

## **Becoming A Brilliant Star Cognitive Development**

### **The Physical Powers And The Intellectual Powers**

1. In man five outer powers exist, which are the agents of perception--that is to say, through these five powers man perceives material beings. These are sight, which perceives visible forms; hearing, which perceives audible sounds; smell, which perceives odors; taste, which perceives foods; and feeling, which is in all parts of the body and perceives tangible things. These five powers perceive outward existences.

Man has also spiritual powers: imagination, which conceives things; thought, which reflects upon realities; comprehension, which comprehends realities; memory, which retains whatever man imagines, thinks and comprehends. The intermediary between the five outward powers and the inward powers is the sense which they possess in common--that is to say, the sense which acts between the outer and inner powers, conveys to the inward powers whatever the outer powers discern. It is termed the common faculty, because it communicates between the outward and inward powers and thus is common to the outward and inward powers.

For instance, sight is one of the outer powers; it sees and perceives this flower, and conveys this perception to the inner power--the common faculty--which transmits this perception to the power of imagination, which in its turn conceives and forms this image and transmits it to the power of thought; the power of thought reflects and, having grasped the reality, conveys it to the power of comprehension; the comprehension, when it has comprehended it, delivers the image of the object perceived to the memory, and the memory keeps it in its repository.

The outward powers are five: the power of sight, of hearing, of taste, of smell and of feeling.

The inner powers are also five: the common faculty, and the powers of imagination, thought, comprehension and memory.

‘Abdu’l-Bahá: *Some Answered Questions*, pp. 210-211

### **Mental Faculties Are Inherent Properties of The Soul**

2. Now concerning mental faculties, they are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of the sun. The rays of the sun are renewed but the sun itself is ever the same and unchanged. Consider how the human intellect develops and weakens, and may at times come to naught, whereas the soul changeth not. For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas the soul dependeth not upon the body. It is through the power of the soul that the mind comprehendeth, imagineth and exerteth its influence, whilst the soul is a power that is free. The mind comprehendeth the abstract by the aid of the concrete, but the soul hath limitless manifestations of its own. The mind is circumscribed, the soul limitless. It is by the aid of such senses as those of sight, hearing, taste, smell and touch, that the mind comprehendeth, whereas the soul is free from all agencies. The soul as thou observest, whether it be in sleep or waking, is in motion and ever active. Possibly it may, whilst in a dream, unravel an intricate problem, incapable of solution in the waking state. The mind, moreover, understandeth not whilst the senses have ceased to function, and in the embryonic stage and in early infancy the reasoning power is totally absent, whereas the soul is ever endowed with full strength. In short, the proofs

are many that go to show that despite the loss of reason, the power of the soul would still continue to exist. The spirit however possesseth various grades and stations.

‘Abdu’l-Bahá: *Tablet to August Forel*, pp. 8-9

### **The Reality of Man Is His Thought**

3. The reality of man is his thought, not his material body. The thought force and the animal force are partners. Although man is part of the animal creation, he possesses a power of thought superior to all other created beings.

If a man’s thought is constantly aspiring towards heavenly subjects then does he become saintly; if on the other hand his thought does not soar, but is directed downwards to centre itself upon the things of this world, he grows more and more material until he arrives at a state little better than that of a mere animal.

‘Abdu’l-Bahá: *Paris Talks*, pp. 17-18

### **The Priceless Gift of Intelligence And Rational Faculty**

4. The Heavenly Father gave the priceless gift of intelligence to man so that he might become a spiritual light, piercing the darkness of materiality, and bringing goodness and truth into the world. If ye will follow earnestly the teachings of Bahá’u’lláh, ye shall indeed become the light of the world, the soul for the body of the world, the comfort and help for humanity, and the source of salvation for the whole universe. Strive therefore, with heart and soul, to follow the precepts of the Blessed Perfection, and rest assured that if ye succeed in living the life he marks out for you, Eternal Life and everlasting joy in the Heavenly Kingdom will be yours, and celestial sustenance will be sent to strengthen you all your days.

It is my heartfelt prayer that each one of you may attain to this perfect joy!

‘Abdu’l-Bahá: *Paris Talks*, pp. 113-114

5. Consider the rational faculty with which God hath endowed the essence of man. Examine thine own self, and behold how thy motion and stillness, thy will and purpose, thy sight and hearing, thy sense of smell and power of speech, and whatever else is related to, or transcendeth, thy physical senses or spiritual perceptions, all proceed from, and owe their existence to, this same faculty. So closely are they related unto it, that if in less than the twinkling of an eye its relationship to the human body be severed, each and every one of these senses will cease immediately to exercise its function, and will be deprived of the power to manifest the evidences of its activity. It is indubitably clear and evident that each of these afore-mentioned instruments has depended, and will ever continue to depend, for its proper functioning on this rational faculty, which should be regarded as a sign of the revelation of Him Who is the sovereign Lord of all. Through its manifestation all these names and attributes have been revealed, and by the suspension of its action they are all destroyed and perish.

Bahá’u’lláh: *Gleanings*, p. 164

### **Vision Is A Faculty of The Human Mind**

6. The All-Merciful hath conferred upon man the faculty of vision, and endowed him with the power of hearing. Some have described him as the “lesser world,” when, in reality, he should be

regarded as the “greater world.” The potentialities inherent in the station of man, the full measure of his destiny on earth, the innate excellence of his reality, must all be manifested in this promised Day of God.

Bahá’u’lláh: *Gleanings*, p. 340

7. God grant that, with a penetrating vision, thou mayest perceive, in all things, the sign of the revelation of Him Who is the Ancient King, and recognize how exalted and sanctified from the whole creation is that most holy and sacred Being. This, in truth, is the very root and essence of belief in the unity and singleness of God. “God was alone; there was none else besides Him.” He, now, is what He hath ever been. There is none other God but Him, the One, the Incomparable, the Almighty, the Most Exalted, the Most Great.

Bahá’u’lláh: *Gleanings*, pp. 191-192

### **Understanding Is Foremost Gift**

8. Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creature to know and recognize the one true God--exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation. Next in rank, is the power of vision, the chief instrument whereby his understanding can function. The senses of hearing, of the heart, and the like, are similarly to be reckoned among the gifts with which the human body is endowed. Immeasurably exalted is the Almighty Who hath created these powers, and revealed them in the body of man. Every one of these gifts is an undoubted evidence of the majesty, the power, the ascendancy, the all-embracing knowledge of the one true God--exalted be His glory. Consider the sense of touch. Witness how its power hath spread itself over the entire human body. Whereas the faculties of sight and of hearing are each localized in a particular center, the sense of touch embraceth the whole human frame. Glorified be His power, magnified be His sovereignty! These gifts are inherent in man himself. That which is preeminent above all other gifts, is incorruptible in nature, and pertaineth to God Himself, is the gift of Divine Revelation. Every bounty conferred by the Creator upon man, be it material or spiritual, is subservient unto this. It is, in its essence, and will ever so remain, the Bread which cometh down from Heaven. It is God’s supreme testimony, the clearest evidence of His truth, the sign of His consummate bounty, the token of His all-encompassing mercy, the proof of His most loving providence, the symbol of His most perfect grace. He hath, indeed, partaken of this highest gift of God who hath recognized His Manifestation in this Day. Render thanks unto thy Lord for having vouchsafed unto thee so great a bounty. Lift up thy voice and say: All praise be to Thee, O Thou, the Desire of every understanding heart!

Bahá’u’lláh: *Gleanings*, pp. 194-195

9. God’s greatest gift to man is that of intellect, or understanding.

The understanding is the power by which man acquires his knowledge of the several kingdoms of creation, and of various stages of existence, as well as of much which is invisible.

Possessing this gift, he is, in himself, the sum of earlier creations--he is able to get into touch with those kingdoms; and by this gift, he can frequently, through his scientific knowledge, reach out with prophetic vision.

Intellect is, in truth, the most precious gift bestowed upon man by the Divine Bounty. Man alone, among created beings, has this wonderful power.

All creation, preceding Man, is bound by the stern law of nature. The great sun, the multitudes of stars, the oceans and seas, the mountains, the rivers, the trees, and all animals, great or small--none is able to evade obedience to nature's law.

Man alone has freedom, and, by his understanding or intellect, has been able to gain control of and adapt some of those natural laws to his own needs. By the power of his intellect he has discovered means by which he not only traverses great continents in express trains and crosses vast oceans in ships, but, like the fish he travels under water in submarines, and, imitating the birds, he flies through the air in airships.

Man has succeeded in using electricity in several ways--for light, for motive power, for sending messages from one end of the earth to the other--and by electricity he can even hear a voice many miles away!

By this gift of understanding or intellect he has also been able to use the rays of the sun to picture people and things, and even to capture the form of distant heavenly bodies.

We perceive in what numerous ways man has been able to bend the powers of nature to his will.

How grievous it is to see how man has used his God-given gift to frame instruments of war, for breaking the Commandment of God 'Thou shalt not kill', and for defying Christ's injunction to 'Love one another'.

God gave this power to man that it might be used for the advancement of civilization, for the good of humanity, to increase love and concord and peace. But man prefers to use this gift to destroy instead of to build, for injustice and oppression, for hatred and discord and devastation, for the destruction of his fellow-creatures, whom Christ has commanded that he should love as himself!

I hope that you will use your understanding to promote the unity and tranquillity of mankind, to give enlightenment and civilization to the people, to produce love in all around you, and to bring about the universal peace.

Study the sciences, acquire more and more knowledge. Assuredly one may learn to the end of one's life! Use your knowledge always for the benefit of others; so may war cease on the face of this beautiful earth, and a glorious edifice of peace and concord be raised. Strive that your high ideals may be realized in the Kingdom of God on earth, as they will be in Heaven.

'Abdu'l-Bahá: *Paris Talks*, pp. 41-43

### **The Sign of Intellect Is Contemplation**

10. Bahá'u'lláh says there is a sign (from God) in every phenomenon: the sign of the intellect is contemplation and the sign of contemplation is silence, because it is impossible for a man to do two things at one time--he cannot both speak and mediate.

It is an axiomatic fact that while you meditate you are speaking with you own spirit. In that state of mind you put certain questions to your spirit and the spirit answers: the light breaks forth and the reality is revealed.

You cannot apply the name ‘man’ to any being void of this faculty of mediation; without it he would be a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit--the bestowal of the Spirit is given in reflection and meditation.

The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives Divine inspiration, through it he receives heavenly food.

Meditation is the key for opening the doors of mysteries. In that state man abstracts himself: in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

The faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

Nevertheless some thoughts are useless to man; they are like waves moving in the sea without result. But if the faculty of mediation is bathed in the inner light and characterized with divine attributes, the results will be confirmed.

The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.

But if you turn the mirror of your spirits heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore let us keep this faculty rightly directed--turning it to the heavenly Sun and not to earthly object--so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit.

‘Abdu’l-Bahá: *Paris Talks*, pp. 174-176

### **Each Person Must Investigate Reality Independently**

11. The first teaching is that man should investigate reality, for reality is contrary to dogmatic interpretations and imitations of ancestral forms of belief to which all nations and peoples adhere so tenaciously. These blind imitations are contrary to the fundamental basis of the divine religions, for the divine religions in their central and essential teaching are based upon unity, love and peace, whereas these variations and imitations have ever been productive of warfare, sedition and strife. Therefore, all souls should consider it incumbent upon them to investigate reality. Reality is one; and when found, it will unify all mankind. Reality is the love of God. Reality is the knowledge of God. Reality is justice. Reality is the oneness or solidarity of mankind. Reality is international peace. Reality is the knowledge of verities. Reality unifies humanity.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 372

12. 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. Each human creature has individual endowment, power and responsibility in the creative plan of God. 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. Turn to God, supplicate humbly at His threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination, face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the Kingdom.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, p. 293

13. Those who are uninformed of the world of reality, who do not comprehend existing things, who are without perception of the inner truth of creation, who do not penetrate the real mysteries of material and spiritual phenomena and who possess only a superficial idea of universal life and being are but embodiments of pure ignorance. They believe only that which they have heard from their fathers and ancestors. Of themselves they have no hearing, no sight, no reason, no intellect; they rely solely upon tradition. Such persons imagine that the dominion of God is an accidental dominion, or Kingdom.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, p. 462

### **Two Kinds of Knowledge**

14. Know verily that Knowledge is of two kinds: Divine and Satanic. The one welleteth out from the fountain of divine inspiration; the other is but a reflection of vain and obscure thoughts. The source of the former is God Himself; the motive-force of the latter the whisperings of selfish desire. The one is guided by the principle: "Fear ye God; God will teach you;" the other is but a confirmation of the truth: "Knowledge is the most grievous veil between man and his Creator." The former bringeth forth the fruit of patience, of longing desire, of true understanding, and love; whilst the latter can yield naught but arrogance, vainglory and conceit. From the sayings of those Masters of holy utterance, Who have expounded the meaning of true knowledge, the odour of these dark teachings, which have obscured the world, can in no wise be detected. The tree of such teachings can yield no result except iniquity and rebellion, and beareth no fruit but hatred and envy. Its fruit is deadly poison; its shadow a consuming fire. How well hath it been said: "Cling unto the robe of the Desire of thy heart, and put thou away all shame; bid the worldlywise be gone, however great their name."

Bahá'u'lláh: *Kitáb-i-Íqán*, pp. 69-70

### **God Is The Source of All Knowledge**

15. When we carefully investigate the kingdoms of existence and observe the phenomena of the universe about us, we discover the absolute order and perfection of creation. The dull minerals in their affinities, plants and vegetables with power of growth, animals in their instinct, man with conscious intellect and the heavenly orbs moving obediently through limitless space are all

found subject to universal law, most complete, most perfect. That is why a wise philosopher has said, "There is no greater or more perfect system of creation than that which already exists." The materialists and atheists declare that this order and symmetry is due to nature and its forces; that composition and decomposition which constitute life and existence are exigencies of nature; that man himself is an exigency of nature; that nature rules and governs creation; and that all existing things are captives of nature. Let us consider these statements. Inasmuch as we find all phenomena subject to an exact order and under control of universal law, the question is whether this is due to nature or to divine and omnipotent rule. The materialists believe that it is an exigency of nature for the rain to fall and that unless rain fell the earth would not become verdant. They reason that if clouds cause a downpour, if the sun sends forth heat and light and the earth is endowed with capacity, vegetation must inevitably follow; therefore, plant life is a property of these natural forces and is a sign of nature; just as combustion is the natural property of fire, therefore, fire burns, and we cannot conceive of fire without its burning.

In reply to these statements we say that from the premises advanced by materialists, the conclusions are drawn that nature is the ruler and governor of existence and that all virtues and perfections are natural exigencies and outcomes. Furthermore, it follows that man is but a part or member of that whereof nature is the whole.

Man possesses certain virtues of which nature is deprived. He exercises volition; nature is without will. For instance, an exigency of the sun is the giving of light. It is controlled--it cannot do otherwise than radiate light--but it is not volitional. An exigency of the phenomenon of electricity is that it is revealed in sparks and flashes under certain conditions, but it cannot voluntarily furnish illumination. An exigency or property of water is humidity; it cannot separate itself from this property by its own will. Likewise, all the properties of nature are inherent and obedient, not volitional; therefore, it is philosophically predicated that nature is without volition and innate perception. In this statement and principle we agree with the materialists. But the question which presents food for reflection is this: How is it that man, who is a part of the universal plan, is possessed of certain qualities whereof nature is devoid? Is it conceivable that a drop should be imbued with qualities of which the ocean is completely deprived? The drop is a part; the ocean is the whole. Could there be a phenomenon of combustion or illumination which the great luminary the sun itself did not manifest? Is it possible for a stone to possess inherent properties of which the aggregate mineral kingdom is lacking? For example, could the fingernail which is a part of human anatomy be endowed with cellular properties of which the brain is deprived?

Man is intelligent, instinctively and consciously intelligent; nature is not. Man is fortified with memory; nature does not possess it. Man is the discoverer of the mysteries of nature; nature is not conscious of those mysteries herself. It is evident, therefore, that man is dual in aspect: as an animal he is subject to nature, but in his spiritual or conscious being he transcends the world of material existence. His spiritual powers, being nobler and higher, possess virtues of which nature intrinsically has no evidence; therefore, they triumph over natural conditions. These ideal virtues or powers in man surpass or surround nature, comprehend natural laws and phenomena, penetrate the mysteries of the unknown and invisible and bring them forth into the realm of the known and visible. All the existing arts and sciences were once hidden secrets of nature. By his command and control of nature man took them out of the plane of the invisible and revealed them in the plane of visibility, whereas according to the exigencies of nature these secrets should have remained latent and concealed. According to the exigencies of nature electricity should be a hidden, mysterious power; but the penetrating intellect of man has discovered it, taken it out of

the realm of mystery and made it an obedient human servant. In his physical body and its functions man is a captive of nature; for instance, he cannot continue his existence without sleep, an exigency of nature; he must partake of food and drink, which nature demands and requires. But in his spiritual being and intelligence man dominates and controls nature, the ruler of his physical being.

Notwithstanding this, contrary opinions and materialistic views are set forth which would relegate man completely to physical subservience to nature's laws. This is equivalent to saying that the comparative degree exceeds the superlative, that the imperfect includes the perfect, that the pupil surpasses the teacher--all of which is illogical and impossible. When it is clearly manifest and evident that the intelligence of man, his constructive faculty, his power of penetration and discovery transcend nature, how can we say he is nature's thrall and captive? This would indicate that man is deprived of the bounties of God, that he is retrograding toward the station of the animal, that his keen superintelligence is without function and that he estimates himself as an animal, without distinction between his own and the animal's kingdom.

I was once conversing with a famous philosopher of the materialistic school in Alexandria. He was strongly opinionated upon the point that man and the other kingdoms of existence are under the control of nature and that, after all, man is only a social animal, often very much of an animal. When he was discomfited in argument, he said impetuously, "I see no difference between myself and the donkey, and I am not willing to admit distinctions which I cannot perceive." Abdu'l-Baha replied, "No, I consider you quite different and distinct; I call you a man and the donkey but an animal. I perceive that you are highly intelligent, whereas the donkey is not. I know that you are well versed in philosophy, and I also know that the donkey is entirely deficient in it; therefore, I am not willing to accept your statement."

Consider the lady beside me who is writing in this little book. It seems a very trifling, ordinary matter; but upon intelligent reflection you will conclude that what has been written presupposes and proves the existence of a writer. These words have not written themselves, and these letters have not come together of their own volition. It is evident there must be a writer.

And now consider this infinite universe. Is it possible that it could have been created without a Creator? Or that the Creator and cause of this infinite congeries of worlds should be without intelligence? Is the idea tenable that the Creator has no comprehension of what is manifested in creation? Man, the creature, has volition and certain virtues. Is it possible that his Creator is deprived of these?

A child could not accept this belief and statement. It is perfectly evident that man did not create himself and that he cannot do so. How could man of his own weakness create such a mighty being? Therefore, the Creator of man must be more perfect and powerful than man. If the creative cause of man be simply on the same level with man, then man himself should be able to create, whereas we know very well that we cannot create even our own likeness. Therefore, the Creator of man must be endowed with superlative intelligence and power in all points that creation involves and implies. We are weak; He is mighty, because, were He not mighty, He could not have created us. We are ignorant; He is wise. We are poor; He is rich. Otherwise, He would have been incapable of our creation.

Among the proofs of the existence of a divine power is this: that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. If ignorance did not exist, knowledge would not be a reality. It is necessary that each should exist in order that the other should have reality. Night and day must be in order that each may be distinguished. Night itself is an indication and evidence of day which follows,



and day itself indicates the coming night. Unless night were a reality, there could not be day. Were it not for death, there could be no life. Things are known by their opposites.

Therefore, our weakness is an evidence that there is might; our ignorance proves the reality of knowledge; our need is an indication of supply and wealth. Were it not for wealth, this need would not exist; were it not for knowledge, ignorance would be unknown; were it not for power, there would be no impotence. In other words, demand and supply is the law, and undoubtedly all virtues have a center and source. That source is God, from Whom all these bounties emanate.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, pp. 79-83

### **Human Mind Cannot Understand The Essence of God**

16. It is evident that the human understanding is a quality of the existence of man, and that man is a sign of God: how can the quality of the sign surround the creator of the sign?--that is to say, how can the understanding, which is a quality of the existence of man, comprehend God? Therefore, the Reality of the Divinity is hidden from all comprehension, and concealed from the minds of all men. It is absolutely impossible to ascend to that plane. We see that everything which is lower is powerless to comprehend the reality of that which is higher. So the stone, the earth, the tree, however much they may evolve, cannot comprehend the reality of man and cannot imagine the powers of sight, of hearing, and of the other senses, although they are all alike created. Therefore, how can man, the created, understand the reality of the pure Essence of the Creator? This plane is unapproachable by the understanding; no explanation is sufficient for its comprehension, and there is no power to indicate it. What has an atom of dust to do with the pure world, and what relation is there between the limited mind and the infinite world? Minds are powerless to comprehend God, and the souls become bewildered in explaining Him. “The eyes see Him not, but He seeth the eyes. He is the Omniscient, the Knower.”<sup>1</sup>

‘Abdu’l-Bahá: *Some Answered Questions*, pp. 146-147

17. No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy.

Bahá’u’lláh: *Gleanings*, p. 76

18. All these sacred words show us that man is made in God’s image: yet the Essence of God is incomprehensible to the human mind, for the finite understanding cannot be applied to this infinite Mystery. God contains all: He cannot be contained. That which contains is superior to that which is contained. The whole is greater than its parts.

Things which are understood by men cannot be outside their capacity for understanding, so that it is impossible for the heart of man to comprehend the nature of the Majesty of God. Our imagination can only picture that which it is able to create.

The power of the understanding differs in degree in the various kingdoms of creation. The mineral, vegetable, and animal realms are each incapable of understanding any creation beyond their own. The mineral cannot imagine the growing power of the plant. The tree cannot

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1 Cf. Qur’an 6:104

understand the power of movement in the animal, neither can it comprehend what it would mean to possess sight, hearing or the sense of smell. These all belong to the physical creation.

Man also shares in this creation; but it is not possible for either of the lower kingdoms to understand that which takes place in the mind of man. The animal cannot realize the intelligence of a human being, he only knows that which is perceived by his animal senses, he cannot imagine anything in the abstract. An animal could not learn that the world is round, that the earth revolves round the sun, or the construction of the electric telegraph. These things are only possible to man. Man is the highest work of creation, the nearest to God of all creatures.

All superior kingdoms are incomprehensible to the inferior; how therefore could it be possible that the creature, man, should understand the almighty Creator of all?

That which we imagine, is not the Reality of God; He, the Unknowable, the Unthinkable, is far beyond the highest conception of man.

‘Abdu’l-Bahá: *Paris Talks*, pp. 23-25

### **Knowledge of Manifestation Is The Highest And Last End of All Learning**

19. We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the object of all knowledge.

Bahá’u’lláh: *Kitáb-i-Íqán*, p. 197

### **Human Beings Create Their Knowledge; Therefore, There Are Limits To Understanding**

20. O Salman! All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man’s finite mind hath been strictly subjected. To whatever heights the mind of the most exalted of men may soar, however great the depths which the detached and understanding heart can penetrate, such mind and heart can never transcend that which is the creature of their own conceptions and the product of their own thoughts. The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God. Whoever pondereth this truth in his heart will readily admit that there are certain limits which no human being can possibly transgress. Every attempt which, from the beginning that hath no beginning, hath been made to visualize and know God is limited by the exigencies of His own creation--a creation which He, through the operation of His own Will and for the purposes of none other but His own Self, hath called into being. Immeasurably exalted is He above the strivings of human mind to grasp His Essence, or of human tongue to describe His mystery. No tie of direct intercourse can ever bind Him to the things He hath created, nor can the most abstruse and most remote allusions of His creatures do justice to His being. Through His world-pervading Will He hath brought into being all created things. He is and hath ever been veiled in the ancient eternity of His own exalted and indivisible Essence, and will everlastingly continue to remain concealed in His inaccessible majesty and glory. All that is in heaven and all that is in the earth have come to exist at His bidding, and by His Will all have stepped out of utter nothingness into the realm of being. How can, therefore, the creature which the Word of God hath fashioned comprehend the nature of Him Who is the Ancient of Days?

Bahá’u’lláh: *Gleanings*, pp. 317-318

21. Wert thou to ponder in thine heart, from now until the end that hath no end, and with all the concentrated intelligence and understanding which the greatest minds have attained in the past or will attain in the future, this divinely ordained and subtle Reality, this sign of the revelation of the All-Abiding, All-Glorious God, thou wilt fail to comprehend its mystery or to appraise its virtue. Having recognized thy powerlessness to attain to an adequate understanding of that Reality which abideth within thee, thou wilt readily admit the futility of such efforts as may be attempted by thee, or by any of the created things, to fathom the mystery of the Living God, the Day Star of unfading glory, the Ancient of everlasting days. This confession of helplessness which mature contemplation must eventually impel every mind to make is in itself the acme of human understanding, and marketh the culmination of man's development.

Bahá'u'lláh: *Gleanings*, pp. 165-166

22. In short, the point is this, that the world of man is supernatural in its relation to the vegetable kingdom, though in reality it is not so. Relatively to the plant, the reality of man, his power of hearing and sight, are all supernatural, and for the plant to comprehend that reality and the nature of the powers of man's mind is impossible. In like manner for man to comprehend the Divine Essence and the nature of the great Hereafter is in no wise possible. The merciful outpourings of that Divine Essence, however, are vouchsafed unto all beings and it is incumbent upon man to ponder in his heart upon the effusions of the Divine Grace, the soul being counted as one, rather than upon the Divine Essence itself. This is the utmost limit for human understanding. As it hath previously been mentioned, these attributes and perfections that we recount of the Divine Essence, these we have derived from the existence and observation of beings, and it is not that we have comprehended the essence and perfection of God. When we say that the Divine Essence understandeth and is free, we do not mean that we have discovered the Divine Will and Purpose, but rather that we have acquired knowledge of them through the Divine Grace revealed and manifested in the realities of things.

'Abdu'l-Bahá: *Tablet to August Forel*, pp. 25-26

23. It is a self-evident fact that phenomenal existence can never grasp nor comprehend the ancient and essential Reality. Utter weakness cannot understand absolute strength. When we view the world of creation, we discover differences in degree which make it impossible for the lower to comprehend the higher. For example, the mineral kingdom, no matter how much it may advance, can never comprehend the phenomena of the vegetable kingdom. Whatever development the vegetable may attain, it can have no message from nor come in touch with the kingdom of the animal. However perfect may be the growth of a tree, it cannot realize the sensation of sight, hearing, smell, taste and touch; these are beyond its limitation. Although it is the possessor of existence in the world of creation, a tree, nevertheless, has no knowledge of the superior degree of the animal kingdom. Likewise, no matter how great the advancement of the animal, it can have no idea of the human plane, no knowledge of intellect and spirit. Difference in degree is an obstacle to this comprehension. A lower degree cannot comprehend a higher although all are in the same world of creation--whether mineral, vegetable or animal. Degree is the barrier and limitation. In the human plane of existence we can say we have knowledge of a vegetable, its qualities and product; but the vegetable has no knowledge or comprehension whatever of us. No matter how near perfection this rose may advance in its own sphere, it can never possess hearing and sight. Inasmuch as in the creational world, which is phenomenal, difference of degree is an obstacle or hindrance to comprehension, how can the human being,

which is a created exigency, comprehend the ancient divine Reality, which is essential? This is impossible because the reality of Divinity is sanctified beyond the comprehension of the created being, man.

Furthermore, that which man can grasp is finite to man, and man to it is as infinite. Is it possible then for the reality of Divinity to be finite and the human creature infinite? On the contrary, the reverse is true; the human is finite while the essence of Divinity is infinite. Whatever comes within the sphere of human comprehension must be limited and finite. As the essence of Divinity transcends the comprehension of man, therefore God brings forth certain Manifestations of the divine Reality upon Whom He bestows heavenly effulgences in order that They may be intermediaries between humanity and Himself. These holy Manifestations or Prophets of God are as mirrors which have acquired illumination from the Sun of Truth, but the Sun does not descend from its high zenith and does not effect entrance within the mirror. In truth, this mirror has attained complete polish and purity until the utmost capacity of reflection has been developed in it; therefore, the Sun of Reality with its fullest effulgence and splendor is revealed therein. These mirrors are earthly, whereas the reality of Divinity is in its highest apogee. Although its lights are shining and its heat is manifest in them, although these mirrors are telling their story of its effulgence, the Sun, nevertheless, remains in its own lofty station; it does not descend; it does not effect entrance, because it is holy and sanctified.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, pp. 113-115

### **Every Person Knows Own Self Better Than Self of Others**

#### **24. O EMIGRANTS!**

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

Bahá’u’lláh: *The Hidden Words*, Persian #66

### **Reason Is Only One Method of Comprehension**

25. There are only four accepted methods of comprehension--that is to say, the realities of things are understood by these four methods.

The first method is by the senses--that is to say, all that the eye, the ear, the taste, the smell, the touch perceive is understood by this method. Today this method is considered the most perfect by all the European philosophers: they say that the principal method of gaining knowledge is through the senses; they consider it supreme, although it is imperfect, for it commits errors. For example, the greatest of the senses is the power of sight. The sight sees the mirage as water, and it sees images reflected in mirrors as real and existent; large bodies which are distant appear to be small, and a whirling point appears as a circle. The sight believes the earth to be motionless and sees the sun in motion, and in many similar cases it makes mistakes. Therefore, we cannot trust it.

The second is the method of reason, which was that of the ancient philosophers, the pillars of wisdom; this is the method of the understanding. They proved things by reason and held firmly to logical proofs; all their arguments are arguments of reason. Notwithstanding this, they differed greatly, and their opinions were contradictory. They even changed their views--that is to say, during twenty years they would prove the existence of a thing by logical arguments, and

afterward they would deny it by logical arguments--so much so that Plato at first logically proved the immobility of the earth and the movement of the sun; later by logical arguments he proved that the sun was the stationary center, and that the earth was moving. Afterward the Ptolemaic theory was spread abroad, and the idea of Plato was entirely forgotten, until at last a new observer again called it to life. Thus all the mathematicians disagreed, although they relied upon arguments of reason. In the same way, by logical arguments, they would prove a problem at a certain time, then afterward by arguments of the same nature they would deny it. So one of the philosophers would firmly uphold a theory for a time with strong arguments and proofs to support it, which afterward he would retract and contradict by arguments of reason. Therefore, it is evident that the method of reason is not perfect, for the differences of the ancient philosophers, the want of stability and the variations of their opinions, prove this. For if it were perfect, all ought to be united in their ideas and agreed in their opinions.

The third method of understanding is by tradition--that is, through the text of the Holy Scriptures--for people say, "In the Old and New Testaments, God spoke thus." This method equally is not perfect, because the traditions are understood by the reason. As the reason itself is liable to err, how can it be said that in interpreting the meaning of the traditions it will not err, for it is possible for it to make mistakes, and certainty cannot be attained. This is the method of the religious leaders; whatever they understand and comprehend from the text of the books is that which their reason understands from the text, and not necessarily the real truth; for the reason is like a balance, and the meanings contained in the text of the Holy Books are like the thing which is weighed. If the balance is untrue, how can the weight be ascertained?

Know then: that which is in the hands of people, that which they believe, is liable to error. For, in proving or disproving a thing, if a proof is brought forward which is taken from the evidence of our senses, this method, as has become evident, is not perfect; if the proofs are intellectual, the same is true; or if they are traditional, such proofs also are not perfect. Therefore, there is no standard in the hands of people upon which we can rely.

But the bounty of the Holy Spirit gives the true method of comprehension which is infallible and indubitable. This is through the help of the Holy Spirit which comes to man, and this is the condition in which certainty can alone be attained.

'Abdu'l-Bahá: *Some Answered Questions*, pp. 297-299

26. During my visit to London and Paris last year I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law--a law mathematically exact in its operation through the senses. For instance, the eye sees a chair; therefore, there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun; I see flowers upon this table; I smell their fragrance; I hear sounds outside, etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever; for inasmuch as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans the criterion of knowledge was reason--that whatever is provable and acceptable by reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians that traditions or prophetic statement and interpretations constitute the basis of human knowing. There is still another, a fourth criterion, upheld by religionists and metaphysicians who say that the source and channel of all human penetration into the unknown is through inspiration. Briefly

then, these four criteria according to the declarations of men are: first, sense perception; second, reason; third, traditions; fourth, inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror, you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water, but there is no reality in it. As we stand upon the deck of a steamer, the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it, but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one point of light. We behold a shadow moving upon the ground, but it has no material existence, no substance. In deserts the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far North other deceptive phenomena appear and baffle human vision. Sometimes three or four suns, called by scientists mock suns, will be shining at the same time, whereas we know that the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived, and we are unable to separate that which is reality from that which is not.

As to the second criterion--reason--this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If reason is the perfect standard and criterion of knowledge, why are opinions at variance and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists continually disprove and reject the conclusions of the ancients; nothing is fixed, nothing final; everything is continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future much that is announced and accepted as true now will be rejected and disproved. And so it will continue ad infinitum.

When we consider the third criterion--traditions--upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God, the faculty of comprehension by which we form conclusions is reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore, human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?

The fourth criterion I have named is inspiration through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises: How shall we know whether we are following inspiration from God or satanic promptings of the human soul? Briefly, the point is that in the human material world of phenomena these four are the only existing criteria or avenues of knowledge, and all of them are faulty and unreliable. What then remains? How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit, which is light and knowledge itself. Through it the human mind is quickened and fortified into true conclusions and

perfect knowledge. This is conclusive argument showing that all available human criteria are erroneous and defective, but the divine standard of knowledge is infallible. Therefore, man is not justified in saying, "I know because I perceive through my senses," or "I know because it is proved through my faculty of reason," or "I know because it is according to tradition and interpretation of the Holy Book," or "I know because I am inspired." All human standards of judgment are faulty, finite.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, pp. 20-22

### **Learning And Wisdom Are Two Separate Attributes**

27. The Great Being saith: The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind. God willing, the earth shall never be deprived of these two greatest gifts. That which hath been set forth and will be revealed in the future is but a token of this Servant's ardent desire to dedicate Himself to the service of all the kindreds of the earth.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 171

### **The Greatest Gift And Most Wondrous Blessing Is Wisdom**

28. The word of God which the Supreme Pen hath recorded on the fifth leaf of the Most Exalted Paradise is this: Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of wisdom, the Possessor of Great Bounty.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 66

29. It behooveth whosoever hath set his face towards the Most Sublime Horizon to cleave tenaciously unto the cord of patience, and to put his reliance in God, the Help in Peril, the Unconstrained. O ye loved ones of God! Drink your fill from the well-spring of wisdom, and soar ye in the atmosphere of wisdom, and speak forth with wisdom and eloquence. Thus biddeth you your Lord, the Almighty, the All-Knowing.

Bahá'u'lláh: *Epistle to the Son of the Wolf*, p. 99

### **The Essence of Wisdom Is The Fear of God**

30. The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 155

### **Person of Wisdom Demonstrates Knowledge Through Words**

31. No man of wisdom can demonstrate his knowledge save by means of words. This showeth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 172

32. Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 172

33. Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, pp. 172-173

34. O My Name! Utterance must needs possess penetrating power. For if bereft of this quality it would fail to exert influence. And this penetrating influence dependeth on the spirit being pure and the heart stainless. Likewise it needeth moderation, without which the hearer would be unable to bear it, rather he would manifest opposition from the very outset. And moderation will be obtained by blending utterance with the tokens of divine wisdom which are recorded in the sacred Books and Tablets. Thus when the essence of one's utterance is endowed with these two requisites it will prove highly effective and will be the prime factor in transforming the souls of men. This is the station of supreme victory and celestial dominion. Whoso attaineth thereto is invested with the power to teach the Cause of God and to prevail over the hearts and minds of men.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, pp. 198-199



35. If any man were to arise to defend, in his writings, the Cause of God against its assailants, such a man, however inconsiderable his share, shall be so honored in the world to come that the Concourse on high would envy his glory.

Bahá'u'lláh: *Gleanings*, p. 330

### **Detachment Is Key To True Understanding**

36. No man shall attain the shores of the ocean of true understanding except he be detached from all that is in heaven and on earth. Sanctify your souls, O ye peoples of the world, that haply ye may attain that station which God hath destined for you and enter thus the tabernacle which, according to the dispensations of Providence, hath been raised in the firmament of the Bayán.

Bahá'u'lláh: *Kitáb-i-Íqán*, p. 3

### **Knowledge And Action Must Be In Accord**

37. O SON OF SPIRIT!

Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

Bahá'u'lláh: *The Hidden Words*, Arabic #28

### **Strive To Acquire Knowledge That Can Profit The Peoples Of The Earth**

38. The third Tajalli is concerning arts, crafts and sciences. Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world. Unto this beareth witness the Mother Book on the day of His return. Happy are those possessed of a hearing ear. In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Thus hath the Tongue of Grandeur spoken in this Most Great Prison.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, pp. 51-52; *Epistle to the Son of the Wolf*, pp. 26-27

39. We have permitted you to read such sciences as are profitable unto you, not such as end in idle disputes; better is this for you, if ye be of them that comprehend.

Bahá'u'lláh: *Kitáb-i-Áqdas*, K77

40. [E]very branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren--indeed, it bringeth on madness. Every kind of knowledge, every science, is as a tree; if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.

'Abdu'l-Bahá

*Selections from the Writings of 'Abdu'l-Bahá*, p. 181

### **Study The World As A Means To Know God**

41. Look at the world and ponder a while upon it. It unveileth the book of its own self before thine eyes and revealeth that which the Pen of thy Lord, the Fashioner, the All-Informed, hath inscribed therein. It will acquaint thee with that which is within it and upon it and will give thee such clear explanations as to make thee independent of every eloquent expounder.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, pp. 141-142

### **The Sciences of Today Are Bridges To Reality**

42. O thou true friend! Read, in the school of God, the lessons of the spirit, and learn from love's Teacher the innermost truths. Seek out the secrets of Heaven, and tell of the overflowing grace and favour of God.

Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration. When this cometh to pass, then every teacher is as a shoreless ocean, every pupil a prodigal fountain of knowledge. If, then, the pursuit of knowledge lead to the beauty of Him Who is the Object of all Knowledge, how excellent that goal; but if not, a mere drop will perhaps shut a man off from flooding grace, for with learning cometh arrogance and pride, and it bringeth on error and indifference to God.

The sciences of today are bridges to reality; if then they lead not to reality, naught remains but fruitless illusion. By the one true God! If learning be not a means of access to Him, the Most Manifest, it is nothing but evident loss.

It is incumbent upon thee to acquire the various branches of knowledge, and to turn thy face toward the beauty of the Manifest Beauty, that thou mayest be a sign of saving guidance amongst the peoples of the world, and a focal centre of understanding in this sphere from which the wise and their wisdom are shut out, except for those who set foot in the Kingdom of lights and become informed of the veiled and hidden mystery, the well-guarded secret.

'Abdu'l-Bahá: *Selections From the Writings of 'Abdu'l-Bahá*, p. 110

### **Science And Religion Must Be In Accord**

43. Bahá'u'lláh has declared that religion must be in accord with science and reason. If it does not correspond with scientific principles and the processes of reason, it is superstition. For God has endowed us with faculties by which we may comprehend the realities of things, contemplate reality itself. If religion is opposed to reason and science, faith is impossible; and when faith and confidence in the divine religion are not manifest in the heart, there can be no spiritual attainment.

'Abdu'l-Bahá: *Promulgation of Universal Peace*, pp. 298-299

44. We are familiar with the phrases 'Light and Darkness', 'Religion and Science'. But the religion which does not walk hand in hand with science is itself in the darkness of superstition and ignorance.

Much of the discord and disunion of the world is created by these man-made oppositions and contradictions. If religion were in harmony with science and they walked together, much of the hatred and bitterness now bringing misery to the human race would be at an end.

Consider what it is that singles man out from among created beings, and makes of him a creature apart. Is it not his reasoning power, his intelligence? Shall he not make use of these in

his study of religion? I say unto you: weigh carefully in the balance of reason and science everything that is presented to you as religion. If it passes this test, then accept it, for it is truth! If, however, it does not so conform, then reject it, for it is ignorance!

Look around and see how the world of today is drowned in superstition and outward forms!

Some worship the product of their own imagination: they make for themselves an imaginary God and adore this, when the creation of their finite minds cannot be the Infinite Mighty Maker of all things visible and invisible! Others worship the sun or trees, also stones! In past ages there were those who adored the sea, the clouds, and even clay!

Today, men have grown into such adoring attachment to outward forms and ceremonies that they dispute over this point of ritual or that particular practice, until one hears on all sides of wearisome arguments and unrest. There are individuals who have weak intellects and their powers of reasoning have not developed, but the strength and power of religion must not be doubted because of the incapacity of these persons to understand.

A small child cannot comprehend the laws that govern nature, but this is on account of the immature intellect of that child; when he is grown older and has been educated he too will understand the everlasting truths. A child does not grasp the fact that the earth revolves round the sun, but, when his intelligence is awakened, the fact is clear and plain to him.

It is impossible for religion to be contrary to science, even though some intellects are too weak or too immature to understand truth.

God made religion and science to be the measure, as it were, of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance.

To him who has the power of comprehension religion is like an open book, but how can it be possible for a man devoid of reason and intellectuality to understand the Divine Realities of God?

Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles--and then will mankind be united in the power of the Love of God.

‘Abdu’l-Bahá: *Paris Talks*, pp. 144-146

## **Women Are Equally Capable of Studying Sciences**

45. In ancient times and medieval ages woman was completely subordinated to man. The cause of this estimate of her inferiority was her lack of education. A woman’s life and intellect were limited to the household. Glimpses of this may be found even in the Epistles of Saint Paul. In later centuries the scope and opportunities of a woman’s life broadened and increased. Her mind unfolded and developed; her perceptions awakened and deepened. The question concerning her was: Why should a woman be left mentally undeveloped? Science is praiseworthy--whether investigated by the intellect of man or woman. So, little by little, woman advanced, giving increasing evidence of equal capabilities with man--whether in scientific research, political ability or any other sphere of human activity. The conclusion is evident that woman has been outdistanced through lack of education and intellectual facilities. If given the same educational opportunities or course of study, she would develop the same capacity and abilities.

‘Abdu’l-Bahá: *Promulgation of Universal Peace*, p. 281

### **Essence of Detachment Is To Turn Towards God**

46. The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

Bahá'u'lláh: *Tablets of Bahá'u'lláh*, p. 155

### **Knowledge Is Love**

47. Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God. The soil must be fertilized before the seed can be sown.

‘Abdu’l-Bahá: *Compilation of Compilations* (The Importance of Deepening), p. 204

### **Once We Have Become Knowledgable, We Must Remain Steadfast**

48. O ye the dawning-places of knowledge! Beware that ye suffer not yourselves to become changed, for as ye change, most men will, likewise, change. This, verily, is an injustice unto yourselves and unto others.... Ye are even as a spring. If it be changed, so will the streams that branch out from it be changed. Fear God, and be numbered with the godly. In like manner, if the heart of man be corrupted, his limbs will also be corrupted. And similarly, if the root of a tree be corrupted, its branches, and its offshoots, and its leaves, and its fruits, will be corrupted....

Bahá'u'lláh: *Proclamation of Bahá'u'lláh*, pp. 77-78

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