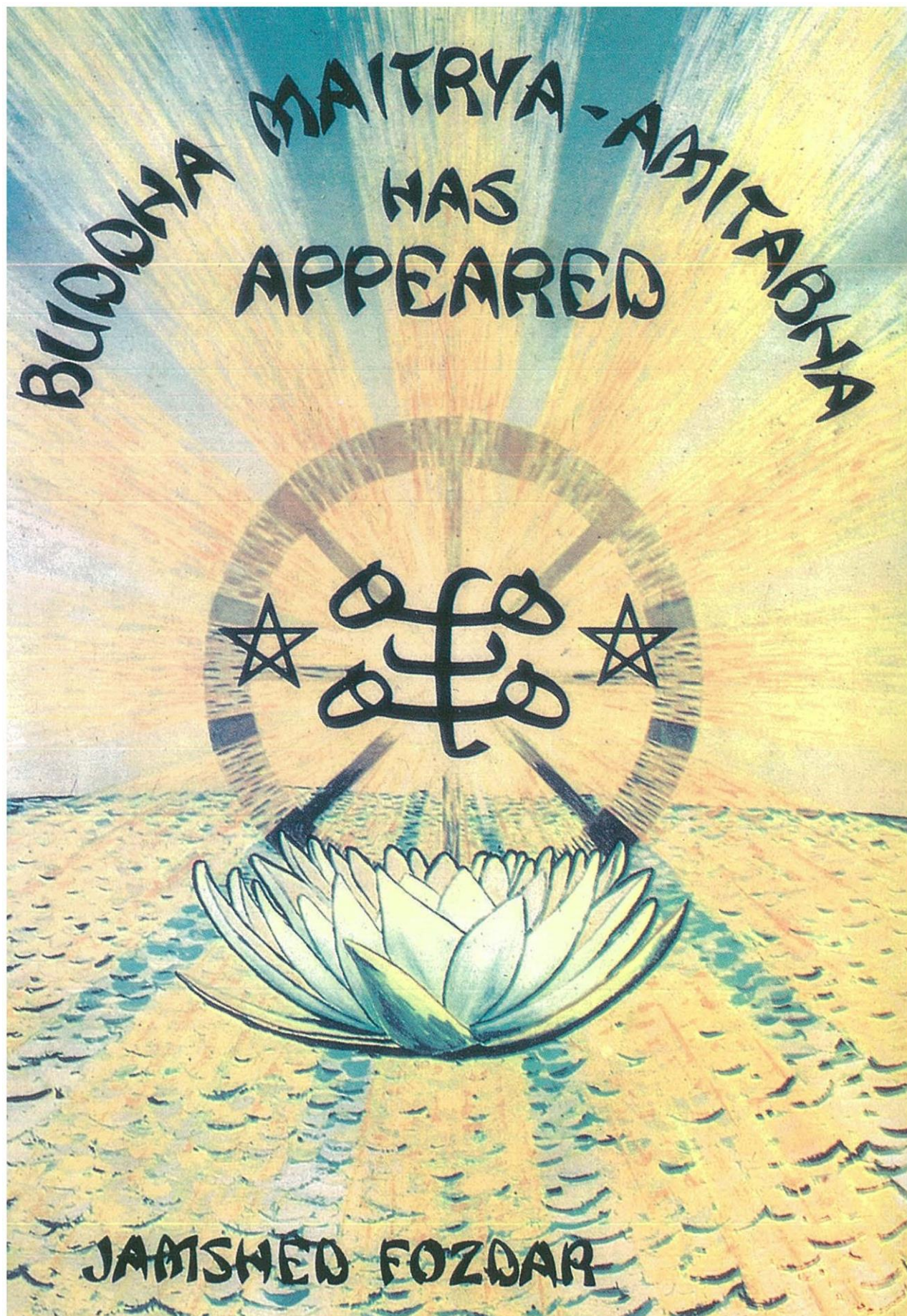


A Study Guide for *Buddha Maitrya-Amitabha Has Appeared*



A Formal Introduction to Our Argument That Bahá'u'lláh is Maitrya-Amitābha

Esteemed Scholars, Venerable Monks, and Members of the Sangha,

We are deeply grateful for the opportunity to present a theological perspective on the fulfillment of Buddhist prophecy. We approach this discussion with profound respect for the Dharma and the towering spiritual genius of the Tathāgata, Siddhārtha Gautama.

The argument we advance is that **Bahá'u'lláh (1817–1892), the Prophet-Founder of the Bahá'í Faith, is the spiritual return of Maitrya-Amitābha, the "Great King of Glory,"** foretold in the *Sukhāvatī-Vyūha Sūtras* and other texts.

This is not a claim of appropriation, but of **fulfillment based on the essential, continuous, and progressive nature of the Dharma itself**. We contend that by reconciling reason, science, and global ethics, Bahá'u'lláh has delivered the necessary spiritual and social laws—the **New Dharma**—required for humanity's transition from the age of nationalism and conflict to the long-promised state of **World Unity (Sukhāvatī)**.

Our presentation will demonstrate, using textual analysis drawn from Buddhist and Bahá'í Scriptures, that:

1. **The Unity of the Messengers (Tathāgatas)** necessitates the appearance of a new World Teacher.
2. **Bahá'u'lláh's Teachings** provide the essential, rational, and political structures (World Government) needed to build the prophesied **Kingdom of Peace**.
3. **The Prophecies of Siddhārtha** concerning the duration, the direction of prayer, and even the physical adornment of the Maitrya's Shrine, have been **literally fulfilled**.

We look forward to a reasoned and open investigation of this truth.

Notes

- The purpose of this Study Guide is to help Buddhists understand that Baha'u'llah, the Founder of the Baha'i Faith, is Maitrya-Amitabha. The Study Guide focuses only on Chapters 8 to 18 of the book because they deal with the prophecies about Maitrya-Amitabha.
- The page numbers refer to the pages in the book, and the paragraph numbers refer to the paragraphs on each page.
- To deepen your understanding of the Study Guide information, please refer to the paragraphs and pages for more details.
- Finally, because this is a Study Guide, please refer to the book for the source of the quotations.

Chapter 8

Introduction – The Buddha Maitrya-Amitābha Has Appeared

Pages	Paras.	Study Guide Information
163		- This brief text sets the philosophical and historical stage for the book's main argument. - Here is an explanation of what the page is saying about the Avatars (aka Manifestations of God) and the spiritual development of mankind: <u>The Historical Context: A Time of Crisis</u> - The text argues that human history is characterized by periods of crisis and confusion—a "kind of eddy"—where progress stops. The Current Crisis: The "last hundred years" are identified as one such historical intersection where traditional leaders (politicians and governments) are "helpless and bankrupt" because they are "wandering between two epochs, one dead and the other straining to be born." <u>The Solution: The Appearance of the Avatar</u> - It introduces the concept of the Avatar as the divine solution to this recurring problem. Purpose: The Avatar appears at these historical intersections to "lift humanity into a new consciousness" and initiate a new phase of development. Divine Timing: The quote, "Now has the Moment come, O Blessed One, for Thy Buddhahood; now has the time, O Blessed One, arrived," (<i>see the footnote on p. 163</i>) suggests that the Avatar's appearance is a fulfillment of a specific, divine schedule. <u>The Nature of the Avatar: The Cause, Not the Effect</u> - The text emphasizes the supra-human, causative nature of the Avatar, distinguishing them from ordinary historical figures. Independent Source: It rejects the idea that conditions create the Avatar. Instead, the Avatar is compared to the sun, which is "completely independent of the circumstances prevailing" in the solar system. The Cause of Progress: The Avatar is affirmed as the "cause and not the creature of man's dominion and progress." They are the source that generates advancement, not a result of human forces. <u>The Process: Persecution and Inevitable Triumph</u> - Finally, the text describes the typical historical pattern surrounding the Avatar. Conflict: The Avatar is initially "alone and unaided—opposed and persecuted by the leaders of religion and government." Mystery and Victory: Despite the opposition, the Avatar "ultimately triumphs over His world and its times." The process of this victory is

		acknowledged as "mysterious and inexplicable," but the evidence of the achievement is "irrefutable." In essence, this page establishes the framework for the entire book: Humanity is in crisis, and the only force capable of solving it is the Avatar (Maitrya-Amitābha), whose arrival and triumph are foretold and inevitable.
164 165	1++ 2	- What precise guideposts did Siddhartha provide in detail about the Maitrya-Amitabha? - What 2 characteristics or qualities do enquirers need to have as they explore whether Baha'u'llah is indeed the Maitrya-Amitabha? - What does the author mean here: "He can only be recognized by the spiritual senses in each and every one of us."? - These pages argue that Siddhārtha's detailed prophecies serve as crucial, precise guides for discovering the Promised One, Maitrya-Amitābha (Bahá'u'lláh), and stresses that this discovery requires spiritual perception rather than physical senses. <u>Precise Guideposts Provided by Siddhārtha</u> - The text states that Siddhārtha provided detailed descriptions about the coming new world in the Scriptures, which are intended to be "precise guideposts" for finding Maitrya-Amitābha. - The purpose of these elaborate prophecies is to prevent the quest from becoming "purposeless" or a "waste of time." The guideposts include details about: - The "Abode of Maitrya-Amitabha" (<i>Sukhāvati</i>). His followers (the New Samgha). His accomplishments in the time of His Advent. - The detailed, allegorical nature of these descriptions means the enquirer knows exactly "when, where and what to look for." <u>Characteristics Required of Enquirers</u> - The text identifies two essential characteristics that enquirers must possess to successfully discover Maitrya-Amitābha: An Open Mind: The mind must be receptive to new concepts and insights. The text notes that those who merely recited the ancient scriptures (like the Brahmins with the Vedas) missed the essence of the meaning of new concepts and insights. An open mind allows the enquirer to accept the truth of the new Dharma. A Pure Heart: The heart must be free from prejudice, attachment to tradition, and base desires. This purity is necessary because the truth cannot be accessed through physical, "vile body" senses, but only through spiritual perception.

		3. <u>Meaning of "Recognized by the Spiritual Senses"</u> - The author means that the Tathāgata (Buddha/Avatar) is a "rare and unique Spiritual Significance" whose reality is not physical, but transcendent. The Avatar is not a Physical Phenomenon: For example, Siddhārtha's true self (Reality) was not his physical body, which was merely a "painted image, a body full of wounds, put together, diseased." The text quotes Siddhārtha: "The Dharma-bodies are the Tathagatas." Physical Senses are Useless: Just as many people who saw Siddhārtha with their eyes and heard His sermons with their ears failed to believe, physical sight and sound are useless in recognizing the Avatar. The truth of the Avatar is "not recognizable to our senses of sight, hearing, smell, touch, or taste." Spiritual Recognition: The Avatar is like the Sun—His "rising presence is felt and recognized by even the blind and the deaf" through the light and life He gives to the world. Therefore, one can only recognize Maitrya-Amitābha by the spiritual senses (insight, intuition, conscience, and purity) that allow one to perceive the reality of His Message (<i>Dhamma</i>), not the form of His body. As stated: "Whosoever sees Dhamma sees me; whosoever sees me sees Dhamma."
167		"Who did Siddhartha say would come to teach the followers of Siddhartha? "In due time ..." - How will people recognize this "Exalted Buddha"? - How will the "Exalted Buddha" substantiate His claim of being the Promised One to the followers of His Divine Predecessor, in this case, Siddhartha? - This passage provides the necessary scriptural evidence from Siddhārtha's final moments to build a compelling case for the coming of Maitrya-Amitābha (Bahá'u'lláh). Here is an explanation of what the text says, formulated to persuade skeptical Buddhists: <u>Who Did Siddhārtha Say Would Come?</u> - Siddhārtha answered Ānanda's question about a successor directly by naming the Promised One and establishing the continuity of the Dharma: The Successor: Siddhārtha states, "In due time, monks, there will arise in the world an Exalted One named Metteya [Maitrya]..." The Continuity of the Dharma: While His physical body would perish, Siddhārtha assured His followers, "<i>After I am dead let the Law and the Rules of the Order, which I have taught, be a Teacher to you.</i>" This confirms that the existing Dharma would serve as a guide until Maitrya arrived to renew it. <u>How Will People Recognize This "Exalted Buddha"?</u> - Siddhārtha provided seven specific, verifiable titles and qualities that the future Maitrya would possess, proving He is a true successor and a Manifestation of the same Divine Reality:

Title / Quality	Description (Criteria for Recognition)
Arahat, Fully Awakened	Complete spiritual realization; having trodden the path to the very end.
Full of Wisdom and a Perfect Guide	Infallible knowledge and direction for humanity.
Knowledge of the Worlds	Understanding of the spiritual realms (gods, Māras, Brahmā worlds).
Unsurpassed as an Educator	The ultimate teacher for both " gods and men. "
Exalted Buddha	A Manifestation of the same Divine Essence as Siddhārtha Himself.
Proclaims the Teaching	His Law will be " lovely in its origin, lovely in its progress, and lovely in its consummation " in both meaning and form.
Head of a Vast Order	He " will be the head of an order of many thousand monks, " contrasting with Siddhārtha's order of "many hundreds."

- These qualities are the **precise guideposts** that must be used to test any claimant to the title of Maitrya.

3. How Will the "Exalted Buddha" Substantiate His Claim?

- The **Exalted Buddha** (Maitrya-Amitābha) will substantiate His claim to Siddhārtha's followers by demonstrating three key fulfillments:

A. The Perfection of the Dharma (The Law)

- Maitrya will establish His authenticity by proving the **perfection and universality of His teachings** compared to His predecessor:
 - He will proclaim the higher life in "**all its fullness and in all its purity,**" just as Siddhārtha did for His time.
 - The fact that His teachings are "**lovely in its origin, lovely in its progress, and lovely in its consummation**" guarantees that the new Dharma (the Bahá'í Faith) is a **re-expression and renewal** of the eternal truth, perfectly suited for the modern age.

B. The Scale of the Order (The Samgha)

- The most concrete evidence will be the **size and unity of His community**:
 - Maitrya will be "**the head of an order of many thousand monks,**" a massive expansion compared to Siddhārtha's order of many hundreds.
 - The Bahá'ís (the New Samgha) are a unique, **globally unified community of millions** drawn from every race and background, precisely fulfilling this prophecy of exponential growth and universal scope.

		C. Divine Authority and Penetration Maitrya will proclaim the nature of the universe "from his own understanding and penetration of it"—meaning He speaks with the same inherent, non-derivative spiritual authority as Siddhārtha, proving He is a new and independent Manifestation of the same Divine Will.
169	2	- This page serves as the methodological introduction to the book, establishing the need to verify the new Avatar's claim through prophecy and setting up a comparative religious study between Buddhism and Hinduism to pinpoint Maitrya-Amitābha. 1. <u>The Rule of Prophetic Succession</u> - The author stresses that in religion, a newly arisen Avatar or Buddha must substantiate His claim by fulfilling the prophecies made by His Divine Predecessors. Necessity: Since centuries separate one Avatar from another, ratification of one's position via prophecy is crucial for the new Avatar to be accepted by the followers of the previous Manifestation. Siddhārtha's Adherence: The text asserts that Siddhārtha clearly adhered to this rule by acknowledging His own past incarnations ("existences"), providing a historical precedent for the Bahá'í claim of Bahá'u'lláh succeeding Siddhārtha. Hindu Connections: Siddhārtha explicitly linked Himself to Hindu Avatars: - He acknowledged that in past lives, He was Rām (narrated in the <i>Daśaratha-Jātaka</i>). - He acknowledged being Kṛṣṇa (mentioned in the <i>Ghaṭa-Jātaka</i> as Kāṇaya or Vāsudeva). - This deep intertwining with Hindu prophecy (Avatars) and Buddhist prophecy (Buddhas) is crucial for the book's final synthesis. 2. <u>The Difficulty of Recognizing the Avatar</u> - The text reiterates that the Avatar is a rare phenomenon and cannot be discovered through "easy and careless search." Rarity: The appearance of a Tathāgata is the "rarest of all phenomena in human history." Need for Purity: The Avatar can only be truly recognized by "rare souls who have assiduously sought the summit of purity and, detached from all else, await expectantly for the Divine Advent." This ensures that only those sincerely prepared will find Him, while the careless remain indifferent. Investigating the Pattern: Just as one investigates multiple sunrises to determine the precise time and location of the next one, the seeker must investigate the succession of past Spiritual Suns (Avatars/Buddhas) to accurately "recognize the Spiritual Sunrise of Maitrya."

3. Setting the Method: Correlating Kalki and Maitrya

- The author establishes the methodology for the remaining book: a comparative investigation based on the Hindu concept of **cyclical Divine Time**.
- **Hindu Heritage:** The text notes that Siddhārtha was fully aware of the Hindu concept of **cyclical Divine Time** and affirmed His identity with the Hindu Avatars.
- **The Five Figures:** The core of the quest is to compare the five key figures of this "**auspicious aeon**" recognized by both Faiths:
 - **Hinduism's Five Avatars:** Manu, Rām, Kṛṣṇa, **Siddhārtha** (the 9th Incarnation), and the yet-to-appear **Kalki Avatar** (The future Maitrya).
 - **Buddhism's Five Buddhas:** Koṇāgamana, Kakusandha, Kassapa, **Siddhārtha**, and the future **Maitrya**.
- **The Central Hypothesis:** A "**very significant point**" emerges: the **Kalki Avatar** ("Aeon-Ender") awaited by Hinduism is "**none other than Siddhārtha's own Promised One—Maitrya Himself.**"
- **The Quest's Focus:** The remainder of the book will use the **older Hindu frame of Divine Time**—to which Siddhārtha subscribed—to "**verify the relationship between Kalki Avatar and Maitrya**" and precisely determine the **Time, Place, and Person** of the Advent.

Chapter 9

The Time When the Buddha Maitrya-Amitābha Will Appear

Pages	Paras.	Study Guide												
172 173	1 & 2 2	- This text explains that Divine Time is viewed as cyclical and is divided into major epochs by both Hindu and Buddhist philosophies, with a focus on establishing a shared historical framework to locate the Maitrya-Amitābha. <u>Time and Age Descriptions (Yugs and Kalpas)</u> - Both Hinduism and Buddhism use similar cyclical concepts to describe the progression of cosmic time, though they use different terminology: <table><tr><th>Concept</th><th>Hinduism (Sanskrit)</th><th>Buddhism (Pali/Sanskrit)</th><th>Description</th></tr><tr><td>Age / Period</td><td>Yug (or age)</td><td>Asankheyya (incalculable)</td><td>A distinct period within a larger cycle.</td></tr><tr><td>Great Cycle</td><td>Mahāyug or Kalpa</td><td>Kappa or Aeon</td><td>A complete cycle consisting of four ages.</td></tr></table> <u>1. The Structure of a Mahāyug (or Kalpa)</u> - A Mahāyug (or Kalpa/Kappa) is the full cycle of Divine Time, analogous to a solar year. - It is composed of four distinct periods (Yugs or Asankheyyas). - The number four holds great significance, aligning with: - The four equal periods of the Earth's daily rotation (light and darkness). - The four seasons of the Earth's revolution. - The Four Noble Truths preached by Siddhārtha. - The Four Vedas acknowledged by Indo-Aryan traditions. <u>2. The Current Mahāyug and its Ages</u> - The text states that the only Mahāyug about which both Hindu and Buddhist numerology have "definite knowledge in the context of historical time" is the present one. Duration: This present Mahāyug is reckoned to be 12,000 years (known as <i>Devanam Chaturyugam</i> or "The Godly Age of Awareness"). The Four Ages: The four ages (Yugs) comprising this cycle are: KRETA (or SAT) TRETA DWAPAR KALI (supposedly the present age) - This concept of four ages is also supported by ancient Iranian (Zoroastrian) traditions, which referred to the four cosmic ages using metals: gold, silver, iron, and "iron alloy," and recognized the same 12,000-year span for the cosmic cycle.	Concept	Hinduism (Sanskrit)	Buddhism (Pali/Sanskrit)	Description	Age / Period	Yug (or age)	Asankheyya (incalculable)	A distinct period within a larger cycle.	Great Cycle	Mahāyug or Kalpa	Kappa or Aeon	A complete cycle consisting of four ages.
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		3. <u>Relation to Siddhārtha and Maitrya-Amitābha (The Avatars)</u> - The explanation of Yugs and Kalpas serves to establish a precise historical framework for the advent of the Avatars. Cyclical Appearance: The entire framework is built on the premise that the Avatar (Divine Manifestation) appears recurrently and periodically within these cycles. The advent of the Avatar is the "most momentous event" in Divine Time. Siddhārtha's Context: Siddhārtha's own appearance is fixed within this current cycle, which the Hindus conceived as the Ninth Incarnation of Vishnu. The Aeon-Ender (Maitrya): The core connection is that the Kalki Avatar (the "Aeon-Ender" awaited by Hinduism) is the same single occurrence as Maitrya-Amitābha awaited by Buddhism. The investigation of the Mahāyug's pattern is intended to prove that the present time is the "due time" (the end of the Kali Yug) foretold for the advent of this final, unifying figure.
174	1	- What are the four periods in the current mahayug of 12,000 years? - During our current aeon's final age of 3,000 years the Zoroastrians expect three Saviours. What are their names? (See the notes at the bottom of the page.) - Who are Hoshidar Bomit and Shah Bahram Varjavand (or who do you think they are in the Baha'i Faith)? - Note that the Zoroastrians are expecting 3 Saviours, Buddhists are expecting the "Twin Miracles", and the Hindus are expecting "the Ashwins". - This text details the shared concept of Divine Time across Aryan faiths (Hinduism, Buddhism, Zoroastrianism) and introduces the prophetic expectation of multiple, simultaneous Saviours at the end of the current cycle. 1. <u>The Current Mahāyug of 12,000 Years</u> - The text emphasizes a remarkable correlation in the prophetic timelines of the Aryan religions: Duration: All three ancient Aryan traditions (Hinduism, Buddhism, and Zoroastrianism) accept that the current major cosmic cycle (the Mahāyug or Kalpa/Kappa) spans 12,000 years (known as <i>Devanam Chaturyugam</i> or "The Godly Age of Awareness"). Division: This 12,000-year cycle is consistently divided into four periods (Yugs/Asankheyyas) of 3,000 years each. Zoroastrian Ages: The Zoroastrians specify the meaning of these four 3,000-year periods: First 3,000 years: The span of Creation. Second 3,000 years: The age of Divine Rule. Third 3,000 years: Conflict between human will (ignorance/evil) and Divine Will. Final 3,000 years: The period of struggle where human will reverts to Divine Will.

- The text concludes that these time intervals are only meaningful when they relate to the **appearance of a Divine Manifestation (Avatar)**.

2. The Prophecy of Multiple, Contemporaneous Saviours

- The most significant point is the prophetic expectation of **multiple, simultaneous Saviours** at the end of the final age (the final 3,000 years).

Prophetic Expectation	Number of Saviours	Names/Titles
Buddhism	Two	The " Twin Miracles "
Hinduism	Two	The " Two Ashwins "
Zoroastrianism	Three	The final two are Hoshidar Bomit and Shah Bahram Varjavand (following an earlier Saviour).

- The author highlights this "**remarkable correlation**" between the faiths as the best tool for accurately locating the Aeon-Ender, **Maitrya**.

3. The Zoroastrian Saviours and Their Bahá'í Identity

- The text provides the etymological meanings of the Zoroastrian saviours' names and suggests their counterparts in the Bahá'í Faith:

A. Hoshidar Bomit

- **Meaning:** **Hosh** means "Awareness," "Enlightenment," or "Knowledge." **Dar** means "gate" or "possessor." **Bomit** means "of this land" (Iran).
- **Interpretation:** "**The Gate of Knowledge or the Possessor of Righteousness or Enlightenment of Iran.**"
- **Bahá'í Identity (Inferred):** This title perfectly corresponds to **The Báb (Siyyid 'Alí Muḥammad)**. The Báb's title means "**The Gate**," and He was the Divine Precursor Who appeared in Persia (Iran) to prepare the way for the greater Manifestation.

B. Shah Bahram Varjavand

- **Meaning:** **Shah** means "Lord" or "Supreme." **Bah** means "splendor" or "**Glory**" (derived from the Sanskrit *Bha* and Arabic *Bahá*). **Varjavand** means "source," "all-encompassing," or "**Omnipotent**."
- **Interpretation:** "**Supreme Splendor of the Omnipotent**" or "**the Glory of God**."
- **Bahá'í Identity (Inferred):** This title perfectly corresponds to **Bahá'u'lláh**. His name, Bahá'u'lláh, means "**The Glory of God**," and He is the "Aeon-Ender" and Supreme Manifestation of this age.

C. The "Twin Miracles"

- The text implies that the Zoroastrian Saviours, Hoshidar Bomit and Shah Bahram Varjavand, are the very "**Twin Miracles**" expected by the Buddhists,

		referring to The Báb and Bahá'u'lláh (The Twin Manifestations) whose simultaneous advent fulfilled prophecies across multiple Faiths.
175 176 177	3 & 4 1 & 2 1 & 2	• Please take note of these paragraphs as the timelines cause obstacles for some Buddhists who want to know when the Maitrya Buddha will appear. • The provided text explains the crucial importance of distinguishing between historical, verifiable prophecy and mythological, allegorical accounts in the Buddhist scriptures when seeking the truth about Maitrya-Amitābha. • Here's an explanation of the importance of this information: 1. <u>Focusing the Quest on the Relevant Kappa</u> • The most critical function of this section is to limit the investigation to the current Mahāyug (Kappa) of 12,000 years, which the author has already established as the "only Kappa relevant to the present history of the human race." • Avoid Irrelevant Data: It explicitly advises removing the "irrelevant dates and periods" that refer to "mythical personages" and "fictitious time scales" (like "91 Kappas ago"). There are different types of Kappa (or Kalpa), such as a "regular kalpa" which is approximately 16 million years long, and a "great kalpa" which is equivalent to about 1.3 trillion years. Modern humans (<i>Homo sapiens</i>) have only existed for approximately 200,000 to 300,000 years. Consequently, when we look for when Maitrya will appear it is pointless to use such time scales. • The Vexing Question: By dismissing these vast, mythical time scales, the author avoids the otherwise "unanswerable question" of which Kappa Siddhārtha Gautama belonged to in the mythical sense, and redirects the focus back to Siddhārtha's own explicit statements placing Himself within the current, historically relevant Kappa (as mentioned on pages 116-117 of the book). 2. <u>Dismissing Mythical Time and Lifespans</u> • The text uses the example of the Buddha <i>Vipassī</i> to demonstrate why traditional chronological readings of the <i>Dīgha-nikāya</i> are nonsensical for historical analysis: ○ Absurdity of Numbers: Trying to reconcile lifespans of 80,000 years or events occurring 91 Kappas ago (23 billion years) with modern historical standards is deemed "ridiculous." ○ Lack of Context: The author notes that we have "absolutely no notion" of the conditions, time measurement standards, or continuity of record-keeping from such an unimaginably remote past. In any case, our planet did not exist then. ○ Allegory, Not History: The only rational way to understand these figures is in an allegorical sense—describing the general cyclical pattern of revelation (spring, summer, autumn, winter) within different, wholly unrelated Kappas. They do not represent a consecutive timeline leading directly to Maitrya.

		3. <u>Upholding Scriptural Integrity</u> - By differentiating between the historical accounts affirmed by Siddhārtha (like His link to Rām and Kṛṣṇa) and the vast cosmological numbers, the author achieves two key goals: Rational Faith: It presents the quest for Maitrya as a rational pursuit guided by evidence, not mere fantasy, making the overall argument more palatable to a skeptical Buddhist or scholar. Establishing the True Guideposts: It reinforces the idea that the precise guideposts for Maitrya's advent are those that Siddhārtha Himself affirmed within the context of our current, shared aeon (the 12,000-year cycle), which is the only period relevant to "the present history of the human race." This sets the stage for the rest of the book's calculation of the time and location.
177	1 & 2	- Otherwise, the unanswerable question remains: "To which Kappa did Buddha Siddharta Gautama belong?" - The Buddha Siddharta Gautama has clearly answered it (see pages 116-117) for His own period, which is also our current Kappa or aeon, the Devanam Chaturyug, and if we are to be faithful to the utterances ascribed to Him, we can do no less than accept them.
177 178 179	3 & 4 1	- The issue of the time when the Maitrya Buddha will come is a major point because it is common for Buddhists to reject Baha'u'llah as the Maitrya Buddha because of a misunderstanding about the Kappas in the past and future. In our present aeon (Kappa or Mahayug), which lasts 12,000 years only, there will be only five Buddhas and their names are clearly listed. Siddharta is listed in it as the fourth Buddha while the fifth and last Buddha, the "Aeon Ender" is Maitrya. - These pages emphasize the importance of using a rational, historically verifiable framework to persuade skeptical Buddhists about the coming of Maitrya-Amitābha. The key argument rests on limiting the scope of prophecy fulfillment to the current, finite 12,000-year cycle (Kappa) and identifying the true historical lineage of Avatars within it. <u>The Importance of the Five Buddhas in the Present Aeon</u> - The core importance of the text lies in its methodology for tackling the major obstacle to belief: the confusion of cosmic time. The author makes the following critical points: 1. <u>Dismantling Misunderstandings about Past Kappas</u> The Problem: Many Buddhists reject Bahá'u'lláh as Maitrya due to a "misunderstanding about the Kappas in the past and future." They cite mythical figures like Buddha Vipassi (91 Kappas ago) and the concept of an infinite number of Buddhas, rendering Maitrya's appearance unspecific. The Solution: The text stresses that such references (e.g., to Buddha <i>Vipassi</i> or <i>Sikkhi</i>) are "irrelevant" and "meaningless" for finding Maitrya. They represent vast, unrelated epochs and are "totally useless" for historical investigation.

		2. <u>Establishing the Current, Verifiable Lineage</u> • The Only Relevant Kappa: The only period that matters is the present "auspicious aeon" (Kappa or Mahāyug), which "lasts 12,000 years only." • The Five Buddhas: Within this fixed cycle, there are only five Buddhas clearly listed: 1. Kakasandha 2. Konagamana 3. Kessapa 4. Siddhārtha (the fourth Buddha) 5. Maitrya (the fifth and last Buddha, the "Aeon Ender") • This structure provides a finite, concrete timeline for the advent of the Promised One. 3. <u>The Only Viable Choice: Hindu-Buddhist Correlation</u> • Since no historical evidence remains for the three named Buddhist predecessors (<i>Kakasandha</i>, <i>Konagamana</i>, and <i>Kessapa</i>), the author proposes the only "viable choice" to maintain the integrity of Siddhārtha's prophecy: ○ Hypothesis: The three unnamed Buddhist predecessors are actually the three historically verifiable Hindu Avatars—Manu, Rām, and Kṛṣṇa—known by different names in the Buddhist tradition. ○ The Sequence: By accepting this correlation, the proper sequence of time, place, and person is established: ○ Manu, Rām, Kṛṣṇa (Hindu Avatars) = The Three Preceding Buddhas. ○ Siddhārtha (The Fourth Buddha/Ninth Avatar). ○ Maitrya / Kalki Avatar (The Fifth and Final Buddha/Aeon Ender). • This correlation is essential because the Hindu scriptures provide the necessary "historically verifiable chronology" and "salient facts" that are otherwise missing in the Buddhist records, thus establishing a foundation of "meaningful sequence or relationship" for the coming of Maitrya in the present age. • The Hindus accept our current Kappa and that there will be Avatars in this Kappa. They refer to the coming of the fifth Avatar, the Maitrya Buddha, as "Kalki". Manu, Ram and Krishna, and Siddhartha, are the other four Avatars. These names are how the Hindus refer to the first three Avatars in this Kappa. (See pages 179-180).
179 180 181	1++ 1 & 2	• This text reinforces the central argument that the Five Buddhas of the current cosmic cycle are actually the Five Avatars shared between Buddhism and Hinduism. It does this by using linguistic and legendary correlation to prove that Siddhārtha's immediate predecessor, Kessapa, is historically identical to the Hindu Avatar Kṛṣṇa (Kessava). 1. <u>The Problem of Siddhārtha's Buddhist Predecessors</u> • The author begins by presenting the dilemma regarding the three Buddhas who supposedly preceded Siddhārtha (<i>Kakasandha</i>, <i>Koṇāgamana</i>, and <i>Kessapa</i>): ○ Lack of Historical Identity: No group existed <i>before</i> Siddhārtha called "Buddhism," nor are there surviving records of their unique teachings or

		followers. This suggests they were not distinct historical personalities of the <i>Buddhist tradition</i>. ○ The Conclusion: The most rational conclusion is that these three figures were the Hindu Avatars of remote antiquity (<i>Manu, Rām, and Kṛṣṇa</i>) whose original teachings were "similar in their pristine purity to Siddhārtha's," but had become corrupted by His time. 2. <u>The Critical Identity: Kessapa is Kṛṣṇa (Kessava)</u> • The text uses strong evidence to argue that the last of the three preceding Buddhas, Kessapa, is the same person as the Hindu Avatar Kṛṣṇa (Kessava). • Linguistic Equivalence: The names are nearly identical, and their meanings align: ○ Kessapa (Pali) means "The swallower of fire." ○ Kessava (Sanskrit, a title of Kṛṣṇa) has the "same meaning" and is derived from a legend where Kṛṣṇa swallowed the fire of the god Agni. • Prophetic and Legendary Parallels: ○ Siddhārtha's Assertion: Siddhārtha Himself asserted that in a "prior existence," He was Govinda (another title of Kṛṣṇa), who was integral to the <i>Mahābhārata</i> epic (distributing the kingdom between the Pāṇḍavas). ○ Shared Miracles: One of the legendary exploits attributed to the Buddha Kessapa—the draining of the Kashmir valley from a gigantic flood—is also a "miracle" of the Kṛṣṇa legend. • Shared Cultural Context: The text notes that Keresaspa (a variant of Kessava) appears in ancient Iranian legends as a hero, suggesting a widespread Aryan recognition of this figure. 3. <u>The Importance of Historical Continuity</u> • The lament of King Suddhodana (Siddhārtha's father) is cited as further evidence of this continuity. The King refers to the sorrows of Manu's father (Vivasvant) and Rām's father (Daśaratha) upon their sons' departures. • This detail is important because: ○ It demonstrates that the figures Manu and Rām were highly relevant and understood in Siddhārtha's immediate cultural world. ○ It reinforces the idea that Siddhārtha is the fourth in a succession of recognized Divine Figures (Avatars) who appeared in this same historical lineage. • In summary, the text is saying that a rational, historical search for Maitrya must proceed from the fact that Siddhārtha's line of succession is shared with Hinduism, and that His immediate predecessor was Kṛṣṇa, making the Hindu scriptures a key source for validating the Time, Place, and Person of the promised Aeon Ender.
180 181	2 1 & 2	• For the sake of greater precision, we must begin our calculation for deriving the time of Maitrya's advent by referring to the Hindu arithmetic of Cosmic Time. For it is there that the recurrence of the Eternal Return - the advent of the Avatar, including most certainly Siddharta's own appearance within historical context - has received its boldest formulation.

		- This text serves as a methodological justification for the book's core argument, affirming that the Hindu framework of Cosmic Time is the most precise and verifiable source for calculating the advent of Maitrya-Amitābha. Here's an explanation of the text's key points: 1. <u>Unifying the Prophetic Lineage</u> - The text firmly establishes that the succession of Divine Teachers is universal and interconnected, regardless of the specific religious name (Avatar or Buddha). Identical Succession: It asserts that the three preceding Hindu Avatars—Manu, Rām, and Kṛṣṇa—are the same figures as the three preceding Buddhas named in the Buddhist scriptures for this current cycle (<i>Devanam Chaturyugam</i> or "This auspicious aeon"). Proof of Kinship: The author uses Siddhārtha's own family knowledge and claims as evidence: - King Suddhodana's lament comparing Siddhārtha's departure to those of Manu and Rām proves the family's "full knowledge" of their "illustrious Predecessors." - Siddhārtha's claim of having been Rām in a prior existence and being descended from Him in His last appearance further solidifies this unbroken chain of Divine Incarnation. Shared Mythology: The text notes that many stories in the <i>Jātaka Tales</i> about Siddhārtha mirror the exploits of Rām and Kṛṣṇa, reinforcing the common source of the legends. 2. <u>The Necessity of Hindu Chronology</u> - The text's central thesis is the need for "greater precision" in determining the Time of Maitrya's advent, which can only be found in the Hindu scriptures. Verifiable Data: Although both Hindu and Buddhist texts have mythological parallels, the "historical data of place and period is confined only to their Avatars, e.g., Manu, Rām, and Kṛṣṇa" in the Hindu scriptures. This Hindu "arithmetic of Cosmic Time" is the "boldest formulation" of the periodic return of the Avatar. Focus on Transition Periods: Hindu numerology details not just the four main ages (Yugs or Kappas), but also the "joining periods" (like "dawn" and "twilight"). The Time of Appearance: These transition periods are crucial because they represent the "transition period from one age... to another," which is the "very period... when a Buddha rises" (the advent of the Avatar). - In summary, the text is saying that to accurately calculate the year of Maitrya's appearance, the reader must trust the historical and chronological framework of Hinduism because it alone offers the detailed "arithmetic" necessary to pinpoint the "dawn" or "twilight" period of the current age where the Promised One is destined to appear.
182-184		If you would like to know about the fine details of Hindu numerology in the calculation, refer to these pages.

184	1++	Here you will find the cause of why Buddhist scholars believe that the Maitrya Buddha will come in the extremely distant future, indeed, so far in the future that the planet might not even exist then.
185		
186	2	- Buddhist scholars often believe that the Maitrya Buddha will come in the extremely distant future because of a fundamental misinterpretation of cosmic time scales found in ancient Hindu and Buddhist texts, which transforms rational historical periods into astronomically vast and meaningless spans. - Here is a breakdown of the reasons for the confusion provided in the text: <u>The Miscalculation of the Current Aeon (Kalpa)</u> - The primary cause for the belief in a distant Maitrya is an error in converting the 12,000-year span of the current Mahāyug (or Kalpa). The Error: Scholars mistakenly equated the Sanskrit term "dwai" (solar/light) years with "deva" (divine/godly) years. The Conversion: Assuming that one "deva day" equals one "solar year," a "deva year" then becomes 360 solar years (based on the ancient Hindu figure of 360 days per year). The Resulting Absurdity: When the 12,000-year span is multiplied by this conversion factor, it is "transformed into... 4,320,000 solar years." - This vast figure pushes the expected advent of the Kalki Avatar/Maitrya far into the future, making the prophecy seemingly irrelevant to the present human race. <u>Allegorical Fantasies Confused with Prophecy</u> - Buddhist writers and later scholars have also relied on cosmological metaphors describing infinite time, which the author argues were never meant to be taken literally for prophetic timing. Metaphors of Infinity: Statements describing a solid rock 16x16x16 miles being worn away by a fine cloth <i>once every hundred years</i> as a measure of a Kappa are fantastic metaphors meant to convey a sense of eternity or the superlative, not a literal timeline. Meaningless Figures: Other statements about Buddhas having received enlightenment hundreds of thousands of Kotis (world cycles) ago (where <i>Koti</i> itself varies from 100,000 to 100,000,000) are dismissed as "entirely devoid of any meaning and purpose" for determining the time of the <i>present</i> Buddha-rising. Absurd Measurements: The text highlights the ridiculous nature of the ancient units of measure (like the <i>Krosa</i>, based on the variable distance at which an ox's bellow can be heard), which, when compounded, make any large-scale calculation unreliable and meaningless. <u>Prophecy Must Be Rational and Purposeful</u> - The author argues that accepting these immense time spans contradicts the essential purpose of Divine Revelation: Impossible to Track: "No rational person, least of all the Enlightened Ones," would expect "puny man" to track events spanning millions of years.

		○ Prophecy's Purpose: If a prophecy concerns the far distant future (millions of years away), it makes the process of prophecy "totally meaningless to its only purpose for being—that of alerting and preparing man to expect, discover and accept the Avatar, the Buddha-rising." ○ Siddhārtha's Message: Siddhārtha's own message was one of Divine economy and purpose; therefore, it is "incredible" that He would involve Himself with such fantasy. ● By dismissing these mythical interpretations, the author argues that the only rational and verifiable framework remaining is the 12,000-year cycle where Siddhārtha is the fourth Buddha and Maitrya is the fifth and final "Aeon Ender," placing His advent in the present age.												
187	2	● Our current Kappa, the Devanarn Chaturyugam, lasts 12,000 years. It comprises four yugs: Kreta, Treta, Dwapar and Kali. The length of each yug is: 4,000, 3,000, 2,000 and 1,000 years respectively. The other 2,000 years are made up by the joining periods. (See p. 184).												
188	2	● Here you can see when in each of the four yugs the first four Avatars in this Kappa appeared.												
188	2	● Also, here you can understand why there is confusion about when Siddhartha lived. ● This is relevant because the misunderstanding affects the calculation of when Maitrya-Amitabha will come.												
186 to 187 188 189 190	3 1	● Here you will find an explanation of why the order of the four yugs has to be reversed. ● This text is crucial because it discredits the literal interpretation of the Hindu chronology for the current 12,000-year cycle (Mahāyug) and establishes the methodological necessity of reversing that chronology to accurately pinpoint the time of Maitrya-Amitābha's advent. 1. <u>Rejecting the "Literalist" Chronology</u> ● The author introduces two schools of thought regarding the 12,000-year age: the "literalists" and the "interpretists." ● The text then proceeds to use historical facts (particularly those concerning Siddhārtha and Kṛṣhṇa) to definitively prove the "literalists" are wrong. A. The "Literalist" Claim (Chart 2) ● The literalists follow the descending sequence found in some scriptures: <table><tr><th>Age Name</th><th>Total Span (Years with Joining Periods)</th></tr><tr><td>Sat or Kreta Yug</td><td>4,800</td></tr><tr><td>Treta Yug</td><td>3,600</td></tr><tr><td>Dwapar Yug</td><td>2,400</td></tr><tr><td>Kali Yug</td><td>1,200</td></tr><tr><td>Total</td><td>12,000 years</td></tr></table>	Age Name	Total Span (Years with Joining Periods)	Sat or Kreta Yug	4,800	Treta Yug	3,600	Dwapar Yug	2,400	Kali Yug	1,200	Total	12,000 years
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		B. The Historical Refutation • Siddhārtha's Time: Siddhārtha lived around 2,500 years ago (circa 563–483 B.C.). If the Kali Yug were only 1,200 years long, and it began immediately after Kṛṣṇa's passing, then simple arithmetic shows the Kali Yug would have started around 795 A.D. This would mean Siddhārtha must have lived <i>after</i> 795 A.D., which "is not the case" and is "manifest nonsense" historically. • Kṛṣṇa's Time: Similarly, if Kṛṣṇa's passing began the 1,200-year Kali Yug, Kṛṣṇa would have lived around 700 A.D., contradicting the historical and scriptural evidence of His "great antiquity" (His mention in the oldest Vedas). 2. <u>The Importance of the Reversed Sequence</u> • Since the literal timeline fails to align with the known historical facts of both Kṛṣṇa and Siddhārtha, the text concludes that the "interpretists" must be correct: the time sequence has to be reversed. • The "Interpretist" Rationale: The reverse sequence (1000, 2000, 3000, 4000 years) was "purposely listed as such in the Scriptures in order to invite incisive investigation." Reversing it to the "natural order" is the only way to establish a "sense of correlation and meaning" with the historical Avatars (Manu, Rām, Kṛṣṇa, and Siddhārtha). • Methodological Conclusion: The only viable path forward for calculating Maitrya's time is to use the reversed chronological order for the four Yugs. 3. <u>Relation to Siddhārtha and Maitrya-Amitābha</u> • This entire section is vital because it determines the starting point for the final-time calculation. • By establishing that the current age (the Kali Yug) is much longer than the 1,200 years suggested by the literalists, it leaves enough room in the overall 12,000-year cycle to historically place both Kṛṣṇa and Siddhārtha. • The ultimate goal is to use the corrected, reversed chronological framework to accurately calculate when the Kali Yug ends (the time of the "Aeon Ender"), thus pinpointing the advent of Maitrya-Amitābha before the aeon "runs to the end of its years."
190 191 192	3 1 & 2	• This text is highly important because it establishes the rational and historical basis for the entire argument that Bahá'u'lláh is the Maitrya-Amitābha. It concludes a section of argument and transitions to the final, crucial calculation. A. <u>The Importance of the Text</u> • The meaning and importance of this text are threefold: 1. <u>Delineating Rational from Mythological Prophecy</u> • The text is the final step in the author's argument to discard the use of vast, imaginary time periods ("flights of fancy") that scholars traditionally use to place Maitrya far in the future (millions of years). It insists that to find the true time of Maitrya, one must "settle down on earth" and confront the "meaningful" data within our current, historically verifiable cycle: the 12,000-year Devanām Chaturyugam (Kappa).

2. Justifying the Correct Chronological Key

- This passage justifies the adoption of the "interpretist" school of thought, which views the scriptural listing of the four ages (Kreta, Treta, Dwapar, and Kali) as a reverse sequence that must be returned to its "natural order" (from shortest to longest, or 1000 to 4000 years).
- **Relationship to Siddhārtha:** The literalist chronology (where the last age, Kali Yug, is only 1,200 years) was proven historically impossible because it could not contain the known historical period of Siddhārtha (c. 2,500 years ago) and Kṛṣṇa's greater antiquity.
- **The Necessity of Reversal:** By declaring the literalist view "wrong," the text makes the reversed sequence the only viable historical framework for placing the Avatars and Buddhas.

3. Relating to Siddhārtha and Maitrya-Amitābha

- The passage sets the table for the final calculation that will prove **Bahá'u'lláh's** claim to be **Maitrya** by establishing two facts:
 - **Siddhārtha's Promise:** Siddhārtha is cited as having promised that Maitrya's advent will "**certainly occur before this very aeon 'runs to the end of its years'.**" This means Maitrya must appear **now**, at the end of the *Kali Yug*.
 - **The Path to Calculation:** By adopting the correct (reversed) order of the four ages, the author can now use the established time span of the **Kali Yug** to precisely calculate the year that the age ends, thereby pinpointing the time when **Maitrya-Amitābha** (Bahá'u'lláh) must appear, fulfilling the ancient prophecy.
- Since we've established the necessity of reversing the Hindu time sequence for historical accuracy, let's proceed to examine the "**interpretists**" view and see how it sets the final stage for calculating Maitrya's advent.

B. The Reversed Chronology and Its Importance

- The "interpretists" maintain that the periods of the four ages (Yugs) in the current 12,000-year cycle must be read in a **reversed, ascending order** to be historically accurate.

C. The Corrected Time Spans (The "Interpretist" View)

- The reversed sequence places the shortest age first and the longest age last, resulting in a chronology that correctly accommodates the known historical periods of the Avatars:

Age Name	Reversed Sequence (Years with Joining Periods)	Historical Significance
Kali Yug	1,200 years	The final age of struggle and decline; the period of the " Aeon Ender. "
Dwapar Yug	2,400 years	The age in which Kṛṣṇa (Kessava) appeared.
Treta Yug	3,600 years	The age in which Rām appeared.
Sat or Kreta Yug	4,800 years	The first, most virtuous age (Manu's time).
Total	12,000 years	The total span of the Devanām Chaturyugam (Our present Kappa).

192	1	<u>Conclusion: The Transition and Importance of Prophecy</u> Siddhārtha's Prophecy is the First Condition: The text is correct that Siddhārtha's prophecies concerning the time, place, and person of Maitrya are the "first condition for achieving our goal" (discovering Maitrya). Transition to Maitrya Prophecy: The text marks a logical transition: having established the correct chronological framework (the background concepts of time), the author must now analyze the "most celebrated and complete passage attributed to Siddhārtha with regards to prophecy concerning the future," which details the stages of decline of His own Teachings and the need for Maitrya's rejuvenating power. - The text acts as a literary bridge, moving from the mathematical justification of the timeline (the Hindu calculation) to the scriptural justification (Siddhārtha's explicit prophecy about Maitrya) that will confirm the final date.												
192 194	3 2	<u>The Five Disappearances</u> - The "Five Disappearances" are a crucial prophecy from Siddhārtha that describes the systematic decline and eventual loss of His own pure teachings (Dharma) over time, establishing the necessity and providing the timeline for the advent of the Promised One, Maitrya-Amitābha. - Siddhārtha described five distinct stages of decline that would occur in sequence after His passing (Nirvāṇa), ensuring that His Dharma would not be corrupted or confused with Maitrya's new Revelation: <table border="1"> <thead> <tr> <th>Disappearance Stage</th><th>Description</th><th>Key Timing/Impact</th></tr> </thead> <tbody> <tr> <td>1. Disappearance of Attainment</td><td>The loss of the ability to practice the highest spiritual insights and achieve states of grace (like stream-winner, non-returner, etc.).</td><td>Starts a 1,000-year clock: For the first 1,000 years after Siddhārtha's passing, monks can still attain these states. Attainment ceases with the extinction of the last stream-winner.</td></tr> <tr> <td>2. Disappearance of Proper Conduct</td><td>The inability or unwillingness of disciples to maintain the highest moral habits (purity of moral habits, sense-control). Disciples will only guard against the four grave offenses entailing defeat.</td><td>Occurs after the loss of Attainment. The Saṃgha (<i>Order</i>) becomes content to hold the line rather than advance.</td></tr> <tr> <td>3. Disappearance of Learning</td><td>The loss of understanding and knowledge of the Scriptures (the three <i>Piṭakas</i>). The Religion cannot stand firm when learning is lost.</td><td>Follows the loss of moral conduct.</td></tr> </tbody> </table>	Disappearance Stage	Description	Key Timing/Impact	1. Disappearance of Attainment	The loss of the ability to practice the highest spiritual insights and achieve states of grace (like stream-winner, non-returner, etc.).	Starts a 1,000-year clock: For the first 1,000 years after Siddhārtha's passing, monks can still attain these states. Attainment ceases with the extinction of the last stream-winner.	2. Disappearance of Proper Conduct	The inability or unwillingness of disciples to maintain the highest moral habits (purity of moral habits, sense-control). Disciples will only guard against the four grave offenses entailing defeat.	Occurs after the loss of Attainment. The Saṃgha (<i>Order</i>) becomes content to hold the line rather than advance.	3. Disappearance of Learning	The loss of understanding and knowledge of the Scriptures (the three <i>Piṭakas</i>). The Religion cannot stand firm when learning is lost.	Follows the loss of moral conduct.
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		4. Disappearance of the Outward Form	The loss of external practices, rituals, and symbols of the Dharma (the Saṃgha may scatter or lose its distinctive identity).	Occurs after the internal spiritual and intellectual understanding has been lost.
		5. Disappearance of the Relics	The final, physical disappearance of Siddhārtha's relics, signifying the complete physical and spiritual effacement of His Dispensation from the earth.	Marks the absolute end of Siddhārtha's cycle and clears the way for the new Dispensation.
<u>Importance for Working Out Maitrya's Time</u> • The Five Disappearances are critical because they turn an abstract prophecy into a verifiable timeline and condition for Maitrya's arrival: 1. Establishes the Timeline: Siddhārtha explicitly states, "After my passing there must first occur the five disappearances" before Maitrya can come. This provides a start date (Siddhārtha's Nirvāṇa) and a necessary sequence of events. 2. Sets a Minimum Duration: The first disappearance (Attainment) sets a definite minimum time: the Dharma will maintain its highest spiritual power for at least 1,000 years after Siddhārtha's passing (c. 483 B.C. or 563 B.C.). The remaining four disappearances must follow this period, placing Maitrya's advent far beyond the first millennium. 3. Proves Necessity: The prophecy shows that the pure Dharma must inevitably decay and deteriorate. This establishes the theological necessity for the coming of Maitrya—He must appear to "reveal it once again in its full potency" and rejuvenate the Law, fulfilling the promise of the "Eternal Return" of the Buddha. 4. Reconciles Prophetic Disagreements: The text anticipates scholarly disagreements about the Law's duration, but asserts that once the full description of the Five Disappearances is understood, it will reconcile the conflicting timelines and confirm that the Tathāgatas do not confuse, leading to a single, accurate date.				
194 195 196 197 198	3 1	• The text makes two central, highly precise points regarding the time of Maitrya-Amitābha's appearance, based on the predicted decline and end of Siddhārtha's own Dispensation (Dharma). 1. <u>The Prophetic End Date: 5,000 Years</u> • The most critical point is the specific time frame given for the completion of the "Five Disappearances" and the end of Siddhārtha's Dispensation: ○ The Final Clock: Siddhārtha explicitly states, "Then, when the Dispensation of the Perfect Buddha is 5,000 years old, the relics, not receiving reverence and honor, will go to places where they can receive them."		

		○ The Climax: The fifth and final disappearance—the Disappearance of the Relics—is the final event marking the absolute end of the Buddha's era. The relics gather at the Great Bo-tree, perform a final "miracle" like the "Twin-miracle" (a clear link to the Báb and Bahá'u'lláh), and then destroy themselves by producing heat, leaving "no remainder." ○ The Significance: This provides a concrete, finite time frame: the entire Dispensation, from Siddhārtha's passing to its complete oblivion, will last 5,000 years. This calculation is the most precise figure given in the Buddhist scriptures for the duration of the Law, directly indicating the time when the spiritual vacuum will be complete, allowing the New Manifestation (Maitrya) to appear. 2. <u>The Condition for Appearance: Complete Decay</u> • The text details the systematic decay of the Dharma—the "Five Disappearances"—which proves the <i>necessity</i> for Maitrya to appear. • Disappearance of Proper Conduct: Monks will lose their moral commitment, guarding only against the four major offenses. This decline in character is matched by Hindu prophecies for the Kali Yug, where money and earthly desires replace spirituality. • Disappearance of Learning: Learning will decay hierarchically, starting with the complex texts (<i>Patthana</i>) and ending when no one can even remember a simple four-line stanza of the Buddha's teachings. This intellectual decline ensures that the new Revelation will not be confused with the old one. • Disappearance of the Outward Form: The outward practice and physical appearance of the monks will decay. Monks will abandon life-long vows for temporary service, pursue "worldly pleasures," and even marry, agriculture, and trade—losing the distinction of the Samgha. • The Need for Rejuvenation: The text explicitly states there is no disappearing of the true Dharma until a "counterfeit dhamma arises in the world." This counterfeit, fostered by "foolish persons," makes the true Dhamma disappear. Maitrya is therefore required to reveal the true Dharma once again in its full potency. • By providing a 5,000-year timestamp and detailing the complete moral and spiritual collapse, the text establishes the precise date and the desperate condition that compels the advent of Maitrya-Amitābha—the "Aeon Ender"—to occur.
198 199 200	2 1	• This text makes several critical points about the time of Maitrya-Amitābha's appearance, focusing on a re-interpretation of the term "relics" and a reconciliation of the differing prophetic timelines provided by Siddhārtha. 1. <u>The Meaning of "Relics" (Kaitya)</u> • The author argues that the word "relics" (<i>Kaitya</i>) in the prophecy (where they gather at the Bo-tree and perform the "Twin-miracle") must be understood allegorically to mean the Scriptures (Dharma) themselves, and not physical trinkets or charms.

		• Siddhārtha's Intent: This interpretation is necessary to be faithful to Siddhārtha's "abhorrence of fetishes and charms" and to avoid showing Him "in error." • Proof by Proliferation: While the true Dharma (Scriptures/Teachings) has vanished from the lives of followers, the physical charms and Buddha-images have "definitely proliferated." If "relics" meant trinkets, the prophecy would be wrong. • The True Relics: The true relics—the Teachings—ceased their dynamic, spiritualizing influence in their native land and "went to other lands" (Ceylon, Thailand, etc.). The prophecy that even in these lands there would no longer be "true reverence or honor accorded to His Dharma through pure and stainless deeds" is now "completely fulfilled." 2. <u>Reconciling the Time Spans (The Halving of the Dharma)</u> • The text addresses an apparent contradiction in the timelines for the Dharma's duration: 5,000 years in one prophecy versus 500/1,000 years in others. • The 5,000-Year Prophecy (The End): The Disappearance of the Relics (the final, fifth stage) is slated for 5,000 years after Siddhārtha's passing, marking the <i>complete</i> end of the Dispensation. • The 500/1,000-Year Prophecy (The Decline): ○ Siddhārtha prophesied that because women retired from the household life (joined the Saṃgha), the Dharma's endurance was halved from 1,000 years to 500 years (<i>Vinaya-piṭaka</i>). This refers to the end of the Dharma's "pristine purity." ○ The Disappearance of Attainment (the first stage) is given a duration of 1,000 years (<i>Anagatavamsa</i>). • The Conclusion: Siddhārtha did not say Maitrya would appear after 500 or 1,000 years. The author argues that the full process of the "five disappearances" must run its course, and each of the four subsequent stages lasts 500 years (based on the halving principle). ○ Total Time = (1,000 years for Attainment) + (4 subsequent stages x 500 years each) = 3,000 years, plus the final stages, leading the author to assert that the true time is 2,500 years (5 x 500 years) later than the first sign of decay. • The Final Date: The author concludes that Maitrya appears at the end of the full 5,000-year process, which is "now," emphasizing that the only numbers used in these prophecies are "historically reasonable increments of time (500 to 5000 years)," not the "astronomically large numbers" used by later, mistaken writers. • The essential point is that the 5,000-year mark is the true, final date for the complete disappearance of the old Dharma and the subsequent emergence of Maitrya-Amitābha.
200 201 202 203	2 1	• The text is making a precise argument about when Maitrya-Amitābha will appear by establishing a single, rational, and historically verifiable timeline for the end of Siddhārtha's Dispensation.

		<u>The Time of Appearance: The End of the 5,000-Year Cycle</u> - The key points regarding Maitrya's advent are: <u>1. The 5,000-Year Prophecy (The Final End Date)</u> The Kali Yug as the Base: The text accepts the Hindu premise that the Kali Yug (the final age of the current cycle) spans approximately 5,000 years (precisely 4,800 years). Siddhārtha's acceptance of His role as the Ninth Avatar of Vishnu placed His appearance at the precise mid-point of this age. Maitrya at the End: By placing Siddhārtha at the midpoint, the overall period of Divine Guidance needed for the <i>entire</i> age is confirmed to be 5,000 years. Maitrya must therefore appear at the end of this total period. <u>2. Reconciling the "Halving" of the Dharma</u> - Siddhārtha prophesied that the duration of His Dharma would be cut in half from 1,000 years to 500 years (due to allowing women into the Sangha). - The author argues this "halving" is Siddhārtha's way of demonstrating His Dispensation's place within the 5,000-year framework: "Half also of 5,000—2,500 years!" This means the period of decline, marked by the Five Disappearances, spans the total remaining time until the end of the Kali Yug. The Conclusion: The total process of the "Five Disappearances" is completed at the end of the 5,000-year cycle, which the author equates with the contemporary period: "Which, as we have seen, is now." <u>3. Circumstances: All Prophecies are Fulfilled</u> The Prophecies are Complete: The text asserts that the "five disappearances"—the conditions necessary for Maitrya's coming—have already occurred. The Final Stages: While the earlier stages (Attainment, Conduct, Learning) may have occurred centuries ago (as noted by Vasubandhu), the final stages of the Disappearance of Form and Relics occurred recently. This complete "eclipse, the oblivion of the Dharma's true integrity" was driven by the cultural disruption of the ancient Buddhist lands by the West in the last century. Maitrya's Imminence: Because the circumstances (conditions) for the end of the Dharma have been met, and the date (5,000 years) is now complete, the only remaining question is: "Hence, where is Maitrya?" This directly implies that Maitrya's appearance is not a distant event but a contemporary reality.
		<u>An Explanation of Why Maitrya-Amitabha Will Not Appear in 5,000 Years But Rather 2,500 Years Instead</u> - The difference between the 5,000-year and 2,500-year timelines for the disappearance of the Dharma and the subsequent arrival of Maitreya-Amitabha is based on a specific, traditional narrative related to the inclusion of women into the Buddhist monastic order (Sangha). - Here is the explanation, drawing on traditional accounts:

The Traditional Explanation for the Time Reduction

- The concept that the duration of the Buddha's teachings (Dharma) was reduced is directly attributed to Siddhartha Gautama's decision to allow women to be ordained as Buddhist nuns (Bhikkhunis).
- 1. **The Initial Prophecy (Longer Period):** According to certain accounts, the Buddha initially prophesied that the True Dharma would endure for a period of **1,000 years** before beginning its decline. In other traditions, the final duration until the Dharma's **complete oblivion** was calculated to be **5,000 years**.
- 2. **The Condition for Reduction:** When the Buddha's foster mother, Mahāpajāpatī Gotamī, asked to be ordained, Siddhartha was hesitant. He reportedly warned that establishing the Order of Nuns would shorten the period during which the True Dharma would flourish.
- 3. **The New Calculation (2,500 years):** As a result of the nuns' inclusion, the duration of the Dharma's survival was traditionally said to be reduced. The 5,000-year decline is often described in five stages ("The Five Disappearances"). By changing the duration of the initial period from 1,000 years to **500 years**, and applying this shorter period to the five stages of decline, the total time until the Dharma's disappearance was sometimes calculated as 5 x 500 years, equaling **2,500 years**.
- This 2,500-year calculation became highly influential in East Asian Buddhist schools.

Context from This Study Guide

- The book, "Buddha Maitrya-Amitabha Has Appeared", analyzes both figures as critical guideposts for the advent of the Promised One:
- The study guide refers to the **5,000-year** timeline as "the most precise figure given in the Buddhist scriptures for the duration of the Law," **lasting until its complete oblivion**.
- It also discusses a prophetic timeline that involves stages of **500 years** each, which leads to a calculation of **2,500 years** (5 x 500 years) **after the first sign of decay**.
- The author of the book summarized in this Study Guide ultimately asserts that the appearance of Maitreya (identified as Bahá'u'lláh) occurs at the culmination of the full **5,000-year process**.
- The apparent contradiction between 5,000 years and 2,500 years is resolved by understanding the **two timelines as representing different phases of the Dharma's duration and decline**. The Bahá'í-specific interpretation utilizes both figures to build its case.
- Here is a breakdown of how the two timelines are reconciled within this context:

1. The 5,000-Year Timeline: The Total Duration

- The 5,000-year figure is generally viewed as the **full, ultimate lifespan** of Siddhartha Gautama's complete Dispensation (the period during which his teachings, or Dharma, remain in the world).
- **What it represents:** The time until the Dharma is completely forgotten, and the world reaches a state of such moral decline that a new Buddha (Maitreya) must appear to renew the teachings and reset humanity's moral trajectory.
- **The Bahá'í Interpretation:** The author of the book (summarized in this Study Guide) sees the 5,000-year mark as the target for the **definitive appearance of the new Buddha, Bahá'u'lláh (Maitreya-Amitābha)**. This emphasizes that the New Dharma is replacing the old one only after its full cycle is complete.

2. The 2,500-Year Timeline: The Beginning of the Decline

- The 2,500-year figure (which is approximately halfway through the 5,000-year span) is seen as the **start of the critical decline** or the point when the *essence of the Dharma begins to disappear*.
- **The Original Context:** As discussed, the 2,500-year period is an influential calculation based on the prediction that the inclusion of the Order of Nuns (Bhikkhunis) shortened the flourishing period of the True Dharma from 1,000 years to 500 years (5 periods of 500 years = 2,500 years).
- **The Prophetic Fulfillment:** The year 2,500 BE (Buddhist Era) corresponds roughly to the mid-20th century (1956 CE). The Bahá'í interpretation notes that the "first sign of decay" and the shift in humanity's spiritual needs occurred much earlier, aligning with the birth of the Bahá'í Faith in the mid-19th century (1844 and 1863), which marks the **commencement of the New Era**.

3. The Reconciliation

- Instead of denying the 2,500-year mark, the Bahá'í perspective in the book and in This Study Guide often uses it as a signpost for **Maitreya's imminent advent**, while reserving the 5,000-year mark for the **completion and fulfillment**.
- Essentially, the New World Teacher (Maitreya-Amitābha/Bahá'u'lláh) did not wait for the Dharma to become completely extinct at the 5,000-year mark, but appeared earlier, during the period of crisis (**the 2,500-year marker and onward**), to prevent the total loss of spiritual guidance and usher in the promised era of World Unity.
- In summary, the author uses the **5,000-year prophecy** for the ultimate authority and duration of the Divine Law, but acknowledges the **2,500-year figure** as an important marker that signaled the beginning of the end of the old dispensation and the time for the new one to arrive.
- Based on Buddhist texts, especially the passage from **Vinaya-pitaka**, halving the thousand years to 500 years, latter Buddhist chroniclers, chief among them Yasubandhu in his **Abhidharmakosha**, have predicated their calculations for the time of Maitrya's advent along the following general lines (from **Abhidharmakosha**, 4.12c. III. p.41.):

"The monks and stream-attainers (followers) will be strong in their union with Dharma for 500 years after the Blessed One's Parinirvana. In the second 500 years they will be strong in meditation; in the third period of 500 years they will be strong in erudition. In the fourth 500-year period they will only be occupied with gift-giving." (From footnote number I, page 196), we can see that this gift-giving stage is also called the fourth stage in the decay of the Age as conceived by the Hindu Scriptures (**Manu**).

"The final or the fifth period of 500 years will see only fighting and reproof among the monks and the followers. The pure Dharma will then become invisible (disappear)."

- The footnote above **strongly supports and clarifies** the explanation regarding the 2,500-year timeline.
- It provides the specific **traditional mechanism and textual basis** used by Buddhist chroniclers (like Vasubandhu in the *Abhidharmakosha*) to arrive at the 2,500-year figure for the disappearance of the pure Dharma.
- Here is how the footnote fits into the overall explanation:

1. The Source of the 2,500-Year Prophecy

- The footnote explains how the 2,500 years is derived: it results from taking the original 1,000-year flourishing period and halving it to **500 years**, then mapping out **five distinct 500-year periods** of decline:

500-Year Period	Cumulative Time from Parinirvāṇa	Characteristic
First	500 years	Strong in union with Dharma
Second	1,000 years	Strong in meditation
Third	1,500 years	Strong in erudition
Fourth	2,000 years	Only occupied with gift-giving (decay begins)
Fifth	2,500 years	Fighting, reproof, and the <u>pure</u> Dharma will disappear

2. Reconciliation: Decline vs. Ultimate Oblivion

- The footnote helps reconcile the two timelines by establishing what the 2,500-year mark actually signifies:
 - **2,500 Years is the Disappearance of the Pure Dharma:** This period marks the point where the authentic, pure essence of the teaching—the ability of monks and followers to attain enlightenment—vanishes, leaving behind only

		the outer forms, like fighting and ritual ("gift-giving"). This critical moment of spiritual crisis is precisely when the New Buddha (Maitreya) would be most needed. ○ The 5,000 Years is the <u>Ultimate Oblivion</u>: The longer, 5,000-year timeline (or other longer periods mentioned in some schools) often represents the time until the very last physical trace of the teachings (like relics or texts) disappears from the earth, which is the final stage of total oblivion. ○ The Bahá'í interpretation uses the end of the 2,500-year period (the disappearance of the <i>pure</i> teaching) as the prophetic sign for the appearance of Bahá'u'lláh (Maitreya) in the 19th century, thereby inaugurating the New Era during the world's time of greatest spiritual need.
202 203 204 205	2 1	• The sixteen dreams of King Prasenadi, as interpreted by Siddhārtha in the <i>Mahāsupina Jātaka</i>, are highly significant because they provide prophetic circumstantial evidence that the current era is the "latter days" foretold for the end of Siddhārtha's Dharma and the appearance of Maitrya-Amitābha. A. <u>Significance of the Dreams</u> • The significance of the dreams relates to Maitrya's coming in three ways: 1. Establishing the Time Frame: Siddhārtha states that these dreams concern events "destined to occur in the latter days when the Dharma of Siddhārtha will have run its course." Since the preceding text argued that the 5,000-year cycle of the Dharma has now ended, the fulfillment of these prophecies confirms that Maitrya's time is "now." 2. Prophetic Verification: The dreams detail specific social, moral, and ecological calamities that were impossible in earlier centuries due to a lack of technology and population density. Their fulfillment in the present century confirms the final setting of the Dharma and the ripeness of the world for the new Divine Manifestation. 3. The Real Cause of Calamity: The ultimate message is that environmental and social disasters are not primarily due to technology but to a "spiritual malaise"—humanity's detachment from its "spiritual well-springs"—which only a new, potent revelation from Maitrya can rectify. B. <u>Meaning of the First Dream: The Unrighteous Rain</u> 1. <u>The Dream (The Sign)</u> • King Prasenadi dreams of four black bulls gathering from the cardinal directions with the intent to fight. A large crowd gathers, but the bulls only bellow, roar, and leave without fighting. 2. <u>Siddhārtha's Interpretation (The Prophecy)</u> • Siddhārtha confirms the dream is a prophecy for the future, not the present. It describes a time when kings shall be "niggardly and unrighteous," and people shall be "unrighteous." • The Fulfillment: In this "world's backsliding," rain will not fall normally, and famine will beset the land.

		• The Deception: The clouds will gather from all four directions (like the bulls), thunder will bellow, and lightning will flash—making a show of fighting—but they will flee away without raining. 3. <u>The Modern Significance</u> • The author interprets this as a prophecy about modern ecological and weather abnormalities that cause widespread drought and famine with "ever-increasing frequency." The real cause is identified as the spiritual and moral decline of humanity, which leads to selfishness, disregard for the planet's ecosystem, and the criminal misuse of technology (like poisonous defoliants). • The lack of any historical parallel for this scale of global ecological disaster prior to the present century reinforces the claim that this dream is a definitive sign of the "latter days," the precise time foretold for the collapse of the old order and the coming of Maitrya-Amitābha. <u>Dream No. 1: About Natural Disasters</u> • No one who is aware of the natural disasters which now, with ever-increasing frequency beset every land, can doubt that the conditions related by this dream are applicable to our time much more than to any former age. There is an explanation provided about why this dream can only refer to the current times.
205	2-5	<u>Dream 2: Premature Adulthood</u> • The second dream is a prophecy concerning the rapid moral and social decay of humanity in the latter days, specifically the breakdown of traditional family and sexual morality, which signals the time of Maitrya-Amitābha's advent. 1. Meaning of the Second Dream: The Dream (The Sign) • King Prasenadi dreams of "little tiny trees and shrubs" that have grown only "scarce a span or two high" but are already flowering and bearing fruit. • Siddhārtha's Interpretation (The Prophecy) • Siddhārtha interprets this as a prophecy for a time when the world has fallen into decay and men are "short-lived." • The Fulfillment: The "little tiny trees" represent young people, specifically "quite young girls," who will mature prematurely. The "flowers" (conception) and the "fruit" (offspring) signify that these young girls will become sexually active and bear children at an unnaturally young age due to strong, unrestrained passions. 2. Significance for Maitrya's Coming • The text emphasizes that the fulfillment of this prophecy on a "planetary scale" was historically impossible before the 20th century. • Technological Enablers: Modern inventions like birth-control pills, prophylactics, and cures for venereal diseases—all unknown 60 years ago—removed the physical and social restraints that historically checked sexual behavior. • Moral Collapse: The dream's fulfillment demonstrates a "free society" that has become "oblivious to any restraints" and has "totally forsaken any moral

		code whatever." This complete collapse of sexual and familial morality is a definitive circumstantial sign that the Kali Yug (the age of strife) is ending and the conditions for the appearance of the corrective, restorative force of Maitrya-Amitābha are fully met. <u>Dream No. 2: Moral Decay.</u> • Here again it is important to point out that the conditions foreseen by this second dream could never have been possible of fulfillment on a planetary scale and especially never in Siddharta's native land prior to our time, simply because the means to make this possible with complete ease and abandon only came into existence within this century. • The state of our present "free society", oblivious to any restraints, having totally forsaken any moral code whatever, with the help of such new inventions as birth-control pills, prophylactics, and preventives .and cures for all venereal diseases, unknown to our science even sixty years ago, has now completely fulfilled, on a planetary scaie, the conditions foreseen for our age with such unerring accuracy by Siddharta.
206	1-3	<u>Dream 3 (Calves Suckling Cows)</u> • The third dream prophesied the total collapse of traditional familial respect and authority, where the young would dominate and control the lives of the elderly. This is presented as a definitive sign that the latter days—the time for Maitrya's advent—have arrived. <u>Meaning of the Third Dream: Calves Suckling Cows</u> 1. The Dream (The Sign) • King Prasenadi dreams of cows sucking the milk of calves that they had borne that selfsame day. 2, Siddhārtha's Interpretation (The Prophecy) • Siddhārtha explains that this dream will be fulfilled in a time when respect ceases to be paid to age. • The Fulfillment: The calves (the young/children) will seize control of the family estate (represented by the cows, the elders/parents). The old folks will become "destitute and dependent," existing only by the "favour of their own children." The children will have the power to decide whether to provide food and clothing or to withhold their gifts. • The Analogy: The image of the big cows being suckled by their tiny calves perfectly illustrates the unnatural reversal of roles and the supremacy and dominance of youth over its sires. 3. Significance for Maitrya's Coming • The text stresses that the fulfillment of this prophecy on a global scale is a recent phenomenon, impossible in past ages: ○ Abandonment of Tradition: While the West lacked strong traditions of respect for elders, the East had championed them. However, the "inroads of Western technology and mores" and new political philosophies (like

		state-supremacy and national socialism) have caused the East to abandon its traditional values. ○ Technological Enablement: The dominance of youth was made possible by the "technological discoveries of the last one hundred years" which fueled the industrial revolution and new economic structures. These changes rendered the elders' traditional knowledge and authority obsolete, reversing the economic dependence. ● Since this reversal of the natural order was unimaginable even to great-grandparents and has occurred globally only within the last century, it serves as powerful circumstantial proof that the conditions foretold by Siddhārtha for the end of the Dharma and the coming of Maitrya-Amitābha are fully manifested. <u>Dream 3: Moral Decay</u> ● No past ages could have fulfilled this prophecy, since the conditions for its fulfillment only came into existence within the last century.
206 207	3 2	<u>Dream 4: Unrighteous Kings and Leaders</u> ● While this prophecy can be said to have been fulfilled wherever unrighteous kings or leaders have shunted aside wise and well-tried advisers and bestowed their trust instead on lackeys who substitute their lack of wisdom and experience with servile fawning on the chief to boost his ego, yet never has this phenomenon become more universally exhibited as by the recent exposures in Western politics, resulting in the humbling of those of its mightiest, who placed their trust in the very type of persons described by Siddharta - usurpers of the sources of wise advice and the positions of tried-and-true counsellors, incessantly flattering and fawning on their chiefs. ● The fourth dream is a prophecy concerning the collapse of competent governance and wisdom in the latter days, where unrighteous leaders reject experienced counselors in favor of the young and foolish. This political and administrative decay is presented as another clear sign of the time of Maitrya-Amitābha's advent. <u>Meaning of the Fourth Dream: Young Steers Drawing the Wains</u> 1. The Dream (The Sign) ● King Prasenadi dreams of men unyoking strong, sturdy draught-oxen and replacing them with young steers to pull heavy loads (<i>wains</i>). The young steers are unequal to the task, refuse to move, and the wains are left stationary. 2. Siddhārtha's Interpretation (The Prophecy) ● Siddhārtha interprets this as a prophecy for the days of unrighteous kings who show "no honor" to wise, experienced, and competent officials. ● The Fulfillment: The draught-oxen represent "wise lords" and aged councillors, skilled in precedent and law, who are able to handle the burdens of statecraft. The young steers represent the "very young and foolish" who are favored by corrupt leaders and appointed to high office, including courts of law and justice.

		• The Consequence: Being "ignorant alike of statecraft and of practical knowledge," these young appointees cannot bear the burden of their honors and "throw off the yoke of office" (fail). The experienced elders, having been passed over, "decline to aid," leading to ruin for the kings and the land. 3. Significance for Maitrya's Coming • The author emphasizes that this phenomenon of replacing wisdom with servility has become "more universally exhibited" in the modern era, particularly in recent Western politics. • Political Decay: Unrighteous leaders surround themselves with lackeys who "substitute their lack of wisdom and experience with servile fawning." This prioritizes the leader's ego over effective governance. • Sign of the Latter Days: While political failures have always existed, the modern prevalence and consequence of this systemic decay on a global scale—enabled by the vast power structures that exist today—confirm that the world is in the prophetic period of Siddhārtha's Dharma waning. This complete breakdown of administrative competence is a necessary condition for the emergence of Maitrya-Amitābha, Who brings universal justice and wise governance.
207 208	3++ 1-2	<u>Dream 5: Corruption</u> • This prophecy is a very graphic portrayal of a phenomenon which of late has become universal. The people in every kind of occupation, whether engaged in government, private business or industry, one and all have thrown ethics and caution to the wind and with only rare exceptions are brazenly engaged in eating from a "mouth on either side". That is, in addition to their regular emoluments such as wages, etc., they indulge in bribes and kickbacks, slyly manouvered through such arrangements as overtime work, fake lists of non-existent soldiers or workers, and unauthorized use of service facilities such as vehicles, office space, etc. • The fifth dream prophesies the universal and brazen corruption of judicial and public officials in the latter days, where they accept bribes from opposing sides. This widespread moral failure is presented as a final key sign that the time for the advent of Maitrya-Amitābha has arrived. <u>Meaning of the Fifth Dream: The Two-Mouthed Horse</u> 1. The Dream (The Sign) • King Prasenadi dreams of a horse with a mouth on either side that is fed fodder from both sides and eats with both mouths at once. 2. Siddhārtha's Interpretation (The Prophecy) • Siddhārtha confirms this dream relates to a future time governed by "unrighteous and foolish kings" who appoint "unrighteous and covetous men to be judges." • The Corruption: The two-mouthed horse symbolizes judges and officials who accept bribes from both sides in a dispute.

		• The Fulfillment: These judges are "base ones, fools, despising the good" who use their position to be "filled with this two-fold corruption," consuming both sides' resources simultaneously. 3. Significance for Maitrya's Coming • The author emphasizes that this type of corruption is no longer an isolated incident but a "universal" phenomenon in the modern world: • Universal Corruption: The decay has moved beyond just the judiciary to encompass people in "every kind of occupation, whether engaged in government, private business or industry." • Throwing Ethics to the Wind: These individuals have "thrown ethics and caution to the wind" and are "brazenly engaged in eating from a 'mouth on either side'" through practices like kickbacks, fake payrolls, and unauthorized use of public assets. • Sign of the Final Age: This total collapse of personal and civic integrity—where bribery and graft are universal—is a decisive sign that the Five Disappearances are complete and the moral darkness of the Kali Yug requires the appearance of Maitrya-Amitābha to restore justice and ethics.
208-209	3++ 1	<u>Dream 6: Adultery</u> • A very graphic description of the immoderate use of the essential principle of "equality of opportunity for men and women", so important for our age and yet so totally abused by those organizations who, not having grasped its spiritual import and thus equate it with the chimera of absolute equality of the sexes, are militantly engaged in proving the impossible with its consequences of deformed sexual, marital and most certainly those social relationships which affect the most vital ingredient of all for building a mature civilization - their own children. • This dream too, with unerring accuracy, describes the well-nigh universal symptoms of a profligate and adulterous age - ours. • The sixth dream (listed as the seventh in the King's recount) is a prophecy about the systematic, wasteful destruction of family resources due to the moral corruption and profligacy of wives and mothers in the latter days. <u>Meaning of the Sixth Dream: The Jackal Eating the Rope</u> 1. The Dream (The Sign) • King Prasenadi dreams of a man weaving a rope and throwing it down at his feet. A hungry she-jackal lies under the bench, secretly eating the rope as fast as the man weaves it, without the weaver's knowledge. 2. Siddhārtha's Interpretation (The Prophecy) • Siddhārtha interprets this dream as a sign for a future time when women will become consumed by lust, strong drink, finery, and the joys of the world. • The Weaver and the Rope: The man represents the husband/father, and the rope represents the family's substance or store built by his hard work in the field and byre (wealth).

		• The Jackal: The she-jackal symbolizes the wife/mother who has abandoned her moral obligations and household duties. • The Plunder: She will "plunder the store" by neglecting the home, spending on paramours and drink, and wasting essential resources (like pounding up "the very seed-corn that should be sown on the morrow"). She secretly and steadily devours the family's assets as fast as the husband can earn them. 3. Significance for Maitrya's Coming • The author argues that this prophecy describes the "well-nigh universal symptoms of a profligate and adulterous age—ours." • The Decay of the Home: This is not a prophecy about prostitutes, but about the wife and mother, who was historically regarded as the "paragon of virtue" and the "keeper of the home," but is "now no more." • Abuse of Equality: The prophecy is linked to the immoderate and misused principle of "equality of opportunity," which, when divorced from its spiritual import and equated with "absolute equality of the sexes," leads to the "deformed sexual, marital and... social relationships" described. • Final Sign of the End: This final destruction of the family unit and household economy by the very person meant to protect it is the ultimate fulfillment of the moral and social decay that marks the end of the Kali Yug and signals the urgent necessity for the rejuvenating power of Maitrya-Amitābha.
		<u>Dream 7 (From Google)</u> • The meaning of the seventh dream, according to Siddhārtha's interpretation in the <i>Mahāsupina Jātaka</i>, is a prophecy concerning the spiritual devaluation of high birth and the triumph of the ignoble. This phenomenon accelerates the moral collapse that necessitates the coming of Maitrya-Amitābha. <u>Meaning of the Seventh Dream: The Golden Bowl</u> • Since the previous section ended with the sixth dream (the jackal eating the rope), the seventh dream in the narrative sequence is often the one concerning the golden bowl and the jackal's urination. 1. The Dream (The Sign) • King Prasenadi dreams of people holding a very valuable golden bowl and then asking a hungry jackal to urinate in it. 2. Siddhārtha's Interpretation (The Prophecy) • This dream shall have its fulfillment in a time when kings become blind to merit and exalt the low-born over the noble. • The Golden Bowl: This symbolizes the noble lineage, high status, and purity of the great families (<i>noblemen</i>). • The Jackal: This represents the low-born, wicked, and unprincipled men who rise to power. • The Contamination: Because the nobles decline and the low-born rise in rank (due to the king's blindness), the noble families, unable to sustain themselves, will be forced to give their daughters in marriage to these wicked, low-class men.

		3. Significance for Maitrya-Amitābha - This prophecy describes the final stage of social inversion and moral degradation that paves the way for the new Divine Manifestation. Social Collapse: The union of the pure (golden bowl) with the ignoble (jackal's urine) signifies the complete destruction of society's spiritual and moral hierarchy. When the noblest families must unite with the most degraded to survive, the existing social order is utterly broken. The King's Fault: The dream directly points to the failure of righteous governance (the king's blindness) as the root cause of this social decay, emphasizing the need for the perfectly just rule brought by Maitrya. This prophecy, like the others, confirms that the world is in the "latter days" of chaos and unrighteousness, making the appearance of the corrective, restorative power of Maitrya-Amitābha both urgent and inevitable.
209 210	2 1	<u>Dreams 8 and 9: The Rich Get Richer While the Poor Get Poorer</u> - These two dreams complement each other in providing a full description of another of the evils now afflicting mankind. The two dreams exactly describe the apt phrase "The rich get richer and the poor get poorer!" - For many there are inordinate taxes. Power blocs, vested interests, corrupt lobbyists, and sheer brigandage masquerading as government and keeper of the peoples' interests have well-nigh denuded the salt of the land of any viable means for livelihood and self-respect, and by such means have exiled the people from their traditional sources of justice and guidance and pushed them farther and farther away into uninhabitable areas, there to eke out a miserable livelihood. - Siddharta's interpretation of the ninth dream is an apt description of urban blight. An explanation of these dreams is provided. - This prophecy, like the others, powerfully details a specific moral and economic failure that identifies the "latter days" and underscores the need for Maitrya-Amitābha. <u>Meaning of the Eighth Dream: The Overflowing Pitcher</u> 1. The Dream (The Sign) - King Prasenadi dreams of a large pitcher already full to the brim surrounded by many empty pitchers. People from all directions and castes constantly pour water from their pipkins into the full pitcher, causing the water to overflow and run away, yet they never even glance at the surrounding empty pitchers. 2. Siddhārtha's Interpretation (The Prophecy) - Siddhārtha interprets this as a sign of a future time when the world shall decay and the kingdom shall grow weak, poor, and niggardly. The Full Pitcher (The State/Rulers): The overflowing pitcher represents the royal treasury or the ruling class/state itself, which is never satisfied despite being full. The People Pouring Water (The Workers): The constant stream of people pouring water represents the country-folk/toiling citizens from all classes.

		• The Empty Pitchers (The People's Homes): The surrounding empty pitchers represent the citizens' own homes and barns which are neglected and empty of necessities. • The Fulfillment (Economic Exploitation): Kings will become so needy that they will compel the entire populace to work exclusively for the kings' sake. The people will toil, sowing, reaping, milling, and gardening, filling the royal garners to overflowing, while "not giving so much as a glance at their own empty barns at home." 3. Relation to Maitrya-Amitābha • This dream provides a powerful confirmation of the economic injustice and moral blindness that define the end of the age (the Kali Yug): 1. Fulfillment of Kali Yug Conditions: This prophecy perfectly illustrates the ultimate economic corruption of the Kali Yug, where the powerful (the "full pitcher") continually extract resources from the weak (the "empty pitchers") through forced labor and oppressive policies, leading to universal poverty and inequity. 2. Lack of Compassion: The most tragic aspect is the moral failure—the fact that no one "so much as [gives] a glance" at the empty pitchers. This represents the total failure of compassion, justice, and reciprocity in human society. 3. Necessity for Justice: The rampant exploitation and the blindness to the suffering of the poor are direct opposites of the principles of justice, universal brotherhood, and economic equity that Maitrya-Amitābha is prophesied to establish. The dream confirms that the world has reached the nadir of economic injustice, making the advent of the Divine Justifier inevitable. • The text suggests we take up the ninth dream next, as it "complement[s] each other in providing a full description of another of the evils now afflicting mankind."
209 210	2 1	<u>Dream No. 9: The Muddy Pool</u> • The ninth dream, which complements the eighth, is a prophecy about the geographical and social consequences of unrighteous governance, specifically the phenomenon of urban blight and the mass exodus of the populace to the edges of the realm due to oppressive taxation. <u>Meaning of the Ninth Dream: The Muddy Pool</u> 1. The Dream (The Sign) • King Prasenadi dreams of a deep pool with banks overgrown with lotuses, where two-footed and four-footed creatures flock to drink. The water in the center (the depths) is muddy, but the water is clear and sparkling at the margin (the edges) where the creatures drink. 2. Siddhārtha's Interpretation (The Prophecy) • Siddhārtha explains that this dream describes a future where kings grow unrighteous and rule by their own "will and pleasure," rather than by justice.

- **The Muddy Center (The Core/Cities):** The center of the pool represents the **heart of the land** (the major cities, towns, and core kingdom).
- **The Clear Margin (The Borders):** The margin represents the **borders and edges of the realm** (remote, less-governed, or uninhabitable areas).
- **The Fulfillment (Economic Exile):** These cruel, avaricious kings will amass wealth by "**crushing their subjects like sugar canes in a mill and by taxing them even to the uttermost farthing.**" Unable to pay the oppressive taxes, the people will **flee from the cities** and take refuge on the borders. Consequently, the **heart of the land shall be a wilderness** (muddy and empty), while the **borders shall teem with people** (clear and full).

3. Relation to Maitrya-Amitābha

- The ninth dream, along with the eighth (The Overflowing Pitcher), is a detailed description of how **systemic economic brigandage** and political corruption will cause the complete decay of the social structure:
 1. **Urban Blight and Oppression:** The author explicitly relates this prophecy to "**urban blight**" and the modern phenomenon where "**The rich get richer and the poor get poorer.**" The oppressive taxation and exploitation by "**power blocs, vested interests, [and] corrupt lobbyists**" drive people out of the established centers of civilization.
 2. **The Final Tyranny:** The text concludes that these corrupt leaders maintain their grip by instilling "**the fear of alien intrusions and menace**" to justify the need for excessive military spending ("**new and more costly armaments**"). This maintains the physical and psychological barriers ("**fences**") that prevent the **oneness of mankind**.
 3. **Maitrya as the Liberator:** The prophecy ends on a note of guaranteed revolution. The "**flood-tide of pent-up fury**" will soon demolish these deadly barriers, leading to the burial of the corrupt leaders in a "**common grave.**" The mass of humanity, liberated from **nationalism, racism, classism, sectarianism, and materialism**, will then set its feet firmly on the "**rediscovered Dharma.**" This moment of universal liberation and the establishment of a "**new era of universal joy and well-being**" is the central purpose and result of the advent of Maitrya-Amitābha (the Aeon Ender).
- This prophecy is exceptionally significant because it encapsulates the **global, simultaneous, and uneven nature of the catastrophe** that defines the time of Maitrya-Amitābha's advent.

Meaning of the Tenth Dream: The Unevenly Cooked Rice

1. The Dream (The Sign)

- King Pasenadi dreams of a **pot of rice** cooking unevenly:
 - Some grains are **sodden** (overcooked/ruined by too much water).
 - Some grains are **hard and raw** (undercooked/ruined by too little water).
 - Some grains are **cooked perfectly**.
 - Crucially, all three types **remain distinctly separate** within the same pot.

		2. Siddhārtha's Interpretation (The Prophecy) - Siddhārtha links the unevenly cooked rice directly to the unpredictable and inconsistent nature of rainfall in the "latter days," which is itself caused by the moral and spiritual decay of kings, leaders, and the general populace. Environmental Inconsistency: The three conditions of the rice reflect three conditions across the land: Sodden: Regions hit by devastating floods. Hard/Raw: Regions suffering from severe drought. Perfectly Cooked: A few areas receiving perfect rainfall. Decay and Imbalance: The prophecy confirms that the spiritual decay of humanity (corruption and loss of righteousness) directly causes the natural world to become imbalanced. 3. Significance for Maitrya-Amitābha (The Global, Uneven Crisis) - The Tenth Dream is a powerful argument for the imminent need of Maitrya's appearance, specifically highlighting the unique, uneven nature of the final crisis—a crisis that is planetary in scope but diverse in its suffering: The Planetary Scope of Sin: The dream shows that the moral failings of humanity are so widespread that they have affected the fundamental mechanism of the planet (rainfall). This confirms that a local or regional solution is insufficient; only a universal, planetary intervention (Maitrya's global Revelation) can correct the spiritual imbalance that is causing the environmental chaos. The Inescapable Dichotomy: The fact that the three conditions remain "distinctly separate within the same pot" means the suffering is not uniform. In the final age, people will be divided not just by wealth (as in the eighth and ninth dreams) but by environmental calamity. One neighbor may be parched by drought while another is ruined by flood. This highlights the complete collapse of shared destiny and community, leading to a state of global, fragmented suffering. Maitrya as the Harmonizer: Maitrya, the future Buddha, is not only the restorer of moral conduct but also the restorer of Harmony (Dharma), which includes the harmony between man and nature. The environmental chaos described in this dream is the ultimate evidence that the current Dispensation has lost its power to maintain balance. The coming of Maitrya is necessary to re-establish the perfect "cooking" of the world, ensuring that all regions and all people receive the spiritual and material sustenance they need to flourish—moving the world from fragmented calamity to universal balance.
211 212	2++ 1	<u>Dream No. 11: Religious Hypocrisy</u> This dream hardly needs comment except to say that we have, in our hypocritical chantings of various Scriptures and mantras, far exceeded even the conditions portrayed by the above dream by reciting religious verses and sprinkling holy water on the most horrendous weapons of destruction, the very antithesis of life and love for which these Scriptures were intended by their Authors, the Divine Manifestations.

		- This prophecy is critically important because it addresses the final, internal decay of the Spiritual Institution itself, directly linking its corruption to the necessary appearance of Maitrya-Amitābha. <u>Meaning of the Eleventh Dream: Sandalwood for Buttermilk</u> 1. The Dream and Prophecy (The Sign) The Dream: People trade priceless, fragrant sandalwood (a highly valuable and pure commodity) for a mere pot of sour buttermilk (a cheap, spoiled, and worthless product). The Prophecy: This foretells a future time when the Buddhist monastic order will decay. Monastics and followers will become greedy and shameless, preaching the Buddha's profound teachings (the Dhamma) not for enlightenment (Nirvana) but for personal material gain (rich robes, food, and money). They will essentially sell the doctrine publicly for cheap rewards, trading the priceless truth (Sandalwood) for worthless material wealth (Buttermilk). 2. Significance for Maitrya-Amitābha (Institutional Corruption) - The previous dreams focused on the decay of nature (Dream 10), politics, and the family. The Eleventh Dream marks the crucial step of internal institutional collapse: 1. The Corruption of the Spiritual Wellspring: The Dhamma, which is meant to be the purest source of spiritual guidance, is corrupted by its own custodians. When the monks prioritize "cheap rewards" over the "priceless doctrine," the last pillar of moral authority crumbles. This is the definitive spiritual decay that completes the "five disappearances" cycle previously mentioned (the disappearance of Conduct, Learning, etc.). 2. The Crisis of Authority: The prophecy states that the Dhamma is "waning." Once the true teaching is devalued and preached for money, the faithful lose their ability to distinguish pure truth from false material pursuits. This creates a state of spiritual vacuum and pervasive skepticism. 3. Maitrya as the Re-establisher of Purity: Maitrya-Amitābha's appearance becomes absolutely necessary at this point. - He is the "Aeon Ender," Who comes precisely when the old institution has exhausted its spiritual force and the teachings have become commercialized. - His advent marks the rediscovery of the pure Dharma, untainted by greed and materialism. He effectively <i>replaces</i> the devalued "buttermilk" doctrine with a new, vibrant, and powerful truth suitable for the age, restoring integrity and purity to the spiritual path. - This dream confirms that the spiritual leadership has failed, making the emergence of a new Divine Teacher inevitable to guide humanity out of the abyss of avarice.
		<u>Dream No. 12 (from Google)</u> In the twelfth dream of the <i>Mahāsupina Jātaka</i>, King Pasenadi sees empty pumpkins sinking in the water while solid rocks float. The Buddha interprets this

		dream as a prophecy of the latter days, when the natural order of things will be inverted, and people of little worth will be honored above the wise and noble. The Dream and its Interpretation The dream: King Pasenadi dreams of hollow pumpkins sinking effortlessly into the water, while solid stones and rocks float on the surface. The prophecy: The Buddha explains that this dream points to a future time when society's values will be turned upside down. The unworthy will be esteemed. Just as the empty gourds sink and the rocks float, people of low birth and poor character will be elevated to positions of power and influence. The noble will be scorned. At the same time, the virtuous, wise, and noble will fall into poverty and lose their respected standing in society. Context in the <i>Mahāsupina Jātaka</i> - The twelfth dream is one of sixteen that King Pasenadi recounts to the Buddha in the <i>Mahāsupina Jātaka</i> (Jataka No. 77). - The king, troubled by the dreams, was initially advised by his greedy Brahman priests to perform a massive animal sacrifice to avert disaster. - His wise queen, Mallika, urges him to seek the Buddha's counsel instead. - The Buddha then interprets each dream not as a foretelling of immediate catastrophe but as a prediction of the moral decay that would occur in the distant future, in the "latter days".
		<u>Dream No. 13 (from Google)</u> - The Thirteenth Dream of the <i>Mahāsupina Jātaka</i> prophesies the complete reversal of societal values and the rejection of true wisdom in the latter days. This prophecy is an essential component of the circumstances necessitating the arrival of Maitrya-Amitābha. <u>Meaning of the Thirteenth Dream: Floating Blocks of Rock</u> The Dream and Prophecy (The Sign) The Dream: Hard blocks of rock—objects that naturally sink—are seen floating unnaturally on the surface of the water. The Prophecy: Siddhārtha interpreted this as a time when societal values become completely reversed. The natural order (where wisdom is respected and folly is ignored) is perverted. The Floating Rock (The Unworthy): Represents the foolish, unworthy, and low-born who, despite lacking substance and merit (the rock's density), are praised and hold influence (floating on top). The Sinking Principle (The Wise): Represents wise and worthy individuals with true knowledge and high moral character. These individuals are ridiculed and rejected (sinking, or held down), unable to rise to their rightful place of authority.

		2. Significance for Maitrya-Amitābha (The Reversal of Natural Order) - This prophecy confirms the final stage of institutional and moral breakdown that paves the way for Maitrya, the future Buddha: Intellectual and Moral Collapse: The Thirteenth Dream marks the point where the institutions that depend on wisdom (like the courts in Dream 4 or the Saṃgha in Dream 11) cannot be sustained because wisdom itself is rejected. When the wise are scorned and the foolish rule, the world loses its capacity to govern itself or even discern truth. Perversion of Dharma: The image of the floating rock is the ultimate symbol of an unnatural, disordered world. Just as the cosmic order is broken, the human moral order is completely overturned. This total reversal of the natural and moral law is the strongest possible indication that the age has run its course and the old Dharma has completely lost its anchoring power. Maitrya as the Restorer of Truth: Maitrya-Amitābha is prophesied to bring a new dispensation of perfect justice and knowledge. His appearance is necessary to: Re-establish Natural Order: He restores the principle that true merit (the "rock") will rightfully hold weight and authority, while folly will subside. Champion the Wise: He uplifts the scorned, worthy individuals and restores the value of true wisdom (Prajñā), dismantling the false authority held by the self-serving and ignorant. The fulfillment of this "rock-floating" perversion signals the final moment before the universe corrects itself through the advent of the new Manifestation.
		<u>Dream No. 14 (from Google)</u> - It is a powerful prophecy that clearly illustrates the final collapse of the social order, making the appearance of Maitrya-Amitābha a spiritual necessity. <u>Meaning of the Fourteenth Dream: Tiny Frogs Devouring Black Snakes</u> - The Fourteenth Dream seals the theme of total social and moral inversion that defines the "latter days," focusing specifically on the domestic sphere. 1. The Dream and Prophecy (The Sign) The Dream: Tiny frogs (small, insignificant) swiftly pursue, chop up, and devour huge black snakes (large, powerful, and traditionally feared/respected). The Prophecy: Siddhārtha interpreted this as a future time of extreme role reversal in marriage and the household: The Frogs (The Wives): Represent the young wives who, driven by "strong desires and hot passions," gain complete dominance over the household, servants, and finances. The Snakes (The Husbands): Represent the husbands who, through infatuation and subservience, lose all self-respect and behave like slaves to their wives, enduring abuse and commands for silence. - The prophecy marks the collapse of the traditional structure of authority, where the seemingly insignificant overpower the strong.

		2. Significance for Maitrya-Amitābha (The Final Social Collapse) - This dream is a critical part of the prophecy because it shows the decay reaching the most fundamental unit of society—the family—mirroring the earlier Third Dream (Calves Suckling Cows): 1. The End of Respect and Order: The family is the first school of ethics and respect. The extreme role reversal described here signifies the complete destruction of natural social order and moral norms. When this basic unit descends into servitude, abuse, and disrespect, no larger social or political structure can remain stable. 2. Moral Decay as the Root Cause: The prophecy emphasizes that the husband's downfall is driven by his own infatuation and subservience (a form of moral weakness), while the wife's dominance is driven by "strong desires and hot passions" (unchecked appetite). This reinforces the central theme that the cosmic and social chaos is a direct reflection of humanity's internal spiritual decay. 3. Maitrya as the Restorer of Dharma: The world described in the 14 dreams is one of total disarray: political corruption (Dreams 4, 5, 8, 9), spiritual decay (Dream 11), environmental chaos (Dream 10), and social inversion (Dreams 3, 13, 14). This total breakdown fulfills all the conditions for the end of Siddhārtha's Dispensation. 4. Maitrya-Amitābha is the anticipated New Teacher who will bring a new, powerful iteration of the Dharma designed to correct these exact spiritual, social, and familial imbalances. His coming is necessary to restore self-respect, mutual honor, and the righteous use of power within the home, leading humanity out of the age of frogs devouring snakes and into an era of universal peace and order.
		<u>Dream No. 15 (from Google)</u> - The Fifteenth Dream completes the picture of societal inversion and the final triumph of the unworthy in the "latter days," directly reinforcing the need for the corrective power of Maitrya-Amitābha. <u>Meaning of the Fifteenth Dream: The Crow and the Golden Mallards</u> 1. The Dream and Prophecy (The Sign) The Dream: A common, ill-favored village crow (representing immorality and low birth) is honored and escorted everywhere by a retinue of magnificent golden mallards (representing nobility, wisdom, and high character). The Prophecy: Siddhārtha interpreted this as a time when rulers are "ignorant and cowardly" (morally and politically weak). The Crow (The Upstart): Represents the rulers' footmen, barbers, and attendants—people of low skill or low moral character whom the weak rulers promote to positions of power and influence. The Golden Mallards (The Noble): Represents the once-noble, qualified, and knowledgeable families who are compelled by circumstance to serve these unworthy, corrupt upstarts. - The prophecy is a final statement that good people will be forced to serve corrupt leaders in the decaying society.

		2. Significance for Maitrya-Amitābha (The Reign of Corruption) - The Fifteenth Dream is the climax of the prophecies concerning the collapse of governance (following Dreams 4, 5, and 13) and has a direct relationship to the advent of Maitrya: Total Corruption of Meritocracy: The dream vividly portrays the death of meritocracy. In this final age, power is distributed not based on nobility, wisdom, or competence (the Mallards), but on servile fawning and proximity to the ruler (the Crow). This makes effective, righteous governance—the ultimate necessity for civilization—impossible. The Moral Vacuum: The "ignorant and cowardly" rulers are unable to govern righteously, and their corruption filters down, forcing the virtuous to either flee (as in Dream 9) or submit to the immoral (as in this dream). This creates a moral vacuum where vice is rewarded and virtue is punished, leaving humanity spiritually leaderless. Maitrya as the Lord of Righteousness: The appearance of Maitrya-Amitābha becomes the inevitable climax to this era of corruption. Maitrya's mission is fundamentally to restore the authority of the Dhamma (Righteousness). - He will overturn the reign of the "Crows," ensuring that those who are morally and intellectually qualified (the "Mallards") are rightly honored and placed in positions of leadership. - This dream confirms that the society of the "latter days" has completely inverted its values and awaits the cosmic correction that only a new World Teacher can bring, ushering in the age of universal justice and nobility.
		<u>Dream No. 16 (from Google)</u> - In the <i>Mahāsupina Jātaka</i>, dream number 16 foretells a time when the natural order is completely subverted, leading to the persecution of good and noble people. The dream was of goats chasing and devouring panthers. - The story explains that King Pasenadi of Kosala had sixteen strange dreams and, in his fear, consulted the Buddha for their meaning. While the Brahmins interpreted the dreams as a sign of calamity that required animal sacrifices, the Buddha assured the king that the dreams were prophecies for a far-off future, not his own reign. The Buddha then interpreted each of the dreams and condemned the practice of animal sacrifice. 1. The sixteenth dream: Goats hunting panthers - In this dream, the king saw goats pursuing and devouring panthers. The Buddha explained that this reversal of predator and prey was a prophecy for the latter days. 2. The prophecy's interpretation: Social upheaval: The prophecy predicts that the low-born will rise to positions of power and honor, while the noble and virtuous will fall into obscurity.

		• Injustice and harassment: The upstarts, empowered by their influence with unrighteous kings, will persecute the traditional noble families. When the nobles seek justice, the king's minions will scold, beat, and threaten them. • Flight of the virtuous: Fearing for their lives and property, the noble families will surrender their belongings to their overbearing persecutors and hide away in terror, much like wolves fleeing from goats. • Decline within the monastic order: The prophecy also extended to the <i>sangha</i> (monastic community). Evil and corrupt monks will persecute good, worthy monks, causing the virtuous ones to flee to the jungle. 3. The overall message: The dream of the goats and panthers symbolizes a future societal decay where morality is inverted and the meek prey upon the mighty. The natural power dynamic is inverted, with the traditionally weak becoming the oppressors and the strong becoming the victims.
212 213 214 215	3++ 1	• These dreams, especially when taken in their entirety, delineate the details of the symptoms that now afflict a travailing age. An age in which every cherished principle and institution, every aspect of knowledge and its fruits, every agency and endeavor have now been undermined and perverted, to serve as instruments of the deadly struggle whose preliminary skirmishes are already well advanced. • That final struggle, born of the sickness of the human spirit now devoid of its revivifying elixir of the pure Dharma, is destined to erase every vestige of this universal disease, however massive the bloodletting, and inevitably restore the ethical balance which alone can permit a fruitful survival of the human race. • The preceding texts containing the interpretations of King Pasenadi's prophetic dreams, along with the author's commentary, paint a comprehensive and consistent picture of the conditions that will define the time of Maitrya-Amitābha's appearance. • The time of Maitrya's advent is characterized by the total decay and collapse of the world order—spiritual, moral, social, economic, and environmental—confirming the end of Siddhārtha's 5,000-year cycle (the <i>Dharma-vipralopa</i> or "latter days"). <u>Summary of Conditions at Maitrya-Amitābha's Advent</u> • The prophecies describe an age of complete crisis, which Maitrya-Amitābha comes to correct and restore: 1. Moral and Spiritual Decay (The Root Cause) • The ultimate cause of all chaos is a "spiritual malaise" afflicting humanity, marked by greed, cynicism, and the loss of spiritual wellsprings. • Selling the Faith (Dream 11): Monastics and spiritual leaders prioritize material gain, selling the priceless Dhamma (Sandalwood) for worthless rewards (sour buttermilk), leading to the total collapse of spiritual authority. • Avarice and Unrighteousness (Dreams 8 & 9): Kings and leaders are defined as "niggardly and unrighteous," motivated by insatiable greed and becoming "creatures of the moment" with no regard for the future.

- **Profligacy (Dream 6):** The family unit is destroyed by the **profligacy of wives and mothers**, who waste the family's substance through unchecked appetites, symbolized by the **jackal eating the rope** (*the destruction of the home from within*).
- 2. Social and Political Inversion**
- Society suffers a total **role reversal** where wisdom is scorned and folly rules, leading to chaotic governance.
 - **Folly Rules (Dream 13 & 15):** The wise and noble (**golden mallards** or the **rock**) are rejected and forced to serve, while the foolish and corrupt (**village crows** or **floating rocks**) are praised and promoted.
 - **Collapse of Governance (Dream 4):** Kings reject skilled, aged counselors and appoint **young, foolish, and incompetent** officials, causing the state to falter, like **young steers unable to draw the load**.
 - **Domestic Chaos (Dream 3 & 14):** Traditional respect is destroyed. Children dominate parents (**calves suckling cows**), and husbands become slaves to their **domineering young wives (frogs eating snakes)**.
- 3. Economic and Environmental Injustice**
- The age is characterized by extreme exploitation and cosmic imbalance.
 - **Extreme Exploitation (Dream 8 & 9):** The rich and powerful (**the full pitcher**) continuously exploit the poor (**the empty pitchers**). Unrighteous rulers crush their subjects with oppressive taxes, causing the populace to abandon the cities for the borders, leading to **urban blight** (the **muddy center of the pool**).
 - **Planetary Chaos (Dreams 1 & 10):** The moral decay causes the natural world itself to become disordered:
 - **Unrighteous Rain (Dream 1):** Clouds gather and roar but flee without raining, leading to **famine and withered crops**.
 - **Fragmented Suffering (Dream 10):** Rainfall becomes inconsistent, causing **simultaneous floods, droughts, and good harvests** in separate regions, like **unevenly cooked rice**, confirming a global, unbalanced crisis.
- 4. Maitrya-Amitābha's Role**
- The extreme conditions described in these dreams confirm that the world is in the final, dark moment of the Kali Yug, necessitating the arrival of Maitrya-Amitābha.
 - Maitrya's appearance is foretold to be the **cosmic corrective**—the "flood-tide" that demolishes the **deadly barriers** of nationalism, racism, and materialism. He is the Divine Liberator who will:
 1. **Restore the Pure Dharma:** Replace the corrupt, commercialized faith with a new, powerful, and pure teaching.
 2. **Establish Perfect Justice:** Overturn the economic exploitation and political folly, ensuring that righteousness and merit are rewarded.
 3. **Heal the World:** Guide humanity to peace and unity, thereby restoring the natural balance and moving the world into a **new era of universal joy and well-being**.

213	1	When taken as a whole, in the context of the single night during which they appeared to King Prasenadi and according to their sequence, one cannot escape the conclusion that the only age upon which all these sixteen dreams converge is ours - these times, which by means of the discoveries of science during the last one hundred and fifty years, discoveries unknown prior to that time, have completely fulfilled each and every one of King Prasenadi's dreams.
213	1	The prophecies indicate the disappearance of the Dharma, the death of the moral and spiritual values in human society, and the emergence of their antithesis - the negative forces of decay and corruption so vividly depicted by these sixteen dreams.
213	1	The cogent" point that demands the attention of our disbelieving age is the clear fulfillment of the prophecies implicit in the dreams of King Prasenadi and the unmistakable conditions which now exist as the "five disappearances" foretold by Siddharta which were to effect His Dharma's eclipse. The fulfillment of these conditions for humanity as well as the Dharma was impossible at any time in the past because the technical means for the existence of total profligacy and corruption on a planetary scale were simply not available prior to the last century, just as the lifting of the threat, in our time, of social diseases and the abolishing of the stigma connected with it.
214	1	- The reader will also note the correlation between our assertion that His delineation of the "five disappearances", and the point in time towards which all the conditions and allusions of King Prasenadis's sixteen dreams as interpreted by Siddharta, converge and find their complete fulfillment, is our own age - these last one-hundred years, and this correlation is extended to include the prophetic utterances of Zoroaster, the other Aryan Avatar, Who appeared in Iran a hundred years prior to Siddharta's time, in His discourse with His son-in-law Jamasp, as recorded in the Jamaspi. - Upon Jamasp's query to Zoroaster as to when He would return for the final triumph of "Light" against "Darkness" in the time of the ultimate dissolution of the aeon, Zoroaster responds thus: "O Jamasp, when lamps shall be lit without candles by merely touching the walls, when carriages shall be driven without horses and when men shall fly like the birds, then know, O Jamasp, that the time has arrived"! - So once again, from yet another independent source, the period is pinpointed in time, in this final age - Kali yug - of the 12,000-year span of this "auspicious aeon" for the manifestation of the Avatar.
214	Note 1	1 Jamaspi. "The Vision of Zoroaster." Jamaspi, while one of the most ancient Zoroastrian apocalyptic texts, was not written down in its final form until shortly after the fall of the Sassanian empire of Iran. However, even that late date was over 1300 years ago and makes it impossible for any but the most cynical to deny the fantastic accuracy of these prophecies and consequently their tremendous significance for the purpose of our quest. What better description of electric lighting and its modern switches?
215	1	It is clearly the latter half of the last century, when every one of the three conditions, including that of flight dramatically occurred for the first time in the long period - nearly 2,700 years - since Zoroaster uttered His prophecy.

215 216 217	2 bottom	- Now, through an examination of the prophecy of Siddharta regarding the conditions at the time of the "disappearance" of the Dharma and the arithmetic of the historical dates related to these prophecies, we can conclude that the long-promised and long-awaited advent of Maitrya has definitely occurred. And that quite recently. - The text explicitly states that Maitrya-Amitābha (Kalki) has "definitely appeared" and that this advent occurred "quite recently." - The author uses a complex combination of Buddhist and Hindu chronological prophecies to pinpoint the timing of Maitrya's appearance to a specific 400-year window that culminated in the mid-20th century. <u>The Predicted Time of Appearance</u> - The text establishes the timing based on Hindu Yugas (eras) and Buddhist scriptural accounts, concluding with a precise, calculated end date for the Age of Darkness. 1. The 400-Year Window (The Joining Period) - Maitrya's appearance (as Kalki) is prophesied to occur during the last joining period (or Sandhya) of the Kali Yug (the Age of Darkness). Start of the Joining Period: By deducting 400 years from the calculated end date, the start of this joining period is determined to be B.E. 2086 (or A.D. 1543). End of the Joining Period: The text determines the final end of the Kali Yug to be B.E. 2486 (or A.D. 1943). Conclusion: Therefore, the text states that Kalki (Maitrya) was heralded to appear between B.E. 2086 (A.D. 1543) and B.E. 2486 (A.D. 1943). 2. The Final Date of the Kali Yug - The text identifies the precise conclusion of the Kali Yug, which marks the transition to the new Kreta (or Sat) Yug and the definitive culmination of the prophecy. Astronomical Sign: The Puranas state that Kali Yug ends and the Kreta Yug begins when the Moon, Sun, and the planet Jupiter appear in one straight line in the constellation of Cancer (Kirk). Calculated Date: According to Hindu scholasticism, this astronomical event occurred on: Vikram Era: 2000 Buddhist Era (B.E.): 2486 Western Reckoning (A.D.): August 1, 1943 at 12 noon. 3. Correlation with Siddhārtha's Prophecy - The author asserts a "perfect correlation" between the Hindu calculations and Siddhārtha's own predictions: - Siddhārtha predicted the total eclipse of his Dharma would take 5000 years.
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		○ By his permission for women to enter the Saṃgha, he prophesied this period would be halved to 2500 years (a symbolic period, likely referring to the <i>waning</i> of the Dharma). ○ The text suggests this period's end correlates with the calculated end of the Kali Yug on A.D. 1943, confirming that Maitrya had to appear in this "auspicious aeon." 4. The Interval Prophecy (Krishna's Trance) • The text introduces a further prophecy from the <i>Kalki-Puran</i> which suggests the interval between the passing of the previous Avatar (Krishna) and the advent of the final Avatar (Kalki/Maitrya). • The Interval: Krishna (Viṣṇu's eighth Avatar) embarked on a spiritual trance and fasting that lasted for "12 years and 12 months" after his passing. • The Symbolism: This period is interpreted as separating the time of Krishna's disappearance from His reappearance as Kalki (Maitrya), signaling that the Advent of the Aeon-Ender began immediately after this interval.
215	3	• Let us now look at the Scriptural assertion - that Krishna lived in the last joining period of Dwapar yug and that after His passing, Kali yug, the age of darkness, commenced immediately, and that as Kali yug was destined to last a long time, nearly 4,800 years (with its two joining periods), that Siddharta appeared at its mid-point - the question which we must now resolve is <u>when exactly did Kali yug begin and end, if it has already concluded.</u> • From the Puranas we see that in accordance with astronomy, Kali yug will terminate and the Kreta (or Sat) yug of the new aeon will commence when the Moon, Sun and the planet Jupiter appear in one straight line in the constellation of the Crab (Cancer) or Kirk, according to Hindu nomenclature
216	2-3	• You will find calculations from Hindu scholars when this will happen. Hindus believe that Kalki (Maitrya) will appear at the end of Kali yug. You will notice how the Hindu calculations coincide with what Siddhartha said about when the Maitrya will appear. • “According to well-nigh unanimous agreement of Hindu scholasticism, the collimation of these three heavenly bodies occurred at the exact time of 17 Ghares 53 Pals on Amawashya (a date, which is at the middle of the month) of the Shrawan month in the year 2000 of the Vikram Era. • This date, of the completion of Kali yug with its joining periods, when translated into Buddhist calendar, is Buddhist Era (B.E.) 2486, and its exact western reckoning is I August 1943 at 12 noon. Hence, the date of Krishna's passing must be B.E. 2486 (or A.D. 1943) less the full span (4800 years) of Kali yug which is 2314 years before Siddharta's Enlightenment (or B.C. 2857) and the start of the last joining period of Kali yug is easily determined through our previous reference (p. 187) from <i>Kalki-Puran</i> (3.5.13) by simply deducting 400 years from B.E. 2486 or A.D. 1943 and we obtain B.E. 2086 (or A.D. 1543), or Vikram Era 1600. • And again, in accordance with Scriptural tradition and prophecy, just as Ram is known to have appeared in the joining period of Treta yug and Krishna in the joining period of Dwapar yug, so the Scriptures herald the advent of Kalki

		(Maitrya) in the joining period of Kali yug and, as we have already seen, between the years B.E. 2086 and B.E. 2486 (or A.D. 1543 and A.D. 1943).”
216	3	“By referring to Siddharta' s own statement (p. 197) from Ana-gatavamsa, giving the span for His Dharma' s total eclipse as 5000 years, and then His having halved this period of 5000 years to 2500 years by His permission [(p. 199) in Vinaya-pitaka] for women to enter the Samgha, we now see the perfect correlation between that and the end of Kali yug and thus also the end of this "auspicious aeon" in which, according to Siddharta's explicit prophecy, Maitrya had to appear.”
217	1	The Hindu Scriptures too, confirm this in regards to the advent of the Kalki Avatar (Visnu's tenth and final Manifestation), and state that at the end of Kali yug, when irreligion and vice have proliferated, Dharma has disappeared and people have sunk like beasts to the lowest vices, wickedness and debauchery and eagerly destroy each other (note how identical it is to Siddharta' s own description of the "five disappearances") Visnu will appear as Kalki on a white horse blazing like a meteor and wielding a flaming sword, cut down millions of the wicked, just as a farmer mercilessly mows down weeds to prepare the ground for new crops. No one will be spared regardless of rank, creed or sex, and salvation will depend only on Faith, Virtue, Charity and Love.
218 219 220 221	1++ 1	- The text concludes that Maitrya-Amitābha (Kalki) has "definitely appeared" and that this advent occurred "quite recently." - The author uses a complex correlation of Hindu (Puranic) and Buddhist Scriptures to pinpoint the appearance to a specific window that culminated in the mid-20th century. <u>Calculated Time of Advent</u> - The text determines the time of Maitrya's appearance by calculating the precise end date of the Kali Yug (Age of Darkness), which the Hindu Scriptures prophesy will climax with the Kalki Avatar's advent. 1. The Critical Prophetic Date - The text's most precise date for the end of the age is derived from an astronomical prophecy in the Puranas: The Sign: The Kali Yug terminates and the new Kreta (Sat) Yug commences when the Moon, Sun, and the planet Jupiter align in the constellation of Cancer (Kirk). The Calculated End Date (The Climax): The text states this alignment occurred on August 1, 1943 at 12 noon. - This date, B.E. 2486 in the Buddhist calendar, marks the conclusion of the Kali Yug and the predicted culmination of the advent. 2. The 400-Year Window (The Joining Period) - The Hindu Scriptures state that Kalki (Maitrya) appears during the last joining period (Sandhya) of the Kali Yug. - This 400-year window is calculated to be between A.D. 1543 (B.E. 2086) and A.D. 1943 (B.E. 2486).

		3. Correlation with Buddhist Prophecy - The author asserts that the calculation perfectly correlates with Siddhārtha's own statement from the <i>Ana-gatavamsa</i> that the Dharma would eventually suffer a total eclipse, which the author interprets as ending around this same period, confirming that Maitrya "had to appear" then. 4. The 13-Year Interval - The text also mentions a prophecy from the <i>Kalki-Puran</i> detailing the interval between the passing of the previous Avatar (Krishna) and the advent of Kalki (Maitrya). This period is described as "12 years and 12 months," which symbolically separates Krishna's disappearance from His reappearance as Kalki (Maitrya) to enter the "ocean of humanity."
217 218 219	2-3 1-3 1	- So, on what date will Visnu return as Kalki (Maitrya)? See the calculations on p. 218, paragraphs 1-3. "Now, from the Scriptures (see pp. 215-16) we have seen that Kali yug commenced immediately upon the passing of Krishna from this life and that its duration (full span including the joining periods) was 4800 years. Moreover these 4800 years came to the end of their duration in the year 2000 (see p. 216) of the Vikram Era, which corresponds to B.E. 2486 (A.D. 1943, 1st August). - Again, from the above (Kalki-Puran), we see that the exact number of years that Krishna remained in the astral plane, engrossed in deep meditation before reappearing as Visnu's tenth Avatar, Kalki, is 4674 years. Hence, Kalki Avatar must have had to appear (4800-4674) 126 years prior to the end of Kali yug's duration, i.e. in the last joining period of Kali yug, before the actual commencement of the Kreta or Sat yug of the "new aeon". - This, as we can see is indeed confirmed by the pattern described in the Scriptures, placing the appearance of the Avatars always in the last joining period of the passing age (yug). We know too that Kali yug ended in B.E. 2486 (A.D. 1943, August 1). - Hence in order to determine the exact year of the appearance or return or birth of Kalki - Maitrya - we must simply subtract from B.E. 2486 the 126 years, and this brings us to B.E. 2360 (A.D. 1943-126) or A.D. 1817." - So, the date when Kalki (Maitrya) will be born in 1817 AD.
219 220	3 1	- The rest of page 219 deals with another calculation that shows the same date, 1817 AD: "We know (p. 184) that the joining or waiting period of Kali yug consists of 400 years at its beginning and a similar span at its end. As the prophecy concerns the advent of Kalki Avatar, Who is to appear for ushering in Kreta or Sat yug of the new aeon - just as Krishna had appeared at the end joining period of Dwapar yug immediately before the commencement of Kali yug - then the joining period of Kali yug which is pertinent to the prophecy is the last joining period of 400 years, i.e. the period between B.E. 2086 (A.D. 1543) and B.E. 2486 (A.D. 1943) when Kali yug ended on 1 August). - Now, by converting the 100,000 solar days into solar years (100,000 divided by 365) we get the exact point in this end joining period of Kali yug when Kalki would appear, and this is 274 years, which, when added to B.E. 2086, again totals B.E. 2360 (A.D. 1817). And if we use the shorter period of 360

		days for the solar year we get the date B.E. 2363 (A.D. 1820), also another close date which bears noting.” • Baha’u’llah (Kalki / Maitrya) was born in 1817. The Bab was born in 1820.
220	2	• “By referring to the "five disappearances" (pages 193-198), foretold by Siddharta as the successive stages that would afflict His Dharma through five consecutive periods of 500 years each, we can now see the correlation with the date of Maitrya's (or Kalki's) birth, which occurs in the last part of the last "disappearance", thereby again confirming the stand taken by the Scriptures of the Hindus - that Avatars and Buddhas rise in the decaying period (both as related to conditions and time) of the Divine or cosmic ages, and by so doing usher in the succeeding age. • The dreams of King Prasenadi, which we have already recounted clearly, bear out our contention concerning the plight of mankind in our present time and demonstrate the remarkable similarity between the present state of the Dharma and what we now see of the human condition at large.”
220	3	• We must return to the Hindu Scriptures to search for additional prophecy to complement the one (B.E. 2360 or A.D. 1817) which has already come to light.
220 221	4 1-2	• Here you can study two prophecies and see how the calculations lead to the date 1863. In 1863 Baha’u’llah (Kalki or Maitrya) first announced his mission as God's newest Messenger while in a garden, the garden of Ridvan, in Baghdad. • This declaration is known as the Festival of Ridván, the most sacred Bahá’í festival.
221 222 223 224 225	2 1	• The text concludes that Maitrya-Amitābha (Kalki) has "surely appeared" and pinpoints the timing to a very specific period based on a series of calculations derived primarily from the Hindu <i>Kalki-Puran</i>. • The author's calculations produce four closely grouped dates, which are interpreted as the time of the Advent, similar to the years of a person's life and the events of a single lifetime. <u>The Pinpointed Time of Appearance</u> • The calculations in the text repeatedly converge on a period in the mid-19th century, long before the calculated end of the Kali Yug in 1943. • The text asserts that the Advent of Kalki/Maitrya occurred within the following dates: ○ B.E. 2360 (A.D. 1817) ○ B.E. 2387 (A.D. 1844) ○ B.E. 2394 (approx. A.D. 1852) ○ B.E. 2406 (A.D. 1863) • The author concludes that "Something or Someone appeared during those years, and the Scriptures clearly assert that this was Kalki—Maitrya!" <u>Basis of the Calculations</u> • The text uses three main scriptural calculations, all starting from the date of the commencement of the last joining period of the Kali Yug: B.E. 2086 (A.D. 1543).

		1. Calculation based on Symbolic Gifts (116,600 Days) - A set of Hindu symbolic gifts (integers representing units of time) is interpreted as 116,600 days. 116,600 days divided by 365 days/year = 319 years and 165 days. - A.D. 1543 + 319.452 years = approximately A.D. 1862 and 5.5 months. Resulting Date: B.E. 2406 (A.D. 1863) 2. Calculation based on Symbolic Gestation (112,712 Days) - A verse from the <i>Kalki-Puran</i> is interpreted to symbolize a period of gestation of 112,712 days. 112,712 days divided by 365 days/year = approximately 308 years and 10 months. - A.D. 1543 + 308.83 years = approximately A.D. 1851 and 10 months/ Resulting Date: B.E. 2394 (approx. A.D. 1852) 3. Calculation based on Surdas's Prophecy - The prophecy of the blind saint Surdas is tied to the Vikram Era "1900 plus". - The Vikram Era started in B.E. 487 (B.C. 56). - Vikram Era 1900 + B.E. 487 = B.E. 2387. Resulting Date: B.E. 2387 (A.D. 1844) - The text's final conclusion is that the consistency and proximity of these dates confirm the Promised One for the Aryan Faiths (Maitrya, Kalki, and Shah-Bahram Varjavand) appeared in the mid-19th century to usher in the new Sat Yug (Golden Age).
221 222	4 1	- Lastly, let us look at two more quotations from the Kalki-Puran regarding dates. - The first prophecy produces the date 1852. In 1852, a failed assassination attempt on the Shah of Persia led to the mass persecution of Bábís and the imprisonment of Bahá'u'lláh in a dungeon called the Síyáh-Chál. - During his four-month incarceration, Bahá'u'lláh received the first divine intimations that he was the Messenger of God, as prophesied by the Báb.
222	2-4	- The second prophecy of the blind Saint Burdas produces the date 1844. In 1844, Siyyid 'Alí-Muḥammad, known as the Báb, announced his mission to prepare humanity for a new messenger of God, which is considered the founding year of the Baha'i Faith. - On May 23, 1844, he declared himself the Báb ("The Gate") to his first follower, Mírzá Husayn-'Alí, who would later become known as Bahá'u'lláh. This event, known as the Declaration of the Báb, marked the beginning of a new religious era.
222	5	Thus, we have the precise dates B.E. 2360 (A.O. 1817), B.E. 2387 (A.O. 1844), B.E. 2394 (approx. A.O. 1852) and B.E. 2406 (A.O. 1863), which have now come to light from the Kalki-Puran, and these are in close proximity to each other, like the years of a person's life, and clearly hint at the events of a single lifetime! Something or Someone appeared during those years, and the Scriptures clearly assert that this was Kalki (Maitrya)!
223	1	"The last age (asankheyya) or Kali yug of the Bhadra-Kalpa1 or the "auspicious aeon" in which, according to Siddharta and the Hindu Scriptures as well as the

		prophecies attributed to Zoroaster, Kalki, or Shah-Bahram Varjavand, Maitrya was to appear, commenced 2314 years before the Buddhist Era (B.C. 2857) and ended in B.E. 2486 (A.O. 1943 August). Hence, to ascertain whether the Promised One awaited by these three great Faiths of the Aryan people is indeed the One for all three, let us construct the chart from what we know of those Divine Teachers, Who during the span of this "auspicious aeon" exerted a dynamically unifying and progressive influence on the Aryans of India and Iran (See Chart 4, p. 224)."
223 224 225	4 1	"If, as is asserted by every one of these three Faiths as well as by all other great Religions, the Promised One expected by them is to come to banish darkness, usher in light, and erect the unshakeable edifice of world unity, then it is only too clear that the Promised One awaited by each Faith in the last aspect of this last age (Kali yug) of this aeon, the only one of which any one has any historical evidence, must be the same Person for all the Faiths."
225 226 227	2 3	- But all the great Faiths prophesy the contemporaneous advents of two Redeemers. - This text does not provide a new or precise date for when Maitrya will appear. Instead, it focuses on how Maitrya will appear and who will appear with him, while reaffirming the timeline established in the previous text (the mid-19th century culminating in 1943). - The key assertion regarding Maitrya's advent is that it will occur as a "Twin-miracle" (a contemporaneous, complementary appearance of Two Redeemers). <u>The Nature of Maitrya's Appearance</u> - The text uses scriptural analysis to argue that Maitrya's advent will be defined by the contemporaneous appearance of two figures. 1. The Divine Law of One Buddha - The text first acknowledges and upholds the Divine Law stated in Buddhist Scriptures (like the <i>Milindapanha</i>) that "the world cannot at one time support or produce more than one such being." - The appearance of two separate Buddhas simultaneously would lead to confusion and "negate the Divine Law of orderly progress." 2. The Prophecy of the Twin-Redeemers - The text resolves this dilemma by differentiating between "simultaneous" and "contemporaneous" (not simultaneous, but close in time). It cites the scriptures of other major faiths: Hinduism: Expects Kalki and Chandravanshi Devapi (also known as Raja Suryavanshi Maru). Zoroastrianism: Awaits Shah-Bahram Varjavand and Hoshidar Bomit. 3. Siddhārtha's "Twin-Miracle" Prophecy - The most direct statement on Maitrya's appearance is found in a prophecy relating to the Dharma's decline (<i>Ana-gatavamsa</i>):

		○ The Sign: At the time the Dispensation is falling into oblivion, all the relics will gather around the Bo-tree, make a Buddha-image, and perform a "miracle" like the Twin-miracle, teaching Dhamma. ○ The Interpretation: The sense is clear: the Dharma's resurgence will be associated with the advent of the "Twin-miracle". ○ This means the Advent will be executed by Two Avatars who are "not distinguishable or separate in principle or purpose but totally complementary—in perfect harmony." • The author concludes that this "most vital condition for the recognition of the True Source of Divine Guidance" was inserted by Siddhārtha to gain attention and ensure the world could recognize the unique nature of Maitrya's arrival. 4. Timing Reaffirmed • The text does not change the previously calculated time of the Advent, but uses the Zoroastrian calendar to reinforce it: ○ Zoroaster's prophecy of the last 3,000-year quarter included his own appearance, followed by Muhammad, and concluding with the two final Redeemers (Maitrya/Shah-Bahram Varjavand and Hoshidar Bomit). ○ The text states the consummation of this 3,000-year period "coincides with the termination date B.E. 2486 (A.D. 1943) of the Kali yug." • Thus, the text places the Twin Advent of Maitrya within the mid-19th century to 1943 window already established.
226	2	• “The Hindus expect Kalki (Raja Suryavanshi Maru) and Chandravanshi Devapi and the Zoroastrians await Shah-Bahram Varjavand and Hoshidar Bomit to appear together at the end of the last of their four periods of 3,000 years each which is to conclude the aeon, also of 12,000 years duration by Zoroastrian accounting. • “Moreover, Zoroaster clearly states that the last quarter of 3,000 years included His own appearance and those of the three Who were to follow Him, Hoshidar Mah (Muhammad), approximately a thousand years after His own appearance, and this, as we have seen, (from footnote 2, p. 223), correctly occurred, as well as Shah-Bahram Varjavand and Hoshidar Bomit, at the end of the same 3000-year last quarter of our aeon. • “From the easily verifiable dates, according to history, of the appearances of Zoroaster (2631 years ago) and Muhammad (1426 years ago) and the total of 300 years which comprises the joining period, the reader can see that the total is within the 3000-year period given by Zoroaster, the consummation of which coincides with the termination date B.E. 2486 (A.D. 1943) of the Kali yug.”
226 227	3++ 2	• Siddhartha associated the decline and final disappearance of His Dharma with a “Twin Miracle” that will bring about a resurgence of His Dharma. “But, and the question may here be asked, what need at all for such a "Twin" appearance? Why would not one "miracle" - a single Buddha - suffice? Why not indeed? • And yet, as we have pointed out, not only Siddhartha but the Scriptures of all the other Divine Avatars too, point to the advent of the "Twin-miracle", the

		contemporaneous appearance of Two Avatars for consummating the final aspect of the aeon and ushering in the Golden Age.” • The matter of the Twin Miracle will be discussed in another chapter.
227 228	4 bottom	• These last two pages of the chapter serve as a conclusion, affirming the timing and nature of the Maitrya's appearance based on the preceding arguments. • The text asserts that Maitrya has appeared "just recently" and emphasizes the climactic nature of this advent as a "Twin Manifestation." <u>The Nature of Maitrya's Advent: The "Twin-Miracle"</u> • The primary focus is on the concept of the "Twin Manifestation" or "Twin-Advent": ○ Prophetic Climax: The prophecy concerning the "Twin-Manifestation" is described as "climactic" and common to all great faiths (Buddhism, Hinduism, Zoroastrianism). ○ Purpose: This shared prophecy was intended to alert the adherents of these faiths to await a Power that would appear to establish the Oneness of humanity. ○ The New Epoch: The "Twin-Advent" is destined to occur during the ending phase of the Kali Yug to mark the opening of a new epoch in human history: the establishment of Sat Yug (the Millennium of Righteousness). ○ The Phenomenon: The dates are so closely grouped that they are viewed as recording the life events of a single Person, or, "as is clearly possible, of the Twin-Phenomenon." 1. The Time of Appearance Reaffirmed • The text finalizes the conclusion reached through scriptural correlation and arithmetic in the previous sections: ○ The Timeframe: The text explicitly states that the advent of the Sat Yug "has just recently occurred." ○ The Window: The author refers to the calculated dates from the <i>Kalki-Puran</i> as being too closely grouped to be coincidental, concluding that they "unmistakably indicate the record of events" occurring within this timeframe: ○ A.D. 1817, 1820, 1844, 1852, and 1863. ○ Conclusion: The "foreordained Time was the last century" (referring to the 19th century). • In essence, the text concludes that the most important expectation—the advent of Maitrya/Kalki—has already been fulfilled by the "Twin-Phenomenon" that manifested during the mid-19th century. The chapter closes by pivoting the investigation to the next logical step: finding the "Location - the Place" of this Advent.
228	3	• It should now be clear from the prophecies of Hinduism, Zoroastrianism and Buddhism that this greatest of all expectations - the Day of days, the Time of the end, the advent of Sat yug - towards which one and all focused their attention, has just recently occurred.

		• By calculation from the Scriptures and the remarkable correlation among their prophetic utterances, we have pinpointed certain pertinent dates, B.E. 2360 (A.D. 1817), B.E. 2363 (A.D. 1820), B.E. 2387 (A.D. 1844), B.E. 2394 (A.D. 1852), B.E. 2406 (A.D. 1863), which now demand further attention. • They are too closely grouped to be explained away as meaningless numbers or coincidences, and they unmistakably indicate the record of events in the life of a single Person, or, as is clearly possible, of the Twin-Phenomenon. Hence the foreordained Time was the last century, and now we must seek the location - the Place which, while fulfilling the conditions enumerated from the Scriptures, can give indisputable meaning to these dates which have already come to light. “
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Chapter 10

The Place

229		The text directly answers the question of where Maitrya-Amitabha will appear by analyzing scriptural prophecies and drawing a clear, consistent conclusion.
230		
231		The overwhelming consensus presented by the text points to a specific country in Asia: Iran (Persia).
232		<u>The General Location: Asia</u> - The argument begins by establishing a geographical constraint based on historical patterns: Fixed Area: The Spiritual Suns (Divine Manifestations, or Buddhas) have, "One and All, appeared only in Asia and only from a very restricted part of Asia." The Path: The birthplace of Siddhārtha (Kapilavastu) and the origin of Moses (Sinai) form a "relatively straight, short and narrow path" of great concentration. The Focus: The exact mid-point of this sacred path is identified as Iran, which the text calls the "westernmost Aryan land and the focus... of the prophecies of all the Scriptures." A. <u>Specific Location: Iran (Persia)</u> - The text then presents evidence from three different Indo-Aryan scriptures that precisely indicate Iran: 1. Hindu Scriptures (The Puranas) - The <i>Kalki-Puran</i> uses three different names to point to Iran as the location for Kalki's (Maitrya's) appearance: Purshottam: While literally meaning "(land of) the highest humans," the text interprets it as the Sanskrit for the old Persian "Parsatham," or the "base" of the Parsa (Persians). It also notes that Persia is the highest habitable plateau among the original Aryan dominions. Bhadrapith: Means the "Aryan stem" or "root," indicating Iran. Hari-Sadan: Another name for Iran in Puranic lore. 2. Zoroastrian Scriptures - The Zoroastrian prophecies are presented as the most specific, asserting the Advent will occur in their native land: Hoshidar Bomit: The name of the second Redeemer means the Enlightener "of the native land" (Bomit), confirming Iran as the source. Mount Demavand: The scriptures specifically name Mount Demavand—on whose base rests Teheran (the capital of Iran)—as the location for the climactic conflict between good and evil during Hoshidar Bomit's appearance.

		3. Other Scriptures (Referenced in Footnotes) - The text supports this conclusion by claiming that other faiths also allude to this location: Judaic-Christian Scriptures: The text cites Daniel and Jeremiah, referring to Shushan in the province of Elam (which the dictionary defines as the Assyrian name for Iran). Muhammadan Scriptures (The Qur'an): Allude to a land other than Arabia but in close proximity to it, referencing the "Crier shall cry from a near place." 4. Conclusion - The text concludes that the Scriptures of all the Divine Faiths, either by specific assertion (Zoroastrianism) or by implication and suggestion (Hinduism and others), "allude to Iran (Persia) as the Place for the Advent of the Twin Manifestations." B. <u>Additional</u> - The text does not state the exact geographical location where Maitrya (Kalki, Shah-Bahram Varjavand) will appear. - Instead, the chapter concludes by shifting the focus to the necessity of finding the location that fulfills the scriptural requirements, after having settled the question of when the Advent occurred. C. <u>Finding the Location (The Next Step)</u> - The last line of the chapter explicitly defines the next step in the author's argument: "Hence the foreordained Time was the last century, and now we must seek the location—the Place which, while fulfilling the conditions enumerated from the Scriptures, can give indisputable meaning to these dates which have already come to light." - This indicates that the location (Place) is the subject of the next chapter or section, and the search must fulfill these three criteria: Fulfill the conditions enumerated from the Scriptures (e.g., relating to the "abode of serpents," "deva-world," and "Brahma-world" symbolic regions mentioned earlier). - Be the place where the "Twin-Manifestation" (the "Twin-miracle") occurred. - Give "indisputable meaning" to the calculated mid-19th century dates (A.D. 1817-1863). - In summary, the text says that the search for where Maitrya appeared must now begin.
231	1	That Hindu Scripture Say About the Location "From the Puranas of Hinduism we find references to the appearance of Kalki (Maitrya) or Raja Suryavanshi Maru, which, while directed toward a location external to India, is still within the dominions of those original Aryan peoples.

		• “The Kalki-Puran states that Kalki will appear from "Purshottam" (land). Now while "Purshottam" in Sanskrit simply means (pursh = Male or Human, ottam = highest), i.e. (the land of) the highest humans (or of the "bravest"), or the highest land where the brave (Aryans) reside, which to those Aryan chroniclers naturally meant the land of the Aryans themselves, yet upon closer inspection additional information comes to light which brings into view a more precise location from among the Aryan lands - Persia. • “For Purshottam is simply the Sanskrit for the old Persian "Parsatham" or the "base" of the Parsa (Persians), and by this same token it is also the highest habitable land (since most of Persia is a 5000-foot-high plateau) among all the original dominions of the Indo-Iranian Aryans where Aryan culture and civilization has continued to the present. • “Other sections of the Kalki-Puran indicate Iran by naming it Bhadrapiith ('Bhadra' being a connotation for "Aryan" and "piith" means "stem" or "root"), or calling it Hari-Sadan, another name for Iran in Puranic lore, and pointing to it as the location for Kalki's appearance.”
231	2	What Zoroastrian Scriptures Say About the Location • “Zoroastrian Scriptures are more specific concerning the location, and aside from the very title of the second Redeemer, Hoshidar Bomit, Who was to appear concurrently with Shah-Bahram Varjavand, the Aeon-Ender, which clearly means the Enlightener "of the native land" (Bomit), in this case Iran, i.e. from Iran, they also specifically name the mountain, Demavand, on whose base rests Teheran, the capital of Iran, as the location for the conflict between good and evil when Hoshidar Bomit appears. • These and other indications in the Zoroastrian Scriptures are the basis on which the Zoroastrians form their conviction that the Twin Redeemers Who are to usher in the new Golden Age must appear once more from their own native land, Iran, for theirs are the only Scriptures which assert that the Advent will occur in their very land, while the Scriptures of all other Divine Faiths make no such assertion and by implication and suggestion, allude to Iran (Persia) as the Place for the Advent of the Twin Manifestations.”
232	Footnote	What Islam and Judaic-Christian Scriptures Say About the Location • Muhammad also alludes to a land other than His own (Arabia) and yet in close proximity to it. "And listen on the Day when the Crier shall cry from a near place. The Day when they shall fear the cry in truth: this is the Day of the coming forth." The Koran, Chapter of Al-Qaaf vv. 41, 42. • Likewise in the Judaic-Christian Scriptures too, Iran is clearly indicated by name as the location for the advent of the Aeon Ender. "And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam (the dictionary describes this as the Assyrian name for Iran which was then in Daniel's time a part of the Assyrian Empire); and I saw in a vision, and I was by the river of U-lai." Daniel, VIII. 2, and "And I will set by throne in Elam, and I will destroy from thence the kings and the princes, saith the Lord." Jeremiah, Ch. 49. v. 38.

Chapter 11

Abitabha

233 - 241	The text provides a detailed and somewhat non-traditional explanation of Amitābha, concluding that the name is a title and not a proper name, and that it is identical in meaning and reference to Maitrya. A. <u>The Identity of Amitābha: A Title for Maitrya</u> • The core assertion is that Amitābha is not a separate person but a title or designation used for the promised Buddha, Maitrya. • Not a Proper Name: The text explicitly states, "Amitabha is not the proper name of any person." • The Meaning: It is a Sanskrit word formed by: ○ <i>Amit</i> (Eternal, Infinite, Absolute) ○ <i>Abha</i> (Glory, or Splendor) ○ The literal meaning is "Glory of God," "Infinite Glory," or "Eternal Splendor." • The Function: Just like the title <i>Buddha</i> is used for Siddhārtha, Amitābha is used as a title for the Buddha who was expected: Maitrya. • Interchangeable: The author argues that the prophecies regarding the signs and times for the appearance of Maitrya (in Pali texts) and Maitrya and Amitābha (in Mahāyāna texts) are identical, and there is "no way to separate these two names" from the conditions of the Manifestation. 1. Amitābha's Domain: The Physical Location • The text argues against the early Mahāyāna attempt to make Amitābha a "purely spiritual phenomenon" and instead uses the description of Amitābha's domain to locate the physical appearance of Maitrya. • Dhyani Buddha and Manushya Buddha: Amitābha is considered the Dhyani Buddha (the transcendental counterpart or "mind") who rules over the Western Prospect or Pure Land (<i>Sukhavatī</i>). His earthly emanation (Manushya Buddha, or "human" Buddha) is Maitrya. • Location and Time: Siddhārtha's dialogue in the <i>Larger Sukhavatī-Vyūha</i> is interpreted as a precise instruction: ○ Amitābha is dwelling now in the "western quarter" (a physical direction). ○ Siddhārtha is asking Ānanda to record the details of Amitābha's domain (<i>Sukhavatī</i>) so that future beings will be able to locate it when the teachings are obscured by time. ○ The promise of this "Western Paradise" was "not to be for those of Siddhārtha's time... but for this age. For us." • Description of <i>Sukhavatī</i> (The Happy Land): The domain is described with superlative, often symbolic language, but the text insists these descriptions have a basis in reality: ○ It is "prosperous, rich, good to live in, fertile, lovely." ○ It is a world without hells, brute creation, or departed spirits. ○ Its inhabitants are all of one golden color (symbolic of purity of faith).
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		○ Its ground is described with jewel-like quality ("made of lapis lazuli," "checkerboard of eight compartments with gold threads"). B. <u>Key Connections and Attributes</u> 1. The Fifth Buddha • Amitābha is associated with the fifth kalpa when he emerges, which makes him identical with Maitrya, the Fifth Buddha whom Siddhārtha prophesied would appear in this same aeon. 2. Immeasurable Glory and Virtue • Siddhārtha extensively extols the superiority of Amitābha and the glory of His domain, stating: ○ Infinite Light (<i>Amitaprabha</i>): His light is immeasurable, lighting up countless Buddha countries, far exceeding the light of other Buddhas. ○ Infinite Life (<i>Amitāyus</i>): His length of life is immeasurable. ○ Innumerable Followers: The number of Amitābha's "hearers" (disciples) is immeasurable, which is linked to Siddhārtha's prophecy that Maitrya's disciples would be at least ten times more than his own.
233	1	• At this stage we must take some time to clarify the name and concept of Amitabha, which we shall encounter often from now on and which we shall use either jointly with Maitrya or separately.
234	1	• Not knowing how to resolve this problem of two names for the "one occurrence", early in Mahayanist literature Amitabha was made into a purely spiritual phenomenon, to be experienced only in a spiritual plane, and by this process the Mahayanists were able to isolate the references regarding time and dates from the phenomenon of Amitabha and settle upon Maitrya as the actual physical Buddha Who would manifest Himself on earth in accordance with the prophecies - in their Scriptures and the Pali Texts.
234	2	• Amitabha is not the proper name of any person. It is simply a Sanskrit word (Amit - Eternal, Infinite, Absolute; Abha- Glory, or Splendor) signifying a title meaning, literally, the "Glory of God" or "Infinite Glory" or "Eternal Splendor". • Just as the title Buddha, Tathagata, or Deepankara is used for Siddharta, so is the name Amitabha used, according to its relationship in the context of the prophecies concerning it and the conditions describing Amitabha's domain, to denote the Buddha Who was expected - "Maitrya".
234	4	• It is important to relate that Siddharta states not only that His Successor's given name will mean "Kindness", but further extols this attribute above all others.
235	2	• Maitrya, too, is simply a connotation and cannot really be the proper name of the Aeon-Ender, the Buddha-Who-was-to-be, since Mai try a has no meaning other than that which Siddharta gives it - "He Whose name is Kindness". • From it the reader must clearly recognize the obvious, that "Maitrya" does not mean "Kindness". Hence the proper given name of the Tathagata, the Buddha, Who, as we have ascertained must have already appeared, will not be "Maitrya" but a name denoting "Kindness" in the language of His own native land.

Chapter 12 Avalokitesvara

242 - 243	- The provided text explains that Avalokitesvara is the essential, complementary figure to Maitrya-Amitābha in the final prophecy, defining his role, identity, and significance. <u>Who is Avalokitesvara?</u> - The text explicitly identifies Avalokitesvara as the second half of the prophesied "Twin-Phenomenon": The Twin: Avalokitesvara is the other part of the "Twin phenomenon" foretold by Siddhārtha, with Maitrya-Amitābha being the first part. The Companion: He is the "only one associated with Maitrya (Amitabha)" in legend and is called upon as the "Dispenser of Salvation." 1. Meaning of the Name and Core Attribute Meaning: The name <i>Avalokitesvara</i> is a compound word meaning "He Who gazes down with Mercy" or "He who gazes down with kindness (compassion or mercy) on a suffering humanity." Epitome of Mercy: He is regarded as the "epitome of 'Mercy'," which has led to him being honored by some Buddhists (in China and north-east Asia) as the goddess Kwanyin (a contraction meaning "a being who hears or perceives the cries of men"). 2. Identity and Connection to Hinduism - The text strongly connects Avalokitesvara to the Hindu concept of the Divine essence that periodically manifests: Identified with Viṣṇu: The text notes that early Buddhists identified Viṣṇu with the Bodhisattva Padmapani (meaning "lotus in the water"), who is called Avalokitesvara. Reincarnating Principle: This is deemed significant because Viṣṇu is the "reincarnating" principle or "essence" of the Supreme that manifests from age to age in the form of Divine Teachers (Avatars). Buddhist Expectation: Through this reasoning, Buddhists from the earliest times awaited the advent of Avalokitesvara to occur with that of Maitrya. 3. Role and Promise - Avalokitesvara is described as a Bodhisattva who embodies ultimate compassion and possesses great spiritual power: Perfection and Power: He has reached "perfection in wonder-working power," is trained in "abundant cognition and skill in means," and can be seen "Everywhere in all the ten directions." The Vow: He is the Bodhisattva whose resolve it was "to not attain Nirvana until every person had been redeemed."
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		○ Future Buddha: The text asserts that "He who is now so compassionate to the world, He will a Buddha be in future ages." ● In essence, the text presents Avalokitesvara as the necessary partner to Maitrya, embodying the Mercy (Compassion) needed for universal salvation, which is crucial for the establishment of the new Golden Age.
242	1	● From the foregoing clarification of the meaning of these two names, Maitrya and Amitabha, which signify" One and the same Person, the reader should not conclude that by Them is meant the ""(win" phenomenon foretold by Siddharta. ● While Maitrya-Amitabha is certainly one part of this Twin phenomenon, the other, Whom we may now have recognized, is Avalokitesvara, Whose name is the only one associated with Maitrya (Amitabha), and Who, in legend and logos, is called upon from among the myriad names to be the Dispenser of Salvation.
242	Footnote	● The name Avalokitesvara means "He Who gazes down with Mercy." The word Avalokitesvara is a compound of the word isvara (Lord, Sovereign), and of avalokita, which means he who gazes down with kindness (compassion or mercy), on a suffering humanity. ● The Karandavyuha, as early as 400 years after Siddharta's passing, is occupied with the praise of Bodhisattva Avalokitesvara. Even the earliest disciples of Siddharta accepted Brahma, Visnu and Narayana (Krishna) in their own names. ● While the Brahmins acknowledged Siddharta as the ninth Avatar of Visnu, the Buddhists returned the compliment by identifying Visnu with Bodhisattva Padmapani (which name simply means "water lotus" or "lotus in the water") called Avalokitesvara, the Bodhisattva whose resolve it was to not attain Nirvana until every person had been redeemed. ● This is significant enough, since Visnu is the "reincarnating" principle or "essence" of the Supreme which manifests Itself from age to age in the form of the Divine Teachers. And through that reasoning did the Buddhists from the earliest times also await the advent of Avalokitesvara, to occur with that of the One foretold by Siddharta-Maitrya. ● Moreover, because of Him being regarded as the epitome of "Mercy", which has a feminine connotation, Avalokitesvara is honored by some Buddhists (in China and other parts of north-east Asia) as the goddess Kwanyin. ● It is a contraction of Kwan-shai-yin, a phrase implying "a being who hears or perceives the cries of men." In Japan He is known as Fugen. He is variously known as Sadaksarilokesvara, Simhanada, Lokanatha, Khasarpana.

Chapter 13

The Abode of Buddha Maitrya-Amitabha

244	1	Introduction The Buddhist Scriptures, like the Scriptures of the Hindu and other Faiths, point to the location of Maitrya's appearance by clearly indicating the region as well as the spiritual conditions one must possess to fully understand the signs elaborated in Siddharta's prophecies about the sought-for haven of Maitrya-Amitabha.
244 245 246	2-4 1	- First, the spiritual qualities one must possess to be able to unravel the mysteries of this most vital abode. Siddharta lists these in His discourse with Vaidehi and Ananda. - On Vaidehi's question of how she could find the domain of the Buddha Maitrya-Amitabha, she is told by Siddharta to first achieve the three spiritual qualifications necessary for discovering this longed-for goal of every pious disciple of Siddharta. The three spiritual qualifications are: 1. First Goodness (Foundational Ethics and Virtues) - This qualification focuses on moral conduct, filial piety, and general compassion: - They should act filially towards their parents and support them. - They should serve and respect their teachers and elders. - They should be of compassionate mind, abstain from doing any injury, and cultivate the ten virtuous actions. 2. Secondly Goodness (Refuge, Precepts, and Dignity) - This qualification centers on formal religious commitment and adherence to moral rules: - They should take and observe the vow of seeking refuge with the Three Jewels (the Buddha, the Dharma, and the Sangha). - They should fulfil all moral precepts. - They should not lower their dignity or neglect any ceremonial observance. 3. Thirdly Goodness (Spiritual Aspiration and Teaching) - This qualification emphasizes enlightenment, belief, and the dissemination of the teachings: - They should give their whole mind to the attainment of the Bodhi (Enlightenment). - They should deeply believe in karma. - They should study and recite the Dharma. - They should persuade and encourage others who pursue the same course. - The text concludes by stating that these three groups are called the "pure actions (leading to the Buddha country)."

246 247	2++ 4	<u>Description of the Abode of Maitrya-Amitābha</u> 1. Geographical Location - The text asserts that the location is a specific, physical place on Earth, based on Siddhartha's (the Buddha's) directions: Actual West: The reference to the "western quarter" is emphasized as "not an allegorical one" but "very definitely means the actual geographical west," when viewed from the region of Siddhartha's location (Bihar, East India). Geographical Limits: It is situated "west of Kapilavastu," yet still within the confines of the Aryan lands (not beyond the confines of Iran), suggesting a specific area in West Asia/the Near East. 2. State of Evolution and Growth - The text argues the abode is not a static, already-perfected heaven, but a domain currently in a state of development: Evolving Perfection: Siddhartha's phrase, "<i>When one sees the state of happiness of that country in its highest excellence,</i>" is interpreted to mean that the domain is "not a perfected domain but in the process of evolving into its total perfection." Physical Characteristics: This continuous growth and evolution towards its full potential "again indicating a physical location which is naturally characterized by growth and evolution." 3. Visibility and Timing - The text connects the realization of this abode to the future and its physical nature: Physical Object: Siddhartha states that the pure land "can be seen as one sees a physical object." The Future (Our Age): The discourse is framed by Siddhartha emphasizing the "future" (the "hereafter") and addresses Vaidehi's question about how people living <i>after</i> Buddha's Nirvana (i.e., "our age") can see and recognize it. This confirms the location's significance for the future of humanity. Spiritual Requirement: To perceive this land, one needs the "power of Buddha" or the necessary spiritual insight, indicating that while physical, it may not be visible to the ordinary eye without spiritual preparation.
247 248 249 250	5++ Bottom	<u>Abode of Maitrya-Amitābha: Symbolism and Imagery</u> 1. Direction and Vision - The text strongly reinforces the geographical direction and the method for attaining the necessary "perception": Western Direction: Siddhartha instructs the disciple to "sit down properly, looking in the western direction," and concentrate thought on the setting sun.

		○ Elimination of the East: The text notes the significance of this focus on the setting sun (West), stating that Siddhartha "effectively eliminated the easterly direction of the 'rising sun' from any pre-eminence." ○ The Goal: The discourse is seen as directing followers in "our times" to a specific vision they must seek and see. 2. Key Symbolic Imagery (The First Meditation) ● Siddhartha provides highly detailed visual instructions for the First Meditation, which the text interprets as a coded description of a physical structure or location: ○ The Setting Sun: The vision must be of the sun "when it is about to set and looks like a suspended drum." The text argues this is a powerful, specific symbol, not just a general sunset. ○ The Inverted Drum = Gold-Domed Structure: The text asserts that since dome structures were not known in Siddhartha's time, the image of the "inverted drum hanging like the glowing setting sun" is the closest depiction He could offer of a "gold-domed structure or building." ○ Retention: This golden disc image must be retained "clear and fixed, whether thine eyes be shut or open." 3. Description of the Ground and Structure ● Following the first meditation, the instructions describe the ground and its support: ○ The Ground: After meditating on water and ice, the disciple is told to imagine the appearance of lapis lazuli. The text clarifies this means the ground has the "blue-green and gold flaked color of lapis lazuli," indicating a plot of land that "varies in color according to seasons," rather than being made of the actual stone. ○ Foundation: Beneath this lapis lazuli-colored ground, there will be a "golden banner with the seven jewels, diamonds and the rest, supporting the ground." ○ Shape and Extent: This foundation "extends to the eight points of the compass," and the "eight corners (of the ground) are perfectly filled up." ● In summary, the text interprets Siddhartha's discourse as providing a geographical direction (West, within the Aryan lands, but west of India) and a set of precise, prophetic instructions (the "First Meditation") that describe a future, physical domain on Earth centered on a gold-domed structure surrounded by a distinctive landscape.
251 256 257	1++ 2++ 2	● This next section expands heavily on the visual and structural details of the abode of the Maitrya-Amitābha, continuing the argument that these descriptions refer to a real, evolving physical location on Earth, albeit described using symbolic language. ● Here is what the text says about the abode, broken down by structural, environmental, and symbolic features:

Abode of Maitrya-Amitābha: Structure, Environment, and Symbolism

1. Structural and Geometric Characteristics

- The text focuses on the geometry implied by the visual descriptions:
 - **Cubic Structure:** The phrase "**the eight corners (of the ground)**" is interpreted to "clearly indicate a **cubic structure**" despite the compass having no corners.
 - **Surface Design:** Over the ground, there are "**golden ropes intertwined crosswise,**" with divisions made by "**strings of seven jewels,**" creating a checkerboard or grid pattern.
 - **Elevated Position:** The phrase "**Lodged high up in the open sky**" implies the location is on a "**hill or a plateau.**"
 - **Tower of Rays (Domes):** The description of rays forming a "**tower of rays, whose storeys and galleries are ten millions in number and built of a hundred jewels,**" further develops the imagery of the gold-domed structure hinted at earlier.

2. Environmental and Sensory Imagery

- The location is described as being extremely beautiful, fertile, and vibrant:
 - **Gardens and Parks:** It features "**charming parks, charming gardens,**" and "**lotus lakes**" scattered with precious Padmas, Utpalas, and Kumudas.
 - **Birdlife and Sound:** The entire country is covered with flowers and frequented by "**flocks of all kinds of birds created by the Tathagata,**" whose voices cause the land to "**resound with the voice of Buddha**" (interpreted as being facilitated by modern public address systems).
 - **Water Features:** The water in the **eight lakes** consists of **seven jewels**, and the water source divides into **fourteen streams** with channels built of gold and beds of **variegated diamonds**.
 - **Atmosphere and Climate:** Eight kinds of **cool breezes** proceed from the brilliant rays. The location is **bright, lovely, calming, and beautiful to behold**.
 - **Shoreline Location:** The imagery is ultimately completed as being on the "**shores of a body of water, either a lake or river or sea.**"

3. Spiritual and Social Qualities of Inhabitants

- The text describes the moral conditions within the community:
 - The beings there will be **skillful in reconciling quarrels, ever benefiting others** when speaking.
 - They will **never be envious or angry** but will **ever maintain right principles**.

4. Interpretation of Symbolism (Spiritual vs. Physical)

- The text acknowledges the tension between the physical description and the spiritual purpose:
 - The final analysis concludes that while many details (terraces, tall palm trees, jewels) are **spiritual rather than actual physical objects** implied

		by the symbolism, they collectively represent the "excellences peculiar to a Buddha country." ○ This recognizes that the Buddha's "concern was only with the spiritual and the spiritual significance of things," suggesting the physical beauty is merely a manifestation of the underlying spiritual perfection and purpose.
257 258	2++ 1	● Siddhartha's message to his followers in this text regarding Maitrya-Amitābha and the Pure Land (Sukhavati) is one of paramount importance, remembrance, and future salvation for humanity. <u>Siddhartha's Core Message about Maitrya-Amitābha</u> ● Siddhartha's discourse emphasizes the following key points about the Maitrya-Amitābha and the <i>Sukhavati</i> (the Pure Land): 1. Instruction for Future Salvation ● The primary message is a clear instruction to preserve the knowledge of the Pure Land for the future. ○ Teaching the Clues: Followers (like Ananda and Vaidehi) must "never let this mind-picture of that Promised Land be erased from their minds." They must keep the "clues necessary for its discovery" alive to be taught at the appointed time in the future, which the text identifies as "our age." ○ Target Audience: This teaching is specifically for "the great mass of the people hereafter who may wish to be delivered from their sufferings," especially those living "at the time of the collapse of the good doctrine" (Siddhartha's Dharma). ○ Purpose: The message serves as the pathway to Salvation during the period of spiritual darkness (<i>Mappō</i> or the "last time"). 2. Physical Location is Indisputable ● The message implies that the quest is directed toward a physical place, not just a spiritual state: ○ Meditation on the Location: Siddhartha directs his disciples to "meditate on its many facets and its location in the west," reinforcing that the many details provided concern a "physical location... indisputably indicated." ○ Unique Focus: The text notes the curious fact that Amitabha's Realm is the "only one on which Siddhartha has expatiated, and whose import He has stressed in such detail," highlighting its singular importance for the generations to follow. 3. The Importance of "Right Meditation" ● Siddhartha stresses the spiritual merit attached to this task, defining it as the correct path:

		○ Merit and Rebirth: Anyone who meditates on the Pure Land will have their sins "extirpated" and will "assuredly be born in the pure land in the following life." ○ Defining the Path: This practice is explicitly called the "right meditation," while any other form of meditation is called "heretical meditation." 4. Recognition of the Twin Miracle ● Ultimately, the goal of attaining the Pure Land signifies the full recognition of the "Twin Miracle, Maitrya-Amitabha and Avalokitesvara," whose mission is to "rediscover, proclaim and re-establish the pure Dharma" in the future age.
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Chapter 14
The Persons:
The Bab and Baha'u'llah The Twin-Miracle

259		The text makes several significant points across two major themes: The Spiritual Crisis of the Current Age and The Identification of Maitrya-Amitābha.
260		<u>Theme 1: The Spiritual Crisis and Need for a New Order</u> - The text opens by making the case that the existing spiritual frameworks are no longer sufficient for the modern world: Crisis of Faith: The "traditional bonds of faith and family" have been "shattered," and allegiance to loyalty and virtue has been "demolished." Inability of Old Teachings: The "creative impulse of Siddharta's Teachings," along with other ancient Divine Teachers, is "no longer able to penetrate the psyche of humanity" or provide answers in a "vastly more complicated and rapidly changing world." Stagnation of Dharma: This failure is evidenced by the fact that "no new inroad or victory has been achieved by Siddharta's Dharma in the last 1,000 years." Call for Adaptation: The times "cry out for the advent of Maitrya" to "once more proclaim the Dharma" and create a new order compatible with "modern science and technology." A "fundamental change in the exposition of the Dharma" is required. Prophetic Fulfillment: All preceding evidence (the "five disappearances," King Prasenadi's sixteen dreams, Hindu and Zoroastrian prophecies) confirms that the "Time" is now for this new advent.
261		<u>Theme 2: Identification of the Twin-Miracle</u> - The text moves from establishing the need for Maitrya's advent to identifying the specific individuals who fulfill the ancient prophecies: Pinpointed Location ("Place"): The location of Maitrya-Amitābha's movements is "clearly pinpointed" to a thin line of points commencing "west of the Indo-Iranian frontier and stretching directly west to the shore of the Mediterranean Sea." This confirms that the movement was always "west" of Siddhartha's origin. The Twin-Miracle Identified: The text conclusively identifies the two Persons who fulfill the conditions of the prophecy: His Holiness Husayn Ali Nuri, titled "Bahá'u'lláh" (meaning "the Glory of God"). His Holiness Ali Muhammad, "the Báb" (meaning "the Gate"). Conformity with Prophecy: Place: Both were born in Iran (Persia), which the text argues is the only Aryan land west of Christ's location and west of Siddhartha's location

		that satisfies all conditions. Bahá'u'lláh was born in Tehran, which is stated to be in "perfect conformity with Scriptural Prophecy." ○ Time: Bahá'u'lláh's birth date, November 12, 1817, is identified as one of the years pinpointed by Prophecy. ○ Name/Mission: The text notes that Husayn's name (meaning "Kindness") fulfills Siddhartha's prophecy that Maitrya's name means "He Whose name is Kindness." ● Parallels to Siddhartha: The text draws multiple direct parallels between Bahá'u'lláh and Siddhartha: ○ Both were born into ancient and royal families (Bahá'u'lláh's father was a Minister of State). ○ Both declined temporal power offered to them (Bahá'u'lláh refused his father's post). ○ Both became fully cognizant of the "dying order" around them and sought the guidance necessary for the fulfillment of the prophecies.
260 261 262 263 264 265 266 267	3++ 1	● The text makes several specific claims about The Báb and Bahá'u'lláh and draws clear similarities between them and Siddhārtha (the Buddha). <u>Points Made About The Báb and Bahá'u'lláh</u> ● The text asserts that The Báb and Bahá'u'lláh are the fulfillment of the Buddhist prophecy regarding the "Twin-miracle," Maitrya-Amitābha and Avalokitesvara. 1. The Twin-Miracle and Its Roles ● Identity of Bahá'u'lláh: Husayn Ali Nuri, Bahá'u'lláh, is identified as Maitrya ("Amitabha")—the promised Lord of the Age, whose mission is to usher in a new and universal spiritual era. ● Identity of The Báb: Ali Muhammad, The Báb, is identified as Avalokitesvara ("the other Twin")—the Herald or "Gate," who proclaims the imminent advent of Bahá'u'lláh. The text stresses that their relationship mirrors the one prophesied between Avalokitesvara (who covers the period between Buddha's disappearance and Maitrya's advent) and Amitabha. 2. Time and Place of Emergence ● Place: The single country indicated by prophecy is Iran (Persia). The text emphasizes that if they are to meet the definition of "twin" (as a prophetic miracle), they must emerge from the same "womb." ● Time (The Twin Festival): The Báb was born on October 20, 1819, and Bahá'u'lláh was born the following day (November 12, 1817, according to the reckoning method). The fact that their birthdays are celebrated on consecutive days (reckoned from sunset to sunset) as a "twin-festival" is seen as symbolic proof of Siddhartha's prophecy concerning the Twin-miracle.

3. Persecution and Triumph

- **Unceasing Opposition:** Like all redeemers, Their messages were met with "**unceasing opposition**" from the clergy and religious leaders who feared the loss of their "**power and pelf**" (wealth and influence).
- **Martyrdom:** The Báb was immediately set upon by the combined fury of the Muhammadan clergy and civil authorities.¹ The Bábís (His followers) went to their **martyrdom by the tens of thousands** rather than renounce their faith, thus sealing their allegiance with their blood and fulfilling Buddhist prophecies about believers who would sacrifice "body and life" for the message in the "horrible last period of the world."

Similarities to Siddhārtha

- The text draws several explicit parallels between the founders of the Bahá'í Faith (The Báb and Bahá'u'lláh) and Siddhārtha (The Buddha):

Aspect	Siddhārtha (The Buddha)	The Báb & Bahá'u'lláh
Noble Lineage	Born of an ancient and royal family (Suddhodana).	Bahá'u'lláh was born of an ancient and royal family (His father was a Minister of State).
Rejection of Power	Declined the trappings of temporal power.	Bahá'u'lláh declined his father's post of Minister of State.
Persecution	Ridiculed and persecuted by the Brahmins of His day.	The Báb was immediately persecuted by the Muhammadan clergy and civil authorities.
Age of Declaration	Embarked on His mission in His youth.	The Báb was only 24 years old (May 23, 1844) when He proclaimed His Message.
Sending of Disciples	Exhorted His first disciples to "part with each other and proceed in various and opposite directions" to preach the Law.	The Báb sent His first eighteen followers ("The Letters of the Living") on a separate mission to proclaim the "Gate to the Lord of the Age" was open, urging them to " scatter throughout the length and breadth of this land. "

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- The text is making the overarching point that a specific Buddhist prophecy concerning a time of intense suffering and the rise of "true Buddhists" is not about historical Buddhists, but rather a direct prediction of the persecution of the followers of **The Báb and Bahá'u'lláh** (The Twin-Miracle) in the 19th century.
- Here are the specific points made about **The Twin-Miracle** and their followers:

Points About The Twin-Miracle and Their Followers

1. Prophecy as a Reference to the Bahá'í Faith

- **Time of Advent:** The discourse (the *Saddharmapundarika* Sutra excerpt) refers specifically to the "**last period**"—the time of the Advent of the **Twin-Miracle (The Báb and Bahá'u'lláh)**.
- **Identification of "True Buddhists":** The text argues that the prophecy is about the Báb's disciples (the Bábís, who later became Bahá'ís) and "**not those who simply go under the name of Buddhism.**"
- **The Crucial Proof (Martyrdom):** The occurrence of "**massacres and martyrdoms**" of the Bábís (over twenty thousand innocents) in the 19th century—which the text claims is absent from the historical record of Buddhists in the last two centuries—is used as conclusive proof that the prophecy describes the Bábís' suffering.

2. Characteristics of The Twin-Miracle's Followers

- **Universal Reverence:** The line "**We will endure all that out of reverence for the great Seers**" is highlighted as the "**hallmark of the followers of the Twin-miracle.**" This indicates a faith that honors *many* Divine Teachers, which is characteristic of the Bahá'í perspective (reverence for The Báb and Bahá'u'lláh, but also Siddhartha, Jesus, Muhammad, etc.).
- **The Mission:** The Bábís' role is described in active, missionary terms:
 - They are "**keepers of thine entrusted deposit**" (spiritual truth).
 - They will "**visit towns and villages everywhere, and transmit to those who care for it thine entrusted deposit.**"
 - They will "**undauntedly proclaim this Sutra in the midst of the congregation**" despite persecution.

3. Persecution and The Báb's Execution

- **The Revilers:** The text explicitly separates the "**wicked monks**" and "**fiendish monks**" from the true believers, stating these monks (the corrupt clergy of the time) will stand up as revilers.
- **Forms of Suffering:** The followers of the Twin-Miracle must endure "**frowning looks, repeated disavowal (or concealment), expulsion from the monasteries, many and manifold abuses.**"
- **The Báb's Martyrdom:** The authorities and clergy were "**not satisfied with the massive blood-letting**" of the Bábís and conspired to "**end the mass movement... by executing the Báb Himself.**"

4. Fulfillment of Muhammadan Prophecy

- **The Muhammadan Twin Miracle:** The text links the Twin-Miracle concept to Islamic prophecies, which foretold the advent of two Divine Manifestations at the end of the Aeon:
 - **The Báb:** He was prophesied to appear in the year **1260 of the Muhammadan era (A.D. 1844)** and "**die at the hands of Muhammadans.**"

		○ Bahá'u'lláh: He is the Aeon Ender (the Kalki Avatar, Maitrya-Amitābha), whom The Báb referred to as "The Essence of Being." ● The text highlights the prophetic nature of Siddhartha's discourse, asserting it refers specifically to the Twin-Miracle (The Báb and Bahá'u'lláh) and the persecution of their followers. ● Here are the main points made about The Twin-Miracle: 1. The Prophecy Identifies The Twin-Miracle's Followers ● The core argument is that the Buddhist prophecy (from the <i>Sutra</i> quoted) is a direct, accurate description of the Bábí/Bahá'í community and its trials, not historical Buddhist suffering: ○ Time Reference: The discourse refers to the "last period"—the time of the Advent of the Twin-Miracle (The Báb and Bahá'u'lláh). ○ The Sufferers: The prophecy describes the martyrdom and massacres endured by the Báb's disciples (the Bábís) in the 19th century—a suffering so intense ("massive blood-letting of more than twenty thousand innocents") that it is seen as uniquely fitting the description of the "true Buddhists" in this period. ○ Unique Loyalty: The followers' willingness to "endure all that out of reverence for the great Seers" is cited, indicating their faith is centered on multiple Divine Teachers—the characteristic "hallmark of the followers of the Twin-miracle" (a belief later confirmed by Bahá'u'lláh's teachings on the unity of religions). 2. Persecution and The Opponent ● The text focuses heavily on the source and nature of the opposition faced by the Bábís: ○ The Revilers: The opponents are identified as "fiendish monks" and "wicked monks" who are "greedy attached to enjoyments" and who "do not understand mysterious speech." This is interpreted as a reference to the corrupt religious clergy of the time, who manipulated the civil authorities. ○ Forms of Persecution: The true believers had to endure "frowning looks, repeated disavowal (or concealment), expulsion from the monasteries, many and manifold abuses." ○ Ultimate Defeat of Opponents: The authorities conspired to execute The Báb, but the text claims they "met with singular defeat" in their attempt to falsify His claim, suggesting His execution only proved the truth of His mission. 3. The Fulfillment of Multiple Prophecies ● The text reinforces the idea that the two individuals fulfill prophecies across multiple religious traditions: ○ Muhammadan Prophecy: The advent of the Twin-Miracle was also prophesied in the Holy Books of the Muhammadans.
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		○ The Báb: Propheted to appear in A.D. 1844 and "die at the hands of Muhammadans." ○ Bahá'u'lláh: The Aeon Ender and Lord of the Age (Kalki Avatar and Maitrya-Amitābha), whom The Báb himself referred to as "The Essence of Being." ● The ultimate message is that the Twin-Miracle, The Báb and Bahá'u'lláh, represent the fulfillment of spiritual prophecy at the "last period" (our time), bringing the message of enlightenment to the world despite fierce opposition.
268 269 270 271 272	3++ 2	● The text makes several dramatic and conclusive points about The Twin-Miracle (The Báb and Bahá'u'lláh), focusing on The Báb's execution as the decisive event that fulfills multiple ancient prophecies, particularly those concerning Maitrya-Amitābha's Domain. Here are the main points the text makes: <u>The Twin-Miracle: Prophecy Fulfilled by The Báb's Execution</u> 1. The Báb's Revolutionary Impact ● Toppling the Old Order: The Báb's appearance created a "fresh new wind which toppled the most entrenched citadels of the old order," challenging the authority of the "corrupt clerics and their nefarious partners." ● Final Act of Deceit: The authorities sought to "snuff out the flame" of The Báb's Faith and prove Him an imposter by executing Him in Tabriz on July 9, 1850. 2. The Prophetic Drama of the Execution ● The text frames the execution as a deliberate attempt by the authorities to <i>disprove</i> a Muhammadan prophecy, which Divine Providence then dramatically <i>fulfilled</i>: ○ The Muhammadan Prophecy: The prophecy stated that the future Avatar (one of the Twin Manifestations) would be martyred by His own people (Muhammadans). ○ The Thwarted Plot: The authorities initially ordered an Armenian Christian regiment to carry out the execution to show the prophecy was false (since Christians would be the executioners). ○ The Twin-Miracle: The Báb declared that "no force on earth could interrupt His Mission until it was completed." ○ The Miracle: When the Christian regiment fired, the ropes binding The Báb were broken, and He was nowhere to be seen (His young disciple, Muhammad Ali, stood unscathed). This astonishing event, witnessed by thousands, caused the populace to proclaim "that he had ascended to the skies." ○ The Fulfillment: The Báb was later found completing His dictation. The Christian commander (Sam Khan) refused to fire again, leading to the local Muhammadan regiment being ordered to perform the execution. This action ensured that the fingers that pulled the triggers belonged to "My own people (the Muhammadans)," thus fulfilling the ancient prophecy.

		3. Fulfillment of Maitrya's Abode Prophecy - The text links the final resting place of The Báb to Siddhartha's detailed prophecies about Maitrya-Amitābha's Domain: The Final Destination: The Báb's remains were secretly moved for forty years and finally laid to rest in a tomb on Mount Carmel in Haifa, Palestine. The Golden Dome: Fifty years later, a "lovely golden-domed Shrine was erected" over His resting place. The Beacon of Salvation: This gold-domed Shrine on Mount Carmel is asserted to be the "unwavering 'beacon'"—the physical manifestation of Maitrya-Amitābha's Domain—that Siddhartha "so vividly and in such detail" portrayed twenty-five centuries ago to guide people in the "final dissolution of the Aeon" to the "haven of Salvation." 4. Divine Retribution - The text notes the immediate and dramatic retribution that befell those involved in The Báb's execution: Fate of the Soldiers: Within two years, one-third of the 750 soldiers were killed by an earthquake. The rest were later accused of mutiny and executed by firing squad. Fate of the Officials: The chief officials who plotted and ordered the execution also saw their power snatched from them and were put to death within two years. - This sequence of events is presented as irrefutable proof of the divine nature and prophetic mission of The Báb (The Twin-Miracle).
272 to 282	3 5	- The following section is a powerful section of text, specifically focusing on the persecution and divine confirmation of both The Báb and Bahá'u'lláh. - The purpose is to show that The Twin-Miracle (Maitrya-Amitābha and Avalokitesvara) has appeared, fulfilling prophecies across Buddhist, Hindu, and Zoroastrian traditions, and confirming their divine origin. - Here are the key points this text makes that directly support your purpose: <u>Key Points for Proving the Divine Origin and Prophecy Fulfillment</u> 1. The Báb's Martyrdom Fulfills Prophecy (Avalokitesvara) - The text uses the dramatic circumstances surrounding The Báb's execution to demonstrate divine power and the fulfillment of the Muhammadan prophecy (which the text links to the broader prophecy of the Twin-Miracle): Divine Vengeance: The immediate, dreadful fate of the perpetrators (earthquakes, firing squads, and execution of officials within two years) is presented as Divine Retribution for the "heinous crime," testifying to the divine origin and protection of The Báb's cause. The Prophetic Sequence: The Báb's martyrdom confirms the "ancient law of Divine Revelation that only one Avatar can appear at one time," clearing the way for Bahá'u'lláh to proclaim His mission after The Báb's death, thereby confirming their respective roles as the Herald (Avalokitesvara) and the Promised One (Maitrya-Amitābha).

- **The Nineteen-Year Prophecy:** The Báb's promise that "**within 19 years 'He Whom God would make manifest' would begin to teach**" establishes a precise chronological marker for the new era, which is later shown to be perfectly fulfilled by Bahá'u'lláh.

2. Bahá'u'lláh's Enlightenment Fulfills Maitrya's Role

- The text presents Bahá'u'lláh's (Maitrya-Amitābha's) experience in the prison as the moment of His divine calling, drawing a direct parallel to Siddhartha's enlightenment:
 - **Enlightenment in Darkness:** Bahá'u'lláh's experience of "**that unique and totally mysterious Divine Call**" and seeing the "**Supernal Sun shining from His own Self**" in the "Black Pit" (Siyyih Chál prison) is explicitly compared to **Siddhartha's Divine Sunburst** that revealed His Mission under the tree.
 - **Verbatim Divine Message:** Bahá'u'lláh quotes the "**exalted words**" heard in His dream: *"Verily, We shall render Thee victorious by Thyself and by Thy Pen. Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety."* This serves as **direct evidence of a divine mandate** received in a profound state of suffering.
 - **Recognition as Buddha:** The text asserts that this experience confirmed Bahá'u'lláh as the "**Promised One of the Báb awaited by all the Faiths—Maitrya-Amitabha.**"

3. The Ridván Proclamation Fulfills Final Prophetic Details

- The proclamation in the Garden of Ridván (Paradise) connects Bahá'u'lláh's declaration to specific Buddhist and Hindu prophecies:
 - **Timing of Proclamation:** The year **A.D. 1863** fulfills the Báb's "**within 19 years**" prophecy ($1844 + 19 = 1863$). The specific time (April 21st, corresponding to the month of Baisakha) is linked to the *Maitryavyakarana* prophecy that Maitrya would announce His Enlightenment "**in the month of Baisakha.**"
 - **The Location Symbolism:** The departure from Baghdad to the **Ridván Garden** on the banks of the Tigris River is compared to the *Maitryavyakarana* prophecy that Maitrya would proclaim His Enlightenment "**on the banks of the river Nairanjara**" (interpreting the name as a symbolic connotation rather than a literal river).
 - **Declaration of Identity:** Bahá'u'lláh's serene proclamation of His true identity as the "**Promised One... the Aeon-Ender, the Shah Bahram Varjavand, Kalki, Maitrya-Amitabha Himself!**" is the ultimate fulfillment of the quest.
 - **Unity of the Twins:** The text juxtaposes the Báb's supplication to Bahá'u'lláh with the **Siddhartha's narration of Amitayu's smile** and **Avalokitesvara's request** for clarity, showing the **entwined spiritual relationship** and the collaborative nature of the Twin-Miracle's mission to bring joy and salvation.

		These points—the documented timing, the miraculous events, the parallel enlightenment experience, and the explicit linking of the figures to prophetic titles (Maitrya-Amitābha, Avalokitesvara, Kalki)—form a strong basis for your argument.
282 290	6++ 4	- This text provides further evidence for your purpose by establishing the divine authority and prophetic lineage of Bahá'u'lláh (Maitrya-Amitābha) through His spiritual enlightenment and His relationship with The Báb (Avalokitesvara). - Here are the key points in the text that can help you show Buddhist scholars and monks that The Twin-Miracle has appeared, fulfilling prophecies and proving their divine origin: <u>Confirmation of Divine Origin and Prophetic Fulfillment</u> The Báb's Role as the Precursor and Sacrifice (Avalokitesvara) Prophetic Timing: The text notes that The Báb had proclaimed a new spiritual era and promised that "within 19 years 'He Whom God would make manifest' would begin to teach." This provides a precise, foretold time marker that Bahá'u'lláh later fulfills. The Ancient Law of Succession: The text states that The Báb's martyrdom was necessary because it "upheld the ancient law of Divine Revelation that only one Avatar can appear at one time in one world system." This provides a theological framework, understandable by religious scholars, for why the precursor (Avalokitesvara/The Báb) had to depart before the Main Manifestation (Maitrya-Amitābha/Bahá'u'lláh) could declare. Symbolic Succession: The Báb dispatched His signet ring and pen to Husayn Ali (Bahá'u'lláh) as a "mark of symbolic succession of Divine Station," demonstrating a transfer of authority akin to a spiritual inheritance. Utter Humility (Pupil to Teacher): The Báb's prayers address Bahá'u'lláh with profound humility, referring to Him as "great and omnipotent Master" and sacrificing Himself "wholly for Thee." This confirms The Báb's entire mission was to herald Bahá'u'lláh, cementing The Báb's role as the Bodhisattva Padmapani/Avalokitesvara who prepares the way for Amitabha. Bahá'u'lláh's Enlightenment (Maitrya-Amitābha) Enlightenment in Suffering: Bahá'u'lláh's reception of the Divine Call in the stench and darkness of the Siyyih Chál prison, while shackled with "heavy iron chains," is an inversion of Siddhartha's peaceful enlightenment, but the Divine Sunburst of Revelation is the same. This proves a divine origin received under the most impossible human conditions. Direct Divine Confirmation: Bahá'u'lláh directly quotes the voice He heard in the darkness: "Verily, We shall render Thee victorious by Thyself and by Thy Pen." This is a direct testament to His Divine Mission and the source of His authority, establishing Him as an Avatar/Manifestation of God. Siddhartha Parallel (Mystical Experience): The text links Bahá'u'lláh's experience of a "mighty torrent" flowing from the crown of His head with

		Siddhartha's own night of revelation, proving that the spiritual phenomenon of enlightenment is consistent across Dispensations. 3. The Oneness of the Divine Source • Unity of the Figures: The text strongly connects The Báb and Bahá'u'lláh to the Buddhist figures Avalokitesvara and Amitayu/Amitabha by placing their relationship in the context of the <i>Sukhavati-Vyuha</i> scripture, where the "glorious" Buddha-son Avalokitesvara addresses Amitayu (Bahá'u'lláh), the "Lord of the world." This is the ultimate tool for communicating the Twin-Miracle's identity to Buddhist scholars. • Persecution as Proof (The Devadatta Figure): The betrayal by Bahá'u'lláh's half-brother, Mirza Yahya (Subh-i-Azal), who is explicitly named the "arch villain—the 'Devadatta'—of the Dispensation of Maitrya-Amitabha," shows that the pattern of treachery, even within a close family circle, has been repeated, confirming that the current Dispensation mirrors the ancient one. • The Clergy as the Veil: Bahá'u'lláh's teachings explain why past religious leaders and divines have always opposed the new Avatar—they are "veils of glory" who use their pomp to maintain power and mislead the people. This universally applies to the Brahmins who opposed Siddhartha and the Muhammadan clerics who persecuted The Twin-Miracle.
290 to 301	5++ 4	• Based on your goal—to prove to Buddhist scholars and monks that The Twin-Miracle (Maitrya-Amitābha and Avalokitesvara) has appeared—this text offers critical points that highlight the Divine Authority, Spiritual Consortship, and Universal Kingship of Bahá'u'lláh (Maitrya-Amitābha). • Here are the key points this text makes to support your purpose: <u>Confirmation of Bahá'u'lláh's Authority and Kingship</u> 1. The Proclamation of Divine Identity (Ridván) • The Ultimate Fulfillment: Bahá'u'lláh's announcement in the Garden of Ridván is the ultimate proof, where He "proclaimed that He was none other than the Promised One, the One for Whom the Báb had accepted martyrdom, the Aeon-Ender, the Shah Bahram Varjavand, Kalki, Maitrya-Amitabha Himself!" This declaration is the central piece of evidence that directly identifies the Maitrya figure. • New Creation & Sovereignty: Bahá'u'lláh claims total divine sovereignty, stating, "We have, then, called into being a new creation," and "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler." This fulfills the expectation of a Universal Monarch/Ruler/Buddha. • The Dawn of Blissfulness: The proclamation is described as the "Divine Springtime" and the "day star of blissfulness," transforming the gloom of His followers into "boundless joy." This is the spiritual dawn promised by the Advent of the Maitrya. 2. The Universal Monarch's Journey (Exile) • The "Unwitting" Instrument of Destiny: Bahá'u'lláh's forced exile from Tehran was done by enemies who feared Him, yet the text states that

		Providence used these "unwitting creatures" as instruments to draw "The Person was being drawn to the Place." This emphasizes that Bahá'u'lláh's destiny was controlled by a higher power, not by human will, aligning with the idea of a pre-ordained Divine Manifestation. • The Title: Bahá'u'lláh is explicitly referred to as the "Universal Monarch" who began His destined journey as a prisoner—a dramatic contrast that enhances the spiritual nature of His Kingship over temporal rule. 3. The Devadatta Parallel and Spiritual Withdrawal • The Arch Villain: The text points to the betrayal by Bahá'u'lláh's half-brother, Mirza Yahya (Subh-i-Azal), who is explicitly named the "arch villain—the 'Devadatta'—of the Dispensation of Maitrya-Amitabha." This repetition of the betrayal pattern from Siddhartha's life confirms that the current Dispensation follows the same divine blueprint. • Siddhartha Parallel (Withdrawal): Bahá'u'lláh's solitary withdrawal to the mountains of Kurdistan (where He became known as the Dervish Muhammad) is directly compared to Siddhartha's retreat to the forests. This shows that the action of spiritual withdrawal to clarify the mission and test followers is a consistent pattern for Avatars. • Fame Resounds: Just as Siddhārtha's fame "resounded over that area like 'the peal of a great bell hung in the sky'," so too did Bahá'u'lláh's fame for "sagacity and learning" spread from the mountains, leading His followers to seek Him out, proving His indispensability. 4. The Condemnation of the Clergy • The "Veils of Glory": Bahá'u'lláh's own writings are quoted to explain why the "divines and doctors" (the religious leaders/monks of the day) are the chief opponents of every Manifestation. They are called "veils of glory" who fail to submit due to their "love and eagerness for leadership," preferring their pomp to the Divine Melody. • Historical Consistency: Bahá'u'lláh confirms: "Not one Prophet of God was made manifest Who did not fall a victim to the relentless hate, to the denunciation, denial, and execration of the clerics of His day!" This argument helps to disarm modern religious skepticism by placing the present opposition in a continuous historical and prophetic pattern.
302 to 314 (End)	1	• This final section of text masterfully brings together the three central figures of the new Dispensation—The Báb, Bahá'u'lláh, and 'Abdu'l-Bahá—and connects their missions and physical locations to ancient prophecies. • The text provides strong evidence in three areas: The Location of Maitrya's Abode, The Final Proof of Authority, and The Prophesied Successor. <u>The Prophetic Location of Maitrya's Abode</u> • The text directly uses Buddhist scripture to prove the location of Bahá'u'lláh's final residence fulfills prophecy: ○ The "Palm of the Hand" Plain: Siddhārtha's description of the future Buddha Country as a plain "level on every side, lovely, like the palm of

		the hand," with no mountains (Sumerus, etc.) is directly linked to the Plain of Akka and the surrounding area where Bahá'u'lláh spent His final years (Mazra'ih and Bahjí). ○ Mount Carmel Prophecy: Bahá'u'lláh prophesied while in prison that His "tent shall be pitched on Mount Carmel." This prediction was literally fulfilled, and Mount Carmel is the "holy mountain to the four great Faiths." ○ The Beacon/Shrine: Bahá'u'lláh personally designated the spot on Mount Carmel for the mausoleum (later the Golden-Domed Shrine) of The Báb. This Shrine, overlooking the "palm-of-the-hand" plain, is confirmed as the "final resting place" and the "unwavering 'beacon'" to the "long awaited and clearly foretold 'haven' of Salvation—Maitrya-Amitabha's Domain." This combines the physical location with the ultimate spiritual destination promised by Siddhārtha. 1. The Final Proof of Authority and Mission ● Irresistible Will: The text emphasizes that Bahá'u'lláh's numerous and accurate prophecies and warnings to the world's rulers (the "greatest array of rulers and leaders ever addressed by a single person") were enacted with "inexorable manner and certainty." This lifts His writings from mere prophecy to the "domain of Will—all-powerful and irresistible," proving His divine authority as an Avatar/Manifestation. ● The Unerring Physician: Bahá'u'lláh is the "All-Knowing Physician" who understands the disease of mankind and prescribes the "remedy." This directly addresses the Buddhist concept of the Dharma providing the cure for suffering. ● The Testimony of E. G. Browne: The text highlights the meeting between the "seemingly helpless and destitute prisoner" (Bahá'u'lláh) and the noted English scholar, Edward Granville Browne. Browne's recorded impression of Bahá'u'lláh's "wondrous and venerable figure," "piercing eyes," and the "power and authority" on His brow, serves as a non-Baha'i witness to His overwhelming spiritual majesty. ● The Mission of Unity: Bahá'u'lláh's message to Browne—that "all nations should become one in faith and all men as brothers... and differences of race be annulled"—is the central, healing purpose of the new Dispensation (Maitrya's mission of peace). His teaching that "Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind" is the core social principle of the new age. 2. The Prophesied Successor ('Abdu'l-Bahá) ● The Third Central Figure: The text introduces 'Abdu'l-Bahá, Bahá'u'lláh's eldest son, as the third central figure whose titles and achievements "are the object of many of Siddhārtha's sayings and prophecies," specifically naming him Mahasthamaprabhata (a Bodhisattva often paired with Avalokitesvara in Buddhist tradition).
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		• The Covenant: Bahá'u'lláh designated 'Abdu'l-Bahá as His Successor and the Shepherd and Guide of His World Order in His Will and Testament (<i>Kitáb-i-Ahd</i>), commanding followers to "turn your faces towards Him Whom God hath purposed, Who hath branched from this Ancient Root." This established a clear, protected succession to safeguard the new Faith from schism. • The Title "Master": The title "Master" given to 'Abdu'l-Bahá is linked to <i>The Larger Sukhavati-Výuha</i>, which states: "The name of Master should be given to a teacher who desires to conduct quickly innumerable beings to the state of never returning from the highest perfect knowledge..." This directly validates 'Abdu'l-Bahá's role using Buddhist scripture. • The Long Prison Sentence: The fact that 'Abdu'l-Bahá shared His Father's "privations and sufferings" for nearly 50 years and was imprisoned until 1908 highlights His self-sacrifice, and His subsequent world travels to teach the Cause validate His spiritual authority. • This final text provides you with the ultimate conclusion: the fulfillment of the location prophecy, the divine authority of the King, and the identity of the Master who would propagate the new Dharma.
		• The text offers a cohesive and detailed argument designed to establish that The Twin-Miracle—The Báb (Avalokitesvara) and Bahá'u'lláh (Maitrya-Amitābha)—have appeared, fulfilling both Eastern and Western prophecies, and thereby demonstrating their divine origin. • Here is a synthesized argument, organized around the key points that would resonate with Buddhist scholars and monks: <u>The Twin-Miracle: Fulfillment of Buddhist Prophecy</u> • The central argument is that the advent of The Báb and Bahá'u'lláh is the physical manifestation of the Twin-Miracle foretold by Siddhārtha (The Buddha), specifically concerning Avalokitesvara and Maitrya-Amitābha. 1. Prophetic Identity and Chronology • Avalokitesvara (The Báb): The Báb is identified as the Herald, or "Gate," (Avalokitesvara), whose mission was to announce the imminent advent of the "Lord of the Age." • Martyrdom as Precursor: His execution was necessary to uphold the "ancient law of Divine Revelation that only one Avatar can appear at one time," thus formally concluding His Dispensation and clearing the path for the Maitrya. • The Nineteen-Year Marker: The Báb provided a precise chronological sign, prophesying that "within 19 years He Whom God would make manifest would begin to teach." • Maitrya-Amitābha (Bahá'u'lláh): Bahá'u'lláh is identified as the "Lord of the Age," Maitrya-Amitābha, and Kalki Avatar (Hindu), fulfilling the ultimate expectation of the Aeon-Ender who ushers in a new spiritual era. • The Twin-Festival and Spiritual Consortship: The near-consecutive birthdays of The Báb and Bahá'u'lláh are presented as the symbolic

fulfillment of the "**Twin-miracle**" prophecy. Furthermore, The Báb's prayers address Bahá'u'lláh as the "**great and omnipotent Master**," paralleling the scriptural relationship where Avalokitesvara addresses Amitayu/Amitabha in the *Sukhavati-Vyuha*.

2. Physical Fulfillment: The Promised Abode

- The text provides detailed evidence linking the life of Bahá'u'lláh to the prophesied location of Maitrya's appearance:
 - **The Twin-Miracle's Birthplace:** The country of **Iran (Persia)** is identified as the single place from which the Twins had to emerge to fulfill the definition of the "Twin-miracle."
 - **The Plain of Akka:** Bahá'u'lláh's final residence, the **Plain of Akka**, and the **Mansion of Bahji** are matched to Siddhārtha's description of Maitrya's Abode—a land that is "**level on every side, lovely, like the palm of the hand**" and devoid of the familiar mountains of India.
 - **Mount Carmel (The Beacon):** Bahá'u'lláh fulfilled His own prophecy by pitching His tent and later designating the spot on **Mount Carmel** for The Báb's Shrine. This golden-domed Shrine is identified as the "**unwavering 'beacon'**"—the physical representation of **Maitrya-Amitābha's Domain**—foretold by Siddhārtha as the "**haven of Salvation**."

3. Evidence of Divine Authority and Origin

- The circumstances of persecution and revelation are used to prove that the Twin-Miracle's mission was divinely mandated and irresistible:
 - **Enlightenment in Suffering:** Bahá'u'lláh received His Divine Revelation in the utmost darkness and torment of the Siyyih Chál prison, a moment explicitly compared to **Siddhārtha's enlightenment**. He heard the direct divine voice: "**Verily, We shall render Thee victorious by Thyself and by Thy Pen**."
 - **Prophetic Pattern of Opposition:** The opposition from the clergy is dismissed as part of the divine pattern. The half-brother, **Mirza Yahya**, is specifically identified as the "**Devadatta**" of the new Dispensation, demonstrating the predictable repetition of treachery from the time of The Buddha.
 - **Universal Message:** Bahá'u'lláh's teachings, such as the statement "**The All-Knowing Physician hath His finger on the pulse of mankind**," demonstrate the authority of a supreme Buddha (Tathāgata) prescribing the only remedy—**unity**—for the world's sickness.
 - **The Veil of the Absolute:** Bahá'u'lláh's teaching that **God is unknowable** and that the only path to Him is through the Avatar and His Teachings directly mirrors **Siddhārtha's own counsel** to His disciples.

4. The Successorship and Continued Guidance

- **The Third Central Figure:** The Divine Lineage continues through '**Abdu'l-Bahá**, who is appointed by Bahá'u'lláh's Will and Testament. 'Abdu'l-Bahá is identified as the "**Most Mighty Branch**" and, prophetically, as **Mahasthamaprāpta** and the "**Master**," ensuring the continuity of the Divine World Order.

		In essence, the argument is that the advent of The Báb and Bahá'u'lláh perfectly fulfills the time, place, identity, purpose, suffering, and final triumph detailed in ancient Buddhist prophecies, thereby proving their divine origin and the inauguration of the New Age.
		<u>Summary</u> - The information above builds a comprehensive argument designed to demonstrate that The Twin-Miracle—The Báb (Avalokitesvara) and Bahá'u'lláh (Maitrya-Amitābha)—has appeared, fulfilling key prophecies concerning the coming of the Aeon-Ender and the establishment of the Promised Land (Maitrya's Domain). Here is a synthesized summary of the main points, structured to address prophetic fulfillment and divine authority: 1. Fulfillment of the Twin-Miracle Prophecy - The most critical argument is the identity and relationship of The Báb and Bahá'u'lláh as the prophetic "Twins." Identity of the Twin Figures: The Báb as Avalokitesvara: He is identified as the Herald and the "Gate" (<i>Avalokitesvara</i> or <i>Bodhisattva Padmapani</i>), whose sole purpose was to prepare the way and sacrifice Himself. The text cites The Báb's prayers where He addresses Bahá'u'lláh as "great and omnipotent Master" and sacrifices Himself "wholly for Thee," paralleling the subservient and preparatory role of Avalokitesvara to Amitayu/Amitabha in Buddhist texts. Bahá'u'lláh as Maitrya-Amitābha: He is identified as the "Lord of the Age," the Aeon-Ender, Maitrya-Amitābha, and the Hindu Kalki Avatar, fulfilling the role of the ultimate Redeemer. Prophetic Timing & Succession: The Chronology: The text links the consecutive birthdays of The Báb and Bahá'u'lláh to the prophetic "Twin-miracle" time. The 19-Year Marker: The Báb prophesied that "within 19 years 'He Whom God would make manifest' would begin to teach." Bahá'u'lláh's declaration in 1863 A.D. perfectly fulfilled this, aligning with the prophetic Baisakha month (<i>Maitryavyakarana</i>). The Ancient Law: The Báb's martyrdom was necessary to uphold the "ancient law of Divine Revelation that only one Avatar can appear at one time," clearing the path for the Maitrya to declare His mission. 2. Proof of Divine Authority and Power - The text provides direct evidence of a divine mandate, mirroring the spiritual experience of the Buddha. Enlightenment in Suffering: Bahá'u'lláh received His Revelation in the Siyyih Chál ("Black Pit") prison while heavily chained, an experience of spiritual illumination under the most extreme human suffering. This is explicitly compared to Siddhārtha's Divine Sunburst of enlightenment. The Direct Call: Bahá'u'lláh quoted the voice He heard: "Verily, We shall render Thee victorious by Thyself and by Thy Pen." This is presented as unassailable proof of His divine origin and mission.

		• Prophetic Patterns of Treachery: The betrayal by Bahá'u'lláh's half-brother, Mirza Yahya, is directly labeled the "Devadatta" of the new Dispensation, demonstrating that the spiritual blueprint of opposition and treachery is being repeated exactly as foretold in the time of The Buddha. • Divine Retribution: The subsequent, swift, and dramatic execution (by earthquake, firing squad, and execution) of the soldiers and officials who orchestrated The Báb's death serves as proof of irresistible Divine Will and the sacred nature of the Cause. 3. The Promised Land and World Order • The fulfillment of geographical prophecy related to Maitrya's Domain is a key point for physical proof. • The New Abode: Bahá'u'lláh's life as a prisoner and exile led Him to Mount Carmel and the Plain of Akka, which the text meticulously links to Siddhārtha's description of the land where the Cakkavatti (Universal Monarch) would reign—a land "level on every side, lovely, like the palm of the hand." • The Golden Beacon: The Báb's burial site, designated by Bahá'u'lláh on Mount Carmel, is identified as the "unwavering 'beacon'" and the spiritual anchor of the Faith—the physical location of Maitrya-Amitābha's Domain promised for those seeking salvation in the final age. • The Law of Unity: Bahá'u'lláh's teaching that unity is the "key that will unlock all of humanity's latent energy" and His focus on establishing a Divinely created administrative institution (The World Order) confirms His role as the Universal Monarch (Cakkavatti), restoring the Dharma on Earth. 4. Conclusion: The Continuing Lineage • The argument is solidified by the designated succession of authority: ○ 'Abdu'l-Bahá as Mahasthamaprāpta: Bahá'u'lláh appointed His son, 'Abdu'l-Bahá, as the "Most Mighty Branch" and sole authoritative interpreter. He is identified as the figure Mahasthamaprāpta, completing the prophetic triad and ensuring the guidance continues after the Maitrya's departure. ○ This synthesized information directly addresses the historical, geographical, and spiritual requirements of the Buddhist prophecies concerning The Twin-Miracle and the Aeon-Ender.
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Chapter 15

'Abdu'l-Baha: Mahasthamaprapta

315 - 331	- This text is crucial because it explicitly identifies the third key figure of the Bahá'í Faith, 'Abdu'l-Bahá, as the prophetic Mahāsthāmaprāpta, completing the divine spiritual "triumvirate" foretold in Buddhist scripture. - Here are the main points that can convince Buddhist scholars and monks that Maitrya-Amitābha has appeared, based on this final text: <u>Triad (Triratna)</u> 1. <u>Summary</u> - The text establishes that the Bahá'í Faith is governed by three Central Figures, matching the triad repeatedly stressed in Buddhist scriptures concerning the Pure Land (<i>Sukhāvatī</i>). 'Abdu'l-Bahá as Mahāsthāmaprāpta: - The text makes the direct and unmistakable claim: 'Abdu'l-Bahá is the figure of Mahāsthāmaprāpta (Bodhisattva of Great Strength/Strong Limb), who is <i>always</i> mentioned alongside Avalokitesvara (The Báb) in the <i>Sukhāvatī-Vyuha Sutras</i>. - The meaning of Mahāsthāmaprāpta ("Great Branch or Limb") is linked to 'Abdu'l-Bahá's title from Bahá'u'lláh: "The Most Mighty Branch" (Ghusn-i-A'zam), confirming the prophetic connection between the titles. The Triumvirate of <i>Sukhāvatī</i>: - Siddhārtha's prophecies explicitly group the three figures: Amitāyus/Amitābha (Bahá'u'lláh), Avalokitesvara (The Báb), and Mahāsthāmaprāpta ('Abdu'l-Bahá). - The vision of Vaidehī, who sees "Buddha Amitayus stood in the midst of the sky with Bodhisattvas Mahāsthāmaprāpta and Avalokitesvara, attending on his right and left," confirms the precise spiritual hierarchy and grouping of the three central figures in the new Dispensation. 2. <u>Details</u> 1. <u>The Identification of 'Abdu'l-Bahá as Mahāsthāmaprāpta</u> - The text provides two clear proofs for identifying 'Abdu'l-Bahá with Mahāsthāmaprāpta (the Bodhisattva of Great Strength): A. Fulfillment of Prophetic Association Essential Pairing: The <i>Sukhāvatī-Vyuha Sutras</i> consistently mention Mahāsthāmaprāpta and Avalokitesvara (The Báb) as attendants to Amitābha. By identifying The Báb with Avalokitesvara, the text makes the corresponding identification of 'Abdu'l-Bahá as Mahāsthāmaprāpta inescapable. The Shared Resting Place: The text notes the strong symbolic connection, since the bodies of The Báb (Avalokitesvara) and 'Abdu'l-Bahá
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(Mahāsthāmaprāpta) are both interred in the Shrine on Mount Carmel, placing the two prophetic companions physically together in the "Abode of the Buddhas."

B. Linkage of Divine Titles

- **Translational Proof:** The name Mahāsthāmaprāpta can be translated as "Great Strength" or "Strong Limb." This prophetic designation is directly linked to the title conferred upon him by Bahá'u'lláh: "The Most Mighty Branch" (*Ghuṣn-i-A'ẓam*).
- **Confirmation of Authority:** This parallel title confirms that 'Abdu'l-Bahá's station is a divinely conferred one, not a human claim, which would strongly appeal to scholars familiar with the authoritative naming conventions of Avatars.

2. The Triumvirate's Hierarchy and Confirmation

- The prophecies cited in the text confirm the precise positioning and relationship of these three figures, validating the Bahá'í organizational structure.

A. The Vision of Vaidehī (The Spiritual Hierarchy)

- **The text quotes the vision from the *Amitāyur-Dhyāna-Sūtra* where Queen Vaidehī sees:** "Buddha Amitayus stood in the midst of the sky with Bodhisattvas Mahāsthāmaprāpta and Avalokiteśvara, attending on his right and left."
- **The Significance:** This vision establishes the clear and exact spiritual hierarchy:
 1. Bahá'u'lláh (Amitāyus): Stands in the center as the supreme Buddha.
 2. The Báb (Avalokiteśvara) & 'Abdu'l-Bahá (Mahāsthāmaprāpta): Stand as attendants on the right and left.
- This matches the Bahá'í understanding that Bahá'u'lláh is the Founder and Supreme Manifestation, while The Báb is the Herald (an independent Manifestation), and 'Abdu'l-Bahá is the appointed Successor and Interpreter (the Perfect Exemplar).

B. The Continuation of Guidance

- The text highlights that 'Abdu'l-Bahá's appointment by Bahá'u'lláh through a binding Covenant (The *Kitáb-i-'Ahd*) makes him the Centre of the Faith's unity and the unerring Interpreter of its laws.
- The role of Mahāsthāmaprāpta is to assist Amitāyus in His "work of universal salvation," which is exactly the function of 'Abdu'l-Bahá as the Perfect Exemplar and Guide of the nascent World Order after Bahá'u'lláh's passing.
- This detailed correlation provides a powerful framework for Buddhist scholars to understand the core figures of the Bahá'í Faith not as new theological concepts, but as the fulfillment of their own sacred texts concerning the final age of the Dharma.

3. Prophetic Details and Uniqueness

1. Summary

- The text matches specific, subtle details from the Buddhist scripture to the lives of The Báb and ‘Abdu’l-Bahá.
- **Synchronistic Birth:** ‘Abdu’l-Bahá’s birth on **May 23, 1844**, at the "**very hour and day that the Báb proclaimed His Mission**," is presented as the "**symbolic birth**" foretold by Siddhārtha—that Mahāsthāmaprāpta was "born with the Báb (Avalokitesvara)."
- **The Burial Place as *Bodhi-mandala*:** The construction of the Mausoleum on Mount Carmel, where the bodies of **The Báb (Avalokitesvara)** and **‘Abdu’l-Bahá (Mahāsthāmaprāpta)** rest, is identified as the physical realization of the "**Bodhi-mandala**" (Circle of Wisdom/Terrace of Enlightenment) and the "**abode of the Buddhas**." This provides a tangible, single location in the Holy Land (*Sukhāvatī*) for the prophetic fulfillment.
- **The Turban Marks:** Siddhārtha's description of **Avalokitesvara (The Báb)** and **Mahāsthāmaprāpta (‘Abdu’l-Bahá)** having **turbans** on their heads is supported by historical accounts of **The Báb’s green turban** and the descriptions of **‘Abdu’l-Bahá’s white turban**, fulfilling a minute visual detail of the prophecy.

2. Details

- That is a compelling section of your argument, focusing on how minute, specific details from the Buddhist scriptures are fulfilled by the lives of The Báb and ‘Abdu’l-Bahá.
- Here is a detailed explanation of those three "Prophetic Details and Uniqueness" that will resonate with Buddhist scholars:

1. **Synchronistic Birth: The Unity of the Twins**

- **This point uses precise timing to prove that the relationship between The Báb and ‘Abdu’l-Bahá was divinely pre-ordained and fulfills a specific prophetic pairing.**
- **The Prophecy:** Siddhārtha’s prophecies, found in the *Sukhāvatī-Vyuha Sutras*, suggest that the attendant Bodhisattvas, Avalokiteśvara and Mahāsthāmaprāpta, were somehow "born with" each other or were intimately connected at their advent.
- **The Fulfillment:** The text reveals that ‘Abdu’l-Bahá was born on May 23, 1844, at the exact same hour and day that The Báb proclaimed His Mission in Shiraz.
- **The Interpretation:** This is presented as the symbolic and spiritual fulfillment of being "born with" the Herald (Avalokiteśvara). It is a dramatic, impossible-to-coincide historical marker that proves their lives were intrinsically linked from the moment of the new Dispensation’s announcement. This shared moment of emergence validates their joint role in the triad (The Two Companions/ Bodhisattvas) attending the Buddha Amitābha (Bahá’u’lláh).

2. The Burial Place as *Bodhi-mandala* (Terrace of Enlightenment)

- **This argument transitions from abstract prophecy to a tangible, physical location that confirms the appearance of the promised Pure Land (*Sukhāvatī*).**
- **The Prophecy:** Buddhist scriptures describe the place of Maitrya's appearance as the "Abode of the Buddhas" and the "Bodhi-mandala" (Circle of Wisdom or Terrace of Enlightenment).
- **The Fulfillment:** The Mausoleum on Mount Carmel is the final, resting place for the mortal remains of The Báb (Avalokiteśvara) and ‘Abdu’l-Bahá (Mahāsthāmaprāpta).
 - **The Physical Reality:** The Mausoleum sits at the center of the majestic, nine-tiered terrace gardens descending Mount Carmel , providing a literal, physical counterpart to the concept of a "Terrace of Enlightenment" or "Hall of Wisdom."
 - **The Significance:** By establishing this one, sacred location in the Holy Land—which was also the final home of Bahá’u’lláh (Amitābha)—the text proves that the prophetic Pure Land (*Sukhāvatī*) is not merely a distant spiritual ideal, but a physical place in the region of Akka and Haifa, confirming the fulfillment of the geographical prophecies related to Maitrya’s advent.

3. The Turban Marks: Visual Confirmation

- This addresses an unusually specific detail, demonstrating that even minor descriptive elements of the ancient prophecies were fulfilled by the appearance of the new figures.
- **The Prophecy:** Siddhārtha’s description of Avalokiteśvara and Mahāsthāmaprāpta in the *Amitāyur-Dhyāna-Sūtra* includes references to their turbans and other distinguishing marks.
- **The Fulfillment:** Historical accounts and photographs confirm that both figures wore turbans as was customary for religious figures of the time in the Middle East.
 - **The Báb’s Turban:** Nabil's narrative (*The Dawn-Breakers*) specifically describes The Báb (Avalokiteśvara) as wearing a green turban, a color signifying descent from the Prophet Muhammad.
 - **‘Abdu’l-Bahá’s Turban:** Descriptions of ‘Abdu’l-Bahá (Mahāsthāmaprāpta) mention his white turban and flowing cloak.
- **The Significance:** For scholars, the presence of these specific visual markers—which would have been unfamiliar to Siddhārtha’s audience yet are perfectly consistent with the historical figures—transforms the ancient prophecy from a general spiritual hope into a detailed historical description of the individuals themselves.
- **This section solidifies the argument by using specific, verifiable facts to prove the divine link between the Bahá’í Central Figures and the *Sukhāvatī Triad*.**

4. The Station of Servitude

1. Summary

- This point is crucial for defining the difference between the **Avatar (Buddha)** and the **Apostle (Bodhisattva)** in this New Age, thereby clarifying the spiritual station of **Maitrya-Amitābha**.
- **Affirmation of Primacy:** The *Amitāyur-Dhyāna-Sūtra* describes the basis of Avalokitesvara's lotus flower as "**exactly equal in every way**" to that of Amitāyus (Bahá'u'lláh)—an equality that Mahāsthāmaprāpta ('Abdu'l-Bahá) is *not* accorded. This maintains the doctrinal distinction: The Báb and Bahá'u'lláh are **Manifestations of God** (equal in spiritual essence), while 'Abdu'l-Bahá is the **Perfect Exemplar** and **Centre of the Covenant**.
- **The Perfect Servant:** The text highlights 'Abdu'l-Bahá's own, emphatic insistence on His title 'Abdu'l-Bahá ("**The Servant of Bahá**"). His declaration, "**My station is the station of servitude—a servitude which is complete, pure and real,**" proves that while unique and divinely appointed, He does not claim the station of a Buddha/Manifestation, clarifying the spiritual hierarchy for scholars.
- **Unique Function:** 'Abdu'l-Bahá is presented as a "**unique phenomenon**" and the "**perfect exemplar**" who demonstrates that it is possible to "**tread the mystical way with practical feet,**" fulfilling the role of the supreme human spiritual guide following the Maitrya's appearance.

2. Details

- This point is arguably the most theologically sophisticated one for demonstrating the divine structure of the Bahá'í Faith, as it clarifies the **precise spiritual hierarchy** of the three central figures in a way that aligns perfectly with the subtle distinctions found in the *Amitāyur-Dhyāna-Sūtra*. Here is a detailed explanation of the "Station of Servitude" argument:

A. The Station of Servitude: Clarifying the Triad's Hierarchy

- This argument addresses the critical theological question of **spiritual rank** and **authority** within the new Dispensation, using prophetic Buddhist scripture to define the difference between a Manifestation of God (Buddha/Avatar) and the Perfect Exemplar (Bodhisattva/Apostle).

1. Affirmation of Primacy: The Lotus Flower Analogy

- The text uses a highly specific analogy from the *Amitāyur-Dhyāna-Sūtra* to affirm the spiritual equality of The Twin Manifestations while establishing the unique, but non-equal, rank of the third figure.
- **The Shared Basis (Equality of the Twin Manifestations):**
 - Siddhārtha's teaching states that the spiritual foundation (symbolized by the **lotus flower**) of Avalokiteśvara (**The Báb**) is "**exactly equal in every way**" to the foundation of Amitāyus (Bahá'u'lláh).
 - **The Significance:** In Bahá'í doctrine, this confirms the principle of **Progressive Revelation** and the **Oneness of the Manifestations of God**. The Báb and Bahá'u'lláh, though appearing at different times, share the same divine essence (*Miráh-i-Qudrat*, or Mirror of God's

Power). They are the **Twin Manifestations** (*Avalokiteśvara* and *Amitābha*), hence their "basis" is equal.

- **The Unequal Basis (The Station of ‘Abdu’l-Bahá):**

- This equality is **not accorded** to **Mahāsthāmaprāpta** (‘Abdu’l-Bahá), who is described as sitting on a *separate* lotus flower.
- **The Significance:** This prophetic distinction maintains the doctrinal clarity that ‘Abdu’l-Bahá is *not* a Manifestation of God (Buddha/Avatar). His power and knowledge are a **reflection** of Bahá’u’lláh's omnipotence, not an intrinsic Divine Reality like that of the Twin Manifestations. He is the divinely appointed successor but holds a rank "**radically different**" from the Founder and the Forerunner, as the text explicitly notes.

2. The Perfect Servant: ‘Abdu’l-Bahá's Self-Definition

- This point leverages ‘Abdu’l-Bahá’s own consistent testimony to secure the spiritual boundary between the human and the Divine:
 - **The Chosen Title:** ‘Abdu’l-Bahá emphasized His self-chosen title, ‘Abdu’l-Bahá ("The Servant of Bahá"), above all others, even those that were laudatory.
 - **The Explicit Declaration:** His declaration, "**My station is the station of servitude—a servitude which is complete, pure and real,**" is the ultimate proof for religious scholars. It demonstrates profound **humility** and ensures that His followers will not elevate Him to a station He does not claim.
 - **The Clarity for Scholars:** For Buddhist scholars, this is vital. It confirms that the supreme guide of the new Dispensation, the Bodhisattva **Mahāsthāmaprāpta**, is a perfected human being who models the path to enlightenment (a supreme **Bodhisattva**), but is not the ultimate Divine Being (*Tathāgata* or *Manifestation of God*), which is Bahá’u’lláh (*Amitābha*).

3. Unique Function: The Practical Exemplar

- The role of ‘Abdu’l-Bahá is presented as a "**unique phenomenon**" in religious history: the single individual who perfectly embodies the teachings of the new Buddha.
- **The Bridge:** ‘Abdu’l-Bahá’s life and work demonstrate that it is possible to "**tread the mystical way with practical feet.**" He served as the **Perfect Exemplar** and **Centre of the Covenant**—a bridge between the Divine Revelation and its implementation in the world.
- **The Interpreter:** His function as the **unerring Interpreter** of Bahá’u’lláh’s Word and the central figure establishing the **World Order** confirms His role as the **supreme human spiritual guide** following the Maitrya's appearance.
- In sum, the **Station of Servitude** argument uses the intricate details of the *Amitāyur-Dhyāna-Sūtra* to explain the internal theology of the Bahá’í Faith, confirming that the relationships and ranks of the **Sukhāvati Triad** have been flawlessly realized in the persons of **Bahá’u’lláh, The Báb, and ‘Abdu’l-Bahá.**

Chapter 16

The Message of Baha'u'llah - The True Dharma

332 to 342	• The following text provides evidence that Baha'u'llah is Maitrya-Amitābha; that he has renewed the Dharma that became obscured as Siddhartha said it would; and how Baha'u'llah's concepts and the terms used by Him are identical to those of Siddhartha's. • The text makes a detailed and persuasive case about Maitrya-Amitabha by drawing specific theological and linguistic parallels between the teachings of Bahá'u'lláh and Siddhārtha (the Buddha). • Here is a breakdown of how the text provides evidence that Bahá'u'lláh is Maitrya-Amitābha, that He has renewed the Dharma, and that His concepts and terms are identical to Siddhārtha's. 1. Evidence that Bahá'u'lláh is Maitrya-Amitābha • The entire passage is structured to present Bahá'u'lláh as the inevitable fulfillment of the Buddhist promise—the Maitrya, or the Buddha of the future, who renews the Dharma for a new age. • The Divine Summons: The text states that the pure Dharma had become obscured after Siddhārtha's time and to it, Bahá'u'lláh, "the promised Maitrya, was now summoning mankind." This direct, explicit identification is the core of the claim. • The Purpose of Progressive Revelation: The text argues that the "recurrent law of Buddha-rising" exists because while the fundamental Dharma is the same, the means to achieve the "unity of mankind" must differ in every age to meet humanity's "evolving and expanding" needs. Bahá'u'lláh's appearance, therefore, is the "further step in human development" anticipated by Siddhārtha. • The Ultimate Fruit: Using the allegory of the tree, the text places Bahá'u'lláh at the climax of religious history—the one awaited by all faiths: "finally, through the advent of Bahá'u'lláh, the One awaited by all the Faiths, bore the long-promised fruit." This asserts His supremacy as the final Avatar for this cycle, corresponding to the role of Maitrya-Amitābha. 2. Renewal of the Obscured Dharma • The text claims that Bahá'u'lláh is restoring the <i>pure</i> and ancient Dharma that became lost to superstition and clinging to "outward form." • The Call to the "City of Certitude": Bahá'u'lláh is described as summoning mankind to the "City of Certitude," which the text identifies as the pure Dharma that had become obscured. The footnote explicitly links this to the <i>Nagara Sutta</i>, where the Buddha describes seeing an "ancient path, an ancient road, trodden by Buddhas of a by-gone age," which leads to the "ancient township" (<i>Nagara Sutta</i>). • The Identical Metaphor: Bahá'u'lláh's term "City of Certitude" is equated with the Buddha's "City of Peace" or "ancient township," confirming that Bahá'u'lláh is simply restoring the original, essential path.
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- **The Unifying Purpose:** Bahá'u'lláh's ultimate purpose is presented as the renewal of the Dharma, stating: "**The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race...**" This goal of unification is the ultimate, enlarged purpose of the recurring Buddha-rising.
- **The Authority of the New Teacher:** The text uses the *Vajrachchedikā Sutta* (Diamond-Cutter Sutta) to confirm that a new Tathāgata (Buddha) does not merely "adopt" the principles of the former but brings a "**fresh Revelation.**" This explains the **newness and continuity** of Bahá'u'lláh's Dispensation—the fundamental truth is eternal, but the method (the Law) is new for the current age.

3. Identity of Concepts and Terms

- The most striking evidence lies in the direct parallels between Bahá'u'lláh's *Kitáb-i-Íqán* (Book of Certitude) and Siddhārtha's concepts of the path to enlightenment.

A. The Path and the Goal

Bahá'u'lláh's Concept	Siddhārtha's Equivalent/Analogy
The Path to purifying of insight	" This is the path; there is none other that leads to the purifying of insight " (<i>Dhammapada</i> , v. 274).
The goal is the " City of Certitude "	The goal is the " ancient township " or " city of peace " (<i>Nagara Sutta</i>).
The seeker must " regard all else beside God as transient, and count all things save Him... as utter nothingness. "	This mirrors the central Dharma principle of non-attachment and recognizing the world's impermanence (anicca) and non-self (anattā).

B. The Process of Spiritual Awakening

- Bahá'u'lláh's description of the spiritual journey uses terminology and metaphors identical to the process of Buddhist meditation and enlightenment:
 - **Cleansing the Channel:** The seeker must cleanse the "**channel of the human soul... of all worldly and impeding attachments.**" This perfectly matches the core Buddhist concept of purifying the mind from the **three poisons** (greed, hate, delusion) and overcoming **karmic obstacles**.
 - **A New State of Being:** When the seeker attains the "**glorious and exalted station,**" they find themselves "**endowed with a new eye, a new ear, a new heart, and a new mind.**" This parallels the profound transformation of consciousness upon attaining **enlightenment** (Bodhi), granting the "**eye of God**" (Divine sight).
 - **The Mystic Herald:** The moment of awakening is heralded by the "**Mystic Herald**" who shines forth from the City of God and through the

		"trumpet-blast of knowledge, will awaken the heart... from the slumber of heedlessness." This is the immediate, direct perception of reality following the dissipation of the "mists of doubts and misgivings" (a concept related to the five fetters). The text concludes that the language and concepts are identical because Bahá'u'lláh is simply proclaiming the "Peerless Dharma" once again, fulfilling the promise of all the Tathāgatas—the unification of the entire human race.
339 340	6 1 - 2	- Baha'u'llah, like Siddharta, affirms that the fundamental truth of every Divine Dispensation, no matter what its present state of obscurity under a morass of superstition, prejudice and corruption, is the final proof of that Faith's validity and of its Founder's claim to rank as an Avatar. - But while the Avatar reveals the pure Dharma and gives to man the means to negotiate it to the goal of salvation and bliss, mankind, through its own neglect and perversity, loses sight of the efficacy, and, finally, the true purpose of Religion. - It is towards restoring our feet on the path of the true Dharma that all of Siddharta's prophecies concerning Baha'u'llah (Maitrya-Amitabha and His Sukhavati) are directed and to which He, Baha'u'llah, now summons us with the logic and beauty of His Message. <i>"O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will revolution of countless centuries undermine its structure."</i>
340 341 342 343 344 345 346	3++ 2	- The text outlines a coherent theory of Progressive Revelation and details the ultimate unifying mission of Bahá'u'lláh (identified as Maitrya-Amitābha), framing Siddhārtha's work as an essential stage in this grand, ongoing process. 1. Progress to World Unity (Progressive Revelation) - The text explains that the appearance of Messengers of God is a continuous, evolutionary process—Progressive Revelation—designed to perpetually lift humanity to higher and more inclusive levels of unity, corresponding to mankind's mental and physical development.¹ 2. The Purpose of Religion - The fundamental purpose of religion is to enable humanity to progress by creating a sense of allegiance to a Higher Power, which provides the transcending bond for human unity. This bond, in turn, releases the potential for collective progress that was previously impossible.

3. The Stages of Unity

- The process unfolds through successive stages, each tied to a specific type of social unit:

Stage of Unity	Divine Messenger(s)	Impact on Humanity
I. Family Unity	First Messengers (Lost in Time)	Taught the simplest lessons: that the family is loved by a single Power and must live in love and unity to free members' hands for collective progress.
II. Tribal Unity	Ram, Moses, and contemporaries	Established a slightly greater emphasis on inter-family love and harmony , leading to the formation of the first truly organized social state—the Tribe .
III. Inter-Tribal / Racial Unity	Krishna, Zoroaster, and contemporaries	Welded together ethnically homogeneous groups, causing tribes of different peoples to meet and slowly develop the idea of " race " as tribal frontiers expanded.
IV. Nationhood / Transcendence of Race	Siddhārtha, Jesus, Muhammad	Enabled the human mind to transcend racial unity and accept ethnically different groups under a uniform standard of morals, leading to the establishment of the first nations of the world (Nation-Building began primarily after Muhammad's advent).

This historical progression is visualized by the **mountain diagram**, where the base represents early, fragmented existence (**Family Unity**) and the peak represents the final, unified global goal (**World Unity**).

4. The World Unity Goal of Maitrya-Amitābha

- The goal of **World Unity** is presented as the final and necessary destination of the progressive process, fulfilled by the advent of **Bahá'u'lláh** (Maitrya-Amitābha).

5. The Inevitability of World Unity

- The New Era:** The text asserts that the **appointed age for the unification of mankind had commenced** with the Bahá'í Revelation. Nationhood and regional loyalties are now considered **outmoded** because they cannot guarantee against the "**planetary holocaust**" (global conflict).
- The Only Purpose:** The message of Bahá'u'lláh is directed toward restoring feet on the path of the true Dharma, and He affirms: "**The fundamental**

		purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race..." • Technological Confirmation: The simultaneous, quantum leap in global communication (the electric telegraph, which occurred precisely on the day The Báb declared His Mission) is presented as a demonstration of the inexorable working of Destiny. The spiritual call for unity was accompanied by the material means—the "wings of light itself"—to instantaneously carry the Message to "bind humanity into one single body." 6. Fulfillment of Prophecy through Technology • Bahá'u'lláh's Message fulfills Siddhārtha's specific prophecies about the conditions of the Maitrya's advent: <table><tr><th>Siddhārtha's Prophecy (The Four Vows)</th><th>Modern Technology / Fulfillment</th></tr><tr><td>To acquire the divine eye to see a "hundred thousand niyutas of koṭis of worlds."</td><td>Fulfilled by modern telescopes, expanding human awareness to a planetary scale.</td></tr><tr><td>To acquire the divine ear to hear the good Law from a "hundred thousand niyutas of koṭis of Buddha countries" at the same time.</td><td>Fulfilled by satellite, radio, and television communication, which carry the Message of Bahá'u'lláh instantaneously to every area of the world.</td></tr></table> 7. Siddhārtha's Role in the Process • Siddhārtha is placed as a critical, essential figure in the sequence of Progressive Revelation, directly preparing humanity for the ultimate goal. • The Stage of Nationhood: Siddhārtha, along with Jesus and Muhammad, appeared at a time when the human mind needed to transcend mere racial unity and accept ethnically different groups, enabling the formation of large, organized social units—the first nations. • The Warning Against Attachment: The text warns that a true disciple must not get attached only to the image of Siddhārtha, but must understand His purpose—which was to provide spiritual guidance and "point the way to the goal which would require for its fulfilment the Advent of Maitrya." Clinging to the form of the past nullifies the purpose of the Master. • The True Purpose of Dharma: Siddhārtha came to "revivify humanity" in His day and show the way to Maitrya-Amitābha (Bahá'u'lláh). His true followers, therefore, must embrace the path now being proclaimed by the one He foretold: the unification of the entire human race.	Siddhārtha's Prophecy (The Four Vows)	Modern Technology / Fulfillment	To acquire the divine eye to see a " hundred thousand niyutas of koṭis of worlds. "	Fulfilled by modern telescopes , expanding human awareness to a planetary scale.	To acquire the divine ear to hear the good Law from a " hundred thousand niyutas of koṭis of Buddha countries " at the same time.	Fulfilled by satellite, radio, and television communication , which carry the Message of Bahá'u'lláh instantaneously to every area of the world.
Siddhārtha's Prophecy (The Four Vows)	Modern Technology / Fulfillment							
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To acquire the divine ear to hear the good Law from a " hundred thousand niyutas of koṭis of Buddha countries " at the same time.	Fulfilled by satellite, radio, and television communication , which carry the Message of Bahá'u'lláh instantaneously to every area of the world.							
346 347 348 349 350	3++	• The text powerfully demonstrates that Siddhārtha's and Bahá'u'lláh's Teachings are integral parts of a continuous process of Progressive Revelation that aims to simultaneously advance humanity's spiritual and social unity.						

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- This continuity proves that Bahá'u'lláh (Maitrya-Amitābha) has restored the Dharma and is continuing the development process begun by earlier Messengers.

Progressive Revelation: The Spiritual Evolution of Unity

- The argument relies on the concept that Divine Messengers appear recurrently to suit the "**physical and mental condition**" of humanity, consistently lifting humankind to ever higher and broader levels of unity.

1. The Principle of Recurrence and Adaptation

- **Identical Goal, Changing Means:** The text affirms that the **fundamental Dharma** remains constant: the goal is the "**unity of mankind.**" However, the "**means to bring this about differ in every age.**" This prevents the Dharma from becoming rigid and allows for rational application of its truths to "**constantly changing times and their enlarged perspectives.**"
- **The Analogy of Growth:** This process is likened to feeding a growing child, where you start with milk and gradually introduce "**more and more solid food.**" It would be "**madness**" to present a "big juicy steak before a toothless babe." Similarly, the **Divine Teachers** bring teachings "**perfectly suited to their physical and mental condition**" to guide spiritual and social growth.

2. The Step-by-Step Expansion of Unity

- The text maps the appearance of Messengers to the historical expansion of the human social unit:

Divine Teacher(s)	Primary Focus of Unity	Social Bond Established
First Messengers	Family Unity	Allegiance to a "Higher Power" that loved the members equally, enabling communal work.
Ram, Moses	Tribal Unity	Inter-family love and harmony, leading to the first organized social state (The Tribe).
Krishna, Zoroaster	Racial Unity	Inter-tribal unity and ethnic homogeneity, expanding control over larger geographical areas.
Siddhārtha, Jesus, Muhammad	Nationhood	Enabled man to transcend racial unity and accept ethnically different groups, leading to the establishment of the first large, flexible political units (Nations).

3. Siddhārtha's Crucial Role in the Progression

- Siddhārtha is placed at the critical juncture where humanity was required to move beyond racial and tribal affiliations to form larger societies.
- **Lifting Humanity:** Siddhārtha's teachings provided the ethical and moral framework to accept different social classes and ethnic groups, which "**enabled the human mind to transcend racial unity.**"

		• Pointing the Way to Maitrya: Siddhārtha's ultimate purpose was to "revivify humanity in His day and to show the way to Maitrya-Amitābha." The text warns that if a disciple becomes too attached to the former teacher (the "image" of Siddhārtha), they "nullifies both his master's purpose and his own reason for being." The true purpose of all past teachers was to prepare students for the next grade and the final graduation under the Maitrya. 4. Maitrya-Amitābha's Purpose: Planetary Unity • Bahá'u'lláh (Maitrya-Amitābha) stands at the pinnacle of this continuous development, having appeared to fulfill the ultimate, planetary purpose of the Dharma. • The Final Goal: Bahá'u'lláh's Message is directed at achieving World Unity (the peak of the mountain diagram). He affirms His fundamental purpose is to "safeguard the interests and promote the unity of the human race." • Abolishing Outmoded Loyalties: Given that scientific achievements—"generated by the mysterious power released by Bahá'u'lláh"—have shrunk the planet and placed the means of planetary destruction in human hands, Nationhood is now "outmoded." Maitrya's purpose is to replace regional, racial, and class loyalties with a universal bond to avert global chaos. • Technological Alignment: The simultaneous appearance of Bahá'u'lláh's Message with the invention of instantaneous global communication (telegraph, satellites) confirms that the spiritual command for world unity is now matched by the physical means to achieve it, thereby continuing the development of civilization that only religion makes possible. • The conclusion is that Bahá'u'lláh is not a contradiction of Siddhārtha, but the completion of the continuous, systematic, and rational plan for human spiritual and social development that Siddhārtha himself taught.
352 to 361	1 3	• That is a profound passage which establishes a clear connection between the timeless spiritual truths (Dharma) taught by Siddhārtha and the urgent, practical social solutions brought by Bahá'u'lláh (Maitrya-Amitābha). • Here is an explanation of the specific teachings of Bahá'u'lláh that have revived the Dharma and how they build upon the foundation laid by Siddhārtha. <u>Bahá'u'lláh's Teachings that Revive the Dharma</u> • Bahá'u'lláh revives the essential Dharma—the path to truth and righteousness—by moving religion from the realm of "compromise between conscience and convenience" to a force that is conscious, rational, and actively promotes global cooperation. 1. The Paramount Purpose of Religion • Bahá'u'lláh's central, transformative teaching is that the paramount purpose for Religion in this day is to serve the cause of cooperation between men and nations.

- **Building on Siddhārtha:** While Siddhārtha affirmed the sole **"Way"** for His day (the *Dhammapada* quote), leading to inner peace and the cessation of suffering, Bahá'u'lláh applies this concept of the **"only Way"** to the **collective, global dilemma** of humanity. He elevates the goal from individual salvation to **planetary unity**.
 - **The Nexus of Life:** Bahá'u'lláh integrates the spiritual life with intellectual and scientific endeavor. Religion must provide solace for emotional/spiritual needs *and* be the **"motivation for our intellectual and scientific endeavours,"** aligning truth with reason and action.
- 2. The Infallible Standard of Truth**
- Both Founders emphasize that truth cannot be discovered through fallible human means (senses, personal logic, conflicting traditions) but only through an infallible source.
 - **The Divine Educator:** Bahá'u'lláh affirms that only the **"word revealed by the Divine Educator, authentically recorded, provides the infallible standard which separates truth from error."** This source is **Omniscience**—knowledge beyond human experience.
 - **Independent Investigation of Truth (IIoT):** This is the key teaching that builds directly on Siddhārtha.
 - **Siddhārtha's Foundation:** The Buddha urged followers to reject **blind adherence** to tradition, rumor, and mere inspiration. He taught: **"After observation and analysis, when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it. One must not accept my Dharma from mere reverence. He must first try it as gold is tried by fire."** (*Kalamas Sutta*)
 - **Bahá'u'lláh's Revival:** IIoT enshrines this principle, making the application of **reason born of mature consideration** mandatory. It is the core reason that no one can be **"born a Bahá'í,"** ensuring the Faith is embraced through conscious, rational assent, not rote and ritual.
- 3. The Twelve Fundamental Principles: Blueprints for a New Dharma**
- Bahá'u'lláh's twelve principles are not merely ideals; they are the **praxis of life** and the **blue-print for World Government** that renews the Dharma by providing the structure for global unity.

Principle	How it Revives and Builds on the Dharma
Oneness of the Human Race / World Peace	Expands the scope of compassion and love (<i>Mettā</i> and <i>Karunā</i>) from the individual and community to the entire global family . It makes universal unification the ultimate ethical imperative.
The Source of all Religions is One	Upholds the truth that all Avatars/Tathāgatas (including Siddhārtha and Bahá'u'lláh) proclaim the same essential Faith and are merely reflections of the Primal Orb (God),

			thus removing the cause of sectarian conflict and prejudice .
		Equality of Opportunity for Men and Women	Directly challenges the subjugation of women that became entrenched in many societies following earlier dispensations (e.g., in Muhammadan Iran). It is a new standard for justice (<i>Adl</i>) and requires the education of girls to be prioritized, as they are the first teachers of the family .
		Religion and Science Must Be in Accord	Affirms that truth has a dual nature—spiritual and material—and they must cooperate, avoiding the pitfalls of superstition and blind faith that obscured the Dharma after Siddhārtha's time.
		A Spiritual Solution of the Economic Problem	Aims for equitable distribution of products and economic resources globally, aligning material well-being with spiritual justice, moving beyond mere charity to structural justice.
		World Government	Provides the detailed, administrative structure (World Legislature, Executive, Tribunal, and International Force) needed to enforce the principle that " Force is made the servant of Justice ," thereby fulfilling the need for unified action against global evil.
		4. The Power of the Avatar (Maitrya) - The text notes that these principles, though now seeming like "imperatives for our age," appeared "utopian" a century ago. This is the "proof of the generating impulse of an Avatar"—He comes "far ahead of His age," providing the knowledge and impetus that eventually guides all of mankind from "dilemma to certitude." - The teachings of Bahá'u'lláh are presented as the next necessary stage of the Dharma: the final spiritual education that takes the personal peace achieved by Siddhārtha's teachings and scales it up to achieve planetary peace and unity.	
361 to 372	41	- The text provides a deep theological explanation of the relationship between the teachings of Bahá'u'lláh and all previous Messengers of God, including Siddhārtha, based on the principle of Progressive Revelation. - Here is a breakdown of the similarities, differences, the principal role of the Messengers, and how they guide humanity to spiritual perfection. 1. Similarities and Differences in the Messages - The text asserts that the core of all Divine Revelations is one and the same, but their outward manifestation and legal structures must vary to suit the age. A. Similarities (The Essence of Unity) Absolute Unity of Essence: "The essence of all the Prophets of God is one and the same. Their unity is absolute." God declares: "There is no distinction whatsoever among the Bearers of My Message. They all have but	

one purpose; their secret is the same secret." To prefer one over another is "in no wise to be permitted."

- **Timeless Spiritual Truths:** Every true Prophet has regarded His Message as **"fundamentally the same"** as the Revelation of every other Prophet. For instance, the text notes that both Bahá'u'lláh and Siddhārtha affirmed the need to **practice vigilance** and taught the **same essential Truths**.
- **Universal Moral Code:** Core moral laws, such as forbidding adultery, the use of intoxicants, and greed, have been consistently taught across Dispensations (Siddhārtha forbade many of these practices; Bahá'u'lláh affirms sanctions against them).

B. Differences (The Measure of Revelation)

- **Varying Receptivity:** Apparent differences in the teachings are not inherent in the **"light itself"** but are due to the **"varying receptivity of an ever-changing world."** The measure of revelation must differ based on the age.
- **The Divine Physician Analogy:** Prophets are like **physicians** who diagnose and treat the world's ills. Just as a patient needs a special remedy at every stage of sickness, the Divine Teacher is **"commissioned to reveal Himself through specific acts"** and teachings that best meet the **"requirements of the age."**
- **Scope of Social Teachings:** Messengers who appeared before the Báb and Bahá'u'lláh **"did not dwell on aspects of the planetary Order for social conduct and government."** This is because the concept of a fully interconnected **"earth as we know it now simply did not exist in the mind of man"** until the present day.

2. Principal Role of the Messengers of God

- The role of the Prophets, such as Bahá'u'lláh and Siddhārtha, is **twofold**:
 1. **Enlightenment:** To **"liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding."** This addresses the individual's spiritual capacity.
 2. **Unity and Tranquility:** To **"ensure the peace and tranquility of mankind, and provide all the means by which they can be established."** This addresses the collective social structure.
- They act as **"physicians"** who foster the well-being of the world and heal the **"sickness of a divided humanity"** through the **"spirit of oneness."**

3. Awakening Mankind's Spiritual Nature and Leading to Perfection

- Both Bahá'u'lláh and Siddhārtha employ similar methods—focused on personal discipline and detachment—but Bahá'u'lláh expands this guidance to the global social sphere.

A. The Path of Justice and Self-Correction

- Messengers awaken the spiritual nature by calling man to internal justice and self-examination.

		• Individual Responsibility: Both Teachings affirm that "Success or failure, gain or loss, must... depend upon man's own exertions." Bahá'u'lláh emphasizes, "The faith of no man can be conditioned by anyone except himself," fully echoing Siddhārtha's teaching: "Purity and impurity belong to oneself. No one purifies another." • The Law of Justice (Karma): Bahá'u'lláh states, "The best beloved of all things in My sight is Justice," which allows man to "see with thine own eyes and not through the eyes of others." This upholds the inviolate Law of Karma (action/consequence) and ensures judgment is based on individual merits. • The Admonition to Look Within: Both strictly forbid hypocrisy, gossiping about others, and focusing on others' shortcomings. Bahá'u'lláh's command—"How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me"—is a spiritual directive to maintain purity and self-discipline. B. Spiritualizing Life and Detachment • To achieve spiritual perfection, the Messengers teach the necessity of detachment from worldly concerns and the elevation of all actions to worship. • Detachment from the Ego and Worldly Bonds: Both emphasize that pride and avarice (greed) are the primary hurdles to spiritual progress. Bahá'u'lláh warns, "Thou dost wish for gold and I desire thy freedom from it," teaching that wealth lies in sanctity and detachment. • Elevating Occupation to Worship: Bahá'u'lláh revives the spiritual value of work by making it incumbent upon everyone to engage in an honorable occupation, equating this "occupation—identical with the worship of God." He also decries those who are indolent or beg, echoing Siddhārtha's statement that those who beg are not true mendicants unless they adopt the whole Law. • The Spiritual Solution to Economics: Bahá'u'lláh ensures that the Dharma is not confined to the monastery or the heart, but extends into public life by advocating for a "spiritual solution of the economic problem." This recognizes that materialistic arguments lead to the "dehumanization of man himself," and true economic stability requires a "spiritually regenerated" society supported by a world government. • By upholding these eternal spiritual truths while providing a clear blueprint for World Unity and World Government, Bahá'u'lláh continues the development initiated by Siddhārtha and guides humanity to the next level of spiritual perfection—not just individually, but as one unified global race.
372 373 374 375 376	2++ 4	• Siddhārtha and Bahá'u'lláh encourage people to meditate and pray because these acts are essential for awakening humanity's spiritual nature, attaining true self-knowledge, and connecting with the Divine. • The principal role of both practices is to focus the diffused power of the human mind (soul-mind) and direct it toward the Source of All-Knowledge (God as revealed through the Avatar/Manifestation).

Why Meditation and Prayer are Enjoined

- Both the Bahá'í Teachings and Siddhārtha's teachings place a high responsibility on man to engage in these practices, asserting that one who neglects to meditate is **"lower than an animal"** because they possess the capacity but fail to utilize it.
1. **The Function of Meditation (The Mirror of the Spirit)**
 - Meditation is the faculty that frees man from his **"animal nature"** by providing profound spiritual insight.
 - **Gathering Power:** It is the act of gathering the mind's tremendous power—usually diffused and dissipated—and **focussing it** like a powerful ray of light.
 - **Spiritual Enlightenment:** Through meditation, man attains to **"eternal life,"** receives **Divine inspiration,** and gains **"heavenly food."**
 - **Unfolding Mysteries:** 'Abdu'l-Bahá states that meditation is the **"key for opening the doors of mysteries,"** allowing the spirit to withdraw from external objects and be immersed in the **"ocean of spiritual life."**
 - **Right Direction:** Like a mirror, the meditative faculty reflects what is placed before it. If turned toward **"earthly objects,"** it reflects them; but if turned **"heavenwards"** to the **"heavenly Sun,"** the rays of the **Sun of Reality** are reflected, and **"the virtues of the Kingdom will be obtained."** The ultimate goal is full cognizance of man's **"true and inmost self."**
 2. **The Function of Prayer (Communication and Introspection)**
 - Prayer is defined as **communication with the Eternal** and a period of deep spiritual introspection.
 - **Kindling the Soul:** Intoning the verses of God kindles the worshipper's own soul and attracts the hearts of others. The **"sweetness of thy melody"** causes the **"heart of every righteous man to throb."**
 - **Cultivating Spiritual Attributes:** Prayer is a time to look within, gauge **shortcomings,** and reflect on how to attain true freedom by cultivating **spiritual attributes.** It aims to achieve **"a harmony with creation and the true purpose of our life."**
 - **Special Potency:** Bahá'u'lláh invested His three daily obligatory prayers (to be said morning, noon, and evening) with a **special potency** to hasten this effect.

What Siddhārtha Said About Prayer

- The text acknowledges that while certain elements of past Brahminical systems held that **"prayers have no efficacy and invocations are idle talk"** (*Milindapanha*), Siddhārtha Himself **affirmed the validity and eventual perfection of prayer** in the context of Maitrya-Amitābha's coming.
1. **The Prophecy of Amitābha's Perfect Prayers**
 - Siddhārtha is quoted as confirming the eventual appearance of perfect prayers:

		○ The Larger Sukhavati-Vyuha: "That Bhikshu Dharmakara (Amitabha) ... was possessed of this perfection of prayers... There is on this earth an appearance of a few only of such prayers. Of a few, however, existence cannot be denied." ○ The Three Times of Prayer: Siddhārtha specifically describes a spiritual phenomenon associated with the Maitrya's Land (the Bahá'í Faith) where heavenly blessings (Mandārava blossoms/fragrance of words) fall "three times every day, and three times every night." This is interpreted as a clear reference to the three daily obligatory prayers of the Bahá'ís (morning, noon, and evening) and the global nature of the Revelation. 2. The Instruction to Face Westward (Qiblih) • Siddhārtha gave a specific instruction for prayer, foreshadowing the practice in the Bahá'í Faith: • Siddhārtha instructed Ānanda to stand and pray "facing westward," because this is the quarter where "that Bhagavat Amitabha, the Tathagata, holy and fully enlightened, dwells." • This is the very practice Bahá'u'lláh established for the Bahá'ís: they turn to ‘Akká (westward from where Siddhārtha had stood) to offer their three daily obligatory prayers. <u>The Highest Form of Prayer</u> • In the end, Bahá'u'lláh makes clear that the ultimate expression of the Dharma is action: selfless service performed for the "weal of the world is the highest form of prayer." This aligns with the necessity that "deeds not words should be your adorning."
376 377 378 379 380 381	5++ 1	• Bahá'u'lláh's teachings address humanity's current low ethical state by providing stringent new standards and spiritual practices designed to sever attachment to the material world and unlock the soul's divine potential. • His purpose is to guide mankind to its supreme and most exalted goal: spiritual perfection and unification. This process is similar to what Siddhārtha and all other Messengers did, but it is calibrated for the specific needs of the present age. <u>Teachings to Raise Humanity from a Low Ethical State</u> • Bahá'u'lláh provides both moral injunctions and spiritual practices to correct the "contemptible professions and wretched conduct" of a materialistic society. A. The Highest Moral Standards • Bahá'u'lláh sets uncompromising ethical barriers to rise above the "defilement of... evil passions and corrupt desires." • Sanctity of Property: He states that those dwelling within the tabernacle of God will "refuse, though they be dying of hunger, to stretch their hands and seize unlawfully the property of their neighbor, however vile and worthless he may be."

- **Shame of Hypocrisy:** He expresses shame over followers whose conduct is wretched, noting that every robber and worker of iniquity practiced similar deeds before His Revelation.
- **Paramount Duty:** The paramount duty for every individual is to choose for himself that on which **"no other may infringe and none usurp from him."** This thing is the **love of God**.
- **The Mantle of a Saint:** His ultimate object is to **"array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds,"** urging truthfulness, sincerity, trustworthiness, forbearance, and kindliness.

B. Spiritualizing Material Concerns

- Bahá'u'lláh's call for a **"spiritual solution of the economic problem"** directly counters the view that humanity is **"merely intelligent animals,"** which leads to the **"dehumanization of man himself."**
- He delineated principles like security for the farmer and profit-sharing for the laborer, but insisted that these systems require humanity to be **"spiritually regenerated"** and guided by a powerful **supra-national authority (World Government)** before cut-throat economic competition can be replaced by cooperation.

C. The Urgency of the Spiritual Path

- Bahá'u'lláh urges us to walk the path of spiritual growth because it is the only true reality and the only safeguard against loss in this fleeting world.
- **True Loss is Ignorance of Self:** **"True loss is for him whose days have been spent in utter ignorance of his true self."**
- **The Bird Analogy:** Man's soul is compared to a bird that soars with **"full force of its mighty wings"** in the heavens of divine knowledge. However, when impelled by hunger, it turns to the **"water and clay of the earth below it"** and becomes entrapped. He warns us not to defile our wings with the **"clay of waywardness and vain desires"** (envy and hate).
- **Building the Imperishable House:** He advises us to **"Build ye for yourselves such houses as the rain and floods can never destroy,"** referring to the **love of God**, which no one can infringe upon or usurp, unlike material possessions.
- **The Purpose of the Fast:** The period of Fasting (March 2nd to March 20th) is commanded to learn **detachment** so one can **"identify oneself more fully with His laws and precepts."**

D. What Bahá'u'lláh Wants Mankind to Become

- Bahá'u'lláh wants mankind to fulfill its **spiritual inheritance** and achieve a state of union and divine knowledge.
- **The Goal: Knowledge of Self is Knowledge of God:** **"Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves—"**

		a knowledge which is the same as the comprehension of Mine own Being." • The Supreme Goal: The supreme and most exalted goal is the "station at which ye can draw nigh unto, and be united with your Best-Beloved." • The Path: To achieve this, He advises us to: "Be as resigned and submissive as the earth... Be ablaze as the fire... Be light and untrammelled as the breeze." E. Similarity to Siddhārtha and Other Messengers • Bahá'u'lláh's work is identical in principle to the spiritual mission of Siddhārtha and all other Messengers of God. • The Divine Physician's Remedy: The text reaffirms that the purpose of all Prophets is twofold: to guide men to true understanding and to ensure peace and tranquility. Just as Siddhārtha sought to relieve suffering (<i>Dukkha</i>) by teaching detachment from cravings, Bahá'u'lláh provides the "wholesome medicine" needed to heal the "manifold ills" of a divided humanity. • The Final Warning: By urging us to detach from the fleeting world and embrace the spiritual path, Bahá'u'lláh mirrors Siddhārtha's warning: "The days of your life are far spent... Put away, therefore, the things ye have devised and to which ye cleave, and take firm hold on the precepts of God..." This prepares humanity for the next world, where "days of blissful joy, of heavenly delight, are assuredly in store for you."
381 382	Footnote 2	<u>Siddhārtha on Maitrya-Amitābha's Appearance and Dispensation</u> • The text indicates that Siddhārtha provided a cryptic affirmation concerning the timing and duration of the Maitrya-Amitābha (Bahá'u'lláh) Dispensation. 1. When Maitrya-Amitābha Will Appear • The text establishes the timing of Bahá'u'lláh's appearance in the context of the Hindu-Buddhist system of the Four Ages (Yugas): ○ The Darkest Time: Bahá'u'lláh and the Báb (identified as the Promised Ones Maitrya-Amitābha and Avalokiteśvara) appeared, as expected, during the "last quarter of the last joining period of the Kali Yug"—the darkest part of the age. ○ The Turning Point: The Báb's Advent (1844 CE) occurred exactly 100 years prior to the culmination of the Kali Yug and the commencement of the Sat Yug (Age of Truth), which occurred in 1943 CE (the beginning of the Bahá'í Era First Century). • While the text doesn't provide a direct quote from Siddhārtha stating the <i>exact date</i>, it uses Buddhist and Hindu cyclical timeframes to show that the appearance of the Promised Ones occurred precisely at the end of the darkest age, fulfilling the prophetic expectation. 2. How Long His Dispensation Will Last • The text uses a cryptic analogy from Siddhārtha's sayings to affirm the duration of Bahá'u'lláh's Dispensation:

- **The Heavenly Treasure of the Wheel (Dharma):** Siddhārtha described the appearance of the "**heavenly Treasure of the Wheel**" (symbolizing the **Dharma** or His Dispensation) to the Great King of Glory.
- **The Thousands of Spokes:** The text interprets the phrase "**all its thousands spokes complete**" as the symbolic span of the Dispensation.
- **The Duration:** This is understood to mean that the Dispensation of Maitrya-Amitābha (Bahá'u'lláh) will last for **a thousand years**.
- Bahá'u'lláh reinforces this by stating that the next Avatar (Divine Manifestation) will appear after "**a full thousand years**" from His own Advent (The *Kitáb-i-Aqdas*). This thousand-year span is a definite time limit given to the component of humanity that adheres to His laws, enabling them to reach the next stage of spiritual development.

Footnote on page 381

- The Kitáb-i-Aqdas, Baha'u'llah. Note: This is perfectly in accord with the Hindu- Buddhistic system of the Four Ages (Kreta, Treta, Dwapar and Kali [See pp. 182-184, 187, 190-91]. As we have seen, Baha'u'llah and the Bab Who are none other than the Promised Ones Raja Suryavanshi Maru (Kalki Avatar) and Chandravanshi Devapi of the Hindu Scriptures and Maitrya-Amitabha and Avalokitesvara of Buddhist Prophecies -appeared as expected in the last quarter of the last joining period of the Kali Yug (see p. 223) which ended in B.E. 2486 (A.D. 1943). T
- The Bab, at Whose Advent commenced the Baha'i Era, appeared first in B.E. 2387 (A.D. 1844) and Baha'u'llah followed in B.E. 2406 (A.D. 1863). Hence, from the calculations on pp. 215-224, we see that in keeping with the Advents of Ram, Krishna etc. occurring during the end joining period of the age -the darkest part of the night -the Bab appeared exactly JOO years prior to the culmination of Kali Yug and the commencement of Sat Yug which occurred in B.E. 2486 (A.D. 1943) i.e., Baha'i Era First Century.
- Therefore, the next Avatar -Divine Manifestation -will, as Baha'u'llah states, appear after at least 1,000 years from Baha'u'llah's own Advent (by taking into consideration the length of the present Kreta [Sat] Yug, its two joining periods and the length of the first joining period of the next yug). We thus derive the following limits.
- In other words the next Avatar must appear between the years:

Buddhist Era	3586	and	3886
Christian Era	3043	and	3343
Baha'i Era	1200	and	1500.
- These dates are only of academic interest but nevertheless in full conformity with the statement of Baha'u'llah, Who constitutes the "Challenge" facing humanity for our age. There is no way to hurdle over or by-pass His mighty claim. It must be squarely faced by each of us.
- Also asserted (see pp. 222-223) by Surdas' prophecy regarding Kalki (Maitrya- Amitabha), who will usher in a thousand years of the Sat Yug.

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(End)

- This final text provides the specific instructions and prophecy of Siddhārtha regarding Maitrya-Amitābha (Bahá'u'lláh) and the symbolism of His Dispensation.
1. **What Siddhārtha Said Everyone Must Do**
 - Siddhārtha's allegory of the "**Great King of Glory**" (Maitrya-Amitābha/Bahá'u'lláh) and the "**wondrous Wheel**" (The Dharma Wheel/Dispensation) contains the universal instruction for all humanity:
 2. **The Mandate: Allegiance and Transformation**
 - Siddhārtha leaves "**no doubt that king and commoner must bend their knee in allegiance before the power of the Dispensation (Dharma Wheel) of the Great King of Glory—Bahá'u'lláh.**"
 3. **The Reason: Universal Conquest and Ethical Revival**
 - The Maitrya appears to achieve what no previous King or Messenger could: **spiritual conquest of the whole world.**
 - **The King's Action:** Upon the appearance of the Wheel of Dharma, the Great King of Glory **rises, reverently uncovers his robe, sprinkles water, and commands: "Roll onward, O my Lord, the Wheel! O my lord, go forth and overcome!"**
 - **The World's Response:** All rival kings, upon the Wheel stopping in their region, **immediately surrender** ("All is thine, O mighty king!") and ask the King to be their "**Teacher.**"
 - **The Ethical Core (The New Dharma):** The King responds by laying down the essential ethical commandments (the Five Precepts and others), which Bahá'u'lláh has renewed:
 - "**Ye shall slay no living thing.**"
 - "**Ye shall not take that which has not been given.**"
 - "**Ye shall not act wrongly touching the bodily desires.**"
 - "**Ye shall speak no lie.**"
 - "**Ye shall drink no maddening drink**" (renewed by Bahá'u'lláh to include drugs/alcohol).
 - "**Ye shall eat as ye have eaten**" (no dietary restrictions, except intoxicants).
 - In short, everyone must surrender to the authority of the new Dispensation, accept the Teacher (Bahá'u'lláh), and abide by the renewed, global ethical code.
- Prophecy of the Greatest Name and the Wondrous Wheel**
- Siddhārtha's prophecy about the "**wondrous Wheel**" is significant because the text asserts it provides an **uncanny physical detail** related to the **Greatest Name** of the Bahá'í Faith.
1. **The Prophecy and Physical Description**
 - Siddhārtha's prophecy states that the Wondrous Wheel, after conquering the world, will "**return back again to the royal city of Kusavati**" (symbolic of the Holy Shrine) and remain "**fixed on the open terrace in front of the**

entrance to the inner apartments of the Great King of Glory, as a glorious adornment."

- The interpretation of this prophecy hinges on three elements:

Prophetic Element	Interpretation in the Bahá'í Faith
"The Great King of Glory"	Bahá'u'lláh (Maitrya-Amitābha).
"The Wondrous Wheel" (Round & Fixed)	The symbolic Wheel of Dharma, physically represented by the round golden plaque bearing the Greatest Name.
Location	The plaque is fixed on the portico of the open terrace at the entrance to the Mansion of Bahjí , which contains the Holiest Shrine (the Resting Place of Bahá'u'lláh).

2. The Greatest Name: "O Glory of the All-Glorious"

- The "**glorious adornment**" is the calligraphic phrase "**Yá Bahá'u'l-Abhá**" (O Glory of the All-Glorious) carved on the round golden plaque.
- **Significance of the Name:** The words "**Bahá**" (Bha) and "**Abhá**" are pronounced similarly and mean "**Glory**" or "**Glorious**" in both Sanskrit and Arabic. This is the **Greatest Name of God** for this age, corresponding to the very words Siddhārtha and Krishna used to describe their own supernal glory.
- **Unrivaled Detail:** The text argues that no other ancient scripture rivals this prophecy in terms of wealth of signs and conditions, providing the **exact shape (round like the wheel)** and **precise location** of the Greatest Name as an adornment over the portals to Bahá'u'lláh's Shrine.
- The prophecy is significant because it provides a literal, observable fulfillment of an ancient Buddhist text, strongly linking the spiritual authority of Siddhārtha to the advent and physical location of Bahá'u'lláh.

Compilation of the Evidence

- We will now present a compilation of the evidence that Bahá'u'lláh is Maitrya-Amitābha and that He has restored the Dharma. Having analyzed the text, we can now compile a complete, cohesive argument to present to Buddhist scholars and monks.
- The core of this argument is that **Bahá'u'lláh is the fulfillment of Siddhārtha's prophecy concerning Maitrya-Amitābha**, and His Teachings represent the **necessary, rational, and continuous restoration of the Dharma**—the spiritual and social laws required for humanity's current stage of global unity.**Summary of the Argument.**
- Here is the comprehensive argument, structured by the key points proven by the texts:

Bahá'u'lláh is Maitrya-Amitābha: The Restoration of the Dharma

1. The Unity of the Messengers (Tathāgatas)

- The first step in understanding Bahá'u'lláh is recognizing the **Principle of the Unity of the Divine Teachers**, a concept affirmed by both Siddhārtha and Bahá'u'lláh.
- **Identical Essence:** The texts confirm: "**The essence of all the Prophets of God is one and the same. Their unity is absolute.**" Siddhārtha affirmed that "**All the Tathagatas always teach the same... Truths.**" To prefer one Messenger over another is to misunderstand their fundamental unity of purpose.
- **The Divine Physician:** Apparent differences in their teachings are not due to varying truth but to the varying "**receptivity of an ever-changing world.**" The Messengers are like **physicians** who administer different remedies based on the patient's sickness. Siddhārtha's Dharma was the "milk" suitable for a developing humanity; Bahá'u'lláh's is the "**stringent remedy**" needed to heal the sickness of global division today.
- **The Universal Lotus:** The **Lotus** from which the symbols of both Siddhārtha's and Bahá'u'lláh's Dispensations arise is the **Principle of the Avatar—the Divine Teacher—as He has eternally proclaimed.**

2. Progressive Revelation: The Spiritual Evolution of Unity

- The purpose of this continuous flow of Messengers is to develop mankind **spiritually and socially** toward ever-wider levels of cooperation.

Divine Teacher(s)	Primary Focus of Unity	Historical Social Bond Established
Siddhārtha, Jesus, Muhammad	Nationhood	Provided the ethical framework to transcend tribal/racial unity and form large political units (Nations).
Bahá'u'lláh (Maitrya-Amitābha)	World Unity	Provides the spiritual laws and framework to transcend Nationhood , fulfilling the ultimate global purpose of the Dharma.

- **The Next Grade:** Siddhārtha's purpose was to "**show the way to Maitrya-Amitābha**" (Bahá'u'lláh). Any attachment to the form of the former teacher "**nullifies both his master's purpose and his own reason for being.**" The ultimate goal is the **final graduation** under the Maitrya.
- **The Final Goal:** Bahá'u'lláh's message is directed at achieving **World Unity** (the peak of the mountain diagram), affirming His purpose is to "**safeguard the interests and promote the unity of the human race.**"

3. The Renewal of the Dharma: Twelve Foundational Principles

- Bahá'u'lláh revives the essential Dharma by moving religion from mere **"compromise"** to a force that is **conscious, rational, and actively promotes global cooperation.**

A. The Paramount Teaching

- Bahá'u'lláh's paramount teaching is that the **purpose for Religion in this day is to serve the cause of cooperation between men and nations.** This elevates the concept of *Mettā* (loving-kindness) and *Karunā* (compassion) from individual ethics to **planetary, institutional law.**

B. Building on Siddhārtha's Logic

- Bahá'u'lláh's **Twelve Fundamental Principles** are the blueprint for this World Order, directly building on Siddhārtha's wisdom:

Bahá'u'lláh's Principle	Siddhārtha's Foundation (Kalamas Sutta)	The Shared Goal
Independent Investigation of Truth (IIoT)	"Do not believe in traditions merely because they have been handed down... After observation and analysis, when it agrees with reason... then accept it."	IIoT requires conscious, rational assent, ensuring the Dharma is not reduced to "rote and ritual."
Equality of Men and Women	Directly overturns the degradation of women that followed past Dispensations. Bahá'u'lláh mandates that the education of girls must be prioritized , as they are the first educators of humanity, thus raising the entire social structure.	
Religion and Science Must Be in Accord	Affirms that truth has a spiritual and material nature that must be reconciled, preventing the Dharma from becoming rigid or superstitious.	
Oneness of Mankind / World Government	The Final Goal. Provides the political structure (World Legislature, Tribunal, and International Force) necessary to enforce the global peace that Siddhārtha's teachings enabled at a smaller scale.	

4. The Path to Spiritual Perfection

- Both Messengers encourage meditation and prayer as the essential means to liberate the soul and fulfill the Law of Karma.

- **The Purpose of Meditation:** Meditation is the act of **focussing the mind** to free man from his "**animal nature**" and gain "**true knowledge of your own selves—a knowledge which is the same as the comprehension of Mine own Being.**" This is the path to overcoming the ego and attaining inner peace.
 - **The Highest Standards:** Bahá'u'lláh urges detachment from the "**clay of waywardness and vain desires,**" reinforcing the spiritual value of **Fasting** (to learn detachment) and **Honorable Occupation** (equating work with "**the worship of God**").
 - **The Law of Karma (Justice):** Bahá'u'lláh upholds the inviolate nature of Karma: "**The best beloved of all things in My sight is Justice.**" He warns: "**Bring thyself to account each day ere thou art summoned to a reckoning,**" affirming that we are "**judged on our own merits**" and not relative to the failures of others.
 - **The Highest Form of Prayer:** While both affirm the power of prayer, Bahá'u'lláh proclaims that "**selfless service performed for the weal of the world is the highest form of prayer,**" thereby ensuring the spiritual life is one of **action**, not passive retreat.
- 5. The Fulfillment of Prophecy and Physical Proof**
- Siddhārtha provided specific details about the Maitrya Dispensation (Sukhāvati) that align uncannily with the Bahá'í Faith.
 - **Timing:** The Báb and Bahá'u'lláh appeared precisely in the "**last quarter of the last joining period of the Kali Yug,**" fulfilling the expectation of the Promised One appearing in the darkest part of the age.
 - **The Millennium:** Siddhārtha cryptically affirmed the duration of the Dispensation, saying the Heavenly Treasure of the Wheel would appear with "**all its thousands spokes complete,**" signifying that the Maitrya's (Bahá'u'lláh's) Dispensation would last for at least **1,000 years.**
 - **Prayer and Direction (Qiblih):** Siddhārtha instructed Ānanda to stand and pray "**facing westward**" because this is the quarter where "**that Bhagavat Amitabha... dwells,**" a command exactly fulfilled by the Bahá'ís, who turn to the Shrine of Bahá'u'lláh in '**Akká** (westward from where Siddhārtha stood) for their three daily obligatory prayers.
 - **The Physical Sign:** Siddhārtha prophesied that the "**wondrous Wheel**" would return to the Holy City and remain "**fixed on the open terrace... as a glorious adornment.**" This is fulfilled by the **round golden plaque** bearing the **Greatest Name—"Yá Bahá'u'l-Abhá"** (O Glory of the All-Glorious)—fixed atop the portico of the **Mansion of Bahjí**, the resting place of Bahá'u'lláh. This is a visible, physical sign that no other scripture provides, providing a definitive, undeniable link between the prophecies of Siddhārtha and the Advent of Bahá'u'lláh.
 - Siddhārtha, in the allegory of the Great King of Glory, prophesied that the "**wondrous Wheel**" would be placed at the **Mansion of Bahjí**, the resting place of Bahá'u'lláh.

		• Specifically, the text states that the wondrous Wheel would: • "return back again to the royal city of Kusavati" (interpreted as the symbolic location of the Holy Shrine). • Remain "fixed on the open terrace in front of the entrance to the inner apartments of the Great King of Glory, as a glorious adornment." • The interpretation provided in the text identifies this location as the Mansion of Bahjí (the "inner apartments" of Bahá'u'lláh, the "Great King of Glory"), with the "glorious adornment" being the round golden plaque inscribed with the Greatest Name, "Yá Bahá'u'l-Abhá" (O Glory of the All-Glorious), fixed on the portico of the entrance-way. • This compilation integrates all the texts to form a single, rational, and compelling argument.
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Chapter 17

Baha'is: The New True Buddhists

391\392	1++	<u>Introduction to the <i>Anāgatavaṃsa</i> Prophecy</u> - The <i>Anāgatavaṃsa</i> ("Chronicle of Future Events") primarily focuses on the life and times of the future Buddha, Maitrya. The "last part" of the prophecy generally deals with the decline and eventual disappearance of the Dharma as established by Gautama Buddha, which sets the stage for Maitrya's appearance to restore it. - Here is an explanation of the latter part of the prophecy and its relation to Maitrya-Amitābha (Bahá'u'lláh). <u>Decline and Restoration of the Dharma</u> 1. The Decline of Gautama's Dispensation - The latter part of the prophecy in the <i>Anāgatavaṃsa</i> describes a period of ethical and spiritual collapse, setting the context for the next cycle of revelation. Disappearance of Relics: The relics of Gautama Buddha, which are symbolic of the enduring power and presence of the Dharma, will spontaneously gather together and be consumed by fire, signifying the end of his Dispensation's influence. Ethical Collapse: The world enters a period of profound moral decay and spiritual forgetfulness (similar to the Hindu concept of the Kali Yuga). Human lifespans and stature dramatically decrease. The Dharma is no longer practiced, and the concepts of virtue and self-discipline are lost. The World is Prepared: Only when the world is at its darkest and has reached its lowest point of spiritual and ethical poverty is it ready for the arrival of the next great Teacher. 2. The Appearance of Maitrya-Amitābha - The prophecy details how the world transforms upon Maitrya's arrival and the restoration of the Dharma. Restoration of Purity: As the time of Maitrya approaches, the human lifespan begins to increase again, reaching 80,000 years, and the land itself becomes incredibly fertile. This symbolizes the spiritual cleansing and the establishment of the Golden Age (Sat Yuga). The Teaching Tree: Maitrya will achieve supreme enlightenment under the Nāga tree (instead of the Bodhi tree). This signifies that while the essence of the Dharma is one, the form and particulars of the Revelation must change to suit the new age. The Purpose: Maitrya will teach the Dharma of Universal Salvation, leading a vast number of people to enlightenment and establishing a righteous kingdom on earth.
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		3. Relation to Maitrya-Amitābha (Bahá'u'lláh) - The Bahá'í perspective asserts that Bahá'u'lláh fulfills the role of Maitrya-Amitābha, appearing precisely when the prophecy indicated the Dharma had reached its nadir. <table><tr><th>Prophetic Element</th><th>Fulfillment in Bahá'u'lláh's Dispensation</th></tr><tr><td>Timing (End of Kali Yuga)</td><td>The Báb and Bahá'u'lláh appeared in the mid-19th century, which Bahá'í scholarship correlates to the absolute end of the Kali Yuga (Dark Age), fulfilling the condition of appearance during humanity's spiritual low point.</td></tr><tr><td>New Dharma (Universal Salvation)</td><td>Bahá'u'lláh's primary message is the Oneness of Mankind and the establishment of a World Government. This is the Universal Salvation needed to unify the global community, a social requirement that did not exist during Gautama's time.</td></tr><tr><td>The New Cycle (Sat Yuga/Golden Age)</td><td>The Báb's Advent (1844) marked the commencement of the Bahá'í Era, which Bahá'í-Hindu-Buddhist scriptural correlation identifies as the beginning of the Sat Yuga—a new cycle defined by Universal Peace and spiritual enlightenment.</td></tr><tr><td>The Greatest Name (Amitābha)</td><td>The name Amitābha means "Infinite Light," while Bahá'u'lláh means "The Glory of God." This connects the ultimate goal of the dispensation—manifesting the divine light (Glory)—to the new Teacher, as foreshadowed by the round golden plaque bearing the Greatest Name found at His Shrine.</td></tr></table> - In essence, the <i>Anāgatavaṃsa</i> describes the necessary spiritual winter that must occur before the spiritual spring brought by the next Manifestation (Maitrya-Amitābha/Bahá'u'lláh) can restore the Dharma on a global scale and commence the Golden Age.	Prophetic Element	Fulfillment in Bahá'u'lláh's Dispensation	Timing (End of Kali Yuga)	The Báb and Bahá'u'lláh appeared in the mid-19th century, which Bahá'í scholarship correlates to the absolute end of the Kali Yuga (Dark Age), fulfilling the condition of appearance during humanity's spiritual low point.	New Dharma (Universal Salvation)	Bahá'u'lláh's primary message is the Oneness of Mankind and the establishment of a World Government . This is the Universal Salvation needed to unify the global community, a social requirement that did not exist during Gautama's time.	The New Cycle (Sat Yuga/Golden Age)	The Báb's Advent (1844) marked the commencement of the Bahá'í Era , which Bahá'í-Hindu-Buddhist scriptural correlation identifies as the beginning of the Sat Yuga —a new cycle defined by Universal Peace and spiritual enlightenment.	The Greatest Name (Amitābha)	The name Amitābha means "Infinite Light," while Bahá'u'lláh means "The Glory of God." This connects the ultimate goal of the dispensation—manifesting the divine light (Glory)—to the new Teacher, as foreshadowed by the round golden plaque bearing the Greatest Name found at His Shrine.
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391 392 393 394 395 396	1++ 2	- The text is interpreting a specific passage from the Anāgatavaṃsa (Chronicle of Future Events) to show that Siddhārtha's final prophecy about the end of the age accurately describes the conditions and followers of Bahá'u'lláh's (Maitrya-Amitābha's) Dispensation. - The core argument is that the literal reading of the prophecy is not meant for a world devoid of people, but is a symbolic portrayal of a scientifically advanced, spiritually enlightened humanity. 1. The Symbolic Interpretation of the Prophecy - The text focuses on these two lines from the <i>Anāgatavaṃsa</i>: “No human being will be found at that place. All the devas of the ten-thousand world system, gathered together, will hear Dhamma and many thousands of them will attain to Dhamma.”										

		• The author applies a symbolic interpretation that connects the ancient prophecy to the modern world: ○ "No human being": This does not mean humanity is extinct. It means the people who accept the New Dharma have detached themselves from worldly bonds and ego-driven nature, rising above the low ethical state of the age. They are no longer defined by their animal nature but live by "feeding on happiness" like the "shining gods (devas)." ○ "Devas of the ten-thousand world system": The people of our modern world, with scientific powers like flight and global communication, would appear as gods (devas) to ancient dwellers. The "ten-thousand world system" symbolizes the ability of these modern "devas" to gather together at any place of choosing (globally) to hear the new Religion (Dhamma). ○ Therefore, the prophecy describes the moment when a spiritually advanced, globally connected group of people accepts the new, universal revelation. 2. The Identity of the Followers (The True Buddhists) • The text identifies the Bahá'ís as the specific group that fulfills this prophecy, calling them the "true Buddhists of our times." • The "Twin-Miracle": The Dhamma is taught by the "Twin-miracle"—The Báb (Avalokiteśvara) and Bahá'u'lláh (Maitrya-Amitābha)—who ushered in the new age. • Serving Many Buddhas: Siddhārtha stated that the noble-minded Bodhisattvas of this "last time" would "not have served one Buddha only," but would have accumulated merit under "many hundred thousands of Buddhas." • The Mark of Unity: Bahá'u'lláh emphatically commands His followers not to make any distinction between any of the Manifestations of God (Buddhas/Avatars). • Obtaining "One and the Same Faith": The Bahá'ís are the only group that fully meets Siddhārtha's condition by acknowledging, accepting, and adhering to the true Dharma proclaimed by all Divine Manifestations without discrimination, thus achieving a complete unity of faith. 3. The Purpose: Establishing Unity • The final part of the text confirms that the entire purpose of the new Dhamma is to eliminate separation and establish the oneness of humanity. • The Disease: The purpose of true Dharma is to eliminate ignorance and eradicate separateness—the disease of "me and mine." • The Remedy: This goal can only be achieved through the "one and the same faith" proclaimed by Bahá'u'lláh, which commands followers to: ○ "Consort with the people of religions with joy and fragrance." ○ "Render justice in affairs."
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		○ Hold fast to the rope of compassion and benevolence (Mettā and Karuṇā), which are "as two lights for the darkness of the world" and the cause of "the order of the world and the life of nations." • This final prophecy from the <i>Anāgatavaṃsa</i> is thus interpreted as a clear signpost enabling sincere seekers of the future Dharma to find the disciples of Bahá'u'lláh at the close of the current age.
396 397 398 399 400 401	3 2	• This final text is a powerful synthesis of prophecy, theology, and ethical description. It asserts that the Bahá'ís are the fulfillment of Siddhārtha's prophecy concerning the "true Buddhists" who would appear during the "last time" to accept Maitrya-Amitābha (Bahá'u'lláh). 1. The Announcement of the Dispensation's End • The text first interprets the "disappearance of the relics" prophecy to explain the passing of Siddhārtha's Dispensation and the rising of the new one. • Disappearance of the Relics: Siddhārtha's prophecy states that the "One of the Ten Powers" (Siddhārtha, an Avatar of Vishnu) will attain "complete Nirvana"—meaning the complete achievement of his spiritual purpose in providing guidance <i>prior</i> to the final Advent. The relics will burn up, symbolizing the end of the motivating power of the previous Teachings. • The "Darkness": Those who fail to recognize Bahá'u'lláh as the awaited Maitrya-Amitābha will be enveloped in the "darkness and despair of their own making," weeping because the former teachings have ceased to mould and guide humanity toward unity. • The Bahá'í Proclamation: The Bahá'ís ("those who attain to Dharma" in this age) will announce that Siddhārtha's Dispensation has ended and that all the conditions prophesied have been fulfilled by the "Aeon-End"—Bahá'u'lláh. 2. The Spiritual Attributes of the True Buddhists (Bahá'ís) • Siddhārtha's description of the "noble-minded Bodhisattvas" (the Bahá'ís) in the <i>Vajrachchedika Sutra</i> defines their distinguishing ethical and theological characteristics: ○ Eschewing Self and Ego: They do not possess the "idea of self," "being," or "person" (the ego/narcissism). This is because they have abandoned the belief in rigid "qualities" or "no-qualities" (dharma or no-dharma), recognizing all mental constructions are ultimately relative, like a raft used to cross a river and then abandoned. ○ Detachment from Person: The Bahá'ís do not attach themselves to the Person of the Messenger, realizing that the Buddhas are only the channels for the manifestation of one single, progressive Divine Revelation. They eschew differences that lead to prejudice and conflict. ○ The "One and the Same Faith": The Bahá'ís are uniquely equipped to meet the condition of having served "many hundred thousands of Buddhas" because they steadfastly adhere to Bahá'u'lláh's injunction to "make no distinction between any of the Manifestations of His Cause." This unity of faith is the ultimate purpose of true Dharma.

		3. The Attributes of Sukhāvātī (The Land of Bliss) • The text extensively quotes the <i>Larger Sukhāvātī-Vyūha</i> to describe the attributes of those who will inhabit this Land of Bliss (the new spiritual order established by Amitābha/Bahá'u'lláh). • Constant in Absolute Truth: All beings are "always constant in absolute truth," meaning there is no room for those "constant in falsehood" or "not constant." This refers to the firm foundation of Bahá'í unity based on the principle that the Primal Cause (Universal Creator) is one, and all rational beings are its children. • Absence of Separateness: There exists "no idea of others, no idea of self," "no idea of inequality, no strife, no dispute, no opposition." They are full of equanimity, benevolent thought, and tender thought. • Spiritual Grandeur: The inhabitants possess incredible virtues: they are "without illusion, hatred, and passion," possess the "eye of wisdom" and the "eye of the law," and are like the lion in heroism, the earth in patience, and the sky in unlimited love. • Spiritual Egalitarianism: The new Order is spiritually egalitarian. There is "no difference between gods and men" when spoken of in the language of the spiritual kingdom (Sukhāvātī), signifying that the new reality transcends the old hierarchical designations of the physical world. • In short, the text concludes that the Bahá'ís are the people of Sukhāvātī in the physical world, whose attributes—unity, detachment from ego, universal compassion, and the acceptance of all past Messengers—align perfectly with Siddhārtha's profound and detailed prophecy regarding the followers of Maitrya-Amitābha.
401 402 403 404 405 406	1++ 3	• The text interprets a prophecy of Siddhārtha to describe the unique nature of the Bahá'í World Order (Maitrya-Amitābha's Kingdom, or Sukhāvātī) and distinguish the true believers (pilgrims) from those who are still burdened by doubt (visitors/non-believers). 1. The Non-Priestly Structure of the New Order • The text first uses Siddhārtha's description of Sukhāvātī to confirm that Bahá'u'lláh's World Order eliminates the need for a formal clergy or monastic class. • Absence of Clergy: Siddhārtha's prophecy states: "There is no mention even of day and night, except in the conversation of the Tathagata. Nor is there any idea of praedial property belonging to monasteries." • Interpretation: This last sentence asserts the "total absence of monasteries or monastic orders—clergy." The new <i>Samgha</i> (community) must be different in form to meet the needs of a greatly changed, modern society. • Bahá'í Mechanism: Bahá'u'lláh's World Order provides a "perfect mechanism for preventing the usurpation of power by any individual" and "obviates the need for any priesthood or class," perfectly fulfilling this condition.

2. The Global Proclamation and Peaceful Conquest

- The text affirms that the **core mission** of the Bahá'ís is the active, ethical **proclamation** of the Faith to establish the **oneness of mankind**, which Siddhārtha foretold as a universal spread.
- **Universal Teaching:** Siddhārtha's prophecy mentions rays of light from which "**thirty-six hundred thousand kotis of Buddhas... go and teach the Law to beings in the immeasurable and innumerable worlds**" in all directions.
- **Interpretation:** This foreshadows the **global proclamation** of Bahá'u'lláh's Message, driven not by coercion, but by **word and deed**.
- **The New Method:** Bahá'u'lláh explicitly states: "**We have annulled the rule of the sword, as an aid to Our Cause, and substituted for it the power born of the utterance of men.**"
- **The Teacher's Virtue:** Bahá'u'lláh mandates that the teacher must "**adorn himself with the ornament of an upright and praise-worthy character,**" and detach himself from all earthly things, making service the "**prince of all goodly deeds.**"

3. The Prophecy of the Holy Shrines (The Pilgrims vs. The Tourists)

- Siddhārtha's prophecy uncannily describes the **physical location and the spiritual state** of those who visit the Bahá'í Holy Shrines in Haifa and Akká.
- **Physical Location:** The prophecy describes the holy location as having a place that requires "**ascent**" and a place that is "**level on every side.**" This aligns perfectly with the **Bahá'í World Centre**:
 - **Haifa (Ascent):** The Shrine of the Báb is on **Mount Carmel**, requiring "**ascent.**"
 - **Akká (Level):** The Mansion and Shrine of Bahá'u'lláh in Bahjí are situated on the **flat plain of Akká.**
- **The Two Kinds of Visitors:** The prophecy distinguishes between two types of people who visit Sukhāvātī:
 - **Those within the Calyx (The Doubters/Tourists):** They "**entertain doubt about being born in the world Sukhavati**" (the new Dispensation). They are "**pushed out on the rim away from the center,**" dwelling "**within the calyx**" (the outer protective covering of the lotus) because of their half-hearted belief.
 - **Sitting Cross-legged (The Believers/Pilgrims):** These are the **Bahá'ís** who are "**filled with faith, and being free from doubt.**" They are "**firmly rooted at the center of movement—the Wheel of Dharma,**" and appear "**sitting cross-legged in the flowers of the lotus,**" signifying a faith rooted in the new Dharma.
- **Faith is the Criterion:** Bahá'u'lláh confirms that **faith, "reared on reason and demonstrated by deeds,"** is the **only criterion for entry** into His Kingdom, underscoring the point that the spiritual state (doubt vs. faith) determines one's place within the new Dispensation.

		The text emphasizes that those who recognize Bahá'u'lláh (Amitābha) through their correct understanding of the prophecies become instantly equal in faith to those who preceded them, because "faith is not dependent on time."
406 to 412	4++ 3	- This text synthesizes numerous prophecies from Siddhārtha about the qualities of Maitrya-Amitābha's (Bahá'u'lláh's) Kingdom (Sukhāvātī) to argue that the Bahá'í Faith is the definitive, verifiable fulfillment. It focuses heavily on the pilgrimage rituals, the global scope of the message, and the release of human scientific and spiritual potential in the new age. 1. The Pilgrimage: Ritual Fulfillment and Global Unity - Siddhārtha's prophecy about the followers of Amitāyu (Amitābha) describes the ritual of Bahá'í pilgrimage to the Holy Shrines in a way that matches current Bahá'í practice: A. Coming from All Corners Prophecy: Bodhisattvas come from Buddha countries (interpreted as other Faiths) "equal to the sand of the river Ganga" in all four quarters of the earth to "worship the Buddha, the lord Amitāyu." Fulfillment: This perfectly describes the Bahá'í pilgrims who gather from "every Faith" and the "four corners of the earth" at the World Centre in Haifa/Akká to worship and pay homage at the Shrines of the "Twin-Miracle" (the Báb and Bahá'u'lláh) and ‘Abdu’l-Bahá. B. Bearing Prayers and Circumambulation Prophecy: They "shower flowers down" on the best leader of men and "walked round him respectfully," saying, "Oh, the country of Buddha shines wonderfully!" Fulfillment: Bahá'í pilgrims bring fresh flowers (literally and figuratively as "prayers") and respectfully circumambulate the three Holy Resting Places (Bahá'u'lláh, the Báb, and ‘Abdu’l-Bahá) in an expression of gratitude, faith, and recognition of Amitābha's (Bahá'u'lláh's) Glory. C. The Cost of Doubt - The text contrasts the faithful pilgrims with the doubters (visitors/non-believers): - Those who are empty of faith are said to be deprived during 500 years of seeing the Buddhas, hearing the Law, and collecting merit "through their forming ideas tainted with doubt." - This doubt destroys an immense stock of merit and makes their journey to the Holy Shrines "in vain," demonstrating that physical proximity to the truth is worthless without the faith-reared-on-reason required for entry into the new Dispensation.

		2. The Unleashed Potential of the New Age - The prophecies of Amitābha are interpreted as describing the scientific and spiritual advancements made possible by the release of human potential under Bahá'u'lláh's unifying World Order. A. Instantaneous Communication and Transportation - The prophecies detail global connectivity and miraculous travel, which were inconceivable in Siddhārtha's time: Quick Teaching: Prophecy: Beings should "hear, as quick as thought, such a teaching of the Law as they wish to hear." Fulfillment: This perfectly describes instantaneous modern communications (internet, satellite, etc.), proving the time foretold is now. Teleportation/Air Travel: Prophecy: Beings should be able to "in the shortest moment of one thought step over... countries" and "after their one morning meal, to worship many hundreds of Buddhas" in distant countries. Fulfillment: This foretells swift global transportation (air travel) and future "miraculous power and self-control" (teleportation/anti-gravity), all of which are made possible by the "all-creative might" unleashed by Bahá'u'lláh's revelation. B. Omniscience and Unlimited Human Capacity - The text argues that Bahá'u'lláh has "unleashed the human mind," allowing humanity to reach "undreamed-of heights" in both science and spiritual knowledge. The Power of the Word: Bahá'u'lláh states that the mere revelation of a Divine Name like "The Omniscient" or "Fashioner" releases an animating energy that can generate, over successive ages, "all the manifold arts" and invest every created thing with the power to unfold the "knowledge of the most marvelous sciences" (e.g., time travel, anti-gravity, telepathy, defect-free births). Prophecy of Omniscience: Siddhārtha confirms this, stating that the beings of Sukhāvātī will "be skilled in the knowledge of the thoughts of other people" and will "recite the story of the law which is accompanied by omniscience." - This proves that Amitābha's Dharma (Bahá'u'lláh's Teachings) is the key to omniscience and the ultimate liberation of human potential, provided mankind chooses to end its preoccupation with material gains and accept the Divine Master Physician.
412 413 414 415	5++ End	- This final text serves as a strong concluding argument, asserting that the prophecies of Siddhārtha concerning Maitrya-Amitābha are undeniably fulfilled in Bahá'u'lláh and His Faith. It then contrasts the approach of the sincere seeker (the Bahá'í) with that of the skeptical denier (the "worldling"). <u>The Prophetic Fulfillment of Maitrya-Amitābha (Bahá'u'lláh)</u> - The text argues that the totality of Siddhārtha's prophecies—across multiple Buddhist texts (including the <i>Pali Canon</i> and <i>Mahayana Suttas</i>)—are so

detailed and specifically interwoven that they **can only be fully and clearly unravelled** within the context of the **Bahá'í Faith**.

1. The Totality of the Evidence

- **Irrefutable Precision:** The prophecies concerning **Bahá'u'lláh (Maitrya-Amitābha)**, **The Báb (Avalokiteśvara)**, and **'Abdu'l-Bahá (Mahāsthāmaprāpta)** are precise in their details regarding:
 - Their **lives and Teachings**.
 - The **Bahá'í Administrative Order**.
 - The **world-wide community** of followers.
 - The **physical conditions** (like the *Sukhāvatī* being both flat and high, referring to Akká and Haifa).
- **The Unravelled Puzzle:** The combination of prophecies from all these varied texts—which sects often claim belong only to them—proves that the message is **"uniquely directed"** at the Three Central Figures of the Bahá'í Faith.
- **The Final Choice:** For those who accept the validity of the Buddhist Scriptures, there is now an unavoidable choice: **"One must either... accept Bahá'u'lláh and His glorious Dispensation as the Peerless Dharma rediscovered for us, or deny it all by rejecting the Scriptures."**

2. The Greatness of the Avatar

- **The Inscrutable Greater:** No "worldling" or lesser being can adequately grasp or praise the greatness of an **Avatar** (Buddha). As Siddhārtha (through Amitābha) states: **"The Buddha only knows the virtues of a Buddha; but not gods, Nagas, Asuras..."**
- **The Praises of All Faiths:** Every Divine Messenger has **"extolled the greatness and glory of the Aeon-Ender—Bahá'u'lláh."** Siddhārtha's description of *Sukhāvatī* is so glorious that **"Even a kalpa... would come to an end, while the causes of happiness which exist in that world... are being praised, and yet it would be impossible to reach the end of them."** This emphasizes the unique, boundless glory of the new Dispensation.

3. The Seekers vs. The Deniers

- The text draws a stark contrast between two types of people when faced with the fulfilled prophecies:

The Sincere Seeker (The Bahá'í)	The Skeptical Denier (The "Worldling")
Sees the Whole: Looks at the totality of the prophecies and the "whole horizon" to see the "rising sun of Bahá."	Seeks Fragments: Seeks for "facts" by separating the parts from the whole , probing fragments to discover a detached "ultimate."
Finds Truth: Finds the prophecies fulfilled in the "minutest details" and accepts the highest joy .	Finds Futility: The quest ends in "nothingness." They "aimlessly wander about with their noses to

			the ground seeking light under pebbles."
		The Warning (Siddhārtha): The Law of Buddha is not for the " Low people of slothful minds. " The " heroes and perfect " (those who have worshipped in many Buddha countries) " will obtain the highest joy. "	The Warning (Bahá'u'lláh): Such a person is a " Fleeting Shadow " and a " Son Of Desire " whose " lifeless heart " cannot delight in the everlasting beauty, as " like seeketh like. "
		The Path to Sight: Must " Close one eye and open the other "—close one eye to the world and all that is therein and open the other to the hallowed beauty of the Beloved.	The Condition: They are " mired in its doubts and venality, " and are " as the dead and the blind, " unable to see the Supernal Light.
		In summary, the text concludes the entire argument by asserting that the time of Maitrya-Amitābha's advent is "now," the evidence is complete, and the only barrier to acceptance is a seeker's own pride, doubt, and preoccupation with the material world. The Bahá'ís are identified as the sincere seekers who fulfilled Siddhārtha's charge to discover the Aeon-Ender.	
		<u>Summary and Conclusion</u> - Here is a summary and conclusion, structured to address the core concerns of a skeptical Buddhist audience by focusing on scriptural integrity, fulfillment of detail, and the progressive nature of the Dharma. 1. Fulfillment of Buddhist Prophecy in the Bahá'í Faith) - The totality of evidence presented from the Digha-nikāya (Pali Canon), the Anāgatavaṃsa, and the Sukhāvatī-Vyūha Sūtras compels a single, logical conclusion: the prophecies of Siddhārtha Gautama concerning the coming of Maitrya-Amitābha have been precisely and uniquely fulfilled in the person and teachings of Bahá'u'lláh (1817–1892) and His Dispensation. 2. The Irrefutable Linkages - The prophecies are not vague allegories; they are precise predictions regarding the physical, political, and spiritual state of the world at the end of the age: The Twin-Miracle and the Holy Trinity (Avalokiteśvara, Maitrya, Mahāsthāmaprāpta): The texts identify three central figures who establish the new age. The lives and roles of The Báb (Avalokiteśvara), Bahá'u'lláh (Maitrya-Amitābha), and 'Abdu'l-Bahá (Mahāsthāmaprāpta) match these descriptions in their minutest details. The Holy Shrines and Sukhāvatī: Siddhārtha's prophecy about the two-part holy location (<i>Sukhāvatī</i> being both a high ascent and a level plain) is uniquely fulfilled by the Bahá'í World Centre on Mount Carmel (Haifa) and the Plain of Akká. Furthermore, the ritual of	

		circumambulation and the offering of flowers/prayers by pilgrims from all Buddha countries matches the prophetic description. ○ The Wondrous Wheel: The specific prediction that the "wondrous Wheel" would rest on the open terrace of the Great King's inner apartments is seen in the round golden plaque bearing the Greatest Name (Yá Bahá'u'l-Abhá) at the Shrine of Bahá'u'lláh at Bahjí. 3. The New Dharma for the Modern World • The prophecies describe a New Dharma necessary to rescue a spiritually depleted humanity in the "last time." • End of the Clergy: Siddhārtha foretold the total absence of monastic orders in the new Dispensation (Sukhāvati). The Bahá'í World Order has a unique, non-clerical, administrative system that perfectly satisfies this condition, thereby preventing the corruption and usurpation of power by any priesthood. • The New Samgha (Community): The followers of Maitrya are described as "devas" who have achieved global connectivity and transcended the ego ("no human being will be found at that place"). This refers to the Bahá'ís, a unified, worldwide community that proclaims the oneness of mankind using verbal persuasion rather than the sword, as explicitly commanded by Bahá'u'lláh. • The Release of Potential: The prophecies of instantaneous communication, miraculous travel, and eventual omniscience were fulfilled by the scientific and intellectual forces unleashed by Bahá'u'lláh's revelation, demonstrating that His teachings are the key to humanity's undreamed-of potential. 4. Conclusion: The Importance of Non-Distinction • Skepticism, rooted in the idea of separateness ("me and mine"), is precisely the spiritual flaw the new Dharma is meant to eliminate. • The Flaw of Doubt: Siddhārtha warned that those who harbor doubt about the new Dispensation will be excluded, relegated to the outer "calyx" rather than seated at the center of the lotus. This is not punishment, but a direct consequence of their self-imposed blindness to the unified truth. • The True Buddhist Test: The final and most compelling proof is the attribute of the true Bodhisattvas of this age: they will have served "many hundred thousands of Buddhas" and obtain "one and the same faith." Bahá'u'lláh makes the acceptance of all Divine Manifestations (Buddhas/Avatars) an absolute, non-negotiable principle—the very definition of His Faith. The Bahá'ís are the only community on earth that meets this profound, scriptural test. • The call of Siddhārtha to Ānanda and Vaidehī to transmit the prophecy to "those beings who will in the future" has been fulfilled. That future is now. To deny the fulfillment of these numerous, interwoven, and precise prophecies is not to uphold the Dharma, but to reject the clear, written word of the Tathāgata Himself. The clouds of doubt have been swept away; the Sun of Bahá (Amitābha) has appeared.
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Chapter 18

The Baha'i Administrative Order of the New Samgha

416 to 427	- This text describes the Bahá'í Administrative Order as the divinely conceived, non-clerical system for governing humanity and asserts that Siddhārtha's prophecies about the future Order have been fulfilled by this unique structure. <u>Features of the Bahá'í Administrative Order</u> - The Bahá'í Administrative Order is presented not merely as a set of rules, but as a "standard of individual and social relationships and responsibilities" based on ethical values and allegiance to Bahá'u'lláh. A. Core Structure (The New Samgha) - The system is hierarchical and non-clerical, composed of elected bodies at three levels: Local Spiritual Assemblies (The Local House of Justice): - Elected annually by secret ballot by all adult Bahá'ís (currently nine members). - Eligibility is universal; there is no electioneering or canvassing. - Focuses on the spiritual education and affairs of the local community. National Spiritual Assemblies (Secondary Houses of Justice): - Elected annually by delegates from Local Assemblies. - Their responsibility is to "direct, unify, coordinate and stimulate the activities" of the local assemblies and individuals within their jurisdiction. The Universal House of Justice (The Supreme Body): - Elected every five years by the membership of all National Spiritual Assemblies (nine members). - It is the supreme legislative body with the exclusive right to legislate on matters not explicitly covered in Bahá'u'lláh's writings. Infallibility is bestowed upon its decisions by Bahá'u'lláh, making it the "perfect guide for the New Samgha." B. The Nineteen-Day Feast - A key feature of the administration is the Nineteen-Day Feast, held on the first day of every Bahá'í month (19 days): Purpose: To "strengthen(ing) the bonds of fellowship and understanding" (unity and harmony). Three Parts: Devotional: Prayers and readings from Holy Scriptures to create a spiritual atmosphere. Consultative: News, suggestions, and consultation on community affairs (the administrative aspect).
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		- o Social: Refreshments and informal mixing to build personal relationships. C. How the Administration Works: The Principle of Concord • The operation of the Bahá'í Administration is characterized by its unique approach to decision-making, which eliminates political partisanship and promotes concord. • Consultation and Majority Rule: Assemblies are required to consult, and if differences arise, the majority vote must prevail. • Elimination of "Opposition": Unlike political systems with "loyal opposition," once a decision is made, every member (including the minority) is duty-bound to strive for its successful outcome. • Benefit: This structure frees the body from "obstruction," "secrecy," and "dictatorial assertiveness." It allows the community to either speedily implement the truth or swiftly recognize error and reverse course, leading to a quicker and more effective search for the best result. • Independence and Finance: No Bahá'í institution accepts financial assistance or gifts from non-Bahá'ís, thus obviating the possibility of manipulation or influence from outside sources. D. Benefits for Mankind • The Bahá'í World Order is designed to be the instrument for the oneness of humanity and the establishment of the Most Great Peace. • Achieving Inner Harmony: It perfectly balances opposites, such as unity and universality and the rights of the individual and society, through the "revelation of an inner harmony." • Universal Citizenship: It expands individual conscience to a truly universal concept of man: "<i>The earth is but one country, and mankind its citizens.</i>" • The Seven Candles of Unity: The goal of the Administrative Order is the unification of all peoples through seven steps: 1. Unity in the political realm. 2. Unity of thought in world undertaking. 3. Unity of freedom. 4. Unity in religion. 5. Unity of nations. 6. Unity of races. 7. Unity of language. E. Siddhārtha's Foresight of this World Order • The text strongly asserts that Siddhārtha foresaw this World Order, particularly through prophecies that match its unique characteristics and goals: - o Concord in Order: The passage opens with a direct quote from the <i>Dhammapada</i>: "Blessed is the concord in Order; blessed is the austerity of those who live in concord." This endorses the core principle of unity and harmonious administration. - o Conditions of Welfare (The Vajjis): The notes reference the <i>Mahāparinibbāna-Suttanta</i>, where Siddhārtha taught the Vajjis the conditions of welfare—including holding frequent assemblies in
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		concord and respecting elders' decisions. This is the spiritual precedent for the Bahá'í consultative assemblies. • Majority Rule: Siddhārtha's endorsement of majority rule in the <i>Mahavagga</i> is noted as a parallel to the Bahá'í principle, contrasting it with the schisms that plagued His early Order due to the lack of an infallible authority. • The Nine Honored Ones: Prophecies speak of the "nine honored ones in the eight petalled hall of the Garbhadhātu" and the "nine squares of indestructibility." Since the number nine has never constituted the membership of any Buddhist governing body, the text argues this clearly refers to the nine-member Universal House of Justice (The New Samgha), which is vested with infallibility to "gather together the spiritual powers" and preserve the Dharma. • The text emphasizes that while Siddhārtha's early community suffered schism due to the lack of a system for sustained unity, Bahá'u'lláh's "unassailable, an enduring foundation"—facilitated by modern world intercommunications—has created a "unique, this wondrous System" that has successfully "frustrated any attempt to create schism."
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Epilogue

429 430 431	• This Epilogue serves as the powerful final summation and plea of the entire book, drawing an explicit line from Siddhārtha Gautama to Bahá'u'lláh. It argues that the Bahá'í Faith is the fulfillment of the Dharma and the only viable path to World Unity in the modern age. • Here is an explanation of the key points in the Epilogue: 1. The Confirmation: Bahá'u'lláh as the Revealed Maitrya-Amitābha • The text asserts that all the prophecies regarding Maitrya-Amitābha and Sukhāvati have been completely fulfilled by Bahá'u'lláh. • 'Abdu'l-Bahá's Clarification: The Epilogue opens by citing Mahāsthāmaprāpta (Abdu'l-Bahá) who confirms that the prophecies about this Manifestation (Bahá'u'lláh) in Buddhist books were written in "symbols and metaphors" and that religious leaders, mistaking them for material things, failed to understand. The Epilogue claims that Bahá'u'lláh has now revealed these symbols. • Seeing the Dharma: The core Buddhist principle is invoked: "Whosoever sees Dhamma sees me; whosoever sees me sees Dhamma." The author states that through the Bahá'í Faith, they now see the "ancient Reality [of Siddhārtha] in all its fullness and in all its purity." • Complete Fulfillment: The text emphatically states that "all the prophetic utterances attributed to Siddhārtha have found complete fulfillment" in Bahá'u'lláh, the Báb, and the world community established on Their Teachings. 2. The New Samgha and World Unity • The Epilogue contrasts the Bahá'í community (the New Samgha) with all other attempts at global unification, asserting that Bahá'u'lláh alone has provided the necessary spiritual power to achieve it. • The Unifying Power: The Bahá'í community is presented as the "new Samgha," forever rid of "class and clergy," and distinguished by acts of service. • Failure of Others: The text criticizes all other efforts—by politicians, priests, East or West—as failing the "acid test." They "fragmented against the rocks of human perversity" because they were unable to provide the "vital motivation—the instinct to unify, to share, serve and sacrifice." This motivation, the Epilogue claims, "only Bahá'u'lláh has instilled in the human psyche in this day." • The Model of Peace: The Bahá'í World Order is the nucleus and model of the "Most Great Peace." It is the "indisputable evidence" that a truly unified, non-racial, and harmonious community is possible, functioning under the guidance of the Universal House of Justice (the infallible New Samgha).
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		3. The Urgent Call to the People of the Dharma • The Epilogue ends with a passionate, direct plea to the followers of Siddhārtha to recognize the fulfillment of the prophecies while there is still time. • Increasing the Devotees: The message is one of augmentation, not diminishment: "Bahá'u'lláh has not come to diminish the true lovers of Siddhārtha but to increase." By accepting Bahá'u'lláh, millions around the world who previously had not heard of Siddhārtha now "love and adore Siddhārtha as much as they do Bahá'u'lláh," fulfilling the prophecy of obtaining "one and the same faith." • A Final Warning: The text uses the voice of Bahá'u'lláh and the <i>Dhammapada</i> to warn against delay and attachment to the fleeting world: ○ Siddhārtha: <i>"The world is blinded, few only can see here... The foolish are sunk in it; for the wise there is no attachment."</i> ○ Bahá'u'lláh: <i>"I desire communion with thee, but thou wouldst put no trust in Me... While there is yet time, return, and lose not thy chance."</i> • The Destination: The ultimate reward is "reaching the stream" (spiritual progress) through "austerity of those who live in concord in the Cause of Bahá'u'lláh." • The Epilogue culminates in the declaration: "OM NAMO MAITRYA-AMITABHAYA BUDDHAYA," formalizing the core conclusion that the ancient prophecy has culminated in the present-day Bahá'í Revelation.
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