

بهاء الله

BEHAI
QUARTERLY

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SECOND QUARTER

BEHAI

QUARTERLY

Devoted to the teachings of the Great Sun of Truth which
appeared on the Horizon of the East "Beha 'U'llah. "

اللَّهُمَّ
بِحُجَّتِكَ

O THOU MOST RESPLENDENT GLORY!

Editor and Publisher

SHUA ULLAH BEHAI

Eldest Grandson of Beha 'U'llah

7543 Twenty-sixth Ave., Kenosha, Wis., U. S. A.

Complimentary Issue

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NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

O People of the Courts throughout the Countries!

Select one of the languages whereby all those who are on earth should speak, and likewise a special writing. Verily God elucidateth unto you that which benefiteth you and maketh you independent of others. Verily He is the Bounteous, the All-Knowing, the All-Wise.

This is the cause of Union, were ye of those who Know and the greatest means of concord and civilization, were ye of those who Conceive.

BEHA 'U'LLAH.

From the Book of ACKDAS.

BEHAI

QUARTERLY

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Table of Contents

NINE BASIC BEHAI PRINCIPLES—	
Taught by Beha 'U'llah - - - - -	2
FOREWORD—	
Shua Ullah Behai - - - - -	4
BEHA 'U'LLAH (THE GLORY OF GOD)—	
Frederick A. Slack - - - - -	5
THE BIOGRAPHY OF BEHA 'U'LLAH—	
Ghusni Akbar Mohammed Ali Behai - -	7
ILLUMINATED MANUSCRIPT—	
Written by the Supreme Pen of Beha 'U'llah -	13
THE GREATEST THE MOST GLORIOUS—	
Translation of the Illuminated Manuscript -	15
TOLERATION (A Poem)—	
Gaspar Bela Daruvary - - - - -	16
IMMORTALITY—	
Leslie E. Pease - - - - -	17
QUESTIONS AND ANSWERS - - - - -	21
PEARLS FROM THE SUPREME PEN—	
Beha 'U'llah - - - - -	23

FOREWORD



AM GRATEFUL to my friends and kind readers of this periodical for the encouraging letters which I have received. My only object in publishing this quarterly is to spread the truth; as given to us by the last great Sun of Reality which illumined the Horizon of the East, "Beha 'U'llah."

To accomplish this great work I need your co-operation to reach the thinking souls, the seekers of truth, and I will be very happy to mail a copy of this periodical gratis to those whom my good readers shall advise.

I have been asked the symbolic meaning of the cover of this quarterly, therefore I explain thus. The Sun signifying truth and Reality and the Star temple of humanity, so the Sun of truth appeared in the temple of man. The translation of the Persian writing on the top is thus "O Thou most resplendent Glory" and the bottom "Behai Magazine."

I am happy to inform my good readers that after a long delay I have succeeded in securing the Authentic Biography of "Beha 'U'llah" written by His chosen Son Ghusni Akbar, which appears on the pages of this issue, and which will prove a very valuable Document to future Historians.

The Photograph of an illuminated manuscript, is a Tablet written by the Supreme Pen of Beha 'U'llah.

I call the attention of my kind readers to the Question and Answer page, which is an open Forum for any discussion to enlighten the minds of humanity and the thoughts of mankind.

SHUA ULLAH BEHAI.

BEHA 'U'LLAH. (The Glory of God.)



WHO IS BEHA 'U'LLAH? What is the belief of His followers?
And what great Truths does He Teach?

1st. Who is Beha 'U'llah? He is the Manifestation of God promised by all the Prophets and by our master Jesus Christ. He is the one to come upon this earth, establish the "Kingdom of God," and the reign of universal peace; also to come as the Saviour of the world.

See what Christ said in Mark, 12th chapter, 1st to 9th verses. You will notice that Christ distinctly tells the people that like all prophets preceding him, he will not get of the fruit of the Vineyard, but that he would be killed and cast out, and so declares his mission a failure; for he will not get the fruit of the Vineyard. Note what Christ tells them in 9th verse. That the Lord of the Vineyard (Viz: Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace) will come Himself, etc.

This is what all the Prophets and Christ foretold and what we were to look for. He came in the person of Beha 'U'llah as can be proven by all prophecies, and He fulfilled the prophecy of the coming of the Everlasting Father.

Beha 'U'llah, the manifestation of the Everlasting Father, was born Nov. 12, 1817, in the city of Teheran. Elijah: called "The Bab," meaning "The Door," was the fore-runner of the manifestation. The Bab declared himself in 1844, and suffered martyrdom in 1850, July 9th. After the death of The Bab, He whom God should manifest and the one prophesied by The Bab, arose as the promised one to His followers in 1853, and again in 1863.—See Ezek. i:1-5.

In 1867, He manifested Himself to the world. At this time messages and tablets were sent to the rulers of all nations commanding them to enter into His Kingdom and drink of the Water of Life; in order that they might live with Him as His children, here and hereafter, now and forever. In Luke, 14th chapter, 15 to 24 verses, you will see that this chapter was fulfilled. They all made excuses and in verse 24: "For I say unto you that none of those men which were bidden shall taste of my supper." In His teachings and utterances, you will find the profound questions of the day answered and proven.

2nd. What great Truths does He teach? Listen! 1st. This religion gives the glad tidings of the appearance of the Everlasting Father, as was foretold by the prophets and Christ.

2nd. It solves the three great mysteries: Whence came we? What is our Purpose here? Whither going?

3rd. It teaches us to Know God as He is and as He wants us to know Him.

4th. It proves the immortality of the soul and **THE CERTAINTY OF THE HEREAFTER.**

Thus Beha 'U'llah came to teach and prove to a weary waiting world. Also listen to some of His utterances.

Be thou a giver while thou art wealthy and grateful when thou art poor. Be thou trustworthy when thou art entrusted and face the comers with a welcome smile. Be thou a treasure to the poor, an adviser to the rich, an answerer to the seeker, a fulfiller to the promise, and faithful in every respect.

Be thou silent when thou art amidst the crowds, and let thy judgment be just. Be submissive to thy fellowman and a light in the midst of darkness. Be thou a comfort to the sorrowful and a sweet sea to the thirsty. Be thou a shelter to the distressed, a help, an assistant, and a support to the oppressed. In piety let thy actions be performed, and be a home to the stranger. Be a healer to the sick, a fort to the refugee, a sight to the blind, and a path to those who are led astray. Be thou the beauty of the face of Truth, an ornament to the temple of faithfulness, a throne to the house of temperance, a spirit to the body of the world, a flag to the hosts of justice and a lamp to the horizon of goodness. Be thou a fertilizer to the good soil, a star to the heaven of bounty, a crown to the head of wisdom, a brilliancy to the forehead of time, and a sweet fruit to the tree of obedience.

FREDERICK A. SLACK.

Mr. Slack has been a faithful follower of Beha 'U'llah and promulgator of His teachings since 1900.—*Editor.*

THE BIOGRAPHY OF BEHA 'U'LLAH



WHENEVER a mighty personage appears on earth and the news of His greatness spreads throughout the world, the intellectual people seek with eagerness to be enlightened with the knowledge of His daily actions through life, and His teachings.

In the past many pilgrims, especially historians, who came to this sacred land and visited me, displayed utmost anxiety to know of the early life and actions of Beha 'U'llah "Glory be to Him," and received such answers as the time permitted on each occasion.

Of late more inquiries have reached me through the mail from friends far and near, therefore I deem it necessary to impart to the people of the world my experiences, through my constant personal contact with Beha 'U'llah, during the period of years, from my childhood to the years that I had the privilege to serve Him as the inscriber of His utterances, and promulgator of His teachings throughout the world.

Thus I will record on these pages His lineage, His early life and habits, His verbal messages to me and some of His teachings which I have copied from the original numerous volumes of His utterances in my possession. May the spirit of truth penetrate unto the citatels of the hearts and the Sun of reality, illumine the minds of men.

HIS LINEAGE

Needless to speak of the lineage of Beha 'U'llah, His life and teachings are sufficient proof of His greatness and far above family connections, but knowing the anxiety of past inquirers and for the guidance of future historians, I will state briefly.

He was a descendant of the Royal Dynasty of Kian, who ruled in Persia centuries ago. "Mirza Abul Fazl Gulpayegani," the well known Persian historian, during his visit to Mazanderan, the home of Beha 'U'llah's forefathers, after careful search of records available, speaks with conviction of the family connection with the said Kian Dynasty.

Indeed the prophecy of Zoraster was fulfilled as He spoke of the coming of "Mah Abad from the Kian Dynasty."

The father of Beha 'U'llah was Mirza Abbas Nouri, better known as Mirza Buzurk (The Great), scholar, theologian, and diplomat, politically powerful and socially prominent.

He was connected with the ministry and the courts for years, during the Kadjar dynasty, and to his last days served his country gallantly.

He was calm, kind and fearless, always ready to help the needy and made hosts of friends during his life.

The mother of Beha 'U'llah, was Khanum Jani, well known socially in the Capitol of Persia, she was a great help to her spouse, during his life and career, and very active in the progress of her sex.

HIS BIRTH AND EARLY LIFE

Beha 'U'llah was born in the city of Teheran, the present Capitol of Persia, on November 12th, 1817, and in the same city grew to manhood.

As a young man He associated with nobilities, court officials, and the celebrities of the day, and always served His father faithfully.

He spent some of His early days in Mazanderan in the Nour district, the original home of His forefathers.

When the Bab proclaimed himself The New Teacher, his message appealed to Beha 'U'llah and he became an active worker for the new cause, and left Teheran for Karbala, where he remained a few months, then returned to Teheran.

The message of the Bab awakened the minds of the Persians and thousands of learned people became His followers. This arose the anger of the Mohammedan Doctors (Mullas) and fearing the loss of their leadership, they labored with all their might against this progressive new movement which was spreading rapidly throughout the land. Finally they succeeded in inducing the government to arrest the Bab and His devoted secretary and place them in prison, then suspend them both on a pole in the middle of the Square in the City of Tabriz, and riddle their chests with hundreds of bullets.

After the Bab was put to death and two of His followers attempted the life of Shah Naser Eddin, through the influence of the same agitators, Beha 'U'llah was arrested by the government and placed in prison for a period of four months.

Then, through the protest of the Russian Ambassador, Beha 'U'llah was released and officially vindicated of all accusations, but was requested to leave His native land, to satisfy the desire of the said Doctors (Mullas).

By mutual agreement between Russia, Turkey, and Persia, He was sent to Bagdad, which is located on the border of Persia. Beha 'U'llah remained in Bagdad nearly twelve years. While there He secluded Himself in the Mountains of Suleimania, and for two years His whereabouts were unknown to all.

After His return to Bagdad, Beha 'U'llah proclaimed Himself to be the promised one, of whom the Bab had spoken, "He whom God shall manifest" The Glory of God.

This proclamation renewed the new movement and the cause spread rapidly, in spite of the persecutions. In His tablet to the Shah of Persia Beha 'U'llah said "I was asleep on my couch: the breaths of my Lord the merciful passed over me and awakened me from sleep, to this hear witness the denizens (of the realms) of His Power and His Kingdom, and the dwellers in the cities of His Glory, and Himself the true."

After receiving this inspired message, Beha 'U'llah arose with great power and energy, and devoted forty years of His life in revealing tablets and uttering verses, through which He commanded His followers to hold fast to the garment of the Everlasting Father and worship God alone, to live in love and unity with each other and with all the people of the world.

He suffered hardship, calamity, and banishment to bring us from the darkness of ignorance to the light of knowledge. Through the influence of the Ambassador of Persia in the Ottoman Capitol, engineered by the same agitating group of Doctors (Mullas), Beha 'U'llah was invited to come to Constantinople, then the Capital of Turkey, where He resided three months as the guest of the government, then was sent to Adrianapolis where He remained five years. He was then banished to the fortress of Akka, residing there for twenty-five years, until the time of His departure on May 28, 1892.

Beha 'U'llah was reared in luxury while living in Teheran, and on account of the high station of His father in the government circle, He had the respect of all His associates. After he was divested of all earthly possessions and was requested to leave Persia, though in financial distress, He made the journey from Teheran to Bagdad with great dignity. He was contented under all conditions and invested Himself with the garment of patience at all times.

Responding to the order of the government, Beha 'U'llah accompanied by His household and some of His followers, proceeded from the City of Bagdad to the other side of the river, remaining in the Garden of Najib Pasha for a period of twelve days, delivering the New Message to all who came.

During these twelve days, thousands of persons of all classes, government officials, representatives of other nations, theologians, merchants, and the masses as well, came to His presence, paying Him homage and wishing Him farewell.

The news of His departure spread rapidly and caused such a commotion amongst the populace that Namigh Pasha, then governor of Irak, deemed it his duty to pay Him his respects also, calling on Him in person, accompanied by another high official, though Beha 'U'llah was his prisoner.

During the journey from Bagdad to Constantinople, which lasted about four months, He was cordially received by the people of the countryside wherever He camped, and was respected and loved by all. While confined in the fortress of Akka, not being permitted to leave the city gate, He was in great distress. However, He commanded His followers to be patient and satisfied with the Will of God, and to His last days on earth, He taught us to free ourselves from the bondage of earthly possessions, and to direct our efforts to the progress of mankind.

HIS LANGUAGE

The mother language of Beha 'U'llah was modern Persian (Farsi). He also spoke the Arabic language fluently. The numerous volumes of His utterances which He left for the world bears witness to this statement. He spoke Mazanderani also, which is Persian of a different dialect, practiced in Mazanderan province of His forefathers.

HIS RAIMENT

As far back as I can remember, Beha 'U'llah adorned His head with a high crown round hat called (Taj), made of fine felt, covered with materials embroidered with silk of the same shade, some were all white; others all red, green or gray, wound at the lower part with a small white turban. For informal occasions He wore a small cap called (Arakcheen) similar to the (Taj); except shorter and lighter in weight. He dressed in soft light and pleasing shades. His outer robe called (Jobba) being of fine camel hair in natural or gray color, under this He wore a second

robe called (Ghaba) in white or gray, wound at the waistline with a white Persian belt called (Chaal). His undergarments consisted of two pieces, always in white, white hose and hand-made slippers.

HIS NUTRIMENTS

Beha 'U'llah was very moderate in food. He partook of Persian prepared food consisting of sweets, fruits, vegetables, and some meat. He drank tea, milk, fruit juice, and very little coffee. In His early days He smoked a Persian water pipe called (Nargilet), but no cigarettes. However, while still a young man, He abstained from smoking entirely. I remember when we were brought to the prison of Akka, and housed in the army barrack, He addressed me one day and said, "Do not get the smoking habit," although this was but advice, it impressed me so strongly that I never had any desire for smoking.

HIS RECREATION

Beha 'U'llah enjoyed the open spaces, fresh air and natural views. In the spring when the hills and the valleys were covered with a green carpet, occasionally we were fortunate enough to spend the entire day with Him either in the garden of Rizwan or the orchard called (Jone-ina), usually leaving at daybreak and returning after sunset, and often in the moonlight. I recollect many such wonderful days which I was privileged to arrange. He admired fragrant roses and used attar of rose and rose water frequently.

Beha 'U'llah spent most of His last twelve years in the Palace of Behja (Joy) which is located on a hill near Akka, surrounded with miles of open fields. Here He passed unto Eternity and His Shrine is located next to the Palace which He occupied.

HIS DAILY ROUTINE

Beha 'U'llah was an early riser, usually at day light. His breakfast consisted of a small cup of tea, and dry rusk, served after sunrise. The Pilgrims were then called to His presence, the audience lasting for an hour or longer. This was followed with the presence of the Inscriber, to take dictations, until the approach of lunch time.

While revealing utterances to the Inscriber, Beha 'U'llah, walked slowly back and forth in the large chamber which He occupied. On other occasions, He wrote His tablets in his own handwriting, while sitting on a divan. After lunch He retired a while, then the Inscriber

was called to His presence again for dictation, lasting until afternoon tea was served. Again friends and pilgrims came to His presence to receive counsel, advice, and instructions.

Supper always was served around 9 P. M. and generally He retired before midnight.

This was His daily routine. In the later years, only the followers were granted the privilege to come to the presence of Beha 'U'llah as His entire time was devoted in revealing tablets and uttering verses for the enlightenment of mankind.

I hereby invite my brothers in humanity and all seekers after truth throughout the world, to come and partake from the spiritual food which is hidden in the volumes of the teachings of Beha 'U'llah in my possession still unpublished.

My entire library is open for your study, and today the people of the world are in need of the knowledge contained therein.

In this invitation my desire lies only in the elevation of the thoughts of mankind, and the progress of my brothers in humanity.

Beha 'U'llah said, "O people of Beha, ye have been and are the rising places of love and the dawning places of the grace of God. Pollute not the tongue with execration and reviling any one, and protect the eye from that which is unseemingly. Show what you possess, if it is accepted, the aim is attained, otherwise opposition would be futile. Leave Him to Himself and face God, the Protector, the Eternal. Be not the cause of grief and much less the cause of corruption and strife. It is hoped that ye be brought up under the protection of the tree of Divine Grace and do that which God has wished. You are all the leaves of one tree and the drops of one sea."

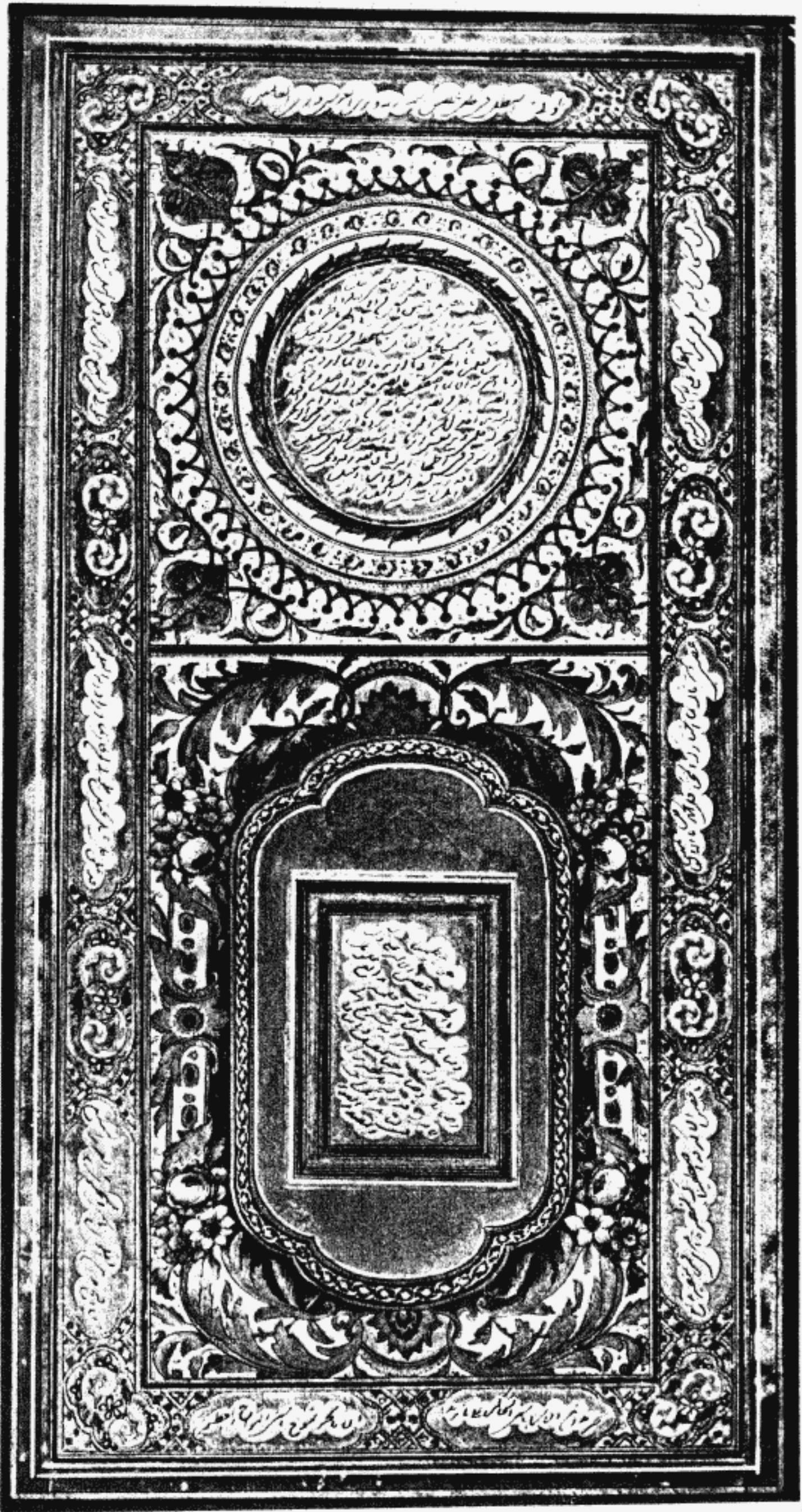
With careful study of His utterances humanity will realize His greatness.

His teachings are in harmony with science, useful in our daily affairs, and satisfying our every need.

GHUSNI AKBAR

MOHAMMED ALI BEHAI.

June, 1934, Acre, Palestine.



ILLUMINATED MANUSCRIPT

Written by the Supreme Pen of Beha 'U'llah to His Chosen Son, Ghusni Akbar, Mohammed Ali Behai.

(Translation on next page)

THE GREATEST, THE MOST GLORIOUS



MY GOD! Verily this is a branch, who has branched from the firm and lofty tree of thy singleness and oneness. Thou seest him O my God gazing unto Thee, and holding fast to the rope of Thy Bounty. Therefore keep him in the shadow of Thy mercy. Thou knoweth, O my God, that I desire him, as Thou hast desired him, and I have chosen him as Thou hast chosen him. Therefore assist him with the hosts of earth and heaven, and help, O my God, whosoever helpeth him, those whosoever choseth him and assist whosoever cometh to him. Then forsake whosoever denieth him and desireth him not. O my Lord! Thou seest that while inspired, my pen moveth tho my limbs tremble. I ask thee by my longing for Thy love and my anxiety to manifest Thy cause, to ordain for him, and to those who love him, what Thou has destined for Thy messengers and the faithful of Thy Divine Inspiration. Verily Thou art God, The All Powerful, The Omnipotent.

HE IS THE GREATEST

O my God, assist the Mightiest Branch (Ghusni Akbar) in Thy remembrance and Thy praise. Then cause to flow from his pen the marvels of Thy science and secrets. O my God, verily he has hastened unto Thy pleasure, and has fasted for the love of Thyself, and in obedience to Thy Commands. Destine for him all good revealed in Thy book. Verily, Thou art the All Powerful, the Omnipotent.

Blessed is he who hath rested in the shelter of the branch of God, His Lord, Lord of the Throne, and Lord of the Universe.

O my branch! be Thou the spring cloud of my mercy, then shower upon all things in my name The New.

O my branch, we have chosen thee, as the chosen one hath chosen thee. Say praise be to Thee, O God of the Universe.

O mightiest branch, we have chosen thee to serve my cause, arise with marvelous assistance. Conquer the cities of all names, in my Name. The Ruler over all He wishes.

O ocean, wave in my name, The Rising, The Great.

Open the cities of the hearts in my name. The Beloved, The Dear, The Bountiful. Verily every action depends on Thy love. Blessed is he who accepted the Will of His Lord, the All Knowing. Blessed is he who hath heard Thy voice and hath come to Thee for the love of God, The Lord of the Universe.

TOLERATION



CAST ASIDE your old prejudice,
Give no thought to race or creed,
Worry not 'bout Jews or Cath'lics,
Protestants, or other breed.

Just remember, all are wand'ring
On the path to one same goal,
Living, hoping, trusting, wond'ring,
If they'll get there in the soul.

Cease your fighting, quarr'ling, frowning,
Talks of doctrines, sects bewail.
Think of ONE-NESS in religion,
Let One God for all prevail.
Just remember that the Spirit
Permeating all of life,
Is impartial, favors no one,
Looks with pity on all strife.

Christian, Jew, Mohammedan,
Are God's children, one and all.
Buddhist, Hindu and Brahman,
Neither rise, nor can they fall.
Beha 'U'llah never favors
No particular sect or plan,
All are struggling on the Pathway
Toward TRUTH, the best they can.

Cast aside then ancient bias,
Aim together for the TRUTH,
Spark of which hold all religions,
Regardless of name, forsooth.
Sweetest thing that should be practiced
By each race and Ev'ry nation,
That would make of world a heaven,
Is the creed of Toleration.

—GASPAR BELA DARUVARY.

IMMORTALITY

THE EXISTENCE of the soul and its immortality, so far as civilized man is concerned are two of our great mysteries. The so-called savage and uncivilized races have always believed in the life of the soul after death, but are unable to prove it from a logical standpoint. For instance, our own American Indians prepare the dead with food and weapons for use in the Happy Hunting Grounds.

Our claim is: Man is an intelligent substance called soul, living in a material composition called body, and both of them differ from each other in substance, in attributes, and in effects; and neither is the result of the other. The soul is not a composition, but a single and simple substance, undivided, and consequently the dissolution of the body by death cannot effect the existence of its indivisible substance which is everlasting with its attributes and powers.

Science has concluded that intelligence is not the property of matter, be it ever so fine, as the nervous system or even the brain of man. Medical science says that the brain is but the tool of the intelligent soul living in the body, and therefore no matter how good the tool or how it works, it is still but a tool.

Science has demonstrated that substances are inseparable from attributes and powers; that one cannot be found without the other. Therefore, we are forced to conclude that everything, or every being in existence, must be substance, occupying space, having a form as well as attributes and powers. Intelligence, tho not the property of matter, has faculties and powers which are inherent with it; therefore intelligence is a substance and is named soul. It is not a visible substance, to our material eyes, nor does it have weight to our material scales. It is infinitely higher and finer than any material substance.

The soul is not a composition. Every part of a composition performs its part independently of every other part of that composition. Also, the perfection of a composition is its decomposition. The faculties of the soul do not work independently of each other. Every faculty works in unison with every other faculty towards every single impression. The soul cannot be a composition, but is a single unit, an individual, which cannot be divided, either by the death of the body or later; nor can death prevent the soul from living in other places or other bodies.

The growth of the soul is in knowledge and not in size. Matter grows in size only. The growth of intelligence always takes place without any loss whatsoever to anything or any being; but the growth of matter causes an equivalent loss somewhere.

As the soul is a part of this indestructible universe, it too, is indestructible.

Today the world has many specially educated souls, who are authorities in their several lines, and to whom we listen, or go to with our problems. If we are sick, we go to a physician. If it is law, to a lawyer. If we wish to fly, we get a specialized operator to fly the plane, etc. In this line of inquiry, we should do likewise, and pay attention to the words of those specialized souls, sent to this world by GOD, to teach us spiritual things. These men are authorities, whose statements should carry the greatest weight—yet they have received very little attention from the people of this world. The first of these specialists we go to for information is Jesus.

He taught that we came to this earth because we wanted to come, therefore, we were in existence before we arrived here in this material body. This is the true teaching of the Parable of the Prodigal Son, Luke 15:11-32. Jesus did not say why we asked, but it was for a great purpose. This parable has not been properly understood and therefore the erroneous name. For this, we must thank our English translators. The original Greek has no title, and the word "prodigal" is not once used in the parable. On account of the term "prodigal" we have considered the younger son as a sinner, when in reality the Father preferred him in love and honor.

In this divine revelation by Jesus, the younger son represents Adam, our race. Every human soul is, therefore a "younger son," and GOD is the Father, from whose house the soul "journeyed into a far country" taking its portion or inheritance of goods. We read that the son asked for this portion, of his own accord, and received it. This portion or share of inheritance, was the means or capital endowment by which he meant to increase himself and become like his Father. After receiving it, he left his Father's house, exactly as Adam left the Garden of Eden, and journeyed into a far country, the earth, to accomplish his purpose. He failed. Being finite, he could not attain without the help of his Father. He committed sins, fell into mistakes, and lived riotously, until we find him eating husks with swine, typifying a soul's miserable depravity. When in this low state, he examined himself honestly, realized the poverty of his condition, his own helplessness and understood that none could help him into a higher state but his Father.

"And he arose and came to his Father. But when he was yet a great way off, his Father saw him and had compassion and ran and fell on his neck and kissed him." When we realize our helpless condition and turn one step to GOD, He comes toward us miles and leagues. This teaches us, however, that from our own independence, we must take the first step. The Father commanded His servants to put the best robe upon his penitent son; a ring upon his hand, shoes upon his feet; and a fatted calf to be killed. The robe is the garment of the Glory and Majesty of God, which we shall share with Him; the shoes symbolize endurance, firmness, steadfastness, or rather justice—enabling us to walk confidently without sin, making us just and firm, as is He. The ring is the symbol of adoption. We are promised as children of God, that we shall share His dominion over the universe. This is the meaning of Romans 8:17. The fatted calf typifies the blessings, powers and gifts which GOD, the Father, will give unto all, who, like Abel, render Him the sacrifice of a spiritual life.

In the Book of Enoch, it tells how the human race can leave Paradise and come to this earth:

"It is the Tree of Knowledge, of Good and Evil,
Whereof the essence who desire change
Partake, and straight they transmigrate.
For all the spirits that live in the universe
Are made free by God;
They are endowed with full volition;
For this is not a land of slaves.
But, they who desire to attain knowledge,
Whether it be good, or whether it be evil,
As many great ones do and have done:—
Taste of the fruit of this Tree.
Then do they pass into other conditions,
For thus only can knowledge be obtained;
As the highest spirit before the Throne,
Could never know what it was to be a man,
Until he had taken upon himself man's condition,
And experienced all man's phases of thought,
Therefore and unto this end, for the freely willing
This Tree groweth here."

From the "prodigal" and from Enoch we see that the Garden of Eden is not on this earth, that we asked to come here and came because we wanted to do so. That we were in existence before our coming here, and that we will be in existence after the death of this body. As to the life in the spiritual realms after we leave this body Enoch says: "Life here on earth is like unto a drink of sea water to a thirsty man, compared to the calmly flowing life in the hereafter."

In order to bring this matter up to date, we must go to the Writings of Beha 'U'llah, the Greatest Manifestation of GOD, for He, too, mentioned immortality of the soul many times.

In the Book of Heykle, He said: "O this Temple! By Thee, We have assembled to judgment everything,—and We asked them that because of which, We took from them the Covenant, in the Remote Eternity." In some far previous time, before any one had come to this earth a Covenant was made between GOD and us. And again:

"O my friends! Have ye forgotten that true, bright morn when ye were all in My Presence on that blessed plain under the shade of the Tree of Life, planted in the great Paradise, when I addressed to thee three Holy Words; ye heard them and were overwhelmed. The Words are these: 'O Friends, prefer not your will to mine; desire not that which I have not desired for thee; approach Me not with dead minds stained with desire and hope.' If ye purify your breasts of that condition, the view of that open Court will appear to you, and My explanation will become manifest." From the Hidden Words.

Space prevents taking any more quotations from His Writings, for this subject was mentioned many times by Beha 'U'llah.

From the above it is an assured fact that we are souls, that we existed in Paradise in the dim past, that we came to this earth of our own free will, and that we live everlastingly after the death of our bodies. In fact, our life here is but an interim, an interval, in our fuller life, which had a beginning eons ago, but will have no end.

LESLIE E. PEASE.

QUESTIONS AND ANSWERS



WHAT is the difference between Spirit, Soul, Mind, and communicative Powers?

A. The Spirit is the original essence or the innerside, and the Soul is the mind, and all the communicative Powers, therefore, Spirit, Soul, Mind, and the communicative powers are one.

Q. When a human being dies, can we say that his mind has departed?

A. No, we say his soul has departed, not his mind, because mind is a part of the soul, and the communicative powers are also another part of the soul, and both of them are called soul, which is the Manifestation of the Spirit.

Q. What is mind in the Arabic language?

A. Ackle.

Q. What is the original meaning of Ackle in Arabic?

A. It means: A Fort built on a Hill, to protect the country from an invader, and to receive help from friends.

Q. What is the similarity between a fort and mind?

A. The similarity is in functions, because the function of mind is precisely similar to that of the fort, that is to say, it protects us in warring continually with the laws of nature, and likewise from the deception of man.

Q. Is there any individual similarity between the faculties of the soul and the part and belongings of the fort?

A. Preception is likened to the building of the fort. Abstraction resembles the military system and arrangement of the fort. Imagination is similar to preparation for an expected plan of assault. Reason may be compared to the officers of the fort. Judgment is commander-in-chief of the fort, giving orders to what is, or is not to be done. Mental taste may be likened to the engineers whose duties are to correct and improve all details. Will is represented by soldiers who perform voluntary motion of defense. Consciousness is the official staff, whose presence is to observe and report all the action of the enemies outside and all those inside.

Q. Can you give a decisive line which separates Intelligent substance from the Material, because the known line is, "Where there is a will or a voluntary motion there is intelligence, "and visa versa. This is not acceptable to many scientists for they say, "Matter may have intelligence which we cannot detect."

A. The power of growth is a decisive and separating line between an intelligence substance and a material one.

Q. Will you explain in brevity this line and prove it?

A. Yes, the material growth cannot be without loss to some matter somewhere equal to said growth. But the intelligent growth is in knowledge and not in size, and it is always without a loss whatever to any other intelligence. The growth of a building is a loss to a stone quarry and a forest, but a professor can teach one hundred people without any loss to his knowledge nor to his intelligent substance.

Q. Can you give me the definition of space?

A. Space is a chain of occupants, occupied by things and beings adjacent to each other from the beginning which cannot be fathomed as a beginning to an end which has no ending, otherwise there is no space.

Q. Can you give me a definition of time which is more accurate than the scientific definition?

A. Time is chains of events following each other from the beginning which has no beginning to the end which has no ending, otherwise there is no time.

Q. Why is the above definition more accurate than the scientific way which is, "Time is the duration which takes a body to move from one appointed point to another fixed one?"

A. Because the first definition embraces the whole time at large, while the second one gives a very tiny part of the time.



PEARLS FROM THE SUPREME PEN

(From Kitabul-Ackdar, the most sacred Book, Revealed by Beha 'U'llah in the Arabic language and published in Bombay, India, in 1890.)



LAND OF T (Teheran)! Let nothing grieve thee, for God hath made thee the Dawning Place of happiness to the people of the world. If He wisheth, He shall bless thy Throne with him who shall rule over thee in justice, and gather the sheep of God who were scattered by the wolves.

He will meet the people of Beha with joy and glee. Verily, He is regarded by God of the best creation. The Glory of God and the splendor of those who are in the Kingdom of Command be upon Him forever.

Rejoice because God hath made thee the horizon of the Light, as in thee the Dawning-Place of Appearance was born; and thou wast named by this Name whereby the Light of Bounty hath shone and heavens and earths were lighted.

Affairs shall be changed in thee and a republic of people shall govern thee. Verily, thy God is the Wise, the Surrounding, Rely upon the favor of God, as thou shalt never be bereft of His Gracious Regards. Peace shall dwell amidst thee after disturbance. Thus it was ordained in a Wonderful Book.

O Land of KH (Khurasan)! We hear in thee the voice of men commemorating thy God, the Rich, the Most High. Blessed is the day wherein the standards of names shall be raised over the kingdom of creation in My Name, the Most Abha. At that day the faithful shall rejoice in the victory of God while the unbelievers shall wail.

Let no one oppose those who rule over the creatures. Leave to them what they have and turn your efforts to gain the hearts.



Blessed is he who cometh to Meshrickul-Azkar (Rising Place of Commemoration) in the early mornings to glorify and praise God and ask forgiveness. And as he entereth in, he should sit down in silence and listen to the chanting of the texts of God, the King, the Mighty, the Glorified.

Verily, the Meshrickul-Azkar is every house built for My Commemoration in cities and villages. Thus it was named on the part of the Throne, were ye of those who know.

Those who chant the texts of the Merciful in beautiful melodies, shall attain therefrom that which could not be equaled by the kingdoms of heaven and earth. By it they shall inhale the fragrances of My words which none knoweth today save those who are given the keen sight from this Beautiful Watch Tower. Lo, verily, They (the texts) attract the pure hearts into the spiritual realms, which could not be expressed, neither by writing nor by symbolizing. Blessed are those who hear.

O people, help My chosen ones who rise up to commemorate Me amidst My creatures and elevate My Word in My Kingdom. They are the stars of the Heaven of My Providence and the lamps of My Guidance to all the people of creation.

Whosoever teacheth contrary to what was revealed in My Tablets is not of Me. Beware, lest ye follow every wicked claimant.

The Tablets are adorned by the beautiful ornament of the Seal of the Breaker of Dawns. Who speaketh amidst heavens and earths. Hold fast to My safe girdle and to the rope of My straight and firm command.



Adorn your heads with the crown of faithfulness and fidelity, your hearts with the veil of piety, your tongues with uttering the pure truth, and your bodies with ornaments of moralities. All these be the properties of mankind, were ye of those who perceive.



Whosoever becometh angry with you, treat him with kindness and when someone shall reprove you retaliate not, but leave him alone and rely upon God, the Punisher, the Just, the Powerful.



Blessed is he who adorneth himself with the beautiful garment of morals and manners. Indeed, he is of those who helped their God with pure and good action.

Build up the places of God and His countries, and commemorate Him thereat with the songs of the Cherubim. Verily, the hearts are built up by tongues, as houses and cities are built by hands and other means. On Our part, We have ordained for everything special means unto which, ye should hold fast, depending upon the All-Knowing, the All-Wise.



NINE BASIC BEHAI PRINCIPLES

TAUGHT BY BEHA 'U'LLAH

1. The oneness and singleness of God.
2. The oneness of Mankind.
3. Equality of Races.
4. Equality of Men and Women.
5. Harmony of Science and Religion.
6. Religion Without Clergy.
7. Universal Language.
8. Universal Tribunal.
9. Universal Peace.

O, my Servants!

Settle your differences peacefully, and hearken to what ye were admonished by the Supreme Pen, and follow not the extremely wicked.

Let not the world beguile you as it beguiled the people of yore.

Obey the ordinances of God and His Laws, then tread This Path which was established by God the Truth.

Those who cast aside oppression and ruthlessness, and hold fast to Piety, are regarded of the highest on the part of God, and they would be extolled by the Supreme concourse and the dwellers of this Station, which by the Name of God was sublime.

BEHA 'U'LLAH.

From the Book of ACKDAS.