

# Some Answered Questions, The Need for an Educator

'Abdu'l-Bahá

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## The Need for an Educator

When we consider existence, we observe that the mineral, the vegetable, the animal, and the human realms, each and all, are in need of an educator.

If the land is deprived of a cultivator, it becomes a thicket of thriving weeds, but if a farmer is found to cultivate it, the resulting harvest provides sustenance for living things. It is therefore evident that the land is in need of the farmer's cultivation. Consider the trees: If they remain uncultivated, they bear no fruit, and without fruit they are of no use. But when committed to a gardener's care, the barren tree becomes fruitful, and, through cultivation, crossing, and grafting, the tree with bitter fruit yields sweet fruit. These are rational arguments, which are what the people of the world require in this day.

Consider likewise the animals: If an animal is trained, it becomes domesticated, whereas man, if he is left without education, becomes like an animal. Indeed, if man is abandoned to the rule of nature, he sinks even lower than the animal, whereas if he is educated he becomes even as an angel. For most animals do not devour their own kind, but men in the Sudan, in the middle of Africa, rend and eat each other.

Now observe that it is education that brings East and West under man's dominion, produces all these marvellous crafts, promotes these mighty arts and sciences, and gives rise to these new discoveries and undertakings. Were it not for an educator, the means of comfort, civilization, and human virtues could in no wise have been acquired. If a man is left alone in a wilderness where he sees none of his own kind, he will undoubtedly become a mere animal. It is therefore clear that an educator is needed.

But education is of three kinds: material, human, and spiritual. Material education aims at the growth and development of the body, and consists in securing its sustenance and obtaining the means of its ease and comfort. This education is common to both man and animal.

Human education, however, consists in civilization and progress, that is, sound governance, social order, human welfare, commerce and industry, arts and sciences, momentous discoveries, and great undertakings, which are the central features distinguishing man from the animal.

As to divine education, it is the education of the Kingdom and consists in acquiring divine perfections. This is indeed true education, for by its virtue man becomes the focal centre of



divine blessings and the embodiment of the verse “Let Us make man in Our image, after Our likeness.” This is the ultimate goal of the world of humanity.

Now, we need an educator who can be at the same time a material, a human, and a spiritual educator, that his authority may have effect at every degree of existence. And should anyone say, “I am endowed with perfect reason and comprehension, and have no need for such an educator”, he would be denying the obvious. It is as though a child were to say, “I have no need of education, but will act and seek the perfections of existence according to my own thinking and intelligence”, or as though a blind man were to claim, “I have no need of sight, for there are many blind people who get by.”

It is therefore clear and evident that man stands in need of an educator. This educator must undeniably be perfect in every way and distinguished above all men. For if he were like others he could never be their educator, particularly since he must at once be their material, human, and spiritual educator. That is, he must organize and administer their material affairs and establish a social order, that they may aid and assist each other in securing the means of livelihood and that their material affairs may be ordered and arranged in every respect.

He must likewise lay the foundations of human education—that is, he must so educate human minds and thoughts that they may become capable of substantive progress; that science and knowledge may expand; that the realities of things, the mysteries of the universe, and the properties of all that exists may be revealed; that learning, discoveries, and major undertakings may day by day increase; and that matters of the intellect may be deduced from and conveyed through the sensible.

He must also impart spiritual education, so that minds may apprehend the metaphysical world, breathe the sanctified breaths of the Holy Spirit, and enter into relationship with the Concourse on high, and that human realities may become the manifestations of divine blessings, that perchance all the names and attributes of God may be reflected in the mirror of the human reality and the meaning of the blessed verse “Let Us make man in Our image, after Our likeness” may be realized.

It is clear, however, that mere human power is incapable of fulfilling this great office, and that the results of human thought alone cannot secure such bounties. How can a single person, with no aid or assistance, lay the foundations of such a lofty edifice? A divine and spiritual power is therefore needed to enable him to carry out this mission. Behold! One sanctified Soul revives the world of humanity, transforms the face of the globe, develops the minds, quickens the souls, inaugurates a new life, establishes new foundations, orders the world, gathers the nations and religions under the shadow of one banner, delivers man from the realm of baseness and deficiency, and exhorts and encourages him to develop his innate and acquired perfections. Certainly nothing short of a divine power could accomplish this feat! One must examine this matter fairly, as this indeed is an occasion for fairness.

A Cause which all the governments and peoples of the earth, notwithstanding all their powers and their armies, are unable to promote and promulgate, one holy Soul promulgates without aid or assistance! Can this be accomplished through the agency of mere human power? No, by God! For example, Christ, alone and single-handed, raised the banner of peace and amity—a feat

that the combined forces of all the mighty governments of the world are unable to accomplish. Consider how numerous are the divers governments and peoples—such as Italy, France, Germany, Russia, England, and the like—who have been gathered together under the same canopy! The point is that the advent of Christ brought about fellowship among these differing peoples. Indeed, some among the peoples who believed in Christ were so closely united as to offer up their life and substance for one another. Such was the case until the days of Constantine, through whom the Cause of Christ was exalted. After a time, however, and as a result of differing motives, divisions broke out again among them. Our meaning is that Christ united these nations, but after a long while the governments caused the resurgence of discord.

The main point is that Christ accomplished what all the kings of the earth were powerless to achieve. He united differing nations and changed ancient customs. Consider what great differences existed between Romans, Greeks, Syrians, Egyptians, Phoenicians, and Israelites, as well as other peoples of Europe. Christ abolished these differences and became the cause of concord among these peoples. Although after a long while the governments disrupted this unity, Christ had indeed accomplished His task.

Our meaning is that the universal Educator must be at once a material, a human, and a spiritual educator, and, soaring above the world of nature, must be possessed of another power, so that He may assume the station of a divine teacher. Were He not to wield such a celestial power, He would not be able to educate, for He would be imperfect Himself. How then could He foster perfection? If He were ignorant, how could He make others wise? If He were unjust, how could He make others just? If He were earthly, how could He make others heavenly?

Now, we must consider fairly whether these divine Manifestations that have appeared had all these attributes or not. If they were devoid of these attributes and perfections, then they were not true educators.

Therefore it is through rational arguments that we must prove to rational minds the prophethood of Moses, of Christ, and of the other divine Manifestations. And the proofs and arguments which we provide here are based on rational and not on traditional arguments.

It has thus been established by rational arguments that the world of existence stands in utmost need of an educator, and that its education must be achieved through a celestial power. There is no doubt that this celestial power is divine revelation, and that the world must be educated through this power which transcends human power.