

BEHAI

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FOREWORD



ADVANCED humanity is eagerly seeking Universal Peace and good will amongst mankind. The hearts are filled with the spirit of brotherly love, longing for lasting peace. Every individual who lost a spouse, a father, a son or a dear one during the last World War is a soldier of peace and bitterly opposed to future conflicts. The progressive young generation is awakening and unanimously revolting against future wars. The leaders of the world should realize the importance of this universal desire and use their efforts to bring lasting peace!

Behold! What became of the Egyptian, Persian, Roman, Macedonian, Babylonian and other great empires? The earth absorbed them all. Their empires doomed and palaces ruined. A Persian Philosopher Poet said, "Gaze with the eyes of recollection upon the palace of King Kasra, the cobwebs replaced the golden draperies and the Owl is a lone musician."

This earth is given to us to live on it in peace and happiness, to produce from it our livelihood, to enjoy what nature has provided for us and not to commercialize and colonize it.

The duration of our life on this earth is limited and sooner or later we will be absorbed by it whether we are seated on the throne of Gold and Glory or a ragged carpet.

Blessed is he who departs from this earth with clear conscience and unstained hands.

Blessed is he who leaves behind a monument of good acts and deeds.

Blessed is he who shepherds the human flock to the pasture of Knowledge and the pond of truth.

Blessed is he who sheltered the unfortunates under the dome of glory and served them with spiritual food. Blessed is he who crowned his head with the crown of justice, adorned his temple with the garment of Kindness. Blessed is he who occupied the throne of love and devoted his life to the service of his Kind.

Blessed is he who performed his duties to mankind and helped the needy generously.

The Glory of the Most Splendor shall be with him for ever and ever.

SHUA ULLAH BEHAI.

THE GLAD TIDINGS

Revealed by Beha 'U'llah

Translated by Ali Kuli Khan



THIS is the Voice of EL-ABHA, which is being raised from the Supreme Horizon, in the Prison Acca!

He is the Declarer, the Knower, the Omniscient!

God testifies and the Appearance of His Names and Attributes bears witness that, by the raising of the Voice and by the Exalted Word, it has been (our) aim that the ears of the people of the world should be purified through the Kawther (spring) of Divine Utterance from false narrations and be prepared to harken unto the blessed, pure, exalted Word which hath appeared from the treasury of the Knowledge of the Maker of Heaven and Creator of Names. Blessed are those who are just!

O, people of the earth!

THE FIRST GLAD TIDINGS

which is conferred in this Most Great Manifestation on all the people of the world, from the "Mother-Book," is the abolishing of the decree of religious warfare from the Book. Exalted is the Beneficent One, the Possessor of Great Bounty—the One through whom the door of Grace is opened before all in the Heaven and earth!

THE SECOND GLAD TIDINGS:

It is sanctioned that all the nations of the world consort with each other with joy and fragrance. Consort ye, O people, with (the people of) all religions with joy and fragrance! Thus hath the Orb of Permission and Desire shone forth from the horizon of the Heaven of the Command of God, the Lord of the creatures!

THE THIRD GLAD TIDINGS

is the study of various languages. This command hath formerly flowed from the Supreme Pen. Their Majesties, the Kings—May God assist them—or the Counsellors of the earth must consult together, and appoint one of the existing languages, or a new language, and instruct the children therein, in all the schools of the world; and the same must be done in respect to writing also. In such case the earth will be considered as one. Blessed is he who heareth the Voice and fulfilleth that which is commanded on the part of God, the Lord of the Great Throne!

AM I A BEHAI?

(A Reminiscence to the Behaists Throughout the World)



BEHAI should study the teachings of our Great Master Beha 'U'llah with a broad mind, reason, care and judgment, gaining the Knowledge contained there in thorough diligent reading, without the assistance of an explanator or interpreter. Thus one should testify to the oneness and singleness of the Supreme Ruler of the Universe, "God." Obey the Divine Laws. Revere the past Great Messengers. Become an advocate of a Universal language, Universal religion, Universal tribunal and Universal peace. Believe in the oneness of mankind, equality of all races and sex. Invest himself with the garment of faithfulness, truthfulness and trustfulness. Respect the laws of the land in which he resides.

Adorn himself with the ornament of justice, obedience, charity, kindness, forgiveness and serve his fellow-beings to the best of his ability. Divest himself from religious prejudice, considering mankind leaves of one tree, and drops of one sea. He should think and free himself from the clutches of religious leaders and avoid the rebirth of Papacy amidst us.

Should know himself and with complete confidence promulgate the teachings in the language of love and kindness, sowing the seeds of unity in the hearts of humanity.

Beha 'U'llah, "Glory be to Him," said:

"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 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 map 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.

“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 revealedt 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.”

Humbly I request every beloved true Behai to think and face the mirror of reality with the vision of investigation, answering this question.

Am I a Behai?

SHUA ULLAH BEHAI.

dor" and the "Voice" (revealed) in the Sinaitic Tree for the Son of Imran (Moses).

Praises be to God! It was supposed that at the Manifestation of God (the people's) knowledge had waxed perfect and mature, and had reached the furthest end. Now it has become evident that knowledge has decreased among the deniers, and has remained immature.

O Ali! They refuse to accept from the Tree of Being that which they accepted from the Tree of Sinai! Say: O people of Beyan! Speak not after the self and desire! Most of the peoples of the world confess the blessed Word which has proceeded from the Tree (the Manifestation). By the Life of God, were it not for the mention of "Divinity" made by the Precursor (the BAB), this Oppressed One would not have spoken in that which is the cause of distraction and destruction of the ignorant.

In the beginning of the Beyan, He (the BAB) says in description of "He-whom-God-shall-manifest:" "Verily, He is the One who shall utter in all grades—'VERILY, I AM GOD. THERE IS NO GOD BUT ME, THE LORD OF ALL THINGS, AND ALL BESIDES ME IS CREATED BY ME! O YE, MY CREATURES! YE ARE TO WORSHIP ME.'" Likewise, in another place, in speaking of "He-whom-God-shall-manifest," He says: "Verily, I (the BAB) am the first one of those who worship Him."

Now, man must reflect upon the "Worshipper" (the BAB), and the "Worshipped One" (BEHA'U'LLAH); perchance the people of the earth may attain to a drop of the Sea of Knowledge, and comprehend the Station of this Manifestation. Verily, He hath appeared, and hath spoken in Truth. Blessed is he who confesses and acknowledges, and woe unto every remote denier!

O ye concourse of the earth! Harken to the Voice of the Sadrat, the Shade of which hath encompassed the loftiest positions of the world; and be not of the tyrants of the earth who denied the Manifestation of God and His Power, and renounced His Bounty. Are they not of the contemptible, in the Book of God, the Lord of the creatures?

Glory, shining from the Heaven of My Providence, be upon thee, and upon him who is with thee and hearkens to thy saying in the Cause of God, the Mighty, the Praiseworthy!

BRIEF BEHAI HISTORY



IN the year 1844 A.D. a young man appeared in Iran (Persia) whose name was, Ali Mohammed, but as he claimed to be the gate of Knowledge, he was called "Bab" (gate) and his followers "Babists."

He declared himself to be the one whose appearance was expected by Islam called "Mahdi" and his great mission was the glad-tidings of the coming of the greatest manifestation on Earth.

He mentioned Him in his utterances with supreme deference just as John the Baptist spoke of the appearance of Jesus. Although he claimed *the highest state of Spiritualities, yet he considered himself naught and a humble servant in comparison with the appearance of He who in God shall manifest "The Glory of God."*

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 Islam Theologians 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 suspended them both on a pole in the middle of the Square in the City of Tabriz, province of Azerbayajan and riddled their chests with hundreds of bullets.¹ This unfortunate event took place in the year 1850 A.D.

Beha 'U'llah "The Glory of God" of whom the Bab had spoken was born November 12, 1817 A.D. in the City of Teheran, the present Capitol of Iran (Persia). His name was Hosein Ali afterwards Beha 'U'llah. When the Bab proclaimed himself the new teacher his message appealed to Beha 'U'llah and He became an active worker in the new cause and a prominent figure amongst the Babists. After the Bab was put to death, through the influence of the same agitating group, Beha 'U'llah was arrested in the outskirts of Teheran, brought to the city and placed in a dungeon for the period of four months. Then through the protest of the Russian Ambassador, he was released but was requested to leave his native land.

By mutual agreement between Russia, Turkey and Persia he was sent to Bagdad, Mesopotamia, then Turkish possession. Beha 'U'llah resided in Bagdad nearly twelve years, while there he secluded himself

in the mountains of Soleimania and for two years his whereabouts were unknown to all. After his return from seclusion, 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 movement and under his gracious leadership the cause progressed in spite of persecutions, and ever since the followers of this religion are called Behaists.

Beha 'U'llah devoted forty years of his life in uttering verses and revealing Tablets for the progress of his fellow men. In chain and exile he sent Epistles to all the Rulers of the world, including the Pope of Rome inviting them to come to the Kingdom of the Father. 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 Iran (Persia) to the Ottoman Court, Beha 'U'llah was requested to come to Istambul, then capitol of Turkey and from there was sent to Adrianapolis where he remained five years. He was then banished to the Prison of the Fortress of Acre residing there twenty-five years.

Completing his mission on earth he departed unto Eternity on May 28, 1892 A.D.

Beha 'U'llah in his will entitled the Book of My Covenant (Ketabi Ahdi) appointed two of his sons leaders after him, both occupying the same position one after the other. His eldest son the greatest Branch Abbas (Abdul Baha) who passed away in 1921 and his second son, the mightiest branch, Mohammed Ali Behai, who is living and resides at Acre, Palestine.

This great personage, the eldest living son of Beha 'U'llah, is the head of the Society of Behaists throughout the world and the legal spiritual leader of all the Behai Organizations according to the afore-said will of Beha 'U'llah.

He was reared in the bosom of Beha 'U'llah and served him faithfully to the last, as inscriber of his utterances and promulgator of his teachings. He is the chosen son and received the highest honors by Beha 'U'llah.

Hereunder is the translation of a Tablet written to him by the Supreme pen of Beha 'U'llah, which showers upon him the highest honors and love.

"THE GREATEST, THE MOST GLORIOUS"

"O MY GOD! Verily this is a branch, who has branched from the firm and lofty tree of they 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, chose whosoever choeth 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."

This chosen son is a devout follower of the teachings and a staunch believer in them.

He is kind, gentle, patient and always ready to help the needy. Although he occupies the highest position amongst us yet he considers himself our elder brother.

He is misjudged, wronged and falsely accused by so-called friends, those who satisfied themselves with heresay without investigation.

I have been fortunate to be in his service the major part of my life and pray to God to grant me strength to write his biography as a testimonial for the future historians, so the sun of truth will not remain covered under the clouds of falsehood.

MIRZA MAJDEDDIN.

March, 1936
Haifa, Palestine

Mirza Majdeddin is nephew and son-in-law of Beha 'U'llah, and I welcome his contribution to this periodical.

The late Prof. Edward G. Brown, in his introduction in the Book entitled "The Episode of the Bab," regarding this venerable gentleman said, "Towards evening I received another visitor, whose mien and bearing alike marked him as a person of consequence. He was a man of perhaps thirty or thirty-five years of age with a face which called to one's mind the finest types of Iranian physiognomy preserved to us in the bas-reliefs of Persopolis, yet with something in it beyond this; which involuntarily called forth in my mind the thought, "What would not an artist desirous of painting a Saint or an apostle give for such a model!" My visitor (who as I afterwards discovered, was a son of Beha 'U'llah's deceased brother, Musa) was clothed, save for the tall red fez which crowned his head, entirely in pure white; and everything about him, from his short well-trimmed beard and the masses of jet-black hair swept boldly back behind his ears, to the hem of his spotless garment, was characterized by the same scrupulous neatness. He saluted me very graciously and remained conversing with me all the evening.

Shortly after supper he bade me good-night, saying that I must doubtless be fatigued with my journey."

EDITOR.

EVOLUTION AND INVOLUTION



THE progress of physical science since the recognition of the Correlation and Conservation of Energy, and the Law of Evolution has covered a very wide range.

Theologians hastened to designate all these concepts as "Materialism," and as "Godless."

Very few real scientists accepted the designation or the conclusions of materialism.

Huxley declared himself, to the last, AGNOSTIC, but the theologians twisted it into materialism, all the same. To say, in the language of Science—"I do not know," was made equal to denial of spirit, and a future life for man; in short, of all that cannot be weighed and measured: Hence the conflict still going on between Religion and Science, and to the betterment of both.

But the Constructive Principle is not even yet generally recognized.

The theory of Evolution has come to stay. No really intelligent student of either Religion or Science now denies that. The evidence is too universal and overwhelming.

Had we gone back to the source of the theory among the Greek philosophers, and thence to its earliest concepts among the Persians and Hindoos, we should have found that evolution was but one term of the Equation of Life, whether in atom, molecule, animal, man, or worlds.

Energy, Life, Intelligence, Law and Order are INVOLVED, point for point, as form, growth, function and complexity are evolved.

No single impulse from center to circumference could ever be repeated, or explained in the first instance, unless the energy were involved too, or toward the center. Action and reaction could not otherwise be conceived of under the law. Otherwise impulse to evolve would have been inconceivable, except as a "Fiat," or a "special creation," which the whole of evolution denies. Newton's "First Law" and the "Parallelogram of Force" ought to make that clear.

Had theologians been philosophers, they might not only have held their own, but from the beginning "turned the tables" upon the evolutionists, and by this time have made equal progress with physical science, in the establishment of Law and Order in the existence of the human soul, and the spiritual life of man.

RELIGION WITHOUT CLERGY



LO the multitude such a venture seems impracticable. Nay!—unachievable, as we have become accustomed by heritage to listen to the Clergymen reading and explaining the Gospel rather than to study the Bible ourselves. In dark ages on account of the limitation of education, readers and instructors were essential.

Today we are living in the age of progress. Education is compulsory and universal. We are able to read and study with reason, therefore, we have no need for an explanator or interpreter to the words of God. We should study them carefully, analyze them cautiously and acquire the knowledge contained therein. To conceive the greatness of this principle "Religion Without Clergy," we should study the past events in the History. Thus! we will observe that through the orthodoxy of religious organizations, dissention and strife hath arisen amongst the followers after the departure of every manifestation, usually ending with religious wars and the blood shed of innocent individuals.

The inspired teachings which were revealed for the upliftment of *humanity became the whips of religious leaders to fulfill their selfish desires, and to rule over the oppressed masses.*

Christianity enjoyed a great progress during its early days. The Monks collected the offerings from those who willingly gave and delivered them to those which were in need, even to the extent of carrying the offerings on their backs to the needy. Thus they performed the principles which Jesus commanded. As such, a period of time elapsed until they began to build palaces under the name of Monasteries and lived the life of luxury and ease on the expense of the faithful followers, compelling them to accept their commands supreme and the words of the Master Jesus.

Not contented with the *Spiritual rule which they possessed, they began to interfere with the affairs of the states until they became the Supreme Ruler over the rulers. Then came the revolt from the state and Church. Henry VIII violated the law of the Vatican and proclaimed himself the head of the Church of England. Napoleon Bonapart acted likewise which eventually caused the division of state and church throughout the World. Martin Luther protested to the Supremacy of the Holy Sea and founded the Protestantism of today which in number*

almost equals the mother church. Mohammedanism experienced the same consequence also, even to the extent of taking the life of the two grandsons of Mohammed. Hassan was poisoned and Hosein was beheaded. Caliph after Caliph became in control and in the name of Religion ruled nearly fourteen hundred years, until the last world war when the title of Caliph was abolished from the head of the state thus ending the Ottoman Dynasty. All the past Religions met the same fate after the departure of the Manifestation, through the selfishness of religious leaders, who corrupted the inspired teachings by misinterpretation and misguided the innocent masses. Grant us a survey of several churches on a Sunday morning. We will observe that each preacher selecting a verse from the Gospel and interpreting the same to harmonize with his sermon. The result is thus, many contradictory explanations of the same verse from the pulpits causing confusion in the minds of the listeners. According to the teachings of Beha 'U'llah, the principles He commanded and the foundation laid by Him. The Bahai Organization should be composed of not less than nine members in each community—elected by the vote of the members and subject to recall by the popular vote. This duly elected body shall appoint one of its members to be in charge of the distribution of educational literature, free lectures and the promulgation of the teachings which are easy to understand and useful in our daily life, thus eliminating the necessity of the Clergy.

Beha 'U'llah, "Glory be to Him," said:

"The Religion of God and the Creed of God hath been revealed and made manifest from the heaven of the Will of the King of Pre-existence for the sake of Union and harmony among the people of the world, make it not a means for disagreement and discord! The Religion of God and His Law is the greatest cause and mightiest means for the appearance and effulgence of the Orb or Unity. The development of the World, the training of nations, the tranquility of the servants and the security of the people of all lands have been due to the Divine Precepts and Ordinances. Religion is the greatest cause for (the appearance of) this great gift. It bestows the cup of vitality, confers immortal life and imparts eternal benefit (to the people). The Rulers of the earth, especially the trustees of the House of Justice, must make abundant effort to preserve this station and guard and promote it."

SHUA ULLAH BEHAI.

MY ANSWERED PRAYER

"AS YE ASK AND AS YE GIVE, SO SHALL YE RECEIVE"



PRAY for light: more, more; my Soul craves more light.
My limitations hemmed in, 'tis dark. The night
Brings near to me another soul sadder than I.
I take his hands and whisper "Hope," then bye and bye
The day breaks and divinest Truth illumes my sight.

*I ask for knowledge and for power; I would be wise
That I might benefit the world. My watchful eyes
See those around me steeped in selfish, foolish ways;
I stoop to teach them Wisdom, and the golden rays
Of Knowledge, Wisdom, Power, come to me from the skies.*

And it is ever thus. I ask for help, then find
Some other soul in deep distress whose wounds I bind
With loving balm and comradeship and lo! my prayer
Is answered, and I find it double joy to share
With others, all the joy that comes to my own mind.

—GASPAR BELA DAVUVARY.

* * *

Beha 'U'llah, Glory be to Him, said:

"O My Brother!

Hear My beautiful Words from My sweet tongue, and drink the
Water of Life from the fountain of My lips. That is, sow the seeds
of My innate Wisdom in the pure ground of the heart and water it
with conviction; then the hyacinth of My Knowledge and Wisdom
shall spring up verdantly in the holy city of the heart."

BEHAI RELIGION



TO most persons the Behai Religion is not only new; but here in America, to the masses, almost unknown, yet in a sense it is one of the oldest, and should be as well known as any of the other religious teachings. It is easily understood, in fact, through a study of the teachings as taught by Beha 'Ullah, one will gain a clearer and deeper understanding of all religions.

Few there are who have understood that the truth or root of all religions is an unbroken chain extending back into antiquity. Each link in that chain are the different prophets or messengers, sent by God to elevate and educate mankind raising each cycle, each generation to a higher mental level of Spiritual perception. Each striving, in his day to teach all with whom they come in contact, the Soul way back to the path of understanding.

Thus from the beginning of time there have been greatly advanced egoes who stand out as the greatest intellectuals of their day, each bringing the same message, tho clothed in different garments, depending upon the time, the place and the condition of the masses.

If we were to study the history of all great religions down through the ages, we would find their basic principles to be all alike. Their prophecies revolve around one central idea, that one certain individual was to come. The later prophets foretold the conditions of the world at the expected time of His appearance, told also the time, the place and the race of people from which this greatest of all messengers would come. They told of things the world would do, places He would visit and where He would establish Himself; also how the world in general would receive Him.

Space prevents the listings of all the Prophecies recorded, but I will select a few at random, to substantiate my contention. When Mohammed was asked for signs of His coming, he said, "When you see the ships sailing upon the land, He will come," again, "When you hear news at a distance by the beating of iron on iron He will be with you." It is written that Christ Himself said in Math. 6:10, "Thy Kingdom come," etc., and again in Luke 2:31: "So likewise ye, when ye see those things come to pass know ye that the Kingdom of God is nigh at hand." This was said at a time he had foretold of some of the happenings and conditions which would precede the coming of the Kingdom of God upon Earth. One of the signs Christ mentioned was Math.

24:7: "Nation shall rise against Nation, Kingdom against Kingdom, there shall be famine and pestilence and earthquakes in divers places." One has but to look into any history to confirm this.

For seventeen hundred years previous to the time of Christ but fifty-six were recorded and only few were disastrous; these few were within sixty-five years preceding the birth of Christ; on the other hand, from 1800 to 1865 A. D. there occurred within the same limits, the old Roman Empire, thirty-five disastrous earth disturbances. In 1867-68 there were not less than one hundred thousand souls perished and over twelve thousand vessels lost at sea.

The time has come! The many and varied prophecies which have come to pass confirm this.

In 1844 A. D., in Persia, one of the dark countries from a religious standpoint, a young man arose and proclaimed himself to be the gate, or door, or point; and that "He whom God shall manifest will shortly appear." During the next nine years, or until his martyrdom, all who flocked to his standard were persecuted by the clergy, in an effort to stop this movement, which went beyond anything known before, honor, wife, family, prosperity, all went; lives were eagerly given, that others would know; that He, whom God shall manifest, was about to appear.

One of the martyrs wrote, "By God, O people, it is for your awakening that we have forgone, life, wealth, wife, child and have shut our eyes to the world and its citizens, that perchance ye may be warned and may escape from uncertainty and error, that ye may fall to making inquiry, that ye may recognize the truth as a meet, and that ye may no longer be veiled therefrom."

It was in 1853 A. D., on the banks of the river, Chebor, in accordance with the vision of Ezekiel, that Beha 'U'llah, first declared himself to be the one whom God would manifest, and in 1867 A. D. He declared himself to the world.

He wrote many wonderful tablets to the Kings, Queens, the Pope and the great of the earth, inviting them to come to his banquet, declaring "I am the one promised by Christ and other prophets."

In accordance with Christ's parable and now known as a prophecy, they all had excuses and no one of them came. So from that time His servants have been in the by-ways inviting all who will to come eat of the spiritual food prepared by Himself for the benefit of humanity.

“Of his personality a Phlegmatic Englishman, who had been sent to study this new faith, after his first interview, wrote: “The face of Him on whom I gazed, I can never forget tho I cannot describe it. Those piercing eyes seemed to read ones very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet black hair and beard flowing down almost to the waist seemed to belie. No need to ask in whose presence I stood as I bowed myself before one who is the object of a devotion and love which Kings might envy and Emperors sigh for in vain.”

John 4:21: “Women believe me, the hour cometh when ye shall neither in the mountains nor yet at Jerusalem worship the Father.” In many places in the Bible we will find mention of the new Jerusalem. Acre, the New Holy City.

During His abode in the Holy City He gave forth from the Ocean of His wisdom thousands of Tablets, short treatises and many books containing everything necessary for the material and spiritual welfare of mankind. He ordained just and perfect laws of government which reflect the wisdom of divinity, and which are destined to accomplish universal peace and concord, when incorporated as God intends they shall be into the government of nations. In the most Holy Tablets He said, “The Father is come and that which was promised is fulfilled.” In another Tablet He said, “The forerunner came and gave you tidings, then the Perfect One came and perfected all things for you.” And so you who have read the above know the truth, true religion is from God and not from man. “Know the truth and the Truth shall make you free.”

Beha 'U'llah came to this earth exactly on time and in accordance with the prophecies of Daniel, Christ, Mohammed and all the other prophets of ancient times. He came for our benefit and to give us from the ocean of His knowledge and mercy laws that we live in greater harmony with one another, peace that the fathers and mothers of youth need no longer lose their children, knowledge of God that we may live better lives, give to God the homage, love, devotion and service that is justly due him from us all.

God should be no longer unknown, since He has sent His messenger to all of His creatures through the new religion, Behaism.

—LESLIE E. PEASE.

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 God!

Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations.

The betterment of the world can be accomplished through pure and excellent deeds and well-approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character.

O people of Beha! Hold fast unto Piety. This is that which is commanded by this Oppressed One and chosen by the Potent One.

BEHA 'U'LLAH.

BEHAI

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FOREWORD



EXTEND my humble gratitude to the kind readers of this Periodical and the beloved Behai friends for their generous response to my last message entitled "Am I a Behai."

In these days of unrest, it is indeed encouraging to receive such numerous constructive and illuminative replies and to know of the great interest which has been displayed.

We are living in a restless age, socially, economically, politically and spiritually.

Dissatisfaction prevails everywhere, hatred of race, nationality and creed is renewed, Divine teachings are laid aside, discord replaces unity, law of balance forgotten and Gold substituted for God.

Ambitious leaders are driving mankind to another bloody conflict and innocent masses are hoodwinked by the spirit of Nationalism and religious fanaticism.

But according to all indications and in spite of the obstacles visible we are approaching a new era, a great change is coming. The day of awakening to the realization that after all we are one in humanity regardless of our differences in race, language, color, creed and habits.

Then all this strife and discord shall cease and the great peace shall come. A peace founded on better understanding of one another, bound with the strong intellectual tie, that we are children of Adam and Athom and should live together as one kindred and to consider mankind members of one family.

Humbly I pray that through the actions of the living example of the basic principles taught by our Great Master "Beha 'U'llah" and the unexhaustible efforts of the diffusers of Truth, humanity will become united under the Glorious banner of "The Most Resplendent Glory" and the melodious song universally be sung "Glory is to the Father."

SHUA ULLAH BEHAI.

TABLET OF TARAZAT

Revealed by Beha 'U'llah

In My Name, the Protector Over all Names!



LRAISE and glory belong unto the King of Names and the Creator of Heavens, the waves of the Sea of Whose Appearance are manifest and evident before the faces of all in the world. The Sun of His Command is submitted to no covering, and His Word of Affirmation is beyond the reach of negation. *Neither the restriction of tyrants nor the oppression wrought by Pharaohs could withhold Him from His Will.*

Praise be unto God! Although Signs (or Verses) have encompassed the world, and proofs and arguments are shining forth and manifest from all directions like unto the light, yet ignorant servants (or people) are found heedless, nay, even contradictory. O that they were content with mere contradicting! Nay, but they are all the time plotting to cut down the Blessed Tree. From the beginning of this Dispensation the manifestors of selfishness have exerted themselves with all tyranny and injustice to extinguish the Light of God; but, verily, God prevented them therefrom, and through His Power caused the Light to appear and protected it through His Might, until the heaven and earth were illuminated with its radiance and brightness! Praise be unto Him under all circumstances!

Glory be unto Thee, O Thou God of the World and Desire of Nations. O Thou Who has become manifest in the Greatest Name, whereby the pearl of Wisdom and Utterance have appeared from the shells of the great Sea of Thy Knowledge, and the heavens of Religions are adorned with the light of the Appearance of the Sun of Thy Countenance!

I beg of Thee—by that Word, by reason of which Thy Proof was made perfect among Thy creatures and Thy argument among Thy servants—to strengthen Thy people in that, whereby the face of the Cause will radiate in Thy Dominion and the standards of Thy Power and the banners of Thy Guidance will be planted in Thy lands and among Thy servants!

O my God! Thou beholdest them clinging to the rope of Thy Grace and holding fast unto the hem of the mantle of Thy Beneficence. Ordain for them that which may draw them nearer unto Thee, and withhold them from all else save Thee.

I beg of Thee, O Thou King of existence and Protector of the seen and unseen, to make whosoever arises to serve Thy Cause as a sea mov-

THE BAB AND HIS PREDECESSORS

(The New Elijah)



THE awakening era for liberation from Religious Orthodoxy, began in Iran (Persia) in the early nineteenth century.

The first Reformer was Sheikh Ahmad Ahsai, born 1741 A. D.

This great personage from his youth was a seeker of new light. A devout student of the Koran and the Shiat Doctrine, a Progressive Teacher and leader of Sheikhi School.

At the suggestion of his Spiritual advisers he journeyed to Karbala and Najaf (the center of the Students of Theology) where he resided and taught his progressive teachings.

In a short duration of time he acquired great fame and surrounded himself with many liberal minded students.

He was an advanced and independent thinker, and his explanation of the Doctrine appealed to the dissatisfied individuals.

At the time the horizon of the minds of Iranians (Persians) was covered with the clouds of religious superstition, therefore the appearance of such a great Son of Liberty and the sound explanation and interpretation of the Doctrine brought him fame and glory and eventually he became a powerful leader.

His sudden rise to popularity caused the Shah to extend to him an invitation to come to the Capitol for counsel and advice.

Then he proceeded to Kermanshah and from there to Yezd where he resided twelve years, devoting his entire time to progressive teachings.

He made several pilgrimages to Mecca and on the last occasion he passed unto Eternity before reaching the Holy shrine of Kaba in 1825 A. D.

He was succeeded by his devoted disciple, Haji Seyed Kazim of Rasht, who came from a prominent merchant family.

This new leader while a young man one night in a dream was authorized by a supposed "Saint" to enroll himself under the Spiritual guidance of the said Sheikh Ahmad Ahsai.

He accordingly proceeded and eventually became a devout follower and earnest disciple of the Great Ahsai, in whose doctrine he attained such a fame that after his death, he was unanimously recognized as Leader of the Sheikhi School. He died in Bagdad Irak year 1843 A. D. at the age of fifty.

This venerable Teacher authorized his followers to expect the appearance of Khaim or Emam Mahdy (Elijah) after his departure.

He did not appoint a successor and devoted the last few years of his life paving the way for the coming of Mahdy and his appearance on Earth.

A year hence, there appeared in Iran (Persia) a young man of twenty-four years of age, whose name was Ali Mohammed, a descendent of the Prophet. He possessed the highest degree of the power of wisdom and spiritual inspiration. At the beginning he called himself "Bab," meaning gate (through which to gain Knowledge of Truth). Afterwards he claimed to be Khaim or Eman Mahdy whom the Mohammedans expected.

In a short duration of time he revolutionized the thoughts of the masses.

He brought them from darkness to light and from extreme religious orthodoxy to liberalism. He paved the way for the coming of the Glory of God "He whom God shall manifest" Beha 'U'llah.

One of his messages was thus,

"O ye people of the Earth, that which was prophesied by the Holy men of ancient times, will shortly come to pass. The Kingdom of God shall be established upon the Earth.

Prepare Ye in the desert a highway for our God. The Glory of God shall be revealed, all flesh shall see it together, for the mouth of the Lord has spoken it."

His message spread rapidly throughout the land and thousands of Theologians and learned students followed him.

His followers were called Babis and were scattered all over Iran (Persia) but more prominently visible in the cities of Shiraz, Tabriz, Neiris, Zanzan, the province of Mazanderan and Persian Irak.

The rapid spread of this message and the progress of his cause aroused the anger of the Mullahs (Mohammedan Theologians) as they feared the downfall of their leadership.

They organized against the Bab and his followers, calling him an impostor and a magician, and finally succeeded in sowing the seed of hatred in the hearts of the ignorant masses against the Babis. Allied with themselves the Governors of many provinces caused the persecution of hundreds of innocent Godly citizens.

Faithful and prominent Babis were put to death without question or judgment and many of the Governors participated in these unfortunate events to satisfy the desire of the Mullahs.

In spite of the severe persecution the Babis became more energetic and enthusiastic in the diffusion of the Message throughout the land.

The clamor of this movement commanded the attention of the Shah, who sent Sayyed Yahya of Darab, one of the highest Doctors, to question the Bab as to his teachings.

After his visit to the Bab this learned man became convinced of the Truth of the Bab's Message and allied himself with this cause as a zealous believer and preacher, so the Bab's cause became stronger as time passed.

The Mullas decided to try a new method to extinguish this great light by forcing the Government to capture the Bab and placed him in prison, and not satisfied with this, caused his execution. The Bab and a devoted follower called Agha Mohammed Ali, were put to death in the city of Tabriz on the 9th day of July 1850 A. D.

A noted Babi historian recorded this unfortunate event thus:

"Next day the Chief of the Farrashes (Jail Keepers) delivered over the Bab and a young man named Agha Mohammed Ali; who was of a noble family of Tabriz to Saam Khan, Colonel of the Christian regiment of Urumiya at the sentence of the learned divine Mulla Mohammed of Mamaghan of the second ecclesiastical authority, Mirza Baghir and of the third ecclesiastical authority Mulla Mumtaz and others.

An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned and two ropes were hung down. By one rope the Bab was suspended and by the other rope Agha Mohammed Ali; both being firmly bound in such manner that the head of the young man was on the Bab's breast. The surrounding housetops billowed with teeming crowds.

A regiment of soldiers ranged itself in three files. The first file fired, then the second file, and then the third file discharged volleys, from the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw the young man standing and the Bab seated in the very cell from the staircase of which they had suspended them.

To neither one of them had the slightest injury resulted.

Colonel Saam Khan the Christian asked to be excused from the second attempt of the execution of the Bab. The turn of service came to another regiment and the Chief of the Farrashes withheld his hand. Agha Jan Bey of Ghamsa, Colonel of the body guard, advanced and they again bound the Bab together with the young man to the same nail. The Colonel of the regiment appeared in person and it was before noon on the 9th day of July 1850 A. D. Suddenly he gave orders to fire, at this volley the bullets produced such effect that the breasts (of the victims) were riddled, and their limbs were completely dissected, except their faces which were but little marred."

Three days after the execution the remains were taken away by a few Babis in the darkness of night and kept in a hiding place for years and finally were brought to the Land of Holy and buried in Mount Carmel, Haifa, Palestine.

His Holiness The Bab is recognized as Mahdy and Elijah and this is proven by His works and teachings entitled "Bayan."

He says,

"The whole Bayan revolves round the saying of Him whom God shall manifest.

A thousand perusals of the Bayan are not equal to the perusal of one verse of what shall be revealed by Him whom God shall manifest.

I swear by the most Holy essence of God (Glorious and splendid is He) that in the day of the manifestation, whom God shall manifest, if one should hear a single verse from Him and recite it, it is better than that he should recite the Bayan a thousand times.

The Bayan is today in the stage of seed but in the day of Him whom God shall manifest it will arrive at the degree of fruition.

All the splendor of the Bayan is He whom God shall manifest (Beha 'U'llah)."

The disciples of the Bab were many Theologians of whom the historians spoke of with great reverence.

Amongst them was a great Soul, a wonderful woman who discarded the veil and preached the new message to the masses.

She was called Korratel Ayn and Tahera (meaning Pure).

A daughter of a Theologian and well informed student, she served the cause of the Bab with great vigor and enthusiasm.

Of this noble Soul an English author writes thus:

"The appearance of such a woman as Korratel Ayn is in any country and any age a rare phenomenon, but in such a country as Persia it is prodigy, nay, almost a miracle.

Alike in virtue of her marvelous beauty, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her country women.

Had the Babi religion no other claim to greatness this were sufficient that it produced a heroine like Korratel Ayn."

This marvelous woman was a poetess also. The same author attributes the following verses to Korratel Ayn:

“The effulgence of thy face flashed forth and the rays of thy visage arose
on high;
Why lags the word, ‘Am I not your Lord’? ‘Yea, that thou art’ ‘Let us
make reply.’
‘Am I not an appeal from thy drum, to greet what ‘Yeas’ the drums of
devotion beat;
At the gate of my heart I behold the feet and the tents of the host of
calamity.

That fair moon’s love for me, I trow, is enough; for he laughed at my
tale of woe,
And exulting cried as he sank below, ‘The Martyr of Karbala am I.’
When he heard my death-wail drear, for me he prepared, and arranged
my gear for me,
He advanced to lament at my bier for me, and o’er me wept right bitterly.
What harm if thou with the fire of amaze should’st set my Sinai-heart
ablaze
Which thou first mad’st fast in a hundred ways but to shake and shatter
so ruthlessly?

To convene the guests to his feast of love all night from the angel-host
above,
Peals forth this summons ineffable ‘Hail, sorrow-stricken community!’
Can a scale of the fish amaze like thee aspire to sing of Being Sea?
Sit still like Tahira, hearkening to what the monster of ‘No’ doth cry.”

Korratel Ayn, like many other of Bab’s disciples, was executed in
Teheran in the year 1852 A. D.

The account of her execution varies, but the most authentic is thus:
After extreme tortures she was cast alive unto a dry well which was
filled with stones. Dr. Jacob Eduard Polak of Leipzig formerly physi-
cian to the shah of Persia and professor at the Medical College of Te-
heran, happened to be an eye witness to the execution.

He writes of the horrible cruelties perpetrated on the Babis—their
extra-ordinary fortitude—the tortures inflicted on the beautiful Korratel
Ayn and the Super-human courage wherewith she endured her linger-
ing death.

This explanation substantiates the aforesaid account of her execution.

The young progressive Iranians should realize the greatness of those
noble souls and their sacrifices for the progress and freedom which they
are enjoying today.

SHUA ULLAH BEHAI.

WHAT I BELIEVE TODAY



I BELIEVE in the changeless love and fatherhood of God, and in the brotherhood of all humanity; in the Golden Rule as the supreme law of society; in a heaven that begins here upon this earth; in a religion that values men more than money, and deeds more than creeds; in a Gospel that has enough truth and love and life within it to unite all the people and all the nations of the world into one great fellowship, and which has power enough to bring health, happiness and hope to all mankind; in a religion which is inspired with a divine enthusiasm for humanity, in a unit of society which has knowledge and courage enough to grapple with every human problem and love enough to cast the devil of selfishness out of human hearts and human society; in the ideals which Jesus and Beha 'U'llah held up before the world as the beginning and the end of all true progress, and in love as the regant force, service as the highest achievement, and God incarnate in human institutions as the growing ideal of the age.

I BELIEVE that the chain of responsibility links my life and my destiny to my fellow-men of every race, that the strong ought to bear the infirmities of the weak; that is my business in life to champion every worthy cause; that nature lays upon every one the burdens of all, and upon all the burdens of each.

I BELIEVE that I shall live forever; that what men call death is only the gateway to real life, and that when I shuffle off this mortal coil, I shall only throw off the fetters of a circumscribed and temporary existence, and rise untrammelled to achieve the wonderful possibilities of the spiritual (cosmical) and eternal universe.

I BELIEVE that smiles are better than frowns, laughter better than tears, love better than hate, kindness better than coldness, commendation better than criticism, sympathy better than selfishness, and that an encouraging word or a kindly, helpful deed given to any struggling soul is worth more to bring it to God than loads of creeds or tons of theological dogmas.

I BELIEVE that sectarianism is the child of ignorance and prejudice and that it will disappear just as soon as the sunshine of the Truth chase the shadows of bigotry and selfishness from human hearts. I believe