

47-Health & Healing

Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly, he deserves the judgment and wrath of God.

'Abdu'l-Bahá, *Promulgation of Universal Peace*, p. 352

If the health and well-being of the body be expended in the path of the Kingdom, this is very acceptable and praiseworthy; and if it is expended to the benefit of the human world in general--even though it be to their material benefit and be a means of doing good--that is also acceptable. But if the health and welfare of man be spent in sensual desires, in a life on the animal plane, and in devilish pursuits--then disease is better than such health; nay, death itself is preferable to such a life.

'Abdu'l-Bahá, *Bahá'í World Faith*, p. 376

If thou art desirous of health, wish thou health for serving the Kingdom. I hope thou mayest attain a perfect insight, an inflexible resolution, a complete health and spiritual and physical strength in order that thou mayest drink from the fountain of eternal life and be assisted by the spirit of divine confirmation.

'Abdu'l-Bahá, *Tablets of 'Abdu'l-Bahá 'Abbás vol. 1-3*, 242.4

No matter how perfect his health and physical powers, if that is all, he has not yet risen above the degree of a perfect animal. Beyond and above this, God has opened the doors of ideal virtues and attainments before the face of man. He has created in his being the mysteries of the divine Kingdom. He has bestowed upon him the power of intellect so that through the attribute of reason, when fortified by the Holy Spirit, he may penetrate and discover ideal realities and become informed of the mysteries of the world of significances.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, 99.1

The essential principles of His healing remedies are the knowledge and love of God, severance from all else save God, turning our faces in sincerity toward the Kingdom of God, implicit faith, firmness and fidelity, loving-kindness toward all creatures and the acquisition of the divine virtues indicated for the human world. These are the fundamental principles of progress, civilization, international peace and the unity of mankind. These are the essentials of Bahá'u'lláh's teachings, the secret of everlasting health, the remedy and healing for man.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, 72.4

It is evident that humankind without exception is sheltered beneath His mercy and protection. Some are imperfect; they must be perfected. The ignorant must be taught, the sick healed, the sleepers awakened. The child must not be oppressed or censured because it is undeveloped; it must be patiently trained. The sick must not be neglected because they are ailing; nay, rather, we must have compassion upon them and bring them healing.

'Abdu'l-Bahá, *Promulgation of Universal Peace*, pp. 180-181

O Lord! Thou beholdest this lifeless one before Thy face; suffer him, through Thy generosity and bountiful favor, not to be deprived of the chalice of immortal life. And Thou seest this afflicted one standing before Thy throne; turn him not away from the ocean of Thy healing. I entreat Thee to enable me at all times and under all conditions to remember Thee, to magnify Thy Name and to serve Thy Cause, though I am well aware that whatever proceedeth from a servant cannot transcend the limitations of his soul, nor beseem Thy Lordship, nor be worthy of the court of Thy glory and Thy Majesty.

Bahá'u'lláh, *Tablets of Bahá'u'lláh
Revealed After the Kitáb-i-Aqdas*, 8.37

I am but a poor creature, O my Lord; I have clung to the hem of Thy riches. I am sore sick; I have held fast the cord of Thy healing. Deliver me from the ills that have encircled me, and wash me thoroughly with the waters of Thy graciousness and mercy, and attire me with the raiment of wholesomeness, through Thy forgiveness and bounty.

Bahá'u'lláh, *Prayers and Meditations*, 19.2

There are two ways of healing sickness, material means and spiritual means. The first is by the use of remedies, of medicines; the second consists in praying to God and in turning to Him. Both means should be used and practiced.

‘Abdu’l-Bahá, *Bahá’í World Faith*, 76.1

If it were not for sin, how would you appreciate virtue? If evil deeds were unknown, how could you commend good actions? If sickness did not exist, how would you understand health? Evil is nonexistent; it is the absence of good. Sickness is the loss of health; poverty, the lack of riches. When wealth disappears, you are poor; you look within the treasure box but find nothing there. Without knowledge there is ignorance; therefore, ignorance is simply the lack of knowledge. Death is the absence of life. Therefore, on the one hand, we have existence; on the other, nonexistence, negation or absence of existence.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, 97:14

You must live in the utmost happiness. If any trouble or vicissitude comes into your lives, if your heart is depressed on account of health, livelihood or vocation, let not these things affect you. They should not cause unhappiness, for Bahá’u’lláh has brought you divine happiness. He has prepared heavenly food for you; He has destined eternal bounty for you; He has bestowed everlasting glory upon you.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, 67.1

I hope thou wilt become as a rising light and obtain spiritual health; and spiritual health is conducive to physical health.

‘Abdu’l-Bahá, *Tablets of ‘Abdu’l-Bahá ‘Abbás*, Vol. II, p. 305

Religion and divine teachings are like unto a remedy. A remedy must produce the condition of health. If it occasions sickness, it is wiser and better to have no remedy whatever. This is the significance of the statement that if religion becomes the cause of warfare and bloodshed, irreligion and the absence of religion are preferable among mankind.

‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, 98.3