

# Feast of Ilm (Knowledge)—October 16

---

## Reading 1

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all **knowledge**; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

(Bahá'u'lláh: The Kitáb-i-Aqdas, Page: 57)

---

## Reading 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 neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

(Bahá'u'lláh: Arabic Hidden Words, Page: 2)

---

## Reading 3

God hath in truth testified in His Book and so also have testified the company of His angels, His Messengers and those endued with divine **knowledge**, that thou hast believed in God and in His signs and that everyone is guided aright by virtue of thy guidance. This is indeed a boundless grace which God, the Ever-Living, the Self-Subsisting, hath graciously conferred upon thee aforesaid and will confer hereafter. And since thou didst believe in God before the creation, He hath in truth, at His own behest, raised thee up in every Revelation. There is no God but Him, the Sovereign Protector, the All-Glorious.

It behooveth you to proclaim the Cause of God unto all created things as a token of grace from His presence; no God is there but Him, the Most Generous, the All-Compelling.

(The Bab: Selections from the Bab, Pages: 9-10)

---

# Feast of Ilm (Knowledge)—October 16

---

## Reading 4

In the treasures of the knowledge of God there lieth concealed a **knowledge** which, when applied, will largely, though not wholly, eliminate fear. This **knowledge**, however, should be taught from childhood, as it will greatly aid in its elimination. Whatever decreaseth fear increaseth courage. Should the Will of God assist Us, there would flow out from the Pen of the Divine Expounder a lengthy exposition of that which hath been mentioned, and there would be revealed, in the field of arts and sciences, what would renew the world and the nations. A word hath, likewise, been written down and recorded by the Pen of the Most High in the Crimson Book which is capable of fully disclosing that force which is hid in men, nay of redoubling its potency. We implore God - exalted and glorified be He - to graciously assist His servants to do that which is pleasing and acceptable unto Him.

(Bahá'u'lláh: Epistle to the Son of the Wolf, Page: 32)



---

## Reading 5



And if, confirmed by the Creator, the lover escapes from the claws of the eagle of love, he will enter **THE VALLEY OF KNOWLEDGE** and come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God. His inner eyes will open and he will privily converse with his Beloved; he will set ajar the gate of truth and piety, and shut the doors of vain imaginings. He in this station is content with the decree of God, and seeth war as peace, and findeth in death the secrets of everlasting life. With inward and outward eyes he witnesseth the mysteries of resurrection in the realms of creation and the souls of men, and with a pure heart apprehendeth the divine wisdom in the endless Manifestations of God. In the ocean he findeth a drop, in a drop he beholdeth the secrets of the sea.

(Bahá'u'lláh: Seven Valleys and Four Valleys, Pages: 11-12)

# Feast of Ilm (Knowledge)—October 16

---

## Reading 6

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 fulfilment 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 Bab: Selections from the Bab, Page: 117)

---

## Reading 7

How great the multitude of truths which the garment of words can never contain! How vast the number of such verities as no expression can adequately describe, whose significance can never be unfolded, and to which not even the remotest allusions can be made! How manifold are the truths which must remain unuttered until the appointed time is come! Even as it hath been said: "Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it."

Of these truths some can be disclosed only to the extent of the capacity of the repositories of the light of Our **knowledge**, and the recipients of Our hidden grace. We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all **knowledge**, that thou mayest detach thyself from all human learning, for, "what would it profit any man to strive after learning when he hath already found and recognized Him Who is the Object of all **knowledge**?" Cleave to the Root of **Knowledge**, and to Him Who is the Fountain thereof, that thou mayest find thyself independent of all who claim to be well versed in human learning, and whose claim no clear proof, nor the testimony of any enlightening book, can support. (Bahá'u'lláh: Gleanings, Pages: 175-177)

# Feast of Ilm (Knowledge)—October 16

---

## Reading 8



O SON OF SPIRIT! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? 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.

(Bahá'u'lláh: Arabic Hidden Words, Page: 13)

---

## Reading 9

This is that hidden **knowledge** which shall never change, since its beginning is with nine, the symbol that betokeneth the concealed and manifest, the inviolable and unapproachably exalted Name. As for what We have appropriated to the children, this is a bounty conferred on them by God, that they may render thanks unto their Lord, the Compassionate, the Merciful. These, verily, are the Laws of God; transgress them not at the prompting of your base and selfish desires. Observe ye the injunctions laid upon you by Him Who is the Dawning-place of Utterance. The sincere among His servants will regard the precepts set forth by God as the Water of Life to the followers of every faith, and the Lamp of wisdom and loving providence to all the denizens of earth and heaven.

(Bahá'u'lláh: The Kitab-i-Aqdas, Pages: 28-29)