

THE CARAVAN

The UHJ's silence a betrayal of
Baha'i principles?

Article Inside

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PRAYER



Verily, God purged three of sins...

Verily, God purged thee of sins when He immersed thee in the sea of His mercy and gave thee to drink of the cup of faith and the pure wine of recognition. Well done! Well done! For thou hast yearned to surrender thy will to the will of God and hast longed to increase thy love for God, to broaden thy knowledge of Him, and to remain steadfast in His path.

- Abdu'l Baha

FOREWORD

“Man must attach himself to an infinite reality, so that his glory, his joy, and his progress may be infinite. Only the spirit is real; everything else is as shadow. All bodies are disintegrated in the end; only reality subsists. All physical perfections come to an end; but the divine virtues are infinite. How many kings have flourished in luxury and in a brief moment all has disappeared! Their glory and their honor are forgotten. Where are all these sovereigns now? But those who have been servants of the divine beauty are never forgotten. The result of their works is everywhere visible. What king is there of two thousand years ago whose kingdom has lived in the hearts? But those disciples who were devoted to God - poor people who had neither fortune nor position - are to-day trees bearing fruit. Their banner is raised higher every day.”

– Abdu'l Baha

As we bring in the final edition of our magazine for the month of Sharaf (Honour), we take a moment to reflect on two profoundly significant days for the Baha'i community. On the 26th of November, we observed the Day of the Covenant, a day of

immense importance, dedicated to honoring the unbroken line of guidance and leadership that Baha'u'llah established with His appointed successor, His eldest son, `Abdu'l-Baha. The Day of the Covenant is a reminder of the continuity and preservation of Baha'u'llah's message, and `Abdu'l-Baha's unwavering commitment to spreading his father's vision of unity, peace, and love for all humanity.

Following closely on the 28th of November, we commemorated the Ascension of `Abdu'l-Baha, the beloved son of Baha'u'llah and the appointed Center of His Covenant. On this day, we reflect on the life and teachings of `Abdu'l-Baha, who lived as an exemplar of Baha'u'llah's principles. He served as a bridge between Baha'u'llah's revelation and the community of believers, guiding them with wisdom, love, and an enduring commitment to justice. His passing marked a moment of grief, but also an opportunity for us to continue his legacy by living with honor, integrity, and dedication to the truth.

This month's issue also follows the

overwhelming response and positive feedback we received for the last magazine, where we bravely addressed the role of Shoghi Effendi and the profound impact he had on the trajectory of the Baha'i Faith. Many readers expressed gratitude for shedding light on Shoghi's controversial actions, which the Free Baha'i community firmly believes contributed to the dilution of Baha'u'llah's original teachings. The unwavering support from our readers strengthens our resolve to keep uncovering the truths that have been obscured by administrative narratives. We have seen a significant shift, as more members of the Haifan Baha'i community are beginning to question Shoghi Effendi's legitimacy. Many are gradually distancing themselves from his imposed structures, as they recognize the efforts of the Free Baha'is in unveiling his deviations and the detrimental effects on the true spirit of the faith.

Additionally, we cannot ignore the Universal House of Justice's silence regarding the ongoing atrocities and human suffering in Gaza and Lebanon. Despite their claim to be "apolitical," this very silence speaks volumes. It is an undeniable form of politics, where selective inaction and lack of compassion betray the fundamental principles of Baha'u'llah's teachings on justice and humanity. The global community watches, yet the UHJ remains disengaged, unwilling to even offer moral support to innocent lives affected by violence and oppression. This apathy is a painful reminder that the Free Baha'i stance of staying independent of the Haifan Administration is rooted in a commitment to uphold Baha'u'llah's true teachings, free from hypocrisy and self-serving agendas.

With this edition, we conclude a remarkable series of issues that have sought to challenge established narratives, provoke thought, and inspire believers to look beyond the veneer of institutionalized dogma. This is our final magazine for the year, but rest assured, we will be back with renewed vigor and enthusiasm around Naw-Ruz, ready to continue this journey of truth, clarity, and dedication to Baha'u'llah's authentic teachings.

To our readers, we extend heartfelt gratitude for your unwavering support and encouragement throughout this journey. Your feedback, your insights, and your courage to question have been invaluable to the growth of our community. Together, we have strengthened our resolve to preserve and spread Baha'u'llah's message as it was intended. Thank you for being with us, and we look forward to embarking on another year of exploration and enlightenment with you.

With warmth and sincerity,

The Free Baha'i Team

WHAT WE NEED IS HERE



Geese appear high over us,
pass, and the sky closes. Abandon,
as in love or sleep, holds
them to their way, clear
in the ancient faith: what we need
is here. And we pray, not
for new earth or heaven, but to be
quiet in heart, and in eye,
clear. What we need is here.

-Wendell Berry



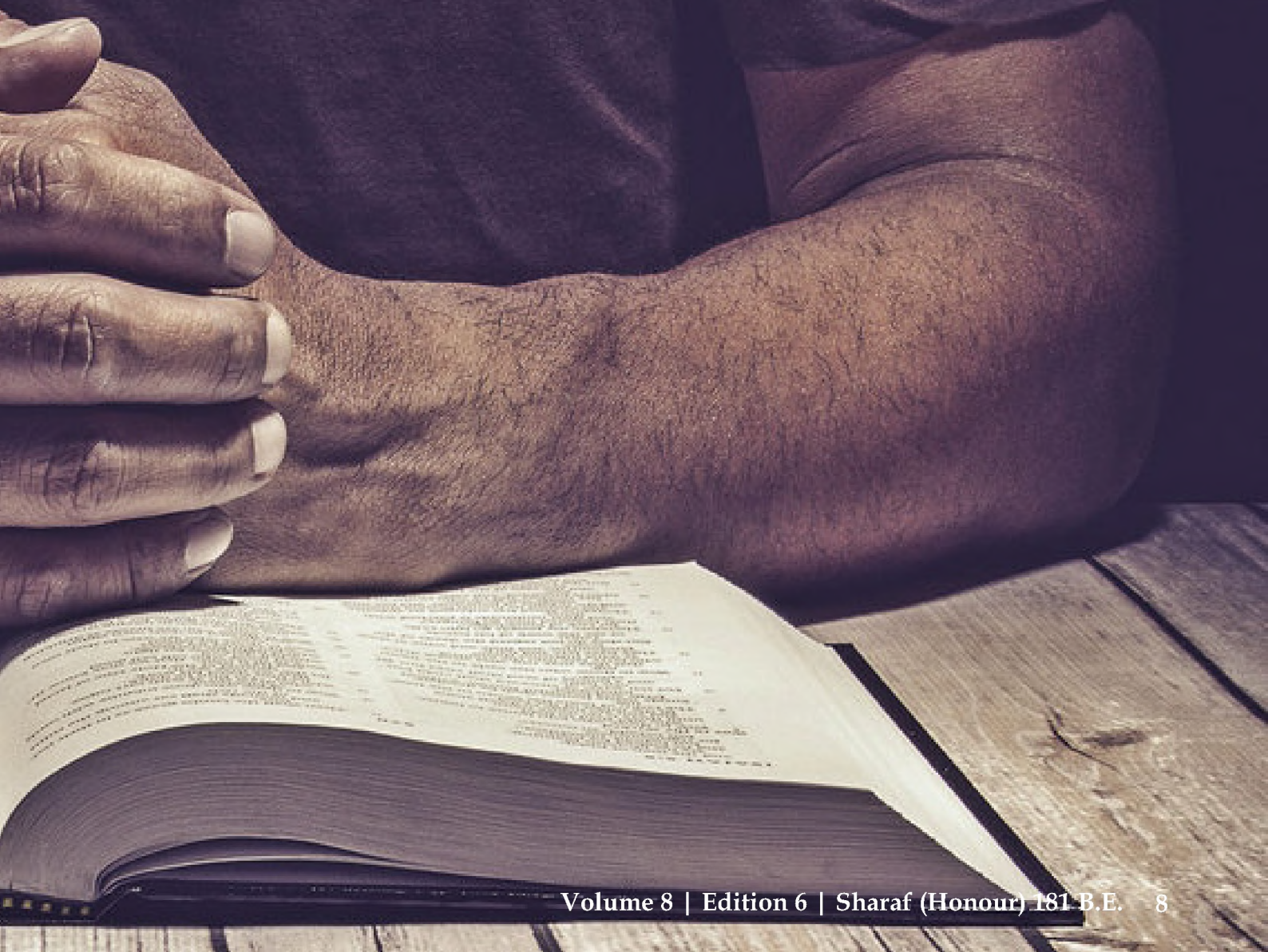
Abdu'l Baha in Lincoln Park, Chicago, 1912

DIVINE LAWS

In the name of Him who is the Ruler (al-hakim) over what was and what will be.

The religious endowments (al-awqaf) given especially for charity have been returned to God, the Appearing-place of Verses (mazhar al-ayat). No one may spend them except with permission from the Rising-place of Revelation. After Him, the command passes to the Branches, and following them, to the House of Justice. If His Cause is established throughout the lands, let these endowments be used in support of the lofty purposes of this Cause and for what was commanded by the Powerful, the Mighty One. Otherwise, let the endowments return to the people of al-Baha', who only speak with His permission and only command what God has ordained in this Tablet. These are the Guardians of Victory between the heavens and the earths. Let them spend these endowments in the way defined in the Book by a Generous, Mighty One.

(Source: Al-Kitab Al-Aqdas by Baha'u'llah, Translated from Arabic by Earl Elder & William Miller)



INTRODUCING

THE CARAVAN

APP!





View of the Mansion of Bahji taken between 1956 – 1958

THE UHJ'S SILENCE: A BETRAYAL OF BAHA'I PRINCIPLES?

– GUEST ARTICLE

In recent times, the ongoing tragedies unfolding in Gaza and Lebanon have brought great suffering and sorrow to the global community. People of conscience around the world, regardless of religious affiliation, have raised their voices in opposition to the violence and the devastating impact on civilian lives. From the Free Baha'i perspective, we deeply feel the importance of upholding our shared humanity and expressing a firm, compassionate stance against oppression, violence, and injustice.

Yet, amidst these turbulent times, the silence of the official Baha'i institutions on the civilian suffering in Gaza and Lebanon has been unsettling. This silence contrasts with the teachings of Baha'u'llah, which emphasize universal love, compassion, and an unyielding dedication to justice. The absence of public statements from Baha'i institutions—along with a perceived focus on proselytization over active efforts to foster peace—raises questions about the alignment of the administrative Baha'i approach with the ethical foundation of the faith.

The recent statement from the Universal House of Justice (UHJ) underscores this concern. Rather than offering clear expressions of empathy or calls for immediate peace, the UHJ's message appears focused on expanding Baha'i membership as the eventual solution to global conflict. While their vision of a future "Great Peace" may have noble intentions, we believe it is not an adequate response to the immediate crises affecting human lives today. Such a passive stance can easily be interpreted as indifference or even complicity in the face of suffering, further isolating the Baha'i community from the broader humanitarian response required at this time.

From our perspective within the Free Baha'i movement, we feel it is critical to affirm that Baha'u'llah's message was never intended to be exclusionary or indifferent to the suffering of others. His teachings encourage active, compassionate engagement in the world to promote peace and alleviate suffering. This is why we, as Free Baha'is, choose to stand in solidarity with all those suffering in Gaza and



🔍 silence

Lebanon and join those who advocate for immediate humanitarian efforts and meaningful dialogues to resolve the conflicts peacefully.

To counteract the perception of silence or indifference, we propose that Baha'i communities should consider actively engaging with other humanitarian and interfaith organizations that promote peace, justice, and empathy. Building bridges with organizations from diverse backgrounds, including Muslim, Christian, Jewish, and secular NGOs, can foster mutual respect and understanding. Furthermore, it is essential for Baha'i leaders to clearly denounce violence, actively support humanitarian relief, and communicate compassionately with affected communities.

Addressing the impact of the Baha'i administration's silence is not only a matter of restoring the faith's image but also of adhering to the true spirit of Baha'u'llah's teachings. We call on all religious leaders, including Baha'i institutions, to join in a unified message of peace and justice that transcends differences,

focusing on our shared values as human beings.

In closing, the Free Baha'i community urges all people of faith to reflect deeply on how they can contribute meaningfully to a world where peace and justice prevail. Silence, in the face of human suffering, risks enabling oppression and injustice. Let us reaffirm our commitment to Baha'u'llah's vision of universal peace by taking active steps to promote healing and reconciliation today.

Only through genuine compassion, tangible action, and unwavering support for justice can we hope to build a future that truly reflects the principles of the Baha'i faith and offers hope to the suffering communities in Gaza, Lebanon, and beyond.

-A Free Baha'i from Singapore

CLERGY IN THE BAHA'I CAUSE

In answer to a question as to whether or not there would be any clergy in the Baha'i Cause?

“No. In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergyman, assuming that he is ordained to his ministry, may think that he knows more about God than anyone else, whereas the humble man in his congregation may know more about God than he does. The sacerdotal and theological position makes a clergyman proud and haughty. But there is one thing in this Cause; some people may become greater than the rest, not through appointment, but through the purity of their hearts, their unselfish deeds, their heroic sacrifices, and their knowledge of God. Such illumined souls, like kind fathers or teachers, will guide and teach those less fortunate. They are the elder brothers of the members of the community. They do not arrogate to themselves any title or position. You will know them by their humility, their sincerity, their deeds, their severance, their knowledge, their spirituality, and their attraction.”
- Abdu'l Baha

(Source: Diary of Ahmad Sohrab, March 21, 1913)

INSPIRING QUOTES



“It is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.

There is no paradise more wondrous for any soul than to be exposed to God's Manifestation in His Day, to hear His verses and believe in them, to attain His presence, which is naught but the presence of God, to sail upon the sea of the heavenly kingdom of His good-pleasure, and to partake of the choice fruits of the paradise of His divine Oneness.”

— The Bab

“Every time My name "the All-Merciful" was told that one of My lovers had breathed a word that runneth counter to My wish, it repaired, grief-stricken and disconsolate to its abode; and whenever My name "the Concealer" discovered that one of My followers had inflicted any shame or humiliation on his neighbor, it, likewise, turned back chagrined and sorrowful to its retreats of glory, and there wept and mourned with a sore lamentation. And whenever My name "the Ever-Forgiving" perceived that any one of My friends had committed any transgression, it cried out in its great distress, and, overcome with anguish, fell upon the dust, and was borne away by a company of the invisible angels to its habitation in the realms above.”

— Baha'u'llah

“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 refulgent diadem; and servitude to all the human race is my perpetual religion.”

— Abdu'l Baha

FREE BAHAI ACTIVITIES

"God has given man a heart and the heart must have some attachment. We have proved that nothing is completely worthy of our heart's devotion save reality, for all else is destined to perish. Therefore, the heart is never at rest and never finds real joy and happiness until it attaches itself to the eternal. How foolish the bird that builds its nest in a tree that may perish when it could build its nest in an ever-verdant garden of paradise." - Abdu'l Baha

As the year draws to a close, we want to take a moment to highlight the incredible work that the Free Baha'i community has been tirelessly doing to spread the teachings of Baha'u'llah across the globe. In true alignment with the customs and teachings of Baha'u'llah and Abdu'l Baha, many Free Baha'is have embraced the tradition of hosting gatherings in their homes, where families and friends are invited to participate in uplifting programs. These gatherings are often graced by the recitation of quotes and teachings from Baha'u'llah and the Master, creating an atmosphere filled with spiritual warmth and blessings. Such gatherings play a vital role in reinforcing the bonds of faith, friendship, and unity, helping to build a community grounded in the authentic teachings of Baha'u'llah.

One of the core values that the Free Baha'i community upholds is the duty to speak out against oppression wherever it is found. We have always believed that remaining silent in the face of injustice is itself a grave form of oppression. While we do not participate in politics, we do not shy away from raising our voices against any injustice committed against individuals or communities. We extend a special thanks to the Baha'is of Singapore for emphasizing this important principle. They not only raised this point but also sent us a thought-provoking article on the topic, which we are honored to include in this edition. As Baha'u'llah has said, "Beware lest ye commit that which would sadden the hearts of the oppressed." At another place he said, "So long as thy power and ascendancy endure, strive to alleviate the suffering of the oppressed." This reminder serves as an enduring call to action, urging us all to be vocal in defense of justice and compassion.

The Free Baha'i communities in Canada and Thailand continue to be the backbone of our efforts, providing steadfast support that keeps us grounded in our mission. We are also thrilled to welcome a new team member from the IT field, who has taken on the

responsibility of managing our website and online platforms. In a time when our message and resources face numerous challenges, including potential cyber threats, this new addition to the team will be instrumental in fortifying our digital presence. Our focus is on ensuring that all our platforms are secure and resilient against any attacks or phishing activities that may be targeted at us.

Our last edition, focusing on Shoghi Effendi, received an overwhelming response from our readers. We were humbled by the support, the guest articles, and the thought-provoking questions that many of you shared with us. This annual "Shoghi Special" edition has become a favorite among our readers, and we are grateful for the appreciation emails and messages that we receive from Baha'is around the world. It is your support and enthusiasm that fuel our work and affirm our commitment to spreading the unadulterated message of Baha'u'llah.

As we bring this volume to a close, we are reminded of how truly blessed we are to be working in the service of Baha'u'llah's Cause. We look forward to returning in Naw Ruz with renewed passion and dedication. Until then, let us all continue to work tirelessly to spread the teachings of Baha'u'llah and uphold the values of love, justice, and unity.

The responsibility to share this message rests with each one of us, and together, we can make a meaningful impact.

Thank you to each and every one of you for your continuous support and encouragement. May we all remain steadfast in this sacred path, devoted to sharing the light of Baha'u'llah's teachings with the world.

With warm regards and best wishes,

Team Free Baha'is





SOME QUESTIONS ANSWERED

Email 1:

Why do Baha'is fast, especially since it can be hard on the body? What's the real reason behind it? Answer:

Hi,

Allah'u'Abha!

Fasting in the Baha'i Faith goes beyond just refraining from food and drink—it holds a deep spiritual significance that connects believers to the divine experiences of the Manifestations of God. Abdu'l-Baha explains that there is "many a divine wisdom in fasting." One reason is to remind us of the intense devotion that the Manifestations of God, such as Moses, Christ, the Báb, and Baha'u'llah, demonstrated in their missions. When they were delivering God's messages, they would often fast or limit their intake of food and drink. For example, Abdu'l-Baha shared that "in the days when He was instituting the divine teachings... Baha'u'llah would be so overwhelmed with the intensity of [their] influence... that He would take but little

food." By fasting, we honor their sacrifices and align our hearts with their love for God.

Abdu'l Baha also explains that fasting "is conducive to spiritual awareness," helping us grow spiritually by softening our hearts and directing our thoughts toward God. When we fast, our physical hunger turns into a spiritual focus, enabling us to become more aware of the divine presence and allowing our soul to progress.

Additionally, Abdu'l Baha emphasizes that fasting is symbolic: "The material fast is therefore a symbol of that spiritual fast." It's not only about abstaining from food but also about purifying our hearts and forsaking negative desires. The true fast is to "forsake covetous desires, heedlessness, and evil and animalistic attributes." By setting aside our physical needs temporarily, we're expressing a desire to purify our hearts, asking God to help us let go of attachments and distractions, and "commune with the breaths of holiness."

In this way, fasting helps us become more focused on our spiritual journey. It's a reminder to live with greater awareness of God and a way to draw closer to His teachings. Through fasting, we aim to cleanse not just our bodies but our souls, creating space for God's presence and love to flourish within us.

Thanks and regards,

Team Free Baha'is



Email 2:

A few days ago, I was talking to my friend, Austin, who had just gone through a series of unexpected events. First, he received some bad news at work, and then the next day, he got a huge promotion. His emotions were all over the place—he felt stressed and upset one moment, and then elated and overly joyful the next. As we talked, he shared how hard it was to balance such intense emotions. He wasn't sure how to handle the extremes of joy and grief in such a short span of time. My question is, how do we stay calm when emotions swing between extremes?

Answer:

Dear Friend,

It's easy to get overwhelmed when emotions shift so quickly—like Austin, we can get caught up in the highs and lows of life. But there's wisdom in finding balance, especially during these times. A profound teaching by Baha'u'llah in *Kitab-i-Aqdas* offers guidance:

“Neither show grief nor joy in times of calamity. Seek that which is between two extremes, which means remembering God when in that state and being aware of what the outcome may be.”

This advice encourages us not to let our emotions control us, whether we are experiencing grief or joy. In times of difficulty or happiness, it's important to find a place of balance—not allowing the extremes to take over. It's about remaining steady and recognizing that emotions, while natural, are temporary. Instead of being swept away, we should focus on the bigger picture and trust that things will unfold as they should.

For Austin, the advice became clear. Instead of being overwhelmed by his emotions, he started practicing

mindfulness—remembering that both the challenging moments and the good times are part of the journey. By seeking equanimity, he learned to stay grounded, no matter what life threw at him.

So, next time life brings a whirlwind of emotions, take a deep breath. Stay centered. Remember that both joy and grief are transient, and finding balance will help you navigate them with calmness and clarity.

Warm regards,

Team Free Baha'is



Email 3:

Yesterday, I took out about \$39,000 for Huquq'ullah. Later that day, a close friend of mine called, asking if I could help someone she knows who urgently needs money to pay their tuition fees at the university. The person in need is not a Baha'I, he is actually a Buddhist. Can I use my Huquq'ullah money to help pay his tuition fees? Please advise.

Answer:

Allah'u'Abha!

In the teachings of the Free Baha'is, we believe that the spirit of Huquq'ullah can and should be used in ways that reflect the compassionate and selfless values taught by Baha'u'llah and Abdu'l Baha. The principle behind Huquq'ullah is to serve humanity and support the betterment of society, without any form of discrimination, whether based on religion, caste, or greed.

While traditional Baha'i teachings emphasized the allocation of Huquq'ullah under the guidance of a living Guardian, the Free Baha'i perspective is that the funds should be used for charity, to help those in need, especially when there is no living Guardian to provide specific instructions. Baha'u'llah and Abdu'l Baha both emphasized the importance of helping humanity without limitation, showing compassion for all people regardless of their background.

As Abdu'l Baha stated: "The best of men are those who are most helpful to others."

Baha'u'llah also said: "O son of man! I have created thee for My remembrance. I have ordained for thee a duty that thou shouldst serve all My creatures, without distinction."

From this perspective, using Huquq'ullah to support someone in need – regardless of their

faith—is fully in line with the core values of the Free Baha'i teachings, which encourage acts of charity, selflessness, and service to humanity.

In your case, helping this student with his tuition fees would indeed be a generous and noble act, as long as the intention is to help someone in need, rather than for personal gain or ego. It is in the spirit of service to humanity, as taught by Baha'u'llah and Abdu'l Baha, that you should feel empowered to use Huquq'ullah for such charitable purposes.

Warm regards,

Team Free Baha'is





INVESTIGATION OF REALITY

“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... 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.”

– Abdu'l-Baha, The Promulgation of Universal Peace, Volume 2, p. 287

KNOW YOUR HERITAGE



Several of the carved seals of Baha'u'llah used to stamp letters or tablets to verify the author.

WEBSPLORE

Did anyone else experience sexual harassment/abuse by Baha'is while still a Baha'i?

Discussion

In reading Blake Lively's new court case alleging sexual harassment by Justin Baldoni, I found myself wondering if other ex-Baha'is/Baha'is had experienced sexual harassment or assault, OR had a sexual assault by a non-Baha'i but then had a poor experience when communicating that to Baha'i family.

TW: SA I was a third generation Baha'i and when I was 14/15, I was groped by my grandfather on the chest multiple times, until I basically refused to have him tuck me in anymore at night (I was living with my grandparents at the time). Later, I was sexually assaulted by my first boyfriend when I was 16. I had pretty intense trauma from both of these experiences and ended up telling my mom about the assault from my boyfriend (then ex) towards the end of high school. She cried and said she was sorry, but then we basically never talked about it again and never communicated about the fact that with the extreme shame related to any premarital sexual activity, it had shut me down from communicating dangerous and harmful experiences to her out of fear that I would get in trouble or "not be a Baha'i anymore." I had so so much shame that it took me awhile to even realize that what had happened to me in either case was actually abuse and not my fault. I thought I must have wanted it in some way and been "unpure" and a bad Baha'i.

It took me awhile and I am okay now, and at this point, I told my mom 3 years ago about my experience with my grandfather. He is her stepfather and the extreme irony is that he actually was creepy with her when she was in her 20s. She continues to see him, even though I haven't spoken to him in 7 years at this point. I haven't told my grandmother, because she has health issues and I don't want to be the reason she has a stroke or something. It seems like this will just be a semi-open secret in my family until my grandparents pass away.

I'm just curious of anyone else has experienced any sexual harassment as a Baha'i or from seemingly devout/morally upstanding Baha'i men?

“Where there is love, nothing is too much trouble and there is always time.” – Abdu'l Baha



With this, I pray to God to help us follow in the footsteps of the Master and take care of the poor and the needy, always. More power to you!

Want to be a contributor for 'The Caravan'?

Interested in contributing to the Caravan Magazine by writing a guest article? Kindly send us your article at ['thecaravan@freebahais.org'](mailto:thecaravan@freebahais.org) and if we find your article unique, knowledgeable and interesting enough for our readers, we will surely publish it in our upcoming issue. If you have any other queries, you can write to us at ['info@freebahais.org'](mailto:info@freebahais.org)

Thank you!

BLAST FROM THE PAST

OUT OF THE MAIL BAG

- 3

Brawley, California: I am in receipt of your letter and the Junior Caravan. This appeals to me very strongly because of my love for Peace and my great desire to see the children of the world educated in the ways of peace. We have founded here the "School World Friendship League" and I enclose our folders on the different departments of our work. We have also made available a collection of "World Friendship Songs". These songs supply a need long felt for children's work everywhere.....It occurs to me as I have re-read the aims of the Junior Caravan that we might join our forces for the Cause of Peace. I am at present a teacher in the public schools of Brawley and all the work that I have done has been done as a teacher.

*

Paris, France: Mlle. Remande, who has been in Alsace these past months, has arrived in Paris. It is with her that I am arranging the matter of the Junior Caravan and its announcement in "L'Enfant", monthly review. You did not know that I was already cooperating with this Magazine and knew its founder, Maître Henri Rollet, a great soul, who, for fifty years, devoted his life for the cause of the so-called "criminal childhood". It is in one of his institutions that I have gone for nearly two years, every Sunday, to play with those from 13 to 21 who were sentenced to various periods or taken away from irresponsible or difficult parents. At present, "L'Enfant" is just adding a section to its pages. This new section will be especially for children, while the rest of the journal will be for educators, teachers, parents and social welfare institutions interested in the care of childhood. The announcement of the Junior Caravan will be made in the January issue and we are expecting a permit from the Ministère de l'Education Nationale to introduce the magazine in the public schools of France. Such permit would be a great help to us and for the Junior Caravan. We intend to set aside a page every month for the publication of a letter to or from America written by a child or a class.

Reference: The Children's Caravan, April 1935

DECLARATIONS

We the Free Baha'is do not believe in declarations. We believe in spreading the true teachings of Baha'u'llah and don't work for numbers. A Free Baha'i should purify himself from greed of attaining positions, and start working out of love for humanity and world peace.

Our Master has clearly stated,

"There are no officers in this Cause. I do not and have not appointed any one to perform any special services, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is purely a democracy, and not a theocracy."

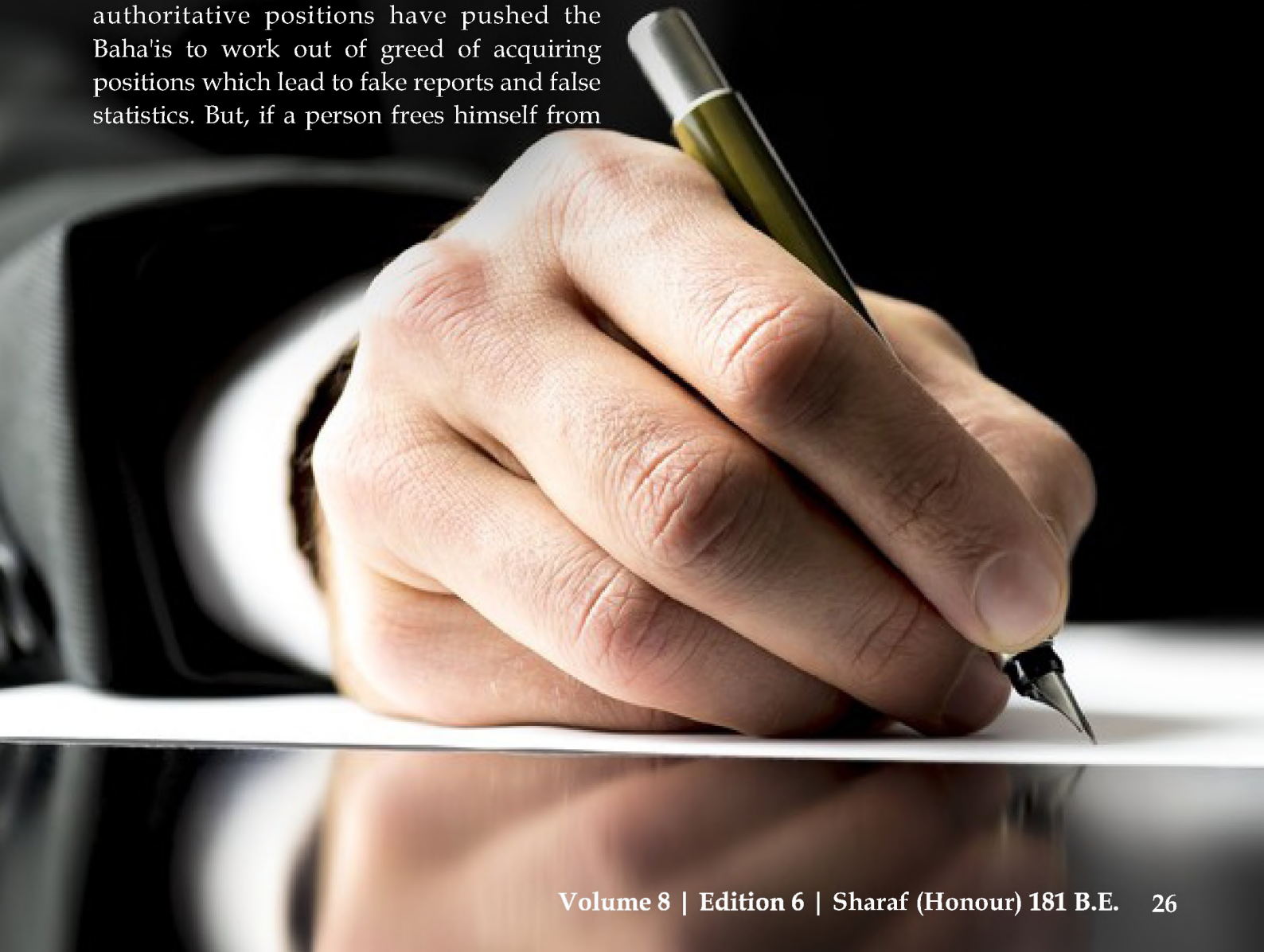
(Reference: Star of the West, Vol. 8, pg. 116)

These man-made assemblies and authoritative positions have pushed the Baha'is to work out of greed of acquiring positions which lead to fake reports and false statistics. But, if a person frees himself from

administration, he will fulfil his duties towards Baha'u'llah and not for NSA or UHJ. Thus, he will be rewarded by Baha'u'llah for his efforts. For this reason, Free Baha'is do not believe in Officers or Office Bearers and one must be the Guardian of his own faith and action.

So, anyone who would wish to work for the faith should follow the teachings of Baha'u'llah and Abdu'l Baha, serve the faith and promote world peace and harmony.

Why do you think the Baha'i Faith got split into various groups after the passing away of the Master? Don't you think the rule of the so-called guardian Shoghi Effendi and his Administration has played a very crucial role in the division and disunity of the Baha'is?



DID YOU KNOW ?

Shoghi Effendi's Excommunication of Baha'u'llah's Family

The Baha'i Faith was meant to be free of clergy, supreme leaders, or authoritarian figures. Baha'u'llah and Abdu'l Baha emphasized unity, love, and humility as the core of the faith. Yet, Shoghi Effendi, who assumed the title of "Guardian," transformed his role into something resembling an authoritarian rule, using his position to silence any perceived threat — even within his own family.

In a shocking turn against Baha'i teachings, Shoghi Effendi excommunicated many of Abdu'l Baha's closest family members for trivial reasons. Individuals like Badi'u'llah Effendi, Ruhangiz Baghban, and other innocent grandchildren of Abdu'l Baha were cast out for actions as minor as traveling without Shoghi's permission or attending gatherings without his consent. None of these "offenses" broke the Covenant; they merely offended Shoghi's towering ego and threatened his grip on authority.

These excommunications revealed an authoritarian impulse that turned the Faith away from its



principles of unity and compassion. Shoghi Effendi's actions represent a period of deviation from Baha'u'llah's vision, where personal power overshadowed spiritual values. For the Free Baha'is, this episode is a reminder to return to the original teachings of Baha'u'llah and Abdu'l Baha — honoring love, inclusivity, and the rejection of authoritarian rule.

The legacy of Baha'u'llah was meant to unify, not to divide through fear and control. Let us remember the true spirit of the Faith and ensure it remains untainted by personal ambition.

THROWBACK



Entrance to the Shrine of Baha'u'llah, 1940

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