

Extracts from the Writings and Utterances of ‘Abdu’l-...

Bahá’u’lláh, ‘Abdu’l-Bahá, Shoghi Effendi

Original English



Extracts from the Writings and Utterances of ‘Abdu’l-Bahá

— 10 —

Thou shouldst endeavour to study the science of medicine. It is extremely useful and serveth as the greatest instrument for the dissemination of the Cause. It is absolutely imperative that thou acquire this bounty. Strive day and night that thou mayest become highly qualified in this science. And when thou wishest to dispense treatment set thy heart toward the Abhá Kingdom, entreating divine confirmations.

‘Abdu’l-Bahá, from a Tablet — translated from the Persian

— 11 —

Thou shouldst continue thy profession and at the same time try to serve the Kingdom of God.

‘Abdu’l-Bahá, from a Tablet — translated from the Persian

— 12 —

Thou hast written about thy poor sight. According to the explicit divine text the sick must refer to the doctor. This decree is decisive and everyone is bound to observe it. While thou art there thou shouldst consult the most skilled and the most famed eye specialist.

‘Abdu’l-Bahá, from a Tablet — translated from the Persian



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AUDIO

— 13 —

One must obey the command of God and submit to medical opinion. Thou hast undertaken this journey to comply with His command and not for the sake of healing, since healing is in the hand of God, not in the hand of doctors.

‘Abdu’l-Bahá, from a Tablet — translated from the Persian

— 14 —

That the Most Great Name exerciseth influence over both physical and spiritual matters is sure and certain.

‘Abdu’l-Bahá, from a Tablet — translated from the Persian

— 15 —

The child must, from the day of his birth, be provided with whatever is conducive to his health; and know ye this: so far as possible, the mother’s milk is best for, more agreeable and better suited to the child, unless she should fall ill or her milk should run entirely dry....

‘Abdu’l-Bahá, from a Tablet — translated from the Persian

— 16 —

When thou wishest to treat nervous pains turn thy whole being to the realm on high with thine heart detached from aught else besides Him and thy soul enraptured by the love of God. Then seek confirmation of the Holy Spirit from the Abhá Kingdom, while touching the affected part with utmost love, tenderness and attraction to God. When all these things are combined, be assured that healing will take place.

‘Abdu’l-Bahá, from a Tablet — translated from the Arabic

— 17 —

Regarding the eating of animal flesh and abstinence therefrom, know thou of a certainty that, in the beginning of creation, God determined the food of every living being, and to eat contrary to that determination is not approved. For instance, beasts of prey, such as the wolf, lion and leopard, are endowed with ferocious, tearing instruments, such as hooked talons and claws. From this it is evident that the food of such beasts is meat. If they were to attempt to graze, their teeth would not cut the grass, neither could they chew the cud, for they do not have molars. Likewise, God hath

given to the four-footed grazing animals such teeth as reap the grass like a sickle, and from this we understand that the food of these species of animal is vegetable. They cannot chase and hunt down other animals. The falcon hath a hooked beak and sharp talons; the hooked beak preventeth him from grazing, therefore his food also is meat.

But now coming to man, we see he hath neither hooked teeth nor sharp nails or claws, nor teeth like iron sickles. From this it becometh evident and manifest that the food of man is cereals and fruit. Some of the teeth of man are like millstones to grind the grain, and some are sharp to cut the fruit. Therefore he is not in need of meat, nor is he obliged to eat it. Even without eating meat he would live with the utmost vigour and energy. For example, the community of the Brahmins in India do not eat meat; notwithstanding this they are not inferior to other nations in strength, power, vigour, outward senses or intellectual virtues. Truly, the killing of animals and the eating of their meat is somewhat contrary to pity and compassion, and if one can content oneself with cereals, fruit, oil and nuts, such as pistachios, almonds and so on, it would undoubtedly be better and more pleasing.

‘Abdu’l-Bahá, from a Tablet — translated from the Persian

— 18 —

Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower, are for the purpose of eating meat. Know thou that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds. But eating meat is not forbidden or unlawful, nay, the point is this, that it is possible for man to live without eating meat and still be strong. Meat is nourishing and containeth the elements of herbs, seeds and fruits; therefore sometimes it is essential for the sick and for the rehabilitation of health. There is no objection in the Law of God to the eating of meat if it is required. So if thy constitution is rather weak and thou findest meat useful, thou mayest eat it.

‘Abdu’l-Bahá, from a Tablet — translated from the Persian

— 19 —

Thy letter was received. I hope that thou mayest be protected and assisted under the providence of the True One, be occupied always in mentioning the Lord and display effort to complete thy profession. Thou must endeavour greatly so that thou mayest become unique in thy profession and famous in those parts, because attaining

perfection in one's profession in this merciful period is considered to be worship of God. And whilst thou art occupied with thy profession, thou canst remember the True One.

'Selections from the Writings of 'Abdu'l-Bahá' #128, p. 145

— 20 —

O ye, God's loved ones! Experience hath shown how greatly the renouncing of smoking, of intoxicating drink, and of opium, conduceth to health and vigour, to the expansion and keenness of the mind and to bodily strength. There is today a people¹ who strictly avoid tobacco, intoxicating liquor and opium. This people is far and away superior to the others, for strength and physical courage, for health, beauty and comeliness. A single one of their men can stand up to ten men of another tribe. This hath proved true of the entire people: that is, member for member, each individual of this community is in every respect superior to the individuals of other communities.

Make ye then a mighty effort, that the purity and sanctity which, above all else, are cherished by 'Abdu'l-Bahá, shall distinguish the people of Bahá; that in every kind of excellence the people of God shall surpass all other human beings; that both outwardly and inwardly they shall prove superior to the rest; that for purity, immaculacy, refinement, and the preservation of health, they shall be leaders in the vanguard of those who know. And that by their freedom from enslavement, their knowledge, their self-control, they shall be first among the pure, the free and the wise.

'Selections from the Writings of 'Abdu'l-Bahá' #129, p. 150

— 21 —

O thou distinguished physician!... Praise be to God that thou hast two powers: one to undertake physical healing and the other spiritual healing. Matters related to man's spirit have a great effect on his bodily condition. For instance, thou shouldst impart gladness to thy patient, give him comfort and joy, and bring him to ecstasy and exultation. How often hath it occurred that this hath caused early recovery. Therefore, treat thou the sick with both powers. Spiritual feelings have a surprising effect on healing nervous ailments.

'Selections from the Writings of 'Abdu'l-Bahá' #130, p. 150

¹ Possibly 'Abdu'l-Bahá was referring to the Sikhs; the description appears to apply to them.

Although ill health is one of the unavoidable conditions of man, truly it is hard to bear. The bounty of good health is the greatest of all gifts.

'Selections from the Writings of 'Abdu'l-Bahá' #132, p. 151

When giving medical treatment turn to the Blessed Beauty, then follow the dictates of thy heart. Remedy the sick by means of heavenly joy and spiritual exultation, cure the sorely afflicted by imparting to them blissful glad tidings and heal the wounded through His resplendent bestowals. When at the bedside of a patient, cheer and gladden his heart and enrapture his spirit through celestial power. Indeed, such a heavenly breath quickeneth every mouldering bone and reviveth the spirit of every sick and ailing one.

'Selections from the Writings of 'Abdu'l-Bahá' #131, p. 151

There are two ways of healing sickness, material means and spiritual means. The first is by the treatment of physicians; the second consisteth in prayers offered by the spiritual ones to God and in turning to Him. Both means should be used and practised.

Illnesses which occur by reason of physical causes should be treated by doctors with medical remedies; those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions, will be healed more effectively by spiritual rather than by physical treatment. Hence, both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects.

Now, if thou wishest to know the true remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Focus thine attention upon them.

'Selections from the Writings of 'Abdu'l-Bahá' #133, p. 151

O thou who art attracted to the fragrant breathings of God! I have read thy letter addressed to Mrs. Lua Getsinger. Thou hast indeed examined with great care the reasons for the incursion of disease into the human body. It is certainly the case that sins are a potent cause of physical ailments. If humankind were free from the defilements of sin and waywardness, and lived according to a natural, inborn equilibrium, without following wherever their passions led, it is undeniable that diseases would no longer take the ascendant, nor diversify with such intensity.

But man hath perversely continued to serve his lustful appetites, and he would not content himself with simple foods. Rather, he prepared for himself food that was compounded of many ingredients, of substances differing one from the other. With this, and with the perpetrating of vile and ignoble acts, his attention was engrossed, and he abandoned the temperance and moderation of a natural way of life. The result was the engendering of diseases both violent and diverse.

For the animal, as to its body, is made up of the same constituent elements as man. Since, however, the animal contenteth itself with simple foods and striveth not to indulge its importunate urges to any great degree, and committeth no sins, its ailments relative to man's are few. We see clearly, therefore, how powerful are sin and contumacy as pathogenic factors. And once engendered these diseases become compounded, multiply, and are transmitted to others. Such are the spiritual, inner causes of sickness.

The outer, physical causal factor in disease, however, is a disturbance in the balance, the proportionate equilibrium of all those elements of which the human body is composed. To illustrate: the body of man is a compound of many constituent substances, each component being present in a prescribed amount, contributing to the essential equilibrium of the whole. So long as these constituents remain in their due proportion, according to the natural balance of the whole — that is, no component suffereth a change in its natural proportionate degree and balance, no component being either augmented or decreased — there will be no physical cause for the incursion of disease.

For example, the starch component must be present to a given amount, and the sugar to a given amount. So long as each remaineth in its natural proportion to the whole, there will be no cause for the onset of disease. When, however, these constituents vary as to their natural and due amounts — that is, when they are augmented or diminished — it is certain that this will provide for the inroads of disease.

This question requireth the most careful investigation. The Báb hath said that the people of Bahá must develop the science of medicine to such a high degree that they

will heal illnesses by means of foods. The basic reason for this is that if, in some component substance of the human body, an imbalance should occur, altering its correct, relative proportion to the whole, this fact will inevitably result in the onset of disease. If, for example, the starch component should be unduly augmented, or the sugar component decreased, an illness will take control. It is the function of a skilled physician to determine which constituent of his patient's body hath suffered diminution, which hath been augmented. Once he hath discovered this, he must prescribe a food containing the diminished element in considerable amounts, to re-establish the body's essential equilibrium. The patient, once his constitution is again in balance, will be rid of his disease.

The proof of this is that while other animals have never studied medical science, nor carried on researches into diseases or medicines, treatments or cures — even so, when one of them falleth a prey to sickness, nature leadeth it, in fields or desert places, to the very plant which, once eaten, will rid the animal of its disease. The explanation is that if, as an example, the sugar component in the animal's body hath decreased, according to a natural law the animal hankereth after a herb that is rich in sugar. Then, by a natural urge, which is the appetite, among a thousand different varieties of plants across the field, the animal will discover and consume that herb which containeth a sugar component in large amounts. Thus the essential balance of the substances composing its body is re-established, and the animal is rid of its disease.

This question requireth the most careful investigation. When highly-skilled physicians shall fully examine this matter, thoroughly and perseveringly, it will be clearly seen that the incursion of disease is due to a disturbance in the relative amounts of the body's component substances, and that treatment consisteth in adjusting these relative amounts, and that this can be apprehended and made possible by means of foods.

It is certain that in this wonderful new age the development of medical science will lead to the doctors' healing their patients with foods. For the sense of sight, the sense of hearing, of taste, of smell, of touch — all these are discriminative faculties, their purpose being to separate the beneficial from whatever causeth harm. Now, is it possible that man's sense of smell, the sense that differentiates odours, should find some odour repugnant, and that odour be beneficial to the human body? Absurd! Impossible! In the same way, could the human body, through the faculty of sight — the differentiator among things visible — benefit from gazing upon a revolting mass of excrement? Never! Again, if the sense of taste, likewise a faculty that selecteth and rejecteth, be offended by something, that thing is certainly not beneficial; and if, at the outset, it may yield some advantage, in the long run its harmfulness will be established.

And likewise, when the constitution is in a state of equilibrium, there is no doubt that whatever is relished will be beneficial to health. Observe how an animal will graze in a field where there are a hundred thousand kinds of herbs and grasses, and how, with its

sense of smell, it snuffeth up the odours of the plants, and tasteth them with its sense of taste; then it consumeth whatever herb is pleasurable to these senses, and benefitteth therefrom. Were it not for this power of selectivity, the animals would all be dead in a single day; for there are a great many poisonous plants, and animals know nothing of the pharmacopoeia. And yet, observe what a reliable set of scales they have, by means of which to differentiate the good from the injurious. Whatever constituent of their body hath decreased, they can rehabilitate by seeking out and consuming some plant that hath an abundant store of that diminished element; and thus the equilibrium of their bodily components is re-established, and they are rid of their disease.

At whatever time highly-skilled physicians shall have developed the healing of illnesses by means of foods, and shall make provision for simple foods, and shall prohibit humankind from living as slaves to their lustful appetites, it is certain that the incidence of chronic and diversified illnesses will abate, and the general health of all mankind will be much improved. This is destined to come about. In the same way, in the character, the conduct and the manners of men, universal modifications will be made.

'Selections from the Writings of 'Abdu'l-Bahá' #134, p. 152

— 26 —

According to the explicit decree of Bahá'u'lláh one must not turn aside from the advice of a competent doctor. It is imperative to consult one even if the patient himself be a well-known and eminent physician. In short, the point is that you should maintain your health by consulting a highly-skilled physician.

'Selections from the Writings of 'Abdu'l-Bahá' #135, p. 156

— 27 —

It is incumbent upon everyone to seek medical treatment and to follow the doctor's instructions, for this is in compliance with the divine ordinance, but, in reality, He Who giveth healing is God.

'Selections from the Writings of 'Abdu'l-Bahá' #136, p. 156

— 28 —

O handmaid of God! The prayers which were revealed to ask for healing apply both to physical and spiritual healing. Recite them, then, to heal both the soul and the body. If healing is right for the patient, it will certainly be granted; but for some ailing persons,

healing would only be the cause of other ills, and therefore wisdom doth not permit an affirmative answer to the prayer.

O handmaid of God! The power of the Holy Spirit healeth both physical and spiritual ailments.

'Selections from the Writings of 'Abdu'l-Bahá' #139, p. 161

— 29 —

...every branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren — indeed, it bringeth on madness. Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.

O thou loyal servant of God and thou spiritual healer of man! Whensoever thou dost attend a patient, turn thy face toward the Lord of the heavenly Kingdom, ask the Holy Spirit to come to thine aid, then heal thou the sickness.

'Selections from the Writings of 'Abdu'l-Bahá' #154, p. 181

— 30 —

...if a doctor consoles a sick man by saying, "Thank God you are better, and there is hope of your recovery," though these words are contrary to the truth, yet they may become the consolation of the patient and the turning point of the illness. This is not blameworthy.

'Abdu'l-Bahá, 'Some Answered Questions', p. 215

— 31 —

If the health and well-being of the body be expended in the path of the Kingdom, this is very acceptable and praiseworthy; and if it be expended to the benefit of the human world in general — even though it be to their material benefit — and be a means of doing good, that is also acceptable. But if the health and welfare of man be spent in sensual desires, in a life on the animal plane, and in devilish pursuits — then disease were better than such health; nay, death itself were preferable to such a life. If thou art desirous of health, wish thou health for serving the Kingdom. I hope that thou mayest attain perfect insight, inflexible resolution, complete health, and spiritual and physical strength in order that thou mayest drink from the fountain of eternal life and be assisted by the spirit of divine confirmation.

'Abdu'l-Bahá, cited in *'Bahá'u'lláh and the New Era'*, p. 114

— 32 —

I ever pray on her behalf and beg from God His divine remedy and healing. As in this Dispensation consultation with expert doctors is highly advisable and acting in accordance with their prescriptions obligatory, it is well for her to undergo an operation if deemed necessary by such doctors.

'Abdu'l-Bahá, cited in *'Star of the West'*, vol. 12 #7 July 1921, p. 134

— 33 —

Therefore, it is evident that this spirit is different from the body, and that the bird is different from the cage, and that the power and penetration of the spirit is stronger without the intermediary of the body. Now, if the instrument is abandoned, the possessor of the instrument continues to act. For example, if the pen is abandoned or broken, the writer remains living and present; if a house is ruined, the owner is alive and existing. This is one of the logical evidences for the immortality of the soul.

There is another: this body becomes weak or heavy or sick, or it finds health; it becomes tired or rested; sometimes the hand or leg is amputated, or its physical power is crippled; it becomes blind or deaf or dumb; its limbs may become paralyzed; briefly, the body may have all the imperfections. Nevertheless, the spirit in its original state, in its own spiritual perception, will be eternal and perpetual; it neither finds any imperfection, nor will it become crippled. But when the body is wholly subjected to disease and misfortune, it is deprived of the bounty of the spirit, like a mirror which, when it becomes broken or dirty or dusty, cannot reflect the rays of the sun nor any longer show its bounties.

We have already explained that the spirit of man is not in the body because it is freed and sanctified from entrance and exit, which are bodily conditions. The connection of the spirit with the body is like that of the sun with the mirror. Briefly, the human spirit is in one condition. It neither becomes ill from the diseases of the body nor cured by its health; it does not become sick, nor weak, nor miserable, nor poor, nor light, nor small — that is to say, it will not be injured because of the infirmities of the body, and no effect will be visible even if the body becomes weak, or if the hands and feet and tongue be cut off, or if it loses the power of hearing or sight. Therefore, it is evident and certain that the spirit is different from the body, and that its duration is independent of that of the body; on the contrary, the spirit with the utmost greatness rules in the world of the body; and its power and influence, like the bounty of the sun in the mirror,

are apparent and visible. But when the mirror becomes dusty or breaks, it will cease to reflect the rays of the sun.

'Abdu'l-Bahá, *'Some Answered Questions'*, p. 228

— 34 —

Question. — Some people heal the sick by spiritual means — that is to say, without medicine. How is this?

Answer. — Know that there are four kinds of curing and healing without medicine. Two are due to material causes, and two to spiritual causes.

Of the two kinds of material healing, one is due to the fact that in man both health and sickness are contagious. The contagion of disease is violent and rapid, while that of health is extremely weak and slow. If two bodies are brought into contact with each other, it is certain that microbic particles will pass from one to the other. In the same way that disease is transferred from one body to another with rapid and strong contagion, it may be that the strong health of a healthy man will alleviate a very slight malady in a sick person. That is to say, the contagion of disease is violent and has a rapid effect, while that of health is very slow and has a small effect, and it is only in very slight diseases that it has even this small effect. The strong power of a healthy body can overcome a slight weakness of a sick body, and health results. This is one kind of healing.

The other kind of healing without medicine is through the magnetic force which acts from one body on another and becomes the cause of cure. This force also has only a slight effect. Sometimes one can benefit a sick person by placing one's hand upon his head or upon his heart. Why? Because of the effect of the magnetism, and of the mental impression made upon the sick person, which causes the disease to vanish. But this effect is also very slight and weak.

Of the two other kinds of healing which are spiritual — that is to say, where the means of cure is a spiritual power — one results from the entire concentration of the mind of a strong person upon a sick person, when the latter expects with all his concentrated faith that a cure will be effected from the spiritual power of the strong person, to such an extent that there will be a cordial connection between the strong person and the invalid. The strong person makes every effort to cure the sick patient, and the sick patient is then sure of receiving a cure. From the effect of these mental impressions an excitement of the nerves is produced, and this impression and this excitement of the nerves will become the cause of the recovery of the sick person. So when a sick person has a strong desire and intense hope for something and hears suddenly the tidings of its realization, a nervous excitement is produced which will make the malady entirely

disappear. In the same way, if a cause of terror suddenly occurs, perhaps an excitement may be produced in the nerves of a strong person which will immediately cause a malady. The cause of the sickness will be no material thing, for that person has not eaten anything, and nothing harmful has touched him; the excitement of the nerves is then the only cause of the illness. In the same way the sudden realization of a chief desire will give such joy that the nerves will be excited by it, and this excitement may produce health.

To conclude, the complete and perfect connection between the spiritual doctor and the sick person — that is, a connection of such a kind that the spiritual doctor entirely concentrates himself, and all the attention of the sick person is given to the spiritual doctor from whom he expects to realize health — causes an excitement of the nerves, and health is produced. But all this has effect only to a certain extent, and that not always. For if someone is afflicted with a very violent disease, or is wounded, these means will not remove the disease nor close and heal the wound — that is to say, these means have no power in severe maladies, unless the constitution helps, because a strong constitution often overcomes disease. This is the third kind of healing.

But the fourth kind of healing is produced through the power of the Holy Spirit. This does not depend on contact, nor on sight, nor upon presence; it is not dependent upon any condition. Whether the disease be light or severe, whether there be a contact of bodies or not, whether a personal connection be established between the sick person and the healer or not, this healing takes place through the power of the Holy Spirit.

'Abdu'l-Bahá, *'Some Answered Questions'*, p. 254

— 35 —

Yesterday at table we spoke of curative treatment and spiritual healing, which consists in treating maladies through the spiritual powers.

Now let us speak of material healing. The science of medicine is still in a condition of infancy; it has not reached maturity. But when it has reached this point, cures will be performed by things which are not repulsive to the smell and taste of man — that is to say, by aliments, fruits and vegetables which are agreeable to the taste and have an agreeable smell. For the provoking cause of disease — that is to say, the cause of the entrance of disease into the human body — is either a physical one or is the effect of excitement of the nerves.

But the principal causes of disease are physical, for the human body is composed of numerous elements, but in the measure of an especial equilibrium. As long as this equilibrium is maintained, man is preserved from disease; but if this essential balance,

which is the pivot of the constitution, is disturbed, the constitution is disordered, and disease will supervene.

For instance, there is a decrease in one of the constituent ingredients of the body of man, and in another there is an increase; so the proportion of the equilibrium is disturbed, and disease occurs. For example, one ingredient must be one thousand grams in weight, and another five grams, in order that the equilibrium be maintained. The part which is one thousand grams diminishes to seven hundred grams, and that which is five grams augments until the measure of the equilibrium is disturbed; then disease occurs. When by remedies and treatments the equilibrium is reestablished, the disease is banished. So if the sugar constituent increases, the health is impaired; and when the doctor forbids sweet and starchy foods, the sugar constituent diminishes, the equilibrium is reestablished, and the disease is driven off. Now the readjustment of these constituents of the human body is obtained by two means — either by medicines or by aliments; and when the constitution has recovered its equilibrium, disease is banished. All the elements that are combined in man exist also in vegetables; therefore, if one of the constituents which compose the body of man diminishes, and he partakes of foods in which there is much of that diminished constituent, then the equilibrium will be established, and a cure will be obtained. So long as the aim is the readjustment of the constituents of the body, it can be effected either by medicine or by food.

The majority of the diseases which overtake man also overtake the animal, but the animal is not cured by drugs. In the mountains, as in the wilderness, the animal's physician is the power of taste and smell. The sick animal smells the plants that grow in the wilderness; he eats those that are sweet and fragrant to his smell and taste, and is cured. The cause of his healing is this. When the sugar ingredient has become diminished in his constitution, he begins to long for sweet things; therefore, he eats an herb with a sweet taste, for nature urges and guides him; its smell and taste please him, and he eats it. The sugar ingredient in his nature will be increased, and health will be restored.

It is, therefore, evident that it is possible to cure by foods, aliments and fruits; but as today the science of medicine is imperfect, this fact is not yet fully grasped. When the science of medicine reaches perfection, treatment will be given by foods, aliments, fragrant fruits and vegetables, and by various waters, hot and cold in temperature.

This discourse is brief; but, if God wills, at another time, when the occasion is suitable, this question will be more fully explained.

'Abdu'l-Bahá, *'Some Answered Questions'*, p. 257

— 36 —

We should all visit the sick. When they are in sorrow and suffering, it is a real help and benefit to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion to the sick and suffering. This has greater effect than the remedy itself. You must always have this thought of love and affection when you visit the ailing and afflicted.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 204

— 37 —

All true healing comes from God! There are two causes for sickness, one is material, the other spiritual. If the sickness is of the body, a material remedy is needed, if of the soul, a spiritual remedy.

If the heavenly benediction be upon us while we are being healed then only can we be made whole, for medicine is but the outward and visible means through which we obtain the heavenly healing. Unless the spirit be healed, the cure of the body is worth nothing. All is in the hands of God, and without Him there can be no health in us!

There have been many men who have died at last of the very disease of which they have made a special study. Aristotle, for instance, who made a special study of the digestion, died of a gastronomic malady. Aviseu was a specialist of the heart, but he died of heart disease. God is the great compassionate Physician who alone has the power to give true healing.

'Abdu'l-Bahá, *Paris Talks*, p. 19

— 38 —

When an illness is slight a small remedy will suffice to heal it, but when the slight illness becomes a terrible disease, then a very strong remedy must be used by the Divine Healer....

'Abdu'l-Bahá, *Paris Talks*, p. 27

— 39 —

This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise.

'Abdu'l-Bahá, *'Paris Talks'*, p. 177

— 40 —

The healing that is by the power of the Holy Spirit needs no special concentration or contact. It is through the wish or desire and the prayer of the holy person. The one who is sick may be in the East and the healer in the West, and they may not have been acquainted with each other, but as soon as that holy person turns his heart to God and begins to pray, the sick one is healed. This is a gift belonging to the Holy Manifestations and those who are in the highest station.

'Abdu'l-Bahá, cited in *'Bahá'u'lláh and the New Era'*, p. 109

— 41 —

Question: "What will be the food of the future?" Answer: "Fruit and grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that which grows out of the ground. The people will gradually develop up to the condition of this natural food."

'Abdu'l-Bahá, cited in Julia M. Grundy. *'Ten Days in the Light of 'Akká'*, p. 8

