

Demystifying The ADVENT of DIVINE JUSTICE

Part 1 – Overview ; Spiritual Descendants of the Dawnbreakers/Living Sacrifice (*groups 1+ hours*)

Demystifying the Advent of Divine Justice

ADJ in 2020

Part 1 Overview

ADJ's Purpose – raise the spiritual caliber of North American Bahá'ís

ADJ's archetypes – Bahá'í administrators, spiritual descendants of the Dawnbreakers, Double Crusaders, and pioneers from 1844 to WWII
from Double Crusade to Golden Age
growth and transformation, from one to all
the Bahá'í Faith's stages of growth

Spiritual Descendants of the Dawnbreakers/Living Sacrifice

from Bábí dawnbreakers to Bahá'í living martyrs
the attained living martyr in the “highest heaven”
steadfast martyrs, radiant martyrs, ecstatic martyrs
Mona's dreams, radiant acquiescence (*martyred at age 17, 1983*)
alleviating afflictions through prayer
transcending suffering, choosing sacrifice, Badí (*martyred at age 17, 1869*)
reframing suffering
nearness to 'Abdu'l-Bahá, ecstatic martyrs, Mírzá 'Abdu'lláh (*d.1852*)
“a new race of men”, living martyrs in the valley of unity

Part 2 Double Crusade and Moral Rectitude
Part 3 Moral Rectitude (continued)
Part 4 TBD *Chaste and Holy Life*
Part 5 TBD *Elimination of Racial Prejudice*
Part 6 TBD *Double Crusade Struggles*
Part 7 TBD *Pioneering*
Part 8 TBD *Destiny of America*

Moral Rectitude: Divine Justice
Moral Rectitude: Knowledge, Truth, Trustworthiness
Nearness to God
Unity in Diversity
Tests
Detachment
Destiny in 2020

①

Demystifying The ADVENT of DIVINE JUSTICE-PURPOSE: raise the spiritual caliber of North American Bahá'ís ADJ's archetypes – Bahá'í administrators, spiritual descendants of the Dawnbreakers, Double Crusaders, and pioneers

for groups, read aloud the title block (1),
then text (2), then just the table's topics (3),
and then the final text (4)

② “Shoghi Effendi conferred upon the Bahá'ís of North America a very special bounty in...inspiring and challenging messages, carefully delineating the tasks they were called upon to discharge, and emphasizing the relationship of these goals to the fulfilment of their destiny.”
Paul Haney, preface to ADJ, 1968 ed.

In 1938, a year before the start of World War II, Shoghi Effendi prepared the Bahá'ís for the challenges ahead by portraying the upcoming war as a necessary test and by directing them to take the next steps which would lead to humanity's glorious future. The North American Bahá'í community had a high degree of material capacity, they had already laid the groundwork for both the Bahá'í administrative order and the Mother Temple of the West. In The Advent of Divine Justice (ADJ), the Guardian guided the American and Canadian Bahá'ís by expressing his divinely inspired world-view and then by defining the Bahá'í archetypes who would be able meet the needs of the those trying times. As the world is still in the “half-light”, these ADJ archetypes continue to fill needs within the Faith today.

The four ADJ archetypes are; Bahá'í administrators, spiritual descendants of the Dawn-breakers, Double Crusaders, and pioneers. These ADJ archetypes along with previous archetypes, such as travel teachers and newer archetypes raised by the Universal House of Justice (UHJ), such as junior youth group animators, combine to advance the Cause of God. Shoghi Effendi devoted half of ADJ to the Double Crusaders and the pioneers. More than half of this deepening is dedicated to the Double Crusade, which is unique to ADJ and includes Shoghi Effendi's inspired diagnosis and recommended cure for America's racism. The other archetypes are discussed in detail in other Bahá'í materials. These four ADJ archetypes are not mutually exclusive, so an individual Bahá'í may have many different roles in their service to the Cause.

# ADJ paragraphs	③ ADJ topics	this deepening
15	greetings/introduction/background/Seven Year Plan	Part 1
17	administrators of the World Order of Bahá'u'lláh and more background	Parts 2-3
7	spiritual descendants of the Dawnbreakers – living martyrs and more background	Part 1
31	Double Crusaders – spiritual warriors waging spiritual war on old world order evils	Parts 2-5
7	moral rectitude vs. corruption	Parts 2-3
6	chastity and holiness vs. moral laxity	Part 4
8	elimination of racial prejudice vs. racism	Part 5
31	pioneers – spiritual colonists sharing the Faith vs. material colonialism	Part 6
22	inspiration/conclusion	Part 7

④ Each part of this deepening begins with a “Demystifying ADJ” summary of an ADJ topic with supporting Bahá'í writings; then continues with an optional “ADJ in 2020” section which expresses the author's viewpoints and further expands the topics beyond the scope of Shoghi Effendi's ADJ letter. The “ADJ in 2020” sections are intended for deeper study, with inspirations and spiritual tools. ADJ is long, complex, and difficult to absorb in its entirety. This deepening is not suitable for a general Bahá'í audience; it is most appropriate for already deepened Bahá'ís who want to understand ADJ in depth. It is recommended that the readers reacquaint themselves with ADJ prior to this deepening, either with a condensed version of ADJ or with Dr. Richard Thomas's talk at bahai-library.com/thomas_vision_advent_justice. This deepening has a presentation format, but makes for a long and tedious group deepening. Group facilitators may want to select specific pages to create a customized deepening for their group.

There are several new Bahá'í sponsored and individual initiative dialogues on race which may be better suited for your needs, here are two with active websites:

for a traditional Bahá'í dialogue on race: worldembracing.net

for an action oriented dialogue and ADJ presentation: www.adj-wtru.org

Demystifying The ADVENT of DIVINE JUSTICE – OVERVIEW: ① from 1844 to World War II

Dawnbreakers, war, North America and related writings from ‘Abdu’l-Bahá

for groups, read aloud:
the title block, then the
angled Dawnbreakers
line from bottom up, then
the timeline from bottom
up, then the green text

the spiritual descendants of
the Dawnbreakers build the
World Order of Bahá’u’lláh

the Dawnbreakers and
their descendants
open the Bahá’í cycle

② the Dawnbreakers
close the Adamic cycle

③ May 1844: Declaration of the Báb

Jul. 1850: Martyrdom of the Báb

1850-53: Upheavals and Bábí martyrs at Zanján, Nayríz and throughout Persia

1852: Bahá’u’lláh’s heavenly maiden visitation in the Síyáh-Chál

1853: Bahá’u’lláh exiled from Persia to Baghdad

Apr. 1863: Declaration of Bahá’u’lláh – abolition of holy war

1866: Proclamation – letters to Bábís and the world as the head of Bahá’í Faith

1873: Bahá’u’lláh’s Kitáb-i-Aqdas – with a message to American leaders

1875: ‘Abdu’l-Bahá’s Secret of Divine Civilization, assessment/critique of Persian leadership & guide to modern governance based on divine justice

May 1892: Ascension of Bahá’u’lláh

Jun. 1892: ‘Abdu’l-Bahá is appointed leader of the Bahá’í Faith

Jun. 1912: ‘Abdu’l-Bahá’s sojourn to the US and Canada

Jul. 1914: Austria-Hungary declares war on Serbia starting WWI

Aug. 1914: Canada enters WWI

Mar. 1916–Mar. 17: ‘Abdu’l-Bahá’s Tablets of the Divine Plan guides North American Bahá’ís to teach peace and oneness; advocates pioneering, steadfastness, purity, detachment

Apr. 1917: US declares war on Germany

Nov. 1918: end of World War I

Nov. 1921: Ascension of ‘Abdu’l-Bahá

Jan. 1922: Shoghi Effendi appointed Guardian

Dec. 1938: Shoghi Effendi’s Advent of Divine Justice to North American Bahá’ís in the months before WWII

Sep. 1939: WWII begins with the invasion of Poland by Germany, Canada enters WWII

Dec. 1941: the US enters World War II after Japan’s attack on Pearl Harbor

1945: end of World War II

④ In 1938, Shoghi Effendi, anticipating war, adapted themes from his World Order of Bahá’u’lláh, and ‘Abdu’l-Bahá’s Secret of Divine Civilization and Tablets of the Divine Plan for The Advent of Divine Justice to prepare the North American Bahá’ís for their share of building the new world order at their “appointed time”.

“...from age to age, the temple of existence has continually been embellished with a fresh grace, and distinguished with an ever-varying splendor... in this present age, godlike impulses may radiate from the conscience of mankind... We must...promote the peace and well-being and happiness, the knowledge, culture and industry, the dignity, value and station, of the entire human race.”

“The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit, personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice.

“Should he become as such, his sanctified breath will even affect the rock; otherwise there will be no result whatsoever. As long as a soul is not perfected, how can he efface the defects of others? Unless he is detached from aught else save God, how can he teach severance to others?”

“...the divine teachings...include all the degrees and embrace all the universal relations and necessary laws of humanity... when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest.

“Travel ye to the East and to the West...and summon the people to the Kingdom of God... Their sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people.”

‘Abdu’l-Bahá Secret of Divine Civilization and Tablets of the Divine Plan

Demystifying The ADVENT of DIVINE JUSTICE - OVERVIEW: ① from Double Crusade to Golden Age

North American Bahá'ís working on the Double Crusade will help build a strong spiritual foundation that leads to the ultimate goal of establishing the World Order of Bahá'u'lláh - "heaven on earth".

groups read:
the title block; then from
bottom up by paragraph
1844...Golden Age...Goal

⑩ "The Golden Age"

Peace, unity and the
maturation of the human race,
under the World Order of Bahá'u'lláh.

⑪ GOAL:

to establish God's Kingdom on earth
through internal spiritual and
external material growth

"Thy Kingdom come,
Thy Will be done,
on earth as it is in heaven."
Holy Bible RSV, Matt.6:10

⑨ Teaching, pioneering and consolidation all
work towards the expansion of the Bahá'í Faith.

⑧ External
Material Growth { Teaching + Pioneering + Consolidation

⑦ The Double Crusade is the North American Bahá'ís' spiritual
prerequisite for success in consolidating their communities, and also for
illuminating the Americas and world through teaching by example and pioneering.

⑥ Internal
Spiritual Growth { The Double Crusade regenerates the inward life of their own community
and assails the long-standing evils of their nations by promoting; a rectitude
of conduct, a chaste and holy life, and the elimination of racial prejudice.

⑤ ...generations building up to the Golden Age ...

- ④ 1939 US and Canadian Bahá'ís, the spiritual descendants of the Dawnbreakers, working on the Double Crusade will grow spiritually and build the foundation which will eventually become the New World Order of Bahá'u'lláh.
- ③ 1863 Bahá'u'lláh and His earliest Bahá'ís, most were Dawnbreakers and their descendants, opened the Bahá'í Era.
- ② 1844 When the Báb and His Bábi Dawnbreakers closed the Adamic Era, the Old World Order became obsolete.

Demystifying The ADVENT of DIVINE JUSTICE - OVERVIEW: ¹ growth & transformation, from one to all from the Old World Order with its attendant evils to the New World Order of Bahá'u'lláh with divine justice through individual and collective Bahá'í efforts

read the title block; read "End" column with row titles, read internal efforts then external efforts, results & quote

² End of Adamic Cycle
Old World Order and its attendant evils

⁹ ADJ/BAHÁ'Í SPIRITUAL EFFORTS
internal/spiritual growth building Bahá'í character

¹² external/material growth building the Bahá'í order

¹⁵ Destined Results
New World Order of Bahá'u'lláh

³ **Worldwide**

⁴ war, disintegration, oppression, irreligion, racial animosity

¹⁰ individual initiative, universal participation, consult with administration, study: Bahá'í writings and Islam, also local languages, customs and circumstances

¹³ Tablets of the Divine Plan: world-wide teaching and pioneering

world's destiny: the Golden Age Bahá'í world leadership, peace, justice, unity, transformation

⁵ **Latin America**

⁶ corruption, unaware of Bahá'u'lláh

Call of Bahá'u'lláh, pioneers, spread teachings, expansion of the Bahá'í Faith

destiny of Latin America: an increasingly important role in shaping the world, awakening

⁷ **USA and Canada**

⁸ excessive materialism
corruption & deceit
moral decadence
racial prejudice

¹¹ "the Double Crusade"
rectitude of conduct
chaste and holy life
elimination of racial prejudice,
"the most vital and challenging issue"

¹⁴ ADJ (1938): teaching, home front pioneering, building the nascent Bahá'í administration

Current UHJ plans focus on consolidation/systematic change: study circles, children's classes, etc.

destiny of America: world leader in justice, holiness, unity, material attainment; the envy of the world

Individual Bahá'ís

living the life, unity in diversity, transformation

sanctified Bahá'ís incomparable in character, a new race of men

¹⁶ "Dearly beloved friends! Though the task be long and arduous, yet the prize which the All-Bountiful Bestower has chosen to confer upon you is of such preciousness that neither tongue nor pen can befittingly appraise it. Though the goal towards which you are now so strenuously striving be distant... its promise lies firmly embedded in the authoritative...utterances of Bahá'u'lláh... **the Force which energizes your mission is limitless in its range and incalculable in its potency.** Though the enemies...the progress of your mission must raise up be fierce, numerous, and unrelenting, yet the invisible Hosts which, if you persevere, must, as promised, rush forth to your aid." *Shoghi Effendi, ADI*

Demystifying The ADVENT of DIVINE JUSTICE – OVERVIEW: the Bahá'í Faith's stages of growth obscurity, repression, emancipation, acknowledged independent Faith, state religion, Bahá'í state, Bahá'í world order

“I can only...attempt to survey the possibilities of the future: The election of the International House of Justice..., the establishment and the extension of the structural basis of Bahá'í community life...; the precautionary and defensive measures...to counteract the full force of the inescapable attacks which the organized efforts of ecclesiastical organizations of various denominations will progressively launch and relentlessly pursue; and, last but not least, the multitudinous issues that must be faced...to enable a sore-tried Faith to pass through the successive stages of unmitigated **obscurity**, of active **repression**, and of complete **emancipation**, leading in turn to its being **acknowledged** as an **independent Faith**, enjoying the status of full equality with its sister religions, to be followed by its establishment and recognition as a **State religion**, which in turn must give way to its assumption of the rights and prerogatives associated with the **Bahá'í state**, functioning in the plenitude of its powers, a stage which must ultimately culminate in the emergence of the **worldwide Bahá'í Commonwealth**, animated wholly by the spirit, and operating solely in direct conformity with the laws and principles of Bahá'u'lláh.”

Shoghi Effendi, ADI

Today (2020) the Bahá'í Faith is still relatively obscure throughout most of the world. As the Faith comes out of obscurity for each locale, it is destined to enter the stage of active repression; in Persia/Iran, the Cause of God has been actively repressed since 1844. Shoghi Effendi connected the North American Bahá'ís to the Persian Bábis as “the spiritual descendants of the dawn-breakers”, thus he envisioned similar levels of challenges, devotion, and glory on their paths towards God.

“Dearly-beloved friends: Though the Revelation of Bahá'u'lláh has been delivered, the World Order...is as yet unborn. Though the Heroic Age of His Faith is passed, the creative energies which that Age has released have not as yet crystallized into that world society... Bahá'u'lláh Himself testifies, ‘...The world of being hath never had, nor doth it yet possess, the capacity for such a revelation. The day, however, is approaching when the potentialities of so great a favor will...be manifested unto men.’

“For the revelation of so great a favor a period of intense turmoil and wide-spread suffering would seem to be indispensable... the interval which must elapse ere that Age yields its choicest fruit must...be overshadowed by such moral and social gloom as can alone prepare an unrepentant humanity for the prize she is destined to inherit.

“Into such a period we are now steadily and irresistibly moving. Amidst the shadows which are increasingly gathering about us we can faintly discern the glimmerings of Bahá'u'lláh's unearthly sovereignty... **To us, the “generation of the half-light,”** living at a time which may be designated as the period of the incubation of the World Commonwealth..., **has been assigned a task** whose high privilege we can never sufficiently appreciate, and the arduousness of which we can as yet but dimly recognize... **We stand on the threshold of an age whose convulsions proclaim alike the death-pangs of the old order and the birth-pangs of the new.”**

Shoghi Effendi, *The Unfoldment of World Civilization*, March 11, 1936. World Order of Bahá'u'lláh, 1938

In the 1930's, Shoghi Effendi had ominously anticipated World War II. Since then, the world's civilization and the Bahá'í Faith have advanced unrelentingly, but the old world order continues to oppress as it declines. Today in America, the US is challenged with social unrest under a world-wide pandemic. America's increasing polarization combines the secular militarized racism preceding World War II with the religious zealotry of 1800's Persia, potentially preparing the conditions for the Faith to come out of obscurity with maximum effect. Bahá'u'lláh guided His followers on a path which would minimize the active repression stage. Shoghi Effendi further clarified that path for the North American Bahá'ís – the Double Crusaders cultivate their personal integrity, holiness and racial unity which induces divine justice both individually and collectively; this prepares us for the upcoming stage of repressive tests, which will parallel the religious persecutions borne by the Bábí Dawnbreakers and their Bahá'í scions.

The “ADJ in 2020” sections of this deepening are beyond the scope of Shoghi Effendi's ADJ letter and are optional. The next section relates to the spiritual descendants of the Dawnbreakers.

(optional) **ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice**
from Bábí Dawnbreakers to Bahá'í living martyrs

“The community of the organized promoters of the Faith of Bahá'u'lláh in the American continent—**the spiritual descendants of the dawn-breakers** of an heroic Age, who by their death proclaimed the birth of that Faith— must, in turn, usher in, not by their death but through **living sacrifice**, that promised World Order, the shell ordained to enshrine that priceless jewel, the world civilization, of which the Faith itself is the sole begetter.”
Shoghi Effendi, *ADI*

The Dawnbreakers, the early followers of the Báb, rejected traditional Islam to become steadfast Bábis. With their martyrdoms and sacrifices, they fulfilled their destiny to help close the Adamic cycle, which cleared the way for Bahá'u'lláh to open His new Bahá'í cycle. When Shoghi Effendi called the North American Bahá'ís “the spiritual descendants of the dawn-breakers”, he not only recognized their accomplishments and capacity, he also elevated their potential station by linking them to the Bábí martyrs who sacrificed everything on their paths of devotion to the Báb, The spiritual descendants of the Dawnbreakers who sacrifice everything for Bahá'u'lláh, embody ADJ's “living sacrifice”, while also fitting the description of Bahá'í “living martyrs”; those on this sanctified path occupy the highest spiritual station attainable to humanity.

“It is the shedding of the sacred blood of the martyrs in Persia which has enabled the knights of the arena of servitude unto God to win the honour of raising and completing, in the heart of America...the first Mashriqu'l-Adhkár in the Western world...”

“**It is the shedding of the sacred blood of the martyrs in Persia which has guided and assisted the standard-bearers of this oppressed community in the remotest West**, to establish distinguished administrative institutions, to found Bahá'í endowments, to obtain official recognition from the high authorities, to put into effect divine laws and ordinances and to formulate a constitution for National Spiritual Assemblies...”
Shoghi Effendi, 21 April 1932 letter to the Bahá'ís of the East - translated from the Persian, published in *Bahá'í Studies Review* 4:1

As a Bábí, Bahá'u'lláh Himself would have welcomed martyrdom; but Bahá'u'lláh had prohibited holy war, essentially shutting the path to heaven of traditional crimson martyrdom. The new spiritual station of “living martyrdom” was introduced by ‘Abdu'l-Bahá. Shoghi Effendi attributed the successes of the North American Bahá'ís in the 1900's to the foundation of sacrifice laid down by the Persian martyrs of the 1800's; likewise, the sacrifices of today's living martyrs will enable the Faith's future successes.

“I stand, life in hand, ready; that perchance, through God's loving-kindness and grace, this revealed and manifest Letter may lay down his life as a sacrifice in the path of the Primal Point, the Most Exalted Word.”
Bahá'u'lláh's quote selected by Shoghi Effendi for the title page of *The Dawnbreakers*

“While suffering death on the pathway of God is the highest attainment, still, **that dying which continues on throughout life, giving life to other souls, is the station of ‘living martyrdom’**. The death of a martyr means the immediate end to all his afflictions and tests: martyrdom is the easiest way to enter the Kingdom of Heaven. But those who rise up to serve the Cause, to bear afflictions and undergo tribulations and trials in order to draw souls into the holy Faith—those are living martyrs, their labor goes on and on, and their noble work, the regeneration of all humankind, will win them **the highest of rewards, for ever and ever**. My prayer for...thee...is that you will reach that goal, the goal of the living martyrs.”
‘Abdu'l-Bahá cited by Marzieh Gail, *Summon Up Remembrance*, p 134-135

“Every day has certain needs. In those early days the Cause needed Martyrs... Those days are, however, gone. The Cause at present does not need martyrs who would die for the faith, but servants who desire to teach and establish the Cause throughout the world. To live to teach in the present day is like being martyred in those early days. It is the spirit that moves us that counts...and that spirit is to serve the Cause of God with our heart and soul.”
letter written on behalf of Shoghi Effendi, 3 August 1932

(optional) ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice

① the attained living martyr in the “highest heaven” ; Tablet of the Holy Mariner and The Seven Valleys

② *The spiritual descendants of the dawnbreakers will include “living martyrs” who are on a rarified, mystical path to an eternal “nearness to God”, the highest level of heaven which is attainable by humanity. This path is described in the Tablet of the Holy Mariner; attainment is a station which is associated with The Seven Valley’s valley of unity, which is typically not achieved until after death or “limitation”; so, living martyrs will attain a spiritual state of unity with the divine while still living on earth. However, this “ethereal” station is “invisible” or hidden, so those who attain it and those around them may be completely unaware; thus, no one can make a legitimate claim of being a living martyr, which is a blessing since having an ego would assure a fall from this level of grace. In the past, those who attained the rapturous spiritual states past the plane of limitation while on earth were peculiarly detached from the world, but the hidden nature of the living martyrs lets them blend in with the rest of humanity.*

③ “O Holy Mariner! Bid thine ark of eternity appear before the Celestial Concourse, Launch it upon the ancient sea, in His Name...and let the angelic spirits enter...Unmoor it, then, that it may sail upon the ocean of glory... Haply the dwellers therein may attain the retreats of nearness in the everlasting realm...

“Having reached the sacred strand, the shore of the crimson seas... Bid them issue forth and attain this ethereal invisible station...wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree... Wherein the embodiments of His Cause cleansed themselves of self and passion... Around which the Glory of Moses doth circle with the everlasting hosts... Wherein the Hand of God was drawn forth from His bosom of Grandeur...

“O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil... Perchance they may not tarry in the sacred snow-white spot...But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below... May wing through space even as the favored birds in the realm of eternal reunion... May know the mysteries hidden in the Seas of light... They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance...

“Whereupon the maid of heaven... raised the call which no ear through all eternity hath ever heard... And thus proclaimed: “By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian Youth...Can in no wise ascend unto the glory of the highest heaven.”

Bahá'u'lláh, Tablet of the Holy Mariner

④ *The “highest heaven” is “nearness” to God. Those who are not physically martyred in the “crimson seas” may “attain this ethereal invisible station” as “embodiments of His Cause” who are cleansed of “self and passion”, just like the Double Crusaders with “moral rectitude” and their “chaste and holy” lives. This newly opened station is akin to that of the lesser Old Testament prophets* and is past the valleys of “worldly limitations” in the valley of “divine unity” with “heavenly guidance” and “eternal reunion”. In addition to the prerequisite of selfless purity, those who attain the new station of nearness must sincerely love both the “exalted” Báb and the “glorious” Bahá'u'lláh.*

**Taherzadeh, Revelation of Bahá'u'lláh Vol. 1.14.239*

⑤ *Becoming a Bahá'í puts you on a path of spiritual growth. Bahá'u'lláh's own spiritual growth is evident in His life; from His early fascination with the mystical maidens as “Him Whom God shall make Manifest” and His 2-year retreat to Kurdistan from His responsibilities in Baghdad, to maturity where He took on His full role as the Founder/Leader/Lawmaker of the Bahá'í Faith. His spiritual growth was a difficult process requiring divine guidance and support, especially before He had fully accepted His station and also during times of covenant breaking. Many of Bahá'u'lláh's mystical writings were divine messages to prepare His human side for the spiritual growth that was necessary for His next level of responsibilities. These mystical writings might also help you on your own spiritual path, particularly if you made a deep commitment that leads to the station of a living martyr; the last step to the highest heaven requires earning mystic “wings” and is not attainable without personal purity, your own oneness with humanity, and divine approval.*

(optional) **ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice**
steadfast martyrs, radiant martyrs, ecstatic martyrs ; the Four Valleys

“Among the disciples of the Báb...were two: His amanuensis and a firm believer [Anís]. On the eve of the Báb's martyrdom the firm believer prayed: 'Oh let me die with You!' The amanuensis said: 'What shall I do?'... The disciple died with the Báb, his head on the breast of the Báb, and their bodies were mingled in death. The other died in prison anyway, but think of the difference in their stations!”
‘Abdu’l-Bahá cited in Diary of Juliet Thompson, Montclair, 23 June 1912

Just as there are differences in the stations of the Bábi martyrs there will be differences in the stations of the Bahá’í living martyrs. Here, three different types of martyrs are connected to three of The Four Valleys; since everyone has attributes of all of the four valleys, actual martyrs have overlapping styles. The four valleys’ differences in personalities seems to indicate a divine preference and necessity for unity in diversity within humanity and also in heaven. The second valley type is not represented as a type of martyr here; there may not be a path for exclusively scholastic martyrdom where the mind is sacrificed for God, as intimated by Táhirih and Bahá’u’lláh.

“**Let deeds, not words, testify to thy faith, if thou art a man of true learning...**for the day of service, of steadfast action, is come. Now is the time to show forth the true signs of God, to rend asunder the veils of idle fancy, to promote the Word of God, and to sacrifice ourselves in His path. Let deeds, not words, be our adorning!”
Táhirih to the learned Vahid

Tablet of Ahmad/valley 2 – intellectual, mind: “informing the severed ones of the message which hath been revealed by God.”

read down each column

Four Valleys type	valley 1 – physical, body	valley 3 – emotional, heart	valley 4 – spiritual, soul
examples	the Báb’s amanuensis	Táhirih, Mona Mahmudnizhad	Anís, Mírzá ‘Abdu’lláh, Badi’
Bábi martyr type	steadfast martyrs, service	radiant acquiescent martyrs, devotion	ecstatic martyrs, attainment
characteristics	endures suffering, resigned but would prefer not to be martyred	accepts martyrdom as an honor to be united with their Lord	actively seeks martyrdom, embraces sacrifice
Bahá’í living martyrs	life of sacrifice in obedience to God’s laws and commands	life of sacrifice and love of God with utmost devotion	life of sacrifice on a mystical path to God with pain and attainment
Hidden Words #A71	“If this thou canst not do, then write with that crimson ink that hath been shed in My path.”	“Should this not be in thy power, then make thine ink of the essence of thy heart.”	“Write all that We have revealed unto thee with the ink of light upon the tablet of thy spirit.”
Tablet of Ahmad	“calling the believers in the Divine Unity to the court of the Presence of the Generous One”	“guiding the lovers to the seat of sanctity and to this resplendent Beauty”	“proclaiming to the sincere ones the glad tidings of the nearness of God”
Double Crusade	“moral rectitude”	love and unity, eliminating racism	“chaste and holy”, sacred life

(optional) ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice

Mona's dreams, radiant acquiescence - Mona Mahmudnizhad 1965-1983 (martyred at age 17)

“Mona's family was very humble and sensitive... While she was only a young child, she was already displaying these qualities which later led to her becoming known...as the ‘Angel of Shiraz’... Mona's love for the Faith ran so deep that she would often awake in the middle of the night to pray and meditate.

“In 1978, mobs vandalized the House of The Báb and also set fire to the homes of several hundred Bahá'ís... As the crisis for the Bahá'ís worsened, Mona had...a dream in which both she and her father were killed for their faith. After the dream, Mona...talked and wrote...about the need for courage...showing no fear of death. Her father reacted in the same way... The persecution of the Bahá'ís extended to every level of society... In...1981 (her second year of High School)...in a course on religious literature...Mona poured out her frustrations at being silenced in the poignant essay which...caused a furor at the school...”

“Freedom' is the most brilliant word... Man has always been and will ever be asking for liberty... Always, there have been powerful and unjust individuals who for the sake of their own interests have resorted to all kinds of oppression and tyranny... Why don't you let me be free to express our goals in this community; to say who I am and what I want, and to reveal my religion to others?... liberty is a Divine gift, and this gift is for us also, but you don't let us have it... Perhaps you don't really think that I should have freedom. God has granted this freedom to man. You, his servant, cannot take it from me... Therefore, I cry out and say, "His Holiness Bahá'u'lláh is the Truth!"... "Bahá'u'lláh is the One whom God has made manifest! He is the founder of the Bahá'í religion and His Book is the Mother of Books..."

“Ten months before she was killed, Mona had another extraordinary dream... she saw Bahá'u'lláh entering the room...[with] a box containing a beautiful red cape...saying, ‘This is the cape of martyrdom in my path. Do you accept it?’ Mona was speechless with happiness. Finally, she said, ‘Whatever pleases you...’

“Bahá'u'lláh put the cape back in the box and returned...with...a second box, containing a black cape...and said: ‘This black cape symbolizes sorrow in my path. Do you accept it?’ Mona replied, ‘How beautiful are the tears shed in thy path.’

“He put the cape back in the box and again returned...with yet a third box containing an elaborately beaded blue cape...placed the cape around her shoulders, and said: ‘This is the cape of service.’ Then he...said to Mona: ‘Come and take a picture with me!’ Mona...looked up and saw...the photographer...[who] asked Mona to convey his love to his children. Mona...recognized him as one of the Bahá'ís of Shiraz who had previously been killed...”

“The months following Mona's dream of the capes were tense... Arrests and executions of Bahá'ís were taking place all over the country. In Shiraz...it was almost a foregone conclusion that Mona's father would be arrested..., few suspected that Mona would also be singled out.” “Mona...was one of several score Bahá'ís...who were imprisoned in the fall of 1982... The prisoners...endured months of abuse, interrogation and torture...to force them to deny their religion. All refused.” “[On March 12, 1983,] along with two other Bahá'ís...[Mona's father] Yad'u'llah Mahmudnizhad was hanged.”

“[In June,] ten of the women, including Mona, were...sentenced to death by hanging.” “That night, Mona had another dream... 'Abdu'l-Bahá came through the cell door and sat on the bed...and...held her hands in His. 'Abdu'l-Bahá asked Mona, ‘What do you want?’ Mona replied, ‘Steadfastness.’ 'Abdu'l-Bahá asked again, ‘What do you want from us?’ Mona replied, ‘Steadfastness for all the friends.’ 'Abdu'l-Bahá asked for a third time, ‘What do you want?’ Mona again replied, ‘Steadfastness.’ Then 'Abdu'l-Bahá said twice, ‘It is granted. It is granted.’ ”

“The next morning, June 12, she told all of the Bahá'í prisoners about her dream... Zarrin Muquimi...hugged Mona and said, ‘O Mona, what a good wish you asked of 'Abdu'l-Bahá...now I'm sure that we will be steadfast. You might have wished for your own and your mother's freedom. You could even have asked for freedom for all of us. But instead you made the most beautiful request of all and 'Abdu'l-Bahá has granted it.’

“On Thursday, June 16, six Bahá'í men were executed... The hangings of the 10 women took place on the eve of June 18, 1983, under cover of darkness...” “Mona asked to be the final victim executed so that she could pray for the strength of each one who was hanged before her. When her turn came, she kissed the rope and put the noose around her own neck...”

“The hangings of the women shocked the entire city... ‘A memorial service was held for the women who were martyred...the "Brides of the City"... Their families...told us stories of the devotion of those who had died. Their high spirits truly bewildered those who came in contact with them.’ ”

Story of Mona 1965-1983, by NSA Canada, 1985

(optional) **ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice**
alleviating afflictions through prayer ; Fire Tablet, Long Healing Prayer and Tablet of Ahmad

“Whosoever desireth, let him turn aside from this counsel and whosoever desireth let him choose the path to his Lord.” *Bahá'u'lláh, Tablet of Ahmad*

Pain and suffering are natural consequences of the sacrificial path of the living martyr. Bahá'u'lláh Himself experienced pain, affliction, and grief; He memorably recorded one period of His trials in His searing Fire Tablet, where He poured out His anguish to God; God's equally memorable response gave purpose to His pain.

“O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds! Were it not for the cold, how would the heat of Thy words prevail...? Were it not for calamity, how would the sun of Thy patience shine...? Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds. How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God... We have made abasement the garment of glory, and affliction the adornment of Thy temple... Thou seest the hearts are filled with hate, and to overlook is Thine... When the swords flash, go forward! When the shafts fly, press onward!... I weep at the fewness of Thy champions...

“now is the face of Bahá flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure... thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness, and know what hath beset Us in the path of God... Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.”

Bahá'u'lláh, Fire Tablet

Bahá'u'lláh complained to God with the Fire Tablet and numerous other times, so protesting to God is a natural and acceptable response to suffering. Understanding God's purpose for suffering is a healing balm, but those with unbearable pain will need more relief. Bahá'u'lláh supplied us with potent special prayers to specifically deal with afflictions. Combining the Fire Tablet for understanding, the Long Healing Prayer for healing, the Tablet of Ahmad for resolution especially for the living martyrs, along with Bahá'í consultation, absolute faith, sincerity, prayer and action must yield effective spiritual solutions, although the results may not be as expected or hoped for.

“These daily obligatory prayers, together with a few other specific ones, such as the Healing Prayer, the Tablet of Ahmad, have been invested by Bahá'u'lláh with a special potency and significance, and should therefore be accepted as such and be recited by the believers with unquestioning faith and confidence, that through them they may enter into a much closer communion with God, and identify themselves more fully with His laws and precepts.”

from a letter written on behalf of Shoghi Effendi, 1/10/1936

“I beseech Thee...by Thy Name, cloaked in the garment of affliction...to protect the bearer of this blessed Tablet, and whoso reciteth it, and whoso cometh upon it, and whoso passeth around the house wherein it is. Heal Thou, then, by it every sick, diseased and poor one, from every tribulation and distress, from every loathsome affliction and sorrow, and guide Thou by it whosoever desireth to enter upon the paths of Thy guidance, and the ways of Thy forgiveness and grace.”

Bahá'u'lláh, Long Healing Prayer

“And if thou art overtaken by affliction in My path, or degradation for My sake, be not thou troubled thereby. Rely upon God, thy God and the Lord of thy fathers. For the people are wandering in the paths of delusion, bereft of discernment to see God with their own eyes, or hear His Melody with their own ears... Learn well this Tablet...For verily, God hath ordained for the one who chants it, the reward of a hundred martyrs and a service in both worlds... Should one who is in affliction or grief read this Tablet with absolute sincerity, God will dispel his sadness, solve his difficulties and remove his afflictions.”

Bahá'u'lláh, Tablet of Ahmad

(optional) ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice
transcending suffering, God's grace ; choosing sacrifice—the martyrdom of Badí' 1852-1869

“Physical pain is a necessary accompaniment of all human existence, and as such is unavoidable... But suffering, although an inescapable reality, can nevertheless be utilised as a means for the attainment of happiness. This is the interpretation given to it by all the prophets and saints who, in the midst of severe tests and trials, felt happy and joyous and experienced what is best and holiest in life. Suffering is both a reminder and a guide. It stimulates us to better adapt ourselves to our environmental conditions, and thus leads the way to self-improvement. In every suffering one can find a meaning and a wisdom... What man considers to be evil turns often to be a cause of infinite blessings.”

from a letter written on behalf of Shoghi Effendi, 5/29/1935

“Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants, and all abide by His bidding!” *the Báb*

Pain is a necessary part of life. Humanity is naturally averse to pain and it is part of our human nature to reduce all kinds of suffering, primarily by resolving the sources of afflictions. For example, Bahá'u'lláh abolished holy war to keep His followers from becoming perpetrators of the violence and injustices that the Persian believers and He Himself had suffered, and to invalidate other similar religious persecutions. Identifying, then removing or otherwise resolving material afflictions is an effective external physical way of lessening suffering. Resolving societal ills alleviates suffering, lifts humanity and allows us to redirect our spirits and energies towards other goals.

An internal spiritual way of alleviating suffering is to cultivate a detachment from the world and an attachment to God. This spiritual practice is part of many religious traditions and notably forms the core of Buddha's teachings; through this internal conditioning, the practitioner may develop the capacity to transcend suffering. Along these lines, the Bahá'í Faith has many prayers and exhortations for the Bahá'ís to detach from worldliness; detachment is an essential component of Bahá'í consultation.

Another way of alleviating suffering is through God's grace. God has shielded people from pain and suffering throughout history, including some of the joyous Bábí and Bahá'í martyrs. The torture and martyrdom of Badí' testifies to his ardor, steadfastness and his desire for sacrifice, as well as to Bahá'u'lláh's divine grace and power.

“Bahá'u'lláh...summoned Badí'...to create him anew... Bahá'u'lláh...disclosed to his eyes the 'Kingdom of Revelation', and as a result his whole being was filled with an ecstasy that rid him of all attachments to this world and made him arise to...bring victory to His Cause... That Badí' had been carried away into...ecstasy as a result of meeting Bahá'u'lláh is not...a unique experience. Every one of His followers with a pure heart was deeply moved and exhilarated when they came in contact with Him... But the case of Badí' was a special one...

“When Badí' learnt that Bahá'u'lláh was looking for someone to deliver a special Tablet to Násiri'd-Dín Sháh, he begged to be allowed to carry out this service, knowing full well that he would have to lay down his life. Bahá'u'lláh accepted him for this important mission... Badí' travelled on foot...to...meet the sovereign face to face... Calmly and courteously he handed him the Tablet and in a loud voice movingly called out the celebrated verse from the Qur'án: 'O King, I have come unto thee from Sheba with a weighty message.'

“Badí' was arrested. The Sháh...ordered his men to get from Badí'...the names of other Bahá'ís... The officer in charge... failed to persuade Badí' to reveal names..., he ordered that he be stripped of his clothes and branded several times with hot bars of iron. Badí' endured these tortures for three successive days with a fortitude that astonished the officials who were watching him. They saw him utterly joyous while being tortured. It seemed to them that he was not feeling the pain; he often seemed to be laughing... As the...torture by branding yielded no information...the Chief officer...threatened Badí' with death... Badí' smiled at this threat and, as he did not reveal any name, his head was beaten to a pulp with a butt of a rifle. His body was thrown into a pit and earth and stones heaped upon it. This was in July 1869.”

Taherzadeh, Revelation of Bahá'u'lláh Vol. 3, chapter 9

(optional) **ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice**
reframing suffering

“And if thou art overtaken by affliction in My path, or degradation for My sake, be not thou troubled thereby.” Bahá'u'lláh, *Tablet of Ahmad*

Bahá'ís who choose a life of service, devotion and/or sacrifice for the Faith may expose themselves to more grief and affliction than they would normally have. When their tests are directly due to their paths towards God, the resulting sufferings can be considered as a special divine service and personal contribution to the Cause of God. Bahá'í work to serve the Faith may be considered as worship; any sufferings Bahá'ís experience related to their service and duties to the Faith, such as teaching, administration, consolidation and even just showing up, may be offered as their contributions to the Cause of God. Similarly, when Bahá'ís are tests to each other, the oppression they inflict on each other should still be considered as their own unlawful iniquities, but any undeserved pain and sufferings may be reframed as spiritual contributions to the Faith.

“We have made abasement the garment of glory, and affliction the adornment of Thy temple.” Bahá'u'lláh, *Fire Tablet*

Since the Bahá'í living martyrs have chosen to give their lives and everything to the Cause of God, any suffering they experience can be reframed as a contribution to God. Likewise, the Double Crusaders, who are working internally and externally to resolve North America's societal afflictions of injustice, moral laxity and racism, are expected to experience the Double Crusade's struggles directly in the line of their Bahá'í service; their resultant sufferings may also be offered as special contributions to the Cause.

“I was happy in imprisonment. I was in the utmost elation because I was not a criminal. They had imprisoned me in the path of God. Every time I thought of this, that I was a prisoner in the pathway of God, the utmost elation overcame me... I was happy...that my life was not wasted, that it was spent in the divine service. Nobody who saw me imagined that I was in prison. They beheld me in the utmost joy, complete thankfulness and health, paying no attention to the prison.” ‘Abdu'l-Bahá talk, 5 July 1912, New York, Promulgation of Universal Peace

Pointedly, the Bahá'í Double Crusaders who suffer from the evil of racism, especially from within the Bahá'í community, may especially want to reframe those sufferings into sacrificial offerings to Bahá'u'lláh or divine service, just like ‘Abdu'l-Bahá reframed his exile in ‘Akká. Elevating these sufferings through reframing also fundamentally shifts how the soul reacts to racism; microaggressions that are reframed become ineffective at triggering negative feelings, thus racism cannot accumulate to become internalized; deeper sufferings from violence and other injustices are reframed as living sacrifices. Reframing also changes the oppressor/oppressed relationship by rightfully inserting divine oversight into every conflict; then these clashes can be seen as spiritual tests, God's bounty intended for our personal spiritual growth. Acknowledging that conflicts come from a divine desire for our individual spiritual development gives us the motive for the self-assessment needed to grow, which opens the portal for more divine guidance and support. The tests' lessons might be external, such as learning how to change local laws, and/or internal like further detaching from the world, etc.

So, while racism is still clearly an evil, reframing elevates the resultant suffering into sacrificial contributions to the Cause of Bahá'u'lláh and provides a mystical path forward through racism's seeming intractableness. The resulting personal spiritualization/internal spiritual growth process along with the Double Crusaders' supreme and corresponding efforts combine to become effective spiritual weapons towards eliminating racial prejudice in the external world.

Double Crusaders may also reframe past sufferings from racism, so the burden of a lifetime of oppression with its build-up of justified anger and internalized pain may be lifted from the soul. An oppressor's sins are forgiven with a spiritually cleansing baptism, so the oppressed must also be able to be spiritually freed through a similar process; past sufferings are released by reframing them into sacrifices experienced on the path to God. This release of past sufferings liberates the soul from the detrimental effects of past afflictions and allows for further spiritual growth. Both the baptism of sins and the release of sufferings are necessary to break the cycle of inherited racism and the intergenerational responses to racism; racism could then be transformed to race unity and oneness. Both the baptism of sins and the release of sufferings are also required to cleanse and lift the burdens of the soul before it is possible to attain the spiritual wings necessary to reach the station of a living martyr and the highest heaven.

“My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is light and mercy. Hasten thereunto that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.” Bahá'u'lláh, Hidden Words, #A51

(optional) **ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice**
nearness to 'Abdu'l-Bahá and the divine joy of ecstatic martyrs, Mírzá 'Abdu'lláh (d.1852)

“O SON OF MAN! Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!”

Bahá'u'lláh, Hidden Words, #A46

“I...spoke of Mrs. K...--who had seen [*'Abdu'l-Bahá*]...only once... [*Juliet said,*] ‘She said she would like to live near You, my Lord.’

“He laughed. ‘She doesn't want to live near Me. She only wants a good time!’ Then He grew serious. ‘To live near Me,’ He said, ‘one must have My aims and objects. Do you remember the rich young man who wanted to live near Christ, and when he learned what it cost to live near Him--that it meant to give away all his possessions and take up a cross and follow Christ--then,’ the Master laughed, ‘he fled away!’...

” ‘There was...[*a*] martyr,’ continued the Master..., ‘Mírzá 'Abdu'lláh of Shíráz.’ ...Mírzá 'Abdu'lláh had been in the Presence of Bahá'u'lláh only once, ‘but he so loved the Blessed Beauty’ that he could not resist following Him to Tihrán, though Bahá'u'lláh had commanded him to remain in Shíráz with his old parents. ‘Still,’ said the Master, His tone exultant, ‘he followed!’

“Mírzá 'Abdu'lláh reached Tihrán in the midst of that bloodiest of massacres resulting from the attempt on the Sháh's life by two fanatical Bábís. Bahá'u'lláh had been cast into [*the Síyáh-Chál, Aug.-Dec. 1852,*]...weighted down by ‘The Devil's Chain’, eleven disciples sitting with Him, bound by the same chain... Every day a disciple was slaughtered and none knew when his turn would come...[*until*] the jailer took out the iron pin from his collar.”

“Mírzá 'Abdu'lláh entered Tihrán and inquired...‘where Bahá'u'lláh resided.’ ... And some men took 'Abdu'lláh to the dungeon and chained him to Bahá'u'lláh. ‘So,’ the Master said, ‘he found his Beloved again!’

“One day the jailer came into the dungeon and took out the pin from Mírzá 'Abdu'lláh's collar. ‘Then...Mírzá 'Abdu'lláh stepped joyfully forward. First, he kissed the feet of the Blessed Beauty, and then ...’

“The Master's whole aspect suddenly changed. It was as though the spirit of the martyr had entered into Him. With that God-like head erect, snapping His fingers high in the air, beating out a drum-like rhythm with His foot...He triumphantly sang ‘The Martyr's Song’.

*I have come again, I have come again,
By way of Shíráz I have come again!
With the wine cup in My hand!
Such is the madness of Love!*

“ ‘And thus,’ ended 'Abdu'l-Bahá, ‘singing and dancing he went to his death, and a hundred executioners fell on him! And later his parents came to Bahá'u'lláh, praising God that their son had given his life in the Path of God.’

“Juliet thought, ‘This was what the Cause meant then. This was what it meant to ‘live near Him’!’...

“The Master sank back into His chair... I saw a still stranger look on His face. His eyes were unmistakably fixed on the Invisible. They were filled with delight and as brilliant as jewels. A smile of exultation played on His lips. So low that it sounded like an echo He hummed the Martyr's Song.

‘See,’ He exclaimed, ‘the effect that the death of a martyr has in the world. It has changed My condition.’ After a moment's silence, He asked: ‘What is it, Juliet, you are pondering so deeply?’

“ ‘I was thinking, my Lord, of the look on Your face when You said Your condition had been changed. And that I had seen a flash of the joy of God when someone dies happily for His Cause.’ ”

as recounted by Juliet Thompson, Montclair 23 June 1912, Diary of Juliet Thompsom, 1947

(optional) ADJ in 2020 – Spiritual Descendants of the Dawnbreakers/Living Sacrifice

1 “a new race of men” – spiritual evolution – living martyrs and the valley of unity

2 “The supreme and distinguishing function of His Revelation...is...the calling into being of a new race of men.” Shoghi Effendi, *The Advent of Divine Justice*

“God will...raise...up a race of men... He shall purify them from the defilement of idle fancies and corrupt desires, shall lift them up to the heights of holiness, and shall cause them to manifest the signs of His sovereignty and might upon earth.” Bahá'u'lláh, *Tablet of the Temple*

“Martyrdom is the supreme test of belief. Great martyrs will arise in this Cause in the years to come. A believer is sometimes called upon to suffer a living martyrdom.” ‘Abdu'l-Bahá cited by Julia Grundy, *Ten Days in the Light of ‘Akká*, 1907

When Bahá'u'lláh opened the Bahá'í cycle, He instituted a major step forward in human evolution with the creation of a “new race of men”, considered here to be attained living martyrs. Attained living martyrs have reached the pinnacle of a process which begins with a commitment to living a life of sacrifice for the Cause of God and includes an internal spiritual purification that prepares them for nearness to God. Like athletes whose constant practice develops their bodies, the living martyrs' continued practice of virtues, sacrifice and self-cleansing develops their soul towards godliness, which also makes them increasingly effective at spiritualizing the world around them.

The living martyr's station cannot be bought with external acts of sacrifice and piousness; it is primarily internal and requires divine approval. Attained living martyrs spiritually reside in a valley of unity with the divine, thus they can see the world with a oneness that both transcends and appreciates differences; they can perceive the light from God more directly than others and also see the divine beauty of diversity through human lenses colored by various individual and cultural perceptions.

“In a yellow glass the rays shine yellow; in a white glass they are white; and in a red glass red... These variations proceed from the object itself, not from the light... Thus when the wayfarer...considereth only the glass—he seeth yellow and red and white... As the wayfarers traverse these three differing planes, their understanding...differ[s] accordingly, and hence the sign of conflict hath ever appeared on earth. For there are some who dwell on the plane of Divine Unity and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled... ‘The way is barred and all seeking rejected.’ ” Bahá'u'lláh, *Seven Valleys*, *Valley of Unity*

new highest heaven for departed living martyrs ; service and nearness to God ; above all of the seven valleys

new plane of limitation for living martyrs -----

4 typical Abhá Kingdom for departed Bahá'ís; Valleys of Unity, Contentment, Wonderment, True Poverty and Absolute Nothingness

5 new Valley of Unity – attainment for the living martyrs on earth ; attainment for Bahá'ís who have left Bahá'u'lláh's ark to spiritually pioneer in areas away from their peers ; the invisible station of the new race of humans in unity and alignment with those behind the mystic veil

----- typical plane of limitation – “the realms of limitation” are below -----

Valley of Knowledge – attainment for Bahá'ís who are passengers in Bahá'u'lláh's ark ; at the highest level, these Bahá'ís embody the Faith, are cleansed of self and passion, and are in unity with humanity

Valley of Love – attainment for the seekers who have found Bahá'u'lláh/God ; Bahá'ís who are passengers in Bahá'u'lláh's ark community

Valley of Search – seekers who recognize the limitations of the material world and turn towards the spiritual world

3 world of dust – those who are attached to the material world and veiled from the spiritual world

Demystifying The ADVENT of DIVINE JUSTICE

Part 2 – Double Crusade and Moral Rectitude (*groups ~1½ hours*)

Demystifying the Advent of Divine Justice

ADJ in 2020

Part 1 Overview Spiritual Descendants of the Dawnbreakers/Living Sacrifice

Part 2 Double Crusade

Why ADJ?

Why the US and Canada?

Why the Double Crusade?

Shoghi Effendi as a living martyr and his own Double Crusade transformation to become the Guardian

Double Crusade diagram

Why Double? Why Crusade?

the “weapons”; moral rectitude, holiness and chastity, and the elimination of racial prejudice

Moral Rectitude

the what and why of moral rectitude

moral rectitude’s ornaments – knowledge, justice, trustworthiness, truth

Moral Rectitude: Divine Justice

the physics of justice ; reciprocal and transformational equity

Shoghi Effendi’s spiritual qualities balanced with his spiritual powers

love and justice as universal forces of nature ; conservation of energy

the Bahá’í era’s non-abuse of power – Bahá’u’lláh’s Manifestation

the power of sacrifice and suffering ; targeted sacrifice and suffering

the Bahá’í era’s non-abuse of power – ‘Abdu’l-Bahá’s servitude

Bahá’u’lláh’s use of divine power ; ‘Abdu’r-Rahím’s intense faith

the long arm of divine justice ; love, knowledge, unity and justice

Double Crusaders and the scattering angels ; the mechanics of divine justice

Part 3 Moral Rectitude (continued)

Moral Rectitude: Trustworthiness, Knowledge, Truth

Part 4 TBD *Chaste and Holy Life*

Nearness to God

Part 5 TBD *Elimination of Racial Prejudice*

Unity in Diversity

Part 6 TBD *Double Crusade Struggles*

Tests

Part 7 TBD *Pioneering*

Detachment

Part 8 TBD *Destiny of America*

Destiny in 2020

① Demystifying The ADVENT of DIVINE JUSTICE - DOUBLE CRUSADE: Why ADJ?

Shoghi Effendi's ADJ is an essential step within the growth of the Bahá'í Faith and God's larger plan

read title and text,
following the numbers

"advent: 1) the arrival of a notable person, thing, or event... 2) the coming or second coming of Christ." *Oxford online dictionary, 2020*

"Thy Kingdom come, Thy Will be done, On earth as it is in heaven." *Holy Bible, RSV, Matt.6:10*

"These great oppressions that have befallen the world are preparing it for the **advent of the Most Great Justice.**" *Bahá'u'lláh cited in ADJ*

On the eve of World War II, Shoghi Effendi indicated that Bahá'u'lláh was the return of Christ through the title "The Advent of Divine Justice", thus also connecting the upcoming war to the prophesized Last Judgement, which served as a warning to those who thought that World War I had ended all wars. The North American Bahá'ís with Christian backgrounds should have recognized ADJ as an important message for this epic period of transition from their old Christian cultures to their new Bahá'í lives.

Shoghi Effendi had already spent much of his first sixteen years as the Guardian developing the template of the world's future in a series of letters, which he compiled in Bahá'í Administration and the World Order of Bahá'u'lláh; in these, he explained the principles, purpose and features of the future Bahá'í world order that had been alluded to by Bahá'u'lláh and 'Abdu'l-Bahá. ADJ was Shoghi Effendi's follow-on letter to the American and Canadian Bahá'ís with guidance on spiritual growth and pioneering.

"[America] will continue to evolve...until...its contributions to the birth, the rise and the fruition of that world civilization, the child of the Most Great Peace and hallmark of the Golden Age..., will have been made, and its last task discharged." *Shoghi Effendi, Citadel of Faith*

⑥ **Golden Age in the future** ⑦ *future* Universal House of Justice of the Bahá'í world commonwealth

④ **Formative Age 1921 - future** ⑤ *1921-1957* ministry of Shoghi Effendi

② **Heroic Age 1844 - 1921** ③ *1844-1853* ministry of the Báb

in 2020 we are still in obscurity in the Formative Age

1963-future Universal House of Justice

1957-1963 Hands of the Cause of God

1921-1957 ministry of Shoghi Effendi

1892-1921 ministry of 'Abdu'l-Bahá

1853-1892 ministry of Bahá'u'lláh

1844-1853 ministry of the Báb

⑧ some of Shoghi Effendi's major writings in English

1947-57 Citadel of Faith—letters to the US Bahá'ís compiled after his death

1932-46 Messages to America—letters to the US Bahá'ís

1944 God Passes By—history of the first 100 years of the Bahá'í Faith

1941 Promised Day is Come—letter to the Bahá'ís of the west during WWII

1938 Advent of Divine Justice – letter to US & Canadian Bahá'ís

1929-36 World Order of Bahá'u'lláh—collection of letters to Bahá'ís of the west

1922-32 Bahá'í Administration—selection of letters to North American Bahá'ís

⑨ ADJ is a call to action for the North American Bahá'ís to build their share of the foundation of our future world society. Shoghi Effendi also sent similar letters to Bahá'ís of other locales with guidance tailored for their situations. Since ADJ is just one part of God's larger plan, much of its message can be found in other Bahá'í writings. But Shoghi Effendi's potent passage on the elimination of racial prejudice is unique and many Bahá'ís study ADJ specifically for insight on how to achieve that brilliant Bahá'í standard of oneness. ADJ's instructions on the elimination of racial prejudice between Blacks and Whites are based upon fundamental Bahá'í principles, thus ADJ's method to eliminate racial prejudice can be adapted for other peoples and locales to alleviate their forms of oppression and to heal their oppressor/oppressed relationships.

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Why the US and Canada?

Bahá'u'lláh tasked the Americas to deliver Divine Justice to demonstrate God's transformative power.

Bahá'u'lláh first addressed the Americas in 1873 in the Kitáb-i-Aqdas; He envisioned a New World Order where the leaders of the Americas were the enforcers of justice for both the oppressed and their oppressors. These prophecies would have seemed implausible shortly after the US Civil War but were fulfilled in World Wars I and II.

“The world’s equilibrium hath been upset through the vibrating influence of...this new World Order. Mankind’s ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed...

“...**O Rulers of America** and the Presidents of the Republics therein... **Adorn ye the temple of dominion with the ornament of justice and of the fear of God...** Take ye advantage of the Day of God... **Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord,** the Ordainer, the All-Wise.” *Bahá'u'lláh, Kitáb-i-Aqdas, 1873*

“History is written by the victors.” The USA and Canada had traditionally disseminated a biased historical narrative which glamorized “manifest destiny” and material accomplishments while minimizing the human cost to the subjugated, as well as ignoring the resultant spiritual impairment of the oppressors. Bahá'u'lláh chose the Americans to build the framework of His World Order specifically because of their countries' inherent spiritual weaknesses; the contrast between the sterling conduct of Bahá'ís compared to the hypocrisy of their fellow citizens, historical and current, would demonstrate the transformative power of the Bahá'í Faith to the world. So, these Bahá'ís cleansed of their inherited evils and using their virtues, would become spiritually qualified to establish divine justice as the foundation of Bahá'u'lláh's world order.

“A world...perilously disintegrating from within, finds itself confronted...by the rising fortunes of an infant Faith... The one chief remaining citadel...is...**the community of...the Faith of Bahá'u'lláh in the American continent--the spiritual descendants of the dawn-breakers...**

“Let not...those who are to participate so predominantly in the birth of that world civilization...imagine for a moment that for some mysterious purpose or by any reason of inherent excellence or special merit Bahá'u'lláh has chosen to confer upon their country and people so great and lasting a distinction. **It is precisely by reason of the patent evils...that the Author of their Faith and the Center of His Covenant have singled it out to become the standard-bearer of the New World Order...** It is by such means as this that Bahá'u'lláh can best demonstrate to a heedless generation His almighty power to raise up from the very midst of a people, immersed in a sea of **materialism**, a prey to one of the most virulent and long-standing forms of **racial prejudice**, and notorious for its **political corruption, lawlessness and laxity in moral standards**, men and women who...will increasingly exemplify those **essential virtues** of **self-renunciation, of moral rectitude, of chastity, of indiscriminating fellowship, of holy discipline, and of spiritual insight** that will fit them for...calling into being that World Order and that World Civilization of which their country, no less than the entire human race, stands in desperate need. Theirs will be the duty and privilege...**first as the establishers** of one of the most powerful pillars [*spiritual assemblies*] sustaining the edifice of the **Universal House of Justice**, and then as the **champion-builders of that New World Order...**to...demonstrate, and apply those twin and sorely needed principles of **Divine justice and order**--principles to which the political corruption and the moral license...staining the society to which they belong, offer so sad and striking a contrast.

“...those virtues and qualities of high intelligence, of youthfulness, of unbounded initiative, and enterprise which the nation...so conspicuously displays...are being increasingly reflected by the community of the believers within it. Upon these virtues and qualities, no less than upon the elimination of the evils referred to, must depend, to a very great extent, the ability of that community to lay a firm foundation for the country's future role in ushering in the Golden Age of the Cause of Bahá'u'lláh.” *Shoghi Effendi, ADJ*

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: the Double Crusade?

What? Why? How?

WHAT is the Double Crusade? an internal/external effort towards spiritual transformation

After a lengthy overview in the ADJ, Shoghi Effendi introduced a plan of internal spiritual transformation for American and Canadian Bahá'ís which he named the “double crusade”. Those working on their individual Double Crusades work towards replacing their inherited old world order evils with Bahá'í virtues, thus increasingly aligning themselves towards God, which will spiritualize their communities, then their countries and eventually the world towards justice, unity and God.

“the American believers...and...their double crusade, first to regenerate the inward life of their own community, and next to assail the long-standing evils that have entrenched themselves in the life of their nation.”

Shoghi Effendi, ADI

WHY the Double Crusade?

By battling their inherited national evils within themselves rather than just correcting their own specific individual imperfections, the Double Crusade spiritually transforms many Bahá'ís towards God, rather than just transforming one person. Having many individual Bahá'ís privately working on their own personal Double Crusades creates a collective of Double Crusaders who increasingly internalize and exemplify key spiritual virtues needed for the Bahá'í era. As the Double Crusaders work on their own internal issues, they will also naturally transform their Bahá'í communities and institutions, thus providing a living spiritual foundation for Bahá'u'lláh's New World Order. Without these many individual efforts towards internal spiritual transformation, the North American Bahá'ís' external material services of teaching, pioneering and building Bahá'í institutions may continue, but the resulting framework will not have its fully intended transformative effect, and will continue to perpetuate the evils of the old world order and uphold their nations' current cultural norms, making the Bahá'ís spiritually indistinguishable from their fellow citizens and unable to lift their nations from the old world order to the New World Order of Bahá'u'lláh.

“...how staggering the responsibility...to weed out...those faults, habits, and tendencies which they have inherited from their own nation, and to cultivate...those distinctive qualities and characteristics that are so indispensable to their effective participation in the great redemptive work of their Faith... let them focus their attention...on their own selves, their own individual needs, their own personal deficiencies and weaknesses, ever mindful that every intensification of effort on their part will better equip them for the time when they will be called upon to eradicate in their turn such evil tendencies from the lives and the hearts of the entire body of their fellow-citizens. Nor must they overlook the fact that the World Order...can never be reared unless and until the generality of the people to which they belong has been already purged from the divers ills...that now so severely afflict it.”

Shoghi Effendi, ADI

“The chief reason for the evils now rampant in society is the lack of spirituality. The materialistic civilization of our age has so much absorbed the energy and interest of mankind that people in general do no longer feel the necessity of raising themselves above...their daily material existence... Man's outlook on life is too crude and materialistic to enable him to elevate himself into the higher realms of the spirit.”

on behalf of Shoghi Effendi, Directives of the Guardian, #223 Bahá'í Youth in School

HOW? with the Double Crusade's three spiritual “weapons” – moral rectitude, holiness, and a unity through the elimination of racial prejudice

“A rectitude of conduct, an abiding sense of undeviating justice, unobscured by the demoralizing influences which a corruption-ridden political life so strikingly manifests; a chaste, pure, and holy life, unsullied and unclouded by the indecencies, the vices, the false standards, which an inherently deficient moral code tolerates, perpetuates, and fosters; a fraternity freed from that cancerous growth of racial prejudice, which is eating into the vitals of an already debilitated society -- these are the ideals which the American believers must, from now on, individually and through concerted action, strive to promote.”

Shoghi Effendi, ADI

Demystifying The ADVENT of DIVINE JUSTICE - DOUBLE CRUSADE: Shoghi Effendi's example

Shoghi Effendi as a living martyr and his own Double Crusade transformation to become the Guardian

“Abdu'l-Bahá...clearly states that the name Shoghi - literally "the one who longs" - was conferred by God upon this grandson: ‘...O God! This is a branch sprung from the tree of Thy mercy. Through...the showers of Thy generosity cause him to become a verdant, flourishing, blossoming and fruitful branch. Gladden the eyes of his parents, Thou Who giveth to whomsoever Thou willest, and bestow upon him the name Shoghi so that he may yearn for Thy Kingdom and soar into the realms of the unseen!’

“There was never any conceit in Shoghi Effendi's nature and no ambition. He was fired by a supreme motive - to serve 'Abdu'l-Bahá and lift some of the load of work and cares from His shoulders.”

“When 'Abdu'l-Bahá so unexpectedly and quietly passed away, after no serious illness,...His family...discovered his Will...addressed to Shoghi Effendi... In order to understand even a little of the effect this had on him we must remember that he himself...had no foreknowledge of the existence of the Institution of Guardianship, least of all that he was appointed as Guardian;...the most he had expected was that perhaps, because he was the eldest grandson, 'Abdu'l-Bahá might have left instructions as to how the Universal House of Justice was to be elected and he might have been designated the one to see these were carried out and act as Convenor of the gathering which would elect it.” *Rúhíyyih Khánúm, The Priceless Pearl, chaps 1,2*

As a young adult, Shoghi Effendi had been one of 'Abdu'l-Bahá's secretaries, so he was intimately familiar with the all-consuming nature of 'Abdu'l-Bahá's responsibilities as the leader of the Bahá'í Faith. He was anticipating a career of translating the Bahá'í writings and was fluent in Persian, Turkish, Arabic and French. At 24, he already had a broad education with a degree from the Syrian Protestant College (now the American University of Beirut). Shoghi Effendi was in his second year at Oxford University in England when 'Abdu'l-Bahá passed away. Shoghi Effendi was devastated by his grandfather's death; then he learned that he had been appointed to head the Bahá'í Faith, which put he into a debilitating shock. Realizing that he was spiritually unprepared, Shoghi Effendi retreated to the Swiss Alps and left his new leadership responsibilities in the capable hands of 'Abdu'l-Bahá's sister, Bahíyyih Khánúm. After eight months of his mountain retreat, where he mourned, recuperated from his shock and spiritually prepared himself for his new role, Shoghi Effendi was ready to return to the Holy Land as the Guardian of the Cause of God.

Hand of the Cause Leroy Ioas recounts Shoghi Effendi's own description of his internal battle, and describes the nature of his transformation;

“[Shoghi Effendi said] “I didn't want to be the Guardian of the Cause... I didn't think I was worthy... I didn't want to face these responsibilities... I knew what it meant. I knew that my life as a human being was over. I didn't want it, and I didn't want to face it. So... I left the Holy Land and I went up into the mountains of Switzerland, and I fought with myself until I conquered myself. Then I came back and I turned myself over to God, and I was the Guardian... Every Bahá'í in the world, every person in the world, has to do exactly that same thing... Every Bahá'í must fight with himself and conquer himself. And when he has conquered himself, then he becomes a true instrument for the service of the Cause of God. And not until then! ... This is what every Bahá'í in the world should know...”

“The Guardian's instructions that every individual must fight with himself..., must overcome his lower nature...and turn himself over to God, so that the Holy Spirit can function through you. For when the Holy Spirit functions through you, then you will gain victory after victory. Because the Holy Spirit is the creative aspect of God and it cannot do other than win victories and make successes for the Cause...”

“This is the most important message I give to you. Shoghi Effendi said that if the friends would do what he has told them to do, if they will consecrate their lives to the Cause,...turn their lives over to the Cause,...serve the Cause diligently in the way which he has told them to serve, they will be amazed at the victories that they will win.” *Shoghi Effendi as quoted in Leroy Ioas' talk in Johannesburg, South Africa, October 31, 1958; a year after the Guardian's passing*

Demystifying The ADVENT of DIVINE JUSTICE - DOUBLE CRUSADE: ① the Double Crusade Diagram

The Double Crusade is the spiritual prerequisite for the success of the North American Bahá'ís

read title, each column,
then the "struggles"

②

In 1938, Shoghi Effendi wrote The Advent of Divine Justice as a letter "To the beloved of God and the handmaids of the Merciful throughout the United States and Canada," "the spiritual descendants of the dawnbreakers."
This letter still applies today!

the DOUBLE CRUSADE

To regenerate the inward life
of their own community
&

To assail these long-standing
evils of their nations

political deceit and corruption
moral laxity and materialism
ingrained racial prejudice

③

DEVELOP the DOUBLE CRUSADE'S SPIRITUAL "WEAPONS"

High sense of moral rectitude

vs. political deceit and corruption
*specially to custodians of Bahá'í
administration but applicable to all*

Chaste and holy life

vs. moral laxity and materialism
primarily to Bahá'í youth but applicable to all

Complete freedom from racial prejudice, "the most vital and challenging issue"

vs. ingrained racial prejudice
to all Bahá'ís without exception!

④

ATTRIBUTES of the DOUBLE CRUSADE'S "WEAPONS"

justice, equity, fair-mindedness ; knowledge, insight ;
truthfulness, honesty ; trustworthiness, reliability

modesty, purity, temperance, decency,
clean-mindedness, moderation

ceaseless exertions, sacrifices, care & vigilance, moral
courage, fortitude, tact, sympathy; "genuine love,
extreme patience, true humility, consummate tact,
sound initiative, mature wisdom, and deliberate,
persistent and prayerful effort"; mutual
understanding, amity, sustained cooperation

Supreme effort: for whites to abandon their sense of
superiority, correct their patronizing attitude, have
intimate spontaneous informal interracial
associations, genuine sincere friendships and master
their impatience

Corresponding effort: for blacks to show their
warmth of response, readiness to forget the past and
to wipe out suspicion

⑤

DOUBLE CRUSADE STRUGGLES

counter own instincts, encounter stiff resistance and setbacks,
fury of conservative forces, opposition of vested interests,
objections of a corrupt and pleasure seeking society, abuse,
ridicule, condemnation, misrepresentation, assaulted, scorned
misconstrued, scorned, belittled, undermined, deserted

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Why “Double”? Why “Crusade”?

ADJ combines internal spiritual battles with external material actions to create individual and collective transformation

“the American believers...**double crusade**, first to **regenerate the inward life** of their own community, and next to **assail the long-standing evils** that have entrenched themselves in the life of their nation.” Shoghi Effendi, *ADJ*, 1938

“Is not the object of every Revelation to effect a **transformation in the whole character of mankind**, a transformation that shall manifest itself **both outwardly and inwardly**, that shall affect both its **inner life and external conditions**? For if the character of mankind be not changed, the futility of God's universal Manifestations would be apparent.” Bahá'u'lláh, *The Kitáb-i-Iqán*, 1862

Within each of us is an essential unity between our bodies and souls; this vital human quality is innately embedded within our societies too. ADJ promotes this unity in duality by combining the largely internal Double Crusade with the external work of Bahá'í administration, pioneering and the elimination of racial prejudice. ADJ's dual spiritual plus material path leads to individual and collective spiritual growth which will increasingly align and transform humanity towards the Will of God.

“the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world..., but derives its authority from...`Abdu'l-Bahá...and...explicit provisions of the Kitáb-i-Aqdas..., and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself.” Shoghi Effendi, *World Order of Bahá'u'lláh*, 1938

“crusade - 1. each of a series of medieval military expeditions made by Europeans to recover the Holy Land from the Muslims in the 11th, 12th, and 13th centuries... 2. a vigorous campaign for political, social, or religious change.” *Oxford Languages online dictionary*, 2020

“**On the first day** that the Ancient Beauty ascended His Most Great Throne **in the garden named Ridván**, the Tongue of Glory gave utterance to three blessed words. **First**, that in this Revelation **the law of the sword [jihad] hath been annulled.**” Bahá'u'lláh, *Days of Remembrance*, 9.1

“O peoples of the earth! Haste ye to do the pleasure of God, and war ye valiantly, as it behooveth you to war, for the sake of proclaiming His resistless and immovable Cause. **We have decreed that war shall be waged in the path of God with the armies of wisdom and utterance, and of a goodly character and praiseworthy deeds...** There is no glory for him that committeth disorder on the earth after it hath been made so good. Fear God, O people, and be not of them that act unjustly... **We have abolished the law to wage holy war against each other.**” Bahá'u'lláh, *Epistle to the Son of the Wolf*, p24-5

The language of war has traditionally been used by God's manifestations to liken the impact and intensity of religion to that of war. Having directly experienced persecution as a Bábí, Bahá'u'lláh's first decree at His Ridván Declaration was to ban holy war; He repeated this prohibition throughout His ministry. Thus, any conventional, violent war waged in the name of God today, is not sanctioned by God. Instead of abusive holy wars against non-believers, Bahá'u'lláh repurposed His army of spiritual warriors to conquer the non-believers' hearts through teaching and the example of their own character, and also to wage an internal holy war to conquer their baser human natures.

Similarly, Shoghi Effendi used the imagery of war for the Double Crusade; Double Crusaders commit themselves to mastering their own hearts by cleansing themselves of their inherited old world order evils and filling their hearts with new world order virtues. While the Double Crusade was aimed to fight North America's evils, during WWII it was also a way for Bahá'ís to oppose the holocaust of violence, moral depravity and racism around the world, as well as at home. Today the Double Crusade is still relevant not only for North American but also for peoples in other locales which are permeated with old world order values of self, dominance, materialism and racism.

Demystifying The ADVENT of DIVINE JUSTICE - DOUBLE CRUSADE: the “weapons”

Moral Rectitude, Holiness and Chastity, and the Elimination of Racial Prejudice

“Surveying the most pressing needs of this community... the more serious deficiencies by which it is being handicapped in the discharge of its task... I feel it my duty to lay special stress upon...the essential requirements for...success... Great as is the importance of fashioning the outward instruments...the administrative agencies...projects...and the funds..., the imponderable, the spiritual, factors, which are bound up with their own individual and **inner lives**, and with which are associated their human and social **relationships**, are no less **urgent and vital**, and **demand constant scrutiny, continual self-examination and heart-searching** on their part, lest their value be impaired or their vital necessity be obscured or forgotten.”

“A **rectitude of conduct** which...offers a striking contrast to the deceitfulness and corruption that characterize the political life of the nation and of the parties and factions that compose it;
a **holiness and chastity** that are diametrically opposed to the moral laxity and licentiousness which defile the character of a not inconsiderable proportion of its citizens;
an **interracial fellowship** completely **purged from the curse of racial prejudice** which stigmatizes the vast majority of its people—

these are the weapons which the American believers can and must wield **in their double crusade**, first to regenerate the inward life of their own community, and next to assail the long-standing evils that have entrenched themselves in the life of their nation. The perfection of such weapons, the wise and effective utilization of every one of them, more than...any particular plan...or...material resources, can prepare them for the time when the Hand of Destiny will have directed them to assist in creating and in bringing into operation that World Order which is now incubating within the worldwide administrative institutions of their Faith.”

“men and women who, as time goes by, will increasingly exemplify those **essential virtues** of **self-renunciation**, of **moral rectitude**, of **chastity**, of **indiscriminating fellowship**, of **holy discipline**, and of **spiritual insight**... Theirs will be the duty and privilege,... as the champion-builders of that New World Order...to inculcate, demonstrate, and apply those twin and sorely needed principles of **Divine justice and order** -- principles to which the political corruption and the moral license, increasingly staining the society to which they belong, offer so sad and striking a contrast.”

Shoghi Effendi, ADI

The Double Crusade's three “weapons”, moral rectitude, holiness and chastity, and unity from the elimination of racial prejudice, combine to help lay the ideal foundation for the Bahá'í world order. This necessarily ambitious and daunting process for spiritual and material growth will lead to personal changes which may be difficult:

“Although the bestowal is great and the grace is glorious, yet capacity and readiness are requisite. **Without capacity and readiness the divine bounty will not become manifest and evident.**”

‘Abdu’l-Bahá, The Promulgation of Universal Peace, June 16, 1912

“Two things ‘Abdu’l-Bahá...[would say] in Persian: One was... ‘be patient, be as I am’. The other was when some one expressed discouragement to Him, saying they could not possibly acquire all the qualities and Virtues that Bahá’ís are directed to possess, and the Master replied... ‘little by little; day by day’.”

‘Abdu’l-Bahá, Bahá'í World, 12:70

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Moral Rectitude the what and why of moral rectitude

The Double Crusade's first "weapon" is "rectitude", which is like the American concept of integrity. By using an obscure word, Shoghi Effendi had the flexibility to define "rectitude" to match the needs of the North American Bahá'ís. He seems to have based ADJ's "rectitude" on the Tablet of Tarazát (Ornaments), where Bahá'u'lláh stated that the "upliftment of the world" depends upon "good character" and then re-revealed His Hidden Word, "The best beloved of all things in My sight is Justice."

"rectitude... morally correct behavior or thinking; righteousness." *Oxford Languages online dictionary, 2020*

"The third Taráz (Ornament) concerneth good character. **A good character is, verily, the best mantle for men from God.** With it He adorneth the temples of His loved ones... Whoso attaineth unto it is accounted as a jewel among men. The glory and the upliftment of the world must needs depend upon it. A goodly character is a means whereby men are guided to the Straight Path and are led to the Great Announcement. Well is it with him who is adorned with the **saintly attributes and character of the Concourse on High.**

"It beseemeth you to fix your gaze under all conditions upon **justice and fairness...** They that are just and fair-minded in their judgement occupy a sublime station and hold an exalted rank. The light of **piety and uprightness** shineth resplendent from these souls. We earnestly hope that the peoples and countries of the world may not be deprived of the splendours of these two luminaries."

Bahá'u'lláh, Tablet of Tarazát (Ornaments), Tablets of Bahá'u'lláh Revealed after the Kitáb-i-Aqdas and cited by Shoghi Effendi supporting rectitude in ADJ

"**A rectitude of conduct** which...offers a striking contrast to the deceitfulness and corruption that characterize the political life of the nation and of the parties and factions that compose it."

"**A rectitude of conduct**, an abiding sense of **undeviating justice**, unobscured by the demoralizing influences which a corruption-ridden political life so strikingly manifests."

"a **high sense of moral rectitude** in their social and administrative activities...

specially, though not exclusively, directed to their **elected representatives**,

whether local, regional, or national, who...are shouldering the chief responsibility in laying an unassailable foundation for that Universal House of Justice which...is to be the exponent and guardian of that Divine Justice which can alone insure...security...law and order."

"This **rectitude of conduct**, with its implications of

justice, equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness,

must distinguish every phase of the life of the **Bahá'í community**. "The companions of God," Bahá'u'lláh Himself has declared, "are, in this day, the lump that must leaven the peoples of the world. They must show forth such **trustworthiness**, such **truthfulness** and **perseverance**, such **deeds** and **character** that all mankind may profit by their example."

Shoghi Effendi, ADJ

In ADJ, Shoghi Effendi repeatedly used the word "rectitude" and stressed that a "rectitude of conduct" is befitting for Bahá'ís to distinguish themselves from America's corrupt and partisan people; he specially directed Bahá'í administrators towards rectitude, so rectitude is associated with divine power and authority as well as justice. Old world secular power has often been a corrupting force. In Bahá'u'lláh's Golden Age, worldly power will be supported by human moral rectitude, holiness, oneness, and with divine justice; so, humanity's future rulers will have a measure of divine authority. In today's "half-light" of the Formative Age, Bahá'ís are tasked to build that spiritual foundation of divine justice by rejecting corruption and partisan bias, and by bringing their own individual and collective conduct to a stainless Bahá'í standard.

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Moral Rectitude moral rectitude's ornaments – knowledge, justice, truthfulness, trustworthiness

“Moral rectitude” is an internal personal integrity that is outwardly expressed in “a rectitude of conduct”, these virtues are humanity’s reflections of godliness. Shoghi Effendi clarified his meaning of “rectitude” by listing its attributes, which can be condensed into four fundamental principles and traits; knowledge, justice, truthfulness, and trustworthiness. In many Bahá’í writings, these principles are associated with individual and collective stability and progress; so, individuals and societies must cultivate moral rectitude and rectitude of conduct in order to develop and maintain their internal and external integrity, security and growth. Moral rectitude’s four principles must work together for its full effect, just as all three of the “weapons” are needed for a complete Double Crusade.

“moral rectitude” = “good character”, nobleness, honorable, personal integrity, these are all aspects of godliness

knowledge, insight, discernment ; **justice**, equity, fair-mindedness ; **truthfulness**, honesty ; **trustworthiness**, reliability, perseverance, deeds

“Truthfulness and trustworthiness involve much more than not telling lies; they embody the overarching capacity to discern, value, and uphold truth itself. Without these spiritual qualities, neither individual nor social progress is possible. Justice is vital to the establishment of unity and harmony at all levels of society, as it provides the standard by which individual conduct and collective effort are judged. A requirement for living a life of service to humanity, then, is constant effort to develop truthfulness, trustworthiness, and justice, ensuring that they are ever-present in thought and action.”

bahai.org/.../truthfulness-trustworthiness-justice, 2021

Shoghi Effendi quotes parts of Bahá’u’lláh’s Tablet of Ornaments (Tarazát) for the Double Crusade. Rectitude and its principles are the Tablet of Ornaments’ main topics and Shoghi Effendi may have felt a foreboding premonition of WWII in the grim turmoil described in the fifth ornament.

“The first Taráz...is that man should **know his own self** and **recognize that which leadeth unto loftiness or lowliness**, glory or abasement, wealth or poverty... The people of Bahá must under all circumstances **observe that which is meet and seemly**...

“The second Taráz is to consort with the followers of all religions in a spirit of **friendliness and fellowship**...

The third Taráz - A **good character**...adorneth the temples of His loved ones...Well is it with him who is adorned with the saintly attributes and character of the Concourse on High... ‘The best beloved of all things in My sight is **Justice**’... They that are just and fair-minded in their judgement occupy a sublime station...The light of **piety** and **uprightness** shineth resplendent from these souls...

“The fourth Taráz - ...**Trustworthiness** is the greatest portal leading unto the tranquillity and security of the people. In truth the stability of every affair hath depended and doth depend upon it...Trustworthiness is...the most glorious crown for your heads.

“The fifth Taráz - ...One should not ignore **the truth** of any matter... One must **speak with fairness** and appreciate such bounty... In these days truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice. The smoke of corruption hath enveloped the whole world in such wise that naught can be seen in any direction save regiments of soldiers and nothing is heard from any land but the clashing of swords. We beseech God, the True One, to **strengthen the wielders of His power in that which will rehabilitate the world and bring tranquillity to the nations**.

“The sixth Taráz - **Knowledge** is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it...In this Day the secrets of the earth are laid bare before the eyes of men...

Tablet of Ornaments (Tarazát), Tablets of Bahá’u’lláh Revealed After the Kitáb-i-Aqdas

The next ‘ADJ in 2020’ section is optional, it discusses the nature of moral rectitude’s aspect of divine justice and its spiritual power with a science and religion approach.

(optional) **ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Knowledge**
the physics of justice ; reciprocal and transformational equity

“O SON OF SPIRIT! The best beloved of all things in My sight is Justice.” Bahá'u'lláh, Hidden Words, #A2

The most basic and essential of divine laws decrees an innate balance that governs the universe. This divine principle of equity can be clearly seen in the sciences where it is described with equations; it is evident in religion through the concept of God's justice with divine laws and guidance; and is also manifest in humanity in characteristics such as fair-mindedness. A simple form of divine justice is a reciprocal relationship between two similar things; in science, Newton described this relationship between action and reaction; reciprocity is also seen in religion, for example in Christ's Golden Rule and in Bahá'u'lláh's Hidden Word with the reciprocal love between individuals and God.

Every action causes an equal and opposite reaction. *Newton's third law of motion, 1686*

“Do to others as you would have them do to you.” *Jesus in His sermon on the mount, Holy Bible NIV, Luke 6:31*

“O SON OF BEING! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee.” Bahá'u'lláh, Hidden Words, #A5, 1858

Another form of the universal law of justice is evident in naturally equitable relationships between different things, such as the equitable exchange of money for goods and services. Einstein's equation of special relativity describes the transformational relationship between mass and energy, where energy can be transformed into matter, as in the creation of the universe, and matter can be transformed into energy as in nuclear power. Christ stated to His followers that religious faithfulness would translate into knowledge of divine truth, and that combination transforms into spiritual freedom. 'Abdu'l-Bahá, in his last talk to the first contingent of western Bahá'í pilgrims, defined a contract between himself and the believers which balanced their religious faith with their spiritual powers and blessings.

$E = mc^2$; where, E=energy, m=mass, c^2 =the speed of light squared *Einstein's theory of special relativity, 1905*

“Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’ ”

Holy Bible NIV, John 8:31-32

“And now I give you a commandment which shall be for a covenant between you and Me--that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end... **As ye have faith so shall your powers and blessings be. This is the balance--this is the balance.”**

'Abdu'l-Bahá as quoted by May Maxwell, An Early Pilgrimage, 1917

As humanity gained insight and knowledge into the laws of nature, some of the new scientific understandings were weaponized, Newton's equations of motion were used to calculate cannonball trajectories; and in the first century of the Bahá'í era, chemistry and Einstein's equations were used to create bombs. Religion has also been weaponized; in the Crusades, European Christians were directed to war against the Muslims; today, the name of religion is still being used to radicalize followers towards violence. In ADJ, Shoghi Effendi weaponizes moral rectitude, holiness, and the elimination of racial prejudice; but instead of inciting violence against others for personal gain, the Double Crusaders promote peace and order through an internal spiritual growth that is outwardly expressed to help align humanity towards divine justice and the Will of God.

“The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure.”

Gleanings from the Writings of Bahá'u'lláh, CX

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Spiritual Power

Shoghi Effendi's character, faith, and work balanced with his spiritual powers of love, vision and divine guidance

Hand of the Cause Leroy Ioas described Shoghi Effendi in a talk to Bahá'ís in South Africa a year after the Guardian's passing;

“One of the qualities that you found in Shoghi Effendi...was humility... **you knew nothing about humility until you saw Shoghi Effendi...** And he loved people. **He loved everyone. He looked at everyone and he saw the face of God in everyone.** He looked at their attributes of God. He looked at their accomplishments. He looked at their deeds, he didn't look at their shortcomings. **What registered before the Guardian was what the person was offering to God, and not his sins and shortcomings.** The accomplishments, the good deeds, the character that he had developed, that's what the Guardian saw. He didn't see the other things, he wasn't interested them. **Always ready to forgive, always ready to help.** So, this love of the Guardian, this tenderness, this gentleness, the way the man who has to rule the world and rule it with iron, it is a combination that is almost inconceivable, that a person could be so full of love and tenderness, and a tenderness that you can't understand.”

“The power of the emanating guidance of God descended upon Shoghi Effendi at all times, and in all things he did, and in all of his ways and his actions and deeds, you could see the supreme guidance which he was receiving in the carrying on of Bahá'í work. **Shoghi Effendi completely dedicated his whole life to the Cause of God. He had no other thought.** He ate, he slept..., he worked, **every minute, day and night, was for the Cause of God... Nothing else was of any interest to him. He didn't talk about anything else...** And he was like a barometer; when any word came from any part of the world about successes of the believers in the teaching work they did, he was joyous and he was happy. But when word came of difficulties within the Faith...he became very sad. His heart was like a mirror, and it seemed reflect all parts of the world. And wherever he turned his heart, he saw what was there. He saw pictured before him the exact conditions of the believers themselves. So that if any of you...have any idea that you are alone, that God is not with you, that the power of the Holy Spirit is not with you, dispel that from your mind, because the Power of God and the power of the Holy Spirit is with you all the time, every minute day and night; and the Guardian himself.”

“I said, 'Shoghi Effendi,...the way that...the administrative order in America grew and developed...was almost the work of a genius...' He said,”

“Leroy, you talk like you think that I sat over here in the Holy Land, and I had a blueprint of this Bahá'í World Order, and that I started to build it. As soon as I found the friends strong enough to do this, I said, 'Build this wall.' And then a little later I said, 'Build that wall...and then lay that floor.' If you have that idea, dismiss it from your mind. **When I became Guardian, I didn't know what the steps to be taken were, but God guided me. And when He gave me guidance, I did what He guided me to do...** And then I didn't know what the next step would be; I may have thought of what it might be, but I didn't know until I got the guidance, and then I did it.

“**I have...supreme confidence that God will guide me to do whatever is necessary for the Cause whenever it should be done... The Bahá'ís of the world must have exactly that same confidence.** They must have confidence that God will guide the Guardian to do what should be done for the welfare of the Cause at the moment it should be done, and unless they have that confidence, the Cause cannot succeed.”

“This confidence which the Guardian had in the unending guidance of God, we ourselves have to have this reliance. We have to be assured...that **God will guide His Cause, and that things will be done when they are to be done, how they are to be done.** The unending of guidance of God has not left us. Shoghi Effendi has not left us.... **if we keep our hearts pure, if we keep our hearts as a mirror...of the Spirit..., we will be guided to win this great Crusade.**”

Shoghi Effendi as recalled by Hand of the Cause Leroy Ioas, recorded talk in Johannesburg, South Africa, October 31, 1958.

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Spiritual Power

love and justice as universal forces of nature ; conservation of energy as a form of justice

“From...spiritual realities infer truths about the material world. For physical things are signs and imprints of spiritual things; every lower thing is an image and counterpart of a higher thing. Nay, earthly and heavenly, material and spiritual, accidental and essential, particular and universal, structure and foundation, appearance and reality and the essence of all things, both inward and outward -- **all of these are connected one with another and are interrelated...** Know then that **the all-embracing framework that governs existence includes** within its compass **every existent being.**”
‘Abdu'l-Bahá, Tablet of the Universe, provisional translation

God created the universe with parallel spiritual and material dimensions and with parallel laws of nature for these spiritual and material realms. God created the spiritual realms and heavenly angels before creating our material universe and worldly human beings, so “physical things are signs and imprints of spiritual things.” ‘Abdu'l-Bahá describes love in the spiritual realm as a force of attraction to God and godliness, and love in the material realm as the attractive forces of electromagnetism and gravity.

“**Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle,** the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms.”
Selections from the Writings of ‘Abdu'l-Bahá, #12

felicity: 1. intense happiness. 2.the ability to find appropriate expression for one's thoughts. *Oxford Languages online dictionary, 2021*

*Similarly, justice is a divinely ordained force of nature with parallel spiritual and material dimensions, and bonds between those worlds. **Divine justice** also has the aspects of **equivalent reciprocal relationships which provide balance,** and **equitable transformational relationships which cause change.** So, love and justice are two basic universal forces of nature which govern relationships; these divinely created forces have been recognized by humanity and quantified as laws of physics, chemistry and other sciences.*

Law of Conservation of Matter and Energy – in a closed system, matter and/or energy can neither be created nor destroyed

Underlying all of the equations of justice in the material universe is the fundamental law of conservation of matter and energy, which had been recognized by ancient philosophers and has been increasingly clarified by scientists. Since the material realms parallel the spiritual realms, it stands to reason that there is a similar fundamental law of conservation for spiritual matter and spiritual energy within the spiritual realms, and that angels are subjected to these natural laws in the spiritual realms as humans are in the material realm. The spiritual and material realms combine to form God's created universe, which is a closed system. God is All-Powerful, Pre-existent and has an existence outside of this closed system, so He can add or remove energy from the universe. But within the material and spiritual universe, energy must be conserved, it cannot be created or lost – this is the fundamental form of divine justice. Other forms of reciprocal and transformational justice must follow this basic law of conservation.

“The expressions of the creative hand of God throughout His limitless worlds are themselves limitless...and are sanctified and exalted beyond computation in the world of creation.”
‘Abdu'l-Bahá's Tablet of the Universe, provisional translation

Although the material universe is governed by physical laws like justice, God and His spiritual universe keeps the material realms from becoming completely deterministic through mystical, spiritual forces such as love and life. The spiritual and material universes are linked by God through the Manifestations and humanity, and to a lesser degree through the animal kingdom. Human beings and the Manifestations of God were created to have a dual existence in the spiritual and material realms. In the Four Valleys, valley 1 represents the physical body which resides in the material realm; valleys 2, 3, and 4, representing the mind, the emotions, and the soul, exist in the spiritual realm but are connected to the body during life and leave the body after death. In the Manifestations, Their spiritual side completely dominates Their physical bodies; in regular people, the physical and spiritual dimensions are more competitive, with a constant interaction between an individual's spiritual side and their physical body.

(optional) **ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Spiritual Power**
the Bahá'í era's non-abuse of power – Bahá'u'lláh's Manifestation, His free will and consent to sufferings

In ADJ, Shoghi Effendi directed Bahá'í administrators to a “rectitude of conduct”, so moral rectitude is also associated with Bahá'í power and authority.

“The Manifestations of God are the 'Word (of God) made flesh.' They reveal God to man. Through Them and by Them man comes to know God... The Manifestation of God links the world of God with the world of man. He is a human being, completely and totally possessed of humanity, sharing in full the life of man, having the same sorrows, the same pains, the same joys. But His reality is the reality of the Holy Spirit. He is the chosen vehicle of God's revelation.”

Balyuzi, Bahá'u'lláh, A Brief Life: The Word Made Flesh

“The Manifestations of God...appear among people without making a great display of their divine power, knowledge or glory. They seem to be ordinary... Inwardly they are invested with divine knowledge and power, but it is against the law of God for them to reveal these qualities to the generality of mankind, for if they do, all human beings will witness their awesome glory, will bow before their majesty and submit their will entirely to God's Viceregent on earth. Should this happen, man would become a puppet of God and lose his free will... Then the principles of justice, of reward and punishment would become inoperative and meaningless in society... Only those who have spiritual eyes can see a glimpse of His radiant Light and recognize His station; the great majority of the people fail to discover His inner spiritual reality. In this way man can exercise his free will to accept or to reject the Message of God, to live in accordance with His teachings or to disobey Him... A Manifestation of God has two sides: human and divine... What distinguishes them from the rest of mankind is that their spiritual side completely dominates their physical nature, and they are absolutely detached from the material world.”

Taherzadeh, The Covenant of Bahá'u'lláh

“The Ancient Beauty hath consented to be bound with chains that mankind may be released from its bondage, and hath accepted to be made a prisoner within this most mighty Stronghold that the whole world may attain unto true liberty. He hath drained to its dregs the cup of sorrow, that all the peoples of the earth may attain unto abiding joy, and be filled with gladness. This is of the mercy of your Lord, the Compassionate, the Most Merciful. We have accepted to be abased, O believers in the Unity of God, that ye may be exalted, and have suffered manifold afflictions, that ye might prosper and flourish. He Who hath come to build anew the whole world, behold, how they that have joined partners with God have forced Him to dwell within the most desolate of cities!”

“I sorrow not for the burden of My imprisonment. Neither do I grieve over My abasement, or the tribulation I suffer at the hands of Mine enemies. By My life! They are My glory... **Through the cruelties I have endured, the Day Star of Justice hath manifested itself, and shed its splendor upon men.**”

Gleanings from the Writings of Bahá'u'lláh, #XLV and #XLVI

As Manifestations of God, Bahá'u'lláh and the Báb were Omnipotent, but mostly hid Their divine power, even when They and Their followers were suffering. Bahá'u'lláh consented to be a “Wronged One” for a reason. People typically do not choose to suffer; any unjust sufferings during their lifetime would be correctively balanced through divine justice with the opposite of those sufferings in the afterlife. Bahá'u'lláh and the Báb exercised Their free will and consented to allow Themselves to be wronged as part of Their roles as Manifestations. Many of Their unrepentant persecutors experienced the punishment pillar of divine justice during their lives as a sign to the spiritually aware. Bahá'u'lláh and the Báb's sufferings produced vast corrective spiritual energies from divine justice; some of that energy was used to further glorify Their stations, but Bahá'u'lláh consented to suffering so He could gift those energies to humanity as a mercy – His being wronged is being used to “right” humanity.

“True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.”

Baha'u'llah, The Most Holy Book

(optional) **ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Spiritual Power**
the spiritual power of sacrifice and suffering ; targeted sacrifice and suffering

As Manifestations of God, the Báb and Bahá'u'lláh brought an enormous amount of spiritual energy to the world, this energy continues to fuel the closing of the Adamic era and the opening of the Bahá'í era. Their divinity illuminated the world through Their presence and Their teachings. They also generated spiritual energies from Their human sides through Their submission to the Will of God, and especially through Their consent to sacrifices and sufferings, which They experienced in parallel.

“The same treatment that had been meted out to the Báb..., Bahá'u'lláh suffered,... confinement... imprisonment... scourged... The Báb, whose trials and sufferings had preceded, in almost every case, those of Bahá'u'lláh, had offered Himself to ransom His Beloved from the perils that beset that precious Life; whilst Bahá'u'lláh, on His part, unwilling that He who so greatly loved Him should be the sole Sufferer, shared at every turn the cup that had touched His lips.”

Nabíl-i-A'zam, Dawn-Breakers, chap 19

The balancing power of divine justice corrects undeserved punishment with rewards. Instead of keeping the justly due rewards from His persecutions for Himself, Bahá'u'lláh transferred those rewards as gifts of mercy to humankind. These gifts were the opposite of His sufferings, so His sufferings were targeted against specific societal injustices. Bahá'u'lláh wrote that He “consented to be bound” while in ‘Akká. He later left that prison city to live out His life with a different torment; His Holy Family remained in ‘Akká, while He lived in the beauty of country-side mansions with His family members who would later break the covenant against ‘Abdu'l-Bahá.

read across each row →

Bahá'u'lláh's sufferings in His own words	situation	Bahá'u'lláh gifted the just rewards from His sufferings to humanity
“bound with chains”	Síyáh-Chál: Aug.-Dec. 1852	“released from...bondage” freed from slavery and incarceration
“made a prisoner”	‘Akká prison barracks: 1868-1870	“true liberty” which comes from submission to God
“drained to its dregs”	betrayed and poisoned by His brother	“abiding joy” from faithful, nurturing loved ones
“cup of sorrow”	persecution/death of followers and family	“filled with gladness” from thriving loved ones
“abased” (belittled, degraded, humiliated)	inquisitioned, bastinadoed, paraded for abuse, imprisoned in filth	“exalted”
“manifold afflictions” (pain, distress, and misery)	loss of loved ones and home from persecution and loss of health from abuse	“prosper and flourish”
“dwell within the most desolate of cities”	living within ‘Akká's city walls: 1868-1877	“build anew the whole world”

In ADJ's language, Bahá'u'lláh's sufferings, along with His life and teachings, were “weapons” to “assail the long-standing evils” of the old world order. Similarly, the Double Crusaders “consent” to sacrifice their worldliness to align themselves with the Will of God. As the Double Crusaders continue towards rectitude, holiness and race unity, their increasing spiritual virtues will bring them closer and more aligned with Bahá'u'lláh. As they reach higher levels of attainment, they will become more just and perpetrate less injustice, thus becoming less deserving of punishing sufferings; so, persecution and suffering at higher levels of attainment will produce higher levels of corrective spiritual energies through the balancing power of divine justice. The Double Crusaders' corrective rewards would normally be used to balance their sufferings during their worldly lives or in their afterlife. The Double Crusaders may also use those rewards to “pay it back” in honor of the departed. Or, like Bahá'u'lláh, they may also “pay it forward” along the direction of God's plan, especially to target North America's evils of materialism, partisanship, injustice, unholiness, racism and disunity.

Although Baha'u'llah consented to the hardships that accompanied His station, the depths of His sufferings caused Him to occasionally cry out to God as in the Fire Tablet or also sharply rebuke His persecutors. So, these acts were appropriate and divinely sanctioned responses to the deep grief and pains from His sufferings.

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Spiritual Power

the Bahá'í era's non-abuse of power – 'Abdu'l-Bahá's perfect servitude to Bahá'u'lláh

Bahá'ís, especially Bahá'í administrators, should have a “rectitude of conduct”. ‘Abdu'l-Bahá, the Perfect Exemplar, set the standard of Bahá'í leadership and servitude by his example. This power of personal example is an important channel with which rectitude's virtues are weaponized against old world order evils.

“Considering the exalted attribute of 'servitude' which must govern the activities of the friends, as exemplified by ‘Abdu'l-Bahá, it is not surprising to witness the eventual downfall of those who, either through their folly or their ambition and pride, tried...to introduce into the Faith of Bahá'u'lláh the concepts of leadership and dominance, and to create the cult of personality within its ranks. These people in their struggle for power brought about severe crises in the community; they violated the Covenant...and, in the end, tragically destroyed themselves.” *Taherzadeh, The Covenant of Bahá'u'lláh*

‘Abdu'l-Bahá literally translates to “servant of glory”, meaning that he is a “servant of Bahá'u'lláh”. Some misinformed early American Bahá'ís thought of ‘Abdu'l-Bahá as the return of Christ and focused on him to worship. He forcefully rejected this notion and clarified his station by repeating his preferred name; he is a servant of Bahá'u'lláh who also serves humanity. This type of leadership, through servitude to God, will be a hallmark of the Golden Age, but is already familiar from spiritual teachings and from enlightened leaders of the past. As the Perfect Exemplar, ‘Abdu'l-Bahá's incorruptible leadership style was to enlighten the Bahá'ís and guide them towards a path of dedication and service to the Cause of God and humanity. Try reading the passage below replacing ‘Abdu'l-Bahá's name with its translation, “servant of Bahá'u'lláh”.

“My name is ‘Abdu'l-Bahá, my identity is ‘Abdu'l-Bahá, my qualification is ‘Abdu'l-Bahá, my reality is ‘Abdu'l-Bahá, my praise is ‘Abdu'l-Bahá. Thralldom to the Blessed Perfection is my glorious...diadem; and servitude to all the human race is my perpetual religion... the Voice of Friendship, Uprightness, Truth and Reconciliation is he... No name, no title, no mention, no commendation hath he nor will ever have except ‘Abdu'l-Bahá. This is my longing. This is my supreme apex. This is my greatest yearning. This is my eternal life. This is my everlasting glory! Express ye the same thing which is issued from my pen. This is the duty of all...”

“O ye friends of God! ... One must become the incarnation of Servitude, the personification of Love, the embodiment of Spirituality and the mirror of Mercy. The believers must become the cause of life; deliver the people from heedlessness, call the souls to the perfection of humanity, beckon nations to unity and agreement, destroy the foundations of foreignness, make everyone as friends and associates, treat the negligent souls as their own children, and train and educate them with the utmost love—so that the ignorant become wise, the blind become endowed with sight, and the deaf be given hearing...”

“‘Abdu'l-Bahá is the Manifestation of Thralldom and not “Christ.” The servant of the human realm is he, and not a “chief.” Nonexistent is he and not “Existent.” Pure nothingness is he and not [the] “Eternal” [Lord]...”

“The quintessence of Truth is this: We must all become united and harmonized in order to illumine this gloomy world, to abolish the foundations of hostility and animosity from among mankind,...to astonish the enemy by the manifestation of the utmost love..., to administer the taste of non-resistance to the tyrant, to teach long-suffering and resignation of the martyrs to the murderer,...to raise the voice of “Yá Bahá'u'l-Abhá!” to the Supreme Apex... This is reality! This is guidance! This is service! This is the consummation of the perfection of the realm of humanity!

“...Each person must summon the people to the Servitude of ‘Abdu'l-Bahá...and no soul must either publicly or privately utter one word against or in contradiction to the general Teachings, and no one must believe that ‘Abdu'l-Bahá is the “Second Coming of Christ”, nay, rather he must believe that he is the Manifestation of Servitude...and the Ransom to each one of the believers of God in the transitory world. Print ye this Tablet and spread it throughout all countries.”

to the NYC Bahá'í Board of Counsel, Tablets of ‘Abdu'l-Bahá

thralldom [*or thrall*dom] – a state of being a thrall [*a slave, servant or captive*]; bondage; slavery; servitude

dictionary.com & Oxford Languages online, 2020

(optional) ADJ in 2020–DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Spiritual Power, Trustworthiness

Bahá'u'lláh's non-abuse of divine power ; 'Abdu'r-Rahím's fierce faith's spiritual power in attracting divine assistance

“Before his conversion to the Faith, 'Abdu'r-Rahím had been a fanatical Muslim... He once sought guidance...as to...the Bahá'ís. 'To fight them', the clergyman said, 'is as meritorious as taking part in the Jihád (holy war), to kill them is praiseworthy in the sight of God, and to be killed is...martyrdom and entrance into the highest paradise.' These words provoked in 'Abdu'r-Rahím a strong urge to kill some Bahá'ís. Armed with a weapon, he one day confronted an old believer... Faced with the threat of death, Hájí Bábá displayed unruffled calm and spoke with tenderness such words that the heart of 'Abdu'r-Rahím was touched. Soon his mood changed. Instead of being an enemy intent upon killing, he now wanted to investigate the truth.

“Hájí Bábá conducted 'Abdu'r-Rahím to the home of the sister of Mullá Husayn... That meeting...lasted one day and one night... He recognized the truth of the Cause and became filled with such a new spirit of faith...he set off on the long journey... For six months 'Abdu'r-Rahím travelled on foot until he reached...'Akká. He arrived...when no visitor suspected of being a Bahá'í was permitted even to approach the vicinity of the prison... Nabíl-i-A'zam [author of *The Dawn-Breakers*] was attempting in vain to get a glimpse of his Lord... But 'Abdu'r-Rahím...proceeded to attempt to circumambulate the prison.

“Before undertaking such a holy mission, he decided that he must wash his clothes... He washed them in the sea...[but] when he put them on...he looked very odd and shabby as the clothes had shrunk and were torn. With the utmost devotion and a heart overflowing with the love of Bahá'u'lláh, 'Abdu'r-Rahím approached the prison and began to circumambulate it. Then to his surprise he noticed that a hand from a window of the prison was beckoning him to come inside...it was the hand of Bahá'u'lláh summoning him to His presence. He rushed to the gate of the prison which was guarded... But the soldiers seemed to him to be motionless...; they appeared not to see him. They did not even move an eyelid as he went through the gate.

“Soon 'Abdu'r-Rahím found himself in the presence of His Lord... Bahá'u'lláh told him that through the hands of power and might He had temporarily blinded the eyes of the guards so that he might attain His presence as a bounty on His part... Bahá'u'lláh revealed a Tablet for him while he was there. In that Tablet He confirms that He had closed the eyes of the guards...and...calls him by the new name Rahím (Compassionate), showers His blessings upon him, and urges him to recount the experience of his pilgrimage to the friends on his return home.

“Before leaving, Bahá'u'lláh entrusted 'Abdu'r-Rahím with Tablets to be delivered to some believers in Persia... While in Baghdád...guards saw him...and became suspicious...intending to arrest him. As soon as 'Abdu'r-Rahím realized this, he took the parcel containing the Tablets of Bahá'u'lláh...as he was walking along threw it into the shop nearest to him. He did this so quickly that the guards did not see it. He...knew that if the guards had discovered the Tablets of Bahá'u'lláh, not only would they have destroyed or confiscated them, but his own life would have been endangered also. As he threw the parcel into the unknown shop, he put his whole trust in Bahá'u'lláh...and begged Him to protect these Tablets through His all-embracing power.

“The guards arrested 'Abdu'r-Rahím...[then] released him... He then returned... strolled...the bazaar several times and occasionally stood near the shop and looked inside... Toward the end of the day, he went near the shop again. This time there were no customers...he saw the shopkeeper beckoning him... To his great surprise the shopkeeper...warmly embraced him, welcomed him with...'Alláh'u'Abhá!' and handed him the parcel. He happened to be one of the few Bahá'ís living in Baghdád. The two men marvelled at the power of God and regarded this incident as a miracle... For there were hundreds of shops in the bazaar, but on that fateful...moment...'Abdu'r-Rahím...happened to be passing in front of the only shop which was owned by a Bahá'í...

“He...delivered the Tablets of Bahá'u'lláh to their owners. To each of the believers he recounted the stories of his pilgrimage and spoke of Bahá'u'lláh... When 'Abdu'r-Rahím arrived in his native town he was like a ball of fire ignited by the hand of Bahá'u'lláh... He began to teach the Faith fearlessly..., but...provoked the wrath of the clergy and the fanatic populace who rose up against him and forced him out of his native town of Bushrú'íyyih...

“Some years later Bahá'u'lláh [invited] Mullá Sádiq-i-Khurásání...to...attain His presence. But since he was very old, Bahá'u'lláh directed that [he]...be accompanied by a trustworthy man. The Bahá'ís...could not agree among themselves who that person ought to be. Therefore they drew lots and 'Abdu'r-Rahím's name came up. In this way he was given the privilege of attaining the presence of Bahá'u'lláh for the second time. And when he arrived in 'Akká Bahá'u'lláh confirmed that by 'a trustworthy man' he had actually meant 'Abdu'r-Rahím.”

Taherzadeh, *Revelation of Bahá'u'lláh* Vol. 3.3

(optional) **ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Knowledge, Divine Justice**
the long arm of divine justice ; knowledge of divine justice ; love, justice and unity in the Bahá'í era

In the timeless placeless beginning, God had knowledge of His Self. Then God brought the universe into being through the power of His love. This massive spark of creative energy from God's love was transformed over the eons, through love's attractive forces and justice's forces of balance and growth, into today's universe with our spiritual and material realms. The interplay between love's unifying forces and justice's balancing and transformational forces continues to govern and drive our ever-changing universe. In this evolving cosmos, God specially created humankind to be witnesses who could recognize and worship Him, become knowing participants in His divine plan, and mirror His godliness to produce our own ever-advancing series of distinctly human creations.

“O SON OF MAN! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee: therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.” Bahá'u'lláh, *Hidden Words*, #A3

A core religious teaching throughout the ages has been that justice's twin pillars of reward and punishment transcend the material universe and also life itself; human souls are judged after death and directed to their just rewards and punishments, which the Bahá'í teachings describe as nearness to or remoteness from God. So, divine justice not only governs the greater universe, it also is applied at a personal level to balance everyone's earthly life with an appropriate life after death in the spiritual realms.

Along with religious teachings, we have glimpses of the afterlife from numerous accounts throughout the ages from those who have had near-death experiences (NDEs). NDEs typically begin with a sense of peace, with souls rising from their clinically dead bodies, then end with souls descending back into their revived bodies, often returning with a profound sense of the preciousness of life. Some with deeper near-death experiences report being in blissful otherworldly realms that transcend time and space. Some experience seeing their “life flash before their eyes” and may have an accounting of their life's deeds, which is an individual's “day of judgement” and can be associated with the knowledge and spiritual insight of divine justice as described in the Valley of Knowledge in The Seven Valleys, where knowledge of divine justice transcends time. The knowledge and acceptance of divine justice seems to cleanse the worldliness from a soul, which is an essential step before a soul is allowed to progress to the higher spiritual realms of unity, contentment, wonderment and absolute nothingness.* *for an example of an extended NDE see Reinee Pasarow's video: bahai-library.com/pasarow_near_death_experience

“Every cycle and dispensation has its own distinctive character, its allotted measure of Grace. The realities of things are manifested in a degree proportionate to their stations, ranks, receptivity and capacity. For instance, regard the human...soul:...their propagation and growth depend in degree upon the stage of development reached in the course of this earthly life, which ranges from the condition of the primal germ to the highest stations of mature development. The same principle is to be found in the whole of existence, seen and unseen.”

‘Abdu'l-Bahá, “Tablet of the Universe”, provisional translation

“O SON OF SPIRIT! The best beloved of all things in My sight is Justice ... Verily justice is My gift to thee and the sign of My loving kindness. Set it then before thine eyes.”

Bahá'u'lláh, Hidden Words, #A2

“One righteous act is endowed with a potency that can so elevate the dust as to cause it to pass beyond the heaven of heavens. It can tear every bond asunder, and hath the power to restore the force that hath spent itself and vanished... Whoso ariseth, in this Day, to aid Our Cause, and summoneth to his assistance the hosts of a **praiseworthy character and upright conduct**, the influence flowing from such an action will, most certainly, be **diffused throughout the whole world.**”

Gleanings From the Writings of Bahá'u'lláh, CXXXI

While “Love is the most great law that ruleth this...cycle” of the greater universe, Bahá'u'lláh brought the “advent of divine justice” and the “light of unity” to earth in the Bahá'í era. Oneness, universal love and knowledge of divine justice are advanced spiritual traits; this combination is part of the “distinctive character” of the Bahá'í era. In the Adamic cycle, humanity's desire for material gain often surpassed their spirituality, and justice was not binding during people's earthly lives. In the Bahá'í era, the afterlife will still be needed to balance earthly lives with divine justice, but love, justice and unity will increasingly characterize our civilizations and the human condition.

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude; Divine Justice, Spiritual Power

Double Crusaders and the scattering angels – the mechanics of divine justice

“The core of religious faith is that mystic feeling which unites Man with God. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Bahá'u'lláh has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly by means of prayer. **The Bahá'í Faith, like all other Divine Religions, is thus fundamentally mystic in character. Its chief goal is the development of the individual and society, through the acquisition of spiritual virtues and powers...** Laws and institutions, as viewed by Bahá'u'lláh, can become really effective only when our **inner spiritual life** has been **perfected** and **transformed**. Otherwise religion will degenerate into a mere organization, and becomes a dead thing. The believers... should therefore fully realize...prayer is absolutely indispensable to their inner spiritual development, and this...is the very foundation and purpose of the religion of God.”

on behalf of Shoghi Effendi, *Directives of the Guardian*, #223 Bahá'í Youth in School

“Work done in the spirit of service is the highest form of worship.” *‘Abdu'l-Bahá on Divine Philosophy*

Praying opens a channel between an individual and God's spiritual realms with a reciprocal exchange of love. Other forms of worship bring more physical and material facets to devotion, where communion with God may be a means and not the goal. “Work done in the spirit of service” combines internal spiritual motivations with external physical actions; God graced humankind with a high level of this combination of capacities; no other earthly beings are capable of humanity's “highest form of worship”. With every form of worship, the worshipper expends physical and spiritual energies, but the effects and results from worship may be hidden from the worshipper, who might not realize the fruits of their efforts until their individual day of judgement in the afterlife.

“Whoso reciteth, in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtue of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul.”

Bahá'u'llah, Bahá'í Prayers

The spiritual fragrance/energy that a worshipper releases when reciting Bahá'í prayers in private are collected and redistributed by God's scattering angels; angelic assistance also accompanies other forms of worship. The scattering angels and the forces of justice may transform or redistribute the worshipper's fragrances to produce results which may be delayed or unrecognized. With the law of conservation of energy, the fragrances released during worship cannot be lost or wasted; they must either have an effect somewhere in the universe or be stored as spiritual potential energy. With more worship and more worshippers, stored spiritual energies may accumulate, build up and eventually reach a critical mass, where the stored spiritual energy can be released to cause tipping points in the spiritual or material realms.

As worshippers grow closer to God and become more aligned with His plans, their prayers attract more potent divine assistance. The Double Crusaders' internal holy wars are acts of faith and a form of worship which must trigger the aid of the scattering angels. The Double Crusaders' external works are in line with God's plan and are “done in the spirit of service”, so they qualify as the “highest form of worship” and thus carry the impact of the “highest” spiritual energies, even though the workers may be “unaware of its effect”. At the very highest levels, the Double Crusaders are like “hollow reeds” and become effective channels for divine energies.

As the Double Crusaders' internal spiritual “weapons” become increasingly refined and their external works more aligned with God's plans, they will release increasing waves of spiritual energy. As the Double Crusaders' numbers grow from individuals to groups, the waves will eventually reach a torrent with a continuous Double Crusade process releasing spiritual energies that will require a host of angels, this will presage the destined and inevitable Bahá'í triumph over North America's evils.

“Though the goal...be distant... the Force which energizes your mission is limitless in its range and incalculable in its potency... **the invisible Hosts** which, **if you persevere, must, as promised, rush forth to your aid.**”

Shoghi Effendi, ADJ

Demystifying The ADVENT of DIVINE JUSTICE

Part 3 – Moral Rectitude: truth, knowledge, trustworthiness (1½+ hours)

Demystifying the Advent of Divine Justice

ADJ in 2020

Part 1	Overview	Spiritual Descendants of the Dawnbreakers/Living Sacrifice
Part 2	Double Crusade and Moral Rectitude	Moral Rectitude; Divine Justice
Part 3	Double Crusade: Moral Rectitude <i>(continued)</i> humanity’s purpose – turn to and rise towards godliness ; “true knowledge” and spiritual growth inner and outer rectitude ; towards saintliness “knowledge, volition, and action” ; spiritual power to heal the world to those who develop the capacity to receive it independent investigation of the truth ; truthfulness - the foundation of virtue ; situational truth investigating and recognizing the truth ; knowledge of the truth and tests lead to spiritual growth the material, spiritual and mystical nature of trustworthiness	Moral Rectitude: trustworthiness, truth, knowledge and progress mystical station of divine trustworthiness ; the first Ḥuqúqu’lláh Trustees the divine trustworthiness of Anís the divine trustworthiness of Anís <i>(continued)</i> human, divine, and Bahá’í rectitude ; consequences of divine rectitude crimson martyrs and Bahá’í moderation ; Double Crusader living martyrs Double Crusade process ; targeted prayers for tests ; ‘Abdu’l-Bahá’s rectitude progressive revelation of truthfulness as a virtue – taqiyah to steadfastness humanity’s cycle of war and peace ; ADJ archetypes in the Golden Age religion’s absolute good and evil, and secular humanism “He is God” ; from Adamic to Bahá’í rectitude with dignity and rights for all summary - rectitude, the first weapon of the Double Crusade
Part 4	TBD Chaste and Holy Life	Nearness to God
Part 5	TBD Elimination of Racial Prejudice	Unity in Diversity
Part 6	TBD Double Crusade Struggles	Tests
Part 7	TBD Pioneering	Detachment
Part 8	TBD Destiny of America	Destiny in 2020

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Moral Rectitude, knowledge humanity's purpose – turn to and rise towards godliness ; “true knowledge” and spiritual growth

Part 2's “ADJ in 2020” discussion focused on rectitude's principle of divine justice, which was presented as a universal law, with the power of balance through equitable forms of justice, and the power of growth through transformational forms of justice. Part 3 discusses rectitude's principles of knowledge, truth, and trustworthiness in terms of humanity's growth towards God.

The Double Crusade's first weapon of rectitude seems to be Shoghi Effendi's interpretation of Hidden Word #A22 for the North American Bahá'ís. Many of the Bahá'í writings stress the importance of rectitude's principles or indicate rectitude using similar words such as upright, moral, righteous, character, integrity, dignity, and nobility.

“O SON OF SPIRIT! Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.”

The Hidden Words of Bahá'u'lláh, #A22

“The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds.”

Gleanings from the Writings of Bahá'u'lláh, CXXXVII

The purpose of religion is to guide humanity towards godliness. In the Tablet of Ornaments, Bahá'u'lláh directed the Bahá'ís to discern between loftiness and abasement. Recognizing godliness, as opposed to worldliness, allows an individual to knowingly choose God. Then He stated the need for acquiring material wealth through work. So, Bahá'ís are directed towards both an inner spiritual and an outer material loftiness, with the ability to discern between good and evil underlying this quest towards God.

“The first Taráz [Ornament]...is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfilment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy.”

Tablet of Ornaments, Tablets of Bahá'u'lláh

True knowledge is the spiritual perception to discern godliness from worldliness. Bahá'ís have a degree of true knowledge as they have recognized and accepted Bahá'u'lláh. Bahá'ís with the highest degree of true knowledge constantly work towards spiritually improving themselves and spiritualizing the world, essentially the Double Crusade.

“No created thing shall ever attain its paradise unless it appeareth in its highest prescribed degree of perfection... Man's highest station...is attained through faith in God in every Dispensation and by acceptance of what hath been revealed by Him, and not through learning... Nor is it attainable through wealth... True knowledge...is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation.”

Selections from the Writings of the Báb, pp 88-9

“In the sight of God, these common people [the Babís] are infinitely superior and exalted above their religious leaders who have turned away from the one true God. The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit. This is evidenced by those who, today, though without a single letter of the accepted standards of learning, are occupying the loftiest seats of knowledge... Well is it with the sincere in heart for their share of the light of a mighty Day!”

Bahá'u'lláh, The Book of Certitude, #233, 1861

“This people [the Baha'is] need no weapons of destruction, inasmuch as they have girded themselves to reconstruct the world. Their hosts are the hosts of goodly deeds, and their arms the arms of upright conduct, and their commander the fear of God... Such hath been the patience, the calm, the resignation and contentment of this people that they have become the exponents of justice, and so great hath been their forbearance, that they have suffered themselves to be killed rather than kill.”

Bahá'u'lláh, Epistle to the Son of the Wolf, pp 74-5, 1891

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Moral Rectitude, knowledge inner and outer rectitude ; towards saintliness

The Bahá'í writings connect rectitude to both an individual's path towards God, and to the security and success of societies. The Double Crusade's inner and outer aspects are also seen in rectitude and its principles; an inner moral rectitude transforms the individual towards a stainless personal integrity and their outer rectitude of conduct transforms their relationships and illumines their environment. This two-fold inner/outer process of the Double Crusade leads towards saintliness.

“In man there are two natures; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men. In his material aspect he expresses untruth, cruelty and injustice; all these are the outcome of his lower nature. The attributes of his Divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfections and sinful actions are born of his material nature...

“Man has the power both to do good and to do evil; if his power for good predominates and his inclinations to do wrong are conquered, then man in truth may be called a saint. But if, on the contrary, he rejects the things of God and allows his evil passions to conquer him, then he is no better than a mere animal. **Saints** are men who **have freed themselves from the world of matter and who have overcome sin.** They live in the world but are not of it, their thoughts being continually in the world of the spirit. **Their lives are spent in holiness, and their deeds show forth love, justice and godliness...**

“The apostles, who were the disciples of Jesus Christ, **were just as other men** are; they, like their fellows, were attracted by the things of the world, and each thought only of his own advantage... But when they followed Christ and believed in Him, their ignorance gave place to understanding, cruelty was changed to justice, falsehood to truth, darkness into light. **They had been worldly, they became spiritual and divine...** Strive therefore to follow in their steps, leaving all worldly things behind, and striving to attain to the Spiritual Kingdom.”

‘Abdu'l-Bahá, Paris Talks, Nov. 1, 1911

The outer material qualities of rectitude are admirable and conducive to society, but without the inner aspects, a stainless external character may mask an abased core. Through true knowledge, Shoghi Effendi recognized the North American Bahá'ís' strengths and weaknesses; then set up the Double Crusade, a process which he himself had experienced to become the Guardian, to help cleanse them of their inherited evils, thus removing the barriers to their spiritual growth and the progress of the Bahá'í Faith.

“let them focus their attention...on their own selves, their own individual needs, their own personal deficiencies and weaknesses... every intensification of effort on their part will better equip them for the time when they will be called upon to eradicate in their turn such evil tendencies from the lives and the hearts of the entire body of their fellow-citizens... the World Order...can never be reared unless and until the generality of the people to which they belong has been already purged from the divers ills, whether social or political, that now so severely afflict it.”

Shoghi Effendi, ADJ

“It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.... The Great Being saith: **Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth.** In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.”

Gleanings from the Writings of Baha'u'llah, CXVII

**Demystifying The ADVENT of DIVINE JUSTICE - DOUBLE CRUSADE: Moral Rectitude, knowledge
“knowledge, volition, and action” ; spiritual power to heal the world to those who develop the capacity to receive it**

Two years before WWI, ‘Abdu’l-Bahá spoke to the New York Theosophical Society, a prominent philosophical/religious group. With loving-kindness, he applauded their search for spiritual wisdom, then tactfully critiqued and illumined their limitations by stressing the need for action towards peace and expounding upon the reality of God.

“**Oneness of the world of humanity ensures the glorification of man** . International peace is the assurance of the welfare of all humankind. There are no greater motives and purposes in the human soul... Today the human world is in need of a great power by which these glorious principles and purposes may be executed. **The cause of peace...is the Cause of God**, and all the forces of the world are opposed to it. Governments...consider militarism as the step to human progress, that division among men and nations is the cause of patriotism and honor, that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty are the cause of that victorious nation's advancement and prosperity. This is an utter mistake.

“Compare the nations of the world to the members of a family... Simply enlarge the circle of the household, and you have the nation. Enlarge the circle of nations, and you have all humanity. The conditions surrounding the family surround the nation... Would it add to the progress and advancement of a family if dissensions should arise among its members, all fighting, pillaging each other, jealous and revengeful of injury, seeking selfish advantage? Nay, this would be the cause of the effacement of progress and advancement... as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered... Therefore, a power is needed to prevent war and to proclaim and establish the oneness of humanity.

“But **knowledge** of the need of this power **is not sufficient**... Knowledge of human conditions and the needed remedy for them is not the cause of their betterment. To admit that health is good does not constitute health. A skilled physician is needed to remedy existing human conditions. As a physician is required to have complete knowledge of pathology, diagnosis, therapeutics and treatment, so this World Physician must be **wise, skillful and capable** before health will result... **knowledge...must be applied and the remedy carried out**.

“**The attainment of any object is conditioned upon knowledge, volition and action**. Unless these three conditions are forthcoming, there is no execution or accomplishment... a power is needed to carry out and execute what is known...to be the remedy for human conditions--namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means...through racial power,...through patriotic power,...nor...through political power... **any effort toward unification through these material means would benefit one and injure another**... No means but **an ideal means, a spiritual power, divine bestowals and the breaths of the Holy Spirit will heal this world** sickness of war, dissension and discord... through spiritual means and the divine power it is possible and practicable.

“This great result is contingent upon divine power and bestowals... **God from everlasting was Love, Justice, Power, Creator, Provider, the Omniscient, the Bountiful**... Let us then trust in the bounty and bestowal of God. Let us be exhilarated with the divine breath, illumined and exalted by the heavenly glad tidings. God has ever dealt with man in mercy and kindness...the bestowals of God are moving and circulating throughout all created things. This **illimitable divine bounty...becomes effective wherever capacity is developed to receive it**... Therefore, we must be hopeful that through the bounty and favor of God this spirit of life infusing all created beings shall quicken humanity, and from its bestowals **the human world shall become a divine world**, this earthly kingdom become the mirror of the realm of Divinity, the virtues and perfections of the world of humanity become unveiled and the image and likeness of God be reflected from this temple.”

‘Abdu’l-Bahá’s talk at the Theosophical Lodge, New York City, May 30 1912, The Promulgation of Universal Peace

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Moral Rectitude, truthfulness independent investigation of the truth ; truthfulness - the foundation of virtue ; situational truth

“The first principle of the Teaching of Bahá’u’lláh is: The Search after Truth... In order to find truth we must give up our prejudices, our own small trivial notions; an open receptive mind is essential. If our chalice is full of self, there is no room in it for the water of life. The fact that we imagine ourselves to be right and everybody else wrong is the greatest of all obstacles in the path towards unity, and unity is necessary if we would reach truth, for truth is one...

“When we are in earnest in our search...we look for it everywhere... Science must be accepted. No one truth can contradict another truth... It means, also, that we must be willing to clear away all that we have previously learned... When we are freed from all these bonds, seeking with **liberated minds**, then shall we be able to arrive at our goal. ‘Seek the truth, the truth shall make you free.’ So shall we see the truth in all religions, for truth is in all and truth is one!”

‘Abdu’l-Bahá, Paris Talks, Nov. 10, 1911

The search for Truth begins with a desire to find the truth and ends with finding God and His eternal divine truths, which include His love and divine justice. This is seen in The Seven Valleys, where a successful search brings you to the beginning of the valley of love, which leads to the valley of knowledge, and then to the valley of unity.

Bahá’ís have already found Bahá’u’lláh, so the valley of search is already complete for the Double Crusaders. As they continue their inner/outer efforts to free themselves from their inherited evils and to perfect their virtues, they are more aligned towards God and have more profound spiritual deeds and experiences. Instead of a linear “knowledge, volition, action” sequence or a straightforward Seven Valleys path through search, love, knowledge, and then unity, the Double Crusade process is necessarily more flexible to meet the needs of individual situations, and will include many personalized inner and outer steps which may not be easily quantified.

“Truthfulness is the foundation of all human virtues. Without truthfulness progress and success, in all the worlds of God, are impossible for any soul. When this holy attribute is established in man, all the divine qualities will also be acquired.”

‘Abdu’l-Bahá cited in ADI

“The fifth Taráz (Ornament) concerneth the protection and preservation of the stations of God's servants. One should not ignore the truth of any matter, rather should one give expression to that which is right and true... In these days truthfulness and sincerity are sorely afflicted in the clutches of falsehood, and justice is tormented by the scourge of injustice. The smoke of corruption hath enveloped the whole world in such wise that naught can be seen in any direction save regiments of soldiers and nothing is heard from any land but the clashing of swords. We beseech God, the True One, to strengthen the wielders of His power in that which will rehabilitate the world and bring tranquillity to the nations.”

Tablet of Ornaments (Tarazát), Tablets of Bahá’u’lláh

There are situational truths which depend on specific conditions and different points of view, and eternal truths which are based upon divine principles and encompass situational truths. Humanity and the universe are evolving, so our conditions are always evolving. These changing conditions lead to different needs for each time and place; situational truths fit those needs, but not every opinion reflects the truth. Situational truths for different people may be at odds due to their different points of view and their cultural biases, whereas the eternal truth has an overarching, godly viewpoint that includes every situational truth. While peoples with differing situational truths may clash, the eternal truth transcends time and place by integrating their current situational positions with past situational truths and the future final outcomes.

The fifth Ornament connects truth and truthfulness with the “protection and preservation” of the spiritual stations of the Bahá’ís; the truth that distinguishes the Bahá’ís will “rehabilitate the world”. As humanity continues to mature, we will increasingly adopt the loftier, more godly viewpoint of the eternal truth, where we will acknowledge the many facets of complex issues, resolve those issues as well as humanly possible, and rely on divine resolutions with the corrective power of divine justice as needed.

**Demystifying The ADVENT of DIVINE JUSTICE - DOUBLE CRUSADE: Moral Rectitude, truthfulness
investigating and recognizing the truth ; knowledge of the truth and tests lead to spiritual growth**

“**God has given man the eye of investigation by which he may see and recognize truth.** He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore, **depend upon your own reason and judgment and adhere to the outcome of your own investigation;** otherwise, you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. **Turn to God,** supplicate humbly at His threshold... Then will your eyes be filled with illumination, face to face **you will behold the reality of God and your heart become completely purified** from the dross of ignorance, reflecting the glories and bounties of the Kingdom.

“**Holy souls are like soil which has been plowed and tilled with much earnest labor,** the thorns and thistles cast aside and **all weeds uprooted.** Such soil is most fruitful, and the harvest from it will prove full and plenteous. In this same way **man must free himself from** the weeds of **ignorance,** thorns of **superstitions** and thistles of **imitations that he may discover** reality in the harvests of **true knowledge.** Otherwise, the discovery of reality is impossible, contention and divergence of religious belief will always remain, and mankind, like ferocious wolves, will rage and attack each other in hatred and antagonism...

“Man is a child of God, most noble, lofty and beloved by God, his Creator. Therefore, he must ever strive that the divine bounties and virtues bestowed upon him may prevail and control him... We must endeavor to cultivate and awaken these potentialities...

“We must not be content with simply following a certain course because we find our fathers pursued that course. **It is the duty of everyone to investigate reality,** and investigation of reality by another will not do for us... every man must be an investigator for himself. Ideas and beliefs left by his fathers and ancestors as a heritage will not suffice, for adherence to these are but imitations and imitations have ever been a cause of disappointment and misguidance. Be investigators of reality, that you may attain the verity of truth and life...

“It is evident...that **man is in need of divine education and inspiration;** that the spirit and bounties of God are essential to his development... The wisdom and purpose of their training is that **man must pass from degree to degree of progressive unfoldment until perfection is attained...** For instance, if a man should live his entire life in one city, he cannot gain a knowledge of the whole world...

“**Man must walk in many paths and be subjected to various processes in his evolution upward.** Physically he is not born in full stature but passes through consecutive stages of foetus, infant, childhood, youth, maturity and old age. Suppose he had the power to remain young throughout his life. He then would not understand the meaning of old age and could not believe it existed. If he could not realize the condition of old age he would not know that he was young... If there was no wrong how would you recognize the right? If it were not for sin how would you appreciate virtue?... Evil is non-existent; it is the absence of good; sickness is the loss of health; poverty the lack of riches... Without knowledge there is ignorance... Death is the absence of life. Therefore **on the one hand we have existence; on the other, nonexistence, negation or absence of existence.**

“the journey of the soul is necessary. **The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective.**”

‘Abdu’l-Bahá, Promulgation of Universal Peace, talk on Aug. 29, 1912

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Moral Rectitude, trustworthiness the material, spiritual and mystical nature of trustworthiness

“In all His Writings Bahá'u'lláh has exhorted His followers to adorn themselves with the vesture of divine qualities and goodly character. But He has placed a special emphasis on trustworthiness... Concerning trustworthiness, 'Abdu'l-Bahá...states that should a believer succeed in carrying out all goodly deeds but fail, even to a small measure, in trustworthiness and faithfulness, all his good deeds will be void...

“If a man were to perform every good work, yet fail in the least scruple to be entirely trustworthy and honest, his good works would become as dry tinder and his failure as a soul-consuming fire. If, on the other hand, he should fall short in all his affairs, yet **act with trustworthiness and honesty**, all his defects would ultimately be righted, all injuries remedied, and all infirmities healed... **in the sight of God, trustworthiness is the bedrock of His Faith and the foundation of all virtues and perfections.** A man deprived of this quality is destitute of everything. What shall faith and piety avail if trustworthiness be lacking? of what consequence can they be? What benefit or advantage can they confer? Wherefore 'Abdu'l-Bahá counselleth the friends--nay rather, fervently imploreth them--so vigilantly to **guard the sanctity of the Cause of God and preserve their own dignity as individuals** that all nations shall come to know and honour them for their trustworthiness and integrity. **They can render no greater service than this today.** To act otherwise would be to take an axe to the root of the Cause of God--we take refuge with God from this heinous transgression and pray that He will protect His loved ones from committing so flagrant a wrong.”

'Abdu'l-Bahá cited by Taherzadeh, The Revelation of Bahá'u'lláh, Vol. 4.2

“The fourth Taráz [*Ornament*] concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. **Trustworthiness is the greatest portal leading unto the tranquillity and security of the people.** In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light...

“We will now mention unto thee Trustworthiness and the station thereof in the estimation of God... One day of days We repaired unto Our Green Island [*in the Ridván garden near 'Akká*]. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst... Turning Our face to the right, We beheld what the pen is powerless to describe... Turning...to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying:

“O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am **Trustworthiness** and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am **the most great ornament of the people of Bahá**, and the vesture of glory unto all who are in the kingdom of creation. I am **the supreme instrument for the prosperity of the world**, and the horizon of assurance unto all beings.”

‘Thus have We sent down for thee that which will draw men nigh unto the Lord of creation.’

“O people of Bahá! **Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads.** Take ye fast hold of it...”

Bahá'u'lláh's vision of a heavenly maiden described in the Tablets Ornaments and Splendours and another untranslated Tablet, ~1879

Part 3's “ADJ in 2020” section is optional and further discusses moral rectitude's principles of trustworthiness, truth and knowledge, and their relationship with humanity's progress.

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, trustworthiness
the mystical station of divine trustworthiness ; the first Huqúqu'lláh Trustees (Amín)

Bahá'u'lláh's vision at the Ridván garden of "one of the Beauties of the Most Sublime Paradise" who represented Trustworthiness is considered here to be the Maid of Trustworthiness; she is one of several named heavenly maidens Bahá'u'lláh encountered in His visions over the years. Four of these divine maidens seem to personify the epitome of each of the Four Valleys.

Valley 1 – Maid of Trustworthiness (*Fourth Ornament & Splendours*) – realm of “the Self of God...within...with laws”, representing the body

Valley 2 – Maid of Inner Meanings (*Tablet of the Temple*) – “station of primal reason”, representing the mind and wisdom

Valley 3 – Maid of Remembrance of the Name of the Lord (*Tablet of the Temple, Síyáh-Chál maiden*) – realm of “loving seekers”, representing the heart

Valley 4 – Maid of Heaven (*Tablet of the Holy Mariner*) – station of “the apex of consciousness and the secret of divine guidance”, representing the soul

Trustworthiness leads to “the tranquillity and security of the people” through ethical dealings and honorable relationships. There also seems to be a higher, mystical station, which this deepening calls “divine trustworthiness”. Those who attain the heights of this station have an intensity to their obedience to God which attracts miraculous levels of divine assistance, especially during tests. These souls include: Anís who was martyred with the Báb; ‘Abdu’r-Rahím, who Bahá'u'lláh considered “a trustworthy man”; and Sháh-Muhammad-Amín and Háji Amín, the first and second Bahá'í Huqúqu'lláh Trustees. Their extreme intensity and devotion exceeded regular human sensibilities; spiritual insight is needed to distinguish the divinely trustworthy from misguided, self-righteous fanatics who are not aligned with the God, like the Bábis who shot the Shah.

Sháh Muhammad Amín was an early Bábi follower of Bahá'u'lláh. Years later, Sháh Muhammad Amín sold his home and offered the proceeds to Bahá'u'lláh; He refused those funds but then appointed him as the first Huqúqu'lláh Trustee (Amín). When Sháh Muhammad Amín was martyred, his travel partner and assistant Haji Amín escaped with a bullet wound and then was appointed as the second Trustee. These beloved Trustees traveled extensively between ‘Akká and the Bahá'í communities, collecting Huqúqu'lláh, delivering messages and news, teaching and setting the standard of trustworthiness for future Bahá'í administrators, especially for treasurers.

“Sháh-Muhammad, who had the title of Amín, the Trusted One, was among the earliest of believers, and most deeply enamored... Love smoldered in his heart...he left his native home...and in `Iráq, he entered the presence of Bahá'u'lláh... Later he arrived at the Most Great Prison with [Háji Amín; they along with Badí were the first pilgrims to see Bahá'u'lláh in ‘Akká]... Full of eagerness and love, taking with him Tablets from Bahá'u'lláh, he hastened back to Persia, where, at all times worthy of trust, he labored for the Cause...no man's services could equal his. He was a haven amidst the people, known everywhere for devotion... He never rested for a moment... He was continuously in flight, soaring as the birds... running like a deer...alone and swift. He brought joy to all the believers...to every seeker, he was a sign and token...

“But then...he fell a prey to...a hostile band who...killed him. When news of his martyrdom reached the Prison, all the captives grieved... A Tablet, infinitely tender, was revealed by the Supreme Pen, commemorating...him.”

‘Abdu’l-Bahá, Memorials of the Faithful

“Háji Amín...was one of the prominent Bahá'ís of Iran... He was posthumously named a Hand of the Cause of God by Shoghi Effendi and was also listed among the Apostles of Bahá'u'lláh... Háji Amín became the assistant of [Sháh Muhammad Amín]... This involved lengthy journeys, sometimes lasting more than a year... He would earn his living by trading and also by writing letters for...Bahá'ís who were illiterate...

“In...1891, Háji Amín was imprisoned with Háji Ákhúnd in Tehran... the two Bahá'ís were kept in prison...for two years. Upon his release, Háji Amín resumed his travels... By this time Bahá'u'lláh had passed away and part of Háji Amín's task was...to promote and explain the concept of the Covenant... As he grew older, his travels became less frequent... He chose Háji Ghulam-Rida...[as his assistant, who] became known as Amín-i-Amín (trustee of the trustee). Háji Amín...gradually delegated all of his functions...[and] died...at an age in excess of ninety...in Tehran.”

Momen, “Haji Abu'l-Hasan Amin”

(optional) **ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, trustworthiness**
the divine trustworthiness of Anís

Anís was a Bábi youth whose exceptional devotion and divine trustworthiness led him to leave his worldly responsibilities to become martyred alongside with the Báb.

“Anís, a title given to him by the Báb, means companion. He was born Muhammad Ali Zunuzi, the surname designating the place of his birth...[and] was only two years old when his father passed away... Later, his mother married a [notable] mujtahid [Islamic legal scholar...who] adopted his new wife’s children... Since his early childhood, Anís demonstrated a keen intelligence and gentle character. [He] received the best education possible in the region...[and] became an accomplished mulla at an early age. He was recognized and admired for his honesty and impeccable conduct...[and] lived a comfortable, happy, and fulfilling life... Anís married and had two children...

“In the spring of 1847,...the Báb [was] brought to Tabriz... The news of His arrival had stirred the people...to witness His entry into the city... [Anís] hastened to meet Him... [and visited Him] on several occasions... He had the opportunity to listen to the verses revealed by the Báb and be charmed by their theme and their language... His love for the Báb had inflamed his soul... Wherever he went, he openly and fearlessly began to announce the claim of the Báb. the Gate Whose Advent they were eagerly awaiting. He called on the multitudes to arise and seek Him. He openly entered into heated discussions with other mullas. His boldness and the fearlessness with which he arose to teach the Báb’s message aroused the hostility of the clergy in Tabriz and provoked their anger... His stepfather...was furious and severely admonished [Anís] for his outrageous conduct. But he soon realized that...his exhortations and advice produced no change in his son’s behavior, [so]...he was locked up in a room... Finally, his health took a turn for the worse and his weak and fragile body was confined to bed...

“The prime minister...had deliberately contrived to banish the Báb to this remote...territory [in the castle prisons of Maku and Chiriq]..., imagining this forced seclusion from the pursuit of His followers would gradually tend to stifle the movement at its very birth and would lead to its final extinction... [After a year,] the Báb was brought back to Tabriz for interrogation... A wave of unprecedented enthusiasm swept rapidly over the entire city... The Báb was summoned before the most eminent mujtahids of the region...[and was asked], ‘Whom do you claim to be? And what is the message which you have brought?’ The Báb exclaimed,

‘I am, I am, I am the Promised One. I am the One whose name you have for a thousand years invoked. At whose mention you have risen... Verily I say, it is incumbent upon the peoples of both the East and the West to obey My word and to pledge allegiance to My person.’

“...The supreme opportunity of publicly proclaiming His mission had now been afforded to the Báb.” “[Afterwards] there was a sudden change in [Anís].”

“His handsome face was wreathed with smiles...[He said], ‘The eyes of my Beloved had beheld this face. And these eyes have gazed upon His countenance... One day as I lay confined in my cell, I turned my heart to Him... ‘Thou beholdest...my captivity and helplessness... Dispel the gloom that oppresses my heart with the light of Thy countenance.’... I was so overcome...that I seemed to have lost consciousness. Suddenly I heard the voice of the Báb and Lo! He was calling me! He bade me,

‘ARISE!... REJOICE!... The hour is approaching when...I shall be suspended before the eyes of the multitude and shall fall a victim to the fire of the enemy. I shall choose no one except you to share with me the cup of martyrdom. Rest assured that this...shall be fulfilled.’ ”

“The brief period that followed his vision...was the happiest time of his life. He was no longer agitated nor bemoaning his fate... He carried a secret...which he could not divulge to anyone, especially his family, for they could not bear to hear it... [Then] notable events demonstrating great heroism on the part of [the Báb’s] followers and fierce hostility...[from] His enemies took place [at Tabarsi, Nayriz, Zanzan and more]. This period is regarded as the most turbulent and bloodiest...of His ministry. The Báb’s public declaration...in Tabriz established His authority as the promised Qaim..., along with the ceaseless outpouring of His Pen, further raised His followers’ zeal to defend their Faith against their hostile enemies. This resulted in their fierce persecution...and culminated in His own martyrdom [two years after His inquisition..]

“[Hoping to quell the violent unrest], the Grand Vizier...decided to have the Báb executed... During this time, [Anís] attained the presence of the Báb and became His devoted attendant. The Báb favored him to be His intermediary for conveying His messages... His family and relatives became frightened and knew he was in grave danger. His father...wrote him the following letter: ‘O degenerate and misguided son! ...You have disgraced and shamed me..., but now that you are facing great danger... You have made a mistake and now you must repent...’ [Anís] responded [with a famous poetic verse], ‘I am a rogue and in love. Then repent? God forbid. God forbid.’ ”

(continued)

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, trustworthiness

the divine trustworthiness of Anís (continued)

“[Then Anís’s] older brother...[wrote to him describing] the heart rending sighs of his mother, sister and wife, their weeping and lamentation. He implored his brother to conceal his belief for their sake...and his little children... [Anís] responded... ‘O my Qiblih!... I am content with my circumstances and to every hardship rest succeeds... At most, we can but be slain for God’s sake, and oh what happiness were this! The Lord’s will must be accomplished through His servants; neither can prudence avert predestined fate. What God wills comes to pass!... Every soul shall taste of death. If the appointed destiny which the Lord...hath decreed shall overtake me, then God is the guardian of my family and thou art my trustee. Act in such wise as accords with God’s good pleasure. Forgive any failure in the respect or duty...of which I may have been guilty. Seek on my behalf, pardon and forgiveness from all those of my household and commit me to God. God is my portion and how good is He as a guardian.’

“Further orders from the Grand Vizier were...that the Báb should immediately be executed by a firing squad in full public view... [On the day] the Báb was transferred... Tabriz was in a state of commotion and turmoil... Crowds of people had filled the entire area... [Anís] broke through the crowd and the line of soldiers, threw himself at the feet of the Báb...and beseeched Him ‘Send me not from thee O Master! Wherever Thou goest, suffer me to follow Thee.’ The Báb...stretched out His hand and said,...

‘ARISE! and rest assured that you will be with Me. Tomorrow you shall witness what God has decreed.’...

“Two other companions...rushed forward to express their loyalty to Him. All three were seized and confined [in a room with the Báb and His amanuensis]... The Báb spent that entire night with...His face...aglow with...a joy as had never shown from His countenance. The sorrows that weighed so heavily upon Him seemed to have completely vanished. He told His faithful disciples, ‘Tomorrow will be the day of My martyrdom. Would that one of you might right now arise and with his own hands end My life. I prefer to be slain by the hands of a friend rather than that of the enemy.’... Even at that last moment, He was testing the strength of their faith and devotion... The disciples...were shocked and began to weep except...[Anís] who stood up saying ‘I am ready to obey your wishes my Lord.’... The Báb...declared, ‘This same youth who has risen to comply with My wish, will together with me suffer martyrdom.’...

“The Báb’s amanuensis asked Him what he should do, the Báb advised him, ‘Confess not your faith, thereby you will be enabled when the hour comes, to convey to those who are destined to hear you the things to which you alone are aware.’ To the other two disciples...He replied, ‘Your execution will not result in My release.’... [The next day, July 9, 1850], at the instructions of the Báb...[these three disciples] recanted their faith... [But, Anís] exclaimed ‘Never will I renounce my Master...’ [One mullah tried to] rescue him by declaring him insane... [Anís replied] ‘I am not mad... Such a charge should rather be brought against you, who have sentenced a Man no less holy than the promised Qaim. He is not a fool who has embraced His Faith and is longing to shed his blood in His path.’... His sister, along with his wife, who was carrying his two year old child...were brought before him. His sister...pleaded... ‘just pretend you are denying your faith...!’ He replied, ‘...do not lament. Soon, God shall raise people who shall praise us, pay tribute and commemorate this event...’ He then bade them farewell and was taken away...

“[Anís] begged to be placed in such a manner that his own body would shield that of the Báb. Eventually, he was suspended in such a position that his head rested on the breast of the Báb. Seven hundred and fifty soldiers were positioned in three files. Each file...was ordered to open fire in its turn... as the smoke cleared away, the multitude of about ten thousand people...beheld... [Anís], alive and unscathed... The guards ran towards [Anís]... He told them that once the bullets cut the ropes, they were dropped down, and his Master entered the adjoining room. They found the Báb, unhurt, undisturbed and serene...completing His...conversation with His amanuensis... [The commander of the first regiment of Christian Armenian soldiers] ordered his men to immediately leave the barracks... [A Shia Muslim Persian regiment replaced the Armenian soldiers and] the Báb and His companion were again suspended...[for] the final volley. Now the Báb addressed the multitude who gathered to see Him die,

‘Had you believed in Me, O wayward generation, every one of you would have followed the example of this youth, who stood in rank above most of you and willingly would have sacrificed himself in My path. The day will come when you will have recognized Me. That day I shall have ceased to be with you.’

“This time however, their breasts were riddled with bullets and their bodies completely shattered... And yet, one could recognize [Anís’s] arms which seemed to be holding his Master in his embrace.”

Falahi-Skuce, *The Story of Anís Zunuzi* video, 2020

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, knowledge

human, divine, and Bahá'í rectitude ; consequences of true knowledge and divine rectitude

From “The Story of Anís Zunuzi”, it is evident that there are different levels of rectitude. Anís’s stepfather was renowned for his human level of rectitude; he was “highly respected among the notables and theologians” and “was also well known for his impeccable trustworthiness, piety and integrity”. Anís had a divine level of rectitude; his devotion to the Báb overwhelmed his human sensibilities; he was divinely trustworthy to the Báb, but was insufferably not humanly trustworthy to his family.

Anís’s stepfather - an honorable mujtahid (authority of Islamic law) with human rectitude: human justice, human knowledge, situational truth, human trustworthiness

Anís - left his responsibilities to be joyously martyred with the Báb, “insane” with divine rectitude: divine justice, true knowledge, eternal truth, divine trustworthiness

The Báb’s amanuensis, who recanted his Faith to save his own life, would eventually become martyred; he had an intermediate station where he had enough true knowledge to recognize and serve the Báb, but not enough to detach from the world and desire martyrdom. Anís had a rare, exalted station, his extraordinary devotion led the Báb to choose him to share His martyrdom. Anís had the hallowed mystical spirituality of the Fourth Valley, which is necessarily rare; his love for the Báb exceeded his love for his family, whom he left to God’s care. Anís’s family were respected Muslims and were not persecuted; but, of the twenty thousand Bábi and Bahá’í martyrs, about five thousand were adult men, most of the rest were their dependents – wives, children and elders, who either steadfastly chose to die as Bábis or were unwillingly persecuted.

“If the mystic knowers be among them that have attained THE BEAUTY OF THE BELOVED, this station is the throne of the inmost heart and the secret of divine guidance. This is the seat of the mystery ‘He doeth what He willeth, and ordaineth what He pleaseth.’...this is the station of God’s immutable decree and His foreordained mystery... Whoso comprehendeth this station will assuredly conceal it, and were he to reveal but the faintest trace thereof, they would assuredly hang him from the gallows. And yet...were a true seeker to be found, I would divulge it to him... ‘Love is a distinction never conferred upon a heart possessed by fear and dread.’... And he that feareth not God, God shall make him to fear all things; whereas all things fear him who feareth God.’ ” Bahá’u’lláh, *The Call of the Divine Beloved*, *The Four Valleys*, fourth valley

The ulama who sentenced the Báb to death had enough human rectitude to become respected ecclesiastical leaders; they self-righteously protected the societal order as their human knowledge of Islam blinded them from recognizing the Báb. Human rectitude that is aligned with God is righteous, even if the individuals are not believers. Human rectitude that goes against God is self-righteous, even if the individuals are renowned as believers. **Without true understanding, it is impossible to discern the difference between righteousness and the self-righteousness, especially within yourself.** A sincere selflessness along with God’s grace are needed to recognize the divine truth.

Those who are completely deprived of rectitude will be untrustworthy, untruthful, unjust, ignorant and tend towards ungodly conduct. God constantly tests humanity with people who are lacking in rectitude, so every society has some form of a system of justice, but these human justice systems are only a shadow of divine justice. God also sometimes tests human rectitude with divine rectitude, as with the Bábi Faith in Persia. Most people fail this divine rectitude test; even if they are attracted to the divine message, their attachment to the world keeps them from accepting the rigors of true knowledge and divine rectitude. The Bábi martyrs who passed this spiritual test became a challenge to the rest of Persia because they not only sacrificed themselves and their families, the existence of so many martyrs forced Persian society and every individual Persian to decide whether to either accept or reject the Bábi Faith. Confronted by the transformative changes that the crimson martyrs with true knowledge present to their societies, some people will actively turn away from God to deliver injustice, many will prefer not to act, but a few will be inspired to grow closer to God.

In naming his letter *The Advent of Divine Justice*, Shoghi Effendi indicated that the human systems of justice would be inadequate for humanity’s future challenges. But if the generality of humankind had a divine level of rectitude and true knowledge, human civilization would be completely disrupted. So, a Bahá’í level of rectitude is defined here as combining the practical worldly integrity of human rectitude with the penetrating insight and true knowledge of divine rectitude. Bahá’í rectitude will allow humanity to advance with minimized disruptions. Bahá’u’lláh, ‘Abdu’l-Bahá and Shoghi Effendi combined Their human personalities with divine guidance to shape the Bahá’í Faith. Shoghi Effendi directed Bahá’í administrators towards rectitude, so Bahá’í rectitude should become the standard in the Faith, especially in the Houses of Justice.

Bahá’í rectitude = + guidance from **divine rectitude** (eternal truth, true knowledge, divine justice, divine trustworthiness)
worldly practicality of **human rectitude** (situational truth, human knowledge, human justice, human trustworthiness)

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude

crimson martyrs and Bahá'í moderation ; Double Crusaders as spiritual warriors and living martyrs

Although there is a divine glory to dying a martyr's death, Bahá'u'lláh steered His followers away from crimson martyrdom and towards a path of moderation with the preferred living martyrdom. Bahá'u'lláh had first-hand experience with the Bábi Faith's upheavals. He had prepared Bábis for their deaths at Tabarsi and in the Síyáh-Chál. While He completely accepted the uplifting spirituality of martyrdom, His human side grieved over the martyrs' deaths. As a Bábi, Bahá'u'lláh had been imprisoned, tortured, exiled, and poisoned. He did not want His Bahá'í followers to suffer like the Bábis or become the perpetrators of oppression like His Muslim persecutors.

Bahá'u'lláh also saw how misguided Bábis could inflame their persecutors. Some early Bábis, who were disgruntled with Shia and Persian leadership, wanted to start a holy war; but the Báb did not support their militancy. A few years later, the major Bábi sieges were led by some of the Báb's most trusted disciples, who were emblems of divine rectitude and had previously been Muslim clerics; Mulla Husayn and Quddús at Tabarsi, Vahid at Nayriz, and Hujjat at Zanjan. Later, a few Bábis tried to assassinate the Shah, resulting in a new backlash of persecution, including Bahá'u'lláh's imprisonment in the Síyáh-Chál. Seeing this violence, Bahá'u'lláh banned holy war as His first decree at Ridván. But the crimson martyrdom phase of the Bahá'í Faith may not be over yet, future Bahá'ís may experience persecution as the Faith comes out of obscurity.

“There is a great mystery involved in the levels of service. Shoghi Effendi always advised the friends to pursue a moderate and wise course, but if they did not, and chose to rise to heights of heroism and self-sacrifice, he was immensely proud of them. After all, there is nothing either wise or moderate in being martyred - yet our crowning glory as a religion is that our first Prophet was martyred and twenty thousand people followed in His footsteps. I have tried to understand this mystery, moderation on one side and Bahá'u'lláh's words on the other: ‘...then write with that crimson ink that hath been shed in My path. Sweeter indeed is this than all else...’ and it seems to me that the best example is an aeroplane: when it trundles along the ground on its wheels it is in the dimension of the ground, going along steadily on an earthly plane, but when it soars into the air and folds its wheels away and leaps forward at dazzling speeds, it is in a celestial realm and the values are different. When we are on the ground we get good sound earthly advice, but if we choose to spurn the soil and leap into the realms of higher service and sacrifice we do not get that kind of advice any more, we win immortal fame and become heroes and heroines of God's Cause.”

Rúhiyyih Khánum, The Priceless Pearl, chap 6

The Báb chastised the onlookers at His martyrdom for not being like Anís, but this highest spiritual station comes at a price; those who attain this lofty station lose their human capacity to appreciate normal worldly joys and may quit their worldly responsibilities to the people around them. To become the Guardian, Shoghi Effendi recognized that he would lose part of his human side and was initially not prepared for his new spiritual leadership responsibilities. It took eight months of internal spiritual battles before he conquered his lower, worldly self. His transformation completely disrupted his family; after the deaths of the faithful Bahíyyih Khánum and Munírih Khánum, the Guardian lost all of his blood relatives to covenant-breaking. The highest spiritual stations are so challenging and painful that after the Guardian, attaining those stations may be extremely rare until the next Manifestation. Most Bahá'ís will not completely conquer their worldly selves, but this is precisely the goal of the Double Crusader.

Bahá'u'lláh's teachings which lean towards moderation, tact and wisdom, and prohibit pressing a point, tamps down some of the intensity within Bahá'í individuals and the community. Bahá'ís often downplay the more revolutionary aspects of the Faith to avoid arguments, which also helps to prevent provoking inflammatory attacks against them. Bahá'í moderation tends to result in Bahá'í communities which have a meek tone, fulfilling Biblical prophecy. But this mildness may not appeal to everyone.

Bahá'ís who are attracted to the Bábis' heroism may have a warrior's spirit with an intensity and impatience that chafes under Bahá'í moderation and meekness. With the Double Crusade's militaristic battling of evils, the Bahá'ís who ‘spur on their chargers’ may find their best fit in the Faith as a Double Crusader. Like a soldier, the Double Crusader's process begins with a boot camp, an internal spiritual alignment to prepare them for the coming tests. Like soldiers, effective Double Crusaders must accept tough challenges and possibly death; the most spiritually potent Bahá'ís seek a living martyr's path. The living martyr's journey gives the Double Crusader a martyr's elevated spiritual station and a boldness that those who fear death do not have. Just as martyrs disrupt society, these intense Double Crusader living martyrs may disrupt a moderate Bahá'í community; so, they may serve the Faith best as pioneers where a bold Bahá'í rectitude is an asset, thus taking on multiple ADJ archetype roles. Double Crusader living martyrs with the resilience to maintain a lifetime of battling old world order evils within and without, will suffer multiple non-fatal martyrdoms during their lives, where they recover and internalize their new lessons to become increasingly aligned towards God and thus, more effective at spiritualizing the world.

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude

Double Crusade process ; targeted prayers for tests ; ‘Abdu’l-Bahá’s rectitude under external opposition

“Humanity, through suffering and turmoil, is swiftly moving on towards its destiny; if we be loiterers, if we fail to play our part surely others will be called upon to take up our task as ministers to the crying needs of this afflicted world. Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching...not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and sceptical age the supreme claim of the Abhá Revelation. **One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá’u’lláh.**”

Shoghi Effendi, Bahá’í Administration, 9/24/24 letter to the Bahá’ís of the American continent

Old world order evils are barriers in the spiritual growth of individuals and societies. Using old world tactics to fight old world order evils won’t create the conditions for the essential spiritual transformation that is needed to raise the new world order. The Double Crusade transforms old world order evils into Bahá’í virtues. This process of transformation, which began with the Bábis and early Bahá’ís, continues with grassroots Bahá’ís rising to spiritually cleanse themselves of their own inherited evils and working towards acquiring Bahá’í virtues. As their inner selves are cleansed and purified, they also externally influence those around them by taking bold actions of Bahá’í rectitude and by modeling their sterling character and conduct, which attracts the spiritually astute, who will recognize and want to emulate Bahá’í rectitude.

To be able to grow spiritually, Double Crusaders must consent to spiritual tests; those who want to speed up their own spiritual growth may use the Bahá’í prayers which ask for tests under “Tests and Difficulties”, then expect those prayers to be answered! The heroic instinct of putting yourself in danger to help others is a natural fit for the Double Crusade. Targeted prayers are a way to channel and transform human spiritual energy into divine assistance and are essential part of a Bahá’í’s spiritual growth.

This deepening’s examples of rectitude contrasts human rectitude from divine rectitude. Each person has their own style and every situation is unique, so actions which illustrate rectitude in one condition, may in another situation demonstrate self-righteous worldliness. Without true knowledge, we may be blind to the nature of tests and weaknesses, especially since old world evils are perceived as cultural virtues or strengths in many circles. While prayers can provide us with the divine assistance needed to perceive our blind spots, Bahá’ís are extremely blessed to have ‘Abdu’l-Bahá as our Perfect Exemplar. He was the living example of Bahá’u’lláh’s teachings and his actions demonstrated perfect Bahá’í rectitude of conduct. Bahá’ís who follow his inner and outer servitude to Bahá’u’lláh are assured of spiritual growth; reading stories about ‘Abdu’l-Bahá can be illuminating. For Double Crusaders, understanding how he handled adversity and challenging situations is especially enlightening.

“ ‘Abdu’l-Bahá spent most of His life surrounded by opponents of one sort or another. During the lifetime of His father, His main opponents were external to the Bahá’í Faith, officials of the governments of Iran and Ottoman Turkey, and religious leaders who attacked either the Bahá’ís or the Bahá’í leadership. In dealing with these, ‘Abdu’l-Bahá took His example from His father. He first appealed for redress directly to the person who had committed the injustice. If that was not successful, He would appeal to a higher authority if there was one. Finally, if no redress was forthcoming, He would sometimes issue a general appeal. If still no redress was to be had, He would ultimately submit to the injustice rather than cause social instability by opposing it by other means. This was ‘Abdu’l-Bahá’s way of dealing with opposition and He encouraged the Bahá’ís to follow suit...

“ ‘Abdu’l-Bahá always tried to maintain good relations with public officials...and with the government. The ease with which He was able to do this differed markedly..., depending on the officials in post and the activities of the Covenant-breakers. In general, however, ‘Abdu’l-Bahá was very highly regarded by the local government officials in Akka and..was also well-respected by the ordinary people..., who knew Him as a public benefactor, especially to the poor and destitute of the town.”

wikipedia article on ‘Abdu’l-Bahá, 2021

“redress – *verb* remedy or set right (an undesirable or unfair situation)... *noun* remedy or compensation for a wrong or grievance” *Oxford Languages, 2021*

(optional) **ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, truthfulness**

the progressive revelation of truthfulness as a virtue ; Shia and Bábi taqiyah to Bahá'í truthfulness and steadfastness

The progressive revelation of religion has been linked with the growth in social order, from bands of extended families to our current state of increasing globalization. As humanity matures, the progressive religious teachings provides us with relevant guidance on how to become increasingly godly, both internally and externally. The Double Crusade points to three virtues which must be developed for our next stage of maturity; rectitude, holiness, and unity. Bahá'ís often use the Golden Rule to demonstrate the progressive nature of religious teachings. The example here is the progression revelation of truth and truthfulness as a virtue from the past up to the current Bahá'í Faith.

Stories from the Bible's Old Testament often indicate a preference for shrewdness over truthfulness, especially in matters of life or death. The Ten Commandments do not include a prohibition to lying, but several passages in Proverbs and Psalms mention the value of truth and truthfulness. In Christ's Gospel, Jesus brought truth to the forefront; truth and truthfulness are mentioned often and highly valued in the New Testament.

“Truthful lips endure forever, but a lying tongue is but for a moment”. *Proverbs 12:19 ESV*

“Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.” *John 14:6 ESV*

“Do not mix truth with falsehood, or hide the truth when you know it.” *Quran 2:42 Haleem trans.*

Muhammad also placed a high value on truth and the Quran has many mentions of truth and truthfulness. However, in years after Muhammad's death, His followers split to either follow elected leaders (Sunni) or to follow His familial descendants (Shia). His Shia followers were few in numbers and were persecuted by the Sunnis. Faced with extinction, the Shia minority accepted the concept of taqiyah, which literally translates to “prudence, fear” but is specifically used to describe dissimulation under religious persecution. In Shia Islamic Persia, taqiyah was considered to be an acceptable response to persecution.

taqiyah - (in Shi'ite Islam) the practice of denying one's religion, permissible when one is faced with persecution, especially by Sunnites:
regarded as a means of protecting the religion. *dictionary.com 2021*

dissimulation - to hide your real feelings, character, or intentions *dictionary.cambridge.org 2021*

This Shia taqiyah was practiced by some Bábis and was sanctioned by the Báb; He authorized three of His followers' taqiyah on the day of His martyrdom. But many Bábis chose martyrdom over taqiyah. During the Bábi sieges, the Bábi leaders allowed those who were not willing to be martyred the opportunity to leave the siege; but many of those siege defectors were killed by the Persian army anyway, so they lost their lives without the higher stations of martyrdom. Having a hidden, secret nature was a part of the Bábi Faith, especially in its links to Islam; the Báb was the Shia's occultic Hidden Imám, and Bahá'u'lláh was still a Bábi when He revealed The Hidden Words (~1858) which He called The Book of Fatimah, indicating that this was the secret message that an angel revealed after Muhammad's death to console His daughter, Fatima.

Early in His ministry, Bahá'u'lláh also practiced dissimulation; His declaration in 1863 was only to a few of His devoted followers; He did not openly announce His station until 1866. Dissimulation and taqiyah continued to decline as the Bahá'í Faith grew; then Shoghi Effendi effectively banned taqiyah during His ministry. In the face of persecution, taqiyah was replaced with Bahá'í rectitude and steadfastness, as displayed by Mona and her fellow martyrs in 1983. This complete transition away from taqiyah may indicate that the Bahá'í Faith is no longer in danger of extinction.

In contrast, taqiyah was the norm for Mirza Yahya, Bahá'u'lláh's younger half-brother. During the years of Bábi persecution, Mirza Yahya feared that he would be executed as the Báb's nominee, so he disguised himself and even avoided identifying himself to his fellow Bábis. As that danger passed and the vast majority of the Bábis converted to become Bahá'ís, the followers of Mirza Yahya dwindled. Under persecution, Mirza Yahya's practice of taqiyah was continued by his followers; some of them even elevated it to an art form. Their celebration of taqiyah and their corruption of the truth is in direct contrast to the Bahá'ís' shift towards rectitude and steadfastness. The small Bábi communities remaining today continue to decline from internal spiritual malaise.

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, divine justice
 humanity's cycle of war and peace ; ADJ archetypes in the Golden Age

Throughout history, humanity has gone through hard times where it was necessary to make stark choices and compete for scarce resources just to survive. Those who chose the material over the spiritual often improved their chances of worldly survival, but at the expense their own spirituality and often with the exploitation of others. As humanity progressed past poverty and survival, aggressive predatory societies became dominant with their cultural traits of competition, self and greed. But harsh conditions have also produced spiritual heroes and saints, who chose godliness over worldliness and spiritualized the world through their sacrifices.

“To a time of War, where every man is Enemy to every man; ...to the time, wherein men live without other security... In such condition, there is no place for Industry; because the fruit thereof is uncertain; and consequently no Culture of the Earth;...no account of Time;...no Society; and which is worst of all, continual fear, and danger of violent death; And the life of man, solitary, poor, nasty, brutish, and short.” *Hobbes, Leviathan, 1651*

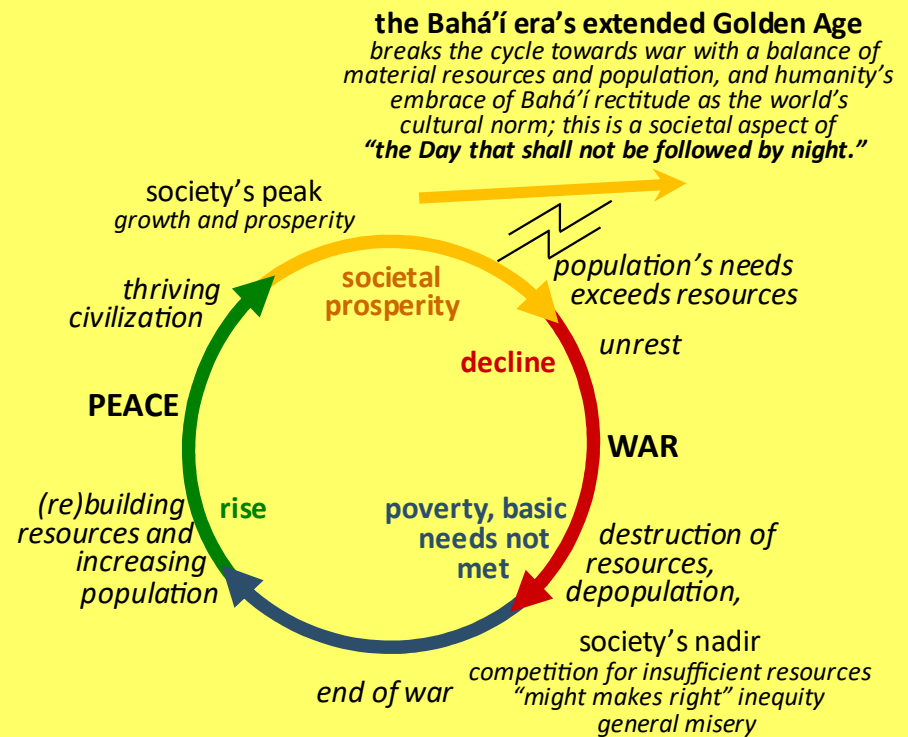
“Power tends to corrupt, and absolute power corrupts absolutely. Great men are almost always bad men.” *Lord Acton, 1857*

The Bahá'í teachings compare the annual cycle of the seasons to religion's cycles of progressive revelation and to the larger cycles of the Adamic and Bahá'í eras. Another societal cycle that also rises and falls is the pattern of war and peace, which tends to follow a relationship between population and resources (see figure). This cyclical relationship between societal conditions and pressures from the population and resources was a harsh reality in the Adamic era, when humanity expanded to every corner of the world and the materially dominant societies would extend their homeland's periods of prosperity by seizing resources through war.

In today's half-light, the world is transitioning away from the old world order's pattern of violence, towards the justice and peace of the world order of Bahá'u'lláh. With the advent of divine justice, past injustices with generational effects are to be corrected on earth. The material prosperity in North America was founded on exploitation; but privileged North Americans have been isolated from the horrors of the oppression that created their comfortable lifestyles. The Bahá'ís of the half-light are tasked to apply Bahá'í rectitude with the corrective powers of divine justice on resolve injustices; this will lead to a lasting world peace.

In the Golden Age, humanity will extend the prosperity phase of the cycle through advances which balance the resources with the population, which breaks the cycle to war. Golden Age people will live long lives with an ease and security which would have been unimaginable in the Adamic era. With rectitude and prosperity as the norm, humanity will be presented with new tests and challenges; many modern peoples are already experiencing the ailments of wealth instead of poverty.

In the Golden Age there will be many Bahá'í administrators, but it will be difficult to become one of the other ADJ archetypes. The Bahá'í administrative structure will eventually extend to every corner of the world, eliminating the need for pioneers. As old world order evils are replaced with Bahá'í virtues, the Double Crusade's purpose will have been achieved. And Bahá'í justice should eliminate religious persecution and crimson martyrdoms. The elevated material and spiritual conditions of the Golden Age may even make it difficult for living martyrs to find meaningful ways to sacrifice. New Bahá'í archetypes will rise to meet the needs of the future. But these three ADJ archetypes; the living martyrs, Double Crusaders, and pioneers, specifically meet the needs of the half-light, so the time for these types of Bahá'ís is now.

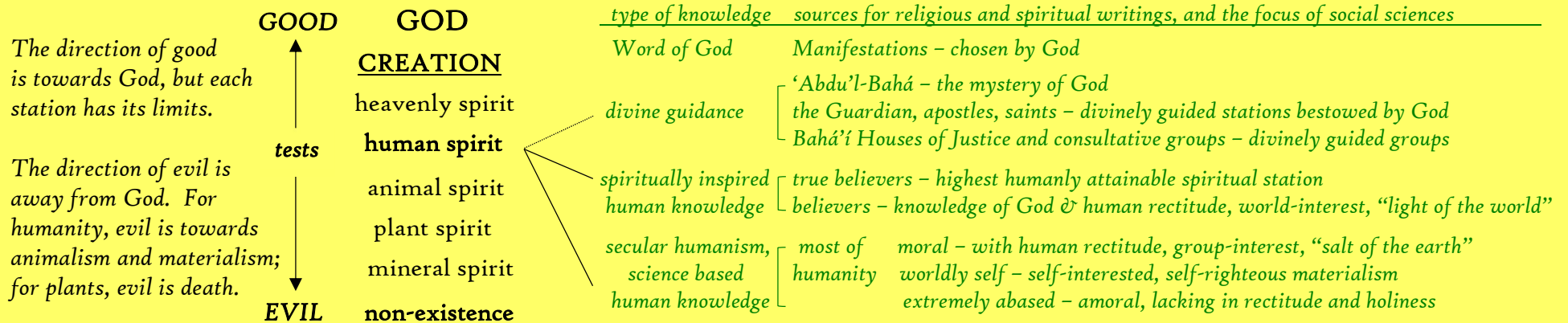


(optional) **ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, divine justice**
religion’s absolute good and evil, and secular humanism ; spiritual evolution

“**Knowledge is of two kinds: Divine and Satanic.** The one welleteth out from the fountain of divine inspiration; the other is but a reflection of vain and obscure thoughts. The source of the former is God Himself; the motive-force of the latter the whisperings of selfish desire. The one is guided by the principle: ‘**Fear ye God; God will teach you;**’ the other is but a confirmation of the truth: ‘**Knowledge is the most grievous veil between man and his Creator.**’ The former bringeth forth the fruit of patience, of longing desire, of true understanding, and love; whilst the latter can yield naught but arrogance, vainglory and conceit... ‘He that treadeth the snow-white Path, and followeth in the footsteps of the Crimson Pillar, shall never attain unto his abode unless his hands are empty of those worldly things cherished by men.’ This is the prime requisite of whosoever treadeth this path.” *Bahá’u’lláh, The Book of Certitude, para. 76-7*

The Bahá’í writings guide people towards a godly morality and consider worldly materialism to be a negative trait; but worldliness is the normal condition of most of the people in the world! Many religious scriptures, including some of the Bahá’í writings, starkly differentiate between good and evil; but human reality seems much more nuanced, with most behavior not only falling somewhere between absolute good and evil, but also containing infinite degrees of diversity. In our half-light, modern secular social sciences focus on this diverse, intermediate condition of the people who make up the bulk of humanity and maintain their societies. With the maturation of humanity and the Faith’s principle of coordinating science and religion, the social sciences and the Bahá’í Faith will eventually become more harmonized.

The broad relativity of modern secular humanism complements the absoluteness of the Word of God through the concepts of spiritual tests and stations. The divine sources of religious writings are elevated so much higher than the rest of humanity, that normal human behavior is perceived as pitiful or evil, and the human condition is seen as a constant series of spiritual tests to measure and raise everyone’s spirituality. This relentless testing results in humanity’s need for God’s clear guidance; so, religion’s absolutes of good and evil can be seen as directions – towards or away from God. So, for believers to rise to the higher spiritual levels, they must see their own worldliness as evil. In contrast, modern secular humanists as social scientists, often try to dissociate the judgement of good and evil from their study of human behavior.



Change and evolution are fundamental to creation, so each spiritual level is a diverse, overlapping continuum of growth, rather than a discrete, fixed station. God created humanity with a dual physical and spiritual nature to be at the forefront of His divine plan, where humanity’s purpose is to grow and evolve towards godliness. So, each individual’s spiritual growth and also humanity’s maturation is tied into God’s greater plan for His created universe. The Double Crusade’s purpose of transforming individuals and humanity from old world evils to Bahá’í virtues is essential to the success of God’s divine plan. Through the Double Crusade, Bahá’í rectitude will grow and evolve from being the goal of individual Bahá’ís into becoming a world-wide cultural characteristic of the Golden Age.

Demystifying The ADVENT of DIVINE JUSTICE – DOUBLE CRUSADE: Moral Rectitude

“He is God” ; from Adamic human rectitude to Bahá’í rectitude with human dignity and human rights for all

The transition from the Adamic era’s human rectitude to Bahá’í rectitude is part of humanity’s evolution towards maturity. In the ancient story, Adam and Eve were disobedient to God and ate the apple from the tree of knowledge, which gave them the awareness of good and evil; thus, they were expelled from a paradise of blissful ignorance to a worldly existence with moral dilemmas. This capacity to discern between godliness and ungodliness lifted humanity above the animal kingdom’s “survival of the fittest” and “might makes right” into a human world with material and spiritual tests. Adamic human rectitude and “survival” are both earlier forms of righteousness; humanity has expanded these into increasingly complex social justice systems, as well as more effective weapons of war. As Adamic era civilizations progressed, dominant cultures often developed internal societies with rectitude for their privileged citizens, but “might makes right” for non-citizens and those outside their borders. Today’s worldwide rise of violent secular conservatism and religious fundamentalism are responses from these older forms of righteousness to the changes instigated by Bahá’u’lláh.

pre-historic early human tribes “survival of the fittest”	>	Adamic era cultures human rectitude with societal justice systems	>	Bahá’í era Golden Age global civilization Bahá’í rectitude with global justice and equity
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Like Adam, Bahá’u’lláh also had an earth-shaking experience with a new awareness. His enlightenment came from the affirmation “He is God”, which surpassed God’s earlier revelations and revoked Islam’s negation “There is no other god, but God”; Bahá’u’lláh possessed a godliness and power that the previous Manifestations did not have.

“**In My Name, which standeth supreme above all names... The Day-Star of His Cause shineth through every veil and His Word of affirmation standeth beyond the reach of negation.**” *preamble of the Tablet of Ornaments, Tablets of Bahá’u’lláh*

“Everything which is derived from the Revelation of Bahá’u’lláh...are all revealed in the affirmative. And everything which comes from the ungodly, the enemies and the Covenant-breakers, are all in the negative... Bahá’u’lláh explains that in the Islámic Dispensation the letter of negation stood above that of affirmation... Bahá’u’lláh...emphatically states that in this Dispensation He has taken out the letter of negation and substituted for it the letter of affirmation, meaning that the enemies of the Cause...will never be able to dominate or rule over the community of the Most Great Name. **‘This is a day that shall not be followed by night’**, is a promise of Bahá’u’lláh.” *Taherzadeh commentary on the Tablet of Ornaments, Revelation of Bahá’u’lláh, Vol. 4.11*

God’s immense release of spiritual energies to open the Bahá’í era has propelled the stunningly rapid advances in technology, social conditions, etc. During the Adamic era, enlightened individuals and groups led humanity to develop an increasing degree of human rectitude. Likewise, humanity will develop increasing levels of Bahá’í rectitude during the Bahá’í era. One area of advancing human maturity can be seen in the United Nations (UN). Bahá’ís have been instrumental to the UN since its beginnings. The UN was founded immediately after the end of World War II in 1945; in March 1948, the Bahá’í International Community (BIC) was chartered as a non-governmental organization (NGO) of the UN. In December 1948, ten years after Shoghi Effendi wrote ADJ, the UN proclaimed a Declaration of Human Rights, asserting the dignity and rights of all of humanity; dignity and rights had previously been privileges for those with high status. The expansion of a Bahá’í rectitude of conduct will create a foundation for human dignity which will lead to a world where everyone is accorded an equitable measure of human rights and where justice prevails.

“Preamble – Whereas recognition of the **inherent dignity** and of the **equal and inalienable rights** of **all** members of the human family is the foundation of freedom, justice and peace in the world... disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind... the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people...

“the United Nations have...reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom...

“Article 1 – **All human beings are born free and equal in dignity and rights**. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” *United Nations’ “Universal Declaration of Human Rights”, 1948*

(optional) ADJ in 2020 – DOUBLE CRUSADE: Moral Rectitude, summary

rectitude - the first weapon of the Double Crusade

“A rectitude of conduct...must distinguish every phase of the life of the Bahá’í community... It is to the American believers...that I...direct...to ponder in their hearts the implications of this moral rectitude, and to uphold, with heart and soul and uncompromisingly, both individually and collectively, **this sublime standard--a standard of which justice is so essential and potent an element.**” Shoghi Effendi, ADI

The opening of the new Bahá’í era caused such massive changes that some new language has been needed to adequately describe the new spiritual and material advances. Shoghi Effendi defined the Double Crusade’s first weapon of rectitude as a multi-faceted virtue which the North American Bahá’ís needed to develop in order to counteract their inherited evils and to fulfill their destiny. ADJ’s rectitude is described with four basic principles; truth, justice, knowledge, and trustworthiness. North Americans are taught that these righteous traits are innate to the dominant culture, but a history of aggression and oppression exposes a culture founded upon exploitation. Rectitude is the appropriate spiritual weapon against these injustices, and the Double Crusade is the most effective way to transform North America’s evils into Bahá’í virtues.

virtues	rectitude	=	truthfulness	+	justice	+	knowledge	+	trustworthiness
targeted vices and evils	materialism, corruption wickedness, tyranny		dissimulation lies, fraud		self-interest partisanship, cruelty		unawareness, ignorance feigned innocence, deceit		unreliability cheating, treachery

ADJ’s rectitude has the Double Crusade’s inner and outer aspect, with internal spiritual battles and external deeds. This deepening also recognizes human and divine levels of rectitude. A human level of rectitude is based upon the knowledge of good and evil of the Adamic era, and provides the moral fiber for righteous living; internal human rectitude cleanses the soul of partisanship and corruption, while external human rectitude is demonstrated through irreproachable conduct. Human rectitude results in relatively secure and ordered societies, but not divine justice. Divine rectitude transcends worldliness, placing a priority on God. Those with a divine level of rectitude may be so detached that they may be considered insane as they critically offend the people around them. They are so disruptive to society that they can become magnets for both persecution and divine assistance. Without true knowledge it may be impossible to discern between human and divine rectitude.

This deepening defines Bahá’í rectitude as combining the worldly benefits of human rectitude with the guidance of divine rectitude. This combination has an uplifting spiritual influence through; the modeling of a rectitude of conduct, and targeted actions of rectitude, sacrifice and suffering with the corrective balancing power of justice.

Double Crusade’s **rectitude = internal “moral rectitude” + external “rectitude of conduct”**

rectitude’s principles = justice + knowledge and insight + truth and truthfulness + trustworthiness

divine rectitude = divine justice + true knowledge + eternal truth + divine trustworthiness

human rectitude = human justice + human knowledge + situational truth + human trustworthiness

Bahá’í rectitude = the practicality of human rectitude + the guidance and inspiration of divine rectitude

Shoghi Effendi directed rectitude especially to Bahá’í administrators, who will eventually become the spiritual servant/leaders of the world, so Bahá’í rectitude is essential to the growth of the Bahá’í Faith and the future world order. Bahá’í rectitude will have a transformational effect, both by helping to unite the nations into a secure and equitable global civilization, and also by breaking humanity’s cycles of war. In today’s half-light, old world order evils are still inherited through training and cultural experiences. In the Golden Age, Bahá’í rectitude will be inherited as the societal norm, both through spiritual education and through life experiences within an equitable world.

This deepening’s breakdown of ADJ’s concept of rectitude is at a human level of knowledge and is clearly not the more exalted, divinely bestowed “true knowledge”. True knowledge cannot be acquired through learning, it requires higher levels of sacrificial devotion and action than ordinary studies can provide. “Deeds, not words.”