

An Introduction to the Súratu'l-Haykal (Discourse of The Temple)

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Background Information

Súratu'l-Haykal (Discourse of the Temple) is one of the most challenging¹ works of Bahá'u'lláh; it was first revealed in Adrianople, and later revealed again in 'Akká with minor differences. Upon Bahá'u'lláh's command His tablets to four kings and monarchs of His age and to Pope Pius IX were added to this Súrih and transcribed in the form of a pentacle, or five-pointed star.² A review of these tablets and their messages requires an in-depth analysis that is outside the scope of this article. A separate article will be devoted to an explanation of these tablets. Some of the stimulating aspects of this tablet, the significances of its title and the five-pointed star referred to earlier, will be discussed in this article.

The beloved Guardian included translations of extracts from this tablet in *God Passes By*,³ *The Promised Day Is Come*,⁴ and *The World Order of Bahá'u'lláh*,⁵ although it has not been formally translated into English in its entirety. Therefore, Anton Haddad's unofficial translation⁶ will be used in this article to convey some concepts. Unless taken from the published works of the beloved Guardian, these passages will be regarded as provisional, and any deviation from Haddad's translation will be denoted by parentheses.

The Title of the Súrih and its Significance

The opening passage of the tablet names the Súrih, and also reveals that the Temple refers to the person of Mírzá Ḥusayn-'Alí, Bahá'u'lláh, as God's Manifestation of His Names and the Sign of His remembrances on earth for this age:

This is the Súrih of the Temple (Whom) God has made the Mirror of His Names between the earth and heaven and the sign of His remembrances among the people of the world.⁷

This Temple is the physical person of Bahá'u'lláh, as confirmed by many other passages in the text of the tablet. For example, the tablet contains an address by the Most Great Spirit to the person of His Manifestation on earth, clearly intending Bahá'u'lláh:

O Thou Temple! We have made Thee a mirror for the Kingdom of the Names to speak of My Dominion among all the creatures and summon all the people to My meeting and Beauty and to be a Guide to My obvious and upright Path. We have elevated Thy Name among the servants as a Bounty, and adorned Thee with the embroidered Garment of Myself and cast upon Thee My Word to use the Authority in the Kingdom as it pleaseth Thee and to do what Thou willeth. We have ordained to Thee the good of the heaven and earth so that no good will be granted to anyone unless he enters Thy shadow, as a command on the part of Thy Lord, the Learned, the Informed. And We have given the rod of command and the divination of authority to enable Thee to distinguish the wisdom of every question. We have shown forth from Thy breast the seas of Knowledge and Revelation in the celebration of Thy Lord, the Merciful, in order that Thou

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shouldst praise and be of the thankful. We have chosen Thee from amongst My creatures and made Thee the Manifestation of My Soul to whomsoever is in the heaven and earth. Send Thou forth by a permission on Our part, speaking mirrors and high letters to tell of Thy dominion and power and to indicate Thy might and greatness and be the manifestations of Thy Names among all the creatures. We have made Thee the origin of the mirrors and their originator just as We have originated them from Thee the first time....⁸

This passage explains that the Most Great Spirit has created His Manifestation, has chosen Him to be the Manifestation of His Soul and a Mirror for the Kingdom of His Names amongst His creatures. Throughout the Súrih the Most Great Spirit addresses the Temple and the limbs and organs of this Temple and the letters which make up the word Haykal (H, Y, K, and L), making a promise that each will become the progenitor of a new race of men to serve His Cause. These passages demonstrate the allegorical and symbolic nature of these pronouncements. This subject will be discussed in detail later in this article.

There is another significant aspect in the title of this Súrih, which is, outwardly, a reference to Jerusalem and the Temple of Solomon in Jerusalem, and inwardly, a reference to His Manifestations. The following statement in relation to this title appears in the text of this Tablet and is interpreted by the Guardian as a reference to Old Testament prophecy:

...The most important of His Tablets, addressed to individual sovereigns, Bahá'u'lláh ordered to be written in the form of a pentacle, symbolizing the temple of man,...and indicate their direct association with the prophecy of the Old Testament:

Thus have We built the Temple with the hands of power and might, could ye but know it. This is the Temple promised to you in the Book. Draw nigh unto it. This is that which profiteth you, could ye but comprehend it. Be fair, O peoples of the earth! Which is preferable, this, or a temple which is built of clay? Set your faces towards it. Thus have ye been commanded by God, the Help in Peril, the Self-Subsisting. Follow ye His bidding, and praise ye your God, your Lord, for that which He hath bestowed upon you. He, verily, is the Truth. No God is there but He. He revealeth what He pleaseth, through His words 'Be and it is'.

Although at first glance this passage appears to refer to the Súratu'l-Haykal itself as the promised Temple, the Temple is actually a reference to the person of God's Manifestation for this age, Bahá'u'lláh Himself, and not just the Tablet.

Old Testament prophecies about the rebuilding of the Temple can be found in Zechariah. According to the text in this book, the prophet Zechariah received the Word of God during the reign of Darius (521-486 BCE), the Persian King, about the time when the Jews had been liberated from Babylon by King Cyrus (580-529 BCE), and some had returned home from their exile. The words of Zechariah imply that the re-building of the Temple and Jerusalem was incomplete, and furthermore, the return of the Jews to the Holy Land was still only a promise. Chronological information on the events that led to the destruction of the Temple and its reconstruction, and the words of 'Abdu'l-Bahá on the fulfillment of the prophecies of Daniel regarding the rebuilding of the Temple and the city of Jerusalem can be found in Appendices I and II, respectively.

Zechariah describes, firstly, God's wrath against the Jews as evidenced by the destruction of their Temple and their exile from Israel, and, secondly, the promise of the return of the Lord's favor and their prosperity. It demonstrates the interplay of symbolic and actual places, people, names and concepts. The frequent interchange of phrases referring to the physical and symbolic Temple of Jerusalem and the physical and spiritual sovereignty of the nation and its Deliverer is quite beautiful to see. For example, the book includes the following prophecy about the entry of the King into Jerusalem:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.¹⁰

Some five hundred years later this prophecy was interpreted by the Gospel writers (Matthew 21:1-5) as referring to His Holiness Jesus Christ's last visit to Jerusalem.¹¹

The Old Testament Book of Ezra is a chronology of edicts and decrees by the Persian Achaemenid kings (Cyrus, Darius, and Artaxerxes) concerning the liberation of the Jews, their return to the Holy Land, and provisions for the rebuilding of their Temple, its beautification and decoration.¹² These accounts describe the literal fulfillment of the prophecies. However, the arrival of Jesus Christ in Jerusalem as a lowly individual and the rejection of Him and His Cause followed by a second destruction of the Jewish Temple and the city of Jerusalem and 2000 years of new exile for the Jewish people.

Therefore, in the context of Zechariah, the lasting Temple actually refers to the Person of Jesus and not the perishable building of the Temple of Solomon. Interestingly enough, even at the time of the Temple's apparent grandeur, Jesus commented that the Jerusalem Temple was being forsaken by God and laid waste. In other words, the people and their leaders had rejected Him Who was the true Temple.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.¹³

This declaration clearly and unambiguously shows that that the real living Temple was Jesus Christ and not that awe-inspiring building in Jerusalem. Jesus further clarified this theme in answer to Jewish leaders questioning His authority to clear the Temple of merchants.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.¹⁴

The Book of Revelation makes the meaning of the temple even clearer by prophesying the descension of a New Jerusalem made of pure gold and precious stones with no temple inside and no need for the light of the sun and the moon, the sovereign Lord and the Lamb being its temple and giving it its light:

21:2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

21:10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

21:11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

21:12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

21:18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

21:19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

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21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21:21 And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

21:25 And the gates of it shall not be shut at all by day: for there shall be no night there.¹⁵

John saw no temple in the New Jerusalem, since he knew the Lord and the Lamb to be its temple. The “Holy of Holies” and the Qiblih (Point of Adoration) for the Bahá’ís in this Dispensation was Bahá’u’lláh during His earthly life, and His shrine after His passing. In the Tablet of Carmel, regarded by the Guardian as the Charter of the Bahá’í dispensation, Bahá’u’lláh states that He is the City of God and the celestial Kaaba descended from heaven.

*Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels.*¹⁶

‘Abdu’l-Bahá explained the flourishing and position of honor of Jerusalem in His lifetime when He stated:

*The Holy City, is now beginning to become prosperous, populous and flourishing. Anyone who saw Jerusalem sixty years ago, and who sees it now, will recognize how populous and flourishing it has become, and how it is again honored.*¹⁷

He interpreted the symbolic meaning of “Holy City” or “New Jerusalem” as the outward form of the “Cause of God” and the “Holy of Holies” as the spiritual basis of “the Cause of God”:

*What is meant by the term Holy of Holies is that spiritual Law which will never be modified, altered or abrogated; and the Holy City means the material Law which may be abrogated; and this material Law, which is described as the Holy City, was to be trodden under foot for twelve hundred and sixty years.*¹⁸

Bahá’u’lláh takes up this theme in the Súratu’l-Haykal and challenges the Jews, Christians and the Moslems to regard Him as the lasting Temple and not that built of clay:

*Thus have We built the Temple with the hands of power and might, could ye but know it. This is the Temple promised to you in the Book. Draw nigh unto it. This is that which profiteth you, could ye but comprehend it. Be fair, O peoples of the earth! Which is preferable, this, or a temple which is built of clay? Set your faces towards it. Thus have ye been commanded by God, the Help in Peril, the Self-Subsisting. Follow ye His bidding, and praise ye your God, your Lord, for that which He hath bestowed upon you. He, verily, is the Truth. No God is there but He. He revealeth what He pleaseth, through His words ‘Be and it is.’*¹⁹

Zechariah also makes a reference to “the man whose name is ‘The Branch’ who shall build the Temple of the Lord”:

Thus speaketh the Lord of Hosts saying, behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord ... and they that are far off shall come and build in the temple of the Lord.²⁰

'Abdu'l-Bahá fulfilled this promise both physically and spiritually. He is the "Center of the Covenant" of the "Lord of Hosts," built the edifice of the Cause of God, and physically constructed the Bahá'í Shrines. Those who were 'far off' have come and have been building the Temple of the Lord.

The Jewish people rejected Jesus and refused to abandon their physical Temple. In the process, sadly, they lost both, their temple and their Deliverer, and suffered 2000 years of cruelty at the hands of other nations. The words "This is the Temple promised to you in the Book. Draw nigh unto it. This is that which profiteth you, could ye but comprehend it. Be fair, O peoples of the earth! Which is preferable, this, or a temple which is built of clay?"²¹ are Bahá'u'lláh's comments on the fate of former generations.

Furthermore, with His Coming, the promises and hopes of the Jewish people for the regaining of their sovereignty and nationhood have once more been fulfilled. What still remains unrealized, though, are the promises of peace and unity for the Jewish people, their neighbors and the world, and the realization of a majestic station for the Holy Land.

Almost 700 years after the destruction of the Temple and the City by the Romans, the Moslems conquered Jerusalem and built their Holy Mosques (circa. 691-701 AD) within the site of the Inner Sanctuary of the Temple ruins. Against that backdrop, can there be peace in Jerusalem while the Muslims and the Jews each claim the same part of the inner sanctuary of the Temple of Solomon? Through this struggle over sovereignty, the Jews, Christians, and Muslims may recognize Bahá'u'lláh as their true Temple, and His Cause and Teachings as their true "Holy of Holies" and "Holy City." Then, through His teachings on progressive revelation, they could achieve that peace promised in their respective Scriptures.

Structure and Summary of the Main Themes

This Tablet consists of a series of formal addresses and dialogues, rich in symbolism, parables, and references to the Scriptures of the past. This literary style with its meaningful and symbolic language makes this Tablet one of the most challenging and most beautiful works of Bahá'u'lláh; and with its wide range of theological topics, it can be regarded as a compendium to the Kitáb-i-Iqán.

The Súrih opens with a series of supplications and words of gratitude from Mírzá Husayn-'Alí to the Most Great Spirit Which has brought existence into being and is the source of life and guidance to all. He offers His gratitude for the calamities that He has suffered. This expression of contentment with the Will of the Lord is followed by the appearance of the Maid of Heaven who points to Him and declares Him to the world as the "Beloved of All," the "Beauty of God and His Sovereignty," and the "Mystery of God and His Cause."

The Most Great Spirit addresses His chosen Servant, the Person of Bahá'u'lláh, Who has been made the Manifestation of all of His attributes, with words of encouragement and promises of support. The Most Great Spirit describes the authority and majesty that Bahá'u'lláh possesses on earth and in heaven. Through Bahá'u'lláh He will raise up a new race of man who will assist Him and His Cause. He then addresses each of the limbs and organs of His servant—His eyes, ears, chest, heart, feet, hands, tongue and every letter of His Temple (H, Y, K, L), and promises that through them He will create people with pure hearts, minds, strong faith, courage, and steadfastness to promote His Cause.

The Most Great Spirit addresses the people of the Bayán, humankind, and the leaders of religions and invites them to recognize this Youth as their Deliverer and their Refuge. He warns them of the consequences of their disobedience.

Bahá'u'lláh responds to the Most Great Spirit with declarations of loyalty, obedience, and readiness to sacrifice His life in His path. He then addresses the people with challenges and promise of assistance should they recognize the truth of His Words. Furthermore, Bahá'u'lláh gives a short but moving and effective account of the way in which He raised His half-brother, educated him, given him a title and elevated his rank amongst men, and yet how he arose against Him and even made attempts on His life. The mighty Words of this Tablet provide a further insight into the relationship between the Most Great Spirit and His Manifestation on earth, which will be discussed in greater detail in this article.

A Selection from the Main Themes of the Súratu’l-Haykal

Since the themes and topics which appear in this Tablet are too numerous to cover in any depth, some highlights of a few of the main themes are offered here.

Identity and Relationship of Central Figures in this Tablet

Through His grace, the Manifestation of God on earth for this day has chosen to convey a few of His many Stations in measures appropriate to us. This is one of the reasons for His use of rich and symbolic language.

The principal Speaker in this Tablet identifies Himself as the Most Great Spirit Who is the First Creation of God, referred to elsewhere as the Primal Will, His Light, etc. It is this Most Great Spirit Who is the Creator of heaven and earth and all there was, is and ever will be. He is that same Spirit that has animated all of the Messengers of the past, and it is through this Spirit and His position that the unity of all the other Manifestations of God can be understood. This reference in the Gospel of John is intended for Him:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.²²

Based on this Tablet and on interpretations from ‘Abdu’l-Bahá, the expression “and the Word was God” is understood to mean that He was the Word of God. For the first two centuries of the Christian era, the meaning of this passage was hotly debated. With the spread of Christianity within the Roman Empire and the conversion and subsequent support of Emperor Constantine, and following the Council of Nicaea in 358 A.D., the “Word” came to be regarded as a part of the Trinity.²³

We learn in this Tablet that this Most Great Spirit creates the physical being of His Manifestations for every age and, through Them, educates, nourishes, and guides mankind towards Himself. His Manifestations are, therefore, true mirrors of His own attributes, qualities, names, beauty, majesty, and glory. Depending on the requirements of the age, each manifests as many of His qualities as He deems necessary for that age. Our relationship with His Manifestation is, therefore, in every aspect, identical to our relationship with Himself.

In this sense, His Mirrors are perfect individuals on earth who rule in His Name. These Manifestations have two Stations. In the Kingdom of His Cause, they are all one and the same, and in the world of man they are different persons separated by time and place. These are the twin Stations of the Manifestations of God, referred to in the opening passages of the Kitáb-i-Aqdas:

*In the Name of Him Who is the Supreme Ruler over all that hath been and all that is to be. The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation.*²⁴

The “Kingdom of the Cause” is the dwelling-place of the Most Great Spirit, an intermediary world between man and the Essence of All Essences and the Hidden of the Hidden. Both are unknowable and unreachable to man. However, the Manifestations of the Most Great Spirit represent Him in both the world of man and the Kingdom of the Cause. Therefore, man’s ultimate goal is the recognition of His Manifestation for each age.

References to “This Servant,” “This Youth,” “This Wronged One” and similar titles in this Tablet refer to the person of the Manifestation for this age, Mírzá Ḥusayn-‘Alí, Bahá’u’lláh.

Manifestations of God have many stations. In *The Four Valleys*²⁵ Bahá’u’lláh grants us with a limited knowledge of four of His stations and attributes, i.e., His Self, His Wisdom, His Love, and His Spirit. Similarly, there are other aspects and stations of the Manifestations of Him, which can only be described in symbolic terms. In this category fall such creations as the Holy Spirit referred to abundantly in the Gospels, Qur’án, and the Bahá’í writings, the Angel Gabriel as referred to in the Qur’án, and the Maids

of Heaven referred to in Bahá'u'lláh's Writings, including the Súratu'l-Haykal. These different stations are all linked together by bonds of love, affection, admiration, loyalty and sacrifice. To understand this we may recall the words of Jesus, as a Manifestation of His age, when He declared that all sins and blasphemies against His person will be forgiven, but not those against the Holy Spirit.²⁶ When His Holiness, the Báb, declared Himself ready to sacrifice His life, this was the Path He intended. We are all asked to follow the example of the love of His Manifestations for Him.

References to the Station of Jesus in the Gospels can be understood in terms of these manifold Stations of a Manifestation of God, such as when He declared that "I and My Father are one,"²⁷ "My meat is to do the will of him that sent me, and to finish his work,"²⁸ and "no man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."²⁹ Christendom has struggled for millenia with these Gospel passages and, in the end, has created the concept of the Trinity, although this has never resolved its soul-searching.

The Súratu'l-Haykal also addresses Bahá'u'lláh by other titles, such as the Supreme Pen, the Pen of Eternity, the Supreme Word, the Blessed Beauty, the Ancient Beauty, the Sun of Eternity, all of which can be understood in light of the given explanations.

Words of Might

With Bahá'u'lláh's grace, we are now better able to understand the Words of former Messengers of God, as they relate to Their physical Beings and Divine Stations, such as when Jesus declines to be called "Good Master"³⁰ and yet later states that "My Father and I are One."³¹

Bahá'u'lláh makes numerous statements about His Authority, His Names and Attributes reflecting His Station as one with His Most Great Spirit. An example of such a statement, translated by the Beloved Guardian, will suffice.

*Naught is seen in My temple but the Temple of God, and in My Beauty is His Beauty, and in My being but His Being, and My self but His Self, and in My movement but His Movement, and in My acquiescence but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God.*³²

Bahá'u'lláh, in the Epistle to the Son of the Wolf, in addressing a Muslim Shaykh who had dismissed His divinity, describes the dual stations of God's Manifestations.³³ He quotes several examples from the Scriptures, and explains their meanings, concluding with these remarks about His person:

O Shaykh! This station is the station in which one dieth to himself and liveth in God. Divinity, whenever I mention it, indicateth My complete and absolute self-effacement. This is the station in which I have no control over mine own weal or woe nor over my life nor over my resurrection.

O Shaykh! How do the divines of this age account for the effulgent glory which the Sadrah of Utterance hath shed upon the Son of 'Imrán (Moses) on the Sinai of Divine knowledge? He (Moses) hearkened unto the Word which the Burning Bush had uttered, and accepted it;

What explanation can they give concerning that which the Seal of the Prophets (Muhammad)—may the souls of all else but Him be offered up for His sake—hath said?: "Ye, verily, shall behold your Lord as ye behold the full moon on its fourteenth night."

The Commander of the Faithful (Ímám 'Alí)—peace be upon him—moreover, saith in the Khutbiy-i-Tutúnjyyih: "Anticipate ye the Revelation of Him Who conversed with Moses from the Burning Bush on Sinai."

O Shaykh! No breeze can compare with the breezes of Divine Revelation, whilst the Word which is uttered by God shineth and flasheth as the sun amidst the books of men. Happy the man that hath discovered it, and recognized it, and said: "Praised be Thou, Who art the Desire of the world, and thanks be to Thee, O Well-Beloved of the hearts of such as are devoted to Thee!"

Men have failed to perceive Our purpose in the references We have made to Divinity and Godhood. Were they to apprehend it, they would arise from their places, and cry out: “We, verily, ask pardon of God!” The Seal of the Prophets—may the souls of all else but Him be offered up for His sake—saith: “Manifold are Our relationships with God. At one time, We are He Himself, and He is We Ourselves. At another He is that He is, and We are that We are.”

By the righteousness of God! Idle fancies have debarred men from the Horizon of Certitude, and vain imaginings withheld them from the Choice Sealed Wine. In truth I say, and for the sake of God I declare: This Servant, this Wronged One, is abashed to claim for Himself any existence whatever, how much more those exalted grades of being! Every man of discernment, while walking upon the earth, feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth, his might, his exaltation, his advancement and power is, as ordained by God, the very earth which is trodden beneath the feet of all men. There can be no doubt that whoever is cognizant of this truth, is cleansed and sanctified from all pride, arrogance, and vainglory. Whatever hath been said hath come from God. Unto this, He, verily, hath borne, and beareth now, witness, and He, in truth, is the All-Knowing, the All-Informed.

With these explanations, we are able to comprehend the words of His Manifestations.

The Significance of the Words of the Maiden of Heaven

As mentioned earlier, the Maiden of Heaven quoted in the *Súratu’l-Haykal* is, in reality, another station of this Manifestation of the Most Great Spirit. Therefore, the significance of this episode is, as described in the Words of the Maiden, informing mankind about the station of this Beloved of All.

The beloved Guardian has translated this enchanting passage and, in particular, states that the Maiden symbolizes the “Most Great Spirit.”

In His *Súratu’l-Haykal* (the *Súrih* of the Temple) He 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, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. She was imparting to both My inward and outer being tidings which rejoiced My soul, and the souls of God’s honored servants. Pointing with her finger unto My head, she addressed all who are in heaven and all who are on earth, saying: “By God! This is the Best-Beloved of the Worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His glory unto all who are in the kingdoms of Revelation and of creation, if ye be of them that perceive.”³⁴

The principal function of this encounter and the role of the Maiden is to declare to the world that the Best-Beloved of all has come. Compare this encounter and the words of this Maiden, to those uttered by a dove at the commencement of Jesus Christ’s Mission after His encounter with John the Baptist.

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased.³⁵

It is noteworthy that Bahá’u’lláh calls this Maiden “the embodiment of the remembrance of the name of My Lord”³⁶ and that the Gospel of Matthew describes this dove as “the Spirit of God descending like a dove.”³⁷ Although employing different symbols, both descriptions convey the same idea. Also note that the “Spirit of God” is a title used in the Islámic and Bahá’í scriptures for Jesus Christ.

The symbol of the Maiden appears multiple times in this Tablet, and, on each occasion, the Maiden makes a different but equally effective declaration about Bahá'u'lláh's station to humanity, for example:

O Houri of Paradise! Come out of the chambers of the Garden and say to the inhabitants of the universe, "By God, He hath appeared, the Beloved of the world, the Intended of the Knowers, the Worshipped of whomsoever is in the heaven and the earth and the adored of the Ancients and Moderns. Beware of hesitating to accept this Beauty, after the Ruler of Might, Power and Glory hath appeared."³⁸

The Most Great Spirit on these occasions, on Mounts Sinai and Harra, by the banks of the River Jordan, and in the Siyáh-Chál, made the declaration of the station of His Manifestations to mankind. Although the Most Great Spirit's Manifestations in the human world exist from their conception, Their Missions and Stations are declared at specific times in their lives, so as to provide a physical explanation that people can easily understand. Therefore, the appearance of the Burning Bush to Moses, the Holy Spirit in the form of a dove to Jesus, Muhammad's dialogue with the Angel Gabriel, the Báb's dream of witnessing the martyrdom of the Ímám Husayn, and Bahá'u'lláh's vision of the Maiden are all symbolic and should be understood as such.

'Abdu'l-Bahá explains why some passages in the Scriptures imply as though these Holy Souls are appointed as Manifestation of the All Merciful at a specific stage in their lives.³⁹

We come to the explanation of the words of Bahá'u'lláh when He says: "O king! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing." This is the state of manifestation: it is not sensible; it is an intellectual reality, exempt and freed from time, from past, present and future; it is an explanation, a simile, a metaphor and is not to be accepted literally; it is not a state that can be comprehended by man. Sleeping and waking is passing from one state to another. Sleeping is the condition of repose, and wakefulness is the condition of movement. Sleeping is the state of silence; wakefulness is the state of speech. Sleeping is the state of mystery; wakefulness is the state of manifestation.

For example, it is a Persian and Arabic expression to say that the earth was asleep, and the spring came, and it awoke; or the earth was dead, and the spring came, and it revived. These expressions are metaphors, allegories, mystic explanations in the world of signification.

Briefly, the Holy Manifestations have ever been, and ever will be, Luminous Realities; no change or variation takes place in Their essence. Before declaring Their manifestation, They are silent and quiet like a sleeper, and after Their manifestation, They speak and are illuminated, like one who is awake.⁴⁰

The Reason for Man's Ignorance of the Lord's Grace

His grace surrounds us all throughout our lives. In spite of this, the question regarding man's lack of awareness of His presence has always been asked. Bahá'u'lláh in this Súrih answers this dilemma using analogies from everyday life. He states that mankind's life and existence depend on His Grace as much as leaves depend on roots and fish depend on water:

Nothing can move between the heaven and earth without My permission and no soul can ascend to the Kingdom without My Command; but My creatures veiled themselves from My power and authority and were of those who are negligent. Say, nothing can be seen in My Manifestation but the Manifestation of God nor in My power but the power of God, were ye of those who know! Say, the maxim of My creatures is likened unto that of the leaves of a tree they appear and feel themselves independent but of their root they are neglectful. Thus we propounded a proverb unto Our servants, the wise, perhaps they will elevate themselves from the vegetable degree and attain the station of accomplishment in this confirmed and valid matter. Say, they are likened

unto a whale in the water; verily the water is its source of life but it indeed does not know that the source of life is from the Presence of the Precious, the Wise; it is veiled from it to such an extent that if asked about the water and its qualities, it does not know. Thus We propound proverbs; perhaps the people will advance to the Koblá (Manifested God) of whomsoever is in the heaven and earth.⁴¹

A Reference to Mírzá Yaḥyá and Addresses to Bábí Communities

Bahá'u'lláh makes a short but moving and effective reference to His half-brother, Mírzá Yaḥyá and his opposition to the Cause. Considering the time at which this Tablet was revealed, this reference in the Súratu'l-Haykal had an important impact on the transformation and successful conversion of the Bábí communities to His Cause.

Bahá'u'lláh states His love and devotion to the training of His half-brother, his appointment and protection, and speaks of Mírzá Yaḥyá's aggression, opposition, and attempts on His life.

O thou Countenance of Unity! Shouldst thou find them [those whom God will make appear on earth and by them He elevateth His mention, spreadeth His traces, confirmeth His Word and promulgateth His Signs in spite of those who denied and contradicted, and were of those who Abjured His Words], and be able to meet them, relate thou to them that which this Page is relating to thee from the stories of Himself and what has befallen Him that they may peruse that which was written in a preserved tablet. Tell them the news of this Page and how He was smitten with misfortune and injuries in order that they may remember My calamities and be of those who comprehend. Then mention to them that, verily We have chosen one of our brothers and showed to him a small drop of the high sea of science, and clothed him with the garment of one Name of the Names, and elevated him to a rank whereby every one rose to praise him, and protected him from the injury of the owner of injuries in such a manner that the powerful failed to affect him. Verily We were before the faces of whomsoever is in the heaven and earth in the days when all the servants arose to kill Me, and verily We were among them uttering the mention of God and His praise and sustaining His matter until the Word of God became ascertained amongst His creatures, His Traces famous, His Power High, and His Dominion Spread, and to this the noble servants will bear witness. Verily when my brother saw that the matter became notorious he found in himself pride and delusion, and accordingly went forth from behind the veils and fought with Myself, disputed My signs, falsified My proof, and denied My traces; but the belly of the greedy was not satisfied until he desired to eat My flesh and drink My blood. To this, the servants will bear witness who fled into exile with God, also the servants who are near (to God). In this he consulted one of My servants and instigated him to acquiescence (to that deed). But lo! God assisted Me with the hosts of the Seen and the Unseen and preserved Me with the truth and caused to descend upon Me that which prevented him from accomplishing that which he desired, and stopped the craftiness of those who denied the signs of the Merciful; were they not indeed people of cunning and deceit?

When that which his mind had enticed him to do became divulged and the exiles were cognizant of his wile, the noise of tumult was raised by these people, who attained to such a degree as to become known almost throughout the city; then We prevented them and bestowed upon them the word of patience that they should indeed be of those who forbear.

By God who is the only God and there is no God but He! Verily We were patient and truly We commanded the servants to practice endurance and forbearance. We went out from amongst those people and settled in another house in order that the fire of violent hatred might be quenched in his breast and he be of those who are guided. We did not object to him, neither did We see him after that; We sat in the house waiting for the bounty of God, the Protector, the Self-existent. Verily when he knew that the matter had become notorious, he took the pen of lies and wrote to the servants attributing all that which he committed, to My Beauty, the Oppressed, the One, for the purpose of creating discord among the servants, and sowing hatred in the breasts of those who believed in God, the Precious, the beloved.

By the life of Him in whose hand My soul is, We were astonished at his deceit and all the creation of both the Seen and Unseen were astonished by him. Notwithstanding that which was in his heart abated not until he committed that which the pen dare not write, and by which he destroyed My reverence; the reverence of God, the Mighty, the Precious, the Praiseworthy. Were I to mention that which he did, such deeds could not be fulfilled and classified even were all the seas of the earth reduced to ink and all the things of the earth transformed into pens. Thus do We dictate that which has befallen Myself; were ye of those who know.⁴²

Unity within the Cause and the transformation and conversion of the Bábí believers to His Faith at that point in time were so important that a large number of moving addresses in this Tablet are directed to the Bábí communities and their leaders. The themes of the addresses in the Súratu'l-Haykal recall to mind the content of the Kitáb-i-Badí which together were widely circulated and eagerly read by the believers, bringing about a major transformation of the newly born Bahá'í communities. Examples of such addresses are numerous in this Súrih:

O People of el-Beyan! Should ye not assist Him, God will assist Him by the hosts of earth and heaven and those of the Unseen, through His Command which is "Be" and it is! And He will send forth by His Will certain people who are unknown to anyone but Himself, the Protector, the Self-existent, and purify them from the strain of surmise and passion, and elevate them to the rank of sanctity, and by them He will cause to appear the traces of the Glory of His Kingdom on earth: thus was it decreed on the part of God, the Mighty, the Beloved.

O People of El-Bayán! Do ye deny the One for whose meeting ye were created, and still ye are of those who sit in your place and rejoice? Do ye object to Him, the one hair of whose head is, before God, better than all there is in heaven and earth and still do ye scoff at Him?

O People of El-Bayán! Show forth that which ye have, that I may know by what proof ye have believed in the manifestation of the Command of God in the past, and today by what evidence do ye magnify yourselves?

By the One who hath created Me from the Light of His Beauty, I have never found among the neglectful, one of such negligence, or among the ignorant, one of such ignorance, as ye are. Ye take as an evidence for your belief in God, the Tablets which ye have in your possession, but when the Signs came down and the Lamp gave Light, ye denied the One through whose Pen all matters were decreed in a Preserved Tablet. Do ye read the signs and deny their Originator and Revealer? Thus hath God seized (deprived) your sight as a punishment for your actions; were ye of those who perceive: Do ye write the verses at eventide and dawn, and from the One who caused them to descend ye conceal yourselves? And today the Supreme Assembly will see you in the mischief of your deeds and disavow you whilst ye are of those who do not hear; and the one will ask, and then another: "What do these ignorant people say, and in what vale do they rest? Do they close their eyes, while yet they see?" By God, O people, the inhabitants of the Cities of Names, became perplexed by your actions, and still in the barren valley ye are bewildered, and do not conceive.⁴³

Names, Titles and Stations were Created by Bahá'u'lláh

Names, titles and stations for all were created by Him and should not become veils between Him and those who search after Him. This theme runs through a number of Tablets and major works of Bahá'u'lláh such as the Kitáb-i-Íqán and is repeated in this Súrih with similar force and clarity. The premise is that the Most Great Spirit at various times in man's history has manifested His Names and Attributes in a chosen pure soul, conferring on each a specific name and title. Each of these Dispensations has chosen to name a successor and assign titles to the people of their age. They have nominated places of worship and elevated the ranks of their chosen people and places above all others.

Examples of these names and titles are Moses, Jesus Christ, Mohammad and the Báb for prophets; Haron, Peter, 'Alí, and Yahyá for appointees; Jerusalem, Mecca, synagogues, churches, temples and

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mosques for places of worship; and the Torah, Gospels, Qur'án, and Bayán for Scriptures. It remains for every man to recognize the Author of these appointments, and not to let attachment to any of these deter him from recognizing Him in His New Name and Title whenever and wherever He chooses to manifest Himself again.

Bahá'u'lláh refers to this common theme and points to the status of two places of honor and worship, the 'Al-Aqsá Mosque in Jerusalem and the Black Stone in the House of Mecca, and asks a novel question about the source of honor for these places.

Verily should we take a handful of dust and embroider it with the embroidered garment of the Names, we are indeed able and this is a bounty on my part upon it and not according to its deserts. Thus hath it descended of a truth from the Presence of the abode of the Omniscient.

Look to the Blackstone of Caaba, Mecca, which God hath made the object of pilgrimage to the people; is this bounty from the stone itself? No, by My Soul!

And is this glory from itself? No, by Myself, which the knowledge of every learned and wise man failed to comprehend. Again look to the Masjid el-Aksa (a mosque built upon the site of the Temple of Jerusalem) and others which we have made places of circuit to the people of all sides and regions; such honor is not to be attributed unto them, but unto Our Manifestations which we have made the rising places of Our Revelation among the servants, were ye of those who know. Verily there is wisdom in all this which no one knoweth but God. Ask that God may point out unto you that which He willeth, verily He is the Omniscient.⁴⁴

He then commands man to purify his heart and soul from all attachments, love, and hate, in order to sanctify himself for His recognition:

O people! Cut yourselves from the world and its gold, and do not look to those who denied God and associated other things with Him; but look to the horizon of the Revelation (Beyan) for the purpose of celebrating your Lord, the Merciful. This is what God hath willed, blessed are those who know.

Say, O people! We have commanded you in the tablets to sanctify yourselves on that occasion of the Appearance, from all the names, and that which was created in earth and heaven, in order that the transfiguration of the Sun of Truth from the horizon of the will of your Lord the Powerful, the Great, be printed upon your souls. Also, we have commanded you to purify your hearts from the love and detestation of those who are upon the earth, lest anything will prevent you from one direction and enforce you to another, and this is of my greatest advice unto you in a perspicuous Tablet. He who adhereth to either the one or the other verily he cannot know the Command as it is, unto this will bear witness every just and informed one. Ye have forgotten the Promise of God, and violated His Covenant in such a manner that ye turned away from the One by whose Appearance the eyes of the Unitarians were consoled. Purify your sight from the hidden and the veiled, then look to the evidences of the Prophets and Messengers, that ye may know the Matter of God in these days wherein the Promised One hath come with great sovereignty.

Fear God and deprive not yourselves from the Rising-Place of the signs; this is that whereby you will be profited; verily your Lord is the Rich, and He is sufficient for all the world. Verily He everlastingly was, and there was nothing beside Him.⁴⁵

He makes detachment from names His greatest advice to man:

We have commanded you to purify your hearts from the love and detestation of those who are upon the earth, lest anything will prevent you from one direction and enforce you to another, and this is of my greatest advice unto you in a perspicuous Tablet. He who adhereth to either

the one or the other verily he cannot know the Command as it is, unto this will bear witness every just and informed one. Ye have forgotten the Promise of God, and violated His Covenant in such a manner that ye turned away from the One by whose Appearance the eyes of the Unitarians were consoled. Purify your sight from the hidden and the veiled, then look to the evidences of the Prophets and Messengers, that ye may know the Matter of God in these days wherein the Promised One hath come with great sovereignty.

*Fear God and deprive not yourselves from the Rising-Place of the signs; this is that whereby you will be profited; verily your Lord is the Rich, and He is sufficient for all the world. Verily He everlastingly was, and there was nothing beside Him.*⁴⁶

Teachings Enshrined Within This Súrih

This Tablet also contains a great number of the teachings of the Faith on a variety of subjects. Some examples of these teachings are briefly described below:

- i) Man's happiness lies in his submission to the Will of his Lord. There is neither refuge nor savior for him except his Lord's grace.
- ii) Strict avoidance of any misrepresentation or changes to the Words of the Scriptures.
- iii) All the meaning and wisdom of the Scriptures of the past are connected to this mighty Ocean of Revelation and all that was promised in the past is fulfilled in this lofty Word that has dawned from the Abhá horizon.
- iv) Bloodshed in the path of the Lord is forbidden. The promotion and promulgation of the Cause of God are only acceptable through the force of reason and pure deeds.
- v) The Words of God do not resemble the words of man, as His Words are the king of Words, as the Manifestation of God is the King of the age.
- vi) Pure hearts, minds, and sight are needed for one to recognize Him in His new manifestation.
- vii) Abstinance from all has been forbidden, but one should neither deprive oneself from what is lawful nor exert hardship on oneself.

Appendix I—History of Jerusalem

14th Century BCE	The name Jerusalem appear in diplomatic correspondence as Urusalim in the Amarna Letter.
1010-970 BCE	The reign of King David
1003	King David establishes Jerusalem as the capital of the United Kingdom of Israel.
970-931	The reign of King Solomon
950	King Solomon commences construction of the First Temple.
931	The Division of the Kingdom into Israel and Judah.
721	Assyrians conquer the Northern Kingdom of Israel and place ten of the twelve tribes of Israel in slavery and eventually disperse them.
597	Babylonians capture Jerusalem.
586	Third invasion of Nebuchadnezzar, and the destruction of Jerusalem, its Temple and the exile of the Jews to Babylon.
539	Fall of Babylon.
538	The edict of Cyrus
537	The return of about 50,000 Jews from Babylon by edict of Cyrus.
520	Work begins on rebuilding of the Temple

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515	Completion and re-dedication of the Second Temple (The 6th year of the reign of Darius)
458	Ezra the Scribe comes from Babylon—Law revived.
445	Nehemiah appointed governor of Judea by Artaxerxes, returns from Babylon—rebuilds the city walls.
332	Alexander the Great defeats Darius and captures Jerusalem.
320	Egyptian Ptolemy captures Jerusalem.
169	Seleucid king, Antiochus IV Epiphanes (175-163) outlaws Judaism and on December 25th, profanes the Temple.
164	Judah Maccabee captures Jerusalem and restores the Temple.
63	General Pompey captures Jerusalem for Rome.
40	Rome appoints Herod King of Judea (reigned 40-A.D. 4)
37	King Herod captures Jerusalem.
18	Herod starts actual rebuilding of the Temple.
10	Although not complete until A.D. 63, Temple is dedicated.
B.C.E. to C.E./A.D.	
31	Crucifixion of Jesus Christ
41-44	Agrippa, king of Judea build new city wall (The Third Wall)
63	Temple completed
66-73	The great Revolt—The war of the Jews against the Romans.
70	Fall of Jerusalem and the destruction of the second Temple by Titus.
132-135	Bar Kochba's war of freedom—Jerusalem the Jewish Capital.
135	Emperor Hadrian's total destruction of Jerusalem. Rebuilding of new walls and new city renamed Aelia Capitolina. Jews not allowed in Jerusalem.
326	Queen Helena, mother of Emperor Constantine the Great, visits Jerusalem, determines locations of events associated with the last days of Jesus, and causes the churches to be built to commemorate them.
438	Empress Eudocia permits Jews to live in Jerusalem.
638	Six years after Mohammed's death, the Caliph Omar enters Jerusalem and Jews are re-admitted to Jerusalem.
691	Dome of the Rock completed by Caliph Abd al-Malik
701	The construction of the al-Aqsa mosque completed by caliph al-Walid.
1099	Crusaders, led by Godfrey de Bouillon, capture Jerusalem following Pope Urban's call in 1096. Baldwin I declared King of Jerusalem.
1187	Kurdish general Saladin captures Jerusalem. He permits Jews and Muslims to return and settle in the city.
1192	Richard the Lion Heart fails to capture Jerusalem. Treaty with Saladin permitting Christians to worship at their Holy sites.
1219	City walls razed by Sultan Malik-al-Muattam.
1244	Khawarizmian Turks capture Jerusalem.
1244	Mameluk Sultan defeats the Ayyubids and rule Jerusalem.

1260	The Mameluk of Egypt capture Jerusalem.
1267	Rabbi Moshe Ben Nahman arrives from Spain, revives the Jewish congregation and establishes synagogue and center of learning.
1348	The Black Plague hits Jerusalem.
1517	Ottomans effect peaceful takeover of Jerusalem.
1537-1541	Unwalled since 1219, Sultan Suleiman (“The Magnificent”) rebuilds the city walls including the present day 7 gates and the Tower of David, the Damascus gate in 1542.
1838	First consulate (British) opened in Jerusalem.
1860	First Jewish settlement outside walls of the city.
1917	British conquest and General Allenby’s entry into Jerusalem.
1948	British Mandate ends and the State of Israel proclaimed.
1949	Israel declares Jerusalem as its capital.
1967	Israel captures the Old City and reunites Jerusalem.

Appendix II—Some of ‘Abdu’l-Bahá’s Interpretations

‘Abdu’l-Bahá’s interpretation of some chapters of the Old Testaments books of Daniel and Isaiah, and the New Testament Revelation of St. John recorded in *Some Answered Questions* provides the basis for understanding the symbolism of these books. Few related sections from *Some Answered Questions* that provide dates and events surrounding the fate of Jerusalem and its Temple as has been prophesied in the Bible and their fulfillment in the Bahá’í Faith are reproduced here (SAQ, pp. 40-55):

To conclude: in the Book of Daniel, from the rebuilding of Jerusalem to the martyrdom of Christ, seventy weeks are appointed; for by the martyrdom of Christ the sacrifice is accomplished and the altar destroyed. This is a prophecy of the manifestation of Christ. These seventy weeks begin with the restoration and the rebuilding of Jerusalem, concerning which four edicts were issued by three kings.

The first was issued by Cyrus in the year 536 B.C.; this is recorded in the first chapter of the Book of Ezra. The second edict, with reference to the rebuilding of Jerusalem, is that of Darius of Persia in the year 519 B.C.; this is recorded in the sixth chapter of Ezra. The third is that of Artaxerxes in the seventh year of his reign—that is, in 457 B.C.; this is recorded in the seventh chapter of Ezra. The fourth is that of Artaxerxes in the year 444 B.C.; this is recorded in the second chapter of Nehemiah.

But Daniel refers especially to the third edict, which was issued in the year 457 B.C. Seventy weeks make four hundred and ninety days. Each day, according to the text of the Holy Book, is a year. For in the Bible it is said: “The day of the Lord is one year.” Therefore, four hundred and ninety days are four hundred and ninety years. The third edict of Artaxerxes was issued four hundred and fifty-seven years before the birth of Christ, and Christ when He was martyred and ascended was thirty-three years of age. When you add thirty-three to four hundred and fifty-seven, the result is four hundred and ninety, which is the time announced by Daniel for the manifestation of Christ.

But in the twenty-fifth verse of the ninth chapter of the Book of Daniel this is expressed in another manner, as seven weeks and sixty-two weeks; and apparently this differs from the first saying. Many have remained perplexed at these differences, trying to reconcile these two statements. How can seventy weeks be right in one place, and sixty-two weeks and seven weeks in another? These two sayings do not accord.

But Daniel mentions two dates. One of these dates begins with the command of Artaxerxes to Ezra to rebuild Jerusalem: this is the seventy weeks which came to an end with the ascension of Christ, when by His martyrdom the sacrifice and oblation ceased.

The second period, which is found in the twenty-sixth verse, means that after the termination of the rebuilding of Jerusalem until the ascension of Christ, there will be sixty-two weeks: the seven weeks are the duration of the rebuilding of Jerusalem, which took forty-nine years. When you add these seven weeks to the sixty-two weeks, it makes sixty-nine weeks, and in the last week (69-70) the ascension of Christ took place. These seventy weeks are thus completed, and there is no contradiction.

Now that the manifestation of Christ has been proved by the prophecies of Daniel, let us prove the manifestations of Bahá'u'lláh and of the Báb. Up to the present we have only mentioned rational proofs; now we shall speak of traditional proofs.

In the eighth chapter of the Book of Daniel, verse thirteen, it is said: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Then he answered (v. 14): "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"; (v. 17) "But he said unto me ... at the time of the end shall be the vision." That is to say, how long will this misfortune, this ruin, this abasement and degradation last? meaning, when will be the dawn of the Manifestation? Then he answered, "Two thousand and three hundred days; then shall the sanctuary be cleansed." Briefly, the purport of this passage is that he appoints two thousand three hundred years, for in the text of the Bible each day is a year. Then from the date of the issuing of the edict of Artaxerxes to rebuild Jerusalem until the day of the birth of Christ there are 456 years, and from the birth of Christ until the day of the manifestation of the Báb there are 1844 years. When you add 456 years to this number it makes 2300 years. That is to say, the fulfillment of the vision of Daniel took place in the year A.D. 1844, and this is the year of the Báb's manifestation according to the actual text of the Book of Daniel. Consider how clearly he determines the year of manifestation; there could be no clearer prophecy for a manifestation than this.

In Matthew, chapter 24, verse 3, Christ clearly says that what Daniel meant by this prophecy was the date of the manifestation, and this is the verse: "As He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" One of the explanations He gave them in reply was this (v. 15): "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." In this answer He referred them to the eighth chapter of the Book of Daniel, saying that everyone who reads it will understand that it is this time that is spoken of. Consider how clearly the manifestation of the Báb is spoken of in the Old Testament and in the Gospel.

To conclude, let us now explain the date of the manifestation of Bahá'u'lláh from the Bible. The date of Bahá'u'lláh is calculated according to lunar years from the mission and the Hejira of Muhammad; for in the religion of Muhammad the lunar year is in use, as also it is the lunar year which is employed concerning all commands of worship.

In Daniel, chapter 12, verse 6, it is said: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and a half; and that when He shall have accomplished to scatter the power of the holy people, all these things shall be finished."

As I have already explained the signification of one day, it is not necessary to explain it further; but we will say briefly that each day of the Father counts as a year, and in each year there are twelve months. Thus three years and a half make forty-two months, and forty-two months are twelve hundred and sixty days. The Báb, the precursor of Bahá'u'lláh, appeared in the year 1260 from the Hejira of Muhammad, by the reckoning of Islám.

Afterward, in verse 11, it is said: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolation be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

The beginning of this lunar reckoning is from the day of the proclamation of the prophethood of Muhammad in the country of Hijáz; and that was three years after His mission, because in the beginning the prophethood of Muhammad was kept secret, and no one knew it save Khadíjah and Ibn Nawfal. After three years it was announced. And Bahá'u'lláh, in the year 1290 from the proclamation of the mission of Muhammad, caused His manifestation to be known.

Commentary on the Eleventh Chapter of St. John

In the beginning of the eleventh chapter of the Revelation of St. John it is said:

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

This reed is a Perfect Man Who is likened to a reed, and the manner of its likeness is this: when the interior of a reed is empty and free from all matter, it will produce beautiful melodies; and as the sound and melodies do not come from the reed, but from the flute player who blows upon it, so the sanctified heart of that blessed Being is free and emptied from all save God, pure and exempt from the attachments of all human conditions, and is the companion of the Divine Spirit. Whatever He utters is not from Himself, but from the real flute player, and it is a divine inspiration. That is why He is likened to a reed; and that reed is like a rod—that is to say, it is the helper of every impotent one, and the support of human beings. It is the rod of the Divine Shepherd by which He guards His flock and leads them about the pastures of the Kingdom.

Then it is said: "The angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein"—that is to say, compare and measure: measuring is the discovery of proportion. Thus the angel said: compare the temple of God and the altar and them that are praying therein—that is to say, investigate what is their true condition and discover in what degree and state they are, and what conditions, perfections, behavior and attributes they possess; and make yourself cognizant of the mysteries of those holy souls who dwell in the Holy of Holies in purity and sanctity.

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles."

In the beginning of the seventh century after Christ, when Jerusalem was conquered, the Holy of Holies was outwardly preserved—that is to say, the house which Solomon built; but outside the Holy of Holies the outer court was taken and given to the Gentiles. "And the holy city shall they tread under foot forty and two months"—that is to say, the Gentiles shall govern and control Jerusalem forty and two months, signifying twelve hundred and sixty days; and as each day signifies a year, by this reckoning it becomes twelve hundred and sixty years, which is the duration

of the cycle of the Qur'án. For in the texts of the Holy Book, each day is a year; as it is said in the fourth chapter of Ezekiel, verse 6: "Thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

This prophesies the duration of the Dispensation of Islám when Jerusalem was trodden under foot, which means that it lost its glory—but the Holy of Holies was preserved, guarded and respected—until the year 1260. This twelve hundred and sixty years is a prophecy of the manifestation of the Báb, the "Gate" of Bahá'u'lláh, which took place in the year 1260 of the Hejira of Muhammad, and as the period of twelve hundred and sixty years has expired, Jerusalem, the Holy City, is now beginning to become prosperous, populous and flourishing. Anyone who saw Jerusalem sixty years ago, and who sees it now, will recognize how populous and flourishing it has become, and how it is again honored.

This is the outward meaning of these verses of the Revelation of St. John; but they have another explanation and a symbolic sense, which is as follows: the Law of God is divided into two parts. One is the fundamental basis which comprises all spiritual things—that is to say, it refers to the spiritual virtues and divine qualities; this does not change nor alter: it is the Holy of Holies, which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Muhammad, the Báb, and Bahá'u'lláh, and which lasts and is established in all the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness, trustworthiness, love of God, benevolence, purity, detachment, humility, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched and uplifts the fallen.

These divine qualities, these eternal commandments, will never be abolished; nay, they will last and remain established forever and ever. These virtues of humanity will be renewed in each of the different cycles; for at the end of every cycle the spiritual Law of God—that is to say, the human virtues—disappears, and only the form subsists.

Thus among the Jews, at the end of the cycle of Moses, which coincides with the Christian manifestation, the Law of God disappeared, only a form without spirit remaining. The Holy of Holies departed from among them, but the outer court of Jerusalem—which is the expression used for the form of the religion—fell into the hands of the Gentiles. In the same way, the fundamental principles of the religion of Christ, which are the greatest virtues of humanity, have disappeared; and its form has remained in the hands of the clergy and the priests. Likewise, the foundation of the religion of Muhammad has disappeared, but its form remains in the hands of the official ùlamá.

These foundations of the Religion of God, which are spiritual and which are the virtues of humanity, cannot be abrogated; they are irremovable and eternal, and are renewed in the cycle of every Prophet.

The second part of the Religion of God, which refers to the material world, and which comprises fasting, prayer, forms of worship, marriage and divorce, the abolition of slavery, legal processes, transactions, indemnities for murder, violence, theft and injuries—this part of the Law of God, which refers to material things, is modified and altered in each prophetic cycle in accordance with the necessities of the times.

Briefly, what is meant by the term Holy of Holies is that spiritual Law which will never be modified, altered or abrogated; and the Holy City means the material Law which may be abrogated; and this material Law, which is described as the Holy City, was to be trodden under foot for twelve hundred and sixty years.

“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.” These two witnesses are Muhammad the Messenger of God, and ‘Alí, son of Abú Tálíb.

In the Qur’án it is said that God addressed Muhammad, the Messenger of God, saying: “We made You a Witness, a Herald of good news, and a Warner”—that is to say, We have established Thee as the witness, the giver of good tidings, and as One bringing the wrath of God. The meaning of “a witness” is one by whose testimony things may be verified. The commands of these two witnesses were to be performed for twelve hundred and sixty days, each day signifying a year. Now, Muhammad was the root, and Alí the branch, like Moses and Joshua. It is said they “are clothed in sackcloth,” meaning that they, apparently, were to be clothed in old raiment, not in new raiment; in other words, in the beginning they would possess no splendor in the eyes of the people, nor would their Cause appear new; for Muhammad’s spiritual Law corresponds to that of Christ in the Gospel, and most of His laws relating to material things correspond to those of the Pentateuch. This is the meaning of the old raiment.

Then it is said: “These are the two olive trees, and the two candlesticks standing before the God of the earth.” These two souls are likened to olive trees because at that time all lamps were lighted by olive oil. The meaning is two persons from whom that spirit of the wisdom of God, which is the cause of the illumination of the world, appears. These lights of God were to radiate and shine; therefore, they are likened to two candlesticks: the candlestick is the abode of the light, and from it the light shines forth. In the same way the light of guidance would shine and radiate from these illumined souls.

Then it is said: “They are standing before God,” meaning that they are standing in the service of God, and educating the creatures of God, such as the barbarous nomad Arab tribes of the Arabian peninsula, whom they educated in such a way that in those days they reached the highest degree of civilization, and their fame and renown became worldwide...

The people forfeited all that these two persons had established, which was the foundation of the Law of God, and destroyed the virtues of the world of humanity, which are the divine gifts and the spirit of this religion, to such a degree that truthfulness, justice, love, union, purity, sanctity, detachment and all the divine qualities departed from among them. In the religion only prayers and fasting persisted; this condition lasted for twelve hundred and sixty years, which is the duration of the cycle of the Furqán. It was as if these two persons were dead, and their bodies were remaining without spirit.

“And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them.” Three days and a half, as we before explained, is twelve hundred and sixty years. Those two persons whose bodies were lying spiritless are the teachings and the law that Muhammad established and Alí promoted, from which, however, the reality had departed and only the form remained. The spirit came again into them means that those foundations and teachings were again established. In other words, the spirituality of the Religion of God had been changed into materiality, and virtues into vices; the love of God had been changed into hatred, enlightenment into darkness, divine qualities into satanic ones, justice into tyranny, mercy into enmity, sincerity into hypocrisy, guidance into error, and purity into sensuality. Then after three days and a half, which by the terminology of the Holy Books is twelve hundred and sixty years, these divine teachings, heavenly virtues, perfections and spiritual bounties were again renewed by the appearance of the Báb and the devotion of Jináb-i-Quddús.

The holy breezes were diffused, the light of truth shone forth, the season of the life-giving spring came, and the morn of guidance dawned. These two lifeless bodies again became living,

and these two great ones—one the Founder and the other the promoter—arose and were like two candlesticks, for they illumined the world with the light of truth.

Appendix III—The Council of Nicea and The Birth of Trinity

There are different views on the implications of this Council. Three different presentations of this subject are quoted here:

1) The Council of Nicea - In June 325 the council opened and continued for two months, with Constantine attending. The bishops modified an existing creed to fit their purposes. The creed, with some changes made at a later fourth century council, is still given today in many churches. The Nicene Creed, as it came to be called, takes elaborate care by repeating several redundancies to identify the Son with the Father rather than with the creation:

“We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made...Who...was incarnate and was made human...”

Only two bishops, along with Arius, refused to sign the creed. Constantine banished them from the empire, while the other bishops went on to celebrate their unity in a great feast at the imperial palace.

The creed is much more than an affirmation of Jesus' divinity. It is also an affirmation of our separation from God and Christ. It takes great pains to describe Jesus as God in order to deny that he is part of God's creation. He is “begotten, not made,” therefore totally separate from us, the created beings. As scholar George Leonard Prestige writes, the Nicene Creed's description of Jesus tells us “that the Son of God bears no resemblance to the...creatures.”

The description of Jesus as the only Son of God is carried forward in the Apostles' Creed, which is used in many Protestant churches today. It reads: “I believe in God, the Father Almighty... I believe in Jesus Christ, his only Son, our Lord.” But even that language—calling Jesus God's only Son—denies that we can ever attain the sonship that Jesus did.

Christians may be interested to know that many scholars analyzing the Bible now believe that Jesus never claimed to be the only Son of God. This was a later development based on a misinterpretation of the gospel of John.

There is further evidence to suggest that Jesus believed all people could achieve the goal of becoming Sons of God. But the churches, by retaining these creeds, remain in bondage to Constantine and his three hundred bishops.

Some of the bishops who attended the council were uncomfortable with the council's definition of the Son and thought they might have gone too far. But the emperor, in a letter sent to the bishops who were not in attendance at Nicea, required that they accept “this truly Divine injunction.”

Constantine said that since the council's decision had been “determined in the holy assemblies of the bishops” the Church officials must regard it as “indicative of the Divine will.”

The Roman god Constantine had spoken. Clearly, he had concluded that the orthodox position was more conducive to a strong and unified Church than the Arian position and that it therefore must be upheld.

Constantine also took the opportunity to inaugurate the first systematic government persecution of dissident Christians. He issued an edict against “heretics,” calling them “haters and enemies of truth and life, in league with destruction.”

Even though he had begun his reign with an edict of religious toleration, he now forbade the heretics (mostly Arians) to assemble in any public or private place, including private homes, and ordered that they be deprived of “every gathering point for [their] superstitious meetings,” including “all the houses of prayer.” These were to be given to the orthodox Church.

There, heretical teachers were forced to flee and many of their students were coerced back into the orthodox fold. The emperor also ordered a search for their books, which were to be confiscated and destroyed. Hiding the works of Arius carried a severe penalty—the death sentence.

Nicea, nevertheless, marked the beginning of the end of the concepts of both preexistence, reincarnation, and salvation through union with God in Christian doctrine. It took another two hundred years for the ideas to be expunged.

Source: <http://www.neardeathexperience>

The Council of Nicea

When Constantine defeated Emperor Licinius in 323 A.D. he ended the persecutions against the Christian church. Shortly afterwards Christians faced a trouble from within: the Arian controversy began and threatened to divide the church. The problem began in Alexandria, it started as a debate between the bishop Alexander and the presbyter (pastor, or priest) Arius.

Arius proposed that if the Father begat the Son, the latter must have had a beginning, that there was a time when he was not, and that his substance was from nothing like the rest of creation. The Council of Nicea, a gathering similar to the one described in Acts 15: 4-22, condemned the beliefs of Arius and wrote the first version of the now famous creed proclaiming that the Son was “one in being with the Father” by use of the Greek word “homoousius.”

How Controversial was the Arian Controversy?

There were some three hundred bishops gathered at the Council of Nicea from all around the world. Eusebius lists many of them and their country of origin in his writings. It should be remembered that many of those present had, because of the recent persecutions, suffered and had faced threat of death for their faith. These were not wishy-washy men. It might also be remarked, that they were extremely sensitive to details of doctrine. As evidence of this, the second major concern of the Council of Nicea was to address the hotly debated question of what the proper day was to celebrate the resurrection.

The bishops of the Council stopped their ears on hearing the words of Arius and immediately rejected his teaching as distant and alien from the belief of the Church. They tore to pieces a letter of Eusebius of Nicomedia containing Arius' teaching, as well as an Arian confession of faith (see the appendix on the Council of Nicea in Baker Book House's, “Eusebius' Ecclesiastical History”).

Originally seventeen of those bishops gathered at the council were unwilling to sign the Creed penned by the Council, and all but three of these were convinced to sign by the end. It is thus apparent that the Arians were a distinct minority among the bishops. Initially there was some resistance to the Nicene Creed, not because of what it said but because of how it said it. Many objected to the use of the word “homoousias” in an official document because it was not used in Scripture, despite their agreement with the meaning it conveyed.

The Council interrogated Arius using Scripture, only to find that he had a new way of interpreting every verse they brought before him. Finally, they used the argument that Arius' view had to be wrong because it was new. Athanasius says, “But concerning matters of faith, they [the bishops assembled at Nicea] did not write: ‘It has been decided,’ but ‘Thus the Catholic Church believes.’ And thereupon confessed how they believed. This they did to show that their judgement was not of more recent origin, but was in fact of Apostolic times...” (*Faith of the Early Fathers*, Volume 1, p. 338). In this regard also, Athanasius asks rhetorically, “... how many fathers [in other words, the writings of the early Christians] can you cite for your phrases?” (Ibid., p. 325)

It must be concluded, then, that the controversy was between a great majority who held the belief that the doctrine expressed by the Nicene Creed was ancient and Apostolic, and a minority who believed that Arius' new interpretation of the faith was correct.

The Word Homoousious

The Nicene Creed introduced the word “homoousious” or “consubstantial” meaning “of one substance.” This word was not invented at the Council. Eusebius writes that some of the “most learned and distinguished of the ancient bishops had made use of consubstantial in treating of the divinity of the Father and the Son” (See document E in the Appendix, Baker). We do not have the sources that Eusebius must have had regarding the use of this word. Today, the only source is Origen who used the word in what seems the orthodox way (Johannes Quastren, “Patrology,” Volume 2, p. 78). However, this phrase of Eusebius stands as a witness to the existence of wider use.

The bishops assembled at Nicea were careful to explain how they used the word, and what it meant. This is because it had been misused by Paul of Samosta. Regarding this unorthodox usage, St. Hilary and St. Basil say that it was said to be “unfit to describe the relation between the Father and the Son” at a council that met in Antioch (Ibid., p. 14). Apparently Paul of Samosta applied the word in a manner that implied division of nature, as several coins are from the same metal (Baker, p. 21).

The Role of Constantine

The controversy greatly agitated Emperor Constantine, and he sent a letter to Arius and Alexander in an attempt to persuade them to lay aside their differences. He wrote, “This contention has not arisen respecting any important command of the law, nor has any new opinion been introduced with regard to the worship of God; but you both entertain the same sentiments, so that you may join in one communion. It is thought to be not only indecorous, but altogether unlawful, that so numerous a people of God should be governed and directed at your pleasure, while you are thus emulously contending with each other, and quarrelling about small and very trifling matters.”

It has been suggested that because Constantine referred to the issue as “trifling” that he did not really understand it. Strangely, it is recorded in a letter by Eusebius of Caesarea that the Emperor suggested the key word “homoousious” that appears in the Nicene Creed. He says the Emperor explained the term as well, showing its difference from the heretical usage by Paul of Samosta. It has been speculated that the Emperor made his suggestion at the prompting of Hosius of Cordova, the Emperor’s advisor and a man who was persecuted under Maximian.

Constantine did play an important role at the Council. Eusebius of Caesarea reports that he played an key part in calming, convincing, and bringing all to agreement on contested points. The account of Eusebius fairly glows in regard to the Emperor, and he is portrayed as a key figure. It is nowhere suggested, however, that he was permitted to vote with the bishops nor that he used any form of force to obtain an outcome.

It may be that the eloquence and glory of the Emperor had sway with some, however it should be remembered that he did eventually (years after the Council) support the Arian party. A few years after the Council of Nicea, Arius discovered a new way to interpret the word “homoousius” that agreed with his doctrines. He then asked to be readmitted to communion, but the Church refused. Arius then appealed to the Emperor. Emperor Constantine’s favorite sister, Constantia, on her deathbed, implored Constantine to support Arius and he did so. A date was set for the forcing of the Church to readmit Arius, but while he was waiting for Constantine to arrive Arius stopped to relieve himself and his bowels burst and he died. (See *Arians of the 4th Century*, Chapter III, Section II by John Henry Newman.)

It is hard to imagine how a man who had supposedly argued with eloquence for the Nicene Creed and who supposedly formulated the key phrase and explained it would simply abandon it for a mere submission to the words and not the meaning of the Creed. It is also hard to imagine how the account of Eusebius can be reconciled to the Emperor’s apparent failure to grasp the issue apparent in his letter. It is also hard to imagine how a man who had been such a humble servant of the Church at Nicea would attempt to force the Church to accept his decisions at this later date. It seems reasonable on these grounds to suppose that Eusebius of Caesarea wrote a less than accurate account designed to give credit and flattery to the emperor.

Nor was Constantine the last emperor to side with the Arians. Athanasius writes concerning this in “The Monks’ History of Arian Impiety” (A.D. 358) saying, “When did a decision of the Church receive

its authority from the emperor?” and “never did the fathers seek the consent of the emperor for them [councilar decrees of the Church], nor did the emperor busy himself in the Church.” He goes on to say that the heretics banded with the emperor. (See *Faith of the Early Fathers*, Volume I, by William Jurgens.)

The Church was willing to accept the help of an emperor, to listen to what he had to say, but not to accept the rule of an emperor in matters of faith. However one describes the role of Constantine at the Council of Nicea, it must be remembered that the Creed of Nicea expressed what the great majority of bishops at the council found to be traditional, Biblical, and orthodox of the Christian faith, a faith in which they believed so firmly that they were willing to die for it.

Source: <<http://www.columbia.edu>>

The First Council of Nicea in 325 C.E.

The path to Nicea was paved by the affairs of state. We have seen how Licinius, co-emperor in the east, tried to deal with Church conflicts, especially those involving Arianism. But there were other matters to be discussed. The Emperor Constantine now tried a new tack, the conciliar one. Thereby he opened a long tradition for the Church.

The Work of the Council

Unfortunately we do not have the text of the letter from Constantine, which convoked the Council of Nicea. Eusebius tells us that the emperor sent each bishop a very respectful letter requesting that he come to Nicea. Since it was an imperial request it was difficult to disregard. Nevertheless, not all sees were represented by their bishops. Rome, for instance, sent delegates to represent the Pope.

Traditions differ as to the number of bishops who actually attended. The one most commonly accepted is 318. Apparently all parts of the empire were represented, including Persia. Hosius of Cordova (Spain) was the most senior bishop present, although those from the apostolic sees of Jerusalem and Alexandria were the most eminent.

We are not sure whether the Council actually opened on May 20 or June 19, 325. According to Eusebius the emperor not only convoked the council. He presided, appearing regal in golden attire covered with jewels. The emperor remained as honorary president while the bishops ruled over the actual debates. Quite obviously the major conflict was over Arianism. At the end of the council a creed was ratified, one which forms the antecedent to the statement of faith usually called the Nicene Creed. (The Nicene Creed which is used in worship today was amended later and is better called the Nicene-Constantinople Creed.)

The Ecthesis or Creedal Statement of the Synod at Nicea

We believe in one God, the Father Almighty, Creator of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, only begotten of the Father, that is, of the substance of the Father, God of God, light of light, very God of very God, begotten, not made, being of the same substance with the Father, by whom all things were made in heaven and on earth, who for us men and for our salvation came down from heaven, was incarnate, was made man, suffered, rose again the third day, ascended into the heavens, and He will come to judge the living and the dead. And in the Holy Ghost. Those who say, “There was a time and He was not, and He was not before He was begotten, and He was made of nothing (He was created), or who say that He is of another hypostasis, or of another substance (than the Father’s), or that the Son of God is created, that He is mutable, or subject to change,” The Catholic Church anathematizes.

When the bishops in attendance signed the creed they hoped that matters were finally put to rest. Such was not the case. Arianism, which this creed clearly condemns, recurred again and again. While the other matters decided at the council did not form part of the creed, we still possess the synodical (sent to the dioceses from synods) letters and the Canons of Nicea. These show that the emperor and the Church used this event to attempt a settlement for a number of vexing issues.

Source: <<http://www.sewanee.edu>>

Notes

- 1) Shoghi Effendi, *The World Order of Bahá'u'lláh*, Bahá'í Publishing Trust, Wilmette, 1938, p. 109: "In the Súratu'l-Haykal, one of the most challenging works of Bahá'u'lláh...."
- 2) Shoghi Effendi, *The Promised Day is Come*, Bahá'í Publishing Trust, Wilmette, 1939, rev. edn. 1963, pp. 47-48: "The most important of His Tablets, addressed to individual sovereigns, Bahá'u'lláh ordered to be written in the form of a pentacle, symbolizing the temple of man...."
- 3) Shoghi Effendi, *God Passes By*, Bahá'í Publishing Trust, Wilmette, 1944, pp. 101-102.
- 4) Shoghi Effendi, *The Promised Day is Come*, Bahá'í Publishing Trust, Wilmette, 1939, rev. edn. 1963, pp. 47-48.
- 5) Shoghi Effendi, *The World Order of Bahá'u'lláh*, Bahá'í Publishing Trust, Wilmette, 1938, p. 109-110; p. 117; pp. 138-139; and p. 169.
- 6) Translation by Anton Haddad, Copyright, 1900, by Bahá'is Supply and Publishing Board of Chicago, Hollister Brothers, Printers and Engravers, Chicago.
- 7) Ibid
- 8) Ibid.
- 9) Ibid.
- 10) Zechariah 9:9.
- 11) Matthew 21:1-5.
- 12) Relevant passages of Ezra: 5:13, 6:15, 7:8, 7:13, 7:20, 7:27, 9:9
- 13) Matthew 23:37-39.
- 14) John 2:19-21.
- 15) Revelation 21:2-27.
- 16) Tablet of Carmel
- 17) See Appendix II.
- 18) Ibid.
- 19) Shoghi Effendi, *God Passes By*, Bahá'í Publishing Trust, 1944, pp. 101-102.
- 20) .Zechariah 6:12.
- 21) Translation by Anton Haddad, Copyright, 1900, by Bahá'is Supply and Publishing Board of Chicago, Hollister Brothers, Printers and Engravers, Chicago.
- 22) John 1:1-3.
- 23) See Appendix III.
- 24) *Kitáb-I-Aqdas*, opening passage.
- 25) *The Four Valleys*.
- 26) Matthew 12:31-32
- 27) John 10:30.
- 28) John 4:34.
- 29) John 6:44.
- 30) Matthew 19:16-17.
- 31) John 10:30.
- 32) Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 98.
- 33) Bahá'u'lláh, *Epistle to the Son of the Wolf*, pp. 41-44.
- 34) Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 97-98.
- 35) Matthew 3:16-17.
- 36) Look at footnote 33.
- 37) Matthew 3:16.
- 38) Anton Haddad, p. 59.
- 39) 'Abdu'l-Bahá, *Some Answered Questions*, p. 85.
- 40) 'Abdu'l-Bahá, *Some Answered Questions*, p. 98.
- 41) Bahá'í Scriptures, Horace Holley, p. 218.
- 42) Anton Haddad, p. 16-18.
- 43) Anton Haddad, p. 4-5.
- 44) Anton Haddad, p. 52-53.
- 45) Anton Haddad, p. 53-54.
- 46) Anton Haddad, p. 54.