

Notes of Shoghi Effendi's Words

Exported from Holy-Writings.com on 2026-06-20 — 1 clipping

.... n,

.....

Botee of ShOfJh1 Etteztidi t • wC4"4a taken by !III!I at the d:1xmer table in the Pil8rim Bouse

in Ba1ta, April 22Jld to ~ 12th, 1m. --

1937, JIII' lMt awning in BUra, I asked Shosh1 Mtendl at the d1lmer table What meaeaea he would wteh III9 to oonvey to the trienda in America. IJs replied that he had

been tMnk1"& about tbe Temple and how the JIIIOley could 'be ralaed tor Ita oOlllpletlon.

IJs said in part:

'lIJe Am9rloan frJ,en4e have a twotold task (Jf promoting first teaching, and seoCIDd the oompletion ot the Temple ol"ll.IU18ntatlon, the &even year plan to the end ot the first oentul7.

It the1 cooperate and persevere they will succeed. Mr. Schopflooher has ottered \$100,000

~ the 1'8III\1n1 ns BZ001mt would be \$30,000 per year tor the &even years. It Is very- easy

to aoh1eve this it the friends persevere and cooperate. Two more units are needed.

by Will suocceed if ooo,eratlon Is sueta1ned to the end, and the teachins work must

not sutter. :Before the end of the flrst century, they must establ1sh at least a group

in eV8I7 !It&te, and if a gl"oup 1a not possible, then one residential believer, not only

in every- etate and province in America, but 1n every republic in the Jimerican continent,

ADd the e1ght Islmlds ot Hawa11. A residential believer on each Island. 1s a pe.rt of tm

World PIIIm.. Every- nation in the Baha'I world must direct 1ts attent10n to the neighboriDS cOll8!ltr1es. In every- count17 1t 1s poss1ble to teach the Cause.

It you know how to

teach, you can find a few receptive souls.

~ 12, 1931, Just before sailing from. Haifa, Shoghi Effendi sent for D8.

His first

wards .,re in part:

Tlle AmerIcans have a twofold task, an:Q' e1ght years remain and the t1l1B 1s short. They

must make a treD8ndous eftort in teaching and a treD8ndous eftort to finish the second

am third units of the Temple by the end of the first oentUI7 and the

inauguration of
the second century. It is now twenty-five years since the Master laid the
corner stone,
and it will be thirty-two years in erecting. More than that would be detrimental
to the
friends. By the end of the next century they will be through with the
Old Baha'i Temple,
paritularly & this will enable the friends in Persia to build the third
Temple. The
Master laid the cornerstone in Chicago before there was a plan and the
Persian friends
can do the same. The Master said that another Temple could not be built until
the one
in Chicago was completed.
The following I have classified under material.

ADMINISTRATION

Abdullah Balla stressed the spiritual side of the Nineteen Day Feast, but not
the administrative side. Now we stress the administrative side. There is nothing
in the teaching
that the Nineteen Day Feast should be held on the first day of the Baha'i
month. It is

only the outcome. Give freedom in non-essentials. In essentials unity; in
non-essentials diversity and in all things charity.

The Local Assembly should intervene when the Cause suffers. In purely
administrative
matters, if a voting member disobeys the Spiritual Assembly, he ceases to be a
voting
member.

Sometimes it is very difficult to know what constitutes legislation and what
constitutes
interpretation.

Local Assemblies will become local governments. National Assemblies,
national governments.

The institution of the International House of Justice and the Guardianship have
different

revenues. The Master and Beha'u'llah have both stated that each have their
specific

revenues. The Baha'is are free to offer endowments to the Local, National,
International, or International, conditional, or unconditional. The National can
appeal to the International House of
Justice.

We must discourage labeled contributions. • Baha'is are free to give
all their property to non-Baha'is. The Baha'i must make their Wills by the
Law of Baha'u'llah. If

no Will is left, then the property must be divided according to the Law of
Beha'u'llah.

Divorce, although permissible is highly discouraged. The Assembly should solve

such

cases, and then they should obey, and if not they will cease to be voting
Behaviors. They
should first not have to set their own rules. So, it is not as serious . . .
as you see.

The Baha'i constitution is not an American constitution. It is a Baha'i
constitution,

as 'Abdu'l-Baha said the continent of the East would go to the West. 'Abdu'l-Baha
wrote in the Tablets of the Divine Plan, "The continent of America is the land
where

the lights of the Faith will first be revealed, the continent where the
vestiges of

the Faith shall be unveiled." The Faith was born in the East and the child
ushered in

in the West. The Faith now has a child (administration) and the World Order
is the

beginning of civilization. The term World Order was first mentioned by the
Bab in the

Bayan and Baha'u'llah used the same term in Perdan. Allmad Sohrab
disassociated the

Writings of Baha'u'llah from the World Order.

The religious institutions are trembling because they were not established by
the

Founders. On these ruins will be established the Baha'i institution which is
established

by the Founder.

We must not be provocative nor be too submissive. Ventilate our feelings with
frankness

and moderation. The tone must be moderate and we must be very frank with
friendliness.

Frankness and at the same time frankness can be combined. To be brave is
different from

being cautious. Over cautiousness is a defect. We must ponder before we take
action.

Audacity in teaching but not in applying the principles of administration. We
must be

absolutely loyal to the administrative principles. It is difficult because it
involves

personalities. Spiritual principles do not involve personalities.

The reason why women cannot be members of the House of Justice will be revealed
to us

in the future. The Master has said in a Tablet it will come as clear as the
sun.

So, if we cannot find the reason for things, but it is a challenge to our
faith itself. A revelation implies a Wisdom which transcends the human mind.

When once the Institution begins to function, the personal is not important.

It is the

Institution itself which is important.

The details of the Baha'i Revelation are left to the House of Justice.

Those who deliberately violate a Baha'i law cease to be voting Baha'is.

In Persia the leaders are very weak and the masses are very strong. The Trustees and

the National Assembly in America are the same.

Those who disregard the wishes of the National Assembly cease to be voting believers.

An administrative principle cannot be compromised.

If anyone disobeys an Assembly he ceases to be a voting member if he has been repeatedly warned.

The Bahais must ask to be given administrative positions, that is, second posts and prove their ability to administrate.

BAHA'IFAITH

The Baha'i Faith is more than a religion. It is a civilization. It is not a restatement. It is a civilization which will blend East and West. The past faiths could not

establish a civilization. "It cannot compare it to previous religions and World Order

is mother word for civilization. God's plan for humanity in this revelation is fully

unfolded. It was only partially unfolded in the past.

•Abdu'l-Baha once said in case he should leave Haifa, He would go to the Far East.

The Guardian said in regard to a Japanese Buddhist priest that he could not be a Baha'i

and remain a priest, that he should make every effort to find other means of livelihood,

even though it were less money, and that it should be explained to him:

Baha'u'llah is

the Bearer of a New Revelation which abrogate the old; the Founder of a New Dispensation. We have our own laws. We must not be members of other organizations, but we must

cooperate with all provided cooperation does not imply acceptance. We do just

what others do who enter our meetings, reciprocate like people who address Baha'i meetings. We do make distinction between association and affiliation.

Our faith abrogates

the laws of previous revelations, therefore we cannot be members of other organizations.

The Baha'i Faith is more than a religion because it has institutions established by the

Founder of the Faith which makes it a civilization. The Kingdom of God is the World

Order of Baha'u'llah. When it is established the prayer, "now the Kingdom came,"

will be
fulfilled.

On the ninth day of Ridvan :Bah& IU Ill&h wall joIIed by ilis family in the
garden and they

left on the tllelfth day for Constantinople. The first day He arrived in the
garden. The

eoverlm3nt 0W!IS the garden and the hospItal which is on the grolmds, but the
:Babe. , Is

a~ allowed by the gutelfiibnt to meet there. It was a four months journey
fram Bagdad
to Constantinople.

~ NI.aster \8S the perfect Be.bl. 11. He was the perfect mirror. :sa was a
human be ing

WlnCil.'il.E1 perfect yet hUDml. He had the attributes of the prophet, but
not hls rank.

'I.be.t Is why :sa Is a Il\Ystery. He Is all-mowing, and yet not a prophet.

'I~ lve photographs of Be.ha' u Ille.h were dlstrubuted by Him in Adrianople.

The Master's

phc;togt"aph is quite different fram that of Be.ha IU 'lab, or the Be.b, which
IIU.st not be

exposed, but friends could own them.

The Cause is so much above personalities. It will survive all attacks. It Is
providential Sohrab left the Cause. In a DVsterious wa;y these things help the
Cause. Mrs.

Clmldler is h;ypnotized by him. He DBy have been sincere but has lost his
faith.

'I'be enemies in Palestine are the Muslims, Christians and Mnbe.nmatl 'Ali's
party. It Is

only the beginning of the opposition of the church. 'Ibis opposition will
gradually Incree.ae and spreai to the church in Engle.nd and afterwards ,,111
affect the Catholics and

w:l.l bring the downfall of the Pope. The religiOUS opposi tlon Is shifting to
the West.

In t~ West, starting wlth the religious leaders, there Is an increasing
oppositlon of

the church, and later on of the State. As soon as it is realized that the
Baha'Is are

farmng a State within a State, they will misinterpretal our motives. Be
confident tllat

whatever happens will eventually be far the good of the Cause. The Be.ha' i8
must be very

\Q11 informed. The;, must read the books of the enemies, as well as the
Be.ha'i books,

and be prepared to :refute arguments. The chal leng:l wlll be intellectual. What
the Cause

requires Is ~severance.

The Bab was like the SU11 at the vernal equinox - the spring.

Be.he.'u'llah was like the
Slm in the sign of Leo - the middle summer. The Light of the Cause
is different from
the Splendour of the Dispenee.tion.
In the house of Abboud, in Akka, Baha'u'lle.h lived for eight years.
'Abdu'l-Be.be., before His mrrle.ge, occupied a room next to Babe. 'u 'lile.h's
with twelve other persons. It
was in the roam in this house that Be.ha' u 'llah revealed the Aqde.s.
We must not imitate the missionaries in our clmlting or singing, but mlm lt
something
new. We must not imitate under ~ circumstances the Christians. Be original. In
the
East there is extreue fundamentalism. In the West extreme liberalism. F8ne.tism
in the
East and heresy in the West. Heresy is extreme liberalism or extreme orthodoxy.
Tm Master said that Prof. EdltIU"d G. Browne would realize before his death his
mistake.
(~ being influenced by the Ezelis) Nicolai believed that the Bab was a prophet
of God.
Both Goblneau and ITicolai believed that Be.ha.'u'llah usurped the Bab's place.
,Ooblneau
did not change but Nicolai has realized that the Baha lie are the friends of
the Bab.
'The enemies of the Cause had very pa.erf'ul subtle influence on people.
In three hundred years there lIere twelve g:lneratIons of Be.he.'u 'lIah' s
family. Be 1f88
fran Abraham, one of his sons who migrated to Central Asia and eestablished
h1lllself in
Kare.san. He was neither IsI!Be1 nar Isaac. He 1s also fran Jesse, the
son of David
who 1s fran Iee.e.c.
The Master's pho~ should be circule.ted amongst the believers. Baha'u'llah
should
live in th!t m.lnde of the believers rather than for them to see a photograph.
Tllen there
le alwars the fear of worsh1pin6 the photopph. Baha'iS must COIU'entrate on
th!t eirr1t
and not on the form. Even the Master UMd to refer to H1mself &8 the Channal.
'HB FUTURE
After the world war tb&re will be a reactIon in faTOI' of the Cause but the
whole world
will not become 1mlllmediate:q Babah.
This is the caning or &8' of this planet. Just as America was discovered, so
other
planets ma;y be discovered, and in conJunction with them we ma;y becane a
member of a
greater entity.

After the next war the United States will unite with other nations. Wilson was ahead of his age & brought vision.

The immediate future in Japan is very dark. Japan is going to suffer. The time is not now for great head-on. The Pacific will become a great storm center in the coming war - great suffering. What we require in Japan is the recognition of Baha'u'llah and of His Station.

Baha'is should be very careful in their investments. All will be affected. The future is very dark. Consult experts in investments. The whole world will be involved. We know two things, that the suffering will be intense, and all will be involved. The last war was the great war. The next will be the greatest war. The last was only a prelude to the next. A greater war will be required to give birth to a true League of Nations.

If we can remain in a civilized country during the war, that is, if we have money enough to do so, we should remain. There will be a tremendous reaction afterwards. The Peace will be of non-Bahá'í. The Greater Peace is referred to in the Tablet to Queen Victoria. As the Cause develops, the governments will embrace the Cause and embrace peace. The greater war will end war. The Baha'is must be loyal to their governments, and if the government insists to keep silent on peace, as in Germany, they must keep silent.

There is a decline in morality all over the world, especially in Persia. In Japan there is a certain quality of character which restrains them. In the meantime the Baha'is must not follow with the current. This decline is providential. It must set in in order that the people will learn through bitter experience. It is a preparation for the Cause. God has offered the Cause to mankind for a hundred years. In the "Hidden Words" it says, "A great calamity followeth you and a great retribution awaiteth you."

Asked if he considered it wise to invest in real estate: On the whole it is much wiser to invest in real estate remote from the centers of population that bombs may

not fall.

The friends must not be misled by temporary prosperity for the crash will come later.

GENERAL TOPICS

Socrates himself got his philosophy from the Jewish scholars. The Master said so. It

was eventually poisoned as his ideas were ahead of his time.

We must remember what the Jews were before Moses and what they became.

They were

robbers.

Arabic beautifies and enriches the Persian language. 'Abdu'l-Bake. called

them milk

and honey,

The Summer Schools should invite non-Bahá'ís. It is a place of association as well as

study.

The Boshes have rendered great service to the Cause. The spirit which animates them

is the greatest. They have surrendered their will and all to the Cause.

Whatever lie

offer to the Cause, we should cease to oppose the will of the Spiritual

Assemblies. Green

Acre is not as prosperous as other Sumerian Schools. If the whole property should be

National property it would solve the problem.

Sayyid Effendi said that eighty per cent of his time is devoted to correspondence and

eighty per cent of that to individuals. In Persia there are 600 localities

where the

Cause is established in forty-three countries in the world (1931). Three kinds of cor-

GENERAL TOPICS (Con.)

respondence: local Assemblies, Individuals and National Assemblies. There are so many

problems now that he has not time enough for them all.

At present India is politically minded like Persia.

Can't you see was not only a philosopher, but a saintly man, and any person who has saintly

attributes, their attributes will remain. Ninety per cent of the scholars have said

that Buddha was not a prophet. Hinduism and Buddhism are the only existing true religions of the Far East.

Baba'u'llah has said nothing about the punishment of the child. The Abuse of Justice

will have to decide that in the future. Refrain from severe punishment, but to

some extent punishment is required, though not necessarily bodily punishment.

Severe punishment paralyze the faculty of the child. Discipline though is necessary. Society cannot function without the principle of punishment and reward given by Baha'u'llah in His Tablets. Discipline always implies punishment and reward. Justice depends on punishment and reward. Encouragement is not sufficient. Encouragement without punishment spoils the child, and punishment without encouragement kills initiative. Keep the balance between the two. Much depends upon the child and the environment, etc.

The mother should be active in teaching Baha'i principles in the child and withdraw it from following the standards of fellow students. Teach the child truth before everything.

Truth is the foundation of faith. Christian Science and other movements may be stepping stones, but that does not mean the founders are instruments of God. The greater movements are disintegrated and the people seek these movements. They think they believe in truth, but it is illusion.

Many of these movements are tainted by politics. They are like the teachings of the church which have no relation to Jesus. Christian Scientists are sincere but misled.

What the Catholics, Christian Scientists and Theosophists teach are superstitions.

Other worlds are the physical universe or the spiritual realm. There are remarkable teachings in "Gleanings I" about both the physical and the spiritual world.

Sir Oliver Lodge is ahead of the scientists, but he will never be able to analyze or reveal the spiritual world. Most of men's visions are pure superstition or fancy.

In the third volume of 'Abdu'l-Baha's Tablets in Persian, printed in Egypt, the Master states that the birth of Jesus was extraordinary. 53 explains first what has been the usual way, the germ in the Bible, but states that as to Christ, he was born from the Spirit of God through a breath of His Spirit in an extraordinary manner different from the way which is the universal common rule. (Translated from the Persian Tablet.)

"Christ, the Spirit of God, was born through a breath of His Spirit in an extraordinary manner."

Every revelation has its ~steries.

Zoroaster conversed with the Jewish prophets one thousand years before Christ.

53 lived

at the tllze of the Jewiehprophets who were not endo'l\ed with constancy. The Sabean religion existed before Abraham. Abraham appeared among the Sabeans just as Jesus appeared among the Jews. In the Qur'an Zoroaster is mentiomd but not by name, - Rass.

Prof. Jackson is the leading authority on Zoroaster.

The greatest of all inheritance is that of prophethood. Not only the male but the eldest son.

LAWS

~ person considering to becaDe a believer must make up his mllld to give up drink.

Baba'u'llah sa;ys, "do not approach it," that is, you must not drink it. A believer is

expeoted to aocpt the law of Baha'u'lla.h without questionins. 'Le have no perfect

Baha.'is. Only the M!.ster was perfect. A Baha'i is a person who accepts the law with

entlrety. ihe Jews were fanatically attach8d to the Sabbat;h and the laws of Moses, but

LAWS (Con.)

Christ did not compromise. He we.s very severe. It is a question of having implicit

faith in the wisdom of the Manifestation end accepting all that He reveals. The teachings themselves are the standard of justice. In Gl., page 175, "All that are in

heaven, " refers to the spirits who have ascended.

I f the woman is not given the right to divorce, it is not equality of men end women and

there fore it would not be according to Babe.' i law.

Obligatory pr~er origlna.ted in Islam. "Strengthen "!!J3 hand", means help us from acting

dishonest~. The law of God is sustained by two pillars, ~r end fasting.

Marriage without the consent of the parents does not promote unity, and there is also

another reason w~ it is not permitted. The Ba.ha.' i Revelation is to promote un! ty.

SIOOKing is highly discoura.ged but not prohibited.

In Gle page 175, "His laws" is the House of Justice which will be on Mt.

Carmel. In

the "Tablet of the World" on page 23, "\lhat fear ye, - whom are ye a.fra.id of."

Fa.lth is a great gift of God. Cbara.cter and faith are different but both are necessary. They are ccmpl1menta.ry. Men may have faith in God, end yet not have

character.

A Bahá'í is a person who feels the necessity to give up a habit. He must make an effort. Not to drink is a conscientious obligation which is left to the individual. It

is breaking a law to drink. We must not make a compromise. Bahá'ís must prove by their

actions that their religion is alive. The adherence of Bahá'ís to their laws has great

influence. Character and adhering to the laws of Bahá'u'lláh is different, that is,

faith is different from character.

Some of the Bahá'í laws were severe as the Bahá'í wished to bring the Muslims from their

old beliefs. The laws of the Aqdas cannot be abrogated, at least for 1000 years. But

there is no rigidity except with the laws which Bahá'u'lláh has already revealed, that is,

polygamy, fasting, nonalcohol and the consent of the parents in marriage.

There are three

classes of laws in the Aqdas. First, social crime, such as bigamy; second, spiritual

obligation; third, advice, such as smoking.

Alcohol is alcohol whether in cooking or drinking, and the Bahá'í should know this.

Speaking of wine in more than one Tablet Bahá'u'lláh has said, "Do not approach it."

(Shoghi Effendi said he had the originals of these Tablets.) Women particularly should

refrain from wine. They should go to parties and enjoy the rest. Do not write to the

hostesses and say, "we are not drinking wine." We must not be ashamed. One extreme is to

stay away and the other extreme is to drink. Be frank, reasonable and brave.

It often

happens that what to us appears to be an embarrassing situation turns out to be to the

advantage to the Cause. Timidity is an evidence of lack of faith. If faith is strong

one is full of courage and education. Association is a fundamental principle of the

Cause, as it is in the words of Bahá'u'lláh, "Consort ye with all people with joy and

affluence." Association does not imply affiliation. We must not collaborate with them.

We associate ourselves but we do not accept membership.

PALESTINE

Palestine is the heart of the world, the meeting place of three continents. No country in the world has such a unique place as the meeting place of three continents; Africa, Asia and Europe. One million pounds has been spent on Haifa Port. Jerusalem is the religious center in Palestine and Haifa the commercial port. Formerly Jaffa was the leading port but now Haifa has taken its place. The position of Haifa is much more favorable than Jaffa. Haifa will be the terminus of a railroad line which will follow along the pipeline through Mesopotamia to Calcutta. Another line will run from Haifa to Cairo, and from there it will be extended to Central Africa and to Capetown.

BUESTINE (Con.)

We want that National Assemblies to own land in Palestine and this must be done by us. Establish branches in Haifa. In time we will have all the National Assemblies own land. In addition, in Haifa and in Ailka. Also in Persia they will own land.

'Abdu'l-Baha said that always from the beginning until now it has been the case that the Light of God has been shed from the East to the West. It is referred to that Christian Dispensation which was shed from the East, but was more powerful in the West. The administrative center always shifted from the East to the West. In the West Cause the spiritual and administrative center will always be here in Palestine. The Christian center shifted at last to Rome, and the Muslim from Mecca to Medina, then to Baghdad, Egypt, and then Constantinople. The Hebrew University in Jerusalem, the largest Hebrew university in the world, is open to all religions. Prof. Norman Bentwich of this university referred to the Bahá'í Faith as the fourth faith in Palestine. (Bahá'í World Vol. VI, page 345) Professors have now been forced to come from Germany, but in the future they will come from America and England and the Christians and Arabs will attend this university. 'Abdu'l-Baha said that the site of the manger in Bethlehem is the only authentic Christian site in Palestine.

There are two reasons for visiting Jerusalem. First to see the holy places, and second to contrast them to those in Haifa and Baghdad. Jerusalem will be the last stronghold of Christianity. There are very powerful forces now at work there allied with the government. Some of the members of the government in Jerusalem are missionaries. They are first imperialists and then missionaries.

The first service for which the Baha'is should express gratitude for what the British government has done; General Allenby received an order from Mr. Balfour that when they entered Haifa, 'Abdu'l-Baha should be protected. He gave directions to General Allenby and to the military official in charge, and the first one in Haifa that General Allenby called on was 'Abdu'l-Baha. It surprised everyone in Haifa. He asked the Master what he desired. 'Abdu'l-Baha said just one word, to cable Persia that it was safe, and it was the military official who sent the cable. Then General Allenby and his wife drove with the Master to Akko, and it was a great surprise.

The second service was when the British government established the fact that the Shrine of Bab'u'llah was the property of the Baha'is in 1922. The British party had seized the key forcibly from the gardener at night and for over a year the police were stationed at the Shrine. Then the High Commissioner of Jerusalem received letters and telegrams from all countries stating that the Shrine was the property of the Baha'is. The British officer was then ordered by the High Commissioner to deliver the key from the police to the same gardener. The third service. The British is owner of one-sixth of the Mansion through bribery and they hoped to get the rest but failed. They are very wealthy but they would not restore the Mansion. In 'Abdu'l-Baha's time, although 'Ali owned one-third of the Mansion, he lived in it for forty years and 'Abdu'l-Baha allowed him to do it, but now they cannot occupy it. The British government guarantees the place as a sacred place, so it is not only useless, but a loss to the Baha'is.

The third service was that the British government recognized the place and

exempted
it from taxation, also all the property in Ha.li'a.

PERSIA

The vast majority of centers in Persia are villages. There are 600 localities and out of these 500 are villages.

In the East the reforms are very superficial. They change dress but not their hearts.

Baha'u'llah speaks of cleanliness. The Baha'is of Persia must introduce these things as baths, etc.

PEBSIA (Con.)

Baha'u'llah's father's house in Ma.zinda.ra.n has not only been restored, but the land adjoining has been bought.

When Islam is separated from the State, then the Baha'is of Persia will recover their freedom. The National Assembly will become the legal owner of the Baha'is' property.

They will be National Endowments except the house of the Bab.

The condition is very upset in Persia and anything might happen. To satisfy all Baha'is activities would not humiliate the Cause, but for a Baha'i to tell a lie would humiliate it.

Baha'u'llah referred to Tihra.n as the mother of the world. Neooa is referred to by Muhallimad as the mother of villages.

Justice and courage must be adopted by the Baha'is in Persia with the government.

In the Assemblies the Baha'is must discuss how to win the government. Seoreoy breeds

suspicion. Never make any statement which is against truth. We cannot disobey the

Assembly, but an order from an official on behalf of the government must be obeyed before the Assembly. The Persian government is a recognized government.

There is no principle, no cooperation in Persia.

(Referring to the Baha'is' cemetery in Tihra.n). It is excellent to have the Jews,

Zoroastrians and Muslims all buried in one place. The condition among the Baha'is is

better in Russia now than in Persia.

In a Tablet addressed to the Baha'is of Korasan, thirty-seven years ago, 'Abdu'l-Baha

wrote that Americans would go to Persia and promote trade, agriculture,

o~rce, etc.

The Ilaha. 'i School was closed in Perpia because God wished it to be done.

We cannot

trust the politicians, prinoipally in Persia.

The standard of Beirut University has deolined. Students from Persia should not go to

Franoe, and AIOOrica is too far away. They should go to Ge:rma.IV first and

England second.

Efficienoy and organization are required in Persia. Inertia is the greatest problem.

One revolution would be enough to bring Peraia baok.

The Master in a Tablet oompared the politioians of Persia to Ashes.

SACRED WRITIN<E

The first part of Nabil's Narrative is translated into German and Arabic.

Sales Qur'an is most soholarly and Rodwell's most literary.

The Gleanings were takBn from about twelve books, scme of which were in manuscript.

The "Epistle to the Son of the Wolf" was the last book revealed by Baha 'u 'llah in JIIs

room in the Mansion. He passed away in this Sa.m3 room.

In the Bab's oommentary of the "Surat of Joseph" there are 112 chapters and each

chapter is a oommentary of one verse.

The la.st translation of the Iqan is an attempt to approach the 'IUlattaimille God.

The Arabas had a culture, that is, a literary culture before MIlba.mmad.. They composed

;pc.e1;ory but could not write.

It is the task of the Ba.ha.'is to interpret the Qur'an acoording to the Baha'i Teachings.

The "JI1dden Words" are translated and printed in twelve languages.

"Persian Hidden Words", verse 19, "The oomb I have given thee ••• "

What I have given

you to use as a means of establishing peaoe you have misused. Not the abuse, but the

~..

SACRED WRITINGS (Con.)

misuing of it. Reltgl.on ms often b&en miSUed by tm leaders of re11gion and "comb"

meims religIon, or the Wr1tinSs of Bella 'u 'llah which should be the InstrunBnt for the

establshnlent of peace. It is the misinterpretat10n of tm Writings of Ba.ba'u'llah.

THE ~ AIIDTFACHING

The Master laid two cond1tions on the Temple. It must be circular and have n11'B sides.

The element of sacrifice vitalizes the contribution. It must be alike for the rich

and poor. The structure will then have much greater spiritual power.

The first great dome in the world is that of St. Peter's; the second is St. Paul's; third,

the cathedral of Seville; fourth, - and then fifth, the dome of the Temple in Jerusalem.

\$150,000 has been spent for the dome; \$120,000 for the structure; \$150,000 for the

ornamentation.

The effect of the Abdu'l-Baha's Tablets to the blind in Japan - are now beginning to

witness. The Braille Committee has been internationally extended. The blind should

be told that the Cause will be the greatest comfort and the words of the Messenger should

be quoted, and they should be told what the Baha'is are doing for the blind, in particular that it is international in scope. There will be still more blind after the war.

A Baha'i teacher must be active in searching for those who will be spiritual-minded,

religious, but not orthodox. The method of approach depends on the individual. Do not

lose time with those who come out of curiosity or for personal gain.

The ideal way is for Baha'is to work one-half of their time for their living and the

other half of their time give to the Cause.

IE IEI! 1(0) 1111

Some of the words of Shoghi Effendi to me just before I sailed from Haifa on ~ 12,

1937. are the following:

Stress obedience to the government to the friends.

Do not dissipate your energies but concentrate on a few and make them firm. Baha'is.

The power of faith has great force. It is very mysterious.

Japan has a very great future. It is very much like Germany, full of vitality and in

the future it will be devoted to the Cause. Now it is the transition time.

They

need a rude awakening.

They must be shaken before they awaken. Nationalism and militarism are all instruments

which are being utilized for the use of His purpose. This turmoil is a preparation. The

coming war will lead the nations into a Kingdom of God. The Baha'is are preparing the

W8iY' at present for this great fusion. Elentual~ they will all unite.

To teach the Cause is tm paramount duV of t\$ friends. Every Baha'i should teach, if

not publiCly, then by their actions. The more they teach, the more manifest the confirmations will come. They are suspended be~en earth and heaven, and what is required is a magnet, and that magnet is the actions of too Baharis. They are re~ to

descend and it is the deeds of tm Baha'is which will attract as a ~et tmse confirmations which are suspended ready to fall.

It is not what ~ aChieve, but the purity of our motives.

Tm Aloorica.n Baha'is are now feeling the eirect of too Divine Pla.n of the Master's

Tablets. Like Nab~lls N~tive it was not appreciated at that time.

If you are able to, encourage friends, not o~ to visit Japan, but to settle there.

Travelers ~re not able to aohieve Mlat was wanted. I am urging the iWe:rican Baha'is

now to scatter, as the Master did in His Will, to settle and stavr to the end of life

and never feel discouraged. C~ asain with Japanese Babatis, not only interested, but

Baha'is, for I do vu.t the Japanese :Babatis to take actiw share in tm international

affairS here in the future when the International House of Justice is farmed.

Its seat

will be here in Palestim. I hope ~ will have pilgr1ms from Japan.

(Referring to two soul.a who had passed on). 'lbere is no doubt that the souls in the

other world are in a closer touch than in this world tor the b~ is an obstacle.

— Notes of Shoghi Effendi's Words (Used by permission of the curator)