

Knowledge, Certitude and the Mystical Heart:
The Hidden Essence of God's Word

by LeRoy Jones

Number me not with them who read Thy words and fail to find Thy hidden gift which, as decreed by Thee, is contained therein, and which quickeneth the souls of Thy creatures and the hearts of Thy servants. —Bahá'u'lláh, Prayers and Meditations¹

Pursuing knowledge in the Writings of Bahá'u'lláh is no mere quest for learning, nor simply an exercise in logic and language. Instead, finding the true knowledge of Bahá'u'lláh grips the seeker in a delicate dance of words that pulls one into a web of allusion and intrigue. Unlike seeking a mechanical kind of knowledge that is somehow based on material reality, the pursuit of His knowledge entails action as one tries to tailor their own life to the commands and wishes of God in an ever unfolding drama of personal discovery. The beauty, force and grandeur of His words parallels any intellectual understanding as we realize that by aligning our lives the inner ear is opened to the incomparable splendor of the Nightingale's song of inner knowledge. This silent melody grows ever sweeter as we gradually unravel the hidden mysteries embedded in the subtleties of these Holy Words.

If this portrayal sounds too sensational or dramatic, we need only examine such passages as that in the Kitáb-i-*qán* when the "trumpet blast of knowledge" awakens the seeker's heart, soul and spirit. But, this occurs only after that seeker has reached a state of "longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy."² Not the normal state we assume in preparation for study. Bahá'u'lláh also refers to the "ethereal cup of true knowledge,"³ suggesting this knowledge is delicate and other worldly. We see no mere intellectual knowledge when perusing this verse from that same book.

Such are the mysteries of the Word of God, which have been unveiled and made manifest, that haply thou mayest apprehend the morning light of divine guidance, mayest quench, by the power of reliance and renunciation, the lamp of idle fancy, of vain imaginings, of hesitation, and doubt, and mayest kindle, in the inmost chamber of thine heart, the new-born light of divine knowledge and certitude.⁴

Most western conceptions treat knowledge as though it has objective reality. We accrue it, organize it, disseminate it, utilize it, disregard it and forget it. All the while there is in some minds the lurking realization that this world of ideas and thought is not nearly so tangible and under control. Thus the philosophers ask, "What is this stuff we call knowledge anyway?" Considering the never-ending, varied, and prodigious number of answers, one realizes that this is no simple question.

The Bahá'í Faith accepts much of what is typically considered knowledge. For example, high praise is given for science and philosophy. Yet Bahá'u'lláh reserves special distinction for what He terms divine or true knowledge. Rather than being something we manipulate, this true knowledge is dynamic and seems to embrace us in a transforming process of realization and empowerment.⁵ The precise nature of this knowledge is not clear, however, it may be that true knowledge has two dimensions. The outer knowledge, the written word, when used constructively helps isolate preconceived ideas and traditions, allowing our minds to embrace new perspectives and paradigms. It provides guidance on how to come closer to God. Linked to the proper use of outer knowledge is the inner spiritual knowledge. These two types of knowledge can either oppose each other or act synergistically. Much of Bahá'u'lláh's writing emphasizes that those who misunderstand the outer form of God's word fail to grasp its inner message. This failure of understanding is based on a spiritual condition, because only the pure in heart can use the outer message to access the inner reality, thereby opening our inner self to ever deeper levels of divine knowledge and certitude.

At this point in Bahá'í development, any statements defining what might be termed Bahá'í knowledge must

be considered tentative. The purpose of this paper is to discuss the possibility that accessing this true knowledge may have more to do with beauty and longing than with the world of the senses and logic. Inner knowledge is hidden and is beyond words and thought. Bahá’u’lláh speaks of hidden mysteries and subtle allusions that draw us to the deep heart’s core. This knowledge involves spiritual communion and a language of the heart that pulls one ever closer to God. Magically embedded in the words of the Manifestation, this knowledge is disclosed only to the pure in heart.

Bahá’u’lláh often links true knowledge with certitude. Interestingly, the Kitáb-i-^qán, “Book of Certitude,” covers true or divine knowledge as a major theme. Literal definitions of the word “certitude” indicate that it is a sense or feeling of certainty, whereas definitions of “certainty” describe it as conclusions or data that are beyond doubt. Certainty is an intellectual state, whereas certitude is a spiritual state more like faith. In fact, in the following verse He compares certitude to faith, implying that true or divine knowledge is more spiritual than intellectual. Beginning His discussion of knowledge and certitude in the Kitáb-i-^qán Bahá’u’lláh states:

[T]hey 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. [all emphases added]⁶

Bahá’u’lláh associates divine knowledge with “a grace that is infinite and unseen,” as well as entering the “abode of immortality,” and “divine nearness and favour.” Divine knowledge appears almost synonymous with the “knowledge of the All-Glorious” and the “recognition of God.” To access divine knowledge we must completely detach ourselves from all that is earthly as well as the words and deeds of mortal men. Nowhere in this passage does He emphasize study or learning.

Later in the Kitáb-i-^qán He notes:

O my brother, when a true seeker determineth 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.⁷

A few lines before these words in the Kitáb-i-^qán, Bahá’u’lláh indicates that divine knowledge can “blossom nowhere except in the city of a stainless heart,”⁸ suggesting that divine knowledge is the same as the “knowledge of the Ancient of Days.” He defines the heart as the “seat of the revelation of the inner mysteries of God” indicating a link between true knowledge and the “inner mysteries.” Obviously, this is not the material heart, but a spiritual organ which is our mystical center and a channel for the knowledge of God. He clarifies this idea in these words.

The heart must needs therefore be cleansed from the idle sayings of men, and sanctified from every earthly affection, so that it may discover the hidden meaning of divine inspiration, and become the treasury of the mysteries of divine knowledge.⁹

The first thing a seeker of divine knowledge must do is “cleanse and purify his heart” from “all acquired knowledge.” In the previous paragraph of the Kitáb-i-^qán Bahá’u’lláh states, “Thus will these mysteries be unraveled, not by the aid of acquired learning, but solely through the assistance of God and the outpouring of His grace.”¹⁰ Apparently acquired knowledge is equivalent to acquired learning and is something we must be wary of as we try to penetrate these mysteries and gain or develop true knowledge.

In many other places Bahá’u’lláh says that we cannot rely on human learning,¹¹ which creates an interesting dilemma. As we study the words of Bahá’u’lláh and grasp their concepts, even if we memorize those words, can we categorize the results of these efforts as anything other than acquired learning? Bahá’u’lláh says

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we must cleanse our hearts of *all acquired learning*. Taking this argument to its extreme, one could conclude that as we learn the words of Bahá' u'lláh, that process alone does not impart true knowledge. If that is the case, then His words and verses in and of themselves, as well as the intellectual understanding they impart, are not true knowledge.

Another common perspective cautions us not to let the traditions and presuppositions of past religions cloud our views. We must purge our minds of this type of acquired learning and allow the teachings of the new Manifestation to take root. These new teachings and realizations are considered true knowledge. Passages from the Kitáb-i-*qán* such as the following are used to support this view.

And their conviction is such that were a person to be made manifest with all the promised signs and to promulgate that which is contrary to the letter of the law of the Gospel, they must assuredly renounce him, refuse to submit to his law, declare him an infidel, and laugh him to scorn. This is proved by that which came to pass when the sun of the Muhammadan Revelation was revealed. Had they sought with a humble mind from the Manifestations of God in every Dispensation the true meaning of these words revealed in the sacred books—words the misapprehension of which hath caused men to be deprived of the recognition of the Sadratu'l-Muntahá, the ultimate Purpose—they surely would have been guided to the light of the Sun of Truth, and would have discovered the mysteries of divine knowledge and wisdom. [all emphases added]¹²

Obviously, a person must seek the Manifestation with a humble mind and open heart. In this state a person will not be deprived of recognition and of the discovery of divine knowledge. However, does this mean that “the true meaning of these words revealed in the sacred books” is true or divine knowledge? Verses such as this could indicate that the new, insightful interpretation of the signs or their “true meaning” is divine or true knowledge. However, there are other verses that suggest true knowledge is an ethereal reality beyond words. While this ethereal reality is the focus of this paper, I do not want to dismiss the possibility that the outer form, the words of the verses, is a kind of outer true knowledge that parallels an inner true knowledge that is concealed within the words. Divine inner knowledge is a language of the heart and does not use words or utterance. Like certitude, this inner knowledge is not simply a cognitive state. In addition, recognition of the Manifestation is the result of a proper understanding of the signs and, as we shall see later, recognition is related to divine knowledge.

The next few passages strongly indicate that there is a divine language that is veiled and concealed, however, that the outer form can be considered true knowledge is not so clear. Bahá' u'lláh states:

It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. . . This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. Thus it is recorded: “Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá'im shall arise, He shall reveal unto men all that which remaineth.” He also saith: “We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.”¹³

Bahá' u'lláh says the “inner language is veiled and concealed.” No one will understand this language except those who are pure of heart, “whose hearts are assured.” The outer language gives clear guidance so that the “wayfarer,” the seeker who is far from God, may move toward “reunion.” This reunion may be likened to the distraught lover finally finding his beloved. The outer language is likely the guide for someone pursuing the truth of the inner language—a seeker struggling to discover the mysteries locked in the heart, and let loose their power.

The tradition {hadith} which maintains there are seventy-one meanings in each word of Revelation might

also indicate a sealed language which goes beyond words. Does Bahá’u’lláh really want us to search each word for seventy-one symbolic meanings or is this entire verse a symbolic reference to the inner meanings of the heart—a range of spiritual significance which is vast in its scope?

How can there be a language or a knowledge which transcends words? ‘Abdu’l-Bahá states:

[Y]ou desire to approach the presence of God and to become informed of the realities and precepts of God. It is my hope that you may put forth your most earnest endeavor to accomplish this end, that you may investigate and study the Holy Scriptures word by word so that you may attain knowledge of the mysteries hidden therein. Be not satisfied with words, but seek to understand the spiritual meanings hidden in the heart of the words.¹⁴

The “presence of God,” we will see later, is likely the knowledge of God. So, to approach the presence or knowledge of God ‘Abdu’l-Bahá encourages us to seek the mysteries hidden in the words. Compare the above passage to these words from the Epistle to the Son of the Wolf.

It is now incumbent upon them who are endowed with a hearing ear and a seeing eye to ponder these sublime words, in each of which the oceans of inner meaning and explanation are hidden, that haply the words uttered by Him Who is the Lord of Revelation may enable His servants to attain, with the utmost joy and radiance, unto the Supreme Goal and Most Sublime Summit—the dawning-place of this Voice.¹⁵

Clearly there is an inner significance which must be sought and is available to those with inner faculties. In another verse of the Epistle Bahá’u’lláh expands on this theme.

O thou who art named Dayyán! This is a hidden and preserved Knowledge. We have entrusted it unto thee, and brought it to thee, as a mark of honor from God, inasmuch as the eye of thine heart is pure. Thou wilt appreciate its value, and wilt cherish its excellence. God, verily, hath deigned to bestow upon the Point of the Bayán a hidden and preserved Knowledge, the like of which God hath not sent down prior to this Revelation. More precious is it than any other knowledge in the estimation of God—glorified be He! He, verily, hath made it His testimony, even as He hath made the verses to be His testimony.¹⁶

Once again we see there is a hidden knowledge that is imparted to one whose “heart is pure.” More interesting however, is that He makes a distinction between this “hidden and preserved Knowledge” and His “verses.” He refers to each of these as His testimony. Bahá’u’lláh makes a similar distinction elsewhere.

The first and foremost testimony establishing His truth is His own Self. Next to this testimony is His Revelation. For whoso faileth to recognize either the one or the other He hath established the words He hath revealed as proof of His reality and truth. This is, verily, an evidence of His tender mercy unto men. He hath endowed every soul with the capacity to recognize the signs of God. How could He, otherwise, have fulfilled His testimony unto men, if ye be of them that ponder His Cause in their hearts.¹⁷

If we assume that both “His truth is His own Self,” as well as, “His Revelation” are more closely linked to true and hidden knowledge, as opposed to “the words He hath revealed” or His verses, then a very different idea of knowledge must follow. This shift in perspective is supported by the following.

Behold, how lofty is the station, and how consummate the virtue, of these verses which He hath declared to be His surest testimony, His infallible proof, the evidence of His all-subduing power, and a revelation of the potency of His will. He, the divine King, hath proclaimed the undisputed supremacy of the verses of His Book over all things that testify to His truth. . . . Their excellence is unrivalled, their virtue nothing can surpass. They are the treasury of the divine pearls and the depository of the divine mysteries. They constitute the indissoluble Bond, the firm Cord, the ‘Urvatu’l-Vuṭḥqá, the inextinguishable Light. Through them floweth the river of divine knowledge, and gloweth the fire of His ancient and consummate wisdom. . . no manifestation greater than the Prophets of God hath ever been revealed, and no testimony mightier than the testimony of their revealed verses hath ever appeared upon the earth. Nay, this testimony no other testimony can ever excel, except that which the Lord thy God willetth.¹⁸

Bahá’u’lláh obviously elevates the status of His verses in this passage. Is it simply because of their message and guidance? Or, is an equally important part of their distinction that they are a “treasury” and a “depository” of divine and knowledge and wisdom. Not simply an intellectual argument or set of rules, but, “Through [these verses] floweth the river of divine knowledge, and gloweth the fire of His ancient and consummate wisdom.”

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Somehow, enshrined within these words, flows a hidden river of knowledge and wisdom.

What is contained in this hidden river? In the following passage, after establishing the shortcomings of learning, the Báb defines “true knowledge”:

True knowledge, therefore, is the knowledge of God, and this is none other than the recognition of His Manifestation in each Dispensation.¹⁹

That recognition is more than simple detection, identification, or even acceptance is made clear in the opening words of the Kitáb-i-Aqdas:

The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws . . . It behoveth everyone who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other.²⁰

Bahá'u'lláh clarifies this theme:

The first and foremost duty prescribed unto men, next to the recognition of Him Who is the Eternal Truth, is the duty of steadfastness in His Cause . . . The spirit that animateth the human heart is the knowledge of God, and its truest adorning is the recognition of the truth that “He doeth whatsoever He willeth, and ordaineth that which He pleaseth.” Its raiment is the fear of God, and its perfection steadfastness in His Faith.²¹

After recognition we must be steadfast in His laws. He links steadfastness to the “knowledge of God,” which the Báb called “true knowledge.” This knowledge “animateth the human heart.” If obedience is inseparable from recognition we can conclude that the “knowledge of God” or “true knowledge” is closely linked to steadfastness. Through the ongoing process of obedience to the Manifestation we can delve ever deeper into this ethereal realm. The core of this realm is the spiritual or mystical heart, the human faculty which connects us to God.

The concept of unity is also linked to this divine knowledge.

[T]he time when the . . . Tree of knowledge and wisdom will have vanished . . . when the portals of divine unity and understanding—the essential and highest purpose in creation—will have been closed, when certain knowledge will have given way to idle fancy.²²

This essential purpose is the same as the recognition of the Manifestation.

[T]hey have been deprived of the recognition of the essential Purpose and the knowledge of the Mystery and Substance of the Cause of God. For the highest and most excelling grace bestowed upon men is the grace of “attaining unto the Presence of God” and of His recognition.²³

“Essential and highest purpose,” “first and foremost duty,” and the “highest and most excelling grace” are not only connected to recognition but to knowledge as well. “Divine unity and understanding” are also compared to recognition, which is the “knowledge of God” or “true knowledge.” Divine or true understanding is compared to true knowledge in the Kitáb-i-*qán*. With Bahá'u'lláh coupling unity and understanding we see unity, one of the most important themes of the Bahá'í Faith, linked to “true knowledge.”

Recognition and communion are intimately connected to true knowledge the forces of knowledge and certitude, that are likely concealed within our spiritual selves. In the Hidden Words Bahá'u'lláh states:

Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.²⁴

The true seeker of knowledge must access his heart as the “seat of the revelation of the inner mysteries of God.” In this Hidden Word Bahá'u'lláh states He gave us being “out of the essence of knowledge.” We must turn unto ourselves to find Bahá'u'lláh within. Our own hearts are the sanctuary of this power, the seat of the presence of God or the knowledge of God, where the mysteries are unveiled as the heart is made pure. A focus on the heart imparts a sense of intimacy, likely related to the mystic feeling or state of spiritual communion which the Guardian referred to as the core of religion.²⁵ In another passage Bahá'u'lláh states,

Such are the words with which My Forerunner hath extolled My Being, could ye but understand. Whoso reflecteth upon these verses, and realizeth what hidden pearls have been enshrined within them, will, by the righteousness of God, perceive the fragrance of the All-Merciful wafting from the direction of this Prison and will, with his whole heart, hasten unto Him with such ardent longing that the hosts of earth and heaven would be powerless to deter him. Say: This is a Revelation around which every proof and testimony doth circle. Thus hath it been sent down by your Lord, the God of Mercy, if ye be of them that judge aright. Say: This is the very soul of all Scriptures which hath been breathed into the Pen of the Most High, causing all created beings to be dumbfounded, save only those who have been enraptured by the gentle breezes of My loving-kindness and the sweet savours of My bounties which have pervaded the whole of creation.²⁶

Bahá'u'lláh calls His verses the “very soul of all Scriptures which hath been breathed into the Pen of the Most High, causing all created beings to be dumbfounded, save only those who have been enraptured by the gentle breezes of My loving-kindness.” Notice that those who “realizeth what hidden pearls have been enshrined within” these verses will hasten unto Him with such “ardent longing” and will be “enraptured” not simply by the scriptures but by the soul of the Scriptures. Bahá'u'lláh makes clear that there is a power within His verses that goes far beyond the words themselves.

They who recite the verses of the All-Merciful in the most melodious of tones will perceive in them that with which the sovereignty of earth and heaven can never be compared. From them they will inhale the divine fragrance of My worlds—worlds which today none can discern save those who have been endowed with vision through this sublime, this beauteous Revelation. Say: These verses draw hearts that are pure unto those spiritual worlds that can neither be expressed in words nor intimated by allusion.²⁷

These verses draw the pure in heart to spiritual worlds which cannot be expressed in words. But there is more.

Teach your children the verses revealed from the heaven of majesty and power, so that, in most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkárs. Whoever hath been transported by the rapture born of adoration for My Name, the Most Compassionate, will recite the verses of God in such wise as to captivate the hearts of those yet wrapped in slumber. Well is it with him who hath quaffed the Mystic Wine of everlasting life from the utterance of his merciful Lord in My Name—a Name through which every lofty and majestic mountain hath been reduced to dust.²⁸

Pure hearted souls who have been drawn in rapture to these ineffable spiritual worlds, when reciting the verses melodically will also attract other hearts. ‘Abdu'l-Bahá further links knowledge to ecstasy and attraction, “I beg of God that the power of the Spirit will cause in thee such ecstasy and attraction that thou . . . mayest hold a cup of knowledge of God in thy hand.”²⁹ He suggests that knowledge and certitude come with love, ecstasy and rapture, “I beg of Him to bestow His confirmations upon those loved ones . . . their hearts filled with ecstasy and fervour and yearning love, with knowledge and certitude, with steadfastness and unity, their faces beauteous and bright.”³⁰ He also couples this ecstasy with love, “Briefly, if to the knowledge of God is joined the love of God, and attraction, ecstasy and goodwill, a righteous action is then perfect and complete.”³¹

Once the heart is drawn to God in a state of rapture, ecstasy and devotion, that heart manifests true knowledge and thus fulfills its reality as the “seat of the revelation of the inner mysteries of God.” The “path leading to the knowledge of the Ancient of Days” ends with the heart in a state of “earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy,” when the “lights of knowledge and certitude envelop” the seeker. “At that hour will the mystic herald . . . through the trumpet blast of knowledge” awaken that seeker to an entirely new world, revealing the “hidden mysteries” and opening a “door that leadeth him to the stations of absolute certitude.”³²

Perhaps the most important question is, how can we use this hidden and mystical knowledge? Does it have import for our day-to-day lives? Is it a systematic process or something we wait and hope for? Anything more than a cursory analysis of these questions is beyond the scope of this paper. Regardless, it is important to note that divine knowledge is not simply an impractical or exclusive search for esoteric knowledge. The path to this hidden knowledge is at the very heart of our success as Bahá'ís—all individual and collective Bahá'í endeav-

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ors rely on this search. The following passage from the Guardian suggests a systematic approach.

I . . . feel that the greatest stress must be laid upon the necessity of exemplifying in a most liberal and practical manner the driving power hidden in this Divine Revelation, rather than upon the idle reiteration of a set of principles, however exalted and unique in their character.³³

“Exemplify” means demonstrate and embody. Shoghi Effendi is clear that we must exemplify the “driving power hidden in this Divine Revelation.” Over reliance on the notable and vital social principles of the Bahá’í Faith will not build the New World Order. There are many indications that this hidden driving power is linked to true and hidden knowledge. However, this is a topic requiring further analysis. No matter, it is clear that we must have a primary focus on the hidden elements of this Faith and if this hidden power is related to hidden divine knowledge we have an important clue regarding the nature of our mission as Bahá’ís, revealing a subject that deserves special attention as we explore and implement the teachings of Bahá’u’lláh.

We must make every effort as individuals and as institutions to understand the implications and process of pursuing the hidden mysteries. Reading, learning, and then adhering to the verses of Bahá’u’lláh are essential, for every word is charged with a deep beauty and import that initiates a continuing process of self realization—an ever deepening connection to the true knowledge of Bahá’u’lláh. “These verses draw hearts that are pure unto those spiritual worlds that can neither be expressed in words nor intimated by allusion.”³⁴

*We have harkened to what the nightingale of knowledge
sang on the boughs of the tree of thy being,
and learned what the dove of certitude
cried on the branches of the bower of thy heart . . .
whosoever mounteth into the heaven of knowledge,
and whose heart is refreshed by this,
that the wind of certitude
hath blown over the garden of his being. . .
—Bahá’u’lláh³⁵*

Notes

- 1) *Prayers and Meditations*, trans. Shoghi Effendi, (Wilmette, Ill.: Bahá’í Publishing Trust, 6th printing 1974), p. 83.
- 2) *Kitáb-i-‘qán*, trans. Shoghi Effendi, 6th ed. (Wilmette, Ill.: Bahá’í Publishing Trust, 1974), p. 196.
- 3) *Ibid.* p. 118.
- 4) *Ibid.* p. 49.
- 5) In all fairness, many have commented on the dynamic and empowering nature of knowledge. However, in the West the idea of knowledge as stuff is dominant and the notion of its empowering capability has more to do with how we use the knowledge than the power of the knowledge itself.
- 6) *Ibid.* pp. 3, 4.
- 7) *Ibid.* p. 192.
- 8) *Ibid.* p. 191.
- 9) *Ibid.* p. 70.
- 10) *Ibid.* p. 192.
- 11) “O thou who art reputed for thy learning! . . . Thou, who art gone far astray, art indeed wrapt in a thick veil.” (Bahá’u’lláh: *Epistle to the Son of the Wolf*, p. 80) “[B]ehold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Day spring of this Light . . .” (Bahá’u’lláh: *Epistle to the Son of the Wolf*, p. 129) “Let not thine ignorance in human learning and thy inability to read or write grieve thine heart. The doors of His manifold grace are within the mighty grasp of the power of the one true God.” (Bahá’u’lláh: *Gleanings*, p. 312)
- 12) *Kitáb-i-‘qán*. pp. 27, 28.
- 13) *Ibid.* pp. 254, 255.
- 14) *Promulgation of Universal Peace*, compiled by Howard MacNutt. (Wilmette, Ill.: Bahá’í Publishing Trust, 1982), p. 459.
- 15) *Epistle to the Son of the Wolf*, Trans. Shoghi Effendi. (Wilmette, Ill.: Bahá’í Publishing Trust, 1971) p. 147.

- 16) *Ibid.* pp. 175, 176.
- 17) *Gleanings from the Writings of Bahá'u'lláh*, trans. Shoghi Effendi. (Wilmette, Ill.: Bahá'í Publishing Trust, fifth printing, 1971), pp. 105, 106.
- 18) *Kitáb-i-[^]qán*, pp. 204, 206.
- 19) *Selections from the Writings of the Báb*, trans. Habib Taherzadeh, 1st ed. (Great Britain: W & J Mackay Limited, 1976), p. 89.
- 20) *The Kitáb-i-Aqdas: The Most Holy Book*, (Haifa: The Bahá'í World Center, 1992), p. 19.
- 21) *Gleanings from the Writings of Bahá'u'lláh*, pp. 290, 291.
- 22) *Kitáb-i-[^]qán*, p. 29.
- 23) *Ibid.* p. 138. Emphasis added.
- 24) *The Hidden Words of Bahá'u'lláh*, trans. Shoghi Effendi, (Wilmette, Ill.: Bahá'í Publishing Trust, Reprint 1979), p.13. Emphasis added.
- 25) Shoghi Effendi, *Bahá'í News 102*, August 1936, p. 3 in *Compilation of Compilations*, Vol. 2, pp. 237, 238. Emphasis added.
- 26) *The Kitáb-i-Aqdas*, pp. 67, 68. Emphasis added.
- 27) *Ibid.* p. 61. Emphasis added.
- 28) *Ibid.* p. 74. Emphasis added.
- 29) *Tablets of 'Abdu'l-Bahá*, vol. 4, (Chicago, 1909), p. 721.
- 30) *Selections from the Writings of 'Abdu'l-Bahá*. (Trans. Committee at the Bahá'í World Center. [Chatham, Great Britain: W & J Mackay, 1978]) p. 260.
- 31) *Some Answered Questions*, p. 302.
- 32) *Kitáb-i-[^]qán*, pp. 192-196.
- 33) *Bahá'í Administration*, Shoghi Effendi. (Bahá'í Publishing Trust, Wilmette, Ill, 1974 ed.), p. 96. Emphasis added.
- 34) *The Kitáb-i-Aqdas*, p. 68.
- 35) *Seven Valleys and Four Valleys*, Bahá'u'lláh, trans. Marzieh Gail (Bahá'í Publishing Trust, Wilmette, Ill, 1971 ed.) pp. 2, 4.