

Health, Healing, and Nutrition

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I. From the Writings of Bahá'u'lláh

1. Resort ye, in times of sickness, to competent physicians; We have not set aside the use of material means, rather have We confirmed it through this Pen, which God hath made to be the Dawning-place of His shining and glorious Cause.¹
(Bahá'u'lláh, The Kitáb-i-Aqdas, p. 60)
2. We have permitted you to read such sciences as are profitable unto you, not such as end in idle disputation; better is this for you, if ye be of them that comprehend.²
(Bahá'u'lláh, The Kitáb-i-Aqdas, p. 48)
3. Whatever competent physicians or surgeons prescribe for a patient should be accepted and complied with, provided that they are adorned with the ornament of justice. If they were to be endued with divine understanding, that would certainly be preferable and more desirable.
(Bahá'u'lláh, from a Tablet - translated from the Persian)
4. Well is it with the physician who cureth ailments in My hallowed and dearly-cherished Name.
(Bahá'u'lláh, from a Tablet - translated from the Arabic)
5. In all circumstances they should conduct themselves with moderation; if the meal be only one course this is more pleasing in the sight of God; however, according to their means, they should seek to have this single dish be of good quality.
(Bahá'u'lláh, "Kitáb-i-Badí'" - translated from the Persian)
6. Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Consider the light of the lamp. Though an external object may interfere with its radiance, the light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and

1 A newer translation of this passage has been substituted for the translation originally included.

2 A newer translation of this passage has been substituted for the translation originally included.

power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endowed with tremendous power, and shall rejoice with exceeding gladness.

("Gleanings from the Writings of Bahá'u'lláh", rev. ed. (Wilmette: Bahá'í Publishing Trust, 1983), sec. 80, pp. 153-54)

7. O Befriended Stranger!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

("The Hidden Words of Bahá'u'lláh", Persian no. 32, rev. ed. Wilmette: Bahá'í Publishing Trust, 1985), p. 43)

8. Do not neglect medical treatment when it is necessary, but leave it off when health has been restored.... Treat disease through diet, by preference, refraining from the use of drugs; and if you find what is required in a single herb, do not resort to a compounded medicament. Abstain from drugs when the health is good, but administer them when necessary.

(Bahá'u'lláh, cited in J. E. Esslemont, "Bahá'u'lláh and the New Era", 5th rev. ed. (Wilmette: Bahá'í Publishing Trust, 1987), p. 106)

9. Verily the most necessary thing is contentment under all circumstances; by this one is preserved from morbid conditions and from lassitude. Yield not to grief and sorrow: they cause the greatest misery. Jealousy consumeth the body and anger doth burn the liver: avoid these two as you would a lion.

(Bahá'u'lláh, cited in "Bahá'u'lláh and the New Era", p. 108)

II. From the Writings and Utterances of `Abdu'l-Bahá

10. Thou shouldst endeavour to study the science of medicine. It is extremely useful and serveth as the greatest instrument for the dissemination of the Cause. It is absolutely imperative that thou acquire this bounty. Strive day and night that thou mayest become highly qualified in this science. And when thou wishest to dispense treatment set thy heart toward the Abhá Kingdom, entreating divine confirmations.

('Abdu'l-Bahá, from a Tablet - translated from the Persian)

11. Thou shouldst continue thy profession and at the same time try to serve the Kingdom of God.

('Abdu'l-Bahá, from a Tablet - translated from the Persian)

12. Thou hast written about thy poor sight. According to the explicit divine text the sick must refer to the doctor. This decree is decisive and everyone is bound to observe it. While thou art there thou shouldst consult the most skilled and the most famed eye specialist.

('Abdu'l-Bahá, from a Tablet - translated from the Persian)

13. One must obey the command of God and submit to medical opinion. Thou hast undertaken this journey to comply with His command and not for the sake of healing, since healing is in the hand of God, not in the hand of doctors.

('Abdu'l-Bahá, from a Tablet - translated from the Persian)

14. That the Most Great Name exerciseth influence over both physical and spiritual matters is sure and certain.

('Abdu'l-Bahá, from a Tablet - translated from the Persian)

15. The child must, from the day of his birth, be provided with whatever is conducive to his health; and know ye this: so far as possible, the mother's milk is best for, more agreeable and better suited to the child, unless she should fall ill or her milk should run entirely dry....

('Abdu'l-Bahá, from a Tablet - translated from the Persian)

16. When thou wishest to treat nervous pains turn thy whole being to the realm on high with thine heart detached from aught else besides Him and thy soul enraptured by the love of God. Then seek confirmation of the Holy Spirit from the Abhá Kingdom, while touching the affected part with

utmost love, tenderness and attraction to God. When all these things are combined, be assured that healing will take place.

(‘Abdu’l-Bahá, from a Tablet - translated from the Arabic)

17. Regarding the eating of animal flesh and abstinence therefrom, know thou of a certainty that, in the beginning of creation, God determined the food of every living being, and to eat contrary to that determination is not approved. For instance, beasts of prey, such as the wolf, lion and leopard, are endowed with ferocious, tearing instruments, such as hooked talons and claws. From this it is evident that the food of such beasts is meat. If they were to attempt to graze, their teeth would not cut the grass, neither could they chew the cud, for they do not have molars. Likewise, God hath given to the four-footed grazing animals such teeth as reap the grass like a sickle, and from this we understand that the food of these species of animal is vegetable. They cannot chase and hunt down other animals. The falcon hath a hooked beak and sharp talons; the hooked beak preventeth him from grazing, therefore his food also is meat.

But now coming to man, we see he hath neither hooked teeth nor sharp nails or claws, nor teeth like iron sickles. From this it becometh evident and manifest that the food of man is cereals and fruit. Some of the teeth of man are like millstones to grind the grain, and some are sharp to cut the fruit. Therefore he is not in need of meat, nor is he obliged to eat it. Even without eating meat he would live with the utmost vigour and energy. For example, the community of the Brahmins in India do not eat meat; notwithstanding this they are not inferior to other nations in strength, power, vigour, outward senses or intellectual virtues. Truly, the killing of animals and the eating of their meat is somewhat contrary to pity and compassion, and if one can content oneself with cereals, fruit, oil and nuts, such as pistachios, almonds and so on, it would undoubtedly be better and more pleasing.

(‘Abdu’l-Bahá, from a Tablet - translated from the Persian)

18. Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower, are for the purpose of eating meat. Know thou that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds. But eating meat is not forbidden or unlawful, nay, the point is this, that it is possible for man to live without eating meat and still be strong. Meat is nourishing and containeth the elements of herbs, seeds and fruits; therefore sometimes it is essential for the sick and for the rehabilitation of health. There is no objection in the Law of God to the eating of meat if it is required. So if thy constitution is rather weak and thou findest meat useful, thou mayest eat it.

(‘Abdu’l-Bahá, from a Tablet - translated from the Persian)

19. Thy letter was received. I hope that thou mayest be protected and assisted under the providence of the True One, be occupied always in mentioning the Lord and display effort to complete thy profession. Thou must endeavour greatly so that thou mayest become unique in thy profession and famous in those parts, because attaining perfection in one's profession in this merciful period is considered to be worship of God. And whilst thou art occupied with thy profession, thou canst remember the True One.

(“Selections from the Writings of ‘Abdu’l-Bahá” [rev. ed.], (Haifa: Bahá’í World Centre, 1982), sec. 128, pp. 145-46)

20. O ye, God's loved ones! Experience hath shown how greatly the renouncing of smoking, of intoxicating drink, and of opium, conduceth to health and vigour, to the expansion and keenness of the mind and to bodily strength. There is today a people³ who strictly avoid tobacco, intoxicating liquor and opium. This people is far and away superior to the others, for strength and physical courage, for health, beauty and comeliness. A single one of their men can stand up to ten men of another tribe. This hath proved true of the entire people: that is, member for member, each individual of this community is in every respect superior to the individuals of other communities.

Make ye then a mighty effort, that the purity and sanctity which, above all else, are cherished by 'Abdu'l-Bahá, shall distinguish the people of Bahá; that in every kind of excellence the people of God shall surpass all other human beings; that both outwardly and inwardly they shall prove

3 Possibly 'Abdu'l-Bahá was referring to the Sikhs; the description appears to apply to them.

superior to the rest; that for purity, immaculacy, refinement, and the preservation of health, they shall be leaders in the vanguard of those who know. And that by their freedom from enslavement, their knowledge, their self-control, they shall be first among the pure, the free and the wise.

("Selections from the Writings of 'Abdu'l-Bahá", sec. 129, p. 150)

21. O thou distinguished physician! ... Praise be to God that thou hast two powers: one to undertake physical healing and the other spiritual healing. Matters related to man's spirit have a great effect on his bodily condition. For instance, thou shouldst impart gladness to thy patient, give him comfort and joy, and bring him to ecstasy and exultation. How often hath it occurred that this hath caused early recovery. Therefore, treat thou the sick with both powers. Spiritual feelings have a surprising effect on healing nervous ailments.

("Selections from the Writings of 'Abdu'l-Bahá", sec. 130, pp. 150-151)

22. Although ill health is one of the unavoidable conditions of man, truly it is hard to bear. The bounty of good health is the greatest of all gifts.

("Selections from the Writings of 'Abdu'l-Bahá", sec. 132, p. 151)

23. When giving medical treatment turn to the Blessed Beauty, then follow the dictates of thy heart. Remedy the sick by means of heavenly joy and spiritual exultation, cure the sorely afflicted by imparting to them blissful glad tidings and heal the wounded through His resplendent bestowals. When at the bedside of a patient, cheer and gladden his heart and enrapture his spirit through celestial power. Indeed, such a heavenly breath quickeneth every mouldering bone and reviveth the spirit of every sick and ailing one.

("Selections from the Writings of 'Abdu'l-Bahá" sec. 131, p. 151)

24. There are two ways of healing sickness, material means and spiritual means. The first is by the treatment of physicians; the second consisteth in prayers offered by the spiritual ones to God and in turning to Him. Both means should be used and practised.

Illnesses which occur by reason of physical causes should be treated by doctors with medical remedies; those which are due to spiritual causes disappear through spiritual means. Thus an illness caused by affliction, fear, nervous impressions, will be healed more effectively by spiritual rather than by physical treatment. Hence, both kinds of treatment should be followed; they are not contradictory. Therefore thou shouldst also accept physical remedies inasmuch as these too have come from the mercy and favour of God, Who hath revealed and made manifest medical science so that His servants may profit from this kind of treatment also. Thou shouldst give equal attention to spiritual treatments, for they produce marvellous effects.

Now, if thou wishest to know the true remedy which will heal man from all sickness and will give him the health of the divine kingdom, know that it is the precepts and teachings of God. Focus thine attention upon them.

("Selections from the Writings of 'Abdu'l-Bahá", sec 133, pp. 151-52)

25. O thou who art attracted to the fragrant breathings of God! I have read thy letter addressed to Mrs. Lua Getsinger. Thou hast indeed examined with great care the reasons for the incursion of disease into the human body. It is certainly the case that sins are a potent cause of physical ailments. If humankind were free from the defilements of sin and waywardness, and lived according to a natural, inborn equilibrium, without following wherever their passions led, it is undeniable that diseases would no longer take the ascendant, nor diversify with such intensity.

But man hath perversely continued to serve his lustful appetites, and he would not content himself with simple foods. Rather, he prepared for himself food that was compounded of many ingredients, of substances differing one from the other. With this, and with the perpetrating of vile and ignoble acts, his attention was engrossed, and he abandoned the temperance and moderation of a natural way of life. The result was the engendering of diseases both violent and diverse.

For the animal, as to its body, is made up of the same constituent elements as man. Since, however, the animal contenteth itself with simple foods and striveth not to indulge its importunate urges to any great degree, and committeth no sins, its ailments relative to man's are few. We see clearly, therefore, how powerful are sin and contumacy as pathogenic factors. And once engendered these

diseases become compounded, multiply, and are transmitted to others. Such are the spiritual, inner causes of sickness.

The outer, physical causal factor in disease, however, is a disturbance in the balance, the proportionate equilibrium of all those elements of which the human body is composed. To illustrate: the body of man is a compound of many constituent substances, each component being present in a prescribed amount, contributing to the essential equilibrium of the whole. So long as these constituents remain in their due proportion, according to the natural balance of the whole—that is, no component suffereth a change in its natural proportionate degree and balance, no component being either augmented or decreased—there will be no physical cause for the incursion of disease.

For example, the starch component must be present to a given amount, and the sugar to a given amount. So long as each remaineth in its natural proportion to the whole, there will be no cause for the onset of disease. When, however, these constituents vary as to their natural and due amounts—that is, when they are augmented or diminished—it is certain that this will provide for the inroads of disease.

This question requireth the most careful investigation. The Báb hath said that the people of Bahá must develop the science of medicine to such a high degree that they will heal illnesses by means of foods. The basic reason for this is that if, in some component substance of the human body, an imbalance should occur, altering its correct, relative proportion to the whole, this fact will inevitably result in the onset of disease. If, for example, the starch component should be unduly augmented, or the sugar component decreased, an illness will take control. It is the function of a skilled physician to determine which constituent of his patient's body hath suffered diminution, which hath been augmented. Once he hath discovered this, he must prescribe a food containing the diminished element in considerable amounts, to re-establish the body's essential equilibrium. The patient, once his constitution is again in balance, will be rid of his disease.

The proof of this is that while other animals have never studied medical science, nor carried on researches into diseases or medicines, treatments or cures—even so, when one of them falleth a prey to sickness, nature leadeth it, in fields or desert places, to the very plant which, once eaten, will rid the animal of its disease. The explanation is that if, as an example, the sugar component in the animal's body hath decreased, according to a natural law the animal hankereth after a herb that is rich in sugar. Then, by a natural urge, which is the appetite, among a thousand different varieties of plants across the field, the animal will discover and consume that herb which containeth a sugar component in large amounts. Thus the essential balance of the substances composing its body is re-established, and the animal is rid of its disease.

This question requireth the most careful investigation. When highly-skilled physicians shall fully examine this matter, thoroughly and perseveringly, it will be clearly seen that the incursion of disease is due to a disturbance in the relative amounts of the body's component substances, and that treatment consisteth in adjusting these relative amounts, and that this can be apprehended and made possible by means of foods.

It is certain that in this wonderful new age the development of medical science will lead to the doctors' healing their patients with foods. For the sense of sight, the sense of hearing, of taste, of smell, of touch—all these are discriminative faculties, their purpose being to separate the beneficial from whatever causeth harm. Now, is it possible that man's sense of smell, the sense that differentiates odours, should find some odour repugnant, and that odour be beneficial to the human body? Absurd! Impossible! In the same way, could the human body, through the faculty of sight—the differentiator among things visible—benefit from gazing upon a revolting mass of excrement? Never! Again, if the sense of taste, likewise a faculty that selecteth and rejecteth, be offended by something, that thing is certainly not beneficial; and if, at the outset, it may yield some advantage, in the long run its harmfulness will be established.

And likewise, when the constitution is in a state of equilibrium, there is no doubt that whatever is relished will be beneficial to health. Observe how an animal will graze in a field where there are a hundred thousand kinds of herbs and grasses, and how, with its sense of smell, it snuffeth up the odours of the plants, and tasteth them with its sense of taste; then it consumeth whatever herb is

pleasurable to these senses, and benefitteth therefrom. Were it not for this power of selectivity, the animals would all be dead in a single day; for there are a great many poisonous plants, and animals know nothing of the pharmacopoeia. And yet, observe what a reliable set of scales they have, by means of which to differentiate the good from the injurious. Whatever constituent of their body hath decreased, they can rehabilitate by seeking out and consuming some plant that hath an abundant store of that diminished element; and thus the equilibrium of their bodily components is re-established, and they are rid of their disease.

At whatever time highly-skilled physicians shall have developed the healing of illnesses by means of foods, and shall make provision for simple foods, and shall prohibit humankind from living as slaves to their lustful appetites, it is certain that the incidence of chronic and diversified illnesses will abate, and the general health of all mankind will be much improved. This is destined to come about. In the same way, in the character, the conduct and the manners of men, universal modifications will be made.

("Selections from the Writings of 'Abdu'l-Bahá", sec. 134, pp. 152-156)

26. According to the explicit decree of Bahá'u'lláh one must not turn aside from the advice of a competent doctor. It is imperative to consult one even if the patient himself be a well-known and eminent physician. In short, the point is that you should maintain your health by consulting a highly-skilled physician.

("Selections from the Writings of 'Abdu'l-Bahá", sec 135, p. 156)

27. It is incumbent upon everyone to seek medical treatment and to follow the doctor's instructions, for this is in compliance with the divine ordinance, but, in reality, He Who giveth healing is God.

("Selections from the Writings of 'Abdu'l-Bahá", sec 136, p. 156)

28. O handmaid of God! The prayers which were revealed to ask for healing apply both to physical and spiritual healing. Recite them, then, to heal both the soul and the body. If healing is right for the patient, it will certainly be granted; but for some ailing persons, healing would only be the cause of other ills, and therefore wisdom doth not permit an affirmative answer to the prayer.

O handmaid of God! The power of the Holy Spirit healeth both physical and spiritual ailments.

("Selections from the Writings of 'Abdu'l-Bahá", sec 139, pp. 161-162)

29. ...every branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren—indeed, it bringeth on madness. Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.

O thou loyal servant of God and thou spiritual healer of man! Whensoever thou dost attend a patient, turn thy face toward the Lord of the heavenly Kingdom, ask the Holy Spirit to come to thine aid, then heal thou the sickness.

("Selections from the Writings of 'Abdu'l-Bahá", sec 154, p. 181)

30. ...if a doctor consoles a sick man by saying, "Thank God you are better, and there is hope of your recovery," though these words are contrary to the truth, yet they may become the consolation of the patient and the turning point of the illness. This is not blameworthy.

('Abdu'l-Bahá, "Some Answered Questions", 1st pocket-sized ed. Wilmette: Bahá'í Publishing Trust, 1984), pp. 215-16)

31. 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 be 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 were better than such health; nay, death itself were preferable to such a life. If thou art desirous of health, wish thou health for serving the Kingdom. I hope that thou mayest attain perfect insight, inflexible resolution, 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, cited in "Bahá'u'lláh and the New Era", pp. 114-15)

32. I ever pray on her behalf and beg from God His divine remedy and healing. As in this Dispensation consultation with expert doctors is highly advisable and acting in accordance with their prescriptions obligatory, it is well for her to undergo an operation if deemed necessary by such doctors.

(‘Abdu’l-Bahá, cited in "Star of the West", vol. 12, no. 7 July 1921), p. 134)

33. Therefore, it is evident that this spirit is different from the body, and that the bird is different from the cage, and that the power and penetration of the spirit is stronger without the intermediary of the body. Now, if the instrument is abandoned, the possessor of the instrument continues to act. For example, if the pen is abandoned or broken, the writer remains living and present; if a house is ruined, the owner is alive and existing. This is one of the logical evidences for the immortality of the soul.

There is another: this body becomes weak or heavy or sick, or it finds health; it becomes tired or rested; sometimes the hand or leg is amputated, or its physical power is crippled; it becomes blind or deaf or dumb; its limbs may become paralyzed; briefly, the body may have all the imperfections. Nevertheless, the spirit in its original state, in its own spiritual perception, will be eternal and perpetual; it neither finds any imperfection, nor will it become crippled. But when the body is wholly subjected to disease and misfortune, it is deprived of the bounty of the spirit, like a mirror which, when it becomes broken or dirty or dusty, cannot reflect the rays of the sun nor any longer show its bounties.

We have already explained that the spirit of man is not in the body because it is freed and sanctified from entrance and exit, which are bodily conditions. The connection of the spirit with the body is like that of the sun with the mirror. Briefly, the human spirit is in one condition. It neither becomes ill from the diseases of the body nor cured by its health; it does not become sick, nor weak, nor miserable, nor poor, nor light, nor small—that is to say, it will not be injured because of the infirmities of the body, and no effect will be visible even if the body becomes weak, or if the hands and feet and tongue be cut off, or if it loses the power of hearing or sight. Therefore, it is evident and certain that the spirit is different from the body, and that its duration is independent of that of the body; on the contrary, the spirit with the utmost greatness rules in the world of the body; and its power and influence, like the bounty of the sun in the mirror, are apparent and visible. But when the mirror becomes dusty or breaks, it will cease to reflect the rays of the sun.

(‘Abdu’l-Bahá, "Some Answered Questions", pp. 228-29)

34. Question: - Some people heal the sick by spiritual means—that is to say, without medicine. How is this?

Answer: - Know that there are four kinds of curing and healing without medicine. Two are due to material causes, and two to spiritual causes.

Of the two kinds of material healing, one is due to the fact that in man both health and sickness are contagious. The contagion of disease is violent and rapid, while that of health is extremely weak and slow. If two bodies are brought into contact with each other, it is certain that microbic particles will pass from one to the other. In the same way that disease is transferred from one body to another with rapid and strong contagion, it may be that the strong health of a healthy man will alleviate a very slight malady in a sick person. That is to say, the contagion of disease is violent and has a rapid effect, while that of health is very slow and has a small effect, and it is only in very slight diseases that it has even this small effect. The strong power of a healthy body can overcome a slight weakness of a sick body, and health results. This is one kind of healing.

The other kind of healing without medicine is through the magnetic force which acts from one body on another and becomes the cause of cure. This force also has only a slight effect. Sometimes one can benefit a sick person by placing one's hand upon his head or upon his heart. Why? Because of the effect of the magnetism, and of the mental impression made upon the sick person, which causes the disease to vanish. But this effect is also very slight and weak.

Of the two other kinds of healing which are spiritual—that is to say, where the means of cure is a spiritual power—one results from the entire concentration of the mind of a strong person upon a sick person, when the latter expects with all his concentrated faith that a cure will be effected from the

spiritual power of the strong person, to such an extent that there will be a cordial connection between the strong person and the invalid. The strong person makes every effort to cure the sick patient, and the sick patient is then sure of receiving a cure. From the effect of these mental impressions an excitement of the nerves is produced, and this impression and this excitement of the nerves will become the cause of the recovery of the sick person. So when a sick person has a strong desire and intense hope for something and hears suddenly the tidings of its realization, a nervous excitement is produced which will make the malady entirely disappear. In the same way, if a cause of terror suddenly occurs, perhaps an excitement may be produced in the nerves of a strong person which will immediately cause a malady. The cause of the sickness will be no material thing, for that person has not eaten anything, and nothing harmful has touched him; the excitement of the nerves is then the only cause of the illness. In the same way the sudden realization of a chief desire will give such joy that the nerves will be excited by it, and this excitement may produce health.

To conclude, the complete and perfect connection between the spiritual doctor and the sick person—that is, a connection of such a kind that the spiritual doctor entirely concentrates himself, and all the attention of the sick person is given to the spiritual doctor from whom he expects to realize health—causes an excitement of the nerves, and health is produced. But all this has effect only to a certain extent, and that not always. For if someone is afflicted with a very violent disease, or is wounded, these means will not remove the disease nor close and heal the wound—that is to say, these means have no power in severe maladies, unless the constitution helps, because a strong constitution often overcomes disease. This is the third kind of healing.

But the fourth kind of healing is produced through the power of the Holy Spirit. This does not depend on contact, nor on sight, nor upon presence; it is not dependent upon any condition. Whether the disease be light or severe, whether there be a contact of bodies or not, whether a personal connection be established between the sick person and the healer or not, this healing takes place through the power of the Holy Spirit.

(‘Abdu’l-Bahá, "Some Answered Questions", pp. 254-256)

35. Yesterday at table we spoke of curative treatment and spiritual healing, which consists in treating maladies through the spiritual powers.

Now let us speak of material healing. The science of medicine is still in a condition of infancy; it has not reached maturity. But when it has reached this point, cures will be performed by things which are not repulsive to the smell and taste of man—that is to say, by aliments, fruits and vegetables which are agreeable to the taste and have an agreeable smell. For the provoking cause of disease—that is to say, the cause of the entrance of disease into the human body—is either a physical one or is the effect of excitement of the nerves.

But the principal causes of disease are physical, for the human body is composed of numerous elements, but in the measure of an especial equilibrium. As long as this equilibrium is maintained, man is preserved from disease; but if this essential balance, which is the pivot of the constitution, is disturbed, the constitution is disordered, and disease will supervene.

For instance, there is a decrease in one of the constituent ingredients of the body of man, and in another there is an increase; so the proportion of the equilibrium is disturbed, and disease occurs. For example, one ingredient must be one thousand grams in weight, and another five grams, in order that the equilibrium be maintained. The part which is one thousand grams diminishes to seven hundred grams, and that which is five grams augments until the measure of the equilibrium is disturbed; then disease occurs. When by remedies and treatments the equilibrium is reestablished, the disease is banished. So if the sugar constituent increases, the health is impaired; and when the doctor forbids sweet and starchy foods, the sugar constituent diminishes, the equilibrium is reestablished, and the disease is driven off. Now the readjustment of these constituents of the human body is obtained by two means—either by medicines or by aliments; and when the constitution has recovered its equilibrium, disease is banished. All the elements that are combined in man exist also in vegetables; therefore, if one of the constituents which compose the body of man diminishes, and he partakes of foods in which there is much of that diminished constituent, then the equilibrium will be established, and a cure will be obtained. So long as the aim is the readjustment of the constituents

of the body, it can be effected either by medicine or by food.

The majority of the diseases which overtake man also overtake the animal, but the animal is not cured by drugs. In the mountains, as in the wilderness, the animal's physician is the power of taste and smell. The sick animal smells the plants that grow in the wilderness; he eats those that are sweet and fragrant to his smell and taste, and is cured. The cause of his healing is this. When the sugar ingredient has become diminished in his constitution, he begins to long for sweet things; therefore, he eats an herb with a sweet taste, for nature urges and guides him; its smell and taste please him, and he eats it. The sugar ingredient in his nature will be increased, and health will be restored.

It is, therefore, evident that it is possible to cure by foods, aliments and fruits; but as today the science of medicine is imperfect, this fact is not yet fully grasped. When the science of medicine reaches perfection, treatment will be given by foods, aliments, fragrant fruits and vegetables, and by various waters, hot and cold in temperature.

This discourse is brief; but, if God wills, at another time, when the occasion is suitable, this question will be more fully explained.

(‘Abdu’l-Bahá, "Some Answered Questions", pp. 257-59)

36. We should all visit the sick. When they are in sorrow and suffering, it is a real help and benefit to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion to the sick and suffering. This has greater effect than the remedy itself. You must always have this thought of love and affection when you visit the ailing and afflicted.

(“The Promulgation of Universal Peace: Talks Delivered by ‘Abdu’l-Bahá during His Visit to the United States and Canada in 1912” 2nd. ed. (Wilmette: Bahá’í Publishing Trust, 1982), p. 204)

37. All true healing comes from God! There are two causes for sickness, one is material, the other spiritual. If the sickness is of the body, a material remedy is needed, if of the soul, a spiritual remedy. If the heavenly benediction be upon us while we are being healed then only can we be made whole, for medicine is but the outward and visible means through which we obtain the heavenly healing. Unless the spirit be healed, the cure of the body is worth nothing. All is in the hands of God, and without Him there can be no health in us!

There have been many men who have died at last of the very disease of which they have made a special study. Aristotle, for instance, who made a special study of the digestion, died of a gastronomic malady. Aviseu was a specialist of the heart, but he died of heart disease. God is the great compassionate Physician who alone has the power to give true healing.

(“Paris Talks: Addresses given by ‘Abdu’l-Bahá in Paris in 1911-1912”, 11th ed. (London: Bahá’í Publishing Trust, 1979), p. 19)

38. When an illness is slight a small remedy will suffice to heal it, but when the slight illness becomes a terrible disease, then a very strong remedy must be used by the Divine Healer....

(“Paris Talks: Addresses given by ‘Abdu’l-Bahá in Paris in 1911-1912” p. 27)

39. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise.

(“Paris Talks: Addresses given by ‘Abdu’l-Bahá in Paris in 1911-1912”, p. 177)

40. The healing that is by the power of the Holy Spirit needs no special concentration or contact. It is through the wish or desire and the prayer of the holy person. The one who is sick may be in the East and the healer in the West, and they may not have been acquainted with each other, but as soon as that holy person turns his heart to God and begins to pray, the sick one is healed. This is a gift belonging to the Holy Manifestations and those who are in the highest station.

(‘Abdu’l-Bahá, cited in “Bahá’u’lláh and the New Era” p. 109)

41. “What will be the food of the future?” “Fruit and grains. The time will come when meat will no longer be eaten. Medical science is only in its infancy, yet it has shown that our natural diet is that

which grows out of the ground. The people will gradually develop up to the condition of this natural food.”

(‘Abdu’l-Bahá, cited in Julia M. Grundy. "Ten Days in the Light of ‘Akka", rev. ed. (Wilmette: Bahá’í Publishing Trust, 1979), pp. 8-9)

III. From letters written on behalf of Shoghi Effendi

42. In regard to the question as to whether people ought to kill animals for food or not, there is no explicit statement in the Bahá’í Sacred Scriptures (as far as I know) in favour or against it. It is certain, however, that if man can live on a purely vegetarian diet and thus avoid killing animals, it would be much preferable. This is, however, a very controversial question and the Bahá’ís are free to express their views on it.

(In a letter written on behalf of Shoghi Effendi, 9 July 1931 to an individual believer)

43. ‘Abdu’l-Bahá does often state that the medical science will much improve. With the appearance of every Revelation a new insight is created in man and this in turn expresses itself in the growth of science. This has happened in past dispensations and we find its earliest fruits in our present day. What we see however is only the beginning. With the spiritual awakening of man this force will develop and marvelous results will become manifest.

(In a letter written on behalf of Shoghi Effendi, 14 January 1932 to two believers)

44. Bahá’u’lláh tells us that in case of disease we should pray but at the same time refer to competent physicians, and abide by their considered decision. Shoghi Effendi wishes you therefore to find whether your son has really become ill, and if he is, then follow the directions of the doctor. Being versed in the medical sciences they can treat better than even a loving mother can. You can render your assistance by praying for him and at the same time helping the physicians to treat him.

(In a letter written on behalf of Shoghi Effendi, 9 April 1933 to an individual believer)

45. In the “Book of Aqdas” Bahá’u’lláh urges us that when we obtain any physical ailment we should refer to the doctor and abide by his decision. Physical and spiritual forces have both to be used to secure the speedy recovery of the patients; no partial treatment is sufficient....

(In a letter written on behalf of Shoghi Effendi, 1 June 1933 to an individual believer)

46. Healing through purely spiritual forces is undoubtedly as inadequate as that which materialist physicians and thinkers vainly seek to obtain by resorting entirely to mechanical devices and methods. The best result can be obtained by combining the two processes: spiritual and physical.

(In a letter written on behalf of Shoghi Effendi, 12 March 1934 to an individual believer)

47. With regard to your question concerning spiritual healing: Such a healing constitutes, indeed, one of the most effective methods of relieving a person from either his mental or physical pains and sufferings. ‘Abdu’l-Bahá has in His “Paris Talks” emphasized its importance by stating that it should be used as an essential means for effecting a complete physical cure. Spiritual healing, however, is not and cannot be a substitute for material healing, but it is a most valuable adjunct to it. Both are, indeed, essential and complementary.

(In a letter written on behalf of Shoghi Effendi, 16 February 1935 to an individual believer)

48. With reference to your question concerning spiritual healing: Its importance, as you surely know, has been greatly emphasized by ‘Abdu’l-Bahá, Who considered it, indeed, as an essential part of physical processes of healing. Physical healing cannot be complete and lasting unless it is reinforced by spiritual healing. And this last one can be best obtained through obedience to the laws and commandments of God as revealed to us through His Manifestations. Individual believers, however, can also help by imparting healing to others. But the success of their efforts depends entirely on their strict adherence to the Teachings, and also on the manner in which they impart them to others. According to Bahá’u’lláh man cannot obtain full guidance directly from God. He must rather seek it through His Prophets. Provided this principle is clearly understood and explained, the Guardian sees no harm that the friends should try to effect spiritual healing in others. Any such cure effected, however, should be done in the name of Bahá’u’lláh and in accordance with His teachings. For God,

and God alone, is the Supreme and Almighty Physician, and all else are but instruments in His hands.

(In a letter written on behalf of Shoghi Effendi, 23 May 1935 to an individual believer)

49. As to your question concerning the meaning of physical suffering and its relation to mental and spiritual healing: Physical pain is a necessary accompaniment of all human existence, and as such is unavoidable. As long as there will be life on earth, there will be also suffering, in various forms and degrees. But suffering, although an inescapable reality, can nevertheless be utilized as a means for the attainment of happiness. This is the interpretation given to it by all the Prophets and saints, who, in the midst of severe tests and trials, felt happy and joyous and experienced what is best and holiest in life. Suffering is both a reminder and a guide. It stimulates us to better adapt ourselves to our environmental conditions, and thus leads the way to self-improvement. In every suffering one can find a meaning and a wisdom. But it is not always easy to find the secret of that wisdom. It is sometimes only when all our suffering has passed that we become aware of its usefulness. What man considers to be evil turns often to be a cause of infinite blessings. And this is due to his desire to know more than he can. God's wisdom is, indeed, inscrutable to us all, and it is no use pushing too far trying to discover that which shall always remain a mystery to our mind.

(In a letter written on behalf of Shoghi Effendi, 29 May 1935 to an individual believer)

50. Regarding your questions concerning the condition of the soul during illness: The passages in the "Gleanings" make it quite clear that physical ailments, no matter how severe, cannot bring any change in the inherent condition of the soul. As Bahá'u'lláh says: "The spirit is permanent and steadfast in its station".⁴ The veil or hindrance that interposes between soul and body during physical disease is sickness itself. Sickness reveals a lack of balance in the human organism, an absence of equilibrium in the forces essential for the normal functioning of the human body.

(In a letter written on behalf of Shoghi Effendi, 8 March 1936 to an individual believer)

51. As to your question regarding the possibility of an artificial production of life by means of an incubator: this is essentially a matter that concerns science, and as such should be investigated and studied by scientists.

(In a letter written on behalf of Shoghi Effendi, 31 December 1937 to an individual believer)

52. As to the possibility of conception without the presence of a male sperm in the future: this is a question which lies entirely within the province of science, and which future scientists will have to investigate.

(In a letter written on behalf of Shoghi Effendi, 27 February 1938 to an individual believer)

53. The Teachings bear no reference to the question of telepathy. It is a matter that concerns psychology.

(In a letter written on behalf of Shoghi Effendi, 28 February 1938 to an individual believer)

54. The eating of pork is not forbidden in the Bahá'í Teachings.

(In a letter written on behalf of Shoghi Effendi, 27 March 1938 to an individual believer)

55. These investigations you have so painstakingly pursued in the field of medical science, and on a subject which is still puzzling the minds of all the leading scientists in the world, cannot but be of a captivating interest and of a great value to all medical research workers.

It is significant that you as a believer should have undertaken a work of this nature, as we all know that the powers released by the Manifestation of Bahá'u'lláh in this day are destined in the course of time to reveal themselves through the instrumentality of His followers, and in every conceivable field of human endeavour.

That you should increasingly prove, through your continued researches in the domain of medicine, to be one of those instruments is the fervent hope of our beloved Guardian....

(In a letter written on behalf of Shoghi Effendi, 29 November 1938 to an individual believer)

4 The words quoted here are from a translation appearing in *Bahá'í Scriptures* p. 228. The passage as translated by Shoghi Effendi appears in *Gleanings*, section LXXX, as follows: "...the soul itself remaineth unaffected by any bodily ailments."

56. Such hindrances, no matter how severe and insuperable they may at first seem, can and should be effectively overcome through the combined and sustained power of prayer and of determined and continued effort....

(In a letter written on behalf of Shoghi Effendi, 6 February 1939 to an individual believer)

57. The Bahá'í Teachings do not only encourage marital life, considering it the natural and normal way of existence for every sane, healthy and socially-conscious and responsible person, but raise marriage to the status of a divine institution, its chief and sacred purpose being the perpetuation of the human race—which is the very flower of the entire creation—and its elevation to the true station destined for it by God.

That there should be, however, certain individuals who by reason of some serious deficiency, physical or mental, would be incapacitated to contract marriage and enjoy the blessings of an enduring and successful marital life is only too evident, but these constitute only a very small section of humanity, and are therefore merely an exception, and their condition cannot possibly invalidate what an all-wise and loving Providence has decreed to be the normal way to a fruitful and constructive social existence.

The exact conditions and circumstances under which such incapacitated individuals should be advised or even prevented perhaps from entering into any sort of marital existence have not been specified in the Bahá'í Writings, but will have to be defined later on by the Universal House of Justice. In the mean time, those believers who consider themselves as falling into the above category would do well, before taking any final decision themselves, to consult medical experts, who are both conscientious and competent, and to abide by their recommendation.

(In a letter written on behalf of Shoghi Effendi, 15 April 1939 to an individual believer)

58. Also with regard to the practice of circumcision; the Teachings bear no reference to this matter, and it is therefore not enjoined upon the believers.

(In a letter written on behalf of Shoghi Effendi, 14 December 1940 to the National Spiritual Assembly of India and Burma)

59. Regarding your question about vaccination: these are technical matters which have not been specifically mentioned in the teachings, and consequently the Guardian cannot make any statement about them. No doubt medical science will progress tremendously as time goes by, and the treatment of disease become more perfect.

(In a letter written on behalf of Shoghi Effendi, 22 January 1944 to an individual believer)

60. As to your question about healing: although there is no objection to your helping others to regain their health, he does not feel you should associate the name Bahá'í with your work, as it gives a wrong impression; we have no “Bahá'í healers” as Christian Science and various other sects have. You are a Bahá'í and a healer, and that is quite different.

(In a letter written on behalf of Shoghi Effendi, 13 December 1945 to an individual believer)

61. The Tablet to a Physician was addressed to a man who was a student of the old type of healing prevalent in the East and familiar with the terminology used in those days, and He addresses him in terms used by the medical men of those days. These terms are quite different from those used by modern medicine, and one would have to have a deep knowledge of this former school of medicine to understand the questions Bahá'u'lláh was elucidating.

The Guardian never goes into technical matters, as this is not his work. Bahá'u'lláh has recommended that people seek the help and advice of experts and doctors; He does not say which school they should belong to.

Likewise there is nothing in the teachings about whether people should eat their food cooked or raw; exercise or not exercise; resort to specific therapies or not; nor is it forbidden to eat meat.

Bahá'u'lláh says teaching is the greatest of all services, but He does not mean one should give up medicine to teach.

(In a letter written on behalf of Shoghi Effendi, 18 December 1945 to an individual believer)

62. The greatest form of healing which the Bahá'ís can practice is to heal the spiritually sick souls of

men by giving this greatest of all Messages to them. We can also try to help them, both physically and spiritually, through prayer.

(In a letter written on behalf of Shoghi Effendi, 25 March 1946 to an individual believer)

63. There is nothing in the teachings which would forbid a Bahá'í to bequeath his eyes to another person or for a Hospital; on the contrary it seems a noble thing to do.

(In a letter written on behalf of Shoghi Effendi, 6 September 1946 to an individual believer)

64. He feels you should certainly think of your future and earning your living, and if chiropractic is the work you wish to go in for, you should continue your education; when you are finished it would be highly meritorious to enter the pioneer field, as for many years to come Bahá'í teachers will be needed in distant lands.

(In a letter written on behalf of Shoghi Effendi, 31 March 1947 to an individual believer)

65. ...you should not neglect your health, but consider it the means which enables you to serve. It—the body—is like a horse which carries the personality and spirit, and as such should be well cared for so it can do its work! You should certainly safeguard your nerves, and force yourself to take time, and not only for prayer and meditation, but for real rest and relaxation....

(In a letter written on behalf of Shoghi Effendi, 23 November 1947 to an individual believer)

66. Very little is as yet known about the mind and its workings. But one thing is certain: Bahá'ís can and do receive a very remarkable help and protection in this world, one which often surprises their doctors very much!

(In a letter written on behalf of Shoghi Effendi, 9 April 1948 to an individual believer)

67. The Guardian knows nothing about your kind of healing, nor would he care to go into the question in detail, as he has no time for such matters. But he can lay down for your guidance certain broad principles: there is no such thing as Bahá'í healers or a Bahá'í type of healing. In His Most Holy Book (the Aqdas) Bahá'u'lláh says to consult the best physicians, in other words doctors who have studied a scientific system of medicine; He never gave us to believe He Himself would heal us through 'healers', but rather through prayer and the assistance of medicine and approved treatments.

Now, as long as your healing is in no opposition to these principles, as long as you do not try and take the place of a regular doctor in trying to heal others, but only give them your kind of help through constructive suggestion—or whatever it may be—and do not associate this help with being a channel of the direct grace of Bahá'u'lláh, the Guardian sees no harm in your continuing your assistance to others. But you must conscientiously decide whether in view of the above you are really justified in continuing. He will pray for your guidance and happiness.

(In a letter written on behalf of Shoghi Effendi, 8 June 1948 to an individual believer)

68. He does not feel that you should try to do anything special about the capacity you feel to help people when they are ill. This does not mean you should not use it, when the occasion arises, such as it did recently. But he means you should not become a “healer” such as the Christian Scientists have, and we Bahá'ís do not have.

(In a letter written on behalf of Shoghi Effendi, 25 December 1949 to an individual believer)

69. We have no reason to believe that the healing of the Holy Spirit cannot be attracted by ordinary human beings. But this is rare, a mystery, and a gift of God.

(In a letter written on behalf of Shoghi Effendi, 26 March 1950 to an individual believer)

70. There is nothing in our teachings about Freud and his method. Psychiatric treatment in general is no doubt an important contribution to medicine, but we must believe it is still a growing rather than a perfected science. As Bahá'u'lláh has urged us to avail ourselves of the help of good physicians Bahá'ís are certainly not only free to turn to psychiatry for assistance but should, when advisable, do so. This does not mean psychiatrists are always wise or always right, it means we are free to avail ourselves of the best medicine has to offer us.

(In a letter written on behalf of Shoghi Effendi, 15 June 1950 to the National Spiritual Assembly of the British Isles)

71. ...as we are a religion and not qualified to pass on scientific matters we cannot sponsor different treatments. We are certainly free to pass on what we have found beneficial to others.

(In a letter written on behalf of Shoghi Effendi, 30 September 1950 to an individual believer)

72. The Guardian sees no reason why you should not continue to help sick people. As he wrote some of the believers regarding this matter previously, as long as you do not say you are healing them as a Bahá'í, or because you are a Bahá'í (because we have no "healers" in the Cause as such) there can be certainly no objection to your doing it. On the contrary, to be able to help another soul who is in suffering is a great bounty from God.

(In a letter written on behalf of Shoghi Effendi, 5 October 1950 to an individual believer)

73. There is nothing in the Teachings about chiropractic as a method of healing. People are free to turn to it if they please and find help through it.

(In a letter written on behalf of Shoghi Effendi, 10 February 1951 to an individual believer)

74. Regarding your question: there are very few people who can get along without eight hours sleep. If you are not one of those, you should protect your health by sleeping enough. The Guardian himself finds that it impairs his working capacity if he does not try and get a minimum of seven or eight hours.

(In a letter written on behalf of Shoghi Effendi, 15 September 1951 to two believers)

75. There is nothing in the teachings about Socialized Medicine. All these details are for the House of Justice to decide.

(In a letter written on behalf of Shoghi Effendi, 18 February 1951 to an individual believer)

76. Every day medical science is progressing, and it is quite possible that some new form of treatment or some new doctor may be able to get you on your feet. He will certainly pray that this may be so.

(In a letter written on behalf of Shoghi Effendi, 24 February 1952 to an individual believer)

77. So you see he cannot possibly pronounce on the merits of Dianetics. The believers are free to investigate new things, and use them if they prove of real value and no harm.

(In a letter written on behalf of Shoghi Effendi, 30 August 1952 to an individual believer)

78. He was sorry to hear you have been ill, and urges you to cooperate fully with your doctors in order to regain your health as soon as possible and be free to serve the Cause.

(In a letter written on behalf of Shoghi Effendi, 19 July 1953 to an individual believer)

79. The beloved Guardian says that the question of circumcision has nothing to do with the Bahá'í Teachings; and the believers are free to do as they please in the matter.

(In a letter written on behalf of Shoghi Effendi, 27 March 1954 to an individual believer)

80. He is pleased to see that you are feeling better, and will certainly pray for your full recovery. Before having any serious operation, you should consult more than one qualified physician.

(In a letter written on behalf of Shoghi Effendi, 8 April 1954 to an individual believer)

81. Regarding various matters raised in your letters: There is nothing in the Teachings to prevent a Bahá'í from willing his body for medical research after death. However, it should be made clear that the remains must be buried eventually and not cremated, as this is according to Bahá'í law.

(In a letter written on behalf of Shoghi Effendi, 26 June 1956 to the National Spiritual Assembly of Canada)

82. There is nothing in the Teachings against leaving our bodies to medical science. The only thing we should stipulate is that we do not wish to be cremated, as it is against our Bahá'í Laws.

As many people make arrangements to leave their bodies to medical science for investigation, he suggests that you inquire, either through some lawyer friend or through some hospital, how you could do this, and then make the necessary provision in your will, stipulating that you wish your body be of service to mankind in death, and that, being a Bahá'í, you request that your remains not be cremated and not be taken more than an hour's journey from the place you die.

The spirit has no more connection with the body after it departs, but, as the body was once the temple of the spirit, we Bahá'ís are taught that it must be treated with respect.

(In a letter written on behalf of Shoghi Effendi, 22 March 1957 to an individual believer)

IV. From letters written on behalf of The Universal House of Justice

83. One of the friends of Persia wrote to Shoghi Effendi and asked this question: "Is it true that 'Abdu'l-

Bahá has said that biochemical homeopathy, which is a form of food medicine, is in conformity with the Bahá'í medical concept?" The beloved Guardian's reply to this question in a letter dated 25th November, 1944 was as follows: "This statement is true, and the truth thereof will be revealed in the future." (The question and answer are translated from the Persian.)

The Universal House of Justice has also asked us to inform you that it does not wish the above statement to be circulated in isolation from the many and varied other texts in the Writings on medicine. However, you may share it with any of your friends who are interested.

(12 November 1975, written by the Universal House of Justice to an individual believer)

84. No specific school of nutrition or medicine has been associated with the Bahá'í teachings. What we have are certain guidelines, indications and principles which will be carefully studied by experts and will, in the years ahead, undoubtedly prove to be invaluable sources of guidance and inspiration in the development of these medical sciences. Moreover, in this connection the Guardian's secretary has stated on his behalf that "It is premature to try and elaborate on the few general references to health and medicine made in our Holy Scriptures." The believers must guard against seizing upon any particular text which may appeal to them and which they may only partially or even incorrectly understand....

In the Kitáb-i-Aqdas Bahá'u'lláh has stated: "Whenever ye fall ill, refer to competent physicians. Verily, We have not abolished recourse to material means, rather have We affirmed it through this Pen which God hath made the Dawning Place of His luminous and resplendent Cause." The secretaries of the Guardian have conveyed his guidance on this point in many letters to individual believers in passages such as these: "...refer to competent physicians, and abide by their considered decisions"; "...invariably consult and follow the treatment of competent and conscientious physicians..." and "...consult the best physicians ... doctors who have studied a scientific system of medicine." Thus the obligation to consult physicians and to distinguish between doctors who are well trained in medical sciences and those who are not is clear, but the Faith should not be associated with any particular school of medical theory or practice. It is left to each believer to decide for himself which doctors he should consult, bearing in mind the principles enunciated above.

In matters of diet, as in medicine, the Universal House of Justice feels that the believers should be aware that a huge body of scientific knowledge has been accumulated as a guide to our habits and practices. Here too, as in all other things, the believers should be conscious of the two principles of moderation and courtesy in the way they express their opinions and in deciding whether they should refuse food offered to them or request special foods.

There are, of course, instances where a believer would be fully justified in abstaining from or eating only certain foods for some medical reason, but this is a different matter and would be understood by any reasonable person.

(24 January 1977, written by the Universal House of Justice to an individual believer)

85. In matters of health, particularly regarding diet and nutrition, the House of Justice advises the friends to seek the help and advice of experts and doctors. This is what Bahá'u'lláh has recommended and He does not indicate which school of thought or practice they should belong to. However, as you particularly ask about references in the Old Testament as they relate to meat and fish, the House of Justice has asked us to quote for you the following excerpt taken from a letter written on behalf of the beloved Guardian by his secretary to an individual believer:

"...there is nothing in the teachings about whether people should eat their food cooked or raw; exercise or not exercise; resort to specific therapies or not; nor is it forbidden to eat meat."

(19 June 1977, written by the Universal House of Justice to an individual believer)

86. The Universal House of Justice has received your letter of 19th January 1978 enquiring the Bahá'í point of view on the vivisection of animals. The beloved Guardian was asked a similar question to which his secretary replied on his behalf, on 29 November 1955: "As there is no definite and conclusive statement on Vivisection in the Bahá'í Teachings, this is a matter which the International House of Justice will have to pass upon in the future."

The House of Justice does not wish to legislate upon this matter at the present time. It is left to the

consciences of the individual friends, who should make their decisions in light of the teachings concerning animals and their treatment.

In this connection the House of Justice instructs us to say that in a Tablet in which He stresses the need for kindness to animals, 'Abdu'l-Bahá states that it would be permissible to perform an operation on a living animal for the purposes of research even if the animal were killed thereby, but that the animal must be well anaesthetized and that the utmost care must be exercised that it does not suffer.

(9 March 1978, written by the Universal House of Justice to the National Spiritual Assembly of Italy)

87. In matters of diet, as in medicine, the Universal House of Justice feels that the believers should be aware that a huge body of scientific knowledge has been accumulated as a guide to our habits and practices. But it must be clearly understood that no specific school of nutrition or medicine has been associated with the Bahá'í teachings. What we have are certain guidelines, indications and principles which will be carefully studied by experts and will, in the years ahead, undoubtedly prove to be invaluable sources of guidance and inspiration in the development of these medical sciences. Moreover, in this connection the Guardian's secretary has stated on his behalf that "It is premature to try and elaborate on the few general references to health and medicine made in our Holy Scriptures." The believers must guard against seizing upon any particular text which may appeal to them and which they may only partially or even incorrectly understand.

(11 July 1978, written by the Universal House of Justice to an individual believer)