

بِسْمِ اللَّهِ
الْحَمْدُ

BEHAI
QUARTERLY

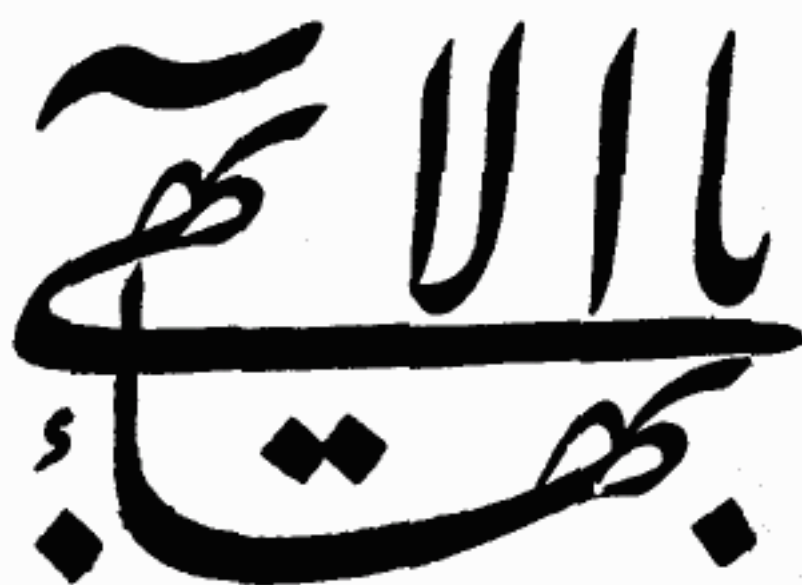
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SPRING 1934

BEHAI

QUARTERLY

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



O THOU MOST RESPLENDENT GLORY!

Editor and Publisher

SHUA ULLAH BEHAI

Eldest Grandson of Beha 'U'llah

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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 Children of Man!

Do ye know why we have created ye from one Clay that no one should glorify himself over the other? Be ye ever mindful of how ye were created. Since we created ye all from the same substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being, and by your deeds and actions, the signs of unity and the spirit of oneness. This is my counsel to ye, O people of light. Therefore follow it, that ye may obtain the fruits of holiness from the tree of Might and Power.

BEHA 'U'LLAH.

From the *Book of Hidden Words*.

BEHAI

QUARTERLY

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FOREWORD



THE AIM OF THIS QUARTERLY is to give to the people of the world the authentic teachings of the last Sun of reality which illumined the horizon of the East, "Beha 'U'llah."

The contributor in this issue of the article entitled "A Voice from the East" is no less personage than Ghusni Akbar, the Mightiest Branch, Mohammed Ali, my beloved father, the eldest living son of Beha 'U'llah, who, as a chosen son reared in His household, received daily instructions, and served Him for a period of years, as inscriber of His tablets and promulgator of His teachings throughout the world.

Doubtless there is not a person living today to equal him in the knowledge of the life and teachings of Beha 'U'llah, as he experienced years of personal contact with Him. He possesses numerous authentic unpublished volumes of the teachings of Beha 'U'llah which he will gladly impart to the seekers after truth.

I take great pleasure in calling the attention of my good readers to the fact that, in the history of this religion, this is the first publication to be directly connected with its fountain head, and its pages are open for any discussion which is for the betterment of humanity and the elevation of the thoughts of mankind. Therefore I extend a cordial invitation to the seekers of truth to investigate while the opportunities are here.

SHUA ULLAH BEHAI.

BEHA 'U'LLAH'S DIVINITY



WOULD like to draw the attention of the reader to the following proofs, which should convince him of the fact that Beha 'U'llah was the Appearance of the Everlasting Father.

I am of the opinion that the Prophets and Manifestations of God must prove to the people of the earth the truth of their divine missions by producing the following evidences in order that the people may believe and acknowledge them.

First: To utter verses which contain striking truths and principles, whereby the human race is uplifted and elevated.

Second: Their appearance is foretold by the prophets of yore.

Third: To display a divine knowledge, which is beyond that of man.

Fourth: To show a superiority in their lives and in their personalities.

These evidences were fully established in the person of Beha 'U'llah, so as to leave no doubt that He was the Glory of God, and the Manifestation of the Father. In brief, all the prophecies concerning the coming of the Father were fulfilled in Him as you have seen and will see by some of them which shall here be mentioned.

By comparison we find Beha 'U'llah more excellent and uplifting than all the other prophets, for his teachings are not visionary nor prophetic, but practical, final, and useful to the high and to the low, to the civilized and the uncivilized. At the same time they are in accord with reason and science and in harmony with the laws governing the world.

For instance, history proves that neither through Christianity nor Mohammedanism could peace be established upon earth for the first shed blood, if not more, not less than the other, as the past horrible wars bear witness. But in the Tablets which Beha 'U'llah, the Prince of Peace, sent to the rulers of the world, He prohibited them from warring with each other, and commanded them to settle their differences by arbitration. He also strictly forbade the waging of war for differences in faith or otherwise. By His teachings, He established the foundation of peace and enlightened the world with the light of union, concord, and love. He urged His followers to rise up by the help of God, and deliver the world from religious hatred and enmity, which are a consuming fire devouring the human race. He came to unite all those who are upon earth and to save the world from the fetters of ignorance. He said: "Let justice be your army, and your weapon reason."

Jesus said: "Follow me, and I will make you fishers of men."

Beha said: "Come that I make you vivifiers of the world."

Jesus said: "Whosoever shall smite thee on thy right cheek, turn to him the other also."

Beha said: "To be murdered is better for you than to commit murder, were ye seeking the pleasure of God."

Jesus said: "To preach the gospel to the people, and whosoever believeth shall attain everlasting life, but whosoever rejecteth shall have everlasting fire."

Beha said: "If ye follow me I will make you the heirs of My kingdom, but if ye rebel against Me I will kindly be patient; I am the forgiver, the Merciful."

Also Beha said: "Communicate to all people what ye know, with the language of love and kindness." "Consort with people of all faiths, with fragrance and spirituality." "Allow not the zeal of bigotry to display itself in you, for every one cometh from God, and unto God shall he return. He is the causer of their being, and the Center of their final attainment."

The verses written by the Supreme Pen of Beha 'U'llah contain an Ocean of sublime spiritual teachings, thrilling precepts and admonitions, excellent bases of religious principles, just and equitable laws and edicts. Through His teachings and commandments, the great peace shall come, capital and labor shall be conciliated, the wolf and the lamb shall live together, the unity of the race shall be established, a universal language shall be adopted, and the people of the earth shall live as brothers, as one kindred, one family, loving not only their country, but the whole world.

All the prophets of yore foretold the coming of the Father and the establishment of His Kingdom on earth. They gave the signs of His coming, and that Elijah should come as a forerunner. They located the City of Akka as the New Jerusalem. They predicted the year of His Manifestation, and described the condition at His day. Every prophecy in regard to the Manifestation of the Deity upon earth was fulfilled in Beha 'U'llah, and proved that He was the Glory of God.

Jewish rabbis, Christian theologians, Mohammedan doctors, and priests of other faiths, all expected the coming of the Kingdom of God on earth in the Nineteenth Century. They were not mistaken, for the Scriptures foretold His Appearance.

Jesus said: "The Lord of the vineyard cometh"; "The Comforter will come." "When the Spirit of Truth is come he will guide you into all truth." He prayed: "Thy kingdom come."

In the 21st chapter of Luke, Jesus, after giving the signs of the Kingdom, taught that our salvation is in God at the time of His coming: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Verse 28.) "When the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously." (Isa. 24:23) "For unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder; and his name shall be called 'Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' (Isa. 9:6-7.) "This was the appearance of the likeness of the Glory of the Lord." (Ezekiel 1:28.)

Buddha also prophesied of the coming of the Father from the West and Persia is West to India and East of Palestine. On p. 152 of the Gospel of Buddha, we read as follows:

"In truth," said Buddha, "there is such a happy paradise. But the country is spiritual and it is accessible only to those that are spiritual. You say, it lies in the West. This means, look for it where He who enlighens the world resides. The sun sinks down and leaves us in utter darkness, the shades of night steal over us, and Mara, the evil one, buries our bodies in the grave. Sunset is nevertheless no extinction and where we imagine we see extinction there is boundless light and inexhaustible life."

"Your description," Buddha continued, "is beautiful; yet it is insufficient and does little justice to the glory of the pure land. The worldly can speak of it in a worldly way only, they use worldly similes and worldly words. But the pure land in which the pure live is more beautiful than you can say or imagine."

"However, the repetition of the name Amit-Abha, Buddha (It is the Greatest Name, Most Splendid God, i.e., Allah-u-Abha), is meritorious only if you cleanse your heart and adopt such a devout attitude of mind as will cleanse your heart and attune your will to do the works of righteousness. He only can live and breathe in the spiritual atmosphere of the Western paradise who has attained enlightenment."

Beha 'U'llah was born November 12th, 1817, and Manifested Himself as the Glory of God, 1867, and departed May 28th, 1892.

All the signs of His coming which were mentioned in the Scriptures of different religions were fulfilled in the Nineteenth Century. Jesus Christ said: "The Gospel of the Kingdom shall be preached in all the world for a witness unto the nations, and then shall the end come." In the last Century, the Christian missionaries preached the Gospel to all nations. Mohammed said: "When you behold the ships sailing upon the land, then he shall come." The trains sailed upon the land a few years before He manifested Himself. Nahum said: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways: *they shall seem like torches, they shall run like lightning.*" In this sign the material atoms declared the coming of the Glory of God. It is an accurate prediction of electric cars and modern vehicles, which throng our streets. "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." (Maalchi 4:5.) In 1844 Elijah the prophet came, for there appeared in Persia, a young man who possessed great powers of wisdom and spiritual inspiration. He is known in history as Ali Mohammed. He called himself "The Bab," meaning the "Gate" or "Door." He was also termed "Nokteh," the "Point," signifying the center of religious truth. He was Elijah, the fore-runner, and gave the glad tidings of the coming of the Kingdom of God, and the appearance of "Him whom God shall manifest," the Glory of God.

Akka (Acre) is the New Jerusalem, the City of the Lord, unto which He was exiled as a prisoner of the Turkish government, and from whence He departed. It is upon the Syrian Coast, nine miles from the foot of Mount/Carmel, and during the Crusades it was the headquarters of the Knights Templars, who called it St. Jean d'Acre. It is a fortified City and was the Turkish City of exile and the place of confinement for prisoners of the government.

Isaiah (9:1) accurately located the New Jerusalem at Akka (literal translation of the prophecies of Isaiah by Professor Cheyne of Oxford, England): "Surely there is (now) no (more) gloom to her whose lot was affliction. At the former time he brought shame on the land of Zebulum and on the land of Naphtali, but in the latter, he hath brought honor on the 'Way by the Sea' (Akka), the other side of Jordan, the district of the nations. The people that work in darkness see a great light; they that dwell in the land of deadly shade, light shineth brilliantly upon them. Thou hast multiplied exultation, thou hast increased joy; they rejoice before thee as with joy in the harvest, as men exult when they divide spoil. For the yoke of his burden, and the staff of his back, the rod of his taskmaster, thou hast broken, as in the days of Midian. Yea, every boot of him that stamped with noise, and the cloak rolled in

blood, they are to be burned up as fuel for fire. For a child is born unto us, a son is given unto us, and the government resteth upon his back, and his name is called Wonder-Counsellor, God-Mighty-One, Everlasting-Father, Prince of Peace; increased is the government and to peace there is no end; upon the throne of David and throughout his Kingdom, in establishing and supporting it by justice and by righteousness from henceforth and forever. The jealousy of Jehovah Sabbath will perform this." The spot described by the prophet between the land of Zebulum and the land of Naphtali is Akka; and to appoint the exact situation, he said: "But in the latter time, he hath brought honor on the 'Way by the Sea'," (Akka).

From ancient times the highway to Damascus from the sea commenced at Akka. In prophecies of Isaiah we read in a note on p. 59: "Via Maris, M. Renan observes, was the name of the high-road from Akka to Damascus, as late as the Crusades." "Way," however, means "region." Thus literally, the Manifestation of Jehova, Beha 'U'llah, appeared in the latter days and brought honor upon the "Way by the Sea," (Akka).

The prophets described the day of God as a day of darkness and of gloom, a day of clouds and of thick darkness, and said he would come in the clouds. Indeed, the Nineteenth Century was the day of God, for spiritual ignorance shrouded humanity like unto thick clouds. Humanity became more civilized, but less sanctified; men gained material knowledge, but they were losers in Grace. The prophecy of the appearance of scoffers was fulfilled, and a great number of our fellow creatures based their theories of life and religion upon materialism and pantheistic doctrines. Hundreds of false Christs and prophets appeared. Accumulation of wealth and estates came to pass. "Woe unto them that join house to house, that lay field to field till there be no place, that they may be placed alone in the midst of the earth." "Wars and rumors of war and no peace to him that went out or came in."

HIS DIVINE KNOWLEDGE

The Divine knowledge and wisdom which Beha 'U'llah displayed in *Epistles and Tablets* to his followers, in the just and beautiful laws he gave the world in the Most Sacred Book (*Kitabul-Ackdas*), in the tablets which he sent to the rulers of the earth, inviting them to come to His Kingdom and partake of the Spiritual Banquet, to eat and drink with the elect, in His knowledge of the past and the future as was stated in His predictions, proved conclusively that He was the Glory of God, as such knowledge is beyond that of man.

For instance, in the second tablet sent to Napoleon III, he informed

the Emperor concerning his past secrets, and judged him, because he cast aside the first tablet which Beha sent to him. The prediction was that the Empire would depart from the hands of Napoleon, and humiliation would come upon him, and commotion would seize the People of France, and his glory would pass away. A few months later Napoleon declared war on Germany and was defeated, dethroned, humiliated as a prisoner of war, and finally died in exile in England. Also the commotion seized the French people of the revolution of the Commune. The numerous written and verbal warnings of impending events which came to pass, are plain evidences of His Divine Knowledge.

HIS LIFE AND PERSONALITY

The life and personality of Beha 'U'llah are convincing proofs that He was the Manifestation and the Glory of God. For forty years he suffered in jails and in exile; was oppressed and afflicted; was threatened with death by Mohammedan doctors and rulers; yet under the sword of the enemy, He summoned all the people of the earth and their rulers, even those who imprisoned and exiled him, to come to God, the Creator of heaven and earth. At the same time he uttered volumes of wonderful teachings and precepts, vigorous in style, clear in argument, powerful in proof, displaying perfect acquaintance with the Scripture of different faiths. He devoted his life for the salvation of our race, and suffered humiliation for our elevation. He was imprisoned to free us from the fetters of ignorance.

The wonderful and heavenly atmosphere of spirituality which shrouded the place of his presence, proved His Divinity. Professor Browne of Cambridge, England, the greatest historian of this faith, who recorded what the friends and adversaries said in favor or against Beha 'U'llah, went himself and met Beha 'U'llah in person, that he might be able to write from his own experience and knowledge, independently of what others said. But he was attacked and blamed by Christian theologians and missionaries because he recorded his experiences truthfully. While visiting Beha he wrote as follows:

"I might, indeed, strive to describe in greater detail the faces and forms which surrounded me, the conversations to which I was privileged to listen, the solemn melodious reading of the Sacred Books, the general sense of harmony and content which pervaded the place, and the fragrant shady garden, whither in the afternoons we sometimes repaired; but all this was naught in comparison with the spiritual atmosphere with which I was encompassed . . . Let those who have not seen disbelieve me if they will; but should that Spirit once reveal itself to them, they will experience an emotion which they are not likely to forget."

The followers of Beha were more loving and devoted to the personality of their Master than those of Jesus. When Jesus was arrested His disciples left Him and fled, and the most courageous of them, while following Him secretly, denied Him when asked if he were one of His followers. But those of Beha followed their Master to prison and exile. No hardship, no persecution, no calamity and no death could separate them from Him, and to this profane history bears witness. Indeed, what Jesus said was true, that the Father was greater than He. Professor Browne also said: "In the corner where the divan met the wall sat a wondrous and venerable figure. . . . The face of Him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's 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 in indistinguishable luxuriance 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."

The appearance of the Father is distinguished. It is more excellent and more sublime than all other Manifestations.

When the fragrance of His teachings shall be diffused among the people of understanding, they will realize that Behaism is the only competent religion which has the capacity of receiving into her bosom all other religions, unifying them into one. Indeed, a day shall come, when the banners of all religions shall be lowered under her Glorious Flag, and the melodious air shall universally be sung: "The Kingdom, the Glory and the Power belong to the Father."

(The above article is an extract from the book "O Christians!" published 1917 by the late Dr. Ibrahim George Kheiralla, B.A.D.D., who was the first to introduce the teachings of Beha 'U'llah in U. S. A. 1893. Editor.)

THE COMFORTER



WHAT to the home the hearthstone's thought to be,
And what the flower is to busy bee;
What is the morning due to thirsty ground,
To painful wound the balm love will compound;
What lighted lamp is in night's dark hour,
Or what in torrid noon's a shady bower,
What all, for which no word, nor thought may be;
All that O, God, Thou are to me—

O Gracious Allah!
BEHA 'U'LLAH!

IF rugged is to be my path of life,
Is to be fraught with grief, with woe and strife;
If all around me chilly winds shall beat,
And I be covered by cold winter's sleet;
Ah! here and there fair flowers still in bloom!
This throweth light into the darkest gloom;
For, in these sweetly scenting flowers, Thee,
Joy of the woods! I must embodied see.

O Gracious Allah!
BEHA 'U'LLAH!

AND if my ardent heart at times shall long
For fellowship and seek the human throng,
Soon, sick and weary unto death, it yearns
For its own solitude; anon returns.
A pillow soft Thou hast for me, and my
Nocturnal rest sweet dreams will beautify;
While with the thorns of truth I must forbear
Thou causeth to bloom for me the roses fair.

O Gracious Allah!
BEHA 'U'LLAH!

THOU makest all my joys to be felt more deep,
And kindly lullest all my woes to sleep;
So great the joy which now for me in store,
That now the burning wounds I feel no more.
In tears, which from my eyes, like pearly dew
Roll down, Thou playest in bright rainbow hues;
E'en my complaint, is it in song confessed,
Is evermore more noble and more blessed.

O Gracious Allah!
BEHA 'U'LLAH!

GASPAR BELA DARUVARY.



GHUSNI AKBAR
Mightiest Branch
Mohammed Ali Behai

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A VOICE FROM THE EAST



NOTHING takes place in this world without a cause, and no matter of importance displays itself without some reason to necessitate it. The physician is generally required when maladies and diseases prevail, and the necessity for a just and noble ruler is more strongly felt when disorder and injustice dominate.

Readers of the world news know well how far discord and inequity invaded the near East in the 19th Century, especially Persia. Religion which was placed solely for the purpose of the promotion of the nations and the betterment of the manners and the moralities of mankind, was made the greatest cause for the attainment of personal interests and selfish desires, and used as a stepping stone for gaining power and ruling the people. The influence and power of the Religious Leaders were so great that government itself was but a tool in their hands, and thus fulfill the orders they would dictate. Therefore no act of the government could be passed for execution without its being first sanctioned by these religious authorities. The poor nation, being powerless and wholly in the hands of these authorities, had no choice but to abide by their wishes and thus be deprived of promotion and success. *They were completely overcome and unable to take a single step for their own welfare or even breathe of any reform or civilization.*

These corruptions having been carried out under a moral pretext, and as the religious authorities had found in and made of religion a means of arriving at their worldly interests and desires, and of spreading their irregularities there was no other alternative but to remove these diseases by uplifting the morality and strengthening the spiritual tendencies of the people. *It was an instructive cause and a natural tendency that brought up the renewal. It was a spiritual reality that appeared in a corporal form and a luminous state that worked out to reform the defects and remedy the diseases.*

As soon as these spiritual matters became publicly known in the country, the religious heads began to raise their voices in opposition as was their habit for ages past. They attacked from all sides and caused *numerous difficulties, doing deeds which neither the tongue nor the pen can record or enumerate.*

When these injustices became very great Beha 'U'llah rose with a strong will and a still stronger energy, wisdom and eloquence and began to educate and instruct the people. He made great advances in bettering both their moral and their material condition and spent his entire time

in removing the existing difficulties and controversies. His beautiful speeches and honourable words speak of his greatness and open the way to righteousness, straightforwardness and salvation.

For the benefit of all people I quote hereunder some of his statements in a very brief manner so that the readers will realize his motive in bearing all hardships and difficulties to which he was exposed during his stay on earth. It is undoubtedly clear that had the motive been one of attaining greatness and accumulating riches, the means for so doing were not lacking prior to his rising up and so there would have been no necessity for bearing all these hardships and difficulties. It is then quite clear that there was a spiritual motive back of the cause of all this attention, and was the means of showing forth all this power and steadfastness. There is no doubt that the necessities of time and the tendencies of the people are the means of the appearance of every matter or cause in this existence.

Thus in these days in which the effects of the great war still prevail and are not forgotten, it is observed that more efforts are being spent in inventing destructive instruments and devastating means. I, therefore, consider it a moral obligation to disclose some of the words of Beha 'U'llah which I find most useful in these trying times.

It is evident that so long as discord reigns among the governments, the public will remain in trouble and cannot find rest. Every day brings new difficulties and at any time political disagreements may be augmented.

For this reason Beha 'U'llah invited all the governments to the greatest Peace and admonished the lessening of arms and the improvement of the world, so that there should remain no need for the government to keep large armies which would only be a burden. He recommended only the keeping of a force sufficient to guard and protect the people.

He prohibited the increase of all government expenditure, thus burdening the people with it, and says that the public is the treasury of the government. "Do not burden them (the public) lest they should be ruined, and do not entrust that treasury to the thieves, that it might be saved;" that is, do not appoint dishonest officials to govern the people.

Beha 'U'llah says: "Repair the broken with the hand of justice; that is, look after the oppressed and deal with him in justice and moderation." . . . "Break the perfect of the oppressor with the power of just orders; that is, punish the powerful oppressor with justice and equity."

Beha 'U'llah also says that governments should know perfectly well the affairs of the officials, and should give the position to those who deserve such and are both capable and honest.

A ruler who governs different colonies must rule each of the said colonies with regulations suitable and convenient to the customs and usages of the people and not according to the rules and laws of the mother country. Care must be taken that the appointed governor or ruler be one learned in the ways, habits and language of the people whom he governs so that he may be able to perform his duties efficiently.

Governments should observe the common interests in justice and equity, making no exceptions because the people are of different nationalities and creeds. Before the law all are equal. Their treatment must be based on equality and justice; none should be given preference to others. This matter must be strictly observed.

The League of Nations is one of the best schemes adopted by the powers, only on condition that its programme should guarantee and protect peace among the nations: not that it should be confined to the special interest of some of the great powers. A special force should also be appointed for the execution of the decisions of the League and should be in a position to inflict punishment on any of the powers exceeding the limits of the programme.

The choosing of one of the existing languages or the invention of a new one, so that the people will not spend years of this life in studying languages to be able to understand one another. (Here the writer desires to state that to choose one of the existing languages would seem difficult, because no nation would agree to give up its own language and adopt another. Therefore, it would seem advisable to invent a new language. It is evident that the existing languages, not having been specially composed, are not free of difficulties either in the way of pronunciation or in the grammatic rules. It would therefore, seem advisable to elect certain learned persons from every nationality both Occidental and Oriental, who would jointly invent a new language which would be altogether free from the difficulties observed in the existing languages, and which would also be easy to master. This language would then be adopted as a secondary language in all the schools of the world.)

Beha 'U'llah says it is incumbent on all the fathers to educate the children, and if the fathers desist from it, those who are in a position to do so should bring them up and educate them, charging the expenses to the fathers; and if these be poor and unable to repay the expenses, then the House of Justice should be responsible for the payment, because the House of Justice has been established as refuge for the poor and the needy.

Behaists must treat the government of any kingdom in whose dominion they live with honesty, truth, faithfulness and righteousness.

It is evidently clear to all people of understanding that the more the intellectual powers of a nation are increased, the stronger and greater the government of that nation becomes, because nations are the backbones of the governments.

In the "Book of My Covenants" (Kitabi Ahdi), His Last Will, Beha 'U'llah says:

"O Saints of God and His loyal ones! Rulers are the manifestations of power and the day-springs of the Might and Wealth of the True One. Pray for them, for the government of the earth is ordained to these souls; but the hearts He has appointed for Himself. He hath forbidden dispute and strife with an absolute prohibition in the Book."

"It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice."

"O people of the world! I enjoin ye to that which is the means of the elevation of your stations."

"Verily I say, the tongue is for mentioning that which is good, pollute it not with evil speech."

"O people of the world! The creed of God is for love and union, make it not the cause of discord and disunion."

"We enjoin ye to the service of the nations and to the pacification of the world."

In another Tablet Beha 'U'llah says:

"O people of Beha! Consort with all the people of the world with love and spirituality. If ye have a word or a jewel of which others are deprived, say it with the tongue of love and tenderness if it is accepted and the effect produced, the object is attained; otherwise leave him to himself and pray in his behalf and be not harsh unto him. The tongue of tenderness attracts the hearts and is food for the soul."

Beha 'U'llah also says:

"Be a good example amongst the creatures, and a book of admonition which they long to copy. Say! Let your word be one word and your thought one thought. Let your mornings be better than your evenings and your tomorrows better than your yesterdays. The glory of man is in his services and perfection, and not in decoration, wealth or money. Sanctify your speeches from falsity and lust, and purify your deeds from doubts and hypocrisy. Squander not the achievements of your precious lives on selfish desires, and confine not your efforts for your personal benefits. Spend when ye gain, and be patient when ye lose. Verily there is an ease after every hardship, and clearness after every disturbance. Beware lest ye sow the tares of contention among the

creatures and the thorn of doubt in the good and pure hearts. Ye have been created for love, and not for hatred and strife. The honour is not in loving yourselves, but in loving your kind; and the glory is not to him who loveth his native land, but to him who loveth the world. Let justice be your army, and your weapon reason. Be characterised with forgiveness and charity, and with that which giveth pleasure to the hearts of the Cherubim."

The present state of affairs in the world at large obliges me to suggest a proposal which I hope will meet with the approval of the civilized world, and I further hope that those who hold in their hands the future of the nations, will assist me in this matter, because in making this proposal, the only goal I aim at is the good of the nations and the betterment of the affairs of the world. All laws, whether spiritual or civil, are after bringing about union, brotherhood, liberty and equality. The union of the nation is the foundation on which the pillars of politics are erected and its laws promulgated; and union is only obtained through brotherhood, liberty and equality.

The world is not devoid of differences in ideas, belief and aspirations, and I think that the differences in belief must be confined to places of worship. Every person is free to believe however and in whomsoever he wishes, and the different principles have nothing to do with human society. After finishing our prayers in our different places of worship, we are all one in humanity and brotherhood, and must consequently be on terms of equity in our mutual relations and in civil rights; and in this respect Beha 'U'llah says: "Ye are all the fruits of one tree, and the drops of one sea."

It is true that our languages, morals, manners, habits and usages differ, but the human world includes us all. We are all from one root and we are, therefore, members of one universal brotherhood, and between brothers nothing should exist which might contradict equity and concord, and from which differences might arise.

Circumstances sometimes necessitate the union of two or more Powers of the political world into a compact or agreement which is only carried out for the general welfare of the so-uniting powers. The results and ends arrived at by this union cannot be denied. I would, therefore, suggest to my brothers in humanity to follow in this matter the footsteps of the political leaders of the world, and appoint a special place for meetings to be held, in order to discuss all matters of importance. The following conditions should apply to the meetings and must be observed:

1. That the assembly be held with the permission of the government.
2. That regular meetings be held therein at specified intervals.

3. That representatives of all classes of the people of the different nationalities and religions attend the meetings. These representatives should be qualified persons nominated by their respective nations and sects, and having full power to discuss and decide matters which would tend to promote the welfare of the nations.
4. That the representatives of all classes, nationalities and creeds should be treated in the assembly on the same standing, no preference being given to the representatives of any nation over others.
5. That the decisions arrived at in these meetings be morally binding on the representatives themselves and on the nations they represent. These decisions should be properly arranged, signed, printed and distributed among the nations.
6. That in case any deviation from these rules and decisions is noticed, the person or persons found guilty, be warned and treated in the manner found most suitable by the representatives themselves, because no betterment of the world would be possible if the rules and laws laid down by the governing authorities are not observed and obeyed.

We can come to perfect agreement only if we revere and honour our mutual opinions, although some of them may be contrary to our own habits and usages. From disregard and disrespect of other people's opinions nothing would result but harm and injury.

Beha 'U'llah says:

"O different creeds! Look forward unto agreement, and be enlightened by the light of concord. For the sake of God assemble in a place, and remove from amongst ye that which is the cause of dissension."

This led me to lay out the above mentioned proposal, and my only hope and desire is that if my proposal is met with approval and carried out, the assembly may not be temporary, but continue on indefinitely.

The affairs of the world, as witnessed, are not promising in the least, and the moral obligations have never been so binding as they are today. So let all who can rise up and act, that the world may be better and its inhabitants happier.

January, 1934
Acre,
Palestine

GHUSNI AKBAR,
Mohammed Ali Behai.

THE LAST WILL OF BEHA 'U'LLAH

KITABE AHDI

"The Book of My Covenant"



ALTHOUGH the Supreme Horizon is devoid of the vanities of the world, yet in the treasury of Trust and Resignation, We have placed a priceless and unequalled inheritance for the heirs, We have not placed therein a treasure, neither have We added to the pain.

By God! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in the Koran: "Woe unto every maligner and backbiter who heapeth up riches and counteth them over." There is no continuance in the riches of the world. That which is subject to mortality and undergoeth a change hath never been and is not worth regarding. But, as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the verses and the Manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquility. The sun of this explanation is shining and arising from the Horizon of the Divine Tablet; all must look toward it.

O people of the world! I enjoin ye to that which is the means of the elevation of your station. Hold fast to the Virtue of God and grasp the hem of that which is just. Verily, I say, the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man.

The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of Glory: "This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day)." The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before the Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of

the Garment in this day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of Beha upon the red Page.

Take the Chalice of My Favour in My Name; then drink from it to My Remembrance, the Dearest, the New.

O people of the world! The Creed of God is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquility of the servants is revealed from the Supreme Pen, but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise and are speaking and working in imagination and fancies.

O Saints of God and His loyal ones! Rulers are the appearances of power and the day-springs of the Might and Wealth of the True One. Pray in their behalf, for the government of the earth is ordained to these souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book. This is the Command of God in this greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily, He is the All-Knowing, the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in Beha. These are My trusted ones amongst My servants; and the rising-points of My Commandments amongst my creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all existence!

It is revealed in the Kitabi Akdas concerning this, that which from the Horizons of its Words, the light of the divine bounties gleam, rise and glitter.

O My Branches! In this existence the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction of its union and not in its seeming differences. This is the Testament of God that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntassabeen), must each and every one look to the Greatest Branch (Ghusni Azam), Reflect upon that which is revealed in My Book, the Akdas: "When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards him whom God hath purposed, who hath branched from this pre-existent root." The aim of this blessed verse hath been the greatest branch.

We have likewise elucidated the Command as a favour from before Us; and I am the Generous, the All-Dispenser!

Verily, God hath ordained the station of the Mightiest Branch (Ghusni Akbar) after the station of the former. Verily, He is the Ordainer, the Wise. We have surely chosen the Mightiest after the Greatest as a Command from the All-Knowing, the All-Wise!

The love of the Branches is incumbent upon all, but God hath not ordained to them any right from the properties of the people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of God, to follow that which is just and befitting, and that by which your station will be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the cause of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of Beha will look towards the blessed Word. "Say: All are from the Presence of God"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different Creeds will attain the light of real union through this simple word. Verily, He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honouring of the Religion and the exaltation of the Word; and this command hath been both previously and afterwards recorded and mentioned in the Books of God. Blessed is he who attaineth that which hath been commanded from the Presence of the Commander, the Existent.

Also respect is (enjoined) for the ladies of the household of God, and the Twigs and the Relations. We enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the cause of the life of the world and the salvation of the nations. Harken to the admonitions of the Supreme Pen with the True ear. Verily, they are better unto you than all that which is upon earth. To this beareth witness My Book, the Mighty, the Wonderful.

PEARLS FROM THE SUPREME PEN

INVITATIONS TO ALL RULING POWERS OF THE WORLD TO COME
AND PARTICIPATE IN THE KNOWLEDGE AND WISDOM OF
THE KINGDOM OF GOD.

*(From Kitabul-Ackdas, the Most Sacred Book, Revealed by Beha 'U'llah in the
Arabic Language and Published in Bombay, India, in 1890)*



concourse of kings! The Ruler hath come and the Kingdom is to God, the Exalted, the Most High. Worship ye none save God and with pure hearts, turn to the Face of your God, the Ruler of Names. This is an achievement which could not be equalled by what ye possess, were ye of those who know.

We see you rejoice in that which ye accumulated and which ye must leave for others, while ye deprive yourselves from worlds unnumbered save in my Preserved Tablet. The worldly possessions have hindered you from the Supreme Object. This is not meet for you, were ye of those who know.

Purify your hearts from the worldly enjoyments and haste to the Kingdom of Your Lord, the Creator of Earth and Heaven, who cause the quakes to shudder and the nations to wail, save those who cast aside the world and followed what they were commanded in a hidden Tablet.

This is a day wherein the Speaker (Moses) hath attained the lights of the Ancient, and drank the sweet waters of union from this Cup which caused the seas to rend and gather into one. Verily, by God, the Truth, the Mount is moving around the Rising Place of the Appearance, and the Spirit is calling from the Kingdom, "Hasten and come forward, O children of vanity."

This is a day wherein the Mount of God anxiously hurried to meet Him, and Zion clearly proclaimed, "The promised time hath come, and what was written in the Tablets of God, the Most High, the Mighty, the Beloved, hath Appeared."

O assembly of Kings! The Supreme-Law hath descended into the Brightest Watch Tower, and everything hidden was revealed by the Ruler of fate, through Whom the Hour hath come, the moon was confounded, and every final matter was established.

O assembly of Rulers! Ye are the ruled, for the Ruler hath appeared in perfect Splendor, calling you to Himself, the Most High, the Exalted. Beware lest delusion debar you from the Dawning Place of Appearance or the world veil you from the Creator of Heaven.

Rise up for the service of the Supreme Object, who created you by a word from Him and made you the Manifestations of Power to those who were and who shall be.

God is witness, We do not wish to take possession of your kingdom, but We come to possess the hearts, for they are the watch-towers of *Beha*, and to this the Kingdom of Names beareth witness, were ye of those who understand.

Whosoever followed the call of his Lord hath so acted forsaking the world. How much more so, to achieve this Glorified Station! Abandon the homes and enter the Kingdom, this is your weal in this and in the world to come. It is so declared by the Ruler of Might, were ye of those who know.

Blessed is the King who will rise up to help My Cause in My kingdom and cut himself from all else besides Me. Verily, he is of those who shall board the *Red Ark* which God hath prepared for the people of *Beha*. It behooveth everyone to exalt, honor, and help Him, that He may open the cities by the Keys of My Name which ruleth over those who are in the seen and the unseen Kingdoms.

Verily, He is in lieu of sight to mankind, and an ample brow to the countenance of creation, and the head of generosity to the body of the world. Help Him, O people of *Beha*, with money and souls!

O King of Austria! The Dawning Place of Unity was at the prison of Akka where thou hast passed while traveling to the remote Place of Worship, and asked not about Him, through whom every house was extolled and every eminent gate was opened.

Verily, We appointed Him the Center whereunto the people of the World turn to Commemorate Me. And thou hast rejected Him when He hath come with the Kingdom of God, thy Lord and the Lord of the Worlds.

Nevertheless, We have been with thee and found thee holding fast to the Branch but neglecting the Root. Verily, thy God beareth witness to what I say.

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the Wise, Mend the broken one with hands of justice and break the strong and oppressor by the whips of the commandments of your God, the Commander, the Wise.

O Assemblies of the Greeks (Orthodox Church), We hear the screech of the owl from your midst. Are ye intoxicated by the wine of lust, or are ye of those who are ignorant?

O Point seated on the shores of the two seas! The Throne of Tyranny is fixed upon thee and the fire of hatred is kindled therein in such wise that the Highest Assembly lamented thereat, and those who move around the Lofty Throne. We see in thee the ignorant ruling over the wise, and the darkness is exalted over the light while thou art in manifest delusion.

Art thou deceived through thine outward beauty? The Lord of Creation beareth witness, it shall perish, and the daughters, the widows, and all different tribes therein shall wail. Thus thou art informed by the All-Knowing, the All-Wise.

O banks of the River Rhine! We see you saturated with gore because the swords of retribution were drawn against you, and another day shall befall you. We hear the lamentations of Berlin, although today it be in manifest power.

(To be continued in next issue)

(Indeed, the prophecy of River Rhine was fulfilled in the last World War.—EDITOR.)

SUPPLICATIONS REVEALED BY BEHA 'U'LLAH

—MORNING SUPPLICATION—

O my God, I arose in Thy safekeeping and he who seeketh Thy refuge is ever in Thy Shelter and in the citadel of Thy protection. O Lord, enlighten my innermost by the dawn of Thy Manifestation as Thou hast enlightened my outermost by the dawn of Thy favor.

—MORNING SUPPLICATION—

I arose by Thy favor, O My God, and I leave the house depending on Thee and confiding my affairs unto Thee.

Shower upon me from the Heaven of Thy Mercy a blessing from Thee and bring me back to the house as safe as Thou hast sent me forth in safety and righteousness.

There is no God but Thee.

The Single, The Only.

The All-Knowing, The All-Wise.

—EVENING SUPPLICATION—

O My God, My Lord and My Desire! Thy servant desireth to sleep (retire) in the Shelter of Thy Mercy and rest under the Shadow of the dome of Thy favor, aided by Thy protection and Thy Guardianship.

O Lord, I beg of Thee by Thine Eye which sleepeth not, to protect mine eye from seeing any but Thee, increase its vision to witnessing Thy deeds and looking toward the Horizon of Thy Manifestation. Thou art He whose manifestation of Might overshadowed all substance of Power. There is no God but Thee, The Powerful, the Conqueror, The All-Mighty.

—HEALING SUPPLICATION—

O My God, Thy Name is my healer.

Thy Remembrance is my medicine.

Thy Nearness is my desire.

Thy Love is my companion.

Thy Mercy is my cure and my assistance in his world and the Eternity.

Indeed Thou art the Most Powerful, The Mighty, The Merciful, The Forgiver, The Compassionate.