

**Quotes used in Wilmette Institute presentation on The Divine Curriculum
by Edward Price, 23 September 2018**

"O true companions! All humankind are as children in a school, and the Dawning-Points of Light, the Sources of divine revelation, are the teachers, wondrous and without peer."

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 128)

"O thou true friend! Read, in the school of God, the lessons of the spirit, and learn from love's Teacher the innermost truths. Seek out the secrets of Heaven, and tell of the overflowing grace and favour of God."

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 110)

"It is evident, therefore, that the Holy Manifestations Who founded the religious systems are united and agreed; there is no differentiation possible in Their mission and teachings; all are reflectors of reality, and all are promulgators of the religion of God."

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, p. 198)

"The purpose underlying all creation is the revelation of this most sublime, this most holy Day, the Day known as the Day of God, in His Books and Scriptures -- the Day which all the Prophets, and the Chosen Ones, and the holy ones, have wished to witness."

(Bahá'u'lláh, cited by Shoghi Effendi, The Advent of Divine Justice, p. 77)

"In every Dispensation," He [‘Abdu’l-Bahá] moreover has written, "the light of Divine Guidance has been focused upon one central theme...."

(‘Abdu’l-Bahá, cited by Shoghi Effendi, The Promised Day is Come, p. 119)

"Were it not for the coming of these holy Manifestations of God, all mankind would be found on the plane of the animal. They would remain darkened and ignorant like those who have been denied schooling and who never had a teacher or trainer."

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, p. 466)

"Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand."

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 74)

"One is the station of pure abstraction and essential unity. In this respect, if thou callest them all by one name, and dost ascribe to them the same attribute, thou hast not erred from the truth. Even as He hath revealed: 'No distinction do We make between any of His Messengers!'" [Qur'án 2:285]

(Bahá'u'lláh, The Kitáb-i-Iqán, p. 152; Gleanings from the Writings of Bahá'u'lláh, p. 50-51)

"...thou hadst inquired which of the Prophets of God should be regarded as superior to others. Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. God, the Creator, saith: There is no distinction whatsoever among the Bearers of My

Message. They all have but one purpose; their secret is the same secret. To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. Every true Prophet hath regarded His Message as fundamentally the same as the Revelation of every other Prophet gone before Him."

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 78-79)

"...each Manifestation of God hath a distinct individuality, a definitely prescribed mission, a predestined Revelation, and specially designated limitations. Each one of them is known by a different name, is characterized by a special attribute, fulfills a definite Mission, and is entrusted with a particular Revelation."

(Bahá'u'lláh, The Kitáb-i-Iqán, p. 176)

"The fundamental unity of these Messengers of God is clearly recognized, the continuity of their Revelations is affirmed, the God-given authority and correlative character of their Books is admitted, the singleness of their aims and purposes is proclaimed, the uniqueness of their influence emphasized, the ultimate reconciliation of their teachings and followers taught and anticipated."

(Shoghi Effendi, The Promised Day is Come, p. 107-108)

"The Faith standing identified with the name of Bahá'u'lláh disclaims any intention to belittle any of the Prophets gone before Him, to whittle down any of their teachings, to obscure, however slightly, the radiance of their Revelations, to oust them from the hearts of their followers, to abrogate the fundamentals of their doctrines, to discard any of their revealed Books, or to suppress the legitimate aspirations of their adherents. Repudiating the claim of any religion to be the final revelation of God to man, disclaiming finality for His own Revelation, Bahá'u'lláh inculcates the basic principle of the relativity of religious truth, the continuity of Divine Revelation, the progressiveness of religious experience. His aim is to widen the basis of all revealed religions and to unravel the mysteries of their scriptures. He insists on the unqualified recognition of the unity of their purpose, restates the eternal verities they enshrine, coordinates their functions, distinguishes the essential and the authentic from the nonessential and spurious in their teachings, separates the God-given truths from the priest-prompted superstitions, and on this as a basis proclaims the possibility, and even prophecies the inevitability, of their unification, and the consummation of their highest hopes."

(Shoghi Effendi, The Promised Day is Come, p. 107-108)

"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...."

(Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, p. 65)

"If thou wilt observe with discriminating eyes, thou wilt behold them all abiding in the same tabernacle, soaring in the same heaven, seated upon the same throne, uttering the same speech, and proclaiming the same Faith."

(Bahá'u'lláh, The Kitáb-i-Iqán, p. 153-154)

"The mission of the Prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies."

(‘Abdu’l-Bahá, The Promulgation of Universal Peace, p. 310)

"...you can say without hesitation that the concept of Satan or the Devil as an actual being opposed to God is rejected by the Bahá’í teachings but that the term is understood by Bahá’ís to mean the promptings of self and desire and the dark side of human nature."

(Universal House of Justice, 13 February 1974, cited in a letter dated 16 December 1998, on the topic of traditional practices in Africa)

"O ye loved ones of God! In this, the Bahá’í dispensation, God's Cause is spirit unalloyed... Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit..."

(‘Abdu’l-Bahá , Selections from the Writings of ‘Abdu’l-Bahá, p. 256-257)

"Alas for them! [Evildoers] They have deluded themselves with a fable, and to indulge their appetites they have done away with their own selves. They gave up everlasting glory in exchange for human pride, and they sacrificed greatness in both worlds to the demands of the insistent self. This is that of which We have forewarned you. Erelong shall ye behold the foolish in manifest loss."

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 258)

"O people of the world! Follow not the promptings of the self, for it summoneth insistently to wickedness and lust; follow, rather, Him Who is the Possessor of all created things, Who biddeth you to show forth piety, and manifest the fear of God."

(Bahá’u’lláh, The Kitáb-i-Aqdas, p. 41)

"Every human being has a spiritual nature and also a material nature; his purpose is to subdue the material nature, which inclines him to evil, and, with the aid of Divine Teachings, to develop his spiritual nature so that he can manifest praiseworthy attributes... The Bahá’í Teachings inform us that there is no independent force of evil in creation, but terms such as 'devil' or 'Satan' are used in sacred books as symbols of the promptings of the lower nature of man."

(The Universal House of Justice, 2 September 1992, letter to an individual on the topic of child abuse, psychology and knowledge of self)

"Remember how Adam and the others once dwelt together in Eden. No sooner, however, did a quarrel break out between Adam and Satan than they were, one and all, banished from the Garden, and this was meant as a warning to the human race, a means of telling humankind that dissension – even with the Devil – is the way to bitter loss. This is why, in our illumined age, God teacheth that conflicts and disputes are not allowable, not even with Satan himself."

(‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, p. 275)

"...although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained... Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul."

(‘Abdu’l-Bahá , Selections from the Writings of ‘Abdu’l-Bahá , p. 302-304)

"Then will the planet, galvanized through the universal belief of its dwellers in one God, and their allegiance to one common Revelation, mirror, within the limitations imposed upon it, the effulgent glories of the sovereignty of Bahá'u'lláh, shining in the plenitude of its splendour in the Abha Paradise, and be made the footstool of His Throne on high, and acclaimed as the earthly heaven, capable of fulfilling that ineffable destiny fixed for it, from time immemorial, by the love and wisdom of its Creator."

(Shoghi Effendi, The Promised Day Is Come, 28 March 1941, p. 122-124)