

مجمع عرفان

دوره صد و سی و ششم

تجليل يكصدمين سالگرد
الواح فرامين تبليغي حضرت عبدالبهاء



مدرسه بهائی بوش

سانتا كروز، كاليفرنيا

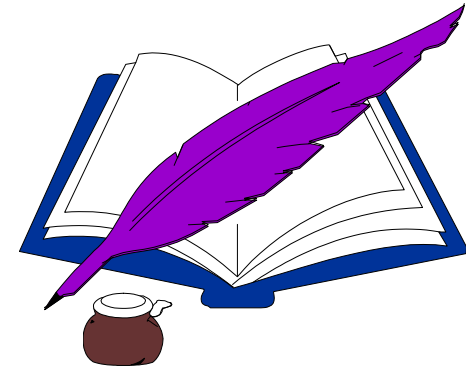
٢٦ الى ٣٠ مي ٢٠١٦

`Irfán Colloquium

Hundred-and-Thirty-Seventh Session

‘Abdu'l-Bahá’s Tablets of Divine Plan

A Centenary Celebration



Bosch Bahá’í School

Santa Cruz, California

May 26-30, 2016

Vision and Aims of 'Irfán Colloquium

The 'Irfán Colloquium aims at promoting and supporting systematic studies of fundamental principles of the Bahá'í beliefs, the Writings of the Central Figures of the Bahá'í Faith, the interface of the Bahá'í Faith with intellectual schools of thought and religious traditions, and looking at current challenges in human society from the Bahá'í perspective. 'Irfán is a Persian word referring to mystical, theological and spiritual knowledge. The 'Irfán Colloquium and its publications are sponsored by Haj Mehdi Memorial Fund and supported by Nadia Saadat Memorial Scholarships grant.

The Haj Mehdi Arjmand Memorial Fund was established by Houshang Arjmand (1930 – 2015) in 1992 to honor his grandfather, Haj Mehdi Arjmand and is dedicated to promoting the scholarly study of the Bahá'í Faith. Haj Mehdi Arjmand (1861-1941) was a Persian scholar and teacher of the Bahá'í Faith who became well known in Iran for his profound knowledge of the Bible, Qur'an, and Bahá'í scriptures. The primary activity of the Fund is sponsoring annual sessions of 'Irfán Colloquium and 'Irfán publications.

In 2012, benefiting from the guidance received from the Universal House of Justice, a management board was appointed for this fund to function as a Bahá'í agency under the direction of the National Spiritual Assembly of the United States. Organizing and holding 'Irfán Colloquia started in 1993 and are presently held seven times every year in North America and Western Europe in English, Persian and German languages under the auspicious of the National Spiritual Assembly of the host countries .

As of October 2015 one hundred and thirty five sessions of colloquia have been held. Papers in English presented or received at the 'Irfán Colloquia are annually published in a series of volumes of the *Lights of 'Irfán*.

آرمان و هدف ها و چگونگی مجامع عرفان

تشکیل مجامع عرفان به منظور ترویج و تقویت مطالعه و تحقیق در آثار مقدسه ادیان الهی و اصول معتقدات بهائی توسط صندوق یادبود حاج مهدی ارجمند در سال ۱۹۹۳ آغاز شد. حاج مهدی ارجمند از دانشوران و مروجان امر بهائی بود که در تسلط در استدلال از کتب مقدسه ادیان و اتیان دلیل و برهان بر حقانیت امر بهائی شهرت داشت. در سال ۲۰۱۲ با استفاده از هدایت بیت العدل اعظم اداره امور صندوق یاد بود حاج مهدی ارجمند به هیئت مدیره ای تحت توجهات محفل روحانی ملی امریکا و اگذار گردید این مجامع همه ساله بطور جداگانه به زبان های فارسی، انگلیسی، و آلمانی در اروپا (ایتالیا و آلمان) و در آمریکای شمالی (میشیگان و کالیفرنیا) برگزار میشود. برنامه جلسات مجمع عرفان شامل سخنرانی ها و ارائه مقالات تحقیقی و مطالعات تفصیلی و تحلیلی در اصول معتقدات و آثار مبارکه امر بهائی و مطالعات تطبیقی در نحله های مذهبی و مکاتب فکری و فلسفی و مسائل و مشکلات اجتماعی از دیدگاه امر بهائی و بخش ویژه بزم عرفان است. مجمع عرفان محیطی است دوستانه برای بحث و مشورت، برنامه ریزی و همکاری در مطالعات امری، و استفاده از نغمات موسیقی و آواز و نمایش فیلم. مقالات تحقیقی که در مجمع عرفان (به فارسی) ارائه می گردد، در دفترهای سفینه عرفان درج و نشر می شود. سفینه عرفان همچنین محتوی الواحی است که قبلاً طبع و نشر نشده و منابع و مراجعی است برای مطالعات امری. به هریک از شرکت کنندگان در مجمع عرفان یک جلد سفینه عرفان و دفترچه شامل خلاصه سخنرانیها اهدا میشود.

سپاسگزاری

یکصد و سی و ششمین دوره مجمع عرفان
تحت اشراف محفل روحانی ملی بهائیان آمریکا
با پشتیبانی صندوق یادبود حاج مهدی ارجمند
و مساعدت
صندوق پژوهشیاری به یاد بود نادیا سعادت
و تبرعات شرکت کنندگان در مجمع عرفان

۲۶ تا ۳۰ می ۲۰۱۶

در مدرسه بهائی بوش

در سانتا کروز کالیفرنیا

برگزار می شود

Acknowledgements

One Hundred Thirty Seventh Session of
`Irfán Colloquium

Under the auspices of the
**National Spiritual Assembly of the
Bahá'ís of the United States**

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Assisted by
Nadia Saadat Memorial Fellowship Fund
And Contributions received from participants at the
Irfan Colloquium sessions

26 to 30th of May, 2016
Bosch Bahá'í School

Santa Cruz, California

Publications of the 'Irfán Colloquia

Moojan. Momen (ed.), *Scripture and Revelation* (Oxford: George Ronald, 1997)

Moojan Momen (ed.), *The Bahá'í Faith and the World Religions* (Oxford: George Ronald, 2005)

Iraj Ayman (ed.), *The Lights of 'Irfán: Compilations of Papers Presented at 'Irfán Colloquia* (in English), Books One to Sixteen (2000–2015)

Iraj Ayman (ed.), *Safini-yi Irfán: Compilations of Papers Presented at 'Irfán Colloquia* (in Persian). Books One to Eighteen (1998–2015)

Farah Dustdar (ed.), *Beiträge des 'Irfán-Kolloquiums: Compilations of Papers Presented at 'Irfán Colloquia* (in German) Books One to Five (Hofheim, Germany: Bahá'í Verlag, 2004–2009)

Maryam Afshar, *Images of Christ in the Writings of 'Abdu'l-Bahá* (2004)

Wolfgang Klebel, *Revelation of Unity, Unity of Revelation* (Darmsdat, Germany: Reyhani Verlag, 2009)

Vahid Rafati, *Áftab Ámad Dalil-i Áftáb* (The proof of the Sun is the Sun) (Darmsdat, Germany: Reyhani Verlag, 2010)

Vahid Rafati, *Badáy'-i-Ma'áni va Tafsír* (The Wonders of Inner Meanings and Interpretation): *Selected Commentaries of 'Abdu'l-Bahá on Qur'anic Verses and Islamic Traditions* (Darmsdat, Germany: Reyhani Verlag, 2013)

Shahbaz Fatheazam, *The Last Refuge - Fifty Years of the Universal House of Justice* (Darmsdat, Germany: Reyhani Verlag, 2015)

انتشارات مجمع عرفان

ایرج ایمن، *سقینة عرفان*، مطالعاتی در اصول معتقدات و آثار مبارکه بهائی، دفتر اول تا دفتر هجدهم، ۱۹۹۸ – ۲۰۱۵.

وحید رافتی، *آفتاب آمد دلیل آفتاب* : استمرار مآثر کمیل بن زیاد نخعی، عصر جدید، ۲۰۱۰.

وحید رافتی، *بدایع معانی و تفسیر* : مجموعه‌ای از آثار حضرت عبدالبهاء در تفسیر آیات قرآنی و احادیث اسلامی، عصر جدید، ۲۰۱۳.

Moojan. Momen (ed.), *Scripture and Revelation* (Oxford: George Ronald, 1997)

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Iraj Ayman (ed.), *The Lights of 'Irfán*, Books One to Sixteenth ('Asr-i-Jadid Publisher, 1999 – 2015)

Farah Dustdar (ed.), *Beiträge des 'Irfán – Kolloquiums: Compilations of Papers Presented at 'Irfán Colloquia* (in German) Books one to Five, 2004 – 2009

Maryam Afshar, *Images of Christ in the Writings of 'Abdu'l-Bahá*, 2004

Wolfgang Klebel, *Revelation of Unity, Unity of Revelation*, (Reyhani Verlag, 2009)

Shahbaz Fatheazam, *The Last Refuge*, (Reyhani Verlag, 2015)

فروشندگان انتشارات عرفان

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یادداشت ها

Notes

Notes

یادداشت ها

طوبى لِمَنْ تَفَكَّرَ فِي مَا نُزِّلَ فِي كِتَابِ اللَّهِ الْمُهِمِّنَ الْقِيَوْمِ

مجمع عرفان

دوره صد و هشتم

۲۶ تا ۳۰ می ۲۰۱۶

تجلیل یکصدمین سالگرد صدورالواح فرامین تبلیغی

حضرت عبدالبهاء

مدرسه بهائی بوش، سانتا کروز کالیفرنیا

پنجشنبه ۲۶ می ۲۰۱۶

ورود و نام نویسی

شام	۶:۰۰
افتتاح برنامه	۸:۰۰
تلاوت مناجات و آثار مبارکه	
خیر مقدم	
آشنائی با امکانات مدرسه بوش	
معارفه (آشنائی با شرکت کنندگان)	
گزارش مجمع عرفان	
بزم عرفان	۹:۳۰

“Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting.”

‘Irfán Colloquium

One-Hundred-and-Thirty-Seventh Session

May 26-30, 2016

‘Abdu’l-Bahá’s Tablets of Divine Plan

A Centenary Celebration

Bosch Bahá’í School, Santa Cruz, California

Thursday May 26, 2016

Arrivals & Registration

6:00 PM	Dinner
8:00 PM	Program begins
	Devotionals
	Welcoming Remarks
	Familiarization with Bosch facilities
	Getting to know each other
	Irfan’s aims, mission & goals
9:30 PM	Bazm-i-‘Irfán (Musical Performances)

Friday May 27, 2016

7:30AM	Devotionals
8:00 AM	Breakfast
9:00 AM	Prayers, Announcements & Opening Remarks
9:30 AM	Tablets of the Divine Plan, and the virtues of Effort, Magnanimity, and Sanctity (Marlene Koswan)
10:15 AM	Discussions & QA
10:45 AM	Break
11:00 AM	Theology of Tahirih as Revealed in her Poems (Anthony Lee)
11:45 AM	Discussions & QA
12:15 PM	Lunch
3:00 PM	The Transformative Power of the Maid of Heaven an exploration of grammar, gender and poetics in Bahá'u'lláh 's Ode of the Dove (Brian Miller)
3:45 PM	Discussions & QA
4:15 PM	Break
4:30 PM	Music
4:45 PM	Mindfulness and the Tablet of Divine Plans (Keyvan Geula)
5:30 PM	Discussions & QA
6:00 PM	Dinner
8:00 PM	State of Meditation (Mehrdad Ehsani)
8:45 PM	Discussions & QA
9:00 PM	Memorial Service for Houshang Arjmand
9:30 PM	Bazm-i-`Irfán (Musical Performances)

جمعه ۲۷ می ۲۰۱۶

۷:۳۰	مشرق الاذکار
۸:۰۰	صبحانه
۹:۰۰	نیایش ، اعلانات و افتتاح برنامه
۹:۳۰	نظری به فرامین تبلیغی حضرت عبدالبهاء (ریاض بدیعی)
۱۰:۱۵	بحث و طرح سوالات
۱۰:۴۵	تنفس
۱۱:۰۰	گفتاری پیرامون خلقت از نظر آئین بهائی (پیام آریان)
۱۱:۴۵	بحث و طرح سوالات
۱۲:۱۵	ناهار و وقت آزاد
۳:۰۰	تبلیغ ، حیوة بهائی و تمرین آن از دیدگاه روانشناختی (فرزانه ثابتان)
۳:۴۵	بحث و طرح سوالات
۴:۱۵	تنفس
۴:۳۰	موسیقی
۴:۴۵	جوابهائی در برابر ظلم (مهران بشیری)
۵:۳۰	بحث و طرح سوالات
۶:۰۰	شام
۸:۰۰	کوششی برای گشودن رموز لوح حوریه و کلمات عالیات (سهیل کمالی)
۸:۴۵	بحث و طرح سوالات
۹:۰۰	برنامه یادبود متصاعد الی الله هوشنگ ارجمند
۹:۳۰	بزم عرفان

شنبه ۲۸ می ۲۰۱۶

ساعت ۱۵ : ۳ صبح: محفل سالگرد نیله صعود حضرت بهاءالله

ساعت ۰۰ : ۴ صبح: تلاوت زیارتنامه

تالار مارثا روت

Saturday May 28, 2016

3:15 AM: Commemoration of the Ascension of Bahá'u'lláh

4:00 AM: Recitation of the Tablet of Visitation

Martha Root Hall

Saturday May 28, 2016

7:30AM	Devotionals
8:00 AM	Breakfast
9:30 AM	Prayers & Announcements
9:45 AM	Financial Relationship between Bahá'u'lláh and the Bahá'í Community (<i>Mehrdad Bashiri</i>)
10:30 AM	Discussions & QA
11:00 AM	Break
11:15 AM	The World's equilibrium: Insights from the Science of Chaos. (Jena Khadem-Khodadad)
12:00 AM	Discussions & QA
12:30 PM	Lunch
3:15 PM	The Phenomenon of Newly Emerging Entities: The Twofold Process (Jena Khadem-Khodadad)
4:00 PM	Discussions & QA
4:30 PM	Break
4:45 PM	Haj Mehdi Arjmand – A Biographical Review (Faris Badii)
5:30 PM	Discussions & QA
6:00 PM	Dinner
8:00 PM	Twin Shining Lights Part.1 : Shaykh Ahmad ibn Zayn al-Din al-Ahsa'i (Stephen Lambden)
8:45 PM	Discussions & QA
9:00 PM	Special Program
9:30 PM	Bazm-i-`Irfán (Musical Performances)

شنبه ۲۸ می ۲۰۱۶

۷:۳۰	مشرق الاذکار
۸:۰۰	صبحانه
۹:۳۰	نیایش و اعلانات
۹:۴۵	نگاهی به تقویم بدیع (نجات صهبا)
۱۰:۳۰	بحث و طرح سوالات
۱۱:۰۰	تنفس
۱۱:۱۵	نقش دیانت بهائی در یک حکومت جهانی (فرجام مجد)
۱۲:۰۰	بحث و طرح سوالات
۱۲:۳۰	ناهار و وقت آزاد
۳:۱۵	ملاحظاتی پیرامون شالوده ارتباطات مالی بین حضرت بهاءالله و جامعه بهائی (مehrdad بشیری)
۴:۰۰	بحث و طرح سوالات
۴:۳۰	تنفس
۴:۴۵	تحلیلی در نقش ادیان در ایجاد فقر و غنا (هوشمند بدیعی)
۵:۳۰	بحث و طرح سوالات
۶:۰۰	شام
۸:۰۰	عرفان، توجه و روشنگری (مehrdad احسانی)
۸:۴۵	بحث و طرح سوالات
۹:۰۰	برنامه ویژه
۹:۳۰	بزم عرفان

یکشنبه ۲۹ می ۲۰۱۶

۷:۳۰	مشرق الاذکار
۸:۰۰	صبحانه
۹:۰۰	نیایش و اعلانات
۹:۱۵	مطالعه تطبیقی قیوم الاسماء و تعالیم دوازدهگانه آنین بهائی (فارس هدایتی)
۱۰:۰۰	بحث و طرح سوالات
۱۰:۳۰	تنفس
۱۰:۴۵	نگاهی به زندگانی و خدمات تبلیغی حاج مهدی ارجمند همدانی (فریس بدیعی)
۱۱:۳۰	بحث و طرح سوالات
۱۲:۰۰	ناهار و وقت آزاد
۳:۰۰	ارتباط مفاهیم و مواضع کلی الواح مقصود و دنیا با محتویات رساله مدنیه ، قسمت اول (حبیب ریاضتی)
۳:۴۵	بحث و طرح سوالات
۴:۱۵	تنفس
۴:۳۰	موسیقی
۴:۴۵	ارتباط مفاهیم و مواضع کلی الواح مقصود و دنیا با محتویات رساله مدنیه قسمت دوم (حبیب ریاضتی)
۵:۳۰	بحث و طرح سوالات
۶:۰۰	شام
۸:۰۰	شرح پاره ای از عبارات لوح حوریه (سهیل کمالی)
۸:۴۵	بحث و طرح سوالات
۹:۰۰	بزم عرفان

Sunday May 29, 2016

7:30AM	Devotionals
8:00 AM	Breakfast
9:00 AM	Prayers & Announcements
9:15 AM	A study of the role of religion in wealth and poverty (Hooshmand Badiee)
10:00 AM	Discussions & QA
10:30 AM	Break
10:45 AM	Exploration of 'Abdu'l-Bahá's Address to Stanford University (Vafa Bayat)
11:30 PM	Discussions & QA
12:00 PM	Lunch
3:00 PM	Role of the Bahá'í Faith in a World Government (Farjam Majd)
3:45 PM	Discussions & QA
4:15 PM	Break
4:30 PM	Music
4:45 PM	The Dawn of a New Creation: The Difference in Understanding Creation in Western Philosophy, Christianity and the Bahá'í Faith (Wolfgang Klebel)
5:30 PM	Discussions & QA
6:00 PM	Dinner
8:00 PM	Meta-History and the Bahá'í Writings (Ian Kluge)
8:45 PM	Discussions & QA
9:00 PM	Bazm-i-'Irfán (Musical Performances)

Monday May 30, 2016

7:30AM	Devotionals
8:00 AM	Breakfast
9:00 AM	Prayers & Announcements
9:15 AM	Major themes of the Tablets of the World and Maqsd and their intrinsic relationships to the Secret of Divine Civilization of 'Abdu'l-Bahá (Habib Riazati)
10:00 AM	Discussions & QA
10:30 AM	Break
10:45 AM	Music
11:00 AM	Responses to Injustice (Mehran Bashiri)
11:45 AM	Discussions & QA
12:15 PM	Lunch
Program Ends	

Bazm-i-'Irfán performances by:

Shahram Aminian	Keyvan Geula
Fariborz Jafari	Nicole Jafari
Mahnoz Jonmahmadova	Firooz Mohtadi
Simin Venus	Badi' Yazdi

Monday May 30, 2016

7:30AM	Devotionals
8:00 AM	Breakfast
9:00 AM	Prayers & Announcements
9:15 AM	Twin Shining Lights Pt. 2: Sayyid Kazim al-Rashti (Stephen Lambden)
10:00 AM	Discussions & QA
10:30 AM	Break
10:45 AM	Music
11:00 AM	<i>Tablets of the Divine Plan - Heading the Call: The Early Travels of the Mother of the Bahá'ís of South America, Leonora Stirling Holsapple, 1921 to 1927</i> (Kristine Leonard Asuncion Young)
11:45 AM	Discussions & QA
12:15 PM	Lunch
اختتام برنامه	

مجریان برنامه بزم عرفان

مهناز جان محمدآوا	شهرام امینیان
نیکول جعفری	فریبرز جعفری
فیروز مهدی	کیوان گیولا
بدیع یزدی	سیمین ونوس

معرفی اجمالی موضوع‌های سخنرانی‌ها
به ترتیب الفبائی نام خانوادگی سخنرانان

گفتاری پیرامون خلقت از دیدگاه آئین بهائی
(پیام آریان)

میتوان دو گروه اصلی را نام برد که همواره در مورد خلقت نظریات اصلی را بیان مینمایند، طبیعیون و الهیون. گروه اول بر اساس تجربیات، مشاهدات، تحقیقات، معقولات و حدسیات انسانی و گروه دوم بر اساس معقولات، منقولات مذهبی و به استناد کلام الهی که خود کیفیت ماوراء الطبیعه است و بطور کلّ مورد قبول طبیعیون نیست، در مورد خلقت سخن به میان می‌آورند. طبیعیون همواره بر اساس تحقیقات و تجربیات در عالم طبیعت به درک جدید و کشفیات جدیدی نائل میگردند، اما همچنان به دنبال نقطه آغازین و شروع عالم‌اند درحالیکه الهیون بر اساس کلام الهی از نقطه آغازین سخن به میان می‌آورند.

آثار بهائی با ارائه درکی کامل از خلقت، متناسب با تکامل بشر امروز از "اول لا اول" و "آخر لا آخر" سخن به میان می‌آورد که یکی از غوامض الهیست و نشانگر عدم وجود نقطه آغاز و پایان است. با تکامل علم بشر درک این مطلب هر روز آسانتر میشود که ما در عالمی لایتناهی زندگی میکنیم و حتی قادر به درک ذات اشیاء اطرافمان نیستیم. نصوص بهائی احداث عالم را همزمان با قدمیت حق جلّ جلاله بیان مینماید که ابتدایی از برای او متصور نیست. خالق را کمال محض و مخلوق را عبارت از نقص میشمارد. با بیان معانی روحانی خلقت، رمز خلقت شش روزه عالم که در کتب الهیه ماضیه مذکور است را می‌کشاید و با بیان خلقت روحانی انسان رمز اصلی و منظور کلی آثار الهی در مورد خلقت را صراحتاً بیان مینماید که اشاره به ایمان به مظاهر ظهور در هر عصر و زمان است یعنی این کلام الهیست که خلق جدید مینماید و دوره‌ای جدید پدید می‌آورد. این نیروی خلاقه کلمه الله است که مافوق تصوّر است و خلقتش قابل مقایسه با هیچ خلقتی نیست. در آثار بهائی علت خلقت حب و حیّ قدیر مظهر یفعل مایشاء بیان میشود. مسأله تکامل جسمانی مورد بررسی قرار گرفته و حدوث از نطفه و تکامل آن و اضمحلال بعد از تکامل آن تأیید شده و در جمیع این موارد تطابق دین با علم و عقل آشکار و هویدا است.

ABSTRACTS

In Alphabetical Order of Presenters' Surnames

A study of the role of religion in wealth and poverty (Hooshmand Badee)

Association between religion, material well-being and poverty is fundamental in exploring how religious affiliation affect the quality of life of its members. Doctrines of well-being and prosperity in the major world religions provide various incentives for economic activities. A comparative study and analysis of religions indicate that each promotes and encourage followers for hard work, while discouraging idleness. However, observations of religious communities around the world suggest a misconception that religious affiliation and beliefs contribute to poverty. But, what religion teaches about wealth and poverty? And where is the place of the poor and the rich in the various Scriptures?

This presentation will consider how religion, wealth and poverty are interconnected, and conclude that factors other than religion contribute to the creation of wealth and poverty.

Haj Mehdi Arjmand – Biographical Review
Brief account of the life and teaching activities of
Haj Mehdi Arjmand of Hamadan
(Faris Badii)

Annual sessions of Irfan Colloquia were established about 18 years ago in honor and memory of Haj Mehdi Arjmand. Irfan has enjoyed continuous support and sponsorship of the grandchildren of Haj Mehdi Arjmand .

Haj Mehdi Arjmand is arguably one of the most successful, most skilled and most eminent Bahá'í teachers of Iran. He embraced the Bahá'í Faith as a young man. He was from a Jewish background and as such had not learned the Farsi language. To be able to understand the readings during Bahá'í gatherings, he decided to learn Farsi. With his innate ability and keen intellect, he taught both Farsi and Arabic to himself and mastered the Old and New Testaments as well as the Qur'an. His mastery of scriptures made him a respected and renowned teacher in Bahá'í communities. When Dr. Holmes traveled from America and took up residence in the city of Hamadan in order to convert the Jews to Christianity, the LSA of Hamadan asked Haj Mehdi to represent the Bahá'í in religious debates with Dr. Holmes. Weekly meetings that lasted at least one and a half years resulted in Dr. Holmes becoming respectful of Bahá'í revelation and confessing to Haj Mahdi's mastery of the Holy books.

توجه، عرفان و روشنگری
(مهرداد احسانی)

هدف اصلی توجه روحانی آن است که انسان با حقیقت در تماس قرار یابد. نه آن حقیقتی که ما برای خود فرض میکنیم بلکه حقیقتی که بطور مستقل از تصورات ما وجود دارد. اکثر دین لفظی است، یعنی دعا، مناجات، موعظه، و بحث. ولی توجه مکث است و سکوت است که نتیجه آن بینش برای حقایق درونی و برونی است. بنا براین توجه آن نیست که ما دعا و مناجات مینامیم. حضرت بهاء الله در رساله هفت وادی در مقام نقل قول از مولوی در این زمینه میفرماید:

آتشی از عشق در جانان برفروز سر بسر فکر و عبارت را بسوز
همچنین مولانا گفت:

بیحس وبی گوش و بیفکرت شوید تاخطاب ازجعی رابشنوید (مثنوی)

راهنمائیهای متعددی در باره راز و نیاز و نحوه آن در آثار حضرت ولی امرالله یافت میشود.

در این مبحث توجه روحانی را که امریست ساده و میتواند وسیله ای برای دستیابی به عرفان و روشنگری باشد مورد تحقیق قرار میدهیم.

نظری به فرامین تبلیغی حضرت عبدالبهاء (ریاض بدیعی)

در ضمن نظری اجمالی به فرامین تبلیغی حضرت عبدالبهاء خصوصیات از قبیل سیاق بیانات مبارکه که همه به آن خو گرفته و حضور ذهن پیدا کرده ایم، روش سهل و ممتنع حضرتش و نقل بیان شواهد جهت تفهیم اهمیت زمانی انتشار امرالله، ملاحظاتی در مورد زیبایی، انسجام و خلاقیت کلام حضرتش و ذکری از افرادی که در پی انجام این فرامین به حرکت درآمدند. علاوه بر این سخنی کوتاه، موقعیت زمانی صدور این فرامین و اهمیت فرامین تبلیغی را در گسترش امر الهی مورد ملاحظه قرار میدهم.

نگاهی به زندگانی و خدمات تبلیغی حاج مهدی ارجمند همدانی

(فریس بدیعی)

جلسات مجمع عرفان در حدود بیست و دو سال پیش با پشتیبانی صندوق یادبود حاج مهدی ارجمند و تبرعات مستمر نوادگان جناب حاج مهدی ارجمند همدانی به منظور استمرار خدمات چشمگیر تبلیغی ایشان آغاز گردید.

حاج مهدی ارجمند همدانی یکی از موفق ترین و متبحرترین ناشرین نفعات الله و از جمله مشاهیر مبلغین در طی تاریخ امر حضرت بهاءالله محسوب میگردد. حاج مهدی که از سلاله ابراهیم بود از سواد زبان فارسی محروم بود. ولیکن در سنین جوانی و بعد از ایمان به امر بهائی و شرکت در جلسات امری مثل ضیافات و غیره، علیرغم تعلق به صنف تجار و صنعتگران، با عزمی جزم مصممانه به تحصیل زبان فارسی پرداخت. با استعداد سرشار فطری و علاقه بی منتهی که به خواندن و فراگیری آثار امری داشت، ابتدا زبان فارسی را به خود آموخت و سپس به تعلم زبان عربی پرداخت. پس از مدتی بر کتب مقدسه تورات و انجیل و قرآن تسلط کامل یافت و در جوامع امری بعنوان مبلغی متبحر و مطلع معروف گشت.

"Responses to Injustice." (Mehran Bashiri)

With the widespread oral history and written accounts of the persecution of Bahá'ís in Iran, significant attention and sympathy have been directed to the cause of the emancipation of the Iranian Bahá'ís. While there are qualitative descriptions, a detailed quantitative account of the injustices that records the atrocities comprehensively is missing. This response may be related to some Bahá'í Writings, where individual Bahá'ís are encouraged to "Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: act ye in the opposite way." "If others ... poison your lives, sweeten their souls ..."

There are other responses, when in Súriy-i-Múlúk, addressing the inhabitants of Constantinople, the Blessed Beauty predicts, "The day is approaching when God will have raised up a people who will call to remembrance Our days, who will tell the tale of Our trials, who will demand the restitution of Our rights from them that, without a tittle of evidence, have treated Us with manifest injustice."

Financial Relationship Between Bahá'u'lláh and the Bahá'í Community (Mehrdad Bashiri)

The purpose of this presentation is to examine some aspects of Bahá'u'lláh's financial relationship with the Bahá'í community during His ministry. This talk is organized around the following four subject matters:

- 1) Various ways and means connecting the Bahá'í Community to Bahá'u'lláh in areas of financial matters
- 2) Financial features of some Bahá'í laws and ordinances revealed in the *Kitáb-i-Aqdas*
- 3) Reviewing Bahá'u'lláh's instructions and teachings related to the believers' approaches in financial matters
- 4) General assessment of Bahá'u'lláh's financial circumstances during His Ministry

زمانی که دکتر هلمز امریکائی برای تبلیغ یهودیان ساکن همدان شد، بنا به درخواست محفل روحانی همدان، حاج مهدی از طرف جامعه بهائی مامور به مناظره با ایشان شد. این جلسات تبلیغی بین یک و نیم تا دو سال ادامه یافت و بالمآل منجر به اذعان دکتر هلمز بر اطلاعات جامع حاج مهدی و تغییر نظر دکتر هلمز نسبت به امر بهائی شد. حاج مهدی اهم موارد مذاکرات خود را با دکتر هلمز در کتابی بعنوان "گلشن حقایق" برشته تحریر در آورد و نسخه ای از کتابش را حضور مرکز میثاق تقدیم داشت. شرح حیات و ایمان حاج مهدی ارجمند، شمه ای از خدمات و اقدامات تبلیغی ایشان، مروری مختصر بر مندرجات کتاب گلشن حقایق و زیارت برخی از الواح که ازیراعه حضرت عبدالبها به افتخار ایشان نازل گشت از مضامینی است که مورد توجه این مبحث قرار خواهد گرفت.

تحلیلی در نقش ادیان در ایجاد فقر و غنا

(هوشمند بدیعی)

یکی از مباحثی که در بین پیروان ادیان مطرح است و کم و بیش در کتب مقدسه به آن اشاره شده احکام مربوط به فقر و غناست، و اینکه فقرا و اغنیا در کتب مقدسه از چه مقام و رتبه ای برخوردار هستند. تعالیمی که باعث رفاه بیشتر پیروان میشود در همه کتب مقدسه به چشم میخورد. در این بحث تحقیقی، بدون آنکه در پی مقایسه ادیان باشیم به این نکته اشاره خواهد شد که همه ادیان رفاه کل جامعه را در نظر داشته اند و پیروان خود را به کار کردن و پرهیز از بیکاری و تنبلی تشویق نموده اند، و لکن مشاهدات و تحقیقات نشان میدهد که به جهت تصورات و تعبیرات گوناگون از نصوص کتب مقدسه، دین بعنوان وسیله ای استفاده شده برای بوجود آوردن فقر و غنای مفرط. تحقیقات همچنین نشان میدهد که بسیاری از کشورهای فقیر، اعتقادات قویتر دینی نسبت به جوامعی که در رفاه بیشتر هستند دارند. در این بحث با اشاره به بعضی از تعالیم بهائی به بررسی روابطی که بین دین، فقر و ثروت وجود دارد میپردازیم، و نتیجه خواهیم گرفت که عواملی به غیر از دین نیز در بوجود آوردن فقر و غنا مؤثر هستند.

جواب هایی در برابر ظلم (مهران بشیری)

همراه با پخش گسترده پژوهشهای شفاهی و یادنامه های نوشتاری ، گروههای زیادی، با همدردی و توجه خود در راه رهایی بهائیان ایران هم آوا گشته اند. اگرچه مطالب این آثار از نظر کیفی مملو از احساسات رقیق و عمیق روحانی است، در کنار آن ها جای تحقیقات کمی که جزئیات بی عدالتی های رایج را آنگونه که بوده و هستند رصد کنند خالی است. این واکنش ممکن است بی ارتباط با برخی تعالیم بهائی نباشد. برای نمونه حضرت عبدالبهاء در مکاتیب خود میفرمایند:

پس یاران باید در نهایت مهربانی و محبت با دوست و بیگانه هر دو الفت و محبت نمایند و ابدان نظر باستحقاق و استعداد نکنند در هر صورت نهایت مهربانی فرمایند از شدت عناد و جدال و بغضا و عدوان خلق شکست نخورند اگر آنان تیر زنند اینان شهد و شیر بخشند اگر زهر دهند قند بخشند اگر درد دهند درمان بیاموزند اگر زخم زنند مرهم بنهند اگر نیش زنند نوش روا دارند.

اما واکنشهایی دیگر هم در آثار بهائی میتوان یافت آنجا که در سوره ملوک حضرت بهاءالله خطاب به ساکنان شهر قسطنطنیه میفرمایند:

عنقریب بقدرت الهیه نفوس خالصه مخلصه ای مبعوث خواهند شد که بلایا و متاعب این ایام را متذکر شده در احقاق حق مظلومان قیام خواهند کرد. در پاسخی به گونه ای دیگر محافل و افراد بهائی تشویق به دفاع از حقوق بهائیان ایران شده اند در عین اینکه اهداف مهم دیگر خود را هم به جد دنبال کنند، آنجا که بیت العدل اعظم میفرمایند:

براستی نهایت آرزو اینست که در عین دفاع همه جانبه از آنان (بهائیان ایران)، از موقعیت هایی که از خود گذشتگی آن عزیزان بوجود آورده، با بررسی چند نمونه تاریخی، پاسخ هایی از مراجع روحانی و اداری بهائی را مرور میکنیم تا ببینیم آیا پاسخ هایی دیگر هم در خور این بیداد توان یافت.

Exploration of 'Abdu'l-Bahá's Address to Stanford University (Vafa Bayat)

At the invitation of David Starr Jordan, the president of Stanford University, who had for the first time in history, and since, closed the university so that all might be able to attend, 'Abdu'l-Bahá gave a talk in which he discussed several important themes including the importance of scientific discovery and universal peace. President Jordan was reported to have said in relation to 'Abdu'l-Bahá's visit and talk that He "will surely unite the East and West for he treads the mystic way with practical feet." 'Abdu'l-Bahá's talk was subsequently published in many prominent newspapers of the day. He often exhorted the friends to study it and even memorize it for their education and teaching efforts. In light of this, we have undertaken a detailed exploration of the key points of this talk in its appropriate historical context and in relation to passages from 'Abdu'l-Bahá's other talks and the Sacred Writings of the Faith.

Meditation (Mehrdad Ehsani)

To come in touch with reality is the purpose of the art of meditation. Most of religious practice is verbal: verbal prayers, sermons, and lectures. On the other hand, meditation is contemplative and experiential: inner silence, listening, and observing the inner and outer reality. In this context, meditation is not what is usually called religious prayers.

Bahá'u'lláh, quoting from Rumi, said of this practice: "In thy soul of love build thou a fire. And burn all thoughts and words entire." [Seven Valleys, P. 28]

Further, Bahá'u'lláh said: "... every man hath been, and will

continue to be, able of himself, to appreciate the Beauty of God the Glorified” [Gleanings, P143]

The great Eastern mystic, Mowlana Jalāl ad-Dīn Rumi, said: “To the spiritual man the ‘inner voice’ is its own evidence, and needs no proof.” [The Masnavi I Manavi of Rumi Complete 6 book page 71]

Also, Beloved Guardian emphasizes the need and necessity of meditation and has given us a vision and guidance regarding a Bahá’í way of meditating

We will discuss meditation and some of its misunderstandings. We will show that this is a very straightforward and reproducible cognitive process.

Mindfulness Meditation on Metaphors of Leadership and Empowerment used by ‘Abdu’l-Bahá and Shoghi Effendi in Relation to realization of the Tablets of Divine Plan

(Keyvan Geula)

“The Tablets of the Divine Plan, described by Shoghi Effendi as "the Charter of the New World Order", had been penned by ‘Abdu’l-Bahá over the period of a year, from March 1916 to March 1917, during the course of the First World War. History tells us that only a few individuals responded, mostly on their own initiative, to the call to travel to other countries and teach the new Faith. It remained for Shoghi Effendi, years later, to set in place the instruments and to prime the processes that would guarantee a systematic and sustained response.

Recent research about mindfulness and mental health acknowledges the role of intellectual, social, psychological and spiritual components of leadership. Bahá’í Writings serve as powerful instrument

ملاحظات پیرامون ساختار ارتباطات مالی حضرت بهاءالله و جامعه بهائی (مهرداد بشیری)

موضوع وضعیت امور مالی حضرت بهاءالله و شالوده های ارتباطات مالی آن حضرت با پیروان خویش چندان در منابع فارسی و انگلیسی مورد توجه و بررسی قرار نگرفته است. بررسی حاضر اقدامی مقدماتی به منظور شکافتن این موضوع میباشد. در اینجا با استفاده از منابع تاریخی و با استناد به متون آثار چاپ شده و همچنین بخشهایی از آثار چاپ نشده آن حضرت سعی میشود تصویری ابتدائی از نمای کلی چارچوب روابط مالی حضرت بهاءالله با جامعه بهائی در خلال سالهای رسالت آنحضرت ترسیم گردد.

موضوعات گنجانده شده در این مبحث شامل نگرشی به مجاری ارتباطات مالی بین حضرت بهاءالله و جامعه بهائی، جنبه مالی برخی از احکام و عبادات بهائی نازل شده در کتاب اقدس و الواح متمم آن، بعلاوه معرفی برخی از تعالیم بهائی که تاثیر در رویکردهای مالی افراد داشته و سرانجام ملاحظاتی عمومی و متنوع پیرامون وضعیت امور مالی حضرت بهاءالله میباشد.

تبلیغ، حیوة بهائی و تمرین آن از دیدگاه روانشناختی (فرزانه ثابتان)

ما کلمه تبلیغ را بسیار بکار می بریم و شاید این بیان را که می فرمایند: "تبلیغ به عمل است نه به حرف" را زیاد شنیده باشیم. اما گاه ممکن است خودمان سؤال کنیم تبلیغ به عمل یعنی چه؟ شاید غالباً در پاسخ به این پرسش می گوئیم "تبلیغ به عمل یعنی اینکه خوب عمل کنیم، انسان باشیم، بر اساس ملاکهای امری زندگی کنیم". "عمل خوب یعنی حیات بهائی داشتن". ولی حقیقتاً مفاهیمی مانند "خوب بودن"، "حیات"، "تبلیغ"، و رابطه تبلیغ و حیات بهائی برای ما روشن است؟ چقدر این مفاهیم را با یک تبیین علمی دیده ایم؟

در این بحث قصدمان روشن شدن این مفاهیم با یک نگاه عملی و عینی تر، و کاربرد این مفاهیم در زندگی روزمره مان است. در این بحث موارد زیر را با یکدیگر مرور خواهیم کرد.

- تبلیغ یعنی چه؟
 - حیات، یعنی چه؟ چرا می گوئیم حیات بهائی؟ (زندگی، پویائی و حرکت و شدن، نه فقط بودن. زندگی به معنی شدن. پی در پی نه فقط بودن)
 - بهائی بودن و بهائی شدن
 - هر "شدن"ی، فرآیند هنرمند شدن است. و هر هنری یک سری ویژگیها دارد مانند اراده و انتخاب، مسئولیت، تعهد و تمرین.
 - رابطه تبلیغ با بهائی شدن
 - "شدن" و ارتباطات
 - "شدن" و عشق
- نتیجه: تبلیغ همان هنر زندگی کردن، شدن و تمرین. انتخاب، ارتباط، خلاقیت و هنر مهرورزیدن است

مطالعه تطبیقی قیوم الاسما و تعالیم دوازده گانه آئین بهائی (فارس هدایتی)

حضرت باب در کتاب قیوم الاسماء بذریع تعالیم بدیع آیین بابی را کاشته اند که ثمرات آن را امروز در تعالیم و اصول دیانت بهایی میابیم. در این سفر جلیل علاوه بر اشاراتی بی شمار به مقام خود و حضرت بهاء الله امامان شیعه و تحولات آینده دنیا من جمله انقراض سلطنت عثمانی مرگ و عزل قریب الوقوع شاه و وزیر وقت انقراض بنیان سلطنت حضرت اعلی اشاراتی تلویحی به وحدت اساس ادیان عدم نیاز به طبقه روحانیت تکامل ادیان و نسبی بودن حقایق آنها و نیاز به تداوم وحی الهی دارند. این آموزه

that rescue the individual mind from wayward patterns of thought qualifying mankind to create and perform in one universal and divine symphony, therefore realizing the ideal of oneness of all humanity. This presentation explores some samples of the Writings such as the one bellow identifying examples of language of rhetorical excellence in 'Abdu'l-Bahá's Tablets of Divine Plan and Shoghi Effendi's letters in teaching the friends the unique privilege and manner executing an organized and systematic campaign of teaching and expansion of the Faith. We will examine the use of the powerful and emotionally charged language of metaphors to engage and uplift the minds, enchant the hearts of the believers and move them into a global systematic action.

“The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order...” :
Insights from the Science of Chaos

(Jena Khadem Khodadad)

These prophetic words of Bahá'u'lláh, launch and illumine this session. This statement attributes the prevailing world disequilibrium, turbulence, and disorder to the destabilizing impact of the emerging new world order- introduced by the Revelation of Bahá'u'lláh. Moreover, the statement: “Soon will the present-day order be rolled up, and a new one spread out in its stead,” confers assurance that, in time, a new order will replace the present day order.

Turbulence, disequilibrium, and apparent disorder, are all features associated with the process of Chaos; the science of Chaos portends the emergence of order out of apparent disorder. Our times display the characteristics of a true Chaotic process.

The term “chaos”-- in common usage-- is applied to systems that are disorderly. However, the science, of “Chaos”, tells us that there is a process which appears disorderly on the surface;

albeit, it camouflages an emerging order. Therefore, it is important to be cognizant of two types of "chaos": 1. A process which is disorderly with no emerging order and. A process which appears disorderly but results in the emergence of order. For this presentation, "Chaos" is used with capital C as in "2", above. Such a process can give rise to a higher level order. The process of Chaos may be distinguished by its mathematical feature of fractals.

The Science of Chaos

The science of Chaos, along with relativity and quantum mechanics was one of the major theories of science in the twentieth century. The process of Chaos was predicted early by James Clerk Maxwell, Noble laureate physicist. His essay contains the essential ideas of the modern Chaos theory, "sensitive dependence on initial conditions;" that is a very small change (in non-linear systems) under appropriate condition can have a very large outcome. This concept is described, poetically as , " the butterfly effect" of the science of chaos.

The implications of Chaos are sweeping. Chaos is entailed in the workings of the twin processes of disintegration and integration explained in the Bahá'í sacred scriptures. The science of Chaos sheds insights on the tempo and tenor of our times. Insights imparted by the science of Chaos on the course of human history and the attainment of a global civilization are of particular interest. Furthermore, the "butterfly effect" of Chaos holds implications for a significant enhancement in the growth and advancement of the Bahá'í Faith. These points will be introduced in this presentation.

های جدید چند سال بعد در آثار ایشان بالاخص در کتاب بیان با صراحت و بی پرده بیان می گردند و در آثار حضرت بهاءالله و حضرت عبدالبهاء بسط و گسترش می یابند. در این مقاله به بررسی اشارات مذکور در کتاب قیوم الاسماء می پردازیم.

ارتباط مفاهیم و مواضع کلی لوح مقصود و لوح دنیا حضرت بهاءالله با محتویات رساله مدینه حضرت عبدالبهاء (حبیب ریاضتی)

از جمله الواح مهیمنه نازله من بعد کتاب اقدس که از متممات این منشور عظیم نیز محسوب میگردند دو لوح دنیا و مقصود میباشند که به شرح و بررسی اصول بنیادی بدیع و تعالیم جدیدی که مورد احتیاج عصر حاضر است میپردازند. و از جمله الواح صادره از قلم حضرت سرالله الاعظم که در ارض سر که به امر حضرت بهاءالله در باره عمار عالم عز صدور یافته رساله مدینه میباشند.

هدف این مقاله آنست که من حیث کلی و اجمالی به ارتباط بین این سه اثر پرداخته، اهمیت آنها را در شناخت و راه حل‌های معضلات فردی و چالش های اجتماعی در عصر حاضر به عرصه شهود آورد.

دوستان عزیز میتوانند دو لوح دنیا و مقصود را در کتاب مجموعه ای از الواح جمال اقدس ابهی (مجموعه آلمان) زیارت فرمایند. نسخ الکترونیکی این دو لوح و رساله مدنیه را میتوان در قسمت فارسی کتابخانه مراجع بهائی ملاحظه نمود.

(www.reference.bahai.org)

گفتاری پیرامون تقویم بدیع (نجات صهبا)

تقویم بهائی و یا تقویم بدیع، گاهشماری است که اساس و چگونگی کلی آن توسط حضرت رب اعلی طرح و مانند سایر احکام بیان قبول آن منوط به اراده من یظهره الله یعنی حضرت بهاءالله قرار گرفت. حضرت بهاءالله این تقویم را با تغییراتی مشخص و رفع چند موضع مبهم قبول فرمودند. در این مبحث پس از توجه به ارتباط این تقویم با ادوار گذشته اسلام و یهود بعدهای عرفانی مندمج در آن را مد نظر قرار داده، سپس به شرح جزئیات آن میپردازیم. پس از ارائه شرحی مختصر در مورد تفاوت های موجود بین دور بیانی و دور بهائی و تغییراتی که به امر حضرت بهاءالله در این تقویم ایجاد شد، سخن را با تحلیل تحولات اخیر توسط معهد اعلی به خاتمه میرسانیم.

تلاشی برای گشودن رمز لوح حوریّه و نگاهی به کلمات مبارکه عالیات (سهیل کمالی)

يك چند از زیباترین مفاهیم معنوی و حقایق عالی این ظهور عظیم در قالب داستانی رمزی به اهل عالم هدیه گردید. داستانی به قلم حضرت بهاءالله که ما آنرا به عنوان لوح حوریّه میشناسیم. و به جرأت میتوان آن را زیباترین و مهیج ترین داستان رمزی در تاریخ وحی دانست؛ برای آنکه بتوانیم رمز داستان حوریّه را بگشاییم، ابتدا سعی خواهیم نمود تا مضامین یکی دیگر از الواح رمزی حضرت بهاءالله، یعنی کلمات مبارکه عالیات را با مدد گرفتن از کتب آسمانی قبل و ارسایی نماییم، و آنگاه از اینراه طریقی برای فهم داستان لوح حوریّه بیابیم. در این میان سري نیز خواهیم زد به کتاب مستطاب ایقان به عنوان کلید فهم کتب آسمانی، و هم نیم نگاهی خواهیم انداخت به فرازهایی از آثار حضرت رب اعلی.

The Phenomenon of Newly Emerging Entities and The Twofold Process Jena Khadem Khodadad

The following words of Bahá'u'lláh launch this session:

“I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose...than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation...”

Newly Emergent Entities

Newly emergent entities arise *de novo*; they introduce new possibilities and fresh propensities into a system: that which was impossible becomes possible; that which was highly improbable becomes probable. Two examples of newly emergent entities -metaphors- from natural sciences- will be offered for reflection: 1-the emergence of oxygen- a significant product of the activity of photosynthetic molecules and 2-the birth of a new star in the physical universe.

In conclusion, this session highlights a direct connection between the emergence of *the new entities*- through the revelation of the twin Manifestations- to the culmination of the twofold process in history. Two examples- of perception and physiology of vision- are offered as metaphors to illustrate and explain the assurance which the Bahá'ís evince in a glorious outcome of the *titanic* struggle between these two forces of disintegration and integration.

The Dawn of a New Creation

The Difference in Understanding Creation in Western Philosophy, Christianity and the Bahá'í Faith (Wolfgang Klebel)

Monday, October 23rd 1911, 'Abdu'l-Bahá talking in Paris, France, about the Revelation of Bahá'u'lláh reaching the West stated this.

Then shall humanity put on a new garment in the radiance of the love of God, and it shall be the dawn of a new creation! (PT 34)

The question is what is this new creation that is dawning? What is the new understanding of the creation as revealed by Bahá'u'lláh?

The question is what is this new creation that is dawning? What is the new understanding of the creation as revealed by Bahá'u'lláh? What is this new garment of humanity, of which 'Abdu'l-Bahá speaks? And even more importantly, what is the difference of this new creation compared to the understanding of creation in Christianity and in the western world?

What is this new garment of humanity, of which 'Abdu'l-Bahá speaks? And even more importantly, what is the difference of this new creation compared to the understanding of creation in Christianity and in the western world? As seen from my perspective, the difference is in the relation between spirit and matter. In the Bahá'í Writings the relationship of spirit and matter is most often expressed in these terms: Inside and Outside, Seen and Unseen, Hidden and Manifest, always a pair of oppositional concepts that are together in some unity. This is in contrast to the Christian world view, where spirit and matter are seen more in terms nature and super-nature, lower and higher, and of different nature. This is an inheritance from Saint Augustin's theology, influenced by Neoplatonism. For Plato reality was in the ideas, the physical reality was only the shadow world. The creation is an emanation starting with the spiritual and

شرح پاره ای از عبارات لوح حوریه (سهیل کمالی)

در داستان رمزي اي که به قلم حضرت بهاءالله نگاشته آمده، از پس آنکه حوریه از بهشت الهي پا بیرون نهاد، از جوشش عشقي که در جان راوي افتاد، او دست انداخت و حجاب از گیسوان حوریه برداشت، و هم آنگاه قمیص را از نیمی از اندام او کنار زد. ولي از پس آنکه در لحظات اوج داستان چشم راوي با چشمان حوریه به هم گره میخورند حوادثي رخ میدهد که سبب میگردد داستان به تلخترین وجه به پایان خود نزدیک شود. در این سخن بر اساس بیانات لوح حوریه تلاشی میکنیم تا ادعای الوهیت در این ظهور، مقامات حضرت باب، مفهوم حجاب در آثار الهیه و يك چند مفهوم بلند دیگر را واریسی نماییم.

نقش دیانت بهائی در یک حکومت جهانی (فرجام مجد)

جواب های درست تابع سوالهای درست هستند. غیر از این همه چیز به مثابه لغت بازیست. بنابراین کار یافتن جوابها با تعریف نکاتی آغاز میشود که سوالها را مشخص میکنند.

مطالب معروضه بیشتر در باره تعریف و توصیف سوال حکومت جهانی، معنی آن، حدود آن، بازیگرانش، لزوم و یا حتی پسندیدگی آن، و نقش امر بهائی و اصول و موسسات آن در چنین دولت جهانی است. این مطالب همینطور راجع به شناخت مشکلات عمده پایگذاری آن هستند.

مقصود و وظایف حکومت و تاریخش و اشکال آن مختصرا تشریح میگردند. مفهوم حکومت محلی به حکومت جهانی توسعه داده میشود در عین حال که مسائل میزانی برای چنین توسعه ای در نظر گرفته میشوند.

بعضی از وظایف حکومت که مختصراً مورد بررسی قرار میگیرند شامل طرح و تنفیذ قوانین، محافظت منافع عمومی و حقوق فردی، تعلیم و تربیت، امنیت، ترویج هنر و علوم و صنعت، ایجاد و نگه داری زیر بناها مانند جاده ها و آب و برق، و فرایندهای مربوط به چنین وظایفی مانند انتخابات و سر پرستی.

هرکدام از وظائف فوق سوالات متعدد دیگری در مورد حوزه و کیفیت آنها بر می انگیزند ولی مسائلی فوق اینان موجودند که به همه آنها مربوط میگردند. اول مساله ادغام حکومت مختلف، و اغلب متضاد، به اضافه ملل، فرهنگ ها و تواریخ آنها در یک حکومت جهانی و یک جامعه جهانیست.

چیزهایی که در اینجا مورد بررسی قرار نمیگیرند جوابهای قاطع هستند. به سبب نفس پیچیدگی و گستره این مساله حتی مشخص کردن تعداد کمی از مسائل مهم کاریست بس دشوار تا چه رسد به تعریف تمامی سوالات درست و جواب های درست.

going down to ever lower levels of the physical.

In this paper we will look into what Bahá'u'lláh said about creation and what the new understanding is, the New Heaven and New Earth, which were promised in the Book of Revelation, the last book of the Bible. The difference between spirit and matter is not in its intrinsic value but in how it should be approached by man, developing from the material towards the spiritual. Therefore, prayer is as valuable as service to mankind. Civilization needs to be advancing, and the unity of humankind is the goal of this development. The way we use these different aspects of our life, the way we go in this path to God makes the difference. In Christianity it was better to enter a monastery and dedicate oneself to the contemplative life. So-called laypeople, who married, were regarded as second class citizen in the church. Contrary, Bahá'u'lláh recommends the monks to leave the monastery, marry and make the world a better place.

The conclusion is that both spirit and matter are created equally by God and express His Glory.

Meta-History and the Bahá'í Writings

(Ian Kluge)

The doctrine of progressive revelation is a "grand narrative" or meta-historical account of humanity's spiritual and psycho-social progress over the length of human existence. In other words, this teaching presents the story of the unfolding or actualizing of uniquely human potentials in our struggle with the material world and our own animal natures. The foreseeable goal is the eventual unification of humankind and the attainment of the spiritual and psycho-social maturity of mankind. This paper will compare and contrast the Bahá'í "grand narrative" with other meta-historical theories in order to help

clarify our understanding of the explicit and implicit Bahá'í teachings about the nature of human history as well as human destiny. The major authors we shall examine are Georg W. H. Hegel, Oswald Spengler, Arnold Toynbee, Lewis Mumford and Pitrim Sorokin.

**Tablets of the Divine Plan:
Virtues of Effort, Magnanimity and Sanctity
(Marlene Koswan)**

Following 'Abdu'l-Bahá's visit to America He wrote The Tablets of the Divine Plan which laid out His vision of the spiritual conquest of the planet. In this paper we will review the virtues He mentioned in these Tablets and their context. In some instances the virtues are used to highlight the qualities of individuals, to provide instructions as to the behavior Bahá'ís need to develop, or have been included in prayers as attributes the believers are requesting God's assistance. Focus will be placed on the three virtues of effort, magnanimity and sanctity by referring to 'Abdu'l-Bahá's talks as recorded in *Promulgation of Universal Peace*.

service. His reply took almost a year, but meanwhile she was guided to write to Martha Root, who advised her to go to Argentina. Leonora immediately began studying Spanish. Shortly before her departure, Martha told her of three enthusiastic Theosophists who lived in Santos, Brazil, and were receptive to learning about the new Revelation; thus she changed her plans to Brazil – a country where she had no friends, no relatives, nor knew the language.

Leonora's father was totally against the idea of his eldest daughter leaving America alone on a ship to an unknown country. He threatened to disown her if she did so, and her relatives cast all sorts of doubts and dispersions. "Martha gave me every encouragement, but family and friends did not – - what could a young girl do entirely alone in a strange, far-off country (far-off, indeed, it seemed thirty years ago, [now 95 years ago] with no planes or radios, and few boats) – - what madness could prompt her to take such a "leap in the dark"? The only one who was thrilled at her devotion was her maternal grandmother, also named Leonora, who was the first in the family to learn of the Bahá'í Revelation in 1906, and who had met 'Abdu'l-Bahá in 1912 when he travelled to America. Leonora's courage wavered as she contemplated the vastness of her proposed adventure, but one day when she was required to travel on business to northern New York, she decided to slip up to Montreal. It was toward the end of 1920 when she made this visit to May Maxwell in Montreal and laid bare to May her conflicting emotions. May was ill in bed, but . .

"Her luminous eyes turned full upon me – - with fire in them, it seemed to me – - and in ringing tones that still re-echo in my heart, she exclaimed: 'Go! What are you waiting for? Go!' 'I will take the next boat,' I replied. My passage was reserved the next day. I dared not wait to save up more money, lest again love of dear ones cause me to waver." Her boat left New York City on 15 January 1921, and after total trust in Bahá'u'lláh, Leonora began her first return voyage to the United States in the spring of 1922. Taking a journey of over six months, she stopped in various ports along the east coast of Brazil, the north coast of the continent, and shared the Bahá'í message with many. By 1927 she would make four such trips.

***Tablets of the Divine Plan- Heading the Call:
The Early Travels of the Mother of the Bahá'ís of South America:
Leonora Stirling Holsapple, 1921 to 1927***

(Kristine Leonard Asuncion Young)

The little-known story of the Mother of the Bahá'í of South America, Leonora Stirling Holsapple [Armstrong], who, having witnessed the unveiling of the Tablets of the Divine Plan in New York City as a 23 year old young woman in April 1919, and receiving a Tablet from Abdu'l-Bahá, and with subsequent advice and support from May Maxwell and Martha Root, pioneered to Brazil in January 1921.

This is the story of a unique young woman raised as a Bahá'í in the early 1900's American Bahá'í community; about the practice of obedience and faith; of the transformation of a timid young woman into a humble spiritual giant. It is a story of obedience to the call of Abdu'l-Bahá in His Tablets of the Divine Plan, of stalwart perseverance, and unstinting service. Through examination of the aspects of her many tests and difficulties, her continued inspiration in her two Tablets from Abdu'l-Bahá and her obedience to the Covenant through correspondence with Shoghi Effendi, the future book will attempt a presentation for future generations of Bahá'í, the record of her humble and selfless example.

This year's paper will focus on the teaching trips Leonora made by ship between 1921 and 1927, visiting some ten countries and 17 cities, many of them in which she was the first person to bring the Message of the Bahá'í Revelation. Leonora continued to be the sole Bahá'í pioneer on the continent of South America for many years at the request of the Guardian, and the first translator of Bahá'í literature into both Spanish and Portuguese, until her passing in Salvador, Bahia in 1980.

In April of 1919, Leonora Stirling Holsapple, a shy, studious girl of 23, was in the audience at the unveiling of the Tablets of the Divine Plan. She was moved greatly and proceeded to write to 'Abdu'l-Bahá for guidance upon how to go about fulfilling her desire to be of

Twin Shining Lights Pt. 1 :

Shaykh Ahmad ibn Zayn al-Din al-Ahsa'i

(d. Medina 1241/1826).

(Stephen Lambden)

Shaykh Ahmad ibn Zayn al-Din al-Ahsa'i was born in eastern Arabia (now Saudi Arabia) in the mid. 18th century, during the sacred seventh Islamic month of Rajab, in the year 1166 AH., or sometime during May, 1753 CE. His exact birthdate is unknown, though it is recorded that it occurred in an Imami Shi'i village named Matayrafi in the vicinity of a small settlement named al-Ahsa (or al-Hasa) within the Bahrayn region of Arabia.

Shaykh Ahmad was born in a very largely Sunni Muslim country with its religious centre in the Mecca-Medina sacred region. For five or six generations, his forbears were twelver Shi'i Muslims, though prior to this they had been Sunni Muslims like the majority of Muslim believers in the Ottoman domains and in modern Saudi Arabia.

As a young man who, some decades after his passing, came to be viewed as the fountainhead of an innovative Shi'i movement later designated as al-Shaykhiyya (Shaykhism, so after Shaykh Ahmad), he came to experience dream-visions. In one such experience, his authoritative, elevated religious status was acknowledged through the bestowing of ijaza or a 'certificate of religious authorization to interpret and transmit knowledge' by each of the twelve Imams from 'Ali ibn Abi Talib (d.40/661) through to the final twelfth messianic, occulted Imam, designated Muhammad al-Mahdi (the rightly guided) and al-Qa'im (the future "Arise", d. 260/ 874 CE).

In the early 1770s (1186 AH), when about twenty years of age,

Shaykh Ahmad left Arabia for the centers of Shi'i learning in Iraq, residing in certain sacred 'arabat ("thresholds") shine cities such as Najaf (Imam 'Ali is buried here) and Karbala (Imam Husayn is buried here). Resident there were supremely learned Shi'i religious authorities of great reputation. He studied with several of them, and they came to acknowledge his erudition, insight, and authority to instruct.

After about a year at the abovementioned shrine cites, al-Ahsa'i returned for about twenty years to his place of origin and its surrounds, al-Ahsa and the Bahrain region. This until he returned to Najaf and Karbala for about a five year period (c. 1207-12 AH = c. 1792-7 CE). Then, for the next five or six years, he resided in various localities in southern Iraq, including Basra and such smaller villages as Dhuraq, Nashwah and Safawah.

In 1221/1806, Shaykh Ahmad went on pilgrimage to Mashhad in the Persian province of Khurasan, where the eighth Imam 'Ali al-Rida' (d. 201/818) is buried. His return journey to Arabia was halted when Shaykh Ahmad accepted an invitation to reside in Yazd. He remained there and in Persia or Iran for the next few decades, until his final Islamic pilgrimage to Mecca and Medina where he passed away in 1826, his tomb being located in the al-Baqi ("the Eternal") cemetery in Medina. Apart from Yazd, Shaykh Ahmad visited or resided in various Iranian localities including Tehran (1808-9, as guest of the Shah), Mashhad, Isfahan, Kirmanshah and Qazvin. He also went on a number of further pilgrimage visits to the shine cities of Iraq and to Kazimayn.

From around 1223/1808 the second Qajar Shah, Fath-'Alī Shah (1769-1834) began to correspond with the now famous and widely-esteemed Shaykh Ahmad. For this Shah he wrote several treatises, including his Risala al-Khaqaniyya, which contains, among many other things, discourse about the human afterlife and fate in terms of bodily and meta-bodily realms of existence. Many more than one hundred of Shaykh Ahmad's earlier and subsequent writings were written in response to the often complex theological and philosophical questions of his devotees and disciples. Several of the best-known works of Shaykh Ahmad are commentaries upon Qur'anic verses and motifs or on Prophetic and twelver Imam relayed hadith

The major themes in the Tablets of the World and Maqṣud and their intrinsic relationships to the Secret of Divine Civilization of 'Abdu'l-Bahá

(Habib Riazati)

Among the tablets of Bahá'u'lláh addressing some of the major issues of our age are the Lawḥ-i-Dunyá and Lawḥ-i-Maqṣúd. While in Adrianople, 'Abdu'l-Bahá was asked by Bahá'u'lláh to write a treatise dealing with the crisis of the world and offer some of His solutions which lead to the composition of the Secret of Divine Civilization.

The purpose of this presentation is to correlate the contents of these three Best-Known works by the revealer and the interpreter of the Cause; examine their common concepts/themes and most importantly their relevance to the current social issues.

The Tablet of Maqṣúd and the Tablet of the World can be found in the compilation of "Tablets of Bahá'u'lláh revealed after the Kitáb-i-Aqdas". The electronic copies of these two tablets as well as the Secret of Divine Civilization can be found in the English section of Bahá'í Reference Library (www.reference.bahai.org)

The Transformative Power of the Maid of Heaven
an exploration of grammar, gender and poetics in Bahá'u'lláh's
Ode of the Dove

(Brian Miller)

The poem is a chronicle, even a parable or fable, describing the impact of the Maid of Heaven on the soul of Bahá'u'lláh. She is so powerful that she transforms everyone and everything touched by her radiance. The Ode also foreshadows the trials and sufferings endured by Bahá'u'lláh in His love for her beauty.

Poetry has been used a vehicle for revelation in past Dispensations. It plays a pivotal role during the first period of Bahá'u'lláh's ministry, starting with the Rahsh-i-'Ama'. How does it work, that is to say, what are the features of poetry that lend itself to revelation and how do those features operate? The literary tradition of Arabic poetry places certain expectations and constraints on the text, which the poem transcends, thanks to the power and presence of the Maid of Heaven. Many verbs used by Bahá'u'lláh should be masculine in form according the rules of Arabic grammar. However, we find that Bahá'u'lláh frequently uses the feminine form because they are feminine in meaning or in relation to the Maiden. One could say that the force of her presence feminizes the whole poem, though it must be said that the necessities of the rhyme scheme are a factor too.

Bahá'u'lláh adds his own annotations to the text of the poem. What do they suggest by their very addition to the text? They indicate strongly that Bahá'u'lláh foresees the impact this poem will have and the objections that will be raised. They also help us to read the poem "correctly" or as intended by Bahá'u'lláh.

or traditions. The following texts should be noted in this respect :

Tafsir Surat al-Tawhid (Commentary upon the Surah of the Divine Unity, Q. 112).

Sharh al-Ziyara al-Jami'a al-kabira, a weighty and lengthy four volume commentary on an important visitation devotional text relayed through the tenth Imam, `Ali al-Hadi (d. 254/868).

Having written in excess of 150 largely Arabic works expressing a deep, inner, often imamological interpretation of Islamic thought and scripture, Shaykh Ahmad died during the course of his last pilgrimage to Mecca and Medina on the 21st of the Islamic month of Dhul-Qada 1241 which corresponds with June 27th 1826.

For Bahá'ís, Shaykh Ahmad is a centrally important philosopher, theologian and interpreter of Shi'i Islam. In his Lawh-i Qina' (Tablet of the Veil) Bahá'u'lláh refers to him as "the most Glorious, most Gracious, the Midmost Day of Islam (zuhr al-islam), and the Ka'bah of the peoples (ka'bah al-anam)". Shaykh Ahmad is in fact viewed by Bahá'ís as a harbinger or forerunner of the Bab and Bahá'u'lláh, who both spoke very highly about him and his writings. While the Bab wrote an important Ziyarat-namah (Visitation Tablet) in honor and praise of Shaykh Ahmad, Bahá'u'lláh cited and interpreted certain of his writings and stated that He had heard from him and his successor Sayyid Kazim Rashti, "what hath not been realized by any except God, the Knowing, the Discerning" (cited Ishraq Khavari ed. Ma'ida-yi asmani, 4:134-5).

In this presentation, aspects of the biography of Shaykh Ahmad will be examined, along with some extracts from his writings of importance within Shaykhism and the Babi and Bahá'í religions.

**Twin Shining Lights Pt. 2: Sayyid Kazim al-Husayni
al-Rashti (d. Karbala, 1259/1843).
(Stephen Lambden)**

Like the Bab, Sayyid Kazim al-Husayni al-Rashti was a descendent of the third, martyred Imam Husayn (d. 60/680). Little is known about his early life save that he was born in Rasht, a city in northern Persia. His precise year of birth remains unknown. Estimates for his birthday vary by as much as fifteen years, from between 1198/1784 and 1214/1799-1800. It might thus be said that he was born around the mid. 1780s (c. 1199/1784 or 5) or some time in the early 1200s AH / 1790s CE. The date of his death which was in Karbala (Iraq) is firmly established as having happening in 1259 [60] /1843 [4], a little more than five and a half months (CE) before the Bab declared his mission in his Shiraz house to Mulla Husayn Bushru'i (May 22, 1844). Authorities thus differ only a little regarding the exact day of Sayyid Kazim's death, though it can confidently asserted that he died in very late 1259 or very early 1260, perhaps on the last day of 1843 or on the first day of 1844.

It was while he was a young teenager visiting Yazd, between c.1810-1815 (?), that Sayyid Kazim became a staunch disciple and champion of the elevated status and inspired doctrinal viewpoints of Shaykh Ahmad al-Ahsa'i. These Shaykh-centered perspectives he championed and defended throughout his life in Iran and Iraq. He consolidated and established the Shaykhi phenomenon.

Like his master teacher, Sayyid Kazim wrote a great deal in Arabic and Persian. The number of works has been conservatively catalogued by one of the twentieth century Shaykhi leaders, the sixth Kirmani Shaykhi leader, as amounting to 172 items. Very few of these works have been studied by western academics or by Bahá'ís.

**Role of the Bahá'í Faith in a
World Government
(Farjam Majd)**

Right answers can only follow the right questions. Anything else would be an exercise in word games. Hence, the process of finding answers starts with defining the issues that characterize the question.

This paper is more about defining and characterizing the question of world government, what it means, what its boundaries are, who its players are, why it is necessary or even desirable, and the role of the Bahá'í Faith, its principles, and its institutions in such world government. This paper is also about finding some of the major problems in the process of creating it.

The purpose and functions of government and its history and forms are briefly explored. The concept of a governing body is extended from a localized entity to a global entity while considering the issues of scale that are encountered in such extension. Some of the specific functions and purposes of government that are briefly addressed include creation and enforcement of laws, safeguarding public welfare and individual rights, education, national security, promotion of arts and sciences and industry, creation and maintenance of infrastructure such as roads and utilities, and the processes associated with these functions such as elections

Each of the above functions raise many questions as to their nature and scope, but there are some overarching issues that relate to them all. One, is the issue of the integration of various, and often incompatible, governments along with their respective nations, cultures, and histories into one world government and one world community.

What is not included here are definitive answers. Given the complexity and scope of this subject, even identifying at least a few of the important issues is a difficult proposition at best, let alone defining all the right questions and coming up with the right answers.

Tahirih: A Theology in Poetry (Anthony A. Lee)

She is known universally to Bahá'ís as Tahirih (1814-1852). But she is most commonly designated Qurratu'l-Ayn (Solace of the Eyes), certainly the most well-known woman in Bahá'í history, and the most controversial. 'Abdu'l-Bahá recognizes her as a saint with these words in *Memorials of the Faithful*: “A woman chaste and holy, a sign and token of surpassing beauty, a burning brand of the love of God, a lamp of His bestowal, was Jinab-i-Tahirih.”

As a Babi, Tahirih wrote many learned treatises in defense of the Bab and Babi doctrines. In these she makes use of the traditional conventions of Islamic jurisprudence and theology. Amin Banani, in the preface to his translation of a selection of Tahirih's poems, makes a distinction, however, between Tahirih's learned dissertations and her poetic voice. He insists that her scholarly works are “too arcane and abstruse” to reveal her “tempestuous temperament” and her true doctrine. This distinction between Tahirih's *words* and Tahirih's *voice* is useful and instructive. This paper will investigate her poems to find a structure of mystical theology. Her poems inhabit a structure that does not rely upon Muslim scholarship for its arguments, but rather insists on the inspiration of the spirit for its power and legitimacy.

The poems reveal Tahirih's belief in the abrogation of the Islamic *shari'a*, the dismissal of all law while awaiting the universal proclamation of a new dispensation. They also reveal her anti-nomian sentiments, her reliance on feminine power, her call for social justice and universal reconciliation. She speaks of unity with God (*fana'*) and devotion to his Manifestation. All this was a new theology that broke with Islam and its traditional theology in favor of a revolutionary new doctrine.

Until recent times very few of al-Rashti's works had been printed; apart, that is, from a few 19th century lithograph editions and compilations of great importance.

Among his most important works is his *Dalil al-mutahayyirin* (Evidence for the Perplexed), which was written in 1258/1842 in defense of the purpose and position of Shaykh Ahmad. The polymathic knowledge of al-Ahsa'i is asserted as is his fundamental orthodoxy within the realms of a twelver Shi'i universe of discourse.

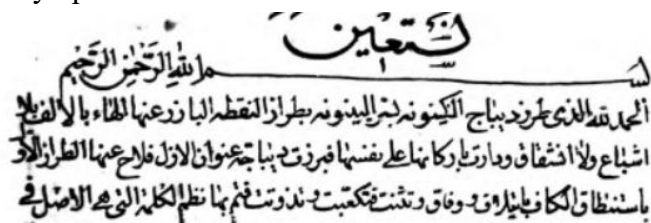
His *Sharh Du'a al-simat* (Commentary on the Prayer of the Signs) of Sayyid Kazim is a lengthy phrase by phrase or word by word exegesis of an Arabic supplication transmitted by the fifth and sixth Imams, Muhammad al-Baqir (d. c.126/743) and Ja'far al-Sadiq (d. c. 48/765). Among the beautiful passages within this prayer is the following text which at times reflects or is modelled upon the Biblical verse Deut. 33:2 :

اللهم بمجدك الذي كلمت به عبدك ورسولك موسى بن عمران في المقدسين فوق إحساس الكرويين، فوق عمام النور فوق تابوت الشهادة في عمود النور وفي طور سيناء وفي جبل حوريب في الواد المقدس في البقعة المباركة من جانب الطور الأيمن من الشجرة وفي أرض مصر بتسع آيات بينات،

I beseech Thee, O my God! by Thy Glory (majd) through which Thou did converse with Thy servant and Thy messenger Moses son of 'Imran in the sanctified [Sinaitic] regions (al-muqaddasin) beyond the ken of the cherubim (al-karubiyyin), above the clouds of Light beyond the Ark of the Testament (al-tabut al-shahada) within the Pillars of Light. And in Mount Sinai (tur sina') and Mount Horeb (jabal al-hurib) in the sanctified Vale (al-wad al-muqaddas), in the Blessed Spot (al-buq'at al-mubarakata) in the direction of the Mount [Sinai] (al-tur) situated at the right-hand side of the Bush [Tree]. And likewise [he conversed] in the land of Egypt through nine Luminous Verses (ayat bayyinat)...

Certain of Sayyid Kazim's comments upon this passage will be surveyed in this presentation, as will aspects of his explanations of the al-ism al-a`zam (the Greatest Name) reference towards the beginning of this important prayer. This will be supplemented with a presentation of select statements made by Sayyid Kazim upon the graphic Shi`i form of the Greatest Name so often cited by the Bab in his numerous writings.

It is believed by Bahá'ís that Sayyid Kazim intimated the importance of the word baha' (viewed by Bahá'ís as the Greatest Name of God), at the very beginning of his Sharh al-Qasida al-Lamiyya (Commentary on the Ode Rhyming in the Letter "L") a poetical writing by a certain 'Abd al-Baqi Mawsili (of Mosul). The text of this commentary opens as follows:



In the Name of God, the Merciful, the Compassionate

Praise be to God who ornamented the brocade of existence with the mystery of differentiation (sirr al-baynunat) by virtue of the ornament (tiraz) of the emergent Point (al-nuqtat al-bariz, at the base of the letter "B" = (ب from which comes the letter "H" (al-ha' = (ه through the letter "A") 'bi'l-alif) without filling up (ishba') or segregation [splitting] (inshiqaq)....

Above is a translation of the scan from the opening page of the 1270/1853 lithograph edition of this Sharh al-qasida. Its opening lines following the basmala have been interpreted within Babi-Bahá'í literatures. Bahá'u'lláh has interpreted them in a scriptural Tablet to Mulla `Ali Bajistani (cited Ishraq Khavari, Ma'ida 7:139) as does his son and successor `Abbas Effendi, `Abdu'l-Bahá in his Tafsir on the basmala. It is viewed as a cryptic, acrostic spelling out

The Arabic word baha' (= B ب + H ه + A ا + ء hamza) , conjoined spelling = بـهـاء (baha') which they viewed as the quintessence of the al-ism al-a`zam, the Mightiest or Greatest Name of God.

In this presentation a few aspects of the life and writings of Sayyid Kazim will be presented along with some aspects of his importance within the Shi`i-Shaykhi, Babi and Bahá'í religions.