



Some Sacred Spaces
in the
United Kingdom

SLIDE 1

The association of United Kingdom with the Central Figures, Shoghi Effendi, the Universal House of Justice and the Hands of the Cause is exceptional and unique – perhaps no country has been blessed in the way the UK has.

Some examples are:

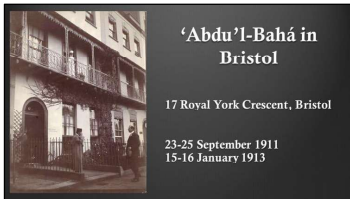
- Tablet of Bahá'u'lláh to Queen Victoria
- 'Abdu'l-Bahá's two visits
- Shoghi Effendi's time in the UK, both prior to the commencement of his role as Guardian of the Faith (at the University of Oxford) and on numerous occasions during his ministry.
- Shoghi Effendi's Resting Place in London.
- The Universal House of Justice's meeting in the Haziratu'l-Quds in London in 1963 at the time of the World Congress
- Three distinguished souls described as the luminaries of the British Isles – Hand of the Cause, John Esselmont (who is buried in Haifa), Thomas Breakwell (who is buried in Paris), and the greatest

- scholar of the West, Hand of the Cause, George Townshend (who is buried in Ireland).
- Two other Hands of the Cause are strongly connected to the UK community, namely John Ferraby and Hassan Balyuzi, who are both buried in England
- Hands of the Cause Hyde and Clara Dunn were also both born in the British Isles – Hyde Dunn in London and Clara Dunn very possibly in Dublin
- Professor Edward Granville Brown who, met Baha'u'llah in Bahji, in the Holy Land, and wrote a beautiful pen portrait of Him.
- Dr. William Cormick (of Irish heritage and buried in London), the sole Westerner known to have met and conversed with the Báb.

There are many places on these shores that have a sacred associations – we will focus on two:

- 17 Royal York Crescent in Bristol
- The Guardians Resting Place

And we will also look briefly at the Temple Land.



'Abdu'l-Bahá in
Bristol

17 Royal York Crescent, Bristol

23-25 September 1911
15-16 January 1913

SLIDE 2

'Abdu'l-Bahá visited this land on two occasions.

On each occasion He visited Bristol, staying in the home of Mr. & Mrs Tudor-Pole at 16 -17 Royal York Crescent

First, on 23-25 September 1911 and again, after his return from the United States, on 15-16 January 1913 – an overnight stay



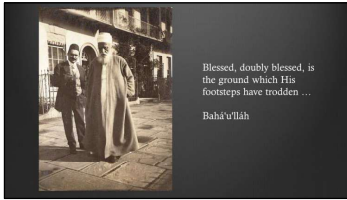
SLIDE 3

At that time, this premises were owned by the family of Tudor Pole, serving as both their home and a guest house.

It was a large house in a terrace of houses in Bristol, which is now divided into apartments.

In 2014, the National Spiritual Assembly acquired one of the apartments within the building.

Here we see the terrace of houses as it is today.



Blessed, doubly blessed, is
the ground which His
footsteps have trodden ...
Bahá'u'lláh

SLIDE 4 - The picture is of the Master walking on Royal York Crescent.

On the first visit, He travelled to Bristol by train in the company of some believers, including Lady Blomfield. It is remarkable to think of all the localities He would have passed through on that journey. Leaving from London's Paddington Station, he arrived at Bristol Temple Meads Station at around noon on 23 September 1911, the purpose of His visit being to rest.

On arrival, He drank coffee and strolled along the paved terrace in front of the house with His interpreter. Later, He took a short drive in the country.

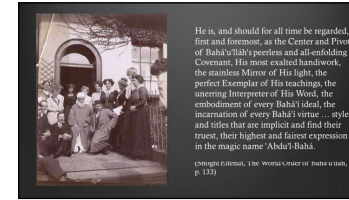
[Pause to reflect on the significance of His visit].

History does not record any Manifestation of God as having graced the shores of the United Kingdom, nor of anyone directly associated with one of the known Manifestations.

'Abdu'l-Bahá's visits to the United Kingdom are thus occasions of unprecedented significance in the spiritual and social history of this country. It is still too early to truly understand importance of these visits, of which the vast majority of the people of these islands are entirely oblivious.

In referring to 'Abdu'l-Bahá, Bahá'u'lláh has stated: "Blessed, doubly blessed, is the ground which His footsteps have trodden..." (Tablets of Baha'u'llah, p. 227)

4



He is, and should for all time be regarded, first and foremost, as the Center and Pivot of Bahá'u'lláh's peerless and all-enfolding Covenant. His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Bahá'í ideal, the incarnation of every Bahá'í virtue ... styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name 'Abdu'l-Bahá.
(Shoghi Effendi, The World Order of Baha'u'llah, p. 133)

SLIDE 5

[See slide]

'Abdu'l-Bahá, as described by Shoghi Effendi:

He is, and should for all time be regarded, first and foremost, as the Centre and Pivot of Bahá'u'lláh's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the embodiment of every Bahá'í ideal, the incarnation of every Bahá'í virtue ... styles and titles that are implicit and find their truest, their highest and fairest expression in the magic name 'Abdu'l-Bahá.

(Shoghi Effendi, The World Order of Baha'u'llah, p. 133)

This photograph shows Abdu'l-Baha at the entrance of 16/17 Royal York Crescent with some of the friends.

On the first evening, 19 people sat around the table for dinner with 'Abdu'l-Bahá, during which He said that this meal would go down in posterity as a matter of history.

Following this, 'Abdu'l-Bahá addressed some 90 guests in a large hall – on His second visit he spoke to 120 guests

We believe that this large meeting room is part of the apartment the National Assembly acquired.

5



SLIDE 6

Here we see the Master on the balcony of the house.

Using this picture, we can begin to see how the house was laid out:

- 'Abdu'l-Bahá had come out from the large meeting room on to the balcony. This room was probably used as a reception area, and it is understood to have contained a piano and a couch. Of the original property owned by the Tudor Pole family, it is this room alone that has been acquired by the National Spiritual Assembly.
- His bedroom was located on the floor above. On the occasion of His first visit, the friends had filled this room with white lilies.
- Both rooms – the large meeting room and bedroom – had a beautiful view over the city and hills of Bristol, which you will see later

6



SLIDE 7

A picture of the premises from the outside today

- Here again you can see the balcony on which 'Abdu'l-Bahá stood and the three windows of the present day apartment, acquired by the National Assembly, that made up the meeting room.
- One of the three windows above the balcony would have been that of His bedroom; as yet, we don't know which.

On 24th September, we read from notes taken by Thomas Pole, the father of Tudor Pole:

"He went over the Guest house and blessed it as a centre for pilgrims from every part of the world, and said it would become indeed a House of Rest."

This significant comment provided the vision of the National Spiritual Assembly when acquiring this premises. It has taken particular note of the terms "a centre for pilgrims from every part of the world" and "a House of Rest", and it is felt that in time it will come to perform these functions.

It may be worth noting that this is not the only account of this nature. There is a similar account in "The Christian Commonwealth", and elsewhere we read that He blessed every room in the House.

7



SLIDE 8

A close up of the balcony – compare to the next slide where we see the Master on the balcony

8



SLIDE 9

The balcony is still physically the same structure as it was when graced by the beloved Master.

9

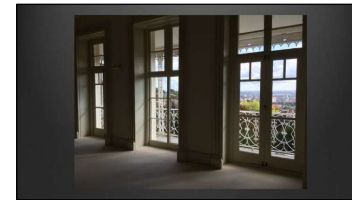


SLIDE 10

Here is the current view from the inside of the property looking out of the window with the balcony.

This is the large room where He addressed the visitors, 90 people on His first visit and 120 people on the second.

10



SLIDE 11

This is the same room from a different angle. An extra partition has been added to the room since the time of the Master's visit; as such, it is difficult to imagine how large it was when He was there.

11



SLIDE 12

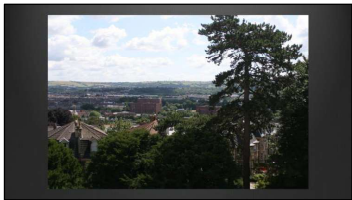
The beautiful view over Bristol and the surrounding countryside from this meeting room. The view from His bedroom, one floor up, would be similar.

12



SLIDE 13

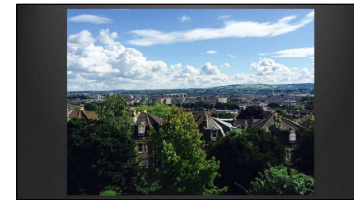
13



SLIDE 14

Current view from the balcony.

14



SLIDE 15

Current view from the balcony.

15



It feels that your intention to carry out renovation work, so that the former guest house can be brought closer in appearance to its condition at the time when 'Abdu'l-Bahá visited it, is entirely appropriate.

[Universal House of Justice to the National Spiritual Assembly]

SLIDE 16

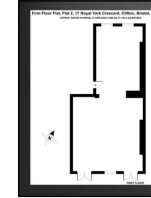
It is the hope of the National Assembly to bring this apartment, where possible, closer to its condition at the time of 'Abdu'l Bahá's visit. In this regard, the Universal House of Justice has stated that:

“It feels that your intention to carry out renovation work, so that the former guest house can be brought closer in appearance to its condition at the time when 'Abdu'l-Bahá visited it, is entirely appropriate ...”

This slide shows an image of the current floor plan of the apartment acquired by the National Assembly. The small room on the left (Bedroom 3 / Study) is part of a half landing below and is not part of the main apartment.

Since the time of the Master's visit, many changes have been made to this building. The current layout shown on this slide divides the main apartment into separate rooms.

16



It feels that your intention to carry out renovation work, so that the former guest house can be brought closer in appearance to its condition at the time when 'Abdu'l-Bahá visited it, is entirely appropriate.

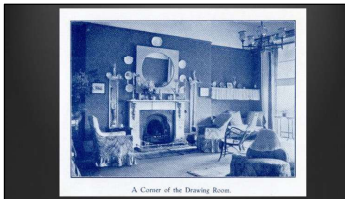
[Universal House of Justice to the National Spiritual Assembly]

SLIDE 17

Research thus far suggests that at the time of the Master's visit, this entire floor was in effect one room. However, there is an original half-wall in the middle of the room, and it is understood from this there would have been dividing doors here so that on occasion the room could be separated into two.

Therefore, the first task of the National Assembly has been to thoroughly research the appearance and design of this room as it would have been when the Master visited.

17



A Corner of the Drawing Room

SLIDE 18

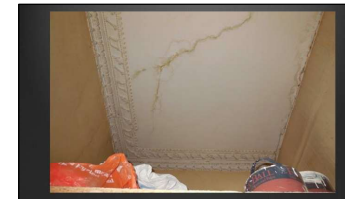
The guest house was converted into a hotel and then apartments. This has led to many significant changes. Therefore, great care must be taken before anything is removed.

In conducting its research, National Assembly has, among other things:

- Searched libraries and other places holding historical records
- Consulted with a professor of historical architecture in Bristol
- Visited neighbouring homes which still have original features

The picture on this slide was part of a guest house leaflet found in the archives of the National Spiritual Assembly of the Bahá'is of United States in November 2016. This is particularly helpful in providing the National Assembly with some indication of the decoration of the main drawing room at the time of 'Abdu'l Bahá's visit.

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SLIDE 19

Further steps in the renovation process will require modern structures in the apartment to be removed, and it is hoped that in so doing evidence of its previous design and decoration will be found. For example, in the case of the attic, we can see the old cornice at the edge of the ceiling; therefore, it is clear that the attic was formed by adding a lowered ceiling, which will have to be taken down to expose the original ceiling.

There will be many more tasks like this, and we have no indication of what the cost of the works might be.

In order to respect the privacy of others still living in the building, it is felt that caution and wisdom must be used. In this light, the apartment is currently open to only a small number of Bahá'is visiting at any one time.

19



SLIDE 20

'Abdu'l-Bahá outside the guest house, with Mrs. Thornburgh-Cropper, the first Bahá'í of Great Britain, standing behind in white, and a cat (or is it a dog?) in front.



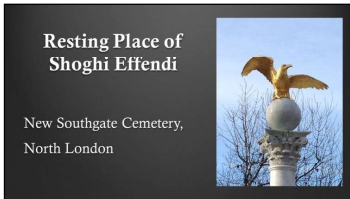
SLIDE 21

A blessing of 'Abdu'l-Bahá given on the first evening of His visit in 1911. It is thought that this blessing was made during dinner:

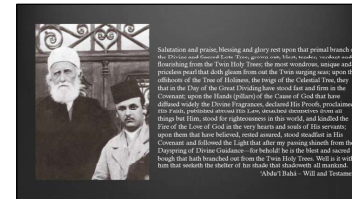
“O God, these people are your servants; they turn their faces to you to receive the manifestations of your bounty. Brighten all these hearts and bless their souls. Given them new life to follow your teaching. Let them enter into your kingdom and bestow on them the blessings of the Holy Spirit. Open their eyes to the light and help them to serve mankind. Thou art a powerful giver and merciful. God bless you all.”

A prayer, found in Ahmad Sohrab's diary letters, revealed by 'Abdu'l-Bahá in the Guest House at 17 Royal York Crescent in 1911:

O Thou kind God !
Bestow upon this household an eternal foundation and rear upon it an indestructible edifice and shower down upon it Thy benediction. Verily Thou art the gracious, the giver and the clement.
'Abdu'l-Bahá Abbas.



SLIDE 22



SLIDE 23

Shoghi Effendi was appointed as Guardian of the Faith by 'Abdu'l Bahá in His Will and Testament:

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas; upon the offshoots of the Tree of Holiness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love of God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

'Abdu'l Bahá – Will and Testament

On my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsán (Branches), the Afnán (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abhá Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsán, the Afnán, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

‘Abdu’l Bahá – Will and Testament

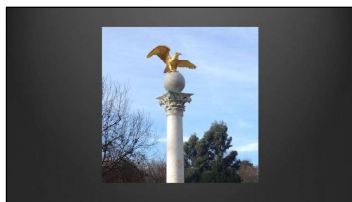
23



SLIDE 24

- Shoghi Effendi was the Head of the Faith from 1921-1957, and was the point to which the believers turned after the passing of ‘Abdu’l-Bahá.
- He visited the United Kingdom many times over the years.
- He studied at Oxford University, and was very much part of the Bahá’í community whilst living here.

24

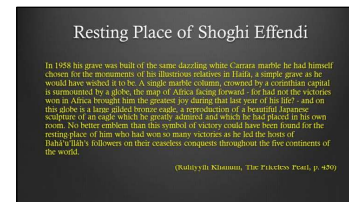


SLIDE 25

The Guardian passed away on 4 November 1957 while visiting London,.

The funeral service, on 9 November 1957, took place in the chapel at New Southgate Cemetery, in North London.

25

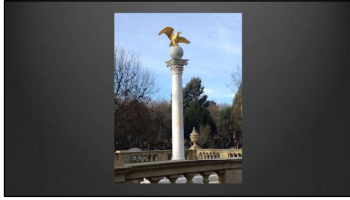


SLIDE 26

In 1958, his grave was built of the same dazzling white Carrara marble he had himself chosen for the monuments of his illustrious relatives in Haifa, a simple grave as he would have wished it to be. A single marble column, crowned by a corinthian capital is surmounted by a globe, the map of Africa facing forward - for had not the victories won in Africa brought him the greatest joy during that last year of his life? - and on this globe is a large gilded bronze eagle, a reproduction of a beautiful Japanese sculpture of an eagle which he greatly admired and which he had placed in his own room. No better emblem than this symbol of victory could have been found for the resting-place of him who had won so many victories as he led the hosts of Bahá’u’lláh’s followers on their ceaseless conquests throughout the five continents of the world.

(Ruhyyih Khanum, The Priceless Pearl, p. 450)

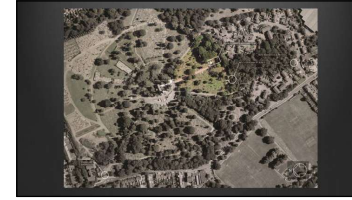
26



SLIDE 27

The entire area was prepared by Amatu'l-Baha, Ruhiiyyih Khanum. For example, the balustrade surrounding the perimeter was bought, and subsequently pieced together, by Ruhiiyyih Khanum from auctioned off remnants of old estates after the war.

27



SLIDE 28

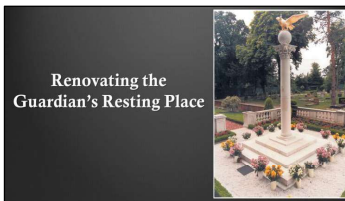
This picture indicates the land owned by the Faith at New Southgate Cemetery (section within the dotted line).

It includes:

- The Guardian's Resting Place
- The custodians office
- Two burial sections A and M
- The main gate

Later, we will discuss the two entry points on the right (south).

28

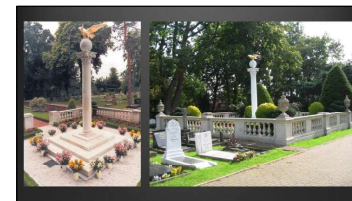


SLIDE 29

This slide shows a photograph taken perhaps 30 years ago.

Please take note how fresh the marble and balustrade is, and the size of the trees.

29



SLIDE 30

On the left is a photograph taken perhaps 30 years ago. See how fresh the marble and balustrade is. You may also wish to note the size of the trees surrounding the Resting Place.

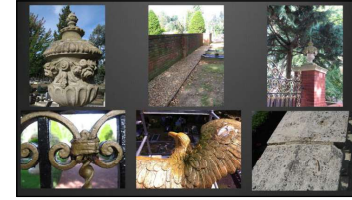
On the right is a more recent photograph taken before the renovation works began. As you can see the trees were overgrown. The urns, made out of cast concrete, were dissolving in the rain.

30



SLIDE 31

The trees in this picture had been placed here by Richard St. Barbe Baker (The Man of the Trees). However, they became overgrown and began causing damage to the wall and the urns. They also made the entrance area both darker and dirty.



SLIDE 32

These pictures were taken just before the renovations. You can see (moving clockwise through the pictures):

- URNS – Dirty and falling apart. In fact they were dissolving.
- WALL – Not in good condition. It was going mouldy.
- GATE – Rusty in places.
- EAGLE – Lost some of its gold leaf.
- BALUSTRADE – The picture shows the top of the balustrade, dissolving, chipped and covered in lichen.

As these had been in place since the late 1950's, this kind of damage is to be expected.



SLIDE 33

These pictures show the damage and staining to the marble.



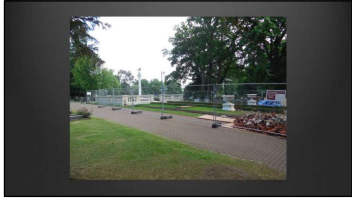
SLIDE 34

Restore or Replace?

To help the National Spiritual Assembly decide whether to restore deteriorated elements of the Guardian's Resting Place or to replace them entirely, the Universal House of Justice has provided the following guidance:

The House of Justice feels that **where features of the Resting Place can be preserved and restored they should be**, given the historical significance of the site for Bahá'ís. Of course, **if a particular feature is beyond repair**—as appears to be the case with the entrance gate—then a **high quality replacement should be found that resembles the original as closely as possible ...**

In this light, the National Assembly tried to restore as much as possible, but where it was unable to do so it endeavoured to replace the feature with a higher-quality version of the original.



SLIDE 35

The wall was structurally damaged and therefore replaced. Here is a picture taken during that process.

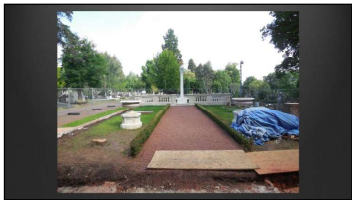
35



SLIDE 36

The gate was rusted to the extent that it was irreparable. An exact replica was therefore commissioned as a replacement.

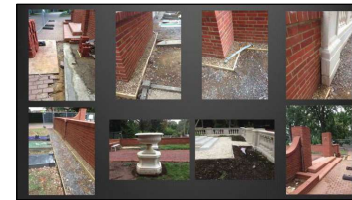
36



SLIDE 37

A further picture of the process of removal and replacement.

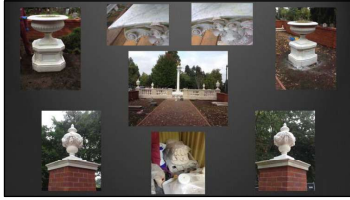
37



SLIDE 38

Pictures of construction of the wall etc.

38



SLIDE 39

The re-cast concrete urns were dissolving in the rain. Thus, replicas, identical in their features and dimensions, were made from Portland stone – a natural, hard-wearing and long-lasting material.

The damages to the marble are in the process of being attended to. This was a very difficult endeavour and is yet to be resolved. As you may be able to see from the top two pictures in the centre, the capital still has some green moss.



SLIDE 40

LANDSCAPING

The National Assembly wanted a blaze of colour throughout the Resting Place – greater than before.

It thus acquired the services of professional landscapers – a couple who had great respect and love for the site and the Faith.

Many designs were considered. This slide shows just one example (Not the final choice).



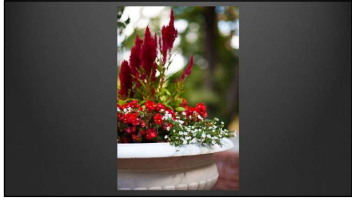
SLIDE 41

This picture and those following show the Guardian's Resting Place in the summer soon after the work was completed.

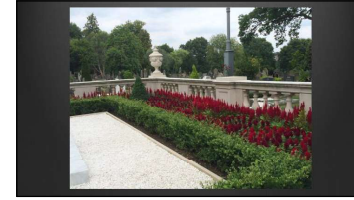
In this picture you can see the freshly cleared and restored balustrade.



SLIDE 42



SLIDE 43



SLIDE 44

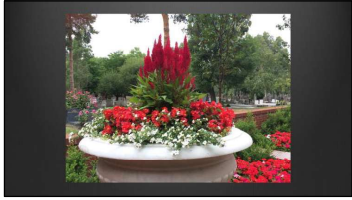
Here you can see again the cleaned and repaired balustrade and one of the new urns
The edging separating the gravel path from the flower beds has also been replaced.



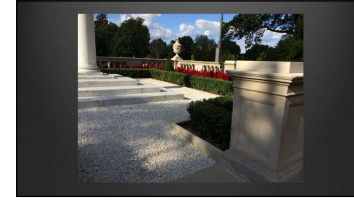
SLIDE 45



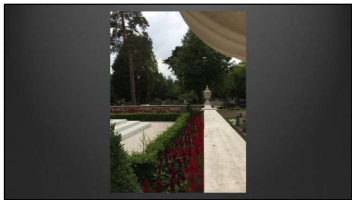
SLIDE 46



SLIDE 47



SLIDE 48



SLIDE 49



SLIDE 50

A number of challenges remain, including the weather!



SLIDE 51

The main gate to the Bahá'í section of the cemetery was also renovated. Here it is marked as the “Main Gate” – POINT TO IT

To the far right (south end) of this aerial shot, you can see two entry points connected by a dotted line. At the time of the Guardian's passing, a road leading through New Brunswick Wood entered the cemetery at this second entry point. At that time, the “main gate” was located at this entrance.

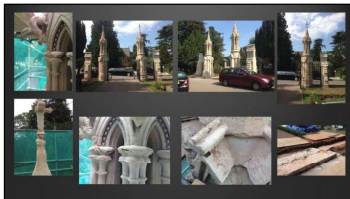
As this was the route that the Guardian's funeral cortege took, the “main gate” was acquired by the Faith a number of years ago (1990's). The “main gate” was then moved to its current location near the chapel. The next slide shows a picture of this gate.



SLIDE 52

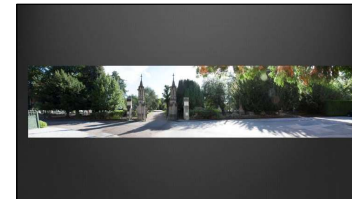
The funeral cortege of the beloved Guardian passed through these gates.

The National Assembly acquired these gates in the 1990s and had them moved to this spot.



SLIDE 53

Here are some pictures of the renovation of this gate.



SLIDE 54

Prior to its renovation, it was a stand alone gate. A fence has now been erected to the right and the left of this gate.

The area was also somewhat overgrown and has now been cleaned and tidied.



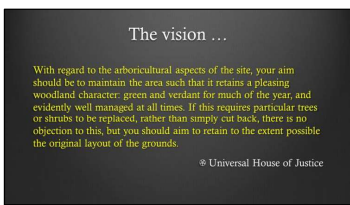
Renovations to Guardian's Resting place and its surroundings - Phase 2

SLIDE 55



SLIDE 56

2nd Phase of the renovations - Landscaping of the area surrounding the Resting Place



The vision ...

With regard to the arboricultural aspects of the site, your aim should be to maintain the area such that it retains a pleasing woodland character: green and verdant for much of the year, and evidently well managed at all times. If this requires particular trees or shrubs to be replaced, rather than simply cut back, there is no objection to this, but you should aim to retain to the extent possible the original layout of the grounds.

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SLIDE 57

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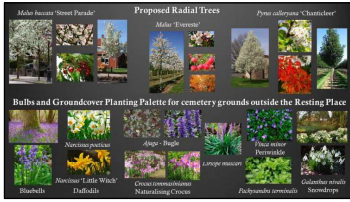
Universal House of Justice



SLIDE 58

19 radiants of trees have now been planted - about 100 unsightly trees and shrubs taken out – 100 or more are to be planted.

Shrubs and trees are to be planted opposite the Resting place in due course in order to block out the view to the houses.



SLIDE 59
The National Spiritual Assembly chose from a palette of flowers and trees.



SLIDE 60



SLIDE 61
Phase 3
The custodian's office will be replaced.

The area adjacent to the office which runs along the fence to New Brunswick woods will be landscaped, as the area is presently untidy.

The brick paved path along the outer perimeter will be extended. Gates will be erected at both ends indicating the entrance to the Bahá'í area. This will be done in order to limit the flow of traffic past the Resting Place.



SLIDE 62
Architects image of the new custodians office.



SLIDE 63

Architects image of the custodian's new office and the gate to the path to the Resting Place

63



SLIDE 64

Architects image of the view from the custodian's new office, facing the Resting Place.

64



SLIDE 65

The Guardian's Resting Place Maintenance Fund is used for the day to day upkeep of the property, including paying for the renovations described in this presentation. Given that there will be a significant amount of work to be done in 2017 to realise Phase 3, it is anticipated that by 31 December 2017 an additional £263,482 will be required for this fund above and beyond what is normally received. You can see how this is calculated in the next slide

Guardian's Resting Place Endowment Fund

One of the great bounties of the UK community is the responsibility for the Guardian's Resting Place. In a letter dated May 2008, the Universal House of Justice suggested to the UK National Assembly that "in view of the need to establish a more stable means of income in future for the upkeep of this most important holy place" the National Assembly should "consider the feasibility of establishing an endowment fund for this purpose."

65

In 2011 the National Spiritual Assembly felt able to institute an endowment fund for the upkeep and future maintenance of the Guardian's Resting Place. The goal for this fund was set at £130,000 per year for ten years, to total £1.3 million. The goal is somewhat behind target at present and if we are to meet it the community needs to contribute a total of £270,729 by 31 December 2017, as you will see from the next slide. It will then be back on target.

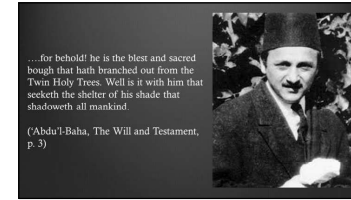
Every pound contributed to the Guardian's Resting Place Endowment Fund will continue to pay for this holy site for eternity!

65

Guardian's Resting Place - general fund	
Initial Balance 2013 - 2017	1,000.00
2018	200.00
2019	200.00
2020	200.00
2021	200.00
2022	200.00
2023	200.00
2024	200.00
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SLIDE 66

66



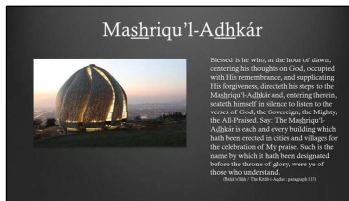
SLIDE 67

Now, again, the Resting Place is in a condition a befitting of the Guardian.

- Read quotation of Master:

‘...for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.’
 (Abdu'l-Baha, The Will and Testament, p. 3)

67



SLIDE 68

The following words of Bahá'u'lláh offer insight into the great significance of the institution of the Mashriqu'l-Adhkár:

Blessed is he who, at the hour of dawn, centering his thoughts on God, occupied with His remembrance, and supplicating His forgiveness, directeth his steps to the Mashriqu'l-Adhkár and, entering therein, seateth himself in silence to listen to the verses of God, the Sovereign, the Mighty, the All-Praised. Say: The Mashriqu'l-Adhkár is each and every building which hath been erected in cities and villages for the celebration of My praise. Such is the name by which it hath been designated before the throne of glory, were ye of those who understand.

(Bahá'u'lláh, The Kitáb-i-Aqdas : paragraph 115)

68



SLIDE 69

The Temple Land was acquired in the 1950's as a goal of the 10 year crusade. The following slides show various pictures of this small but beautiful piece of land near Reading on the banks of the Thames. Being small it represents a token towards the future construction of a Mashriqu'l-Adhkár.

69

SLIDE 70



70

SLIDE 71

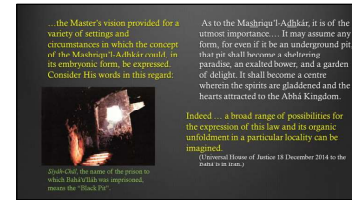


71

SLIDE 72



72



SLIDE 73

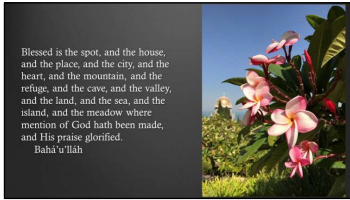
...the Master's vision provided for a variety of settings and circumstances in which the concept of the Mashriqu'l-Adhkár could, in its embryonic form, be expressed. Consider His words in this regard:

As to the Mashriqu'l-Adhkár, it is of the utmost importance.... It may assume any form, for even if it be an underground pit, that pit shall become a sheltering paradise, an exalted bower, and a garden of delight. It shall become a centre wherein the spirits are gladdened and the hearts attracted to the Abhá Kingdom.

Indeed ... a broad range of possibilities for the expression of this law and its organic unfoldment in a particular locality can be imagined.

Universal House of Justice 18 December 2014 to the Bahá'ís in Iran.

73



Blessed is the spot, and the house,
and the place, and the city, and the
heart, and the mountain, and the
refuge, and the cave, and the valley,
and the land, and the sea, and the
island, and the meadow where
mention of God hath been made,
and His praise glorified.
Bahá'u'lláh

SLIDE 74

On being informed that the friends in Tíhrán had arranged to observe the commandment of the Mashriq'l-Adhkár, Bahá'u'lláh revealed, in one of His Tablets to Ibn-i-Asdaq (later named as a Hand of the Cause), the following well known Words:

Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified.

Bahá'u'lláh