

SCIENCE & RELIGION

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FOREWORD

Baha'u'llah, the Founder of the Baha'i Faith, has made it very clear in His Writings that science and religion are in accord. Baha'i writings compare these with two wings of a bird. Just as a bird cannot fly with one wing only, so the world of humanity cannot soar to the apex of happiness and prosperity with science or religion alone.

A divinely-revealed Faith bereft of human superstitions and imaginings and endowed with its initial purity and simplicity cannot be, in fact, opposed to knowledge and reason. The notion of the conflict between religion and science comes into existence mainly because a few people of the bygone ages have treated religion and science as opposed to each other.

The purpose of this essay, therefore, is to explain the causes underlying the rise of the notion of such a conflict between science and religion, and to make it clear that the prophets of God have always stressed the need of attaining more and more knowledge and wisdom.

CHAPTER 1

What is Science ?

Human knowledge has been divided by scholars into two classes: 'common' and 'scientific'.

The Common Knowledge

The Common Knowledge is a natural phenomenon. It is attained without relating one event to the other. Its scope, to use the scientific term, is not all-embracing.

When a layman looks at the falling rain, he does not link it to cause and effect. It never comes to his mind that rain is an outcome of several causes and effects of the sun, the sea, the wind, the vapour and its condensation, the gravity and the like. Similarly, he cannot relate the functioning of a radio, electric bulb and lightening to one cause, namely electricity. Thus one of the chief characteristics of the Common Knowledge is the absence of links between the events.

The Scientific Knowledge

The Scientific Knowledge is an outcome of relating the causes and effects of the natural events, or of a discovery of the elemental properties and scientific laws.

The difference between the Common Knowledge and the Scientific Knowledge

(i) The Common Knowledge does not lead to definite conclusions because it gives not a unified but an isolated information about a subject or object. Moreover, the findings of the Common Knowledge are changeable according to the changes in the sequence of events constituting a natural phenomenon. On the other hand the results of the Scientific Knowledge are always reliable and definite as their validity and truth can always be tested and verified according to the scientific laws.

(ii) The Scientific Knowledge is all-embracing and concrete. It relies on definite, general laws and does not describe merely the effects of a natural phenomenon in isolated parts, but classifies them as a unified whole. Scientists analyse the basic characteristics of different vegetables and animals, and classify them according to those characteristics. This all-embracing principle is the most important feature of the Scientific Knowledge.

(iii) The Scientific Knowledge is always governed by well-defined principles, and the present scientists, without repeating the experiments of the past scientists, make use of their discoveries. For instance, in Chemistry there is a basic law for the qualitative analysis of various components with the help of which an investigator can easily carry out his investigation.

The Stages of Human Knowledge

Every branch of science in its course to perfection or progression has no other

way but to pass through the following four stages:

- (1) The collection of relevant information.
- (2) The systematic arrangement of the said information and the formation of elementary laws based on tests and experiments.
- (3) The discovery of specific laws.
- (4) The accumulation of the results of the specific laws in order to frame general laws.

To make it more clear we can cite astronomy as an example. Astronomy is a well known science. It has gone through these four stages in its progression to reach the present status. Before Hipparcus (2nd Century B.C.) and Claudius Ptolemaeus (2nd Century A.D.) very little information was available about this science. It was with the work of these two scientists that the elementary laws of this science were established. Later on Johannes Kepler (1571-1630) discovered a series of specific laws, and finally Isaac Newton (1643-1727) gave the general laws strengthening the pillars of astronomy. These stages may further be explained as follows:

The First Stage

In the first stage the scientist has to take supposition as his basis for reasoning without assumption of its truths to explain the unknown relations between the various causes and effects of a natural phenomenon (especially when these cannot be proved by tests and experiments). This is called hypothesis or the

starting point of investigation. Hypothesis is very essential for the expansion of the scope of science and knowledge.

The Second Stage

In the second stage the scientist accumulates the results of his hypothesis and formulates different theories to explain the relations of the effects of the natural phenomenon. Many of these theories, when experimented and tested, may prove to be wrong and lose their validity.

The Third Stage

In this stage the scientific findings reach a higher level and most of these hypotheses and theories prove themselves true when tested, and thus become laws. Nevertheless, these laws are not general, as there may be exceptions to them.

The Fourth Stage

In the fourth stage human knowledge of science reaches a stage of general laws where there are no exceptions to them at any time or place.

Hypothesis

The hypothesis of Immanuel Kant (1724-1804) and Pierre Simon Laplace (1749-1827) regarding the origin of the earth and of life on the earth, of molecular magnetism, of Herman Helmholtz (1821-1894) regarding light and colour and theories such as the Theory of Evolution, and likewise hundreds of other theories and hypotheses are still in their

first stage, and are open to varying interpretations by different scientists.

Scientific books are full of such hypotheses and theories. Even the medical science, though very ancient, has not been able to make absolute and unchangeable laws despite its use of Physics, Chemistry, Physiology and Anatomy. For example, until recently it was a medical practice to recommend blood-letting to a patient because the doctors considered the blood of a patient to be impure. But now this is very rarely tried.

Thus either the new concepts are being applied or new methods adopted in the field of medical science every now and then. That is why general laws have not been established in regard to medical science.

The Exact Sciences

The more a science is based on general laws and the more free it is from vague theories, suppositions and specific laws, the more exact and reliable it is. That is why Mathematics, Astronomy, Physics, Chemistry, etc. are more exact than medical science, education and fine arts. These pure sciences are based on general laws and until now nobody has challenged their validity. No one, therefore, has ever been able to falsify Archimedes' (287-212 B.C.) Principle, the Laws of Motion, the Law of Gravity, Pascal's Law (1623-62), Boyle's Law (1621-91), Gay-Lussac's Principle (1778-1850), Joule's Law (1818-89), etc. If anyone can prove that a body does not lose weight equal to the weight of water

displaced, Archimedes' Law will lose its validity and significance.

From the above analysis it becomes apparent that science is the discovery of the reality of objects and is composed of human knowledge about the external world and the means to bring about systematic changes in it. True science, therefore, is a knowledge that passes beyond hypotheses, theories and specific laws, and is based on general principles. The ancient Greeks regarded knowledge as philosophy and divided it into logic and ethics. In the 16th century Francis Bacon (1561-1626) divided knowledge into history, poetry and philosophy. Later on the French scientists divided science and human knowledge into six branches: (i) Theology and Ethics, (ii) History, (iii) Mathematics, (iv) Natural Sciences, (v) Magic and Alchemy, and (vi) Literature. Auguste Comte (1798-1857), however, classified knowledge in the following stages:

- (1) Knowledge of Inanimate Objects.
- (2) Knowledge of Animate Objects.
- (3) Knowledge of Objects above the Animate.

He further sub-divides knowledge of Inanimate Objects under Mathematics, Mechanics, Physics and Chemistry; Knowledge of Animate objects under Physiology and Biology; and the third stage under Sociology and Psychology.

CHAPTER 2

What is Religion ?

Etymologically the word 'religion' is derived from the Latin 'RELIGIO' which means to bind closely. So the word religion has come to mean "a close and devoted binding of oneself to Obedience and Allegiance." According to the German scholar, Max Mueller (1823-1900), "Religion is a spiritual power which helps man to understand the infinite." Reville observes, "Religion is a controlling influence on man's life. It regards the soul as a governing power over humanity and the universe, and connects this governing power with God." In Schleiermacher's (1768-1834) view, "Religion is man's conscience which leads to complete obedience." Feuerbach (1804-1872), while defining religion, has stated "Religion is man's desire to know God." In Kant's (1724-1804) opinion religion is "the recognition of our duties as divine commands."

Moris Jastrow, in his book "The Study of Religion", defines religion in accordance with three principles: (1) man's belief in the existence of some Absolute Power; (2) man's effort to establish a relationship with that Power; and (3) the establishment of a link with that Power. This faith in the Supreme Power is the basis of man's belief, and the longing to establish a relation with the Supreme

Source nurtures man's spiritual feelings. By prayer and meditation he establishes a link with the Creator. Thus according to Jastrow, "Religion may be defined as the natural belief in a Power beyond our control, and upon whom we feel ourselves dependent."

Herbert Spencer (1820-1903) has defined religion as "man's deepest sentiments and most profound inspiration." Fichte (1762-1814), the founder of German idealism, observes, "Religion is moral perfection and moral perfection is the essence of religion." Jean Marie Guyau (1854-1888) states "Religion is the goal of man and is indeed the relationship of man to the Universe and its Truth."

Although there are hundreds of other definitions of religion, the above-mentioned ones are sufficient to serve our purpose. Some oriental scholars have defined religion as man's attachment to and belief in God, the Creator of the Universe, whilst some others have called it "the Commands of God revealed to His Prophets to guide mankind."

Abul-Fadl, a distinguished Baha'i scholar says, "Religion is the code of rules and laws revealed from God through Divine Revelation to a Chosen One, which shape the social and spiritual order of the world."

CHAPTER 3

Science and Religion

From the previous chapters it has been evident that science and religion are complementary. These two powerful forces lead mankind towards progress and perfection, solve all human problems, and expand man's physical, spiritual and intellectual faculties. Whereas science strengthens mind, religion purifies heart and soul. The one makes man physically comfortable, the other opens heavenly doors to him and makes his life spiritually rich. Science enables man to govern the forces of Nature while religion frees him from vain and selfish desires. Hence both religion and science are truths. Just as science enables him to understand the external phenomena of Nature, religion enables him to know the mysteries of the spiritual world.

Singularly, neither of them can develop man's faculties to the full. Neither can enter the other's territory. Every branch of science confines itself to its own field and does not deal with matters beyond its field of enquiry and research. For example, mathematics deals with quantity, mechanics with motions, physics and chemistry with the material properties, biology with living beings, psychology with mind, and sociology with society. But none of these deal with man's creation, the existence, immortality

of soul, the Day of Judgement, and man's spiritual origin. Whatever cannot be tested or experimented is outside the domain of natural sciences. That is why materialistic philosophy cannot satisfy us with its explanation of these matters. Religion alone, with its spiritual philosophy based on history, can solve man's spiritual problems.

Religion solves man's spiritual Problems

Since time immemorial man has tried to know the Creator and the mystery of Creation, and to a great extent the fear of mortality has been haunting him. Since the very morrow of his creation this great mystery has impelled him to think on these vital questions and seek the answers, of "Who am I? Where have I come from and where am I going to?" There is no doubt that man has wondered, is wondering and will wonder about these questions because he wants to know where this creation is leading to—Absolute nothingness or Eternity.

These questions can be answered satisfactorily by religion only. Science has not entered this realm and has not tried to answer these questions.

Man Needs both Religion and Science

Man, indeed, is in need of both religion and science as these two powerful forces are conducive to man's spiritual and intellectual growth and the development of a proper civilization.

A number of scholars have admitted the

fact that science and religion are complementary, and have regarded as unfair the opinion of those who disagree to this fact. While analysing the relation of science and religion in one of his works on social philosophy Herbert Spencer has said: When we contemplate the natural things we find ourselves compelled to admit the existence of a Reality that is beyond our comprehension. This instinctive acknowledgement is the point that links science and religion. Outwardly it may seem that religion and science are opposed to each other, and many people imagine that scientific and religious matters are not in harmony. But such a conception is erroneous because religion is not a product of human fancy (as these people would believe) but of spiritual insight. Similarly, science is not a product of human fancy but a result of continuous experiments and tests—the experiments that have progressively become more refined, and have discovered inconceivable realities.

Religion and science, therefore, have one origin, one source, and one basis. They occupy an equal status. Both can be in harmony as they have always existed simultaneously. In order to understand this fact we have to study the main principles of both science and religion minutely. Only then it will become clear that there is neither discord nor disharmony between the two.

Ernest Haeckel (1834-1919), despite his criticism of the superstitious views about religion, has made a significant contribution regarding the relationship of science and religion. He has stated, "One of the foremost problems which

man wants to solve is the question of the origin and reality of things. Both science and philosophy are inadequate to answer this question. The scope of science is limited to the study of natural phenomena and the discovery of general laws whereas philosophy merely deals with theoretical ways and ignores the practical aspects.

"Man cannot live on intelligence alone. He also has sentiments and emotions. Science can defeat religion only when it satisfies man's emotional and spiritual needs better than religion. Therefore science must make peace with religion and put aside enmity and antagonism."

Guyau believes that if the myths and superstitions of religion that have obscured its truth were relinquished the strife between science and religion would end.*

*Also see the works of William James, Richelle and Bergson.

CHAPTER 4

Why Some Scientists have Opposed Religion ?

Draper, a famous American scientist in one of his books about *The Conflict of Religion and Science* observes, "The opposition between science and religion, now reaching its climax, started when Christianity began to assume a powerful political influence in this world. Since then religion and science have fought against each other and many distinguished men have joined this 'confrontation'. The history of science does not talk merely of discoveries and inventions but also explains the nature of the opposition between two powerful forces. One of the two forces is the intelligence of man and his desire to progress and the other is the influence of men having orthodox ideas and selfish interests and the limitations caused by this influence."

From the above quotation, we may conclude that from the time that Christianity was well spread and the priests had full mastery over the minds of Christians, the alienation of religion and science started. This alienation gradually turned to strife and conflict, and reached its climax when some scientists and scholars referred to religion as the sole enemy of knowledge and the world faiths the sole cause of decline and downfall of civilizations.

If we study the books written on this subject we learn that the motives for the conflict were not actuated by knowledge of the true nature of science and religion but that the conflict has several other reasons which we shall discuss now.

1. Some scientists say that many statements of the Bible such as the creation of Universe in six days, the manner of the creation of Adam and Eve and other creatures, the belief in the darkening of the sun and the moon, the fall of stars during the second Coming of Christ are violently opposed to the established truths of science.
2. Scientists complain that many priests have propagated superstitious ideas and beliefs contrary to science. This has led many Christians to oppose science. Lacdans, a priest, has opposed the earth's being round. He says, "If the earth is round the beings living on the other side of the globe must have their heads towards the earth and feet towards the sky, the plants and trees must grow in reverse. No reasonable man believes that the earth is round. If the simpletons (who say that the earth is round) are asked why the things of the earth do not fall off the ground, their answer will be—as the radius of a circle always faces towards the centre, in the same manner the heavy things are attracted to the centre of the globe, and only the weightless objects like cloud and steam rise towards the sky. Is not this error graver than the concept of the earth's being round? "

St. Augustine, one of the Church-fathers (354-430 A.D.) does not believe that man exists on the other side of the earth

because when the children of Adam are referred to in the holy Bible there is no mention of it. If there were any men on the other side of the earth they would not be able to see the second Coming of Christ. Hence it is not reasonable to think that the earth is round.

Such narrow ideas led the people to the wilds of superstition and obscurantism and left them deprived of true knowledge for centuries.

3. While the clergy themselves led an expensive and luxurious life, they preached for others a life of asceticism and monasticism. Thus they prevented many people from performing the real humanitarian duties. Having exploited the religious feelings, they misused religion by transporting soil from Jerusalem and selling it at a very high price; they also put certain icons and idols in the holy places of worship in order to extract gifts and donations from the people. In this way hundreds of such evil-customs were promoted by them in the name of religion. These customs were, indeed, irrational and against truth. They were superstitious; they over-clouded man's spiritual vision, and deprived him of true knowledge.

4. Many historians have deplored the ill-treatment of the men of science and learning by the clergy. Some scholars regard such persecutions and tortures as an evidence of the conflict between science and religion and cite the following examples in support of their argument:

(i) The Persecution of Copernicus

(1473-1543): Immediately after Copernicus

published his book about *The Motion of the Planets*, he was mercilessly persecuted by the Church.

(ii) The Persecution of Galileo

(1564-1642) : Galileo, the famous astronomer and scientist, developed the telescope and in 1609 he observed prominences on the surface of the moon and the satellites of Jupiter and the halo of Saturn. In 1616 he suffered the same fate as Copernicus, and was condemned. In 1633 he was forced to deny the Earth's motion. Later on he went blind, and was ostracized all his life.

(iii) The Persecution of Bruno

(1548-1600): When Giordano Bruno, the famous Italian scientist published his book on science in 1584 he was thought to be a heretic by the Court of Inquisition, and was burnt alive in 1600.

(iv) The Death of Hypatia

(4-5th Century A.D.): Hypatia, the daughter of the famous mathematician Theon, was ordered to be killed by St. Cyril, the Head of the Alexandria Church only because she was a master of mathematics and philosophy, answered the questions like "Who am I?", "What do I know?", "Where am I to go?", and spread knowledge and wisdom. She was slain in 415 A.D., and her body was mutilated.

(v) The Destruction of the Alexandria Library

(391 A.D) : A site, which was formerly a part of the temple of Osiris, was granted to the Christians by Theophilus for the

building of a church. When the ground was being dug for the foundation, a marble stone inscribed with some Pagan belief was found. The Christians made fun of it, the Pagans got infuriated, and the religious riots broke out in Alexandria. Violence flared up terribly, and multitudes were slain. The Emperor had to send troops to quell the riots, and to punish the Pagans who had taken refuge in the *Serapeion* region.

Theophilus, having a mandate from the Emperor, destroyed every building of that area including the famous Library of Alexandria.

Such acts of violence by the religious heretics have hampered the growth of true knowledge and learning. For example, from the time of Hypatia's death there was a steep decline in the position of Alexandria as a centre of learning. Similarly since the destruction of the Alexandria library, as Draper puts it, "obscurantism began to flourish and by 414 A.D. the teaching of Greek philosophy and science was prohibited, even in Athens, by the Emperor Justinian and all the schools and colleges were closed down."

5. Many historians have recorded the horrors of the Courts of Inquisition and have revealed to the readers the ghastly persecution of those who did not accept the orthodox and superstitious beliefs. These historians have aroused a sense of revulsion and horror by describing all the crimes committed in the name of religion. They have stated that in several countries like Italy, Spain, Germany and Southern France these Courts of Inquisition were responsible for the persecution of scholars,

scientists and those who did not believe in Christ. Thus thousands of innocent learned people were unnecessarily persecuted, tortured and killed by these Courts.

For instance, in 1481 in Andalusia two thousand people were burnt, and seventeen thousand were sentenced to life imprisonment and their property was confiscated.

Thomas Torquemada (1420-1498), one of the brutal leaders of the Inquisition, had devised all kinds of tortures and sufferings for those who were accused by the Court. He himself signed the death warrants of 8,000 people, and many others were tortured in dungeons by his orders.

Historians of the Inquisition state that Thomas Torquemada and his accomplices burnt to death 12,220 persons, branded another 6,806 and tortured 97,320 people within a short span of 18 years. They also burnt the Bible written in Hebrew, and in Salamanca (Spain) bonfires were made of six thousand books of literature.

The Papists in those days had devised means of extracting large sums of money from the accused by certificates of Absolution.

It is on the basis of the luxurious, faulty, pompous life of some of the clergy and the persecution of the rational and scientific scholars by the men of religious authority that scholars have come to regard religion as opposed to science.

CHAPTER 5

Religion is not Opposed to Science

If we were to compile a list of verses and passages teaching the concord of science and religion, it could go to any length. The Holy Writings of the Baha'i Faith, the Bible, the Koran, the Vedas, the Bhagvad Gita and other holy scriptures allude to the harmony of science and religion. We will quote only a few examples.*

Baha'u'llah says, "Arts, crafts and sciences uplift the world of being and are conducive to its exaltation. Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. . . . Great indeed is the claim of scientists and craftsmen on the peoples of the world..."

Abdu'l-Baha says:

"We may think of science as one wing and religion as the other; a bird needs two wings for flight, one alone would be useless. Any religion that contradicts science, or that is opposed to it, is only ignorance . . . Religion which consists only of rites and ceremonies of prejudice is not the Truth . . . Much of the discord and disunion of the world is created by these man-made oppositions and

*Also read "Iqan" (The Book of Certitude) by Baha'u'llah.

contradictions. If religion were in harmony with science . . . much of the hatred and bitterness now bringing misery to the human race would be at an end. I say to you: Weigh carefully in the balance of reason and science everything that is presented to you as religion. If it passes this test, then accept it, for it is Truth. If, however, it does not so conform, then reject it, for it is ignorance. It is impossible for Religion to be contrary to science, even though some intellects are too weak or too immature to understand truth. God made religion and science to be the measure, as it were, of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance. Put all your beliefs into harmony with science, there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions and unintelligent dogmas shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles, and then will mankind be united in the power of the love of God.'²

If the critics of Christianity study deeply the teachings of Christ, they will clearly understand that His teachings do not oppose knowledge or learning or science. Abdu'l-Baha observes, "the Papal See has constantly opposed knowledge; even in Europe it is admitted that religion is the opponent of science, and that science is the destroyer of the foundations of religion. While the Religion of God is the promoter of truth, the founder of science and knowledge, it is full of goodwill for learned men; it is the civiliser of mankind, the discoverer of the

secrets of nature, and the enlightener of the horizons of the world. Consequently, how can it be said to oppose knowledge? God forbid ! Nay, for God, knowledge is the most glorious gift of man, and the most noble of human perfections. To oppose knowledge is ignorance, and he who detests knowledge and science is not a man, but rather an animal without intelligence. For knowledge is light, life, felicity, perfection, beauty, and the means of approaching the Threshold of Unity. It is the honour and the glory of the world of humanity, and the greatest bounty of God. Knowledge is identical with guidance, and ignorance is real error."³

Draper in his book about The Conflict between Religion and Science accepts this view and writes, "The teachings and the basic beliefs of the early Christians revolved round these three points :

- (i) the glorification and praise of God
- (ii) the purity of character
- (iii) love and mercy towards each other."

Tertullinus (160-230 A.D.) wrote a treatise in defence of Christianity in which he expounded that it was not opposed to science and knowledge.

In the Holy Quran it is stated : "Are those who know and those who do not know alike ?"⁴

Abdu'l-Baha says, "Ali, the son-in-law of Muhammad, said : 'That which is in conformity with science is also in conformity with religion. Whatever the intelligence of man cannot understand,

religion ought not to accept. Religion and science walk hand in hand, and any religion contrary to science is not the truth."⁵

Bhagvad Gita mentions the importance of knowledge and science as follows :

"The conqueror of senses stands steadfast as if on a rock, he it is who is well contented with knowledge and science."⁶

The Blessed Lord said :

"To thee, the uncarping, verily, shall I declare this profoundest secret: Knowledge coupled with science, which, having known, thou shalt be freed from darkness."⁷

Another cause of dissension and disagreement is the misinterpretation of the holy utterances, or a lack of ability to understand their symbolic and allegorical meaning. Consequently the texts of some sacred scriptures have appeared to be in opposition to the laws of science.

Divine revelation is not for explanation of technological problems. The Prophets of God do not present speculations on scientific problems. Religion is concerned with spiritual values and ethical principles pertaining to man's heart and soul and not with the material world. Abdu'l-Baha says, ". . . the day of the appearance of the Holy Manifestation is the spiritual spring time, it is the divine splendour, it is the heavenly beauty, the breeze of life, the rising of the Sun of Reality."⁸

When the sun rises and illumines the world, there is no need for anyone to make the eye see. It is the nature of the

eye to see in the light, Similarly, the Prophets of God illumine the mind and the soul of man, and man himself discovers scientific facts.

Therefore the subject of the creation of universe and of Adam and Eve, the darkening of the sun and the moon and the falling of the stars is symbolic and not to be taken literally.

EPILOGUE

Science and Religion are two parts of a Reality. They are not two opposites, but two ways of understanding the mysteries of God.

Abdu'l-Baha says : "Between scientists and the followers of religion there has always been controversy and strife, for the reason that the latter have proclaimed religion superior in authority to science and considered scientific announcement opposed to the teachings of religion. Baha'u'llah declared that religion is in complete harmony with science and reason. If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God ; therefore it is unworthy of belief and not deserving of attention ; the heart finds no rest in it and real faith is impossible. How can man believe that which he knows to be opposed to reason ? Is this possible? Can the heart accept that which reason denies ? Reason is the first faculty of man and the religion of God is in harmony with it. Baha'u'llah has removed this form of dissension and discord from among mankind and reconciled science with religion by revealing the pure teachings of the Divine Reality. This accomplishment is specialized to Him in this day."

Religion and science go hand in hand.

Without one the other is incomplete. Science without religion and spiritual learning may do more harm than good as it has done in the last wars. It is religion which renders to science a true colour of human service. It is in this context that the appearance of the Manifestation of God is the supreme need of mankind.

- ¹ Epistle to the Son of the Wolf, p. 26
- ² Paris Talks, p. 146
- ³ Some Answered Questions, pp. 156-57
- ⁴ Chapter XXXII, Verse 9
- ⁵ Wisdom of Abdu'l Baha
- ⁶ Gita VI, 8
- ⁷ Gita IX, 1
- ⁸ Some Answered Questions, pp. 84-85
- ⁹ Selections from Baha'i Scriptures, p. 285

