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1921

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Monday, Feb. 21, 1921 4 P.M.

In his room.

The Master first asked for all the friands in America, mentioning especially, Mr. and Mrs. Harris, Mr. Hoar, Mr. McNutt, Miss Thompson, Dr. and Mrs. Krug.

He then said that the reaso4 he underwent all the suffering and privation he did, was to teach the friends to love Bahá'u'lláh and that the only way to love Bahá'u'lláh was to love the friends; the more the friends love one another, the more they love Bahá'u'lláh.

Mírzá 'Azíz explained to the Master the situation about the McNutt house, explaining fully that Mr. MacNutt and the Committee had tried to come to some arrangement for purchasing the house for Bahá'í purposes, according to the wish of the Master, but that the Committee had not been able to agree to Mr. MacNutt's terms; the latter's financial need was great and there were opportunities to sell at the price he asked, but he wishes only to carry out the Master's will.

The Master said:

"Not at all Not at all! It will not be against my wish. He may sell it and adjust his affairs."

'Azíz Bahadur

He then spoke of the Egyptian friends, speaking, of their devotion.

He gave permission to 'Abdu'l Galil to visit him in the later Spring, "for your sake".

He then dismissed us with his blessing, a baptism of the spirit.

‘Azíz afterward, told, me that the Master suffers more from inharmony among the friends than from any other cause. This is not a pretty figure of speech, it is an actual fact and news of this kind makes him really ill. ‘Azíz felt his recent illness was caused by such news. When the friends are martyred in the Cause, he is sad, hut not sickened. He realizes that these things are in the path way of service and help the Cause. But differences 1 among the friends take his very life.

Tuesday, Feb. 22nd.

Adele spent the morning with the ladies and had a sip interview with the Master, Monover Khanoum interpreted for her.

After lunch we walked down town and made a few purchases for the Pilgrim House.

Later, the Master sent for a drive up the Mountain. Khrosso drove, with Arthur to instruct him.

*NOTE:

The Master seems most of the time to be in an inner state of communion with the Manifestation: a state of peace and joy that lifts him above the continuous petty annoyances that surround him – up to the mountain top.*

Feb. 22nd. P.M.

Meeting at the Master’s House in the evening.

The Master said:

You must be very happy, for praise be to God, it is the third time that thou hast com here. This is through the infinite bounty of God. God willing, its results will become apparent.

“Once, when I was at Tiberius, I saw a crowd bending over fourteen or fifteen stone and praying. They used incense and kissed the stones. I asked what it meant. They said. ‘Once upon a time, His Holiness Christ passed by here and sat upon one of these stones. But it is not known upon which one; therefore, we weep and kiss all of them, that perchance we may kiss the one upon which He sat.’ Now this is the third time you have made the pilgrimage to the Holy Shrine of Bahá’u’lláh.

“But those people at Tiberius spoke falsely. They have no love for Christ; they worship the name only, not Christ, Himself, they would act according to His wishes. They are completely indifferent to the reality of Christ. It is only His name that they worship. If Christ Himself, should come, these very people would kill Him, as was done formerly by the Jews who were praying for and expecting His coming. They were weeping and supplicating God that He might appear,

but He actually came, they condemned Him to death, saying ‘This is the false Christ!’ And so great was their error that they even called Him ‘Beelzebub’, the Hebrew name for Satan. They actually did this. So it is clear that they did not speak the truth. They were not expecting their own superstition to come pass. As these were not realized, they objected. They were not expecting an oppression Christ; they expected a Christ who bore a sword in His hand; who was to come from an unknown place, not from Nazareth. They gathered from the sayings of the Prophets, that His Holiness Christ would appear with a sword and would conquer the whole world. Also, they were expecting His Holiness to come and sit upon the throne of David and reign; that He would conquer the whole world and bring all nations under the banner of the Jews. So they interpreted the Old Testament. Also, they expected that He would spread the religion of Torah, so that throughout the world there would be but one religion, the religion of Moses. So, too, they were expecting that justice would be extended from the world of man to the world of animals; that the serpent and the mouse would live together in one hole; that the eagle and the dove would lie side by side in one nest; that the wolf and the lamb would drink from the same spring; that the lion and the deer would graze in the same meadow. These were the signs of the coming of Christ in the Old Testament. These signs were correct; but the people did not understand. They wished them to be literally fulfilled and as they did not understand their real meaning, they were deprived of His Holiness Christ, verily, Christ did come from an unknown place – the reality of Christ, not the body. The reality of Christ came from heaven. The staff with which He tended His flock, was a sword—not a sword of steel, but the sword of His tongue, which severed, truth from falsehood. And the reign of Christ was real, everlasting, heavenly. It was not like the reign of Bonaparte, a worldly reign, for, if real sovereignty were sovereignty of this world, then, indeed, Bonaparte was Christ (who fulfilled literal prophecy of world – sovereignty: But the sovereignty of Jesus was a Divine Sovereignty. Consider how it still maintains its sway. Worldly sovereignty comes to an end, when the sovereign closes his eyes in death.

“The reign of the Manifestation of God is without end. Christ spread the reality of the Torah, not its letter. He spread the fundamental reality the foundation of the Cause of God. For example, consider that there are ten decrees capital punishment in the Torah. Why is this? Because his Holiness Moses dwelt in the desert and in the desert it is difficult to enjoy peace with comfort and safety. Harshness and severity are needed. They lived in a wilderness. For this ‘ reason, punishment of death is decreed in the Torah for ten offenses, But His Holiness Christ; appeared in Palestine and Palestine was a land of culture where There was no need of such severity. Therefore, He abrogated the decrees of capital punishment of the Old Testament. He spread its reality its spirit. To illustrate: In America, in a Jewish synagogue, I asked if it is possible to carry out these ten decrees now? They answered, ‘No.’ I said, ‘It is decreed in the Old Testament, that for the theft of one dollar the hand should be cut off; and if one stole one dollar, his hand was cut off. Today, would it be possible for the theft, not of

one dollar, but even of one million dollars, to cut off the hand of the offender?’ They answered ‘No.’ Then I said that was the law- for life in the desert, not for the time of Christ. Likewise it would not be possible to enforce such a law today. Clearly, it was not meant to spread the letter of the Old Testament, but its reality.

“As to statement that justice and truth will attain to such an ideal degree that the wolf and the lamb will drink from the same spring; as long as a wolf is a wolf and ‘a lamb is a lamb, the lamb will re-main prey for the wolf. It is not possible to change this. One is a wolf, the other is a lamb. The real meaning of this passage is that human beings are like wolves and sheep, one is from the East and the other is from the West, and between the two there is complete separation, in race, in nationality and in customs. They are as the wolf and the lamb; friendship between them is impossible. But in the time of Christ, both became believers in Him and because of their mutual faith, became friends. The Jews, however, did not understand these prophecies. They said that these things are written in the Old Testament and as they have not come to pass literally, this Christ cannot be the Messiah. The Messiah must come from heaven, but we know that this Christ has come from Nazareth; we know his house. This is not the Christ. And so they rose against him. Today, again, the Christians believe that Christ is to come a second time. If He does, doubtless they will again deny Him, and in all probability, kill Him as did the Jews.

“A well known Protestant Christian, one of the founders of the College at Beirut, recognized as a man of culture – Dr. Van Dyke – talked with me some time ago. I said to him, “How do you expect Christ to come again?” He replied, ‘We believe He will come from heaven.’ I asked, ‘Do you expect Him to come from this heaven?’(pointing to the sky) ‘You are skilled in the science of mathematics and astronomy and well know that this sky is infinite and that there is no such physical heaven from which Christ could descend. Let us consider the matter further. When Christ came the first time, He came from Heaven. He, Himself, said ‘I am come from heaven.’ He further said that none goes to heaven save him who comes from heaven. The reality of Christ did come from heaven. It is written in the New Testament that the Son of Man descended from heaven. But apparently He came from the womb of Mary. In reality, however, He came from heaven and His second coming will be the same.’

“Dr. Van Dyke replied, ‘No, no, He must come this way,’ (pointing to the sky). I said, ‘If an illiterate person should say that I should understand, but that you, who are a scholar so speak, astonishes me.’ The doctor then began to laugh.”

Feb. 23rd., Evening. 1921

Master’s Salon.

The Master said to me, “How are you? We speak in Persian. Thou halt aged. When I saw thee last thy hair was black but now it is white. I know thy heart is young. You look young also. White hair is of no importance.”

M. "I hope I may be born, again."

Master. "God willing thou shalt be born again and become a new being. His Holiness Christ said, 'It befits you to be born again.'

"Before physical birth man is ignorant of this world. He knows nothing of it. After birth, however, he finds that this world is quite different of the world of the matrix (womb). It is luminous, it is cheerful. The embryo could never imagine such a world. Similarly, man in this world is in the womb of Nature, immersed in the darkness of the physical world. He has no conception of the divine realm. He is like other animals.

"When he attains to the second birth he becomes detached from the world of Nature and finds his natural propensities distasteful. He becomes heavenly, enlightened, divine and like unto a radiant star. This condition, in the language of the Manifestations of God, is called 'the second birth.'

Feb. 24th. 5 P.M. 1921

Master's Salon.

Mason Remey and his brother Will had returned from Jerusalem at noon and were present with Mrs. Mills and myself. 'Azíz interpreted.

The Master first asked Mason if they had visited the Holy Shrines at Jerusalem. Mason replied that they had visited all the places they were told were holy.

The Master said that second birth." "the place where Christ is said to be buried is authentic though not discovered for 300 years after His death. It was known as a rubbish heap for dumping by the Jews up to that time. After the grave was discovered, however, Queen Helena built a chapel upon it. The site is authentic. The Via Doloroso is also authentic.

A question how to attain the second birth was asked.

The Master answered:

"By entering into the Kingdom, which means to be detached from the propensities of Nature and to be characterized with divine virtues. Today almost all the people of the world are immersed in animal traits; shedding one another's blood, lying to one another, given over to avarice, lust and greed. These propensities must be abandoned and replaced by divine qualities."

Replying to the information that a cable had gone to Mr. MacNutt stating that the Master had no objection to the sale of his house, he said;

"No, it is not at all against my wish. My home is in the heart of MacNutt not in the house of stone, lime and wood. My dwelling is in the heart of the friends Houses built of brick and stone crumble and pass away, but my home is permanent in the hearts.

Material houses have no importance. Our property in Tīhrán is still in the hands of usurpers. But it is different with the Temple. (Mashrek ul Azkar) That is a means of bringing the friends together and is good. That is why I attach so much importance to the building of the Mashrek ul Azkar.”

‘Azíz then spoke of the success of Mrs. Hoagg’s work in Italy, Rome. The Master said: “I told her that she would be confirmed in her service. She has a sincere heart strength of faith and complex devotion.”

In speaking further of the Holy places in Jerusalem the Master said:

“Men of insight have their gaze fixed upon the future. Superficial minds are concerned only with the things immediately about them. Jesus, while undergoing every hardship and indignity, with a crown of thorns upon His head, saw the future downfall of Kings, their jewelled crowns toppling about them; while His own Kingdom became firmly established.”

*NOTE.

How being with the Master affects the outlook on life; the sky is bluer and more brilliant, the water and the mountains are transformed into a beauty of light and color indescribable. The people about you all seem different and within pulsates a joy and exaltation beyond description. Yet one goes about the daily tasks as usual. Is this, through him, the communion with Bahá’u’lláh he speaks of so often?*

Feb. 25th, 10 A. M. 1921

Our Room

Pilgrim House

The Master:

“What a lovely view of the Mountain from here. It is beautiful on the Mountain, too. The view from it is beautiful.”

Mrs. Mills said, “Yes, and we can see the Tomb of the Báb. We are going to walk there.”

The Master:

“Very good. But do you not ride every day? Ride to the top of the Mountain. The Prophets of God have prayed there. Christ prayed there. You go there and pray. It is God’s mountain, the garden of God. Karm-garden, il-God-Garden of God in the Hebrew. Two Hebrew words mean God – Yah and Il. For example, Elijah, Zacarias, Isaiah, Jerimiah etc., Gabriel, Israel.”

“Since you have come it has been raining but from now on we hope there will be sunshine and you will be happy.”

M. “When we are with ‘Abdu’l-Baháb we have the real sun.”

Master: "My title and name is 'Abdu'l-Bahá. This name is beloved to me. Neither sun, nor moon or stars, only 'Abdu'l-Bahá. In Arabic there is a tale of a man and his beloved named Leila. They would call him as the son of his father, or the brother of so-and-so etc., but to those names he would not answer – he did not seem to hear. But when they called him by the name of the Servant of Leila, then he would answer. No other name could he hear. I love the name 'Abdu'l-Bahá. Once a year Leila used to prepare food and with her own hands give it to the people. She would fill their bowls with food from her own. But when her lover came she broke his bowl instead of filling it. The people began to laugh, saying, 'How is it that she broke your bowl instead of filling it as she did ours?' But her lover said, laughing, 'That is because she loves me and prefers me to you, that is why she broke my bowl,'

There are many more delightful stories among the Arabs. One that tells a man riding on a camel cried aloud, 'O God forgive my sins. If you do not forgive them, I will make you unpopular. You are the Forgiver, therefore you should forgive. If you do not forgive I shall ride about on my camel crying aloud, God is not God, for He does not forgive.'"

From the Bayán quoted
from 'The Bábís of Persia'

11 J.R.A.S. Vol. 21 P. 931

"So worship God that if the recompense of thy worship were to be the fire, no alteration of thy worship of Him would be produced. If you worship God from fear that is unworthy of the Threshold of the Holiness of God So also if your gaze is on Paradise and if you worship in the hope of that, for then you have made God's creation a partner with Him."

Feb. 27, Sunday morning 1921

On the veranda of Monover Khanoum's house. In the sun.

Mrs. Mills was going to m11 on Monover Khanoum when thE Master came out of his and walked over with us.

A. went inside with Monover Khanoum and the Master insisted on my sitting outside with him, Jinábí Mírzá Abu'l Ḥasan, one of the Afnán a relative of the Báb and Mírzá Hádí. Later 'Ináyatu'lláh came and interpreted. Before he came the Master spoke of the beauty of the day, how much he loved the sun here compared the amount of fun here with London. I asked if he would go to London again he said no, but that he might to Switzerland this summer. When I said I hoped we might join him there, he said, "I should go to the Convention, I should leave in time to be there, He spoke of the similarity of many Persian words to English. Then 'Ináyatu'lláh came.

The Master said:

“What a beautiful day it was: that there would be a meeting this afternoon at the Holy Tomb on the mountain to which Mrs .Mills and I should go. Then he spoke of the convention and the many supplications that had been sent to him about the building of the Temple: that all these things he had referred to the convention, that he had written replies saying that everything about the Temple should be referred to the convention.”You are one of the committee of the convention and must be there.”

I told him of Roy’s letter saying that the clergy were objecting to the permit being issued and that probably this could not be now much, at all before the convention. He replied:

“In America you will have many objections to the building of the Temple but you must not be discouraged. These things are good for the Cause. For fifty years the body of the Báb remained without a tomb in Persia, carried from place to place. It was not safe to bury it there in Persia, the enemies would steal it. As a result of this persecution the Báb’s body now rests here on Mount Carmel in A site much more beautiful than any place in Persia. It is the Will of God that controls these things, not the will of the people. ‘Abdu’l-Ḥamíd and the Nasr-el Din, Sháh of Persia, had both opposed the building of the tomb here and placing the Báb’s body in it; but the Will of God had prevailed over them.

“The sarcophagus was brought from India. Opposition spreads the Cause. The Will of God will prevail.”

I spoke of Mr. Wilson’s book and its use against us. (I am not sure ‘Ináyatu’lláh got this question right.) The Master said that Wilson had offered as his own teachings, the teachings of Bahá’u’lláh, taken from the Master’s talks.

I told the Master some of the opposition was based on Bahá’u’lláh’s two wives.

He said that no Manifestation has ever decreed but one wife. In Abraham’s time, several was the custom. In Moses’ time, an unlimited number. Jesus said nothing on the subject except with reference to divorce. It was St. Paul who advocated one wife or none, and it was not 300 years after Jesus that Christianity under Constantine decreed but one wife. This was not according to Jesus’ teaching, but was the enactment of the practice of certain pagans (?) who had found one wife the most convenient practice and this was adopted by Constantine when he codified and made Christianity the national religion (*The practice of having pictures and images in churches was also taken from these pagans. It had not been done in Christianity before.)

Bahá’u’lláh’s permission of two wives relates only to cases such as extreme illness, insanity etc., where it is obviously unfair either to permit the desertion of the unfortunate wife or to compel the blameless husband to live alone. However, there would probably be not more than one or two such cases in any community. Surplus females over males as occasioned by the war is no justification of polygamy.”

I asked what should be done in the Maskrek el Askar. The Master said four things:

- 1- Reading Bahá'í prayers.
- 2 - Reading the words of Bahá'u'lláh and 'Abdu'l-Bahá.
- 3 - Chanting together (all singing,) the prayers and words etc. of both.
- 4 - Speaking, explanation etc.

In answer to a question about music in the Temple he said that would be decided by the Houses of Justice.

March 2nd 1921

Master's Salon

After supper.

The Master:

"The Bahá'ís in Persia have gone through many severe tests. The more the tests the more they have progressed. No doubt from this cup there is a portion for you in America so well. They will not let you alone. They will rise against you, they will shout at you, they will blame you, they will jeer at you – such things as those. It is my hope that you 4111 remain in union, firm and steadfast. If you leave a tree to itself, it will not when you trim it and around its roots, then it will grow; otherwise it will wither. It will not grow nor develop. In the time of Paul and Peter one day they went to a temple of idol-worshippers.

Above the door was inscribed, 'What person knows about God?' Paul said, 'we know about God,' and they began to teach.

"The Jews said, 'These people believe in the Torah, they say the Torah is the book of God. According to its text they have turned away from it. Of this, Christ of whom they speak, there are signs concerning His appearance. Those signs have not appeared. This is an unknown person of their own imagining.'

Briefly, they did and said so much that finally they fell to beating Peter and Paul until they fell down. Then they dragged them out of the city and left them. The two disciples lay there throughout the night. In the morning, Paul arose saying, 'Here is a place nearby where a market will be held. Let us go there today and teach.' But Peter said, 'Dear God, our bones are broken to pieces.' Paul replied, 'So, this very beating is good. Peter arose and they went to the market place and began to teach. At length they were

Attacked again and severely beaten. From morning until night they were assaulted.'

However, you will not be beaten so severely. If you are attacked, be sure that the bounty of the Blessed Beauty will protect you in the same way that it

protected us. I was a child when the Blessed Beauty was sent to prison. So many stones were thrown into our house my mother took me and my sister to Sangelak, another part of Ṭihrán. There in a side street she found a house which she rented for about a shilling a month. This shows that sort of place it was. My mother, sister and I and Mírzá Muḥammad Goli were there together without money for our needs. My mother told me to go to our aunt in Ekiyeh Ḥájí Rejabali and tell her we had no money and ask for some. I went, but she had no money either. After a diligent search she found five shillings which she tied in the corner of a handkerchief and put in my pocket. I was only about eight years old. As I passed through the district where she lived, Mírzá Aḥmad Kaj Damog (crooked nose) recognised me. There were a number of children about. It was during the time of Maharron (lamentation for Imáms Ḥasan and Ḥusayn). They were beating their breasts with stones.

“The Arabs have attacked places near Tiberius, the friends are in danger, so I am going to Tiberius to care for them, to prevent any danger to them. I will go tomorrow. I expect you come to me two by two, pass one night there and return. When you return you may leave for home.

March 3rd 1921

Pilgrim House

‘Azíz interpreting.

The Master first talked with Mason about plans for the new Pilgrim House.

He then said that in Tiberius there were some missionaries who were opposed to the Cause and that we must use wisdom when there. It would be better to come to the hotel as ordinary tourists, seeing the sights during the day and then coming to him in the evening. Otherwise it would arouse their jealousy and hatred and do the Cause no good.

In answer to a question as to how we should act with those who are opposing the Cause, particularly the Wilmette Committee, he said that as far as possible deal ____ in a friendly ____ try to convince ____ need and desirability of the Cause. The Mash____ Azkar is a universal . ***It is not for any one*** - it is for them also, ____ where all religions ____ can come together ideas and remove ____ standings; so being the Cause of removing prejudice and uniting mankind. Why oppose the building? That ____ does not make Bahá’u’lláh. They are made without such a building, which is ____ for service to humanity. ____ none has yet been built in Persia, still the Cause and number of Bahá’ís there has steadily increased during the 70 years of the Covenant. What will opposition have? Do you think to check the Movement’s spread this cannot be. The result will be a station on the honor of America, the first nation in the world to stand for complete freedom of race and religion. Now to be the first to prevent the construction of this universal temple will be a reflection on the principles and practice of the country. Even in Russia, then the most

despotic and bigoted country in the world, the value of the principles taught by the Cause was appreciated and a Mashrek ul Askar permitted in 'Ishqábád. A Government architect assisted. It is impossible to believe that free America can oppose such a building. "In general opposition should be met with great wisdom, kindness and love. When John the Baptist and Jesus were asked if they were the Christ, they both said 'No' but went on healing the sick.

"The Temple is not a necessary part of the work of winning people to the Cause.

What work will go on in the future as it has in the past. The Temple is a means of service. You must use great I will pray for you."

March 5th.

Tiberius Hotel. 1921

Master's room, overlooking

Lake of Galilee

Afternoon.

The Master said he had not intended to see us until evening but he so longed to he had sent for us.

As always, he thought first of our comfort and inquired of our journey and if we were comfortable in the hotel.

Then he pointed out of his windows to the lake and mountains and clouds and sun, and said that this whole country was holy and filled with spirituality because His Holiness Christ had worked and lived there. It was just here (pointing to a church by a palm tree near the shore that his Holiness met Peter and others and asked what the doing. They answered, 'Fishing', and Jesus replied, 'Throw away your nets and follow me. I will make you fishers of men!'

"Now praise be to God, we have met here and I hope you will become fishers of men!"

"It is a very holy spot. I wanted to be with you here. During the life of His Holiness Christ none appreciated Him. His sufferings were very great. Today, so long after His death, He is worshipped. They crucified Him, now they worship Him. So it always is with the Manifestations of God. In their own days they are rejected – afterwards they are worshipped!

I asked that he would supplicate that our eyes might be opened and that we might appreciate what it meant to be with him in this spot.

He said that parents are kind to their children through their love but the child cannot understand or appreciate it and often cries at what the parents have done for him."But, praise be to God you understand and appreciate.

“As there is no train tomorrow- Sunday- you will stay here two nights, not one as first planned.”

I said that this was due to the accident to the Master which had delayed him one day in coming; that his suffering had resulted in our benefit.

He said: “I am always happy when my sufferings has help the friends. For fifty years I have suffered, but always it is a happiness, be-cause it is in the service of the friends. If I had not felt this happiness, I could not have undergone the hardships. I hope for you a happiness that is divine and without end.”

I then spoke of Dr. Guthrie and his love for the Master and interest in the Cause and asked that the Master would pray for him. He said:

“Give him my love and greetings.”

I explained that Dr. G. felt that many of the friends came from Christianity without a true understanding of Jesus and these misconceptions they brought into the Cause and now applied to the Master.

“This is not important,” he said. “So long as he has love for me, my love will enter his heart and will grow and will help that heart to grow. It is like rain falling upon the ground; it makes verdant and productive.”

I then asked if he would tell me for Dr. Guthrie just who Jesus was. He replied:

“Jesus was a Manifestation of God. Everything of Him pertained to God. To know Him was to know God. To love Him was to love God. To obey Him was to obey God. He was the Source of all Divine Virtues. He was a mirror of all Divine Qualities. In this mirror the light of the Sun of Reality was reflected to the world. Through this mirror the energy of God was transmitted to the world. The whole disk of the Sun of Reality was reflected in Him.”

March 5th. 1921

Later: Same Day. 8.30 P.M.

The Master:

Answering a question as to how best to serve the Cause.

1. Be steadfast and firm.

Live in accordance with the teachings.

“Then be sure that confirmations will reach you. I shall pray to the Blessed Beauty that success shall follow you. Through my prayers. I will reinforce you. Constantly I shall pray for you. Now that you are returning, I will breathe into you a new spirit, so that everywhere you may go-whether in America or Europe-you will impart the same spirit to anyone with whom you come into contact, whether Believer or non-Believer. Be assured thereof. I love you very much – very much. This is the third time you have come here. The first time

was in the midst of calamities and, hardships when we could only meet at a distance. We spoke without word, but it was a fruitful visit. We spoke through our eyes and hearts and so communicated our thoughts and feelings.”

He then spoke of our new President. When I told him that the President’s policy was apparently to build up an association of nations about an international tribunal, he said that this was good. It was one of the principles of Bahá’u’lláh.

He said that if Wilson had become a Believer, he would have been confirmed. But he did not. So all his effort, the expenditure of life and treasure has without result.

He spoke, in answer to a question, about his tablet stating that friends should be chosen at the Convention for a visit to Persia. He said that he meant that this should be done only if deemed practicable – that at present the way to Persia was not open. Such a party should go via Constantinople and Baku, but that route is closed at present. When the way again opens, the matter can be taken up. The party should consist of at least six persons who are important, who appear well and can speak intelligently meeting and explain the teachings. But the time is not ripe for this visit.

Of the Races Congress at Washington, he said that this was most important, that unless this problem were solved, between there would break out a terrible conflict in the United States between these two races that would be devastating in its effect.

He said that if using the name Bahá’í, or that of Bahá’u’lláh kept important people from taking part, the Convention could be known as the Convention of Heavenly Teachings, which it is.

*Note:

(It would seem from this and his comment on Mr. Wilson that the Master feels it of great importance that activities toward establishing better social order should be directly associated with the religious or spiritual forces.)*

The Master:

“Say to this Convention that never since the beginning of time has one more important been held. This Convention, _____ for the Oneness of humanity, it will become the cause of the removal of hostility between the races, it will be the cause of the enlightenment of America, it will if wisely managed and _____, check the deadly struggle between these races which otherwise will inevitably break out.”

I asked the Master why it was that at times I felt so close to him and to the whole world filled with love _____ and yet at other seemed to be completely dead.

He said that this was as it should be; that there were _____ of intoxication, excitement, inspiration and joy, _____ then other moods when everything seems lifeless, _____ changing moods were necessary to progress, Sometimes one

is awake, sometimes asleep, but in order to be awake, one has to be asleep at times. One cannot be always in one mood. It is impossible.”

_____ 1971

The Master’s room.

6:30 P.M.

The Master first spoke on the theme of how important _____ in the day of the Manifestation, are compared to those of other times; that five minutes today equal an hour of days. He pointed _____ one may write in a few moments today what former _____ many times longer; that one may _____ cover in a brief _____ today by carriage, motor _____ airplane, distances that _____ were, long journeys. So our nations today have such _____ effect than those of other times and should corres_____ be directed with great wisdom.

He then said that were about to return to the United States where the friends wore awaiting us in expectation of receiving new spirit and life. We should rest assured that confirmations would follow us. “Be assured of this,” he said, “My prayers will be ever with you.”

To Adele.

“You must go to America and be the means of quickening the souls whom you meet. I expect great results from your visit and look for good news from you soon. I expect very good news from you. You must go with heavenly glad tidings, must be very happy and give happiness to others. When you have been in a rose garden, when you return from it you cull a bouquet of roses and take them in your hand. When you have here, it must be that way. You must spread their fragrance along your path. Again see how much has been accomplished in this day in so short a time. Were it _____ the Day of the Manifestation _____ would have taken twenty year _____ you from the West, and me _____ the East, to have become acquainted. But now in how brief _____ we became acquainted. _____ will be happy, I promise you and I will pray for you.”

Asked what we should do specifically to help in the ____ of Bahá’u’lláh, that our efforts might not be wasted and might bring to the Cause the utmost of which we were capable, he said that we must live according to the precepts of the Blessed Beauty as he had pointed out. We should read the Hidden Words, the Ishrakat, the Tajallíyát and other writings of Bahá’u’lláh and live according to them. To live in accord with one verse of the Hidden Words would lift us above all _____ limitations. We must be spiritual, severed from all human dependencies, we should shine and give forth the heat and the light of the spirit. Consider the oil in the lamp. It is dead, without life, and in darkness until it comes in contact with the flame. Then it bursts into light which it gives forth forever after. It severs itself from darkness. Though the same oil, it is now light. So must you be.”

*Note:

It seems clear that the Master wishes to give his counsel only concerning the fundamental things, leaving to us to make the necessary specific application. And how much better this is than to give a specific direction (to impose his understanding) important probably for the moment but its importance, once outlived, one is left without foundation upon which to build again when the need arises. He seems to wish us to build firm on an _____ed base. If this were not possible, would his great love demand it?*

March 7th, 1921

The Master's room.

Before noon.

After inquiring for our health, he said his own was better and that we should tell the family at Haifa he was better here.

I said he must care for his health, so many people love him.

He replied that he could not give time to his health, he must do his work. During the war, the German doctor told him he could not recover from a disease that he had, that he must be very careful. But it was necessary for him to come to Tiberius where the heat was then intense and to remain there two months until the harvest was gathered and he could send the wheat _____ Haifa. People were starving there and he had to do . **At the end of all this in his disease was cured. His doctor could not believe** _ , Bahá'u'lláh had sustained him.

So, too, when he went to America he suffered from four _____ and at times it seemed impossible for him to go on, especially when he was in California. It seemed so far back to Haifa and he was so weak he did not see how he could make the journey alive. But he prayed to Bahá'u'lláh for support to reach the Holy Tomb once more and strength was given him; so that when he reached home he was cured of a malady-malaria-from which he had suffered twelve years.

So, too, he had been persecuted by 'Abdu'l-Ḥamíd and various governors; his work opposed, especially in removing the body of the Báb to the Tomb on Mount Carmel, but he had labored on. He could have prayed God to remove these difficulties and his prayer would instantly have been answered. But he did not. It was necessary to overcome them.

“In one prayer I could have health the remainder of my life; but it is necessary for me to suffer to show to others that these things can be borne and overcome. I must first undergo all the hardships, then you will be able to. I must experience every difficulty that I may teach you to do like-wise. A weak tree may stand if there are no winds to oppose it. But the strong tree that withstands every attack has developed its strength only through resisting wind and storm. A weak light will go out with the slightest breeze, but a torch only glows the stronger as the storm attacks it.

“I must be an example that _____ learn to do the same _____ all difficulties that and steadfastness may . ***Strength will be*** to sustain work for God, _____ purpose is to aid Him.

“I saw the Jewish reporter again (A young Dutch Jewess, interested in the Zionist Movement and writing for its organ) She said she had visited several towns of the colony Jews and had seen doctors, lawyers, professors working on the roads, sacrificing all culture for the purpose of building up the Jewish Colony. I told her all this was _____, that such colonies had been built for ages past and always had crumbled and fallen, that the only permanent colony and it was for that they should work. See the Colony that Mary Magdalene had built – it was still growing. That is the kind of colony to erect. These material things of every kind have no permanence. Things of the spirit alone are permanent and worthy of our labor.

To me.

“Now you are leaving for America. You are my son. I have breathed into you a new life and spirit and power. Later you will see it, not now. When you are in the field of action, you will see it. In the embryo life is breathed into the child but he does not know it until he comes forth into the world of action. So you will not know until you enter the field of activity. You are my son and (to Adele) you are my daughter. Now you must act as my son and daughter. Be my real son and daughter.”

To Adele:

“You must build an _____ in the Kingdom of _____, “(referring to his talk with the Jewish reporter) “You must build such a colony as Mary built. Be sure that my prayers are constantly with you and that you will be confirmed. You are my daughter.”

Then he left us to receive a visitor.

He seemed to be trying to show us that the nature of his work and that of Jesus was the same and that both suffered as other men, though all the time having the power is remove their sufferings if they willed; but choosing rather to undergo them that, through their example we might learn to do the same – to turn only to the power of God as each new difficulty comes and so to strengthen ourselves more and more in the strength of the Spirit.

Of Taylor he said, “Bring them little by little into the Cause. Don’t try too much at once. In God only can truth be found, in the teachings of Bahá’u’lláh.”

Of the Maskrak ul Askar work, he said,

“I have left everything to the Convention. Many have referred various questions to me. Everything referred to me I referred to the Convention. Tell this to everybody.”

So I said no more.

He seems to be building up a structure among the friends to carry the responsibility of the affairs of the Cause in their own districts. To decentralize. 'Azíz tells as he is doing the same in Persia, referring questions in the Houses of Spirituality.

No successor!

March 7th.

Later, after waiting in his room until his visitors had gone.

He said he hoped he had not kept us waiting too long. I said I had been writing ever since he left but had not yet written all that he had said; that I could not seem to remember much of his Words.

He said:

“My words are like seeds sown in the hearts. Quoting the parable of the sower, some of my words have no effect, others have effect for a short time only – especially when people’s minds are filled with some material, worldly enterprise. But with others the seed falls on pure soil and bears a mighty . ***Now, thank God, these*** upon such soil. It _____ of matter if the words _____ are forgotten – they are lost in the soil. Afterwards they grow and bear fruit.

He then spoke to Mírzá _____ who had returned with __. **Then he dismissed us. He shook Mrs. Mill’s hand and** _ her God’s blessing. _____ my shoulder – with what infinite love and tenderness, and wished me the same, as we passed out he said, “You will come again” or “I will see you again.”

I said that I could not be grateful enough for that _____ - that it overlaid _____ he had told us.

He said:

“I know what is in your heart!” His look cannot be described. And we left.