

guidance to interpret what is required. Translation of the writings is also interpretation.

The Administrative Order of the Baha'i Cause rests upon two pillars: the Guardianship and the Universal House of Justice. Upon both are conferred unerring guidance. The local and National houses are not infallible although they command the same authority within their respective jurisdiction.

The years 1957 and 1963 referred to in the teachings indicate the beginning of the lesser peace, or the political unity of the nations of the world. The Most Great Peace with the universal recognition of Baha'u'llah will not occur in this century - 20th century.

Abdu'l-Baha's statement regarding voluntary sharing of wealth, quoting 1/3 and in another instance 2/5 is only indicative of the future trend. Similarly every reference to profit-sharing should be taken only as examples. The International House of Justice will legislate on all these matters. There is no system of Baha'i economics. We have only general principles. The system will be developed as the need arises.

We cannot compare, much less identify the Baha'i Commonwealth of the future with any of the existing or known systems of government. The assumption that the Baha'i plan is reformed capitalism is incorrect even though we do uphold private property. For so do the socialists and to a lesser degree the communists. The difference between socialism and capitalism does not rest upon the issue of property, but on the question of the ownership and control of the means of production. Baha'u'llah does not answer this directly therefore it will be settled by the International House of Justice. In the meantime we cannot and should not lean to the right or to the left.

My observation of a tendency towards stereotyped thinking amongst the American Baha'is was confirmed by the Guardian. This however is temporary. Free and original thinking should be encouraged. Each Baha'i group should develop its own peculiar distinctions and through this diversity of characteristics, the whole Baha'i world will be enriched. The present censorship of Baha'i writers is also a temporary measure. Freedom of speech and thought will be maintained in the Baha'i World Order. Freedom does not mean license however.

We may pray to God direct, if we have the right conception of God. We may pray to Baha'u'llah, Abdu'l-Baha, Shoghi Effendi, or any other person in the other world, or in this world who is close to us if our conception is the right one. Praying is like asking. If we ask long enough, earnestly for the right thing, we will get an answer.

Dr. Esselmont's book has been translated into 33 languages, Hidden Words into 14, the Book of Assurance into 12 and Some Answered Questions into 4 languages. Question: If individuals withdraw, the Cause remains. What if groups do?

Answer: In the future whole National Assemblies might withdraw, but the unity of the Cause will remain unimpaired.

Question: Were there Manifestations before the Ice Age?

Answer: If there were men, there were Manifestations. Future scientists will determine.

Question: Can we pray to God direct?

" " " " Baha'u'llah direct?

" " " " Abdu'l-Baha "

" " " " Shoghi Effendi "

" " " " anyone "?

Answer: Yes, if we have the right conception of each of these. We may pray to anyone in this world or in the next if we have the right conception.

Question: The Baha'i system is a political institution?

Answer: Yes but we do not stress this at present.

Question: Is the fear of God a good thing to believe in?

Answer: Yes. The fear and love of God are the same: we should fear His Justice, love His Mercy. Fear alone is not enough.

Question: There is a tendency with the friends to curtail free thought. Any subject not touched upon or developed by the Guardian is thought of quite often as non-essential or even contrary to the teachings. Should not free thinking be encouraged?

Answer: Yes. Free and original thinking should be encouraged.

Question: Other Baha'is might be inspired to think of something before the Guardian thought of it?

Answer: Yes. (The Guardian will receive inspiration according to the needs of the Baha'i World.)

Question: You are the Guardian of the Cause. I am the guardian of my own life.

Answer: Yes.

Question: Do you always see the wisdom of your own decisions?

Answer: Not necessarily - he does not always see the wisdom of his own decisions. Even Abdu'l-Baha's interpretations appeared contrary his reason (Shoghi Effendi's) sometimes.

Question: Your interpretation is not every aspect of the truth?

Answer: No it is not.

Question: What you say is only relatively true?

Answer: Yes but we must accept the aspect given for the time.

Question: Is it better to have guidance than inspiration?

Answer: Yes. Inspiration may come from the ego while guidance comes only to those who are free from self.

The Baha'i Faith was founded on two orders and two Prophets.

1- Baha'u'llah, a Prophet.

2- Bab, a Prophet.

3- Abdu'l-Baha, an order.

4- Administrative Order, which has two pillars: these two are absolutely indispensable to each other.

Regarding Abdu'l-Baha's statements. He was not a lawyer. He did not speak as one. His writings need to be codified and classified. Form of the writings need not be perfect but the substance must be. The Master's form was not perfect.

To have faith and to retain it one must nourish it constantly as the sap nourishes the tree in order that it will not dry out - by prayer, meditation, study, observation and conscious activity (service).

Greenland will become green, the climate will change.

The Administration is sufficiently perfected for the present. We in the West are tempted to continue making laws and regulations. We must restrain this and concentrate on teaching. Teaching is now the most important thing.

Outside ornamentation of the Temple is a necessity: interior is a luxury. The latter should be left for the next Baha'i century for completion.

Centennial gatherings may be held in the Temple. Reading of prayers and meditations revealed by the other great Prophets should be encouraged in the Temple.

Most striking difference between the Papacy and the Guardianship is that the former has both the power of interpretation and legislation while the latter has only the power of interpretation.

Muhammadan Dispensation brought Patriotism.

There is nothing in the teachings about the control of the means of production. The future will decide.

Threefold unity upheld by the Baha'i Cause:

unity of the Prophets,

unity of mankind,

unity of God.

Regarding immaculate conception: the Master and Baha'u'llah both confirmed this. It is true but do not stress it.

Regarding kissing Abdu'l-Baha's clothing, dress of the greatest Holy Leaf,

do not encourage but do not forbid. Leave to the individual.

Horace Holley in Green Acre referred to words attributed to the Master "Communism should have been stamped out the moment it appeared." It does not seem to be authentic - Shoghi Effendi said he did not know exactly.

Question: In spirit are all the Guardians the same?

Answer: Yes, all are under the same power of unerring guidance.

Question: Is revelation interpretation?

Answer: Yes: Guardians' differ from the Prophets' interpretation. The latter receive theirs from God direct, the former derive theirs through the Prophets.

Question: Is perfect justice impossible?

Answer: Yes.

Question: Does this mean that the International House of Justice will not give perfect justice?

Answer: They will have the unerring guidance of God.

Question: Between the two camps of right and left which will win?

Answer: Neither.

Question: Did you ever say or write anything in the capacity of Guardian, realizing afterwards that it was a mistake?

Answer: Not in the interpretation of the teachings.

Question: Does infallibility mean perfection?

Answer: No. (At a later date Shoghi Effendi said the future Guardians may not all be saints but that that will not deter them from receiving the unerring guidance of God. I did not mean that Shoghi Effendi implied that he was a saint.)

Baha'u'llah stated that drinking should be forbidden for 800 years. (It may be longer than that number of years.) He was very definite in His statements regarding this.

When or if the Guardian comes to America, he does not know. It depends upon the friends. If he feels the urge from them.

To teach Faith, a story, an episode, an act may be sufficient.

Canadians should be proud of Miss Marion Jack. Her work should be increasingly appreciated.

A child should be restrained, a youth curbed, the old supported.

Question: Faith without reason is superstition?

Answer: Yes, but the faith which supercedes reason is not superstition.

Non-attendance at Unity Feasts does not disqualify voting rights or memberships in the Baha'i community.

In essentials unity, in non-essentials diversity. It is the right of the Guardian or the Universal House of Justice to decide which is which.

The period of engagement is 90 days. If marriage does not take place within that time, the engagement must be annulled. This law is enforced in the East only.

Faith should make us obey spontaneously.

There is nothing in the writings about birth control.

There is nothing about lotteries in the teachings, though gambling is forbidden. (While Emeric was in Haifa a letter was received by the Guardian from a Persian Baha'i regarding lotteries. The Guardian did not seem to regard it as gambling for as far as Emeric remembers the Guardian said that it was not mentioned in the writings. He said the Universal House of Justice would determine that question.)

The Guardian does not wait for inspiration. He works and while working it comes in a continuous flow.

He does not know at present when or where the War will come. (The Guardian does not speculate about the future. He has no curiosity.)

Guardians will always be chosen from the family of Baha'u'llah. The Afnans will have no special privileges.

The Guardian confirmed these thoughts of Emeric's.

"Moses brought the law; Christ brought love; Baha'u'llah brought justice the combination of those two forces. Justice can only be expressed by groups and Baha'u'llah has created such groups."

19 equals unity, 19 years make a cycle, 19 cycles make 361 years, a great cycle.

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