

“In the Pure Soil of Thy Heart”

The Heart in Bahá’í Writings and Neurocardiology

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Introduction

The title of this paper is taken from the Hidden Word of Bahá’u’lláh, talking about *the pure soil* of the heart, and indicating that the seeds of divine wisdom and the water of certitude will make the soil fertile with divine knowledge. This beautiful metaphor can be understood in many ways; in this paper we will try to understand how the physical heart in its new discovered properties can actually be the seat of knowledge and right decisions.

33. O MY BROTHER!

Hearken to the delightful words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart. (PHW 33)

In the previous paper the connection of the physical heart with the spiritual aspect of man was described, here a more close comparison of the scientific findings of the last decades will be introduced and used for a better understanding of the concept of heart as is presented in the Bahá’í Writings

The new science of Neurocardiology has reestablished the importance of the heart for mental, emotional and physical well-being. It has reaffirmed the deeper meaning of the statement of Lucretius (circa 55 B.C.):

The dominant force in the whole body is that guiding principle which we term mind or intellect. This is firmly lodged in the mid-region of the breast. Here is the place where fear and alarm pulsate. Here is felt the

caressing touch of joy. Here, then, is the seat of the intellect and the mind.¹

The findings of this science are new, as described in an article on Neurocardiology²; and will here presented in some length, as the information is rather unexpected, even in scientific circles.

In the last twenty years, evidence has accumulated for the presence of a functional heart brain — first described as the “little brain of the heart.” From a neuroscience perspective, the nervous system within the heart, that is intrinsic to the heart, is made up of populations of neurons capable of processing information independent of extra cardiac neurons (including those of the CNS³).

This collection of neurons can sense alterations in the mechanical and chemical milieu of various regions throughout the heart. With every beat of the heart, changes in heart rate and regional dynamic changes are detected and transduced into neuronal impulses that are processed internally. Such information is also sent to neurons in the base of the brain via afferent axons in the vagus nerve and to the spinal column neurons via afferent axons in sympathetic nerves. This information is returned via efferent neurons controlling the heart. Furthermore, circulating hormones influence the behavior of the little brain of the heart.

It must be noted here that this “little brain” of the heart can function independently from the cortical brain, as is evident in heart transplants, where the heart continues functioning, even when it is not yet connected to the brain.

Another aspect to be considered anew is the function of the ANS, or what 'Abdul-Bahá called the sympathetic nervous system. “This nervous system has been assumed to be independent of reason, beneath consciousness, functioning in an *autonomous* fashion.” And further “the fact that our ANS rarely impinges on our consciousness, however, should not be interpreted as indicating that it is ‘primitive’ or that we can exert no conscious influence on it.”⁴

And further it is stated that the ANS regulates the internal environment in concert with neurons in the Central Nervous System (hereafter abbreviated as CNS) that senses the external

environment. This paper further describes the function of the sympathetic and parasympathetic nervous system in detail and reveals its close connection and interaction with the heart.

The paper concludes in stating:

An understanding of the complex anatomy and function of the heart’s nervous system contributes an additional dimension to the newly emerging view of the heart as a sophisticated information processing center, functioning not only in concert with the brain but also independent of it. Further exploration of the part that neurocardiological interactions play in sustaining healthy functioning may permit a more comprehensive understanding of the heart’s multidimensional role in facilitating successful adaptation to the challenges of daily living.⁵

These findings directly support ‘Abdu’l-Bahá statement about the function of the heart in the maintenance of health, when He states that “Physical and spiritual diseases will then receive absolute healing.”

From the above findings of the recent research from the Institute of HeartMath it can be concluded that the importance of the heart and the sympathetic nervous system for one’s health proves ‘Abdu’l-Bahá rather brief statement in the initial quote above.

What about the other statement, indicating that the sympathetic nervous system is between the physical and spiritual and is connected to both? Can this statement be proven by modern research as well?

The Appreciative Heart

The HeartMath Institute published a paper in 2003 with the title “The Appreciative Heart” and it carries the subtitle: “The Psychophysiology of Positive Emotions and Optimal Functioning”⁶. Some of the findings of this paper bring us closer to the above quoted statement of ‘Abdu’l-Bahá about the connection of the physical and the spiritual and of the in-between of these two areas.

In the abstract of this paper the authors explain that they “review research that has identified new physiological correlates

associated with the experience of heartfelt positive emotions with a specific focus on appreciation.” The question of positive versus negative emotions and how these concepts can relate to the nervous system is intriguing, to say the least.

Until recently, medicine and physiological research would not have admitted the distinction between positive and negative emotions, and both sciences would have discarded any value statements in relation to the understanding of the nervous system. Some emotions like fear, which leads to the flight or fight response, have been studied extensively, but they were not contrasted with positive emotions, such as love and acceptance, in these studies.

Even psychology, trying to posture as hard science in behaviorism, had no use for such value statements. On the other side, in psychoanalysis, Freud talked about the mental freedom allowing change to a higher and better level of functioning after the dissolution of the neurosis in therapy. This mental freedom, which is guided by the value system of a person, allows changes towards health to be made, changes that will result in positive emotions and a better and less troubled life. In spite of this finding, Freud was unable to integrate this idea of freedom into his theoretical understanding of the psyche and strangely enough the term freedom did not find its way into the subject index of the standard edition of Freud's work⁷.

Physiology was not good or bad or even correlated to good and bad, to positive and negative emotions; the best one could defend was the survival value of emotions in a strictly Darwinian sense. While it might be possible to connect positive emotions with survival of the fittest, it would certainly be hard to prove. For example, while many regard the Crucifixion of Christ as the highest value in the Christian religion, it certainly does not follow the Darwinian understanding of the survival of the fittest. On the other hand, if good and bad have an intrinsic correlation in the physiological sphere, we are closer to understanding the value of sacrifice and of positive emotions like acceptance.

Good and bad, positive and negative emotions are moral concepts, are concepts that fit possibly into the mind, but how could they have correlates in the brain, or the heart? This question will remain open for the time being. After this

philosophical excursion let’s follow the research in the quoted article, where it is stated:

Recent work in the relatively new field of Neurocardiology has firmly established that the heart is a sensory organ and a sophisticated information encoding and processing center.

Its circuitry enables it to learn, remember, and make functional decisions independent of the cranial brain.⁸

The findings of this paper are based on the measurements of heart rate variability (hereafter abbreviated as HRV), which is a measure of the naturally occurring beat-to-beat changes in heart rate. When this HRV or heart rhythm was measured it was found that there is an important link between emotions and changes in the patters of both efferent and afferent autonomic activity. The paper concludes in stating:

In contrast, sustained positive emotions, such as appreciation, love, or compassion, are associated with highly ordered or coherent patterns in the heart rhythms, reflecting greater synchronization between the two branches of the ANS, and a shift in autonomic balance toward increased parasympathetic activity.

We have found that during the experience of emotions such as anger, frustration, or anxiety, heart rhythms become more erratic and disordered, indicating less synchronization in the reciprocal action that ensures between the parasympathetic and sympathetic branches of the autonomic nervous system (ANS).³²

In other words, emotions like love, appreciation and compassion have a direct influence on the physiological reaction of the heart, which in turn influences the brain and the whole body. (See Table 1 below) Research has further shown that the change between negative and positive emotions can be produced rather quickly in any person who has learned to use the biofeedback system of Freeze-Frame, which has been developed, tested and researched extensively in different populations by the Institute of HeartMath. These heartfelt positive emotions, such as love, appreciation, care and compassion, have long been associated with spiritual experience. Doc Children and Rolling McCraty, Ph.D. have explored this connection in the article “Psychophysiological Correlates of Spiritual Experience,⁹ where they conclude:

We believe that heart rhythm coherence training holds promise as a practical and potent approach to empower individuals to improve the quality of their lives. By enabling the intentional self-generation and reinforcement of physiological states that are correlated with increased love, care, compassion, inner harmony, vitality and flow, in essence this intervention helps individuals create an internal environment that is conducive to fostering spiritual experience. Some might indeed describe the end result as being able to live more “from the heart” in alignment with their deepest core values, or with greater connection to spirit.

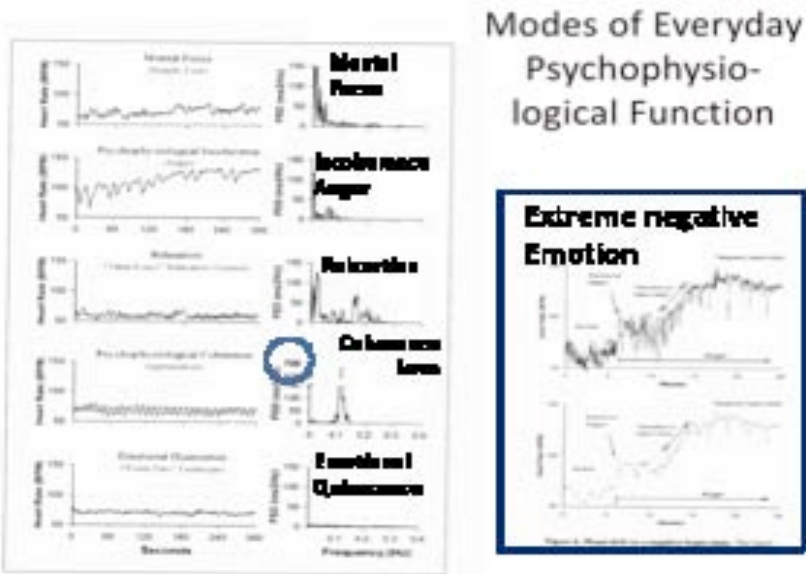


Table 1

The different emotional states of the heart are here depicted, on the left is the Heart Rate Variability described, in the middle the corresponding frequency of this variability. It is rather remarkable that in the emotional situation of Love and Acceptance a coherence frequency of 700 is achieved, while in all other states the frequency is about 150. On the right side of the picture the heart’s reaction to extreme negative emotions is shown, where a critical statement of a marital conflict was presented to the patient, throwing him into a fit of anger.²¹



Table 2

This picture combines a multiple emotional response pattern of the heart as it is presented by the Heart Rate Variability in different emotional situations.

This spiritual dimension of positive emotions, and what this means in terms of religious and spiritual experiences, needs to be followed up elsewhere. What is here called a correlate between physiological states and emotions was expressed by ‘Abdu’l-Bahá as the correlation between the material and divine world and He explains the position of the heart and the ANS as connecting both worlds¹⁰.

The question remains: how can an intentional change of a person in a moral category affect the physiology of that person? Since Descartes and before, this issue has been a thorn in philosophical and scientific questioning of the relationship between the soul and the body, the mind and the brain, or however the split is conceived. The fact that science was philosophically based on a prevalent materialistic and reductionistic foundation was the source of this omission, and this situation can be best described by the term scientism as a philosophical rather than scientific approach.¹¹ Certainly a

new understanding of these issues is required to explain the findings reported.

At this point this issue of philosophy will not be further pursued. What is important here is the fact that the experience of the human mind and body has created a new paradigm and a new therapeutic activity that has been proven to be very helpful in many areas. McCraty states in this paper:

During states of psycho-physiological coherence, bodily systems function with a high degree of synchronization, efficiency, and harmony and the body's natural regenerative processes appear to be facilitated. Psychologically, this mode is associated with improved cognitive performance, increased emotional stability, and enhanced psychosocial function and the quality of life. Additionally, many people report experiencing a notable reduction in inner mental dialogue along with feelings of increased peace, self-security, and sustained positive emotions after practicing maintaining this mode even for short periods such as a few days or weeks.

As reported, these described effects are staggering and they match what 'Abdu'l-Bahá stated when He talked about "*physical and spiritual diseases will then receive absolute healing.*" Or, as the researchers say, "the body's natural regenerative processes appear to be facilitated."

The Inner and Outer in Bahá'í Theology

In the Bahá'í writings the inner and outer aspects of reality and of the human condition are a familiar topic. Many terms are used to express these opposing characteristics, such as: physical and spiritual, manifest and hidden, seen and unseen, immanent and evident, internal and external, inner and outer, inwardness and outwardness. We find these different translations for the original concepts in the Arabic and Persian languages.

In the above quoted passage of 'Abdu'l-Bahá this understanding is presumed. Here He uses the concepts of physical and spiritual, or material and divine world. He states a surprising fact, namely that the relations between these two have to be normal for perfect appearance. 'Abdu'l-Bahá explains this relationship in the next paragraph again; where He

states that the two worlds have to be well co-related. This fact will make the hearts become heavenly and the aspirations pure and divine so that a perfect connection shall take place. This situation is called a perfect manifestation and results in healing of physical and spiritual of diseases. ‘Abdu’l-Bahá clearly states that these two aspects have to be well coordinated, and He calls this coordination normal. Everything else seems to be abnormal and the cause of spiritual and physical abnormalities or diseases.

This fact is expressed in the studies of autonomic function and balance. Clinical correlates of Autonomic Dysrhythmias are mentioned as being:

Fatigue	Migraine
Depression	Fibromyalgia
Irritable Bowel	Panic Disorder
Nausea	Dizziness
Arrhythmia	Hypertension
Hypoglycemia	Sleep Disorder
Anxiety	Asthma
Premenstrual Syndrome	Mitral Valve Prolapse ¹²

The conditions in this veritable list of ailments of modern life are all related to the disturbance of the autonomic nervous system and of its disharmony. In the words of ‘Abdu’l-Bahá these “*physical and spiritual diseases*” are the consequence of what He describes as a lack of coordination between the material and divine world in the “*sympathetic nervous system*” of the human person.

The conclusions of this brief description are obvious: physical and spiritual diseases are caused by an abnormal relation between the spiritual and physical and by disorganization of these two aspects of man. ‘Abdu’l-Bahá further states that this correlation affects the heart and, if it is co-related normally (according to the norm) it will make the heart heavenly and grow the heart’s aspirations pure and divine, making a perfect connection. In a way the argument is circular; it states that if these two worlds are coordinated well, then the heart makes a perfect connection between these two worlds. And as we will see below, this circular relationship is truly a fact of the relationship between the mind and the heart of man, as well as between the different aspects of the reality of the universe.

Here we will consider three texts of Bahá'u'lláh, which are the key to this question of the inner and outer of the human person. The first two passages were revealed before the Announcement of Bahá'u'lláh at the Garden of Ridván (1863). The third text was written in Adrianople and later in 'Akká, where Bahá'u'lláh arrived in 1868.

The first text is from the Seven Valleys, i.e., from the central valley – the fourth valley – the valley of Unity.¹³ After giving several examples of the relative world of attributes, Bahá'u'lláh presents the following explanation which He introduced with the words “that the full meaning be manifest.”

And thus firstness and lastness, outwardness and inwardness are, in the sense referred to, true of thyself, that in these four states conferred upon thee thou shouldst comprehend the four divine states, and that the nightingale of thine heart on all the branches of the rose tree of existence, whether visible or concealed, should cry out: “He is the first and the last, the Seen and the Hidden...” (SVFV 27)

Bahá'u'lláh explains that the human reality, the “truth about thyself” is expressed in these four states, Inwardness and Outwardness, First and Last.¹⁴ The inwardness and outwardness can be interpreted with 'Abdu'l-Bahá's statement of physical and spiritual aspects of man. In the picture of the nightingale of the heart and of the branches of the rose tree of existence, the essential nature of this understanding is presented in poetic and mystic language.

That these four divine states refer to the comprehension of the Manifestation is clearly expressed by Bahá'u'lláh in the next quote from His book of Certitude, where He explains what it means to comprehend and attain to the Manifestation, which He calls “holy Luminaries:”

By attaining, therefore, to the presence of these holy Luminaries, the “Presence of God” Himself is attained. From their knowledge, the knowledge of God is revealed, and from the light of their countenance, the splendour of the Face of God is made manifest. Through the manifold attributes of these Essences of Detachment, Who are both the first and the last, the seen and the hidden, it is made evident that He Who is the Sun of Truth is “the First and the Last, the Seen, and the Hidden.” (KI 141)

The next quote explains the effect of this harmony of the four states of man,

O people! Fear God, and disbelieve not in Him Whose grace hath surrounded all things, Whose mercy hath pervaded the contingent world, and the sovereign potency of Whose Cause hath encompassed both your inner and your outer beings, both your beginning and your end. Stand ye in awe of the Lord, and be of them that act uprightly. Beware lest ye be accounted among those who allow the verses of their Lord to pass them by unheard and unrecognized; these, truly, are of the wayward. (SLH 40)

Bahá’u’lláh speaks of the Divine potency of His Cause, which encompasses our inner and outer being, our beginning and end. To stand in the mercy of the Lord, to act uprightly is required; otherwise one truly is counted among the wayward. In other words, the acting uprightly, the leading a life of compassion, care, love and acceptance is the requirement to be able to accept the message of Him Whose grace surrounds all things. Living uprightly and experiencing the inner balance of the physical and spiritual is a precondition to achieve the unity of the inner world in the harmony of the heart and the unity of the outer world, expressed in ‘Abdu’l-Bahá formulation about “the heart of all that is.”

Consequences of Bahá’u’lláh’s Revelation

These passages of the Writings of Bahá’u’lláh give us a gleaning of what ‘Abdu’l-Bahá stated in the short passage about the sympathetic nervous system. The more the science of medicine explores the human condition the more the words of the Bahá’í Writings become obvious and understood. What has been given us in spiritual language can now be found in scientific research. And this is not by accident. Bahá’u’lláh explained:

Every word that proceedeth out of the mouth of God is endowed with such potency as can instill new life into every human frame, if ye be of them that comprehend this truth. All the wondrous works ye behold in this world have been manifested through the operation of His supreme and most exalted Will, His wondrous and inflexible Purpose. ...

All the wondrous achievements ye now witness are the direct consequences of the Revelation of this Name. In the days to come, ye will, verily, behold things of which ye have never heard before. (GWB 14)

What is here described about the effect, which the Revelation of Bahá'u'lláh has on the development of the world, can equally be applied to the “inwardness” and “outwardness” of man and the unity of all four states of man as expressed in the human heart. Following the above quoted statement of Bahá'u'lláh we can say that the energies released by this Revelation have a century later resulted in the discovery of what 'Abdu'l-Bahá has already briefly stated.

The sympathetic nervous system is between the spiritual and physical aspect of man and the harmony and coherence of this system is a cure for all disharmonies in life, which is expressed in the pathologies of the dysrhythmias of the human organism. With gratitude and in a spirit of appreciation we can study and use what human research has made available for the healing of humanity as ordered by the Divine Physician, Bahá'u'lláh.

Returning to the twofold meaning of the concept “heart”, what was called the physical or medical heart and the metaphorical concept of the spiritual heart, the following conclusions can be made from the findings described in this paper. One is specific; the other conclusion is more general.

Specifically, the finding of neurocardiology have demonstrated that the heart is much more than a physical or medical blood pump, so any metaphorical use of this term can draw on a whole host of abilities and functions of this physical body organ, called the heart. Consequently, the concept “heart” as used in the Bahá'í Writings becomes not only more transparent and meaningful, it furthermore directs the meaning and understanding of this word towards the underlying unity and oneness of the world, indicating that matter and spirit are fundamentally one and not to be seen in opposition or mutual exclusion.

In general, even the physical heart participates in the newly developed understanding of the world. The cosmos, which modern physics and cosmology describes, is not at all a mechanical machine, totally regulated by cause and effect, but it is an emerging, enchanted, entangled and excellent world, where spirit and matter must be seen in their unity, where the

parts constitute the whole, and the whole equally constitute the parts in mutual dependence and support.

The new view of the cosmos and of the heart brings together what the Bahá’í Writings describe, when they talk so frequently and eloquently about the heart. The Heart is described not only as constituting the unity of the individual human person, not only as the place where man is in contact with God and His revelation, but the word heart is used as well in a cosmological sense, describing the unity of the universe in phrases like “the heart of all that is” and the “heart of the world.” The spiritual unity of this world will be described in the following chapter and what the meaning of this unity is in human experience.

The Human Spirit and the Spirit of Faith

The following question has to be raised at this point, how can the results of a physiological exercise be related to the spirituality that is expressed by the Bahá’í Faith? Is using the Freeze-Frame technique the same as praying, or as believing in the Revelation of Bahá’u’lláh? Certainly not! We must ask what the difference is and in what way can a physiological exercise have value in the expression of religious faith? We must distinguish between the human spirit and the spirit of faith as ‘Abdu’l-Bahá explains:

The human spirit, which distinguishes man from the animal, is the rational soul, and these two names – the human spirit and the rational soul – designate one thing. This spirit, which in the terminology of the philosophers is the rational soul, embraces all beings, and as far as human ability permits discovers the realities of things and becomes cognizant of their peculiarities and effects, and of the qualities and properties of beings. But the human spirit, unless assisted by the spirit of faith, does not become acquainted with the divine secrets and the heavenly realities. It is like a mirror, which, although clear, polished and brilliant, is still in need of light. Until a ray of the sun reflects upon it, it cannot discover the heavenly secrets. (SAQ 208)

Clearly, the human spirit or the rational soul can become cognizant of the qualities and properties of beings. Applied to this situation, the human spirit can detect the importance of

the heart and the variance of the heartbeat, can develop the science of neurocardiology and can develop a technique to improve the harmony and health of the human body and spirit. 'Abdu'l-Bahá summarizes this activity as clearing and polishing the mirror of the human mind.

He does not underestimate this task; He only puts it in the right perspective. Only when the human mind is polished and clear, only if people practice positive emotions and action in their lives, can the light of the divine Revelation reach the human soul.

Bahá'u'lláh expresses this in frequent statements, for example, when He says in the Arabic Hidden Words:

O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting. (HW Ar1)

and again in the Persian Hidden Words:

O MY BROTHER!

Hearken to the delightful words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart. (HW Pr33)

Here again the heart is the center of the meeting of the divine and the human, of the revelation and the wisdom presented to man. And again, the heart has to be pure, has to be prepared to receive the seeds of the divine wisdom of the Manifestation.

Any means that can assist in this process of preparing the heart is helpful. Any technique that brings the heart in harmony with the body and with the world around a person; any process that can stop the disharmony and dysrhythmias that are the hallmark of modern spiritual and physical pathology, must be used to prepare a pure, kindly and radiant heart.

Nevertheless, as 'Abdu'l-Bahá clearly states, this is only the pre-condition, only the preparation of the heart, the human mirror of the rational soul, which makes it ready to receive the

spirit of faith, the spirit of the Manifestation of God. It is not accidental that feelings of love, appreciation, care and compassion are the hallmark of this process—they are the cleansing of the heart. These feelings purify the heart and make it kind to one’s fellow man. When our hearts are in sync with our bodies, with humanity and the world, we can, as ‘Abdu’l-Bahá has stated in His prayer, “*hear the hidden truths that are written and embedded in the heart of all that is.*” “*The heart of all that is*” is the same as the *city of the heart*, the acceptance of the Manifestation, functioning as the Divine Physician who has come to cure a sick humanity.

Conclusion

We will conclude with a word of ‘Abdu’l-Bahá, in which the whole of this paper is summarized:

Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! Material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station. For the body of man is accidental; it is of no importance. The time of its disintegration will inevitably come. But the spirit of man is essential and therefore eternal. It is a divine bounty. It is the effulgence of the Sun of Reality and therefore of greater importance than the physical body. (BWF 262)

We need to use both wings, the one provided by science and human progress and the other provided by Revelation, following the spiritual aspect of man, leading to the “Sun of Reality.” The harmony does not originate from a biofeedback technique, but in reverse. The biofeedback technique works because of this inherent harmony, which is “true of thyself,” which is given to us, so we can recognize the Divine States. Love and Care, Acceptance and Compassion are not only tools

to promote harmony through the biofeedback technique as has been discovered by modern science. Obviously, the system works even without any recognition of higher truth. Nevertheless, it will only bring fruit if the inner capacity to recognize true spirituality by the user of this technique is activated.

What 'Abdu'l-Bahá asserts so convincingly, is the need to develop the spiritual nature of humanity in order to take advantage of modern scientific findings, such as the HeartMath procedure. On the other hand, it can be hoped that the increased focus on positive emotion, given in this scientific biofeedback technique, will awaken the spiritual potential in people and direct them away from negative emotions to positive ones.

This emotional shift increases spirituality in general and hopefully will lead to the expression of spirituality in moral action and religious affiliation as well. The mutual complementation of the two wings is the most effective way to improve the fate of humankind, and the need to develop both aspects in harmony is a major focus of the Bahá'í Faith. This Faith is the first religion in the history of humanity that combines these two aspects of the human capacity. All previous major religions have mainly focused on the spiritual and moral capacities. Science did not exist then and human scientific and material progress was unknown in their times, compared with what we have experienced since the Advent of the Báb.

The Bahá'í faith is the religion for our time, primarily because this faith responds to the material development of humanity, giving it a new meaning in the spiritual dimension. Today this spiritual dimension is in the process of being discovered, even by the material progress of science. In the presented practice and research of HeartMath, the value of positive emotions for physical health and inner peace and harmony has been demonstrated. The connection is based on the sympathetic nervous system and the heart, as 'Abdu'l-Bahá noted, and pondering upon this issue results in recognizing the value and prophetic power of these statements of 'Abdu'l-Bahá.

Humanity is at the beginning of this development and its future should be seen in this improved harmony of scientific and religious progress. According to the Bahá'í Faith the

Manifestation of God brings this Progressive Revelation to the world.

The Divine Physician, who has been sent to cure the problems of mankind, is the initiator, the originator, and the sustainer of this creative process. The universality of this new message, the catholicity of this new religion, and the spirituality of the human reality, as promoted by this Faith of Divine origin – and nothing else – is the future of humanity.

The combination of science and religion, of human research and divine revelation will allow “the nightingale of thine heart,” the human soul, to wing its way into the unity of mankind, “on all the branches of the rose tree of existence.” (SVFV 27) This unity of man, of humankind, of all of their personal and scientific abilities, as well as all of their social and cultural achievements, is the promise made to all of humanity by the Manifestation of God, by Bahá’u’lláh. He is the return of Christ and one with all previous Prophets.

This unity is nothing else than the promise of the coming of the Kingdom of God on earth as predicted in the Lord’s Prayer for the world’s future. And this future is starting now in the Bahá’í Faith and in all men of good will.

NOTES

- ¹ Lucretius, *On the Nature of things, Book III* quoted from “Neurocardiology, Anatomical and Functional Principles” J. Andrew Armour, MD., PhD., University of Montreal. Published by the Institute of HeartMath, 14700 West park Ave, Boulder Creek, California 95006
- ² Armour, *ibid.* page 5, See previous footnote
- ³ Central Nervous System
- ⁴ Armour, *ibid.*, p. 2
- ⁵ Armour, *ibid.*, p. 15
- ⁶ Rollin McCray, Ph.D. and Doc Childre, *The Appreciative Heart, The Psychophysiology of Positive Emotions and Optimal Functioning*, Published by the Institute of HeartMath, 14700 West Park Ave., Boulder Creek, California 95006, 2003 www.heartmath.org
- ⁷ Confer this author’s dissertation: Wolfgang Klebel, “Transference and Culture, towards a New Understanding of this Concept of Depth-Psychology” (Fuller Graduate School of Psychology, Pasadena, 1976), where it is stated; “at this point it is sufficient to state that Freud could not, at least theoretically, combine his scientific determinism with this

clinical observation of mental freedom. This ability to decide is increased through analysis and Freud described it as the task of this procedure. Nevertheless, it cannot be assumed that these statements about choice, freedom etc., are only a metaphor in Freud's writing, since without them he cannot describe what happens in analysis. Without these concepts, the whole system of psychoanalysis does not make sense."

⁸ Rollin McCray, Ph.D. and Doc Childre, *The Psychophysiology of Positive Emotions and Optimal Functioning*, *ibid.* p. 1

⁹ This article was found at the www.heartmath.org website and it is a reprint from AAPB/Biofeedback Magazine, Winter 2001 pp. 13-17 www.aapb.org

¹⁰ From personal experience and from others, who have tried it, it should be mentioned that using prayers instead of "heartfelt emotions" during this exercise is equally, if not more effective to achieve the inner harmony.

¹¹ This reductionistic background of the scientific world view was extensively pointed out by Ken Wilber, among others,

¹² Rolling McCraty, Mike Atkinson, Contributors; "Autonomic Assessment Report," HeartMath Research Center, Institute of HeartMath, *ibid.* Publication No. 96-028, p. 14.

¹³ This verse of Bahá'u'lláh was the central theme of a paper of this author; "True of Thyself: The Mystical Writings of Bahá'u'lláh and Ken Wilber's System of Integral Philosophy," in *Lights of Irfán*, book Six, 2005, pp. 87-120

¹⁴ In a paper printed in *Lights of 'Irfán* (Book Six, Bahá'í National Center, Evanston IL, 2005, pp. 87-120), "True of Thyself. The Mystical Writings of Bahá'u'lláh and Ken Wilber's System of Integral Philosophy" this writer has presented a comment on this passage in the light of the philosophical and psychological implications following some of the description of Ken Wilber.