated June and October 1957 explained that the Hands of the Cause were the Chief Stewards of the embryonic commonwealth of Bahá'u'lláh. It was very very clear. But still, some were for, some were against [entering the discussion on what should be done]. Then we looked up in the dictionary and found out what the term Chief Stewards meant. It said that the Chief Stewards are the officers of the marine who in absence of the captain direct the ship to the port. So we came to the conclusion that the Hands had the right to finish the unfinished goals of the 10 Year Crusade. Beyond that there would not be anymore divine guidance, therefore we would need divine guidance after the 10 Year Crusade.

Head of
S.B.C.

Not in
common.
Always
under
direction
of Guardian.

We appointed liaisons, custodians who would live at the World Centre to administer the affairs of the Faith. Mr. Furutan was one of them. Life was very difficult. The western Hands were in the western pilgrim house, and the eastern in the eastern. Each had its small room, we worked continuously, every day. My residence was in Tehran when they summoned me to substitute one of the Hands. One night I was sleeping and someone knocked at the door. It was Paul Haney. There was a conference in Germany, we had to write a draft for a message to them. There, in the middle of the night we wrote the message and Paul Haney sent it out at 4 am. It was like that. Day and night. The pioneers opened virgin areas and taught the Faith, they were able to form 30 National Spiritual Assemblies and the first Universal House of Justice was elected by 56 National Spiritual Assemblies. From that time on the route was clear, Bahá'ís around the world showed faithfulness to the Faith, the House took the helm of the Faith in their hands. The Universal House of Justice is so dear to us. Stone by stone this body came into being. One of the secrets of [the period of the Hands] was its transparency. There were many newly National Spiritual Assemblies that did not know what to do. The reply was "wait until 1963". This faithfulness to the Guardian was one of the mysteries [...] of the Faith. Nothing was changed. Everything was done by the Universal House of Justice. The Hands took only two initiatives: the repair of buildings and the heritage of Bahá'í endowments. The Custodians asked the Bahá'í world not to elect them to the Universal House of Justice. This was something new: that a group of people with authority serve new people with authority. You don't find this anywhere in the world.

Help

Many times I met the House, and I had contrasting feelings: on one hand great power and on the other great humility. This body needs help, the help comes from you, from all the Bahá'ís, read carefully the messages and put them into action, put talents at the service to Bahá'u'lláh. Soon negative forces will rise against the Faith of Bahá'u'lláh, but they will not resist, the power of Bahá'u'lláh will win.

The first to oppose will be the leaders of religion, some of them have already shown their force, the best example is Iran.

Material wealth, the domination of ideas in the world. People with material wealth have power to manipulate, they have an enormous budget. The wealth of the Bahá'ís is love, we are the poorest materially. Our work is done by Bahá'ís all over the world, everything is done because of love.

The second enemies of the Faith will be the leaders [in general], they don't want to lose their leadership. The Bahá'ís are the best organised group. Everything is obeyed by Bahá'ís around the world just because of love. When the leaders will see that they cannot manipulate the Bahá'ís [for their own designs] they will rise against. Iran is again an example.

The third is immorality that comes in the world. It is all around the globe, it attacks children and youth. Bahá'ís are taking good care of them. The Bahá'í youth are really the standard bearers of the Faith. The indifference of people is also an obstacle. But the future is very brilliant.

Spiritual warriors are fighting these elements and they win.

The world is ready to accept the message of Bahá'u'lláh.

An Open Letter

To

The Believers

From

Kamran Taimouri

An Open Letter To The Baha'i Communities

By Kamran Taimouri

It has been about three years that a person who was known formerly as a Baha'i, has been sending out e-mails to the various Baha'i communities and proclaiming to be a Manifestation of God for our time . This person is a woman at her middle age and being known of having mental illness by her family and close friends . I met her, her husband, and children for the first time in a small Baha'i gathering, in Wisconsin, in April 1999 . Her family received me kindly and showed enthusiasm in learning more about the Baha'i Faith . It was then that she told me she was taking a certain medication which would make her enable to focus better . In her recent e-mails , she has stated her family is enforcing her to take anti- delusional pills . However, she herself does not believe that anything is wrong with her state of mind .

Her story is a sad one for not only she has been shunned by her Baha'i friends but she has also lost a court case over the custody of her two children some years ago .

I do not know if there is any solution to her problems but I feel compelled to clarify some of the things she writes about me and the Faith in her letters to the Baha'i communities .

She has stated that she is my representative on the spiritual matters of the Faith. This is not true for i have not spoken or written to her since 1999. Then how could it be possible we share our thoughts with one another . I do not support or approve her baseless claims and want she stop mentioning my name in her e-mails to peoples .

Among all of the names and titles that she has chosen for herself, these are noticeable ; "the Maiden of Heaven", "the Holy Mariner", "the feminine aspect" of Baha'u'lla's Revelation, "the third Letter", "the Alif" .

Any true follower of Baha'u'llah who has studied well the writings of the Faith can realize these claims by her are in contradiction with the statements and interpretations of Baha'u'llah, Abdu'l-Baha, and Shoghi Effendi . I would like to answer these in the light of the writings of the Herald of the Faith, Its Founder, and His chosen successors .

1).

There is no a feminine or masculine aspect in the Holy Spirit and Its work . The Holy Spirit is the Bounty of God, has a non-material existence, is a supernatural intelligent force, and does not have a gender . The Maid or Maiden of Heaven is a symbol and personification of the Holy Spirit . In some instances, maiden and handmaidens refer to the holy personages .

The Bab writes :

**" O people of the earth ! By the righteousness of the One true God,
I am the Maid of Heaven begotten by the Spirit of Baha"**

(Selections From The Writings Of The Bab, p.54)



In the last page of the Hidden Words from the Persian, Baha'u'llah refers to the reality of the Holy Spirit and Its glory as the Bride . We read such as :

“ The mystic and wondrous Bride, hidden ere this beneath the Veiling of utterance , hath now, by the grace of God and His Divine favor, been made manifest even as the resplendent light Shed by the beauty of the Beloved.”

Shoghi Effendi, in His book, “ God Passes By,” defines and interprets the meaning of “the Maiden,” as follow :

“ the “Most Great Spirit,” as designated by Himself [Baha'u'llah] , and symbolized in the Zoroastrian, the Mosaic, the Christian, and Muhammadan Dispensations by the Sacred Fire , the burning Bush, the Dove and the Angel Gabriel respectively, descended upon, and revealed itself, personated by a “Maiden,” to the agonized soul of Baha'u'llah .”

“ In His Suratu'l-Haykal (the Surih of the Temple) He [Baha'u'llah] thus describes those breathless moments when the Maiden, symbolizing the “Most Great Spirit” proclaimed His mission to the entire creation :

“ While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden - the embodiment of the remembrance of the name of My Lord-suspended in the air before Me . So rejoiced was she in her very soul that her countenance shone with the ornament of the good-pleasure of God”

(God Passes By ; 1950 Edition, pp. 101-102)

2).

“ Holy Mariner” is a symbolic name referred to Baha'u'llah in the Tablet of the Holy Mariner . This Tablet was revealed by Him on the fifth of Naw-Ruz 1863, About twenty four days before He declared His divine Mission to the public . Its contents allude to the approaching of a new stage in the course of the Faith . Shoghi Effendi stated :

“ the ‘ Tablet of the Holy Mariner,’ in which Baha'u'llah prophesies the severe afflictions that are to befall Him”

(God passes By, p. 140)

In a passage of the same Tablet, Baha'u'llah says : “ The Youth hath remained lone and forlorn in the land of exile .” Here, He refers to Himself as the “Youth” who was then in exile in Iraq . A careful study of this Tablet indicates that the main objective of this Tablet was Baha'u'llah Himself and not a female Prophet .

3).

“the Third Letter” and “the Alif” are the same and referring to the last letter of the word “ Baha .” This word is in Arabic and composed of three letters (B, H, and A) in the original language. The letter “A” in its single form is pronounced alif, in the Arabic language. In the 77th passage of the Hidden Words from the Persian,



there is a mention of the first and the second letters of a name which was kept hidden from the world . There has been many speculations concerning the identity of this name by the Baha'is . Some of them departed far from the true meaning of this passage of the Hidden Words of Baha'ullah . In a Tablet by Abdu'l-Bah, there is an interpretation in regard to that hidden name . My translation from the Persian text is such as :

“ That great name is the Most Great Name. The intention is the Blessed Beauty ; and today, what is at hand is the meanings of the two letters of the Most Great Name ; and that is [the meaning of] B and H .”

(Ma'idiy-i-Asmani, Vol. 2, Chapter 47, pp. 56-57)

In connection to the same subject, Shoghi Effendi writes through his secretary to a believer , in Persian language :

“ The intention in respect to the mentioned letters is the first and the second letters of the blessed name of the Ancient Beauty . By this is meant, B and H ; and the purpose of the Blessed One [Baha'u'llah] is this that what is concealed and treasured within the essence of these three letters has not been disclosed, and the world of existence has not yet fully obtained the potentiality and capability of reflecting and manifesting the Devine Effulgences (Tajalliyat) . What is concealed and hidden within the third letter which is the complementary of the name of the Blessed One [Baha'u'llah] will be gradually made evident and apparent to the people of the world .” Shoghi Effendi's secretary adds, “ In another perspective the intention is the details of the calamities which were befallen upon the Blessed Beauty , which were countless and beyond limitation, and only some of them are known and disclosed to the inhabitants of the world .”

(Ma'idiy-i-Asmani, Vol. 3, p.13)

4).

In reference to the subject of prophethood, I should say that there have been a few individuals who laid a claim to the station of Manifestation of God after the passing of Shoghi Effendi . The time of “Mustaghath” is something that they or their followers often Clung themselves to it . The word Mustaghath is an Arabic name and means, “He Who is invoked,” and is an allusion to the Promised One of the Babi Faith . This word is been mentioned several times by the Bab, in His Book, the Persian Bayan . The numerical value of Mustaghath is 2001 , and its significance appears when it is divided by another word, Al'lahom, with a numerical value of 106 as it is prescribed by the Bab in the same book . It gives the number 18 which is the interval between the Proclamation of the Bab and the public Declaration of Baha'u'llah . The Bab, in His early days, used the Islamic calender to date his letters but concerning to the advent of the Promised One of His Faith, He used the Babi calender .

At least one among those ,who laid a claim to be a Prophet of God, has used the Christian calender to justify his/her claim by saying that the word Mustaghath refers to the year 2001 A.D. For the very obvious reason this can not be true because the Bab did not use the Christian calender to set a date for the coming of the next Manifestation of God .

In 1862, a year before His Public Declaration, Baha'u'llah, in the Kitab-i-Iqan, addressed the followers of the Bab pointing out that in the time of Mustaghath not to act in the same manner the learned men of Islam had acted in rejecting their Promised One . We read such as :

**“ We entreat the learned men of the Bayan not to follow in such ways, not to
Inflict, at the time of Mustaghath , upon Him Who is the divine Essence,
The heavenly Light ...that which hath been inflicted in this day.”**

(Kitab-i-Iqan; pocket-size edition, 1989, p.248)

Again, on page 229, it reads :

“ By His [Bab’s] references to their opposition He intended to invalidate the objections which the people of Bayan might raise in the day of the Manifestation of “Mustaghath,” the day of the Latter Resurrection”

From the both passages it is clear that the time of Mustaghath was a set time for the Babis to accept Baha'u'llah . It is wrong to assume that the time of Mustaghath might be for the another promised one after Baha'u'llah .

Regarding to His Dispensation, Baha'u'llah in the Kitab-i-Aqdas and many other Tablets warned His followers to avoid the hypocrites who would come with false claims. We read from a Persian text such as :

“ Say the Manifestations hath ended. Any individual layeth claim ere the expiration of a full thousand years, whosoever such a person may be, and whatsoever that person bringeth, is considered to be false.”

(Ishraqat va chand Lawh-i dighar , p. 196)

In this passage, He states that the chain and line of the Manifestations of God has ended to Baha'u'llah and after Him up to one thousand years there will not be another Manifestation of God . Apparently, some have said that the beginning of the mentioned one thousand years might be after when the third Manifestation appears about one hundred or more after Baha'u'llah. There are more evidences from the Writings of the Faith indicating this notion is not true. We read from “Selections from the Writings of Abdu'l-Baha” such as : “ When it is said that the period of a thousand years beginneth with the Manifestation of the Blessed Beauty [Baha'u'llah] and every day there of is a thousand years, the intend 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.” (First edition, 1978, p.68)

Also, Abdu'l-Baha says: "Baha'u'llah made a covenant concerning a Promised One who will become manifest after one thousand or thousands of years."

(Baha'i World Faith, p.358)

“After the Blessed Beauty (Baha’u’llah) there is no a third Manifestation any more up to a thousand years. Any person who appeareth, even though he may be in ultimate Perfection, yet he will be under the shadow of the Blessed Beauty and be considered His servant.” (Abdu’l-Baha; Maidiy-i-Asmani, Vol. 5, pp.184-185)

Shoghi Effendi Writes : “ With the ascension of Baha’u’llah the Day-Star of Divine guidance ...had finally sunk below the horizon of Akka, never to rise again ere the complete revolution of one thousand years .” (The World Order Of Baha’u’llah; p.143)

مومنین بحضرت بهاءالله کلا ملاحظه فرمائید

بیانیہ توسط عنایت اللہ یزدانی

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

در تائید این مطلب شوقی افندی در توقیع تموز 1925 میلادی در ارتباط با تشکیل جنین بیت العدل کاذبی توسط دشمنان داخلی دیانت بهایی 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 ینبغی ویلیق لهذا المقام الرفیع ولمركز 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. [اشاره به بیت العدل اعظم الهی که تنها هیات

قانون گذار بین المللی است]

Guardian of the Baha'i Faith in Person

Permanent Head of the Universal House of Justice

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

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

From Dispensation of Baha'u'llah by Shoghi Effendi

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



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بیت العدل اعظم الہی



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