

O spiritual youth! Praise thou God that thou hast found...

‘Abdu’l-Bahá

Original English



— 24 —

O spiritual youth! Praise thou God that thou hast found thy way into the Kingdom of Splendors, and hast rent asunder the veil of vain imaginings, and that the core of the inner mystery hath been made known unto thee.

This people, all of them, have pictured a god in the realm of the mind, and worship that image which they have made for themselves. And yet that image is comprehended, the human mind being the comprehender thereof, and certainly the comprehender is greater than that which lieth within its grasp; for imagination is but the branch, while mind is the root; and certainly the root is greater than the branch. Consider then, how all the peoples of the world are bowing the knee to a fancy of their own contriving, how they have created a creator within their own minds, and they call it the Fashioner of all that is — whereas in truth it is but an illusion. Thus are the people worshipping only an error of perception.

But that Essence of Essences, that Invisible of Invisibles, is sanctified above all human speculation, and never to be overtaken by the mind of man. Never shall that immemorial Reality lodge within the compass of a contingent being. His is another realm, and of that realm no understanding can be won. No access can be gained thereto; all entry is forbidden there. The utmost one can say is that Its existence can be proved, but the conditions of Its existence are unknown.

That such an Essence doth exist, the philosophers and learned doctors one and all have understood; but whenever they tried to learn something of Its being, they were left bewildered and dismayed, and at the end, despairing, their hopes in ruins, they went their way, out of this life. For to comprehend the state and the inner mystery of that Essence of Essences, that Most Secret of Secrets, one needs must have another power and other faculties; and such a power, such faculties would be more than humankind can bear, wherefore no word of Him can come to them.

If, for example, one be endowed with the senses of hearing, of taste, of smell, of touch — but be deprived of the sense of sight, it will not be possible for one to gaze about; for sight cannot be realized through hearing or tasting, or the sense of smell or touch. In the same way, with the faculties at man’s disposal it is beyond the realm of possibility for him to grasp that unseeable Reality, holy and sanctified above all the skeptics’ doubts. For this, other faculties are required, other senses; should such powers become available to him, then could a human being receive some knowledge of that world; otherwise, never.



ORIGINAL



AUDIO

