

# *THE* **CARAVAN**



Reasons Behind the  
Exodus from the San-  
Guardian Organization

Article Inside

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# PRAYER



Thou art He through Whom the ensign “Praiseworthy art Thou in Thy works” hath been lifted up, and the standard “Obeyed art Thou in Thy behest” hath been unfurled.

Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment.

Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: “All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)”

And Thy Friend (Muhammad) crieth out: “Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty

And written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes.”

**- Baha'u'llah**

# FOREWORD

*“Happy the one who entereth upon the first day of the month of Bahá, the day which God hath consecrated to this Great Name. And blessed be he who evidenceth on this day the bounties that God hath bestowed upon him; he, verily, is of those who show forth thanks to God through actions betokening the Lord's munificence which hath encompassed all the worlds. Say: This day, verily, is the crown of all the months and the source thereof, the day on which the breath of life is wafted over all created things. Great is the blessedness of him who greeteth it with radiance and joy. We testify that he is, in truth, among those who are blissful.” – Baha'u'llah*

Dear readers,


As we gather the threads of reflection in this final edition of the current Volume of The Caravan magazine, we invite you to join us in commemorating two significant events that occurred in the tapestry of the Baha'i calendar last month.

On the 26th of November, we observed the Day of the Covenant, a day dedicated to

honoring the unbroken line of leadership that Baha'u'llah established with His appointed successor, His eldest son, Abdu'l Baha. This day serves as a testament to the divine guidance that has safeguarded and nurtured the Baha'i community throughout its history.

Following closely on the 28th of November, we marked the Ascension of Abdu'l Baha, the beloved son of Baha'u'llah and the appointed Center of His Covenant. Abdu'l Baha's life was a radiant exemplification of the principles laid down by His Father. His wisdom, compassion, and unwavering dedication to the betterment of humanity inspire us to this day.

As we contemplate the significance of these occasions, we are reminded of the enduring Covenant that binds the Baha'i community together, providing a stable foundation for the growth and progress of the Faith. The teachings and examples set by Abdu'l Baha continue to guide us, prompting reflections on our own contributions to the betterment of the world.



Turning our gaze to the broader community, we acknowledge the positive reception of our last special edition, which focused on Shoghi Effendi. Your engagement with this content encourages us to continue exploring topics that resonate with your interests and concerns.

It has come to our attention that our annual remembrance of Shoghi Effendi on November 4 has sparked similar commemorations within the broader Baha'i community, particularly the Haifan Baha'is. "While the Free Baha'is do not recognize the contributions attributed to Shoghi Effendi, we find it essential to reflect on the broader narrative and the reasons behind the developments within the Baha'i Faith. We assert that his influence was part of what we perceive as a strategic setup, leading to what we believe is a deviation from the pristine teachings of Baha'u'llah. In our view, certain decisions taken during that period altered the trajectory of the Faith. Nevertheless, our commitment remains rooted in promoting unity and understanding, welcoming diverse perspectives within the Baha'i community."

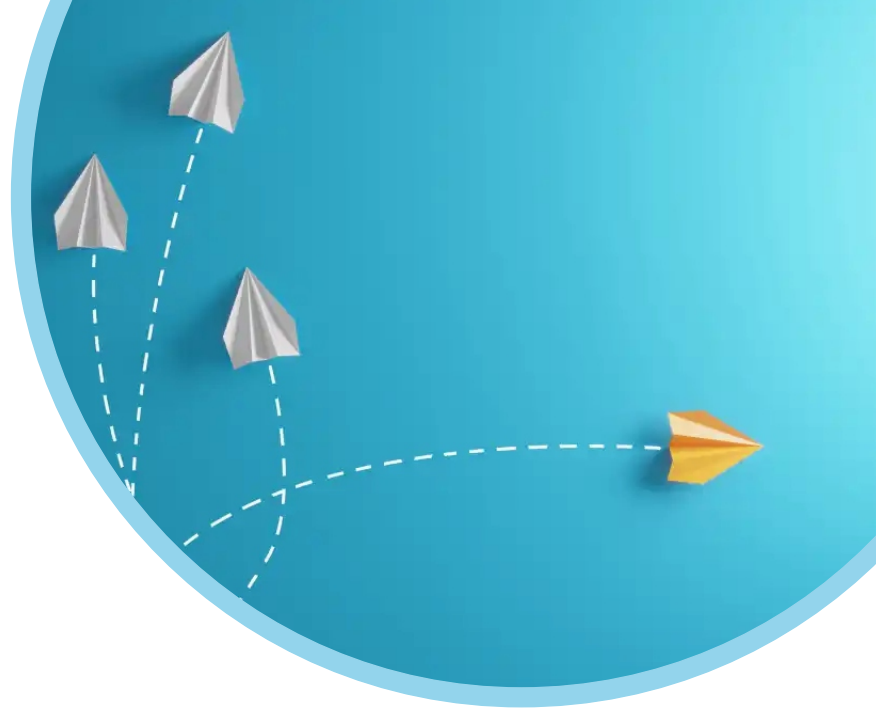
In this issue, alongside our regular features, we extend an invitation to you, our cherished readers, to share any fresh ideas you might have for new content topics. Your insights and suggestions play a crucial role in shaping the content of The Caravan.

As the year draws to a close, we express our gratitude for your continued support and readership. May the pages of this magazine inspire, enlighten, and serve as a source of unity and exploration for all.

With profound love and unwavering unity,

**Team Free Baha'is.**

# THE CHANGE HAS COME



The change has come, and Helen sleeps—  
Not sleeps; but wakes to greater deeps  
Of wisdom, glory, truth, and light,  
Than ever blessed her seeking sight,  
In this low, long, lethargic night,  
Worn out with strife  
Which men call life.

The change has come, and who would say  
“I would it were not come to-day”?  
What were the respite till to-morrow?  
Postponement of a certain sorrow,  
From which each passing day would borrow!  
Let grief be dumb,  
The change has come.

- Paul Laurence Dunbar



1920: Abdu'l Baha standing on the balcony of the house of Abbas Gholi

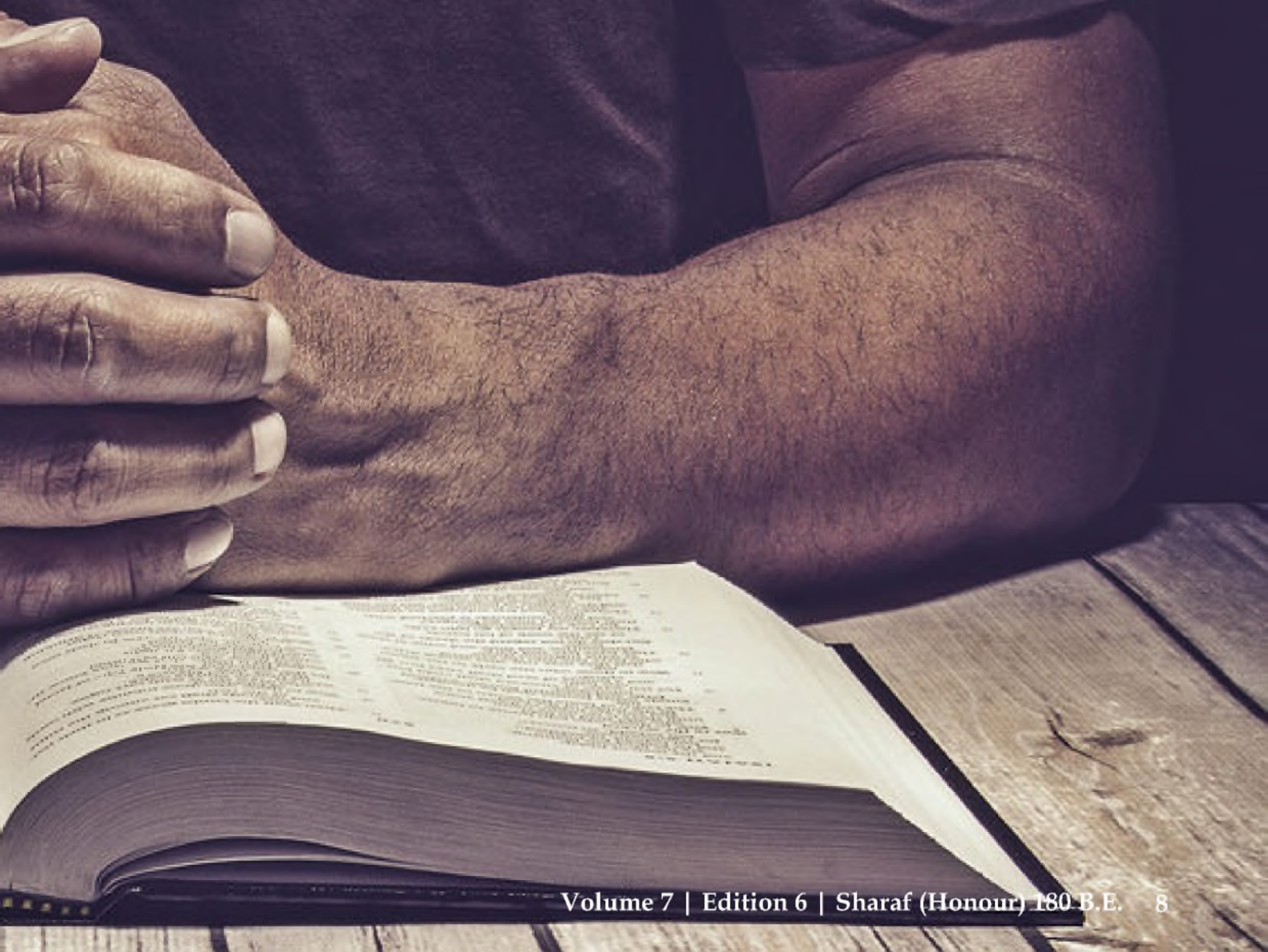
# DIVINE LAWS

In the name of Him who is the Ruler (al-hakim) over what was and what will be.

Some people sit in a Row of Sandals (saff al-ni'al), seeking the seat of honour (sadr al-jalal). Say: Who art thou, O careless, conceited man (al-gharrar)? Of them there is he who claims the Hidden (al-batin) and the Hidden of the Hidden. Say: O liar, by God, what thou hast is husks. We have left it for you as bones are left for the dogs. By God, the Truth, if one were to wash the feet of everybody in the world and worship God in thickets and in green valleys, on mountains, hill-tops, and summits, and at every stone, and tree, and clod, and yet the fragrance of My good pleasure be not diffused front him, he would never be accepted. This is what the Master of Mankind has ruled. How many a creature in the isles of India has withdrawn from the world and deprived himself of what God has made lawful for him and endured retreats and hardships; yet these things will not be remembered by God who sends down the Verses. Do not make deeds (al-a'mal) a snare of hopes (sharak al-amal). Do not deprive yourselves of this end which was the hope of those who drew nigh (to God) in the eternity of past eternities. Say:

The spirit of the deeds is my good pleasure; everything depends on my acceptance. Read the Tablets in order to know what is the purpose of the books of God, the Mighty One, the Munificent. Whoever attains unto My love has a right to sit on a throne of native gold in the chief seat in (the realm of) possibility. Whoever is deprived of My love, were he to sit on the ground, it would take refuge in God, the Possessor of Religions.

**(Source: Al-Kitab Al-Aqdas by Baha'u'llah, Translated from Arabic by Earl Elder & William Miller)**



# REASONS BEHIND THE EXODUS FROM THE SAN-GUARDIAN ORGANIZATION

## – GUEST ARTICLE

I was an active, deepened Haifan Baha'i for eighteen years. Over time, I lost my faith in the Administration and have since become a Free Baha'i, following Baha'u'llah and the Master alone. I had put my Haifan life behind me and didn't think much about it until recently when I had conversations with Haifan Baha'is about leaving the Faith. The Haifan Baha'is that I have known were remarkably ill-informed about other sects within the Baha'is, and what they did know (or think they knew) came either from fellow Baha'is. I'm particularly sensitive to this concerning Free Baha'is because of the obvious reasons. The recent exodus from the Haifan Baha'i Faith is caused by an excessive focus on the Universal House of Justice (UHJ), which is itself an irreligious body, thinking only in terms of accumulating wealth for its members.

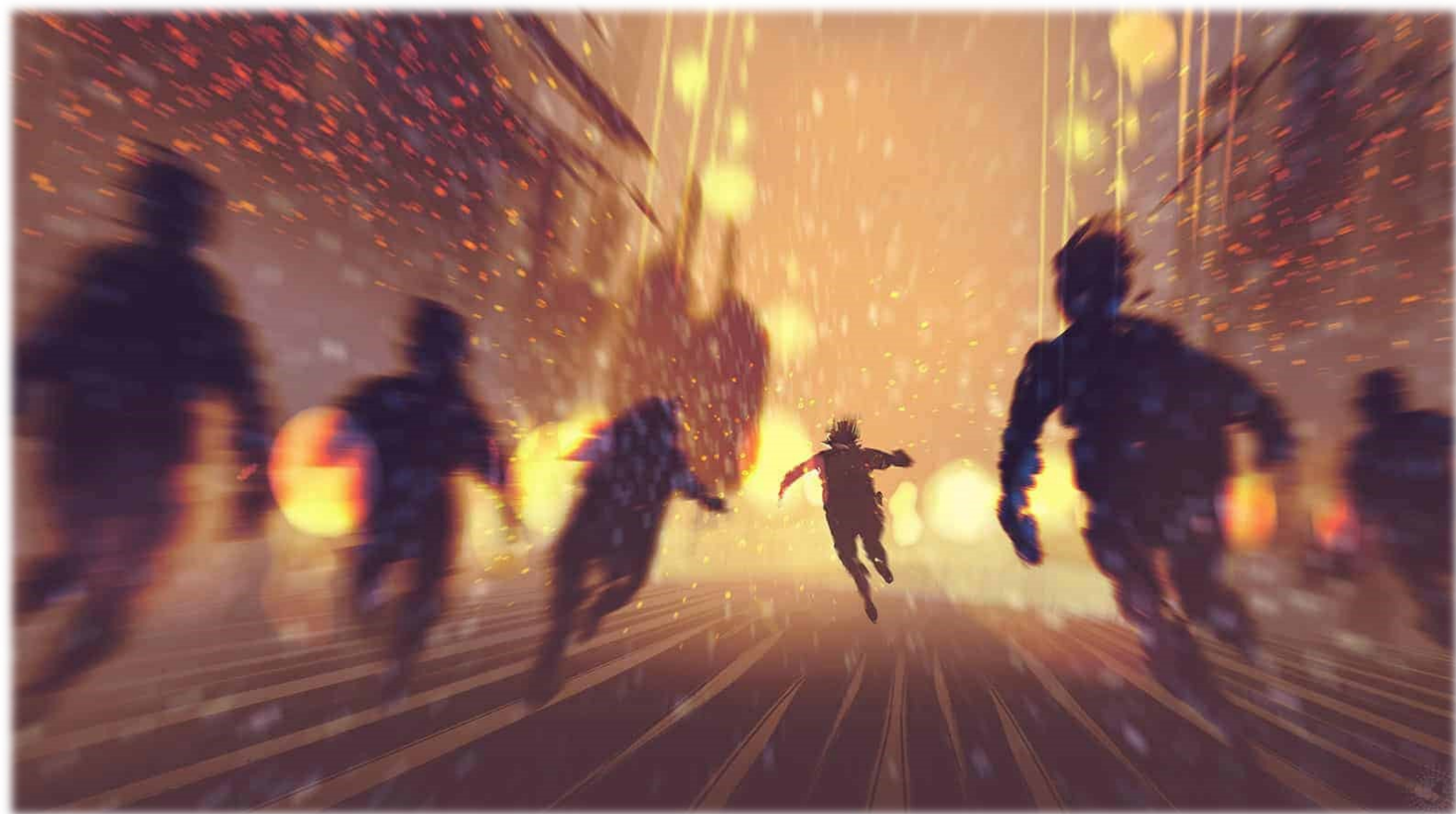
I grew up in a Baha'i family. I went to an entirely Baha'i primary and secondary school. The popular culture I imbibed included teaching the Faith, attending Ruhi classes, participating in National Baha'i Day

festivities, and observing all Baha'i Holy days.

While speaking at a small youth conference arranged by the UHJ, it was the first time I realized that life cannot be managed by organized religion. This realization is only just coming into scope for this kind of social scientific inquiry. I believe this story is increasingly typical among serious Baha'i youths who considered the Baha'i Administration as a religion.

There is a backlash against the infallibility status of the UHJ. Many Haifans are rejecting the identity of "Baha'i" because they don't want to be associated with figures like Peter Khan, Shehriyar Razavi, Payman Mohajirs Correias, etc., given them the status of infallibility.

There is a backlash against Haifan culture due to numerous scandals, love stories involving Baha'i teachers, high divorce rates among Baha'is, and reports of extra-marital affairs among Baha'i counselors. The Baha'is say these are all welcomed by the UHJ.



The Baha'i administration prefers unmarried ladies for pioneering purposes, increasing immorality among the Baha'is.

- A Free Baha'i Writer

Baha'i girls and boys rocking in front of their parents with suggestive pelvic thrusts have put elderly parents to shame. Once I asked my father, "Have we come to a religious function to revive ourselves spiritually or a fashion show program with scantily dressed ladies?"

People should realize that the Baha'i administration has nothing to offer to non-Baha'is. The Holy Writings have been sidelined; firesides, mass teaching, and the Ruhi curriculum have given no results leading to ultimate failure. The only way left for the Baha'i administration is to offer pop culture to save their Titanic from sinking. We will have good stories to tell our grandchildren about an attempt made by irreligious people and enemy agents against the Revealed religion called the Baha'i Faith, which could not see the light of the day and died prematurely.



# CLERGY IN THE BAHA'I CAUSE

In answer to a question as to whether or not there would be any clergy in the Baha'i Cause?

“No. In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergyman, assuming that he is ordained to his ministry, may think that he knows more about God than anyone else, whereas the humble man in his congregation may know more about God than he does. The sacerdotal and theological position makes a clergyman proud and haughty. But there is one thing in this Cause; some people may become greater than the rest, not through appointment, but through the purity of their hearts, their unselfish deeds, their heroic sacrifices, and their knowledge of God. Such illumined souls, like kind fathers or teachers, will guide and teach those less fortunate. They are the elder brothers of the members of the community. They do not arrogate to themselves any title or position. You will know them by their humility, their sincerity, their deeds, their severance, their knowledge, their spirituality, and their attraction.”

- Abdu'l Baha

(Source: Diary of Ahmad Sohrab, March 21, 1913)

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# INVESTIGATION OF REALITY

“God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigation of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain... Therefore, depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise, you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God.”

– Abdu'l-Baha, The Promulgation of Universal Peace, Volume 2, p. 287

# INSPIRING QUOTES



“The most acceptable prayer is the one offered with the utmost spirituality and radiance; its prolongation hath not been and is not beloved by God. The more detached and the purer the prayer, the more acceptable is it in the presence of God.”

— The Bab

“Led by the light of unfailing guidance, and invested with supreme sovereignty, They are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breeze of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.”

— Baha'u'llah

“Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side. Look ye not upon the purity or impurity of his nature: look ye upon the all-embracing mercy of the Lord, the light of Whose grace hath embosomed the whole earth and all who dwell thereon, and in the plenitude of Whose bounty are immersed both the wise and the ignorant. Stranger and friend alike are seated at the table of His favor. Even as the believer, the denier who turneth away from God doth at the same time cup his hands and drink from the sea of His bestowals.”

— Abdu'l Baha

# FREE BAHAI ACTIVITIES

*"...the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard, and life is again bestowed upon man." – Abdu'l Baha*

As we eagerly await the new year, a heartening wave of appreciation is spreading among Baha'i communities worldwide. The Free Baha'i movement and its captivating magazine, *The Caravan*, have become a source of inspiration and conversation, prompting individuals to reach out and share their thoughts through emails.

From the serene landscapes of Canada to the bustling cities of the United States, from the vibrant communities in India to the diverse gatherings in Singapore and Australia, the Free Baha'i movement is leaving an indelible mark. Its approach is refreshing, offering a unique perspective that resonates with Baha'i friends around the world.

The *Caravan* magazine has emerged as a thought-provoking companion, stirring conversations and nudging Baha'is to contemplate aspects of their faith in new ways. It has become an unignorable presence, prompting discussions that delve into

uncharted territories and challenge preconceived notions.

The magazine's influence is evident in the changing attitudes of Baha'is, stretching from the rich history of Germany to the vibrant culture of Thailand. More individuals are finding resonance with the teachings of Baha'u'llah, seeking a deeper understanding beyond the conventional Baha'i literature.

The Free Baha'is have become a magnet, drawing Baha'is from diverse corners of the world. Emails are flooding in from the United States, Singapore, India, Canada, Australia, Germany, and Thailand. People express their enthusiasm for how Free Baha'is are shaping conversations about the Baha'i Faith.

Beyond being just a magazine, *The Caravan* is making history. It is a catalyst for change, encouraging open dialogue, critical thinking, and a steadfast commitment to the timeless teachings of Baha'u'llah. The global resonance with the Free Baha'i communities is creating a legacy of unity and exploration.

Now, let's look at some of the country-wise updates.

- In the United States, Free Baha'is

gathered to commemorate the Day of the Covenant on November 26 and the Ascension of Abdu'l Baha on the 28th. The community engaged in prayers, reflections, and discussions, delving into the spiritual significance of these sacred occasions.

- Baha'is in Thailand and Germany marked November 4 with remembrance activities dedicated to Shoghi Effendi. They engaged in reading and discussing the intricacies of the Will of Abdu'l Baha, exploring various perspectives on the historical events surrounding this period.
- The Baha'is of Canada reached a significant milestone by finalizing a long-awaited book. This insightful work will soon be available to readers on the official Free Baha'is website, offering a valuable resource for those seeking a deeper understanding of the Baha'i Faith.
- Across Australia, Free Baha'is continued their commitment to utilizing hard-earned monies and Huququ'llah contributions for meaningful initiatives. They emphasize a grassroots approach, avoiding the conventional channel of contributing to Local and National Spiritual Assemblies to ensure a more direct impact on charitable and community projects.

- In Singapore, India and various other places too, the Free Baha'is gathered for prayer and community-building activities, fostering unity and understanding among diverse perspectives within the Baha'i community. The focus was on creating an inclusive space for open dialogue and collaborative efforts.

As we bid farewell to the current year and embrace the opportunities of the coming one, let's celebrate the influence of Free Baha'is and The Caravan magazine. They are not just sparking conversations; they are instigating a collective awakening, inviting Baha'is worldwide to delve deeper into the transformative teachings of Baha'u'llah.

Warmest Baha'i regards,  
**Free Baha'i Team**





# SOME QUESTIONS ANSWERED

## Email 1:

Hello, I have been a baha'i for 2 years now yet i have one question that i cant answer throughout this journey, in bible jesus calls god his father in lots of verses yet in Quran god says thay claimed god had a son how mistaken they are. I can understand that religions essence are same yet practices mag differ yet this one is such a big controversy. Curious for answer ty

## Answer:

Hi,

Allah'u'Abha!

Thank you for reaching out with your thoughtful question. The apparent divergence in how Jesus is described in the Bible and the Quran, particularly concerning the concept of God having a son, is indeed a significant theological distinction between Christianity and Islam. Baha'u'llah, the

Founder of the Baha'i Faith, addresses this issue, shedding light on the spiritual and symbolic nature of such descriptions.

The confusion, as Baha'u'llah elucidates, often arises from interpreting Jesus as God's literal son rather than understanding the symbolism behind the term "Son of God." This distinction is crucial in discerning the spiritual truths conveyed through religious teachings. Baha'u'llah delves into this subject in works such as "The Wine of Astonishment" and "The Book of Certitude" (Kitab-i-Iqan). The Kitab-i-Iqan, in particular, explores the profound nature of God, emphasizing His unknowable essence and transcending any human attributes.

As per the teachings of Baha'u'llah – "God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from

His glory that human tongue should adequately recount His praise, or that human heart comprehends His fathomless mystery."

It is essential to recognize that God, in the Baha'i understanding, is beyond any anthropomorphic description. God is not a physical entity, and the language used in religious texts, including metaphors about familial relationships, aims to convey spiritual truths in terms that people can comprehend.

The compilation, "Nature of God," provides additional insights into this topic, offering a collection of extracts from Baha'i writings that delve into the nature of God. You can explore these passages to further deepen your understanding.

In essence, the Baha'i perspective affirms the oneness of God and recognizes the manifestations of God, including Jesus, as symbolic representations of divine attributes rather than literal progeny. Understanding the spiritual symbolism behind such terms helps reconcile the apparent differences in religious scriptures. If you have further questions or would like to explore this topic more deeply, feel free to continue the conversation.



Hope that answers your question. Do write back in case of any questions.

Regards,

**Team Free Baha'is**

## Email 2:

Hi Free Bahai team, I have a question about the message that you propagate about helping the poor and needy. I think you haven't yourself read Kitab Aqdas where it is clearly mentioned not to help the poor as everyone is responsible for earning their own living. You should not preach half knowledge. Start following the infallible leaders of the UHJ, they will lead you to the true teachings of Bahau'llah. Good luck.

Answer:

Hi,

Allah'u'Abha!

Thank you for expressing your concerns and sharing your perspective. We appreciate open and respectful dialogue, and we welcome the opportunity to address your points.

You referenced a passage from the Kitab-i-Aqdas that indeed states: "It is not permissible to beg, and when one is asked (for money), it is forbidden for him to give. It has been ordained that everyone earn his living. Whoever is unable to do so, let the guardians and the rich appoint for him what is sufficient."

This passage, as you rightly pointed out, emphasizes the principle that earning a living is a fundamental responsibility, and begging is discouraged. However, it is essential to consider the entire context and teachings of Baha'u'llah. The same Kitab-i-Aqdas also emphasizes compassion and the responsibility of the affluent to assist those in need.

The passage continues: "Perform the stipulations and ordinances of God. Then keep them as you keep your eyes, and be not among the losers."

This underscores the importance of adhering to the stipulations and ordinances of God, which includes not only the responsibility to

earn a living but also the duty of the affluent to assist those in need.

The phrase "let the guardians and the rich appoint for him what is sufficient" signifies a shared responsibility in caring for those who, despite their efforts, are unable to earn enough. This collaborative effort, involving both the individual and the affluent members of the community, aligns with the broader Baha'i principle of unity and mutual assistance.

In contrast, concerns have been raised about the management of Huquq'llah funds by the Universal House of Justice (UHJ). Some individuals have questioned the transparency of the expenditures and the absence of detailed financial reports. This lack of clarity has led to apprehensions about the potential misuse of funds and the need for greater accountability.

By personally directing Huquq'llah contributions towards initiatives that directly benefit the less fortunate, individuals can feel a more immediate connection to the impact of their contributions. This aligns with the broader Baha'i principle of active engagement in social and economic development, as outlined in the Baha'i Writings.

While recognizing the administrative structure established by Baha'u'llah, it is also essential to acknowledge individual agency and responsibility in contributing to the betterment of society. Direct involvement in charitable acts, including the allocation of Huquq'llah funds, allows individuals to actively participate in the spiritual and material progress of their communities.

It is crucial to approach these teachings with an open mind, recognizing that the understanding of Baha'i principles can vary among individuals. The Free Baha'is, like all

Baha'is, are committed to the teachings of Baha'u'llah and Abdu'l Baha, aiming to promote unity, justice, and the betterment of humanity.

We encourage everyone to engage in the study of the Baha'i Writings with an open heart and a spirit of unity. Let us strive to understand each other's perspectives and work together towards the common goal of advancing the principles of the Baha'i Faith.

Thank you for your time and consideration.

Warm Regards,

**Team Free Baha'is**



### Email 3:

Greetings

I am writing to you with a query concerning an early adherent of the Free Baha'i movement, whose life I am currently researching.

The man in question is Jagadish Chandra Chatterji (1872-1960). He was a Theosophist, of some renown, but converted to the Baha'i faith whilst living in the USA, in the early 1930's. He gave a lecture to the New History Society, on the 8th January 1933, later reprinted in their Journal, entitled "The Baha'i Cause as a World Religion". A couple of months later, he returned, via England, to India, where he died in 1960.

If you can help with any information on this man, or any links to the movement in the 1930's in India, either directly or by forwarding my email to someone who might be able to, I would be enormously grateful - thank you.

I am an independent researcher, living in the UK; I am currently gathering information on Chatterji, to assess whether I have enough to write a proper biography.

With best wishes,

Dr. M Williams

**Answer:**

Hi M,

Allah'u'Abha!

Hope you're doing well.

Greetings, and thank you for reaching out to us with your query regarding Jagadish Chandra Chatterji. We appreciate your dedication to researching and documenting the life of an early adherent of the Free Baha'i

movement.

At present, the name Jagadish Chandra Chatterji is not immediately familiar to us, but we understand the significance of your inquiry. We will commence our internal investigations to gather information about Mr. Chatterji and his association with the Free Baha'i movement in the 1930s. Our team is committed to assisting you in your research endeavors.

Moreover, we find your decision to publish this question in our magazine to be an excellent initiative. It opens up the possibility of connecting with individuals who might have valuable insights or information about Mr. Chatterji. We encourage collaboration and shared knowledge within the broader Baha'i community.

Rest assured, we will diligently explore our resources and connections to provide you with any relevant information we can uncover. If there are individuals within our community who have insights into Jagadish Chandra Chatterji's life and his contributions to the Free Baha'i movement, we hope they will come forward and share their knowledge.

We will be in touch as soon as we gather more information on Mr. Chatterji. If you have any additional details or specific aspects, you'd like us to focus on during our research, please feel free to share them with us.

Thank you for your patience and understanding. We look forward to assisting you further in your research.

Regards,

**Team Free Baha'is**

# KNOW YOUR HERITAGE



The Bab's signet ring

# WEBSPLORE



r/exbahai • 2 yr. ago  
Amir\_Raddsh



## Why do bahá'ís are obsessed on the study of the Ruhi books?

Discussion

I remember in my city they almost compelled the people to start into a study circle. This divided the believers in levels: 1 - to- 7 (the editions of the Ruhi books). If you were not advanced in the studies of these books it was like you hadn't knowledge of the writings.

The Bahá'í Faith has a vast literature at your disposal and an extensive material for study and reflection but they prefer to be stuck on these books with prefabricated thoughts and conclusions. It seems they try to make up something and refrain from any critical analysis of the believers.

Their insistence on these books really got me upset at that time.



Share

*“Where there is love, nothing is too much trouble and there is always time.” – Abdu'l Baha*



With this, I pray to God to help us follow in the footsteps of the Master and take care of the poor and the needy, always. More power to you!

Want to be a contributor for 'The Caravan'?

Interested in contributing to the Caravan Magazine by writing a guest article? Kindly send us your article at ['thecaravan@freebahais.org'](mailto:thecaravan@freebahais.org) and if we find your article unique, knowledgeable and interesting enough for our readers, we will surely publish it in our upcoming issue. If you have any other queries, you can write to us at ['info@freebahais.org'](mailto:info@freebahais.org)

Thank you!

# DID YOU KNOW ?



Abbas Effendi, popularly known as Abdu'l Baha, was the eldest son of Baha'u'llah, who referred to Him as "the Mystery of God" and "a shelter for all mankind." However, the Master preferred to be called "Abdu'l Baha," which means "the Servant of Baha," highlighting His devotion to Baha'u'llah.

Abdu'l Baha fulfilled a triple role. He was not only Baha'u'llah's designated successor but was also authorized by Baha'u'llah as the inerrant interpreter of the latter's teachings. Additionally, he was regarded as the paragon, or perfect exemplar, of Baha'i ethics, virtues, and wisdom.

The Ascension of Abdu'l Baha, like the Day of the Covenant (November 26), is a Baha'i holy day honoring Abdu'l Baha (1844–1921), who succeeded Baha'u'llah (1819–1892), prophet-founder of the Baha'i Faith, and led the Baha'i community from 1892 to 1921. The Ascension of Abdu'l Baha



Abdu'l Baha's coffin coming out of a mosque in Haifa, Israel

commemorates the death — and, retrospectively, the life — of Abdu'l Baha, who passed away quietly in his home on November 28, 1921, in Haifa, Palestine (now Israel), at the age of 77. Abdu'l Baha was well known in Palestine and abroad.

The term “Ascension,” of Christian origin, is a reverential term, implying that the person referred to, by virtue of a high spiritual station, “ascended” to heaven and dwells in Paradise.

All the funeral arrangements were done by Abdu'l Baha's sister, Bahiyyih Khanum. The funeral procession took place on November 29, 1921, and was attended by 10,000 mourners of numerous religious backgrounds.

In His old age, Abdu'l Baha remained remarkably vigorous. He was a loving father not only to the Baha'is but to the entire humanity. Mohammed Ali Faizi mentioned in his book, "The Life of Abdu'l Baha" on page 341 that the Master used to attend Friday congregation prayers at a Mosque in Israel, giving alms to beggars after the prayers.

Abdu'l Baha's mortal remains were laid to rest in one of the chambers of the Shrine of the Bab on Mount Carmel.

# BLAST FROM THE PAST

List of books and pamphlets by Mirza Ahmad Sohrab, published by the New History Foundation, 132 East 65th Street, New York City:

Abdul Baha in Egypt.....	\$2.00
The New Humanity .....	2.00
Heart Phantasies .....	1.00
The Song of the Caravan (a Cosmic Novel) ..	2.50
The Song of the Caravan (paper cover) ....	1.00
Renaissance (a booklet of 28 pages containing a brief yet comprehensive outline of the history of the Bahai Cause and its universal principles) .....	.05
Torchbearers (addresses of Tagore and Einstein before the New History Society) ....	.25
Peace Militant (addresses given at Mass Meeting of Youth Peace Federation with Resolution and Ideals of the Young Caravan) ..	.15
The Message of the New History Society to the Youth of Europe .....	.05
War Resistance (a Practical Policy) .....	.15

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Hidden Words—Baha-U-Llah .....	\$ .15
Epistle to the Son of the Wolf— Baha-U-Llah ~ .....	1.50

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## Literature for Free Distribution

1. Ideals of the New History Society.
2. The Plan of the New History Society for the Reconstruction of the Human Commonwealth.
3. Ideals of the Young Caravan.
4. Dreams of the Caravan.
5. Persian Rosagy.
6. My Confession of Faith.
7. I Resign (a letter written by an officer to his Major, explaining the reasons for his resignation from the Officers' Reserve Corps of the United States Army).

The above booklets and leaflets  
may be obtained from

THE NEW HISTORY SOCIETY  
132 East 65th Street  
New York City  
New York

Reference: The New Historian, June, 1932, Volume 2

# DECLARATIONS

We the Free Baha'is do not believe in declarations. We believe in spreading the true teachings of Baha'u'llah and don't work for numbers. A Free Baha'i should purify himself from greed of attaining positions, and start working out of love for humanity and world peace.

Our Master has clearly stated,

"There are no officers in this Cause. I do not and have not appointed any one to perform any special services, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is purely a democracy, and not a theocracy."

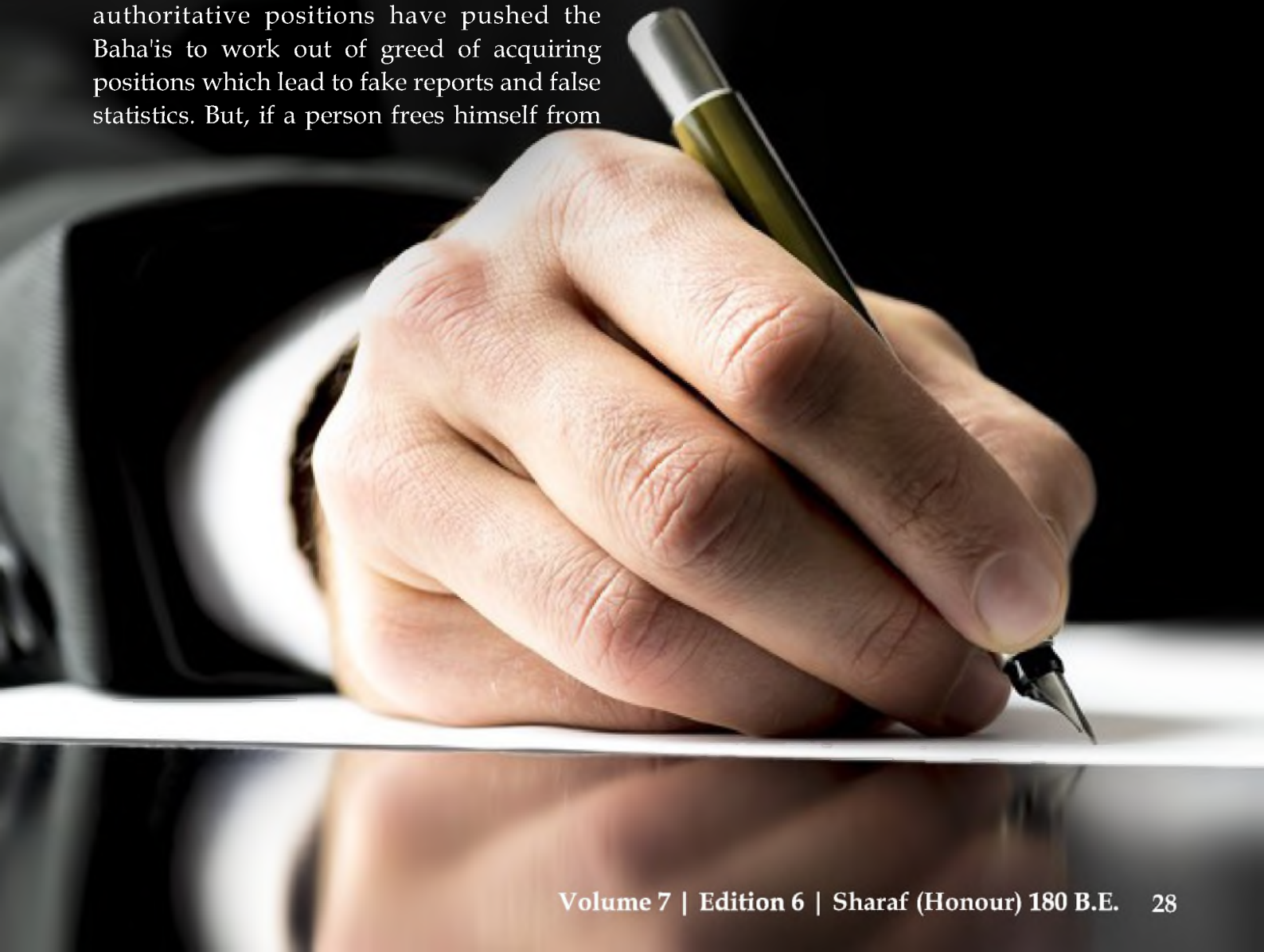
(Reference: Star of the West, Vol. 8, pg. 116)

These man-made assemblies and authoritative positions have pushed the Baha'is to work out of greed of acquiring positions which lead to fake reports and false statistics. But, if a person frees himself from

administration, he will fulfil his duties towards Baha'u'llah and not for NSA or UHJ. Thus, he will be rewarded by Baha'u'llah for his efforts. For this reason, Free Baha'is do not believe in Officers or Office Bearers and one must be the Guardian of his own faith and action.

So, anyone who would wish to work for the faith should follow the teachings of Baha'u'llah and Abdu'l Baha, serve the faith and promote world peace and harmony.

Why do you think the Baha'i Faith got split into various groups after the passing away of the Master? Don't you think the rule of the so-called guardian Shoghi Effendi and his Administration has played a very crucial role in the division and disunity of the Baha'is?



# THROWBACK



**October 1921: Abdu'l Baha sitting in His carriage along the beach on His way back to Haifa from Bahji**

# DISCLAIMER

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