Introduction

Nozomu Sonda

A Baha'i Perspective

Revival of True Hermion
Preachers

Zion Church
Mae Jackson
Margaret Garner
Theodore Roosevelt

(6) Leaders & Revolutionaries:

Oprah Winfrey
Bart Simpson
Steven Spielberg
Jim Henson
Artha Frankin
Bob Dylan
The Beatles
Lucille Ball
Frank Sinatra


drums

J. Edgar Hoover
Charlie Chaplin
Louis Armstrong
T.S. Eliot
James Joyce
Coco Chanel
Igor Stravinsky
Le Corbusier
Marina Grandam
Pablo Picasso

(5) Artists & Performers:

Bill Gates
Elia Kazan
Eseed Lauder

Thomas Watson, Jr.

Preachers

Nelson Mandela
The Unknown Rebel
Pope John Paul II
Michael O'Connor
Ronald Reagan
Malcolm X
Aung San Suu Kyi
Martin Luther King
Ho Chi Minh
David Ben-Gurion
Mohandas Gandhi
Adolf Hitler

Eleanor Roosevelt
A Baha'i View: An Outline

4. Selfless Service, not for fame ("nameless" and spiritual)
   3. Concepts of Generosity and Specialness

God

2. Must be in accordance with the Teachings' Will and Purpose

1. Spiritual and moral in nature

The World's 100 Greatest People
2. The spiritual, exalted, noble self
1. The lower, base self, swayed by animalistic instincts

Two Kinds of "Self"

The revelation of Bahá'u'lláh, vol. II, pp. 35-44

1. Attachment to the material things
2. Attachment to the spiritual things
3. Attachment to the kingdom of names
4. Attachment to the next world

Three Kinds of Attachment

Abdu'l-Bahá, The Promulgation of Universal Peace, pp. 449-452

1. From spiritual to material
2. From material to spiritual
3. From spiritual to spiritual
4. From material to material

Four Kinds of Sacrifice

Sacrifice is immeasurable, and yet if one can observe
10. Inhibition of sacrificial spirit and the observance of moderation:
9. Harmony with science
8. Virtues are many: balance, tact and wisdom are needed
7. The meaning of self-forgetfulness and self-renunciation
6. Two kinds of "self"
5. Three kinds of sacrifice
4. Three kinds of martyrdom
3. Four kinds of sacrifice
2. To conform one's will to the Will of God
1. Sacrifice is a mystery

The Meaning of Sacrifice

5. Animated by spirit of sacrifice
Behold how the divine Tonguethone hath, according to the explicit

Selfless Service

p. 15

omnipotent power. (Abdu’l-Baha, Some Answered Questions, p. 302)

is beyond doubt that He must have been assisted by an

"How is it, that a Shepherd could acquire of this knowledge? It

Generalize a Specialist

Teachings of the Manifestation

Some Answered Questions, p. 302)

knowledge, love of God and a sincere intension. (Abdu’l-Baha,

3. A righteous action is not perfect unless sustained by the

2. Knowledge, volition and action:

(Barha’n-Ihli, The Knapsack-AGM)

know the purpose of life; turn duty of recognition and obedience

Must be in accordance with the Teachings, will and purpose of God

Spiritual in Nature

A Baha’i View of Heresies: Analysis

Abdu’l-Baha, Short of the West, vol. 10, no. 1, p. 16

accept it as if it were the enjoyment whether poor or wealthy...

3. To forget one’s self and willfully undertake the most difficult task and

2. To detach one’s heart from this world.

1. To die a martyr’s death.

Three Kinds of Martyrdom


Abdu’l-Baha, Prayers, divergent, p. 60-81; letter written on behalf of
are mean of truth. Consider these matters of unquestionable
This touches more no other than this verse: "Wisdom for death, if ye
the truth and may be known and distinguished from the imposters.
claims and pre-tensions of all men must needs be assayed so that
appointed in the book. By this divinely-appointed Touchstone the
Furthermore, the sign of truth and falsehood is desigated and

Sacred

Spirit

Abdu'll-Baha's Reference to the Native Americans: "Nameless Leaders"

(From the Book, The Kitab-ut-Tawarikh, pp. 228-229)

Likewise, determination that no ear hath heard and no eye beheld the
they have set their seal on it with such authority and
were held the reins of the people, hath embraced the Reihan. Nay,
amongst the renowned divines, in the grasp of whose authority
sentiments are the thankful. Even as in this Dispensation, not one
few such things have never come to pass. "And few of My
Reveller of truth, except Whomsoever Thy Lord wills. But for a
functions of leadership, can in no wise bear allegiance to the
reign who occupy the seats of authority and exercise the
divines to whom we have referred were invested with the rank and
Let it be known, however, that none of these doctors and
with the light of beauty.

That the Sun hath risen to the zenith, happy it may shine upon those
are thou so number on thy bed? Let up thine head from shrunken,
haste builded twilight with thy hands and idle imaginations. How long
Son of Man! Many a day hath passed over thee whilst thou

..."
become apparent and visible. Therefore, Non hath sanctified its
as redness, glowing and heat, which belong to the Kingdom,
earth, disappear and vanish, while the characteristics of fire, such
iron, such as brilliance, coolness, and solidity, which belong to the
unto Non, known within the luminous of fire. The qualities of
second station of sanctification is as follows: Man must become like
second path of the... This is the first station of sanctification, True One. The
path of the True One: Deserve the face of the True One; and walk in the
of the True One; desire the face of the True One; and seek the Good pleasure.
He must wholly forget himself... He must seek the Good pleasure,
when lover is a sanctified to the loved one. The point lies in this:
the candle. The spring is a sanctification to the thirsty one. The
incapable, inexpressible. Briefly it is as follows: The万多 is a sanctification to


Santific is a Mystery.

Meaning of Sanctification

(Bahá’u’lláh, The Kitáb-i-Áqdas, pp. 227-228)

Part 2, how much less their lie, their substance, and lie, like,
one title of their temporal authority for the sake of God's holy
recognized them as those who will in no wise relinquish one for
although their character is now revealed unto all people who have
rekindled Him. Who is the First Leader of all mankind? This,
forseen their faith, and who for the sake of leadership have
this responsible Light by this faultless People, who for God have
ascended unto the holiest chambers of Paradise. Is it then to reflect as
this pre-eminent and glorious Revelation which have been uttered against
the testimony of these detached and exalted beings to the truth of
ascended unto the holiest chambers of Paradise. Is it then to reflect
their lie, their substance, their wives, their children, their all, and
book, and all of whom, as shown before witnessed, have sanctified
sincerity, to whose truthfulness, lest they the explicit text of the
entirely forgetful of self: the intent is that he should rise up and
and

With reference to what is meant by an individual becoming

The Meaning of Self-Poignancy and Self-Reversion

Life (p. 14)

The need to an individual beiever, December 10, 1947, "Living the
help to attain perfection," (From letter written on behalf of Shogun
nature's, in order to strengthen and free the spirit within us and
so on. If this self we must struggle against on this side of our
that can develop into a monster of selfishness, pride, etc. This and
the dark, animistic heritage each one of us has, the latter nature
of God, known God who hath known himself etc. The other self is the ego,
known God with the self, the identity of the individual created by
Baha'i witnesses, one is self, the identity of the individual created by
... self has really two meanings, or is used in two senses, in the

Two Kinds of "Self"

(Bahá'ú'ulláh, Gleanings, p. 337)

their idle desires as utter nothingness beside His Purpose.
when should merge their will wholly in the Will of God, and regard
By self-surrender and perfect union with God is meant that

Conformity One's Will to the Will of God.

(p. 73)

"one of the Servants of Truth, (Abdu'l-Bahá, The Divine Art of Living,
and have acquired a share from the oncoming of the pleasures
world, the imitations of mankind and the animalistic darkness
Liberation, when the souls are released from the fetters of the
enem.
qualities and grades to the fire, acquiring the virtues and that
Abdu’l-Baha, in Baha’u’llah and the New Era, p. 103

Happy and spend our time in praises, appreciating all things. For if we are wise we must be outward evidences of the divine mercy. Therefore we must be grateful for the marvelous and spiritual existence and the things that have been created is for man who is at the apex of creation.

"All who have been created is for man who is at the apex of creation."

Divine Justice, p. 28

And be of them that are truly thankful. (Baha'u'llah, in Adviser of the Wondrous Bounteious, Reader, 76, 77)

and your praises and praise into Him, from His Wondrous Bounteous Reader, 76, 77 and deprecate not yourselves things which God hath allowed you, and deplore not yourselves.

His servants as truly belong to Him. That ye, O people of the earth, the heavens or in the earth, for such of things whether created in the heavens or in the earth, for God has ordained every good whatever between Him and God, for God has ordained every good earth to wear its apparel, or partake of the beneficence, it can bestow, because a man wish to adorn himself with the ornament of the earth to wear its apparel, or partake of the beneficence, it can bestow.

Development, (Abdu’l-Baha, Divine Therapy, p. 163)

to fruition in an instant, but wisdom requires a gradual time before it attains to perfection. He is able to make a tree grow from divine actions and deeds for God supports a tree to grow a long "Moderation is necessary in all affairs. Man must take a lesson in the wings of Abdu'l-Baha, p. 180

from the Wholeness of Abdu'l-Baha, p. 180

health to deteriorate and his body to become barren. (Abdu'l-Baha, Promulgations of the Human Condition, and the Himmel of such presence himself in the true sense, that is, he should obliterate the darkness of this life on earth not that he should allow his physical characteristics are worthy of blame and constitute the glories of the human condition, and that himself of such
6. Live the spiritual life as if we are to die tomorrow, while ... the teachings into action.

3.2.2. Own study plans

2.1. Study circles

Participate in the process of the Institute.

1.2. Read the Holy Writings every morning and even

1.1. Recite daily obligations prayers.

1. Remember the purpose of life on the daily basis.

Implications on How We Must Live

October 26, 1941, Tears of Quixadence, #1291, I'm en
Lester Hill, on behalf of the Quixadence to Mr. William P. Hatch, future peace: fulfillment of the entire human race to be demonstrated by deed and word their profound belief in the
and recognition of which are lessons at the heart of humanit
resented. They must show their aloofness from the burdens of the masses will be that which captures the attention of their full development, increasing their self-confidence, and leads these people to inquire what, in a world so hopelessly chaotic and
these very attributes cannot but draw the attention of the public and confidence are the characteristics they should show forth, because of the believers. Self-sacrifice, courage, indomitable hope, and
These indeed, are the days when heroism is needed on the part

Conclusion
Excepting the references already given in the previous footnotes.

References

Covenant, Part 1, p. 1. The mystery of the Kingdom of Ahbâr (Abdu'l-Bahá: Power of the Kingdom of Abhâr). This is the force of opposition. It creates new spiritual worlds. This is the cause. It inspires the hearts. It dashers into a thousand pieces all the mountains. It administers the complicated affairs of the cause of all these outward activities. It moves the hearts. It furthers from the ken of men and angels; that invisible power is there a power in this cause -- a mysterious power -- far, far,