

KNOWLEDGE (‘ILM)

1. Were you to ponder, but for a while, these utterances in your heart, you would surely find the portals of understanding unlocked before your face, and would behold all **knowledge** and the mysteries thereof unveiled before your eyes. Such things take place only that the souls of men may develop and be delivered from the prison-cage of self and desire. Otherwise, that ideal King hath, throughout eternity, been in His Essence independent of the comprehension of all beings, and will continue, for ever, in His own Being to be exalted above the adoration of every soul. A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth; and one drop out of the ocean of His bountiful grace is enough to confer upon all beings the glory of everlasting life. But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.

Kitáb-i-Íqán, pp. 52-53

2. The highest faculties which the learned have possessed, and whatsoever truths they, in their search after the gems of Thy **knowledge**, have discovered; the brightest realities with which the wise have been endowed, and whatever secrets they, in their attempts to fathom the mysteries of Thy wisdom, have unraveled, have all been created through the generative power of the Spirit that was breathed into the Pen which Thy hands have fashioned. How, then, can the thing which Thy Pen hath created be capable of comprehending those treasures of Thy Faith with which, as decreed by Thee, that Pen hath been invested? How can it ever know of the Fingers that grasp Thy Pen, and of Thy merciful favors with which it hath been endowed? How can it, already unable to reach this station, be made aware of the existence of Thy Hand that controlleth the Fingers of Thy might? How can it attain unto the comprehension of the nature of Thy Will that animateth the movement of Thy Hand?

Prayers and Meditations, p. 92

3. Praise be unto Thee, O my God, that we have wakened to the splendors of the light of Thy **knowledge**. Send down, then, upon us, O my Lord, what will enable us to dispense with any one but Thee, and will rid us of all attachment to aught except Thyself. Write down, moreover, for me, and for such as are dear to me, and for my kindred, man and woman alike, the good of this world and the world to come. Keep us safe, then, through Thine unfailing protection, O Thou the Beloved of the entire creation and the Desire of the whole universe, from them whom Thou hast made to be the manifestations of the Evil Whisperer, who whisper in men's breasts. Potent art Thou to do Thy pleasure. Thou art, verily, the Almighty, the Help in Peril, the Self-Subsisting.

Prayers and Meditations, p. 233

4. I swear by Thy glory, O Thou Who art the Lord of all being and the Possessor of all things visible and invisible! Every man of understanding hath been so bewildered at Thy **knowledge**, and every man endued with insight been so perplexed in his attempt to fathom the signs of Thy great glory, that all have recognized their powerlessness to visualize, and their impotence to soar into, the heaven wherefrom one of the Luminaries of the Manifestations of Thy **knowledge** and of the Day-Springs of Thy wisdom hath shone forth. Who is he that shall befittingly describe this

most sublime station and this most august seat the seat which, as decreed by Thee, transcendeth the comprehension of Thy creatures and the testimonies of Thy servants, and which hath everlastingly been hid from the understanding and the **knowledge** of men, and been closed with the seal of Thy name, the Self-Subsisting.

Prayers and Meditations, p. 280

5. The first Tajalli which hath dawned from the Day-Star of Truth is the **knowledge** of God--exalted be His glory. And the **knowledge** of the King of everlasting days can in no wise be attained save by recognizing Him Who is the Bearer of the Most Great Name. He is, in truth, the Speaker on Sinai Who is now seated upon the throne of Revelation. He is the Hidden Mystery and the Treasured Symbol. All the former and latter Books of God are adorned with His praise and extol His glory. Through Him the standard of **knowledge** hath been planted in the world and the ensign of the oneness of God hath been unfurled amidst all peoples. Attainment unto the Divine Presence can be realized solely by attaining His presence. Through His potency everything that hath, from time immemorial, been veiled and hidden, is now revealed. He is made manifest through the power of Truth and hath uttered a Word whereby all that are in the heavens and on the earth have been dumbfounded, except those whom the Almighty was pleased to exempt. True belief in God and recognition of Him cannot be complete save by acceptance of that which He hath revealed and by observance of whatsoever hath been decreed by Him and set down in the Book by the Pen of Glory.

Tablets of Bahá'u'lláh, p. 50

6. The source of all learning is the **knowledge** of God, exalted be His Glory, and this cannot be attained save through the **knowledge** of His Divine Manifestation.

Tablets of Bahá'u'lláh, p. 156

7. O Salman! The door of the **knowledge** of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the **knowledge** of these sanctified Beings to be identical with the **knowledge** of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

Gleanings, pp. 49-50

8. O my brother! A divine Mine only can yield the gems of divine **knowledge**, and the fragrance of the mystic Flower can be inhaled only in the ideal Garden, and the lilies of ancient wisdom can blossom nowhere except in the city of a stainless heart. "In a rich soil, its plants

spring forth abundantly by permission of its Lord, and in that soil which is bad, they spring forth but scantily.”

Kitáb-i-Íqán, p. 191

9. At one time, Thou didst raise Him up, O my God, and didst attire Him with the ornament of the name of Him Who conversed with Thee (Moses), and didst through Him uncover all that Thy will had decreed and Thine irrevocable purpose ordained. At another time, Thou didst adorn Him with the name of Him Who was Thy Spirit (Jesus), and didst send Him down out of the heaven of Thy will, for the edification of Thy people, infusing thereby the spirit of life into the hearts of the sincere among Thy servants and the faithful among Thy creatures. Again, Thou didst reveal Him, decked forth by the name of Him Who was Thy Friend (Muhammad), and caused Him to shine brightly above the horizon of Hijaz, as a token of Thy power and an evidence of Thy might. Through Him Thou didst send unto Thy servants what enabled them to scale the heights of Thy unity, and to yearn over the wonders of Thy manifold **knowledge** and wisdom.

Prayers and Meditations, p. 50

10. Such things have come to pass in the days of every Manifestation of God. Even as Jesus said: “Ye must be born again.” Again He saith: “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto “life” and “resurrection” and have entered into the “paradise” of the love of God. And whosoever is not of them, is condemned to “death” and “deprivation,” to the “fire” of unbelief, and to the “wrath” of God. In all the scriptures, the books and chronicles, the sentence of death, of fire, of blindness, of want of understanding and hearing, hath been pronounced against those whose lips have tasted not the ethereal cup of true **knowledge**, and whose hearts have been deprived of the grace of the holy Spirit in their day. Even as it hath been previously recorded: “Hearts have they with which they understand not.”

Kitáb-i-Íqán, pp. 118-119

11. Praise be to Thee, O Lord My God, for the wondrous revelations of Thy inscrutable decree and the manifold woes and trials Thou hast destined for Myself. At one time Thou didst deliver Me into the hands of Nimrod; at another Thou hast allowed Pharaoh's rod to persecute Me. Thou, alone, canst estimate, through Thine all-encompassing **knowledge** and the operation of Thy Will, the incalculable afflictions I have suffered at their hands. Again Thou didst cast Me into the prison-cell of the ungodly, for no reason except that I was moved to whisper into the ears of the well-favored denizens of Thy Kingdom an intimation of the vision with which Thou hadst, through Thy **knowledge**, inspired Me, and revealed to Me its meaning through the potency of Thy might. And again Thou didst decree that I be beheaded by the sword of the infidel. Again I was crucified for having unveiled to men's eyes the hidden gems of Thy glorious unity, for having revealed to them the wondrous signs of Thy sovereign and everlasting power. How bitter the humiliations heaped upon Me, in a subsequent age, on the plain of Karbila! How lonely did I feel amidst Thy people! To what a state of helplessness I was reduced in that land! Unsatisfied with such indignities, My persecutors decapitated Me, and, carrying aloft My head from land to land paraded it before the gaze of the unbelieving multitude, and deposited it on the seats of the

perverse and faithless. In a later age, I was suspended, and My breast was made a target to the darts of the malicious cruelty of My foes. My limbs were riddled with bullets, and My body was torn asunder. Finally, behold how, in this Day, My treacherous enemies have leagued themselves against Me, and are continually plotting to instill the venom of hate and malice into the souls of Thy servants. With all their might they are scheming to accomplish their purpose. Grievous as is My plight, O God, My Well-Beloved, I render thanks unto Thee, and My Spirit is grateful for whatsoever hath befallen me in the path of Thy good-pleasure. I am well pleased with that which Thou didst ordain for Me, and welcome, however calamitous, the pains and sorrows I am made to suffer.

Gleanings, pp. 88-90

12. Unveiled and unconcealed, this Wronged One hath, at all times, proclaimed before the face of all the peoples of the world that which will serve as the key for unlocking the doors of sciences, of arts, of **knowledge**, of well-being, of prosperity and wealth. Neither have the wrongs inflicted by the oppressors succeeded in silencing the shrill voice of the Most Exalted Pen, nor have the doubts of the perverse or of the seditious been able to hinder Him from revealing the Most Sublime Word. I earnestly beseech God that He may protect and purge the people of Baha from the idle fancies and corrupt imaginings of the followers of the former Faith.

Tablets of Bahá'u'lláh, p. 96

13. From the exalted source, and out of the essence of His favor and bounty He hath entrusted every created thing with a sign of His **knowledge**, so that none of His creatures may be deprived of its share in expressing, each according to its capacity and rank, this **knowledge**. This sign is the mirror of His beauty in the world of creation. The greater the effort exerted for the refinement of this sublime and noble mirror, the more faithfully will it be made to reflect the glory of the names and attributes of God, and reveal the wonders of His signs and **knowledge**. Every created thing will be enabled (so great is this reflecting power) to reveal the potentialities of its pre-ordained station, will recognize its capacity and limitations, and will testify to the truth that "He, verily, is God; there is none other God besides Him."...

Gleanings, p. 262

14. Consider, how can he that faileth in the day of God's Revelation to attain unto the grace of the "Divine Presence" and to recognize His Manifestation, be justly called learned, though he may have spent aeons in the pursuit of **knowledge**, and acquired all the limited and material learning of men? It is surely evident that he can in no wise be regarded as possessed of true **knowledge**. Whereas, the most unlettered of all men, if he be honoured with this supreme distinction, he verily is accounted as one of those divinely-learned men whose **knowledge** is of God; for such a man hath attained the acme of **knowledge**, and hath reached the furthestmost summit of learning.

Kitáb-i-Íqán, pp. 145-146

15. Such things have appeared in this Revelation that there is no recourse for either the exponents of science and **knowledge** or the manifestations of justice and equity other than to recognize them. It is incumbent upon thee, in this day, to arise with celestial power and dissipate, with the aid of **knowledge**, the doubts of the peoples of the world, so that all men may be

sanctified, and direct their steps towards the Most Great Ocean and cleave fast unto that which God hath purposed.

Epistle to the Son of the Wolf, p. 111

16. Now is the moment in which to cleanse thyself with the waters of detachment that have flowed out from the Supreme Pen, and to ponder, wholly for the sake of God, those things which, time and again, have been sent down or manifested, and then to strive, as much as lieth in thee, to quench, through the power of wisdom and the force of thy utterance, the fire of enmity and hatred which smouldereth in the hearts of the peoples of the world. The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the **knowledge** of God, and of furthering unity and fellowship amongst men. But now behold, how they have made the Law of God a cause and pretext for perversity and hatred. How pitiful, how regrettable, that most men are cleaving fast to, and have busied themselves with, the things they possess, and are unaware of, and shut out as by a veil from, the things God possesseth!

Epistle to the Son of the Wolf, p. 12

17. 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. Happy the man that cleaveth unto it, and woe betide the heedless.

Epistle to the Son of the Wolf, p. 27

18. Whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of **knowledge** that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the Heavenly Books and the Holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." Again He saith: "And also in your own selves: will ye not, then, behold the signs of God?" And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King--may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him--hath spoken: "He hath known God who hath known himself."

Kitáb-i-Íqán, pp. 100-102; *Gleanings*, pp. 177-178

19. Gather ye together with the utmost joy and fellowship and recite the verses revealed by the merciful Lord. By so doing the doors to true **knowledge** will be opened to your inner beings, and ye will then feel your souls endowed with steadfastness and your hearts filled with radiant joy.

Compilation of Compilations, Vol I (Importance of Deepening), p. 188

20. Thine eye is My trust, suffer not the dust of vain desires to becloud its luster. Thine ear is a sign of My bounty, let not the tumult of unseemly motives turn it away from My Word that encompasseth all creation. Thine heart is My treasury, allow not the treacherous hand of self to rob thee of the pearls which I have treasured therein. Thine hand is a symbol of My loving-kindness, hinder it not from holding fast unto My guarded and hidden Tablets. Unasked, I have showered upon thee My grace. Unpetitioned, I have fulfilled thy wish. In spite of thy undeserving, I have singled thee out for My richest, My incalculable favors. O My servants! Be as resigned and submissive as the earth, that from the soil of your being there may blossom the fragrant, the holy and multicolored hyacinths of My **knowledge**. Be ablaze as the fire, that ye may burn away the veils of heedlessness and set aglow, through the quickening energies of the love of God, the chilled and wayward heart. Be light and untrammelled as the breeze, that ye may obtain admittance into the precincts of My court, My inviolable Sanctuary.

Gleanings, pp. 322-323

21. O My servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true **knowledge** of your own selves--a **knowledge** which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you. Suffer not your idle fancies, your evil passions, your insincerity and blindness of heart to dim the luster, or stain the sanctity, of so lofty a station. Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwelling-place upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine **knowledge**.

Gleanings, pp. 326-327

22. The essence of these words is this: they that tread the path of faith, they that thirst for the wine of certitude, must cleanse themselves of all that is earthly--their ears from idle talk, their minds from vain imaginings, their hearts from worldly affections, their eyes from that which perisheth. They should put their trust in God, and, holding fast unto Him, follow in His way. Then will they be made worthy of the effulgent glories of the sun of divine **knowledge** and understanding, and become the recipients of a grace that is infinite and unseen, inasmuch as man can never hope to attain unto the **knowledge** of the All-Glorious, can never quaff from the stream of divine **knowledge** and wisdom, can never enter the abode of immortality, nor partake of the cup of divine nearness and favour, unless and until he ceases to regard the words and deeds of mortal men as a standard for the true understanding and recognition of God and His Prophets.

Kitáb-i-Íqán, pp. 3-4

23. O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own **knowledge** and not through the **knowledge** of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

The Hidden Words, Arabic # 2

24. O SON OF DUST!

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of all learning, that thou mayest partake of My **knowledge**; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My word; empty thyself of all learning save the **knowledge** of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

The Hidden Words, Persian #11

25. Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of **knowledge** and certitude envelop his being. At that hour will the mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of **knowledge**, will awaken the heart, the soul, and the spirit from the slumber of negligence. Then will the manifold favours and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of divine Revelation and the evidences of an everlasting manifestation.

Kitáb-i-Íqán, pp. 195-196; Gleanings, p. 267

26. But, O my brother, when a true seeker determines to take the step of search in the path leading to the **knowledge** of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired **knowledge**, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from the world

of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endure a century.

Kitáb-i-Íqán, pp. 192-193; *Gleanings*, p. 264

27. 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."

Kitáb-i-Íqán, pp. 69-70

28. Hold Thou the hand of this seeker who hath set his face towards Thee, O my Lord, and draw him out of the depths of his vain imaginations, that the light of certainty may shine brightly above the horizon of his heart in the days whereon the sun of the **knowledge** of Thy creatures hath been darkened through the shining of the Day-Star of Thy glory; the days whereon the moon of the world's wisdom hath been eclipsed through the appearance of Thy hidden **knowledge**, and the manifestation of Thy well-guarded secret, and the revelation of Thine enshrined mystery; the days whereon the stars of men's doings have fallen through the rising of the orb of Thy unity and the shedding of the radiance of Thy transcendent oneness.

Prayers and Meditations, pp. 53-54

29. O Thou Whose tests are a healing medicine to such as are nigh unto Thee, Whose sword is the ardent desire of all them that love Thee, Whose dart is the dearest wish of those hearts that yearn after Thee, Whose decree is the sole hope of them that have recognized Thy truth! I implore Thee, by Thy divine sweetness and by the splendors of the glory of Thy face, to send down upon us from Thy retreats on high that which will enable us to draw nigh unto Thee. Set, then, our feet firm, O my God, in Thy Cause, and enlighten our hearts with the effulgence of Thy **knowledge**, and illumine our breasts with the brightness of Thy names.

Prayers and Meditations, pp. 220-221

30. We cherish the hope that through the loving-kindness of the All-Wise, the All-Knowing, obscuring dust may be dispelled and the power of perception enhanced, that the people may discover the purpose for which they have been called into being. In this Day whatsoever serveth

to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true **knowledge**. Indeed in the estimation of men of wisdom keenness of understanding is due to keenness of vision. The people of Baha must under all circumstances observe that which is meet and seemly and exhort the people accordingly.

Tablets of Bahá'u'lláh, p. 35

31. ...We beseech God to aid all the leaves to attain the **knowledge** of the Tree and deprive them not of the ocean of His generosity. In this day no regard is paid to loftiness or lowliness, to poverty or wealth, to nobility and lineage, to weakness or might. Whosoever recognizeth the incomparable Beloved is the possessor of true wealth and occupieth a divine station. Today, in the court of the True One, the queen of the world and her like are not worth a mustard seed, because although she may speak in the name of God, invoke the Lord of creation every day in the temple of her body, and spend large sums of earthly wealth for the development of her nation, she is deprived of recognition of the Sun of His Manifestation and is barred from the True One in Whose remembrance she is engaged.

Compilation of Compilations, Vol II (Women), p. 359

32. As to the children: We have directed that in the beginning they should be trained in the observances and laws of religion; and thereafter, in such branches of **knowledge** as are of benefit, and in commercial pursuits that are distinguished for integrity, and in deeds that will further the victory of God's Cause or will attract some outcome which will draw the believer closer to his Lord.

Compilation of Compilations, Vol I (Baha'i Education), pp. 250-251

33. The sixth Taraz

Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. Such arts and material means as are now manifest have been achieved by virtue of His **knowledge** and wisdom which have been revealed in Epistles and Tablets through His Most Exalted Pen--a Pen out of whose treasury pearls of wisdom and utterance and the arts and crafts of the world are brought to light.

Tablets of Bahá'u'lláh, p. 39

34. 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.

Tablets of Bahá'u'lláh, pp. 51-52

35. The word of God which the Supreme Pen hath recorded on the seventh leaf of the Most Exalted Paradise is this: O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and

tranquillity of all mankind. This span of earth is but one homeland and one habitation. It behoveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Baha man's glory lieth in his **knowledge**, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank. O people of the earth! Appreciate the value of this heavenly word. Indeed it may be likened unto a ship for the ocean of **knowledge** and a shining luminary for the realm of perception.

Tablets of Bahá'u'lláh, pp. 67-68

36. O people of God! Righteous men of learning who dedicate themselves to the guidance of others and are freed and well guarded from the promptings of a base and covetous nature are, in the sight of Him Who is the Desire of the world, stars of the heaven of true **knowledge**. It is essential to treat them with deference. They are indeed fountains of soft-flowing water, stars that shine resplendent, fruits of the blessed Tree, exponents of celestial power, and oceans of heavenly wisdom. Happy is he that followeth them. Verily such a soul is numbered in the Book of God, the Lord of the mighty Throne, among those with whom it shall be well.

Tablets of Bahá'u'lláh, pp. 96-97

37. Although it is recognized that the contemporary men of learning are highly qualified in philosophy, arts and crafts, yet were anyone to observe with a discriminating eye he would readily comprehend that most of this **knowledge** hath been acquired from the sages of the past, for it is they who have laid the foundation of philosophy, reared its structure and reinforced its pillars. Thus doth thy Lord, the Ancient of Days, inform thee. The sages aforetime acquired their **knowledge** from the Prophets, inasmuch as the latter were the Exponents of divine philosophy and the Revealers of heavenly mysteries. Men quaffed the crystal, living waters of Their utterance, while others satisfied themselves with the dregs. Everyone receiveth a portion according to his measure. Verily He is the Equitable, the Wise.

Tablets of Bahá'u'lláh, pp. 144-145

38. This Wronged One hath invariably treated the wise with affection. By the wise is meant men whose **knowledge** is not confined to mere words and whose lives have been fruitful and have produced enduring results. It is incumbent upon everyone to honour these blessed souls. Happy are they that observe God's precepts; happy are they that have recognized the Truth; happy are they that judge with fairness in all matters and hold fast to the Cord of My inviolable Justice.

Tablets of Bahá'u'lláh, p. 62

Source: Huitt, W. (Compiler). (1992). *Attributes of God: Selected verses from the Writings of Bahá'u'lláh* (Knowledge). Valdosta, GA.