

Achieving True Freedom

An Exploration of the Kitab-i-Aqdas

Joshua W. Adams

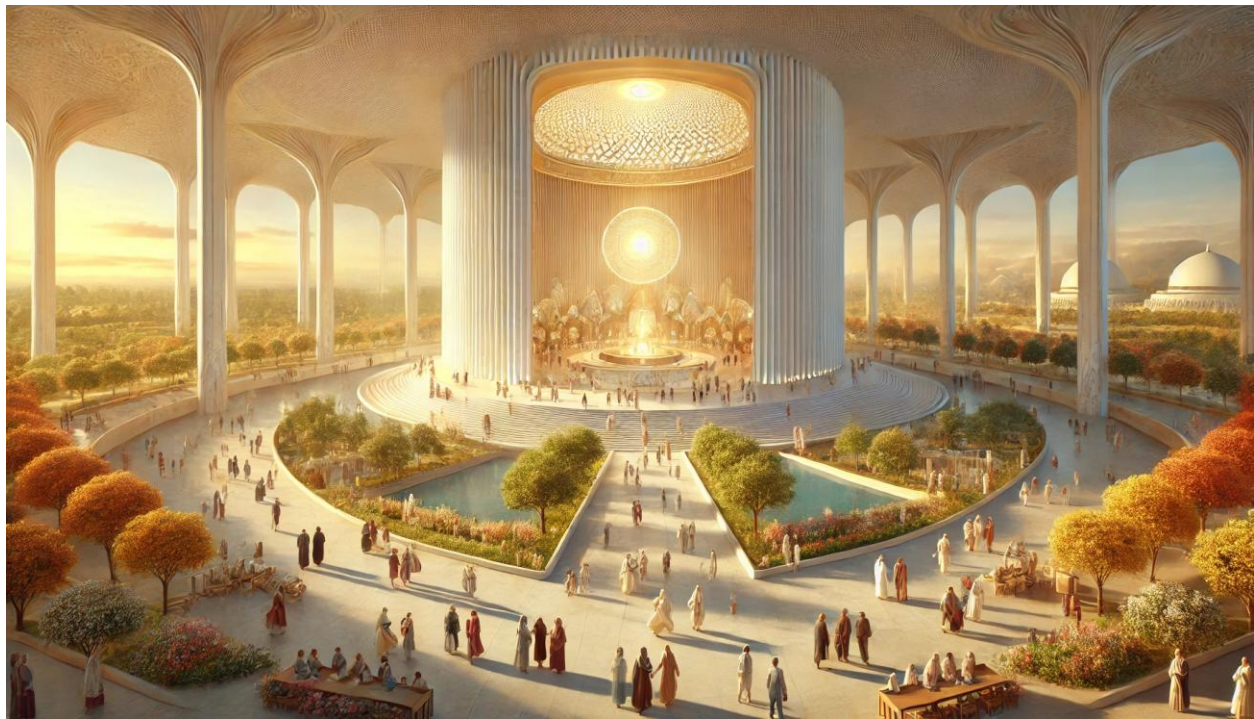
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Introduction

Praise be to God, the Creator of and Source of all inspiration, knowledge, and wisdom!

Allah'u'abha!

The Bab and Baha'u'llah, from 1844 to 1892, ushered in a new era for all mankind. The culmination of their revelations, the Bayan by the Bab in 1848, and the Kitab-i-Aqdas by Baha'u'llah in 1873, offer the framework to develop individuals, communities, and nations in a newly spiritual way. The Bayan, which was unfinished prior to the Bab's execution in 1850, was symbolically completed by the Kitab-i-Aqdas. Up until this point in 2025, there have been no English language studies of the entire Kitab-i-Aqdas. This is because many followers of Baha'u'llah merely view the book as only a book of laws, because it was not translated until over a 100 years after its completion, and because other authors are more preeminent among communities which believe in Baha'u'llah.

This book aims to place the Kitab-i-Aqdas in the exalted position it deserves to be. To do this, we need to understand the Kitab-i-Aqdas is more than a book of laws, it is the framework for God's will, which is to liberate souls, to create distinct spiritual communities, and to bring about unity among the people of the world. The Bayan will be used as a primary supplement, as well as other writings by Baha'u'llah. No other sources will be considered. It is a technique which is rarely used, to use Scripture to explain Scripture.

The Kitab-i-Aqdas makes no claim of starting completely from scratch, to not have any prior origins or inspirations. It also does not deny the reality of the ways of the world in which it was created. The world was already deep into the Industrial Revolution and on the cusp of the Modern age. Some societies were progressing in certain qualities more than others. These societies each brought certain strengths and weaknesses. What the Kitab-i-Aqdas does is act like a composer of music, taking instruments, notes and chords which already exist, and using them to create an entirely new composition. This composition is entirely unique in itself, but shouldn't be terribly strange to anyone. When listened to in its entirety, you will feel its vibrations within your soul, a soul which does yearn to have a relationship with the divine. This composition is itself a new technique able to create more heavenly compositions, where the compositions are the various organizations of society. This has its place to refine what already exists so that mankind can be prepared, guided, and inspired to continue its progress into perpetual tomorrow, a tomorrow of hope, love, and if so desired, peace.

I make no claim of expertise, divinity, or scholarly prowess. I make no claim where the contents of this book is the only way to interpret the Kitab-i-Aqdas. My perspective is but one perspective and my hope is more authors offer their own perspectives on this magnificent work. The Kitab-i-Aqdas is worthy of scholarship and a place on every bookshelf, coffeetable, and handbag.

This book will be divided into six parts. The first part will be the pillars of belief and will serve as the foundation for the rest of the book. The second part will focus on the relationship we are capable of having with God along with the virtues this relationship develops. After this, we will cover the life of the individual, which will build off the first two parts. The life of the individual will focus a more legalistic approach that will guide a person's everyday actions and attitude. The fourth part will expand the life of

the individual to community and family life. The fifth part will focus the prior two parts towards those who lead, who bear more responsibility than those who do not. The final part will discuss the Houses of Justice, whose purpose requires all the lessons learned from the prior five parts.

I am grateful you have given this book a chance to be read. Thank you!

1. Belief in God

1.1 Chapter Introduction

The Kitab-i-Aqdas never explicitly says you must believe in God, but the mention of God is everywhere within it. The belief in God is foundational to everything else within the Kitab-i-Aqdas. The book is rarely considered a mystical treatise nor is rarely recommended to read to learn how to grow your spirit. In reality, the Kitab-i-Aqdas's entire purpose is the growth of the human spirit through a constant interweaving of mystic teachings, theology, and straightforward commands.

One way Baha'u'llah enables this journey is by ensuring God is part of every single command and teaching. He does this by calling on God's various names and attributes. I counted 110 different names used for God within the Kitab-i-Aqdas. This is not every name of God and of course all of names can exist within every language. Both the Bab and Baha'u'llah would teach God is inclusive of all names and is the source of all names.¹ Instead of studying all 100 different names, the next section will focus on a grouping these names and attributes into 19 groups. I chose 19 due to the significance of the number in representing unity. These 19 groups will start with one concept and use this concept to progress to the next concept. Each group name will also have a number showing how often the names in the group appear in the Kitab-i-Aqdas.

1.2 19 Groups of Names and Attributes

1.2.1 Subtlety (2)

Subtlety is the quality of being difficult to analyze or even detect. When combined with the name Inaccessible, we can start to imagine God's mysterious and hidden nature. God may seem unable to be directly observed, or to some, lacking in direct evidence or proof. Yet, these qualities are highly nuanced. Subtlety can be viewed as an interweaving of words, meanings, ideas, and feelings which language may not be able to fully convey, or the conveyance can be completely relative to the contexts of time, space, and perspective. In one moment you may have an understanding and in the next, you gain a different understanding.

There are hundreds of traditions which attempt to explain who God is through art, music, dance, and poetic stories. They are filled with metaphor, exaggerated expressions, and other methods in an attempt to express the mystery which is God. Each are expressions of the subtlety of God, when all taken together are a divine tapestry whose threads are interwoven in truth and a shared experience along a spiritual journey. This also means there is more than one way to experience God. The Kitab-i-Aqdas provides the framework to open up these experiences, to find the different pathways to explore the hidden nature of God. All one must do is seek, to be a seeker.

The next 18 groups include the quality of Subtlety.

¹ Kitab-i-Aqdas Verse #167

1.2.2 Manifestation (2)

One way God assists the seeker is by manifesting signs that hint at His presence. The purpose is to make the inaccessible more accessible, even if it isn't accessibility in God's entirety. These signs might not be obvious like a stop sign, but could be more like being nearsighted as you approach a highway sign pointing to multiple paths. It may be something not immediately clear, or if you are looking in a different direction, the sign is something you may not observe. Signs are full of subtlety.

These signs could come from the natural world and the laws of creation in which we are a part of. They could come from others like ourselves through their actions, thoughts, and feelings. They could even come from our own imagination or subconscious, such as with a dream. A seeker may not observe every sign. When the seeker observes a sign, they may not understand the significance of the sign completely. A person who is not seeking may not even be aware there are signs. Yet, they are there for everyone with great consistency.

God can be made Manifest in different forms to include through humanity. A human Manifestation of God is a reflection and embodiment of God Himself. This subject will go into deeper detail regarding Manifestations of God in Chapter 6 "Belief in the Manifestation of God."

The next 17 groups include the quality of Manifestation.

1.2.3 Knowledge (46)

The Kitab-i-Aqdas uses the names such as All-Knowing, All-Informed, Wise, and the Knower of All Things frequently. These words convey God's own infinite knowledge, a knowledge when Manifested is all full of Subtlety. Sometimes the knowledge may seem inaccessible or difficult to understand. This is an acceptable perspective. Sometimes knowledge is entirely based on perspective, especially within space and time. What a person knows in one moment as true can change as facts change, conditions change, or new knowledge becomes known. What is true within the Kitab-i-Aqdas is God possesses all knowledge.

Sometimes this knowledge is viewed as a knowledge of all facts. This could be knowledge of what is within our hearts. It could be knowledge of all possible outcomes. This could be a knowledge of all which has been manifested. This could be a knowledge of all which could be manifested. This knowledge is derived from the Manifestations of the Signs.

As names such as All-Knowing exist with Subtlety, these infinite modes of potential clarity and understanding are interwoven within each other, completely nuanced, and are all pathways to the name Manifest. This knowledge leads to God being the Wise, knowing how to apply knowledge in the best way possible.

The next 16 groups include the quality of Knowledge.

1.2.4 Creation (6)

God's names include the Dawning Place of Signs and the Creator of the Earth and Heavens. Creation is manifested through God's Knowledge. God's role as Creator begins to become evident, showing how His

knowledge shapes and sustains the universe. “Every beginning is from God and unto Him it returns. He is indeed the source of creation and the ultimate destination of all the worlds.”²

With God being the creator, it also demonstrates God’s eternal preexistence. God is the Creator, not the created. God is the Cause and Creation is the Effect. Through Knowledge, God is able to express His purpose, and through Creation He is able to fulfill this purpose. As God is the Creator of the Earth and Heavens, He is the Creator of all we are able to observe and all which we are unable to observe. God is the Creator of the Seen and the Unseen. God is the creator of all we feel and experience. God is the creator of all purpose, of all action, of all energy, and of all matter. God is the creator of you and I, and all which we care about.

Creation demonstrates Subtlety in that even seemingly simple things, such as a human cell, are complex and quite mysterious. The How and the Why a cell originates and functions demonstrate the subtle craftsmanship of a Creator, whereupon so far the answers to why remain quite inaccessible. All of Creation maintains this Subtlety.

The next 15 groups include the quality of creation.

1.2.5 Power (36)

The Power group includes the second most frequency of names in the Kitab-i-Aqdas. These names include the Almighty, All-Powerful, All-Capable, All-Subduing, and All-Sufficient. Each of these names express a different mode or aspect of God as Power. With God being the Creator, an awareness of God’s Power and omnipotence follows.

Might can be synonymous with strength, especially with the traditional notions of being able to exert a great amount of force. Power can be viewed in how strength can be projected, or the ability to exert influence. Being capable is the ability to get things done, especially through skill. Subduing is being able to express one’s Will over another. Being All-Sufficient means being qualified and competent in using power to achieve the required goals and to fulfill purpose.

These names all demonstrate God’s ability to govern and sustain all which has been created. Notice how Power comes after other attributes such as being All-Knowing. Knowledge leads to Power. Power itself does not lead to being All-Knowing. This shows, in a way, how being Almighty or All-Subduing can be quite nuanced by Subtlety. Skill in using might and power involves knowing what tools to use, or exactly the right amount of energy to achieve the purpose within creation. The use of power might be a challenge to understand, as is understanding God’s Will, which is a Will that subdues all of creation. The Will of God could be quite difficult to comprehend or fathom, also being a part of the greater mystery of God. There is hidden strength, such as how fine-tuned the laws of physics are or how life seemingly came from inert matter. Power does not need to be coercive but instead influential, such as in the role to guide hearts or establish those natural laws. The rotation of the planets or the growth of a seed show how God can

² Kitab-i-Aqdas Verse #144

invisibly utilize power. There doesn't need to be extravagant, one-time shows of might for power to be manifested. Because God manifests the Signs, power does not need to be a show of domination, but a gentle way to empower creation to flourish. Dramatic interventions are always possible with God if it serves a purpose, and whether they are dramatic or subtle, the power is always transformative. "He can seize the world with a single word of His presence."³

The next 14 groups include the quality of power.

1.2.6 Lordship (51)

The Kitab-i-Aqdas includes many different ways in describing the various ways God is Lord. The title of Lord is used to describe concepts such as the Lord of Beauty, of all Religion, of Grandeur, of the Seen and Unseen. Lordship can be defined as God's ultimate authority. This authority would be over all creation and is derived from God's knowledge and power. Lordship can discuss authority and governance. This authority is absolute, encompassing everything which is seen and unseen. Lordship is universal, transcending all divisions, stations, ranks, and beliefs.

God is the ruler over all creation, although as God is Subtlety, Lordship can also be a mystery. Lordship might be observed through the Manifestation of Signs, understood through Knowledge, witnessed through Creation, and felt through Power.

The next 13 groups include the quality of lordship.

1.2.7 Justice (6)

Justice is expressed through the names Judge, Just, and Reckoner. Justice can often be seen as the determination between right and wrong. It can also be viewed as the balance expressed through God's Lordship. Although justice can often be immediately evident, Subtlety allows for justice to be precise, operating beyond the surface. This includes realities which can seem hidden, such as intentions, unseen consequences, or other spiritual conditions.

Justice can be witnessed through the various signs manifested, especially in how perfectly ordered creation is. Justice requires the omniscience of God to truly be balanced, informed of every action, intention, and consequence. Justice is the fulfillment of the purpose of creation in an equitable way. Justice requires God's power to be upheld. Power without justice can become tyranny. Justice ensures power is fair and equitable. All of creation benefits from justice.

God as an All-Capable Reckoner is able to calculate and account for all actions, intentions, and consequences, to include those seemingly unknown. God as the All-Knowing Judge determines the best rulings according to divine principles. Judgment and reckoning are required for justice to be implemented. As Lord, God's justice becomes evident as does order within His governance.

³ Kitab-i-Aqdas Verse #132

The next 12 groups include the quality of justice.

1.2.8 Exaltation (9)

God's justice demonstrates God's exalted nature. The names of Most Exalted, Most High, Great, Majestic, Most Glorious, and the Greatest Infallibility come from God's role as Just. Without justice, God's Power, Lordship, and Knowledge would be unworthy of exaltation. However, because of God's Justice, nothing else in creation can be more exalted than God.

Given God's Knowledge and Power, the Name of Greatest Infallibility demonstrates the fairness and righteousness of justice, showing that God does not and will not error. God's Subtlety can make His Exaltation seem veiled, especially when compared to more superficial things we can place above ourselves, or when we place ourselves above everything. Subtlety is what creates awe and acknowledges the extraordinary nature, despite being incomprehensible. The Manifestation of the Signs and of God help reveal different aspects of God's exalted nature.

The belief in God's Exaltation is not because God feels jealousy if you do not, nor needs to be exalted to feel good. The belief in God's Exaltation is a function of God's Lordship and Justice above any other form of justice and authority.

The next 11 groups include the quality of exaltation.

1.2.9 Independence (9)

The names of God in the group Independence include Self-Sufficient, Self-Subsisting, and Independent of All Worlds. It should be noted the Power group utilized the Name All-Sufficient. All-Sufficient demonstrates how God can suffice all things, whereas Self-Sufficient shows how God can suffice Himself without requiring any support from creation itself.

God has complete autonomy. God is independent of our own belief or exaltation. It also means God does not need anything in return in being Just, Almighty, All-Knowing, and Inaccessible. God acts only due to His own purpose. This purpose, this Cause, is solely for creation's benefit. "Evil deeds do not harm Us, good deeds do not benefit Us"⁴ and due to this, God is free of corruption.⁵

The next 10 groups include the quality of independence.

1.2.10 Command (6)

The Kitab-i-Aqdas describes God as being the Commander, Ordainer, and Fulfiller. These names serve as the foundation for legislation and the execution of this legislation. These roles in one way serves as the

⁴ Kitab-i-Aqdas Verse #59

⁵ Kitab-i-Aqdas Verse #64

Word through which the entire framework of order, laws, directives, and intentions are used to shape the destiny of creation.

It would seem justice would require the command in practice. God cannot judge without establishing a standard to judge against. This would definitely be correct. With Commander being a Name of God, it is more about the attribute. In order for belief in God's command to exist, one must believe in the attribute of Justice first. Otherwise, a person would not follow the command.

Subtlety is still the foundation here within Command. Even a simple outward command could have significant and profound spiritual meaning. Believing in the Command thus, isn't just merely acting on the command, but believing the Command itself has an inner essence full of mystery, spiritual progress, and deeper purpose within the grand scope of creation. The Command is bound within God's All-Knowing nature and serves as the framework not just for people, but for all creation. Command acts through God's Lordship and serves the balance of Justice. The Command is Exalted over any other command and is independent of everything other than God Himself.

The next 9 groups include the quality of command.

1.2.11 Counsel (6)

The group counsel is informed by the names Counselor, Speaker, and Source of Inspiration. Unlike Command which is more about legislation, Counsel is more about helping navigate complex moral, spiritual, and practical challenges which may not have a clear prohibition. This compliments Command.

Belief in God as a Counselor means you believe God can provide you with advice and wisdom. The originates from God being Wise and All-Informed. God can do this as the Speaker, using His Word or Manifestations of His Word to provide guidance at anytime. This guidance could be sought or offered voluntarily. These counsels, advice, and wisdom act within God's name Source of Inspiration. The inspirations inspired could be inner understandings or renewed energies to act.

Counsel interacts with Subtlety by allowing for a process of self-discovery through the hidden, inner dimensions of truth which may Manifest through Signs and Manifestations of God. While inspiration itself is a creation, effective counsel can help ensure a person may find harmony and balance within the framework of creation itself. Counsel could be highly contextual and individualized, which requires God's knowledge to ensure relevance and timeliness. God's counsel is authoritative as Lord and is another pathway to justice, as His counsel will be most fair and equitable. The Exalted nature of God ensures a sense of awe and respect for His wisdom. The counsel is effective through God's independence, ensuring the counsel is solely for the benefit of creation, not from any need or want.

The next 8 groups include the quality counsel.

1.2.12 Faithfulness (3)

Faithfulness is a name or attribute rarely attributed to God, or at least in what I read and hear. Usually faithfulness is used only in the context of a person in relation to God or a significant loved one. This group is highlighted by the names in the Kitab-i-Aqdas of Trustworthy and Faithful Guardian.

Belief in God as being Trustworthy is the result of believing God's counsel and command. You can trust God's command and counsel is not only wise, but upheld. They are not arbitrary or motivated in negative qualities such as selfishness. God can be relied upon in good times and in bad times to exist within all the names expressed. God upholds His promises and fulfills His roles as Lord and Creator justly.

God is the Faithful Guardian. Being faithful, God is unwavering in His promises and in upholding justice. He is loyal to creation and being independent, is not affected by human actions or decisions. God being a guardian demonstrates an active role within creation. While God being Inaccessible may seem God is impersonal, this is quite far from the truth. Inaccessible is solely due to His exalted nature, not due to a lack of care or concern for creation. God is our guardian. Creation could face challenges, and God is able to protect it and guide it, ensuring it flourishes. Within humanity, God is like a shepherd.

Both these names are a testament to the faithfulness of God, especially to each individual person although not exclusive to humanity. There is a steadfast commitment to our guidance, protection, and well-being. This should help encourage a sense of hope, trust, and gratitude in our own walks of faith.

The next 7 groups include the quality faithfulness.

1.2.13 Praise (4)

God's names in this group include All-Praised, Praised, and Praiseworthy. This demonstrates how created entities, not just humanity, praise God and His names. God is worthy of adoration due to how all of these prior names are manifested within creation.

Praise can be for God's Subtlety, awe, and wonderment. The hidden aspects of God's nature invite reflection and admiration. Praise can be for God's manifestations, helping to connect humanity to the divine. Praise can be for God's omniscience, for understanding all things perfectly for the benefit of creation. Praise can be for creation itself, for its beauty, complexity, artistry, and magnificence. Praise can be for God's power and Lordship, for the ability to govern, sustain, and transform creation into constantly better versions. Praise can be for God's purpose and justice, for the assurance there is fairness and moral accountability. God deserves praise for being the Most High and Most Glorious, showing a deep reverence for His supreme nature. God can be praised for needing nothing but giving everything selflessly, being fully independent of creation. Praise is for God's command, providing a moral and spiritual framework for all. Praise for laws which promote growth, harmony, justice, and peace. Praise can be for God's counsel which ensures humanity can navigate life's challenges in a wise and caring way. Praise is for God's faithfulness in His consistent care and fulfillment of promises, for being steadfast in being an active part in developing our spiritual and material needs.

The next 6 groups include the quality of praise.

1.2.14 Love (11)

Love is probably the most often stated attribute of God. It would seem natural to place the Love grouping much earlier in this. Baha'u'llah says "I was in my ancient essence and eternal being when I knew my love

for you; therefore, I created you, cast my image upon you, and revealed my beauty to you.”⁶ It appears love was the beginning, but the ancient essence of Subtlety is the beginning.

Believing in God the Subtlety can teach God’s presence is real, even when unseen. This is a foundation to prepare a believer to recognize love even in those troublesome and mysterious times. Love itself often seems hidden, which requires God to Manifest it. The Manifestation is the expression of love, which appears in signs, prophets, and scriptures. Manifestations help make love seem tangible instead of being inaccessible. As we see in the Hidden Word, God’s love is intentional, born through God’s knowledge. Love is purposeful and directed towards the well-being of all creation. Creation teaches our existence is an expression of love. Everything is the gift. Love is born from Power, as it is protective and able to sustain creation. Love without power is ineffective. Love has authority derived from God’s Lordship, expressed with authority. God’s love can lead one wisely. If Love wasn’t a result of Justice, it would not be perfectly balanced. God does not favor in Love, nor is inequitable.

Discipline is not out of anger or jealousy, but is a method to guide and protect those He loves. The belief in God’s Exaltation also leads to feeling God’s Love is also Exaltation. It is higher than human love and is limitless. Love is not bound by any limitation and it is unconditional and constant. Independence teaches God loves not because God needs something from us, but because the Love is True. God is not dependent on our love, which means His Love is completely free. The Command of God demonstrates how Love provides direction through laws, teachings, and boundaries. Love is not merely only a feeling but God’s Love includes guidance. God’s Love is not silent and He can speak and inspire, providing loving counsel. Faithfulness teaches Love is reliable and any unreliable love is not love. Love is eternal, just as God is eternal. God will not abandon or forget His creation.

Once recognizing God’s greatness through these various names and attributes, Praise teaches God’s greatness naturally leads to Love. Feeling and understanding how wonderful God is, in all of these attributes, there is no other result to also love Him. Love itself is the highest form of praise. As an example of God’s Love, His names include Beloved, Loving, and Gracious.

Grace is an attribute which encapsulates God’s Love succinctly. It is personal and relational. When we started with God as being inaccessible, God’s love is deeply personal. “I knew my Love for You.” Grace is intimate. Grace is the foundation of spiritual aid. Grace is Love in action. Grace is given even if it is not deserved. Every person, being created out of Love, is a recipient of Grace.

The next 5 groups include the quality of love.

1.2.15 Forgiveness (15)

Forgiveness is one of the ultimate expressions of love. With the names of God including All-Forgiving, Ever-Forgiving, and Oft-Forgiving, we see forgiveness can include forgiving all transgressions, lasting

⁶ The Hidden Words in Arabic #3

eternally, and can occur with great frequency. There are no limitations on what can be forgiven for God and any forgiveness lasts forever. What is forgiven today will not be held against you tomorrow.

Believing in the Forgiveness of God does require believing in the qualities of God's Love. Once we know love is not transactional and completely selfless, we can also believe forgiveness is all not transactional. Forgiveness shows unconditional care and devotion. The mistakes and failings of a person will not separate them from God. God, being the embodiment of Faithfulness, is steadfast in His Love and Forgiveness. No person is unworthy of forgiveness. Belief in God's forgiveness also helps strengthen and secure one's belief in His love. It helps feel the love is constantly being expressed and renewed, whose purpose is to uplift creation. God's command and counsel is not about creating a fear of punishment, but it is to deepen the relationship we have with God.

The next 4 groups include the quality of forgiveness.

1.2.16 Mercy (29)

Mercy builds on forgiveness and is still sourced from God's Love and His other attributes. Mercy includes the names All-Merciful, Most Merciful, and Most Compassionate. Forgiveness is a reaction to something gone wrong such as a mistake. Mercy is a proactive support for the future. Believing God is All-Merciful means you believe God knows, through His Knowledge, you will need help and assistance. You will be imperfect. Mercy is gentleness, patience, and protection. Mercy will help ensure we are guided away from that which harms us.

God being Most Compassionate shows God has sympathy and compassion for all of His creation, to include us. Mercy is the action used to express this compassion. For example, a parent can see their child wanting to learn how to walk. They see the difficulty the child has and compassion moves the parent to feel for the struggle. These feelings compel the parent to want to comfort and encourage the child. Mercy is helping the child up if they did fall, making sure the child will not be harmed too much by falling, and guiding them so they can keep trying to walk. Eventually, this expression of love and nurture will lead to the success and growth of the child.

God's Mercy is eternal, unconditional, powerful, and subtle. It can sometimes seem difficult to understand His Mercy when we are going through difficult times and His Mercy seems hidden. Yet, it is always there, invisibly ensuring our progress and success.

The next 3 groups include the quality of mercy.

1.2.17 Generosity (22)

Generosity includes the names All-Bountiful, Bestower, Most Generous, and Most Bountiful. These three attributes highlight a natural progression of God's love from Mercy. God being the Most Generous means He will give freely with love with no expectations of anything in return nor any limitation. God being All and Most Bountiful shows God will give with great abundance and encompasses all of creation. God being the Bestower demonstrates another aspect of a personal relationship. He will deliberately give blessings

according to our needs and capacity. The abundance is intentional and specific. “God enriches who He wills through the means of the heaven and earth.”⁷

Generosity can be quite Subtle as He can give in ways which seem hidden or unnoticed. It can require perception and an open mind and open heart. These gifts are manifested in every aspect of life and are tangible and real. Knowledge can influence the bounty and bestowals by God knowing what to give, when to give, and how much to give. This generosity will be in ways which benefits all of creation, which itself is an act of generosity. As God’s Power is absolute, there is no constraints by need or scarcity. God can give without any limitations. Lordship is reflected because generosity as He is Lord of all Things, and all things are sustained under His care and authority. As God is Just, He will not give unequally or unfairly. The gifts may not be the same for all, but everyone will receive what they need. As God is exalted over all, His generosity is also spiritual in nature, not just material. It helps us connect with the divine. True generosity will not seek anything in return, showing God’s Independence. One of the greatest gifts God can provide is knowledge in how to live a righteous life through His command and counsel. These gifts allow us to thrive, not just merely survive. God’s generosity is faithful and unwavering. Even though belief in God’s praiseworthiness allows us to recognize His love and generosity, the generosity also gives us more reasons to offer praise to Him. We are moved to glorify Him. Forgiveness itself is an act of generosity, offering a fresh start and renewal.

The next 2 groups include generosity.

1.2.18 Sovereignty (4)

Belief in God as the Sovereign, Lord of Dominion, the Ruler, and the Master. It is a natural expansion of Lordship. A Lord focuses on the care and provision of creation, ensuring it is sustained and guided. A sovereign ruler has absolute rule and authority. The belief of God’s love, forgiveness, mercy, and generosity leads to believing in God’s ability to control and rule over all of existence.

Believing in God the Sovereign means you believe His authority is absolute and independent of any other authority. As a Ruler, there is belief He actively governs and ensures order. With God as the Master, He has personal ownership and control over all things. God expresses mastery over all matters. God’s Dominion is both the spiritual and physical worlds. This sovereignty is built upon all the other beliefs, names, and attributes expressed so far. It is continuous and never ends. Much like how God loves, it is built on faithfulness, forgiveness, mercy, and generosity according to the capacities of creation, capacities which can be ever-changing.

Recognizing God’s sovereignty crowns this progression, affirming His ultimate control over all realms.

1.2.19 Purity (9)

Purity includes the names of Purest, True, and One. This is the pinnacle of belief in God. These names describe God’s transcendence, incorruptibility, and oneness. Being the Purest, God is beyond all

⁷ Kitab-i-Aqdas Verse #66

imperfection and is entirely flawless. Nothing can limit or alter Him. Being True, God is constant and beyond any falsehood, while all else in creation is temporary. Being One, God is indivisible and without equal. There is no multiplicity of His essence and He is inclusive of all reality and of all creation.

In our journey through the groups, building our foundations of belief, we have an opportunity in believing in the true and transcendent nature of God. Without this journey, belief in God's Purity or oneness might seem shallow. For example, what might be the consequence of believing God is One but lack belief in the other names of God?

Belief in God's Oneness without belief in God's Subtlety might view God as being remote, causing a possible agnostic or deistic perspective. Belief in God's Oneness without belief in God's Manifestation would prevent the person from recognizing or connecting with the divine, causing a possible rejection of prophecy, scriptures, and religious teachings. Faith could be reduced to a mere philosophy instead of a living reality. Belief in God's Oneness without belief in God's Knowledge causes one to feel God lacks wisdom and His rulings imperfect and arbitrary. This could cause a fatalistic or impersonal view of God where He is not aware of individual lives.

Belief in God's Oneness without belief in God as Creator would remove God's role as the source of existence. This would lead to pantheism or atheism. Belief in God's Oneness without belief in God's Power means His oneness is meaningless as He cannot act. This could lead to polytheism or dualism where other forces compete with God's will. Belief in God's Oneness without belief in God's Lordship would mean God is unable to sustain or guide His creation. This could lead to nihilism. Belief in God's Oneness without Justice might make it seem God is unconcerned with fairness or morality. This could lead to tyranny, cruelty, or oppressive religious views where oneness is used as the justification.

Belief in God's Oneness without Exaltation might make God seem too human, leading to anthropomorphism where God is viewed as a human-like figure. Belief in God's Oneness without Independence would cause belief God needs something to exist, leading to a belief in paganism where others share divine authority. Belief in God's Oneness without belief in His Command would lead to moral relativism where there are no consequences or ultimate justice, possibly no right or wrong. Belief in God's Oneness without His Counsel would have one believe there is no divine wisdom guiding human affairs, leading to despair or confusion and potentially directionless.

Belief in God's Oneness without His Faithfulness could make God seem fickle and unreliable in fulfilling promises. This would lead to distrust in religion and a fear God is not dependable. Belief in Oneness but not belief in God's praiseworthiness would mean worship has no meaning. God would not inspire love or devotion, leading to spiritual emptiness. Belief in Oneness with belief in God's love makes oneness cold and rigid. It leads to fear-based religion, where obedience is motivated by dread. Belief in God's Oneness without His forgiveness make God seem unapproachable and terrifying. This would lead to a legalistic religion where perfection is the only goal to prevent eternal condemnation.

Belief in God's Oneness without His Mercy is rigid and oppressive, leading to hopelessness and possibly depression, where a sinner may feel there is no way back to God or salvation. Belief in God's Oneness without His generosity is a belief where creation is an accident and good things are merely a matter of

luck. This could lead to pessimism where people believe God does not care about their well-being. Belief in God's Oneness without His sovereignty could mean God has no impact and other forces could challenge Him. This also could lead to polytheism or deism where God's rule is questioned, challenged, or replaced by others.

Belief in God's Purity leads to an understanding which there is no partner with God as the Greatest Infallibility⁸. No one else has been given a share in this station. This belief means God never errs and is absent of imperfection. Truth is never compromised. The essence of infallibility is oneness, as God cannot be divided against Himself.

As you can see, a lack of belief in any one of these names or attributes compromises belief in God's purity, truth, and oneness. If any are missing, God cannot be truly be One and God cannot be True. With any missing, instead of religion we develop some other type of corrupt ideology which lack the completeness of truth, spirit, and experience.

1.3 The Purpose of God

"Blessed is the one who understands the purpose of God in what has been revealed from the heaven of His will, which reigns supreme over all the worlds."⁹ What is the purpose of God? Within the 19 groups of names and attributes, we learn about who or what God is, but we do not necessarily learn why God has acted as He has. There are various answers throughout the writings of the Bab and Baha'u'llah. One answer by the Bab is "Your purpose for me is that I recognize You in all things, so that I may not be ignorant of You in anything."¹⁰ Baha'u'llah also says "Whoever has known Me has known the intended purpose."¹¹

Belief in these Names and attributes of God are a pathway to understanding what this purpose is. The purpose of God is not solely the commandments and prohibitions¹² and never will be.

1.4 The Breath of God

The breath of God is a mode in how God expresses His purpose. It "wafts through all else"¹³ and "passes through all created things."¹⁴ The breath has fragrance¹⁵ and causes action and movement. If there is no

⁸ Kitab-i-Aqdas Verse #47

⁹ Kitab-i-Aqdas Verse #125

¹⁰ Persian Bayan, Vahid 2 Gate 3

¹¹ Kitab-i-Aqdas Verse #138

¹² Lawh-i-Sirraj

¹³ Kitab-i-Aqdas Verse #158

movement due to the breath of God, the person or object is considered dead.¹⁶ Thus the breath of God is what gives life. Having both fragrance and life also means this breath can permeate and be deeply felt. Fragrance can attract others, but often fragrance can be hidden by other smells.

The breath of God cannot be confined, as itself is movement causing movement. It is spreading to those with a receptive nose or receptive soul. It is a sign of beauty and renewal. A fragrance does not discriminate and is able to permeate or be sensed by anyone open to it. Believing in God also means believing in the Breath.

1.5 Covenant of God

The Kitab-i-Aqdas describes the covenant of God. A covenant is a formal agreement God has made with humanity. It defines expectations, rewards, and responsibilities between Himself and us. This ties into God's Faithfulness but also includes our own faithfulness. This section will not go into various details of this covenant but it is important there is belief in this covenant.

¹⁴ Kitab-i-Aqdas Verse #111

¹⁵ Lawh-i-Aqdas

¹⁶ Suriy-i-Haykal Verse #167

2. Belief in the Human Soul

2.1 Chapter Introduction

The Kitab-i-Aqdas regularly describes the human soul and the station of humans and humanity. Baha'u'llah does not explicitly state a belief in the human soul is required in the Kitab-i-Aqdas or other writing, but like the belief in God, it is strongly implied. This will be the second foundation of this book upon which the Kitab-i-Aqdas rests upon.

The soul is an idea which is quite cross-cultural. There are many distinct traditions describing the human soul in some way or another. Chapter 1 described how God is the creator of everything, is eternal, and other qualities which would testify to how distinct and seemingly disconnected cultures include such similar ideas. Each tradition may not say the exact same thing about the soul. Examples include the Hindu progression of the soul through various physical lifeforms or the Platonic concept of the distinct human soul. Yet the foundations of truth are all there. This chapter could potentially serve as a bridge between these various traditions and provide a clear understanding of the soul and allow cross-cultural and interfaith dialogue to exist. After all, we are all equally human.

This chapter will be divided into four main sections: the Reality of the Human Soul, the Unique Nature of the Soul, the Inner Struggles of the Soul, and the Fate of the Soul. These sections are derived from the Kitab-i-Aqdas as the primary source document. Any supplementation from other sources from the Bab and Baha'u'llah will be noted.

2.2 The Reality of the Human Soul

The first belief is the fact the human soul exists and is real. The soul in its form did not eternally pre-exist but was created by God. Baha'u'llah says simply we are created from water.¹⁷ Baha'u'llah says water is one of the key components of all creation, celestial and terrestrial, along with fire, air, and earth as they combine to make heat, moisture, cold, and dryness.¹⁸ He also describes various kinds of water used in the creation of spirit, soul, and body in the same tablet. Baha'u'llah describes the water of semen as being pure, not something itself which needs purified.¹⁹ Water, regardless of the source, is the foundation of all life.

¹⁷ Kitab-i-Aqdas Verse #148

¹⁸ Tablet of the Light Verses and Disjointed Letters

¹⁹ Kitab-i-Aqdas Verse #74

Baha'u'llah says that we are brought to life with a spirit from God²⁰, through the divine breath.²¹ All living things are animated by this breath of God, which is spirit itself. This breath works as the catalyst upon water and the other elements, giving life to everything living. This includes organic entities such as animals, plants, bacteria, and other things biology classifies as living. This spirit also is within other non-organic objects such as the sun, the moon, earth, and other objects whose lifespan endures for millions and billions of years. The spirit animates the body and it animates the human soul as well as the souls of endless creatures.²² The soul is not created at the moment of conception, as it does require the body to be the vessel and for its elements to reach a stage of maturity. Baha'u'llah does not exactly define when this exactly occurs but this could occur during embryonic or fetal development.

The human soul is the innermost part of ourselves. The soul provides the “direction of the spirit towards one orientation over others.”²³ The soul can be ignited by fire of the love of God or by one's own whim. This expresses the soul itself has free will. Despite God's names and attributes of power and knowledge, God has imparted every thing made of spirit the freedom to move as it wishes, according to its temperament and direction.

Baha'u'llah expresses all souls and all humans are Signs of the divine reality.²⁴ In Chapter 1, we learned how these signs are subtle and when manifested, are a foundation for us in understanding God and His purpose. The soul is also a sign, functioning as a mirror capable of reflecting God's reality. This is true for all people.²⁵ The names and attributes are manifested in the human soul.²⁶ This mirrorship is a way to recognize God within us.²⁷ These manifestations of Signs can occur in the same way God's names and attributes can also be believed in, perhaps in stages or through periods of continued realization.

²⁰ Kitab-i-Aqdas Verse #73

²¹ Kitab-i-Aqdas Verse #158

²² Suriy-i-Rais (Tablet to the Chief) - This tablet provides a very good sermon about the nature of the soul

²³ Suriy-i-Rais

²⁴ Kitab-i-Aqdas Verse #72

²⁵ Kitab-i-Badi - This book offers an in-depth explanation of what it means to be a mirror

²⁶ Kitab-i-Iqan (Book of Certitude) - Another great source about the potentials of the soul

²⁷ The Qur'an: “We shall show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.” Also repeated in the Persian Bayan, the Seven Valleys, and the Kitab-i-Iqan.

2.3 The Unique Nature of the Soul

Baha'u'llah describes the body as being a temple, and the collection of all people as being temples of humankind.²⁸ The figurative heart serves as a malleable lens within the body which serves to perceive divine truth. This helps a person with receptivity to God, which in turn helps a soul determine its destiny and spiritual path.

The Suriy-i-Haykal (Surah of the Temple) describes how Baha'u'llah, being a Manifestation of God, is a sacred vessel in the highest form. Every human body, although temporary, is also a sacred vessel although in a lower station than that of the Manifestation of God. The temple is temporary but is a place of worship and the development of spiritual qualities, according to its capacity as a mirror. This means the body is also capable of being used to nurture the soul, not just through material means but through being used for spiritually purposeful conduct and expression of divine attributes.

The soul is capable of having an exalted and noble station.²⁹ There are various stations and ranks a soul is capable of achieving. The soul itself was born noble³⁰ but requires effort to remain so by turning one's sight inward. There is no higher station than a person bearing witness to God.³¹ The human soul's natural station is higher than that of animals, but can descend to the level of an animal's soul if it is neglected.³²

Each person and each soul has its own capacity.³³ Not every person's soul will express the divine attributes and names equally or in the same exact way. They are expressed according to one's capacity.³⁴ This means every soul may have its own distinct strengths and weaknesses, bound by the human temple and its position in time and space. These different combinations of capacity, reflections of divine names and attributes, and effects of the body ensures every soul is distinct, much like the iris of the eye or the lines of the palm of the hand.

²⁸ Kitab-i-Aqdas Verse #96

²⁹ Kitab-i-Aqdas Verse #120

³⁰ The Arabic Hidden Words #13

³¹ Persian Bayan, Vahid 1 Gate 2

³² Persian Bayan, Vahid 5, Gate 14

³³ Kitab-i-Aqdas Verse #176

³⁴ Kitab-i-Iqan

2.4 The Inner Struggles of the Soul

Baha'u'llah describes a suspicious soul³⁵ as an opposition to one who uses reason. A suspicious soul could be someone who is ruled by doubt and is not sure who or what to trust. This doubt could be about God, God's purpose, or even their own purpose in life. This skepticism may exist even if truth or a path forward is evident. They may not understand the good in certain situations, understand the potential wisdom in difficult situations, and due to this, lack discipline to truly submit to God. This lack of discipline could lead to self-destructive acts and habits, which can lead a person further down the road of headlessness and suspicion. A suspicious soul could be someone who is deceptive, also known as hypocritical. They may outwardly portray belief but inwardly or in private has other beliefs and actions.

Baha'u'llah teaches these suspicions act as idols.³⁶ These idols are the cause of humiliation and loss and keep a soul from ascending to the station they are rightful to inherit and claim. However, the Kitab-i-Aqdas does include the most simple perspective to help alleviate these inner struggles the soul may face.

Baha'u'llah says all are servants.³⁷ The soul's fundamental purpose is in relation to the divine. All souls are servants. Belief not only in the soul, but in the soul's purpose as a servant of God. This establishes trust and humility, eliminating the symptoms of a suspicious soul such as distrust, skepticism, arrogance, or hypocrisy. Belief in servitude to God is the source of freedom for the soul³⁸ and reveals our true human rank.³⁹

2.5 The Fate of the Soul

One matter which is not a matter of belief is the fact death of the body is inevitable. This is 100% guaranteed and is inescapable. It is also 100% fact once the body has died, the energy which used to be within the body no longer exists within it. It is also 100% fact and proven by science that energy does not merely disappear or cease to exist. The energy goes elsewhere. Where does it go?

Baha'u'llah reminds us we will return to dust.⁴⁰ The temple of the human body will end. The soul will take flight.⁴¹ Taking flight symbolizes the soul's transcendence over material life, to a real place higher than

³⁵ Kitab-i-Aqdas Verse #119

³⁶ Lawh-i-Dunya (Tablet of the World)

³⁷ Kitab-i-Aqdas Verse #72

³⁸ Kitab-i-Aqdas Verse #125

³⁹ Kitab-i-Aqdas Verse #120

⁴⁰ Kitab-i-Aqdas Verse #148

⁴¹ Kitab-i-Aqdas Verse# 97

where it was. The soul is also capable of transcending the human body even before the body has perished, if a person so desires and believes. “If you are a person of mystery and longing, take flight with the wings of the saints’ aspirations so that you may see the secrets of the beloved and reach the light of the loved one. ‘Indeed we belong to Allah, and indeed to Him we will return.’”⁴² Baha’u’llah throughout His teachings reminds us the importance of the soul being allowed to take flight while the body is alive while constantly being aware of the inevitable flight when the body no longer exists. The first is not inevitable but desired by God, and the second is inevitable and desired for a believer and God. A suspicious soul might show fear for the second flight, fearing the end of everything. A soul in belief is prepared for flight. A soul prepared for flight is a liberated soul.

The desired journey of the soul is onboard the Crimson Ark.⁴³ It represents salvation and refuge, much like how the Noah’s Ark led the people of the time to salvation. Belief in the salvation of the soul during the life of the body and after is important, especially within the belief of all the names and attributes of God. The journey in the Crimson Ark requires belief in God, in all the names and attributes of God. The journey in the Crimson Ark requires belief that you have a soul. The journey in the Crimson Ark requires belief that every person has a soul, even a person you feel might be an enemy. The fate of the soul doesn’t require only consideration of your own salvation, but in the salvation of others.⁴⁴ The fate of the soul requires a belief that other souls deserve salvation. All souls deserve liberation. All souls are capable of transcending the bounds of self and body. All souls are able to take flight.

The next chapter will discuss the potential destinations of the soul, the worlds of God.

⁴² Haft Vadi (The Seven Valleys)

⁴³ Kitab-i-Aqdas Verse #84

⁴⁴ BH00093 (Letters to the Land of Kha)

3. Belief in the Worlds of God

3.1 Introduction

Religious cosmology has always been a subject I have always found fascinating. Every culture in the world has a creation story where the world(s) come into existence, Earth is formed with the major elements from which life begins, and humanity is created. All of this creation has a divine aspect to it. There are elements of truth within all of these stories, whether you believe them to be legend, myth, or absolute sources of fact. They help shape identity, purpose, and help us understand our place within creation.

You will discover the cosmology expressed by Baha'u'llah within the Kitab-i-Aqdas and further elaborated upon in His other writings has elements which may seem familiar. There will also be elements which seem strange, depending on your cultural perspective. I feel the Zoroastrian and Hindu traditions will find the closest relationship to the cosmology of Baha'u'llah, but even then, what is expressed by Baha'u'llah (as well as the Primal Point) is completely unique.

Belief in the worlds of God, while again not being explicitly expressed as required by the Kitab-i-Aqdas, is vital to the belief in the Cause of God. The journey of the soul must go somewhere. Pre-existence must have had an origin. I hope this chapter will help unlock some of these mysteries and fortify the belief in the worlds of God. This belief is another foundation upon which the spiritual journey of individuals and our systems of organization rests upon. Our journey depends on this belief.

3.2 Nature of the Worlds

The Kitab-i-Aqdas describes many worlds specifically. There is the lesser world, the greater world, spiritual worlds, heaven, and various kingdoms of these worlds. To introduce the nature of the worlds, I want to start with a long passage from the Suriy-i-Wafa (Tablet to Vafa).

As for what you asked concerning the worlds, know that God has worlds without end, infinite beyond comprehension, and no one encompasses them except His All-Knowing, All-Wise Self. Reflect on sleep, for it is a great sign among people if they were to ponder. For example, you see something in your sleep at night, and you find it exactly as you saw it after a year, or two, or more, or less. Even though the world in which you saw what you saw in your sleep is not the same as the world you are in, what you saw in your sleep must exist in this world at the time you saw it in your sleep, and you are among the witnesses.

Moreover, you see something that did not exist in the world, yet it appears afterward. This confirms that the world in which you saw what you saw is another world that has neither a beginning nor an end. If you say that this world is in your mind and is balanced within it by a command from an All-Mighty, All-Powerful source, this is true. And if you say that the spirit, when it is detached from attachments during sleep, is directed by God into a world that is concealed within the mystery of this world, this is also true.

Indeed, God has world after world and creation after creation, and in each world, He has ordained what none can enumerate except His All-Accounting, All-Knowing Self. Reflect on

what We have cast upon you so that you may understand the intention of your Lord and the Lord of all worlds. Within it lies a treasure of the mysteries of wisdom, and We have not elaborated on it due to the grief that has overwhelmed Me from those who were created by My word, if you are among those who hear.

Baha'u'llah says God reigns over all worlds.⁴⁵ With the Tablet to Vafa above, we can understand these worlds are infinite in number. Some may view worlds as being planets, but the usage suggests entities such as the universe or plane of existence. Dreams may not be an actual world, but are a sign of these various worlds. There are various theories which seem to address this type of reality, such as multiverses and quantum entanglement. I personally find quantum entanglement an interesting theory, as it expresses the interconnectedness of particles at great distances. Distances merely vary according to perspective. A small distance for a person might seem like a magnificent journey for a snail, and a small distance for a snail may seem like a magnificent journey for a tree. To a ray of light, all distances will seem to be the same. The key is no matter the distance, a cause with one particle can have effect on another. What if this were applied to worlds which are infinite in number?

This leads to an infinite number of potentialities. As Baha'u'llah discusses the existence of spiritual worlds that cannot be expressed by words nor pointed to by signs,⁴⁶ these worlds could exist in the same location as us but on a different plane of existence. They could also exist other locations which we sometimes pass through as Earth is on its own celestial journey, rotating around a Sun which rotates around the center of the Milky Way Galaxy, which rotates around the center of the universe, which might rotate around something else. We are never in the same spot we once were and most likely, never be in that exact same spot ever again. Our physical world is called the lesser world.⁴⁷ There is also a greater world.⁴⁸ In the writings of Baha'u'llah, the greater world seems to represent the very structure of existence itself. It's a vast spiritual reality which includes all divine realms.

3.2.1 Kingdoms Within the Worlds

The Kingdom of Names bears witness God desires to rule over our hearts.⁴⁹ This Kingdom of Names is manifested in all worlds, spiritual and lesser. In the lesser world we may be aware of this Kingdom through the various signs, just as we were in learning about God. Every name and attribute is manifested from this Kingdom, and every name and attribute returns to this Kingdom.⁵⁰ It could also be possible

⁴⁵ Kitab-i-Aqdas Verse #39

⁴⁶ Kitab-i-Aqdas Verse #116

⁴⁷ Kitab-i-Aqdas Verse #55

⁴⁸ Kitab-i-Aqdas Verse #55

⁴⁹ Kitab-i-Aqdas Verse #83

⁵⁰ Tafsir-i-Hu (Interpretation of the Name He)

some of these spiritual worlds solely manifest a single Name. Imagine the possibility of a particular day, we happen to pass through a spiritual world which reflects the name Just. We could be working on some task and suddenly come to a realization about a separate matter which seemed unjust or unfair. This realization leads to an inspired solution. Could this inspiration have come solely from our own imagination? Or could this inspiration actually have come from God and the Kingdom of Justice in a greater world? The Kingdom of the Lord⁵¹ exists within all worlds. This kingdom represents God's sovereignty, one of the names of God. There is also the Kingdom of Command⁵², representing God's names of commander, ordainer, and fulfiller.

3.2.2 Cities and Schools Within the Kingdoms

These Kingdoms have cities of names where the Concourse on High and other dwellers exist.⁵³ If the worlds of God are countless, and God encompasses all names, it would also stand to reason these cities could also be infinite in number. Many scriptures refer to various cities in the worlds of God. Many Christians are familiar with the concept of Zion or the New Jerusalem. Hindus mention many celestial cities such as Amaravati and Dwarka, the birthplace of Lord Krishna.

These cities can also represent various stages of the maturation of the soul, such as the City of Love and Rapture.⁵⁴ Aiding this development are schools within these cities. The School of God is where the Tablets are revealed.⁵⁵ The School of God predates the creation of the Earth and heavens⁵⁶ and encompasses all the knowledge God the All-Knowing has. As we experienced in the chapter "Belief in God," belief in the knowledge of God is essential to belief in God the Creator. The Tablet may not necessarily be what is revealed in revelation, but what is revealed within the soul's personal journey. The School of God is something we could think of as a greater institute which itself has branches. These branches can focus on being sources of knowledge teaching a soul a particular value a soul can develop to progress along the divine names and attributes. The Kitab-i-Aqdas mentions the School of Detachment and the School of Meanings and Exposition while the Kitab-i-Badi mentions the School of Knowledge.

Imagine the various combinations which could exist within these schools, cities, and kingdoms. Say you enter the School of Servitude, either here in the lesser world by chance, through meditation, or through a glimpse through one of the greater spiritual worlds of God. This School may help teach virtues such as humility or the fear of God. These lessons within the School of Servitude may help you enter the City of

⁵¹ Kitab-i-Aqdas Verse #79

⁵² Kitab-i-Aqdas Verse #91

⁵³ Kitab-i-Aqdas Verse #132

⁵⁴ Gems of Divine Mysteries

⁵⁵ Kitab-i-Aqdas Verse #176

⁵⁶ Kitab-i-Aqdas Verse #177

Submission which is when the soul is ready to surrender to God's Will. This School helps refine the soul and prepares it to reflect potential names such as the Almighty or the Lord of Lords. Eventually in Part 2 of this book regarding the relationship with God, I will present up to 39 virtues identified within the Kitab-i-Aqdas.

3.3 The Soul's Purpose Within These Worlds

Belief in the worlds of God is essential to those who believe they have a soul. The purpose of the soul is to find pathways beyond the lesser world, even if at first it is merely just glimpses into the greater world. The Bayan says the soul progresses degree by degree, especially those who ponder upon the realm of the infinite.⁵⁷ As the soul is designed to reflect the divine names of God, the greater worlds manifest the divine names more purely than in the lesser world. The soul though, even when bound by the temple of the body, is able to experience the greater world. Think in a sense nirvana as taught by Buddha. For a soul not seeking, they may consider an outcome or event to be a matter of destiny or fate. However, for a seeking soul who reflects upon the spiritual realities, they may see an event or outcome as a reflection of a City of God, a Kingdom of God, a manifestation of a Name, and something guided by the divine hand.

The eventual destination is Heaven. Heaven is often used in the Kitab-i-Aqdas as a spiritual world itself, designating both a source of blessings and a destination for the soul. This paradise also reflects the names and attributes of God, such as the Heaven of Bounty⁵⁸ and Heaven of Revelation.⁵⁹ Baha'u'llah says "Paradise, it is a reality beyond doubt, and today in this world, it is my Love and My pleasure. Whoever attains it, God will assist them in this world, and after death, He will admit them into a Paradise whose expanse is like that of the heavens and the earth."⁶⁰ Paradise is also "my Love, your heavenly home, reunion with me."⁶¹ The purpose of the soul is reunion with God in the heavenly paradise.

A person who is a seeker and goes on a journey similar to that as described by Baha'u'llah in the Seven Valleys can attain heaven even while on earth. It is the condition of the soul which is near to God. The beautiful thing which I personally love with this cosmology is even if I do not attain this station now, I will forever have opportunities after my body gives way. The condition of being distant from God, also known as Hell, is not a condition which lasts forever. I would highly recommend reading the Bayan's Vahid 2, Gate 16 for a wonderful sermon about paradise and hell.

⁵⁷ Persian Bayan Vahid 2, Gate 12

⁵⁸ Kitab-i-Aqdas Verse #55

⁵⁹ Kitab-i-Aqdas Verses #64 and #105

⁶⁰ Suriy-i-Vafa

⁶¹ The Hidden Words of Arabic #6

The Kitab-i-Aqdas does teach a powerful tool a person can use to elevate their own soul and that of others, reciting the Words of God in a melodious tone.⁶² This practice mimics the melodies which come from the greater worlds. Baha'u'llah often describes these melodies as from the “nightingales of the Supreme Paradise.”⁶³ It can also be the Words of God, no matter who sings them, are also heaven.

3.4 Inhabitants of the Greater Worlds

Earlier in this chapter the Celestial Concourse was mentioned. A concourse is a meeting place or a location where multiple paths merge. This could be similar to a convention center, transportation station, hotel, mall, or other places such as this. The Concourse on High would be the grouping of those who dwell in the greater worlds. They are inhabitants of the Eternal City.⁶⁴ These are the souls who have achieved the exaltation of paradise, of heaven, and of nearness to God. These souls wail when God restrains any knowledge, even for a moment, and they tremble and sway when He releases the knowledge.⁶⁵ They lament the fire of hatred⁶⁶ and have submitted to the Cause of God.⁶⁷

The Hosts of the Celestial realm and the nearest angels will aid anyone who rises to assist the Cause of God.⁶⁸ Angels are celestial beings whose purpose is to do God's will. They send His Tablets⁶⁹ and are able to traverse the greater worlds into our lesser world.⁷⁰ They will announce with a trumpet the arrival of a Messenger with a Message.⁷¹ Angels also announce the death of a person, bring about wrath and punishment for a soul which had not progressed.⁷²

⁶² Kitab-i-Aqdas Verses #116, #150, #160

⁶³ The Words of Paradise

⁶⁴ The Persian Hidden Words #71

⁶⁵ BH00230

⁶⁶ Kitab-i-Aqdas Verse #89

⁶⁷ Kitab-i-Aqdas Verse #132

⁶⁸ Kitab-i-Aqdas Verse #53

⁶⁹ Surah of Our Name The Messenger

⁷⁰ Tablet of the Birth

⁷¹ Kitab-i-Iqan (Book of Certitude)

⁷² Surah Fu'ad

A soul which has been purified can achieve a station as angels.⁷³ I do not believe a human soul has the ability to become an angel, but metaphorically they can have a station similar to an angel, serving many of the same purposes. These purified souls, which could include loved ones from here on Earth who have passed away, might be offering aid and assistance. Belief in these inhabitants helps us understand we are not alone on our spiritual journeys. God has devoted an incredible amount of energy within creation to help us and sustain us through our good times and bad times.

As you can see, there is this unity between all of creation. What we do today has effect with the beings of the greater worlds, not just here in our physical world. What happens in the greater worlds can also have effect here in our lesser world. We are all entangled. The best way to understand this interwoven unity, this entanglement, is through the Sidrat al-Muntaha.

3.5 Sidrat al-Muntaha

The Sidrat al-Muntaha means the Tree of the Farthest Extent. It is also known as the Divine Lote Tree. If we imagine we are looking out from a high mountain or maybe on a beach looking out to the ocean, we can see where the land and the sky meet. No matter how far on Earth we journey, we could never discover the physical point where the Earth and sky actually meet. The Sidrat al-Muntaha represents the point where the lesser world and the greater worlds meet. It is not something you can physically reach, but it is the furthest extent our terrestrial knowledge will get us before we need our spiritual knowledge to progress. The Kitab-i-Aqdas says “the Lote-Tree of the farthest limit proclaims: ‘There is no God but Me’”⁷⁴

The Sidrat al-Muntaha can call out and proclaim. It has Branches which provide shade and salvation.⁷⁵ As this is within the horizon where the worlds meet, it is also the point where light appears and disappears. The Divine Lote-Tree is the place of Dawn for the Day of Resurrection. The Breaker of Dawn, who speaks between the heavens and the earth⁷⁶ is also a celestial being often known as the Holy Spirit, or in Baha’u’llah’s words the Holy Maiden. Baha’u’llah describes her this way:

I heard the most beautiful, the sweetest voice above my head. When I turned, I saw a maiden, the mention of my Lord’s name suspended in the air, aligned with the sun’s head, and I saw her rejoicing in herself. As if the embroidery of pleasure appears from her face and the light of mercy declares from her cheek. She was speaking between the heavens and the earth with a

⁷³ Kitab-i-Iqan (The Book of Certitude)

⁷⁴ Kitab-i-Aqdas Verse #100

⁷⁵ The Tablet of the Branch

⁷⁶ Kitab-i-Aqdas Verse #117

call that attracts hearts and minds and gives all my limbs, both outward and inward, the good news that my soul was rejoiced with, and honored servants rejoiced from it.⁷⁷

What is spoken from the Sidrat al-Muntaha is the Mother Book, which is the hidden treasure.⁷⁸ The Mother Book includes everything spoken by God, and things which people are not ready to hear. It contains all knowledge and also manifests all of God's names and attributes.

The Holy Spirit also appears from the Sidrat al-Muntaha. Much like the Holy Maiden, revelation appears from them. While the Holy Maiden may be a personal apparition for Baha'u'llah, the Holy Spirit has descended from Heaven to animate the missions of those such as Jesus Christ. The Holy Spirit has its own language.⁷⁹ The Holy Spirit can also act as an intermediary between the Manifestations of God and us, or between God and us. It calls from the Kingdom of God⁸⁰ and animates and inspires life within the soul, even if the souls seems inert or dead. The Holy Spirit is a source of grace.⁸¹

Belief in the Sidrat al-Muntaha is important as it helps a person understand there are pathways for divine assistance available to us. These can come when we need it, even if we don't seek this assistance. These can come if we choose to approach the Sidrat al-Muntaha on our own accord. It represents a constant hope for the soul and constant pathway for God's names and attributes to have real effect in our lives.

3.6 Summary

Belief in the worlds of God, and all which exists within them, is vital to the progression of the soul. These realms and entities are not abstractions and are signs of God's names and attributes and help manifest these realities in a way which can elevate the soul, whose purpose is to be near to God in the condition of paradise. This also demonstrate we are not alone in our journey. Sometimes life here in this lesser world can be difficult. There is suffering, pain, and seemingly insurmountable challenges. All of these experiences are real. Are these experiences supposed to keep us down, or help us rise to greater heights?

We are never alone as long as we believe we are not alone. Belief in angels as real entities, not merely as symbols, is important. Belief those prior to us who loved us may be offering a helping hand within the worlds of God is deeply heartfelt. Belief in the Holy Spirit as a real entity who animates life within the soul inspires living with purpose. Belief that the worlds of God are infinite ensures our imagination can be alive, never bound by our primary senses. Infinite worlds equal infinite possibilities. The spiritual journey unfolds endlessly across dimensions unseen. This is where unity comes from, the manifestation of God's

⁷⁷ Suriy-i-Haykal (Surah of the Temple)

⁷⁸ Kitab-i-Aqdas Verse #103

⁷⁹ Suriy-i-Haykal (Surah of the Temple)

⁸⁰ Kitab-i-Aqdas Verse #80

⁸¹ The Persian Hidden Words #58

Oneness. It may not necessarily be the manifestation of sameness, but through a real understanding every soul, every world, every being, and all of creation are woven together like a divine tapestry.

If any of this is ever in doubt, be open to dreaming. Be willing to remember those dreams. The Kitab-i-Iqan and books like the Surah of Joseph in the Qur'an, or even the Ahsan al-Qasas by the Bab (The Best of Stories) which further explains the Surah of Joseph, testify to the value and symbology which are embedded within dreams. I can personally testify I first started this path of my journey to the Bab and Baha'u'llah due to a series of dreams I experienced. Dream big. Be imaginative. Your soul is ready to for an amazing journey.

The next chapter will discuss belief in the Day of God, also known as the Day of Resurrection.

4. Belief in the Day of Resurrection

4.1 Introduction

Belief in God, all of God's names and attributes, the human soul, the soul's purpose, the infinite worlds of God, and the inhabitants of these worlds set the stage for establishing belief in the Day of Resurrection. The Day of Resurrection is a theme which occurs in many religious traditions. Zoroastrianism and Hinduism teaches there are cyclical periods which culminates in the triumph of good over evil. The Abrahamic faiths teach of the establishment of the Kingdom of God on earth, through a Messianic figure, where bodies rise from the grave with new life. The Mayans devoted much of their astronomical sciences towards understanding these spiritual cycles of return, rebirth, and the victory of good.

Belief in the Day of Resurrection is a belief the Kitab-i-Aqdas assumes, although it does not provide a detailed explanation. Baha'u'llah devoted the Kitab-i-Iqan (The Book of Certitude) entirely to discussing the Day of Resurrection and is an incredible resource for understanding. The Persian Bayan by the Primal Point (Bab) discusses the Day with many layers and perspectives, where it could be understood in potentially infinite ways. The Day is a foundation in the religion of God. This chapter will lightly touch upon what the Kitab-i-Aqdas has to say about the Day and how it ties into the beliefs established in the first three chapters.

4.2 Moses and Jesus

Verse #80 of the Kitab-i-Aqdas uses powerful imagery to describe what the Day of Resurrection is, without itself being an explanation which required volumes to write. He describes two different prophetic figures from the past to illustrate the Day. With the first, Baha'u'llah describes Moses as attaining the lights of the Ancient One. The Ancient One is most commonly referred to as God within the Kitab-i-Aqdas. In the Book of Exodus, Moses is described as climbing Mount Sinai, where God appeared to Him as the burning bush. The Ten Commandments were first revealed on Sinai. Why would Moses now have attained the lights of God, when He already done so in Exodus? The answer is in the next sentence of verse #80.

Moses drank the pure waters of reunion. He attained the presence of God. Did Moses attain this reunion with His physical body? This reunion is a soulful one, a reunion of a completely spiritual nature. On each Day of Resurrection, all are called upon. Reunion can also refer to the fact Moses is among us and we are reunited with Moses. Just as Moses first appeared to Pharaoh as a baby on the waters of the Nile river, the same waters which set Egypt ablaze, again history repeats itself. Fire, while seemingly a source of destruction, is also a source of renewal. Just as the forests, grasslands, and marshes of the Americas required fire to renew, so too do all of us. Fire is not an eternal punishment, but more like a symbol of the Phoenix or a Zoroastrian temple. From this reunion, Mount Sinai, which used to be the source of Revelation in the first days of Moses, now circles around the new Source of Revelation and the new Source of Divine Command.

The Spirit, which usually refers to Jesus Christ in Baha'u'llah's writings, calls from the Kingdom "Come, O sons of vanity!" If we consider what vanity is, which is those who are prideful and do things for the

purpose of being noticed, not because they are sincere in their action. The call to come could be a pathway to restore the person's self-worth through humility, a pathway of salvation. The Resurrection is not only for humans, but for all the hosts of God in the celestial worlds. These angels, saints, and other beings longed to meet God on this Day. It is an example all should be willing to follow. The city of Zion, which is a destination of paradise, also speaks about the promise of God which was always ordained in the Tablets of God.

4.3 The Covenant

In Chapter 1, we briefly alluded to belief in the Covenant of God as a required belief. This covenant is entirely about the Day of Resurrection where all are reunited with God. This promise has existed throughout many Scriptures and many faith traditions. The Qur'an expresses the trumpet and the blast. The trumpet and blast happened for prior Prophets bring a new Revelation, such as with Salih to the Thamud people⁸² where the trumpet is the announcement and the blast is the effect. There are two future trumpets and blasts.⁸³ The first blast causes universal death and the second blast resurrects all souls for judgement.

Outside of the Abrahamic faiths, this promise for the return of God remains strong. The faith of the Inca people taught the hopeful return of Viracocha. Viracocha is a name of God as Creator who departed across the ocean with a promise of return. The Iroquois believed in the return of Deganawida, a name of God which means Great Peacemaker. Deganawida is to return in a time of great turmoil to restore peace and unity. The Bhagavad Gita (4:7-8) says about the return of Krishna, a manifestation of Vishnu "Whenever righteousness declines and unrighteousness prevails, I manifest Myself. To protect the righteous, destroy the wicked, and establish dharma, I appear in every age." There are countless examples of the return of God. Most faiths teach this return, regardless of their historical connections to each other.

4.4 Fulfillment

The trumpet blast is often called the Great Announcement.⁸⁴ This announcement is "the Day of God; none is to be mentioned in it but His own Self, the Sovereign over all that is in the heavens and the earth. This is a Cause by which all that you hold as illusions and forms has been shaken." This verse expresses God's sovereignty but also alludes it should be a day where everything which is associated with God, such as all of those names and attributes which are a part of His own Self. By doing so, everything that we know can and will be changed. In regards to faith and religion, this could be traditions, false beliefs which are created by others, and other things we are attached to such as names. By reminding us God is the

⁸² The Holy Qur'an, Surah Al-Haqqah Verse 5

⁸³ The Holy Qur'an, Surah Az-Zumar Verse #68

⁸⁴ Kitab-i-Aqdas Verse #167

Sovereign, God is reminding us on the Day of Resurrection, anything is possible within the fulfillment of the Covenant.

Bahá'u'llah describes the moon as being cleft asunder.⁸⁵ The moon, being it reflects the light of the Sun high in the nighttime sky, signifies its station as a Mirror of God, the God who brings light of day upon us. In the Kitab-i-Iqan, the moons can signify saints or scholars who reflected the cause of God from a revelation past, it could refer to the traditions and sciences attributed to the leaders and scholars of that prior age, and it could even refer to the practices derived from the laws of the past revelation. Splitting the moon, much like in the night vision of Muhammad, represents the act of God in changing all of these things for a new Day. What was current is now old. What was once today is now yesterday. Imagine how all of these forms would shake, like a great earthquake, by such an act of power from God the All-Powerful. With every irrevocable matter being clearly distinguished⁸⁶ we are able to discern what was true from the past and what was false. This causes a radical transformation within the world itself, to include the religious, moral, and social structures of all humankind. The Day of Resurrection itself is an irrevocable matter, as it is the greatest promise God makes with us. God promises change.

“The light has shone from the horizon of manifestation, and the horizons have been illuminated as the Owner of the Day of the Covenant has come.”⁸⁷

4.5 Seize the Day

Bahá'u'llah refers to what the Bab had prior said in verse 135 in the Kitab-i-Aqdas: “if you attain what We reveal, you will ask from the grace of God for Him to reign upon your innermost selves, for that is a glory beyond reach. For Him to drink a cup of water with you is greater than for every soul to drink of His own existence, indeed greater than all things.”

This cup of grace, this cup of water, is what purifies the soul. This water gives life and nourishes the innermost part of ourselves, much like it purified Moses or purified Jesus after His baptism. The Day, then, is born out of love for us, our salvation, and the awakening of the soul. There is no greater honor for a soul than for this. Bahá'u'llah says to seize the Day. Belief in the Day of Resurrection is not a passive act. It requires an active belief in God, all the names and attributes of God, the human soul and its potentials, all the world's of God, and the belief everything within the material world is subject to renewal and transformation.

⁸⁵ Kitab-i-Aqdas Verse #81

⁸⁶ Kitab-i-Aqdas Verse #81

⁸⁷ Lawh-i-Ishraqat (Tablet of Splendors)

4.6 The Day Manifests God's Names and Attributes

The Day of Resurrection exemplifies and magnifies God's names and attributes. The following are brief descriptions in how using the 19 groups from Chapter 1.

4.6.1 The Day as Unveiling

The Day of Resurrection reflects Subtlety, as the Day and Hour is hidden until it is revealed. "The hour has come, the call has been raised, the cry has appeared, and the mountains have passed, but the people do not perceive it."⁸⁸ This demonstrates the soul must not rely on the physical senses derived from the body, but from its spiritual capacities.

The Day reflects Manifestation, as the Day unveils what was hidden. "We have opened the doors of the kingdom for you. Do you shut the doors of your houses in My face? This is indeed a great error. Say: He has come from the heaven as He came the first time."⁸⁹ What was subtle is fully manifested and truths which were once veiled become clear and undeniable. The doors of the Kingdom, the spiritual worlds of God, are open and revealed. This Manifestation has happened before, is happening today, and will happen again tomorrow.

The Day reflects Knowledge, as the Day separates truth from falsehood. "Thus does God teach you what will save you from doubt and perplexity and deliver you in this world and the next."⁹⁰ Past misunderstandings are corrected, hidden wisdom is brought forth, and those who seemed wise are humbled before God. Divine knowledge is fully revealed.

The Day reflects Creation, as the Day is when a new reality is born. "He created all things by His command and sovereignty and decreed for every matter a time in His Book."⁹¹ With every time, the last leads to the first, the end leads to the new. "Everything will set down its burden; how blessed is the sender of this favor that encompasses all things, visible and hidden. This is how we created the cosmos anew today"⁹²

The Day reflects Power, as the Day establishes divine authority. "...the signs of the Resurrection, such as "the splitting of the sky," "the breaking of the earth," "the leveling of the mountains," "the rising of the dead from their physical graves," and similar expressions that signify the signs of the Last Day."⁹³ No force can resist the unfolding of the divine decree and God's power is made evident.

⁸⁸ BH00010, Letters to Tehran through Ali-Akbar

⁸⁹ The Lawh-i-Aqdas (Most Holy Tablet) aka Tablet to the Christians

⁹⁰ Kitab-i-Aqdas Verse #163

⁹¹ BH00054: Unnamed Tablet about the annihilation of all things

⁹² Suriy-i-Haykal

⁹³ Kitab-i-Badi

4.6.2 The Day as Judgment and Renewal

The Day reflects Lordship, as the Day affirms God's Sovereignty. "Thus commands you the Lord of the Day of Judgment. Reside in the fortress of My love."⁹⁴ All past rulers and authorities are weighed against this balance, even if they have acted according to the law of yesterday. The Day confirms God's rule over all of the worlds and every soul and being within them.

The Day reflects Justice, as the Day brings perfect judgment. "Beware, oh people, do not deprive yourselves of the seas of meanings and do not follow every rebellious devil. Then look with the corner of holiness to the balance of God, so that you may know His true, straight balance. Say, today it is the right of every soul to purify its heart from attachment to what was created between the heavens and the earth."⁹⁵ No injustice will remain hidden and all souls will stand accountable for their deeds. There are no exceptions. The balance is set and no soul will be wronged.

The Day reflects Exaltation, as the Day magnifies God's Glory (Baha). "Today is a day that cannot be equaled by the previous centuries for even a single hour. This most holy and exalted day has always been and will forever be set apart and is referred to in the divine books."⁹⁶ All of the worlds bear witness. On the Day, God's supreme station is affirmed.

The Day reflects Independence, as the Day reveals that God needs no one. "All things will appear from the possibility of the earth and will return to Him. God will be alone and unique in His holy residence, free from space, time, remembrance, statement, indication, description, praise, exaltation, and diminution, and no one knows it but He and those who have knowledge of the Book with Him."⁹⁷ No force could hasten nor delay the Day. It does not come from human effort, nor from human interpretations and traditions.

The Day reflects Command, as the Day implements divine law. "This is the Day of Resurrection and the Lord of all worlds. This is the Day of the Call and My immutable decree."⁹⁸ Past laws and dispensations are weighed and fulfilled, while God's Will is executed without resistance even if it seems He is being resisted.

The Day reflects Counsel, as the Day reveals God's wisdom. "I have not ceased advising this creation and planning for their acceptance of God, their Lord, and their faith in God, their Creator. And that they believe in Him on the day of His Manifestation, all that is on earth. If so, My being will be pleased, for everyone has reached the pinnacle of their existence, attained the appearance of their Beloved, and

⁹⁴ The Epistle to the Son of the Wolf

⁹⁵ Suriy-i-Bayan (The Chapter of Paradise)

⁹⁶ BH00093 (Letters to the Land of Kha)

⁹⁷ Kitab-i-Sultan

⁹⁸ BH00141 (Unnamed Tablet to Abu'l-Hasan)

realized the possible manifestations of their purpose. Otherwise, My heart is not saddened, for I have nurtured everything for that.”⁹⁹ The wisdom can remove all veils, bring clarity to all who attain this counsel. The Day is not merely a reckoning, but a moment of divine instruction.

4.6.3 The Day as Mercy and Fulfillment

The Day reflects Faithfulness, as the Day fulfills God’s promises. “This is a reminder from Us to whomever turns to God and hears His sweetest voice, which rose between earth and heaven, that they may give thanks to their Lord, the Ever-Watchful, the Self-Subsisting. The promise has been fulfilled, and the Promised One has come.”¹⁰⁰ Prophecies and promises reach their climax, assuring the faithful with certainty that their devotion was not in vain.

The Day reflects Praise, as the Day inspires worship. “O assembly of sages in the land of Há, the Supreme Pen declares: Today is a day of remembrance and praise, a day of praiseworthy qualities. God willing, you should quench the thirst of the parched with the Euphrates of divine mercy, and guide the homeless to their true homeland. With utmost spirit and joy, bring glad tidings of the All-Merciful’s favor to the inhabitants of the world and arise to serve with wisdom.”¹⁰¹ All throughout the worlds, such as the hosts of heaven, glorify God on this Day. The Day reveals majesty, evoking praise with spirit and joy. Even those who doubted are overwhelmed by awe.

The Day reflects Love, as the Day is an expression of divine love. “This is a day on which fire speaks in all things; the Beloved of the worlds has come.”¹⁰² The Day isn’t merely about judgment, it is about God’s love for His creation. The fire which speaks in all things is the fire of transformation,¹⁰³ an opportunity for every soul to embrace nearness to God.

The Day reflects Forgiveness, as the day offers redemption. “If you abandon your deeds and believe in Him in those days, perhaps Allah will forgive your misdeeds. Indeed, He is the Mighty, the Generous.”¹⁰⁴ It is a Day when barriers between the soul and God are removed. Those who seek forgiveness, it is granted to full measure.

⁹⁹ Epistle to the Son of the Wolf

¹⁰⁰ BH00091

¹⁰¹ BH00141

¹⁰² Suriy-i-Rais (Chapter of the Chief)

¹⁰³ The Tafsir-i-Hu (Tafsir of the Name He)

¹⁰⁴ Suriy-i-Haykal

The Day reflects Mercy, as the day is a triumph of divine mercy. “the effulgent lights of the dawn of meanings that have shone forth in these merciful days.”¹⁰⁵ Judgment is tempered by mercy and even those who rejected the truth might still find grace.

The Day reflects Generosity, as the day bestows divine gifts. “I commanded the breezes of spring, and opened the gates of heaven, and the clouds rained. Blessed is the one who succeeded in recognizing Allah in his days.”¹⁰⁶ Spiritual capacities are unlocked for those who accept them. The gates of divine bestowal have opened. This bounty demonstrates the Day is not merely about accountability, but it is about bounty.

The Day reflects Sovereignty, as the day confirms who rules. “The sighs of the highest heaven rose, and the tears of the angels and the Spirit descended. Say, if you have anything greater than what has come from the Dominion of Will, bring it forth and do not follow every ignorant, rejected one. Say, come so I may show you what you have neglected in this day attributed to God, the Mighty, the Beloved. This is the day in which the fragrance of the Merciful has spread, the breaths of revelation have wafted, and the Nightingale of the Cause has sung upon the branches. The kingdom belongs to God, the Master of kings.”¹⁰⁷ On this Day, all those who claim power are shown their claims are false, as God is the true ruler of existence. The Dominion belongs to none but God.

The Day reflects Purity, as the day confirms the absolute triumph of truth. “The Pen of the Most High declares in this Most Great Manifestation: “This is the Day of God, if you would but recognize it. And this is the Day of Manifestation, if you would but witness it. On this day, none is mentioned except God alone, if you would but perceive it. He has come with the Truth, sanctified from all witness and witnessed, and purified from all that has flowed from the Pen and appeared from the tongue, if you would but know it.”¹⁰⁸ The day separates truth from illusion. No falsehood, corruption, or impurity can remain. The Day is a testament of Oneness. It is a Day of Unity.

4.7 The First Paragraph of the Kitab-i-Aqdas

In the first verse of the Kitab-i-Aqdas, Baha’u’llah says “The first thing that God has prescribed for His servants is the recognition of the dawning place of His Revelation and the source of His command, which is the station of His own Self in the realm of command and creation.” The next two chapters will discuss belief in the Command of God (Chapter 5) and belief in the Manifestation of God (Chapter 6), which complete the covenant of God. These two beliefs comprise the foundation of the Kitab-i-Aqdas, derived from belief in the Day of Resurrection. Belief in these two things help reinforce belief in God, the

¹⁰⁵ Kitab-i-Badi

¹⁰⁶ Lawh-i-Istinaq

¹⁰⁷ BH00010 (Letters to Tehran through Ali-Akbar)

¹⁰⁸ BH00074

station of the soul, and the worlds of God. All of this is a cycle which is an endless loop of self-discovery and transformation. All of this is embedded within the very first law of the Kitab-i-Aqdas. As you see, the Kitab-i-Aqdas is not merely a book of laws. It is the Most Holy Book. It is the fulfillment of the Covenant of God.

5. Belief in the Commands of God

5.1 Introduction: The Divine Command as the Source of Order

Belief in the Command of God is central to the Kitab-i-Aqdas and the entire revelation of Baha'u'llah. It has been a central tenet of all religion. It is a direct reflection of God's names as Commander, Fulfiller, and Ordainer.

5.1.1 Command of God Before and After

"This is the command of God, before and after, and with it He has adorned the scriptures of former generations. This is the mention of God, before and after, with which He has embroidered the fabric of the Book of Existence, if you are of those who perceive. This is the command of God, before and after."¹⁰⁹

Baha'u'llah affirms this is the religion of God from before and after.¹¹⁰ The Book of Existence encompasses all of creation, not just the Command. However, the Command is derived from the Book of Existence and is the standard for creation. The Command from before does not have everything within the Book of Existence, neither does the current, and neither does the future Command. Baha'u'llah says "Regarding the question about the heavenly names, the pulse of the world is in the hands of the knowledgeable physician. He sees the ailment and with His wisdom, He treats it. Each day has its own secret, and every matter has its own sound. The remedy for today's pain is one thing, and for tomorrow, another. Be mindful of today and speak of today's matters."¹¹¹

Basically there are many chapters in the Book of Existence, an eternal reality which precedes and outlasts creation itself. God does not promise any chapter will be the only chapter forever, but through the covenant expressed within each chapter, there is also the promise of future chapters which are more adapted to the needs and aspirations of humankind. Not everything in a chapter is completely new, but each prior chapter establishes the foundations for the next. Any archaeologist will testify history is built in layers. Religion is a part of this history.

5.1.2 Revelation

Each chapter of the Book of Existence is unveiled through divine revelation, adapting to the spiritual needs of each age. Revelation is the disclosure of truth or knowledge from God. It is the process by which God's command is unveiled, renewing itself in every age. Given one of God's attributes is Subtlety, it could be difficult for a person to believe in revelation when it happens. There are many traditions out there which teach their revelation is the final revelation for the rest of time. There are other traditions where it is taught because the recent revelation is true, prior revelations could not have been true.

¹⁰⁹ Kitab-i-Aqdas Verse #138

¹¹⁰ Kitab-i-Aqdas Verse #182

¹¹¹ Tablet of Mánikchí Şáhíib

This is the Revelation around which evidence and proof circle.¹¹² God does what He wills and decrees what He desires. This is a test of faith for many. “They do not consider the manifestations of divine Oneness impossible in the realm of dominion, and if a soul deems it impossible, what difference is there between him and those who considered God’s hand to be tied? And if they regard God, exalted be His mention, as free to choose, they must accept every command that emanates from the source of His decree, without escape or refuge. There is no sanctuary or shelter except in Him. The matter that requires presenting evidence and proof of a claim is not contingent upon the opinions of people, whether knowledgeable or ignorant, and it never has been and never will be.”¹¹³ Revelation itself is the proof of divine authority, not whether people accept it.

The Kitab-i-Aqdas describes this revelation as the most exalted and most wondrous. “In every subsequent manifestation, the appearance of God is the most exalted.”¹¹⁴ This does not take away from the station of prior revelations, and future revelations will also be most exalted and wondrous when compared to this current one.

5.1.3 The Book

Throughout the Kitab-i-Aqdas, Baha’u’llah refers to the Book. Baha’u’llah uses the word Book to describe various aspects of creation and the knowledge God has. Often times in the Kitab-i-Aqdas, the Book without any other description refers to the Kitab-i-Aqdas itself. “This blessed verse was mentioned: His Exalted Majesty said, “Refer what you do not understand from the Book to the branch that has branched from this mighty root.” The ‘Book’ refers to the Kitáb-i-Aqdas, and the ‘branch that has branched off from this mighty root’ refers to the Aghsan.”¹¹⁵

Belief in the Command of God means believing in the Kitab-i-Aqdas as the Book, the Most Exalted and Wondrous Revelation, and an update in the single religion of God. The Kitab-i-Aqdas is central to the continuity of God’s favor upon us, the latest expression of Divine Will. It is a Mercy for us and a proof of divine authority. It is the source of true freedom. The Kitab-i-Aqdas is all of this and a source of the divine ordinances and laws. The rest of the chapter will expand upon these themes further.

5.2 The Continuity of Divine Command Across Dispensations

When the King of Austria (a Christian) visited the al-Aqsa Mosque (Muslim) in Jerusalem (Jewish Holy Place), Baha’u’llah tells him he passed by the Light of Divine Unity coming from the prison of Akka.¹¹⁶

¹¹² Kitab-i-Aqdas Verse #136

¹¹³ Surah of the Temple Verses 241 & 242

¹¹⁴ The Persian Bayan, Vahid 4, Gate 12

¹¹⁵ A Tablet to Varqa (Letters to Yazd) and BH00057

¹¹⁶ Kitab-i-Aqdas Verse #85

There was an opportunity to experience the Oneness of God. There was an opportunity to experience the continuity of divine command across revelatory dispensations. The King had an opportunity to believe in unity. Believing in the command of today would mean believing in the command of yesterday. It encompasses all prior commands.

The prior commands and prior books span across history, but not all words claiming to be God's book is God's book. For example, Baha'u'llah says the Qur'án, the Gospel, the Psalms, the Torah, and the Bayan¹¹⁷ are revelations from God. If we look at the Bible, the Gospel would include the words and actions of Jesus Christ as documented in the Gospels of Matthew, Mark, John, and Luke. This does not include the sermons of Paul who wrote or inspired the writings of Acts, Romans, and other New Testament books. There is a distinction in the command coming through a Manifestation of God versus the inspirations of the leader immediately following the Manifestation. Paul was not the Word but was subservient to the Word. Elsewhere, Baha'u'llah testifies to the truths of Zoroastrian and Hindu teachings as being relevant to the relative position of people in time and condition.¹¹⁸ This command could be inclusive of all cultures which discuss a deity, worship, and social guidance. Belief in the command does not necessarily mean spending a great effort determining what exactly from the past was from God and what was from the inspirations of normal people like you and I. Belief in the command means to acknowledge God is the source of all truth before, during, and after today. Baha'u'llah warns in the Kitab-i-Aqdas "The books of the world and all the scriptures therein avail you nothing today, except by this Book, which speaks at the pivot of creation."¹¹⁹ Through the name of God All-Encompassing, the Command of Today encompasses and surpasses all the Commands of Yesterday. This is a vital belief on the path of Divine Unity.

5.2.1 The Most Great Command

Baha'u'llah describes the Command of today as the Most Great Order, the Most Great Law, the Most Great Proof, and the Most Great Balance. He says "The order has been disturbed by this Most Great Order, and the arrangement has been altered by this wondrous Revelation, the like of which the eye of creation has never witnessed."¹²⁰ This is a testament in the fact there are good things from the past worth keeping, which can provide a positive contribution to the future. It is also a testament to the fact for the need of the old to be rearranged and altered in a new and substantial way. Progress cannot happen if we hold onto the old ways of doing things. Progress requires a belief that God's religion is progressively unfolding and adapting to the needs of different ages.

The Most Great Proof testifies to the truthfulness of this claim. "This is the Balance of Guidance for those in the heavens and on the earth, and the Most Great Proof, if only you knew. Say: Through it, every proof

¹¹⁷ The Kitab-i-Badi

¹¹⁸ Tablet to Manichki Sahib

¹¹⁹ Kitab-i-Aqdas Verse #168

¹²⁰ Kitab-i-Aqdas Verse #181

has been established throughout the ages, if only you were certain. Say: Through it, every poor soul has been enriched, every learned one has been taught, and whoever desires to ascend unto God has been lifted up. Beware lest you differ concerning it.”¹²¹ The proof can be witnessed through the development of the ages, such as through the Islamic Golden Age or the rise of powerful Hindu kingdoms throughout Southeast Asia. New revelation brings new prosperity for those who believe and implement the Most Great Command. Just as the Islamic Golden Age ended and the Hindu Kingdoms of the Khmer gave way to Buddhist cultures, we must also allow God to continue guiding us to better ways of living and being.

This is because of the Command being the Most Great Balance and Most Great Law. The balance cannot be measured by prior rules and sciences which existed yesterday.¹²² The Balance fulfills the prophecies of old,¹²³ the Covenant of God, and is the balance of justice. When the balance of justice is set up on the Day of Resurrection, everyone will be given their due.¹²⁴ Who has status and honor yesterday may not have status and honor today. A law which was raised to the heights of heaven yesterday may be annulled today. The Command is both immutable and variable depending on what we need. The Most Great Law is for all in heaven and on earth,¹²⁵ not just for a select few. It is the standard of judgment for all today, not only for tomorrow.

“Everything is realized by His decisive command when the Sun of ordinances rises from the horizon of explanation. All are to follow it, even if it be a command that rends asunder the hearts of the adherents of religions. He does as He wills and is not questioned about what He wills.”¹²⁶

5.3 The Command is Manifestations of Light

The Kitab-i-Aqdas utilizes many forms of symbolism to describe the Command and Revelation of God. Many of these names and symbols focuses on how the Command manifests the Light, such as is associated with the Day of Resurrection. The Command is the Sun of Wisdom and the Sun of Explanation. Within the laws and counsel, there are pathways to understanding, the application of knowledge, and explanations and interpretations.

The Sun emerges from the Sundrat-ul Muntaha at dawn. The Command is the dawning place of the knowledge of God and is adorned with the Seal of the Breaker of the Dawn, who speaks between the

¹²¹ Kitab-i-Aqdas Verse #183

¹²² Kitab-i-Aqdas Verse #99

¹²³ Lawh-i-Ishraqat (Tablet of Splendors)

¹²⁴ Surah to the Kings

¹²⁵ Kitab-i-Aqdas Verse #6

¹²⁶ Kitab-i-Aqdas Verse #7

heavens and the Earth.¹²⁷ This affirms the Command is authentically divine and a true pathway away from darkness. Just as God had bestowed upon Muhammad the title Seal of the Prophets, the seal authenticates what came prior, it also unseals divine mysteries. As a seal could also denote finality, we know the Sun and the command are unalterable. They are forever true, even when the Sun arises again in the future. As the Sun rises for the new Day, the Command can also be known as the Book of Origin.¹²⁸ While final and unalterable, it is also new and as fresh as the first days of springtime.

Even outside of the revelation being the dawn of a new day, the command also serves as a lamp, lighting a pathway for us on our spiritual destination. The Kitab-i-Aqdas describes the command as a Lamp of God's Care, a Lamp of Wisdom, a Lamp of Success, and a Lamp of Eternity. These lamps serve to guide us, providing direction, nurture, and a promise of success for our souls. Much like how God led the Jews from Egypt to the promised land of Canaan, the Kitab-i-Aqdas will lead people to their spiritual destiny.

"This is a Book that has become the Lamp of Eternity for the world and its most upright Path among the peoples. Say: It is the Dawning-Place of the knowledge of God, if you but knew, and the Rising-Point of the commandments of God, if you but recognized."¹²⁹

5.4 The Command Nurtures Us

"O Greatest Sea! Sprinkle upon the nations that which you have been commanded by the Ancient Lord, and adorn the temples of humankind with the fabric of the laws through which hearts may rejoice and eyes be brightened."¹³⁰

When you look at a fabric, you can see the finest fabrics have a high density of interwoven threads which provide strength, durability, and protection. The fine fabric provides comfort and beauty, being able to help a person uniquely express their own personality and character. The fabric of laws serves a similar purpose. They are to adorn the temple of humankind, the same temple used to elevate the souls to the heights of heaven. One must beware not to remove threads from the fabric. The fabric could seem weak and dull. It will not cause hearts to rejoice nor brighten the eyes of those who witness it. All of the laws are like an ornament¹³¹ helping others to recognize the beauty of the Command.

"From My laws, the fragrance of My garment are diffused."¹³² Baha'u'llah expresses fragrance regularly in the Kitab-i-Aqdas and elsewhere. Fragrance is a pleasant smell emanating from an object, in this case

¹²⁷ Kitab-i-Aqdas Verse #117

¹²⁸ Kitab-i-Aqdas Verse #121

¹²⁹ Kitab-i-Aqdas Verse #186

¹³⁰ Kitab-i-Aqdas Verse #96

¹³¹ Kitab-i-Aqdas Verse #98

¹³² Kitab-i-Aqdas Verse #4

God's garment. The laws are a source of this diffusion. As a pleasant smell attracts a lover to their beloved, or a bee to a flower, the laws can also attract the hearts of a spiritual seeker. "Blessed is the lover who has inhaled the fragrance of the Beloved from this word, from which the breezes of bounty have wafted in an indescribable manner. By My life, whoever drinks the nectar of justice from the hands of grace will circle around My commands which have shone forth from the horizon of creativity."¹³³ The nectar is also described as the nectar of life.¹³⁴ Anyone who wears this fabric of laws will be examples of a loving and nurturing justice and life.

Baha'u'llah tells us not to consider the Command and the Kitab-i-Aqdas as merely as laws, but as the choice sealed wine.¹³⁵ Drinking from this wine, much like how the disciples of Jesus did in the last supper, will cause every bone to be set in motion with life.¹³⁶ Imagine the fragrance of such a wine. Who wouldn't want to inhale it and drink it? Who wouldn't want others to inhale it and drink it?

The Command is also often referred to in terms of water. Water has always been considered a purifying element. The Bab says "it symbolizes the radiance of the Sun of His bounty."¹³⁷ Those who act in accordance to the Command are drinking from the Kawthar (abundant river from paradise) of life.¹³⁸ These pure and flowing waters from the clear stream provide prosperity when drunk with the belief and remembrance of God.¹³⁹ The water may be provided as showers of grace¹⁴⁰ poured down from heaven as a favor from God to us. These waters act as a salvation and a great gift to us.

We are also nurtured by the Command coming forth the Most Great Ocean. Within the ocean are pearls of knowledge and wisdom.¹⁴¹ The ocean serves as a great metaphor for the bounties of God. Depending on the depths one is able to dive to, there is incredible amounts of knowledge, wisdom, and mysteries waiting to be attained. These pearls are valuable, but as they can only be had through diving, it requires effort and work to reach. These are not just free gifts.

¹³³ Kitab-i-Aqdas Verse #4

¹³⁴ Kitab-i-Aqdas Verse #150

¹³⁵ Kitab-i-Aqdas Verse #5

¹³⁶ Kitab-i-Aqdas #173

¹³⁷ The Persian Bayan Vahid 5, Gate 14

¹³⁸ Kitab-i-Aqdas #73

¹³⁹ Kitab-i-Aqdas Verse #50

¹⁴⁰ Kitab-i-Aqdas Verse #55

¹⁴¹ Kitab-i-Aqdas Verse #180

“Beware that compassion does not prevent you from carrying out the laws of God. Act according to what you have been commanded by a compassionate and merciful Lord. We have nurtured you with the whips of wisdom and laws for your own protection and the elevation of your station, just as parents nurture their children.”¹⁴² As this nurture is from God in the role of Divine Parent out of love for us, we must also “carry out My ordinances out of love for My beauty.”¹⁴³

Belief in the commands of God is belief in the love of God. Belief in the commands of God also requires a love for God and the beauty of God’s creation.

5.5 The Command Provides True Freedom

The laws of the Command serve mostly as bounds.¹⁴⁴ These boundaries serve as a framework whereupon the soul may be elevated and the world within which we live can better manifest the spiritual qualities of heaven. This does not mean we should expect some type of fraudulent utopia. All of this requires work and requires skill navigating these boundaries. These boundaries are not particularly strict and are the cause of absolute freedom.¹⁴⁵

In this small sermon about freedom from the Kitab-i-Aqdas, Baha’u’llah says:

123 Freedom ends in consequences that lead to discord, whose fire cannot be extinguished—thus informs you the Reckoner, the All-Knowing. Know that the sources and manifestations of freedom are found in animals. For humanity, it is necessary to be under laws that protect them from the ignorance of their own selves and the harm of the deceitful. Freedom removes a person from the realm of courtesy and dignity, reducing them to the lowest of the low.

124 Observe the people; they are like sheep, in need of a shepherd to protect them—this is indeed an absolute truth. We affirm this in certain contexts but not in others, for We are all-knowing.

125 Say: True freedom lies in following My commandments, if you are of those who know. If people were to follow what We have revealed to them from the heaven of divine revelation, they would find themselves in absolute freedom. Blessed is the one who understands the purpose of God in what has been revealed from the heaven of His will, which reigns supreme over all the worlds. Say: The freedom that benefits you is found in servitude to the True God, and whoever has tasted its sweetness will not trade it for the kingdom of the heavens and the earth.

¹⁴² Kitab-i-Aqdas Verse #45

¹⁴³ Kitab-i-Aqdas Verse #4

¹⁴⁴ Kitab-i-Aqdas Verse #148

¹⁴⁵ Kitab-i-Aqdas Verse #125

True freedom is derived from the protection the Command provides. The command is a key to God's mercy,¹⁴⁶ helping us unlock new doors of realization and possibility derived from God's love. These possibilities from true freedom is not solely for the individual. "The ordinances of God are the greatest means for the order of the world and the preservation of nations."¹⁴⁷ The scope of the Command is great. The Command is not merely for individual belief, but is also designed for the order of the world.

"'There is none other God but Me, the One, the All-Knowing, the All-Informed.' This is a station God has designated for this most wondrous, most exalted Revelation. This is from the grace of God, if you are of those who know. This is from His irrevocable command, His greatest name, His supreme word, and the dawning place of His most excellent names, if you are of those who understand. Indeed, by it, all the rising and setting points are made manifest. Reflect, O people, on what has been revealed in truth, and ponder it, and do not be of the transgressors."¹⁴⁸

5.6 Conclusion

With the Kitab-i-Aqdas, the Command of God has been made new. It is more than being a book of laws. Belief in the full station of this Command also reflects the belief in God, belief in the soul, and belief in the worlds of God. Believing the Command is a reflection of God's Will, Love, Mercy, and all the other names gives purpose to action. Thus, to believe in the Command is to believe in the unfolding of God's will, to see divine order in all things, and to recognize that the next step in understanding this reality is belief in the Manifestation of God Himself.

¹⁴⁶ Kitab-i-Aqdas Verse #3

¹⁴⁷ Kitab-i-Aqdas #3

¹⁴⁸ Kitab-i-Aqdas #143

6. Belief in the Manifestation of God

6.1 The Station of the Manifestation

In Chapter 1, we explored the various names and attributes of God to help understand what belief in God can encompass. The second group is Manifestation. The ability for God to manifest Himself to His creation is fundamental for us. Manifestation turns the inaccessible and subtle into more tangible and easier to discern aspects of reality. One of the ways God manifests Himself is through the human flesh. While this flesh is bound by the material world, the soul within it reflects divinity in such a way the other names and attributes of God also appear. While the historical terms of prophet, messenger, avatar, or apostle help us understand aspects of this divinity and purpose, the Manifestation serves as the living bridge between our human soul and divine reality.

We also explored in Chapter 3 the symbol of the Sidrat al-Muntaha, the tree of the farthest extent. The Manifestation of God serves as the Dawning Place, a title used regularly throughout the Kitab-i-Aqdas. The Manifestation is the Dawning Place of Revelation, of the Light of Divinity, of God's Most Excellent Names, of Grandeur, of God's Most Radiant Cause, and of Oneness. This Dawn itself marks the fulfillment of the Day of Resurrection. "By Him the Hour has come."¹⁴⁹ He appears "in the Most Glorious attire"¹⁵⁰ as if He were a Monarch. The Manifestation is also the means by which the human soul is able to understand God's will, purpose, and those other names and attributes more fully. "Whoever has turned to Me has turned to the Worshipped One."¹⁵¹ The Manifestation is the focal point for the devotional life for God, much like the Qiblah of Islam or the Temple of Judaism. Thus, all Manifestations of God are the Sidrat al-Muntaha, with each being a branch of this divine tree.

This whole purpose of the Manifestation is entirely for our soul. The belief in the soul, as described in Chapter 2, requires belief in the Manifestation as the primary means of progress towards God. They serve not only as the Dawn for the worlds of God, but they also serve as the Dawn of the transcendence of the soul as it prepares to navigate the spiritual worlds of God. We express this belief by recognizing the Dawning Place of Grandeur, their exalted nature over everything else on Earth, and their high spiritual capacity and fragrance. We express this belief by recognizing their Revelation, which is the Word of God, the Command and Counsel which guides and organizes all with justice and mercy. We practice this through submission and love, in fear and in awe, in faithfulness and good deeds.

This station of Manifestation has been fulfilled by many throughout history. Baha'u'llah is the most recent of these Manifestations of God who has brought forth Revelation as their divinely ordained mission. Prior to Baha'u'llah was the Bab, who was also known as the Primal Point. There have been countless others throughout history. The Bab Himself had said in the Persian Bayan, "The names and attributes are

¹⁴⁹ Kitab-i-Aqdas Verse #81

¹⁵⁰ Kitab-i-Aqdas Verse #82

¹⁵¹ Kitab-i-Aqdas Verse #131

manifestations of the multiplicity of that primal unity. Reflect upon the verbal letters of the Bayán: all multiplicity originates from the first unity, even if it extends infinitely. And in the multiplicity of the universal manifestations, there arises a strength in the manifestation surpassing that of the primal unity. Yet, all things are realized through Him, and all return to Him, just as they originate from Him.” Even if we look at traditions which seem polytheistic, they are not. All are Manifestations of God, expressions of God’s attributes according to the needs and cultures of their time.

Belief in Baha’u’llah is belief in all the prior Manifestations of God, belief their words and cause were true, but also belief that the prior Manifestation’s teachings are now superseded by Baha’u’llah’s revelation. It is the dawn of a new day with a new command, which will serve us until the dawn of the next day with a next Manifestation. The next sections of this chapter will go more fully into the titles, powers, and roles of the Manifestation of God and our relationship with Him.

6.2 Baha’u’llah

In Baha’u’llah’s writings, some Manifestations are referred to by certain titles. For example, Jesus is often referred to as the Spirit¹⁵² and Muhammad as the Messenger of God.¹⁵³ In the Bayan, the Bab had said everything in the Bayan is for He Whom God Shall Make Manifest (HWGSMM), a title used at least 240 times in the Bayan. Baha’u’llah refers to this title in the Kitab-i-Aqdas in verse #137. This helps signal to the Babi community the station Baha’u’llah is claiming. HWGSMM was said to be one to complete the Bayan.¹⁵⁴ The Kitab-i-Aqdas serves as the completion of the Bayan, with some laws abrogated and some laws confirmed. As we go through this book, we will sometimes refer to these changes or instances where a command from the Bayan might still apply. Understand though, that while the Kitab-i-Aqdas also refers to the Bab as Baha’u’llah’s Herald,¹⁵⁵ the Bab was completely a Manifestation of God. Baha’u’llah is also a Herald for a future Manifestation of God who will come no earlier than 2873AD (1029 Badi Calendar).¹⁵⁶

Baha’u’llah was often referred to as the Greatest Name.¹⁵⁷ The Greatest Name is reference to various Muslim traditions. In one way, God can elevate any of His names to be the greatest, as ultimately all names come from the word “One”. In this dispensation, the Greatest Name is Baha, which means Glory. Much like how Jesus was given the name Son, these names are used to demonstrate a primary purpose in the mission of the Manifestation. The Gospel of John says the gospel exists so all may become sons of God,

¹⁵² Kitab-i-Aqdas Verse #80

¹⁵³ The Suriy-i-Rais (Surah to the Chief)

¹⁵⁴ The Testament of the Bab to Subh-i-Azal

¹⁵⁵ Kitab-i-Aqdas Verse #137

¹⁵⁶ Kitab-i-Aqdas Verse #37

¹⁵⁷ Kitab-i-Aqdas Verse #51

so thus Jesus's mission was to teach Sonship of God the Father. Simultaneously, Krishna means all-attractive and His mission was to demonstrate what true devotion to God and knowledge of the true Self, which are all manifestations of Beauty and Love. The purpose of Baha'u'llah's mission then, is for us to embody and believe in the quality of Glory. The revelation is to demonstrate in every way the exaltation of God, His Majesty over all, and only He is the Infallible. It is also our purpose to reflect this Glory to the best of our abilities, which helps make the world around us more beautiful, more magnificent, and more illustrious. This purpose teaches us we all deserve these attributes and are also able to manifest them, if we so believe. This Glory reigns supreme over all the worlds.¹⁵⁸

The Kitab-i-Aqdas does not go too deeply into the biography of Baha'u'llah, which may matter to some. Belief in Baha'u'llah as the Manifestation of God does not require knowledge of the biography, but there are some aspects about Him which are mentioned. The Book says He is unlettered,¹⁵⁹ saying "I have not entered schools, nor have I studied scholarly works." Despite this, He is unmatched in the fields of mystical insight and knowledge and none can keep up with Him in the course of wisdom and expression.¹⁶⁰ He Himself had entered various Schools of God.¹⁶¹ Baha'u'llah first had His epiphany of station while within the prison called the Black Pit of Tehran in the year 1852 (8 BE). He says this in the Surih-i-Haykal:

So when I saw myself at the pole of affliction, I heard the most beautiful, the sweetest voice above my head. When I turned, I saw a maiden, the mention of my Lord's name suspended in the air, aligned with the sun's head, and I saw her rejoicing in herself. As if the embroidery of pleasure appears from her face and the light of mercy declares from her cheek. She was speaking between the heavens and the earth with a call that attracts hearts and minds and gives all my limbs, both outward and inward, the good news that my soul was rejoiced with, and honored servants rejoiced from it.

She pointed with her finger at my head and addressed those in the heavens and the earth, by God, this is the beloved of the worlds, but you do not understand. This is the beauty of God among you and His authority within you, if you indeed know. This is the secret of God and His treasure and the command of God and His dignity for those in the dominion of command and creation, if you indeed comprehend. Indeed, this is the one whom those in the realm of permanence long to meet, then those who have settled behind the most splendid pavilion, but you turn away from his beauty.

¹⁵⁸ Kitab-i-Aqdas Verse #127

¹⁵⁹ Kitab-i-Aqdas Verse #104

¹⁶⁰ Kitab-i-Aqdas Verse #101

¹⁶¹ Kitab-i-Aqdas Verses #175 & 176

In Baghdad, He revealed His mission during the festival of Ridván in 1863 (19 BE), “when We manifested to those in existence with Our most beautiful names and highest attributes.”¹⁶² This mission continued until His passing in 1892 in Akka. Both Baghdad and Akka were part of the Ottomon Empire in these days. While in Akka, Baha’u’llah was in the Most Great Prison, where the Kitab-i-Aqdas itself was revealed.¹⁶³ Despite being a prisoner of the Persian and Ottomon Empires for most of this 40 year period as a Manifestation of God, He says His love is able to burn away veils¹⁶⁴ which inhibit one’s ability to fully believe in God. This love and imprisonment serves one major purpose.

Hasten to what you were promised in the Books of God, and do not follow the ways of the ignorant. My body has been imprisoned for the liberation of your souls. Turn towards the Face, and do not follow every tyrant and obstinate one. He accepted the greatest humiliation for your honor.¹⁶⁵

Baha’u’llah’s mission is the freedom of our souls from oppression. It might seem somewhat similar to the liberation theology of the 1960’s, which used Christian doctrine as inspirations of revolution.

You will see the rest of this book outlines how the Kitab-i-Aqdas fulfills this mission through the commands and revelation of Glory. Every law, counsel, exhortation, and theological ruling should be considered from the perspective of this mission, the mission born of the love from God for all of us.

6.3 How Baha’u’llah Fulfills His Mission

The Kitab-i-Aqdas is ripe with various symbols and expressions of the way Baha’u’llah fulfills His Mission for us. These titles include the Sun, the Pen, the Shepherd, the Sea, the Master, the Remembrance, the Temple, the Judge, the Chief, the Reminder, the Tongue, the Book, and We. These titles are often used in conjunction with other descriptions, but as you can see, these titles are encompassing of many roles and duties. All of these roles are framed within the name Glorious, and Baha’u’llah’s roles should be considered with respect of this exalted station.

Belief in Baha’u’llah as the Manifestation of God for our age does not mean to merely view Him as a philosopher or ethical reformer. He should not be viewed as a Unitarian where all paths currently lead to the same destination. Belief in Baha’u’llah as the Manifestation of God for our age means to view Him as more glorious than any person. This station lasts until the Day of His Revelation sets and a new Manifestation of God appears to fulfill the next Covenant. Every word, every letter, every breath which came from Baha’u’llah is the pathway for freedom.

¹⁶² Kitab-i-Aqdas Verse #75

¹⁶³ Kitab-i-Aqdas Verse #132

¹⁶⁴ Kitab-i-Aqdas Verse #132

¹⁶⁵ The Lawh-i-Aqdas (Most Holy Tablet)

6.4 Conclusion of Part 1

This concludes the key components of belief which are vital to understanding the Kitab-i-Aqdas and building distinctive communities of glory. I understand these beliefs in their entirety will not be automatic. It would be inauthentic of myself to say my belief today was exactly the same as my belief yesterday. My belief will also change tomorrow as I learn more about myself. I will even admit as I have written this first part, I have expressed things I did not even realize I believed in. Belief is always in motion. Much like when quantum entanglement was discussed, as soon as we make an observation of a thing, the nature of that thing has already changed in some shape, condition, or position.

Part 2 will focus on ways the Kitab-i-Aqdas guides us to have a devotional relationship with God. This devotional relationship will not automatically cause you to believe in everything immediately, but it will provide pathways to unveiling the Subtle and giving purpose to your soul's journey towards true freedom. These practices will also help develop key virtues we can use in our everyday life. These virtues not only inform our beliefs, but also our actions, words, and perspectives towards the diversity of others who we experience each passing day.

7. Foundational Virtues

7.1 Introduction to Virtues

When virtues are often discussed, they can often seem to be absolutes. Either you have a virtue or you do not. I don't necessarily believe that this is the only way to view virtues. Throughout the Kitab-i-Aqdas, Baha'u'llah is often serving the role as Counselor instead of Commander. It is important to be able to distinguish which is a command and which is a counsel. A counselor will use wisdom to advise on the best course of action, but the counsel is not necessarily binding. The person receiving counsel must still decide what the final action will be, given the context of the situation they find themselves in. When it comes to virtues, these are not laws. They are counsels. The Kitab-i-Aqdas, due to this, is also a book of counsel.

Virtues are not fixed destinations, like train stations along a fixed track. You cannot get on one train and reach a virtue, then go on another train and reach another. I like to view virtues more like stars in the nighttime sky. We are familiar with Polaris, the North Star that was used by ancient people all over the world to know which direction was north. Polaris is also part of the constellation known as Ursa Minor (Little Bear) or the Little Dipper. Imagine a virtue being a star and all virtues being part of a constellation. We can use these stars to navigate daily life, while never reaching them as an absolute destination. We should never just navigate using one star, but use the entire constellation when we consider what actions we should take in a given situation.

Virtues then, help us on our spiritual journey. They help us develop our souls. They help us embody the names and attributes of God within us, and bring us closer to Him. Each star can be reflected within us as we are mirrors. Virtues also do not happen automatically. They appear and develop with practice and patience. It takes considerable wisdom in learning how to navigate the entire constellation of virtues, but we are not alone in this journey. We can develop and refine our virtues through regular spiritual practices which also enhance our relationship with God. As God is independent of us, God counsels us to these practices and virtues solely for us. God desires this relationship for us. This relationship is vital to our liberation.

7.2 Five Spiritual Practices

There are five regular spiritual practices the next chapters will discuss. These spiritual practices include prayer, remembrance, recitation, reflection, and honoring God. All five of these practices are designed to develop the soul in different ways. If one is missing, we may also be missing opportunities to enhance our virtues and liberate ourselves. Each spiritual practice is as if we are attending these different spiritual schools within the cities and kingdoms of God. Yet, each practice is vital for the other practices. For example, if we do not practice reflection, our prayer may not fully sincere or honest. Our recitation would not seem personal. The way we honor God might be contrary to our abilities and intentions. Remembrance cannot be fully realized if we are unable to discover how God works within ourselves.

7.3 Five Innate Virtues

There are some virtues which Baha'u'llah describes as being innate.¹⁶⁶ These virtues are piety, pure truthfulness, courtesy, loyalty, and trustworthiness. This means all people were born with the ability to have these virtues and apply them in some way within their lives. This does not mean they do not need to be practiced, but it can be trusted every person was born with these initial virtues, whether or not every person you meet is attempting to use them. To a person who views virtue as absolute, these virtues might seem rare. To a person who views virtue as existing on a spectrum, there are signs these virtues are everywhere. The innate virtues can be viewed as foundational virtues, from which other virtues can also emerge. A person who only has these five virtues can accomplish great good in this world.

7.3.1 Piety

Piety is often viewed as being committed to religious practice, especially those who spend considerable effort in promoting an image of religiosity. When looking at the Kitab-i-Aqdas, it does not feel as though this is the context Baha'u'llah defines piety. Let's look at how piety is used in the Kitab-i-Aqdas.

In verse #64, we are commanded to piety after Baha'u'llah forbids oppression and lewdness. These two acts are acts against others. Again in verse #71, oppression and wrongdoing is the opposition to piety. In verse #88, piety is paired with justice. In verse #108, piety is described with sincerity to describe how to do remembrance of God. In verse #148, piety is paired with kindness to oppose contention and disputes.

It seems as though for Baha'u'llah, piety is not about outward religious appearances. Piety is more about serving one's obligations and duties towards others. These obligations could be towards parents, children, your work, your community, and to yourself. Piety isn't a virtue to look good, it is a virtue to guide how we go about our spiritual practice and treat others. How we treat others is also a pathway in how we honor God.

I believe piety is innate, or part of our natural disposition, because we always have sense of obligation to others, especially when we start our lives as children. Learning what we are supposed to do, how to help our parents, and how to play with our siblings and friends are all ways we naturally seek piety at an early age. It may not seem like spiritual practice as children, but once we reach the age of maturity, piety is important in how we navigate our place within society.

7.3.2 Pure Truthfulness

The Kitab-i-Aqdas only mentions truthfulness once, and it is combined with the adjective pure. We are not counseled to be merely truthful, but to adorn our tongues with pure truthfulness.¹⁶⁷ The common view is truthfulness is a strict adherence to fact or expressing their opinions of a matter. While facts

¹⁶⁶ Kitab-i-Aqdas Verse #120

¹⁶⁷ Kitab-i-Aqdas Verse #120

should never be denied, nor opinions be avoided, pure truthfulness expresses a different standard than what is common.

One way to consider this standard is to remain aware the person you are communicating with has a soul which is trying to attain liberation, whether or not this person is aware of it in the moment. Pure truthfulness is a virtue which can guide how we express truth in a way which uplifts and conveys more of the constellation of virtues. Being truthful may seem as if it requires courage, but pure truthfulness is not about courage at all. It is about grace, being able to say what is needed in a way the soul can receive. There are no sharp edges which aim to hurt another. There are no pedestals to place yourself above the person. Pure truthfulness is a warm embrace which lets the person know you are together in a shared experience. This also means it is a truthfulness which is not judgmental.

There are millions of ways to share the truth. Millions of people may also have their own understandings of what is true or untrue. Pure truthfulness helps provide a higher standard which allows a healthy relationship with others regardless of divergent perspectives. Pure truthfulness is innate as every person with a desire to know what is true and real, while learning this in a loving and caring way. Every person deserves this respect.

7.3.3 Courtesy

Baha'u'llah describes courtesy with dignity in opposition to freedom.¹⁶⁸ In the Lawh-i-Dunya, Baha'u'llah says "O people of God, I adjure you by courtesy and good manners, for the supreme seat of ethics is first and foremost. Blessed is the soul that has been illuminated by the light of etiquette and adorned with the trappings of truth. Possessing manners is possessing a high station."

Courtesy is a virtue which focuses on the consideration and respect of others. Courtesy can be polite and it can also be kind. I like to view courtesy within the act of driving. When I am driving, I have a destination and often a specific time I need to be at the destination. If I am solely focused on my journey, I might do so recklessly and endangering others who are also on the road. If I am driving with courtesy, I am driving with the understanding every person on the road is also attempting to attain a destination at a potentially scheduled time. My journey must never hinder another person's journey.

When Baha'u'llah describes courtesy in opposition to freedom, Baha'u'llah is making sure we understand freedom as a virtue can be quite harmful, as it may cause individuals to compete to exert their freedoms at the cost of other individual's freedom. Courtesy also opposes coercion and aggression. The libertarian non-aggression principle is one way to view courtesy on a large scale non-religious practice. While everyone desires freedom, everyone deserves courtesy. The Golden Rule to treat others as you desire to be treated is innate to all of us. This is part of the pathway to actual liberation.

¹⁶⁸ Kitab-i-Aqdas Verse #123

7.3.4 Loyalty

Loyalty is a virtue which can purify a soul.¹⁶⁹ Baha'u'llah often pairs loyalty with love and steadfastness to help express the purpose of loyalty. The first loyalty is to God in servitude.¹⁷⁰ Loyalty is also in service to anyone you make a commitment to. Loyalty is not something we demand from others, as we must not oppress. Loyalty is only something we may offer to another. We have opportunities to show loyalty to parents, to those who lead us, whether we voluntarily or involuntarily are led.

Sometimes there are competing loyalties and this can be difficult to navigate or discern. Imagine a scenario where two parents divorce and each are competing in their authority for the child. It can be confusing to navigate when the child shows obedience or loyalty. In the Epistle to the Son of the Wolf, Baha'u'llah describes how competing loyalties existed within His family. His future daughter-in-law, Fatimah Khanum expressed her loyalty to her sister, but the sister was trying to prevent Fatimah Khanum from expressing her loyalty to her fiancé, Abbas Effendi (The Most Great Branch). Eventually the sister was loyal to Mirza Yahya (Baha'u'llah's half-brother). In the last year of His life, Baha'u'llah asked God to take care of the sister, despite her being disloyal to Him.

Loyalty is a virtue which must be navigated within the full constellation, and not as a star by itself. It takes considerable wisdom to navigate. Loyalty must not violate other virtues. Yet, we should not be scared of offering our loyalty. Loyalty is the expression of devotion, not love. Loyalty is love through time, complete with the acts and long-term service required to ensure a timeless relationship.

7.3.5 Trustworthiness

Baha'u'llah describes Himself as the trustworthy counselor.¹⁷¹ This is in opposition to describing those who are wolves in sheep's garments. He enjoins responsibilities for the trustworthy to act as trustees¹⁷² with their obligations.¹⁷³ Trustworthiness eliminates doubts in the affairs of the world.¹⁷⁴ Baha'u'llah joins trustworthiness with the lights of certainty, steadfastness, and tranquility.¹⁷⁵

Trustworthiness is not exactly about being truthful, but it is a virtue which guides when we must lead. We can be trusted to fulfill our responsibilities and to navigate virtues even when there are no witnesses to

¹⁶⁹ Lawh-i-Sirraj

¹⁷⁰ Kitab-i-Aqdas Verse #120

¹⁷¹ Kitab-i-Aqdas Verse #52

¹⁷² Kitab-i-Aqdas Verse #69

¹⁷³ Words of Paradise

¹⁷⁴ Kitab-i-Aqdas Verse #134

¹⁷⁵ Lawh-i-Dunya

our actions. It is a virtue which allows the protection of others, while also providing peace of mind and spirit for the person who is trusting you. These obligations might be tangible, such as honoring an agreement, supervising a team, or being a parent. Some of these obligations may seem intangible, such as a friend sharing information which may leave them vulnerable. A trustworthy person will react to these obligations with a sense of duty, perhaps being guided by the virtues of piety, courtesy, and loyalty. These virtues are also guided by trustworthiness. No virtue can truly exist if a person is not trustworthy.

Trustworthiness is innate because everyone wishes to be trusted, such as the child wanting to do something without supervision. When trustworthiness is compromised, it risks conflict in that moment and into the future. It is a virtue which is difficult to restore. Yet, it is not absolute. Trustworthiness is also based on having realistic expectations, which are also a sign of trustworthiness. These expectations should be steady, which is why steadfastness is often joined with trustworthiness in Baha'u'llah's counsels to us. Shifting expectations are impossible to be fulfilled and cannot be used to express another's lack of trustworthiness. As we can see, trustworthiness requires a delicate balance to be achieved between two people, as it requires not only the intention of yourself, but the perception of who observes you.

7.4 Moderation

All of these virtues requires moderation. This moderation can exist within the expression of individual virtues, but the other virtues within the constellation also provide moderating influences to ensure a single virtue does not overpower another. They are all part of the Balance of God.

Baha'u'llah alludes to moderation in verse #43 when describing a state between despair in calamities nor excessively rejoicing in happiness. Baha'u'llah explicitly states "Truly, I say, moderation in all things is beloved. When it is exceeded, it leads to harm."¹⁷⁶ Nothing is excluded within moderation.

Moderation can be seen as both a virtue and a practice. It is a virtue because it is a guiding principle and by definition, can never be absolute. It is a practice because it takes constant work and awareness to discover what is the middle way. As we can observe with the 5 innate virtues, each helps the others achieve the middle way. The closer we are able to discover moderation, the closer we are able to achieve liberation for ourselves and for others we care about.

Moderation is also a foundational principle for the two final virtues of this chapter. These virtues are the fear of God and the love of God. If one exists without the other, we are unable to have a healthy relationship with God. Our spiritual practices will be unbalanced, our spiritual compass could lead us in the wrong directions, and liberation may seem as oppression from the eyes of the observer.

7.5 The Fear and Love of God

Baha'u'llah says "all will perish from a single Word from God" without the fear of God.¹⁷⁷ Without this virtue, one may become arrogant.¹⁷⁸ This arrogance could cause one to place themselves in the position

¹⁷⁶ The Words of Paradise, Ninth Leaf

of God or the Manifestation of God. This fear of God is a method to understand God, in all of His names and attributes, is Most Powerful, the Lord of All, and is the Judge. If we do not follow the commands, we may struggle when we pass away from Earth. If we follow the commands but make no attempt at following the counsel of virtues, we also may struggle. The fear of God also comes with the idea not to have fear of others. We should fear only God and God alone.

Fear should not be the cause of anxiety, but instead should be filled with an awe-filled admiration of God's majesty.¹⁷⁹ However, if we only fear God without the love of God, we could be greatly handicapped.

The love of God balances out fear by providing purpose. It helps temper the awareness of might and justice with the confidence of forgiveness, mercy, and grace. Love is the ultimate aim¹⁸⁰ and is the ultimate motivation for all good. The Seven Valleys describes love as expansive of all horizons, able to transform agony to ecstasy.

How fear and love complement each other is beautifully portrayed elsewhere in the Seven Valleys.

At last, the tree of his hope bore the fruit of despair, and the fire of his anticipation cooled down. Until one night, weary of life, he left his home and went to the market. Suddenly, a watchman started following him. He began to run, and the watchman gave chase until more watchmen gathered, and from every side, they blocked the path of the restless lover.

The poor man was weeping from his heart and running in fear, thinking to himself, "This watchman is my Azrael (angel of death), so hastily pursuing me, or perhaps an avenger, harboring enmity against the devotees." That man, weary from the arrow of love, kept running and wailing until he reached a garden wall. With great effort and hardship, he managed to climb over the extremely tall wall, sacrificing his very life, and threw himself into the garden.

He saw his beloved holding a lantern, looking for a lost ring. When the heartbroken lover saw his heart-stealing beloved, he sighed and raised his hands in prayer, saying, "O God, grant dignity and wealth to these watchmen and preserve them, for they were like Gabriel, guiding this weak soul, or like Israfil, giving life to this lowly one."

These two virtues, the fear and love of God, are the virtues which will drive the spiritual practices described in the next chapters. Along with the foundational values, they will inform the practice and development of the various virtues Baha'u'llah desires us to use as our guiding stars.

¹⁷⁷ Kitab-i-Aqdas Verse #40

¹⁷⁸ Kitab-i-Aqdas Verse #148

¹⁷⁹ Kitab-i-Badi

¹⁸⁰ Hidden Words in Arabic #5

8. Prayer

Prayer is the first spiritual practice this book present. Baha'u'llah dedicated a large part of the Kitab-i-Aqdas towards prayer. This chapter will describe what the Book discusses regarding prayer and some emergent virtues which are cultivated by the spiritual practice of prayer. There is obligatory prayer, which is a required daily practice. There is also non-obligatory prayer, which is personal prayer whenever you feel the need or desire to communicate with God. Chapter 12 will use one of the obligatory prayers to describe some of the ways prayer could be expressed.

8.1 Who is Required to Pray

The age of maturity is the age when a believer is first required to pray, as well as other religious duties such as fasting.¹⁸¹ The age of maturity will be discussed more in depth in Chapter 21, but the age is not a specific universal number. Age in this case is more similar to a life stage which has certain prerequisites. If one has not reached this period, they are not required to pray but may if they so desire.

Prayer is also not required if any person is ill or if they are in old age. Old age is not defined, but at this time is up to the believer. Any person who is not required to pray may do so if they feel compelled to. There is no requirement for a medical professional to determine if an illness qualifies for prayer exemption, nor to determine if a person has reached old age. Once again, no definitive universal number was described. I feel this is also more of a stage of life which is determined by certain prerequisites.

A woman who is menstruating does not have to perform obligatory prayer nor fast¹⁸². She is to perform the ablutions and repeat the phrase "Glory be to God, the Lord of Splendor and Beauty" 95 times in a 24-hour period starting at noon. This repetition does not need to be done all at once, and there is no particular method described. How she performs this spiritual task is entirely up to her. This exclusion is not due to her being impure, but more of a mercy. As the medium and long prayers include the physical acts of prostration, the pain associated with prostrating might be distracting. I don't believe God wants us to be unduly troubled during prayer. The act of remembrance, covered more deeply in Chapter 9, is also equally important as prayer. I hope a person would not feel a woman is spiritually weaker for praying less than is required of a man and find remembrance to be as vital to the soul as prayer is.

8.2 Preparation for Obligatory Prayer

Ablutions are required in preparation for obligatory prayer.¹⁸³ An ablution is the washing of your hands and face with water. If ablutions cannot be performed, the short prayer should be offered to God prior to the obligatory prayer "In the Name of God, the Purest, the Purest" five times. The purpose of ablution is a

¹⁸¹ Kitab-i-Aqdas Verse #10

¹⁸² Kitab-i-Aqdas Verse #13

¹⁸³ Kitab-i-Aqdas Verse #18

ritualistic way to symbolize purifying yourself prior to prayer. While ablutions is an outer form of purifying, one must not neglect the aspects of purifying inwardly. There are no hard rules, but I feel part of the purpose of the obligatory prayer is to purify. The Salat-i-Kabir (Great Obligatory Prayer) is a great example.

There are no other preparations described. However, the prayer is meant to be an individual act with the requirement of congregational prayer being lifted.¹⁸⁴ This does not mean congregational prayer is prohibited, but no individual should be expected to do so. There should be no pressure to pray with others.

For personal prayer, ablutions do not need to be performed although you could if you want to.

8.3 Length of Prayer

The length of the obligatory prayer was to consist of nine rak'ahs. A rak'ah is a sequence of movements performed during the prayer, such as prostrating and standing up. However, after the Kitab-i-Aqdas was revealed, Baha'u'llah provided three different obligatory prayers. One can be chosen each day. The small prayer is quite short and can be remembered and conducted quite easily. The midmost prayer follows the structure most like the original obligatory prayer and can take a few minutes to perform. The great prayer is designed more for a deep meditation which can take at least fifteen minutes. All of the times can vary depending on if you sing, take time to reflect on the words, or even repeat some of the invocations.

For individual, non-obligatory prayer the length does not matter. I feel the obligatory prayer, while designed to stand alone without other prayers, can be a great way to lead into personal prayer. Personal prayer is where you say what is within your heart to God. The obligatory prayer can help set the stage in establishing sincerity, detachment, and other spiritual qualities. Still, pray whenever you feel like it.

8.4 Time of Day

The obligatory prayer was originally to be performed three times per day. Once in the morning between sunrise until noon. The second time would be between noon and sunset. The final time is from sunset until two hours after sunset. These instructions follow with the midmost prayer, which is designed most closely to the original prayer prescribed in the Kitab-i-Aqdas.

The small prayer is to be performed at noon, which is from noon until sunset. The great prayer is to be performed anytime in the 24 hour period.

For believers who are in high latitudes where the time of day can vary greatly depending on the season, the use of watches and clocks to determine prayer times are acceptable.¹⁸⁵ For example, in Calgary, Canada, sunset is close to 10pm during the summer solstice and closer to 8pm during the spring equinox.

¹⁸⁴ Kitab-i-Aqdas Verse #12

¹⁸⁵ Kitab-i-Aqdas Verse #10

In Quito, Ecuador, sunset was at 6:21pm. In Quito, sunset is usually around the same time due to its location at the equator. A person in Calgary could choose to do the evening prayer closer to 8pm year-round as that could be similar to the spring equinox, or maybe they choose a random location near the equator such as in Quito. Any of these alternatives are acceptable as it can be reasonably be sunset somewhere in that longitude.

Depending on perspective, one may feel a longer prayer will have more merit than the other, but really Baha'u'llah did not say either is preferred. The intention is to follow your own heart and express your spirit depending on your own circumstances each day. It is important that it is performed daily, as prayer is the foundation of a loving relationship with God.

As God has also prescribed work as an act of worship, I would recommend not getting too concerned about how to balance a busy lifestyle with the devotional act of prayer. This will develop naturally as your relationship grows. You will start to develop a sense of when you need to pray, or which prayer is the best for that day. I have found the great prayer difficult to recite word for word. When I get a little lost, I paraphrase or just start expressing what feels right within myself. Sometimes I also use prerecorded music to guide me.

No matter what, the important aspect is that prayer is done at least once per day.

8.5 Direction of Prayer

The direction of obligatory prayer is called the Qiblih, or the point of adoration. As the point is currently the point where the Sun of Truth and Explanation had set, this would be the mansion of Bahji in present day Acre, Israel.

Even though we are to turn to where Baha'u'llah was last manifested in the flesh, it does not mean we are praying to Baha'u'llah or worshipping Him. We are still praying to God. The purpose for praying towards Baha'u'llah is due to His role as the Manifestation of God. Baha'u'llah is directly branched from the Sundrat'ul-Muntaha and reflects the names and attributes of God. If we turn our souls towards Baha'u'llah, it helps our souls to also reflect these names and attributes as mirrors. Say, in one example, we turn to the Qiblih and by doing so, we turn to God's name All-Bountiful. Simultaneously, we are also turning away from the symbols of wealth which might exist elsewhere near us, such as a luxurious building, gold jewelry, or a TV promoting consumerism. We eliminate potential idols each time we turn to God through the practice of facing the Qiblih. It truly is the point of adoration.

Although we are mirrors and prayer helps us reflect the names and attributes of God, we must not be thinking of any particular name or attribute of God during prayer. The Bab says this in the Persian Bayan "The worshiper, during prayer, should see none but their Beloved and focus solely on God, One without Partner. If they bring to mind any name or attribute in their worship, they become veiled, and their worship is not accepted."¹⁸⁶

¹⁸⁶ The Persian Bayan, Vahid 9 Gate 19

Today, there are various apps which can be used to determine the most correct direction for prayer. However, if you are travelling and don't have a tool to use, it is acceptable to face the direction you feel is the most right. As with everything in religion, intention is the most important aspect. For prayers which are not obligatory, a believer can face in any direction. God is in all directions.

As a simple sidenote, Acre is one of the world's longest continuously lived settlements, going back to the Bronze Age. It also served as the final stronghold for Christian Crusaders before they were defeated by the Mamluks. Today Acre is a diverse small city with a well-balanced mix of people of various religions.

8.6 The Prayer for the Dead

The prayer for the dead provides for two options. The first option is to recite the full prayer revealed. There is a version for the male deceased and another for the female deceased. The second option exists if the believer has not remembered the full prayer. This second option is to say Allahu-Akbar (God is Great) six times. The prayer is performed during Qunut, which is based on the Muslim tradition of praying in a standing position, with the palms facing outward towards the sky. The Qunut is also a part of the obligatory prayers and signifies a position and condition of praise towards God. No other requirements exist in the prayer for the dead.

The Prayer for the Dead is the only prayer allowed to be performed in a congregation. This is a beautiful way for a community to honor the life of a loved one. With the repetition of the six verses 19 times, this can create a powerfully emotional experience as the departed journeys towards God.

The person should be buried with spirit and fragrance.

8.7 No Restrictions on Hair and Clothing

A person can wear their hair as they wish.¹⁸⁷ Baha'u'llah refers to bones and the like as not being able to invalidate the prayer. The clothing materials worn during prayer also do not invalidate prayer. These are items which religious scholars and leaders had often described as making a person impure, or their prayer to have less effect. It is a primary reason why you might see a Muslim woman put on a clean and white outer garment before she prays. Baha'u'llah states these rules were not in the Qur'an and in the Aqdas, He is explicitly stating a believer can wear their hair and clothing as they wish. The clothes worn for prayer must be clean, in keeping with the idea of being purified through ablutions.

I believe the main purpose of this is to demonstrate what truly matters in prayer is the spirit and sincerity of the person. Baha'u'llah and God are for the reformation of hearts, and the liberation of the soul. Prayer is spiritual communion with God. With prayer also meant to be done in private, it also helps demonstrate the fact that God does not see us as these sexual creatures, or with sexual eyes. He sees our spirit. He feels our soul. The rules by scholars who say otherwise are attributing desire on God, giving God human and animal attributes falsely.

¹⁸⁷ Kitab-i-Aqdas Verse #9

A female believer can also interpret these lack of restrictions as they please. Could a woman, in private, pray without any clothing? Could a woman wear athletic shorts and a sports bra? Could she wear a burqa? This is entirely left up to her and her only.

Baha'u'llah does regularly use garments as a symbol of our character. An example is in a letter to Ali-Akbar, where Baha'u'llah hopes all the friends of God may be adorned with the garment of sanctity.¹⁸⁸ The garment is what others is supposed to see from us. In this example, people who are or who are not Baha'i is will be able to easily see a Baha'i is holy and inviolable in their belief and conduct. Perhaps saintly. This outer garment is more important than the actual garment, and this outer garment is portrayed through good deeds and morals. It is not portrayed through words or wishful thinking.

8.8 Clean Flooring

For prostration, Baha'u'llah allows for any clean surface. This does mean the surface must be clean. A person may use a clean prayer rug, but a prayer rug is not required. You could be on an old wooden flooring and it is acceptable if it is clean. You could be on the finest marble and it is acceptable if it is clean. Once again, the idea is for prayer to be accessible and focused on the spirit, not the material.

8.9 In Times of Exceptional Natural Phenomena

The Bab had outlined a specific prayer for the signs, or natural phenomena. Baha'u'llah has abrogated this and says we only need to say, “Greatness belongs to God, the Lord of what is seen and what is unseen, the Lord of all the worlds.”

The verse is a great reminder in times of fear and distress. Sometimes in the greatness of human potential, nature offers humbling and dangerous experiences. Being able to remember that whatever we are experiencing, no matter how great or awe-inspiring it seems, it is not as great as God. God is the Lord of what we observed and the Lord of what we have not yet observed. Hopefully these words can provide solace in those times of exceptional natural phenomena, the signs of God.

8.10 During Travel

During travel, obligatory prayer may be replaced while taking rest. The first option is to do a single prostration on a clean surface and recite “Glory be to God, the Lord of Grandeur and Majesty, of Bounty and Grace.” If one is unable to find a clean surface or is unable to prostrate for any reason, the second option is to say “Glory be to God.”

After the prostration, sit in the position of unity. I interpret this as a cross-legged position common to many religions, but you may have another way to sit which demonstrates reverence. While seated, say “Glory be to God, the Lord of Dominion and Sovereignty” 18 times. This totals to 19 repetitions of Glory.

¹⁸⁸ BH00010: Letters to Tehran Through Ali-Akbar

It should be noted that after the Kitab-i-Aqdas was released, the obligatory prayer had changed to include the short prayer. This can, at a minimum, take just a minute although the length can vary depending on how you recite the prayer.

8.11 Emergent Virtues

I want to close this chapter with a brief introduction to a few emergent virtues. These virtues are born from the innate virtue piety and can be developed through the practice of prayer, although not exclusively through prayer. I believe prayer is a great way to develop and express piety.

8.11.1 Detachment

Abandon what you possess and soar with the wings of detachment above the realm of creation.¹⁸⁹

Rooted in the innate virtue of piety, detachment arises when the soul turns its gaze from the world to the divine. Prayer invites the soul to release its grip on the transient, anchoring itself instead in the eternal. In the quiet moment of turning to God, the heart loosens its hold on worldly ambitions, fears, and desires. This daily act of reorientation weakens the illusion that material things possess lasting authority. By facing the Qiblah, one is not just turning toward a physical direction, but symbolically turning away from all other directions—detaching from every voice except the voice of God. Over time, this consistent detachment makes the soul freer, clearer, and more faithful to the unseen.

8.11.2 Humility

Return to Him, humbled, submissive, and lowly, for He will forgive your misdeeds. Your Lord is indeed the Oft-Forgiving, the Almighty, the Merciful.¹⁹⁰

The humility that blossoms in prayer is the natural fruit of piety's inward reverence. True prayer is not performed from a station of pride, but from the recognition of utter dependence. When the worshiper stands before God, all claims to self-sufficiency are stripped away. The body bows; the tongue confesses. There is no pretense in the sincere prayer of a seeker. Through this repeated posture of submission, humility takes root—not as weakness, but as spiritual clarity. The one who prays recognizes that every good comes from beyond, and every virtue is sustained by grace.

8.11.3 Lowliness

O Son of Spirit! I created you lofty, yet you have made yourself lowly. Ascend to what you were created for.¹⁹¹

¹⁸⁹ Kitab-i-Aqdas Verse #54

¹⁹⁰ Kitab-i-Aqdas Verse #184

¹⁹¹ The Hidden Words in Arabic #22

Piety teaches the soul to rejoice in lowliness, knowing that nearness to God requires the annihilation of self. Closely related to humility, lowliness is the virtue of embracing one's smallness before the majesty of God. In prayer, the worshiper does not merely acknowledge imperfection, but consciously descends into a state of lowliness to rise spiritually. Bahá'u'lláh often prays from a place of utter abasement, saying, "I am the most lowly servant at Thy threshold." This condition is not self-contempt but the recognition that the soul is nothing without God. Through the rhythm of prayer, the soul learns to take joy in this smallness, for it becomes the vessel through which divine light pours forth.

8.11.4 Reverence

To Him ascends the good word, and all faces prostrate before Him, and all who are in the heavens and the earth worship Him. There is nothing, but it glorifies Him with praise and fears from His reverence, there is no god but He, the Mighty, the Eternal.¹⁹²

Reverence is the emotional shape of piety—an inward trembling in the presence of the sacred. Prayer awakens this sense of awe—an awareness that one is standing before the Most High. Reverence is not simply about solemnity, but about approaching the divine with love and fear in equal measure. Through prayer, especially in its prescribed forms, the soul learns the etiquette of approach: washing before entering the divine presence, facing the Qiblah, reciting words with care. These gestures, repeated daily, form a spiritual discipline that trains the soul in reverence. In time, this posture flows beyond prayer into every aspect of life.

8.11.5 Thankfulness

All the bounty is in Our hand, and We give it to whom We wish from Our near servants. Thus, We have favored you time after time so that you may thank your Lord with a thankfulness that opens the possible worlds to thank Our merciful, compassionate Self.¹⁹³

Thankfulness flows from piety's deep recognition of God as the Source of all that is. Every prayer is, in essence, a return to the Giver. Whether petitioning, praising, or weeping in longing, the soul is always brought back to the remembrance of what has been given. Thankfulness grows in the soil of this awareness. Even in hardship, prayer allows the soul to perceive mercy beneath trial and wisdom within pain. In turning to God again and again, one cannot help but begin to notice the countless, quiet gifts that fill each moment. Thus, prayer transforms the heart—not only into one that asks, but one that overflows with gratitude.

8.11.6 The Example of Baha'u'llah

The writings of Baha'u'llah are full of examples of Him praying to God as a servant. In this condition, Baha'u'llah is showing us the framework of how prayer can be. We do not necessarily have to say exactly

¹⁹² Lawh-i-Madinatut-Tawhid (Tablet of the City of Unity)

¹⁹³ Suriy-i-Haykal (Surah of the Temple)

what Baha'u'llah would say, as most of these prayers were for the time, space, and context of the particular moment the prayer was revealed. We can see what Baha'u'llah prayed for, to whom, and maybe see if God answered these prayers and if so, in what way. We must always remember that while Baha'u'llah was a Manifestation of God, Baha'u'llah was still human. I interpret this human condition as He was not omniscient or omnipresent, but had capacities to serve a specific mission God had ordained for Him. When Baha'u'llah was praying to God, this was not necessarily revelation as God would not pray to God. It is important to be mindful of Baha'u'llah's human condition and not to confuse Him as God.

With that said, the answering of prayers is entirely up to God. The purpose of prayer is not for wishes to be granted, but for the will of us to merge with that of the will of God. Often Baha'u'llah would pray that a person would attain certain spiritual qualities or be assisted in doing so. I believe God would always provide this assistance. Yet, it is still up to the individual person to choose to embody those qualities. This means if Baha'u'llah prayed for a person, or prayed for the qualities and assistance of a person, it does not automatically mean this person attained that quality or station.

This is why emergent virtues such as detachment, humility, lowliness, reverence, and thankfulness are all vital to the practice of prayer. No matter what the outcome, whether we recognize it or not, and whether another person reflects our wish or not, we must always be thankful for the assistance, mercy, and bounty God does provide us. We should do our best to pray like Baha'u'llah did, according to the time, space, and context of our individual and unique lives. This practice will help the innate piety which exists within us to further emerge and express itself more fully within our lives.

This is one of the pathways to liberate our souls, just as Baha'u'llah's soul was liberated.

8.12 Congregational Prayer

While congregational prayer is not a part of the obligatory prayer, it is a part of the spiritual practice of the Mashriq-ul-Adhkar. There is a delicate balance to praying together, but not to pray merely to be seen and appear pious. There is another delicate balance in being free to still pray as you feel compelled to do so while not requiring a rigid tradition of there being specific prayers or rituals in a congregation. For example, we should be careful that people only ask for healing prayers. Prayers must only come from a place of liberation and true expressions of the soul. If a particular day there is no congregational prayer, it is also acceptable and does not reflect on the community negatively. It could be on this day, the believers desire only to pray privately. Once again, the emergent virtues could be expressed in many different ways. Detachment from ritual is vital, as is detachment from expectation of others.

Each unique soul has its own spiritual capacity in any given moment. Congregational prayer should only serve the purpose of uplifting each other's souls, not as any litmus test of the progress of another. Humility should help prevent such outcomes. All prayer is in reverence for the Beloved, not ourselves, not our institutions, and not our traditions. All is from God and all is for God. We are all equally lowly before Him. To Him we should be thankful, and thankful for the opportunity to share our beliefs and worship with others.

9. Recitation

The next spiritual practice Baha'u'llah describes in the Kitab-i-Aqdas is recitation. Recitation is a practice which can go hand-in-hand with the obligatory prayers, as a person must be able to recite them to completely fulfill the obligation. Recitation is also a practice which exists outside the obligatory prayers, and is the primary means to make the Word of God known. You can say recitation is a conduit of divine power. If God's Word is reflective of the animating power of God's Breath, recitation is also us animating our souls and the world around us with this animating and creative power of God. Recitation also helps develop emergent virtues derived from the innate virtue loyalty.

9.1 Who is Required to Recite and When?

Recitation is a practice, which unlike the obligatory prayers, is not restricted by age or health. All believers are commanded to "recite the verses of God every morning and evening. He who does not recite has not fulfilled the covenant of God and His testament."¹⁹⁴ This is a universal obligation without exceptions. Every person, however, may fulfill this obligation according to their own capacities and it will vary in form and effort.

There is no definitive time designated as morning and evening. Simply it could mean the beginning of your day and the end of the day. Traditionally this would mean from dawn or sunrise until noon for the morning, and when light decreases until bedtime for the evening. For people who must work non-traditional schedules, this would be left up to your own circumstances and conscious. For example, if you wake up in the afternoon to work, the afternoon might be your morning and the period after midnight is your evening. What would not change is there are two distinct periods to recite the verses of God, establishing a daily rhythm.

9.2 What Should Be Recited?

Baha'u'llah instructs us to recite the verses revealed by God. In Chapter 5, we defined what the Word of God is, which are the verses. Today, this includes everything by Baha'u'llah. He says "Whoever reads a verse from My verses, it is better for him than reading the books of the former and latter generations. This is the declaration of the Merciful, if you are of those who listen. Say: This is true knowledge, if you are of those who recognize."¹⁹⁵

While a person can recite the verses of the Gospel or other former Scriptures from God, we are counseled to use Baha'u'llah's revelation as our primary focus. This does not prohibit reading prior Scriptures, as reading is not exactly recitation. What is excluded from this command? Anything which is not God's words. For example, this book is not from God so you should not use this book for recitation. Any leader after Baha'u'llah who is not a Manifestation of God should not be used for recitation. No

¹⁹⁴ Kitab-i-Aqdas Verse #149

¹⁹⁵ Kitab-i-Aqdas Verse #138

scholar deserves to be recited, nor the most beautiful poet. Recitation is reserved for God's Word and God's Word only.

Baha'u'llah's writings include the Kitab-i-Aqdas and many other tablets, letters, and prayers. You can recite in the original Arabic or Persian, but you should do so in a way which you can comprehend. If this means translating to your native language, do so. In today's age, there are many tools capable of translating such as OpenAI's ChatGPT, which was used for the translations used within this book.

9.3 How Should One Recite?

Baha'u'llah offers a few guidelines in how a believer should recite the verses of God. The first counsel from Baha'u'llah is not to overburden yourself in reciting the verses of God. Recitation should come with spirit and joy¹⁹⁶ and it is welcome for one who is "enraptured by the love of My Name, the Merciful."¹⁹⁷ Reciting one verse with spirit and joy is more beneficial for the soul than to recite numerous verses to the point of weariness or listlessness.

I feel this guidance is exceptionally inclusive, as it allows a person to determine what is best for them. Say you struggle with literacy and can only read and understand a few simple words. That's ok! What if you are neurodivergent? Do what you can! Did you just have a long day? God understands. Will I commit a day off to recite for an hour? Yes, if you are able to do so with spirit and joy! Baha'u'llah only wants what is best for you, the individual. God is Most Merciful.

Baha'u'llah also says we should not expect other souls to be overburdened in this spiritual practice. In general, we should not overburden any soul with anything which makes them heavy and lethargic. If a person is reciting with spirit, joy, and love, if they recite in melodious tones, it is one of the most powerful effects known. He says "they perceive from them that which no dominion of the heavens and the earth can equal, and through them they discover the fragrance of My worlds, which today are known only to those endowed with vision from this exalted station. Say, it draws pure hearts to spiritual worlds that cannot be expressed by words nor pointed to by signs. Blessed are those who listen."¹⁹⁸

9.4 Purpose of Recitation

This brings us to the purpose of recitation. Recitation is to be heartfelt. This isn't solely to touch our own heart, but to potentially touch the hearts of a soul which is listless. Heartfelt recitation of God's verses is like a beautiful flower alone in a garden, attracting not only our eyes and noses, but also that of butterflies, bees, and other creatures animated by God's spirit to its fragrance. The verses of God permeate the visible and invisible, inside and outside of us.

¹⁹⁶ Kitab-i-Aqdas Verse #149

¹⁹⁷ Kitab-i-Aqdas Verse #150

¹⁹⁸ Kitab-i-Aqdas Verse #116

This also means recitation can be both a private and public practice. Baha'u'llah describes recitation as one of the practices of the Mashriq'ul-Adhkar. Setting the verses of God to music and singing them would seem to be an important community and cultural practice of believers, according to the style and instrumentation they feel is best. One doesn't have to be a professional singer. Whatever is a most melodious tone for you and heartfelt is what is important. The cool aspect of any spiritual practice is that it is a practice, meant to be practiced. The practice helps develop a skill, such as memorizing, embodying, singing, and feeling the Word of God. No one will ever be perfect but with any practice, time and patience is key.

9.5 Emergent Virtues

With the idea of practice in mind, like prayer, reciting the verses of God helps develop your virtues. For this practice, I want to focus on the innate virtue loyalty. Recitation naturally helps develop loyalty towards God as it expresses a love, honor, and respect that His Word is supreme and able to liberate the souls of yourself and others on its own. Being able to resist the urge to recite other words which are not from God helps express this loyalty. There are also emergent virtues which can be derived from loyalty which are expressed within the Kitab-i-Aqdas. They are fidelity, morality, righteousness, servitude, and steadfastness.

9.5.1 Fidelity

O beloved of My heart, from all the previous ranks, the tree of fidelity is a blessed tree. Its fruits are beloved, and its effects and secrets are enduring and perpetual. If observed well, it is the leader of the armies of love and the forerunner of the people of affection and truth. From the depths of my heart, I present exaltation and peace to them.¹⁹⁹

Fidelity is generally described as the ability to be loyal or faithful to your obligations, duties, and commitments. This is important for all types of relationships, whether they are personal or public such as in business or government. I feel the best way to describe fidelity is through modern sound technology. Fidelity is often the quality used to describe how true to the original sound the reproduced sound is. When we recite in melodious tones, we are being true to the original sound God spoke to us. This original sound is a sound of love, affection, and truth.

Recitation helps express fidelity by honoring the Covenant of God, where a divine trust was placed within our souls. Reciting the verses of God each morning and evening helps renew the vow, reminding the heart the allegiance we have to God, the source of all creation. This practice helps develop fidelity by detaching us from false allegiances, such as to our own ego or even to other worldly sources. These worldly sources could be to religious institutions not grounded by the verses, cultural values, traditions, political ideologies, or even the pleasures of life. Fidelity serves as the compass to keep the soul from drifting aimlessly in the ocean. Imagine what it may have been like for a person to hear the Bab or Baha'u'llah recite the verses of God. This was through just one person. Now imagine if a community of

¹⁹⁹ BH00010 (Letters to Tehran)

people, say even 10 people reciting the verses of God. This is 10 times the effect, 10 different channels for the Word to pass through and have a positive effect within the world.

9.5.2 Morality

A true human being is likened to the sky in the sight of the Merciful, with the sun and moon being his hearing and sight, and his radiant morals as shining stars. His station is the highest, and his effects nurture existence.²⁰⁰

Morality is a disciplined adherence to standards of right and wrong. Reciting the verses of God helps us understand what these standards are by refining that moral compass. Recitation is a positive action one can take, one which is not grounded in cultural practices of guilt and shame. Guilt is not a virtue. Neither is shame. God's verses transform, not humiliate. They cleanse without accusation.

Imagine the breaths you take when you speak or when you sing. You inhale the life sustaining oxygen from the air, in preparation for your recital. Then you express a verse of God through the exhale. Your voice causes the air to vibrate throughout yourself, even more if you are singing. This vibration is the Word coursing through you. You feel it. You may not automatically embody the morals God desires for us immediately, but with every vibration we are positively effected. The souls of those nearby will also feel these vibrations, these transcendent spiritual truths. These effects of morality nurture existence.

Morality then, does not merely become a matter of law, but a measure of our loyalty to God and to the liberation of our souls. Morality is the true spirit of the law, not the law itself.

9.5.3 Righteousness

Religion is a clear light and a strong fortress for the protection and comfort of the people of the world. It commands righteousness through the fear of God and forbids wrongdoing. If the lamp of religion remains hidden, chaos and disorder will find their way, and the lights of justice and fairness, and the sun of security and tranquility, will be obscured from their radiance.²⁰¹

Righteousness is the outward manifestation of our moral clarity. It is an expression of our loyalty to the love and fear of God. Recitation helps shape this virtue by stirring our souls to act in the ways the verses affirm. Righteousness is virtue in action, guided by the full constellation from the lamp of religion.

As we feel the vibrations of the Word, the soul can feel what is right, what is wrong, what is noble, and what is more base conduct. This isn't merely about legalism, but it is conscientiousness of God's Will as we live the life gifted to us. Righteousness is not what we proclaim publicly, but in how we express our loyalty to God when people are observing and when they are not. Finally, righteousness helps ensure our recitation is sincere, not just a public display or an empty exercise in which we recite solely because we

²⁰⁰ Kitab-i-Ahd (Tablet of My Covenant)

²⁰¹ Lawh-i-Ishraqat (The Tablet of Splendors)

were told to recite. Righteousness ensures we recite because we believe recitation will improve our righteousness.

9.5.4 Servitude

Say: The freedom that benefits you is found in servitude to the True God, and whoever has tasted its sweetness will not trade it for the kingdom of the heavens and the earth.²⁰²

Servitude is a virtue which can seemingly have negative connotation. In Chapter 5, we discuss freedom and how true freedom comes from believing in and acting on God's Command. Servitude to God is the voluntary offering of the self to the divine Will. It is not an act of forced bondage nor slavery. While prostrating in prayer is the outward symbol of servitude, recitation helps orient our soul to declare "I am Yours." Each verse is a step deeper to loving service, Each verse is a movement towards serving God's cause.

Loyalty expressed through servitude is capable of freeing us from the oppression of others, the tyranny of our own selves, and the illusion of control. Like the flower blooming through heartfelt recitation of God's verses, attracting those who also seek righteousness, fidelity, and morality, we are able to taste the sweet nectar of surrender to the Beloved. It was the Beloved who created the flower for us.

9.5.5 Steadfastness

O Lord, the thunder of the heavens has seized us, and with You is the abundance of everlasting life. Verily, You are capable of whatever You will. Do not deprive us of what we desire; then write for us the reward of those who are close among Your servants and sincere among Your creation. Then guide us to steadfastness in Your love, in a manner that nothing less than You prevents us from You, and nothing besides You diverts us from Your love. Verily, You are capable of whatever You will, and indeed, You are the Mighty, the Generous.²⁰³

Loyalty is constantly being tested in a myriad of ways. Recitation helps fortify the virtue of steadfastness, which is an unwavering persistence in the path of God. True servitude is the world's most difficult path. The examples of the Manifestations of God testify to this. One's body was crucified. Thankfully the soul cannot be crucified. Servitude could seem like suffering to an outsider, but true steadfastness is devotion, grace, strength, and freedom.

Recitation helps develop steadfastness by fortifying the soul through hardship or temptation. When there is a time of crisis, despair, and hope seems lost, the Word can provide us a shield of hope and a sword of light. The Word which has vibrated through us carves these niches of strength within our bones, our muscles, and our hearts. It helps develop our loyalty not just in times of plenty, but in times of tribulation. Even if a tornado were to infiltrate the orchestra, the song would still be played to its completion. The

²⁰² Kitab-i-Aqdas Verse #125

²⁰³ Suriy-i-Rais (Surah to the Chief)

vibrations of the Word of God is like a harp stilling the storm within us. Our steadfastness is the best gift we can offer another, even in reciting the verses when conditions do not seem obviously right to do so.

9.6 A Gentle Reminder

To close this chapter, I want to offer a reminder that these virtues are not absolute. One is not 100% righteous nor 0% righteous, for examples. As we express our loyalty to God, we must do so in ways which does not betray our loyalty to His creation, which can be nurtured through our steadfast servitude. Yes, there are definitely clear commands of what is right and what is wrong. There are also situations where God seems relatively silent for some reason or another. Morality and righteousness must be practiced to increase. They are not automatic for any person, even if your desire is to seem like a saint. In an orchestra, a clarinet can play a melody and then a trumpet. Even though they play the same notes, the sound and its vibrations will be different. When both instruments are played at the same time with the same melody, the sound and its vibrations are amplified and again sounds different.

I offer this prayer Baha'u'llah revealed at the end of the Lawh-i-Ahbab (Tablet to the Friends)

Glory be to You, my God. You know that I am in prison, calling Your beloved to a share of Your gifts, purely for Your sake. When the idolaters surrounded me from all sides, I remembered You, O Master of names and attributes. I ask You to grant Your servants success in supporting Your cause and elevating Your word, then strengthen them in what manifests the sanctification of Your Essence among Your creatures, and the glorification of Your commands among Your creation. O Lord, enlighten the eyes of their hearts with the light of Your knowledge, and adorn their forms with the embroidery of Your Most Beautiful Names in the realm of creation. Indeed, You are capable of what You will; there is no god but You, the Mighty, the Wise.

10. Remembrance

The next spiritual practice is Dhikr, or the remembrance of God. Before I go into the formal aspects of dhikr, I first want to reflect a little on what I experience when I remember anything.

Sometimes what I remember is a conscious choice I make. For example, when I want to think of an old memory or experience, whether the memory makes me happy or sad, I will spend a little time and energy seeing what I remember or how I remember it. This could be while I am alone going down memory lane, or it could be I am wanting to tell a story to a person next to me. I might be wanting to tell a story to entertain a group of people. I'm not a comedian but I might be on a stage hoping I am about to make the audience laugh. In these cases, the conscious memory can be expressed either silently or verbally, and if verbally, it could be done through speech or potentially through song. The purpose of remembering is really to feel the story behind the memory. What do I feel? Why do I feel it? How do I make others feel, either in the memory or to those about to witness my memory? Had the story changed since the last time I remembered?

There is also subconscious remembrance. Say I am going about my day and my senses are stimulated in a way which triggers a memory. Recent examples for me include a bluebird flying into a patch of grass and I remember a similar moment at my grandparent's yard, or I hear a voice with a certain accent and way of speaking and I remember a loved one whom I failed. These triggers come from sight, sound, smell, taste, and touch. They are triggered within the mind and the heart, each activating the soul in peculiar ways.

Subconscious remembrance may also occur in a dream. The dream may take real objects, real people, and real sensations and combine them in unreal ways. While asleep you may feel a certain way and when you wake up, depending on what you remember, you may feel another. What did this mean? Did this dream serve a purpose?

These situations are ways to remember ourselves and anything associated with ourselves, but how might we remember God, who is Most Subtle? This chapter will describe formal and informal ways to remember God, its purpose, and the emergent virtues remembrance develops.

10.1 What Are We Remembering About God?

The Kitab-i-Aqdas does describe some memories we should use when remembering God. We are to remember God among His creation.²⁰⁴ Creation, as we learned in Chapters 2 and 3, is everything within us and outside of us. Creation is seen and unseen. We are to remember God's bounty²⁰⁵ provided to us through this Creation. Within this creation, we can remember God's mercy²⁰⁶ and His greatness and

²⁰⁴ Kitab-i-Aqdas Verse #117

²⁰⁵ Kitab-i-Aqdas Verse #112

²⁰⁶ Kitab-i-Aqdas Verse #14

power.²⁰⁷ If creation seems scary or intimidating, we can always remember to seek refuge in God²⁰⁸ such as with the prayer of the signs.

We are to remember His mighty and wondrous Name.²⁰⁹ This Name could refer to Baha'u'llah, which uses God's name of Glorious, or it could also refer to every name of God. We learned a lot of God's names in Chapter 1. We do not need to burden ourselves with remembering every name each time, but we should also be careful not to neglect any name over time. Nothing is excluded from the virtue moderation. When we remember Baha'u'llah, we remember He is not God, but the Manifestation of God and the dawning place of His most excellent names and the supreme Word (Revelation).²¹⁰

Given we are to remember God, we are also to remember the Book (Kitab-i-Aqdas)²¹¹ and what was revealed from Him,²¹² which is the entirety of Baha'u'llah's Revelation.

10.2 Subconscious Remembrance

O Essence of Heedlessness

Alas, that a hundred thousand spiritual tongues are embodied in one speaking tongue, and a hundred thousand hidden meanings appear in one melody—yet there is no ear to hear, nor heart to grasp a single word.²¹³

The Hidden Words of Baha'u'llah embodies what subconscious remembrance looks like and its purpose. If there are a hundred thousand spiritual tongues, perhaps from those infinite spiritual worlds we have opportunities to pass through, there could also be a hundred thousand spiritual ears for every ear, or a hundred thousand spiritual hearts for every heart which grasps a single word. The Kitab-i-Aqdas Verse #185 offers a simple blueprint for subconscious remembrance. Baha'u'llah says “This is the counsel of God, if you are among those who hear. This is the grace of God, if you are among those who turn toward Him. This is the remembrance of God, if you are among those who feel. This is the treasure of God, if you are among those who know.”

Subconscious remembrance is not actively remembering, but allowing memories and reminders enter our being. When Baha'u'llah mentions our hearing, He wants us to be able to hear God. This could be through

²⁰⁷ Kitab-i-Aqdas #11

²⁰⁸ Kitab-i-Aqdas Verse #167

²⁰⁹ Kitab-i-Aqdas Verse #50

²¹⁰ Kitab-i-Aqdas Verse #143

²¹¹ Kitab-i-Aqdas Verse #185

²¹² Kitab-i-Aqdas #172

²¹³ The Hidden Words in Persian #16

sounds such as when we hear the recitation of His verses, or the sounds of birds when we spend time being quiet outdoors. It could also be those mysterious voices in our head, or the silent vibrations, audible or inaudible, which pass into us or through us. Hearing is also a pathway to immediate action. When you hear a siren, you are immediately alarmed and determine what the best response is to the emergency or first respondents to the emergency. Hearing the counsel of God helps compel the counsel of God to be enacted.

When Baha'u'llah mentions knowing, this includes all pathways to knowledge. While hearing can be a pathway to knowledge, so can reading and experiencing. All of our faculties connect to our mind, which is capable of processing every stimulus instantaneously. Perhaps when we look somewhere, there is an expression of a name or attribute of God waiting to be observed. Maybe we have a theory about how something works, and we test it. Do we test it with internal bias, ensuring the data fits our assumptions, or do we have an open mind and all the data to guide our knowing? If we allow our minds to know openly, we can allow our minds to know honestly. God, in all honesty, tells us knowing is the treasure of God. If a treasure, once hidden is discovered, it has transformative effects.

When Baha'u'llah mentions feeling, this is an appeal for the heart. He says hearts are capable of enlightenment.²¹⁴ Sometimes we avoid what we feel, so as to minimize our pain or to reduce the potential for suffering. There are those who will use drugs for the purpose of enhancing certain feelings they are unable to feel on their own, while hoping to hide the feelings they no longer want. It seems everything makes us feel something. What if what we are scared of feeling is the pathway to enlightenment? It could at least be a pathway of empathy.

With our senses, mind, and heart in subconscious remembrance, being receptive to whatever God has to offer us, we can turn towards Him with our souls. Remembrance cannot fully practiced without the mirror of our soul facing the Sun of Divinity. We may not always be fully turned towards God in our every day actions and lives, but the story which God desires to tell us through these memories can never be complete without the soul's orientation being whatever God wills. We don't do this by telling others "I am a Mirror" but by being a mirror.

10.3 Conscious Remembrance

I want to open with this portion from the Persian Bayan by the Bab:

The remembrance you practice now is by virtue of the command of the Point of the Bayán, but that appearance is the essential reality of the Point of the Bayán in its latter stage, which is infinitely more powerful than its first appearance. If you mention Him secretly and believe in Him, your secret remembrance is multiplied by ninety-five times more reward than open remembrance. Yet on the Day of His appearance, call upon the Truth openly, for on that day, open remembrance surpasses ninety-five instances of hidden remembrance. This is the very essence of remembrance in the presence of the one who remembers and the One

²¹⁴ Kitab-i-Aqdas Verse #31

remembered, should you be able to comprehend it. “Therefore let them remember God in secret,” while they remain empowered in that state, and be watchful over the attachments of your heart, for its degrees are without limit.

If you are among those who are vigilant, you will recognize that in the intensity of secret remembrance, its ruling can match that of the open, until in both sleep and wakefulness the remembrance in the heart takes on a single form. But even if you reach that level, should you fail to recognize the Sun of Reality, it will not benefit you; if you do reach it, absent that Sun, it may still benefit you. Multiplying your remembrance is not what is beloved, whether in secret or openly. Rather, if you offer one remembrance with spirit and fragrance, it is better than a thousand devoid of spirit and fragrance. Each person knows within themselves the measure of sincere remembrance.²¹⁵

Conscious remembrance would be the intentional acts of remembrance we practice. The Kitab-i-Aqdas provides direct guidelines in how this remembrance should be conducted, and much of it can be conducted in either secret or in the open. Much like how Baha’u’llah did not want a person to be burdened by tiresome recitation, the Bab expressed how remembrance should be done with spirit and fragrance. Baha’u’llah also says to exalt, magnify, and glorify their Lord with joy and gladness.²¹⁶ We should thank Him with joy and spiritual fragrance.²¹⁷

The purpose of conscious remembrance is not to do it merely to do it. As we are to use our senses to receive from God, we are to use ourselves to give to God and those near to us. We use our voices for others to hear, we use our minds so others can know, we use our hearts so others can feel, and we use our souls so others can turn towards Him. To do so, you have to actually feel the spirit and fragrance. It has to come from deep within you, these feelings of joy and gladness.

We are also to rejoice in the joy of the Greatest Name (Baha’u’llah), by which hearts are enraptured and the minds of the near ones are attracted.²¹⁸ This is not worship of Baha’u’llah, but it is rejoicing this name exists, it has manifested in the form of the temple of Baha’u’llah, and is something to be thankful to God. Baha’u’llah is the point of adoration (Qiblih).

One way we can conduct remembrance is through music. Music is a ladder for the ascent of souls to the highest horizon.²¹⁹ Baha’u’llah does give us a warning. He says “do not make it the wings of self and

²¹⁵ The Persian Bayan, Vahid 9 Gate 4

²¹⁶ Kitab-i-Aqdas Verse #16

²¹⁷ Kitab-i-Aqdas Verse #74

²¹⁸ Kitab-i-Aqdas Verse #51

²¹⁹ Kitab-i-Aqdas Verse #51

desire” and to “beware your listening does not lead you away from the path of dignity and reverence.” Ladders can be used to go up or down, and we definitely want our souls to ascend in its path to liberation.

Bahá'u'llah also says “do not conduct remembrance in the streets or marketplaces. Do so in a place designated for remembrance or in your home. This is closer to sincerity and piety.”²²⁰ If we do want to remember God in the streets and marketplaces, this would be one of those times to practice secret remembrance. Secret remembrance could be done silently or in a whisper. For some reason I imagine a musical number from Mary Poppins where random people join me for a choreographed dance and singing, but it's really only in my head. Remembrance of God can also joyously occur with spiritual fragrance even in silence.

True remembrance is designed so we can truly feel the spirit and share the spirit. In the prior excerpt from the Bayan, we learned remembrance has no value if it keeps us from recognizing God and His Manifestations, whereupon denying a Manifestation is equating to denying God. Baha'u'llah continues this warning, telling us “beware...that remembrance veils you from this Most Mighty Remembrance.” This warning is incredibly important. What if we do remembrance contrary to what God desires and we end up not recognizing the future Manifestation of God, cause future generations from recognizing the future Manifestation of God, or do so in a way which prevents people of today from recognizing Baha'u'llah as the Manifestation of God. Say for example, we express the remembrance of God's name All-Merciful and we respond to a person with apathy, indifference, or cruelty? Is this response in remembrance? Will a person come to love God or love Baha'u'llah in such a situation?

10.4 The Recitation of Alláh-u-Abhá

“Each day, the recitation of Alláh-u-Abhá (God is Most Glorious) is to be done 95 times while facing the Qiblih. Ablutions need to be done prior.”²²¹ This is a daily practice of remembrance which helps teach us one way to remember a Name of God. This recitation can be done in secret or in the open, depending on where you are. You can perform this all at once or spread it out during the day. However, if you spread it out, ablutions would need to be performed each time. You can use prayer beads or other tool to keep count, but do be mindful of the fact you are not remembering the count. You are remembering God.

This practice is derived from the Persian Bayan in Vahid 5, Gate 17. “In this gate, it is decreed that from sunrise to sunset, every soul is permitted to recite ninety-five times phrases such as “*God is Most Glorious*” (*Alláh-u-Abhá*), “*God is Most Great*” (*Alláh-u-A'zam*), “*God is Most Manifest*” (*Alláh-u-Azhar*), “*God is Most Radiant*” (*Alláh-u-Anwar*), “*God is Most Exalted*” (*Alláh-u-Akbar*), or similar exalted expressions.” There would be nothing wrong in adding any of these statements of praise to your remembrance, as long as you are still capable of doing so with spirit, joy, and fragrance. I could envision a

²²⁰ Kitab-i-Aqdas Verse #108

²²¹ Kitab-i-Aqdas Verse #18

worship service of the People of Baha where nothing is happening but using music to collectively sing these names and praises of God. Wouldn't that truly be glorious?

10.5 Emergent Virtues From Courtesy

Courtesy is the innate virtue that allows remembrance to take root in action. While remembrance turns the heart toward God, courtesy turns that heart toward others with grace and awareness. As we remember God, we become more sensitive to how our presence, words, and behavior reflect what we carry inside. Courtesy is the outer shell, but these six emergent virtues are its living qualities. Each one refines our remembrance into a social, spiritual, and interpersonal offering—how we show that we have remembered well.

10.5.1 Dignity

The foundation of dignity is for the servant to be content with what has been bestowed upon him and to be satisfied with what has been decreed for him.²²²

Remembrance nurtures dignity by anchoring the soul in divine will. When we remember God's providence and perfection, we cease striving to elevate ourselves through comparison, complaint, or vanity. Dignity blossoms as a form of quiet acceptance—a noble posture rooted not in status, but in contentment. Through remembrance, we realize our worth is not in the eyes of others but in being known and seen by God. Dignity, as a fruit of courtesy, teaches us to stand before both friend and foe with the same measured self-respect, because the soul that remembers God knows that He alone determines value.

10.5.2 Fairness

When the sun of wisdom rose from the horizon of the heavens of governance, it spoke with this sublime word: The people of wealth, and the possessors of honor and power, should regard the sanctity of religion with the best creativity possible. Religion is a clear light and a strong fortress for the protection and comfort of the people of the world. It commands righteousness through the fear of God and forbids wrongdoing. If the lamp of religion remains hidden, chaos and disorder will find their way, and the lights of justice and fairness, and the sun of security and tranquility, will be obscured from their radiance.²²³

Remembrance restores fairness by keeping the inner lamp of divine guidance lit. When God's names—Just, All-Seeing, All-Wise—are on our tongue and in our heart, we measure our judgments against something greater than impulse or self-interest. Fairness emerges from courtesy when our dealings are governed by principle, not preference. Remembrance reminds us that justice is not just a system but a

²²² Asl-i-Kullu'l-Khayr (Essence of All Good)

²²³ Lawh-i-Ishraqát (Tablet of Splendors)

state of being; it is a form of spiritual clarity that preserves order and shields the weak. In remembering God, we recall that every soul has a station, and fairness is the way we honor it.

10.5.3 Kindness

We have commanded all to the greatest love. Blessed is the one who perceives the fragrance of My utterance and observes what has been revealed in My clear Book. All should conduct themselves with utmost kindness and compassion toward the servants of God.²²⁴

Kindness flows from remembrance as the fragrance of divine mercy. In remembering the Loving, the Compassionate, the All-Forgiving, our own conduct softens. Courtesy is given emotional warmth through kindness; it moves beyond politeness into heartfelt concern. Kindness is the echo of God's remembrance within us, extended to others not because they earned it, but because we have remembered who they are in God's sight. Each act of sincere remembrance deepens our reservoir of compassion, making kindness not just a virtue, but a reflex of the soul.

10.5.4 Purity

Understanding divine words and grasping the messages from spiritual sources does not rely on external, worldly knowledge. Rather, it depends on the purity of the heart, the purification of the soul, and the freedom of the spirit. There are indeed some devout individuals who have never engaged in formal learning yet sit on the wings of knowledge, their hearts adorned with the flowers of wisdom and tulips of understanding, fed by the clouds of divine grace.²²⁵

Remembrance cleanses the soul, preparing it for purity. When we speak God's names or dwell upon His attributes, we are not merely repeating phrases—we are washing the inner self of ego, distraction, and worldly attachment. Courtesy without purity can become performance, but when remembrance purifies intention, even simple actions gain spiritual depth. The more our remembrance is sincere, the more our hearts are cleared of noise, making room for subtle inspiration. Purity, then, is the refinement of remembrance—it emerges not in separation from the world, but in our ability to live in it with a heart undisturbed.

10.5.5 Radiance

O Child of My Maidservant! If you seek the grace of the Holy Spirit, consort with the free. For the righteous have drunk the eternal cup from the hand of the celestial cupbearer and bring life, radiance, and light to the dead hearts of others, as the true dawn.²²⁶

²²⁴ BH00469

²²⁵ Kitab-i-Iqan

²²⁶ The Hidden Words in Persian #58

Remembrance fills the soul with light, and this light is what gives birth to radiance. When the soul remembers God with joy and fragrance, it begins to glow with spiritual vitality. Radiance is courtesy that shines—it warms conversations, softens conflicts, and uplifts gatherings. It is not boastful exuberance, but the presence of divine remembrance made visible. Radiant souls don't try to impress; they express something beyond themselves. Through consistent remembrance, one becomes like a lamp in the window of God's house, seen from afar, and comforting up close.

10.5.6 Refinement

He desires to see you adorned with the manners of the people of Paradise in His supreme, invincible dominion. Uphold refinement in all matters so that eyes do not fall upon what is displeasing to your souls and to the inhabitants of Paradise.²²⁷

Refinement is the art of making remembrance visible through beauty and care. It is courtesy matured and sculpted by remembrance. When we remember God, we begin to pay attention not only to what we say, but how we say it; not only to what we do, but how we do it. Refinement is not luxury, but precision and grace in conduct. It is how remembrance elevates the mundane into the sacred. The more we remember the Sublime and the Most Exalted, the more we try to reflect that glory in our actions, our speech, our presentation—even in silence.

10.6 In Closing

I want to close this chapter with a prophetic warning Baha'u'llah sent to Napoleon III and his fake claim of remembrance and how it violated the innate virtues of courtesy by betraying the people of Europe:

O King, We heard a word from you when the King of Russia asked you about the judgment of war. Your Lord is the All-Knowing, the All-Informed. You said, I was asleep in the cradle, the call of the oppressed woke me until they were drowned in the Black Sea. Thus We heard, and your Lord is a witness to what I say. We testify that it was not the call that woke you but desire, for We tested you and found you secluded. Recognize the tone of speech and be of the discerning.

We do not wish to return to you a bad word to preserve the station We granted you in the visible life. We chose courtesy and made it a habit of the close ones. It is a garment that suits every soul, young and old. Blessed is the one who made it the adornment of his body, and woe to the one who is deprived of this great favor. If you were the possessor of the word, you would not have cast the Book of God behind your back when it was sent to you from the Mighty, the Wise. We tested you with it, and We did not find you as you claimed. Arise and make up for what you missed. The world will perish and what you have, and the dominion will remain for God, your Lord, and the Lord of your forefathers. You should not limit matters to what your desire wants. Beware the sighs of the oppressed, protect him from the arrows of

²²⁷ Kitab-i-Aqdas Verse #46

the oppressors. What you did will cause matters to differ in your kingdom, and the dominion will leave your hand as a result of your actions. Then you will find yourself in manifest loss, and earthquakes will seize all tribes there unless you arise to support this cause and follow the Spirit in this straight path.²²⁸

True remembrance is not proclaimed but it is proven. May our remembrance never be a veil, but a mirror turned toward the Sun, that all who see us may remember Him.

²²⁸ Suriy-i-Haykal (Surah of the Temple)

11. Reflection

The next spiritual practice Baha'u'llah describes in the Kitab-i-Aqdas is reflection. Regularly we are commanded to reflect throughout the revelation. I do not mean to be telling puns, but I honestly spent much time reflecting about this chapter and how I want to write it. Reflection as a spiritual practice is not something you commonly hear about, especially in Abrahamic religious circles. I typically viewed reflection as an act of mindful contemplation, perhaps thinking about how Baha'u'llah teaches "O Son of Being! Bring yourself to account each day before you are summoned to account, for death will come suddenly, and you will stand in judgment over your own self."²²⁹ Bringing to account had always seemed to be about asking myself if I have done what I was supposed to do, such as obeying Baha'u'llah's laws. What if there is more to this accounting ledger?

As you know by now, we are on Chapter 11 and we haven't even gone over any of the common laws of the Kitab-i-Aqdas. If the Kitab-i-Aqdas is more than a book of laws and is the Choice Sealed Wine, what fragrance might emanate from the commands to reflect which liberates the soul? I realized that maybe I should play with the word reflect. What if reflection is just mindful contemplation but is a soulful exercise, a soul which is designed to be a mirror? The contemplation includes the full temple of the soul, the human body, as well as the soul itself. What does my heart reflect? What does my hand reflect? What do my eyes reflect?

Reflection, if I had to provide a definition, is the process of integrating prayer, recitation, and remembrance into one's soul so as to prepare the soul to honor God. Reflection serves as the bridge towards increased God consciousness within the self. Many religious traditions define this process as the core of their religion. Islam calls it submission to God's will although reflection is missing from the traditional pillars of faith. Reflection is recognizing that our accounting ledger is about how our inner self measures against God's Self. We aren't judging based on the standards of humankind, but we are comparing how we align with God's desire for us. If Muhammad is an example, he regularly retreated to the cave of Hira to reflect, and it was here when he first received revelation. After Jesus was baptized, he spent 40 days in the desert wilderness of Galilee, reflecting and preparing himself for His mission. Moses spent 40 days on Mount Sinai whereupon the law of the Torah eventually emerged. Baha'u'llah, before publicly announcing His mission from God, spent 2 years in Sulaymaniyah as a Naqshbandi Sufi in apart from all He was attached to. Reflection is the way of those best known in faith.

The rest of this chapter will share what Baha'u'llah and the Bab taught about reflection. We will also explore some virtues which emerge from the innate virtue truthfulness through regular reflection.

²²⁹ The Hidden Words of Arabic #31

11.1 Purposes of Reflection

Reflecting is for understanding²³⁰ through discovering hidden pearls²³¹ such as pearls of mysteries from the Ocean.²³² What are we to understand?

11.1.1 The Choice Sealed Wine

The first thing Baha'u'llah describes for us to understand the hidden pearls of mystery is the Choice Sealed Wine itself, that the Kitab-i-Aqdas is not merely a book of laws. Imagine you are practicing recitation of a verse of the Kitab-i-Aqdas and you take some time to reflect upon the verse. Depending on which spiritual world you are passing through, you might gain an understanding and on a different day, gain another understanding due to passing through a different spiritual world. The hidden pearls are plural, which means there could be countless forms of wisdom to be gained.

11.1.2 The Bayan

There is a section of the Kitab-i-Aqdas addressed specifically towards the People of Eloquence, also known as the Babi's. He says whoever "reflects on these verses (from the Bayan) and discovers the hidden pearls within them, by God, will find the fragrance of the Merciful emanating from the direction of the prison, and his heart will hasten toward it with longing—nothing will stop him, not the armies of the heavens or the earth."²³³ Maybe if a person of Baha takes some time to reflect on some verses of the Bayan. The Primal Point says "for nothing has been ordained except for the sake of the Day of the Manifestation of He Whom God shall make manifest, so that if a soul stands before God, there should be no condition within them except refinement—that nothing may be witnessed in them except the love of God."²³⁴ The Bayan is a love letter to Baha'u'llah and to reflect the Bayan, is to discover hidden pearls of love for Baha'u'llah.

11.1.3 The Qiblih

Baha'u'llah says to "reflect regarding the Qiblih²³⁵ pearls of mysteries from the ocean." To continue the theme of love and adoration, what would it mean to reflect regarding the Qiblih? Reflection, such as in this case, is not merely to acknowledge a fact, but to feel the nuances from the ocean of meanings. Today, what am I turning towards? Tomorrow, what am I turning away from? Reflection regarding the

²³⁰ Kitab-i-Aqdas Verse #5

²³¹ Kitab-i-Aqdas Verse #136

²³² Kitab-i-Aqdas Verse # 137

²³³ Kitab-i-Aqdas Verse #136

²³⁴ The Persian Bayan Vahid 8 Gate 6

²³⁵ Kitab-i-Aqdas Verse # 137

Qiblih may offer opportunities to identify what we love, and from what we love, what do we turn to more than Baha'u'llah? Do we have multiple points of adoration?

11.1.4 Dawn and Evening on the Mercy and Favors of God

Baha'u'llah tells us to “reflect, during the dawn and evening, on the mercy and favors of God. Give thanks.”²³⁶ This could be a practice we take during the obligatory prayer. Maybe during the prayer, we take moments to pause and reflect on the portion of the prayer recited. In those moments, we are meditating on a mercy God had bestowed on you. You might not be in prayer, but curled up in bed or your sofa, reflecting on a favor. This is also a practice to help you, even on a burdensome day with some struggle or pain, to identify something good within it. This type of reflection is a difficult practice, but one which may help provide perspective to certain feelings. The heart is a great place for hidden pearls to be unveiled.

11.1.5 Your Lifecycle

The Kitab-i-Aqdas tells us to “reflect on what you were created from; indeed, all were created from a base fluid.”²³⁷ Baha'u'llah also says to “reflect on your end, don't be unjust.”²³⁸ He provides counsel for how we live our lives between our creation and our end. He says “the days of your life pass as the winds blow, and your glory will be rolled up as was the glory of those before you. Reflect, O people, where are your past days, and where are your vanished years? Blessed are the days that were spent in the remembrance of God, and the hours devoted to His praise, the All-Wise.”²³⁹

Reflection here is combined with remembrance. What of God do we remember? How is a name of God manifesting within my life? Is there too much dust on my soul's mirror? Do I praise something more than God? Maybe reflecting on the beginning, knowing all people were created from an egg, a sperm, and the breath of life from God gives us new insights and understandings in how we apply our constellation of virtues. Awareness of the inevitable end may keep a regular perspective for the unique situations we find ourselves in.

11.1.6 The World and the Conditions of Its People

Reflection is also a bridge between the individual's spiritual life and how we use our life to honor God within the world. Baha'u'llah says to “reflect upon the world and the condition of its people.”²⁴⁰ Maybe you

²³⁶ Kitab-i-Aqdas Verse #33

²³⁷ The Suriy-i-Haykal (To the King of Paris)

²³⁸ Kitab-i-Aqdas Verse #148

²³⁹ Kitab-i-Aqdas Verse #40

²⁴⁰ The Suriy-i-Haykal (To the King of Paris)

are reading a political editorial or having a conversation with a friend regarding a social issue. Emotions are high as there are reasons to feel strongly. What if you reflect during such moments? Your prayers, recitation, and remembrance has prepared you to reflect, in the moment, in how to respond. You may view the world using a map, or view it from an image taken from space. You may notice or feel it's vastness, or its smallness, depending on your reflection. Both can be true. You may feel the joys and pains of people near or far from you. You might feel aspects of oneness and aspects of difference, and see the truths of both aspects. We may observe what we should not do, and the potentials harms which occur when people lack faith, lack love for God, or lack the fear of God.

Reflection then, is not solely about how our souls reflect God for our own liberation, but reflection is also about the potential liberation of the world and its people. Reflection is what helps make prayer, recitation, and remembrance active within the world. Reflection is the initiator of the Cause of God.

11.2 How Do We Reflect?

An example is set forth in the supreme word, upon which the entirety of religion is established. Through its utterance, the foundation of all religion is confirmed. In the hour of death, all will speak this word and return to Him. The reflections within mirrors inevitably return to their origin. When the mirrors reflect the image of the sun, they return to it, for their existence began with it. The mirrors' purpose lies solely in their capacity as mirrors, reflecting the sun from which they originated.²⁴¹

The quote above from the Bab encapsulates perfectly what it means to be a mirror. We are what we reflect, in this life and thereafter. If the purpose of the mirror of the soul is to reflect the light of God, what inhibits the ability to reflect? It could be the orientation of our mirror. Reflection of divine light could be anywhere from 0 to 100%, merely based on the direction our mirror is facing. Another way our ability to reflect is by objects getting between the mirror and the Sun. These objects can be veils, created by ourselves or by others, which are used to keep a person from identifying the light. When a veil exists, what direction will a mirror turn? Other objects can be accumulated dust. This dust can represent a mirror which reflected the light radiantly, but stopped its spiritual practice. Maybe the mirror thought once it attained a spiritual station, that the station was permanent, mistakenly doing what it wanted. Each day which passes allows more dust to settle on the mirror. Eventually, no light reflects as the dust absorbs the light.

How do we reflect to ensure our best reflection, so that our soul may attain the liberation of paradise?

11.2.1 Detach and Purify

Baha'u'llah says in the Book of Certitude: "the door mentioned in the statement that the servants will not reach the shore of the sea of knowledge except by completely cutting off from everything in the heavens

²⁴¹ The Persian Bayan: Vahid 1 Gate 9

and the earth. Purify yourselves, O people of the earth, so that you may reach the position that God has destined for you, and enter into a pavilion that God has raised in the sky of explanation.”

We learned earlier how prayer can help increase the virtue of detachment and how remembrance can help increase the virtue of purity. These practices help identify what is important for our souls, but we can also learn a lot by what is missing from the obligatory prayers, the verses of God, and the names and attributes of God.

For example, we do not see any description of human race or differences of races. There is not a single writing from the Bab or Baha’u’llah discussing race. Yet, during the European Enlightenment emerging in the 15th century, the idea of race and the subsequent ideologies of race supremacy spread throughout the world as Europe colonized various parts of the globe. By the time Baha’u’llah emerged from the prison of Akka in the late 1870’s, nearby Beirut was an intellectual hotspot where race highly influenced the sociopolitical discourse. Beirut was the most common port of entry for pilgrims to Baha’u’llah. It was where his son, Abbas Effendi, sought medical care. Yet, race was notably absent from the Revelation of God through Baha’u’llah. This begs the question: Is race real?

Being able to set aside certain assumptions about what is real or unreal, despite there being common ideas and ideologies current among the people of the age or people of a culture, is vital to true reflection. When Baha’u’llah says certitude can only happen, that we can only attain our highest station by separating ourselves from these assumptions, means we need to be able to detach from these things which act as chains weighing us down. These chains are often described by Baha’u’llah as vain imaginings and idle fancies. A vain imagining is something we create in our own head which is not real and serves no positive purpose in our world of existence. Reflection helps use the spiritual practices God commands to help identify what is real, what is actually true, versus what people may tell is is real and true. This discernment is incredibly important.

Other vain imaginings which people often attach themselves to can include political ideologies or parties, religious identity and labels, conditions of the ego, or even social and economic outcomes. Detach from all save God. To purify in these types of context could include identifying what we love or hate and understanding why. Do we allow our feelings to judge where we shouldn’t? Do we blindly follow what is popular or what our families commanded us to follow? Do we get caught up in our own self-doubts and insecurities? These things act to turn our mirrors in directions which reflect corruption, not the radiant light of God. Even if we proclaim “I believe” and still remain attached to things which may not even be real or conducive to the liberation of self, soul, and society, we accumulate a substantial amount of dust on our mirrors.

God is the creator of all, but maybe Satan is merely the corruptor.

11.2.2 Cleanse the Mirror

So far I had avoided discussing meditation. Meditation is not explicitly commanded by the Bab or Baha’u’llah and it is not a spiritual practice by itself. Yet, meditation can be a tool to help a person reflect. When we have identified what to detach from or purify from, it can be beneficial to take time to be quiet.

The essence of faith is to speak little and to act abundantly; and if one's words exceed his deeds, know that his nonexistence is better than his existence, and his demise is better than his survival. The foundation of well-being is silence, consideration of the consequences, and withdrawal from the people.²⁴²

Reflection requires silence, stillness, and a sincere desire to look both inward and while looking outward, deeply. Our spiritual eyes must be piercing. Tools such as meditation or yoga can be useful, as long as the practice themselves are not distracting. Within my own reflection practice, I might curl up on a couch and watch birds eat, sing, and play. Hiking and camping are incredible times to reflect, even if you are with a loved one navigating the depths of your relationship. The most socially isolating time I am able to take is a road day trip, listening to music both vocal and instrumental. I've learned more during these 3 periods of time than I ever have only reading books, in school, or doing the common roles of life. The times of reflection helps consolidate all of these sources of knowledge, feeling, and experience into a form greater than the sum of their parts.

Through this process we can identify a truth about every aspect of our lives, and allow spiritual discernment to increasingly act as our compass. While imperfect, we strive for the process of perfection.

11.2.3 Reorient

The eventual goal is for the soul to be reoriented, facing away from these attachments, imaginings, and worldly affairs and turned towards God. Baha'u'llah asks us "O Son of the Cloud I call you to eternal life, yet you seek annihilation. Why have you turned away from what I love and turned toward what you desire?"²⁴³

I will close this section with the first paragraphs of Baha'u'llah's Seven Valleys describing the Valley of the Annihilation of Self:

Upon ascending the lofty stages of bewilderment, the seeker enters the valley of true poverty, the principal annihilation. This stage is marked by the annihilation of the self and the subsistence in God. It is characterized by poverty of the self and richness towards the intended aim. In this state that mentions poverty, it means being poor in terms of what exists in the world of creation, and rich in terms of what exists in the realms of Truth. For when the sincere lover and the concordant beloved reach the meeting of the loved one and the lover, they ignite a fire from the radiance of the loved one's beauty and the heart's fire of the lover. This fire burns all the curtains and veils, even burning all that is with them, down to their core and shell, until nothing remains but the beloved. When the ancient qualities manifest themselves, the description of the transient burns completely, as is the case with Moses (Kaleem). In this stage, the one who has reached union is free from all things related to the worldly life.

²⁴² Asl-i-Kullu'l-Khayr (Essence of All Good)

²⁴³ The Hidden Words of Arabic #23

Therefore, if in the company of those who have reached union, one does not find anything limited to the temporal world, whether it be tangible assets or mental thoughts, there is no harm. This is because what is with people is limited to their own limitations, and what is with God is holy beyond that.

11.3 Emergent Virtues From Truthfulness

Reflection helps develop the innate virtue of truthfulness by helping a believer embody what is true and identifying what may be mere illusion. Reflection also helps discern how to act in a given situation which affirms truth and the love of God. Reflection also helps a person go beyond saying “I believe” and being able to help conform their souls to the truth of what belief entails. As God is the source of all truth, a soul seeking God consciousness through reflection can seem to also be a source of truth.

There are other virtues which emerge from truthfulness which reflection helps develop. Here is a quote from the Kitab-i-Badi, where Baha’u’llah is attempting to teach a Babi what the Bab taught in the Bayan, versus what they think was taught in the Bayan.

Today, knowledge and ignorance, high and low, nearness and distance, truth and falsehood, life and death, maturity and infancy, wisdom and heedlessness, are all distinguished by the confirmation of the manifestation. Whoever believes in Him is of the highest scholars, the noblest people, the most discerning, the most righteous, the most intelligent, the highest, the nearest, the truest, the most precise, and the most understanding. Thus has it been revealed in truth from the realm of supreme might. The Point of the Bayán says in this regard: “Guide, O my God, all who love Me to Your religion. For the matter is from You, and it is the same for all: if the lowest of creation believes in Your proof and signs, they will be the highest; and if the furthest of creation believes, they will be the nearest.” The purpose of these words is that all may know that in God’s sight, the learned ones are those who have come to know Him and have not hesitated in the word “yes.” These are the people of knowledge, the guides of knowledge, the people of infallibility, the source of wisdom, the fountain of eloquence, and the dawn of remembrance. All praiseworthy names return to these souls as long as they remain under the shade of God. Outward knowledge is of no value in this station and never will be.

11.3.1 Eloquence

The above passage describes eloquence, which Baha’u’llah says the possessors of intelligence must seize.²⁴⁴ Eloquence is the ability to express truth beautifully and clearly. Eloquence is usually associated with speech, but it can also be in the manner we write or how we use our bodies. It is a reflection of the title “Blessed Beauty” where God is the source of all beauty and truth. As we reflect on God’s names, the Manifestation of God, and the Truth revealed from them, we may discover the beauty in all aspects of

²⁴⁴ Kitab-i-Aqdas Verse #2

truth. Beauty itself is quite clear and draws people to the truth. Reflection helps not only helps us understand truth for ourselves, but helps us express it in a way which draws the souls waiting to be liberated from that which is not true.

11.3.2 Heedfulness

In the above quote, heedlessness is in opposition to wisdom. To be heedless, means being unaware or unwilling to fulfill responsibilities, or are unaware of what is around them. It is a foundational reason for apathy, which is inaction of the heart and soul. Reflection helps one become heedful instead of heedless, as we become aware of the reality of the world around us, the nature of souls, the purpose of life, creation, and revelation. We can understand how God's names manifest around us, and maybe exists in ways which aren't obvious. Our awareness of reality increases. Our awareness of our place in the world becomes more clear. This form of truth being revealed through reflection guides our responsibilities to God, to ourselves, and to others near to us and within this world. Reflection encourages us to take heed and act appropriately.

11.3.3 Perceptive

The above quote describes being attuned to God's sight, came to know God, and never hesitated in action. Perception is required to understand the subtle truths, the truths which are not explicitly defined. These truths could have more than one pathway, and each pathway is like light being refracted through a prism. From one light, we can see red which is truthfully light. We can see green, which is truthfully light. These different colors can bring different lenses and ways to see what is being reflected back to our eyes. Reflection helps us develop the ability not to just see these differences with our physical eyes, but with God's sight which exists within us.

11.3.4 Wisdom

Reflection helps develop wisdom. Wisdom is not just knowledge of truth, but the just application of knowledge. Reflection helps a person create truth within their entire being. We might read a verse of God and take some time to navigate its application in our lives. There may have been a situation we struggled with and with later reflection, we may have discovered a better way to have navigated the situation or our feelings. Wisdom helps us feel the spirit of religious law and counsel, not just the outward form.

11.3.5 Reason

Reason is, in truth, the greatest sign within a human being. Blessed is the soul that attains it. Yet, despite its lofty station and exalted rank, reason is observed to be incapable of comprehending most things. This is because the understanding of reason depends on the testimony of sight. If the eye does not perceive the palm tree, the reason cannot comprehend the realm of fruits, leaves, trees, branches, and boughs within the seed. How, then, can reason understand that there exists something in the world that can burn and reduce all things to ashes, rendering them nonexistent and obliterated? Surely, the hand of God's power brings

that embryo to the realm of perfection. Neither the worlds of God are confined to this world, nor is His power limited by any means.”²⁴⁵

Reason is the alignment of reality and clarity of thought. Sometimes we come across those who seem to value reason or logic as the primary modes of knowing truth, but as Baha’u’llah says, reason alone cannot comprehend most things. Reflection helps develop God’s sight within us, so that we can not only know what true, but we can be aligned with it. Reason developed with the other virtues of truthfulness, and in conjunction with the rest of the constellation of virtues, is definitely the greatest sign within us. It can help us distinguish what is a beneficial science, or understand the consequences of actions in both the long-term and short-term. Reflection helps our alignment and adds to our clarity. We can act like a chessmaster, seeing several moves ahead and anticipating potential outcomes.

11.3.6 Sincerity

O beloved of My heart! Today the gaze of God is turned with favor upon the righteous deeds of existence, and is drawn to a single word spoken in sincerity. In the sight of God, it is as a recorded book. And a drop of sincere deeds is reckoned as a sea, and this is specific to this Most Great Manifestation—glorified be His majesty and all-encompassing His grace.²⁴⁶

Reflection helps solidify potentially the most important virtue animating from truthfulness. Sincerity is the purity of motive in word and action. It helps align the heart and soul so that your actions are truth, without any doubt. Sincerity helps bring peace to whoever you assist, teach, or love as the orientation of your truth is not for personal gain or merely to check a box. You act because you love. You act because you want to share the beauty of truth, you want to share the light and love of God in your words and actions, big and small. Reflection helps understand how we can be better, and how we can ensure truthfulness has the most positive effect.

11.4 In Closing

I hope I did an adequate job writing about reflection. This was a difficult chapter to write, but this is because I personally feel it is an incredibly important practice which is often overlooked. I wanted to approach this with as much truthfulness as I am capable of. Reflection is a bridge towards honoring God, the last spiritual practice this book will cover.

²⁴⁵ BH00035 (Unnamed Tablet to Ali Qabl-i-Akbar)

²⁴⁶ BH00157 (Unnamed Letter, possibly to a person named Jawad)

12. Honoring God

12.1 Introduction

In the opening of the Kitab-i-Aqdas, which frames the purpose of the Book, Baha'u'llah says "The tongue of My power has spoken in the dominion of My greatness, addressing My creation: "Carry out My ordinances out of love for My beauty." Blessed is the lover who has inhaled the fragrance of the Beloved from this word, from which the breezes of bounty have wafted in an indescribable manner."²⁴⁷ This places an important context for our spiritual practice. Every command is to be carried out of love.

This love is not one-way. In Chapter 1 we learned how one of God's names is Love and Beloved. God's love not only burns away the veils²⁴⁸ which prevent the soul from being a true mirror, it is also the key to the hidden treasure.²⁴⁹ The hidden treasure is the liberation of the soul. Created noble, the soul is born already bearing honor, a sign of God's hope that each one may rise to the seat of divine nobility.

Honor is the condition of being uplifted by God's love. God desires that every soul may turn in their hearts to a seat of honor and nobility.²⁵⁰ Although God does not need us to uplift Him, there are ways we can honor our love of the Beloved. When this book transitions to the various ordinances, these are all pathways to honor God's love for us and to express love for God. These pathways are ways to live in alignment with divine truth, pathways to that hidden treasure. Some of these pathways I feel are rather spiritual in nature and key components to our spiritual practice, hence naming this spiritual practice as honoring God.

This chapter will introduce various aspects of honoring God through individual and social acts of devotion. Some are woven into the rhythm of the Badi calendar, a sacred cycle of 19 months, fasts, and festivals, while others are more spontaneous acts of devotion. These are practices which form the bedrock of the spiritual identity of a community. In honoring God, we begin to walk the path of law not as burden, but as love made visible.

12.2 Build the Mashriq'ul-Adhkar

The Mashriq'ul-Adhkar means the Dawning Place of the Remembrance of God. It is every house built for the remembrance in cities and villages.²⁵¹ These houses are to be built in the name of the Lord of all

²⁴⁷ Kitab-i-Aqdas Verse #4

²⁴⁸ Kitab-i-Aqdas Verse #132

²⁴⁹ Kitab-i-Aqdas Verse #15

²⁵⁰ Lawh-i-Madinat'ut-Tawhid (Tablet of the City of Unity)

²⁵¹ Kitab-i-Aqdas Verse #115

religions.²⁵² They are to be built as perfectly as possible. They are to be adorned with that which befits them, not with images and likenesses. The Dawning Place has chambers, where children may recite the verses in the best melodies.²⁵³ They should be established with wisdom, so that its building does not cause conflict.²⁵⁴ For example, Baha'u'llah advised the community of Tehran and some others to wait to establish the Mashriq-ul-Adhkar. Baha'u'llah says:

“Blessed is the hive, the house, the station, the city, the heart, the mountain, the cave, the sanctuary, the wilderness, the land, the sea, the island, and the dwelling where the mention and praise of God have been raised.”

While being perfect, they also do not need to be extravagant. For example, Jinab-i-'Aziz and Mirza Muhammad Kazim established Mashriq-ul-Adhkars at their houses. Their perfection was not the wealth used to build them nor world renowned architects. The perfection was from the love, devotion, sincerity, and purity of intention used in their creation and use.

Baha'u'llah says we should “turn towards the Dawning Place at dawn, reflecting, remembering, reflecting, and seeking forgiveness. Remembrance should be with spirit and fragrance. When we enter, we should sit in silence, listening to the verses of God.” This implies the presence of someone reciting the verses of God aloud.

With Baha'u'llah himself being the breaker of dawn, the Mashriq'ul-Adhkar is designed to represent the dawn within each of us who enter it, and perhaps the dawn of God's love in every city and village where one is built. The Mashriq-ul-Adhkar also are symbols of the houses where revelation started, such as the Bab's house in Shiraz and Baha'u'llah's house in Baghdad. Each visit, in a way, can be as a pilgrimage.

The Mashriq-ul-Adhkar is the foundation of the spiritual life of the community, honoring God as they feel within their liberating souls. If many people were to attend at dawn, you would have an opportunity for congregational remembrance. As remembrance is to be in melodious tones, there could be music. Baha'u'llah “remember(s) those who gathered or will gather to serve God, that they may rejoice and be among the thankful. Upon them are My glory, My remembrance, and My praise.”²⁵⁵

As there would be chambers, there are also opportunities for private remembrance. The choice could be yours, depending on how your spirit needs that day. Remembrance in the Dawning Place is not required in the evenings, but I could see if a person wanted to do their evening remembrance in a Dawning Place, that should be an option. The Mashriq'ul-Adhkár is the heartbeat of a community's spiritual life, built not

²⁵² Kitab-i-Aqdas Verse #31

²⁵³ Kitab-i-Aqdas Verse #150

²⁵⁴ BH00054

²⁵⁵ BH00230

to impose rituals, but to invite liberation. Whether for solitary prayer or congregational praise, whether sung in melody or whispered in longing, it honors God in a way each soul recognizes as home.

12.3 Pilgrimage

The Kitab-i-Aqdas enjoins pilgrimage to the Sacred House.²⁵⁶ I like to think of the Sacred House as a recurring station in sacred history, much like how the title Manifestation of God has been fulfilled by many people. The Sacred House is where revelation first dawned. When the revelation of the Bab was first fulfilled, the House was the Bab's home in Shiraz, Iran. When the revelation of Baha'u'llah was first announced, the House was Baha'u'llah's home in Baghdad, Iraq. Baha'u'llah revealed two pilgrimage tablets for both Sacred Houses.

The purpose of pilgrimage is a way to physically portray the spiritual journey to God. As such, this way to honor God is quite sacred. There is no time frame, no schedule, no permission, nor any tour guides to point the way or tell you what to do. Pilgrimage is not an act of tourism. It is solely an act of devotion. I like to think of it that God desires to welcome you to His house and you are the honored guest. As an act of hospitality, God will provide for whatever you actually need for the nourishment and comfort of the soul.

The pilgrimage is for only those who are able to. Any able-bodied man who is able to perform pilgrimage should as long as it does not cause financial hardship. Women are exempt. This does not mean a woman cannot do pilgrimage, but there is no penalty or judgment by God if an able-bodied woman with financial means does not do pilgrimage.

Baha'u'llah also allowed a person who desired to conduct pilgrimage, but was unable to, for Himself to fulfill the pilgrimage requirement.²⁵⁷ Today, visiting the Sacred House is not fully possible. Both houses no longer stand and the land is used for other purposes. However, pilgrimage is still partially possible. I have not done so yet, but it is my hope to visit one of locations. In the tablets Baha'u'llah revealed for pilgrimage, the Suriy-i-Hajj I (Shiraz) and II (Baghdad), there are prayers and acts one can take leading up to arriving to the location where the Houses stood. If I am unable to, I do hope that I may do so in a dream or in some other meditative state.

12.4 Rights of God (Ḥuqúqu'lláh)

The Rights of God, also known as Ḥuqúqu'lláh, is a way to honor God through the purification of wealth.²⁵⁸ The Bab had initially introduced the Rights of God in Vahid 5, Gate 19 of the Bayan. In the Bayan, the Rights of God were assigned to He Whom God Shall Make Manifest, and fulfilled through Baha'u'llah.

²⁵⁶ Kitab-i-Aqdas #32

²⁵⁷ BH00250

²⁵⁸ Kitab-i-Aqdas #97

Baha'u'llah says the purpose is to bring people to higher stations. Baha'u'llah describes the payment as mandatory, saying not to withhold ourselves from this great bounty. If the Huquq was not paid with joy and radiance, Baha'u'llah would not accept it.²⁵⁹

The Rights of God is paid solely from wealth, not income. If one's wealth reaches 100 mithqáls (425g) of gold, 19 mithqáls (80.75g) thereof belong to God. Basically it is a 19% contribution. In a letter to Jinab-i-Samandar²⁶⁰ Baha'u'llah explains there is a minimum amount upon which the Huquq is paid, which is 19 mithqáls (80.75g). Wealth is similar to a balance sheet of a business. You take assets, subtract liabilities, and you end up with total equity. Once the Huquq has been paid on a portion of wealth, that portion is not subject to payment again. When a new 19 mithqáls is reached, a new 19% payment is required. Endowments for charity are also a part of the Huquq'u'llah²⁶¹

Baha'u'llah would use the Rights of God to take care of the affairs of the believers, as these things require money. These affairs included teaching²⁶², taking care of the poor²⁶³, prisoners, travel, and other affairs. He had instructed an unspecified woman to give two-thirds of the Huquq'u'llah for good works, and one-third to the Holy Court, which was to Baha'u'llah.²⁶⁴ In another letter, He says all of it can be paid for charity.²⁶⁵ It seems there was no rigid methodology in how Huquq'u'llah was used. The Kitab-i-Aqdas also specifies endowments can be used for elevated places, which could be the two Houses to be established in every city, such as the Mashriq'ul-Adhkar and the House of Justice.

For those who collected the Rights of God, He warned not to betray the Rights of God. This means not to use it for personal gain or any other action which goes against the Revelation. Baha'u'llah required a collector to provide a receipt and to keep records about how each Huquq payment was dispersed. Financial accountability is guaranteed. Eventually, Baha'u'llah enjoins the Trustees of the Houses of Justice to receive and present the Rights of God.²⁶⁶

This way to honor God is a pathway to honor the rest of the People of Baha, as it is the primary way to be able to afford the care of each other and the care of the Cause of God.

²⁵⁹ BH00214

²⁶⁰ BH00077

²⁶¹ Kitab-i-Aqdas #42

²⁶² BH00234

²⁶³ BH00086

²⁶⁴ BH00158

²⁶⁵ BH00261

²⁶⁶ BH00282

12.5 Engaging in an Occupation

Related to the Rights of God, Baha'u'llah wants us to honor God through engaging in an occupation.²⁶⁷ Working is equivalent to worship. The purpose is to engage in activities which benefit yourself and others. The purpose is not necessarily to gain wealth solely for your own pleasures and comforts. He says in BH10890 "Blessed is he who beareth burdens but causeth none to bear his own. Let him engage in craft and profession - a single coin earned thereby is, in the sight of God, more beloved than the treasure that is gathered unrightfully and made ready."

Working is a responsibility. When Baha'u'llah says a blessed person does not cause burdens for another, this can be viewed in various ways. For example, maybe you own a business and employ a person. Paying a wage which keeps the employee in poverty could be a burden. Another way to read this is you do not force another to take financial responsibility for you when you are able to work.

12.6 Zakat

The Kitab-i-Aqdas enjoins upon us the payment of zakát for whatsoever is beneath the value of Huquq'u'llah.²⁶⁸ In 1873 when the Kitab-i-Aqdas was revealed, the minimum was only going to be specified if God wills. A few times, Baha'u'llah tells the believers to follow the zakát teachings of the Qur'an.²⁶⁹

*"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom."*²⁷⁰

The Qur'an does not specify an exact amount, but it states in multiple places to be regular in charity²⁷¹, or who are active in deeds of charity.²⁷² Zakát's purpose is very similar to the Rights of God, except there is no minimum threshold of wealth a person must achieve to pay. There is also no set amount to pay. The only command is regularity. How one conducts zakát is completely discretionary and it relies entirely on one's conscious and unique circumstances.

²⁶⁷ Kitab-i-Aqdas Verse #33

²⁶⁸ Kitab-i-Aqdas Verse #146

²⁶⁹ BH00069 and BH11399

²⁷⁰ Surah At-Tawbah (9:60)

²⁷¹ Surah al-Muzzammil (73:20)

²⁷² Surah al-Mu'minun (23:4)

For example, in the days of Baha'u'llah a person could pay a slave's debt, or take another financial measure to free them. A person could offer a bed to someone travelling. A Trustee of alms could receive money for their role as a Trustee. There is no rigid practice. One may honor God as they please.

The Bayanic Calendar

The Bayanic calendar was first introduced by the Bab in the Book of the Reckoning. In it, He creates a system of divine time with 19 months of 19 days. Each month is named after a name of God, and the days of the week are named after spiritual qualities. Below is a table describing the months:

[Here are the days of the week²⁷³:](#)

Month #	Arabic Name	English Name	Elemental Phase	Thematic Phase	Spiritual Function
1	Bahá'	Splendor	Fire	Glorification	The Point; essence of all months; attributed to "He Whom God Shall Make Manifest"; Naw-Rúz = Day of "There is no God but God"
2	Jalál	Glory	Fire	Glorification	Kindles the fire of hearts; glory of divine majesty
3	Jamál	Beauty	Fire	Glorification	Radiates divine beauty; fuels yearning and love
4	'Azamat	Grandeur	Air	Praise	Spirits are created and sustained through grandeur
5	Núr	Light	Air	Praise	Light of divine guidance permeates all realities
6	Raḥmat	Mercy	Air	Praise	Mercy as the sustaining breath of spiritual life
7	Kalimát	Words	Air	Praise	Divine Word as sustaining truth
8	Kamál	Perfection	Water	Oneness	Dies to imperfection, lives in affirmation of truth

Month #	Arabic Name	English Name	Elemental Phase	Thematic Phase	Spiritual Function
9	Asmá'	Names	Water	Oneness	Realization of divine Names beyond negation
10	'Izzat	Might	Water	Oneness	Strength comes through detachment from ego
11	Mashíyyat	Will	Water	Oneness	Submission to the divine Will negates self-will
12	'Ilm	Knowledge	Water	Oneness	True knowledge arises through divine affirmation
13	Qudrat	Power	Water	Oneness	Divine power is manifest through surrender
14	Qawl	Speech	Dust	Magnification	Exalted speech gives life to souls purified from falsehood
15	Masá'il	Questions	Dust	Magnification	Questioning as a means of spiritual revival
16	Sharaf	Honor	Dust	Magnification	Honor gained by steadfastness in God's love
17	Sultán	Sovereignty	Dust	Magnification	Life granted by renouncing all but divine sovereignty
18	Mulk	Dominion	Dust	Magnification	All divine elements are gathered into earthly dominion
	Ayyám-i-Há	The Days of Ha		Intercalary	Days outside the calendar cycle; devoted to hospitality, charity, and spiritual preparation before the Fast.
19	'Alá'	Loftiness	Dust	Magnification	Final culmination; fruit of divine creation

Month #	Arabic Name	English Name	Elemental Phase	Thematic Phase	Spiritual Function realized
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Arabic Name	English Meaning	Julian Counterpart
Jalál	Glory	Saturday
Jamál	Beauty	Sunday
Kamál	Perfection	Monday
Fidál	Grace	Tuesday
'Idál	Justice	Wednesday
Istijlál	Majesty	Thursday
Istiqlál	Independence	Friday

Bahá'u'llah uses this calendar in the *Kitab-i-Aqdas* to describe ways to honor God with regularity, based on the sacred pulse of the calendar. These acts are opportunities for all People of Baha to share experiences, memories, and develop stronger bonds of love, friendship, and kinship. The calendar also helps express the potential spiritual worlds we might pass through in greater cosmic order. The next sections will be chronological events and acts Baha'u'llah prescribes.

12.6.1 1 Baha - Naw-Ruz

The Bayanic calendar starts with the festival of Naw-Ruz.²⁷⁴ This holiday dates back to Zoroastrian times and has been a long-time cultural norm for Persia. The day has now been elevated as the first day in the sacred cycle of time. 1 Baha, when we overlap the names of the months for as the days, could be called the Baha of Baha, or the Splendor of All Splendor. Baha'u'llah says “in it the breath of life passes over all created things. Blessed is the one who encounters it with spirit and joy, for we bear witness that they are among the victorious.”²⁷⁵ The Bab called it the Day of God.²⁷⁶

The day is astronomically defined by when the sun transitions from Pisces to Aries. This also correlates to the spring equinox, when there are 12 hours of day and 12 hours of night for every location in the world. Thus, it is also a day which honors the Oneness of God and the unity of humankind.

²⁷⁴ *Kitab-i-Aqdas* Verse #16

²⁷⁵ *Kitab-i-Aqdas* Verse #111

²⁷⁶ Persian Bayan Vahid 6, Gate 14

Naw-Ruz is a festival for those who observed the fast out of love for God.²⁷⁷ The festival begins at sunrise.²⁷⁸ Although Naw-Ruz originated in classical Persia, there are no rules specifying how the festival should be conducted. It could blend with any culture as long as the festival is observed in a way which abides by the Kitab-i-Aqdas. All that is required is spirit and joy.

12.6.2 Ridván: 13 Jalál to 5 Jamál

Ridvan is “the Most Great Festival, which is the king of festivals, being those days when the Ancient Beauty emerged from the Most Great House and illumined the Najibiyyih Garden with the light of His countenance. This is also called the Festival of Ridvan and the Festival of Roses, comprising twelve days from the Ancient Beauty’s first entry into that garden at the afternoon hour of the thirty-second day after Naw-Ruz, until His departure from the garden at noon of the forty-third day after Naw-Ruz. Work is forbidden on three days of this blessed festival: the first day, from afternoon to afternoon; the ninth day; and the final day. On the remaining days they may engage in their occupations.”²⁷⁹

The days where work is prohibited are 13 Jalál, 2 Jamál, and 5 Jamál.

Bahá’u’llah manifested the most beautiful names and the highest attributes. All things have been immersed in the ocean of purity from the 1st day of Ridván.²⁸⁰ It is a bounty so that you may associate with the followers of other religions and proclaim the Cause of your Lord. It is the crown of deeds. It is a period characterized by “boundless joy, gladness, and delight.”²⁸¹

It appears this festival’s focus would be to proclaim the Cause to the followers of other religions. Here are some possible ideas to observe Ridván. One would be to hold the festival in a public place which is not necessarily a Baha’i space. If it is a Baha’i space, there should be adequate space to welcome those who are not the People of Baha. There could be marketing materials welcoming the city or village to participate, particularly on the days all People of Baha are available to serve at the festival. A program could be Day 1, to celebrate the Announcement and who Baha’u’llah is. Day 9 could be to focus on sharing some of the new teachings and what makes the Revelation relevant and impactful. Day 12 could close with a shared spiritual practice of prayer, remembrance, and recitation, welcoming new believers and giving thanks to God for the bounty received. How would you and your community observe Ridván?

²⁷⁷ BH03908

²⁷⁸ BH00215

²⁷⁹ BH02278

²⁸⁰ Kitab-i-Aqdas Verse #75

²⁸¹ BH00856

12.6.3 Ayyam-i-Ha (Days of Giving)

Ayyam-i-Ha are the the intercalary days, which are not bound by the limits of the year and its months. Most years are 4 days of Ha, and on leap years, there are 5. They are considered the days of giving.²⁸² The giving is for yourself, relatives, the poor, and the needy and the purpose of the giving is to exalt, magnify, and glorify the Lord with joy and gladness. There is deep spiritual meaning behind these days. Baha'u'llah says the Days of the Manifestation of Ha are eleven, with six being associated with creation. The remaining 5 are were revealed on the Night of Power through the letter "Ba." These days are like a day of sacrifice, where creation itself is completed.²⁸³

I feel the placement of the Days of Ha after the month of Mulk is highly intentional given the purpose of the Bayanic calendar. Mulk means dominion and is to symbolize the period when we consolidate the spiritual elements within our earthly realm. These spiritual elements are a bounty, as much as what we earn through our occupations are also a bounty. If Mulk is for consolidation, the Days of Ha is for giving the excess with joy. This giving prepares us for the detachment from the earthly means we express through the fast immediately after the Days of Ha.

This would not have to be the only times to give the Rights of God and Zakat, but this could be great times to do so. Zakat does not have to be financial, and could be how we give a portion of our time in service to another. The community of the People of Baha, after accounting for what they have during Mulk, can assist those who struggled with a kind act. Maybe they consult on a plan to make the next year fruitful for those in need. It's a great time to take care of all the People of Baha as well as those who are not. Ayyam-i-Ha is not considered a festival by Baha'u'llah.

12.6.4 The Fast

The fast is every year for the entire month of 'Alá'.²⁸⁴ The People of Baha are to refrain from eating and drinking from sunrise until sunset. The fast is required for any person who has attained the age of maturity, as it was for the obligatory prayer. For those who are mature but are travelling, sick, pregnant, nursing, menstrating, or old, they are excused from fasting. This does not mean the exclusion from responsibility denies a person a right to blessings. Any person who is not required to fast may still fast if they choose to do so.

With the fast coming immediately after the Days of Ha and prior to Naw Ruz, it is the culmination of a year of spiritual attainment and practice. The fast is a cause of refinement and reformation of souls.²⁸⁵

²⁸² Kitab-i-Aqdas Verse #16

²⁸³ BH01228

²⁸⁴ Kitab-i-Aqdas Verse #16

²⁸⁵ BH08745

12.6.5 Hospitality

Every Bayanic month, hospitality has been prescribed, even if it is only with water.²⁸⁶ The purpose is to bring hearts together. Baha'u'llah and the Sacred Household regularly provided hospitality to visitors and pilgrims when they were able to. Hospitality is the generous reception of guests, without expecting anything in return. This act of hospitality does not need to be a feast. This brings hearts together because it is an act of service.

This is my personal perspective: “My home is your home. In my home, I serve your needs. In my home, we are friends. In my home, we may serve the Cause of God. In my home, we are One.”

12.7 The Hijri Calendar

There are two other festivals to honor God which are based on the Hijri calendar, the calendar used by Muslims. In BH02278, written after the Kitab-i-Aqdas, Baha'u'llah clarifies the dates of the festivals without using the Bayanic calendar, despite its revelation. I believe the purpose is to tie in the significance of these dates prior to the existence of the Bayanic calendar, as a transition from the revelation of the Qur'an towards the fulfillment of the Qur'an.

12.7.1 5 Jamadiyu'l-Avval

This day in the Hijri year 1260, is when the Primal Point made His declaration to the Babu'l-Bab (Mulla Husayn). This correlates to the year May 23, 1844 in the Gregorian calendar. This night and day are of supreme greatness before God.

12.7.2 1 - 2 Muharram

The Primal Point was born on 1 Muharram 1235 and Baha'u'llah was born on 2 Muharram 1233. These two days are to be treated as one single festival. 1 Muharram is also the first day of the Hijri calendar. Muharram is considered in Islam to be a sacred month and is now associated with the birth of the most recent Dawnbreakers of Revelation, the Dawnbreakers who eventually made Naw Ruz the new 1st day of the Bayanic calendar.

12.8 Emerging Virtues From Trustworthiness

Trustworthiness can be an innate value tied to the various practices of honoring God. This is because trust is the foundation of every sacred act. Without trust, no offering has weight, no word has substance, and no community can endure. Bahá'u'lláh calls trustworthiness “the greatest portal leading unto the tranquility and security of the people.” When we honor God, we are also showing that God can trust us—that we will protect what is sacred, give what is due, and carry the responsibilities of our lives with integrity. A trustworthy soul is one who remembers that every action echoes into the unseen, and that God's love is never separate from His trust.

²⁸⁶ Kitab-i-Aqdas Verse #57

12.8.1 Justice

Justice is not just a command, it is a quality of trustworthiness lived out in action. When we act justly, we honor God by aligning our decisions with divine equity rather than personal advantage. Justice means giving every soul their due, whether in material provision, opportunity, or recognition. It is not partial to friend or stranger. When Bahá'u'lláh tells us to be the essence of justice, He is asking us to hold ourselves accountable, to weigh our own selves before judging another, and to protect the rights of the poor and the oppressed. In this way, justice becomes a mirror of God's own trust in us, that we will not misuse what we are given, nor withhold what we owe.

12.8.2 Mindfulness

To be mindful is to live with attentive stewardship, to be aware not only of our actions, but of their spiritual implications. Honoring God through mindfulness means honoring the weight of every choice, word, and moment. Bahá'u'lláh speaks of those who “walk upon the earth with heedfulness,” and calls us to remember Him at all times. When we remember God in our work, in our hospitality, in our silence, we cultivate an inner state that is less reactive and more receptive. Mindfulness is trust in the present moment, a gentle form of reverence that listens before it speaks, and gives before it takes.

12.8.3 Patience

Patience is trust stretched across time. It is the ability to wait without resentment, to labor without guarantee, and to suffer without complaint. When we are patient, we honor God's wisdom in timing, and we yield our own urgency to His greater plan. Bahá'u'lláh teaches that “with every difficulty there is ease,” and that the days of sorrow are not permanent. Patience is not the absence of struggle, it is the posture of trust that transforms struggle into spiritual growth. It is a way of remembering that delay is not denial, and that God sees what we cannot.

12.8.4 Repentant

To be repentant is not to be ashamed, it is to be courageous enough to return. Every soul falters, forgets, or falls short of trustworthiness at some point. But honoring God includes returning, again and again, to the seat of His mercy. Bahá'u'lláh's writings are filled with calls to return. “Turn unto God and repent,” He says, “for His forgiveness is infinite.” Repentance is the act of cleansing the mirror. It is not about groveling, but about restoring clarity. In repenting, we affirm that God is still worthy of our honor, and that we still desire to be vessels of His trust.

12.8.5 Submissive

Submission, in its truest form, is not self-erasure but an act of deep dignity. It means yielding to what is right, not because we are weak, but because we recognize a higher truth. Submissiveness to God is the soul's way of accepting correction, embracing guidance, and releasing control. It allows us to be taught, even when we thought we knew. Bahá'u'lláh writes, “The source of true knowledge is submission unto God,” and in this light, submission becomes a virtue of strength. It is what lets us be molded by divine hands, rather than hardened by pride.

12.9 Conclusion

This ends the portion of the book which discusses the spiritual practices of the Kitab-i-Aqdas. Prayer, recitation, remembrance, reflection, and honoring God are each pathways for our liberation and pathways to develop and navigate our constellation of virtues. It is my hope you have been inspired to perform these spiritual practices and further your relationship with God. There is one more chapter to close Part 2. We will discuss one important topic which exists throughout the writings of Baha'u'llah. Unity.

13. Personal Appearance

13.1 In Prayer

No restriction on hair.

No restriction on clothing. They must be clean.

No restriction on clothing material.

13.2 Men's Hair

A man cannot shave his head. His hair cannot exceed his ears.



Figure 1: Examples of Men's Haircuts

13.3 Cleanliness

Hold fast to the cord of cleanliness so that no traces of dirt are seen on your garments. For those who have an excuse, there is no blame on them.

Purify every disliked thing with water whose essential properties have not changed. Water is a religious symbol for purifying.

Beware of using water that has been altered by air or other substance.

God has removed the law of impurity from all things and from other religions as a gift from God. All things have been immersed in the ocean of purity from the first day of Ridván.

Immerse your bodies in fresh water that completely surrounds you every week, and to cleanse your bodies with what you have previously used. Used water is not allowed. Do not use Persian baths.

Pouring water over oneself and washing the body is sufficient and preferable, and spares you from immersion. He has willed to ease matters for you as a bounty from His presence so that you may be among the grateful.

13.4 Trim Your Nails

13.5 Wash Your Feet

Every day in summer and at least once every three days in winter.

13.6 Scent

Use rosewater and pure perfume. Pure perfumes may be natural and non-synthetic.

We desire to see you as manifestations of paradise on earth, so that the fragrance emanating from you may gladden the hearts of those who are near.

13.6.1 Semen

The water of semen is considered pure. This abolishes any ritualistic cleansing ritual regarding semen. The purpose is to focus on spiritual purity.

13.7 Clothing

Permitted to wear silk

There is no restriction on clothing

There is no restriction

14. Prohibitions

14.1 Do Not Rejoice in Your Possessions

In the morning they will belong to another.

There is no permanence in what is possessed.

There is no glory in self-exaltation

Do not collect luxurious ornaments.

Will spend what is possessed to have their names remembered before the Throne.

14.2 Idleness and Sloth

Do not waste your time in idleness and sloth.

The most despised of men in the sight of God are those who sit idle and seek sustenance.

14.3 Begging

Begging is not permitted, and to him who is asked, it is forbidden to give. It has been enjoined upon everyone to earn a living, and should anyone be incapable, it is for the trustees and the wealthy to provide what is necessary.

14.4 Giving to One Who Begg

14.5 Gambling

Beware lest you use that which will weaken your bodies and harm your minds.

14.6 Opium

Forbidden to consume opium. Whoever consumes it is not of Me.

Beware lest you use that which will weaken your bodies and harm your minds.

14.7 Do Not Follow a Tyrannical and Wretched One

14.8 Do Not Be a Tyrant

14.9 Do Not Be Wicked with Power

14.10 Do Not Destroy What God Has Built

14.11 Do Not Be Wretched

Potential psychological issues associated with tyranny and wretchedness.

14.12 Do Not Be a Wrongdoer

Look with the eye of justice. Beware lest what has been revealed in the former book keep you from this Book, which proclaims the truth: There is no God but Me, the Almighty, the All-Praised.

14.13 Do Not Oppose Baha'u'llah

It is an act of oppression

14.14 Do Not Object to Baha'u'llah

14.15 Do Not Hesitate in Following Baha'u'llah's Command

14.16 Do Not Question What Baha'u'llah Does

This is a word that God has made the adornment and foundation of beliefs, and by it, the deeds of those who act are accepted. Place this word before your eyes, so that the insinuations of those who turn away may not cause you to stumble.

And whoever does not attain this most exalted principle and highest station will be swayed by the winds of doubt and turned by the words of the polytheists. Whoever attains this principle has attained the most great steadfastness.

14.17 Do Not Enter A House Without Permission

Enter not any house in the absence of its owner except with his permission. Adhere to what is proper in all circumstances, and be not among the heedless.

14.18 Do Not Carry Weapons Unless Needed

14.19 Do Not Make Yourselves a Plaything For The Ignorant

14.20 Do Not Be a Deceiver

14.21 Do Not Corrupt the Cause of God

14.22 Do Not Measure the Book by Your Desires

14.23 Do Not Object to the Fragrance of God

14.24 Do Not Withhold Yourselves From the Grace of God

14.25 Do Not Withhold Yourselves From the Bounties of God

14.26 Do Not Load an Animal With More Than It Can Bear

We have forbidden you from this in the most emphatic terms in the Book.

15. Personal Conduct

15.1 Win God's Love

15.2 Immerse Yourself in the Ocean of My Utterance

so that you might discover its pearls of wisdom and mysteries

15.3 Act in Accordance With the Ordinances and Laws of God

Act in accordance with the ordinances and laws of God, and guard them as you would your eyes, and be not of the losers.

15.4 Arise to Serve the Cause

We are commanded to serve the Cause of God in such a way where we are not influenced by the sorrows of disbelievers.

Serve in all conditions. God will strengthen you with a power that encompasses the world.

Carry out the ordinances out of love for God.

Hasten to it with radiant faces

We will aid anyone who rises to assist My Cause with the hosts of the celestial realm and a company of the nearest angels.

Proclaim the Cause of the Lord. It is the crown of deeds.

Be as pulsating as the artery in the body of existence, that through them the world and every withered bone may be set in motion.

Beware in disputing about God

Beware in disputing about God's Cause

Beware in hesitating in this Cause

15.5 Deeds

Blessed is he who adorns himself with the raiment of manners and morals; he is among those who have aided his Lord with clear and evident deeds.

15.6 Turn to the Blessed Crimson Spot

Turn, O people, with radiant faces and hearts filled with light, to the blessed crimson spot where the Lote-Tree of the farthest limit proclaims: "There is no God but Me, the All-Possessing, the Self-Subsisting."

15.7 Raise up the Sacred Houses

Raise up the two houses in the two stations and the places wherein the Throne of your Lord, the Most Merciful, has been established (The Houses of Baha'u'llah and the Bab)

He said, if you attain what We reveal, you will ask from the grace of God for Him to reign upon your innermost selves, for that is a glory beyond reach.

15.8 Exalt Baha'u'llah's Word

Baha'u'llah will be with us in all conditions and will aid us with the truth.

15.9 Desires and Intentions

Break the boundaries of self

Break the boundaries of desire

Break the chains of delusions

Beware lest your desires prevent you from this bounty that has been decreed in the Book.

Do not let actions be the partner of hopes. The spirit of deeds is God's approval.

Read the Tablets to know what is intended in the Books of God.

Music and melodies are permitted, as long as it does not take you away from a path of dignity and reverence. There is risk it can be made to be the wings of self and desire.

Beware lest the affairs of the self and desire cause division among you.

Your own selves can incite oppression and lewdness

Do not be among those who wander in the wilderness of desires.

Desire not for anyone what you would not desire for yourselves.

15.9.1 Freedom

Desiring freedom and taking pride in it are in manifest ignorance.

Freedom ends in consequences that lead to discord, whose fire cannot be extinguished.

Know that the sources and manifestations of freedom are found in animals. For humanity, it is necessary to be under laws that protect them from the ignorance of their own selves and the harm of the deceitful. Freedom removes a person from the realm of courtesy and dignity, reducing them to the lowest of the low.

In some contexts a shepherd is needed, such as with freedom.

15.10 Reflect On Your Past Days

15.11 Blessed Are Days In Remembrance of God

Hours devoted to His Praise.

15.12 Provide for yourself

15.13 Hunting

It is permissible to use animals to hunt and catch prey. Using weapons is not mentioned. Before hunting, mention the name of God, and anything the animals catch is permissible. Do not act excessively.

15.14 Path of Justice and Fairness in All Things

Look upon what has been revealed with the eye of justice

15.15 Education

Read from sciences which benefit you, not those that lead to disputes in words.

We have ordained knowledge for the recognition of the known

Abandon people and what they possess

15.16 Abandon Illusions

15.17 About a King Who Supports Baha'u'llah's Cause

It is fitting for everyone to honor, revere, and assist him, that he may conquer cities with the keys of My Name, the One Who rules over all in the realms of the unseen and the seen.

Support him with wealth and lives.

15.18 Do Not Object to Rule

No one should object to those who rule over the people. Leave them to what they have and turn towards the hearts.

15.19 Turn Towards God

Do not follow every sinful claimant. Hold fast to the sure handle and the strong cord of My command.

15.20 Turn Towards Scholars of the Cause of Baha

Blessed is the one who turns towards the scholars of the Cause of Baha.

15.21 Fear God

Do not be of the veiled

Do not be one of the transgressors

15.22 Be Prayerful in the Morning

Do not let the splendors of God's majesty prevent you from having a relationship with God each day. Take cup of prosperity in the morning and drink with the remembrance of His mighty and wondrous Name, Baha.

15.23 A Pardon in Giving What You Possess

God has ordained for every soul to present before the Throne what they possess, of that which has no equal. We have, however, pardoned this as a favor from Us. Truly, He is the Most Generous, the Bestower.

15.24 Interpretation

One who interprets what has been revealed from the heaven of Revelation and deviates from its outward meaning is among those who have distorted the exalted Word of God and is accounted as one of the losers in the clear Book.

15.25 Ask About the Cause of God

Ask what benefits you in the Cause of God and His dominion. Ask what your souls need, not what the men before you have spoken of. Be God-fearing.

15.26 Illness

If you fall ill, refer to skilled physicians. We have not abolished the means, but rather established them

15.27 Learning Languages

It is permitted to learn languages, in order to proclaim the Cause of God throughout the East and West. Through this, hearts may be drawn and every lifeless bone is revived.

15.28 Consuming What Robs You of Reason

It is not befitting for a person of wisdom to consume which robs him of reason. Engage in what befits a human, not in actions committed by every heedless and suspicious soul.

This is not limited to recreational drugs and alcohol. Consider man-made chemicals, pharmaceuticals, environmental toxins, processed foods, and some forms of digital consumption. Dopamine.

15.29 Journeys

There is no limitation in journeys.

15.30 Adhere to What is Proper

in all circumstances.

15.31 Using What Weakens Your Body

Beware lest you use that which will weaken your bodies and harm your minds.

15.32 Using What Harms Your Minds

15.33

16. The Example of Mirza Yahya

16.1 To Subh-i-Azal

Say: O Manifestation of rejection, abandon concealment and then speak the truth among the people. By God, My tears have flowed down My cheeks upon seeing you inclining toward your desires and turning away from the One who created and fashioned you. Recall the favor of your Lord when We nurtured you through nights and days for the service of the Cause. Fear God and be among the repentant. Suppose your matter has been mistaken by the people—can it be mistaken by yourself? Fear God, and then remember when you stood in the presence of the Throne and wrote what We revealed to you of the verses of God, the Almighty, the All-Powerful, the All-Capable.

Beware lest pride prevent you from turning toward the One True God. Turn to Him and do not fear your deeds, for He forgives whomever He wills by His grace. There is no God but Him, the Forgiving, the Generous. We counsel you for the sake of God; if you accept, it is for your own soul, and if you turn away, your Lord is independent of you and those who follow you with a clear delusion. God has taken the one who misled you. Return to Him, humbled, submissive, and lowly, for He will forgive your misdeeds. Your Lord is indeed the Oft-Forgiving, the Almighty, the Merciful.

17. Housing

17.1 Cleanliness

Wash whatever has been covered by dust and how much more so of encrusted dirt and filth beneath it.

17.2 Refinement

If you are able to, renew the furnishings of your house every 19 years. He desires bringing ease and refinement to you and what you possess. If you are unable, they are pardoned by God.

18. Actions Towards Others

18.1 Be Like Fingers of One Hand, Limbs of One Body

Associate with each other in the spirit of joy and fragrance

Act with a spirit of friendliness

Act with a spirit of fellowship

18.2 Followers of All Religions

Consort with a spirit of friendliness

Consort with a spirit of fellowship

So they may inhale the sweet fragrance of God.

Remember every beginning is from God and unto Him it returns

18.3 Beware the Zeal of Ignorance

Maybe show examples within and outside of religion

18.4 Good Deeds

Adorn yourselves with the ornament of deeds. Support the Lord of Creation with good deeds.

The crown of deeds is proclaiming the cause of God.

18.5 Providing for Others

Provide for relatives

Provide for the poor

Provide for the needy

18.6 Hospitality

Each person must provide hospitality each month, even if only water is served. Hospitality is the act of inviting another to your home, where you serve them and make them feel at home. The purpose is to bring hearts together.

18.7 Invitations to Banquets and Gatherings

respond with joy and radiance. He who fulfills his promise is safe from reproach

18.8 Kindness

And if anyone should anger you, meet them with kindness; and whoever rebukes you, do not rebuke them in return. Leave them to themselves and put your trust in God, the Avenger, the Just, the Almighty.

18.9 Do Not Be Wicked with Power

18.10 Differ On Any Matter

If you and another have a difference regarding any matter, Baha'u'llah instructs us to consult His Revelation, for it is sufficient to all peoples of the world. This passage also clearly demonstrates there is not need for outside interpretation, or other people's teachings to be used as an equivalent to Baha'u'llah's teachings.

We are to rely on Baha'u'llah's Revelation.

18.11 Violent Acts

18.11.1 Murder

Murder is prohibited. This is the first clear prohibition in the Kitab-i-Aqdas. In the West, there are different definitions for homicide and murder, along with defining intention. In the Kitab-i-Aqdas, Baha'u'llah uses the Arabic word "al-qatl" (القتل), where upon the various types of murder add onto the base word qatl.

This means any loss of human life by another human is prohibited, whether intended or not. The impact of any loss of life by another person is too great. It weakens the fabric of the community, causes trauma, distrust, and potentially thoughts and feelings which can betray which God desires for us.

In another sense, it is an act of shirk, the Arabic concept of joining partners with God. Ultimately God has all power of creation, but murder is where a person tries to take this power away from God. The person is deciding when another's spiritual journey will begin the next stage.

The punishment for the intentional act of murder is death, with the option for life imprisonment.

18.11.2 Injuries to the Head and Body

Prohibited to assault anyone and cause injuries to the head and body. This includes intentional acts but could possibly also include unintentional acts, such as accidents or from gross negligence.

18.11.3 Retaliation

Do not object to another, nor take one life for another.

18.11.4 Manslaughter

Pay 100 mithqals of gold (425g or 15oz).

18.12 Oppression

Oppression towards another can take various forms. A potential list can include:

1. Physical Abuse
2. Emotional and Psychological Abuse
3. Economic and Financial Control
4. Coercion and the Deprivation of Autonomy
5. Cultural and Religious Oppression
6. Neglect and Abandonment
7. Racial and Ethnic Oppression
8. Gender and Sexual Oppression
9. Political Oppression
10. Environmental Oppression
11. Cultural and Intellectual Oppression
12. Oppression of Individuals with Disabilities
13. Oppression in Healthcare

18.12.1 Tyranny

18.12.2 Buying and Selling People

It is forbidden to buy or sell any person.

18.13 Sexual Acts

18.13.1 Adultery

Adultery is prohibited. This prohibition does not necessarily mean all kinds of sexual acts are forbidden, despite being based on the Arabic word zina. Adultery is when a married person consents to sexual acts with a person who is not their spouse. Adultery can also include when a non-married person consents to sexual acts with a person they know is married.

There are many reasons why adultery is prohibited. The first one is that marriage is usually considered a promise to God and is a sacred union. Violating this promise also signifies a broken promise to God. Perhaps the most important reason is the impact it can have upon the family. Within marriage, negative actions spouses take against each other have negative consequences for the children of the spouses. Adultery can break the bonds of affection for the married couple and betray their mutual ability to provide a safe, nurturing, and healthy environment for children to grow up in.

Adultery is punishable by the House of Justice. For the 1st offense, 9 mithqáls of gold is to be paid to the House of Justice. This is paid by the man and also paid by the woman. For the 2nd offense, the fine is doubled to 18 mithqáls. To understand the valuation, the box below can show the current value of gold. 9 mithqáls is approximately 38.25g, so you would take the value of gold per gram and multiply it by 38.25, according to the currency you use. The default is US Dollars.

The third offence is subjected to a humiliating punishment. The specifics of this has not been clarified, but could be done so by a House of Justice if needed. Baha'u'llah says any person afflicted by sin should repent, although this does not necessarily absolve the person from being punished by the House of Justice.

18.13.2 Lewdness

18.13.3 Pederasty

18.14 Social Acts

18.14.1 Backbiting

Backbiting is prohibited. Backbiting is speaking about the negative traits and actions of another person without the person being present. What is being discussed can be true, but the person does not have an ability to defend themselves or contribute what they also believe is true.

Additionally, Baha'u'llah regularly taught us to refrain from discussing the sins of others, because we are also sinners. This prohibition does not mean a person cannot discuss truthful facts with the person present, but there must be a greater purpose. For example, the previous prohibition regarding all forms of murder. Say you observed a community member dumping something unknown into a river used for drinking water. Another in the community becomes ill and dies due to a toxic substance in the water. Backbiting would be telling others you saw the person dumping toxic chemicals into the water, and the person is not there. The person is unable to say what they put into the river, why, or anything else. The person observed could be at risk of retributive actions, which again puts the greater community at risk of non-spiritual perspectives and actions. Instead, the person should go to the person in question and say "I saw you put some substance into the river. What was it?" The response is up to the truthfulness of who was being asked, but it could keep someone from being falsely accused.

The backbiter could have gotten someone accused of murder, or viewed by community members as someone capable of murder even if they are found not guilty. This harm exists in even less obviously impactful situations.

Now, if there is an investigation into the cause of death, it is not prohibited to provide facts. Honestly state what you observed, without adding assumptions.

Finally, backbiting also has a perspective of a person being more consumed with the faults of others while lacking the ability to see the faults in themselves. With the People of Glory being told to bring themselves to account each day, we can see Baha'u'llah is very concerned with how we view ourselves and others. Do we have empathy? Do we act with love?

18.14.2 Slander

Slander is prohibited. Slander is the knowingly false negative information about another. Slander is purposefully designed to degrade another's reputation and can also cause substantial harm to the victim. The impacts of this can lead to lower earnings potential, ruined personal and professional relationships, and less ability to sincerely be positive contributors to their community. It would be difficult to have a healthy assembly of the People of Glory if members are being subjected to backbiting and slander.

18.14.3 Do Not Cause Corruption

18.14.4 Do Not Cause Enmity

18.14.5 Do Not Cause Discord

18.14.6 Reconcile Differences

18.14.7 Do Not Boast Over Another

18.15 Property Acts

18.15.1 Arson

The deliberate burning of a house is forbidden. The punishment is to burn the arsonist. The alternate punishment is life imprisonment.

18.15.2 Stealing

Stealing is forbidden and is punishable by the Houses of Justice. Penalties include banishment, imprisonment, and for the third offense, a mark is to be placed on the forehead of the thief.

18.15.3 Trespassing

Do not enter a house without permission

18.16 Environmental Acts

18.16.1 Do Not Corrupt the Earth

18.17 Seeking Forgiveness From Others

Baha'u'llah forbids anyone to seek forgiveness from another as a religious duty. Only God can grant forgiveness if you repent from a sin.

This command also helps assure there is no hierarchy among the people of the community. This keeps one from exalting themselves over you, and also assures another does not place you in a position above them. We are all equals, born with a noble soul.

18.18 Affairs of the Earth

Beware lest the affairs of the earth prevent you from what you are commanded. This is not a prohibition regarding the affairs of the earth.

Affairs could include material wealth and social status to personal desires, daily tasks, and ideological conflicts.

Be manifestations of justice and fairness between the heavens and the earth.

18.19 Justice Towards Animals

Do not load an animal with more than it can bear. Forbidden in the most emphatic terms.

19. Family Life

19.1 Treating Kindred

Show love and kindness to your kindred.

None have a right to the wealth of the people. Mention inheritance.

19.2 Marriage

Marriage is enjoined upon us. Enjoined is an authoritative instruction or directive which implies it is either required or highly encouraged. The same word is used regarding prayer and fasting, which is usually interpreted to mean as they are required, pending acceptable exceptions.

19.2.1 Purpose of Marriage

The purpose of marriage is to have at least one child, a child who will remember God.

19.2.2 Monogamy or Bigamy

The man is allowed up to two wives. More than two wives is not allowed. The man who is content with one wife will ensure both of their tranquility. This implies there can be complicating issues with polygamy. The first ones I can think of could be jealousy or a fear from the wife that perhaps she is not good enough to completely satisfy her husband. Insecurity definitely impacts tranquility. This means monogamy is preferred, although it is not required.

There is no rule which explicitly expresses a limitation on the number of husbands she can have. However, in regards to the teachings Baha'u'llah offers in his letters to Shiraz, he unequivocally states women are equal to men. Perhaps then, this also applies to marriage law although there is no evidence a Baha'i woman ever married two men in the time of Baha'u'llah. This could merely be a function of Baha'is being subjected to Islamic law, which had a clear prohibition of female polygamy.

19.2.3 Consent of Both Partners and Parents

Both the man and woman must consent to marriage. Neither can be forced to marry against their wishes. Also, marriage requires the person of all parents of both the bride and the groom. Baha'u'llah says it is to prevent discord or resentment among may arise the couple.

This also does not mean there must be arranged marriages.

He also says there are other purposes.

19.2.4 Virginity

The husband is allowed to choose a virgin, but it is not a requirement. The implication of this verse is there is no punishment for the woman if she is not a virgin.

19.2.5 Dowry

A marriage cannot be consummated without the payment of a dowry by the groom to the bride. If the couple lives in the city, the dowry is based on 19 mithqáls (92.34) of gold. If they are in a village, 19 mithqáls of silver. The groom can give up to 95 mithqáls, but is not allowed to exceed it.

19.2.5.1 Gold

19.2.5.2 Silver

There isn't anything specified if one person lives in a city and the other in a village. My initial feeling is it is based on the groom's location or potentially where the married couple intends on living together once married.

Dowry is intended to be a gift which demonstrates the seriousness and sincerity of the man towards the woman. It can also help provide a safety net in case of some unexpected event or hardship for the woman.

19.2.6 Travel and Abandonment

The following discusses the husband's role and will be framed in that context. However, this should also be able to apply if the spousal roles within the particular marriage are reversed, given the equality of men and women.

The husband is allowed to travel away from home. He must tell his wife how long he will be gone. If he returns and fulfills his promise, he is considered among the righteous.

If he is unable to return at the original specified time and has a genuine reason, he must inform his wife and make every effort to return at the newly specified time. He only has one chance. If he does not inform her of the delay, the wife is free to find another husband 9 months after the original return date. If he does not return by the second time, she is also free to find another husband 9 months after. The wife does not have to find a new husband. Baha'u'llah says God loves those who are patient, but this does not imply the woman would be loved less if she found a new husband.

During the 9 month waiting period, if news reaches her about her husband, she can choose to continue her marriage. She is not required to. God prefers reconciliation, but there should also be no actions which cause enmity.

If the husband passed away or was murdered, confirmed by a news report or 2 just witnesses, anytime during his travel, she also must wait. This could be 9 months, which can give time to grieve. After this, she may find a new husband if she chooses.

If the husband and wife travel together and discord arises between them, the husband must provide the wife with a full year's allowance and return her to where she departed, such as home. The other option is to entrust her to a trustworthy person and whatever is needed to take her to her destination. It would seem the full year's allowance is independent of the requirement to get his wife home. Also, it would also seem there would be room for both to consult on what would be best, such as how much is the allowance.

19.2.7 Spirit of Joy and Fragrance

Associate with each other in a spirit of joy and fragrance. All that will endure are righteous deeds.

19.2.8 Oppression and Lewdness

19.2.9 Do Not Follow a Tyrannical and Wretched One

19.3 Prohibited People

Fathers' Wives

Boys

19.4 Divorce

God prefers unity and concord between a married couple, instead of separation and divorce. Still, divorce is allowed.

No one is allowed to divorce each other three times.

19.4.1 The Waiting Period

Divorce is allowed if discord or aversion arises, but divorce cannot happen immediately. The couple must wait a year after the intention to divorce is expressed, with the hope the fragrance of love may emanate between them. At the end of the year, if no such fragrance emerged, then divorce is allowed. This also means if the married couple had sex in any form during the year, divorce is not allowed. The husband and wife must be consistent in their intentions.

An allowance will be given to the wife if there is no proven misconduct. The allowance is for the entire year.

If the two divorce, they do have the option to reconcile within one month if neither has married.

Baha'u'llah emphasizes mutual love and consent. If the woman has a new husband, a new union is required to restore the relationship. This could mean the original husband would need to go through the original steps to marry, such as having the consent of both sets of parents, the payment of dowry, and a completely new marriage. On the woman's side, it only expresses love and consent, without an explicit requirement to be divorced or unmarried.

19.4.2 Divorce for Misconduct

If the wife is divorced for proven misconduct, she will not have any allowance during the waiting period.

19.5 Having a Child

As marriage is enjoined upon the believers, and the purpose of marriage is to have a child, having a child is also enjoined upon the believers.

19.6 Stages of Maturity

Age 5 - Bab says a baby must not be struck. After age 5, five light blows are permitted.

Comprehension (Third Unity, Gate 5)

Manages Wealth & Property

Spiritual insight

19.7 Children's Education

Fathers are enjoined to education their children. If they fail in this act, the House of Justice must act. This education must include writing and whatever has been prescribed in the Tablet. Educating a child is

viewed as educating one of Baha'u'llah's own children. He provides His glory, loving-kindness, and mercy to fathers.

Education must also include learning. Learning could refer to specific subjects, or it could refer to the skills needed to enable a thorough education. Skills could include reading, mathematics, curiosity, critical thinking, problem solving, studying, adaptability, values, and principles.

Teach your children what has been sent down from the Heaven of Grandeur and Might, that they may recite the Tablets of the Merciful in the best melodies within the chambers built in the Mashriq-ul-Adhkárs. Whoever is enraptured by the love of My name, the Merciful, shall recite the verses of God in such a manner that the hearts of those who slumber will be moved. Blessed is he who drinks the nectar of life from the utterance of his Lord, the Merciful, by this name, through which every lofty and towering mountain has been shattered.

20. End of Life

20.1 Funeral

Burial of the dead in crystal, stone resistant to decay, or fine, hard woods.

Shroud the deceased in 5 garments of silk or cotton. If unable to do 5 garments, 1 will suffice.

The placing of engraved rings on their fingers. The rings should say "I began from God and returned to Him, detached from all else, and clinging to His name, the Most Merciful, the Most Compassionate."

Do not transport the body more than 1 hour. Bury him with spirit and fragrance in a nearby place.

20.2 Write a Will

It has been ordained for every soul to write a will. Let them adorn its heading with the Greatest Name, declare therein the oneness of God in the Manifestation of His appearance, and include within it whatever good deeds they wish to be remembered for, that it may bear witness to them in the worlds of command and creation and serve as a treasure for them in the presence of their Lord, the Faithful Guardian.

20.3 Obligations Prior to Inheritance

Inheritance cannot be distributed until certain obligations have been addressed. These obligations include the funeral expenses, debts, and the Right of God payment.

20.4 Inheritance Distribution

Split from the Letter Z (Number 7)

- I. Descendants - Book \bar{T} (9) according to number of M, Q, T – $540 + 540 = 1080$ (42.8%)
- II. Spouses - Book \bar{H} (8) according to number T and F – $480 - 90 = 390$ (15.5%)

- III. Fathers - Book Z (7) according to number T and K – ~~420~~ - 90 = 330 (13.1%)
- IV. Mothers - Book W (6) according to number R, F, Y, A – ~~360~~ - 90 = 270 (10.7%)
- V. Brothers - Book H (5) according to number Sh – ~~300~~ - 90 = 210 (8.3%)
- VI. Sisters - Book D (4) according to number R and M – ~~240~~ - 90 = 150 (6.0%)
- VII. Teachers - Book J (3) according to number Q and F – ~~180~~ - 90 = 90 (3.6%)

20.5 How Shares are Calculated

The Books add up to 42. This is the portion each category will receive. For example, the descendants will receive 9 of 42 parts (21.4%). Originally, the part with the according to whichever letters adds up to 2520 shares. 540 of 2520 shares is also 21.4%. If you divide the 2520 shares by the 42 books, each book is worth 60 shares.

Baha'u'llah changed the Babi distribution to double the portion to descendants. This ended up being another 540 shares, with 90 shares being removed from the other 6 categories.

20.6 Inhabited House

If the house is inhabited by descendants, the male descendants inherit the house. If the house is uninhabited, the house could be sold and the proceeds distributed accordingly.

20.7 Specified Garments

Specific garments are to be given to the male descendants. This may not exactly mean common clothing defined by gender roles. Instead, this could mean garments which have a significant meaning or purpose within the family. Ceremonial, spiritual, and culturally significant garments would be included. This also implies these types of garments are not to be sold as part of the estate, and remain a part of the family.

20.8 Heirs Younger Than the Age of Maturity

Their portion is to be managed as a trust by a trustee. The trustee could be a lawyer, institutional investor, a family member, or anyone else specified to act as a trustee. This should be managed as a legal trust. The trustee is not entitled to any of the money within the trust, but is entitled to an agreed upon portion of any profit created from investments. The inheritance will be distributed once the heir reaches the age of maturity.

20.9 Exceptions

If there are no descendants, their portion will go to the House of Justice. (1080 of 2520 shares)

If the deceased has descendants but no other specified heirs, 2/3rds will go to the descendants and 1/3rd will go to the House of Justice. For example, if there is no spouse, 260 of 2520 shares will be added to the descendants for a total of 1340 shares. 130 shares will go to the House of Justice.

If there are no direct heirs from the first 6 categories but there are nephews, nieces, or their children, 2/3rds will go to them and 1/3rd to the House of Justice.

If there are no direct heirs and no nephews, nieces, or their children, the inheritance from the first 6 categories will go to the House of Justice.

20.10 The Spiritual Aspect of Inheritance

Throughout the verses regarding inheritance, Baha'u'llah reminds us that God is bountiful and merciful. No matter the amount of inheritance provided, any person who receives some should be grateful for the bounty provided. There are no exceptions based upon judgments of character or other qualifications to receive. This ensures there is no vying for an increased portion, or any attempts to deny another their portion. This should reduce inter-family conflict over the estates of the deceased.

There is no distribution for random non-profit causes. However, there are possibilities where the House of Justice will receive a portion of the inheritance. With these portions, the House of Justice is to act as trustees for the benefit of orphans, widows, and the general benefit of others. With this in mind, there is an opportunity, such as in the case of a financially successful person to bestow upon certain demographics a substantial bounty. Orphans are pre-maturity people without parents. They generally reach maturity without anything in their name. The inheritance law can change this if the House of Justice acts according to Baha'u'llah's command. Those acting as trustees have an important function in ensuring the loss of a beloved's life is beneficial for the community.

21. Disbelievers

21.1 Qualities of Disbelievers

People of error

Like the ignorant masses

They hold onto their own conjectures and illusions.

Clung to their own principles instead of those of God

Sorrowful.

Seek prestige

Claim hidden knowledge.

Claim esoteric understanding

Denied what God has permitted

Borne ascetic hardships

Makes actions the partner of hopes.

Among the dead

Claims a share of the greatest infallibility

Causes corruption

Sinful

Far from the Source of Closeness.

Veiled from the source of knowledge

Hesitates

21.2 Polytheistic

Turned to different Qiblah

21.3 Deceived by Knowledge

Veiled from God's Name, the Self-Subsisting. See themselves as greater than Nimrod. They worship their own idols of desire.

21.4 Wolves in Garments

Oppressors.

Creates veils to hinder the people.

21.5 They are Asleep

If they were to awaken, they would hasten with their hearts towards God. Their sleep is caused by the intoxication of desire, in such a way they cannot see the Lord. They will awaken but not find anything of what they missed in the days of the Lord.

Glory of the Exalted Will Not Endure

The Ornaments of the Wealthy Will Not Endure

The Power of the Wicked Will Not Endure

21.6 Distorts the Word of God

One who interprets what has been revealed from the heaven of Revelation and deviates from its outward meaning is among those who have distorted the exalted Word of God and is accounted as one of the losers in the clear Book.

Speaks contrary to what has been revealed in the Tablets

21.7 Believes in Former Revelation

Intoxicated in the

21.8 How to Act Towards Them

We should act in a way where their own sorrows do not overcome us.

Do not stumble by recognizing that He is not to be questioned about what He does.

21.9 Humiliating Punishment

For those whose eyes have been intoxicated in the former and the latter.

22. Prophecy

22.1 A Clamor In Every Land

22.2 The Throne of Istanbul

It will perish

Daughters and Widows will weep

Tribes among you will weep. Turks, Arabs, Kurds, Greeks, Armenians, Sephardic Jews, Romaniote Jews, Albanians, Circassians, Bosniaks, Levantines. Palestine?

22.3 Blood on the Banks of the Rhine

We have seen you covered with blood, as the swords of retribution were drawn against you, and again you shall have it.

22.4 Lamentation of Berlin

We hear the lamentation of Berlin, though she is now in manifest glory.

22.5 Judgment of Tehran by the Masses

Things will be overturned. The masses will judge you.

Tranquility will follow the turmoil.

22.6 Banners of Names

O Land of Khá! We hear within you the voices of men extolling your Lord, the Self-Sufficient, the Most Exalted. Blessed is the day when the banners of the Names are raised in the Kingdom of Creation in My

Most Glorious Name. On that day, the sincere will rejoice in the victory of God, while the disbelievers will lament.

Historical Khorasan included modern day Afghanistan, such as the cities of Harat and Balkh, as well as parts of Turkmenistan, Tajikistan, and Uzbekistan.

Historical religious movements which have been a majority within Khorasan have included Zoroastrianism, Buddhism, and Islam. The area has made a strong contribution to Sufism. Other religions which had a large presence included Manichaeism and Zaydism.

22.7 Innermost Secret of Secrets

O land of Kāf and Rā', We see you upon that which is not beloved by God, and We see from you what none but God, the All-Knowing, the All-Informed, has witnessed. We perceive what passes from you in the innermost secret of secrets. With Us is the knowledge of all things inscribed in a clear Tablet. Do not grieve over this, for God will cause to appear in you those of mighty power who will mention Me with steadfastness. They will not be hindered by the insinuations of the learned, nor veiled by the doubts of the skeptics. These are they who behold God with their own eyes and assist Him with their very selves. Verily, they are among the firmly grounded.

23. Business

Placeholder to discuss doing business and potential best practices based on the Aqdas

24. Cities

24.1 Build Up the Cities

Build up the cities and lands of God, and then remember Him within them with the melodies of those who are near to Him. Hearts are, indeed, cultivated by the tongue, just as homes and cities are built by the hand and by other means. We have appointed a cause for everything from Our presence; hold fast to it and trust in the All-Wise, the All-Knowing.

24.2 Built Up the Lands

25. Leaders of Religion

25.1 Concourse of Ulama (Religious Scholars)

Do not worship the idols of your own desires. Do not view yourself as greater than God. Even Nimrod is in the lowest depths of Hell. Abandon your illusions and turn towards God.

Prided yourselves on My Name yet been heedless of My Self.

Do not weigh the Book of God with the rules and sciences you possess, nor with your desires.

If you turn towards God and enter into the cause, do not corrupt it.

Beware lest you create another veil to hinder the people.

Beware lest names keep you from their Master.

Beware remembrance veils you

Beware lest the mention of the Prophet keeps you from this Greatest Announcement, or allegiance to one veils you from the authority of God, the Sovereign over all that is in the heavens and the earth. Every name has been created by His Word, and every matter is bound to His irrevocable command, the Mighty, the Wondrous.

We see among you those who take the Book and use it to prove God, just as every community has used its own book to prove the Almighty, the Self-Subsisting. Say: By God, the True One! The books of the world and all the scriptures therein avail you nothing today, except by this Book, which speaks at the pivot of creation

Beware lest you become the cause of discord in the regions, as you were the reason for rejection in the beginning. Gather the people around this Word, by which the pebble cried out: "The Kingdom belongs to God, the Dawning-Place of Signs." Thus does God admonish you, as a favor from Him.

Act with Justice

The one who turns away from this Cause—can he prove any truth in creation?

Fear God and do not deny

Tear asunder the veils, so that the inhabitants of the Kingdom may hear the sound of their rending. This is the command of God, from before and after. Blessed is the one who acts according to what has been commanded, and woe unto those who turn away.

Sciences common in the time included the following:

1. Islamic Jurisprudence
2. Islamic Theology
3. Islamic Exegesis
4. Philosophy, such as Peripatetic and Illuminationism
5. Mysticism
6. Arabic Grammar and Rhetoric
7. Astronomy

8. Astrology
9. Logic, Aristotelian

We have desired in the dominion only the appearance of God and His sovereignty, and sufficient is God as My witness. We have desired in the kingdom only the exaltation of the Cause of God and His praise, and sufficient is God as My trustee. We have desired in the realm of power only the remembrance of God and what has been revealed from Him, and sufficient is God as My helper.

25.1.1 Key Differences Between the Realms

Aspect	Dominion (Al-Mulk)	Kingdom (Al-Malakūt)	Realm of Power (Al-Jabarūt)
Focus	Physical/material reality	Spiritual reality	Divine transcendence and power
Laws	Temporal and human-made laws	Spiritual and eternal principles	God's sovereign, creative will
Accessibility	Through physical actions and governance	Through faith and insight	Known only through divine revelation
Purpose in Verse	Manifestation of God's sovereignty	Exaltation of God's Cause	Remembrance of God's majesty

25.1.2 How They Relate to Bahá'u'lláh's Mission

Bahá'u'lláh connects all three realms to His purpose: - In the **dominion**, He reveals laws and guidance to transform society. - In the **kingdom**, He exalts the spiritual truths and principles needed for individual and collective enlightenment. - In the **realm of power**, He affirms the ultimate authority and sovereignty of God, the source of all existence.

25.1.3 People of Insight

25.2 Scholars in the Cause of Baha

You are the waves of the Most Great Ocean

You are the Stars of the heavens of bounty

You are the Banners of victory between the heavens and the earth

You are the Dawning Places of Steadfastness among the people

You are the Rising-points of utterance for those in existence.

Blessed is the one who turns towards you

Woe to the heedless

25.3 Shaykh Muhammad Hasan al-Najafi

Mention the Shaykh who was called Muhammad before Hasan, who was among the most learned of scholars in his time. When the truth appeared, he and others like him turned away, while one who winnowed wheat and barley turned toward God. He spent his nights and days writing, as he claimed, the judgments of God, but when the Chosen One appeared, not a single letter of his work availed him. Had it benefited him, he would not have turned away from the face through which the countenances of the near ones are illumined. If you had believed in God at His appearance, the people would not have turned away from Him, and what has befallen Us today would not have occurred. Fear God and do not be among the heedless.

He was a the author of “Jawāhir al-kalām fī sharḥ sharā’i‘ al-islām,” a book about Shi’a jurisprudence.

25.4 Karim

Recall Karim, when We summoned him to God, and he grew arrogant, following his own desires, even after We sent to him that which delighted the eye of proof in the realms of existence and completed the argument of God upon all in the heavens and the earth. We commanded him to turn in acceptance, as a favor from the Self-Sufficient, the Exalted. Yet he turned away, retreating, until the hosts of torment seized him, as a just decree from God. Verily, We were witnesses.

25.5 Cannot Match Baha’u’llah

None can match Baha’u’llah in the field of mystical insight, knowledge, wisdom, and expression.

25.6 Baha’u’llah Weeps

The eye of My favor weeps for you, for you have not recognized the One whom you call upon in the evening and at dawn, at every sunset and daybreak

26. Sovereign Leaders

26.1 Assembly of Kings

The sovereign has come and the kingdom belongs to God. Worship none but God and turn with radiant hearts towards the countenance of your Lord. This is a command that surpasses whatever you possess.

26.1.1 Wealth

You rejoice in what has been gathered for others, depriving yourselves of the worlds that the Preserved Tablet can reckon. Gathering referring to the practice of accumulating wealth which you will leave once you die. It has occupied you from the ultimate end.

Purify yourself from the stench of the world. The stench is from the decay of morals, materialism, and an attachment to worldly desires.

Hasten towards the Kingdom of your Lord.

26.1.2 Earthquakes

26.1.3 Lamentation of Tribes

26.1.4 Announcement of the Day

26.1.5 The Most Great Law is Revealed

26.1.6 Kings are Vassals

Do not let pride prevent you from the Day-Spring of Revelation

Do not let the world veil you from the Creator of the heavens

Rise to serve the Purpose for which you were created by a word from Him.

You are manifestations of power over what has been

You are manifestations of power over what will be.

Leave your houses and turn towards the Kingdom, this will benefit you in both this world and the next.

26.1.7 Baha'u'llah's Rule

Baha'u'llah desires to rule over hearts, not over your kingdoms. Hearts are the place of Baha'u'llah's vision.

The Kingdom of Names bears witness to this.

26.1.8 Support Baha'u'llah's Cause

Blessed is the king who arises to support My Cause in My kingdom and detaches himself from all else.

He is one of the people of the Crimson Ark, which God made for the people of Baha. Worthy of being honored, revered, and assisted so that he may conquer cities with the keys of My Name.

He is as the sight of mankind.

He is the most radiant crown upon the brow of creation.

He is the head of generosity for the body of the world.

26.1.9 Baha'u'llah Endures With Patience

He desires nothing from the assembly of kings, and He endures with patience which has befallen "Us"

26.1.10 Commands to the Kings

Heal the broken with the hands of justice

Crush the oppressor who is whole with the scourge of the commandments of your Lord.

26.2 Exhortations to Specific Leaders

26.2.1 To the Emperor of Austria (Franz Joseph I)

He visited Al-Aqsa Mosque but did not enquire about Baha'u'llah, nor sense Him. Baha'u'llah was with the Emperor in all conditions, but the Emperor was clinging to the branch but heedless of the root. Baha'u'llah invited the Emperor to recognize Him instead of clinging to a prior Branch.

26.2.2 To the King of Berlin (Otto von Bismarck)

Baha'u'llah reminds King Bismarck to remember kings greater than him and their fates. God brought them down from their palaces to their graves.

26.2.3 To the Kings and Presidents of the Americas

Baha'u'llah instructs them to adorn the temple of dominion with the raiment of justice and piety, and its head with the crown of the remembrance of your Lord.

26.3 Councils in the Lands

Choose one language for all to speak on earth, and likewise one script. God clarifies for you what benefits you and makes you independent of all else. Verily, He is the Gracious, the All-Knowing, the All-Informed. This is the means of unity, if you but knew, and the greatest cause for agreement and civilization, if you but understood. We have made these two matters signs of the maturity of the world: the first, which is the supreme foundation, We revealed in other Tablets, and the second, in this wondrous Tablet.

26.4 Exhortation to Specific Cities and Places

26.4.1 To the Company of Rome (Italian Rome and Byzantine Rome)

Baha'u'llah hears the sound of the owl among them. Has the intoxication of desire seized you, or are you among the heedless?

26.4.2 To the Point on the Shore of Two Seas (Istanbul)

The throne of oppression has been established upon you, and the fire of hatred has been ignited within you to such an extent that it has caused lamentation in the Concourse on high and those who circle around the exalted Throne. We see within you the ignorant ruling over the wise, and darkness boasting over the light, while you are in manifest delusion. Your outward adornment has deceived you. By the Lord of creation! It will perish, and the daughters and widows, and the tribes among you, shall weep. Thus does the All-Knowing, the All-Informed give you tidings.

26.4.3 To the Banks of the Rhine River

We have seen you covered with blood, as the swords of retribution were drawn against you, and again you shall have it.

Franco-Prussian War in early 1870s. Prophecy of new blood.

26.4.4 The Lamentation of Berlin

We hear the lamentation of Berlin, though she is now in manifest glory.

26.4.5 To The Land of Tā (Tehran)

do not grieve over anything, for God has made you the source of the world's joy. Should He so will, He may bless your throne with one who will rule with justice and gather the scattered sheep of God from the wolves. He shall greet the people of Bahá with joy and gladness. Rejoice in that God has made you the horizon of light (Ta means light or illumination), for in you was born the Dawn of Manifestation, and you were named with this name by which the light of grace shone forth and the heavens and the earth were illumined. Things will be overturned within you, and the masses shall pass judgment upon you. Verily, your Lord is the All-Knowing, the All-Encompassing. Be at peace through the grace of your Lord; indeed, the moments of divine bounty shall not cease from you. Tranquility shall follow the turmoil. Thus has the matter been decreed in a wondrous Book.

26.4.6 To the Land of Khá (Khurasan)

O Land of Khá! We hear within you the voices of men extolling your Lord, the Self-Sufficient, the Most Exalted. Blessed is the day when the banners of the Names are raised in the Kingdom of Creation in My Most Glorious Name. On that day, the sincere will rejoice in the victory of God, while the disbelievers will lament.

26.4.7 To the Land of Kāf and Rā

O land of Kāf and Rā', We see you upon that which is not beloved by God, and We see from you what none but God, the All-Knowing, the All-Informed, has witnessed. We perceive what passes from you in the innermost secret of secrets. With Us is the knowledge of all things inscribed in a clear Tablet. Do not grieve over this, for God will cause to appear in you those of mighty power who will mention Me with steadfastness. They will not be hindered by the insinuations of the learned, nor veiled by the doubts of the skeptics. These are they who behold God with their own eyes and assist Him with their very selves. Verily, they are among the firmly grounded.

26.5 Exhortation to Believers

No one should object to those who rule over the people. Leave them to what they have and turn towards the hearts.

27. Form

And raise up the two houses in the two stations and the places wherein the Throne of your Lord, the Most Merciful, has been established.

27.1 Where?

A House of Justice should be established in every city.

27.2 When?

When the individuals who believe gather in the number of 9 or more.

27.3 Perspective of the Members

The members should regard themselves as entering the presence of God. This means there should be a perspective that within the House of Justice, God is presiding. The Houses of Justice are one of the first official organizations established by God to promote justice and governance. Unlike most religious institutions, it is not designed for worship or other religious acts. Still, this does not mean the members should not act as if their roles are separate from their beliefs, nor separate from the rest of the commands of the Kitab-i-Aqdas.

They will act as the trusted ones and representatives of God for all who dwell on Earth. The functions of a trustee, representative, and other roles will be discussed later, but it should be important to note the trustees and representatives must have the perspective towards all of humankind, not just believers of God and Baha'u'llah. This

They should also consult on the welfare of the servants, those who do believe in God and Baha'u'llah. This welfare, affairs, and consultation would not operate as a clergy, but help ensure the community in each city is taking care of each other according to the guidance given by God.

The members are also commanded to not neglect anything explicitly stated within the Tablet. This demonstrates how important the role of the Houses of Justice serve.

Act in accordance with the ordinances and laws of God, and guard them as you would your eyes, and be not of the losers.

28. Funding

28.1 From Inheritance

The House of Justice receives the portion from the descendants if the deceased has none. This is 42.8% (1080 of 2520 shares).

The House of Justice receives 33% of the portion from specified heirs from Books 2-6, if the deceased has descendants.

The House of Justice receives 33% of the portion from Books 1-6 if the deceased has nephews and nieces.

The House of Justice receives 100% of the portion from Books 1-6 if the deceased has no nephews and nieces.

The House of Justice receives all 100% of the entire inheritance if the deceased has no inheritors.

This money will be allocated towards:

1. Orphans
2. Widows
3. General benefit

28.2 From Adultery Fines

The House of Justice is to fine both the man and woman 9 mithqáls (38.25g) of gold for the 1st offense and 18 mithqáls (76.5g) of gold for the 2nd offense. The box below shows the current price of gold.

28.3 From Blood Money (Diyah)

One-third of all blood money goes to the House of Justice. Blood money includes any fine or civil judgement against a person for the injury or death of another. The money is to be spent towards justice and the protection of the believers. Note this does not mean the protection of the religion or its institutions, but the protection of the individual believers.

The amount of the fine will be based on the severity of the injury.

29. Functions

29.1 Trustees of the Merciful

Use the descendants portion of inheritance to assist orphans, widows, and the general benefit.

For all who dwell on earth

May take from wealthy parents whatever is necessary to educate their children.

From parents who are not wealthy, consultation is required.

Refuge for the poor and needy

Provide what is necessary for whoever is incapable of earning a living (along with the wealthy)

29.2 Representatives of God

For all who dwell on earth

29.3 Shephards of the Sheep of God

The sheep of God could only include all believers of Baha'u'llah, but it could also be embracing of all people who believe in God. The members of the House of Justice need to be vigilant against the wolves in garments, suggesting those who may appear as sheep but whose purpose is to harm the believers. These believers are to be protected as if they are the House of Justice member's own children.

29.4 Consult on the Welfare of the Servants

Choose what is best.

29.5 Endowments

Administer endowments dedicated to charitable purposes. These endowments are to be used in elevated places for the Cause. They are to be used for whatever has been commanded by God.

29.6 Enforcement of Laws in the Aqdas

Adultery - 1st offense is 9 mithqáls (38.25g) of gold. 2nd offense is 18 mithqáls (76.5g) of gold. 3rd offense is a humiliating punishment.

Murder - Death or life imprisonment.

Arson - Death by fire or life imprisonment.

Theft - Banishment, imprisonment. 3rd offense place a mark on the thief's forehead so as to be identified in public as a thief.

Inheritance Law

Education of children -

Blood Money - 1/3rd of all civil fines from the injury or death of another person. Blood money will be applied to any injuries to the head and body, based upon the severity.

30. Leadership Before the House of Justice

30.1 Aghsán (Branches)

The Branches refer to Baha'u'llah's male direct descendants. He had 5 sons who made it to adulthood, and 4 who were surviving by the time the time He ascended to heaven.

If you differ on a matter, refer it to Baha'u'llah's Revelation, for it is sufficient.

30.1.1 Responsibilities Specified

Manage endowments in the absence of a House of Justice, in accordance to the Tablet of God.

30.2 Answering Questions About the Book

Refer what you do not understand from the Book to the Branch that has branched forth from this mighty Root.

30.3 The Branch to Turn Towards

When the sea of reunion is stilled, and the Book of Origin reaches its end, turn towards Him whom God has willed, the one who branched from this ancient Root.

Note: Include a sermon about Abdul-Baha being the projection we ask God to affirm instead of the reality we must accept to be transformed.

30.4 People of Baha

Do not speak except by His permission. Only judges according to what God decrees in the Tablet.

If you differ on a matter, refer it to Baha'u'llah's Revelation, which is sufficient.

30.4.1 Responsibilities Specified

Manage endowments in the absence of a House of Justice, in accordance to the Tablet of God.

The wealthy (along with the House of Justice) should provide what is necessary for those who are incapable of earning a living.