

The Human Intellect: A Bahá'í-inspired Perspective

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“Through this faculty man enters into the very Kingdom of God.”¹

Introduction

The term *intellect* has been used very loosely in psychology, from being equivalent to everything rational to being a generic term covering cognitive processes as a whole. Even in everyday language we hear the term used in a loose cognitive way to denote people who are intelligent, such as, “He has a fine intellect.” In this article, however, I wish to show that the term *intellect* denotes two faculties of the human being. For instance, in the Bahá'í writings, while the term *intellect* is also used in connection with the rational power of Man, it also denotes a spiritual faculty, which transcends such mental faculties. Thus, in general usage, the term has two different meanings although unfortunately they are frequently interchanged, with the second denotation being subsumed and lost under the first meaning, causing a blurring and veiling of the Intellect's higher exalted nature.

In this article then, after an historical account of references to *Intellect*² in Greek, Jewish, and Islamic philosophy and theology, together with an explanation of the link between *Intellect* and the prophetic ability of the Manifestations of God, I shall present an account of *Intellect* from a Bahá'í perspective, and from that conclude that there are two sources of knowledge. I shall then explain what the purpose of having such a faculty should be, and outline the two essential conditions for its use. Finally, I shall try to indicate how the *Intellect* is to be used via meditation and the employment of the imagination in guided imagery.

Intellect as Reason and as a Spiritual Faculty

There are many descriptions of Man's intellect as equivalent to reason, such as that found in the following passage by Bahá'u'lláh where *intellect* is grouped with comprehension, “We beg them not to depend upon their intellect, their comprehension and learning, nor to contend with the Revealer of celestial and infinite knowledge.”³ However, the origin of this type of *intellect* is also acknowledged and described as having a spiritual cause, making it a supernatural or metaphysical phenomenon rather than a physical one, as 'Abdu'l-Bahá states, “...without the Holy Spirit he would have no intellect....”⁴ and “All the powers and attributes of man are human and hereditary in origin—outcomes of nature's processes—except the intellect, which is supernatural.”⁵ And in a remarkable passage, 'Abdu'l-Bahá gives us further insight into the spiritual reality of *Intellect* where he talks of three realities in the human being, namely, physical, rational, and spiritual, the physical reality being in common with animals, the rational reality being responsible for observing the mysteries of science, and the third reality of Man being inspired by the Holy Spirit and allowing vision across time to occur, as well as being that which bestows eternal life, “Man is endowed with an outer or physical reality. It belongs to the material realm, the animal kingdom, because it has sprung from the material world. This animalistic reality of man he shares in common with the animals. The human body is like animals subject to nature's laws. But man is endowed with

a second reality, the rational or intellectual reality; and the intellectual reality of man predominates over nature. All these sciences which we enjoy were the hidden and recondite secrets of nature, unknowable to nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them into the plane of the seen. Yet there is a third reality in man, the spiritual reality. Through its medium one discovers spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as physical realms. That power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality belonging to the divine, supernatural kingdom; a reality whereby the world is illumined, a reality which grants unto man eternal life. This third, spiritual reality it is which discovers past events and looks along the vistas of the future. It is the ray of the Sun of Reality. The spiritual world is enlightened through it, the whole of the Kingdom is being illumined by it. It enjoys the world of beatitude, a world which had not beginning and which shall have no end.”⁶ It is this third spiritual reality of Man which refers to the second use of *Intellect* above.

The History of Intellect

In the history of philosophy, the doctrine of *intellect* has a distinguished pedigree. In chapter 5 of Book III of the *De Anima* (1986), Aristotle (384-322 BC) drew a two-tier distinction between *active* and *passive intellect*, of which the commentator Lawson-Tancred says, “...the passive intellect seems to embrace those aspects of thinking which...seem most connected with mortality and the active intellect to embrace the remainder” (p. 93). Of this latter division, Aristotle described it as “intellect from without” and “self-creating thinking” (ibid, p. 95), and that to participate in this God-like activity, Lawson-Tancred observes, was “to somehow come to participate in its immortality” (ibid, p. 96). Indeed, in Book Lambda of the “Metaphysics,” Aristotle says that the noblest activity is contemplation, an activity of *intellect*, which God is doing continuously, while in the “Nichomachean Ethics,” Aristotle argues that the highest happiness for Man is this contemplative life.⁷

The Jewish scholar Moses Maimonides (1135-1204) devotes several chapters of his *Guide for the Perplexed* to an examination of the faculty of *Intellect*. He describes such a faculty as unique to Man, distinguishing him from the animals by giving him access to a source of knowledge beyond the senses and making him akin to God, “As man’s distinction consists in a property which no other creature on earth possesses, viz., intellectual perception, in the exercise of which he does not employ his senses, nor move his hand or his foot, this perception has been compared...to the Divine perception, which requires no corporeal organ. On this account...he is said to have been made in the form and likeness of the Almighty...” (Ch. 1, p.14). This property is not a physical one, “...it is not a power inherent in the body, but a power which is absolutely separate from the body, and is from without brought into contact with the body” (Ch. 72, p.119). Furthermore, it is this divine influence “...which enables us to think, and gives us the various degrees of intelligence” (Ch. 37, p. 227). For instance, in a person in whom the divine influence reaches their the logical but not the imaginative faculty one sees “the condition of wise men or philosophers”; if it reaches both the logical and imaginative faculties then “this is the case with prophets”; and if it reaches the imaginative but not the rational faculty then one has “statesman, law-givers...” (ibid, p. 228).

Muslim scholars such as Al-Farabi (878-950 AD) and Avicenna (Ibn-Sinna, 980-1037 AD) also wrote of *Intellect*. In an illuminating book by Rahman (1958), we learn that Al-Farabi also described Man as possessing a two-tier intellectual structure, namely, the *human intellect* and the *active intelligence*. The first of these is divided into *potential intellect* which can become *actual intellect* when the knowledge of Forms (as taught by Plato) has started to actualize (p. 11) in it, and *acquired intellect*, when the *actual intellect* contemplates itself as a Form (p. 12); the second division comprises the *Holy Ghost*, and the *transcendental intelligence* (p. 14). Of this second division Al-Farabi, like Maimonides, also said that *Intellect* “comes into us from outside and is not a part of our mind” (p. 13).

As for Avicenna, he regards the *Intellect* as a faculty “which is already ‘informed’ with the forms of actual universal intelligibles...” (p. 33); he also sees it as a “self-knowledge” of the soul (p. 15). Like Al-Farabi, Avicenna also regards the beginning of *intellect* as *potential intellect*, which is “an immaterial and immortal substance” and that its actualization also occurs when “man conceives the primary gener-

al truths” (p. 14). Avicenna believes that this process marks the beginning of *actual intellect* (p. 15), although unlike Al-Farabi’s view, this conceiving is not an abstraction but a result of the direct emanations of the Active Intelligence (p. 15). Now when the *potential intellect* is able to operate fully without any sensory input we then have the *acquired intellect* (pp. 14–15). Avicenna also describes the *acquired intellect* as a creative faculty, which is a manifestation of the *Active Intelligence* (p. 19). After *acquired intellect* the *prophetic intellect* is reached, which is directly informed by the *Active Intelligence* (p. 20).

The Active Intellect of the Prophet

Maimonides has contributed significantly to the elucidation of the relationship of *intellect* to the occurrence of prophecy. He, like Avicenna, describes prophecy as an “emanation” from God via the medium of the Active Intellect, “in the first instance to man’s rational faculty, and then to his imaginative faculty; it is the highest degree and greatest perfection man can attain; it consists in the most perfect development of the imaginative faculty” (Ch. 36, p. 225).

Regarding this *prophetic intellect*, which ordinary mortals do not possess, Rahman says of the prophet that He is “... a person of extraordinary intellectual endowment such that, by means of it, he is able to know all things by himself without help of instruction by an external source” (p. 30). ‘Abdu’l-Bahá also tells us that the Manifestations of God permanently possess a higher faculty in addition to the rational soul: this faculty is a “universal divine mind,” which is “a conscious power, not a power of investigation and of research,” and that such a power “is the special attribute of the Holy Manifestations and of the Dawning-Places of Prophethood; a ray of this light falls upon the mirrors of the hearts of the righteous.”⁸ Thus, we as ordinary human beings, although not Manifestations of God, are capable of receiving rays of this divine light and being illuminated with knowledge of a higher degree, given certain conditions (see below), although for most people most of the time consciousness is “receptive, not creative” (Rahman, p. 35).

The Bahá’í View of Intellect

The Bahá’í writings view the human being as an essentially rational rather than physical being, this fact making him superior to the physical creation, “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.”⁹ In the Bahá’í writings this “power” of thought is the *mind*, which is regarded as a composite of four powers viz. imagination, thought, comprehension, and memory: “Man has...spiritual powers: imagination, which conceives things; thought, which reflects upon realities; comprehension, which comprehends realities; memory, which retains whatever man imagines, thinks and comprehends.”¹⁰ Of these, ‘Abdu’l-Bahá says that, “God’s greatest gift to man is that of intellect, or understanding.”¹¹

But Man possesses more than *mind*—he also has the latent capacity of *intellect*, the third reality given above. Let us look at this capacity more closely. ‘Abdu’l-Bahá says of this third reality, “This is a power which encompasses all things, comprehends their realities, discovers all the hidden mysteries of beings, and through this knowledge controls them: it even perceives things which do not exist outwardly; that is to say, intellectual realities which are not sensible, and which have no outward existence, because they are invisible; so it comprehends the mind, the spirit, the qualities, the characters, the love and sorrow of man, which are intellectual realities.”¹² ‘Abdu’l-Bahá also continues that the capacity of the mind for scientific, artistic, legal, and inventive endeavours all ultimately derive from this third reality: “Moreover, these existing sciences, arts, laws, and endless inventions of man at one time were invisible, mysterious, and hidden secrets; it is only the all-encompassing human power which has discovered and brought them out from the plane of the invisible to the plane of the visible.”¹³ This *Intellect* is thus a kind of “inner perception or insight”¹⁴ providing “intuitive knowledge”¹⁵ including a “knowledge of being,”¹⁶ that is, God “...has given us...inner vision by which we may perceive the glory of God...and the inner hearing wherewith we may hear the voice of our Creator.”¹⁷

Two Sources of Knowledge

The possibility of “inner perception” or “intuitive knowledge” means that two sources of knowledge are available to Man, that is, it is possible for the mind to know and understand things both with and without the help of the senses, as in dreams, “...this immortal human soul is endowed with two means of perception: One is effected through instrumentality; the other, independently. For instance, the soul sees through the instrumentality of the eye, hears with the ear, smells through the nostrils and grasps objects with the hands. These are the actions or operations of the soul through instruments. But in the world of dreams the soul sees when the eyes are closed. The man is seemingly dead, lies there as dead; the ears do not hear, yet he hears. The body lies there, but he—that is, the soul—travels, sees, observes. All the instruments of the body are inactive, all the functions seemingly useless. Notwithstanding this, there is an immediate and vivid perception by the soul. Exhilaration is experienced. The soul journeys, perceives, senses.”¹⁸ Thus the soul knows things in two ways, “through instruments and organs” and without them.¹⁹ These instruments are on the one hand the senses and the brain, that is, “sense perception,” and “reasonable perception” or “intellection,” respectively,²⁰ while on the other hand the non-instrumental way of knowing is by “insight, the power of inner perception,”²¹ or “intuitive knowledge.”²² I believe that the second reality of *Intellect* explains the existence of the source of knowledge without instruments and organs.

The Purpose of Intellect

What is the purpose of the *Intellect*? Why should Man possess such a faculty? There are two related reasons for the bestowal of this capacity to Man:

- (a) for the “awakening of the conscious soul of man to perceive the reality of Divinity”²³ and
- (b) the means to “the attainment unto His unfailing guidance.”²⁴

‘Abdu’l-Bahá has given us a clear historical example of the use of the *Intellect* with regard to the above purposes, that is, of providing evidence both for the “reality of Divinity” and “unfailing guidance,” which I shall quote in full since it is so fascinating: “About one thousand years ago a society was formed in Persia called the Society of the Friends, who gathered together for silent communion with the Almighty. They divided Divine philosophy into two parts: one kind is that of which the knowledge can be acquired through lectures and study in schools and colleges. The second kind of philosophy was that of the Illuminati, or followers of the inner light. The schools of this philosophy were held in silence. Meditating, and turning their faces to the Source of Light, from that central Light the mysteries of the Kingdom were reflected in the hearts of these people. All the Divine problems were solved by this power of illumination. This Society of Friends increased greatly in Persia, and up to the present time their societies exist. Many books and epistles were written by their leaders. When they assemble in their meeting-house they sit silently and contemplate; their leader opens with a certain proposition, and says to the assembly ‘You must meditate on this problem.’ Then, freeing their minds from everything else, they sit and reflect, and before long the answer is revealed to them. Many abstruse divine questions are solved by this illumination. Some of the great questions unfolding from the rays of the Sun of Reality upon the mind of man are: the problem of the reality of the spirit of man; of the birth of the spirit; of its birth from this world into the world of God; the question of the inner life of the spirit and of its fate after its ascension from the body. They also meditate upon the scientific questions of the day, and these are likewise solved. These people, who are called ‘Followers of the inner light,’ attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on the statements of these people: by themselves—within themselves—they solve all mysteries. If they find a solution with the assistance of the inner light, they accept it, and afterwards they declare it: otherwise they would consider it a matter of blind imitation. They go so far as to reflect upon the essential nature of the Divinity, of the Divine revelation, of the manifestation of the Deity in this world. All the divine and scientific questions are solved by them through the power of the spirit.”²⁵

Conditions for the Use of Intellect

Two essential conditions are necessary when wishing to employ the *Intellect*:

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- (i) “Purity of heart,” which then leads to knowledge and understanding, as ‘Abdu’l-Bahá makes clear, “The understanding of His words and the comprehension of the utterances of the Birds of Heaven are in no wise dependent upon human learning. They depend solely upon purity of heart, chastity of soul, and freedom of spirit.”²⁶ Indeed, the spiritual path has always required purity of heart so that further progress in knowledge and understanding may occur.
- (ii) Faith in God’s Manifestation in order to receive “the breaths of the Holy Spirit”²⁷ with which to polish the mirror of the heart, “...the human spirit, unless assisted by the spirit of faith, does not become acquainted with 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.”²⁸ ‘Abdu’l-Bahá explains the reason for this tendency of Man to be avaricious and gives hope that there is a means to overcome it, “Man possesses two kinds of susceptibilities: the natural emotions, which are like dust upon the mirror, and spiritual susceptibilities, which are merciful and heavenly characteristics. There is a power which purifies the mirror from dust and transforms its reflection into intense brilliancy and radiance so that spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror. The natural emotions are blameworthy and are like rust which deprives the heart of the bounties of God.”²⁹

Now since “By faith is meant, first, conscious knowledge, and second, the practice of good deeds,”³⁰ to acquire faith one must know and believe in the Manifestation of God.³¹ Therefore, one must know that Bahá’u’lláh is that Manifestation for this time and is therefore essential for accessing the *Intellect*, Who is “the Source of Light” at this time in human history.

Meditation and Intellect

Now how does one practice using the *Intellect*? The answer is meditation, as ‘Abdu’l-Bahá explained above, and here, “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.”³²

But how should one meditate? Shoghi Effendi has said, “As to meditation: This also is a field in which the individual is free. There are no set forms of meditation prescribed in the teachings, no plan as such, for inner development...the manner of doing the latter is left entirely to the individual,”³³ although he also said, “...they should guard against superstitions or foolish ideas creeping into it.”³⁴

However, from what ‘Abdu’l-Bahá has said, we can give some guidelines on how to meditate effectively. At the outset we must be clear that as the *Intellect* and *mind* are both different and so they cannot both function simultaneously, “...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 meditate. It is an axiomatic fact that while you meditate you are speaking with your own spirit.”³⁵ In this regard, a person who meditates must abstract himself from the outside world, “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. This faculty of meditation frees man from the animal nature, discerns the reality of things, puts man in touch with God.”³⁶

Furthermore, knowing that ‘Abdu’l-Bahá says “...every great Cause in this world of existence findeth visible expression through three means: first, intention; second, confirmation; third, action,”³⁷ when embarking upon the use of *Intellect* one must first check one’s motives. This is because one’s motives will influence what one endeavors to investigate, with the heart reflecting accordingly what one is interested in, “... if the faculty of meditation 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 objects—so that we may discover the secrets of the Kingdom, and comprehend the allegories of the Bible and the mysteries of the spirit. May we indeed become mirrors reflecting the heavenly realities, and may we become so pure as to reflect the stars of heaven.”³⁸

Secondly, one should begin (and end) with the “confirmation” of a prayer, which ensures one’s guidance and protection. In this regard, one must connect with the living Manifestation of God in the living religion, which in this day is Bahá’u’lláh, as Shoghi Effendi indicated, “Through meditation doors of deeper knowledge and inspiration may be opened. Naturally, if one meditates as a Bahá’í he is connected with the Source...”³⁹ Thus one should use the prayers of Bahá’u’lláh.

And thirdly, one should put into action what one has learned from one’s inner insight if one wants to achieve anything, for as ‘Abdu’l-Bahá says, “The attainment of any object is conditioned upon knowledge, volition and action.”⁴⁰

Finally, I believe that to use the *Intellect* we must employ one of the powers of the mind, namely, the faculty of imagination, as a vehicle, so to speak, to travel to the spiritual world.⁴¹ Bahá’u’lláh tells us that, “...keenness of understanding is due to keenness of vision,”⁴² that is, to develop one’s power of vision is the same as developing one’s power of imagination. My justification for this is illustrated by Rahman’s (op. cit.) research on the process of revelation which showed that “The central principle on which the Muslim philosophers found their explanation of the inner, psychological processes of technical revelation is that the imaginative faculty represents in the form of particular, sensible images and verbal modes, the universal simple truth grasped by the prophet’s intellect” (p. 36). Rahman also cites Avicenna who said that the *Intellect* functions in terms of symbols, “It is not impossible that when a man’s imaginative power reaches extreme perfection so that he receives in his waking life from the Active Intelligence a knowledge of present and future facts or of their sensible symbols and also receives the symbols of immaterial intelligibles and of the higher material existents and, indeed, sees all these—it is not impossible that he becomes a prophet giving news of the Divine Realm, thanks to the intelligibles he has received. This is the highest degree of perfection a man can reach with his imaginative powers” (pp. 37–38).

Indeed, Aristotle in Book III of *De Anima* compares the use of *Intellect* to that of perception, with images playing “the part of percepts” (Ch. 7), and that “whenever one is contemplating, it is some image that one is contemplating; for the images are like the sense data without matter” (ibid., Ch. 8)⁴³ Thus Maimonides (op. cit.) said that while “Part of the functions of the imaginative faculty is...to retain impressions by the senses.... The principal and highest function is performed when the senses are at rest...for then it receives, to some extent, divine inspiration in the measure it is predisposed for this influence...such a person will undoubtedly perceive nothing but things very extraordinary and divine, and see nothing but God and His angels. His knowledge will only include that which is real knowledge, and his thought will only be directed to such general principles as would tend to improve the social relations between man and man” (Ch. 36, pp. 225–226).

Thus, if the prophet has to use the imaginative faculty to bring spiritual truths to this world, then we can reverse the process and use the same imaginative faculty to return to the spiritual world. Now how does the imaginative faculty work in practice? This is to be achieved through *guided imagery*, which works by using meditative scripts and appropriate symbols which visualize journeys to the inner world where answers are found to questions that are put to the Intellect, as the members of the Illuminati did as related above, that is, “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.”⁴⁴ The results are evidently very powerful, as Avicenna indicates, “Verily! God has overwhelming majesty and greatness; what I have witnessed is something wonderful not to be found in the entire range of existence” (Rahman, p. 37).

Conclusion

In this article I have tried to demonstrate that in addition to a logical employment, the concept of *Intellect* admits of a nobler endeavor, namely spiritual perception. I have tried to prove this by reference to several distinguished historical sources and by arguments found in the newest of the world's faiths, the Bahá'í religion. Furthermore, this intellectual perception is to be used to perceive divinity and receive guidance—the highest expression of this being prophecy—the conditions for such use being an exalted standard of personal morality and faith in God's Manifestation. Finally, I have introduced the reader to some preliminary remarks about the techniques of meditation and guided imagery when using the noble faculty of the *Intellect*.

Notes

- 1) *Paris Talks*, p. 175.
- 2) In this article I shall refer to the rational faculty as intellect and to the spiritual faculty as *Intellect*.
- 3) The *Kitáb-i-Íqán*, p. 248; hear also *The Promulgation of Universal Peace*, p. 40, p. 254, p. 352, p. 356, p. 358, and p. 422.
- 4) *Paris Talks*, p. 59. *Intellect* is also compared to a light, the source of which is divine, "This light of the intellect is the highest light that exists, for it is born of the Light Divine." *Paris Talks*, p. 69; hear also p. 25.
- 5) *The Promulgation of Universal Peace*, p. 49, hear also *The Reality of Man*, p. 46, and *Paris Talks*, p. 71. This is why "... growth and development depend on one's powers of intellect and reason, not on one's age or length of days." *Selections from the Writings of 'Abdu'l-Bahá*, p. 142.
- 6) *Foundations of World Unity*, p. 51. One is strongly reminded of Plato's Theory of Forms in this passage. Hear also *The Promulgation of Universal Peace*, pp. 63-4.
- 7) The third Century Roman neo-Platonist, Plotinus, also discourses in detail on *Intellect* in 'The Enneads'.
- 8) *Some Answered Questions*, p. 208, p. 151, and p. 218 respectively; hear also Maimonides (*ibid.*, Ch. 38, p. 230). Savi (1989) has pointed out that the importance of the Manifestation in this regard is that Their direct access to divine knowledge is a protection for Man so that, "he may not be deceived by his own mind, in its proposing objects of love." (p. 165).
- 9) *Paris Talks*, p. 17.
- 10) *Some Answered Questions*, p. 210.
- 11) *Some Answered Questions*, p. 210.
- 12) *Bahá'í World Faith*, p. 304.
- 13) *Bahá'í World Faith*, p. 304. This ability to draw out truths from invisible realms we usually ascribe to people of genius.
- 14) *The Promulgation of Universal Peace*, p. 325.
- 15) *Some Answered Questions*, p. 208.
- 16) *Some Answered Questions*, p. 157.
- 17) *The Promulgation of Universal Peace*, p. 90.
- 18) *The Promulgation of Universal Peace*, p. 416; this is so since God "...has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God." *Bahá'í World Faith*, p. 267. This resolves the traditional dichotomy that has long existed between Empiricism and Rationalism as the two sources of knowledge. Hear also *The Seven Valleys*, pp. 32-33, where dreams are signs "so that philosophers may not deny the mysteries of the life beyond..." as well as the *Katha Upanishad*, Part 2. Thus it appears that during sleep, when the mind is dormant and resting from its practical needs, and all sensory impressions have stopped, the *Intellect* is yet fully active, as Rahman quotes from Avicenna, "When...in sleep, the soul withdraws from the sensible world and no longer performs this function for the mind, it assumes its proper function freely." (p. 37).
- 19) *Some Answered Questions*, p. 227.
- 20) *The Promulgation of Universal Peace*, p. 357 and p. 417.
- 21) *The Promulgation of Universal Peace*, p. 325.
- 22) *Some Answered Questions*, p. 157.
- 23) *The Promulgation of Universal Peace*, p. 142.
- 24) *Bahá'í Education*, p. 12.
- 25) *Paris Talks*, pp. 173-4.
- 26) *The Kitáb-i-Íqán*, p. 211; hear also *The Hidden Words*, Arabic 1, and Maimonides, Ch. 34, p. 47, as well as Ch. 36, pp. 226-227.
- 27) *Ibid.*, p. 142.
- 28) *Some Answered Questions*, pp. 208-209.
- 29) *The Promulgation of Universal Peace*, p. 244; hear also p. 329, and *Bahá'í World Faith*, p. 367.
- 30) *Bahá'í World Faith*, p. 383; hear also *The Hidden Words*, Persian 1, as well as *Some Answered Questions*, p. 130 and pp. 144-145.

- 31) Bahá'u'lláh has told us that the knowledge of God is identical with the knowledge of the Manifestation, “The essence of belief in divine unity consisteth in regarding Him Who is the Manifestation of God and Him Who is the invisible, the inaccessible, the unknowable Essence as one and the same.” *Gleanings from the Writings of Bahá'u'lláh*, CXXXIX, p. 303; hear also II, p. 5, *the Kitáb-i-Aqdas*, p. 142, *Tablets of Bahá'u'lláh*, p. 156, *Selections from the Writings of the Báb*, p. 77, pp. 82-83, p. 86, pp. 88-89, and p. 158, and *Some Answered Questions*, p. 222.
- 32) *Paris Talks*, p. 175. In the same passage it is also said that “You cannot apply the name ‘man’ to any being void of this faculty of meditation; without it he would be a mere animal, lower than the beasts.... Furthermore, ‘Abdu’l-Bahá says of the benefits of meditation, “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.” *Paris Talks*, p. 175.
- 33) *Directives from the Guardian*, p. 35.
- 34) *Directives from the Guardian*, p. 47.
- 35) *Paris Talks*, p. 174.
- 36) *Paris Talks*, p. 175.
- 37) Quoted in *Peace*, p. 13.
- 38) *Paris Talks*, pp. 175-176. Her one is strongly reminded of Plato’s use of dialectic to perceive and study the Forms, as found in *Phaedrus*, 276, and *Protagoras*, 323.
- 39) *Directives from the Guardian*, p. 47. An interesting procedure for the use of prayer for solving problems is given in *A Selection: Bahá’i Prayers*, pp. 126-7, in which the prayers of the Manifestation are to be used since “they have the greatest power.”
- 40) *The Promulgation of Universal Peace*, p. 157.
- 41) Such as the concept of the *Merkabah* or the Chariot employed in Kabbalah’s meditations.
- 42) *Tablets of Bahá'u'lláh*, p. 35.
- 43) However, Aristotle continues that the thoughts of the *Intellect* are not the same as images, “Is it not better to say that neither they nor the others are images, but that they cannot occur without images?” (ibid)
- 44) *Paris Talks*, pp. 174-175. Such scripts can be designed incorporating appropriate plots and symbols.

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