

ABDUL-BAHA

True Happiness, Wisdom and Progress. The Dawn of Knowledge.

Man and Nature.

Observe the kingdom of genesis and examine carefully the created objects, and we discover the order of creation. Take the ferocious animals which are not to be seen in their earliest childhood, even in the later days of their lives but rarely; take for our consideration the planets as part of the great creation, and we will find all are subjects of a universal law, a law which is most complete, most perfect, which can not be surpassed. That is why a great philosopher, a very wise man, has declared thus: "There is no great or more perfect system in the realm of genesis than that which already exists." The materialist or atheist states that this symmetry, this perfect order, the composition, this decomposition, this existence, this non-existence, are all the exigencies of nature. It is nature that governs and rules over all human beings, and all existing objects, all phenomenal objects are captives of this nature, even man is an exigency of nature. When we study carefully we find that this phenomenal being, or this world, is subject to an exact order. It is under law, a universal law, but the question arises as to whether or not this order, this perfect symmetry which exists in nature, is caused or is due to nature itself, or whether it is due to a divine rule. The materialists declare that it is an exigency of nature for the rain to fall upon the ground, and that if it were not for the rain, nature would not become verdant; that if the cloud shall cause a downpour, if the sun shall send forth its heat and light (provided the earth be possessed of capacity), it is impossible not to conceive vegetation under these conditions. Therefore plant life is subject to nature—it is a sign of nature. The fire has no natural property—the function of conflagration or burning; fire burns. Inasmuch as the nature of fire, therefore, is burning, you cannot conceive of fire without its burning. In response to these statements we say, according to these premises, the conclusion arrived at is that nature is the ruler; nature is the governor, for all virtues or perfections are exigencies of this nature, as nature of necessity must be the ruling force in all things. Therefore man, who is a part of this nature, who is an

exigency of this nature, is but a member thereof, and nature is the whole.

Man is possessed of certain virtues of which nature is dispossessed. Man is possessed of volition, of which nature is void. For instance, an exigency of the sun is the giving of light. It is forced; it cannot do otherwise; it has a radiant light, but it is not volitional. An exigency of nature, with regard to this force known as electricity, is that it shall illumine when in this form. It cannot give light; it cannot force its light; it has no volition of its own. An exigency of property of water is humidity. Water cannot be conceived without humidity. It is not volitional. Likewise, all properties of nature are inherent and natural—not volitional. Hence it is stated philosophically that nature is void of volition and void of innate perception, and in this we agree with the materialist.

(Continued next week.)