



ERNIE'S

UNIVERSE

Based on Baha'i writings and other sources

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01-19-2026

Introduction

“Ernie’s Universe” came about as a result of Ernie finding among his mother’s (Emma ‘Maxie’ Jones) Baha’i papers a reproduction of a chart developed by Lua Getsinger while spending several years in Acca with ‘Abdu’l-Bahá. Lua’s chart was obviously designed for presentation to a Christian audience. Also, a letter written by Edward Getsinger authenticating the development of the chart by Lua Getsinger was found, inspiring Ernie to document as many references to the universe as were available from the Baha’i writings - the initial intent being to include ‘all’ of the writings pertaining to the universe, but this proved to be unworkable.

The result was a compilation titled “The Universe” which was posted online here: (bahai-library.com/jones_bahai_teachings_universe) and was shared with a good friend - well educated and interested in current science and technology - who decided to call it “Ernie’s Universe” instead of “The Universe” because it conflicts with views currently accepted by the scientific community.

It was therefore decided to prepare this document, which is Ernie’s personal understanding of the universe based on some of the Baha’i writings and other sources, but does not necessarily conform to current scientific thinking. It is an attempt at clarifying the relationship between science and religion from a Baha’i perspective – which is that science and religion are in agreement, as explained by ‘Abdu’l-Bahá.

1. There are certain pillars which have been established as the unshakable supports of the Faith of God. The mightiest of these is learning and the use of the mind, the expansion of consciousness, and insight into the realities of the universe and the hidden mysteries of Almighty God.

‘Abdu’l-Bahá, Selections-writings, #97

2. The Unity of God is logical, and this idea is not antagonistic to the conclusions arrived at by scientific study.

‘Abdu’l-Bahá, Paris Talks, #44

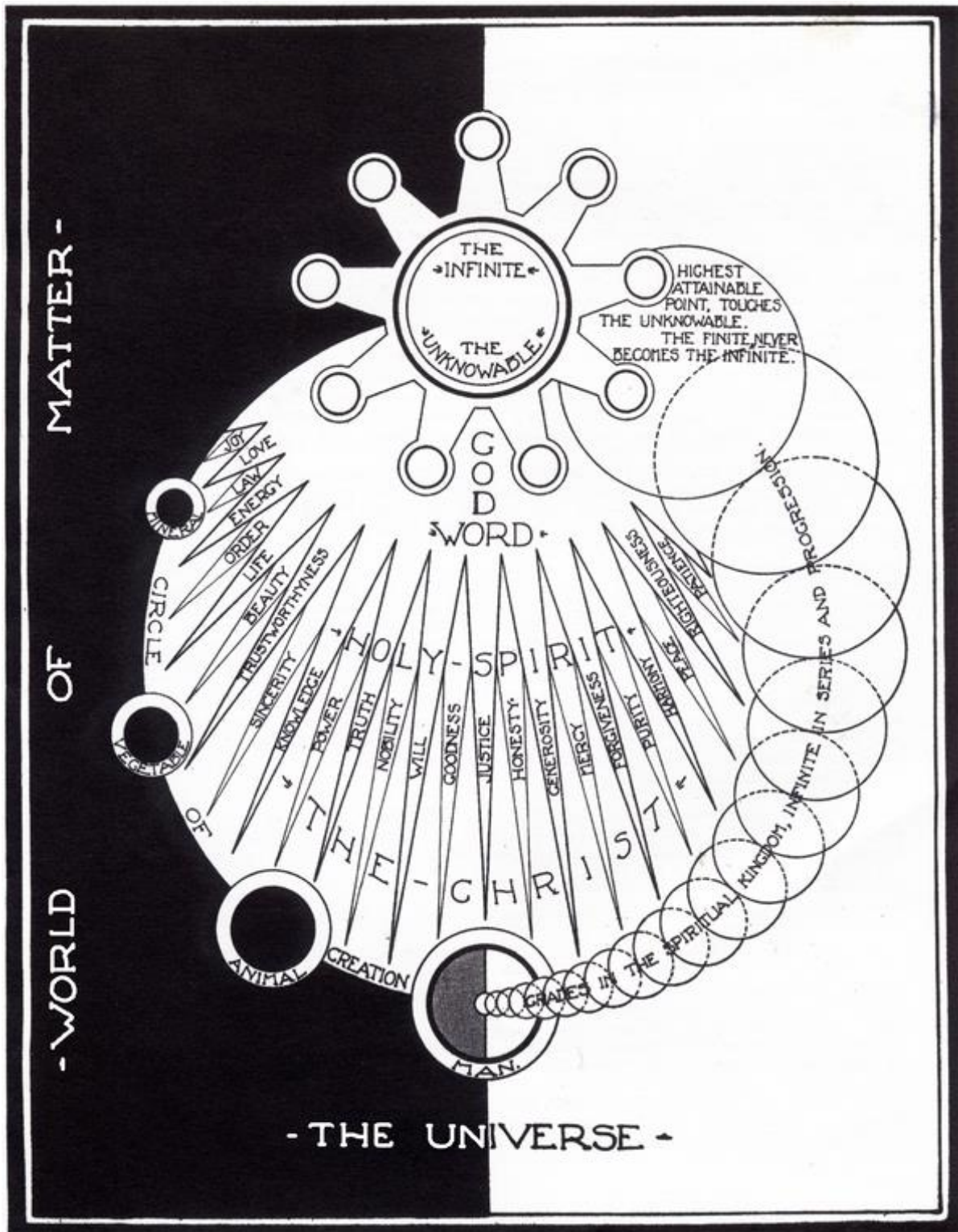
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THE CHART



On this chart, “GOD” is depicted as “THE INFINITE” and ‘THE UNKNOWABLE’ using two concentric circles and nine protrusions which represent the nine occurrences of the “WORD” in human form for this cycle of human evolution on this planet up to the present time. The “WORD” is depicted on the chart as the only thing caused by “GOD”, with the “WORD” being the cause of all things. The physical universe – the dark side – referred to as the arc of descent - is depicted as the “WORLD OF MATTER “ and “CIRCLE OF CREATION”, consisting of “MINERAL”, “VEGETABLE” , “ANIMAL” and “MAN”. The spiritual universe – the light side – referred to as the arc of ascent - is depicted as “GRADES IN THE SPIRITUAL KINGDOM, INFINITE IN SERIES AND PROGRESSION”. There is a very important existence not specifically depicted on the chart which is indicated by the line between the physical universe and the spiritual universe, being identified in the Baha’i writings as “Whatever lieth between them”, “etherial matter” and “primordial matter”. “MAN” is the only thing that intersects all three parts of the universe. This **CHART** is used as a guide in this document.

2 GOD

3. In order to gain some understanding of the universe according to the Baha’i writings, it is necessary to have some basic understanding of the usage and meaning of the terms “Cause”, “God” or “Creator” and the “Word” or “Will” and their relationship to each other and to all existence. Cause, God, Creator and other words used in this context all denote one and the same no-thing – the pre-existent Cause of the Will or Word. As God is pre-existent to all things, including the Will, it is unknowable by anything except itself.
 4. In the following statement by Bahá’u’lláh, all existence, including the entire physical universe, is defined as having always existed and will always exist and importantly, is preceded by a cause.
 5. The one true God hath everlastingly existed, and will everlastingly continue to exist. His creation, likewise, hath had no beginning, and will have no end. All that is created, however, is preceded by a cause.
- Bahá’u’lláh, Gleanings, #162
6. The only access to any knowledge of God available to us humans is through the WORD, or WILL – in the human form of the Messengers or Prophets. The writings of the Báb, Bahá’u’lláh and ‘Abdu’l-Bahá use terms denoting “God” generously, although God in and of itself is totally unknowable, even to the Will.

2.1 GOD FORMULA



7. The Baha'i writings indicate that GOD is the cause of all things and therefore there can be no disagreement between true science and true religion. As mathematics is a science based on logic and reason it is therefore possible to reference GOD using mathematical terms, which are defined as concise marks, signs, or notations representing mathematical operations, quantities, relations, and functions. These symbols help to represent mathematical concepts and equations concisely. The following are the mathematical symbols used in this formula.

"($\rightarrow$) Cause "

"($\prec$) Precedes"

"($\forall$) For all"

"(**C**) Primal Cause or Creator or GOD"

"(**W**) WILL or WORD - the cause of all existence"

"(**x**) All existent things visible and invisible, physical and non-physical"

Basis

8. In this statement by Bahá'u'lláh, God is identified as "Creator" and is a scientific axiom defining the most basic, irrefutable and unbreakable condition of all existence, as all existence of any kind requires a preceding cause, making this statement always true. There can only be one pre-existent Cause as it must be pre-existent to the first existence and all things begin with one and not with two. Therefore the primal cause of all other causes must be pre-existent and non-physical in order to cause non-physical and physical existence.

9. All that is created, however, is preceded by a cause. This fact, in itself, establisheth, beyond the shadow of a doubt, the unity of the Creator.

Gleanings, Bahá'u'lláh #82

10. Interpreting this statement using mathematical symbols provides the following:

All ($\forall$) that is created (**x**) , however, is preceded ($\prec$) by a cause ($\rightarrow$). This fact, in itself, establisheth, beyond the shadow of a doubt, the unity of the Creator (**C**).

11. The Báb explains the relationship between the Creator and all of creation using the terms "God and "Will".
12. Bear thou witness ... that verily God, glorified be He, hath ever been, and will ever exist without anything to exist with Him. He verily hath created all things by virtue of His Will (Mashiyyah), and hath created the Will by itself, out of nothing else.... All things are created and affected by it. Then behold naught in the heavens, the earth, and that which lieth between them, save as the effects thereof.

(Nader Saiedi, Gate of the Heart pp 174) - Báb, Panj Sha'n pp 388 -390

13. Interpreting this statement using mathematical symbols provides the following:
God (**C**) is pre-existent ($\prec$) and causes ($\rightarrow$) the Will (**W**), which causes ($\rightarrow$) all ($\forall$) things (**x**).

Formula

14. From the preceding statements the following formula has been developed:

$$C \prec (\rightarrow (W \rightarrow (\forall x)))$$

Explanation of formula

15. (**C**) precedes ($\prec$) and causes ($\rightarrow$) W which causes ($\rightarrow$) all ($\forall$) creation (**x**).
16. These explanations from the Baha'i writings indicate that nothing can equate to that pre-existent reality and therefore **only a formula is possible using mathematical symbols. Thus, a God "equation" is an impossibility.**
17. Regarding any possible knowledge or description of Cause or God, 'Abdu'l-Bahá provides us with this explanation:
18. 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.

19. 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.
20. 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.

Selections from the writings of 'Abdu'l-Bahá #24

3 WILL or WORD

21. Here again in more detail, the Báb explains that God is pre-existent and causes the Will and that the Will is the actual cause of all existence.
22. “Bear thou witness ... that verily God, glorified be He, hath ever been, and will ever exist without anything to exist with Him. He verily hath created all things by virtue of His Will (Mashiyyah) , and hath created the Will by itself, out of nothing else.... All things are created and affected by it. Then behold naught in the heavens, the earth, and that which lieth between them, save as the effects thereof. They all, verily, are fashioned by the Will and have proceeded from it, while it is verily created by itself and abideth beneath its Own Essence. It hath proceeded from God, its Lord, and unto God, its Fashioner, it shall return....
23. [T]hou must bear witness that the Will is in one sense all things and, in another, devoid of them all; in one respect it is before all things and, in another, devoid of them all; in one gaze it is above all things and, in another, beneath them all. For, verily, all those different directions have been created by the Will and generated through the modes of its revelation. Therefore, it is more manifest to things than even their own reality, inasmuch as the first is a creature, created by it, the last is a creature created by it, the seen is a creature fashioned by it, and the hidden is a creature fashioned by it.”

(Nader Saiedi, “Gate of the Heart” p 174) - Báb, Panj Sha'n pp 388 -390

24. The Báb, Bahá'u'lláh and 'Abdu'l-Bahá explain that God does not create, but causes the Will which is itself the creator of all things and define the entire creation as the effects and manifestations of the Will. 'Abdu'l-Bahá also identifies the Will as love – love being an undeniable reality that we are familiar with because we can have physical sensations related to love. On the chart this emanation of love is depicted as HOLY SPIRIT and THE CHRIST.
25. The only means by which we humans can have any direct knowledge of the Will is through the Manifestations or Prophets - each being an expression of the Will in human form as explained here.

26. No relation, connection, separation, union, nearness, remoteness, position or reference is possible between Him and the contingent things, inasmuch as all in the heavens and earth have become existent by the word of His command and have stepped forth from utter and absolute non-existence and nothingness into the court of the existent and visible, through His desire, which is the Will itself.

'Abdu'l-Bahá, Baha'i Scriptures, Part II, [28]

27. The process of His creation hath had no beginning and can have no end, otherwise it would necessitate the cessation of His celestial grace. God hath raised up Prophets and revealed Books as numerous as the creatures of the world, and will continue to do so to everlasting.

Báb, Selections, p. 53 (Dala'il-i-Sab'ih), pp. 1-2

28. There should be no doubt that, before this Adam, there have been infinite worlds and endless Adams in God's creation, to a degree that none besides God can, or ever will, reckon.

(Nader Saiedi, "Gate of the Heart", p. 196) - Bab, Panj Sha'n, pp. 99-104

29. O people! I swear by the one true God! This is the Ocean out of which all seas have proceeded, and with which every one of them will ultimately be united. From Him all the Suns have been generated, and unto Him they will all return. Through His potency the Trees of Divine Revelation have yielded their fruits, every one of which hath been sent down in the form of a Prophet, bearing a Message to God's creatures in each of the worlds whose number God, alone, in His all-encompassing Knowledge, can reckon.

Bahá'u'lláh: Gleanings, #5

30. But while God does not create, the first principle of God, Love, is the creative principle. Love is an outpour from God, and is pure spirit. It is one aspect of the Logos, the Holy Spirit. It is the immediate cause of the laws which govern nature, the endless verities of nature which science has uncovered. In brief, it is Divine

Law and a Manifestation of God. This Manifestation of God is active, creative, spiritual. It reflects the positive aspect of God.

31. There is another Manifestation of God which is characterized by passivity, quiescence, inactivity. In itself it is without creative power. It reflects the negative aspect of God. This Manifestation is matter.

'Abdu'l-Bahá, Baha'i Scriptures, p 301

32. Know thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. Love is the most great law that ruleth this mighty and heavenly cycle, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unfailing and limitless power the mysteries latent in the universe.

'Abdu'l-Bahá, Selections-writings, #12

33. 'Abdu'l-Bahá explains that God is unknowable and consequently it is impossible for anything, including the Will, to comprehend the essence of God.
34. But the question may be asked: How shall we know God? We know Him by His attributes. We know Him by His signs. We know Him by His names. We know not what the reality of the sun is, but we know the sun by the ray, by the heat, by its efficacy and penetration. We recognize the sun by its bounty and effulgence, but as to what constitutes the reality of the solar energy, that is unknowable to us. The attributes characterizing the sun, however, are knowable. If we wish to come in touch with the reality of Divinity, we do so by recognizing its phenomena, its attributes and traces, which are widespread in the universe. All things in the world of phenomena are expressive of that one reality. Its lights are shining, its heat is manifest, its power is expressive, and its education, or training, resplendent everywhere. What proof could there be greater than that of its functioning or its attributes which are manifest? This plant or this flower—we ask: Does it exist or not? Can this plant—this flower—comprehend the reality of man? Can it put itself in touch with the human existence or reality? Evidently not. It is entirely out of tune with the human kingdom; it is not possessed of the capacity, although both man and the flower have been created. But the difference in the degrees between the vegetable and the human is ever a hindrance, an obstacle. Inasmuch as the degree of capacity appertaining to this plant is inferior to our human kingdom, it

is entirely impossible for the plant, which is inferior, to comprehend man, who is superior, although both are accidental, or created. We are created; likewise, this plant is existent, this mineral exists, this wood exists. But can this flooring here comprehend those who are standing upon it? It cannot, because sight and hearing are properties or faculties belonging to a higher kingdom than the mineral. The difference between these two kingdoms, the vast difference between the mineral kingdom and the human kingdom, is a hindrance to comprehension.

35. How, then, can the reality of man, which is accidental, ever comprehend the Reality of God, which is eternal? It is self-evidently an impossibility. Hence we can observe the traces and attributes of God, which are resplendent in all phenomena and shining as the sun at midday, and know surely that these emanate from an infinite source. We know that they come from a source which is infinite indeed.

'Abdu'l-Bahá, The Promulgation of Universal Peace, #126

36. 'Abdu'l-Bahá explains the importance of the oneness of all religions as they all come from one source and that religion and science must conform to reason.

37. Bahá'u'lláh teaches that the foundations of the divine religion are one reality which does not admit of multiplicity or division. Therefore, the commandments and teachings of God are one. The religious differences and divisions which exist in the world are due to blind imitations of forms without knowledge or investigation of the fundamental divine reality which underlies all the religions. Inasmuch as these imitations of ancestral forms are various, dissensions have arisen among the people of religion. Therefore, it is necessary to free mankind from this subjection to blind belief by pointing the way of guidance to reality itself, which is the only basis of unity.

38. Bahá'u'lláh says that religion must be conducive to love and unity. If it proves to be the source of hatred and enmity, its absence is preferable; for the will and law of God is love, and love is the bond between human hearts. Religion is the light of the world. If it is made the cause of darkness through human misunderstanding and ignorance, it would be better to do without it.

39. Religion must conform to science and reason; otherwise, it is superstition. God has created man in order that he may perceive the verity of existence and endowed him with mind or reason to discover truth. Therefore, scientific knowledge and religious belief must be conformable to the analysis of this divine faculty in man.

'Abdu'l-Bahá, The Promulgation of Universal Peace, #96

40. In the Baha'i writings, the 'how' of creation of the physical universe is explained as seven stages of divine creative action.

41. Since the Ancient of Days created mankind for the purpose of apprehending the power shining within themselves, and made reward and punishment the

instrument for fulfilling this purpose, He created the Will from nothing through the causality of the Will itself, without qualification or explanation. After that He created all things through its causality, and the creation of anything upon which the letter of the Will hath fallen is only possible through seven stages of contingency. Without these stages nothing is possible in the contingent world. These seven stages are Will (mashiyyat), Purpose (irádih), predestination (qadar), fate (qaḍá'), permission (idhn), fixed time (ajal), and the book (kitáb). The first stage of anything for which the "thingness" of existence is not a condition is the Will. The moment thingness is attached to it, it becometh Purpose, and this moment is accompanied by predestination. The manifestation of these three stages is fate. In this regard, it is incumbent upon all creatures to acknowledge the spontaneity (badá') of God, lauded and exalted be He, for His will cannot be altered after the stage of fate; it is fixed. The decrees of permission, fixed time, and the book are subsequent to execution (imḍá'). Indeed, the reality of creation and the secret of the origination of existence are contained in these seven stages in both the hidden and manifest worlds.

Báb, Şahífiy-i-Uşúl va Furú', Amr va Khalq, vol. 1, pp. 99-100

42. Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendour of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

Bahá'u'lláh, Law-i-Hikmat Par. 13

4 WORLD OF MATTER

43. The chart depicts the Circle of Creation with the physical part of the universe as the "WORLD OF MATTER", showing each of the descending degrees of physical existence as mineral, vegetable, animal and culminating with Man. 'Abdu'l-Bahá explains:

44. If we look with a perceiving eye upon the world of creation, we find that all existing things may be classified as follows: first, mineral—that is to say, matter or

substance appearing in various forms of composition; second, vegetable—possessing the virtues of the mineral plus the power of augmentation or growth, indicating a degree higher and more specialized than the mineral; third, animal—possessing the attributes of the mineral and vegetable plus the power of sense perception; fourth, human—the highest specialized organism of visible creation, embodying the qualities of the mineral, vegetable and animal plus an ideal endowment absolutely absent in the lower kingdoms—the power of intellectual investigation into the mysteries of outer phenomena. The outcome of this intellectual endowment is science, which is especially characteristic of man. This scientific power investigates and apprehends created objects and the laws surrounding them. It is the discoverer of the hidden and mysterious secrets of the material universe and is peculiar to man alone. The most noble and praiseworthy accomplishment of man, therefore, is scientific knowledge and attainment.

45. All created things are captives of nature and subject to its laws. They cannot transgress the control of these laws in one detail or particular. The infinite starry worlds and heavenly bodies are nature's obedient subjects. The earth and its myriad organisms, all minerals, plants and animals are thralls of its dominion. But man through the exercise of his scientific, intellectual power can rise out of this condition, can modify, change and control nature according to his own wishes and uses. Science, so to speak, is the breaker of the laws of nature.
46. Therefore, it is manifest and evident that man, although in body a part of nature, nevertheless in spirit possesses a power transcending nature; for if he were simply a part of nature and limited to material laws, he could possess only the things which nature embodies. God has conferred upon and added to man a distinctive power—the faculty of intellectual investigation into the secrets of creation, the acquisition of higher knowledge—the greatest virtue of which is scientific enlightenment.

'Abdu'l-Bahá, The Promulgation of Universal Peace, #12

47. We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or nonexistence. Love is the conscious bestowal of God, the bond of affiliation in all phenomena. We will first consider the proof of this through sense-perception. As we look upon the universe we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction, cohesion has become manifest between atoms of these composing elements. The resultant being is a phenomenon of the lower contingent type. The power of cohesion expressed in the mineral kingdom is in reality love or affinity manifested in a low degree according to the exigencies of the mineral world. We take a step higher into the vegetable kingdom where we find an increased power of attraction has become manifest among the composing elements which form phenomena. Through this degree of attraction a cellular admixture is produced among these elements which make up the body of a plant.

Therefore in the degree of the vegetable kingdom there is love. We enter the animal kingdom and find the attractive power binding together single elements as in the mineral, plus the cellular admixture as in the vegetable, plus the phenomena of feelings or susceptibilities. We observe that the animals are susceptible to certain affiliation and fellowship, and that they exercise natural selection. This elemental attraction, this admixture and selective affinity is love manifest in the degree of the animal kingdom.

48. Finally we come to the kingdom of man. As this is the superior kingdom, the light of love is more resplendent. In man we find the power of attraction among the elements which compose his material body, plus the attraction which produces cellular admixture or power augmentative, plus the attraction which characterizes the sensibilities of the animal kingdom, but still beyond and above all these lower powers we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is therefore evident that in the world of humanity the greatest king and sovereign is love. If love were extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear.
49. This is a proof perceptible to the senses, acceptable to reason, in accord with traditions and teachings of the holy books and verified by the promptings of human hearts themselves. It is a proof upon which we can absolutely rely and declare to be complete. But these are only degrees of love which exist in the natural or physical world. Their manifestation is ever according to the requirement of natural conditions and standards.

'Abdu'l-Bahá, The Promulgation of Universal Peace, #89

4.1 MINERAL

50. 'Abdu'l-Bahá explains that matter and love are both aspects of the Will and that both of these aspects are required to cause existence.
51. Matter, reflecting the negative aspect of God, is self-existent, eternal, and fills all space. Spirit, flowing out from God, permeates all matter. This spirit, Love, reflecting the positive and active aspect of God, impresses its nature upon the atoms and elements. By its power they are attracted to each other under certain ordered relations, and thus, uniting and continuing to unite, give birth to worlds and systems of worlds. The same laws working under developed conditions bring into existence living beings. Spirit is the life of the form, and the form is shaped by the spirit. The evolution of life and form proceeds hand in hand. The powers of spirit are evolved by the experiences of the form, and the plasticity of the matter of

the form is developed by the activity of the spirit. Working up through the mineral and vegetable kingdoms, sense-perception is reached in the animal, and the perfection of form is attained in man.

'Abdu'l-Bahá, Bahá'í Scriptures, p. 301

52. In order for everything in the universe to be in constant motion, a continual source of energy is required. As all things are caused by the Will or creative force, this indicates that the creative force or Will is ever active and eternal everywhere in the universe.
53. Creation is the expression of motion. Motion is life. A moving object is a living object, whereas that which is motionless and inert is as dead. All created forms are progressive in their planes, or kingdoms of existence, under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena or in the inner world of intellect and consciousness.

'Abdu'l-Bahá, Foundations of World Unity #83

54. From the following explanations by 'Abdu'l-Bahá we can understand that existence, both physical and non-physical have no limits of any kind. Also, he explains the basic structure of the physical universe, that it has no size or shape, has always existed and will exist forever.
55. The celestial orbs are each endowed with its own particular creation. This terrestrial sphere, which from a relative point of view is exceedingly small, is neither empty nor without purpose—how much less doth that apply to those brilliantly resplendent and massive bodies! In the Qur'án it is explicitly stated: “And among His signs is the creation of the heavens and the earth, and the moving things which He hath scattered over them both.” The phrase “over them both” is employed, not “over it,” clearly indicating that in both the heavens and the earth living creatures exist, for the term “moving thing” denoteth a being possessed of life and motion. Despite this clarity, none have apprehended the matter up to now.

Provisional Translation by Adib Masumian - 'Abdu'l-Bahá - Amr va Khalq, vol. 1, p. 145

56. Know thou that the expressions of the creative hand of God throughout His limitless worlds are themselves limitless. Limitations are a characteristic of the finite, and restriction is a quality of existent things, not of the reality of existence.
57. This being the case, how can one, without proof or testimony, conceive of creation being bound by limits?.
58. These are spiritual truths relating to the spiritual world. In like manner, from these spiritual realities infer truths about the material world. For physical things are signs and imprints of spiritual things; every lower thing is an image and

counterpart of a higher thing. Nay, earthly and heavenly, material and spiritual, accidental and essential, particular and universal, structure and foundation, appearance and reality and the essence of all things, both inward and outward—all of these are connected one with another and are interrelated in such a manner that you will find that drops are patterned after seas, and that atoms are structured after suns in proportion to their capacities and potentialities. For particulars in relation to what is below them are universals, and what are great universals in the sight of those whose eyes are veiled are in fact particulars in relation to the realities and beings which are superior to them. Universal and particular are in reality incidental and relative considerations. ...

59. Know then that the all-embracing framework that governs existence includes within its compass every existent being - particular or universal - whether outwardly or inwardly, secretly or openly. Just as particulars are infinite in number, so also universals, on the material plane, and the great realities of the universe are without number and beyond computation. ...

'Abdu'l-Bahá, Tablet of the Universe, p. 5-8 , Provisional translation

60. As to your question regarding the stars: Know that these brilliant stars are numberless and their existence is not devoid of wisdom both useful and important.
61. Rather they are worlds, as is this world of ours. But they differ in their bodies, by the difference of elements, from this earthly body. They differ in formation. The beings existent upon these bodies are according to their formation.

'Abdu'l-Bahá, Baha'i Scripture, p. 445

62. ... because, just as the luminous spiritual worlds are sanctified above computation or limitation, so too are the physical worlds in this vast immensity of space.

'Abdu'l-Bahá, Tablet of the Universe #17, p 5 Provisional translation

63. It is likewise clear and evident that this terrestrial globe came to exist, grow, and develop in the matrix of the universe and assumed different forms and conditions until it gradually attained its present completeness, became adorned with countless beings, and appeared in such a consummate form.

'Abdu'l-Bahá, Some Answered Questions, #47

64. Similarly, the terrestrial globe was created, from the beginning, with all its elements, substances, minerals, parts, and components, but these appeared only gradually: first the minerals, then the plants, then the animals, and finally man. But from the beginning, these kinds and species were latent in the earthly realm and appeared gradually thereafter. For the supreme law of God and the universal natural order encompasses all things and subjects them to its rule. When you

consider this universal order, you see that not a single thing reaches the limit of perfection immediately upon coming into existence, but grows and develops gradually until it reaches that stage.

'Abdu'l-Bahá, Some Answered Questions, #51

65. Universal existences can be likened and compared to particular ones, for both are subject to one natural order, one universal law, and one divine arrangement. For instance, you will find the smallest atoms to be similar in their general structure to the greatest entities in the universe, and it is clear that they have proceeded from one laboratory of might according to one natural order and one universal law, and can therefore be compared to one another.

'Abdu'l-Bahá, Some Answered Questions, #47

66. As long as the sovereignty of God is immemorial, therefore the creation of our world throughout infinity is presupposed. When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end.

'Abdu'l-Bahá, Foundations of World Unity, #53

4.2 VEGETABLE

67. In its ceaseless progression and journeyings the atom becomes imbued with the virtues and powers of each degree or kingdom it traverses. In the degree of the mineral it possessed mineral affinities; in the kingdom of the vegetable it manifested the augmentative virtue or power of growth; in the animal organism it reflected the intelligence of that degree; and in the kingdom of man it was qualified with human attributes or virtues. Furthermore, the forms and organisms of phenomenal being and existence in each of the kingdoms of the universe are myriad and numberless. The vegetable plane or kingdom, for instance, has its infinite variety of types and material structures of plant life—each distinct and different within itself, no two exactly alike in composition and detail—for there are no repetitions in nature, and the augmentative virtue cannot be confined to any given image or shape. Each leaf has its own particular identity—so to speak, its own individuality as a leaf. Therefore, each atom of the innumerable elemental atoms, during its ceaseless motion through the kingdoms of existence as a constituent of organic composition, not only becomes imbued with the powers and virtues of the kingdoms it traverses but also reflects the attributes and qualities of the forms and organisms of those kingdoms. As each of these forms has its individual and particular virtue, therefore, each elemental atom of the universe has the opportunity of expressing an infinite variety of those individual virtues. No atom is bereft or deprived of this opportunity or right of expression.

4.3 ANIMAL



68. As to the animal: It is endowed only with sense perception. It is lacking the reasonable perception. It cannot apprehend ideal realities. The animal cannot conceive of the earth as a sphere. The intelligence of an animal located in Europe could never have planned the discovery of the continent of America. The animal kingdom is incapable of discovering the latent mysteries of nature—such as electricity—and bringing them forth from the invisible to the plane of visibility. It is evident that the discoveries and inventions transcend the animal intelligence. The animal cannot penetrate the secrets of genesis and creation. Its mind is incapable of conceiving the verity of ether. It cannot know the mysteries of magnetism because the bestowals of abstract reason and intellect are absent in its endowment. That is to say, the animal in its creation is a captive of the senses. Beyond the tangibilities and impressions of the senses it cannot accept anything. It denies everything. It is incapable of ideal perception and, therefore, a captive of the senses.

'Abdu'l-Bahá, The Promulgation of Universal Peace, #111

4.4 MAN



69. In the following statements we spiritual human beings are defined as the purpose of the universe - well, actually all existence.
70. Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation. ... Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.
71. These energies with which the Daystar of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present

in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

Bahá'u'lláh, Gleanings, #27

72. The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence. To this most excellent aim, this supreme objective, all the heavenly Books and the divinely-revealed and weighty Scriptures unequivocally bear witness.
73. Whoso hath recognized the Day Spring of Divine guidance and entered His holy court hath drawn nigh unto God and attained His Presence, a Presence which is the real Paradise...

Baha'u'llah: Gleanings, #29

74. Thus, the divinity of God, which is the totality of all perfections, reveals itself in the reality of man—that is, the divine Essence is the sum total of all perfections, and from this station it casts a ray of its splendour upon the human reality. ... Thus man is a perfect mirror facing the Sun of Truth and is the seat of its reflection. The splendour of all the divine perfections is manifest in the reality of man, and it is for this reason that he is the vicegerent and apostle of God. If man did not exist, the universe would be without result, for the purpose of existence is the revelation of the divine perfections. We cannot say, then, that there was a time when man was not. At most we can say that there was a time when this earth did not exist, and that at the beginning man was not present upon it.

'Abdu'l-Bahá, Some Answered Questions, #50

75. As humans are the purpose of all existence we exist throughout the universe.

76. Know that, although human souls have existed upon the earth for a myriad ages and cycles, the human soul is nonetheless originated. And since it is a sign of God, once it has come into being it is everlasting. The human spirit has a beginning but no end: It endures forever.

'Abdu'l-Bahá, Some Answered Questions, #38

77. Know thou that every fixed star hath its own planets, and every planet its own creatures, whose number no man can compute.

Baha'u'llah, Gleanings, #82

78. Verily I say, the creation of God embraceth worlds besides this world, and creatures apart from these creatures. In each of these worlds He hath ordained things which none can search except Himself, the All-Searching, the All-Wise. Do thou meditate on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured.

'Abdu'l-Bahá, *Divine Philosophy*, pp. 114-115.

79. The earth has its inhabitants, the water and the air contain many living beings... then how is it possible to conceive that these stupendous stellar bodies are not inhabited? Verily, they are peopled, but let it be known that the dwellers accord with the elements of their respective spheres. These living beings do not have states of consciousness like unto those who live on the surface of this globe: the power of adaptation and environment molds their bodies and states of consciousness, just as our bodies and minds are suited to our planet.

'Abdu'l-Bahá, *Divine Philosophy*, pp. 114-115.

80. 'Abdu'l-Bahá identifies those attributes that define humankind as differentiated from animals, even though both have a physical animal body.

81. There are in the world of humanity three degrees; those of the body, the soul, and spirit.

82. The body is the physical or animal degree of man. From the bodily point of view man is a sharer of the animal kingdom. The bodies alike of men and animals are composed of elements held together by the law of attraction.

83. Like the animal, man possesses the faculties of the senses, is subject to heat, cold, hunger, thirst, etc.; unlike the animal, man has a rational soul, the human intelligence.

84. This intelligence of man is the intermediary between his body and his spirit.

85. When man allows the spirit, through his soul, to enlighten his understanding, then does he contain all Creation; because man, being the culmination of all that went before and thus superior to all previous evolutions, contains all the lower world within himself. Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of Creation.

'Abdu'l-Bahá, *Paris Talks*, #31

86. There are five outward material powers in man which are the means of perception — that is, five powers whereby man perceives material things. They are sight, which perceives sensible forms; hearing, which perceives audible sounds; smell, which perceives odours; taste, which perceives edible things; and touch, which is distributed throughout the body and which perceives tactile realities. These five powers perceive external objects.
87. Man has likewise a number of spiritual powers: the power of imagination, which forms a mental image of things; thought, which reflects upon the realities of things; comprehension, which understands these realities; and memory, which retains whatever man has imagined, thought, and understood. The intermediary between these five outward powers and the inward powers is a common faculty, a sense which mediates between them and which conveys to the inward powers whatever the outward powers have perceived. It is termed the common faculty as it is shared in common between the outward and inward powers.
88. The outward powers are five: the power of sight, of hearing, of taste, of smell, and of touch. The inward powers are also five: the common faculty and the powers of imagination, thought, comprehension, and memory.

'Abdu'l-Bahá, Some Answered Questions, #56

89. The power of the sympathetic nerve are neither entirely physical nor entirely spiritual, but are between the two (systems). The nerve is connected with both. Its phenomena shall be perfect when its spiritual and physical relations are become normal.

'Abdu'l-Bahá, Baha'i Scripture, p 455

4.4.1 DIVINE ELIXIR

90. Divine Elixir or "the Power of the Great Ether" is something not normally included in a discussion of the universe, but we should be aware of its existence and that it is a real power. In our times some of the humans having this power were the Báb, his follower Quddus, Bahá'u'lláh and 'Abdu'l-Bahá and many others. However, any human can be endowed with this power as explained here.
91. The Book of God is wide open, and His Word is summoning mankind unto Him. No more than a mere handful, however, hath been found willing to cleave to His Cause, or to become the instruments for its promotion. These few have been endued with the Divine Elixir that can, alone, transmute into purest gold the dross of the world, and have been empowered to administer the infallible remedy for all the ills that afflict the children of men. No man can obtain everlasting life, unless he embraceth the truth of this inestimable, this wondrous, and sublime Revelation.

92. "At stated periods souls are sent to earth by the Mighty God with what we call "the Power of the Great Ether." And they who possess this power can do anything; they have all Power....'
93. "Jesus Christ had this Power.
94. "The people thought of Him as a poor young man, Whom they had crucified; but He possessed the Power of the Great Ether, therefore He could not remain underground. This ethereal Power arose and quickened the world. And now look to the Master, for this Power is His." [Master = 'Abdu'l-Bahá]

Baha'u'llah, 'The Chosen Highway [Part III, Chapter 1]

95. Indeed God hath created everywhere around his Gate oceans of divine elixir, tinged crimson with the essence of existence and vitalized through the animating power of the desired fruit; and for them God hath provided Arks of ruby, tender, crimson-colored, wherein none sail but the people of Baha, by the leave of God, the Most Exalted; and verily He is the All-wise.

Selections from the writings of the Bab, Qayyum al-Asma, [18] Chapter LVII.

96. It is evident that nothing short of this mystic transformation could cause such spirit and behaviour, so utterly unlike their previous habits and manners, to be made manifest in the world of being. For their agitation was turned into peace, their doubt into certitude, their timidity into courage. Such is the potency of the Divine Elixir, which, swift as the twinkling of an eye, transmuteth the souls of men!
97. For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state.
98. Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touchstone is at hand to assay it and distinguish it from copper.
99. Likewise, these souls, through the potency of the Divine Elixir, traverse, in the twinkling of an eye, the world of dust and advance into the realm of holiness; and with one step cover the earth of limitations and reach the domain of the Placeless. It behooveth thee to exert thine utmost to attain unto this Elixir which, in one fleeting breath, causeth the west of ignorance to reach the east of knowledge, illuminates the darkness of night with the resplendence of the morn, guideth the

wanderer in the wilderness of doubt to the wellspring of the Divine Presence and Fount of certitude, and conferreth upon mortal souls the honor of acceptance into the Ridván of immortality. Now, could this gold be thought to be copper, these people could likewise be thought to be the same as before they were endowed with faith.

Bahá'u'lláh, Kitáb-i-Íqán, [36]

4.5 COMPOSITION AND DECOMPOSITION



100. 'Abdu'l-Bahá explains that all things that are composed eventually decompose.

101. Thus, as that Essence of Oneness, or divine Being, is eternal and everlasting—that is, as it has neither beginning nor end—it follows that the world of existence, this endless universe, likewise has no beginning. To be sure, it is possible for some part of creation—one of the celestial globes—to be newly formed or to disintegrate, but the other countless globes would continue to exist and the world of existence itself would not be disrupted or destroyed. On the contrary, its existence is perpetual and unchanging. Now, as each globe has a beginning, it must inevitably have an end as well, since every composition, whether universal or particular, must of necessity be decomposed. At most, some disintegrate quickly and others slowly, but it is impossible for something that is composed not to ultimately decompose.

'Abdu'l-Bahá, Some Answered Questions, #47

5 WHATEVER LIETH BETWEEN THEM



102. As mentioned earlier, having an understanding of “whatever lieth between them” is crucial to understanding the universe. 'Abdu'l-Bahá uses the term “etherial matter” to define this all-pervading existence and he explains that it is not physical and can only be proved by its effects, such as light, electricity, and heat.

103. Bahá'u'lláh and 'Abdu'l-Bahá explain how the primordial non-physical matter of which the entire physical universe is composed comes into being.

104. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God,

which is the Cause of the entire creation, while all else besides His Word are but the creatures and effects thereof.

Tablets of Bahá'u'lláh, Lawh-i-Hikmat #9

105. 'Abdu'l-Bahá explains the above statement by Bahá'u'lláh;

106. “The world of existence came into being through the heat generated [from the interaction between the active force and that which is its recipient. These two are the same, yet they are different].” That is to say, the primary matter of contingent beings is the ethereal power, which is invisible and can only [be] established through its effects, such as electricity, heat, and light, which are vibrations of that power. This is established and proven in natural philosophy, and it is called ethereal matter. This ethereal matter is itself both the active force and the recipient; in other words, in the world of corporeal existents it is the sign of the Primal Will. “God created man by the Will, and He created the Will by means of itself.” Therefore, this ethereal matter is, in a certain respect, the active force, since light, heat, and electricity appear from it. It is also the recipient, for as vibrations take place in it, it becomes visible. For instance, light is a vibration occurring in that ethereal matter. From these vibrations the power of sight is affected, and the result is seeing. Likewise, vibrations take place in the air and from them the eardrum is affected. That effect is sound, and the result is hearing.

'Abdu'l-Bahá, Three Verses in the Lawh-i-Hikmat, [2]

107. They have said that the potentialities (qábiliyyát) and the recipients of the potentialities (maqbúlát) came into being and were created simultaneously. For example, it has been stated that all things are composed of two elements: the ‘Fashioner’ (qábil) and the ‘Fashioned’ (maqbúl). By ‘Fashioned’ is meant substance (mádda) and primary matter (huyúlá), and by ‘Fashioner’ is meant form and shape, which confines and limits the primary matter from its state of indefiniteness and freedom to the courtyard of limitation and definite form.

Provisional Translation by Moojan Momen in Bahá'í Studies Bulletin 3.4.26-27, 'Abdu'l-Bahá (Makátib2:35)

108. 'Abdu'l-Bahá explains how the universe came to exist;

109. We must know, then, what each one of the great existent things was in the beginning. There is no doubt that initially there was a single origin: There cannot have been two origins. For the origin of all numbers is one and not two; the number two is itself in need of an origin. It is therefore evident that originally matter was one, and that one matter appeared in a different form in each element. Thus various forms appeared, and as they appeared, they each assumed an independent form and became a specific element. But this distinction attained its

full completion and realization only after a very long time. Then these elements were composed, arranged, and combined in infinite forms; in other words, from the composition and combination of these elements countless beings appeared.

110. This composition and arrangement arose, through the wisdom of God and His ancient might, from one natural order. Thus, as this composition and combination has been produced according to a natural order, with perfect soundness, following a consummate wisdom, and subject to a universal law, it is clear that it is a divine creation and not an accidental composition and arrangement.
111. It is therefore evident that the original matter, which is like unto the embryo, initially took the form of composed and combined elements, and that composition gradually grew and developed over a myriad ages and centuries, passing from one shape and form to another until, through the consummate wisdom of God, it appeared with such completeness, order, arrangement, and soundness.

'Abdu'l-Bahá, Some Answered Questions, #47

112. In the following prayer for protection, the Báb provides some very interesting statements indicating the existence of humans in “what which lieth between them” using these terms: “He truly is a witness;”, “Lord of Reckoning for all that dwell”, “He setteth the measure assigned to all”, “His Hosts”. The Báb uses this term many times, and Bahá’u’lláh uses it only once referencing it from the Quran.
113. In the Name of God, the Lord of overpowering majesty, the All-Compelling.
114. Hallowed be the Lord in Whose hand is the source of dominion. He createth whatsoever He willeth by His Word of command “Be,” and it is. His hath been the power of authority heretofore, and it shall remain His hereafter. He maketh victorious whomsoever He pleaseth, through the potency of His behest. He is in truth the Powerful, the Almighty. Unto Him pertaineth all glory and majesty in the kingdoms of Revelation and Creation and whatever lieth between them. Verily, He is the Potent, the All-Glorious. From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting. He is indeed the Lord of might and power.
115. All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things. All the treasures of earth and heaven and everything between them are His, and His protection extendeth over all things. He is the Creator of the heavens and the earth and whatever lieth between them, and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and on earth and whatever lieth between them, and truly God is swift to reckon. He setteth the measure assigned to all who are in the heavens and the earth and whatever is between them. Verily, He is the Supreme Protector. He holdeth in His grasp the keys of heaven and earth and of everything

between them. At His Own pleasure doth He bestow gifts, through the power of His command. Indeed His grace encompasseth all, and He is the All-Knowing.

116. Say: God sufficeth unto me; He is the One Who holdeth in His grasp the kingdom of all things. Through the power of His hosts of heaven and earth and whatever lieth between them, He protecteth whomsoever among His servants He willeth. God, in truth, keepeth watch over all things. Immeasurably exalted art Thou, O Lord! Protect us from what lieth in front of us and behind us, above our heads, on our right, on our left, below our feet and every other side to which we are exposed. Verily, Thy protection over all things is unfailing.

The original of this prayer for protection is written in the Báb's own hand, in the form of a pentacle.
Selections from the Writings of the Báb pp 212-213

117. The Bab also indicates the existence of humans in “whatever lieth between them” in many other statements, including the following.

118. Our grace assuredly pervadeth all that dwell in the kingdoms of earth and heaven and in whatever lieth between them, and beyond them all mankind. However, souls that have shut themselves out as by a veil can never partake of the outpourings of the grace of God.

Selections from the Writings of the Báb #1]

119. Say, verily any one follower of this Faith can, by the leave of God, prevail over all who dwell in heaven and earth and in whatever lieth between them; for indeed this is, beyond the shadow of a doubt, the one true Faith. Therefore fear ye not, neither be ye grieved.

Selections from the Writings of the Báb #6]

120. Say, God hath undisputed triumph over every victorious one. There is no one in heaven or earth or in whatever lieth between them who can frustrate the transcendent supremacy of His triumph. He calleth into being whatsoever He willeth through the potency of His behest. Verily God is the mightiest Sustainer, the Helper and the Defender.

Selections from the Writings of the Báb #6

121. ‘Abdu’l-Bahá explains some aspects of etherial matter and that it is all pervading, meaning there is nowhere that it does not exist in the entire universe.

122. The substance and primary matter of contingent beings is the ethereal power, which is invisible and only known through its effects, such as electricity, heat, and light—these are vibrations of that power, and this is established and proven in

natural philosophy and is known as the ethereal substance (máddíy-i-athíríyyih). This ethereal substance is itself both the active force and the recipient; in other words, it is the sign of the Primal Will in the phenomenal world.... The ethereal substance is, therefore, the cause since light, heat, and electricity appear from it. It is also the effect, for as vibrations take place in it, they become visible. For instance, light is a vibration occurring in that ethereal substance.

Provisional translation by Keven Brown (Má'idíy-i-Ásmání 2:69), 'Abdu'l-Bahá, [15]

123. If we were to deny all that is not accessible to the senses, then we would be forced to deny realities which undoubtedly exist. For example, the ether is not sensible, although its reality can be proven. The power of gravity is not sensible, although its existence is likewise undeniable. Whence do we affirm their existence? From their signs. For instance, this light consists in the vibrations of the ether, and from these vibrations we infer its existence.

'Abdu'l-Bahá, Some Answered Questions, #48

124. When we observe the world of created phenomena, we discover that each atom of the atoms of substance is moving through the various degrees and kingdoms of organic life. For instance, consider the ethereal element which is penetrating and traveling through all the contingent realities. When there is vibration or movement in the ethereal element, the eye is affected by that vibration and beholds what is known as light.

'Abdu'l-Bahá, The Promulgation of Universal Peace, #58

125. Even the ether, the forces of which are said in natural philosophy to be heat, light, electricity, and magnetism, is an intelligible and not a sensible reality. Likewise, nature itself is an intelligible and not a sensible reality; the human spirit is an intelligible and not a sensible reality.

'Abdu'l-Bahá, Some Answered Questions, #16

126. Consider that light consists in the vibrations of the ether, whereby the nerves of the eye are stimulated and vision is produced. Now, though the vibrations of the ether exist both in the lamp and in the sun, yet what a difference there is between the light of the sun and that of the stars or of the lamp!

'Abdu'l-Bahá, Some Answered Questions, #37

127. The Divine Essence as it is in itself is however beyond all description. For instance, the nature of ether is unknown, but that it existeth is certain by the effects it produceth, heat, light and electricity being the waves thereof. By these waves the existence of ether is thus proven. And as we consider the outpourings of Divine Grace we are assured of the existence of God. For instance, we observe that the

existence of beings is conditioned upon the coming together of various elements and their non-existence upon the decomposition of their constituent elements. For decomposition causeth the dissociation of the various elements. Thus, as we observe the coming together of elements giveth rise to the existence of beings, and knowing that beings are infinite, they being the effect, how can the Cause be finite?

'Abdu'l-Bahá's Tablet to Dr. Forel [3]

128. Similarly in the world of being there exist forces unseen of the eye, such as the force of ether previously mentioned, that cannot be sensed, that cannot be seen. However, from the effects it produceth, that is from its waves and vibrations, light, heat, electricity appear and are made evident.

'Abdu'l-Bahá's Tablet to Dr. Forel [4]

129. It is evident that the discoveries and inventions transcend the animal intelligence. The animal cannot penetrate the secrets of genesis and creation. Its mind is incapable of conceiving the verity of ether. It cannot know the mysteries of magnetism because the bestowals of abstract reason and intellect are absent in its endowment.

'Abdu'l-Bahá, The Promulgation of Universal Peace, #111 [205]

130. The animal cannot understand the roundness of the earth, nor its motion in space, nor the central position of the sun, nor can it imagine such a thing as the all-pervading ether.

'Abdu'l-Bahá in London [23]

131. In this provisional translation, 'Abdu'l-Bahá provides some of the essential qualities of etherial matter as well as information about celestial bodies and their properties, using the terms “spiritual spheres” to denote the spheres which are common to all stars (for example our solar system’s Ort cloud) and “luminous divine orbs” for stars (and our sun):

132. He made the circuits of these luminous divine orbs to be their lofty and celestial spheres; and He made the bodies of these spiritual spheres to be subtle and soft, flowing and liquid, undulating and vibrating, in such manner that these refulgent orbs swim in the circumferences of the spheres, and move in their vast space by the aid of their Creator and Maker, their Ordainer and Fashioner.

133. The existence of a container implies the existence of something contained; what is contained can hardly be other than a body, but the bodies of the celestial spheres are in the utmost degree of subtlety, lightness and fluidity as bodies may be of

diverse kinds: solid like rocks, malleable like metals and minerals, fluid like water and air. Lighter still they may be of a kind that ascends heavenwards, such as that which is used in dirigibles; and lighter than all of these are fire, electricity and lightning. All of these are bodies in reality, but some of them are weightless. In like manner thy Lord hath created in these vast heavens manifold bodies without limit or number, which the minds of men can neither compute nor encompass. Souls are bewildered when they attempt to understand them and confounded by a mere glimpse of them.

Provisional translation, Tablet of the Universe, 'Abdu'l-Bahá p 6

6 THE SPIRITUAL KINGDOMS

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134. Having covered the physical and “whatever is between” portions of existence, we now come to the final goal of our human existence – the spiritual worlds – of which we are not allowed to know very much about – until we get there.
135. As explained previously, spirits are of different kinds – mineral – vegetable – animal – human. Spirits in kingdoms lower than human have a beginning and expire at the decomposition of the physical organism. The human spirit has a beginning and no end. Human life in an animal body (including in the womb) is the first life and its future after what we call death is our promotion to the spiritual realms which are endless and eternal.
136. The heavenly realms that the human spirit traverses, as stated on the chart, are infinite in series and progression in approaching God, but never attain to God because that is entirely impossible. Even the Word or Will is unable to attain to that point because it also is part of creation. God is unknowable.
137. The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men. The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as

this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation. Such an existence is a contingent and not an absolute existence, inasmuch as the former is preceded by a cause, whilst the latter is independent thereof.

Baha'u'llah, Gleanings, #81

138. Thou shalt, after thy departure, discover what We have revealed unto thee, and shalt find all thy doings recorded in the Book wherein the works of all them that dwell on earth, be they greater or less than the weight of an atom, are noted down.

Baha'u'llah, Gleanings, #113

139. And now concerning thy question whether human souls continue to be conscious one of another after their separation from the body. Know thou that the souls of the people of Bahá, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul.

Baha'u'llah, Gleanings, #86

140. Verily I say, the human soul is exalted above all egress and regress. It is still, and yet it soareth; it moveth, and yet it is still. It is, in itself, a testimony that beareth witness to the existence of a world that is contingent, as well as to the reality of a world that hath neither beginning nor end.

Baha'u'llah, Gleanings, #82

141. How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation.

'Abdu'l-Bahá in London, [96]

142. As to the question whether the souls will recognize each other in the spiritual world: This (fact) is certain; for the Kingdom is the world of vision (i.e., things are visible in it), where all the concealed realities will become disclosed. How much more the well-known souls will become manifest. The mysteries of which man is

heedless in this earthly world, those will he discover in the heavenly world, and there will he be informed of the secret of truth; how much more will he recognize or discover persons with whom he hath been associated. Undoubtedly, the holy souls who find a pure eye and are favored with insight will, in the kingdom of lights, be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. Even they will manifestly behold the Beauty of God in that world. Likewise will they find all the friends of God, both those of the former and recent times, present in the heavenly assemblage.

Tablets of 'Abdu'l-Bahá, [205]

6.1 GRADES IN THE SPIRITUAL KINGDOM

143. As to thy question concerning the worlds of God. Know thou of a truth that the worlds of God are countless in their number, and infinite in their range. None can reckon or comprehend them except God, the All-Knowing, the All-Wise. Consider thy state when asleep. Verily, I say, this phenomenon is the most mysterious of the signs of God amongst men, were they to ponder it in their hearts. Behold how the thing which thou hast seen in thy dream is, after a considerable lapse of time, fully realized. Had the world in which thou didst find thyself in thy dream been identical with the world in which thou livest, it would have been necessary for the event occurring in that dream to have transpired in this world at the very moment of its occurrence. Were it so, you yourself would have borne witness unto it. This being not the case, however, it must necessarily follow that the world in which thou livest is different and apart from that which thou hast experienced in thy dream. This latter world hath neither beginning nor end. It would be true if thou wert to contend that this same world is, as decreed by the All-Glorious and Almighty God, within thy proper self and is wrapped up within thee. It would equally be true to maintain that thy spirit, having transcended the limitations of sleep and having stripped itself of all earthly attachment, hath, by the act of God, been made to traverse a realm which lieth hidden in the innermost reality of this world. Verily I say, the creation of God embraceth worlds besides this world, and creatures apart from these creatures. In each of these worlds He hath ordained things which none can search except Himself, the All-Searching, the All-Wise. Do thou meditate on that which We have revealed unto thee, that thou mayest discover the purpose of God, thy Lord, and the Lord of all worlds. In these words the mysteries of Divine Wisdom have been treasured.

Baha'u'llah, Gleanings, #79

144. Therefore, know thou that the True One possesseth invisible worlds which human meditation is unable to comprehend and the intellect of man hath no power to imagine. When thou wilt purify and clarify thy spiritual nostrils from every

worldly moisture, then thou wilt inhale the holy fragrances diffusing from the merciful gardens of these worlds.

'Abdu'l-Bahá, Bahá'í World Faith, [Chapter 8 p.393]

145. ... the souls of the children of the Kingdom, after their separation from the body, ascend unto the realm of everlasting life. But if ye ask as to the place, know ye that the world of existence is a single world, although its stations are various and distinct.
146. In the same way, the denizens of this earth are completely unaware of the world of the Kingdom and deny the existence thereof. They ask, for example: 'Where is the Kingdom? Where is the Lord of the Kingdom?' These people are even as the mineral and the vegetable, who know nothing whatever of the animal and the human realm; they see it not; they find it not. Yet the mineral and vegetable, the animal and man, are all living here together in this world of existence.

Selections from the Writings of 'Abdu'l-Bahá #163

6.2 HIGHEST ATTAINABLE POINT

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147. As the grace of God is limitless, so too are the perfections of man. If it were possible for the reality of anything to reach the very summit of perfection, then it would become independent of God and the contingent reality would attain to the station of the necessary reality. But every created thing has been assigned a degree which it can in no wise overpass. So he who occupies the degree of servitude, no matter how far he may progress and acquire endless perfections, can never reach the degree of divine Lordship. The same holds true of all other created things.
148. As the spirit of man lives forever after casting off this elemental frame, it is, like all existing things, undoubtedly capable of progress, and thus one may pray for a departed soul to advance, to be forgiven, or to be made the recipient of divine favours, bounties, and grace.

'Abdu'l-Bahá, Some Answered Questions, #62

149. Just as the conception of faith hath existed from the beginning that hath no beginning, and will endure till the end that hath no end, in like manner will the true believer eternally live and endure. His spirit will everlastingly circle round the Will of God. He will last as long as God, Himself, will last. He is revealed through the Revelation of God, and is hidden at His bidding. It is evident that the loftiest mansions in the Realm of Immortality have been ordained as the habitation of them that have truly believed in God and in His signs. Death can never invade that holy seat. Thus have We entrusted thee with the signs of Thy Lord, that thou mayest persevere in thy love for Him, and be of them that comprehend this truth.

150. O My servants! Sorrow not if, in these days and on this earthly plane, things contrary to your wishes have been ordained and manifested by God, for days of blissful joy, of heavenly delight, are assuredly in store for you. Worlds, holy and spiritually glorious, will be unveiled to your eyes. You are destined by Him, in this world and hereafter, to partake of their benefits, to share in their joys, and to obtain a portion of their sustaining grace. To each and every one of them you will, no doubt, attain

Baha'u'llah, Gleanings, #153

6.3 HOOPER DUNBAR TALKS

151. Hooper Dunbar, a family friend and a retired member of the Universal House of Justice has given many talks over the years in which he shares conversations he had with Enoch Olinga from Uganda while acting as Enoch's interpreter during his travels in south America. Enoch went on pilgrimage to Haifa in 1957 for 10 days and his pilgrimage was unique in that most of the time he was the only resident pilgrim in the Eastern pilgrim house and because of this the Guardian, Shoghi Effendi, spent a lot of time with him. These pilgrim's notes are edited for clarity from YouTube Artificial Intelligence generated transcripts from some of Hooper's talks including the three listed here and are used with his permission: (1) Shoghi Effendi - Montana Baha'i Summer School 2018 - 1 of 5, (2) From Matter to spiritual Journey April 2024, (3) Seeking Reality Oct 2024.
152. "I traveled with Enoch Olinga three months in South America translating his talks and his conversations and everything and he told me these things more than once. Enoch told me that he asked the Guardian if Bahá'u'llah is a universal manifestation. Shoghi Effendi said yes, there's no limit to the power of the universal manifestation, that this is the ideal dimension of all of the manifestations of God throughout the Universe. All manifestations don't always demonstrate the same measure because that depends on the maturity of who its being delivered to. The second station is very specific. He has a time when he's born and dies, he has his titles, what his mission is and he carries it out and it's very specific. He told me that Bahá'u'lláh is a universal manifestation but his assignment is planet Earth and the first four stages that the souls who have lived on planet Earth pass through after they die. After that Shoghi Effendi said the souls go on to something much higher - mixing with outstanding Souls of other planetary systems - other galaxies. Imagine how confused we would be if we passed into the next world and we met an infinite number of beings that have

existed in the universe. That is just too much so there are these special paradises that have been created for those of us that are living at this time. “

153. “Mr. Olinga told me that Shoghi Effendi told him that there are separate spiritual realms or heavens for each planet on which humans exist. And the next stage in human progress on this planet will be making contact with other civilizations on other planets and that eventually at the end of this cycle - which is half a million years - we will have a manifestation that will unify the whole solar system and to eventually go beyond that to other Stellar systems. Shoghi Effendi said we will need to discover laws that only the love of God can reveal to us to be able to transport ourselves and that in the future on this planet there would be no roads or power lines because everyone would travel by air.”
154. These statements attributed to Shoghi Effendi are in conformity with the writings of Bahá'u'lláh, Abdu'l-Bahá and the Báb, are considered to be “pilgrim’s notes” and are therefore not part of the Baha’i writings.

7 NOT SO FAR-FETCHED CONCLUSIONS



7.1 WE NEED GOD

155. The Baha’i writings inculcate that the one pre-existent unknowable cause - God - has always existed and will exist forever and that all of creation – physical, whatever is between and spiritual has always existed and will exist forever and is caused by God indirectly through the Will – which causes all existence. The physical universe, the part we are most familiar with due to the limitations of our physical senses, is continually evolving from one condition to another. Atoms, planets, suns, galaxies, and all physical ‘things’ including ourselves are brought into existence and eventually die.
156. And there is purpose in all this. Of all existence, the human spirit having intellect is the sole part of all creation that has the capacity to learn and know that God is an eternal reality and that all things, including ourselves, are always dependent on this reality.
157. And even more important to ourselves is the fact that the human reality – the non-physical spirit - is the only part of the entire creation that survives physical death and exists forever, after having been brought into existence by the God – the Cause. We need God.

7.2 WE NEED THE MANIFESTATIONS

158. Our understanding of God is necessarily dependent on the knowledge imparted by those specially endowed human beings that periodically appear as the educators of humanity, wherever humanity exists in this endless universe, who are one and all human expressions of the WILL in the contingent world. For the present cycle of human evolution on this planet Earth, these extend from Adam thru Mohammed, and in our own time the Báb and Bahá'u'lláh. These Messengers have been promised to humanity by each previous appearance of the WILL. Bahá'u'lláh states that the next Messenger destined for this planet will not appear until after “the expiration of a full thousand years”* and that this evolving civilization is destined to continue for at least another half million years. We need the manifestations.

* Bahá'u'lláh, Gleanings, p. 166

7.3 ETHERIAL MATTER



7.3.1 HISTORY

159. Etherial matter has been considered to be a reality since the 4th century BC possibly first by Aristotle and many others up to present times. The inventor Nicola Tesla (1856 - 1943) was a proponent of the concept of etherial matter. This statement of his is in conformity with Bahá'u'lláh's explanation of primordial matter.
160. “All perceptible matter comes from a primary substance, or tenuity beyond conception, filling all space, the Akasha or luminiferous ether, which is acted upon by the life-giving Prana or creative force, calling into existence, in never-ending cycles, all things and phenomena.”
- Nikola Tesla, Man's Greatest Achievement, 1907 (1, 2)
161. Between April and July 1887 Albert Michelson and Edward Morley performed an experiment in an attempt to verify that ether existed, as there was much controversy in the scientific community about its existence at that time. The experiment was designed to detect the etherial wind caused by the motion of the Earth as it traveled through space. The experiment failed as they were expecting to detect a non physical reality using material means.
162. About 20 years later Albert Einstein's theories caused the abandonment of the 'ether model' and the scientific community adopted the current model which identifies this part of the universe as “fields” or particles, dark matter, black holes, background microwave radiation, quantum energy etc. – admittedly because little or nothing is known about it other than that it is estimated to contain most of the energy that exists in the universe.

163. Science is presently limited by what can be “proved” through physical means, thus eliminating etherial matter as a possibility.
164. In more recent times various experiments in radioactive decay have been having some very unusual occurrences caused by the sun. Scientists from Purdue and Stanford universities have identified that the decay of radioactive isotopes fluctuates in synchronization with the rotation of the sun's core. Also, the radioactive decay drops approximately a day and a half before a sunspot becomes visible to us here on planet earth. They cannot explain this phenomena but surmise it may be caused by emission from the sun of an as yet unknown ‘particle’ traveling at or near the speed of light.

7.3.2 SPACE

165. As has been amply explained, 'Abdu'l-Bahá uses the terms “etherial matter” or “ether” to describe the part of existence that the Báb (and Mohammed) term “that which lieth between them” or “whatever lieth between them”. Bahá'u'lláh explains this same part of existence as the primordial non-physical non-spiritual matter from which all physical things are composed. The Báb also indicates that humans exist in this non-physical non-spiritual realm. According to 'Abdu'l-Bahá etherial matter is “all pervading”, meaning there is no place where it does not exist throughout physical existence. He also explains that ‘space’ cannot be ‘empty’ as that denotes non-existence - which is an impossibility. Some scientists, such as Richard Feynman have also concluded that ‘empty space’ is an impossibility.
166. The statements by the Báb regarding human existence in etherial matter have very profound implications. For instance, because “whatever is between them “ is not physical and has no time and space, any human in that existence can travel faster than the speed of light – allowing for travel throughout the limitless universe. At our present stage of development we do not understand how a physical human and accompanying physical whatever can be transformed into a non-physical state in “whatever is between them “. At present this is science fiction. Current science is aware of a condition similar to this that occurs in the quantum environment where a particle will appear and disappear, but has no clear understanding of what actually happens. This is Einstein’s “Spooky things at a distance” phenomena. Its a “Startrek - Beam me up Scotty” sort of thing – which is not too far fetched – because in the previous century the imaginary “Dick Tracy two-way wrist radio” was an exciting dream. Today’s communications devices are far superior. You only have to know how to do it, as mentioned in Hooper Dunbar’s talks.

7.3.3 ATOMIC STRUCTURE



167. As Abdu'l-Bahá has explained, stars and atoms are similar in composition, as they are both brought into existence under one universal law and therefore can be compared with each other, meaning that in the same manner as our sun and all other stars having orbiting planets, atoms are composed of a nucleus with orbiting electrons.
168. Astronomically, we have yet to identify structures between stars similar to atoms arranged in molecules. Maybe we haven't looked yet.

7.3.4 ENERGY



169. Current science understands that all physical matter is composed of energy but still has no understanding of how this energy forms into physical reality. Bahá'u'lláh and 'Abdu'l-Bahá have explained that the all pervading non-physical primal matter from which all things are composed, a negative aspect of the Will, does not become physical until spirit - love, a positive aspect of the Will, acts upon it. This process was identified earlier as the seven stages of divine creative action. For instance, in the mineral kingdom this can be identified as the strong and weak nuclear forces causing atoms to exist, and in the vegetable kingdom as the power of growth, and in the animal kingdom as the power of the senses and again in the human kingdom as the power of intellect. These are only a few of the love aspects of the Will, which are unlimited.
170. To have some concept of the amount of energy enshrined in an atom - and how humanity has chosen to use this discovery - it is estimated that the atomic bomb dropped on Hiroshima converted about 0.7 grams of uranium into energy, which resulted in a massive explosion equivalent to 15 kilotons of TNT. Consider our sun, how much greater is the expenditure of its energy. And consider the universe composed of unnumbered stars each with planets and each of these stellar bodies using tremendous amounts of energy forever. Where does all of this energy come from?
171. Each physical existence within this vast, never-ending physical universe requires a continual source of energy because everything is in constant motion, including atoms, planets, suns, stars, galaxies and whatever else exists in the universe.

7.3.5 BIG BANG



172. The Baha'i writings amply explain that the physical universe has always existed and will always exist and has no size, shape or limit, and that it is forever evolving. This indicates that it is not possible for physical existence to have originated from a tiny dot somewhere conveniently close to planet Earth and that it is continually expanding.

7.3.6 RED SHIFT

173. 'Abdu'l-Bahá indicates that etherial matter, although not physical, is a soft, flowing, undulating, liquid having restrained waves and that it is the medium through which heat, light and electricity propagate. We know that energy imparted to a body of liquid (water and air) propagates in waves from the energy source in all directions and is gradually absorbed, with the waves having the least amount of energy disappearing first. This same phenomena no doubt exists with all liquids. From this common phenomenon, it is reasonable that this is also true in liquid etherial matter, being the cause for the "red shift" phenomena of light, thus providing a gauge of the distance (light years) from the source of the light.

7.3.7 TIME

174. According to current science, time and space are interdependent but time is not absolute, as movement in space affects time.
175. In the Baha'i writings there are numerous examples of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá and some of those endowed with great spiritual capacities predicting future events very accurately. 'Abdu'l-Bahá here explains that non-phsical existences do not necessarily have time;
176. Know that the power and the comprehension of the human spirit are of two kinds: that is to say, they perceive and act in two different modes. One way is through instruments and organs: thus with this eye it sees, with this ear it hears, with this tongue it talks. Such is the action of the spirit, and the perception of the reality of man, by means of organs. That is to say, that the spirit is the seer, through the eyes; the spirit is the hearer, through the ear; the spirit is the speaker, through the tongue.
177. The other manifestation of the powers and actions of the spirit is without instruments and organs. For example, in the state of sleep without eyes it sees, without an ear it hears, without a tongue it speaks, without feet it runs. Briefly, these actions are beyond the means of instruments and organs. How often it happens that it sees a dream in the world of sleep, and its signification becomes

apparent two years afterwards in corresponding events. In the same way, how many times it happens that a question which one cannot solve in the world of wakefulness, is solved in the world of dreams. In wakefulness the eye sees only for a short distance, but in dreams he who is in the East sees the West: awake he sees the present, in sleep he sees the future. In wakefulness, by means of rapid transit, at the most he can travel only twenty farsakha an hour; in sleep, in the twinkling of an eye, he traverses the East and West. For the spirit travels in two different ways: without means, which is spiritual traveling; and with means, which is material traveling: as birds which fly, and those which are carried.

Abdu'l-Bahá Baha'i World Faith p 141-2

178. These statements indicate that time is a phenomenon limited to the physical universe and is not part of the spiritual worlds. As “whatever is between” is also not physical, it also has no time.

7.4 GRAVITY

179. From the following statements we can understand that gravity is a power or universal attractive force ('Abdu'l-Bahá words) that permeates all physical existence, similarly to primal (etherial) matter, but there is no evidence found in the Baha'i writings that indicate gravity as being dependent on etherial matter. The following are the only references to gravity found in the current translations of the writings.
180. Divine and all-encompassing Wisdom hath ordained that motion be an inseparable concomitant of existence, whether inherently or accidentally, spiritually or materially. This movement must be governed by some check or rein, some regulator or director, otherwise order will be disrupted and the spheres and bodies will fall from the heavens. For this reason God brought into being a universal attractive force between these bodies to hold sway over them and govern them, a force deriving from the firm ties, the mighty correspondence and affinity that exist between the realities of these limitless worlds. By the operation of this attractive force those holy and resplendent suns, with their luminous worlds, satellites and planets, circling and orbiting in their heavens, at once exerted attraction and were subject to it, induced motion and were themselves moved, began orbiting and set into orbit other bodies, shone forth and caused others to shine. In this manner they became arranged in a perfectly ordered system, each one a handiwork of consummate fashioning and manifest beauty, each one an enduring creation and a conclusive proof. Glory be to Him Who attracted them, laid firm hold on them, imbued them with effulgence, ordered them and set them in motion; and far from His glory be that which any of his creatures can affirm of Him or attribute to Him.

'Abdu'l-Bahá, Tablet of the Universe, p 3

181. If we were to deny all that is not accessible to the senses, then we would be forced to deny realities which undoubtedly exist. For example, the ether is not sensible, although its reality can be proven. The power of gravity is not sensible, although its existence is likewise undeniable. Whence do we affirm their existence? From their signs. For instance, this light consists in the vibrations of the ether, and from these vibrations we infer its existence.

'Abdu'l-Bahá, Some Answered Questions, #48

182. The tangible perceptions may be likened to this candle, the reasonable perceptions to the light. Calculations of mathematical problems and determining the spherical form of the earth are through the reasonable perceptions. The center of gravity is a hypothesis of reason. Reason itself is not tangible, perceptible to the senses. Reason is an intellectual verity or reality.

'Abdu'l-Bahá, Promulgation of Universal Peace, #111

183. Our galaxy is presently estimated to be about 100,000 light years in diameter and 1000 light years thick with our solar system at about 25,000 light years from the center of gravity for our galaxy. This is only a speck in the universe, but indicates how gravity must function instantly at enormous distances to maintain the order of the numberless existences in the universe. Present science estimates the size of the observable universe to be 13.8 billion light years. The Baha'i writings tell us that the physical universe is endless. From this information, it appears that gravity is in a similar category as etherial or primordial matter and is also all-pervading and not limited by time.

7.5 WE ARE NOT ALONE

184. According to the Baha'i writings, human beings exist everywhere in the physical universe and are only able to gain knowledge of God – the cause of all things – through those special human beings that are endowed with divine knowledge and the power of the divine elixir, who periodically appear wherever humans beings exist. These are the Manifestations or Prophets and are each an expression of the Will in human form. 'Abdu'l-Bahá has stated that there have been many human civilizations on this planet in the very distant past, of which all traces have been lost. For this cycle of human existence on planet Earth these expressions of the Will extend from Adam in our early human history to the Báb and Bahá'u'lláh in our own time. These spiritual educators of humanity always have and always will appear periodically wherever humans exist throughout the universe.

185. As the physical development of humans is dependent on the particular environment in which they come into existence, all humans throughout the universe don't necessarily look like us humans on planet Earth.
186. There exists strong physical evidence that peoples from other parts of the universe have visited this planet far distant in the past and therefore very likely at the present time. The Book of the Hopi states that when they were living in the south the "ant people" showed them how to survive. Similar beliefs are common to most native peoples.
187. As of this writing, people are digging up stone carvings – which they call Aliencarvings (some being sold over the internet) - in various parts of Mexico from burial sites. These carved artifacts depict planets, including Saturn with its rings and its moons, space vehicles and a variety of human beings, some having elongated heads, others having feathered wings and arms and others have heads that look like ants. And interestingly, some of these "carvings" are composed of a variety of stones that are precision fit to non-square angles and glued together. Some are castings that appear to be natural stone and many have phosphorescent materials applied.
188. Some artifacts from Tel Toro, Mexico are dated 3,000 years BP (1950), and have many symbols in common with Egyptian symbols. The beings depicted are also the same in many instances and also include space vehicles, planets - including Saturn - and various scripts and symbols common to both. Both Egyptian and South American civilizations at about the same time in history built pyramids of huge stones which science even today has no explanation as to how they were constructed. Possibly they had some assistance from a much more advanced civilization from afar.
189. Artifacts from Tula Mexico dated at 34,000 to 46,000 years BP (1950) likewise share these same symbols and figures, including the planet Saturn, with moons, space vehicles and shuttles, a variety of beings, some with feathered wings and arms, others ant-like and dog-like, brass telescopes, astrolabs, food utensils and coins and funerary containers of stone and metal. One of the figures has a magnetic ring on a round upright with a cap where the ring is suspended by magnetic material cast into the figure. There is also a very interesting stone-like cast figure holding a small oval cast stone that lights when properly positioned in the figure's hand. X-rays of the stone and the figure show wires and matching contacts and a device inside the figure that generates a quarter volt of direct current electricity and a device in the stone that emits light from the voltage. Many carved stone skulls have been recovered with what appears to be a computer chip with contacts on the skull. Interestingly, one skull is carved with an image of Saturn behind a typical South American pyramid.
190. In 2015 several desiccated and preserved bodies, body parts, and artifacts were found in the Peruvian desert in caves between Palpa and Nazca. They have been named Tridactyls, due to having only three fingers. In October 2022 a paper titled the "Miles Paper" was published by Clifford Miles, analyzing the tridactyls as a previously unknown species, possibly not from Earth. Other studies have been made using x-rays

and CT scans providing significant details indicating that these are not animals and in some instances have metal objects installed sub-cutaneously.

7.6 THE BOTTOM LINE

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191. The sole purpose of every part of creation – physical – etherial – spiritual – is for the glorification of God - the Cause of all things. Human beings are the only means by which this glorification is possible due to their being the sole possessors of rational intellectual capacity, which is lacking in all other forms of life, providing humans the ability to choose to recognize the cause of all existence.
192. We should each and every one always be grateful to our parents and ancestors, no matter who they are or whatever their circumstances for having given us the opportunity to come into existence. The individual human spirit exists potentially until the moment of conception, which causes it to begin an everlasting individual spiritual existence in these limitless worlds of God on some planet orbiting some star - in our case planet Earth. This physical body animated by the human spirit and having human intellect are intended to mature until the inevitable time of physical death which is the dissociation of the spirit from the physical body – which remains in the physical universe to be recycled – allowing the spirit to be born into the spiritual universe – which consists of endless worlds. Human spirits that are unable to be born into this physical world nonetheless pass into the spiritual universe where they also progress. And we now have the opportunity to pray for their spiritual progress, just like we would do for another person living on this planet.
193. The bottom line is that this entire existence, physical, etherial, spiritual, exists for the sole purpose of humans wherever we exist in this universe to recognize that there is a Cause for everything and that cause is LOVE and we humans exist for the sole purpose of recognizing this LOVE and worshipping the Cause of this LOVE.

LOVELY!

8 NOTES



Writings of the Baha'i Faith are rigorously documented for authenticity. The statements referenced herein as "Baha'i Scriptures" are from a publication of the same title "Approved by the Baha'i Committee on Publications dated 1928", Edited by Horace Holley but is not currently considered to be entirely authentic.

Gate of the Heart author Nader Saiedi has consented to the use of quotes from his book.

The Hooper Dunbar notes are pilgrims notes, in this case, third-hand and not authenticated statements by Shoghi Effendi.

When the Mount Palomar Telescope, the largest in the world at that time, produced images of NGC 2261 on January 26, 1949 the astronomers proclaimed “We can see to the edge of the universe”. As a youth living in San Diego county during that time, it seemed irrational to me that they could make such a statement. Ed Hubbel was the first astronomer to use the telescope. Again sometime around 1990 as an old man, when the Hubble telescope was put into operation, that same statement was made. This kind of thinking comes from the Big Bang theory, which was never convincing to me as a possibility, mainly due it having originated very close to we Earthlings allowing us to have the unique experience of being at the center of the universe. The Baha’i writings confirm that this theory is an impossibility because there never was a time when the universe did not exist and that it has no size or shape and also explains how ‘things’ come into existence.