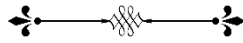


## Feast of 'Ilm (Knowledge)

1



O God, O Thou Who hast cast Thy splendour over the luminous realities of men, shedding upon them the resplendent lights of knowledge and guidance, and hast chosen them out of all created things for this supernal grace, and hast caused them to encompass all things, to understand their inmost essence, and to disclose their mysteries, bringing them forth out of darkness into the visible world! "He verily showeth His special mercy to whomsoever He will."

O Lord, help Thou Thy loved ones to acquire knowledge and the sciences and arts, and to unravel the secrets that are treasured up in the inmost reality of all created beings. Make them to hear the hidden truths that are written and embedded in the heart of all that is. Make them to be ensigns of guidance amongst all creatures, and piercing rays of the mind shedding forth their light in this, the "first life." Make them to be leaders unto Thee, guides unto Thy path, runners urging men on to Thy Kingdom. Thou verily art the Powerful, the Protector, the Potent, the Defender, the Mighty, the Most Generous.

(‘Abdu’l-Bahá, Bahá’í Prayers, §18.14)



## Feast of 'Ilm (Knowledge)

2



O Son of Spirit!

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

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Arabic no. 2)



## Feast of 'Ilm (Knowledge)

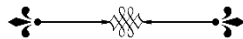
3



O Son of Dust!

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

(Bahá'u'lláh, The Hidden Words of Bahá'u'lláh, Persian no. 11)



## Feast of 'Ilm (Knowledge)

4



Thou hast asked concerning the fundamentals of religion and its ordinances: Know thou that first and foremost in religion is the knowledge of God. This attaineth its consummation in the recognition of His divine unity, which in turn reacheth its fulfillment in acclaiming that His hallowed and exalted Sanctuary, the Seat of His transcendent majesty, is sanctified from all attributes. And know thou that in this world of being the knowledge of God can never be attained save through the knowledge of Him Who is the Dayspring of divine Reality.

(The Báb, Excerpts from the Dalá'il-i-Sab'ih [the Seven Proofs], Selections from the Writings of the Báb, §4.1)



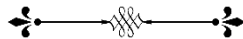
## Feast of 'Ilm (Knowledge)

5



The knowledge of the reality of the Divinity is in no wise possible, but the knowledge of the Manifestations of God is the knowledge of God, for the bounties, splendours, and attributes of God are manifest in Them. Thus, whoso attains to the knowledge of the Manifestations of God attains to the knowledge of God, and whoso remains heedless of Them remains bereft of that knowledge. It is therefore clearly established that the Holy Manifestations are the focal centres of the heavenly bounties, signs, and perfections. Blessed are those who receive the light of divine bounties from those luminous Daysprings!

(‘Abdu’l-Bahá, Some Answered Questions, §59.9)



## Feast of 'Ilm (Knowledge)

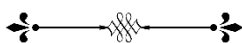
6



The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: “His grace hath transcended all things; My grace hath encompassed them all” hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Day-springs of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty.

The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade. Even as He hath said: “There is no distinction whatsoever between Thee and them; except that they are Thy servants, and are created of Thee.” This is the significance of the tradition: “I am He, Himself, and He is I, myself.”

(Bahá'u'lláh, The Kitáb-i-Íqán, §106)



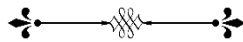
## Feast of 'Ilm (Knowledge)

7



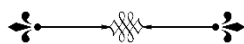
O My brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, §125)



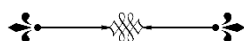
## Feast of 'Ilm (Knowledge)

8



Praise be to God! The door of divine knowledge has been opened by Bahá'u'lláh, for He has laid the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our Teacher and Adviser; He is our Seer and the One clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickenings of the Holy Spirit, opened before our faces the doors of the paradise of Abhá and caused the lights of the Sun of Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favour is swelling and surging toward us.

('Abdu'l-Bahá, from a talk delivered at 309 West Seventy-eighth Street, New York, on 6 July 1912, *The Promulgation of Universal Peace*, §81.10)





## Feast of 'Ilm (Knowledge)

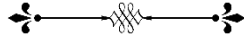
9



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

(Bahá'u'lláh, *The Third Tajallí, Tajallíyát [Effulgences]*, Tablets of Bahá'u'lláh  
Revealed After the Kitáb-i-Aqdas, §5.13)





Friends are welcome to say or chant a prayer of their choice

