

# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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**Welcome!** This package has been developed for teachers of Stage Two of Human Society and Its Environment. There are seven 20 minutes lesson plans which can be taught in any order or used as stand-alone lessons.

The package includes teachers' notes and lesson plans on three main themes:

- What do Bahá'ís believe?
- Where and how do Bahá'ís practice their Faith?
- The history of the Bahá'í Faith

An additional lesson is provided for those teachers planning an excursion to the Bahá'í House of Worship in Ingleside, Sydney.

All resources required for teaching these lesson plans are provided including several websites for use on the Interactive Whiteboard.

*Any questions, concerns, comments or feedback should be sent to Bahá'í Council for NSW & ACT, 107 Derby St, Silverwater, 2086. Phone 02 9748 1297 or Email [abc@nsw.bahai.org.au](mailto:abc@nsw.bahai.org.au)*

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### Teachers' Notes

The following lesson plans fulfil outcomes for CUS2.3, CUS2.4 and SSS2.8 – Stage 2 of the HSIE Curriculum

The word “Bahá'í” is pronounced: (Bah-high). The central themes of the Bahá'í Faith are the oneness of God, the oneness of religion and the oneness of humanity. The equality of men and women is an important Bahá'í principle. The Bahá'í Writings emphasise the value of education as the key to material and spiritual progress. Bahá'ís believe in the importance of daily prayer, independent search for truth and the keeping of high moral standards.

The Bahá'í Faith is an independent world religion which originated in Iran (then Persia) in the mid-nineteenth century. There are now more than five million Bahá'ís around the world from diverse ethnic and cultural backgrounds. In Australia, the Bahá'í community has worked actively in the fields of human rights, reconciliation, advancement of women, peace, moral education, the promotion of racial harmony and the inter-faith movement. At the international level, the Bahá'í International Community represents the Bahá'í Faith at the United Nations, where it holds consultative status with the UN Economic and Social Council (ECOSOC) and UNICEF. It is an active participant in United Nations forums and activities.

The Prophet-Founder of the Bahá'í Faith is Bahá'u'lláh pronounced (Bah-ha-oo-lah), which literally means "Glory of God". Bahá'u'lláh's writings form the body of Bahá'í scripture. He is regarded by Bahá'ís as the most recent in a line of messengers from God which stretches back beyond recorded time and includes Adam, Abraham, Moses, Zoroaster, Krishna, Buddha, Christ, Muhammad and The Báb. While the Bahá'í Faith is an independent religion in its own right, Bahá'ís recognise and honour the divine origin of all major religions.

The traditions of almost every people include the promise of a future when peace and harmony will be established on earth and humankind will live in prosperity. Bahá'ís believe that the teachings of Bahá'u'lláh will enable humanity to build this promised new world. He said:

***That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith.***

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### THEME

#### What do Bahá'ís believe? - Part 1

### TOPICS

- Independent World Religion
- Belief in one God
- Progressive Revelation

### LESSON DURATION

- 15 to 20 minutes

### OUTCOMES

CUS2.3 Identities: Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australia and community identities

CUS2.4 Cultural Diversity: Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.

### RESOURCES & FURTHER INFORMATION

- What Do Bahá'ís Believe? – Part 1 (Page 4)
- The Bahá'í Faith (Wikipedia): [http://en.wikipedia.org/wiki/Bahá'%C3%AD\\_Faith](http://en.wikipedia.org/wiki/Bahá'%C3%AD_Faith)
- Bahá'í Teachings: Basic Teachings of Bahá'u'lláh: <http://info.bahai.org/bahauallah-basic-teachings.html>
- BBC Northern Ireland Learning – The Bahá'í Faith  
[http://www.bbc.co.uk/northernireland/schools/11\\_16/citizenship/pdfs/ctz\\_rel\\_pg01\\_tn01.pdf](http://www.bbc.co.uk/northernireland/schools/11_16/citizenship/pdfs/ctz_rel_pg01_tn01.pdf)

### LEARNING EXPERIENCE

1. Background reading for students copied and distributed or projected on IWB (reading time 5-6 minutes) See page 4 : What Do Bahá'ís Believe?" Part 1
2. Watch video: <http://www.youtube.com/watch?v=iVPXNPOKeoE> (This is a 3 minute video presenting a basic Bahá'í view of 'progressive revelation' and the belief in one God, produced by the National Bahá'í Centre of the United States).
3. Suggested questions and discussions.
  - What do you think is meant by the phrase "an independent world religion"?
  - What is the Eternal Covenant?
  - What does "manifest" mean? What is a Manifestation according to what you have read and seen today?
  - What do Bahá'ís mean when they talk about "progressive revelation"?

### EXTENSION ACTIVITIES

- Read, discuss and post questions or comments on Bahá'í Topics from the International Bahá'í Community Website, "A New Vision for Humanity's Future"  
<http://info.bahai.org/article-1-7-0-1.html>

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## What do Bahá'ís believe? – Part 1



The Bahá'í Faith is an independent World Religion with an estimated five to six million Bahá'ís (members) around the world in more than 200 countries and territories. Bahá'ís reside in over 100,000 localities around the world and the religion is currently recognized as the second-most geographically widespread religion after Christianity and the second-fastest growing Faith after Islam. (Statistics: [http://en.wikipedia.org/wiki/Bahá'í\\_Faith](http://en.wikipedia.org/wiki/Bahá'í_Faith))

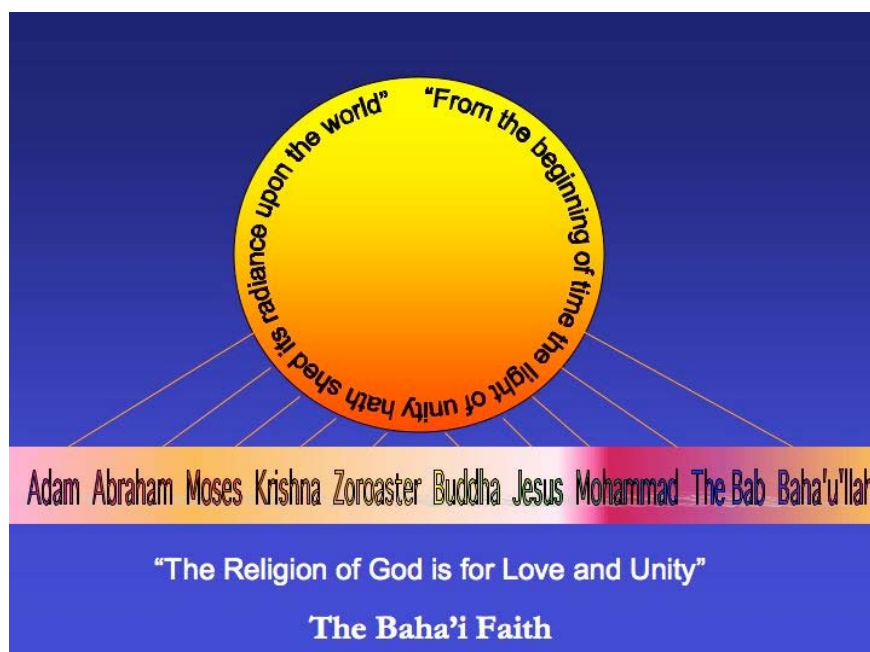
In the same way that Christianity is not a sect of Judaism even though Christianity emerged in a Jewish nation, the Bahá'í Faith is not a sect of Islam although the Faith had its origins in the Islamic country of Persia (Iran).

The word “Bahá'í” (pronounced /bə'haɪ/ or bar-hi) is derived from the Arabic word “Bahá”, meaning “glory”, or “splendour”. The word “Bahá'í” can be used as an adjective to refer to the Bahá'í Faith, or as a term for a member of the Faith.

The name of Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith is also derived from the word “Bahá”. When translated into English, “Bahá'u'lláh” means “The Glory of God”.

Bahá'u'lláh explained that there is, and always has been, one God who has revealed Himself repeatedly to people throughout history, and has caused all the great civilizations to grow. The way God has revealed Himself, Bahá'u'lláh further explained, has been through Divine Messengers whom people have named as the Founders of separate religions. Bahá'ís believe each of these Divine Messengers, such as Abraham, Moses, Jesus, Buddha, Krishna and Mohammad, all had a common purpose, in much the same way as all the teachers of different grades in a school. The Divine Teachers all have been preparing the way by teaching the people of the world to reach spiritual and moral maturity, according to the Bahá'í view.

This poster symbolizes the concept of “Progressive Revelation”, believed to be one of the most significant and central beliefs of the Bahá'í view of religion.



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### THEME

#### What do Bahá'ís believe? - Part 2

### TOPICS

- Oneness of Humanity
- Equality
- Elimination of Prejudices
- Promulgation of World Peace

### LESSON DURATION

- 15 to 20 minutes

### OUTCOMES

CUS2.4 Cultural Diversity:

- Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.
- Enhances background knowledge on world religions
- Researches features of world religions in Australia

### RESOURCES

- What Do Bahá'ís Believe? – Part 2 (Page 6)
- Profile of a Bahá'í: [http://bahai.org.au/video/video\\_profile4.html](http://bahai.org.au/video/video_profile4.html)
- Bahá'í Topics: A New Vision for Humanity's Future: <http://info.bahai.org/article-1-7-0-1.html>
- Bahá'í Topics: Basic Teachings of Bahá'u'lláh: <http://info.bahai.org/bahauallah-basic-teachings.html>

### LEARNING EXPERIENCE

1. Background for students copied and distributed or projected on IWB. (reading time 5-6 minutes) See page 6 : What Do Bahá'ís Believe?" Part 2
2. Watch video - Profile of a Bahá'í: [http://bahai.org.au/video/video\\_profile4.html](http://bahai.org.au/video/video_profile4.html)
3. Suggested questions and discussions.
  - Explain what Bahá'ís mean by the term "Oneness of Humanity".
  - What do Bahá'ís believe about equality?
  - What do Bahá'ís believe about prejudice? Can you name some forms of prejudice?
  - What are some of the principles Bahá'ís believe are necessary for World Peace?

### EXTENSION ACTIVITIES

- Read, discuss and post questions or comments on Bahá'í Topics from the International Bahá'í Community Website, "A New Vision for Humanity's Future"  
<http://info.bahai.org/article-1-7-0-1.html>

### FURTHER INFORMATION

- <http://info.bahai.org/bahauallah-basic-teachings.html>

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## What do Bahá'ís believe – Part 2



The central theme of the Bahá'í Faith is the belief that humanity is one single race and that the day has come for its unification in one global society. The Founder of the Faith, Bahá'u'lláh, said “The Earth is but one country and mankind its citizens”. This means that Baha'is believe in breaking down traditional barriers of race, class, creed, gender and nation which will give birth to a new universal civilization based on peace and understanding. To do this Bahá'ís believe people have to eliminate prejudices that discriminate against others based on these man-made divisions.

One of the purposes of the Bahá'í Faith is to help make this possible. A worldwide community of some five million Bahá'ís, representative of most of the nations, races and cultures on earth, is working to give Bahá'u'lláh's teachings practical effect, so that this vision of a global society may emerge.

Bahá'ís believe humanity has now “come of age”. It is the right time in the evolution of humanity for the unification of the human race and the building of a peaceful, global society.



Among the principles which the Bahá'í Faith promotes as vital to the achievement of a peaceful and unified world are

- the relinquishing of all forms of prejudice
- the equality of women and men
- the unity of religions
- the elimination of extremes of poverty and wealth
- the implementation of universal education
- the independent search for truth by each person
- the establishment of a global commonwealth of nations
- the essential harmony of scientific and religious truths

For more explanation on each of these principles, one can go to the following website:

<http://info.bahai.org/bahauallah-basic-teachings.html>

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### THEME

#### Where & how do Baha'is practise their Faith? – Part 1

### TOPICS

- Calendar of Feasts and Holy Days

### LESSON DURATION

- 15 to 20 minutes

### OUTCOMES

CUS2.4 Cultural Diversity: Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.

- Describes the cultural, linguistic and religious diversity of communities in Australia
- Identifies major world religions
- Describes different ways in which citizens in communities can value and respect others, eg acknowledging that people have the right to hold different viewpoints.

### RESOURCES

- The Bahá'í Calendar and Holy Days: [www.lvbahai.org/calendar\\_and\\_holy\\_days.htm](http://www.lvbahai.org/calendar_and_holy_days.htm)
- The Bahá'í Calendar; [www.bahai.org/dir/community/calendar](http://www.bahai.org/dir/community/calendar)

### LEARNING EXPERIENCE

- Every new religion introduces a new calendar and so it is with the Baha'i Faith. The Bahá'í Calendar consists of 19 months, each month has 19 days. Activity: Multiply 19x19. What does this equal? How many extra days are there left over? Will there be the same number left over every year?
- At the beginning of each Baha'i month, Baha'i communities all over the world get together to pray and worship, discuss local affairs and to socialize. This occasion is called the Nineteen Day Feast. Each Baha'i month is named after a quality of God. Find out the names of the Baha'i months of the year. The extra 4 or 5 days each year are called the Intercalary Days-meaning between calendars. During the intercalary days Baha'is give gifts and show hospitality.

### EXTENSION ACTIVITIES

- Make a timeline of a Baha'i Year. Find out in which month Baha'is celebrate the New Year? Find out what the Baha'i New Year is called.
- Find out how many Baha'i Holy Days are in the Bahá'í calendar.
- Find out what Baha'is do on some of their Holy Days.
- Find out on which Holy Days Baha'is suspend work.
- Why is it important to respect the Holy Days of a Faith such as the Bahá'í Faith?
- Draw a calendar showing the number of Bahá'í months in a year. Compare this with the Christian calendar. Discuss differences and similarities.

### FURTHER INFORMATION

Names and dates of Feasts:

- |                            |                        |
|----------------------------|------------------------|
| • Questions 12th December  | • Loftiness 2nd March  |
| • Honour 31st December     | • Splendour 21st March |
| • Sovereignty 19th January | • Glory 9th April      |
| • Dominion 7th February    | • Beauty 28th April    |

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- Grandeur 17th May
- Light 5th June
- Mercy 24th June
- Words 13th July
- Perfection 1st August
- Names 20th August
- Might 8th September
- Will 27th September
- Knowledge 16th October
- Power 4th November
- Speech 23rd November

### Bahá'í Holy Days:

- Bahá'í New Year (Naw Ruz): 21<sup>st</sup> March
- Ridván Festival: 21<sup>st</sup> April-2<sup>nd</sup> May
- Declaration of the Báb: 23<sup>rd</sup> May
- Ascension of Bahá'u'lláh: 29<sup>th</sup> May
- Martyrdom of the Báb; 9<sup>th</sup> July
- Birth of the Báb: 20<sup>th</sup> Oct
- Birth of Bahá'u'lláh: 12<sup>th</sup> November
- Day of the Covenant: 26<sup>th</sup> November
- Ascension of 'Abdu'l-Bahá: 28<sup>th</sup> November



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### THEME

#### Where and how do Baha'is practise their Faith? – Part 2

### TOPIC

- Houses of Worship

### LESSON DURATION

- 15 to 20 minutes

### OUTCOMES

CUS2.3 Identities: Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australia and community identities

- Identifies major community religions and places of religious significance in their communities, eg temple, church, synagogue, mosque.

CUS2.4 Cultural Diversity: Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.

- Describes the cultural, linguistic and religious diversity of communities in Australia
- Identifies major world religions
- Describes different ways in which citizens in communities can value and respect others, eg acknowledging that people have the right to hold different viewpoints

### RESOURCES

- Bahá'í Temples: [www.infonet.st-johns.nf.ca/bahai/temples.html](http://www.infonet.st-johns.nf.ca/bahai/temples.html)
- Tour of US House of Worship: [www.bahai.us/virtual-tour](http://www.bahai.us/virtual-tour)
- Tour of Indian House of Worship  
[www.p4panorama.com/panos/lotustemple/index.html](http://www.p4panorama.com/panos/lotustemple/index.html)
- Bahá'í Temples of the World:  
<http://www.youtube.com/watch?v=B9dU8OFHaS8&feature=related>

### LEARNING EXPERIENCE

1. Look at the information on the website and answer the following questions:
  - How many sides does each Bahá'í Temple have and why?
  - Who can use these temples?
  - Look at the pictures of Bahá'í Temples around the world and identify which country they are located in.

### EXTENSION ACTIVITIES

- Visit the Bahá'í House of Worship in Mona Vale Sydney – for more information and to make a booking please call 02 9998 9222. A lesson outline for this excursion can be found on page 11.
- Give an oral presentation to the class or build a model and make a presentation.
- Develop a PowerPoint presentation to share with the class.
- On a world map, mark the locations of each of the seven Bahá'í Temples.
- Go for a virtual tour of the America Bahá'í Temple - <http://www.bahai.us/virtual-tour>

### FURTHER INFORMATION

Bahá'í Houses of Worship are located in every continent, except Antarctica. The building style for these temples can differ, but one characteristic of each temple is that the building must be 9-sided having 9 doors or entrances representing the oneness of all major religions, should have a dome, and be surrounded by gardens and walks as an integral part of the design of the area where it is

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built. This is to show that everyone is welcome to enter them. The Temples are not just for Bahá'ís, but are open to all. The design of each Temple relates to the climate, environment and culture of the area where it is built.

As well as Sydney, Australia, Baha'i Temples can be found in:

- Santiago, Chile
- Bahapur, India
- Apia, Western Samoa
- Panama City, Panama
- Frankfurt, Germany
- Mona Vale, Sydney
- Uganda, Africa
- Wilmette, United States of America

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### Excursion to the Bahá'í House of Worship - Sydney

Visiting the Bahá'í Temple with students can be a unique and memorable experience for them. Here are some activities to help you plan your excursion.

These are in two parts:

1. Observation activities, which involve observation, explanation, questions and answers, and
2. Response activities, which involve playing a cooperative game, rhyme recitation, singing, role-playing, drawing and decorating.

#### Observation Activities

WELCOME TO THE BAHÁ'Í TEMPLE. We are on a high hill on the northern outskirts of Sydney, not far from Mona Vale Beach and the Pacific Ocean.

- 1) Pronunciation: Baha'i is pronounced Bah – Hi. The emphasis is on the second syllable so that it rhymes with supply, nearby or July.
- 2) INFORMATION CENTRE AND TEMPLE DEFINITION: A temple is a place where people can go to worship or pray to God. There are Bahá'í temples like this one all around the world. People go to them to pray or just to visit and experience the peacefulness. (See wall displays of Bahá'í Temples in other lands).
  - Can you see anything similar between them?
  - Can you see anything different between them?

Like Bahá'ís, Buddhists, Hindus, Jews and followers of many other faiths call their houses of worship “Temples”.

This building we are in is called an “Information Centre, where people can learn some facts about the Bahá'í Faith.

- 3) WILDLIFE WALK: Most of the shrubs, trees and flowers around the temple are native to Australia. What does that mean? Who can see one and name it? Why is it good to have native flora around here? (It attracts birds, is good for this soil, requires less water, represents this region...) What birds can you see? What are the paths made of?
- 4) PICNIC AREA: Here is an area designated so that people can socialise. Why do you think the Bahá'ís built this picnic area? Can you guess why the picnic area was placed here and not closer to the Temple?
- 5) ARCHITECTURE.
  - How many sides and doors are there on this temple? Let's walk around and count them.
  - How many steps lead up to the temple from the ground? Let's count.
  - If a person was in a wheelchair, how would they get in to visit the temple? Can you see a way?
  - Do you see any stars in the windows? How many points are on the stars? Can you draw one?
  - When you go inside, stand in the middle and look up at the inside of the dome. What can you see?

The diagram in the middle of the dome is written in Arabic calligraphy, and it means “O Glory of Glories” in references to Bahá'u'lláh, the Founder of the Bahá'í Faith. It is a short prayer and you can say it is Arabic by sounding out the syllables: “Yá Bahá'u'l-Abhá”.

#### 6) OTHER THINGS TO NOTICE INSIDE THE TEMPLE

- Where does the ‘reader’ stand?
- Notice that the lectern is placed here for convenience only. Baha'is do not use an altar or pulpit and have no priests or any clergy to read or speak to the people. Anyone, whether a child or elderly person from any background can be invited to read at Services.

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- Why is there so much light inside the temple? (Because light is conducive to an atmosphere of spirituality.)
- What colour paint did the Bahá'ís use to paint the inside of the temple? Did they use the same colours on the outside the temple?
- From where do you think a choir sings?
- What kind of carpets do you think are on the floor? (Persia is where the Bahá'í Faith started)
- What things do you notice about the inside of the Temple? It has very little in it apart from those things required to make it comfortable like chairs and flowers.

### Response Activities

1. Here is a rhyme the children can say which will help them to learn the pronunciation of Bahá'í, as well as introduce some information about the Temple.

There's a temple nearby  
On a hill, quite high,  
It reaches up to the sky.  
I can visit in July  
Or any month when I  
Happen to pass by.  
I can see with my eye  
That the sign says 'Bahá'í'

2. Here is a song that Bahá'í children often sing in the Temple Children's Choir, based on a prayer by 'Abdu'l-Bahá. Sheet music for song on pages 13, 14,15,16.

#### **"O God, Educate These Children"**

O God! Educate these children.  
These children are the plants of Thine orchard,  
the flowers of Thy meadow,  
the roses of Thy garden.  
Let Thy rain fall upon them;  
let the Sun of Reality shine upon them with Thy love,  
Let Thy breeze refresh them,  
in order that they may be trained,  
grow and develop,  
and appear in the utmost beauty.  
Thou art the Giver.  
Thou art the Compassionate.

3. Complete the drawing: This drawing shows the pathway to the Temple but needs people from many different backgrounds (races, nationalities, ages and religions) walking on the path together. The Bahá'í Temple doors are open so all these people can go inside. (Worksheet page 17)
4. The nine pointed star – can you decorate it to make it very special? (Worksheet page 18)
5. Role Play: *Journey to the Magic Kingdom of Virtues* (Play and Act of joyfulness page 19)

All excursion activities; discussion, song, drawing, decoration, role-play and rhyme are by Melanie Price.©2001-2008. For more information, Contact S.W.E.E.T.songs [melanieprice@hotmail.com](mailto:melanieprice@hotmail.com)

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## EDUCATE THESE CHILDREN

Words of 'Abdu'l-Bahá, from Bahá'í Prayers

Music by Melanie Price

Arr: Leon Gaer and Terrence Eldon

**Allegro** ♩ = 160

**A**

Soprano  
Alto

*mf* O God

Piano

*mf* C C/G Dm7/G

e - du - cate these child - ren, these child - ren are the plants of Thine

C Dm/F C/E G7/D

or - chard, the flow - ers of Thy mea - dow, the ro - ses of Thy

C Dm/F C/G G C F C/G G

The musical score is written for Soprano/Alto and Piano. It begins with a tempo marking of 'Allegro' and a quarter note equal to 160 beats. The key signature is one flat (B-flat major or D minor). The Soprano/Alto part starts with a rest, followed by a box labeled 'A' above the first measure. The lyrics are: 'e - du - cate these child - ren, these child - ren are the plants of Thine or - chard, the flow - ers of Thy mea - dow, the ro - ses of Thy'. The Piano part provides harmonic support with chords and a bass line. Chord symbols include C, C/G, Dm7/G, Dm/F, C/E, G7/D, and G. The score is divided into three systems, with measures 4, 8, and 12 marked at the beginning of each system.

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EDUCATE THESE CHILDREN

12 gar - den. Let Thy

12 C C/G Dm7/G

15 rain fall u - pon them, let the sun of re - al - i - ty shine u -

15 C Dm/F C/G G

19 pon them, u - pon them with Thy love, u - pon them with Thy

19 C Dm/F C/G G7 Am Dm/F C/G G

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EDUCATE THESE CHILDREN

3

23

love. Let Thy

23

C C/G D<sup>m7</sup>/G

26

breeze re - fresh them, in or - der that they may be

26

C D<sup>m</sup>/F C/G G

30

trained and grow and de - vel - op and a - ppear in the ut - most

30

C D<sup>m</sup>/F C/G E<sup>7</sup>/G<sup>#</sup> A<sup>m</sup> D<sup>m</sup>/F C/G G

Detailed description: This is a musical score for the song 'Educate These Children'. It consists of three systems of music, each with a vocal line and a piano accompaniment. The first system (measures 23-25) features a vocal line with the lyrics 'love. Let Thy' and a piano accompaniment with chords C, C/G, and D<sup>m7</sup>/G. The second system (measures 26-28) has the lyrics 'breeze re - fresh them, in or - der that they may be' and piano accompaniment with chords C, D<sup>m</sup>/F, C/G, and G. The third system (measures 30-32) contains the lyrics 'trained and grow and de - vel - op and a - ppear in the ut - most' and piano accompaniment with chords C, D<sup>m</sup>/F, C/G, E<sup>7</sup>/G<sup>#</sup>, A<sup>m</sup>, D<sup>m</sup>/F, C/G, and G. The piano part features a steady eighth-note accompaniment in the right hand and a simple bass line in the left hand.

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## EDUCATE THESE CHILDREN

34

beau - ty.

Thou art the

rit.

34

C

C/G

D m7/G

rit.

37

Gi - ver, Thou art the Com - pa - ssion - ate.

37

C

D m7/G

C

The musical score is for the song 'Educate These Children'. It consists of two systems of music. The first system starts at measure 34 and ends at measure 36. The second system starts at measure 37 and ends at measure 39. The score is written for a vocal line and a piano accompaniment. The vocal line is in treble clef, and the piano accompaniment is in grand staff (treble and bass clefs). The key signature is one flat (B-flat major or D minor). The time signature is 4/4. The first system has a key signature change to D major at measure 35, indicated by a 'D' in a box. The lyrics are: 'beau - ty. Thou art the'. The second system has the lyrics: 'Gi - ver, Thou art the Com - pa - ssion - ate.'. The piano accompaniment features chords and arpeggios. The first system has a 'rit.' (ritardando) marking at the end. The second system has a 'rit.' marking at the end.



# The Bahá'í Faith

Stage 2 HSIE Curriculum: NSW Department of Education and Training

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## *My Visit to the Sydney Bahá'í House of Worship*

*The Bahá'í House of Worship welcomes all people to visit from different backgrounds, ages, races & religions.*

*Draw as many different types of people as you can, coming to visit on this path.*



This Bahá'í prayer can be said inside the Bahá'í House of Worship:

God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's", may be stamped upon the brow of all its peoples.

# The Bahá'í Faith

Stage 2 HSIE Curriculum: NSW Department of Education and Training

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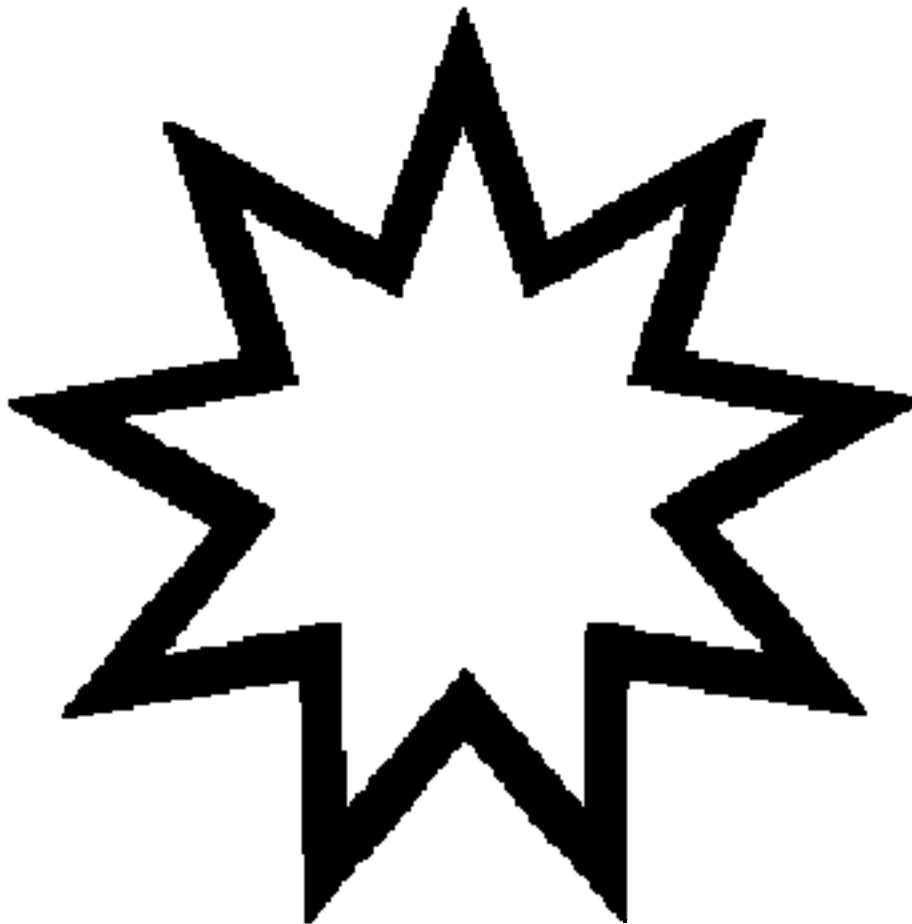
## *Visit to the Bahá'í House of Worship*

*My name is:* \_\_\_\_\_ *The date is:* \_\_\_\_\_

*This is a nine-pointed star. Number the points.*

*Where do you see nine-pointed stars on your visit?*

*Decorate this star. Can you use nine different colours?*



You can say this prayer in the House of Worship:

*O God, guide me, protect me, make of me a shining lamp and a brilliant star. Thou art the mighty and powerful.*

# The Bahá'í Faith

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**This is an excerpt from a children's play entitled "Journey to the Magic Kingdom of Virtues": The Act of Joyfulness**

(Each child has their own stuffed animal, toy or puppet as a prop for this role-play.)

After the first two parts of this journey, magic travellers find that in the Magic Kingdom of Virtues there is a kind of magic that makes things you love come alive, like a stuffed animal. At the foot of a great tree near the Magic Temple of the High Hill are many stuffed animals, just waiting for a magic traveller to come by and show them love and kindness. When you see an animal you love, you can go up to it and tell it, just by looking into its eyes. Then it will magically come alive and talk to you.

The joy of finding out you are loved is very great in the Magic Kingdom of Virtues, and all the animals who are loved greatly in this Kingdom wish to share their joyfulness with the travellers.

What kind of animal did you choose to love and talk to?

---

Did he or she tell you its name? Write his or her name here:

---

What message of joyfulness does he or she want to share with you and your friends? (Why is he or she so happy?)

---

Each magic traveller will then introduce their animal and its message of joyfulness to the other magic travellers, in turn.

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# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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### THEME

#### Where and how do Bahá'ís practise their Faith? – Part 3

### TOPICS

- The concept of consultation from a Bahá'í perspective

### LESSON DURATION

- 15 to 20 minutes

### OUTCOMES

CUS2.3 Identities: Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australia and community identities

SSS2.8 Roles, Rights and Responsibilities: Investigates rights, responsibilities and decision-making processes in the school and community and how participation can contribute to the quality of their school and community life.

### RESOURCES

- How do Bahá'ís practise their Religion?" Page 21
- Bahá'í Topics – Excerpts from the Bahá'í Writings on Consultation:  
<http://info.bahai.org/article-1-3-6-6.html>
- "The Consultation Game"

### LEARNING EXPERIENCE

1. Background reading for students copied and distributed or projected on IWB. (reading time 5-6 minutes) See Attachment: How Do Bahá'ís Practise Their Religion: Consultation page 21
2. Suggested questions and discussions.
  - Explain what Bahá'ís mean by the term 'Baha'i Consultation'.
  - List some of the unique features of Bahá'í Consultation.
3. Play "The Consultation Game" (optional) Please note: This game may take longer than the stated lesson duration. It is included here as a complimentary activity, and can be used as an extension activity. Pages 22 to 24

### EXTENSION ACTIVITIES

- Read, discuss and post questions or comments on Bahá'í Topics from the International Bahá'í Community Website, "Extract from the Bahá'í Writings on Consultation"  
<http://info.bahai.org/article-1-3-6-6.html>
- See above note on "The Consultation Game"

### FURTHER INFORMATION

- Basic Teachings: <http://info.bahai.org/bahauallah-basic-teachings.html>

# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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### How do Bahá'ís practise their religion?

#### Consultation

In Bahá'í community life, group or partner consultation is used as a means of discussing issues and matters, of arriving at decisions, and investigating ideas together. Planning and implementation are often dependent on consultation within Bahá'í communities. This is similar to what takes place on School Representative Councils.

One unique element of Bahá'í consultation is that, once a group member adds a comment or idea to the consultation, the group member detaches from their own ideas. The idea then belongs to the group as a whole and can be discussed without fear of offending anyone. In this way the group feels free to focus on the idea itself, rather than on the group member who contributed the idea. In Bahá'í consultation the group understands that she or he should not feel offended or proud if their original contribution was rejected or accepted.

Other principles governing Bahá'í consultation are;

- Frank, open and honest discussion
- Universal participation – every member's contribution is sought and valued
- Thorough investigation and exploration of matters, ideas and issues balanced with succinct and informed contributions
- Showing courtesy and humbleness in manners during the consultation
- Abiding by the decision of the entire group, once a decision has been arrived at, no matter if a person feels the decision is wrong or not
- Trying to arrive at a unanimous or majority-voted decision within an acceptable time frame.

One other aspect of Baha'i Consultation is that group meetings usually (although not required) open and close with a prayer, connecting the discussion to a spiritual goal and asking for Divine assistance.

# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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### The Consultation Game:

Bahá'í Consultation is practised at all levels. Its use is encouraged in all matters in the family, among friends, and in community activities. It is a tool for seeking the truth, and for better decision making. The hallmark of Bahá'í consultation is the unfettered operation of our conscience, aided by the power of our rational mind, and illuminated by the divine teachings.

#### Aim of the Game:

To develop the capacity to effectively consult together.

#### Overview:

This game is essentially a role-play experience, designed to strengthen some of the aspects of consultation such as:

- Universal participation
- Unfettered expression of ideas
- Courtesy towards and tolerance of others' ideas
- Listening and understanding with the aim of reaching a unified goal
- Sufficiently thorough yet succinct review of a problem before arriving at a decision
- An ordered approach to solving a problem

This is encouraged in the game by rewarding the team with points for each of the above aspects as they are achieved.

#### Quote:

“The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.”

Bahá'u'lláh

#### Materials needed:

- A timer or stopwatch for each team
- A set of 'problem' posters
- A piece of paper and pencil for each team

#### People involved:

- Teams of between 5 and 9 people (as many teams as desired can all play simultaneously)
- One timer/tally-marker for each team (non-consultative status)

#### Method of Play:

1. The time/tally-marker starts timing
2. Each team selects a chairperson and a secretary.
3. The 'problem' poster is displayed at the front of the room or on an interactive whiteboard, for all teams to see. (Only one problem is displayed)
4. The chairperson reads the problem aloud.
5. The group tries to reach a unanimous or majority-voted decision to solve the problem between 5 - 9 minutes.

#### Way to Win the Game:

- Each time a new member of the group suggests an idea or adds information for the first time, the tally-marker awards the group 5 points.
- Each time a team member speaks again (after the first time he/she has spoken) the tally-marker awards the group 1 point.

# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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- Each time a team member wants to speak they must raise (or show) their hand to the chairperson, who acknowledges them. This earns the team 3 points each time the chairperson and the team member cooperate in this.
- Each time a team member interrupts another, or speaks without the chairperson's acknowledgement, the team must lose 3 points.
- If the team reaches a unanimous or majority-voted decision within 5-9 minutes, the team earns a bonus of 20 points.
- If the team reaches a unanimous or majority-voted decision before 5 minutes or after 9 minutes, the team earns only 10 points.
- If the secretary can present the decision written on paper and signed by the chairperson, the team earns an additional 10 points.

### **Tally Score:**

The timekeeper/tally-marker adds up the score for the team and presents it to the chairperson to announce.

Teams can compare scores.

Alternatively, in a subsequent round, the team can try to improve its score.

### **Ways to consult**

Use your 6 thinking hats – in no particular order:

- Red Hat – make a comment about your feelings for the problem or a proposed solution.
- White Hat – state some facts that you know about the problem or a proposed solution.
- Yellow Hat – list some benefits that can arise from the problem or a proposed solution.
- Black Hat – list some risks that can arise from the problem or a proposed solution.
- Green Hat – come up with a new idea to solve the problem or extend/amend a proposed solution.
- Blue Hat – review what needs to be expressed in order to solve the problem.

Use your virtues, in particular, think of ways to express:

- |                 |                   |
|-----------------|-------------------|
| • Assertiveness | • Helpfulness     |
| • Consideration | • Purposefulness  |
| • Cooperation   | • Respectfulness  |
| • Courtesy      | • Self-discipline |
| • Determination | • Tolerance       |
| • Enthusiasm    | • Unity           |

Use physical enhancers:

- Be seated so that everyone can see each other
- Be comfortable in your seated position
- Have drinking water available in hot weather
- Be sheltered from the sun and other environmental factors

# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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To listen well:

- Look at the person speaking
- Stay still
- Think about what they are saying

### **Problem Posters**

Cut, enlarge and paste, or create a digital document for the interactive whiteboard. Select one of these for each round, or create your own.

1. A huge mess of rubbish and debris has littered the playground during the weekend, caused by strong winds, making it unsightly and dangerous for children's play.
2. A nest of red-back spiders has been found under the children's lunch seats and some of the children have been collecting them for fun in their lunch boxes.
3. The Soccer club meets on Tuesdays at lunchtimes. So does the Choir. Children who wish to do both activities cannot.
4. A \$2 coin was found at the drinking bubblers and handed in. Two children say they lost the coin there, but only one can be correct. Both need money for bus transport after school.
5. A free puppet show is on at lunch time in the hall but the hall can only fit 100 children in. One hundred and fifty children wish to attend.
6. The Art Committee cannot come up with a theme that children of all ages will be able to participate in for this year's 'Children's Art Exhibition'. They want the theme to express something positive and meaningful.
7. Magpies are attacking children randomly in the playground.
8. A child in class has celiac disease (cannot consume wheat). Every time a birthday cake or muffins are brought in to share the child has to miss out.
9. There is a national competition for the production of a children's short film about sustainable environments. The school executive welcomes entries, but does not have any suggestions on how to create the film.



# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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### THEME

When did the Bahá'í Faith Begin? – Part 1

### TOPICS

- History of the Báb and Bahá'u'lláh

### LESSON DURATION

- 15 to 20 minutes

### OUTCOMES

CUS2.4 Cultural Diversity: Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.

- Describes the cultural, linguistic and religious diversity of communities in Australia
- Identifies major world religions
- Describe different ways in which citizens in communities can value and respect others, for example, acknowledging that people have the right to hold different viewpoints.

### RESOURCES

- Slides presentation: History of the Bahá'í Faith. Attachment 1 – page 30+

### LEARNING EXPERIENCE

Teacher reads the slides of the presentation 'The History of the Bahá'í Faith'. Attachment 1 – page 30+). The students can discuss the following questions in class:

- Where and when was the Bahá'í Faith born?
- Why was the Báb called the "Gate"?
- What does the word "Bahá'u'lláh" mean?
- Describe the dream of Bahá'u'lláh's father.
- What influence did Bahá'u'lláh have on people's lives?
- Why was Bahá'u'lláh exiled and banished to so many places?
- What were Bahá'u'lláh's main teachings?

### OTHER ACTIVITIES

Copies of the slides (four slides per sheet – Attachment 2 – page 60+) are distributed to groups of 4 or 5 students. Students complete a time line indicating the main events in the lives of the Báb and Bahá'u'lláh. The historical landmarks are given below:

1. Bahá'u'lláh is born
2. The Báb is born
3. The Báb declares His Mission
4. The Bab is imprisoned
5. The Báb is killed
6. Bahá'u'lláh is arrested
7. Bahá'u'lláh declares His mission
8. Bahá'u'lláh is sent to the prison of Akka
9. Bahá'u'lláh passes away in Akka

### FURTHER INFORMATION

1. The Life of Bahá'u'lláh: A Photographic Narrative available at <http://www.bahauallah.org/>
2. The Story of Bahá'u'lláh video, <http://www.youtube.com/watch?v=OI2Me7D4XDc>

# The Bahá'í Faith

## Stage 2 HSIE Curriculum: NSW Department of Education and Training

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### THEME

When did the Bahá'í Faith begin? – Part 2

### TOPICS

- History of the Bahá'í Faith in Australia

### LESSON DURATION

- 15 to 20 minutes

### OUTCOMES

CUS2.3 Identities: Explains how shared customs, practices, symbols, languages and traditions in communities contribute to Australia and community identities

- Identifies major community religions and places of religious significance in their communities in Australia, Asia and other places in the world.

CUS2.4 Cultural Diversity: Describes different viewpoints, ways of living, languages and belief systems in a variety of communities.

- describes the cultural, linguistic and religious diversity of communities in Australia
- gathers information and explains the various lifestyles and experiences that different groups have within communities in Australia
- identifies major world religions
- describe different ways in which citizens in communities can value and respect others, for example, acknowledging that people have the right to hold different viewpoints.

### RESOURCES

- Attachment : Reading for Lesson 6—History of the Bahá'í Faith in Australia – see page 27 28
- Video – A History of the Australia Bahá'í Community: <http://vimeo.com/11590457>
- Australian Bahá'í Website: <http://www.bahai.org.au>

### LEARNING EXPERIENCE

Background reading for students copied and distributed or projected on IWB — reading time 5-6 minutes. See page 27 & 28 “History of the Bahá'í Faith in Australia”

Suggested questions and discussions.

- How did the Dunns make friends after arriving to Australia?
- Mention some difficulties they might have encountered in their first years.
- Why do you think Fred Murray embraced the Bahá'í Faith?
- In which ways is the Sydney Bahá'í House of Worship special?
- Mention some of the contributions of the Bahá'í Faith to the development of the Australian nation.

### EXTENSION ACTIVITIES

- Have students investigate the main principles of the Baha'i Faith.  
Internet site: Australian Bahá'ís available at: <http://www.bahai.org.au>

### FURTHER INFORMATION

- The Bahá'í Faith available at: [www.bahai.org](http://www.bahai.org)

# The Bahá'í Faith

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## History of the Bahá'í Faith in Australia

The Australian Bahá'í community has its roots in the dedication of a small group of people nearly a century ago.

In 1920, Englishman John Henry Hyde Dunn and his Irish wife Clara sailed to Australia and became the first Bahá'ís to set foot in this country. They had met and married in the United States. Hyde, as he was usually known, was a salesman while Clara worked as a nurse. He was sixty-five years old and she was fifty when they landed in Sydney on 10 April, 1920, after a sea journey through Hawaii.

Clara and Hyde Dunn came to spread the teachings of Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith. The Bahá'í Faith is a world religion whose purpose is to unite all the races and peoples in one universal Cause and one common Faith. Bahá'ís are the followers of Bahá'u'lláh.

The Dunns had little money when they arrived. Clara found a job as a nurse while Hyde obtained a position as a travelling salesman for Nestlé. Clara often accompanied him in his business travels around Australia. During those trips, they made a lot of friends to whom the Bahá'í Faith was taught. After three years, Hyde had visited as many as 225 towns. Father and Mother Dunn, as they were affectionately called by the early Australian Bahá'ís, also visited New Zealand.



John and Clara Dunn in the early 1920s in New Zealand



Mother Dunn crossing the Australian desert

In 1922, the first Australians joined the Faith. They were Oswald Whitaker, a Sydney optometrist, and Effie Baker, a Melbourne photographer.

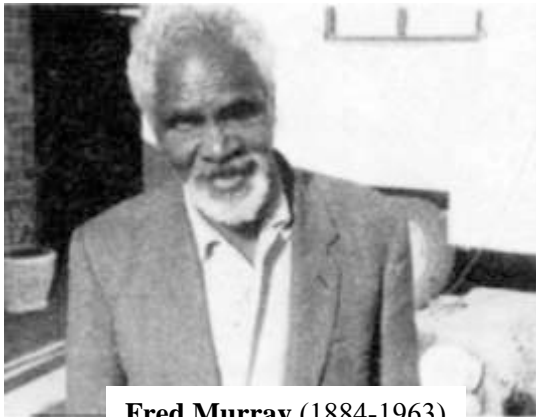
Soon, Bahá'í groups sprang up around the country. By 1934, there were enough Bahá'ís to elect a national governing body, the first National Spiritual Assembly of the Bahá'ís of Australia and New Zealand.



A Bahá'í meeting in Melbourne in 1923

# The Bahá'í Faith

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**Fred Murray (1884-1963)**

In 1955 Fred Murray of South Australia was among the first Aboriginal people to become a Bahá'í. "Uncle Fred belonged to the Minen tribe that roamed in the Western Australia coast. The tribe was almost exterminated at a poisoned waterhole at the turn of the 19th century. A child of nine years, Fred was able to survive along with his brother, eventually becoming the last survivor of the tribe. Many Aboriginal people knew of the Bahá'í Faith through him. Fred often said of the teachings of Bahá'u'lláh: "One people, one God, everybody one-that is good!"

The Faith's numbers increased in the early 1970s as young people found in the Bahá'í teachings, answers to spiritual questions and solutions to global issues.

The Bahá'í House of Worship in Sydney was dedicated and opened to the public on 17 September, 1961, after four years of construction. The initial design was approved in 1957 with seating for six hundred people. The building is a highly visible landmark from Sydney's northern beaches; it is located in a natural bushland setting overlooking the Pacific Ocean. It's surrounded by gardens containing a broad variety of native fauna and flora.



The size and diversity of the community was boosted in the 1980s when Australia opened its doors to Bahá'ís fleeing the resurgence of persecution of Bahá'ís in Iran. These Bahá'ís have since re-settled, integrated and contributed significantly to Australian society.

Since the 1980s, the Bahá'ís of Australia have become involved and outspoken on a number of civic issues - from world peace initiatives to conferences on socio-economic development, indigenous issues, human rights and the environment. The Faith has also gained a higher profile through its activities for peace, interfaith harmony and gender equality, as well as for the religious education it provides to children in many State schools in Australia. There are now over 17 000 Bahá'ís throughout Australia.

In an April 2009 letter to the Bahá'ís of Australia, former Prime Minister Kevin Rudd wrote: *A hallmark of the Bahá'í faith is its commitment to promoting peace and goodwill amongst people of all nations, cultures and religions. Australia's Bahá'í community makes a valuable contribution to our society by advancing important causes including human rights and interfaith dialogue.*



A Bahá'í Conference in Sydney – January 2009

# The Bahá'í Faith

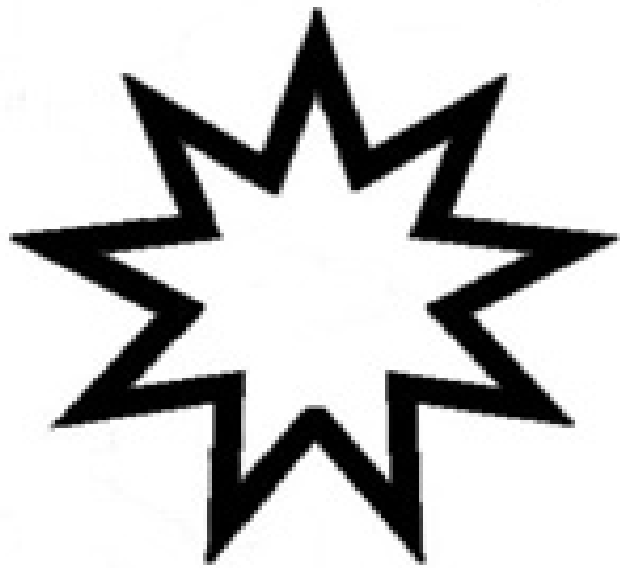
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Internet links to authorised Bahá'í Education web sites.

1. The Spiritual Education of Children from 'The Bahá'í Faith Official Website of the Bahá'ís of the United States' <http://www.bahai.us/bahai-children>
2. Core Curriculum for Spiritual Education, from the National Spiritual Assembly of the Bahá'ís of the United States <http://www.core-curriculum.org/>
3. Moral and Spiritual Education for the Next Generation, from The Bahá'í International Community [http://www.bahai.org/features/moral\\_ed](http://www.bahai.org/features/moral_ed)
4. Bahá'í Children's Classes, from 'Australian Bahá'ís' official website [http://www.bahai.org.au/scripts/WebObjects.exe/BNO.woa/wa/pages?page=what\\_we\\_do/childrens\\_classes.html](http://www.bahai.org.au/scripts/WebObjects.exe/BNO.woa/wa/pages?page=what_we_do/childrens_classes.html)
5. Programs for Children, from 'Yerrinbool Bahá'í Centre of Learning' official website [http://www.ybcl.org/joomla\\_1.5.3/index.php?option=com\\_content&view=category&layout=blog&id=35&Itemid=27](http://www.ybcl.org/joomla_1.5.3/index.php?option=com_content&view=category&layout=blog&id=35&Itemid=27)
6. Bahá'í Children's Classes, from 'The Perth Bahá'í Community' within the official website of the Bahá'í Council of Western Australia <http://www.perth.wa.bahai.org.au/activities/bcc.php>
7. Raising Children of Light, from 'The Bahá'í International Community Office of the United Nations' <http://bic.org/statements-and-reports/featured/raising-children-oflight/?searchterm=Children%20education>

# History of the Bahá'í Faith



The Bahá'í Faith began in Iran, in 1844.

It was founded by the Báb and Bahá'u'lláh whom Bahá'ís consider to be Messengers of God.

According to the Bahá'í Faith, the Báb's mission was to prepare the way for the coming of Bahá'u'lláh.

In this lesson we are going to learn about the lives of Báb and Bahá'u'lláh.

These stories show that they not only endured great suffering but also had a tremendous influence on the hearts and minds of people.



# The Báb

The Herald of the New Day





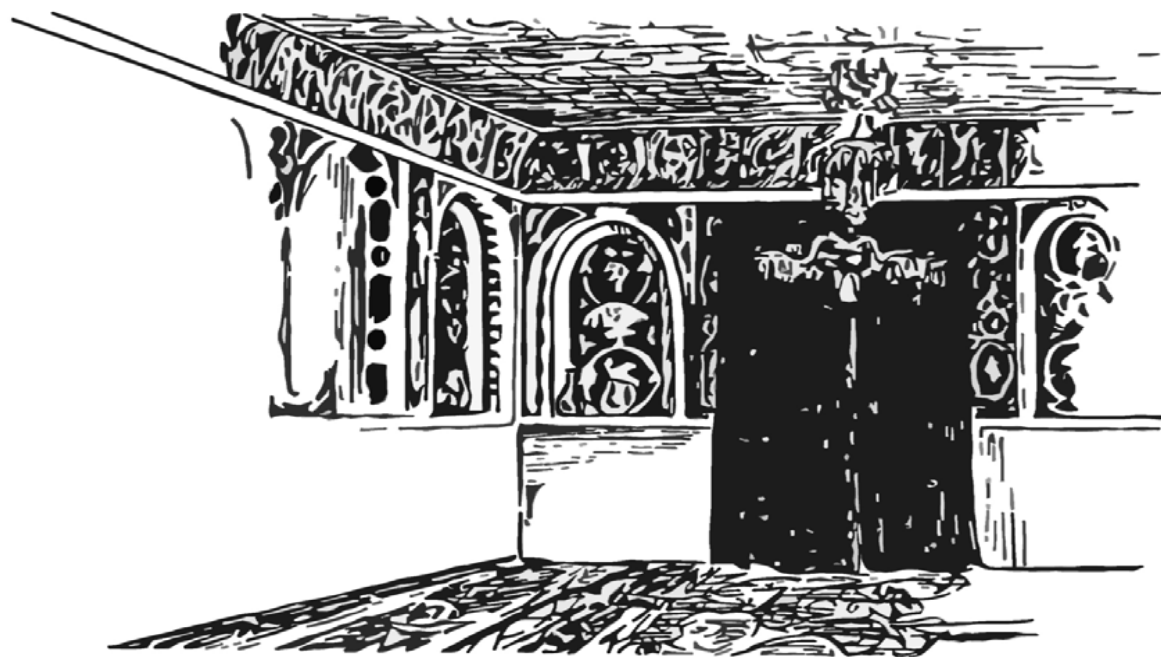
The Báb was born on the 20th of October 1819 Shiraz, a city of Iran. He was still a child when His father passed away. He was raised by His uncle, who placed Him in school at an early age.



The Báb's teacher quickly recognized His great capacity and realized that he was incapable of teaching such an extraordinary child. According to the Bahá'í Faith, the Báb was endowed by God with innate knowledge.



At that time the people of Iran were awaiting the coming of a new Messenger of God. They prayed that He would soon be made manifest, bringing with Him a period of peace and justice on earth. Many left their homes in search of the Promised One.



On the eve of the 23rd of May 1844, a young man arrived in Shiraz in search of the Promised one. The Báb met him outside the gates of the city and invited him to his home to refresh himself after his long journey. There the Báb declared that He was the One Whose coming the people were so eagerly awaiting.



The word “Báb” means gate or door. The Báb announced that soon another Messenger of God would appear Who would unite all the peoples of the world in one family. The Báb was like a door leading humanity to a new and glorious future.

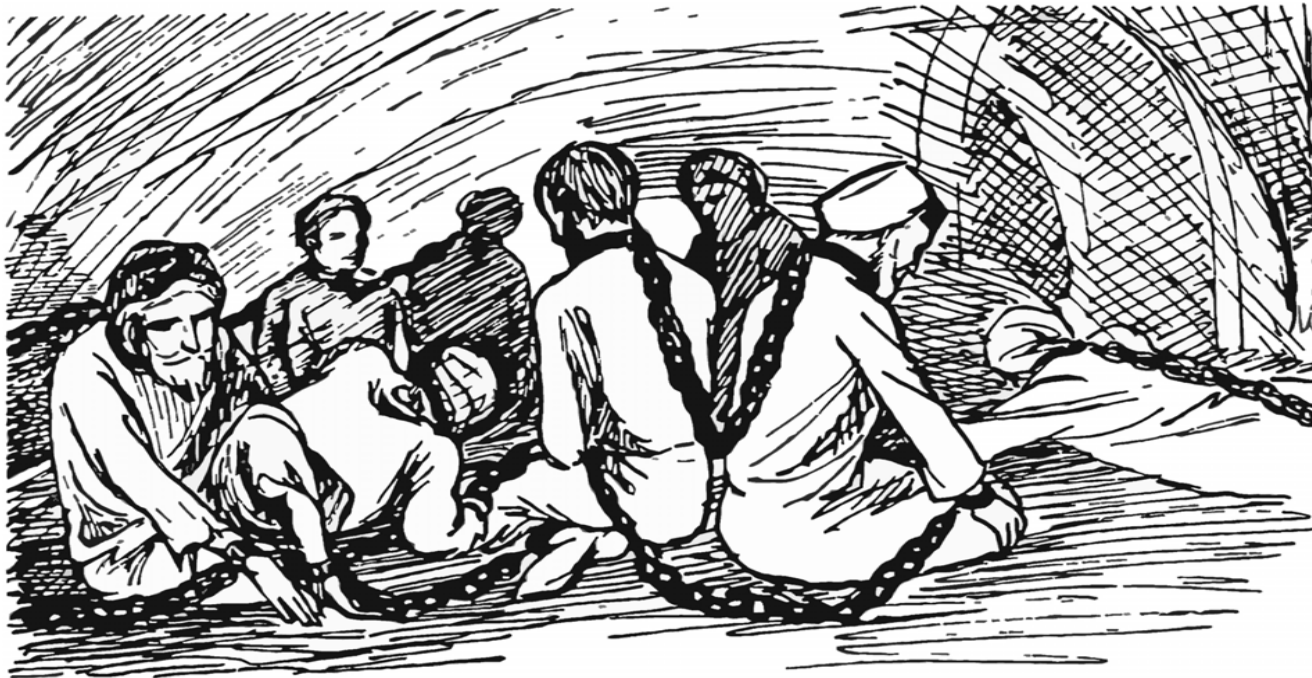


The number of the Báb's followers quickly grew. Throughout all of Iran, they began to spread the new teachings revealed by Him.

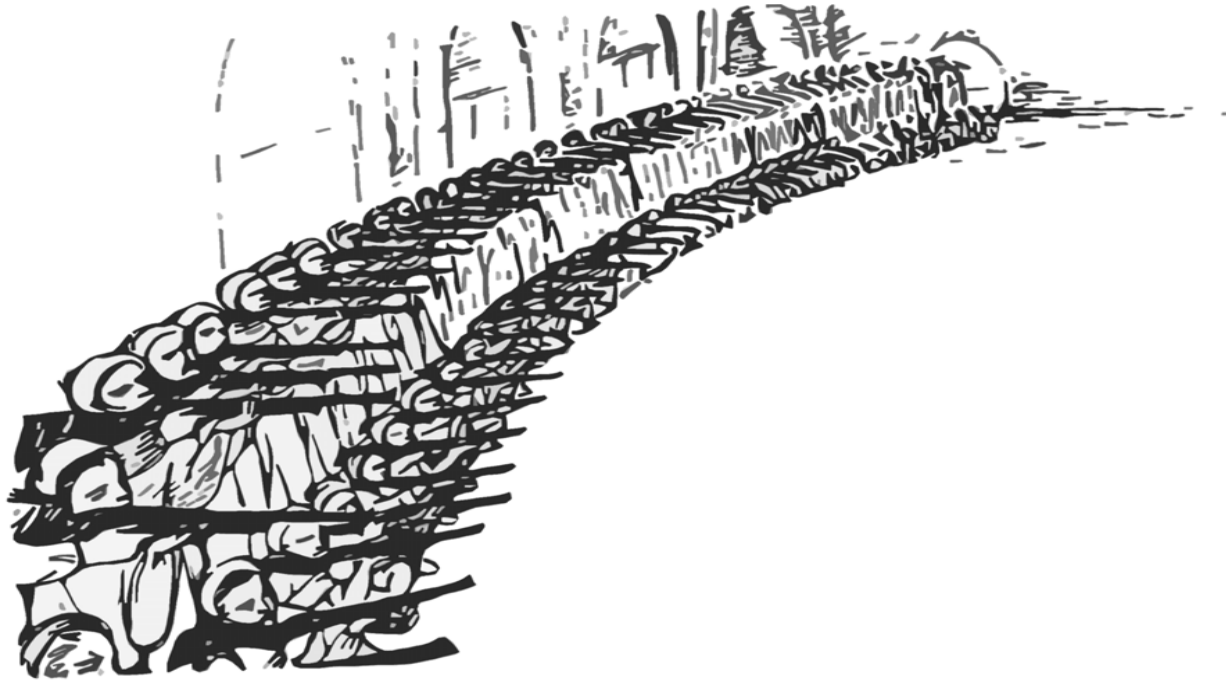


But soon the government authorities and the clergy rose up against the new religion. In 1847, they imprisoned the Báb in a fortress in a remote part of the country, far away from His followers.





The Báb's followers suffered the most cruel persecution. They were attacked, beaten and thrown into prison. Thousands were put to death, yet the Báb's religion continued to spread.



In the year 1850 the Báb was killed. At the order of the government, He was suspended in a courtyard together with one of His followers and shot by a regiment of soldiers. The Báb was only 31 years old.



The Báb gave His life to prepare the way for the coming of Bahá'u'lláh. Several years later, Bahá'u'lláh began His teaching emphasising that “*earth is but one country and mankind its citizens.*”

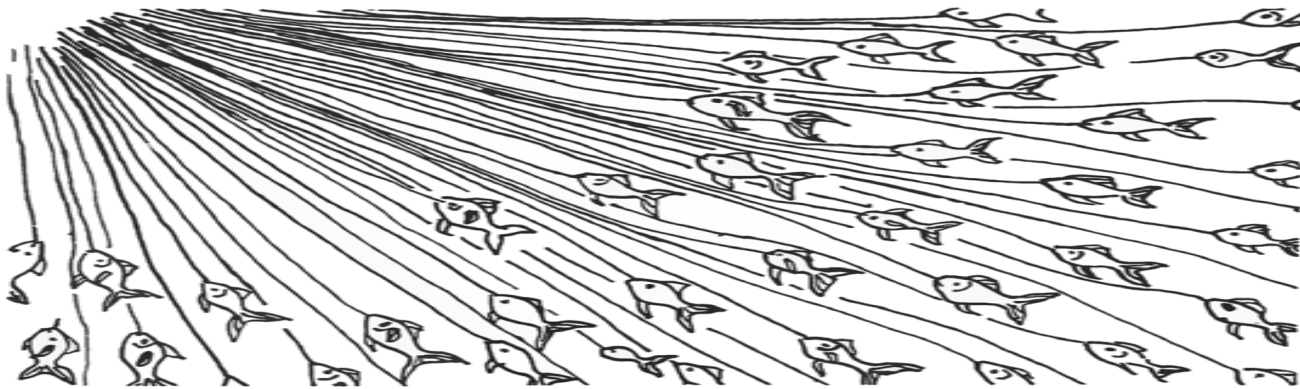
# Bahá'u'lláh

The Glory of God





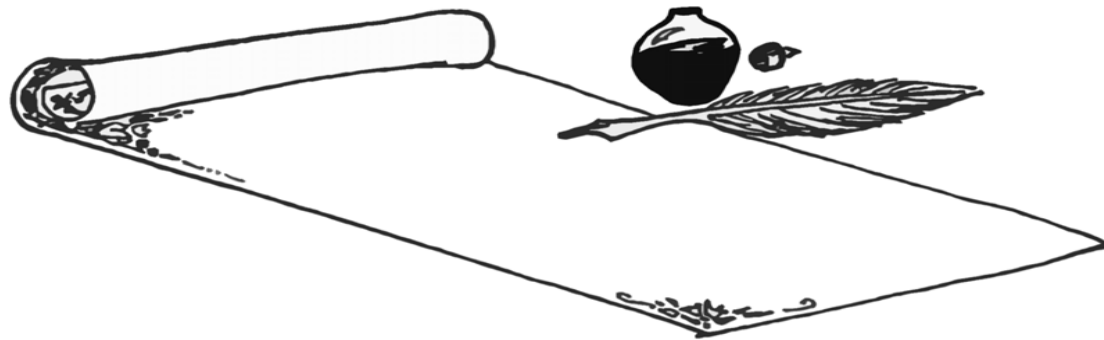
Bahá'u'lláh means “The Glory of God” in Arabic. He was born in 1817 in Tehran, capital of Iran. From his childhood He showed signs of greatness. Bahá'u'lláh received some instruction at home, but did not need to attend school, He was also endowed with innate knowledge.



One night, His father had a dream in which He saw Bahá'u'lláh swimming in an ocean. The light radiating from His body illuminated the waters. His long black hair floated in all directions, and a multitude of fish followed Him, each holding onto the end of one hair. He moved freely and unhindered. This dream was one of the many indications of the great destiny that awaited Bahá'u'lláh.



Later when He was a young man, Bahá'u'lláh was offered a high position in the court of the King, but He refused it. He wished to dedicate His time to helping the oppressed, the sick and the poor, and to champion the cause of justice.



When He was 27 years old, Bahá'u'lláh received a scroll of Writings from The Báb. Bahá'u'lláh accepted the Báb's Message and became one of His most enthusiastic supporters.





The authorities, unwilling to accept the teachings proclaimed by the Báb, set out to persecute those who believed in Him, and thus began the sufferings of Bahá'u'lláh. In the year 1852, He was arrested and put in chains in one of the most dreadful prisons of Tehran.



Bahá'ís believe that in this prison God revealed to Bahá'u'lláh that He was the One promised by the Báb and all the religions of the past.



After four months of imprisonment and being yoked by heavy chains, Bahá'u'lláh was banished to Baghdad in Iraq. The journey was made during the bitter cold of winter along with His family.



In Baghdad, the fame of Bahá'u'lláh's wisdom spread in all directions. People of every background crowded to His home, seeking His help and advice. The government then decided to banish Him even farther.



Before leaving Baghdad, Bahá'u'lláh spent twelve days in a garden outside the city, where streams of visitors came to bid Him farewell. In this garden, Bahá'u'lláh declared that He was the Messenger of God announced by the Báb.



Sultân 'Abdu'l-'Aziz  
of the Ottoman Empire



Nicolaevitch Alexander II,  
the Czar of Russia



Francis-Joseph,  
the Austrian Emperor



Napoleon III, the  
Emperor of the French



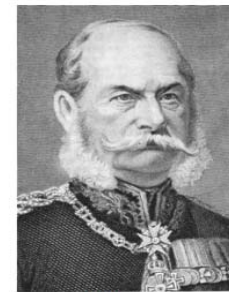
Násiri'd-Dín Sháh  
of Persia



Pope Pius IX

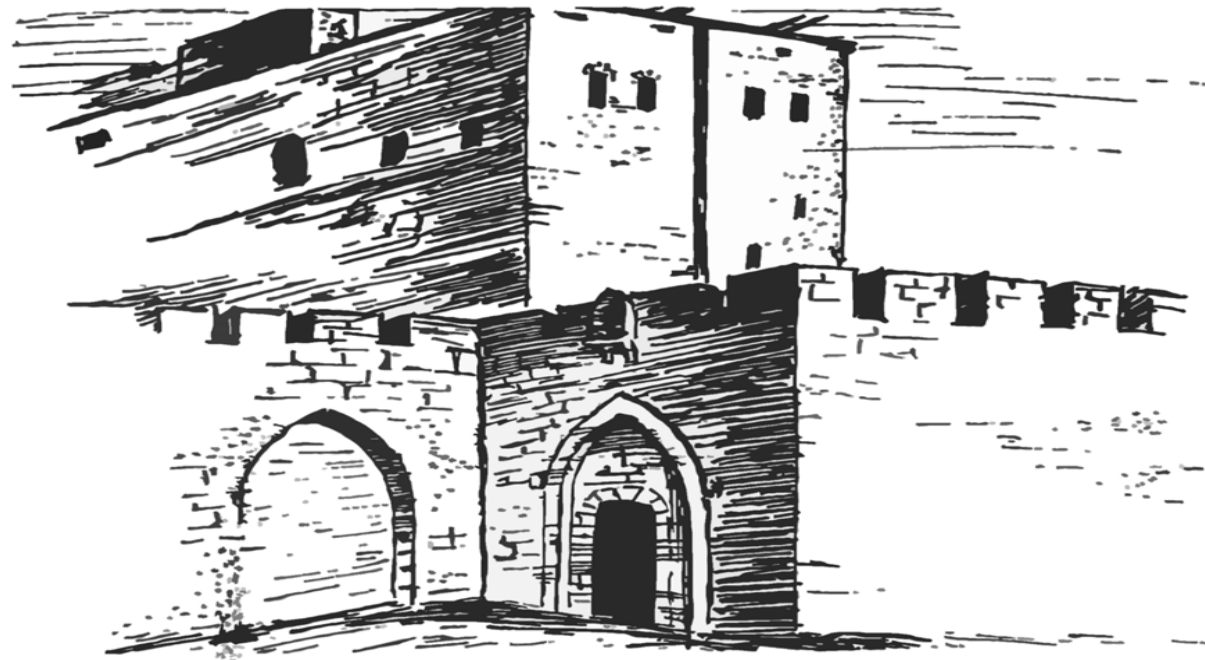


Queen Victoria  
of England



William I,  
King of Prussia

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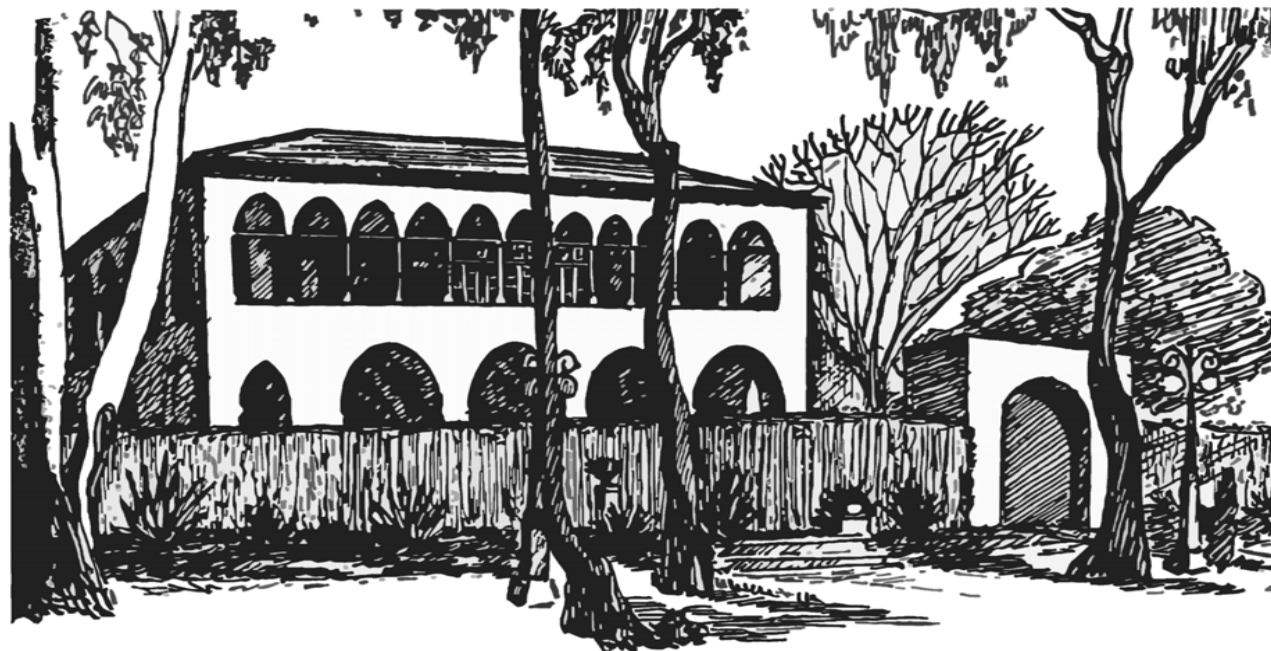


When Bahá'u'lláh's fame spread among the inhabitants of the region, the government again decided to banish Him even farther away to the prison-city of Akka, now in Israel, in 1868. This was the prison to which the worst criminals and agitators were sent.



Some of the followers of Bahá'u'lláh travelled great distances to Akka, but were not allowed to enter His presence. They could only catch a glimpse of Him from afar as He waved to them from the window of His prison-cell.



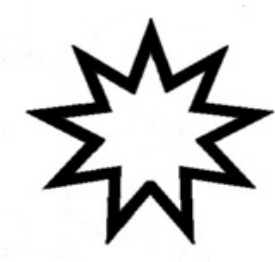


Gradually conditions improved as the power of Bahá'u'lláh's words and deeds conquered the hearts of high and low alike. During the last years of His life He lived in the Mansion of Bahji outside the city walls. In Akka, Bahá'u'lláh revealed volumes of guidance for humanity.



In May 1892 Bahá'u'lláh passed away still as a prisoner. His mission was to unite all the races and peoples in one universal Cause and one common Faith.

# History of the Bahá'í Faith



1

The Bahá'í Faith began in Iran, in 1844.

It was founded by the Báb and Bahá'u'lláh whom Bahá'ís consider to be Messengers of God.

According to the Bahá'í Faith, the Báb's mission was to prepare the way for the coming of Bahá'u'lláh.

2

In this lesson we are going to learn about the lives of Báb and Bahá'u'lláh.

These stories show that they not only endured great suffering but also had a tremendous influence on the hearts and minds of people.

3

**The Báb**  
The Herald of the New Day



4



The Báb was born on the 20th of October 1819 Shiraz, a city of Iran. He was still a child when His father passed away. He was raised by His uncle, who placed Him in school at an early age.

5



The Báb's teacher quickly recognized His great capacity and realized that he was incapable of teaching such an extraordinary child. According to the Bahá'í Faith, the Báb was endowed by God with innate knowledge.

6



At that time the people of Iran were awaiting the coming of a new Messenger of God. They prayed that He would soon be made manifest, bringing with Him a period of peace and justice on earth. Many left their homes in search of the Promised One.

7



On the eve of the 23rd of May 1844, a young man arrived in Shiraz in search of the Promised one. The Báb met him outside the gates of the city and invited him to his home to refresh himself after his long journey. There the Báb declared that He was the One Whose coming the people were so eagerly awaiting.

8



The word “Báb” means gate or door. The Báb announced that soon another Messenger of God would appear Who would unite all the peoples of the world in one family. The Báb was like a door leading humanity to a new and glorious future.

9



The number of the Báb’s followers quickly grew. Throughout all of Iran, they began to spread the new teachings revealed by Him.

10



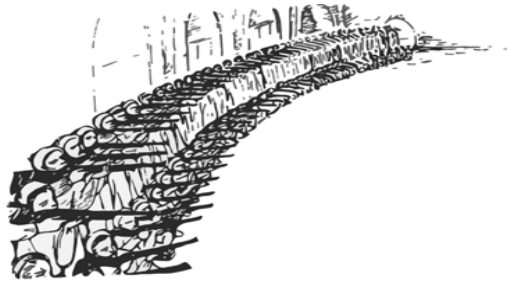
But soon the government authorities and the clergy rose up against the new religion. In 1847, they imprisoned the Báb in a fortress in a remote part of the country, far away from His followers.

11



The Báb’s followers suffered the most cruel persecution. They were attacked, beaten and thrown into prison. Thousands were put to death, yet the Báb’s religion continued to spread.

12



In the year 1850 the Báb was killed. At the order of the government, He was suspended in a courtyard together with one of His followers and shot by a regiment of soldiers. The Báb was only 31 years old.

13



The Báb gave His life to prepare the way for the coming of Bahá'u'lláh. Several years later, Bahá'u'lláh began His teaching emphasising that *“earth is but one country and mankind its citizens.”*

14

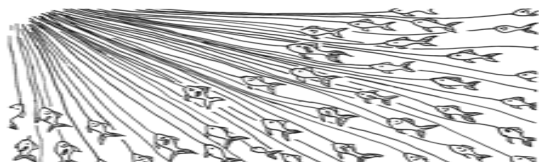
**Bahá'u'lláh**  
The Glory of God

15



Bahá'u'lláh means “The Glory of God” in Arabic. He was born in 1817 in Tehran, capital of Iran. From his childhood He showed signs of greatness. Bahá'u'lláh received some instruction at home, but did not need to attend school, He was also endowed with innate knowledge.

16



One night, His father had a dream in which He saw Bahá'u'lláh swimming in an ocean. The light radiating from His body illuminated the waters. His long black hair floated in all directions, and a multitude of fish followed Him, each holding onto the end of one hair. He moved freely and unhindered. This dream was one of the many indications of the great destiny that awaited Bahá'u'lláh.

17



Later when He was a young man, Bahá'u'lláh was offered a high position in the court of the King, but He refused it. He wished to dedicate His time to helping the oppressed, the sick and the poor, and to champion the cause of justice.

18



When He was 27 years old, Bahá'u'lláh received a scroll of Writings from The Báb. Bahá'u'lláh accepted the Báb's Message and became one of His most enthusiastic supporters.

19



The authorities, unwilling to accept the teachings proclaimed by the Báb, set out to persecute those who believed in Him, and thus began the sufferings of Bahá'u'lláh. In the year 1852, He was arrested and put in chains in one of the most dreadful prisons of Tehran.

20



Bahá'ís believe that in this prison God revealed to Bahá'u'lláh that He was the One promised by the Báb and all the religions of the past.

21



After four months of imprisonment and being yoked by heavy chains, Bahá'u'lláh was banished to Baghdad in Iraq. The journey was made during the bitter cold of winter along with His family.

22



In Baghdad, the fame of Bahá'u'lláh's wisdom spread in all directions. People of every background crowded to His home, seeking His help and advice. The government then decided to banish Him even farther.

23



Before leaving Baghdad, Bahá'u'lláh spent twelve days in a garden outside the city, where streams of visitors came to bid Him farewell. In this garden, Bahá'u'lláh declared that He was the Messenger of God announced by the Báb.

24





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