

# Ridvan 2012.txt

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## THE UNIVERSAL HOUSE OF JUSTICE

Ridvan 2012

To the Baha'is of the World

Dearly loved Friends,

Mid-afternoon on the eleventh day of the Ridvan festival one hundred years ago, 'Abdu'l-Baha, standing before an audience several hundred strong, lifted a workman's axe and pierced the turf covering the Temple site at Grosse Pointe, north of Chicago. Those invited to break the ground with Him on that spring day came from diverse backgrounds-Norwegian, Indian, French, Japanese, Persian, indigenous American, to name but a few. It was as if the House of Worship, yet unbuilt, was fulfilling the wishes of the Master, expressed on the eve of the ceremony, for every such edifice: "that humanity might find a place of meeting" and "that the proclamation of the oneness of mankind shall go forth from its open courts of holiness".

His listeners on that occasion, and all who heard Him in the course of His travels to Egypt and the West, must have but dimly comprehended the far-reaching implications of His words for society, for its values and preoccupations. Still today, can anyone claim to have glimpsed anything but an intimation, distant and indistinct, of the future society to which the Revelation of Baha'u'llah is destined to give rise? For let none suppose that the civilization towards which the divine teachings impel humankind will follow merely from adjustments to the present order. Far from it. In a talk delivered some days after He laid the cornerstone of the Mother Temple of the West, 'Abdu'l-Baha stated that "among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form," that "the justice of God will become manifest throughout human affairs". These, and countless other utterances of the Master to which the Baha'i community is turning time and again in this centennial period, raise awareness of the distance that separates society as it is now arranged from the stupendous vision His Father gifted to the world.

Alas, notwithstanding the laudable efforts, in every land, of well-intentioned individuals working to improve circumstances in society, the obstacles preventing the realization of such a vision seem insurmountable to many. Their hopes founder on erroneous assumptions about human nature that so permeate the structures and traditions of much of present-day living as to have attained the status of established fact. These assumptions appear to make no allowance for the extraordinary reservoir of spiritual potential available to any illumined soul who draws upon it; instead, they rely for justification on humanity's failings, examples of which daily reinforce a common sense of despair. A

layered veil of false premises thus obscures a fundamental truth: The state of the world reflects a distortion of the human spirit, not its essential nature. The purpose of every Manifestation of God is to effect a transformation in both the inner life and external conditions of humanity. And this transformation naturally occurs as a growing body of people, united by the divine precepts, collectively seeks to develop spiritual capacities to contribute to a process of societal change. Akin to the hard earth struck by the Master a century [2] ago, the prevailing theories of the age may, at first, seem impervious to alteration, but they will undoubtedly fade away, and through the "vernal showers of the bounty of God", the "flowers of true understanding" will spring up fresh and fair.

We yield thanks to God that, through the potency of His Word, youÑthe community of His Greatest NameÑare cultivating environments wherein true understanding can blossom. Even those enduring imprisonment for the Faith are, by their untold sacrifice and steadfastness, enabling the "hyacinths of knowledge and wisdom" to flower in sympathetic hearts. Across the globe, eager souls are being engaged in the work of constructing a new world through the systematic implementation of the provisions of the Five Year Plan. So well have its features been grasped that we feel no need to comment further on them here. Our supplications, offered at the Threshold of an All-Bountiful Providence, are for the assistance of the Supreme Concourse to be vouchsafed to every one of you in contributing to the progress of the Plan. Our fervent desire, bolstered by witnessing your consecrated efforts during the past year, is that you will intensify your sure-footed application of the knowledge you are acquiring through experience. Now is not the time to hold back; too many remain unaware of the new dawn. Who but you can convey the divine message? "By God," Baha'u'llah, referring to the Cause, affirms, "this is the arena of insight and detachment, of vision and upliftment, where none may spur on their chargers save the valiant horsemen of the Merciful, who have severed all attachment to the world of being."

To observe the Baha'i world at work is to behold a vista bright indeed. In the life of the individual believer who desires, above all, to invite others into communion with the Creator and to render service to humanity can be found signs of the spiritual transformation intended for every soul by the Lord of the Age. In the spirit animating the activities of any Baha'i community dedicated to enhancing the capacity of its members young and old, as well as of its friends and collaborators, to serve the common weal can be perceived an indication of how a society founded upon divine teachings might develop. And in those advanced clusters where activity governed by the framework of the Plan is in abundance and the demands of ensuring coherence amongst lines of action are most pressing, the evolving administrative structures offer glimmerings, however faint, of how the institutions of the Faith will incrementally come to assume a fuller range of their responsibilities to promote human welfare and progress. Clearly, then, the development of the individual, the community, and the institutions holds immense promise. But beyond this, we note with particular joy how the relationships binding these three are marked by such

tender affection and mutual support.

By contrast, relations among the three corresponding actors in the world at large—the citizen, the body politic, and the institutions of society—reflect the discord that characterizes humanity's turbulent stage of transition. Unwilling to act as interdependent parts of an organic whole, they are locked in a struggle for power which ultimately proves futile. How very different the society which 'Abdu'l-Baha, in unnumbered Tablets and talks, depicts—where everyday interactions, as much as the relations of states, are shaped by consciousness of the oneness of humankind. Relationships imbued with this consciousness are being cultivated by Baha'is and their friends in villages and neighbourhoods across the world; from them can be detected the pure fragrances of reciprocity and cooperation, of concord and love. Within such unassuming settings, a visible alternative to society's familiar strife is emerging. So it becomes apparent that the individual who wishes to exercise self-expression responsibly participates thoughtfully in consultation devoted to the common good and spurns the temptation to insist on [3] personal opinion; a Baha'i institution, appreciating the need for coordinated action channelled toward fruitful ends, aims not to control but to nurture and encourage; the community that is to take charge of its own development recognizes an invaluable asset in the unity afforded through whole-hearted engagement in the plans devised by the institutions. Under the influence of Baha'u'llah's Revelation, the relationships among these three are being endowed with new warmth, new life; in aggregate, they constitute a matrix within which a world spiritual civilization, bearing the imprint of divine inspiration, gradually matures.

The light of the Revelation is destined to illumine every sphere of endeavour; in each, the relationships that sustain society are to be recast; in each, the world seeks examples of how human beings should be to one another. We offer for your consideration, given its conspicuous part in generating the ferment in which so many people have recently been embroiled, the economic life of humanity, where injustice is tolerated with indifference and disproportionate gain is regarded as the emblem of success. So deeply entrenched are such pernicious attitudes that it is hard to imagine how any one individual can alone alter the prevailing standards by which the relationships in this domain are governed. Nevertheless, there are certainly practices a Baha'i would eschew, such as dishonesty in one's transactions or the economic exploitation of others. Faithful adherence to the divine admonitions demands there be no contradiction between one's economic conduct and one's beliefs as a Baha'i. By applying in one's life those principles of the Faith that relate to fairness and equity, a single soul can uphold a standard far above the low threshold by which the world measures itself. Humanity is weary for want of a pattern of life to which to aspire; we look to you to foster communities whose ways will give hope to the world.

In our Ridvan message of 2001, we indicated that in countries where the process of entry by troops was sufficiently well advanced and conditions in national communities were favourable we would approve the establishment of Houses of

Worship at the national level, whose emergence would become a feature of the Fifth Epoch of the Formative Age of the Faith. With exceeding joy we now announce that national Mashriqu'l-Adhkars are to be raised up in two countries: the Democratic Republic of the Congo and Papua New Guinea. In these, the criteria we set are demonstrably met, and the response of their peoples to the possibilities created by the current series of Plans has been nothing short of remarkable. With the construction of the last of the continental temples in Santiago under way, the initiation of projects for building national Houses of Worship offers yet another gratifying evidence of the penetration of the Faith of God into the soil of society.

One more step is possible. The Mashriqu'l-Adhkar, described by 'Abdu'l-Baha as "one of the most vital institutions of the world", weds two essential, inseparable aspects of Baha'i life: worship and service. The union of these two is also reflected in the coherence that exists among the community-building features of the Plan, particularly the burgeoning of a devotional spirit that finds expression in gatherings for prayer and an educational process that builds capacity for service to humanity. The correlation of worship and service is especially pronounced in those clusters around the world where Baha'i communities have significantly grown in size and vitality, and where engagement in social action is apparent. Some of these have been designated as sites for the dissemination of learning so as to nurture the friends' ability to advance the junior youth programme in associated regions. The capacity to sustain this programme, as we have recently indicated, also fuels the development of study circles [4] and children's classes. Thus, beyond its primary purpose, the learning site fortifies the entire scheme of expansion and consolidation. It is within these clusters that, in the coming years, the emergence of a local Mashriqu'l-Adhkar can be contemplated. Our hearts brimming with thankfulness to the Ancient Beauty, we rejoice to inform you that we are entering into consultations with respective National Spiritual Assemblies regarding the erection of the first local House of Worship in each of the following clusters: Battambang, Cambodia; Bihar Sharif, India; Matunda Soy, Kenya; Norte del Cauca, Colombia; and Tanna, Vanuatu.

To support the construction of the two national and five local Mashriqu'l-Adhkars, we have decided to establish a Temples Fund at the Baha'i World Centre for the benefit of all such projects. The friends everywhere are invited to contribute to it sacrificially, as their means allow.

Beloved co-workers: The ground broken by the hand of 'Abdu'l-Baha a hundred years ago is to be broken again in seven more countries, this being but the prelude to the day when within every city and village, in obedience to the bidding of Baha'u'llah, a building is upraised for the worship of the Lord. From these Dawning-Points of the Remembrance of God will shine the rays of His light and peal out the anthems of His praise.

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