



Association for Bahá'í Studies (Atlanta)
Christopher Buck (August 3, 2024)

**Kevin Locke and 'Abdu'l-
Bahá's Tablet to Amír Khán**

**Undoubtedly in those regions
the Call of God must have been raised
in ancient times,
but it hath been forgotten now.**

'Abdu'l-Bahá Tablet to Amír Khán (Additional Tablets, Extracts and Talks)

www.bahai.org/r/341827961

**The Tablet to Amir Khan . . . for Bahá'ís . . .
is kind of like the Holy Grail
when 'Abdu'l-Bahá says that:
“Undoubtedly in those regions” [the Americas] “the
call of God must have been raised in ancient times
but it has been forgotten now.”**

Kevin Locke

“Overview of the Spiritual Heritage of this Half of the Planet” (June 21, 2021)

[Start/stop: 13:33~16:48.] Video clip courtesy of Curt DuBois (July 20, 2024)

Tablet to Amir Khan English & Persian

Handwritten Persian text from a tablet, likely a historical document or prophecy. The text is written in a cursive style and is arranged in approximately 15 vertical lines. The first line begins with a small symbol, possibly a decorative element or a specific character. The text is dense and fills most of the page area.

- “Undoubtedly in those regions [the Americas] the Call of God must have been raised in ancient times, but it hath been forgotten now.”
- Original Persian (transliterated):
- al-battih dar án şafahát niz dar azmanih-yi-qadímih vaqti nidá-yi-iláhi buland gashtih va-lákin hál farámush shudih ast.



Question:

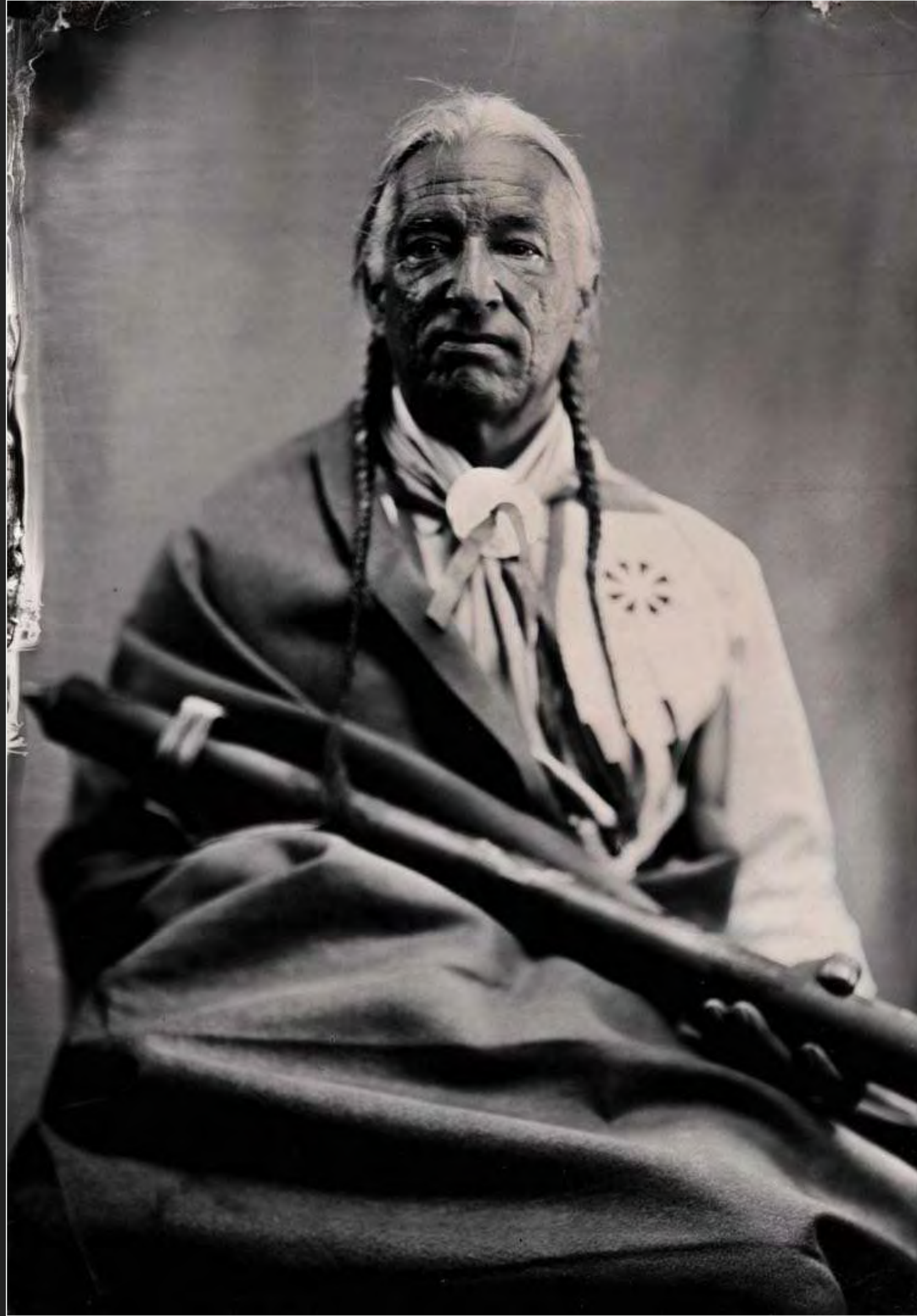
Why did Kevin Locke call the Tablet to Amír Khán “the Holy Grail” for Bahá’ís?

**First, let's honor and acknowledge
the late Kevin Locke,
and his mother, Patricia Locke.**

DEDICATION

IN HONOR OF KEVIN LOCKE

(1954—2022)

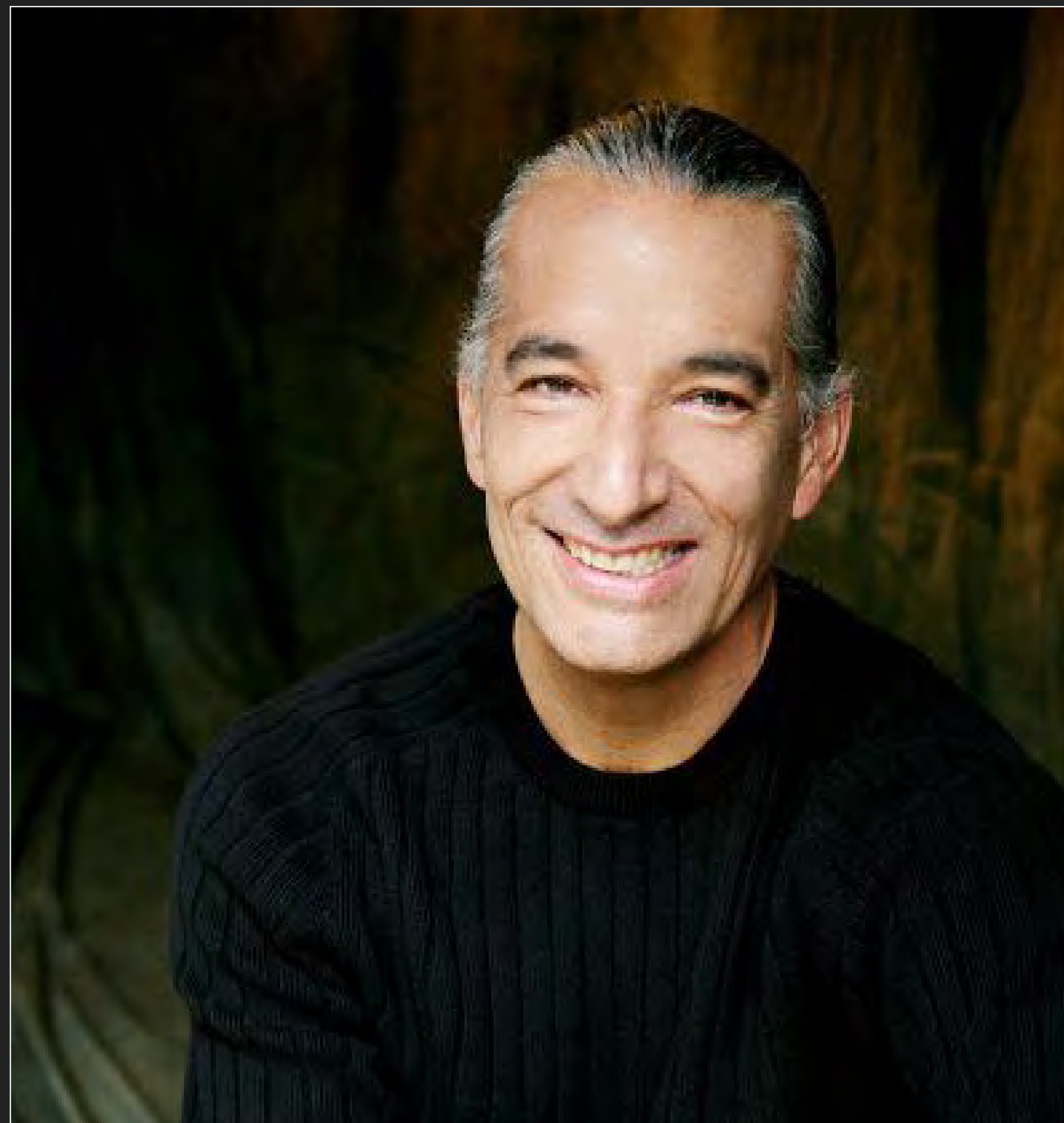


"First to Arise,"

Wet plate collodion photograph of Kevin Locke, by Shane Balkowitsch (Feb. 23, 2016).

THE LATE KEVIN LOCKE

- ❖ The late Indigenous flutist and hoop dancer, Kevin Locke (Hunkpapa Band of Lakota Sioux and Anishinabe), whose Lakota name is Tǎokéya Inážiŋ ("First to Arise"), passed away on September 30, 2022.
- ❖ Several obituaries were published, most prominently by the [New York Times](#).
- ❖ See also: "[The Passing of Lakota Legend Kevin Locke](#)."





ARISING

— KEVIN LOCKE —

AS TOLD TO KIM DOUGLAS & ALEAH DOUGLAS-KHAVARI

3 October 2022

Transmitted by email: usnsa@usbnc.org

The National Spiritual Assembly of
the Bahá'ís of the United States

Dear Bahá'í Friends,

The Universal House of Justice deeply regretted to learn from your email letter dated 1 October 2022 of the passing of dearly loved devoted believer Kevin Locke. His many services to the Cause of God, including as a member of your Assembly and the Auxiliary Board for Propagation, are recalled with admiration. May the memory of his commitment to the diffusion of the divine teachings and his tireless efforts to promote and share Indigenous American culture around the world, particularly through dance, music, and storytelling, be an enduring source of inspiration to all those who knew him. Kindly convey to his wife and children as well as other family members and loved ones the heartfelt condolences of the House of Justice for the loss they have all sustained and assure them of its supplications in the Sacred Shrines for the progress of his radiant soul throughout the divine realms as well as for their strength and comfort at this time of bereavement.

With loving Bahá'í greetings,

Department of the Secretariat

Tribute by the Universal House of Justice

“The Universal House of Justice deeply regretted to learn from your email letter dated 1 October 2022 of the passing of dearly loved devoted believer Kevin Locke. His many services to the Cause of God, including as a member of your [National Spiritual] Assembly and the Auxiliary Board for Propagation, are recalled with admiration. May the memory of his commitment to the diffusion of the divine teachings and his tireless efforts to promote and share Indigenous American culture around the world, particularly through dance, music, and storytelling, be an enduring source of inspiration to all those who knew him.”

Letter, dated 3 October 2022.

(Courtesy of Dr. Ceylan Isgor [Locke].)

A cultural ambassador

Kevin Locke, 68, proclaimed oneness, helped preserve Indigenous culture

Kevin Locke—named *Thokéya Inázhin* (First to Arise) in Lakota—traveled to more than 90 countries to proclaim the oneness of humanity and to promote the preservation of Indigenous traditions. From Lakota and Anishinabe heritage, he shared his inspiration through hoop dancing, music and storytelling for all ages, often with special attention to children. He performed for festivals, powwows, conferences and United Nations events; at schools, universities, performing arts centers, parks, monuments and more.

A cultural ambassador for the U.S. Information Service since 1980, he was awarded a National Heritage Fellowship, the nation's highest honor in folk and traditional arts, and a United States Artists Fellowship. His flute and song recordings have won numerous Native American Music Awards.

A Bahá'í more than four decades, he was a member of the National Spiritual Assembly of the Bahá'ís of the United States 1989–1991; for 15 years afterward he served the northern Plains area as an Auxiliary Board member. He supported countless Bahá'í-organized activities and participated in Trail of Light teaching initiatives through North America.

Kevin passed away suddenly on September 30, 2022, at age 68, while in South Dakota to perform at the Crazy Horse Monument. He lived many years in Wakpala, South Dakota, within the Standing Rock Indian Reservation.

Among countless tributes to his life and work was a message from the Universal House of Justice, which said in part: "May the memory of his commitment to the diffusion of the divine teachings and his tireless efforts to promote and share Indigenous American culture around the



world, particularly through dance, music, and storytelling, be an enduring source of inspiration to all those who knew him."

A letter from the National Assembly notes: "He will be lovingly remembered the world over for touching people's hearts—with his characteristic radiant smile, tremendous warmth, and delightful humor—as he shared the beauty of North American Indigenous culture through dance, music, and storytelling, boldly and tirelessly conveying a message of the essential oneness of humanity to all his audiences."

Kevin's accomplished forebears—both Indigenous and of European ancestry—include his mother, Patricia Ann Locke, who worked for decades to develop American Indian educational institutions and to preserve languages and culture. She was a National Spiritual Assembly member for nine years.

His autobiographical book *Arising* traces the journey from his birth in California and upbringing on the Standing Rock Reservation, through his education in New Mexico and the Dakotas, through his return to the reservation as a schoolteacher and principal, to his flourishing as a global

cultural ambassador and teacher of the Bahá'í Faith.

He wrote that his awakening into the spiritual ways of his Hunkpapa Lakota ancestors benefited from guidance through mentorship, dreams, fasting and meditation. Over the years he became fluent in Lakota and Indigenous sign language. He accepted the Bahá'í Faith in young adulthood and often talked about how Indigenous traditions and Bahá'í teachings confirm each other.

"All of the people have the same impulses, spirits and goals," he said when recently asked about his mission in life. "Through my music and dance, I want to create a positive awareness of the oneness of humanity."

He served on the board of the Lakota Language Consortium and the advisory board of the World Flute Society. He founded the Patricia Locke Foundation in 2018 to provide educational opportunities for underserved children and youth.

Kevin Locke is survived by his wife, Ceylan Isgor; children Patricia Hupahu Locke, Waniya Locke, Ohiyesa Locke and Kimimila Locke; brother Charles Locke; sisters Connie Zupan, Carla Peterson, Winona Flying Earth and Jana Locke; and 11 grandchildren. ■



James L. Sturdivant, 86, South Orange, New Jersey; September 21, 2022. He pioneered to Papua New Guinea and was elected to its National Spiritual Assembly. He served several Eastern

U.S. states, Bermuda, and the Turks and Caicos Islands as an Auxiliary Board member; was a member from 1997–2014 of Regional Bahá'í Councils serving his longtime home state of Maryland; participated in bodies advising the U.S. National Assembly on race unity, finances and authoritative texts; and was a Ḥuququ'lláh representative. He mentored many youth and adults, not least as a participant in the Bahá'í Black Men's Gatherings.

Tribute by the National Spiritual Assembly of the Bahá'ís of the United States

"He will be lovingly remembered the world over for touching people's hearts – with his characteristic radiant smile, tremendous warmth, and delightful humor – as he shared the beauty of North American Indigenous culture through dance, music, and storytelling, boldly and tirelessly conveying a message of the essential oneness of humanity to all his audiences."

The American Bahá'í (Nov./Dec. 2022), p. 50. (Image courtesy of Adib Masumian, Dec. 11, 2022.)



National Spiritual Assembly
of the Bahá'ís of New Zealand

Te Rūnanga Wairua Teiā o ngā Bahá'í o Aotearoa

5 October 2022
9 Mashīyyat 179

04 8 344 074
nationalassembly@bahai.org.nz
11 Kūpapa Street, Newmarket
PO Box 9977, Newmarket
Auckland 1140, New Zealand
www.bahai.org.nz

National Spiritual Assembly of the Bahá'ís of the United States
Family of Mr Kevin Locke c/o Ms Ceylan Isgor-Locke

Kei tōku Atua, kua whakahokia Tō Whakawhirinaki ki a Koe. He tau rā ki Tō atawhai me tō whairawa kua karapotitia Ō tōminiona i te rangi i te whenua, hei aati ki Tōu nā kātahi anō ka pōwhiritia i Ō tākoha me Ō tukunga iho, me ngā hua mai i te rākau o Tōu tohu aroha! Pūkaha ana Koe ki te mahi ki Tōu e pai ai, kāore he Atua tua atu i a Koe, te Tohu Tūpore, Te Whairawa Nunui, te Mākohā, te Poutuku, Te Poumuru Hara, te Tongarerewa, te Mōhio-Katoa.

O my God, Thy Trust hath been returned unto Thee. It behooveth Thy grace and Thy bounty that have compassed Thy dominions on earth and in heaven, to vouchsafe unto Thy newly welcomed one Thy gifts and Thy bestowals, and the fruits of the tree of Thy grace! Powerful art Thou to do as Thou wilt, there is none other God but Thee, the Gracious, the Most Bountiful, the Compassionate, the Bestower, the Pardoners, the Precious, the All-Knowing.

Bahá'u'lláh

Dearly loved Friends

Loving condolences on the passing of a very dear friend of Aotearoa, Mr Kevin Locke

We join with Kevin's many friends around the world in celebrating his earthly life, distinguished by his love for the Faith and efforts in wholehearted service to Bahá'u'lláh and to humanity.

Kevin's belief in the capacity of all of God's children, especially of young people, was the hallmark of his service. His loving heart, and vibrant spirit were ever turned towards the Revelation of the Age. Through education and sharing his beloved American indigenous culture, folk art and hoop dancing, he helped to raise the spiritual capacity in many people of diverse backgrounds and inspired countless souls across several continents.

The news of the release of dear Kevin's soul into the Realms Above brought back many beautiful memories of his visits to New Zealand. His uplifting presence will long be treasured by this community. One particular cherished memory is of his orchestration of a beautiful finale to our Pacific Horizons Conference in January 1996, where he brought together Māori and Lakota to the stage in a moving demonstration of unity.

Continues...

Tribute by the National Spiritual Assembly of the Bahá'ís of New Zealand / 1

"Loving condolences on the passing of a very dear friend of Aotearoa, Mr Kevin Locke."

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Letter, dated 5 October 2022.

(Courtesy of Dr. Ceylan Isgor [Locke].)



To Kevin's beloved family members, we extend our heartfelt condolences at this unexpected loss. We pray for the progress of his illumined soul as it commences its journey into the eternal realms of God. May it be lovingly welcomed to its heavenly home.

Loving Bahá'í greetings,

National Spiritual Assembly of the Bahá'ís of New Zealand
Te Rūnanga Wairua Tapu o nga Bahá'í o Aotearoa

Suzanne Mahon
Secretary

Tribute by the National Spiritual Assembly of the Bahá'ís of New Zealand / 2

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Letter, dated 5 October 2022.

(Courtesy of Dr. Ceylan Isgor [Locke].)



The Eagle Feather

Written By Kevin Locke
Illustrated by Jessika von Innerebner





Dawn FLiGHT

A LAKOTA STORY

WRITTEN BY **KEVIN LOCKE** ILLUSTRATED BY **JESSIKA VON INNEREBNER**

Indigenous Messengers of God

109 ARTICLES

Showing: 18 Results of 109

SORT BY: **ALL** ARTICLES PODCASTS VIDEOS



The Passing of Lakota Legend Kevin Locke

DAVID LANGNESS , CHRISTOPHER BUCK | OCT 7, 2022



12 Indigenous Commandments from The Gospel of the Redman

CHRISTOPHER BUCK , KEVIN LOCKE | SEP 17, 2022



William Sears and The Gospel of the Redman

CHRISTOPHER BUCK , KEVIN LOCKE | SEP 11, 2022



Does Nature Itself Have a Spiritual Purpose?

CHRISTOPHER BUCK , KEVIN LOCKE | AUG 14, 2022



When Patricia Locke Embraced the Baha'i Faith

CHRISTOPHER BUCK , KEVIN LOCKE | AUG 7, 2022



Community Building and the Indigenous Concept of Two-Eyed Seeing

CHRISTOPHER BUCK , KEVIN LOCKE | JUL 24, 2022



RELIGION
The Peaceable Yam Prophet in Papua New Guinea

CRAIG ALAN VOLKER , CHRISTOPHER BUCK & KEVIN LOCKE | FEB 5, 2022



RELIGION
Indigenous Spirituality: Papua New Guinea

CRAIG ALAN VOLKER , CHRISTOPHER BUCK & KEVIN LOCKE | JAN 26, 2022



RELIGION
Patricia Locke's Dual Belief in White Buffalo Calf Woman and Baha'u'llah

CHRISTOPHER BUCK , KEVIN LOCKE | JAN 18, 2022



RELIGION
A Luminary of Knowledge for Every Land

CHRISTOPHER BUCK , KEVIN LOCKE | DEC 22, 2021



RELIGION
Patricia Locke on Native American Manifestations of God

CHRISTOPHER BUCK , KEVIN LOCKE | DEC 18, 2021



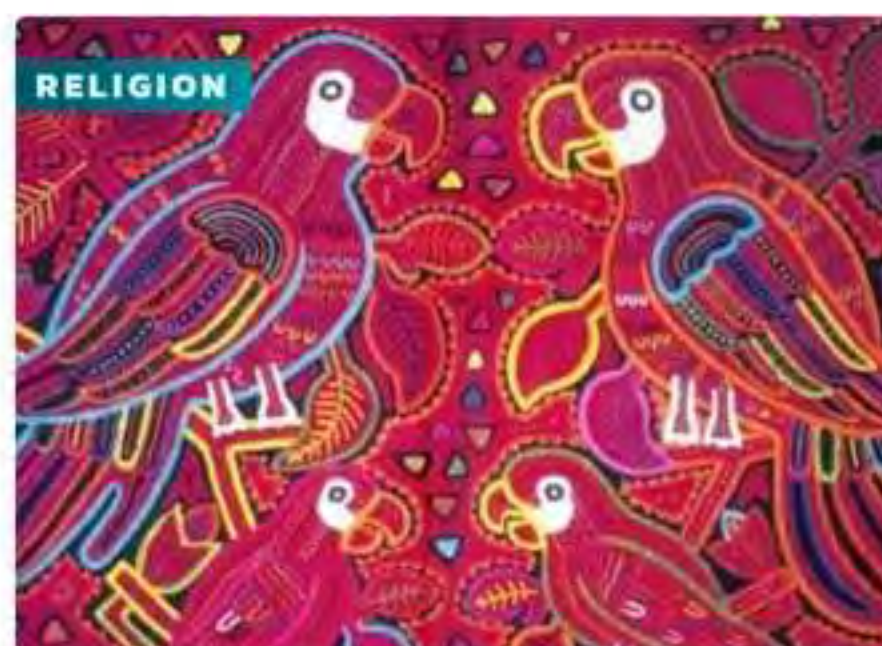
RELIGION
Bochica, Indigenous Messenger of God in Colombia

CHRISTOPHER BUCK , KEVIN LOCKE | NOV 15, 2021



RELIGION
Tunupa, the Aymara Messenger of God from Lake Titicaca

CHRISTOPHER BUCK , KEVIN LOCKE | NOV 9, 2021



RELIGION
Ibeorgun, Spiritual Founder of Guna Culture

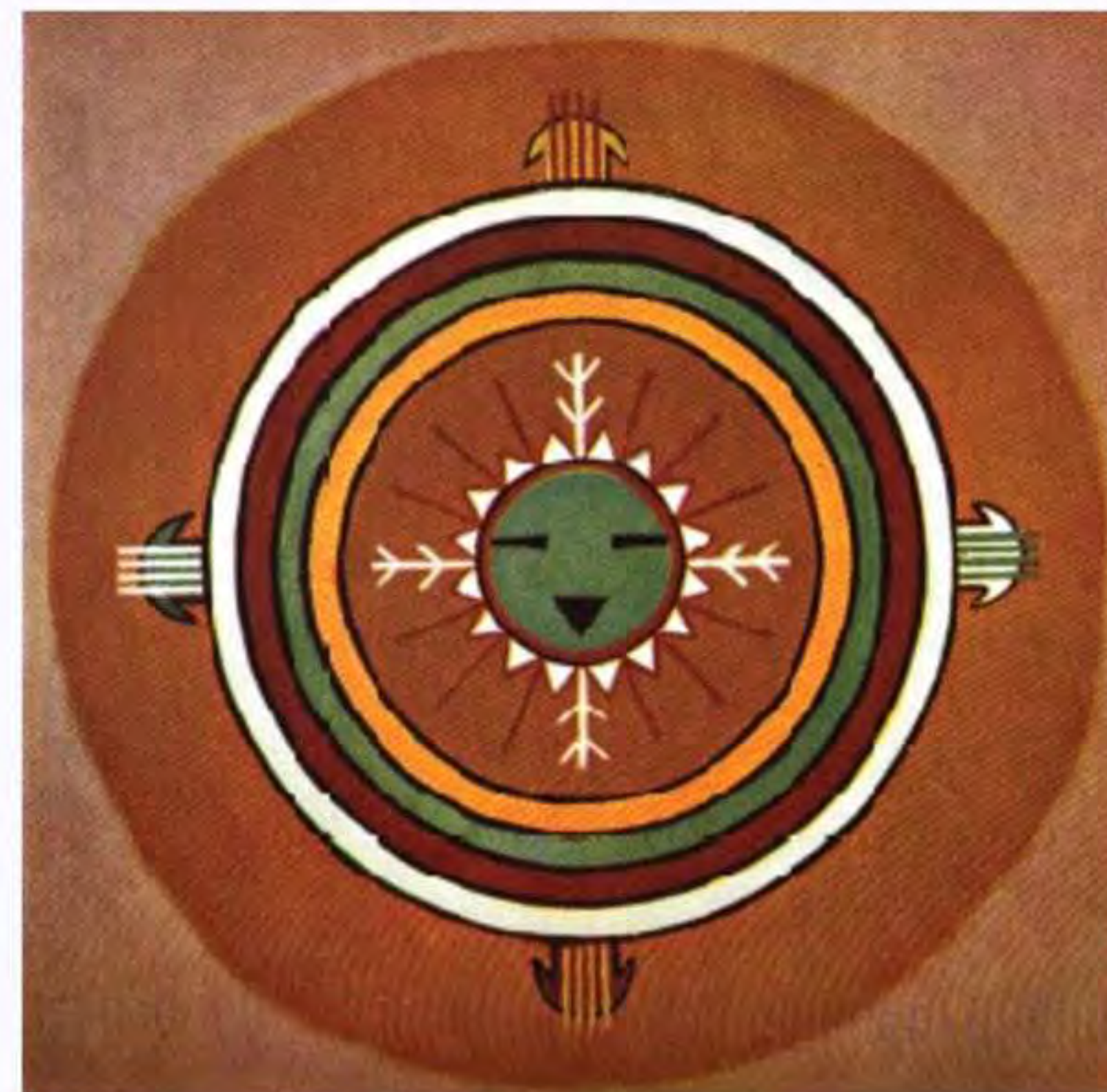
CHRISTOPHER BUCK , KEVIN LOCKE | NOV 2, 2021



RELIGION
Kuuchamaa, the Kumeyaay Indigenous Holy Messenger

CHRISTOPHER BUCK , KEVIN LOCKE | OCT 29, 2021

The Great Spirit Speaks: Voices of the Wise Ones



[Religion, Theology & Philosophy](#)



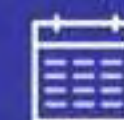
Duration

9 WEEKS



Weekly Study

4-6 HOURS



Dates

FEB 17-APR 20



Register By

FEBRUARY 22, 2022



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Course overview

All ▾ The Great Spirit Speaks: ✕ Sort by course name ▾ Card ▾



The Great Spirit Speaks: Voices of the Wise Ones ...
2022 Extension Courses



The Great Spirit Speaks: Voices of the Wise Ones ...
2021 Courses

Hidden from students



The Great Spirit Speaks: Voices of the Wise Ones ...
2021 Courses

Hidden from students



Show 12 ▾



Meet Your Faculty



Kevin Locke, MEd

Storyteller, Cultural Ambassador, Performing Artist

I have had a lifelong drive to explore and create. In 1972 Richard Fool Bull the foremost exemplar and practitioner of the Indigenous North American flute urged me to take up and perpetuate this unique and precious heritage that has evolved and developed here in this continent from time immemorial.... [See Faculty Bio](#)



Christopher Buck, PhD

Author

Christopher Buck (PhD, JD) attorney and independent scholar, is the author of several books, including: Bahá'í Faith: The Basics (2020), God & Apple Pie (2015), with an introduction by J. Gordon Melton (Distinguished Professor of American Religious History, Baylor University), Religious Myths and Visions of America (2009, "an original contribution to American studies," Journal of American History, June 2011), Alain Locke:... [See Faculty Bio](#)

[Browse All Faculty](#)

The Great Spirit Speaks: Voices of the Wise Ones introduces several of the founders of Indigenous spiritual traditions of the Americas, such as: (1) Deganawida, the Peacemaker (Haudenosaunee/Iroquois); (2) White Buffalo Calf Woman (Lakota); (3) Sweet Medicine (Cheyenne); (4) Lone Man (Mandan and Hidatsa); (5) Breathmaker (Seminole and Miccosukee); (6) Quetzalcoatl (Toltec); (7) Viracocha (Inca/Quechua); (8) Gluskap (Wabanaki); (9) Talking God (Navajo/Diné); (10) Bunjil (Australian Aboriginal Tradition).

In so doing, some pieces of the puzzle of “Progressive Revelation” are added in order to present a much fuller picture of the panoramic scope of the world’s religious history, considering that the Western Hemisphere comprises roughly half of the world’s land mass. From a Bahá’í perspective, the basis for recognizing and respecting these “Wise Ones” is to be found in ‘Abdu’l-Bahá’s authoritative statement in the authorized translation of the Tablet to Amír Khán:

“Undoubtedly in those regions [the Americas] the Call of God must have been raised in ancient times”

-‘Abdu’l-Bahá

Implications and recommendations optimizing Bahá’í–Indigenous interrelationships and community-building initiatives will be offered as well.

“The Great Spirit Speaks: Voices of the Wise Ones”

The Wilmette Institute course, “The Great Spirit Speaks: Voices of the Wise Ones” (RL069), team-taught by Kevin Locke and Christopher Buck as faculty instructors, was held online three times, with these start dates: (1) 11-Feb-2021; (2) 3-Jun-2021; and (3) 17-Feb-2022. Highlights of these courses included: (1) Kevin Locke’s webinar, “[Exploring Ptehínčala Ska Win \(White Buffalo Calf Woman\)](#),” (May 15, 2022); Dr. Lee Brown’s webinar, “[The Great Law of Peace and the Most Holy Book](#)” (June 20, 2021); and (3) Dr. Littlebrave Beaston, “[American Indians through Printed Materials of the Bahá’í Faith](#)” (Feb. 7, 2021).

 WEBINAR

Ptehíŋčala Ska Wiŋ (White Buffalo Calf Woman) Divine Messenger to the Očhéthi Šakówiŋ (People of the Seven Council Fires)

May 15, 2022



The graphic is a rectangular banner with a black background. On the left side, there is a painting of a Native American woman on a horse in a grassy field. A circular play button icon is overlaid on the painting. Below the painting is a red bar with the Wilmette Institute logo and name. On the right side, the text 'Exploring Ptehíŋčala Ska Wiŋ (White Buffalo Calf Woman)' is written in white. Below this, the word 'with' is written in white, followed by 'KEVIN LOCKE' in a yellow bar. A circular portrait of Kevin Locke is on the far right.

Exploring
Ptehíŋčala Ska Wiŋ
(White Buffalo Calf Woman)

with
KEVIN LOCKE

 Wilmette Institute

[View or Download PDF of Slideshow](#)

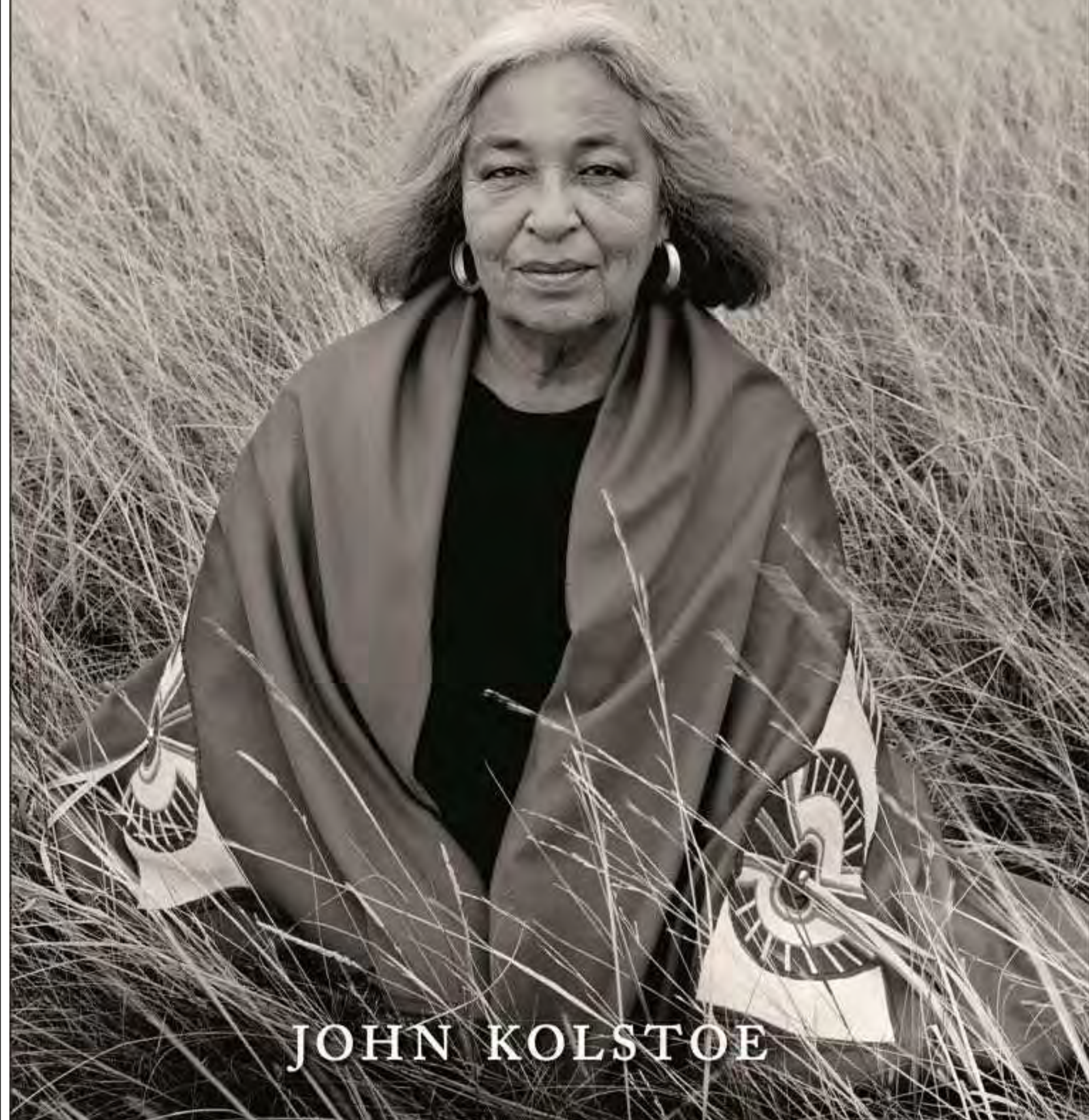
DEDICATION

IN HONOR OF PATRICIA LOCKE

(1928—2001)

Compassionate Woman

*the Life and Legacy
of Patricia Locke*

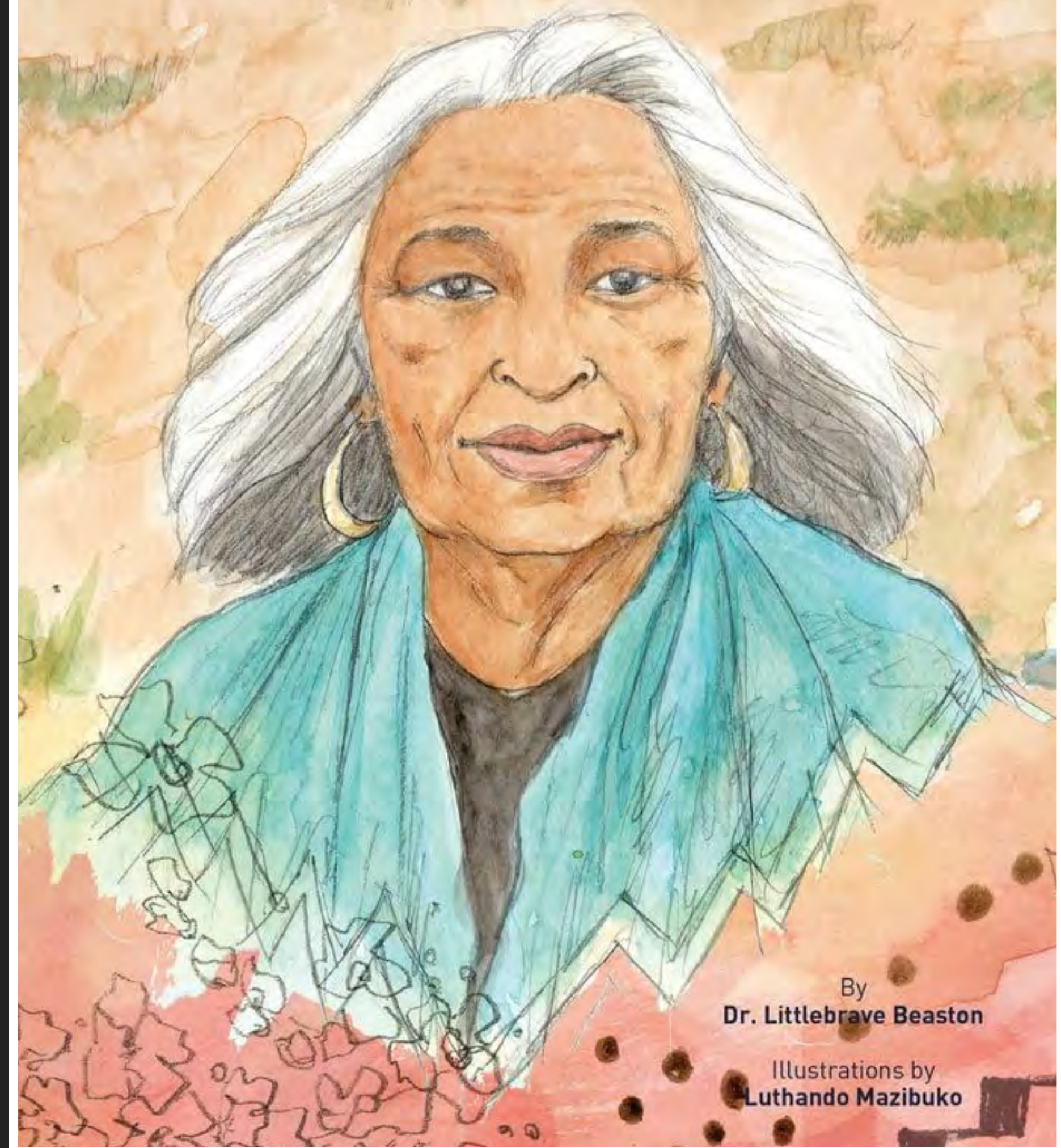


JOHN KOLSTOE

Change Maker

Warrior Grandma

The Story of Patricia Locke



By
Dr. Littlebrave Beaston

Illustrations by
Luthando Mazibuko

In 1993, she became the first American Indian woman elected to the National Spiritual Assembly, the guiding council of the U.S. Bahá'í community, and was a member for the rest of her life.

When Patricia passed away in 2001 at age 73, the Universal House of Justice praised her as a “highly devoted, self-sacrificing servant” of the Faith and offered prayers for her “illuminated soul.”

Annie Reneau

“Shining Lamp: Patricia Locke (1928–2001)” Brilliant Star

<https://brilliantstarmagazine.org/articles/patricia-locke-1928-20011>

MAN
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Justice to the Bahá'ís of the
2, 2001

ange of far-reaching dimensions
chills preoccupation with the
sures and comforts of material
tence. In the midst of this turmoil,
Divine Will for humankind is
g achieved.
he progress being made by the
community of the Greatest Name is a
se for the deepest satisfaction. Its
nbers, undismayed by the sur-
nding distraction and distress,

SEE UNIVERSAL HOUSE, PAGE 25

DECEMBER 12, 2001

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MASÁ'IL/QUESTIONS
SHARAF/HONOR
BAHÁ'Í ERA 158

VOLUME 32, NO. 10

Message of the Universal House of
Justice to the National Spiritual
Assembly of the Bahá'ís of the United
States, dated October 21, 2001

We were deeply
saddened by
the news of the pass-
ing of highly devoted,
self-sacrificing servant
of the Cause Patricia
Locke. Her many years
of dedicated service to
the Faith as a member
of your National Spi-
ritual Assembly will long
be remembered. The widespread recogni-
tion of her outstanding endeavors as an
educator and administrator in championing
the special educational needs of American
Indians has contributed to the rising pres-
tige of the Cause in the United States.
Kindly convey our loving sympathy to her
family, and assure them of our heartfelt
prayers at the Sacred Threshold for the
progress of her illumined soul throughout
the heavenly realms.



The Universal House of Justice

Tribute to Patricia Locke's life/page 3

Tribute by the Universal House of Justice

"We were deeply saddened by the news of the passing of highly devoted, self-sacrificing servant of the Cause Patricia Locke. Her many years of dedicated service to the Faith as a member of your National Spiritual Assembly will long be remembered. The widespread recognition of her outstanding endeavors as an educator and administrator in championing the special educational needs of American Indians has contributed to the rising prestige of the Cause in the United States. Kindly convey our loving sympathy to her family, and assure them of our heartfelt prayers at the Sacred Threshold for the progress of her illumined soul throughout the heavenly realms."

Letter, dated 21 October 2001.

(Courtesy of U.S. National Bahá'í Archives, July 29, 2024.)

**NATIONAL SPIRITUAL ASSEMBLY
of the
BAHÁ'ÍS OF THE UNITED STATES**

536 SHERIDAN ROAD, WILMETTE, ILLINOIS 60091-2849 • (847) 733-3537 • EMAIL: secretariat@usbnc.org

Transmitted electronically

October 20, 2001

Dearest Friends,

Grief stricken the National Spiritual Assembly announces the passing today at the break of dawn in Phoenix, Arizona, of our noble hearted devoted sister Patricia Locke.

We beseech your prayers for the progress of her cherished soul towards the exalted Paradise.

Information about the funeral will be provided as soon as details are confirmed.

With loving Bahá'í greetings,

Robert C. Henderson, Secretary-General

Tribute by the National Spiritual Assembly of the Bahá'ís of the United States

Dearest Friends:

Grief stricken the National Spiritual Assembly announces the passing today at the break of dawn in Phoenix, Arizona, of our noble hearted devoted sister Patricia Locke.

We beseech your prayers for the progress of her cherished soul towards the exalted Paradise.

Letter, dated October 20, 2001.

(Courtesy of Dr. Littlebrave Beaston, June 29, 2024.)

Patricia Locke – also known by her Lakota name as Tǎhawáčhin Wašté Win, or Compassionate Woman – served as the first Native American woman on the National Spiritual Assembly of the Baha'is of the United States [1993–2001]; was a distinguished MacArthur Fellow for her work preserving Indigenous languages; and was inducted posthumously into the National Women's Hall of Fame in 2005.

David Langness (editor)

“Patricia Locke on Native American Manifestations of God”

<https://bahaiteachings.org/patricia-locke-on-native-american-manifestations-of-god/>



Traveled to Haifa, Israel with the National Spiritual Assembly and met Hand of the Cause of God Rúhiyyih Khánum, who seated Patricia by her side as a sign of respect toward Indigenous people.

– Dr. Littlebrave Beaston, *Warrior Grandma: The Story of Patricia Locke* (Greenwood Press, 2022), p. 192. Kindle Edition.

**Hand of the Cause of God,
Rúhiyyih Khánum (L), Patricia
Locke (R) Haifa, 1994.**



Interesting Note:

Patricia Locke's favorite Bahá'í passage was this universalism by Bahá'u'lláh:

**Unto the cities of all nations
He hath sent His Messengers, Whom He hath
commissioned to announce unto men tidings of the
Paradise of His good pleasure, and to draw them nigh
unto the Haven of abiding security, the Seat of eternal
holiness and transcendent glory.**

Bahá'u'lláh Gleanings from the Writings of Bahá'u'lláh

www.bahai.org/r/934614208

Days of Remembrance · www.bahai.org/r/149740974

A: My mother [Patricia Locke] was not aware of the portion of the Tablet to Amir Khan that confirms the appearance of God's Messengers to this hemisphere—

“Undoubtedly in those regions (the Americas) the Call of God must have been raised”—but based on her upbringing she intuitively knew it to be true.

Kevin Locke

Course: “The Great Spirit Speaks: Voices of the Wise Ones” (Feb, 15, 2021).

<https://courses.wilmetteinstitute.org/mod/forum/discuss.php?d=63160#p175536>



Great Spirit Speaks: Voices of the Wise Ones 2021 -> FORUM: A Place to discuss Unit 2 Re: Tablet to Amir Khan as a "Holy Grail" -> [Re: Tablet to Amir Khan as a "Holy Grail"](#)

by [Kevin Locke](#) - Monday, 15 February 2021, 1:29 PM

hi Chris,

As you know, the first regions of the Western Hemisphere that experienced large scale enrollments in the Faith were the northern plains of N.America (Saskatchewan, Manitoba, etc) and the Andean region of South America. Both places are notable in that very few of the 1,000's and 10,000's of declarants spoke any colonial languages (Spanish, French, Portugese or English). Most were divinely inspired and intuitively knew the truth of the Revelation of God for this Day. Massive campaigns to translate the word of God in their languages confirmed that which was heart felt. My mother was not aware of the portion of the Tablet to Amir Khan that confirms the appearance of God's Messengers to this hemisphere - "...undoubtedly in those regions (the Americas) the Call of God must have been raised...", but based on her upbringing she intuitively knew it to be true.

For the immigrant populations and Indigenous folks who have been cut off from their spiritual heritage, Abdul Baha's Tablet to Amir Khan is a touch stone that opens doors of understanding to the true history of this land. In this section of our study we can reflect more deeply on this and other pertinent Writings.

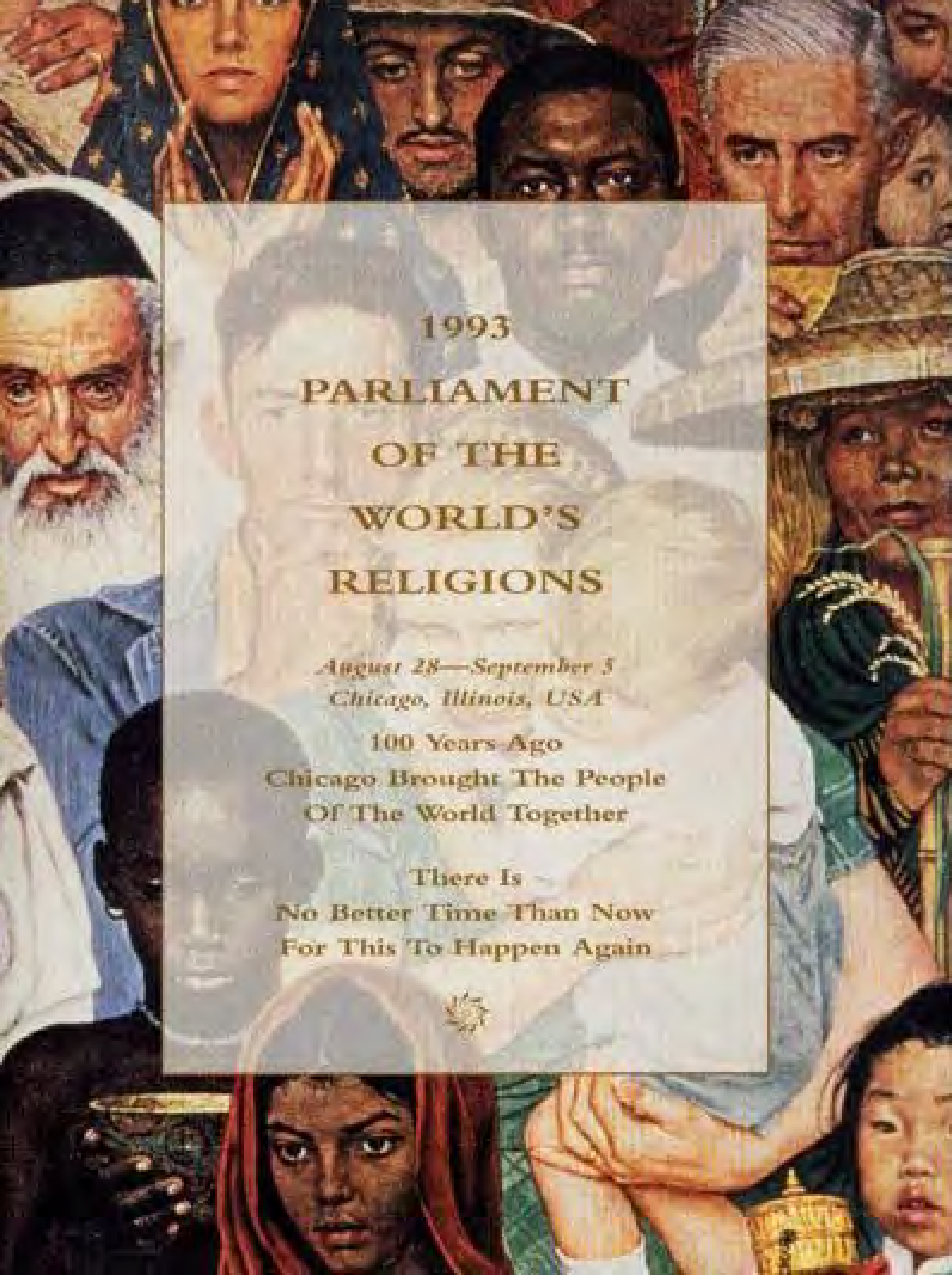
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been cut off from their spiritual heritage,
'Abdu'l-Bahá's Tablet to Amir Khan
is a touchstone that opens doors of understanding
to the true history of this land.**

Kevin Locke

Course: "The Great Spirit Speaks: Voices of the Wise Ones" (Feb, 15, 2021).

<https://courses.wilmetteinstitute.org/mod/forum/discuss.php?d=63160#p175536>





1993
PARLIAMENT
OF THE
WORLD'S
RELIGIONS

*August 28—September 5
Chicago, Illinois, USA*

100 Years Ago
Chicago Brought The People
Of The World Together

There Is
No Better Time Than Now
For This To Happen Again



PARLIAMENT OF THE
WORLD'S RELIGIONS

1993 Chicago

Question:

Why did Patricia Locke speak at the 1993 Parliament of the World's Religions?

Answer:

**The United Nations proclaimed 1993:
“International Year of the World’s Indigenous People”**

**Patricia Locke gave three presentations in
the 1993 Parliament of the World's Religions:**

• Seminar • Lecture • Declaration •

is the basis of the philosophy, religion, and science of the Maya people. **Juanita Batzibal**—Maya Kakchikel; anthropologist; President, International Maya League; has toured extensively in the U.S. and Europe, lecturing about Maya culture. **Daniel Matul Morales**—Maya Kich'í; Doctor in Judicial and Social Sciences; Master in Public Administration; author of numerous articles about the Mayas and Guatemalan society; member, International Maya League.

4:00 PM–5:00 PM Montrose Wing #3

“Let the Dogs Bark—The Caravan Moves On”

Paul Cash

In the context of interpreting Vivekananda's remark, “Let the dogs bark, the caravan moves on,” this presentation explores what can be learned from the observation that the Dalai Lama has become a notable exception to the way spiritual leaders are generally treated by western professional media. What does this tell us about the future for the interface of authentic spirituality and a trans-sectarian audience? The roles of dedicated (to a viewpoint), so-called impartial, commercial and non-profit media will be contested in asking the question: How can the increasing secularization and cynicism promoted by western media now serve the interest of the creative spiritual outlook?

Paul Cash—Director of Larson Publications; editor-in-chief, *The Notebooks of Paul Brunton*; MacKenzie transl., *Plotinus: The Enneads*; Rumi's *Divan-i Kebir*.

4:00 PM–5:00 PM Montrose Wing #4

“How to Revive the American Economy”

Dr. Ravi Batra

Dr. Ravi Batra—M.A., Delhi School of Economics; Ph.D., Economics, Southern Illinois University; Professor of Economics, Southern Methodist University, Dallas, Texas; author, *The Great Depression of 1990*; and *Surviving the Great Depression of 1990*.

4:00 PM–5:30 PM Montrose Wing #5

“Spiritual Economics: An Economic Paradigm to Save a Materially Exhausted Planet”

Dhaneshvara Das

Lecture will suggest new ways of thinking about economic problems, rethink fundamental economic concepts, and define “spiritual economics” and how its aims can be achieved.

Dhaneshvara Das—Director of Vaishnava Community Development aka Don Rouse B.S., M.S., has studied Vedic philosophy for twenty years as a disciple of his Divine Grace A.C. Bhaktivedanta Swami, and has studied economics for twelve years.

4:00 PM–5:30 PM Parlor A

“The World’s Oldest Oppression—Women in Prostitution”

Edwina Gateley

In this workshop we will explore the causes and consequences of prostitution. We will hear stories of how women get involved in prostitution and what can be done to walk with them in the journey towards healing and wholeness. We will experience the despair and the dreams of these most misunderstood and abused women.

Edwina Gateley—Catholic lay minister, writer, poet and artist; founded the Volunteer Missionary Movement, which has sent over 1000 men and women to serve in developing countries; founded Genesis House in Chicago, which serves women in prostitution; has worked with women in prostitution for ten years and is currently engaged in giving talks and retreats, and in advocacy for women throughout the United States and Britain.

4:00 PM–5:30 PM Parlor B

“Native Women’s Wisdom—Our Spiritual Paths”

Omie Baldwin; Pemina Yellow Bird; Jo Ann Jones; Alice Yazzie;

Carol Ann Looking Horse; Patricia Locke
Native women, true to their cultural heritage, share their wisdom and address the issue of spiritual theft for profit and fame. (Our spiritual path cannot be sold.)

Omie Baldwin—Navajo, MSW Counseling and Consultation Center, Univ. of Wisconsin.
Pemina Yellow Bird—Three Affiliated Tribes, Lecturer, Writer, Advocate for Native American Reburial issues.
Jo Ann Jones—Wisconsin Winnebago, Wisconsin Winnebago Tribal Chairwoman, Lawyer.
Alice Yazzie—Navajo, Traditional woman living on the reservation.
Carol Ann Looking Horse—Lakota.
Patricia Locke—Standing Rock Sioux and Minnesota Chippewa; educator; National coordinator of the Coalition for the amendments to the American Indian Religious Freedom Act.

4:00 PM–5:30 PM Parlor G

“Africana Spirituality Symposium: Rituals in Revolution—Revelations in Resonance”

Hunter Adams III; Phil Cohran; Rosalind Jeffries; James Small; Dr. Jacob Carruthers; Dr. Amina Wadud

This symposium explores the inner life's expression, evolution and elevation by examining the dynamics between art, astronomy, music, myth, life, land, woman and man, from the earliest members of the human family, the Zuni of east Africa, to that of the ancient Egyptians and its resonances in the diverse religious traditions across the African continent and beyond. It gives fresh insights towards addressing the challenging issues of today to transform disorder into order for the possibility of achieving higher levels of harmonious human social life.

Hunter Adams III—Scientist/philosopher/consultant, Lifeways Sciences Institute, Chicago, IL.
Phil Cohran—Composer/musician/scholar, Zulu Productions, Chicago, IL.
Rosalind Jeffries—Adjunct Asst. Prof. in the Dept. of Art and African American Studies at Jersey City State College; internationally recognized as an art historian and scholar; serves as consultant to numerous schools and museums across the U.S.; featured lecturer at N.Y. Metro. Museum of Art, Bergen England of Art & Science (NJ), New England Quilt Museum (MA), Harlem School of the Arts, Howard Univ., and others; served as a Juror of Exhibitions at various galleries all over the world on the UN Hospitality Committee hosting international artists, heads of states, and other government dignitaries.
James Small—Adjunct Lecturer at the City College of N.Y.; president of the P.T.A. Resurrection Catholic School, V.P. of the Organization for African People's Participation in Tech.; former Minister of Muslim Mosque, Inc. founded by Malcolm X; has served as Exec. Dir. of the Institute for Youth sponsored by the Assoc. for the Study of Classical African Civilization; featured writer for numerous national publications inc. *Essence Mag*, *The National Soc. of Black Engineers Mag*; and *NOISE* (Japanese Mag); frequent guest on national radio and tv including *Geraldo Rivera*, *Tony Brown's Journal*, *CNBC Cable*, *People are Talking*; currently has distinguished honor of holding a “Linguist Staff” with the CA community of Accara, Ghana.
Dr. Jacob Carruthers—Author, Egyptologist; prof. of Inner City Studies, Northeastern IL University; Director of the Kemetic Institute, Chicago, IL.
Dr. Amina Wadud—Koranic scholar/feminist; Virginia Commonwealth University, Richmond, VA.

4:00 PM–5:30 PM Pool Promenade

“Yoga: Here and Now”

Suddha Weixler

A demonstration of Yoga poses in flow will be followed by a workshop exploring the interdependence of body, breath and mind. Breath awareness and deep relaxation are introduced for their rejuvenating effect.

Suddha Weixler—Director of the N.U. Yoga Center of Chicago; head Instructor of Hatha Yoga at the University of Chicago, and a faculty member at the School of the Art Institute of Chicago.

particular, diverse, and mutually incomprehensible. May something of the same sort be true of “religion” and “a religion”? Is “religion” an innate impulse in human beings to relate themselves to the mysteries of life?

Dr. John Algeo—Professor of English at the University of Georgia specializing in the history of the English language and its current use; President of the Theosophical Society in America; author, *Problems on the Origins & Development of the English Language*; *Fifty Years among the New Words: A Dictionary of Neologisms*; and *Reincarnation Explored*.

4:00 PM–4:20 PM LaSalle Wing #4

“The Power of Prayer”

H.H. Atmanandji Maharaj

Communication of man with the Supreme Being is universally found in all religions. It appeals to all—from laity to the most enlightened aspirant. It promotes unselfishness and annihilation of “I-ness” and “mineness” and purifies the mind.

H.H. Atmanandji Maharaj—saint, scholar, author, orator and chief organizer of scores of yoga-camps and pilgrimages in India, U.K., U.S.A. and Africa; a great proponent of Indian culture, Jain philosophy and Yoga-sadhana.

4:00 PM–5:30 PM LaSalle Wing #5

“A New Myth to Live By”

John Lobell; Mimi Lobell; Stephen Larsen; Robin Larsen; Bob Walter; Rebecca Armstrong; Joyce Bogusky; Keith Cunningham

This presentation summarizes the contributions of Joseph Campbell in the study of mythology and religion and explores the role of the Joseph Campbell Society, Inc. in the coming millennium.

John Lobell—Director of Membership of the Joseph Campbell Foundation; Professor of Architecture, Pratt Institute.
Stephen Larsen—Co-author of *A Fire in the Mind: The Life of Joseph Campbell*.
Robin Larsen—Co-author of *A Fire in the Mind: The Life of Joseph Campbell*.
Bob Walter—Vice President and Director of the Joseph Campbell Foundation; editor of *Joseph Campbell's Historical Atlas of World Mythology*.
Rebecca Armstrong—musician, storyteller, and founder of The Joseph Campbell Society in Chicago.
Joyce Bogusky—Jungian analyst.
Keith Cunningham—filmmaker and poet.

4:00 PM–5:30 PM Montrose Wing #1

“Cultural Degradation Through Mascots and Stereotypes”

Dorothy Davids; Jim Fenelon; Raymond D. Apodaca; Nick Hockings; Hugh Danforth

Mascots and stereotypes are issues that Native Americans are dealing with. This panel will discuss alternatives to the mascot caricature and its impact on Native American images.

Dorothy Davids—Stockbridge Munsee; Professor Emeritus, University of Wisconsin, Madison Extension, Leadership Development
Jim Fenelon—Standing Rock Sioux; bilingual education consultant.
Raymond D. Apodaca—Isleta del sur Pueblo; Chair, Human and Religious Rights Committee, National Congress of American Indians.
Nick Hockings—Ojibwe; traditional dancer and cultural teacher throughout the state of Wisconsin.
Hugh Danforth—Oneida; activist on mascot issue; Native American Center Board, Madison, Wisconsin.

4:00 PM–5:00 PM Montrose Wing #2

“God’s Messengers to the Native Peoples of the Western Hemisphere”

Jacqueline Delahunt; Kevin Locke; Patricia Locke

There have been “myriad Messengers” to the indigenous peoples of the western hemisphere throughout the centuries. These indigenous nations were organized around a spiritual, rather than a political or secular world view. The prophetic aspects of these indigenous belief systems will be explored.

Jacqueline Delahunt—Lakota and Chippewa educator and lecturer; Coordinator, American Indian Religious Freedom Project, Association on American Indian Affairs.
Kevin Locke—a Lakota and Chippewa flutist and dancer, is an educator and auxiliary board member of the Bahá'í faith.
Patricia Locke—Standing Rock Sioux and Minnesota Chippewa; educator; National coordinator of the Coalition for the amendments to the American Indian Religious Freedom Act.

4:00 PM–5:30 PM Montrose Wing #3

“Wisdom of the Elders, Part I: The Path of Unconditional Love”

Dr. Pamela Colorado; Grandmother Pa'ris'ha

Two women elders will share their profound spiritual and practical wisdom on the power of unconditional love to heal the planet. These two women are giants in their fields—not dreamers, but visionary activists working intensely to help people bring their lives and the world back into balance.

Dr. Pamela Colorado—Wisconsin Oneida, of the Iroquois Confederacy faculty member of the School of Social Work, University of Calgary; founder, Worldwide Indigenous Science Network.

Grandmother Pa'ris'ha—elder of the White Buffalo Society who lives the ways of the Peace Keepers; wife, a mother, a grandmother, and a daughter of the Earth; incurable people watcher; in 30 years of international work, she has been instrumental in bringing the ways of peace to many cultures.

4:00 PM–5:00 PM Montrose Wing #4

“Modern Business the Zoroastrian Way”

K.P. Mehta

This presentation will review the application of ancient Zoroastrian principles to the world of modern business. How can modern men and women meet the challenges of the business world without losing faith in religious principles?

K.P. Mehta—Religious Education Chairperson, Zoroastrian Association of Metro Chicago.

4:00 PM–5:30 PM Montrose Wing #5

“The Problem of Displaced People”

Dr. Abdur Rahman Nokedar; Begum Syeda Bhatti; Ayesha Governor; Dr. William Baker; Dr. Mohammad Islamulla Khan

A discussion of religious, economic, and racial refugees. Disenfranchisement and the loss of human dignity. Putative solutions.

Dr. Abdur Rahman Nokedar—President, American Federation of Indian Muslims, Detroit, Michigan.
Begum Syeda Bhatti—Muslim Women Refugees in Canada, Ottawa.
Ayesha Governor—noted champion of human rights; expert on the Bosnian refugee crisis.

Dr. William Baker—author, *The Theft of a Nation*; Professor of Biblical History
Dr. Mohammad Islamulla Khan—Professor of History, Clarion University, Pennsylvania.

4:00 PM–5:30 PM Parlor G

“Africana Ethics Symposium—MA'AT: Framework for a Transcultural Social Ethics”

Michael Quast; Hunter Adams III; Dr. Patricia Newton; Dr. Elaine Mosley; Dr. Carl Spight; Dr. Vernita Fort; Dr. Njeri Jackson

This symposium offers from the Africana ethical tradition a new framework, *Ma'at*, for a transcultural and transreligious comprehensive system of ethics. *Ma'at*, was a social theory which developed about 5500 years ago in northeastern Africa's Nile Valley that integrated all aspects of human existence such as aesthetics, ethics, philosophy, religion and science into an “unbroken wholeness”. *Ma'at* was the guiding vision, the highest ideal of living and for governance, the “normative standard” of measurement of every action of a culturally and religiously diverse African popu-



PATRICIA LOCKE'S 1993

Seminar

Q: Kevin, in researching this series of articles on Patricia Locke, your late mother, who was inducted into the National Women's Hall of Fame in 2005, I requested written permission from the Council of the Parliament of the World's Religions to publish an archival digital audio file of a panel presentation in the 1993 Parliament of the World's Religions featuring her, among other presenters, as well as the words she spoke during that presentation.

Christopher Buck

"Patricia Locke's Dual Belief in White Buffalo Calf Woman and Baha'u'llah"

<https://bahaiteachings.org/patricia-lockes-dual-belief-in-white-buffalo-calf-woman-and-bahauallah/>

On December 1, 2021, permission was granted by the Parliament of the World's Religions, so it is with great pleasure that we now publish, online, the entire digital audio file of the following session:

“Native American Women’s Wisdom: Our Spiritual Selves” (which, according to the 1993 official program, p. 107, was entitled, “Native Women’s Wisdom: Our Spiritual Paths”) held on Thursday, September 2, 1993.

Christopher Buck & Kevin Locke

“Patricia Locke’s Dual Belief in White Buffalo Calf Woman and Baha’u’llah”

<https://bahaiteachings.org/patricia-lockes-dual-belief-in-white-buffalo-calf-woman-and-bahauallah/>

Audio Recording of Patricia Locke's Historic 1993 Parliament Presentation

Here's the [link](https://drive.google.com/file/d/1xFQN7epXdVtHnrF9i3V0gbXodK9d2x_j/view?ts=61a7db97) to this historic archival audio file: https://drive.google.com/file/d/1xFQN7epXdVtHnrF9i3V0gbXodK9d2x_j/view?ts=61a7db97.

CREDIT: Digital file of Tape 512 Native American Women's Wisdom Our Spiritual Selves, 1993 Parliament of the World's Religions audio recording, 1993 Parliament of the World's Religions [267 audio cassettes housed in 15 containers]. Chicago, IL: Teach 'em. ARCPWR. 291.06 N716W1993, 1993 Parliament of the World's Religions in Chicago records, Collection Identifier: MSS0077, Special Collections and Archives, DePaul University, John T. Richardson Library. **Permission granted by the Parliament of the World's Religions**, courtesy of Miriam V. Quezada Mendez, Communication & Program Manager at Parliament of the World's Religions, December 1, 2021.

Patricia Locke



Digital audio file, courtesy of Miriam Quezada
(Dec. 7, 2021)

By permission, Parliament of Religions.

Patricia Locke Audio

(Audio clip, courtesy of Curt DuBois, July 27, 2024.)



Digital audio file, courtesy of Miriam Quezada
(Dec. 7, 2021)

By permission, Parliament of Religions.

Patricia Locke Audio

(Audio clip, courtesy of Curt DuBois, July 27, 2024.)

I thought it would be important to tell you a little bit first about our valid belief system. We...know the White Buffalo Calf Woman came to us about 636 A.D. That is, of course, an estimate. . . .

You should know that having a woman bring the message of God to a people is quite extraordinary. **There are not, in this Hemisphere, many Messengers or Manifestations of God that were women.**

Patricia Locke

Native American Women's Wisdom: Our Spiritual Selves

(September 2, 1993) Transcript of digital audio file.

I have just finished preparing in the past few weeks for a workshop tomorrow about Manifestations of God in the Western Hemisphere, and have just read 25 books.

And these 25 books almost drove me crazy. Because I would be so upset every night that I couldn't sleep.

Patricia Locke

Native American Women's Wisdom: Our Spiritual Selves

(September 2, 1993) Transcript of [digital audio file](#). [Start at 1:06.24 to 1:09.02]

**Because I would be so upset every night that I couldn't sleep.
Because we would be called "pagans" and "demon
worshippers."**

**And, whenever our religion is discussed, it would be with
lowercase "g" for "God" and pluralized – and "spirits" [with]
lowercase "s" – as if we could not conceptualize one God.**

Patricia Locke

Native American Women's Wisdom: Our Spiritual Selves

(September 2, 1993) Transcript of [digital audio file](#). [Start at 1:06.24 to 1:09.02]

I think I can say, with almost without exception, from from the tip of Alaska in the north, down to Tierra del Fuego, almost every nation worshipped one God.

Patricia Locke

Native American Women's Wisdom: Our Spiritual Selves

(September 2, 1993) Transcript of [digital audio file](#). [Start at 1:06.24 to 1:09.02]

But this is very hard to find in all of the texts about belief systems by anthropologists and archaeologists and others. And I am not sure why that is so.

I suspect that, if we are seen as primitive peoples, incapable of conceptualizing God, then that justifies or rationalizes the Holocaust and the theft of a Hemisphere.

Patricia Locke

“Native American Women’s Wisdom: Our Spiritual Selves”

(September 2, 1993) Transcript of [digital audio file](#). [Start at 1:06.24 to 1:09.02]



PATRICIA LOCKE'S 1993

Lecture

**“God’s Messengers to the Native Peoples of the Western Hemisphere”
(Friday, September 3, 1993)**

4:00 PM–5:00 PM Montrose Wing #2

**“God’s Messengers to the Native Peoples
of the Western Hemisphere”**

Jacqueline Delahunt; Kevin Locke; Patricia Locke

There have been “myriad Messengers” to the indigenous peoples of the western hemisphere throughout the centuries. These indigenous nations were organized around a spiritual, rather than a political or secular world view. The prophetic aspects of these indigenous belief systems will be explored.

A major Euro–American fiction still held by many is that God and the Messengers of God were somehow absent in the entire hemisphere prior to, and at the time of the arrival of the Spanish conquest of the Americas.

This ethnocentric fiction has had, and still has, tragic implications for American Indian nations that wish to worship God as the Messengers taught them, and which is their fundamental human right.

Patricia Locke “God’s Messengers to the Native Peoples of the Western Hemisphere” (1993).

https://bahai-library.com/pdf/l/locke_native_american_messengers.pdf

(Digital scan, courtesy of Nadema Agard (Winyan Luta/“Woman Holy Red”) sent to Kevin Locke, October 11, 2021.)



The histories of American indigenous peoples and the immigrants are at odds. Many contemporary Euro-American historians, anthropologists, religious leaders, educators, and jurists, use terminology and tenaciously cling to unsubstantiated concepts and theories that denigrate and contradict histories, religions, and world views of the indigenous peoples of the Western Hemisphere.

A major Euro-American fiction still held by many is that God and the Messengers of God were somehow absent in the entire hemisphere prior to, and at the time of the arrival of the Spanish conquest of the Americas. This ethnocentric fiction has had, and still has, tragic implications for American Indian nations that wish to worship God as the Messengers taught them, and which is their fundamental human right.

In the United States, American Indians have had religious freedom for only 10 years, from 1978 to 1988. In 1978, the American Indian Religious Freedom Act was enacted by the U.S. Congress. Then in 1988, The U.S. Supreme Court gave a majority opinion in the Lyng Decision that American Indian religions are not protected under the First Amendment of the U.S. Constitution.

Popular ethnocentric terminology that will be excluded from this paper when referring to the religious liturgies of the indigenous peoples of this hemisphere include: heathen; heretic; demonic; primitive; culture hero; cult; myth; legend; shaman;

The premise of this paper is that God did not neglect the millions of indigenous peoples of the Western Hemisphere, that over the centuries a "myriad of Messengers" of God were sent to various Indian nations to bring them divine theologies of which many have survived and are practiced today.

The premise of this paper is that God did not neglect the millions of indigenous peoples of the Western Hemisphere, that over the centuries a “myriad of Messengers” of God were sent to various Indian nations to bring them divine theologies of which many have survived and are practiced today.

For centuries, the indigenous peoples of the Americas have been intensely religious and spiritual.

Patricia Locke “God’s Messengers to the Native Peoples of the Western Hemisphere” (1993).

https://bahai-library.com/pdf/l/locke_native_american_messengers.pdf

(Digital scan, courtesy of Nadema Agard (Winyan Luta/“Woman Holy Red”) sent to Kevin Locke, October 11, 2021.)

See “Appendix 4” below (after “Questions & Discussion”):

**Patricia Locke’s 1993 Paper:
Full Text (except for Title Page & Last Page)**



PATRICIA LOCKE'S 1993

Declaration



Declaration of Vision (1993):

A. Acknowledgement of the myriad of messengers of the Creator, the Great Mystery, to the peoples of the Western Hemisphere.

Patricia Locke

Photograph by Don Doll.

“Patricia Locke presented and spoke as a practicing Lakota and Baha’i”

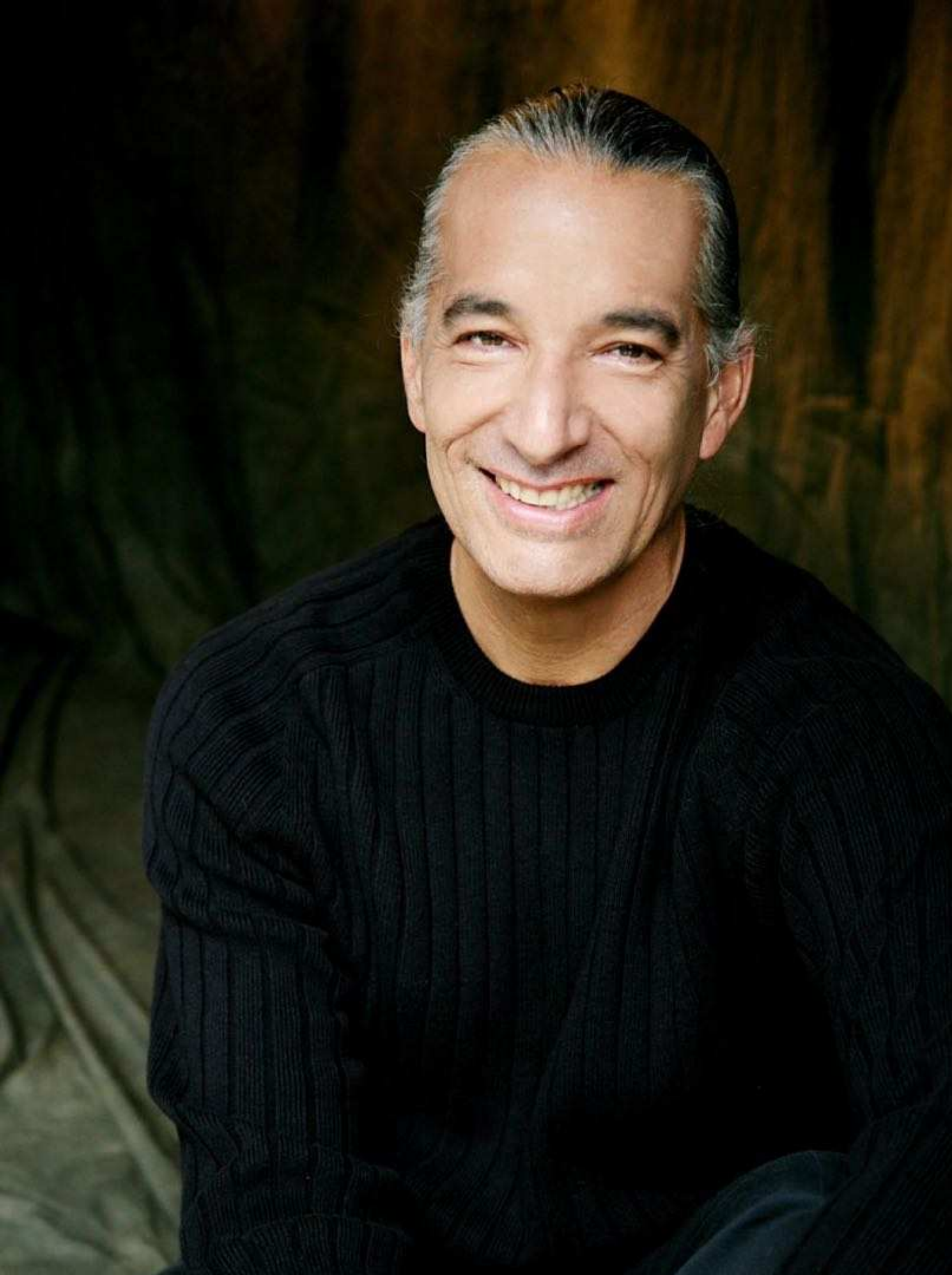
Yes, Patricia Locke did have a dual religious identity. At the 1993 Parliament of the World's Religions, she presented and spoke as a practicing Lakota and Baha'i – arising, as you rightly say, from her dual belief in White Buffalo Calf Woman and Baha'u'llah. And, yes, this has profound implications for future Baha'i interactions with Indigenous peoples. Instead of rejecting their respective Indigenous heritages, they simply widen their circles and horizons by embracing the universal worldview that the Baha'i Faith offers.

– Kevin Locke, “Patricia Locke's Dual Belief in White Buffalo Calf Woman and Baha'u'llah”
(Jan. 18, 2022).

Kevin Locke

THE UNIVERSAL HOUSE OF JUSTICE

LETTER TO GANADO



CB: “There’s a very interesting letter . . .
from the Universal House of Justice . . .”

KL: “I’ve got it on my
wall here . . . It says:”

- ❖ **[14:55] CB:** There's a very interesting letter... from the Universal House of Justice to a Bahá'í unity conference that was held on a Navajo Reservation.... It references Messengers of God who are also called "Wise Ones." . . .
- ❖ **KL:** Do you want me to read that message?
- ❖ **CB:** Would you please? I'd be delighted!
- ❖ **KL:** I've got it on my wall here... It says . . . **[14:55–19:24]**

— Kevin Locke & Christopher Buck

"A Bahá'í-inspired Perspective on Indigenous Messengers of God, Part I (Green Acre)"

(Recorded live on April 2, 2020.) [Courtesy of **Curt Dubois**, July 28, 2024]



The All-Wise Creator of earth and heaven has from the beginning which has no beginning sent to His peoples Divine Messengers to guide them to the Straight Path. These Wise Ones have come to establish the unity of the Kingdom in human hearts.

The Universal House of Justice Message to Bahá'í Unity Conference, Ganado, Arizona (18 May 1972)

<https://bahai.works/MUHJ63-86/112/>

Message to Bahá'í Unity Conference, Ganado, Arizona

**Beloved friends,
Praise be to the Almighty that you have gathered
in that beautiful spot in a spirit of love and harmony
for the purpose of strengthening the bonds of unity
between yourselves and among all men.**

The Universal House of Justice Message to Bahá'í Unity Conference, Ganado, Arizona (18 May 1972)

<https://bahai.works/MUHJ63-86/112/>

Message to Bahá'í Unity Conference, Ganado, Arizona

**This great evolutionary process of building
the organic unity of the human race has entered a
new stage with this mighty message of Bahá'u'lláh.
His voice is the voice of the Great Spirit.
His love for humankind is the force of the New Age.**

The Universal House of Justice Message to Bahá'í Unity Conference, Ganado, Arizona (18 May 1972)

<https://bahai.works/MUHJ63-86/112/>

Message to Bahá'í Unity Conference, Ganado, Arizona

He who sends the rain, who causes the sun and the stars to shine, the rivers to flow, the winds to blow and the earth to give forth her bounties has in this Great Day sent to all mankind Bahá'u'lláh.

The Universal House of Justice Message to Bahá'í Unity Conference, Ganado, Arizona (18 May 1972)

<https://bahai.works/MUHJ63-86/112/>

Message to Bahá'í Unity Conference, Ganado, Arizona

**It is this Great One who has opened the door
of divine knowledge to every soul.
It is His teachings that will establish world unity
and bring about universal peace.
The people of the world are the tools in His hand.**

The Universal House of Justice Message to Bahá'í Unity Conference, Ganado, Arizona (18 May 1972)

<https://bahai.works/MUHJ63-86/112/>

Message to Bahá'í Unity Conference, Ganado, Arizona

Premise 1

“Harmony” = “Hózhó” (Diné)



Diné (Navajo) Bahá'í

Bitahnii Wayne Wilson

**There I found a spiritual state of Hózhó—
the Diné system of principles that guide one's
thoughts, speech and virtuous deeds into a state of
peace, happiness, beauty, balance and harmony.
I learned that they are very much the same as reading
the Baha'i writings and prayers.**

Bitahnii Wayne Wilson

“The Connections Between Navajo and Baha'i Spirituality” (July 28, 2019).

<https://bahaiteachings.org/connections-navajo-bahai-spirituality/>



Diné (Navajo) Bahá'í—Age: 100
(Photo by David Smith, 1984)

Jenny Manybeads

Premise 2

“Wise Ones” = “Divine Messengers”

KEVIN LOCKE

INDIGENOUS LAND & SPIRITUAL ACKNOWLEDGMENT

October 16 - 18



2021
PARLIAMENT
OF THE WORLD'S RELIGIONS
📍 VIRTUAL

“Indigenous messengers of God” should be highly regarded, recognized and respected”

My intuition tells me that there are several obvious “Indigenous messengers of God” who should be highly regarded, recognized and respected by non-indigenous as well as Indigenous peoples. Among them are Deganawida, the Peacemaker, of the Haudenosaunee peoples; White Buffalo Calf Woman of the Lakota; Sweet Medicine of the Cheyenne; and Breathmaker of the southeastern Muskogean peoples. Other Indigenous spiritual teachers are no less great.”

– Kevin Locke, “Does Progressive Revelation Include Indigenous Messengers of God?” (Oct. 11, 2021).

Kevin Locke



Kevin Locke's iPhone



Patricia Locke Foundation

**Grandfather above, we acknowledge
the Holy Ones You have sent upon this land
to kindle the sacred fire in the hearts of us
— Your grandchildren.**

Kevin Locke

“The Pawnee Homecoming, and What It Means to Live on Native Land” (June 10, 2021).
<https://bahaiteachings.org/the-pawnee-homecoming-and-what-it-means-to-live-on-native-land/>

**We are eternally grateful that, in ancient times,
You have sent Deganawida, the Peacemaker,
White Buffalo Calf Woman, Breath Maker,
Sweet Medicine and a myriad others to breathe
holiness and beauty upon this Turtle Island . . .**

Kevin Locke

“The Pawnee Homecoming, and What It Means to Live on Native Land” (June 10, 2021).

<https://bahaiteachings.org/the-pawnee-homecoming-and-what-it-means-to-live-on-native-land/>

**... and Your grandchildren here,
and to teach us Your laws and to enable us
to draw close to You and especially to love
and cherish our relative, Grandmother Earth,
and all that dwell upon her.**

Kevin Locke

“The Pawnee Homecoming, and What It Means to Live on Native Land” (June 10, 2021).

<https://bahaiteachings.org/the-pawnee-homecoming-and-what-it-means-to-live-on-native-land/>

**In particular, we acknowledge the Holy Ones
You have sent to the spot upon which we
stand and the nations and kindreds who have
been the custodians of that sacred trust.**

Kevin Locke

“The Pawnee Homecoming, and What It Means to Live on Native Land” (June 10, 2021).

<https://bahaiteachings.org/the-pawnee-homecoming-and-what-it-means-to-live-on-native-land/>

We ask that You breathe upon and fan the embers of the fire of love and faith in our hearts and minds, that our footsteps may tread Your path and we may restore peace and order upon this blessed land.

Kevin Locke

“The Pawnee Homecoming, and What It Means to Live on Native Land” (June 10, 2021).

<https://bahaiteachings.org/the-pawnee-homecoming-and-what-it-means-to-live-on-native-land/>

Lakota Translation – Indigenous Land and Spiritual Acknowledgement

- ❖ Ṭḥuŋkášila Wakḥáṇṭḥaŋka: uŋcḥáṇtepi él p̣ḥéta wakḥáṇ waŋ iléyapi kta čha wakḥáṇpi eyá makḥóče kiŋ lé él uwíčhayaši čhaŋké čhéwičhuŋkiyapi. Eháṇni Tekánawita éna Ptehínčala Ská Wíṇ éna Hesaketvmese éna Motsé'eóeve ewíčhakiyapi kiŋ éna tuwáwa kḥó uwíčhayaši čhaŋké oíhaŋkešniyaŋ philáuṇyayapi. Hená Khéya Wíta él nitḥákožapi kiŋ waštéšṭeya wakḥáṇḳḥaŋyaŋ awíčhaniyaŋpi. Hená nitḥóop̣ḥe kiŋ uŋspéuŋkhiyapi kte, héčhel uŋkíš nikḥáṇyela uŋkúpi na iyótaŋš Uŋčí Makḥá éna toná akáṇl máṇipi kiŋ hená iyúha thewíčhuŋkihilapi kte. Hó nakúṇ oyáte eyá wóaiḥpeye wakḥáṇ kiŋ hé awáṇglakahaŋpi kiŋ hená kḥó wačhéwičhuŋkičičhiyapi. Uŋkítḥawačhiŋpi na uŋcḥáṇtepi él wótheḥila na wówičala kiŋ p̣ḥešníža s'e ayániyiŋ kta uŋníčilapi. Héčhel čhaŋkú nitḥáwa kiŋ ogná maúṇṇipi na makḥóče wašté kiŋ lé él ečhél wólakḥóta uŋglókupi kte.
- ❖ – **Translation by Elliott Bannister**, Language Specialist at Standing Rock Sioux Tribe (December 17, 2022), who recorded the audio as well. (See next slide to hear audio recording.)



Recorded 12-17-2022

Audio Recording of Lakota Translation of Kevin Locke's Prayer

**This prayer is not mine —
and I shudder to see my name associated with it.**

**It is in no way final, just an idea upon which others
can build their own acknowledgements and
meditations.**

Kevin Locke

“Encouraging Indigenous Land and Spiritual Acknowledgements”

(May 19, 2022)

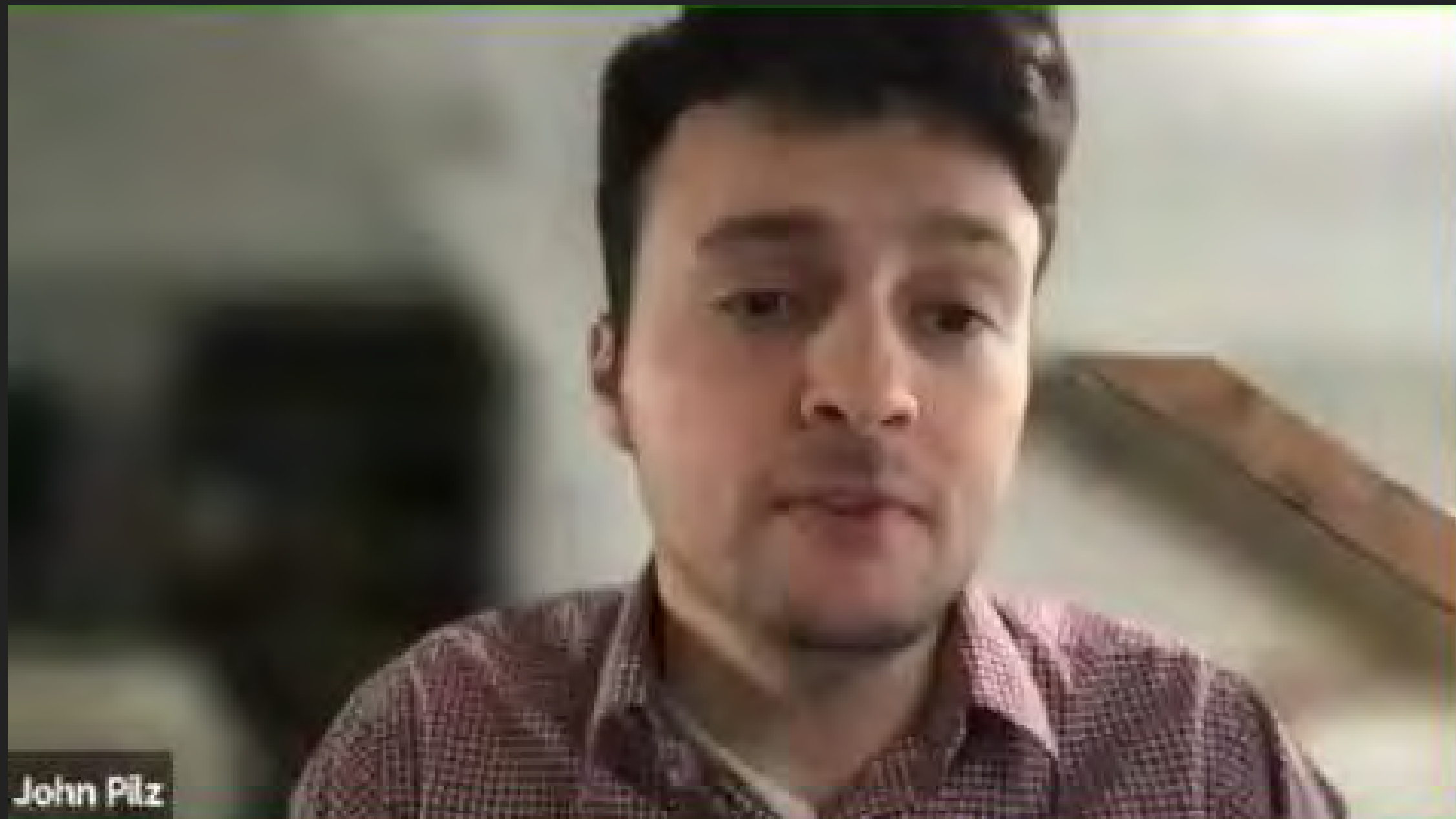
See “Appendix 3” below (after “Questions & Discussion”):

**How Kevin Locke’s Indigenous
Acknowledgment Prayer Was Born**

KEVIN LOCKE:

WHY THE “TABLET TO AMÍR KHÁN” IS:

“THE HOLY GRAIL”



John Pilz



Alex Cherniachovsky



Kevin Locke



Christopher Buck



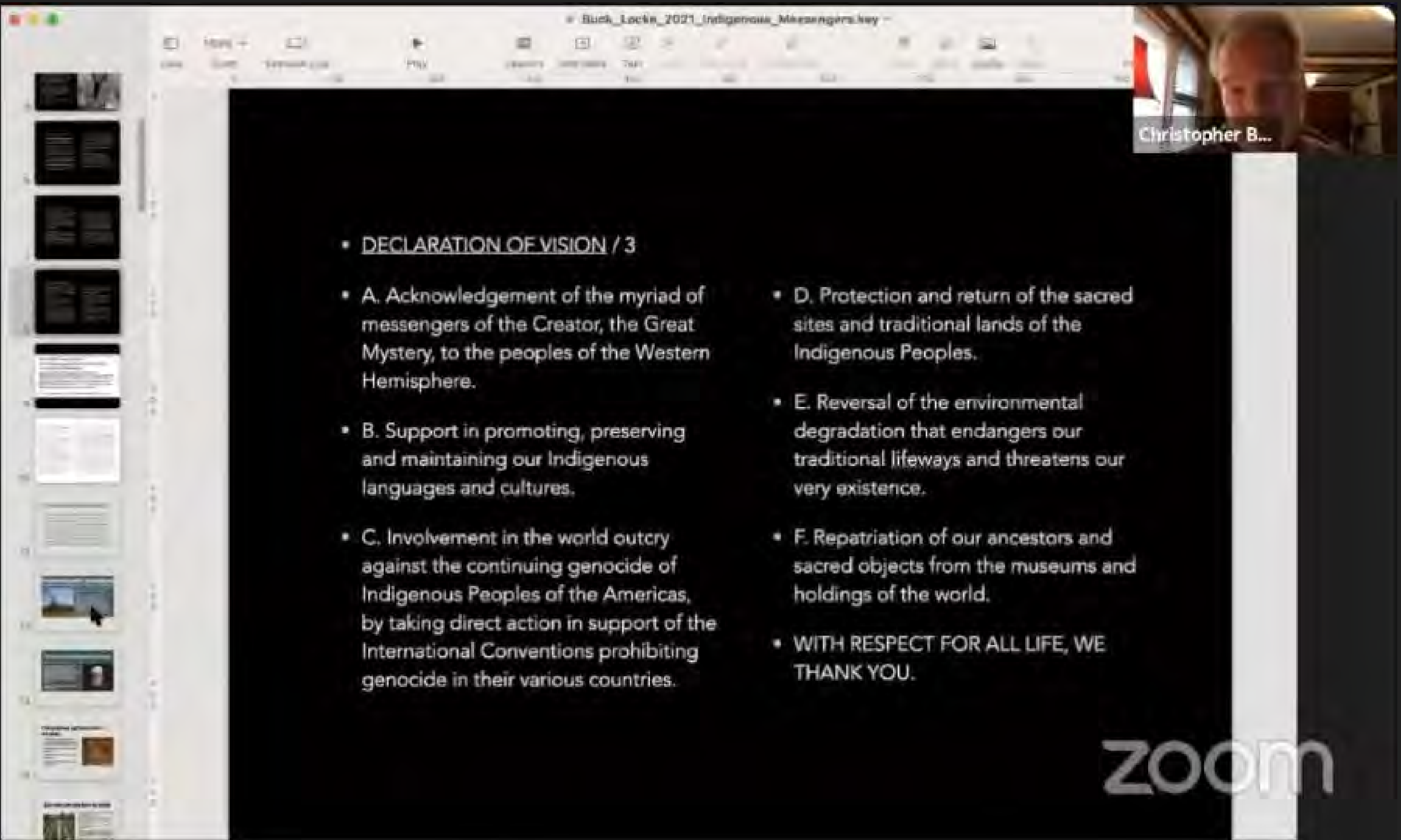
kevin locke



Christopher Buck

zoom

Buck_Locke_2021_Indigenous_Messengers key



Christopher B...

- DECLARATION OF VISION / 3
- A. Acknowledgement of the myriad of messengers of the Creator, the Great Mystery, to the peoples of the Western Hemisphere.
- B. Support in promoting, preserving and maintaining our Indigenous languages and cultures.
- C. Involvement in the world outcry against the continuing genocide of Indigenous Peoples of the Americas, by taking direct action in support of the International Conventions prohibiting genocide in their various countries.
- D. Protection and return of the sacred sites and traditional lands of the Indigenous Peoples.
- E. Reversal of the environmental degradation that endangers our traditional lifeways and threatens our very existence.
- F. Repatriation of our ancestors and sacred objects from the museums and holdings of the world.
- WITH RESPECT FOR ALL LIFE, WE THANK YOU.

zoom

Buck_Locke_2021_Indigenous_Messengers.key


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Christopher B...

'Abdu'l-Bahá's Indigenous Prophecy

- "Attach great importance to the Indigenous population of America. ... Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world."

– 'Abdu'l-Bahá, *Tablets of the Divine Plan*, p. 33.



zoom



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How 'Abdu'l-Bahá "Added" Manifestations of God

- Bahá'u'lláh made no mention of Buddha, and if it had not been for 'Abdu'l-Bahá's statement we would not have been in a position to state definitely that Buddha had been a Manifestation of God.
- There are a myriad traditions in the legends of peoples that point back to some sort of divine revelation but, as the beloved Guardian's secretary pointed out on his behalf in a letter written to an individual believer on 13 March 1950:
- "We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'án, the Bible and our own Scriptures."
- "For only these can we consider authentic Books."
- We must just accept that there are undoubtedly many prophetic figures of whom all authentic record has been lost.
- (Letter written on behalf of the Universal House of Justice to an individual.)
- https://www.bahai.org/library/authoritative-texts/the-universal-house-of-justice/messages/19861027_001/19861027_001.xhtml.
- 'Abdu'l-Bahá "added" Krishna as well.
- In the Tablet to Amír Khán, 'Abdu'l-Bahá also "added" Indigenous Messengers of God sent to the Americas (as a class).



How 'Abdu'l-Bahá "Added" Manifestations of God

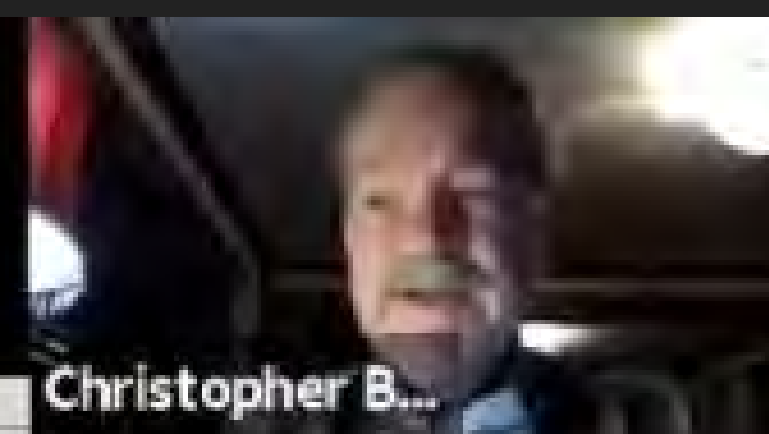
'Abdu'l-Bahá made no mention of Buddha, if it had not been for 'Abdu'l-Bahá's statement we would not have been in a position to state definitely that Buddha had been a Manifestation of God.

There are a myriad traditions in the minds of peoples that point back to the sort of divine revelation but, as the beloved Guardian's secretary pointed out on his behalf in a letter written to an individual believer on 13 March 1950:

"We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'án, the Bible and our own scriptures."

- "For only these can we consider authentic Books."
- We must just accept that there are undoubtedly many prophetic figures of whom all authentic record has been lost.
- (Letter written on behalf of the Universal House of Justice to an individual.)
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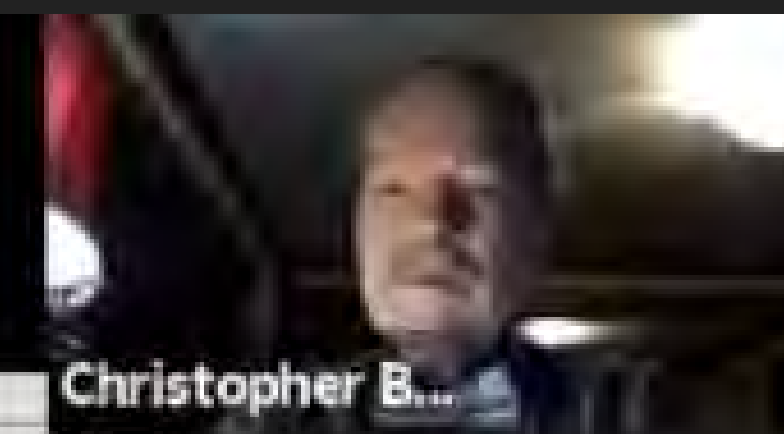


Tablet to Amir Khan

English & Persian



- “Undoubtedly in those regions [the Americas] the Call of God must have been raised in ancient times, but it hath been forgotten now.”
- Original Persian (transliterated):
- al-battih dar án şafahát niz dar azmanih-yi-qadimih vaqti nidá-yi-iláhi buland gashtih va-lákin hál farámush shudih ast.



How 'Abdu'l-Bahá "Added" Manifestations of God

- Bahá'u'lláh made no mention of Buddha, and if it had not been for 'Abdu'l-Bahá's statement we would not have been in a position to state definitely that Buddha had been a Manifestation of God.
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- "We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur'án, the Bible and our own Scriptures."
- "For only these can we consider authentic Books."
- We must just accept that there are undoubtedly many prophetic figures of whom all authentic record has been lost.
- (Letter written on behalf of the Universal House of Justice to an individual.)
- https://www.bahai.org/library/authoritative-texts/the-universal-house-of-justice/messages/19861027_001/19861027_001.xhtml
- 'Abdu'l-Bahá "added" Krishna as well.
- In the Tablet to Amir Khán, 'Abdu'l-Bahá also "added" Indigenous Messengers of God sent to the Americas (as a class).

- ❖ **[24:22] In the Tablet of Amir Khan, ‘Abdu’l-Bahá also added Indigenous Messengers of God sent to the Americas.**
- ❖ **[Okay, next slide.] And here’s a photocopier facsimile of the Tablet to Amir Khan.**
- ❖ **[Next.] The Tablet to Amir Khan is a response to some questions posed by a man named Amir Khan, and in one of these responses the Master said “Undoubtedly in those regions...”**

Kevin Locke

“Divine Teachers of the Americas”

(Green Acre, Recorded live on October 9, 2021.) [Courtesy of [Curt Dubois](#), July 11, 2024]

- ❖ [\[24:22\]](#) . . . (Amir Khan was specifically asking about the Americas, the Western Hemisphere) . . . “the Call of God must have been raised in ancient times, but hath been forgotten now.”
- ❖ And then you can see the transliteration of the Farsi.
- ❖ [Okay, next slide.] So here, ‘Abdu’l-Bahá establishes a new dimension to the Bahá’í principle of “Progressive Revelation”: Indigenous Messengers of God to the Americas [\[25:34\]](#)

Kevin Locke

“Divine Teachers of the Americas”

(Green Acre, Recorded live on October 9, 2021.) [Courtesy of [Curt Dubois](#), July 11, 2024]

- ❖ **21:53** When my late mother **[Patricia Locke]** grew up, this is what she heard constantly from the older people; that they had to hold to their teachings, these great ones, these holy ones, that have appeared on this land.
 - ❖ And she did a lot of research on this, **but she did not know about the Tablet to Amir Khan.**
-

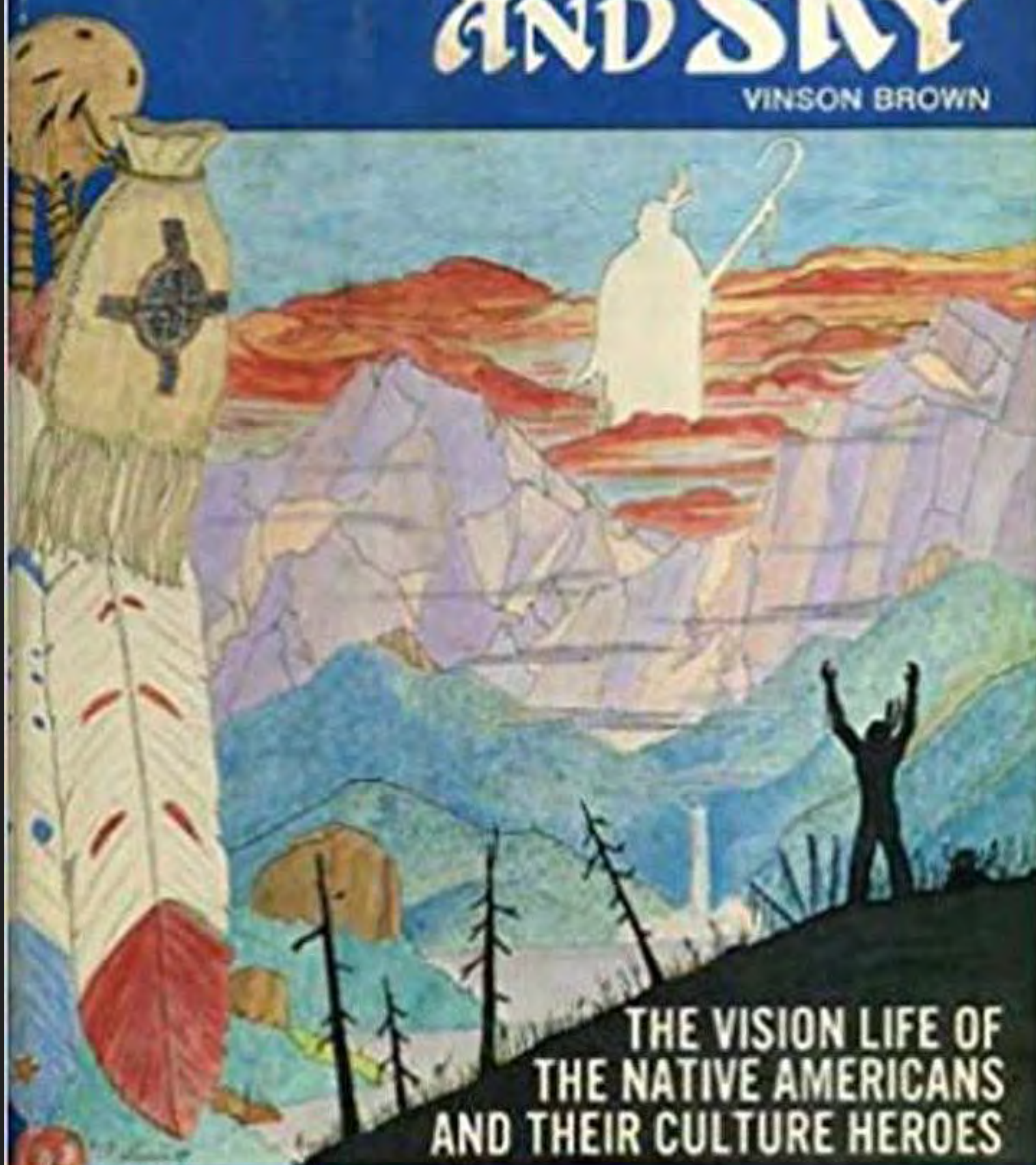
Kevin Locke

“The Great Spirit Speaks: Voices of the Wise Ones”

(Sunday, November 28, 2021) [Courtesy of **Curt Dubois**, July 11, 2024]

VOICES OF EARTH AND SKY

VINSON BROWN



THE VISION LIFE OF THE NATIVE AMERICANS AND THEIR CULTURE HEROES

ILLUSTRATED BY TONY SHEARER

SHINING LAMP

A Bahá'í who served humanity with radiance

VINSON BROWN: Passion for Exploring Nature

"Science is nothing more or less than the search for truth," wrote Vinson Brown, "and how can such a search . . . be anything but an adventure!" Vinson's love of science and nature led to exciting escapades throughout his life.

Vinson was born in Nevada, U.S., in 1912. His father was a doctor near an American Indian reservation. Native cultures interested Vinson from childhood. He even inherited from his father a pipe bag thought to have belonged to Crazy Horse, a famous Lakota leader.

At 17, Vinson's daring spirit found him setting sail for Asia as a sailor on a freight ship. He loved to watch sea creatures, including flying fish, sea turtles, dolphins, and whales. On the trip, he was almost killed in a typhoon, but danger didn't dampen his enthusiasm for the natural world.

Finding Faith

In his early 20s, Vinson traveled to Panama and Costa Rica, where he gathered plants, insects, reptiles, and other creatures for museums and collectors. At that time, he didn't believe in God—he wanted proof of God's existence.

A youth named Chio, from the Guaymi tribe, helped guide



Vinson Brown encouraged people to explore nature. He wrote, "Science is the human's way of reaching toward the stars."

him through the jungle. One day at dawn, Vinson saw Chio near a waterfall, his arms raised to the sky, singing in his native language. Though Vinson couldn't understand the words, he said he felt something "so tremendous . . . that all my doubts about the spiritual truth of the existence of God disappeared and I knew I was in His presence!"

Vinson built a career devoted to the environment. In 1936, he founded the Boy Naturalist Club in California and led kids on nature explorations. He also earned a master's degree in biology from Stanford University. A few years later, he met a Bahá'í

named Marion Holley. After his scientific mind inspired him to ask questions for a year, Vinson became a Bahá'í in 1945. In the years that followed, he gave several hundred talks about the Faith around the U.S.

"Our Time is Short"

Along with his other interests, Vinson always wanted to be a writer. In 1946, he founded Naturegraph Publishers. He and his wife, Barbara, published books about investigating the environment. Vinson wrote or co-authored around 40 books, including some on American Indians.

One book trained the reader to study nature as an "explorer naturalist," who "may be one of the heroes who helps save the world from destruction by pollution and waste and point it toward a new age where men are in harmony with nature and with each other . . ."

In 1984, Vinson and Barbara went on Bahá'í pilgrimage in Israel, which he called the trip of his life. Vinson passed away in 1991, but Naturegraph continues to publish books that support his mission. "We live on a shrinking planet," he wrote, "and our time is short to convince others that there is no future for mankind unless we can learn to come into harmony with ourselves and our surroundings."

**Apparently Vinson was not aware of
'Abdu'l-Baha's "Tablet to Amir Khan"
— for Baha'is, the Holy Grail of proof
of the appearance of holy souls
on this side of the planet.**

Kevin Locke

"Voices of Earth and Sky — Discovering Indigenous Holy Ones" (Sept. 23, 2020).

<https://bahaiteachings.org/voices-earth-sky-discovering-indigenous-holy-ones/>

Q: Several times I've heard **you refer to the Tablet to Amir Khan as a "Holy Grail" in the Bahá'í Writings.**

When you have a moment, would you please elaborate?

Christopher Buck

Course: "The Great Spirit Speaks: Voices of the Wise Ones" (Feb. 15, 2021).

<https://courses.wilmetteinstitute.org/mod/forum/discuss.php?d=63160#p175536>

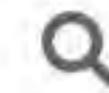
For the immigrant populations and Indigenous folks who have been cut off from their spiritual heritage,

‘Abdu’l-Bahá’s Tablet to Amir Khan is a touchstone that opens doors of understanding to the true history of this land.

Kevin Locke

Course: “The Great Spirit Speaks: Voices of the Wise Ones” (Feb. 15, 2021).

<https://courses.wilmetteinstitute.org/mod/forum/discuss.php?d=63160#p175536>



82



Tablet to Amir Khan



◀ Personal Intro by Bitahnii Wayne

Updated ['Abdu'l-Bahá's Tablet to Amír Khán] ▶

Display replies flat, with newest first ⌵

Move this discussion to ... ⌵

Settings ▾

Move



Tablet to Amir Khan

by Kevin Locke - Thursday, 24 February 2022, 5:58 PM

it is wonderful that we are turning our attention to this foundational guidance from the Master. This tablet articulates one more way that the Faith is unique among world religions in that it officially recognizes the appearance of Messengers of God on this half of the planet. Older generations were natural syncretists and had a natural respect for all things holy and the source of all holiness - God as we know this divine essence through the Wise Ones sent to earth.

Permalink

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Reply

◀ Personal Intro by Bitahnii Wayne

Updated ['Abdu'l-Bahá's Tablet to Amír Khán] ▶



It is wonderful that we are turning our attention to this foundational guidance from the Master.

This Tablet [Tablet to Amír Khán] articulates one more way that the Faith is unique among world religions in that it officially recognizes the appearance of Messengers of God on this half of the planet.

Kevin Locke

Course: “The Great Spirit Speaks: Voices of the Wise Ones” (Feb. 24, 2022).

<https://www.youtube.com/watch?v=0Fy0tds10Cg>

The added dimension of including those Holy Ones that ultimately connect us to God is essential.

This way the Source of sovereignty and identity becomes a part of one's consciousness, thus acknowledging the Master's reference in the Tablet to Amir Khan.

Kevin Locke

Course: "The Great Spirit Speaks: Voices of the Wise Ones" (March 5, 2021).

<https://courses.wilmetteinstitute.org/mod/forum/discuss.php?d=63908>

See “Appendix 6” below (after “Questions & Discussion”):

Selected Kevin Locke (& Christopher Buck) “Indigenous Messengers” Videos

“We acknowledge the Holy Ones You have sent.”

**BASIS IN THE TABLET TO AMÍR KHÁN:
FOUR PREMISES**

Premise 1

'Abdu'l-Bahá Added the Buddha

There are a myriad traditions in the legends of peoples that point back to some sort of divine revelation but, as the beloved Guardian's secretary pointed out on his behalf in a letter written to an individual believer on 13 March 1950, ...

The Universal House of Justice (27 October 1986 — [To an individual])

www.bahai.org/r/642016451

“... We cannot possibly add names of people we (or anyone else) think might be Lesser Prophets to those found in the Qur’án, the Bible and our own Scriptures.

The Universal House of Justice (27 October 1986 — [To an individual])

www.bahai.org/r/642016451

**Bahá'u'lláh made no mention of Buddha,
and if it had not been for 'Abdu'l-Bahá's
statement we would not have been in a
position to state definitely that
Buddha had been a Manifestation of God.**

The Universal House of Justice (27 October 1986 — [To an individual])
www.bahai.org/r/642016451

Premise 2

'Abdu'l-Bahá Added Krishna

Blessed souls—whether Moses, Jesus, Zoroaster, Krishna, Buddha, Confucius or Muhammad—were the cause of the illumination of the world of humanity.

‘Abdu’l-Bahá The Promulgation of Universal Peace
www.bahai.org/r/395268355

**‘Abdu’l–Bahá said:
The Message of Krishna
is the message of love.
All God’s prophets have brought
the message of love.**

‘Abdu’l–Bahá Paris Talks (October 24, 1911)
www.bahai.org/r/994107037

Premise 3

**‘Abdu’l-Bahá Added (in Principle)
Messengers of God to the Americas**

Premise 4

Here, we can distinguish between explicit “Principle” from implicit “Principals.”

'ABDU'L-BAHÁ

TABLET TO AMÍR KHÁN

“Tablet to Amir Khan” · Entry “AB05069” · Phelps’ “Partial Inventory”

AB05069. Tablet to Amir Khan. 150 words, Per. ای بنده الهی شکایت از عدم اتقان
 در صنایع متعدده نموده بودید تعدد صنایع سبب Mss: None. Pubs: [MMK6#247](#),
[AVK3.307](#), [AVK2.045.16x](#). Trans: [BRL_ATE#045x](#). ...*In ancient times the
 people of America were, through their northern regions, close to Asia...*

A PARTIAL INVENTORY OF THE WORKS OF THE CENTRAL FIGURES OF THE BAHÁ'Í FAITH

Compiled from public
domain sources

With a subject classification
scheme for the Bahá'í Writings

VOL. 1: CATALOGS

VERSION 3.01
JUNE 2023

- preventing the spread of harmful and corrupt teachings in educational institutions. (GPT-4)
- AB05040.** 150 words, mixed. ای ادیب دبستان انشا نامه های متعدده شما بعضی رسید و ملاحتقه گردید ولی عبدالبهاء. *Mss:* None. *Pubs:* MKT9.022b. *Trans:* None.
- AB05041.** 150 words, Per. ای اسیر محبت آندلیبر آسمانی شکر کن خدا را که ببقعه نوزاه رسیدی و بقراب عتبه. *Mss:* INBA87-229a, INBA52-233. *Pubs:* None. *Trans:* None.
- AB05042.** 150 words, Per. ای اطفال عزیز من نامه شما رسید و لکن چنان فرجی حاصل شد که بتحریر و تقریر نیاید. *Mss:* None. *Pubs:* MMK14120 p.138. *Trans:* 5WAB#120, SW_v10#11 p.221. *O my dear children! Your letter was received. A degree of joy was attained that is beyond oral as well as written expression...*
- AB05043.** 150 words, Per. ای فروخته آتش عشق قصبیده غزا و فریده نوره که مانند آب روان در تهنیت عبد. *Mss:* None. *Pubs:* YARP2.677 p.456. *Trans:* None.
- AB05044.** 150 words, mixed. ای افتان سدره مبارکه چندبیت که از کثرت مشاغل و غوائل و مصائب و مناعب فرصت. *Mss:* INBA#7:331a, INBA52:338a. *Pubs:* None. *Trans:* None.
- AB05045.** 150 words, Per. اطفال اگر از بدو طفولیت چه جسمانی خواه از جهت تربیت مواظبت نشود. *Mss:* None. *Pubs:* MIT9.094x. *Trans:* COC#1026x, LOG#0998x, IOG#1005x. *...The child must, from the day of his birth, be provided with whatever is conducive to his health; and know ye this: so far as possible, the mother's milk is best... Unless the child, in his earliest years, be carefully tended, whether in a material or a spiritual sense...*
- AB05046.** 150 words, mixed. ای امه الله المنتسبه الی من شرفه الله بجواره فی الملکوت. *Mss:* None. *Pubs:* MKT7.037. *Trans:* None.
- AB05047.** 150 words. *Mss:* None. *Pubs:* None. *Trans:* SW_v09#08 p.091. *Tablet to the dear child from the mother: I am the mother of the dear child...*
- AB05048.** 150 words, mixed. ای امه الله ای امه البهاء صبح هدی چون از افق اعلی طلوع نمود و شرق و غرب ابداع. *Mss:* None. *Pubs:* MKT7.199, AYBY.398#095, KNI.103a, TR21.060a, VQAZ.396. *Trans:* None.
- AB05049.** 150 words. *Mss:* None. *Pubs:* None. *Trans:* BSTW#016. *...The letter was from the most ancient information of the future humanity to the Noor of Abul-Qasim...*
- AB05050.** 150 words, mixed. ای امه الله حضرت اسم الله نهایت نعت و ستایش از شور و وله و جذب و شوق و اشتعال. *Mss:* None. *Pubs:* MKT7.044b. *Trans:* None.
- AB05051.** 150 words, mixed. ای امه الله در صدر ابداع و مبداء ایجاد ایه کن تری فی خلق. *Mss:* None. *Pubs:* MMK6#557. *Trans:* None.
- AB05052.** 150 words, mixed. ای امه الله شکر کن خدا را در میان آن قوم اول مومنی و بنشر نجات پردهای. *Mss:* None. *Pubs:* BRL_DAX#422, COMP_WOMEN#010, MKT7.060, T2#8.1209. *Trans:* BRL_WOMEN#010, COC#2101. *O handmaid of God! Render thanks to the Lord that among that race thou art the first believer...*
- AB05053.** 150 words, Per. ای امه الله محزونه در این خاکدان فانی بقا بجهت نفسی ممتنع. *Mss:* INBA87-078, INBA52-077. *Pubs:* None. *Trans:* None.
- AB05054.** 150 words. *Mss:* None. *Pubs:* None. *Trans:* TAB.688-689. *...The revelation of God! The letter has revealed and the words are written...*
- AB05055.** 150 words, Per. ای امه الله وابته اتمه اگرچه آن طبر حلیفه محبت بگشمن باقی. *Mss:* None. *Pubs:* BSHN.140.103, BSHN.144.103, MHT1b.171, MHT2.143b. *Trans:* None.
- AB05056.** 150 words, Per. ای امه الله و ام اتمه تام تو شمس جهانست پس باید در آفاق. *Mss:* None. *Pubs:* MKT7.067b, PYK.312. *Trans:* None.
- AB05057.** 150 words, mixed. ای امه الله ورقه زکبه عنک بیه الله و عطر الله مشامک. *Mss:* None. *Pubs:* MKT7.068. *Trans:* None.

- AB05058.** 150 words, Per. ای امین عبدالبهاء نامه ها رسید فی الحقیقه در نهایت زحمی و متحمل مشقت و آنچه. *Mss:* INBA16:157. *Pubs:* MKT9.030. *Trans:* None.
- AB05059.** 150 words. *Mss:* None. *Pubs:* None. *Trans:* TAB.634-635, BSTW#079. *...The assembly of the friends of God! My beloved! ...*
- AB05060.** 150 words. *Mss:* None. *Pubs:* None. *Trans:* DAS.1913-08-12, ABIE.162, BLC_PN#007. *O thou, Muhammad! The days that I spent with thee in Shiraz! I shall never forget...*
- AB05061.** 150 words, Per. ای آیت باهره کبری شکر کن خدا را که مانند علم بین جنود. *Mss:* None. *Pubs:* AYBY.361 #042. *Trans:* None.
- AB05062.** 150 words, mixed. ای برادران چون اختران در یوم موعود چون نجوم محمود از مطلع صبح شهود طالع گشتید. *Mss:* INBA17:112. *Pubs:* VIA.346, KH5K.017x. *Trans:* None.
- AB05063.** 150 words, mixed. ای بقیه فدایان جمال رحمن آن عاشقان روی جانان و آن افتادگان در دام موی دلبر. *Mss:* None. *Pubs:* MMK2#322 p.235. *Trans:* None.
- AB05064.** 150 words, Per. ای بنات ملکوت الله الحمد لله بتحصیل کمال مشغولید و بدرس. *Mss:* None. *Pubs:* MKT7.075b. *Trans:* None.
- AB05065.** 150 words, mixed. ای بندگان و کنیزان حق شرق و غرب در حرکت است و جنوب و شمال متضرع بملیک احدیت. *Mss:* INBA72:153. *Pubs:* None. *Trans:* None.
- AB05066.** 150 words, Per. ای بنده الهی الان در نهایت گرمی که حرارت نمود چون تپور آتش. *Mss:* INDA17:037. *Pubs:* None. *Trans:* None.
- AB05067.** 150 words, Per. ای بنده الهی در خصوص چشم پاک و تاباک یعنی اصابت عین. *Mss:* None. *Pubs:* BRL_DAK#453, MKT3.257b, AVK1.332x, AVK3.359.10x, PYB#094 p.03, ANDA#81 p.06, YARP2.472 p.350, GIA.454-455. *Trans:* ADMS#152.
- AB05068.** 150 words, mixed. ای بنده الهی دی شیخ یا چراغ همی گشت گرد شهرکز دیو. *Mss:* None. *Pubs:* MSHR#283. *Trans:* None.
- AB05069.** Tablet to Amir Khan. 150 words, Per. ای بنده الهی شکایت از عدم اتقان در صنایع متعدده نموده بودید تعدد صنایع سبب. *Mss:* None. *Pubs:* MMK6#247, AVK3.307, AVK2.045.16x. *Trans:* BRL_ATE#045x. *...In ancient times the people of America were, through their northern regions, close to Asia...*
- AB05070.** 150 words, Per. ای بنده الهی شکر کن خدا را که در راه او آواره گشتی بیچاره. *Mss:* None. *Pubs:* AKHA_119BE #09-10 p.d. *Trans:* None.
- AB05071.** 150 words, Per. ای بنده الهی شکر کن خدا را که نور هدایت درخشید و فیض ابدی بخشید و بدرقه الطاف. *Mss:* None. *Pubs:* MKT6.103, MSHR3.040. *Trans:* None.
- AB05072.** 150 words, mixed. ای بنده الهی کرم بر دو قسم است در عالم ملک و در عالم ملکوت ملکی عابست و شامل. *Mss:* None. *Pubs:* MMK2#211 p.149, MIM#3.108x, MMG2#125 p.143x. *Trans:* None. *Musical Interps:* | Badiel.
- AB05073.** 150 words, mixed. ای بنده الهی مراسله آنجناب ملاحظه گشت فی الحقیقه. *Mss:* INBA89-183. *Pubs:* PYB#273-274 p.03. *Trans:* None.
- AB05074.** 150 words, Per. ای بنده الهی مکتوب شما رسید و بر مضمون اطلاع حاصل. *Mss:* None. *Pubs:* MMK5#100 p.081. *Trans:* None.
- AB05075.** 150 words, Per. ای بنده الهی نامه شما رسید و از فراتش اطلاع بر مضمون. *Mss:* INBA87-120, INBA52-119a. *Pubs:* None. *Trans:* None.
- AB05076.** 150 words, Per. ای بنده الهی وفات کیخسرو سبب اندوه و احزان شد ولی مطمئن. *Mss:* None. *Pubs:* YARP2.715 p.474. *Trans:* None.
- AB05077.** 150 words, Per. ای بنده آستان الهی سالهای چند بود که مخایره منقطع بود و سبب انقطاع اینحرب. *Mss:* None. *Pubs:* YARP2.410 p.314. *Trans:* None.
- AB05078.** 150 words, mixed. ای بنده آستان الهی علما و عرفا و امراء اکثری محروم ماندند. *Mss:* None. *Pubs:* YMM.288, N55.157a. *Trans:* None.

Extract from a Tablet of ‘Abdu’l-Bahá

In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait. For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.

As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur’án it hath been revealed: “We will not chastise them if they had not been sent a Messenger.”¹

Undoubtedly in those regions the Call of God must have been raised in ancient times, but it hath been forgotten now.

¹ Qur’án 17:15 ↩

In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait.

For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.

'Abdu'l-Bahá Tablet to Amír Khán (Additional Tablets, Extracts and Talks)

www.bahai.org/r/341827961

As to places whose people were not informed of the appearance of Prophets, such people are excused.

**In the Qur'án it hath been revealed: "We will not chastise them if they had not been sent a Messenger."¹
(Qur'án 17:15)**

'Abdu'l-Bahá Tablet to Amír Khán (Additional Tablets, Extracts and Talks)
www.bahai.org/r/341827961

**Undoubtedly in those regions
the Call of God must have been raised
in ancient times,
but it hath been forgotten now.**

'Abdu'l-Bahá Tablet to Amír Khán (Additional Tablets, Extracts and Talks)
www.bahai.org/r/341827961

See “Appendix 1” below (after “Questions & Discussion”):

Tablet to Amír Khán (In Full)

See “Appendix 2” below (after “Questions & Discussion”):

Who was Amír Khán Áhan?

TABLET TO AMÍR KHÁN

**WHAT DOES THE “CALL OF GOD” MEAN?:
FIVE PREMISES**

Premise 1

**The “Call of God” is first raised by each
Manifestation of God.**

Thus in moments in which these Essences of Being were deep immersed beneath the oceans of ancient and everlasting holiness, or when they soared to the loftiest summits of Divine mysteries, they claimed their utterances to be the Voice of Divinity, the Call of God Himself.

Bahá'u'lláh Gleanings from the Writings of Bahá'u'lláh
www.bahai.org/r/355242224

Premise 2

In this New Day, the “Call of God” was first raised by the Báb, then by Bahá’u’lláh.

VERILY I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, and the light of His countenance hath been lifted up upon men. It behooveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

Bahá'u'lláh Gleanings from the Writings of Bahá'u'lláh
www.bahai.org/r/712711887

“This is the day of vision, for the countenance of God is shining resplendent above the horizon of Manifestation. This is the day of hearing, for the call of God hath been raised. It behoveth everyone in this day to uphold and proclaim that which hath been revealed by Him Who is the Author of all scripture, the Dayspring of revelation, the Fount of knowledge and the Source of divine wisdom.”

Bahá'u'lláh The Tabernacle of Unity
www.bahai.org/r/384392688

By the term “that true and radiant morn” mentioned in the Hidden Words is meant the Dawn of divine Revelation when the Exalted One [the Báb] manifested Himself in the plenitude of His glory, while the Blessed Tree referreth to the Ancient Beauty.... However, when the Call of God was raised in the realm of the heart and spirit, mankind remained heedless and inattentive, and therefore was dumbfounded.

‘Abdu’l-Bahá Additional Tablets, Extracts and Talks
www.bahai.org/r/963668997

Premise 3

The “Call of God” was then raised by ‘Abdu’l-Bahá.

All these things bring joy to the heart, and yet 'Abdu'l-Bahá is sunk deep in an ocean of grief, and pain and anguish have so affected my limbs and members that utter weakness hath overtaken my whole body.

Note ye that when, singly and alone, with none to second me, I upraised the call of God around the world, the peoples thereof rose up to oppose, to dispute, to deny.

'Abdu'l-Bahá Selections from the Writings of 'Abdu'l-Bahá
www.bahai.org/r/586739836

Premise 4

The “Call of God” is then raised by Bahá'ís worldwide.

Thou hast written in regard to the Sunday meeting, saying that it is established in the utmost of love. Undoubtedly you must be firm in holding it, and on the day of meeting raise such song and melody in the glorification and praise of Bahá'u'lláh that you may cause a tumult in that city—so that everyone may hear the call of God and obtain a new spirit through the soul-refreshing breeze wafted from the rose-garden of the Covenant.

'Abdu'l-Bahá Bahá'í Meetings
www.bahai.org/r/906388080

Premise 5

Therefore, “Undoubtedly in those regions [the Americas] the Call of God must have been raised in ancient times” first by Indigenous Messengers of God.

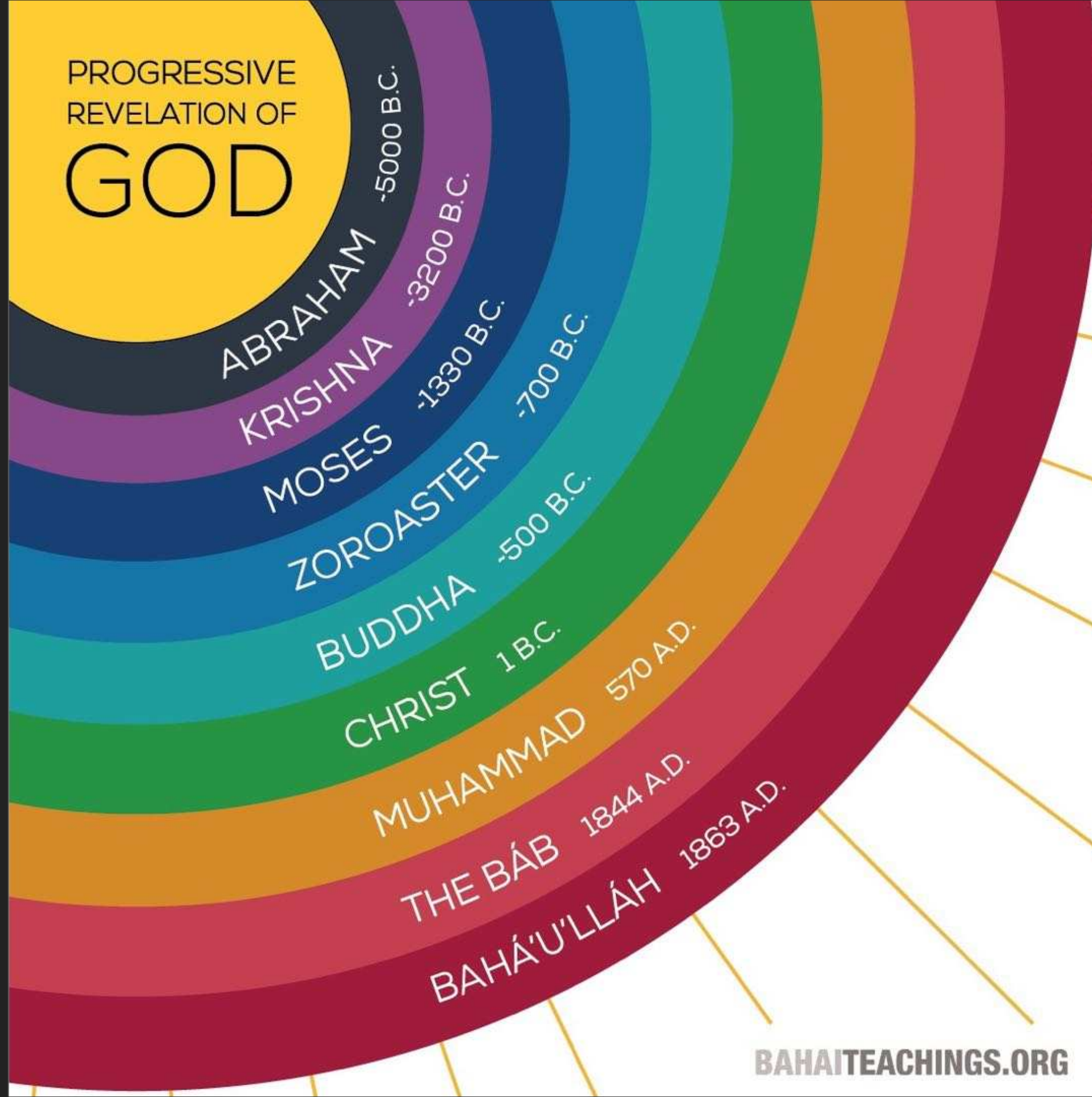
**Undoubtedly in those regions
the Call of God must have been raised
in ancient times,
but it hath been forgotten now.**

'Abdu'l-Bahá Tablet to Amír Khán (Additional Tablets, Extracts and Talks)
www.bahai.org/r/341827961

CHRISTOPHER BUCK

(& GRAPHIC DESIGN BY TARÁZ BUCK)

REMAPPING PROGRESSIVE REVELATION



PROGRESSIVE
REVELATION OF
GOD

ABRAHAM

-5000 B.C.

KRISHNA

-3200 B.C.

MOSES

-1330 B.C.

ZOROASTER

-700 B.C.

BUDDHA

-500 B.C.

CHRIST

1 B.C.

MUHAMMAD

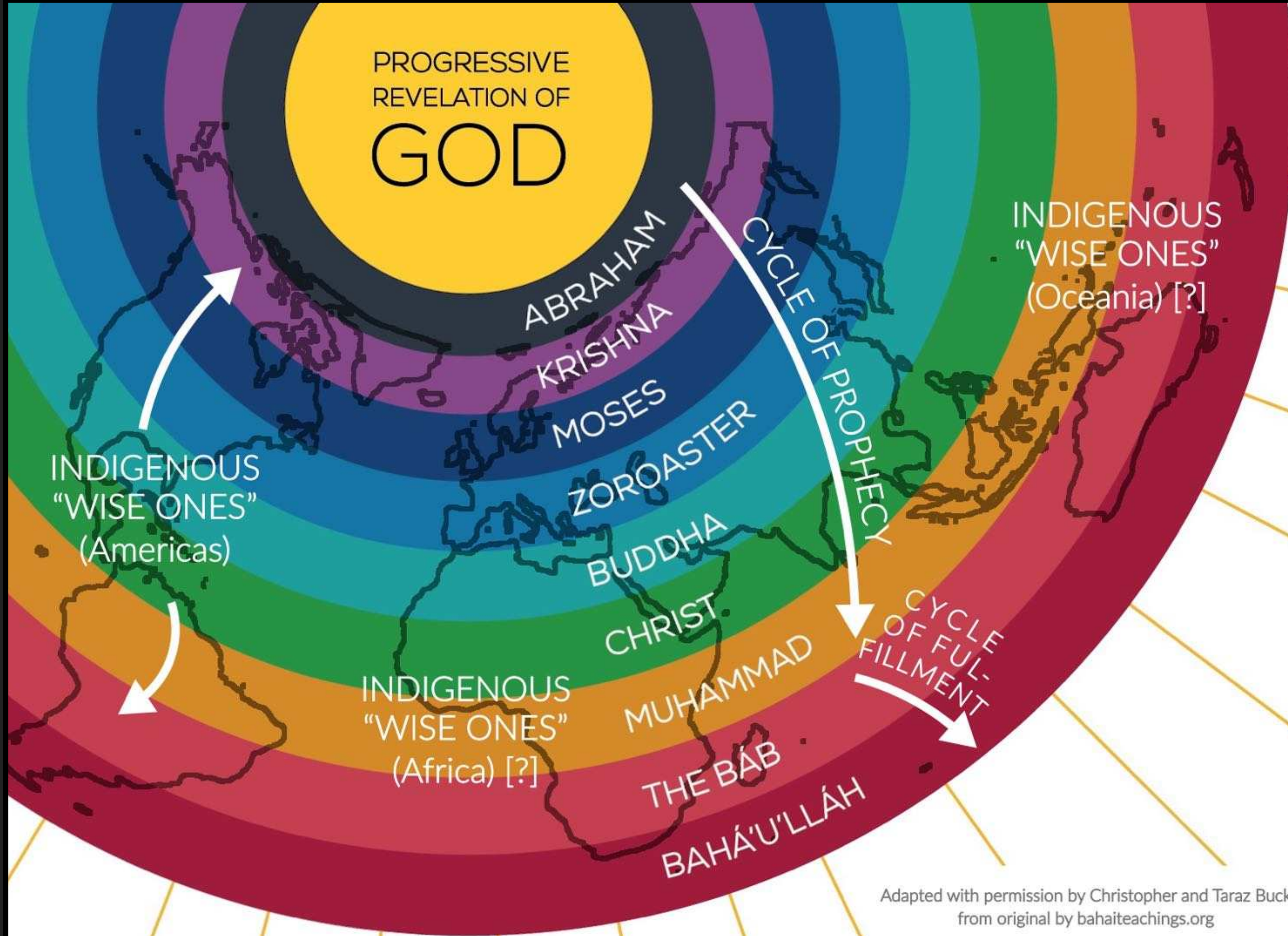
570 A.D.

THE BÁB

1844 A.D.

BAHÁ'U'LLÁH

1863 A.D.



Adapted with permission by Christopher and Taraz Buck from original by bahaiteachings.org

Premise 1

The Bahá'í Faith is “scientific in its method” (Shoghi Effendi).

“The Revelation proclaimed by Bahá’u’lláh, His followers believe, is divine in origin, all-embracing in scope, broad in its outlook, scientific in its method, humanitarian in its principles and dynamic in the influence it exerts on the hearts and minds of men.”

Shoghi Effendi

June 1933 letter to the High Commissioner for Palestine (Sir Arthur Grenfell Wauchope)

https://bahai-library.com/writings/shoghi-effendi/uncompiled_letters/1930s/1933-06-XX%20The%20World%20Religion.html

Premise 2

Therefore “Progressive Revelation” should take into account the History of Religions.

In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved.

Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were wellnigh impossible.

'Abdu'l-Bahá Selections from the Writings of 'Abdu'l-Bahá
www.bahai.org/r/355125495

Premise 3

“Progressive Revelation” should include the Indigenous spiritual legacy of the Americas.

THE UNIVERSAL HOUSE OF JUSTICE

**“REVERENCE THE PROFOUND SPIRITUAL TRUTHS
FOUND IN THEIR PRE-CHRISTIAN RELIGIONS”**

It is suggested that, instead, you present the Bahá'í concepts, as expressed by 'Abdu'l-Bahá, namely that the fountain-head of all religions is to be found in God through the Teachings of His Prophets, and that all peoples have drunk at this ocean of divine Revelation. . . .

The Bahá'í attitude to earlier religions, therefore, is not that they are false or "heathen", but that, at root, they are all true and that these fundamental truths still persist within them.

Universal House of Justice Letter dated 22 March 1988 to an NSA
https://bahai-library.com/compilation_cultural_diversity_maturity/



I could see the American Indians straighten their shoulders when I asked their forgiveness for the injustices my race had done them and when I praised their great past.

Amatu'l-Bahá Rúhiyyih Khánum (1961)

Bahá'ís encourage Indians in South America, for example, to see and reverence the profound spiritual truths which are to be found in both their pre-Christian religions and in the Catholicism which, in later centuries, has to varying degrees supplanted or overlaid their archaic faiths.

Universal House of Justice Letter dated 22 March 1988 to an NSA
https://bahai-library.com/compilation_cultural_diversity_maturity/



Igualdad de derechos y oportunidades para ambos sexos

BAHÁ'U'LLÁH
EL RETORNO DE
VIRACOCHA

REMIER
H.M.
X

Through the Bahá'í teachings, the inner conflict which many still feel between their ancient religions and Christianity is resolved.

Universal House of Justice Letter dated 22 March 1988 to an NSA
https://bahai-library.com/compilation_cultural_diversity_maturity/



I found in The Gospel of the Redman, the following twelve commandments: . . .

This is truly a high moral code that deserves to rank in the preeminent place among the ethical standards of mankind.

William Sears

An example of the Bahá'í attitude is to be found in the operation of such radio stations as Radio Bahá'í Ecuador, which has a policy of encouraging Indian arts and music and fostering in the Indians pride in their heritage.

Universal House of Justice Letter dated 22 March 1988 to an NSA
https://bahai-library.com/compilation_cultural_diversity_maturity/



PHOTO LF

PHOTO RT

**A CLASS AT BAHÁ'Í-INSPIRED "RUHI ARBAB SCHOOL" (JAMUNDI-ROBLES, COLOMBIA)
RADIO ANNOUNCER IN THE STUDIO AT "RADIO BAHÁ'I" (CARACOLLO, BOLIVIA)**

TOP CTR

CLASS, RUHI ARBAB SCHOOL (COLOMBIA)

LOWER CTR

CLASS AT BAHÁ'Í-INSPIRED SIMMONS SCHOOL (COLOMBIA)

Bahá'ís, believing in all revealed religious truth of past ages as an unfoldment of one divine plan, have respect for the customs and traditions relating to these religions and cultures. They desire to preserve the cultural elements that contribute to the well-being of man. An effort is made to acquaint people with their own history on earth.

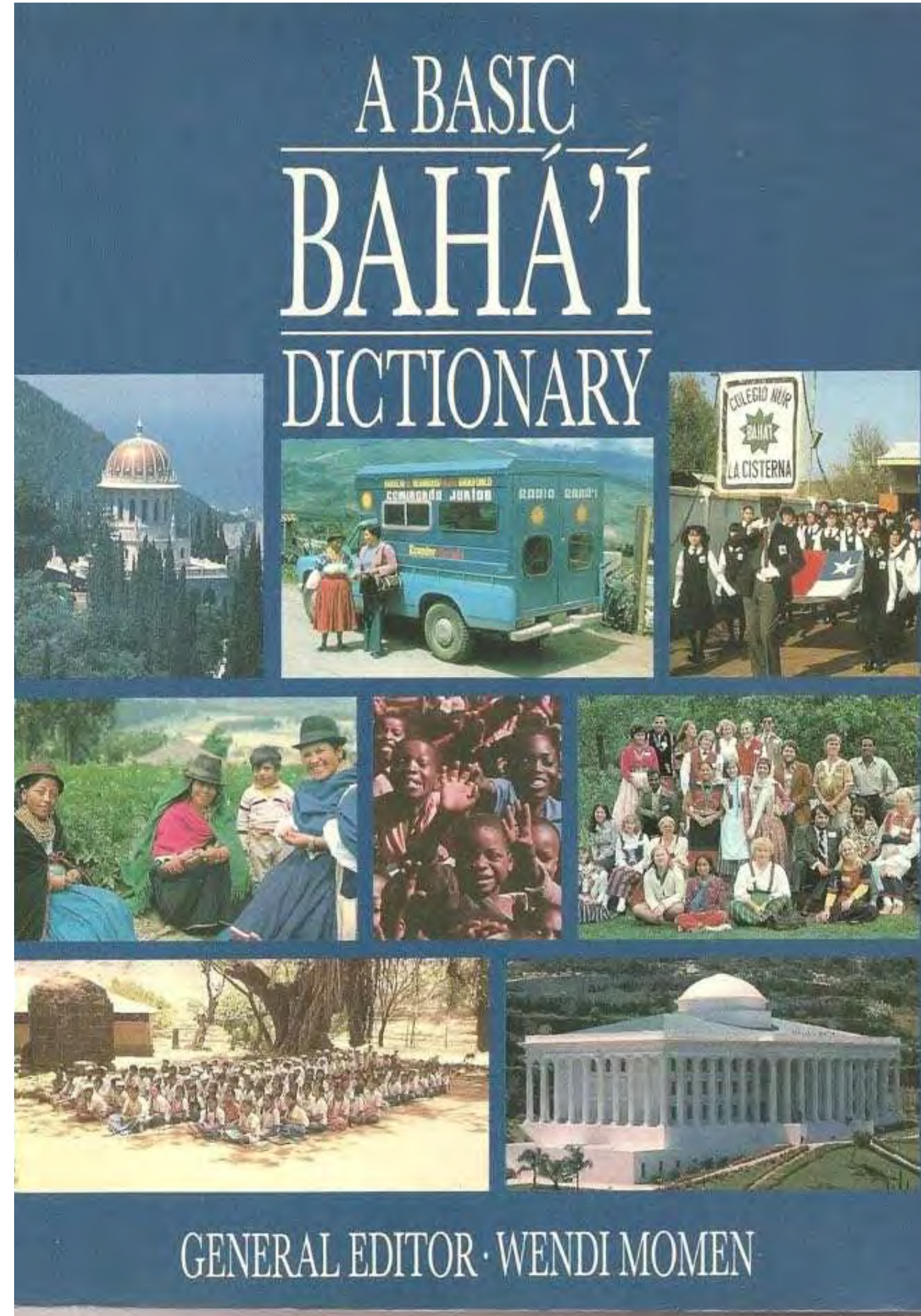
Bahá'í International Community "On the Rights of Indigenous Populations"
Bahá'í News (February, 1975), p. 19 [https://bahai.works/index.php?](https://bahai.works/index.php?title=File:Baha%27i%20News%20527.pdf&page=21)
[title=File:Baha%27i News 527.pdf&page=21](https://bahai.works/index.php?title=File:Baha%27i%20News%20527.pdf&page=21)

TABLET TO AMÍR KHÁN

WHAT DO BAHÁ'Í SCHOLARS SAY?

How 'Abdu'l-Bahá's Tablet to Amír Khán Attracted Scholarly Attention

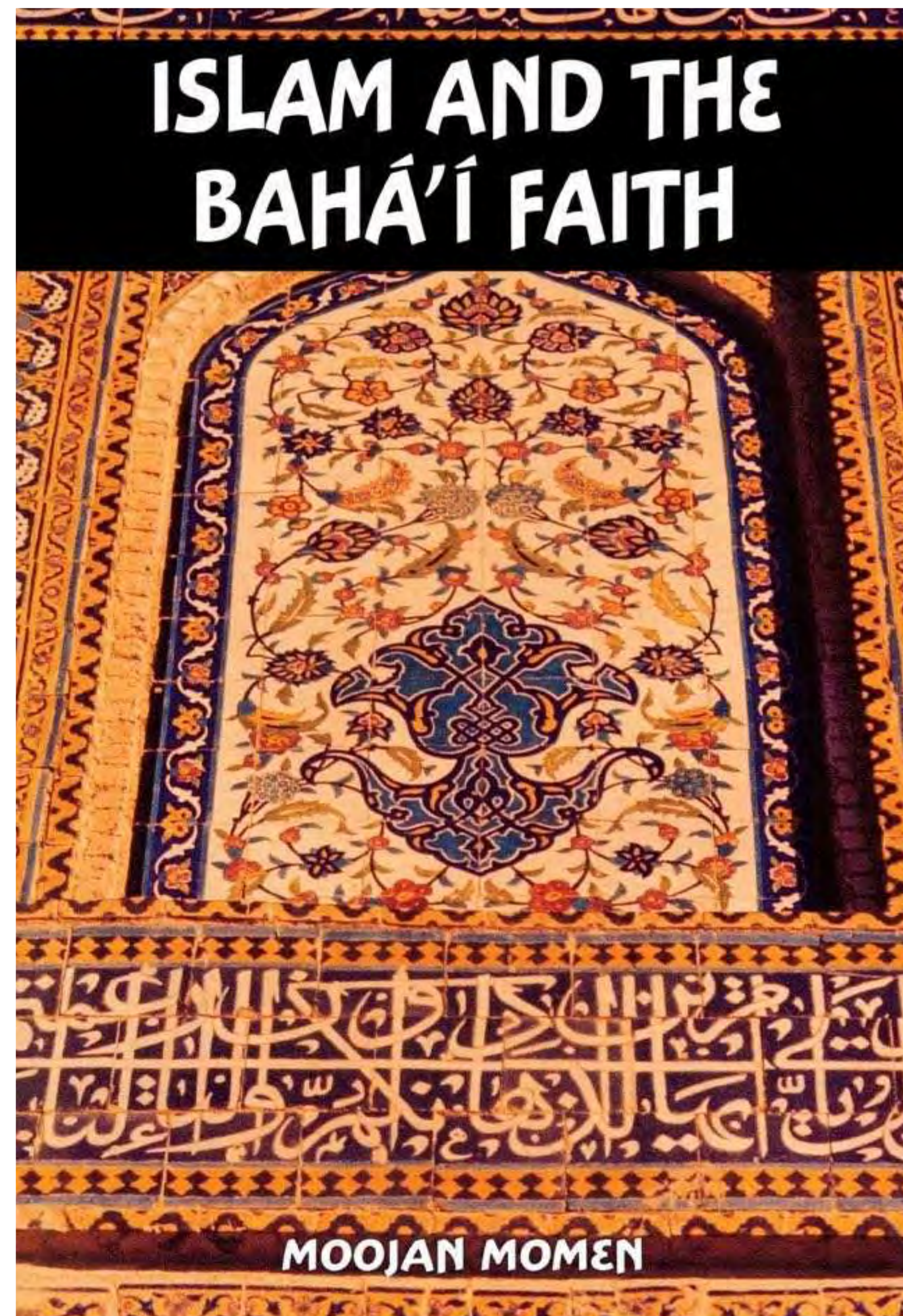
- ❖ In September 1991, the following "Research Note" was published: Enoch N. Tanyi, "The Syrian Prophet(s)," *Journal of Bahá'í Studies*, Vol. 4, No. 3 (1991): 60-62.
- ❖ In 1991-1993, I was studying Syriac Christianity (as part of my PhD coursework) at the University of Toronto's "Centre for the Study of Religion."
- ❖ In 1993, I wrote to Christine Zerbinis, editor of the *Journal of Bahá'í Studies*, who invited me to write a "Research Note," which later grew into a research paper.
- ❖ On Aug. 13, 1994, "Native Messengers of God in Canada?: A Test Case for Bahá'í Universalism" won the "Award for Excellence in Bahá'í Studies" by the Association for Bahá'í Studies (ABS) and was presented this award by Dr. David S. Ruhe, former member of the Universal House of Justice.



- ❖ **“Native Messengers of God in Canada?: A Test Case for Bahá’í Universalism”*** (by Christopher Buck*). [*Citing Tablet to Amír Khán.]
- ❖ **Read in absentia by Wendi Momen.* Bahá’í Studies Seminar.**
- ❖ **Association for Bahá’í Studies (English–Speaking Europe).**
- ❖ **Religious Studies Special Interest Group.**
- ❖ **Newcastle–upon–Tyne, UK (June 1993).**
- ❖ **Fariba Hedayati recorded all the talks at these seminars.**

— Dr. Wendi Momen, presenting:

“Native Messengers of God in Canada?: A Test Case for Bahá’í Universalism”
 Association for Bahá’í Studies (English–Speaking Europe) [Bahá’í Studies Review \(1996\)](#)



- ❖ In addition to those mentioned in the Bible and Qor'ān, such as Abraham, Moses, Jesus, and Mohammad, the authoritative Bahai texts also recognize Zoroaster, Krishna, and the Buddha as Manifestations of God
- ❖ and assert that numerous others have come to humanity whose names may have been lost, such as, for example, **among Native Americans*** (Bahā'-Allāh, 1984, no. 87, pp. 115-16; tr., p. 84; Fāzel Māzandarāni,* pp. 46-47). [*Citing Tablet to Amír Khán.]

— Dr. Moojan Momen*

“Mazhar-e Elāhi” (Manifestation of God)

Encyclopædia Iranica (April 11, 2016) [Online](#)

- ❖ There is in fact a statement from Abdu'l-Baha referring to America to the effect that "undoubtedly in those regions the Call of God must have been raised in ancient times" (Memorandum of the Research Department of the Universal House of Justice, "Zoroaster and Buddha: Simultaneity of Manifestations," 24 May 1988). **I would argue that this is the equivalent of Abdu'l-Baha acknowledging the existence of America Manifestations of God** and I added a statement to this effect to the article "American Indian Religion and the Baha'i Faith" that was intended for the Baha'i Encyclopedia.

— Dr. Moojan Momen ([Talisman](#), Wed, 05 Apr 1995 17:13:49 GMT)

"American Indian Religion and the Bahá'í Faith"*

*Bahá'í Encyclopedia Project (unpublished paper) [Online Source](#)

"American Indian Religion and the Bahá'í Faith"

Author: Jacqueline (...) Left Hand Bull and Joseph Weixelman

**Progress: Original article by OW disc received 1/6/93; rewritten by JD received 4/21/94.
Edited MM [Moojan Momen] 4/22/94, wm 4/24/94. Further draft received from JD 4/30/94.**

**Courtesy of Gayle Morrison, Coordinating Editor
Bahá'í Encyclopedia Project (July 27, 2024)**

While in the Bahá'í scriptures, no specific Messengers of God who have appeared in North America are named, 'Abdu'l-Bahá, evidently referring to the existence of such Messengers among the native American peoples, states that *"undoubtedly in those regions [America] the Call of God must have been raised in ancient times"* (Research Department Memorandum). In accordance with the Bahá'í teaching of progressive revelation, the teachings of these native American spiritual teachers paved the way and prepared the people for the coming of Bahá'u'lláh.

"American Indian Religion and the Bahá'í Faith"

2. *Native American prophets:* Accounts of the origins of American Indian religious systems often identify revered leaders, male and female, who promulgated spiritual teachings. These individuals are honored as spiritual beings who brought or taught the religious systems of various peoples. This also provides a link with Bahá'í teachings, in that Bahá'ís also believe that God sends teachers who convey His message and who have come to all peoples in the past (see "Manifestation of God"), although the historical record of them and their teachings may no longer be reliable.

"American Indian Religion and the Bahá'í Faith"

- **Bibliography:**
- **Christopher Buck, "Native Messengers of God in Canada?: A Test Case for Bahá'í Universalism," unpublished paper presented at Newcastle-upon-Tyne Bahá'í Studies Seminar, June 1993. [...]**
- **Rúhíyyih Rabbání, A Message to the Indian and Eskimo Bahá'ís of the Western Hemisphere, Toronto: National Spiritual Assembly of the Bahá'ís of Canada, 1969. [...]**
- **Joseph Weixelman, "The Traditional Navajo Religion and the Bahá'í Faith," WO [World Order] Fall 1985, 20:31-51. [...]**
- **Research Department of the Universal House of Justice, "Zoroaster and Buddha: Simultaneity of Manifestations," memorandum, 24 May 1988.**

"American Indian Religion and the Bahá'í Faith"

"American Indian Religion and the Bahá'í Faith"

by Jacqueline Left Hand Bull and Joseph Weixelman [edited by Moojan Momen, 1994]

Unpublished draft article, provided courtesy of the *Bahá'í Encyclopedia Project*. Disclaimer:

This article was written for possible inclusion in the *Bahá'í Encyclopedia*, an ongoing project of the National Spiritual Assembly of the Bahá'ís of the United States. It will not appear in the *Encyclopedia* in its present form and should not be considered representative of the project.

**Courtesy of Gayle Morrison, Coordinating Editor
Bahá'í Encyclopedia Project (July 27, 2024)**

VOLUME 6

THE BAHÁ'Í STUDIES REVIEW

A PUBLICATION OF THE ASSOCIATION FOR BAHÁ'Í STUDIES
English-Speaking Europe

1996

Papers

THE BAHÁ'Í FAITH IN THE ASIA PACIFIC

Graham Hassall

WISDOM AND DISSIMULATION

Susan Stiles Maneck

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Commentaries

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Book Reviews

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Hollinger, Frank Lewis, Sen McGlinn*

Extended Essay

NATIVE MESSENGERS OF GOD IN CANADA?:

A TEST CASE FOR BAHÁ'Í UNIVERSALISM

Christopher Buck

Obituary

MARZIFH GAIL

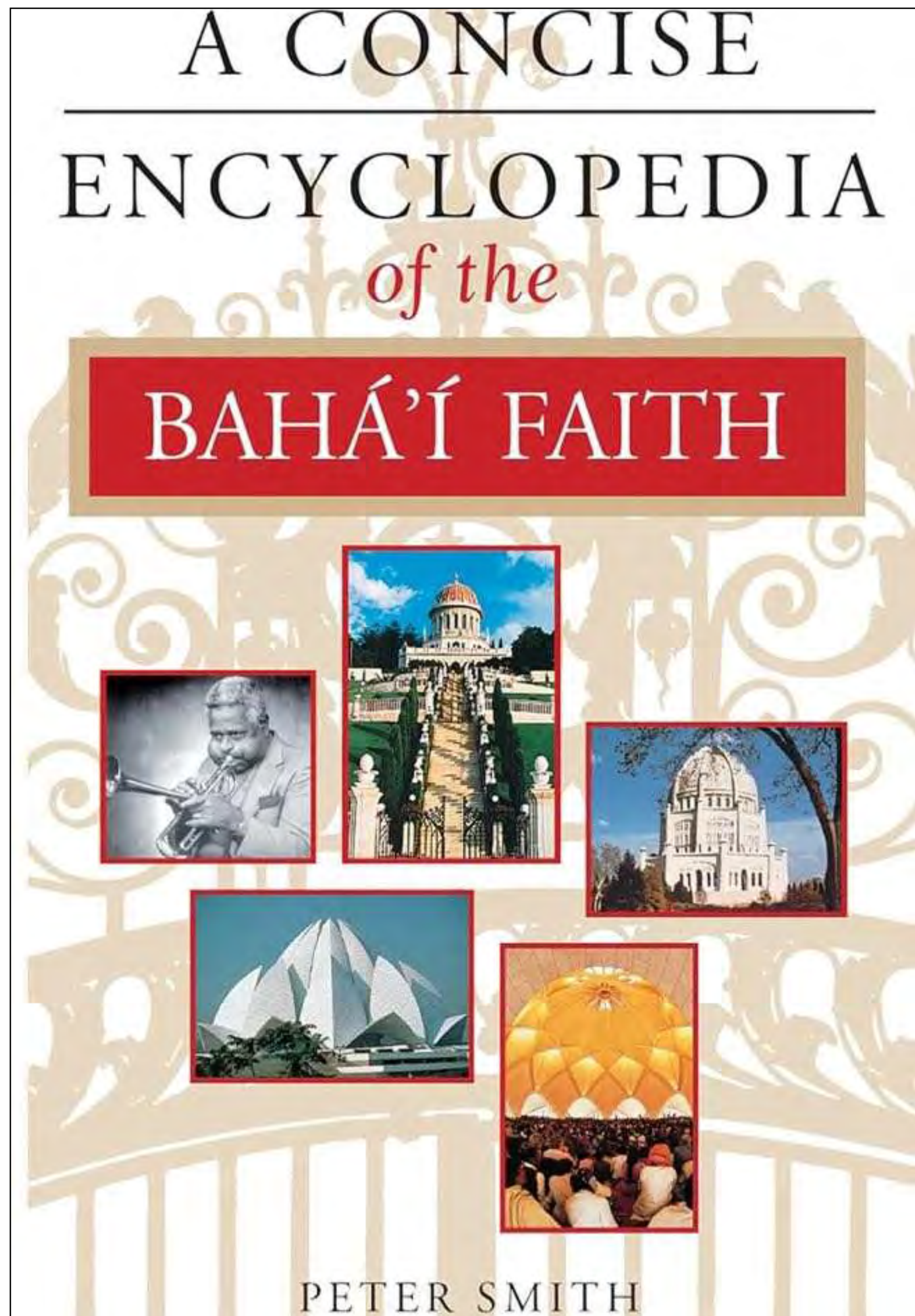
Special Supplement

COMPILATIONS OF BAHÁ'Í WRITINGS ON THE ISLANDS OF THE NORTH SEA,
AND THE ISLANDS OF THE SOUTH PACIFIC

175

Bahá'í Studies Review Vol. 6 (1996): 97–133. “Extended Essay” by Christopher Buck.

**Native Messengers of God in
Canada?:
A Test Case for Bahá'í Universalism**



- ❖ ... ‘Abdu’l-Bahá specifically stating that God’s call had undoubtedly been raised in the Americas in the past. (196)
- ❖ Some Bahá’ís thus regard figures such as the Native American prophets Viracocha (Inca), Quetzalcoátl (Toltec) and Deganawida (Iroquois) as divine messengers. (279)

— Dr. Peter Smith

“Prophets” & “Indigenous Religions”

A Concise Encyclopedia of the Bahá’í Faith (2000) (Courtesy of Steven Kolins, July 28, 2024)



REASON & REVELATION

New Directions in Bahá'í Thought

Edited by Seena Fazel & John Danesh

Reason and Revelation: New Directions in Bahá'í Thought (2002): 172–201. Christopher Buck.

Bahá'í Universalism and Native Prophets

Volume 1, 2007



Online Journal of Bahá'í Studies.

Vol. 1 (2007): 180–270. Christopher Buck
and Don Addison (Choctaw).

Messengers of God in North America
Revisited: An Exegesis of 'Abdu'l-
Baha's Tablet to Amir Khan

AMERICAN WRITERS

SUPPLEMENT XXVI

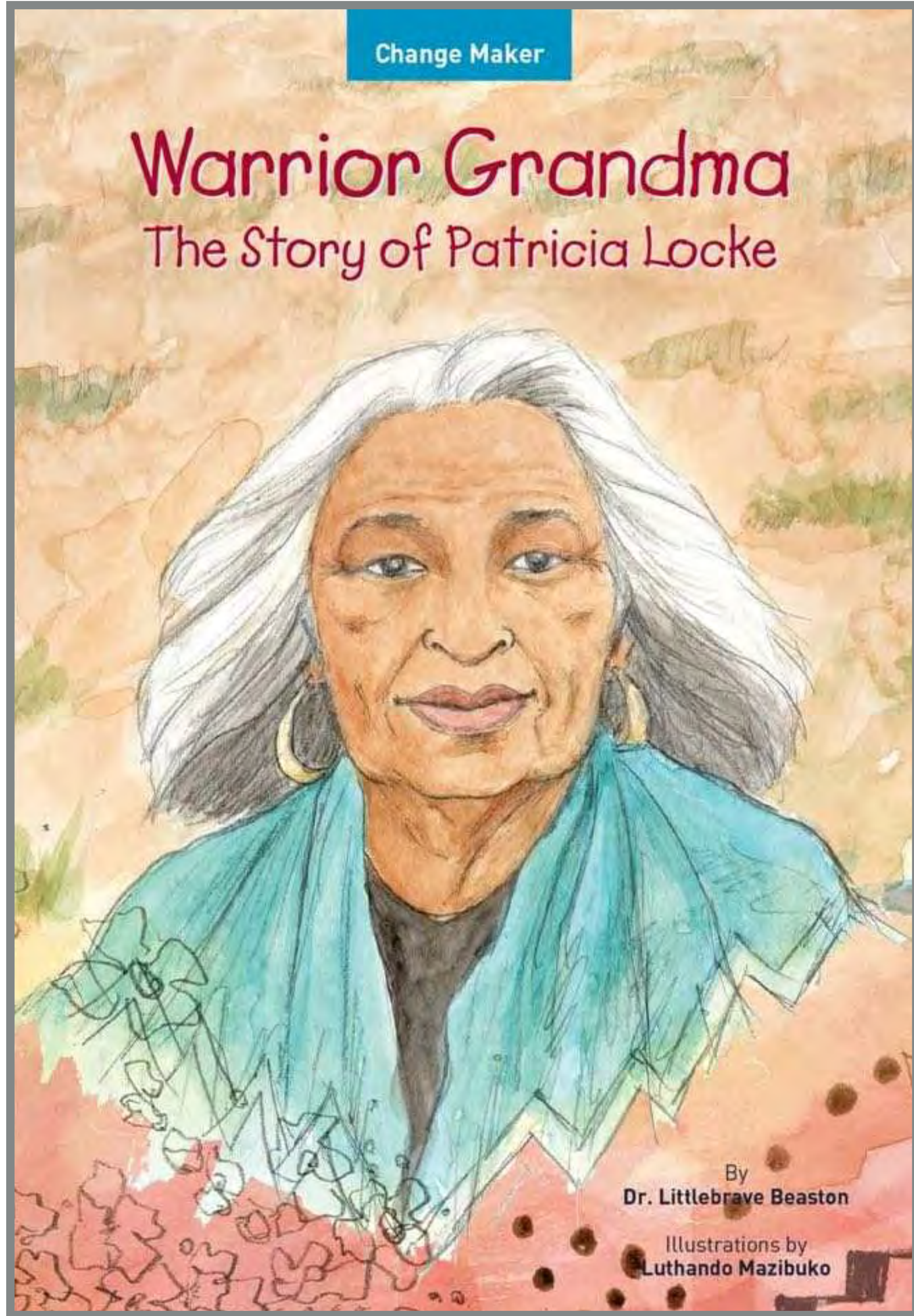
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VAZ
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CUMULATIVE INDEX TO
VOLUMES I-IV AND SUPPLEMENTS I-XXVI
AND RETROSPECTIVE SUPPLEMENTS I-II

American Writers, Supplement XXVI
(2016): 81–100. Christopher Buck.

Deganawida, the
Peacemaker



Warrior Grandma

The Story of Patricia Locke

by Dr. Littlebrave Beaston
illustrated by Luthando Mazibuko


**BELLWOOD
PRESS®**
WILMETTE, ILLINOIS

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- ❖ In 1993, Patricia mounted her steed of knowledge once again, and along with her friend, Jacqueline Left Hand Bull, attempted to dissolve once and for all the support for colonization that the Doctrine of Discovery had granted.
- ❖ They addressed the Parliament of Religions in Chicago with a resolution titled “American Indian Declaration of Vision 1993.”
- ❖ Briefly, the resolution states that Indigenous people were profoundly religious and that they had their own Messengers of God.

— Dr. Littlebrave Beaston (Tsimshean, Makah, and Greek)
Warrior Grandma: The Story of Patricia Locke
(Greenwood Press, 2022), pp. 70–71. Kindle Edition. [Audience: Grades 4–6.]

- ❖ **Patricia's Belief in Indigenous Messengers of God**
- ❖ Along with the White Buffalo Calf Woman, Patricia respected all the teachings of Messengers of God she learned about **while working on the American Indian Religious Freedom Act.**
- ❖ She felt they were sent by God to specific groups of people, in addition to the Messengers Who founded major religions, including Krishna, Abraham, Moses, Zoroaster, Buddha, Jesus Christ, Muhammad, and now the Báb and Bahá'u'lláh.
- ❖ **Patricia believed that most Indian tribes, if not all, had Messengers of God** who came to them in one form or another to bring a religion and spiritual guidance to them.

— **Dr. Littlebrave Beaston, “Appendix C: Indigenous Messengers of God,”**
Warrior Grandma: The Story of Patricia Locke
(Greenwood Press, 2022), pp. 183–184. Kindle Edition. **[Audience: Grades 4–6.]**

- ❖ There is no doubt that many different tribes had visionaries and spiritual teachers, and many of the elders of these tribes believe that these figures were Messengers of God.
- ❖ ‘Abdu’l-Bahá, the son of Bahá’u’lláh, referred to the influence of God in the Americas when he wrote,
- ❖ “Undoubtedly, in those regions, the Call of God must have been raised in ancient times,”¹²⁵

— Dr. Littlebrave Beaston, “Appendix C: Indigenous Messengers of God,”
Warrior Grandma: The Story of Patricia Locke
(Greenwood Press, 2022), pp. 184–185. Kindle Edition. [Audience: Grades 4–6.]

- ❖ We can only wonder about the spiritual forces at work in the history of this land, and what the world would have been like if the Indigenous people had been allowed to practice their religions and their cultures, rather than be forced to practice someone else's religion and culture.¹²⁶
- ❖ Here are a few of the luminaries whom some Indigenous people believe were Messengers of God. The Wilmette Institute offers a class on them. (<https://wilmetteinstitute.org/>)
- ❖ Information about the following luminaries can be found at: <https://bahaiteachings.org/search/native+messengers+of+god>

— Dr. Littlebrave Beaston, “Appendix C: Indigenous Messengers of God,”
Warrior Grandma: The Story of Patricia Locke
(Greenwood Press, 2022), pp. 185–186. Kindle Edition. [Audience: Grades 4–6.]

- ❖ Deganawida, the Peacemaker (Haudenosaunee/Iroquois)
- ❖ White Buffalo Calf Woman (Lakota)
- ❖ Sweet Medicine (Cheyenne)
- ❖ Lone Man (Mandan and Hidatsa)
- ❖ Breathmaker (Seminole and Miccosukee)
- ❖ Quetzalcoatl (Toltec) Viracocha (Inca/Quechua)
- ❖ Viracocha (Inca/Quechua)

— Dr. Littlebrave Beaston, “Appendix C: Indigenous Messengers of God,”
Warrior Grandma: The Story of Patricia Locke
(Greenwood Press, 2022), pp. 186–188. Kindle Edition. [Audience: Grades 4–6.]

- ❖ **Gluskap (Wabanaki)**
- ❖ **Wesakechak (Cree)**
- ❖ **Nanabush (Anishinaabe)**
- ❖ **Talking God (Navajo/Diné)**
- ❖ **White Shell Woman (Navajo/Diné)**
- ❖ **White Painted Woman (Apache)**
- ❖ **Bunjil (Australian Aboriginal)**

— **Dr. Littlebrave Beaston, “Appendix C: Indigenous Messengers of God,”**
Warrior Grandma: The Story of Patricia Locke
(Greenwood Press, 2022), pp. 186–188. Kindle Edition. **[Audience: Grades 4–6.]**

See “Appendix 5” below (after “Questions & Discussion”):

Indigenous Messengers of God: Overview

- ❖ **Anything that ‘Abdu’l-Bahá says is going to be important.**
- ❖ **In this case, it gives validation, to those who need it, in understanding that, from the onset, Indigenous people were whole and wonderful just the way God intended. That their way of life and their religions were just as valid as other cultures. . . .**
- ❖ **For the Indigenous, ‘Abdu’l-Bahá’s statement can give joy in realizing that we are recognized and accepted for who we were intended to be.**

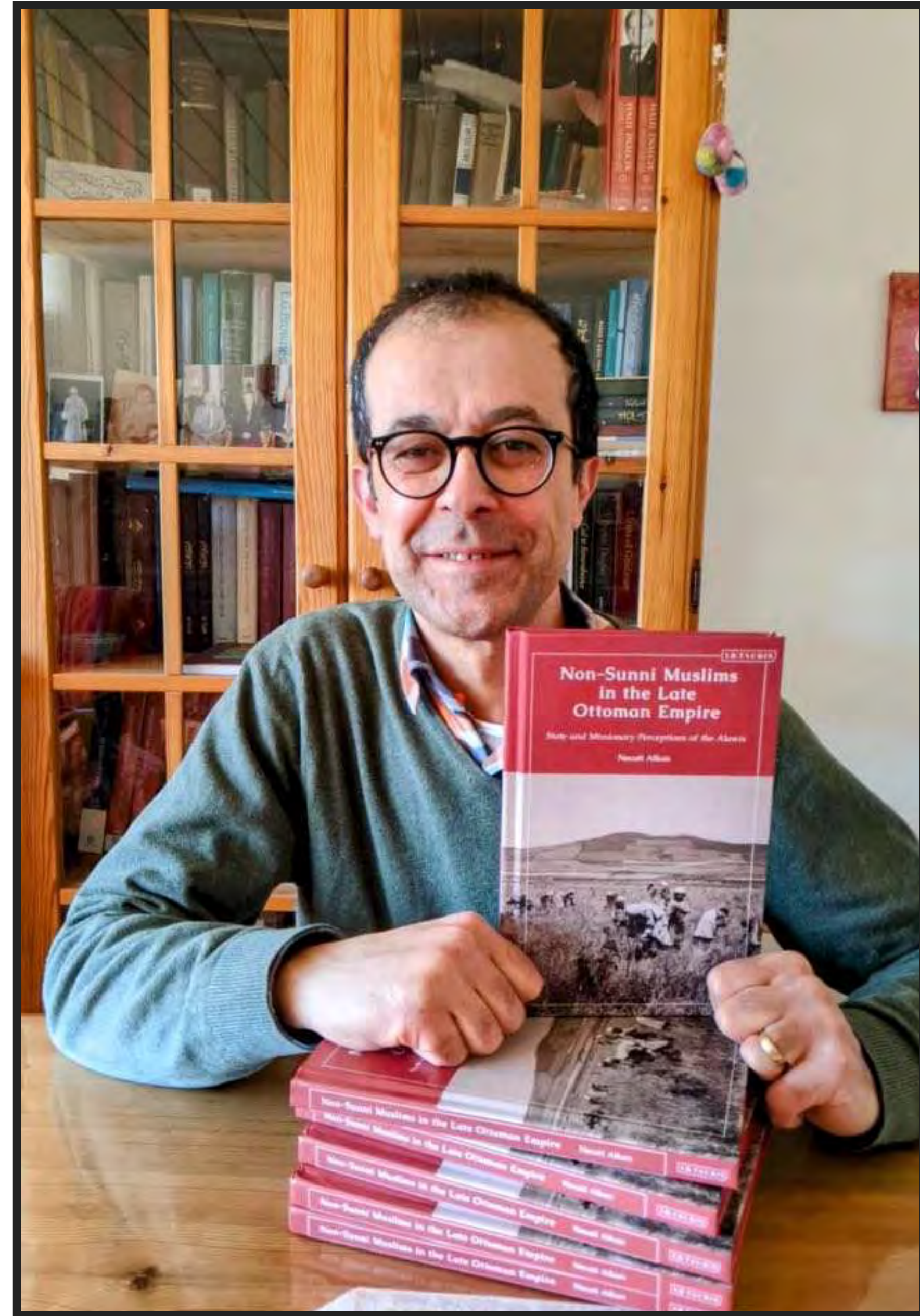
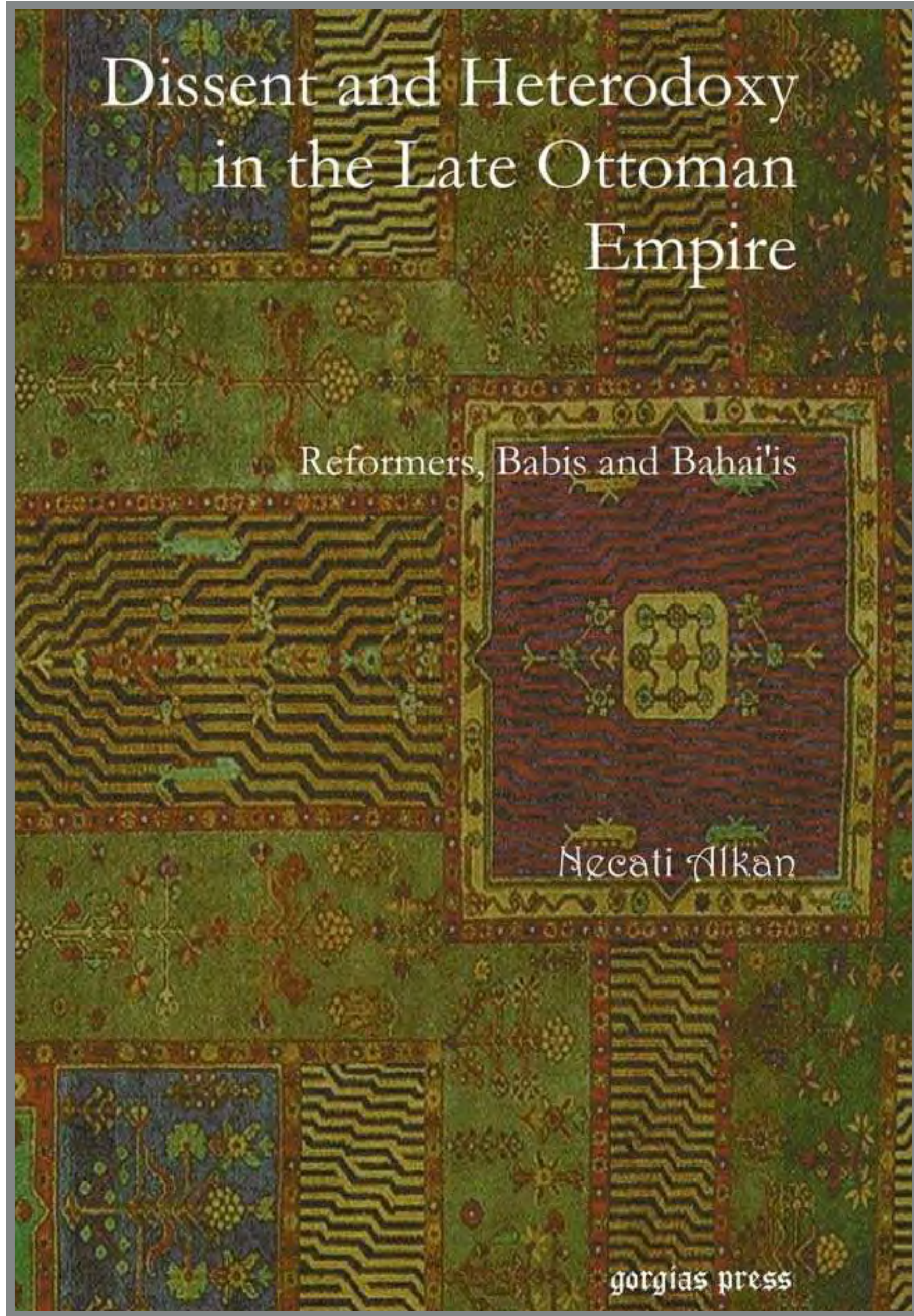
— **Dr. Littlebrave Beaston, Answer to Question:**
“How significant is the Tablet to Amír Khán, in your opinion?”
[Qtd. by permission, July 10, 2024.]

- ❖ **For some, I think once it sinks into the heart and mind, years of self-abnegation, self-doubt, and self-loathing will diminish, and it will free up so much space to develop one's full potential. For others, who were fortunate enough to have had support in being Indigenous, it will be a proud "I told you so!" or "Gee, you didn't know that!" moment as they go about being who they were intended to be. **They might even be curious about a religion that acknowledges Indigenous culture and religion, especially if they see it in action....****

— **Dr. Littlebrave Beaston, Answer to Question:**
"How significant is the Tablet to Amír Khán, in your opinion?"
[Qtd. by permission, July 10, 2024.]

- ❖ **Oh, in this country it is so big that ‘Abdu’l-Bahá said this!**
- ❖ **As He has said before; “The reality of man is his thought...”,**
- ❖ **Then He heals our reality with just a few words: “Undoubtedly, in those regions, the Call of God must have been raised in ancient times, ...”**
- ❖ **So necessary at this time in history if we as a human race are to move forward in serried lines.**

**— Dr. Littlebrave Beaston, Answer to Question:
“How significant is the Tablet to Amír Khán, in your opinion?”
[Qtd. by permission, July 10, 2024.]**



- ❖ ‘Abdu’l-Bahá says that the “Call of God” was raised in America in ancient times. The Persian construct, *nidā-yi ilāhī* (“Call of God”) uses two Arabic words (for “Call” and “God”).
- ❖ The Arabic word for “call” is *al-nidā’*.
- ❖ As commonly used in the Bahá’í Writings, the expression, **the “Call of God” almost always means a Revelation by God through a Prophet/Messenger** (which Bahá’ís refer to as a **“Manifestation of God”**).

— Dr. Necati Alkan

“Native Messengers of God: Another Baha’i Perspective”

“Indigenous Messengers of God” [Part 10](#)

- ❖ In addition to this, **the Qur'an says: "Every nation has its Messenger."** (Q. 10:47a, Arberry's translation.) . . .
- ❖ **So why should God not have sent a Prophet/Messenger also to the Native American/Native Canadian "nations" (peoples)?**
- ❖ Besides, according to Abdu'l-Baha, only 28 Prophets are mentioned in the Qur'an by name. There are Prophets that the Qur'an does not mention by name, such as Zoroaster. This being the case, we cannot exclude Prophets/Messengers sent to other "nations."

— Necati Alkan

"Native Messengers of God: Another Baha'i Perspective"

"Indigenous Messengers of God" [Part 10](#)

- ❖ Lastly, there is a statement by Bahá'u'lláh in his Commentary on the Sura of “The Sun.” . . . Bahá'u'lláh states that every nation on earth has been enlightened by one of these “Suns,” i.e. Prophets of God.
- ❖ Based on a combination of the above statements by Bahá'u'lláh, ‘Abdu’l-Bahá and the Qur’an, and since we also know that there were more than one “nation” (meaning a “people,” rather than a political state), **the more likely interpretation is that ‘Abdu’l-Bahá refers to more than one Manifestation of God sent to North America.**

— Necati Alkan

“Native Messengers of God: Another Baha’i Perspective”

“Indigenous Messengers of God” [Part 10](#)

- ❖ ‘Abdu’l-Bahá’s statement in the Tablet to Amir Khan is unambiguous. Who else than Prophets or Messengers can raise the “Call of God?”
 - ❖ As the Qur’an (which, although not a Bahá’í scripture, provides important background to Bahá’í terminology), says:
 - ❖ **“O believers, respond to [the Call of] God and the Messenger when He calls you unto that which will give you life.”** [[Qur’an 8:24](#), tr. Arberry.]
 - ❖ **Here, the “Call of God” is spoken through the Messenger of God, who serves as God’s mouthpiece or interlocutor with humankind.**
-

— Necati Alkan

“Native Messengers of God: Another Baha’i Perspective”

“Indigenous Messengers of God” [Part 10](#)

- ❖ As I just explained above, we can interpret the “Call of God” raised in America as referring to at least one Messenger/Prophet of God in that region—and probably more, since there were a number of Native American and Native Canadian “nations.”
- ❖ In a way, it’s quite revolutionary because we could add (unofficially) at least another Manifestation of God to the Ones that exist in the Baha’i Faith.
- ❖ We are seeing something quite dramatic unfolding before our very eyes.

— Necati Alkan

“Native Messengers of God: Another Baha’i Perspective”

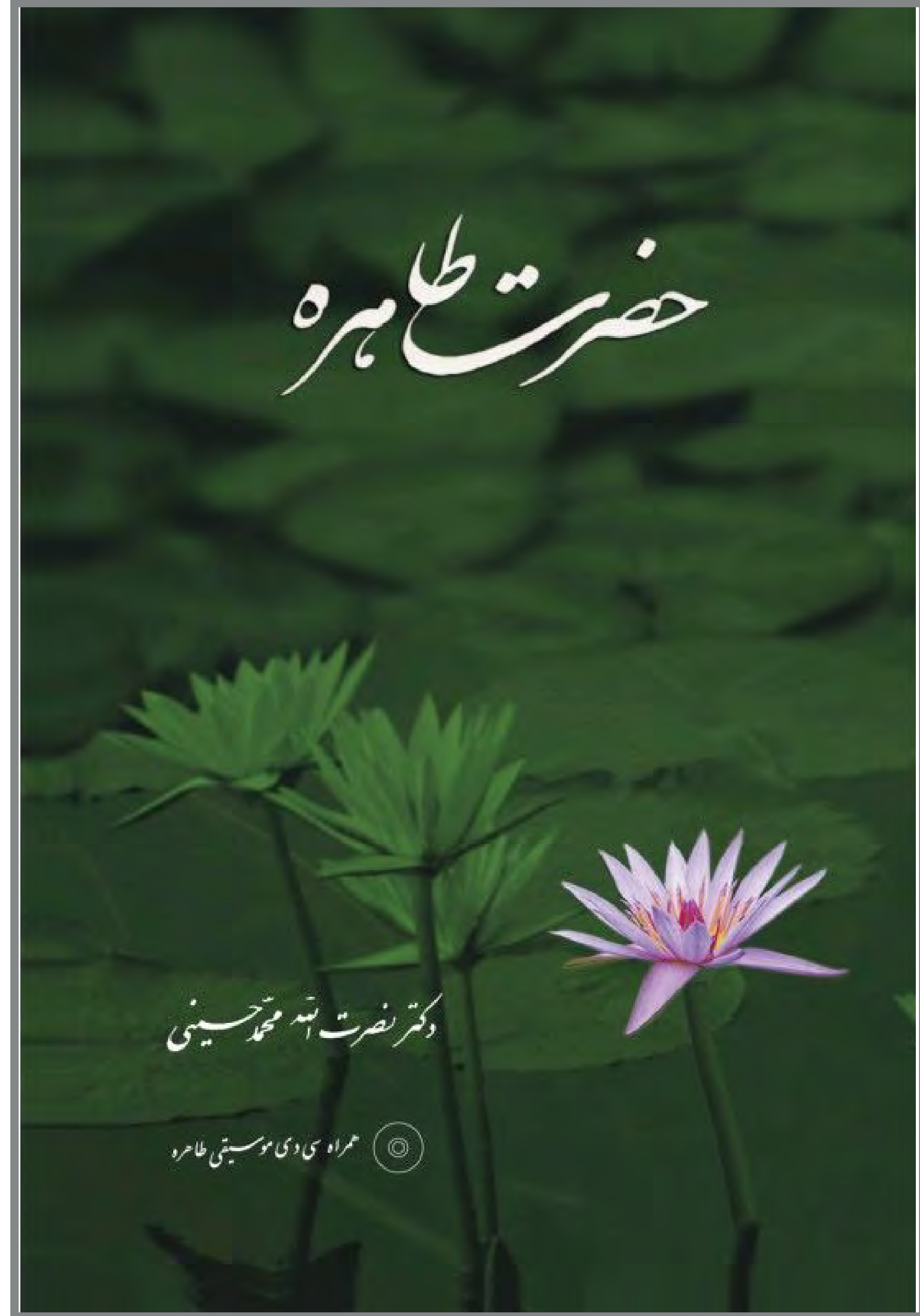
“Indigenous Messengers of God” [Part 10](#)

- ❖ **Dr. Alkan answered “Yes. It sounds to me that the Peacemaker did raise the “Call of God” in “ancient times” (that is, in the “pre-contact” era before the Europeans came to America).**
- ❖ **“It rings true. It fits ‘Abdu’l-Bahá’s description in the Tablet to Amir Khan perfectly.**
- ❖ **There’s no question that Deganawida’s teachings are profound. They resonate powerfully with Bahá’í teachings. They are in harmony. They echo each other.”**

— **Necati Alkan**

“Native Messengers of God: Another Baha’i Perspective”

“Indigenous Messengers of God [Part 10](#)”



- ❖ **Q: Dr. Mohammadhosseini, in your opinion, does ‘Abdu’l–Bahá, in his Tablet to Amir Khan, indicate that Indigenous Messengers of God appeared in the Americas, when He states, in this authorized translation, as follows?: [... Translation...]**
- ❖ **A: Yes. By the phrase of the “Call of God” is definitely meant the advent of Manifestation(s) of God, since the “Call of God” is a Bábí and Bahá’í expression for Manifestations of God, or, by extension, the promulgation of Their teachings.**

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ **Q: So would you agree that the Tablet to Amir Khan is a clear text that enunciates what amounts to a newly discovered Bahá'í teaching which confirms that Indigenous Messengers of God definitely appeared in the Americas?**
- ❖ **A: Yes, especially since 'Abdu'l-Bahá, in his Tablet to Amir Khan, explicitly indicates that Manifestations of God were sent to the Americas.**
- ❖ **But there are several Bahá'í texts that clearly imply this.**

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ **Q: Are these what Western scholars refer to as “universalisms”?**
- ❖ **A: Yes. We have several texts from Bahá’u’lláh and the Báb that emphasize this truth.**
- ❖ **Interestingly, the Báb has referred to the advent of Manifestations of God throughout history and around the world, in different times and places. For example, in the Persian Bayán VI:16, the Bab wrote:**

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ **“The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit.”**
- ❖ **– Selections from the Writings of the Bab, p. 87.**
- ❖ **Here, “without limit” means “universally” or “throughout history.”**

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ **The Báb elsewhere confirms this interpretation of the Qur'an in language that is intentionally Qur'anic in style:**
- ❖ **“Unto every people We have sent down the Book in their own language.”**
- ❖ **— The Bab, Selections from the Writings of the Bab, p. 45.**

— **Dr. Nosratollah Mohammadhosseini**
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

**UNTO every people
We have sent down the Book
in their own language.¹**

The Báb Selections from the Writings of the Báb (Qayyúmu'l-Asmá', Ch. IV)
www.bahai.org/r/103165382 (¹ cf. Qur'án 14:4.)

- ❖ In the “Commentary on the Sura of ‘The Sun’,” after explaining that by al-shams (“the sun”) is meant the Manifestation of God, Bahá’u’lláh affirmed that truth when He stated:
- ❖ **“Every nation of the world hath been illuminated by one of these luminous Suns.”**
- ❖ — Baha’u’llah, **“Commentary on the Sura of ‘The Sun’,”** provisional translation by Nosratollah Mohammadhosseini.

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ In this statement, Bahá'u'lláh declares that these Manifestations —the Prophets and Messengers of God—have appeared to every one of the peoples of Earth, although in sundry times and places.
- ❖ Obviously this includes, among others, Native Americans, First Nations Canadians and the Indigenous peoples of the Americas in general, as 'Abdu'l-Bahá clearly affirms in the Tablet to Amir Khan.

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ **A: In citing the verse of the Qur'an, "We will not chastise them if they had not been sent a Messenger," 'Abdu'l-Bahá definitely shows that the American continent has been the scene of the advent of native Messengers of God—since other Qur'anic passages, in relation to this verse, clearly testify that God has sent a Messenger to every nation.**
- ❖ **This evidence from the Qur'an necessitates the advent of the Manifestations of God, including to the "people of America," as 'Abdu'l-Bahá stated in the Tablet to Amir Khan.**

— **Dr. Nosratollah Mohammadhosseini**
"Do All Peoples Have a Prophet?"
"Indigenous Messengers of God" [Part 37](#)

- ❖ **We should remember that, although the past religions have been “world religions” from the point of view of their basis in divine origin and in their ethical principles and regulatory ordinances, yet, socially speaking, they began as local religions.**
- ❖ **Here, I refer only to the Qur’an itself, which explicitly states that the Qur’an has been revealed by God to warn the people of Mecca and surrounding regions. . . .**
- ❖ **This further evidence necessitates the advent of Manifestations of God specifically for the Indigenous peoples of the American continent.**

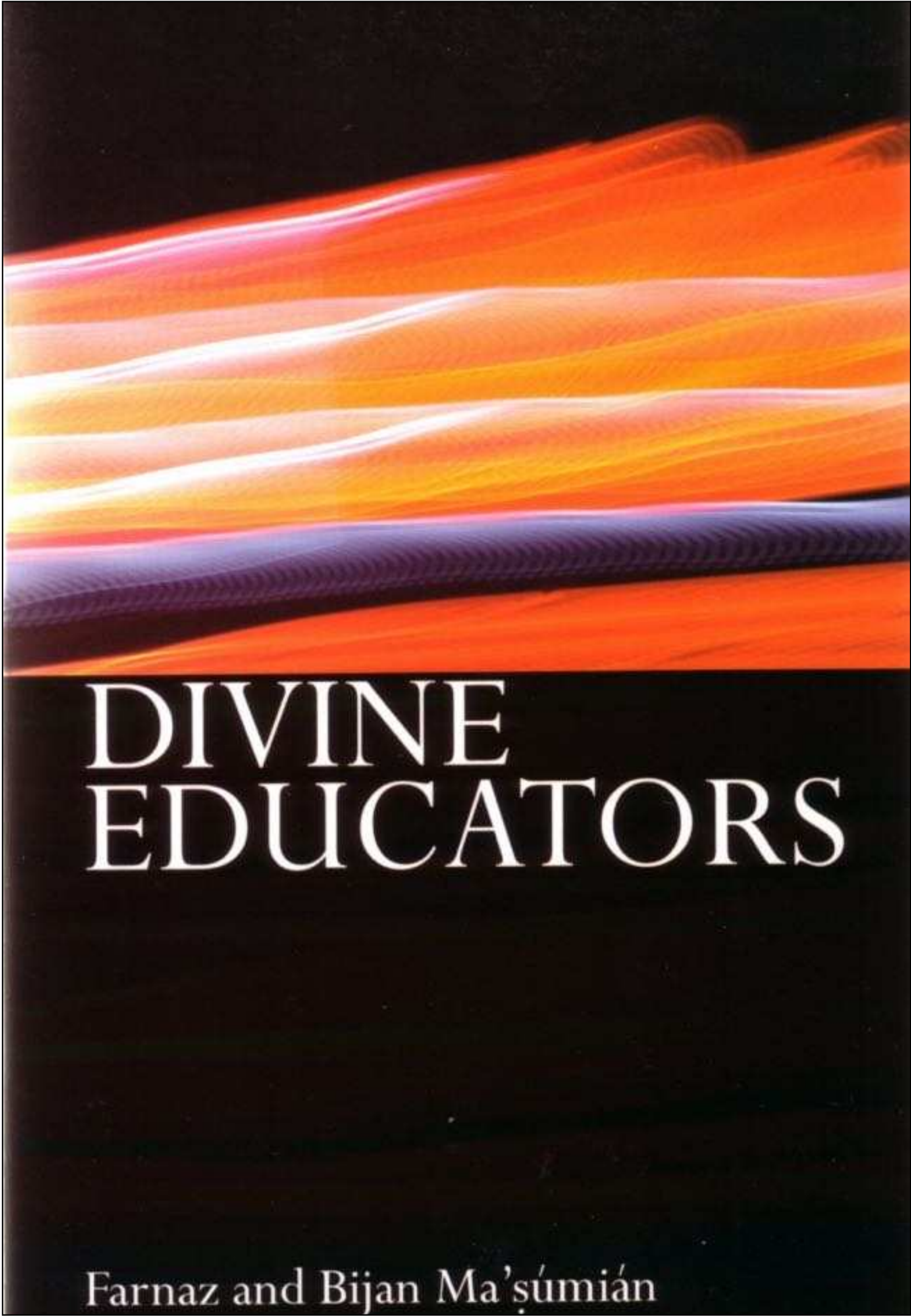
— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ **Q: What do you think that Abdu'l-Baha meant in stating that “it hath been forgotten now”?**
- ❖ **A: The term “forgotten” in the Tablet to Amir Khan is not related to those religions—Judaism, Zoroastrianism, Christianity, or Islam—or any Eastern religions, either, for the simple reason that the utter lack of evidence clearly shows that these religions did not enter the Americas prior to the invasions of Europeans, whether in antiquity or in the medieval period.**

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)

- ❖ Thus the phrase, “the Call of God,” in this Tablet does not refer to the Call of God raised by the promulgators of those religions, because their adherents never reached the Americas in pre-Columbian times.
- ❖ If such were the case, then we would expect to see or at least find a few vestiges, even admixed with superstitions. Yet this expectation has never been met.
- ❖ So the word “forgotten” definitely means that the teachings and influence of these Indigenous Manifestations of God who appeared in the Americas no longer have the currency and influence that they once enjoyed.

— Dr. Nosratollah Mohammadhosseini
“Do All Peoples Have a Prophet?”
“Indigenous Messengers of God” [Part 37](#)



- ❖ **The Bahá'í principles of Progressive Revelation and God's Justice suggest that divine guidance has been provided worldwide, not just in Asia or through Abrahamic religions.**
- ❖ **This is supported by Bahá'u'lláh's Writings and explicitly confirmed in 'Abdu'l-Bahá's Tablet to Amir Khan, where He states:**
- ❖ **"Undoubtedly, in those regions, the Call of God must have been raised in ancient times, but it hath been forgotten now."**

— Dr. Bijan Masumian
Personal communication
(July 28, 2024)

- ❖ **'Abdu'l-Baha's use of the adverb "undoubtedly" in this sentence demonstrates and expresses a high degree of certainty about the claim that follows, namely that the Call of God must have been raised in the Americas (and by extension, in other parts of the world), as well.**
- ❖ **And, yes, I agree that, in the quotes you provide, the phrase "the Call of God," first and foremost, refers to a "Manifestation of God" and His (or Her) revelation.**

— Dr. Bijan Masumian
Personal communication
(July 28, 2024)

THE UNIVERSAL HOUSE OF JUSTICE

“HASTENING” PROPHECY FULFILLMENT



Attach great importance to the indigenous population of America. ...

Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world.

'Abdu'l-Bahá, Tablets of the Divine Plan (April 8, 1916), p. 33. www.bahai.org/r/190926614.

This Prophecy is Not Self-Executing

- ❖ 'Abdu'l-Bahá's remarkable prophecy is a true prophecy.
- ❖ But the prophecy has yet to come true.
- ❖ This prophecy is not self-authenticating.
- ❖ The conditions must first be right – and "ripe" for fulfillment.
- ❖ 'Abdu'l-Bahá foresaw the future – when the Indigenous peoples of the Americas will enlighten the world.
- ❖ This prophecy, Bahá'ís believe, will come true.
- ❖ Not a matter of "if" – but of "how" and "when."
- ❖ But what about the "process" of its fulfillment?
- ❖ That's what the Bahá'í-inspired "community building," "social action," and "public discourse" efforts are all about!

We cherish the hope that at this final Conference the friends will arise with enthusiasm and determination not only to win the remaining goals of the Plan but to carry out Shoghi Effendi's injunction to win the allegiance of members of the various tribes of American Indians to the Cause, thereby hastening the period prophesied by the Master when the Indian peoples of America would become a source of spiritual illumination to the world.

Universal House of Justice International Teaching Conference in Mérida, Mexico (February 1977)

https://www.bahai.org/library/authoritative-texts/the-universal-house-of-justice/messages/19770201_001/19770201_001.xhtml

Whether in Alaska's southeastern islands and rugged mountains, or in Canada's huge Indian reserves from the west to the east, many Amerindian believers have arisen to serve the Cause, and through their joint efforts, their sacrificial endeavors and distinctive talents they bid fair to accelerate the dawn of the day when they will be so "illuminated as to enlighten the whole world."

Universal House of Justice International Teaching Conference in Anchorage (July 1976)
https://www.bahai.org/library/authoritative-texts/the-universal-house-of-justice/messages/19760701_001/19760701_001.xhtml

KEVIN LOCKE & CHRISTOPHER BUCK

FOUR STEPS TO “ENLIGHTEN THE WORLD”

4 Indigenous Steps to “Enlighten the Whole World”

CHRISTOPHER BUCK & KEVIN LOCKE | JAN 30, 2020
PART 59 IN SERIES INDIGENOUS MESSENGERS OF GOD



This extensive series of articles on Indigenous Messengers of God has now become a visual presentation on the [Baha'i](#) prophecy that “these Indians ... will ... enlighten the whole world.”

This new slideshow basically presents our thoughts and reflections on two key statements by [Abdu'l-Baha](#) regarding the importance and eventual destiny of the Indigenous peoples of the Americas:

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.

Interested in Other Topics?

We've got something for everyone.



1. Building Spiritual Parity between Traditions



Q: Next, Kevin, you and I offer four proposed steps for helping to hasten the fulfillment of Abdu'l-Baha's remarkable prophecy that the Indigenous peoples of the Americas could enlighten the world. So let's go one step at a time – the first step, as we see it, builds equal spiritual parity between Baha'i and Indigenous sacred traditions. Would you agree, Kevin, that the first precondition for the fulfillment of Abdu'l-Baha's remarkable prophecy is a dynamic interaction, or interplay, between the sacred teachings of the Baha'i Faith and sacred Indigenous traditions? Could the dynamic and exemplary synergy between the two become the greatest cause of the enlightenment foreseen and foretold by Abdu'l-Baha?

A: Abdu'l-Baha's "Tablet to Amir Khan" assures us that the "Call of God" had been raised in this land, long ago, before Europeans reached the Americas. The continuity, and survival, of the teachings of those Indigenous messengers who raised that Call, against all odds, could be construed as a proof of the power and efficacy of the universality of those teachings. For a community which has survived 500 years of unparalleled genocide and marginalization, a Herculean effort must be made to achieve the fulfillment of Abdu'l-Baha's remarkable prophecy.

For that synergy to occur, first there needs to be reciprocal recognition and respect of Indigenous and Baha'i spirituality. Spiritual parity between Baha'i and Indigenous sacred traditions, as equal, is a first step

“Spiritual parity between Baha’i and Indigenous sacred traditions, as equal, is a first step”

Abdu'l-Baha's "Tablet to Amir Khan" assures us that the "Call of God" had been raised in this land, long ago, before Europeans reached the Americas. ...

A Herculean effort must be made to achieve the fulfillment of Abdu'l-Baha's remarkable prophecy. For that synergy to occur, first there needs to be reciprocal recognition and respect of Indigenous and Baha'i spirituality. **Spiritual parity between Baha'i and Indigenous sacred traditions, as equal, is a first step in the process of progress and fulfillment of Abdu'l-Baha's prophecy.**

– Kevin Locke, "[4 Indigenous Steps to 'Enlighten the Whole World'](#)" (Jan. 30, 2020).

Kevin Locke

The Spiritual Destiny of Indigenous Peoples

CHRISTOPHER BUCK & KEVIN LOCKE | FEB 5, 2020
PART 60 IN SERIES INDIGENOUS MESSENGERS OF GOD



Previously in this series, we discussed a potential first step in the fulfillment of the Baha'i prophecy that tribal peoples in the Americas "will become so illumined as to enlighten the whole world":

The views expressed in our content reflect individual perspectives and do not represent the official views of the Baha'i Faith.



2. Parity in Consultation

Q: Kevin, would you please tell us your thoughts about the spiritual and social implications of achieving parity in consultation between Baha'is and Indigenous peoples in the Americas? Of course, since many Indigenous people are Baha'is, when we say [Baha'i](#) and [Indigenous](#), we want our readers to understand that these two groups overlap, since many Indigenous people belong to both groups. Given that fact, how do you think more Baha'i and Indigenous consultation can and should occur on an equal basis?

A: Reviewing historical documentation on the interactions between Indigenous peoples and colonists, we can see that, in every instance, the Indigenous peoples invoked the principle of spiritual unity. They would always kindle the sacred fire and beseech God to bend low and give ear and bless the meeting, so that truth and divine abundance would ensue. Parity in consultation has ever been a requirement for progress and release of the pent-up divine blessings. Unfortunately, in the past, this goodwill, based on such good-faith consultation, was reciprocated with deceit and betrayal by the colonizers. Now, in this new day, as the Baha'i teachings define it, the consultative process must be transformed and placed firmly on a heavenly foundation of parity and love — that is, of equality, mutual respect, and true friendship. This takes dedication, work and patience. In fact, it resembles how [Shoghi Effendi](#), the Guardian of the [Baha'i Faith](#), described the reconciliation Baha'is should endeavor to create between black and white people:



3. Parity in Social Action: Baha'is and Indigenous Peoples as Equal Partners

Q: What's the next step, Kevin?

A: Step Three involves Baha'is and Indigenous peoples becoming equal partners in social action. Baha'is have a clear mission — to unify the world and to make this world a better place. This mission does not make Baha'is missionaries. Instead, it asks each Baha'i to become an ambassador of the Baha'i universal teachings of harmony and unity among all peoples.

Q: So how can Baha'is and Indigenous groups best work together? If there is agreement to go forward with any initiative, can Baha'i and Indigenous groups work together as equal partners?

A: Yes, now that we are equipped with the mandate and practical tools for individual and societal transformation, we must transcend all of the old, outworn and destructive paradigms and go forward, together, with parity, vision and resolve. That way we can initiate and carry out social action projects to enhance and advance the quality of Indigenous community life across the Americas, throughout the far reaches of the Western Hemisphere.



4. Parity in Education: Baha'i and Indigenous Models to Enlighten the World



Q: Can you explain the final step, Kevin?

A: Step Four – parity in education – has tremendous spiritual and social implications. Through this kind of parity – equal and collaborative participation in the literary, cultural, moral and spiritual education of Indigenous children and youth (as well as adults), Baha'i and Indigenous groups can develop social models to enlighten the world.

[Abdu'l-Baha](#), over 100 years ago, famously asked the Baha'is to:

Attach great importance to the Indigenous population of America. ... Likewise, these Indians, should they be educated and guided, there can be no doubt that they will become so illumined as to enlighten the whole world. – *Tablets of the Divine Plan*, p. 33.

Notice that the conditional verb, “should,” occurs before the words, “educated and guided.” Education and guidance are key to the fulfillment of Abdu'l-Baha's prophecy of the future destiny of the Indigenous peoples of the Americas, which is also a social mandate. In other words, Abdu'l-Baha gives instructions — a social formula, if you will — as to how we can help hasten the time when the fulfillment of



LF PHOTO

BAHÁ'Í-INSPIRED CHILDREN'S CLASS (NEDRINI, PANAMA)

RT PHOTO

JUNIOR YOUTH SPIRITUAL EMPOWERMENT GROUP (TARABUCO, BOLIVIA)

TOP CTR

BAHÁ'Í STUDY CIRCLE (NEDRINI, PANAMA)

LOWER CTR

BAHÁ'Í DEVOTIONAL GATHERING (BOCA DE BALSA, PANAMA)

KEVIN LOCKE

**“IT IS FITTING TO MEDITATE ON THE
SPIRITUAL HERITAGE OF HALF THE PLANET”**

“spiritual heritage” of “a portion of humankind occupying half the planet Earth”

- ▶ **Question:** Kevin, do you have any further comments to add? Why is this topic important? Why have we spent so many articles in this series addressing it? What do we do with this information? Why is it useful? Why is it needed?
- ▶ **Kevin Locke's Answer:** Just because a portion of humankind occupying half the planet Earth were ruthlessly slaughtered and disenfranchised of their birthright as human beings does not justify that their spiritual heritage – through which a huge portion of the world's basic foods, medicines and institutions were divinely inspired – should continue to be ignored.
- ▶ See: "[Why the Indigenous Messengers of God Matter.](#)"

“...it is fitting to meditate on the spiritual heritage of half the planet...”

- ▶ Now that the world is on a forced time-out in a worldwide lockdown, it is fitting to meditate on the spiritual heritage of half the planet and how it has benefitted us all. Two good references for reflection on this point are by Jack Weatherford, DeWitt Wallace Professor, Emeritus, Macalester College: *Indian Givers: How the Indians of the Americas Transformed the World* (1988) and *Native Roots: How the Indians Enriched America* (1991). His findings are summarized in a 1996 article, “**Impact of American Indian Civilizations on Europe and the World,**” in *The Encyclopedia of the American Indian*.
- ▶ What Professor Weatherford omits is that the Indigenous people themselves attribute their contributions to America and to world civilization to those “Wise Ones” commissioned by the “Great Spirit” to raise the “Call of God” throughout the Western Hemisphere.
- ▶ See: “**Why the Indigenous Messengers of God Matter.**”

PARTICIPATION

QUESTIONS & DISCUSSION

APPENDIX 1

TABLET TO AMÍR KHÁN (IN FULL)

Extract from a Tablet of ‘Abdu’l-Bahá

In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait. For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.

As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur’án it hath been revealed: “We will not chastise them if they had not been sent a Messenger.”¹

Undoubtedly in those regions the Call of God must have been raised in ancient times, but it hath been forgotten now.

¹ Qur’án 17:15 ↩

A PARTIAL INVENTORY
OF THE WORKS
OF THE CENTRAL FIGURES
OF THE BAHÁ'Í FAITH

COMPILED FROM PUBLIC DOMAIN SOURCES



















WITH A SUBJECT CLASSIFICATION SCHEME
FOR THE BAHÁ'Í WRITINGS

VERSION 2.02
3 NOVEMBER 2020

AB05069. Tablet to Amir Khan. 150 words, Per. Mss: None.
Pubs: MMK6#247. AVK3.307, AVK2.045.16x. Trans:
BRL.ATE#45x. ... **In ancient times the people of America
were, through their northern regions, close to Asia...**

— **A Partial Inventory, p. 471.**

Steven Phelps

Home Tools Document                474 / 1348  300%   Sign In

AB05069. Tablet to Amir Khan. 150 words, Per. ای بنده الهی شکایت از عدم اتقان
در صنایع متعدده نموده بودید تعدد صنایع سبب Mss: None. Pubs: [MMK6#247](#),
[AVK3.307](#), [AVK2.045.16x](#). Trans: [BRL.ATE#45x](#). ...*In ancient times the people
of America were, through their northern regions, close to Asia...*

Facsimile of the Original Persian Text

MEMORANDUM

To: The Universal House of Justice | Date: 6 August 2007 | From: Research Department

Tablet to Amír Khán and Related Questions

The Research Department received a copy of Mr. Phillip Tussing's email letter dated 25 May 2007 and studied the matters that he has raised in his message. The following is our response to his questions:

1. The text of the Tablet is correct. In response to his request, the facsimile of the original Persian text is attached.

Research Department

طهران

دائرة دارالاسناد

تاریخ

جناب امیرخان

تتمت تحریر
عبد کبیر الله

طهران
 پستہ عالیہ میرزا علی
 میرزا
 جناب امیر خان
 علیہ کھاوا
 اللہ

موت

از بنده امر شهاب از عدم افغان در صناع
 تقدیر صنایع سبب تعریف جواسا بیگار از صناعتها
 و جهد و کوشش کنش با تقاضای در بدترین اوقات
 که صنایع متعدد بهینه قصه ماند ایدر امر است
 در از زنده قریب از جهت شکر توکل با کسب نمود
 نیز فلیحوا فاصلا است لهذا از جهت که نیکو
 و مرد در شده است و علامت آن که نیکو است مراد
 اما بکار در صورت نبودت رسید آن نفوس معذورند
 در قرآن میفرماید و انکم معذبین من بعدکم
 بسته در صفحات نیز در از زنده قدیم
 و نیز در لایحه بندگشده و لکن حال فراموش شده
 از خدا میطلبیم که خدا شمارا نماید فرماید صنعتی
 از صنایع رقمه فرماید علیکم التعمیر و التعمیر
 مع

این مژده است ^{صنایع} شهاب از عدم ^{صنایع} اقیان ^{صنایع} درین ^{صنایع} زمین
 نقد صنایع ^{صنایع} سبب ^{صنایع} تفریق ^{صنایع} حواس ^{صنایع} است ^{صنایع} بیک ^{صنایع} دیگر ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 وجود ^{صنایع} که ^{صنایع} شش ^{صنایع} کس ^{صنایع} تا ^{صنایع} اقیان ^{صنایع} ز ^{صنایع} این ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 که ^{صنایع} صنایع ^{صنایع} متعدد ^{صنایع} همه ^{صنایع} ناقص ^{صنایع} ماند ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 نیز ^{صنایع} طبع ^{صنایع} فاضل ^{صنایع} است ^{صنایع} لهذا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 تا ^{صنایع} با ^{صنایع} این ^{صنایع} صورت ^{صنایع} نبوت ^{صنایع} است ^{صنایع} آن ^{صنایع} نفس ^{صنایع} معنوی ^{صنایع}
 در ^{صنایع} قرآن ^{صنایع} می ^{صنایع} فرماید ^{صنایع} و ^{صنایع} آن ^{صنایع} معذب ^{صنایع}ین ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 بسته ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} است ^{صنایع} نیز ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 نیز ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 از ^{صنایع} خدا ^{صنایع} می ^{صنایع} طلب ^{صنایع}یم ^{صنایع} که ^{صنایع} خدا ^{صنایع} شما ^{صنایع} را ^{صنایع} تا ^{صنایع} بید ^{صنایع} فرماید ^{صنایع}
 در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}
 در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع} در ^{صنایع} این ^{صنایع} دنیا ^{صنایع}

Authenticated Translation Based on An Authenticated Tablet

- ▶ The table below [see next slide], the transliteration, and the original-language typescript – based on Muntakhabátí az Makátíb-i-Ḥadrat-i-'Abdu'l-Bahá, Vol. 6, pp. 177–178 (selection no. 247) – were prepared by Adib Masumian on 24 February 2022. The complete English translation below is a composite rendering. The portions colored in **RED** are authorized translations taken from this page on the Bahá'í Reference Library; all other portions in **BLACK** are provisional renderings that come from this article [Christopher Buck, "Native Messengers of God: One Baha'i Perspective," Part 9 in Series, "Indigenous Messengers of God"] on BahaiTeachings.org. – Adib Masumian.

English Translation	Transliteration	Original Text
He is God!	huva'lláh	هو الله
O servant of God! Thou hadst complained about (thine) inability to attain perfection in more than one craft. A multiple number of crafts causeth (one's) perceptions to become scattered. Endeavor in one of these crafts and strive and exert thyself to attain perfection therein. This is better than having a number of crafts (all) remain in a state of imperfection.	Ay bandiy-i-iláhi, <u>shikáyat</u> az 'adam-i-itqán dar <u>šanáyí</u> '-i-muta'addidih nimúdih búdid. Ta'addud-i- <u>šanáyí</u> ' sabab-i-tafríq-i- <u>haváss</u> ast. Bih yikí az ín <u>šan'at-há</u> ihtimám-i-kullí namá va jahd va <u>kúshish</u> kun tá itqán namá'í. Ín bihtar az án ast kih <u>šanáyí</u> '-i-muta'addidih hamih náqiş mánad.	ای بنده الهی، شکایت از عدم اتقان در صنایع متعدده نموده بودید. تعدد صنایع سبب تفریق حواس است. به یکی از این صنعتها اهتمام کلی نما و جهد و کوشش کن تا اتقان نمائی. این بهتر از آنست که صنایع متعدده همه ناقص ماند
In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait. For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.	Ahl-i-imrík dar azminiy-i-qadímih az jahat-i- <u>shimál</u> nazdik bih ásyá búdand, ya'ní <u>khalíjí</u> fáşilih ast. Li- <u>hádhá</u> az án jahat <u>gúyand</u> 'ubúr va murúr <u>shudih</u> ast, va 'alá'im-i-dígar níz dalálat bar murávidih namáyad.	اهل امریک در ازمنه قدیمه از جهت شمال نزدیک به آسیا بودند، یعنی خلیجی فاصله است. لهذا از آن جهت گویند عبور و مرور شده است، و علائم دیگر نیز دلالت بر مراوده نماید
As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur'án it hath been revealed: "We never chastise, until We send forth a Messenger."	Ammá bih maḥallí kih <u>şít</u> -i-nubuvvat narisad, án nufús ma' <u>dhúrand</u> . Dar qur'án mí-farmáyad: "va má kunná mu' <u>adhdhibín</u> ḥattá nab' <u>atha</u> rasúla."	اما به محلی که صیت نبوت نرسد، آن نفوس معذورند. در قرآن می فرماید: «و ما كنا معذبين حتى نبعث رسولا»
Undoubtedly, in those regions, the Call of God must have been raised in ancient times, but it hath been forgotten now.	Albattih dar án şafahát níz dar azminiy-i-qadímih vaqtí <u>nidáy</u> -i-iláhi buland <u>gashtih</u> , va-lákin ḥál farámúsh <u>shudih</u> ast.	البتّه در آن صفحات نیز در ازمنه قدیمه وقتی ندای الهی بلند گشته، ولكن حال فراموش شده است
I will supplicate God to confirm thee in attaining perfection in one of the crafts.	Az <u>khudá</u> mi-ṭalabam kih <u>khudá</u> <u>shumá</u> rá ta'id farmáyad tá <u>šan'atí</u> az <u>šanáyí</u> ' rá takmíl farmá'id.	از خدا می طلبم که خدا شما را تأیید فرماید تا صنعتی از صنایع را تکمیل فرمائید
And upon thee be greetings and praise.	Va 'alayka't-taḥíyyatu va'th-thaná'.	و علیک التّحیّة و الثّناء

هو الله

Huwa'lláh

He is God!

ای بندهٔ الهی، شکایت از عدم اتقان در صنایع متعددهٔ نموده
بودید. تعدد صنایع سبب تفریق حواس است. به یکی از این
صنعت‌ها اهتمام کلی نما و جهد و کوشش کن تا اتقان نمائی.
این بهتر از آنست که صنایع متعدده همه ناقص ماند

Ay bandiy-i-iláhí, shikáyat az ‘adam-i-itqán dar şanáyi’-i-muta‘addidih nimúdih búdid. Ta‘addud-i-şanáyi’ sabab-i-tafríq-i-ḥaváss ast. Bih yikí az ín şan‘at-há ihtimám-i-kullí namá va jahd va kúshish kun tá itqán namá’í. Ín bihtar az án ast kih şanáyi’-i-muta‘addidih hamih náqiş mánad.

Provisional Translation

(by Omid Ghaemmaghani)

O servant of God! Thou hadst complained about (thine) inability to attain perfection in more than one craft. A multiple number of crafts causeth (one's) perceptions to become scattered. Endeavor in one of these crafts and strive and exert thyself to attain perfection therein. This is better than having a number of crafts (all) remain in a state of imperfection.

اهل امریک در ازمنهٔ قدیمه از جهتِ شمال نزدیک به آسیا بودند، یعنی خلیجی فاصله است. لهذا از آن جهت گویند عبور و مرور شده است، و علائمِ دیگر نیز دلالت بر مراوده نماید.

Ahl-i-imrík dar azminiy-i-qadímih az jahat-i-shimál nazdik bih ásyá búdand, ya‘ní khalíjí fáṣilih ast. Li-hádhá az án jahat gúyand ‘ubúr va murúr shudih ast, va ‘alá’im-i-dígar níẓ dalálat bar murávidih namáyad.

Authorized Translation

In ancient times the people of America were, through their northern regions, close to Asia, that is, separated from Asia by a strait. For this reason, it hath been said that crossing had occurred. There are other signs which indicate communication.

امَّا بِهٖ مَحَلِّيٌّ كَهٗ صَيِّتِ نَبُوْتِ نَرَسِدْ ، اَنْ نَفْوَسِ
مَعْذُوْرِنْد. دَر قُرْاٰنِ مِیْ فَرْمَايِدْ: «وَمَا كُنَّا
«مَعْذِبِيْنَ حَتّٰی نَبْعَثَ رَسُوْلًا

*Ammá bih maḥallí kih şít-i-nubuuvvat narisad,
án nufús ma'dhúrand. Dar qur'án mí-farmá-
yad: “va má kunná mu'adhhibín ḥattá
nab'atha rasúlá.”*

Authorized Translation

As to places whose people were not informed of the appearance of Prophets, such people are excused. In the Qur'án it hath been revealed: “We never chastise, until We send forth a Messenger.” (Qur'án 17:15.)

الْبَيْتُ فِي ذَلِكَ مِنْ صَفَحَاتٍ نِيَزُ فِيهَا مِنْ قَدِيمِ وَقْتِي
نَدَايَ إِلَهِي بِلُغَةِ الْيَوْمِ، وَلَكِنْ فِي حَالِ فِرَاقِ
مَوْجِئِهِ.

*Albattih dar án şafahát níz dar azminiy-i-
qadímih vaqtí nidáy-i-iláhí buland
gashtih, va-lákin hál farámúsh shudih ast.*

Authorized Translation

Undoubtedly, in those regions, the Call of God must have been raised in ancient times, but it hath been forgotten now.

از خدا می‌طلبیم که خدا شما را تأیید فرماید
تا صنعتی از صنایع را تکمیل فرمائید.

*Az khudá mí-ṭalabam kih khudá
shumá rá ta'íd farmáyad tá ṣan'atí
az ṣanáyi' rá takmíl farmá'íd.*

Provisional Translation
(by Omid Ghaemmaghami)

I will supplicate God to confirm
thee in attaining perfection in
one of the crafts.

وَعَلَيْكَ التَّحِيَّةُ وَالشُّكْرُ.

Va 'alayka't-taḥíyyatu va'th-thaná'.

Provisional Translation
(by Dr. Khazeh Fananapazir)

And upon thee be greetings and
praise.

APPENDIX 2

WHO WAS AMÍR KHÁN ÁHAN?

Amír Khán Áhan / 1

Dr. Iraj Ayman (Sent: Thursday, May 10, 2007 8:22 AM)

Amir Khan of Tehran refers to a Baha'i known as Amir Khan Aahan. He owned a shop at the beginning of Naser Khosrow Street in Tehran. It had a sign of "Maghazeh Aahan". So he was known in Tehran as Amir Khan-i-Maghazeh Aahan. He was importing and selling various hardware items.

Amír Khán Áhan / 2

Dr. Iraj Ayman (Sent: Thursday, May 10, 2007 8:22 AM)

Amir Khan was famous for his many inventions. He had traveled to Europe and specially to Russia where he had sold some of his inventions. He is the recipient of a famous Tablet of 'Abdu'l-Bahá in response to his submission asking His guidance on what line he should peruse due to his many different interests.

Amír Khán Áhan / 3

Dr. Iraj Ayman (Sent: Thursday, May 10, 2007 8:22 AM)

The Master advises him to concentrate on one line[,] otherwise his talent and energies will be wasted. Amir Khan was the recipient of several Tablets and he had met ‘Abdu’l-Bahá in the Holy Land.

Amír Khán Áhan / 3

Dr. Iraj Ayman (Sent: Thursday, May 10, 2007 8:22 AM)

The Master advises him to concentrate on one line[,] otherwise his talent and energies will be wasted. Amir Khan was the recipient of several Tablets and he had met ‘Abdu’l-Bahá in the Holy Land.

Amír Khán Áhan / 4

Dr. Iraj Ayman (Sent: Thursday, May 10, 2007 8:22 AM)

Amir Khan was a close friend of my father. Accompanying my father, I did meet him many times. He was full of fascinating ideas and constantly making new devices and solving technical problems. I also knew his son who lost his father when he was a child. He gradually drifted away from the Bahá'í community because her mother was not a Bahá'í.

APPENDIX 3

HOW KEVIN LOCKE'S INDIGENOUS ACKNOWLEDGMENT PRAYER WAS BORN

**This prayer is not mine —
and I shudder to see my name associated
with it. It is in no way final, just an idea upon
which others can build their own
acknowledgements and meditations.**

Kevin Locke

“Encouraging Indigenous Land and Spiritual Acknowledgements”

(May 19, 2022)

“Q: Kevin, how and when were you inspired to write this beautiful prayer?”

A: I wrote it just below my late mother’s residence. On a flat overlooking the confluence of Mni Šóše (Missouri River) and the Pħaláni Wakpá (Grand River) is an Arikara village site with a mile-long track around its periphery. There I do my devotional runs in the early mornings.

Kevin Locke

“Encouraging Indigenous Land and Spiritual Acknowledgements”

(May 19, 2022)

There, the spiritual legacies and footprints of both Mother Corn of the Arikara and White Buffalo Calf Woman of the Lakota conflate and merge into one powerful current of inspiration. Eagles soar over the sacred sites of both nations, visible as one gazes upstream to the Grand River and downstream towards the Missouri River.

Kevin Locke

“Encouraging Indigenous Land and Spiritual Acknowledgements”

(May 19, 2022)

It is there that I take my issues and concerns and place them in the footprints of these Great Ones as I do my prayer-laps around the village site. The direct question I posed while doing this run was how to transcend the potential divisiveness of a “land acknowledgement” – and then it became abundantly clear the sacredness of the land is directly related to the Holy Ones who walked upon it and, through their words and teachings, made this land the mirror of heavenly attributes, through the people entrusted with their sacred Covenants.

Kevin Locke

“Encouraging Indigenous Land and Spiritual Acknowledgements”

(May 19, 2022)



**Kevin Locke & Christopher Buck
& The Patricia Locke Foundation**

**When was Kevin's
Acknowledgment Prayer Born?**

How Kevin Locke's Acknowledgment Prayer was Born (February 2021)

- ❖ **Background:** On March 5, 2015, our first article (of 72 articles by Kevin and I) was published online: "White Buffalo Maiden: Sacred Rites, Dances, Songs, Values" (Part 16 in Series: "Indigenous Messengers of God.") (Formerly, "Native American Messengers of God," which I started on March 7, 2014.)
- ❖ On February 11, 2021, Kevin and I began teaching our first of three Wilmette Institute courses, "The Great Spirit Speaks: Voices of the Wise Ones" (78 participants).
- ❖ On June 3, 2021, the same course was taught for the second time (64 participants).
- ❖ On February 17, 2022, the same course was taught for the third time (59 participants).

How Kevin Locke's Acknowledgment Prayer was Born (March 2021) [1]

- ❖ Acknowledging Local Indigenous Spiritual Traditions and Land
- ❖ by Christopher Buck - Tuesday, 2 March 2021, 9:43 PM
- ❖ Dear Friends:
- ❖ This afternoon (March 2) Kevin Locke and I talked for 55 minutes. It was a great conversation. This is the way that we generate new ideas, and consult on how this course is progressing.
- ❖ One of our ideas is to acknowledge local Indigenous spiritual traditions as well as to acknowledge the original Indigenous owners of the local land.
- ❖ We did not discuss what this would look like, in practice. But let me give it a try. How about something like this for use in opening a Baha'i devotional or public discourse?: *[See next slide.]*



82



Acknowledging Local Indigenous Spiritual Traditions and Land

by Christopher Buck - Tuesday, 2 March 2021, 9:43 PM

Dear Friends:

This afternoon (March 2) Kevin Locke and I talked for 55 minutes. It was a great conversation. This is the way that we generate new ideas, and consult on how this course is progressing.

One of our ideas is to acknowledge local Indigenous spiritual traditions as well as to acknowledge the original Indigenous owners of the local land.

We did not discuss what this would look like, in practice. But let me give it a try. How about something like this – for use in opening a Baha'i devotional or public discourse?:

We respectfully acknowledge the [Name] Nation, the traditional owners and stewards of the land and waters upon which it stands, and the sacred Indigenous traditions upon which the [Name] Nation was founded and which continues as a living heritage today.

I'd like to make this shorter and more effective, but I can't think of a way to do so right now.

So let me ask:

1. Do you think this is a good idea?



How Kevin Locke's Acknowledgment Prayer was Born (March 2021) [2]

- ❖ Re: Acknowledging Local Indigenous Spiritual Traditions and Land
- ❖ by Kevin Locke - Friday, 5 March 2021, 6:34 AM
- ❖ Thank you Chris for this concept of including the Holy Ones in land acknowledgement.
- ❖ Land acknowledgement is a common protocol in many countries, including Australia, New Zealand and Canada. In Canada even in schools with no Indigenous students the first thing that comes out of the PA during morning announcements is the land acknowledgement identifying the local treaty lands and nations.
- ❖ The added dimension of including those Holy Ones that ultimately connect us to God is essential. This way the Source of sovereignty and identity becomes a part of one's consciousness, thus acknowledging the Master's reference in the Tablet to Amir Khan. *[See next slide.]*



Great Spirit Speaks: Voices of the Wise Ones 2021 -> FORUM: A Place to discuss Unit 4 Acknowledging Local Indigenous Spiritual Traditions and Land -> [Re: Acknowledging Local Indigenous Spiritual Traditions and Land](#)

by Kevin Locke - Friday, 5 March 2021, 6:34 AM

Thank you Chris for this concept of including the Holy Ones in land acknowledgement.

Land acknowledgement is a common protocol in many countries, including Australia, New Zealand and Canada. In Canada even in schools with no Indigenous students the first thing that comes out of the PA during morning announcements is the land acknowledgement identifying the local treaty lands and nations.

The added dimension of including those Holy Ones that ultimately connect us to God is essential. This way the Source of sovereignty and identity becomes a part of ones consciousness, thus acknowledging the Masters reference in the Tablet to Amir Khan.

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How Kevin Locke's Acknowledgment Prayer was Born (April 2021) [1]

- ❖ The idea of an "Indigenous spiritual acknowledgment" was discussed further on April 20, 2021, in a long phone call between Kevin and I.
- ❖ On April 21, 2021, I sent Kevin the first draft of our [article](#). The draft article begins:
- ❖ "[Chris] In our phone call earlier today (April 20, 2021), we talked about the importance of Indigenous land acknowledgment, which is becoming a more and more widespread practice worldwide. We also agreed that Indigenous spiritual acknowledgment is another kind of recognition, or worthy tribute, that would be good for individuals and institutions to consider doing as well. Let's take your birthplace, Los Angeles, as our example."

How Kevin Locke's Acknowledgment Prayer was Born (April 2021) [2]

- ❖ On April 24, 2021, Kevin wrote to Rainn Wilson (Bahá'í actor), and to David Langness (editor):
- ❖ To date the practice of "land acknowledgement" as is widely observed in Canada, Australia, New Zealand, etc. is primarily a political concession. Besides being a polite, mindful practice perhaps it has deeper spiritual value? **The Master's affirmation that "...the Call of God hath been raised..." in this hemisphere makes the Faith the only world religion that makes this scriptural declaration.** Now that we are exploring the holy souls Who raised the Call of God here perhaps we can identify the true source of sovereignty and authority and connect Their names with the region in which Their call resounded. **In addition to identifying the peoples indigenous to a locale we can acknowledge the holy souls who quickened them and set their sights on the sublime horizon.**
- ❖ It's an exciting concept that could gain traction among the friends. *[See next slide.]*



Kevin Locke <lockekevin@aol.com>

Sat, Apr 24, 2021, 7:28 AM



to RWilson, Rainn, me, David ▾

Ridvan greetings

I pray that you and the family are enjoying abundant health and blessings.

Since you are appreciative of the concept of Indigenous acknowledgment wherever we reside, I thought you might be interested in this article we did, briefly touching on the spiritual legacy of the greater Los Angeles area.

To date the practice of "land acknowledgement" as is widely observed in Canada, Australia, New Zealand, etc. is primarily a political concession. Besides being a polite, mindful practice perhaps it has deeper spiritual value? The Master's affirmation that "...the Call of God hath been raised..." in this hemisphere makes the Faith the only world religion that makes this scriptural declaration. Now that we are exploring the holy souls Who raised the Call of God here perhaps we can identify the true source of sovereignty and authority and connect Their names with the region in which Their call resounded. In addition to identifying the peoples indigenous to a locale we can acknowledge the holy souls who quickened them and set their sights on the sublime horizon.

It's an exciting concept that could gain traction among the friends.

Wishing you a blessed Ridvan season and beyond.

Allah'u'Abha,

Kevin

How Kevin Locke's Acknowledgment Prayer was Born (April 2021) [3]

- ❖ On Sunday, April 25, 2021, there was a special meeting of the Board of the Patricia Locke Foundation on "Land Acknowledgment," at which Kevin was remotely present, via Zoom.
- ❖ On Wednesday, April 28, 2021, 10:12 AM, Kevin sent answers to Ceylan Isgor Locke's questions for an article, "Transcending the land acknowledgement to a universal spiritual mandate," for a forthcoming Patricia Locke Foundation (PLF) Newsletter. [Kevin copied me in his reply.] This was before Kevin wrote his prayer. (I'm not sure if PLF ever published this article.)
- ❖ On April 28, 2021, 5:25 PM, I wrote the Wilmette Institute: "Greetings! Kevin and I are working on a model "Indigenous Land and Spiritual Acknowledgment" which we would like to post in Unit 1. Once finished, either Kevin or I will send. Thanks!"

How Kevin Locke's Acknowledgment Prayer was Born (May 2021)

- ❖ On Monday, May 3, 2021, 11:42 AM, I sent Kevin the last draft of our [article](#), which Kevin approved on Tuesday, May 4, 2021, 6:28 AM:
- ❖ **[Chris]** I understand that in the **latest newsletter of the Patricia Locke Foundation**, you have offered the following example of an Indigenous Land and Spiritual Acknowledgment, to serve as a model and starting point for similar acknowledgments, with the understanding that each such acknowledgment needs to be adapted to the local Indigenous context. Would you please offer our readers that example?
- ❖ **[Kevin]** If I were to extemporaneously come up with an "Indigenous Land and Spiritual Acknowledgment," it would include some of the following concepts:
- ❖ **"Transcending the Land Acknowledgement to a Universal Spiritual Mandate."**

How Kevin Locke's Acknowledgment Prayer was Born (June 2021)

- ❖ On June 7, 2021, the idea of adding a "spiritual dimension" to Indigenous land acknowledgments was first publicly proposed in our article, [Indigenous Land and Spiritual Acknowledgment](#) (Part 78 in Series: "[Indigenous Messengers of God.](#)")
- ❖ On June 10, 2021, Kevin's Acknowledgment Prayer was first published online, in our article, [The Pawnee Homecoming, and What It Means to Live on Native Land](#) (Part 79 in Series: "[Indigenous Messengers of God.](#)")

How Kevin Locke's Acknowledgment Prayer was Born (October 2021) [1]

- ❖ On Sunday, October 17, 2021 (10:00–10:45 a.m. EST), the **Patricia Locke Foundation** presented, via Zoom, "**Indigenous Land Acknowledgement Centered on Spiritual Reality**" to the 2021 Parliament of the World's Religions, by showing a pre-recorded video entitled, "**Encouraging Grassroots Indigenous Land & Spiritual Acknowledgements**" (44:12).
- ❖ This Patricia Locke Foundation video presentation features six Indigenous Bahá'ís and two non-Indigenous "allies," in order of their appearances: (1) Ceylan İşgör, Ph.D. (Turkish/Türkiye, non-Indigenous "ally"); (2) Nanabah Kahn Foguth Bulman (Diné Tribe, Navajo Nation, Northern Arizona, now serving as one of the nine elected members of the National Spiritual Assembly of the Bahá'ís of the United States); (3) Marylou Miller (Tlingit, of the lineage of Chief George Kyan of Ketchikan, Alaska, Eagle Moiety, Brown Bear clan from Tongass Village); ... ***[See next slide.]***

How Kevin Locke's Acknowledgment Prayer was Born (October 2021) [2]

- ❖ (4) **Kevin Locke** (Tǎokéya Inážiŋ—"The First to Arise"—Lakota (Hunkpapa band) and Anishinaabe, former member of the National Spiritual Assembly of the Bahá'ís of the United States);
- ❖ (5) **Christopher Buck, Ph.D. (non-Indigenous "ally")**; (6) Yuxgitsiy ("Raven") George Holly, Jr. (Deg Xit'an, now serving as one of the nine elected members of the National Spiritual Assembly of the Bahá'ís of Alaska); (7) Lee Brown, Ph.D. (Cherokee, Wolf Clan); and (8) Jordan Bighorn (Lakota, Fort Peck Assiniboine and Sioux).
- ❖ After final editing, this video was posted online on December 15, 2021:
- ❖ <https://www.youtube.com/watch?v=u63Xt7ycWFk>.

APPENDIX 4

Digital scan, courtesy of Nadema Agard (Winyan Luta/“Woman Holy Red”) sent to Kevin Locke, October 11, 2021.

PATRICIA LOCKE'S 1993 PAPER

Introduction

The histories of American indigenous peoples and the immigrants are at odds. Many contemporary Euro-American historians, anthropologists, religious leaders, educators, and jurists, use terminology and tenaciously cling to unsubstantiated concepts and theories that denigrate and contradict histories, religions, and world views of the indigenous peoples of the Western Hemisphere.

A major Euro-American fiction still held by many is that God and the Messengers of God were somehow absent in the entire hemisphere prior to, and at the time of the arrival of the Spanish conquest of the Americas. This ethnocentric fiction has had, and still has, tragic implications for American Indian nations that wish to worship God as the Messengers taught them, and which is their fundamental human right.

In the United States, American Indians have had religious freedom for only 10 years, from 1978 to 1988. In 1978, the American Indian Religious Freedom Act was enacted by the U.S. Congress. Then in 1988, The U.S. Supreme Court gave a majority opinion in the Lyng Decision that American Indian religions are not protected under the First Amendment of the U.S. Constitution.

Popular ethnocentric terminology that will be excluded from this paper when referring to the religious liturgies of the indigenous peoples of this hemisphere include: heathen; heretic; demonic; primitive; culture hero; cult; myth; legend; shaman;

idolatry; mumbo jumbo; animism; and lower case first letters and plurals as in "spirits" and "gods" when referring to a people's Creator or Messenger of the Creator.

The use of such terminology rationalizes the European conquest, demeans the self-concept of vulnerable Indian youth and fosters racism.

Since the term Native American has been defined in two U.S. federal statutes to mean Native Hawaiians, Native Pacific Islanders, and American Indians (which legally includes Alaskan Natives), the names American Indian and Indian will be used throughout this paper when referring to the indigenous people of the two continents of this hemisphere.

Indigenous peoples of this hemisphere have always believed they originated here. Today many white historians and other scientists are beginning to reject the Bering Strait migration theory. Reliable estimates are that human habitation existed in this hemisphere 70,000 to 100,000 B.C. and that the pre-Columbian population of the hemisphere was 100,000,000 to 145,000,000. These figures are pushed back every few years as new scientific evidence is found.

The premise of this paper is that God did not neglect the millions of indigenous peoples of the Western Hemisphere, that over the centuries a "myriad of Messengers" of God were sent to various Indian nations to bring them divine theologies of which many have survived and are practiced today.

For centuries, the indigenous peoples of the Americas have been intensely religious and spiritual. The ancient religious tradition incorporates the secular. Spirituality is integrated in the cosmic, human, and divine world view.

The evidence is abundant that the bounties of God given through the Messengers took root in the hearts and minds of the recipients of these messages and gave rise to the incomparable achievements of the indigenous peoples of the Americas. These contributions to humankind include: three fifths of the food that is consumed today; a vast cornucopia of medicines; the concept of democracy (including women suffrage) that was the basis of the U.S. Constitution; and a communion with the natural world and the living beings on the earth that Indians integrate visually, aurally, intellectually, imaginatively, emotionally and spiritually.

Numerous indigenous religions, the names for God and the Messengers of God are irretrievably lost. There has been a blotting out of knowledge as millions of human beings died as a result of pestilence and genocide. It is estimated that 85% of the hemisphere's population died of plagues, the sword and musket soon after 1492. Yet we know some of the names that now extinct peoples had for God, although many of the names and teachings of God's Messengers are gone.

The following is a compilation of still vital religions, names and fragmentary descriptions of God's Messengers and their

teachings.

Sintupi Win - Tail Feather Woman

Sintupi Win was a Santee Dakota. As a Messenger of the Great Spirit She gave the Drum religion to Indian nations of the Great Lakes area in 1877.

The 1860's and 1870's were a time of terrible turmoil for the Dakota. Following three broken treaties, starvation, the Minnesota Uprising led by the patriot Little Crow, and the mass hangings of 38 Dakota ordered by President Abraham Lincoln, the Dakota people were in despair. 3,300 infantry and 4,000 cavalry pursued them. 1,300 Dakota men, women and children were penned up in the Fort Snelling stockade. Three hundred died of starvation and disease in the winter of 1863. In the spring, 771 prisoners, mostly women and children were jammed in a small river steamer for a 450 mile journey down the Mississippi to St. Louis and then for a 350 mile journey up the Missouri River to St. Joseph. 547 men followed by boat and freight cars. All 1,300 were herded on one boat for a one month journey to Crow Creek. Three hundred died.

In 1876 the white soldiers were attacking Sintupi Win's people who were unarmed. Sintupi was about 10 to 14 years old. She hid in a lily pond and immersed, breathed through a reed. It

is said that She stayed in the pond for ten days without food and nearly froze to death.

She had a vision. The Great Spirit (Tunkasida Wakan Tanka or Kitche Manitou) took Her into the sky and showed Her the suffering people who were spread out across the land, frightened, isolated and everywhere under attack.

The Great Spirit instructed her how to return peace and harmony to the people. He taught Her how to construct a drum and decorate it. The Great Spirit taught Her 88 healing songs. Twenty of these songs are sung in sequence on special days. She learned the songs in the Dakota and Ojibwe languages.

The Great Spirit told Sintupi Win to first teach the Chippewa nations how to make the Drum and sing the songs. Then Sintupi Win should travel toward the east, circle around to other nations and eventually bring the Drum back to the Dakota. The Creator told her, "When this circle is complete, something great will happen."

Other aspects of the prophesy included a promise of peace and unity among the Indian nations. Those who practice the Drum religion would become as members of a family and would understand and practice their mutual obligations and responsibilities. When the Drum moves on, the host people would have to keep one small piece of the Drum and then make another. The individual who passes the Drum to another nation is required to live with the people in order to teach.

Tailfeather Woman, after constructing the first Drum, taught her own people the songs and prophesy. She then took the Drum to

the Mille Lacs Band of Chippewa in 1877 who now have 10 Drums. The Lac Court Oreille Chippewa received the Drum in 1878. Other nations that received and still sing with the Drum are the Fond du Lac Chippewa, the Leech Lake Chippewa, the Red Lake Chippewa, the Bad River Chippewa, the St. Croix Chippewa, the Lac du Flambeau, the Menominee, and the Potawatominee of Wisconsin who carried the Drum to Kansas where there are 10 active Drums. The Kickapoo, the Meskwawki of Iowa and the Winnebago of Nebraska sing the sacred and beautiful songs. The Drum religion is vital among these nations.

It is said that the Drum religion is stronger in the Great Lakes area than is the Medewewin society.

The Drum is moving to complete the circle.

Personal Communication
Rick St. Germaine
Lac Court Oreille Ojibwa
August 30, 1993

Mút-sí-l-ü-iv, Sweet Medicine of the Cheyenne

The Cheyenne word for God is Heammawiho. Several centuries ago the prophet and savior Mut-si-l-u-iv, meaning Sweet Root Standing, also known as Sweet Medicine, came to the Cheyenne people. It is said He was born of a virgin, and came at a time when people were living without law. He began to do miracles at an early age. Sweet Medicine left the people for four years and journeyed to Noahvose, the Sacred Mountain, or Bear Butte, adjacent to the Black Hills. Aged and holy women and men instructed Him for four years in many things he should take back to the people. He received the Four Sacred Arrows still held by the Cheyenne nation and was taught the Renewal Ceremony. Sweet Medicine returned to the people and taught them good government, and new laws for social harmony.

He taught the people to be good and kind to one another, to pray at dawn, at noon, at sunset and before sleep, to protect orphans, old and infirm people, to honor women, to be forgiving, and to be honest and trustworthy.

It is said that Sweet Medicine lived for so many years that several generations passed while He was still alive. At the time of His death near Bear Butte, He told of the coming of horses, the coming of white strangers who would kill off most of the animals and birds and who would begin to take away their blood (Cheyenne children). He said this would make them lose their sacred ways so

they would become a lost people. He kept repeating, "Don't let them take our blood!"

Kuksu - California Tribes

Kuksu came from the south to the Wintun people. This Messenger of God then took His divine teachings to the Maidu, the Miwok, Pomo and Wappo, including most of the peoples of the Sacramento Valley, the surrounding mountains and the North Central Coast. It is believed that the one named Kuksu taught the people how to live an exemplary life. The ideal person was sober, industrious, loyal in marriage, pure hearted, kind and obedient to the elders and chiefs who conducted the ceremonies.

Good Furred Robe of the Mandan

Good Furred Robe had two brothers and a sister. Their names were Cornhusk Earrings, Uses His Head for Rattle and a sister Waving Corn Stalk. Soon After the Corn People emerged from under the ground, Good Furred Robe began to lay out the villages and fields. He distributed corn, beans, squash and sunflower seeds to each family, He taught the people songs and agricultural practices. Good Furred Robe organized two societies, one for the women, the Goose Society, and one for the men, the Brave Warrior Society or Black Mouths. He taught them ceremonies and behaviors that were sacred and that would ensure harmony.

Esdzaanadleehe (Changing Woman or White Shell Woman) of
the Navajo

After the creation of the Earth People a baby was seen floating on a lake which was at the top of Blanca Peak. The new baby was Changing Woman. She grew up in four days and created the Kinaalda ceremony in order that women would be able to have children and the human race would be able to multiply.

The first ceremony took place at Cho'ool ii. When Changing Woman became kinaalda, Salt Woman, who was the first White Shell Woman, gave Her her own name. She dressed Her in white shell clothes.

After giving birth to twin boys She went to Her home in the west. Then She created the Navajo people. She made four clans: Bitter Water; Tall House; Short Distance to Water Clan; and, Mud Clan. She took two boys of the Short Distance to Water Clan to Her home in the west and taught them everything about the past, present and future. They were given the power to make Blessing Way Songs. The Blessing Way Ceremony concerns everything good for the people to live by.

Pahana of the Hopi

The sun was created by Old Spiderwoman. She and Pahana, the Elder Brother accompanied the people up from the Third World.

Maasaw, Caretaker of the Earth told people after He allowed them emergence into the Fourth World "You can use the earth but you cannot keep it. For it is my responsibility to care for it." Maasaw created the appropriate paths of life.

Maasaw gave a stone tablet to Old Spiderwoman that was inscribed with the "road plan of life". Breaking it in two, Maasaw gave one half of the tablet to the Hopi and the other half to Pahana.

The Pahana took off at a good clip to the East. Then before Maasaw disappeared he told them that the Pahana would return one day to unite with his Hopi brethren and all other righteous people.

It was understood that when the two were finally reconciled, each would correct the other's laws and faults; they would live side by side and share in common all the riches of the land and join their faiths in one religion that would establish the truth of life in a spirit of universal brotherhood.

There was a test according to Nequatewa, for weeding out impostors: when Pahana came He should be asked about His books which would contain His secrets. It was said that the book of

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truth would not be on top but at the very bottom. If He asked the Hopi for the privilege of teaching them His language and taught them how to write they must be sure to ask that they would like to be taught in the book of truth because if He was the true Pahana he would quickly consent to teach them of this book. For their belief is that if he is not the one they are looking for He will refuse to teach them of His religion. Now if they learned His religion they would compare it with their religion and ceremonies and if these were alike they would know that the Pahana had been with them at the start.

Over the years and beginning in July of 1540 scores of Catholic, Mormon, Moravean, Baptist, Mennonite, and Presbyterian men and women attempted to impose their belief systems on the Hopi. Force, violence and mockery of the Hopi beliefs were pervasive. All failed the Pahana test.

Pte San Win - White Buffalo Calf Woman of the
Lakota/Dakota

In approximately the year 663 A.D. the White Buffalo Calf Woman brought the gift of the Calf Pipe to the Lakota people. She was Wakan (holy) and was sent by the Creator Tunkasila Wakan Tanka in a noble form to reveal the mysteries of the nature of God. When Pte San Win came to the camp circle She came singing a song and carrying a Pipe bundle. She took the food and served it, first to the little children (wakan yeja - the sacred beings), then to the women and then to the men. She was a beautiful woman dressed in the softest deer skin which was ornamented with fringes and beautiful colors. She said She wished to serve them always; that they had first seen He as smoke and that they should always see Her as smoke.

Pte San Win gave the people a most sacred red stone Calf Pipe and seven sacred ceremonies.

She told the people what the Pipe means. She said, "When you smoke this Pipe and pray with it, all living things and the whole universe are drawn to you in a sacred way so you must have respect for this and pray for everything that is, and so pray to Wakan Tanka.

The White Buffalo Calf Woman told the people about the meaning of the seven sacred ceremonies and how the practice of them would keep a beautiful light alive within the heart.

She left toward the East.

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Nemterequeteba of the Chibchas of Columbia

Nemterequeteba, a sacred Being came to the Chibcha about fourteen hundred years before the time of the Spanish conquest. His other names were Sugomonxe, Sugunsua (the Person who can disappear), Bochica (Person of the sun), and Chimzapaqua.

It is said He came out of the east and traveled over the country as an old man with long hair and a long beard, teaching the people chastity, clean-mindedness, kindness, and helpfulness of conduct, urging them to give up all drunkenness and other self-indulgence, while learning the arts of spinning, weaving and painting textiles.

He organized a new religion with priests who were taught to live lives of purity. Then He disappeared. For a time after Nemterequeteba left the Chibchas became united and created a vital civilization.

Ipeorkun Kunkilel of the Cuna of Eastern Panama

Ipeorkun Kunkilel came to the Cuna to teach them about hospitality, kindness and helpfulness to one another, and especially to the aged, the widows and the orphans as part of the way to serve God. He taught the people to follow a high moral law, how to heal the sick, to develop the powers of a wise seer and to know about a beautiful afterlife. He lived on earth about fifty years.

The Ulikron of the Guaymi Indians of Panama

In the oral history of the Guaymi, the Ulikron, Ngobo Ulikron (orphan of the virgin) traveled from the far and cold north long, long ago and talked to the people of many nations. The Ulikron told the men to be good, to do good, and to love good. His eyes were soft and seeing; His eyes saw through men; and the men looked

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on and wept and stopped their wars; they stopped their hate; their bows and arrows shot the deer, but never man again, and long they walked the Ulikron Way and talked of Him till one great chief began to war again and build big houses of stone. Yes, the Ulikron went down to the end of the earth. He went to the far south and talked. He saw the land of gold and the land of great waters and the great stone houses and men dressed in gold and soft clothes who built long roads - men of great wisdom born of the stars.

The Ulikron pointed to the stars. He talked of the Gad above those stars, and He told men to be good and that He would come again for all good men and men began to be good. "All Indians wait for the Ulikron!"

Chinigchinix of Southern California

Chinigchinix (Chinigchinich, Changichnish) came to the Alahum (Luiseño), Kamia (Diegueño), Iviatim (Cahuilla) and the Tongva (Gabrieleño) not long before the coming of the Spaniards. It is said He was born on Santa Catalina Island, which had been occupied by the Tongva for some centuries.

Chinigchinix brought a religion of high moral standards. At puberty initiation ceremonies sandpaintings were used to show each youth his relationship to the Creator. The sandpainting usually featured a large circle with smaller circles of the sun and moon inside and with forms of animals, reptiles and birds to indicate the forms of life with which the youth would become involved. At these ceremonies the youth would be instructed about religious and moral principles, about living in harmony with the Great Spirit and His creations for the benefit of their families and humankind.

Chinigchinix taught the people that a paradise lay beyond the rainbow over the western sea.

Dekanawidah (the Peacemaker) of the Iroquois League

The divine Lawgiver alighted from a white stone canoe and expounded his Great Law. He said, "I plant the Tree of the Great Peace. Roots have spread out from the Tree to the north, the east, the south and to the west. The name of these roots is the Great White Roots and their nature is Peace and Strength."

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APPENDIX 5

INDIGENOUS MESSENGERS OF GOD: OVERVIEW

Indigenous Messengers of God: Overview

1. Deganawida,
the Peacemaker

2. White Buffalo
Calf Woman

3. Breath Maker

4. Sweet
Medicine

5. Lone Man

6. Quetzalcoatl

7. Viracocha

8. Mother Corn

9. Iyatiku (Corn
Woman)

10. Talking God

11. Gluskap

12. Wesakechak

13. Nanabush

14. Chinigchinich

15. Marumda

16. Ulikron

17. Ibeorgun

18. Tunapa

19. Kuuchamaa

20. Bochica

21. Bunjil

22. Rainbow
Serpent

23. The Yam
Prophet

24. Raven

APPENDIX 6

SELECTED KEVIN LOCKE (& CHRISTOPHER BUCK) "INDIGENOUS MESSENGERS" VIDEOS

SELECTED KEVIN LOCKE "INDIGENOUS MESSENGERS" VIDEOS / 1

- ❖ ["Encouraging Grassroots Indigenous Land & Spiritual Acknowledgements."](#) Presented by the Patricia Locke Foundation for the 2021 Parliament of the World's Religions. (October 17, 2021.)
- ❖ ["Beautiful Prayer Offered by Kevin Locke."](#) Presented by Kevin Locke. Patricia Locke Foundation. (Posted Nov. 30, 2022.)
- ❖ ["Overview of the Spiritual Heritage of this Half of the Planet, a Bahá'í Perspective."](#) Presented by Kevin Locke. Hosted by Bahá'í Faith Modern Perspectives. (June 21, 2020.)
- ❖ ["Divine Teachers of the Americas."](#) Presented by Kevin Locke. Hosted by Green Acre: A Bahá'í Center of Learning. (Recorded live on October 9, 2021.)

SELECTED KEVIN LOCKE "INDIGENOUS MESSENGERS" VIDEOS / 2

- ❖ **"The Great Spirit Speaks: Voices of the Wise Ones."** Presented by Kevin Locke and Christopher Buck. Hosted by the Clearwater Bahá'í Community in Florida. (November 28, 2021.)
- ❖ **"A Bahá'í-inspired Perspective on Indigenous Messengers of God, Part I."** Presented by Kevin Locke and Christopher Buck. Hosted by Green Acre: A Bahá'í Center of Learning. (Recorded live on April 2, 2020.)
- ❖ **"A Bahá'í Perspective on Indigenous Messengers of God, Part II."** Presented by Kevin Locke and Christopher Buck. Hosted by Green Acre: A Bahá'í Center of Learning. (Streamed live on April 16, 2020.)

Kevin Locke

& 'Abdu'l-Bahá's Tablet to Amír Khán

Finis (The End)