

Bahá'í Education: Sources of Guidance

compiled by

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PREFACE

Dear Reader:

This is an outline based on the collection and organization of references to education in the primary sources associated with the Bahá'í Faith. It is organized according to categories which may make it useful to teachers and to other educators. It is far from complete, and represents yet another attempt to collect references to this subject which have, at one time or another, been available in print in the English language. This compilation was first completed in 1998, revised in 2005 and then again in 2007. Much of it was then posted to wikibooks.

LIST OF SOURCES

The sources consulted include the following:

Bahá'u'lláh -- Writings

Kitab-i-Aqdas

Epistle to the Son of the Wolf

Arabic and Persian Hidden Words

Seven Valleys

Four Valleys

Gleanings from the Writings of Baha'u'llah

Tablets of Baha'u'llah Revealed After the Kitab-i-Aqdas:

Bisharat, Tarazat, Tajaliyyat, Kalimat-i-Firdawsiyyih, Lawh-i-Dunya, Ishraqat

'Abdu'l-Bahá – Writings and Utterances

Selections from the Writings of 'Abdu'l-Baha

Tablets of 'Abdul-Baha Abbas, I-III

The Secret of Divine Civilization

Some Answered Questions

The Promulgation of Universal Peace

'Abdu'l-Baha on Divine Philosophy

Paris Talks

Shoghi Effendi – Writings

Letters in Bahá'í News

The Advent of Divine Justice

Dawn of a New Day

Unfolding Destiny

Universal House of Justice – Writings

Wellsprings of Guidance

Compilations

Bahá'í Education (London: Bahá'í Publishing Trust), 1987

A Bahá'í Perspective on Economics of the Future, compiled by Badi Shams (New Delhi: Bahá'í Publishing Trust), 1989

The Importance of Deepening on our Knowledge and Understanding of the Faith (Wilmette: Bahá'í Publishing Trust), 1983

Lights of Guidance, compiled by Helen Hornby (New Delhi: Bahá'í Publishing Trust), 1988

Compilation of Compilations, Vol. 1 (Mona Vale: Bahá'í Publications Australia), 1991

Bahá'í Writings on Music (monograph reprinted in Compilation of Compilations, Vol. 2, pp. 73-82, Mona Vale: Bahá'í Publications Australia), 1991

Centres of Bahá'í Learning (monograph reprinted in Compilation of Compilations, Vol. 1, pp. 25-44, (Mona Vale: Bahá'í Publications Australia), 1991

Star of the West

Star of the West, IV:6, 105-106

Star of the West, VII:9, 77

Star of the West, VII:15, 141-144

Star of the West, VII:18, 183-184

Star of the West, VIII:6, 60

Star of the West, IX:3, 29-30

Star of the West, IX:7, 81-88

Star of the West, IX:8, 89-96

Star of the West, IX:9, 97-104, 113-114

Star of the West, XI:19, 329-330

Star of the West, XIII:5, 102-104, 123

Star of the West, XIII:6, 144

Star of the West, XIII:7, 171-172, 177-179, 189

Star of the West, XIV:1, 3-7

Star of the West, XIV:2, 42-45,58

Star of the West, XIV:3, 73-74,83-84

Star of the West, XIV:9, 267-268,278

I. EDUCATION IN PRINCIPLE

I-100. EDUCATION NECESSARY

a. Consider, for instance, the revelation of the light of the Name of God, the Educator. Behold, how in all things the evidences of such a revelation are manifest, how the betterment of all beings dependeth upon it. This education is of two kinds. The one is universal. Its influence pervadeth all things and sustaineth them. It is for this reason that God hath assumed the title, "Lord of all worlds." The other is confined to them that have come under the shadow of this Name, and sought the shelter of this most mighty Revelation. They, however, that have failed to seek this shelter, have deprived themselves of this privilege, and are powerless to benefit from the spiritual sustenance that hath been sent down through the heavenly grace of this Most Great Name: GL:XCIII:189-190

b. man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess...Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom: GL:CXXIII:259-260; TB:161-162

c. The source of crafts, sciences and arts is the power of reflection. Make ye every effort that out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will promote the well-being and harmony of all the kindreds of the earth: TB:72

d. Through the mere revelation of the word "Fashioner," issuing forth from His lips and proclaiming His attribute to mankind, such a power is released as can produce, through successive ages, all the manifold arts which the hands of man can produce. No sooner is this resplendent word uttered, than its animating energies, stirring within all created things, give birth to the means and instruments whereby such arts can be produced and perfected: GL:LXXIII:141-142

e. Bend your energies to whatever may foster the education of men: GL:V:9

f. Strain every nerve to acquire both inner and outer perfections, for the fruit of the human tree hath ever been and will ever be perfections both within and without. It is not desirable that a man be left without knowledge or skills, for he is then but a barren tree. Then, so much as capacity and capability allow, ye needs must deck the tree of being with fruits such as knowledge, wisdom, spiritual perception and eloquent speech: Baha'u'llah, Bahá'í Education, #9, p. 3

g. Man is even as steel, the essence of which is hidden: through admonition and explanation, good counsel and education, that essence will be brought to light. If, however, he be allowed to remain in his original condition, the corrosion of lusts and appetites will effectively destroy him: Baha'u'llah, Bahá'í Education, #10, p. 3

h. There are many things which will, if neglected, be wasted, and come to nothing. How often in this world do we see a child who has lost his parents and who, unless attention is devoted to his education and training, can produce no fruit. And better off dead than alive is he who produceth no fruit: Baha'u'llah, Bahá'í Education, #11, p. 3

i. Were there no educator, all souls would remain savage, and were it not for the teacher, the children would be ignorant creatures: TAB:III:578 ⁽¹⁾

- j.** From this universal system of education misunderstandings will be expelled from amongst the children of men: SW IV:6, 105-106 (²);
- k.** If life becomes the center of the imperfections of the world of humanity, death is better than life. Non-existence is better than existence. SW III:3, 19; SW IX:8, 94 (³)
- l.** Verily, if that babe depart from this world at the age of infancy, it is sweeter and better. In this sense, death is better than life, deprivation than salvation, nonexistence lovelier than existence, the grave better than the palace, and the narrow, dingy tomb better than the spacious, regal home, for in the sight of mankind that child is abased and degraded and in the sight of God weak and defective: SW IX:7, 83-84; BWF, p. 398; TAB:III:579 (⁴)
- m.** Baha'u'llah declared that children are of two kinds--the mature and the immature: SW VII:15, 142; SW IX:8, 90 (⁵)
- n.** The root cause of wrongdoing is ignorance, and we must therefore hold fast to the tools of perception and knowledge: SWAB:#111, 136(⁶)
- o.** Education has a universal influence and the differences caused by it are very great: BWF, p. 319; SAQ, LVII, p. 214 (⁷); Thus is it clearly demonstrated that by their essential nature, minds vary as to their capacity, while education also playeth a great role and exerteth a powerful effect on their development: SWAB:#104, 131
- p.** essential that children be reared in Bahá'í way so that they may find happiness in this world and the next: human happiness is founded upon spiritual behaviour: SWAB:#100, 127
- q.** education is the foundation of human excellence, enables man to work his way to the heights of abiding glory: SWAB:#103, 129
- r.** education of primary importance: SWAB:#103, 130
- s.** instruction and rectification and refinement of character of utmost import: SWAB:#111, 137
- t.** education has great influence...Education must be considered as most important...Education has a universal influence: SAQ:LVII:249
- u.** man is in need of an educator...Education is a necessity: PUP:329
- v.** education is the indispensable foundation of all human excellence and alloweth man to work his way to the heights of abiding glory: SWAB:#103, 129
- w.** One of the most important of undertakings is the education of children, for success and prosperity depend upon service to and worship of God: 'Abdu'l-Baha, Bahá'í Education, #71, p. 27
- x.** The child must not be wronged. The ignorant must not be criticized. We must look to some remedy. All the Prophets of God, including Jesus Christ, came for the education of humanity, in order that the immature souls may become mature. (⁸)

I-200. EDUCATION OBLIGATORY

a. We prescribe unto all men that which will lead to the exaltation of the World of God amongst His servants, and likewise, to the advancement of the world of being and the uplift of souls. to this end, the greatest means is education of the child. To this must each and all hold fast. We have verily laid this charge upon you in manifold Tablets as well as in My Most Holy Book. Well is it with him who deferreth thereto. We ask of God that He will assist each and every one to obey this inescapable command that hath appeared and been caused to descend through the Pen of the Ancient of Days: Baha'u'llah, Bahá'í Education, #6, p. 2

b. It is the bounden duty of parents to rear their children to be staunch in faith: Baha'u'llah, Bahá'í Education, #12, p. 3

c. Unto every father hath been enjoined the instruction of his son and daughter: KA:K48

d. incumbent upon everyone to acquire knowledge...arts and material means...wisdom and utterance and the arts and crafts of the world: TB:39

e. acquisition of knowledge incumbent upon everyone: TB:51

f. education is obligatory in this Age: SWAB:#98, 126-127

g. in no case may a child be deprived of education: SWAB:#101, 128

h. education of children is among the most meritorious acts of mankind: SWAB:#103, 129; #106, 133

i. Baha'u'llah counsels the education of all members of society. No individual should be deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance: PUP:108

j. all must receive training and instruction...Universal education is a universal law: PUP:300

k. the necessity of education for all mankind: PUP:317

l. all mankind shall be educated: PUP:435

m. all mankind should attain knowledge and acquire an education, necessary principle of religious belief and observance, new in this Dispensation: PUP:455

n. universality of education: 'Abdu'l-Baha, in Bahá'í Education, #82, pp. 33-34

o. among the greatest of all services is the education of children: 'Abdu'l-Baha, Compilation of Compilations, I, #18

p. the primary, the most urgent requirement, is the promotion of education: SDC:109

I-300. UNIVERSAL CURRICULUM

- a. universality of education, all may become equally educated, whether girls or boys, and receive the same education: 'Abdu'l-Baha, in Bahá'í Education, #82, pp. 33-34
- b. same course of education for man and woman...daughters and sons must follow the same curriculum of study, thereby promoting the unity of the sexes: PUP:175
- c. all standards of training and teaching throughout the world of mankind should be brought into conformity and agreement; a universal curriculum should be established: PUP:182
- d. children should receive material and divine education at the same time: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144

I-400. OBJECTIVES OF EDUCATION

a. knowledge of God:

- 1) enable them to attain the knowledge of Him and of themselves: GL:C:205
- 2) We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge: GL:XCVIII:199
- 3) I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee: KA:100
- 4) The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation: KA:K1
- 5) by one word more he was guided to recognize the Source of his education: GL:CXXII:259-260

b. knowledge of self:

- 1) knowledge of self and recognition of that which leadeth unto loftiness or to lowliness, glory of abasement, wealth or poverty: TB:34
- 2) enable them to attain the knowledge of Him and of themselves: GL:C:205
- 3) The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves: GL:CXXXII:287
- 4) gain a true knowledge of your own selves--a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent Name, the seas of My loving-kindness and bounty moving within you: GL:CLII:326-327
- 5) True loss is for him whose days have been spent in utter ignorance of his self: TB:156

c. independent consciousness:

- 1) thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor: AHW:#2
- 2) the man of insight who will behold the Words of God with his own eyes and rid himself of the opinions and notions of the peoples of the earth: TB:188

- 3) God endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself...Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain: PUP:293
- 4) The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye: TB:157

d. realization of divine teachings:

- 1) observe every ordinance of Him Who is the Desire of the world: KA:K1
- 2) mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it: TB:89
- 3) it is incumbent upon everyone to obey Him in whatsoever God hath ordained: TB:109
- 4) it is incumbent upon everyone to firmly adhere to and observe that which hath streamed from Our Most Exalted Pen: TB:130
- 5) it is incumbent upon everyone to observe that which hath been sent down by Him Who is the Revealer, the All-Knowing: TB:188
- 6) in every art and skill, God loveth the highest perfection: Baha'u'llah, Bahá'í Education, #20, p. 5

e. attainment to spiritual life:

- 1) The Prophets and Messengers have been sent down for the sole purpose of guiding mankind to the Straight Path of Truth. the purpose underlying their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High: GL:LXXXI:156-157

II. CURRICULUM

II-100. MATERIAL EDUCATION

II-101. DESCRIPTION

- a. material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease; common to animals and man: SAQ:III:8-9
- b. training and development of the physical body which ensures strength and growth: PUP:330

II-102. CONTENT

- a. outdoor activities in nature, pure air: SW VII:9, 77; SW IX:9, 97-104
- b. play or gymnastics for an hour to refresh the mind and body after an hour of lessons: SW IX:8, 89-96
- c. physical cleanliness: SWAB:#129, 146-147
- d. whatever will nurture the health of the body and its physical soundness: SWAB:#94, 124 (counsel to girl students)
- e. strength: Ibid.
- f. accustom to hardship: SWAB:#102, 129 (counsel to mothers)

II-200. HUMAN EDUCATION

II-201. DESCRIPTION

- a. human education signifies civilization and progress--that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries and elaborate institutions, which are the activities essential to man as distinguished from the animal: SAQ:III:8/9
- b. intellectual education or mental training for which schools and colleges are founded: PUP:330
- c. spiritual education is more important than human learning and literacy: GL:CXLII:312
- d. no individual should be deprived of intellectual training, although each should receive according to capacity: PUP:108

II-202. CONTENT

- a. useful knowledge:
 - 1) true learning is that which is conducive to the well-being of the world, not to pride and self-conceit, or to tyranny, violence and pillage: Baha'u'llah, Bahá'í Education, #17, p. 4

- 2) those branches of knowledge which are of use...Such academic pursuits as begin and end in words alone have never been and will never be of any worth: Baha'u'llah, Bahá'í Education, #19, p. 5
- 3) those branches of knowledge which are of use: Baha'u'llah, Bahá'í Education, #20, p. 5
- 4) such branches of knowledge as are of benefit: Baha'u'llah, Bahá'í Education, #26, p. 6
- 5) among those matters which require thorough revision and reform is the method of studying the various branches of knowledge and the organization of the academic curriculum. From lack of organization, education has become haphazard and confused. Trifling subjects which should not call for elaboration receive undue attention, to such an extent that students, over long periods of time, waste their minds and their energies on material that is pure supposition, in no way susceptible to proof, such study consisting in going deep into statements and concepts which careful examination would establish as not even unlikely, but rather as unalloyed superstition, and representing the investigation of useless conceits and the chasing of absurdities. There can be no doubt that to concern oneself with such illusions, to examine into and lengthily debate such idle propositions, is nothing but a waste of time and a marring of the days of one's life. Not only this, but it also prevents the individual from undertaking the study of those arts and sciences of which society stands in dire need. The individual should, prior to engaging in the study of any subject, ask himself what its uses are and what fruit and result will derive from it. If it is a useful branch of knowledge, that is, if society will gain important benefits from it, then he should certainly pursue it with all his heart. If not, if it consists in empty, profitless debates and in a vain concatenation of imaginings that lead to no result except acrimony, why devote one's life to such useless hair-splittings and disputes: 'Abdu'l-Baha, SDC:105-106

b. sciences:

- 1) teach sciences which can profit mankind and not such sciences as begin and end in words: SW XIV:1, 3-4
- 2) permissible to study sciences and arts, but such sciences as are useful and would redound to the progress and advancement of the people: TB:26
- 3) Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation...The knowledge of such sciences, however, should be acquired as can profit all the peoples of the earth and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world: TB:51-52; ESW:26-27
- 4) Of all the arts and sciences, set the children to studying those which will result in advantage to man, will ensure his progress and elevate his rank...learned of the day must direct the people to acquire those branches of knowledge which are of use, that both the learned themselves and the generality of mankind may derive benefits therefrom. Such academic pursuits as begin and end in words alone have never been and will never be of any worth: TB:168,169
- 5) read such sciences as are profitable unto you, not such as end in idle disputation: KA:K77
- 6) arts and sciences...which will result in advantage to man, will ensure his progress and elevate his rank: TB:168
- 7) sciences: SW VII:15, 141-144; TAB:I:87; 'Abdu'l-Baha, Compilation of Compilations, I, #18
- 8) Western sciences to prepare for manual, practical and technical professions such as engineer, electrician, architect, physician: SW VII:15; SW IX:8, 89-96; SW XIII:7, 189; SW XIV:1, 3-7
- 9) teach in model school from age ten to twelve: SW XIII:7, 171-172; SW XIV:1, 3-7
- 10) foundation of New Age is teaching of sciences and arts: SWAB:#109, 134
- 11) knowledge of science and philosophy: PUP:108

c. arts:

- 1) permissible to study sciences and arts, but such sciences as are useful and would redound to the progress and advancement of the people: TB:26
- 2) incumbent upon everyone to acquire knowledge...such arts and material means as are now manifest...the arts and crafts of the world: TB:39
- 3) concerning arts, crafts and sciences...The knowledge of such sciences, however, should be acquired as can profit all the peoples of the earth and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world: TB:51-52; ESW:26-27
- 4) Of all the arts and sciences, set the children to studying those which will result in advantage to man, will ensure his progress and elevate his rank...learned of the day must direct the people to acquire those branches of knowledge which are of use, that both the learned themselves and the generality of mankind may derive benefits therefrom. Such academic pursuits as begin and end in words alone have never been and will never be of any worth: TB:168,169
- 5) foundation of New Age is teaching of sciences and arts: SWAB:#109, 134
- 6) crafts, arts: 'Abdu'l-Baha, Compilation of Compilations, I, #18
- 7) drama, art, literature can awaken noble sentiments better than cold rationalizing: Shoghi Effendi, Bahá'í News, #73 (May 1973), p. 7
- 8) become proficient in every art and skill: 'Abdu'l-Baha, Bahá'í Education, #74, pp. 28-29
- 9) such a chaste and holy life, with its implications of modesty, purity, temperance, decency, and clean-mindedness, involves no less than the exercise of moderation in all that pertains to dress, language, amusements, and all artistic and literary avocations: Shoghi Effendi, The Advent of Divine Justice, p. 30
- 10) It condemns the prostitution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity, and of sexual vices: Shoghi Effendi, The Advent of Divine Justice, p. 30
- 11) Also, the repeating of prayers for the well-being of ruler and ruled; and the avoidance of materialistic works that are current among those who see only natural causation, and tales of love, and books that arouse the passions: 'Abdu'l-Baha, Bahá'í Education, #80, p. 33
- 12) drama is of the utmost importance. It has been a great educational power in the past; it will be so again ('Abdu'l-Baha described how as a young boy he witnessed the Mystery Play of 'Ali's Betrayal and Passion, and how it affected him so deeply that he wept and could not sleep for many nights): 'Abdu'l-Baha, 'Abdu'l-Baha in London, p. 93

d. crafts, trades and professions:

- 1) crafts and professions to be engaged in by one who has attained stage of fulfilment and maturity: TB:35
- 2) Knowledge is one of the wondrous gifts of God. It is incumbent upon everyone to acquire it. Such arts and material means...the arts and crafts of the world: TB:39
- 3) concerning arts, crafts and sciences...The knowledge of such sciences, however, should be acquired as can profit all the peoples of the earth and not those which begin with words and end with words. Great indeed is the claim of scientists and craftsmen on the peoples of the world: TB:51-52; ESW:26-27
- 4) The purpose of learning should be the promotion of the welfare of the people, and this can be achieved through crafts...artists and craftsmen should be appreciated, for they advance the affairs of mankind...the means of livelihood depend upon those who are engaged in arts and crafts: Baha'u'llah, Bahá'í Education, #17, p. 4

- 5) all mankind must become fitted for some useful trade, craft or profession by which subsistence may be assured: PUP:435
- 6) crafts, arts: 'Abdu'l-Baha, Compilation of Compilations, I, #18
- 7) whosoever engageth in a craft, should endeavour to acquire in it utmost proficiency...that craft becometh a form of worship: 'Abdu'l-Baha, Compilation of Compilations, I, #15
- 8) all mankind must become proficient in some trade, craft or profession by which subsistence may be assured: PUP:435
- 9) craftsmanship is regarded as worship: SWAB:#127, 145
- 10) 'Abdu'l-Baha spoke of Baha'u'llah entrusting son of believers to German carpenter for 8-year apprenticeship: 'Abdu'l-Baha in DMAS 9/2/1913, in SW VII:15, pp. 141-144
- 11) children should learn manual professions, technical art, become engineers, electricians, architects, physicians: 'Abdu'l-Baha in DMAS 11/12/1913, in SW VII:15, pp. 141-144

e. mathematics: 'Abdu'l-Baha in Stuttgart, 4/28/1913, in SW VII:15, pp. 141-144

f. literature: SW XIII:7, 189

- 1) let polite literature take care of itself: 'Abdu'l-Baha in DMAS 11/12/1913, in SW VII:15, pp. 141-144
- 2) such a chaste and holy life, with its implications of modesty, purity, temperance, decency, and clean-mindedness, involves no less than the exercise of moderation in all that pertains to dress, language, amusements, and all artistic and literary avocations: Shoghi Effendi, The Advent of Divine Justice, p. 30
- 3) It condemns the prostitution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity, and of sexual vices: Shoghi Effendi, The Advent of Divine Justice, p. 30
- 4) Also, the repeating of prayers for the well-being of ruler and ruled; and the avoidance of materialistic works that are current among those who see only natural causation, and tales of love, and books that arouse the passions: 'Abdu'l-Baha, Bahá'í Education, #80, p. 33

g. reading and writing: SW IX:7, 189; KA:K48, 37; TB:128; Baha'u'llah, Bahá'í Education, #20, p. 5; Shoghi Effendi, Bahá'í Education, #121, pp. 49-50

- 1) illiteracy will no longer remain: PUP:317, 435

h. universal language and script: SW IX:7; TB:22, 68, 89, 127, 166; ESW:138; PUP:182, 300

i. music:

- 1) perfect so can play instrument divinely: SW IX:8
- 2) wonderful influence on children: SW IX:8; PUP:52
- 3) must know music to enjoy it: SW IX:8; PUP:52
- 4) teach to sing sweetly: SW IX:8
 - a) teach to sing with excellence and effect: PUP:52
- 5) latent talents with which the hearts of children endowed will find expression through music: PUP:52
- 6) teach it so that souls and hearts of pupils may become vivified and exhilarated and lives be brightened with enjoyment: PUP:52
- 7) bring earthly music into harmony with celestial melody, then great influence of music, confers heavenly joy and life: 'Abdu'l-Baha, Bahá'í Writings on Music, p. 4
- 8) an important means to the education and development of humanity: 'Abdu'l-Baha, Bahá'í Writings on Music, p. 8

- 9) such a chaste and holy life, with its implications of modesty, purity, temperance, decency, and clean-mindedness, involves no less than the exercise of moderation in all that pertains to dress, language, amusements, and all artistic and literary avocations: Shoghi Effendi, *The Advent of Divine Justice*, p. 30
- 10) It condemns the prostitution of art and of literature, the practices of nudism and of companionate marriage, infidelity in marital relationships, and all manner of promiscuity, of easy familiarity, and of sexual vices: Shoghi Effendi, *The Advent of Divine Justice*, p. 30
- 11) Also, the repeating of prayers for the well-being of ruler and ruled; and the avoidance of materialistic works that are current among those who see only natural causation, and tales of love, and books that arouse the passions: 'Abdu'l-Baha, *Bahá'í Education*, #80, p. 33

j. languages:

- 1) four languages in model school taught from age six to eight: SW XIII:7, 171-172; SW XIV:1, 3-7

k. sound knowledge of all the branches of learning: SWAB:#122, 142

l. rhetoric: from earliest years, to deliver speeches of high quality, clarity and eloquence: SWAB:#108, 134

m. philosophy: PUP:108

- 1) develops mind: PUP:213
- 2) Eastern and Western philosophy: PUP:355-361
- 3) material philosophy: PUP:20-21, 326-327

n. commercial pursuits that are distinguished for integrity: Baha'u'llah, Bahá'í Education, #26, p. 6

II-300 DIVINE EDUCATION

II-301. DESCRIPTION

a. revelation of light of the Name of God, the Educator, two kinds of education: GL:XCIII:189-190

- 1) first is universal influence, pervadeth all things and sustaineth them
- 2) second is confined to them that have come under the shadow of this Name, and sought the shelter of this most mighty Revelation. They, however, that have failed to seek this shelter, have deprived themselves of this privilege, and are powerless to benefit from the spiritual sustenance that hath been sent down through the heavenly grace of this Most Great Name

b. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race: GL:XLIII:95; TB:87

c. Beseech ye the One true God that He may, through the power of the hand of loving-kindness and spiritual education, purge and purify certain souls from the defilement of evil passions and corrupt desires, that they may arise and unloose their tongues for the sake of God...The people are ignorant, and they stand in need of those who will expound the truth...The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind: TB:170-171

- d.** The hope is cherished that ye may obtain true education in the shelter of the tree of His tender mercies and act in accordance with that which God desireth: TB:27, 129
- e.** man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty: TB:35
- f.** divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education...this is the goal of humanity: SAQ:III:8/9
- g.** the third kind of education is that of the spirit. Through the breaths of the Holy Spirit man is uplifted into the world of moralities and illumined by the lights of divine bestowals: PUP:330
- h.** spiritual education, religious, of the Heavenly Realm: SWAB #122, 142; SW IX:8
- i.** divine foundation laid in earliest years in essence of child: SWAB:#111, 137
- j.** Bahá'í education, training: SWAB:#95, 125; #100, 127; #120, 141
- k.** the people must be educated in such a way that no crimes will be committed; for it is possible to educate the masses so effectively that they will avoid and shrink from perpetrating crimes, so that the crime itself will appear to them as the greatest chastisement, the utmost condemnation and torment: SAQ:LXXVII:307-308
- l.** The community...ought day and night to strive and endeavour with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may not occur: SAQ:LXXVII:311
- m.** Heavenly Educators point out two pathways: 1) of divine guidance, reliance upon Manifestation of God; 2) materialism, reliance upon the senses: 'Abdu'l-Baha, talk in America, SW IV:6, pp. 105-106

II-302. CONTENTS

- a.** teach children to be characterized with the attributes of God: 'Abdu'l-Baha to Miss Ethel J. Rosenberg, 2/3/1901, in SW VII:15, 141-144
- b.** teach moral precepts of Baha'u'llah: 'Abdu'l-Baha in Diary of Mirza Ahmad Sohrab (DMAS), 6/16/1914, in SW VII:15, 141-144
- c.** inculcate into minds, bodies, souls and minds the principles of: 'Abdu'l-Baha in DMAS, 9/2/1913, in SW VII:15, 141-144
 - 1)** sincerity
 - a)* child and perfect man have sincerity: PUP:53
 - 2)** love
 - 3)** truthfulness

4) obedience

a) utmost obedience towards father, conduct himself as a humble and lowly servant, seek diligently to ensure the comfort and welfare of his loving father and to secure his good-pleasure...forego own rest and enjoyment and constantly strive to bring gladness to the hearts of father and mother: 'Abdu'l-Baha, in Family Life, p. 10

5) true democracy

6) kindness toward all races

d. train with life and heart in virtue, perfection: SW IX:7, 81-88 (TAB, III:577)

e. urge toward spiritual matters: SW IX:7, 81-88 (TAB I:87)

f. moral training: SW XIII:7, 189

g. character training must have its roots in religion and spirituality: SW XIV:1, 3-7

h. acquire virtues: SW IX:7, 81-88 (TAB I:87)

i. spirituality and morality: SW XIV:3, 73-74

j. peace and righteousness: SW XIV:3, 73-74

1) righteousness: Baha'u'llah, Bahá'í Education, #26, p. 7

2) righteousness and the dignity of humankind: SWAB:#95, 125

k. daily love of God: TAB I:87; 'Abdu'l-Baha in DMAS 6/16/1914, in SW VII:15, pp. 141-144; SW IX:8

l. nurture at the breast of the love of God: SWAB #122, 142

1) instill love of God in their hearts: PUP:53; Shoghi Effendi, Bahá'í Education, #161, p. 62

2) through love of God masses are transformed: SAQ:LXXXIV:350

3) attune children in earliest years to love of God: 'Abdu'l-Baha in DMAS 6/16/1914, in SW VII:15, pp. 141-144

4) mothers teach love of God from earliest childhood: 'Abdu'l-Baha in DMAS 9/2/1913, in SW VII:15, pp. 141-144

m. history of the Cause of God: 'Abdu'l-Baha in DMAS, 6/16/1914, in SW VII:15, pp. 141-144; Shoghi Effendi, Compilation of Compilations, I, #432

1) definite courses along the different phases of the Bahá'í Faith: on behalf of Shoghi Effendi, in Centers of Bahá'í Learning, #20, p. 8

n. love of humanity: 'Abdu'l-Baha in DMAS 6/16/1914; in DMAS 9/2/1913, in SW VII:15, pp. 141-144

1) service to humanity: PUP:369; TB:86; SWAB:#206, 256-257

o. universal principles: 'Abdu'l-Baha in DMAS 6/16/1914, in SW VII:15, pp. 141-144

p. principles of religion: SW IX:7, 81-88; TB:68

q. highest ideals: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144; SW IX:9, 97-104

r. highest responsibility: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144

s. what is revealed by God in Tablets, Word of God: SW IX:7, 81-88; SW IX:8

- 1) twofold language: outward language is devoid of allusions, is unconcealed and unveiled: KI:254-255
 - a) Whoso interpreteth what hath been sent down from the heaven of Revelation, and altereth its evident meaning, he, verily, is of them that have perverted the Sublime Word of God: KA:K104
- 2) twofold language: veiled and concealed language; none apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him...
 - a) two kinds of knowledge: knowledge of things perceptible to the senses and knowledge of intellectual, spiritual things; spiritual realities known through symbols: SAQ:XVI:95-98
- 3) veiled and concealed knowledge...seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unravelled, and be made manifest unto them: KI:255,156
 - a) When the ocean of My presence hath ebbed and the Book of My Revelation is ended, turn your faces toward Him Whom God hath purposed, Who hath branched from this Ancient Root: KA:K121
 - b) The object of this sacred verse is none other except the Most Mighty Branch: TB:221
 - c) When the Mystic Dove will have winged its flight from its Sanctuary of Praise and sought its far-off goal, its hidden habitation, refer ye whatsoever ye understand not in the Book to Him Who hath branched from this mighty Stock: KA:K174
 - d) The only true Explainer of the Book of God is the Holy Spirit, for no two minds are alike, no two can comprehend alike, no two can speak alike. That is to say, from the mere human standpoint of interpretation there could be neither truth nor agreement: PUP:212

t. memorize Tablets: SW IX:7; SW IX:8; SW XIV:3, 73-74

- 1) highly praiseworthy to memorize the Tablets, diverse verses and sacred traditions: 'Abdu'l-Baha, Bahá'í Education, #77, p. 30
- 2) memorize Tablets of Baha'u'llah and the Báb: on behalf of Shoghi Effendi, Compilation of Compilations, I, #466
- 3) children may memorize sentences rather than whole prayer if not yet ready to do so: on behalf of Shoghi Effendi, Unfolding Destiny, p. 446

u. chant Tablets in the Mashriqu'l-Adhkar: SW IX:7

- 1) children...in the most melodious tones, they may recite the Tablets of the All-Merciful in the alcoves within the Mashriqu'l-Adhkar: KA:K150
- 2) chant verses at large gatherings and congregations in a most wondrous melody...use spiritual melodies, songs and tunes...such a melody and tune as to cause the nightingales of divine mysteries to be filled with joy and ecstasy: 'Abdu'l-Baha, Bahá'í Writings on Music, p. 4

v. music which is food/wings for the spirit: SW IX:8; SWAB: #129, 147

- 1) We have made it lawful for you to listen to music and singing. Take heed, however lest listening thereto should cause you to overstep the bounds of propriety and dignity...We, verily, have made music as a ladder for your souls, a means whereby they may be lifted up unto the realm on high; make it now, therefore, as wings to self and passion: KA:#51
- 2) bring earthly music into harmony with celestial melody, to produce heavenly joy and life: 'Abdu'l-Baha, Bahá'í Writings of Music, p. 4

- w.** well-behaved, good manners: TAB:I, 87; SWAB:#110, 135
- x.** mental alertness, intuition, spiritual love and service: SW III:3, 4
- y.** teachings of Baha'u'llah: SW VII:13, 122; SW IX:8; Shoghi Effendi, Compilation of Compilations, I, #432
- z.** say Greatest Name before lessons and the confirmation and assistance of the Greatest Name will assist the student: SW IX:8
- aa.** That which is of paramount importance for the children, that which must precede all else, is to teach them the oneness of God and the Laws of God: Baha'u'llah, Bahá'í Education, #14, p. 3
- ab.** read Tablets: SW IX:8
- ac.** familiarity of children in Christian country with the prophecies in the Gospels: SW IX:8
- ad.** teach children to become teachers of the Faith: SW IX:8, 89-96; SWAB:#107, 134; #118, 140-141; 'Abdu'l-Baha, in Bahá'í Education, #106, p. 43
- ae.** teach name of God: SW IX:8
- af.** fear of God in hearts: SW IX:8
- 1) fear of God hath ever been the prime factor in the education of His creatures: ESW:27
 - 2) fear of God must be inculcated, for lacking fear of God an infinity of odious and abominable actions will spring up: Baha'u'llah, Bahá'í Education, #14, p. 4
 - 3) manifest fear of God in their lives: PUP:53
 - 4) teach fear of God to children: Shoghi Effendi, Bahá'í Education, #161, p. 62
- ag.** hope of bestowals of God: SW IX:8
- ah.** simplicity: SW XIV:3, 73-74
- 1) perfect man and child have simplicity: PUP:53
- ai.** peace: SW XIV:3
- aj.** knowledge that eliminates most fear: ESW:32; letter on behalf of Shoghi Effendi, 5 January 1948, in Bahá'í News, No. 210, August 1948, p. 3 (reprinted Bahá'í Education, p. 5, note 2)
- ak.** encourage child to walk in the path of God: TAB II:463
- al.** good character is of first importance: SWAB:#108, 134; #111, 136
- am.** learn well the hidden mysteries: SWAB:#107, 134
- an.** morals and good conduct are more important than book learning: SWAB:#110, 135
- 1) good conduct: Baha'u'llah, Bahá'í Education, #26, p. 7
- ao.** human dignity and pride, turn away from lustful appetites: SWAB:#111, 136

ap. every day at first light teach communes and prayers, chant and recite verses in sweetest of voices: SWAB:#115, 139

- 1) teach children the Word of God so that they may recite them in the sweetest of tones: Baha'u'llah, Bahá'í Education, #23, p. 6
- 2) pray with excerpts from the Word of God rather than something made up: on behalf of Shoghi Effendi, Bahá'í Education, #147, p. 58
- 3) teaching children prayers is as letting the rain pour down upon them, that they may wax tender and fresh, and the soft breezes of the love of God may blow over them, making them to tremble with joy: SWAB:#115, 139

aq. all graces and praiseworthy qualities of mankind: SWAB:#122, 142

ar. outline of fundamental principles underlying all religions: SWAB:#125, 144

as. to be pure and holy are attributes of the unenslaved mind: SWAB:#129, 146

- 1) purity of man through strength of intelligence, reason, understanding: PUP:53

at. free self from every defect: SWAB:#129, 146

au. immaculacy, cleanliness, as it has effect on soul: SWAB:#110, 135; #129, 146-147

av. purity, to be undefiled: SWAB:#94, 124-125; #110, 135; #129, 146

aw. freshness: SWAB:#129, 146

ax. independence of spirit: SWAB:#129, 146

ay. refinement: SWAB:#129, 146

az. rectification and refinement of character: SWAB:#111, 137

ba. chastity: SWAB:#95, 124; #110, 135; #129, 146

bb. deeds that will further the victory of God's Cause or will attract some outcome which will draw the believer closer to his Lord: Baha'u'llah, Bahá'í Education, #26, p. 6

bc. resolution and the will to strive and to endure...perseverance in all things, the will to advance: SWAB:#95, 125

bd. not to jest and trifle: SWAB:#110, 135

be. advance to goals: SWAB:#110, 135

bf. kindness to animals: SWAB:#110, 135

bg. service to God and humanity: SW XI:19, 329-330

bh. free themselves from human imperfections: PUP:53

- bi.** acquire divine perfections: PUP:53
- bj.** reality of religion as a foundation: PUP:213
- bk.** secrets of the Day of God: 'Abdu'l-Baha, in Bahá'í Education, #106, p. 43
- bl.** mysteries of the mind and spirit: Ibid.
- bm.** evidences that the Most Great Name hath dawned: Ibid.
- bn.** praise God: Ibid.
- bo.** adduce convincing arguments and proofs: Ibid.
- bp.** stage, art, literature can better awaken noble sentiments than cold rationalizing: Shoghi Effendi, Bahá'í News, #73 (May 1974), p. 7
- bq.** divine philosophy, divine sciences as complement to physical philosophy, material sciences: SW XIV:2, 44; PUP:29-31, 87-91, 138, 240, 326-329; PT:31;173-174
- 1) signs, tokens, testimonies, evidences of God in all created things: Baha'u'llah, P&M:CLXXVI:272; Baha'u'llah, Persian Hidden Words:#29
 - 2) uncover the inner realities of things...learn to comprehend the secrets of all things even as they are: 'Abdu'l-Baha, Bahá'í Education, #74, pp. 28-29
 - 3) reasoning powers to investigate reality, rather than blind imitation of any soul: PUP:291
 - 4) the alphabet of things is for children, that they may in time use their reasoning powers: SW VI:6, 43
 - 5) reflection. Make ye every effort that out of this ideal mine there may gleam forth such pearls of wisdom and utterance as will promote the well-being and harmony of all the kindreds of the earth: TB:72
 - 6) learn from books and lectures, and from meditation: PT:173-176
- br.** carefully deliver words at appropriate time and place, words of light, mild as milk, sweet words: TB:172-173
- 1) eloquent speech: Baha'u'llah, Bahá'í Education, #9, p. 3
- bs.** consultation: method for investigating reality: PUP:183
- 1) take ye counsel together in all matters: Baha'u'llah, Consultation: A Compilation, #1, p. 3
 - 2) consultation bestoweth greater awareness and transmuteth conjecture into certitude: Baha'u'llah, Bahá'í Education, #3, p. 3
 - 3) in all things it is necessary to consult: Baha'u'llah, Ibid., #5, p. 3
 - 4) must consult in all matters...consultation giveth him insight into things and enableth him to delve into questions which are unknown: 'Abdu'l-Baha, Ibid., #15, p. 8
- bt.** let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the secrets of friendship and of peace: SWAB:#206, 257
- 1) establish and strengthen a bond of fellowship amongst all the children of 'Abdu'l-Baha whether in the East or in the West: Shoghi Effendi, Bahá'í Education, #120, p. 49
- bu.** highmindedness and high resolve: SWAB:#95, 125

bv. knowledge: Baha'u'llah, Bahá'í Education, #9, p. 3

bw. wisdom: Baha'u'llah, Bahá'í Education, #9, p. 3; #26, p. 7

bx. spiritual perception: Baha'u'llah, Bahá'í Education, #9, p. 3

by. staunch in faith: Baha'u'llah, Bahá'í Education, #12, p. 3

bz. integrity: Baha'u'llah, Bahá'í Education, #26, p. 7

ca. truth: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144

cb. justice: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144

II-303. PROCESS BY WHICH CONTENT TO BE CHOSEN

a. universal gathering of wisest men and women to select choice teachings of all prophets to be taught to all children: SW XIII:7, 189

II-304. MATERIALS TO BE USED

a. Tablets of Baha'u'llah: SW IX:7; SW IX:8; SW XIV:3, 73-74

b. prayers for children: SW IX:9, 113-115; SWAB: #107, 134

c. parables: ABL:80; on behalf of Shoghi Effendi, Bahá'í Education, #161, p. 62

d. symbols: to explain intellectual, spiritual realities obliged to have recourse to sensible figures: SAQ:XVI:96-97

e. stories regarding the life of the Prophets together with Their sayings, and from Nabil's narrative about the early days of the Bábi/Bahá'í movement: on behalf of Shoghi Effendi, Bahá'í Education, #130, p. 53

II-305. WHAT DIVINE EDUCATION IS NOT

a. worthless training in theology and metaphysics as at Al-Azhar University: 'Abdu'l-Baha in DMAS 11/12/1913, in SW VII:15, pp. 141-144

III. PEDAGOGY

III-100. PRINCIPLES

- a. prepare minds and hearts to receive truth: SW VII:15
- b. material and divine education at the same time: SW VII:15; SW XIV:2, 42-45
- c. standard universal system of instruction: SW IX:9; SW XIII:7
 - 1) same curriculum for daughters and sons: Bahá'í Education:#82, 33-34; SW V:7, 101; PUP:175
- d. organization is necessary: SW IX:8; SWAB:#124, 143
 - 1) school must be a place of utmost discipline and order: SWAB:#111, 137
 - 2) definite courses should be given along the different phases of the Bahá'í Faith: on behalf of Shoghi Effendi, in Centers of Bahá'í Learning, #20, p. 8
 - 3) if this activity is well organized, rest thou assured that it will yield great results: 'Abdu'l-Baha, Bahá'í Education, #104, p. 42
- e. joy and enthusiasm: SW IX:8; SW XIII:7; SW XIV:1
- f. systematic training to further development, insight, and spiritual receptivity: 'Abdu'l-Baha in Stuttgart on 4/28/1913, in SW VII:15, pp. 141-144; BW IX, p. 543
- g. thorough instruction: SWAB:#111, 137
- h. do not hold classes during the time of prayer of other religions which would prevent children from taking part in religious fellowship: SWAB:#125, 144
- i. children of nonbelievers are admissible to classes with children of believers: SWAB:#125, 144
- j. if few students then only one class: SWAB:#125, 144
- k. growth and development depend upon powers of intellect and reason and not on age: SWAB:#121, 142
- l. education of girls takes precedence over education of boys; SW III:3, 4; SW V:7, 101; SW XIV:9, 267-268; TAB:III:577
- m. encourage students to make greatest progress in the shortest span of time: 'Abdu'l-Baha, Bahá'í Education, #74, pp. 28-29
- n. each child devote extreme diligence to the acquisition of learning, according to his own tastes and inclinations and the degree of his capacity and powers: Shoghi Effendi, Bahá'í Education, #121, pp. 49-50

o. firmness, steadfastness, perseverance, firmness will undoubtedly lead to good results: 'Abdu'l-Baha, Bahá'í Education, #104, p. 42

1) the more ye persevere in this most important task, the more ye will witness the confirmations of God: 'Abdu'l-Baha, Bahá'í Education, #71, p. 27

p. teach elementary sciences in nursery, so children learn in play, amusement, in speech, through questions and answers: 'Abdu'l-Baha in Stuttgart, 4/28/1913, in SW VII:15, pp. 141-144

q. encourage and praise children at head of class, give premiums: 'Abdu'l-Baha in Stuttgart, 4/28/1913, in SW VII:15, pp. 141-144

r. do not teach facts and details children cannot speak of openly with companions: 'Abdu'l-Baha to Miss Ethel J. Rosenberg, 2/3/1901, in SW VII:15, pp. 141-144

s. use intelligence to know when to teach child: 'Abdu'l-Baha to Miss Ethel J. Rosenberg, 2/3/1901, in SW VII:15, pp. 141-144

III-200. REQUIREMENTS OF TEACHERS

a. resourcefulness and preparation to meet every emergency: SW IX:9, 97-104; SW XIII:7, 189

b. study child psychology and aptitude of children so can teach what each is suited to and not waste time: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144; SW XIII:7; SW XIV:1, 1-3; SW XVII:2, p. 55

c. if teacher proves that scholars are advancing no onlooker has the right to object to his system or question his wisdom and allege that he wastes the scholars' time: SW IX:8

d. firmness and steadfastness, vigilance and attention, perseverance: SW IX:8; SW XIII:7; SWAB:#124, 143-144

e. well-grounded in the science of pedagogy: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144; SW XVII:2, p. 55

f. humble, sweet, companionable, loving and not opinionated, austere, bigoted, or jealous of powers superior to their own: SW XIV:1

g. must treat children as if they were the children of Baha'u'llah: SW IX:7

h. must treat children as the spiritual children of 'Abdu'l-Baha: SW IX:8; SW XIII:7, 171-172; SWAB:#120, 141; PUP:54,92; Shoghi Effendi, Bahá'í Education, #120, p. 49

i. faithful to the Covenant: Baha'u'llah in Bahá'í Education, #28, p. 7

j. teacher of love, trains children in rules and ways of His loving-kindness and the customs of the Kingdom: 'Abdu'l-Baha, in Bahá'í Education, #64, p. 24

k. instruction of children is as the work of a loving gardener, especially instruction in Bahá'í obligations and conduct: SWAB:#123, 143

l. must be an instructor in learning and also doctor to the character of the child, remedy faults: SWAB:#103, 130

m. must be extremely modest, even-tempered, forbearing, and well bred, and she must be expert in the English language: 'Abdu'l-Baha in Bahá'í Education, #63, p. 20

n. teacher and system of teaching plays most important role in life: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144; SW XVII:2, p. 55

o. teacher of love in a school of unity: 'Abdu'l-Baha, Bahá'í Education, #64, p. 24

p. learned of the day must direct the people to acquire those branches of knowledge which are of use, that both the learned themselves and the generality of mankind may derive benefits therefrom. Such academic pursuits as begin and end in words alone have never been and will never be of any worth. The majority of Persia's learned doctors devote all their lives to the study of a philosophy the ultimate yield of which is nothing but words: TB:169

q. do not allow children to drink wine or alcoholic drinks: 'Abdu'l-Baha to Miss Ethel J. Rosenberg, 2/3/1901, in SW VII:15, pp. 141-144

r. teachers must be faithful, attracted, assured, educated and refined Bahá'ís: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144

II-300. METHODS

a. do not teach details and facts which children cannot speak of openly with their companions: SW VII:15, 141-144

b. teach in speech, with children asking questions and giving answers: SW VII:15; BW IX, p. 543

c. explain all things in the easiest manner possible: SW VII:15

d. moderate number of subjects, do not overburden the mind: SW XIII:6, 144

e. classes at regular intervals: SW IX:8

f. total of six hours a day for study and recitation: SW IX:8; SW XIII:7; SW XIV:1

g. too much study before maturity blunts intelligence, harms the brain: SW XIV:1

h. specific method for study of the Faith practiced among Persian Bahá'ís and recommended by Fadil-i-Mazandarani: look up references to topic in texts, write paper and present to class, compose composite article from all the papers: SW XIV:9, 278

i. moderation in frequency of changing teachers: SWAB:#125, 144

- j.** as regards differences among children, do as ye deem advisable: SWAB:#125, 144
- 1) teach what each child is suited to and do not waste time by teaching what does not suit child: SW XIII:7; SW XIV:1, 1-3
 - 2) teach each according to capacity: PUP:108
- k.** They should be taught, in play, some letters and a little reading--as is done in certain countries where they fashion letters and words out of sweets and give them to the child: 'Abdu'l-Baha, Bahá'í Education, #78, p. 30
- l.** primarily speak with words as mild as milk...with utmost leniency and forbearance: TB:172,173
- m.** stimulate the students to proceed in their studies privately once they return home...the habit of studying the Cause constantly, for the more we read the Words the more will the truth they contain be revealed to us: on behalf of Shoghi Effendi, in Centers of Bahá'í Learning, #20, p. 8
- n.** students must show the results of their study in their deportment and deeds; otherwise they have wasted their lives: 'Abdu'l-Baha, in The Importance of Deepening our Knowledge and Understanding of the Faith, #66, p. 18
- 1) deeds exert greater influence than words: TB:57
 - 2) pure and holy deeds, through a virtuous life and a goodly behaviour: TB:86,88,89,120,126,131-132,138,178,222,
 - 3) commit not such deeds as would cause My loved ones on earth to lament: TB:198;238
 - 4) In this Most Great Revelation goodly deeds and a praiseworthy character are regarded as the hosts of God: TB:256
 - 5) The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life: TB:156
 - 6) whose deeds agree with their words, whose outward behaviour conforms with their inner life: KI:224-225
 - 7) The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character. Withhold not these fruits from the heedless: ESW:26
- o.** for children explain in easiest manner possible: 'Abdu'l-Baha in DMAS 6/16/1914, in SW VII:15, pp. 141-144

III-400. DISCIPLINE

- a.** reward and encourage children at head of class: SW VII:15
- 1) reward and encourage children who are doing well: SW XIII:7; BW IX, p. 543
 - 2) praise and applaud child and cheer his heart whenever he has done well: SWAB:#95, 125 (counsel to mothers)
 - 3) heartening and encouraging the child of the utmost importance: SWAB:#111, 137
- b.** through admonition and explanation, good counsel and education: Baha'u'llah, Bahá'í Education, #10, p. 3
- 1) counsels to child, be patient, confident that efforts are being sustained and guided through the confirmations of Baha'u'llah: on behalf of Shoghi Effendi, Bahá'í Education, #134, p. 54
 - 2) parents must counsel children over a long period: 'Abdu'l-Baha, Bahá'í Education, #08, 134
- c.** utmost discipline and order: SWAB:#111, 137

d. if child is in school with heedless ones, take him away for they will try to lead him astray: keep him at home until he is assured and then send him to a different school: SW IX:8

e. root of wrongdoing is ignorance: SWAB:#111, 136

f. counsel and punish child if the slightest undesirable trait should manifest itself: SWAB:#95, 125 (counsel to mothers)

- 1) for punishment use means based on reason, even slight verbal chastisement if necessary but not permissible to strike or vilify a child: SWAB:#95, 125
- 2) not permissible to strike or vilify a child; blows or verbal abuse will totally pervert a child's character: SWAB:#95, 125

g. If a pupil is told that his intelligence is less than his fellow pupils, it is a very great drawback and handicap to his progress. He must be encouraged to advance by the statement, 'You are the most capable, and if you endeavor, you will attain the highest degree': PUP:76-77

- 1) child must not be oppressed or censured because it is undeveloped; it must be patiently trained: PUP:180-181
- 2) must not be warped and hindered in its development. The ignorant must not be restricted by censure and criticism: PUP:40

h. The Manifestation of God is a perfect example of real obedience. Like him we must sacrifice everything, every plan, every longing and ideal must be given up completely to the will of God. We must look to God for all we desire, all we wish to attain. The will of God must work out its purpose in us. Our human will must be laid down in sacrifice and love. Abdul-Baha has given everything in sacrifice and obedience to the will of God... All our soul powers, our outward self, our inward self must be consecrated to God in service and sacrifice. Even life must be given if necessary. If we have not reached this station of nothingness we have not attained to real obedience to the will of God. A pupil must submit entirely to the will of the teacher. This is true sacrifice, true obedience. Real obedience and real sacrifice are identical, they are absolute readiness to follow and, perform whatever you are called upon to do in the Cause of God. When you really love God you will be willing to sacrifice everything and submit yourself entirely to His will. Consecrate yourself wholly to Him. His will is everything. His service is paramount. (Words of 'Abdul-Baha: *Ten Days in the Light of Acca*, p. 48; in SW VIII:6, p. 60)

- 1) Every parent who is a believer in the Blessed Beauty has the responsibility to conduct herself or himself in such a way as to elicit the spontaneous obedience to parents to which the Teachings attach so high a value. (The Universal House of Justice, Ridvan 157, 2000, p. 9)
- 2) In any case, the House of Justice points out that parents are responsible for their children and should make them behave when they attend Bahá'í meetings. If children persist in creating a disturbance they should be taken out of the meeting. This is not merely necessary to ensure the properly dignified conduct of Bahá'í meetings but is an aspect of the training of children in courtesy, consideration for others, reverence, and obedience to their parents. (14 October 1982 written on behalf of the Universal House of Justice to the National Spiritual Assembly of Canada; in *The Compilation of Compilations* vol. I, p. 447; *Lights of Guidance*, #506, p. 151)

- 3) The parents have the inescapable duty to educate their children -- but not vice versa; the children have the duty to obey their parents -- the parents do not obey the children... (From a letter written on behalf of the Universal House of Justice to the National Spiritual Assembly of New Zealand, December 28, 1980; in *Lights of Guidance*, #730, p. 218; *The Compilation of Compilations*, vol. I, p. 413; vol. II, p. 384)
- 4) "The parents must exert every effort to rear their offspring to be religious, for should the children not attain this greatest of adornments, they will not obey their parents, which in a certain sense means that they will not obey God. Indeed, such children will show no consideration to anyone, and will do exactly as they please." (Bahá'u'lláh: Bahá'í Education, a compilation of the Universal House of Justice; in *Lights of Guidance*, #763, p. 228; cited in letter of the Universal House of Justice to the Persian believers, dated March 1997)
- 5) "We have enjoined upon every son to serve his father. Thus have We decreed this command in the Book." (Bahá'u'lláh: Family Life, a compilation of the Universal House of Justice; in *Lights of Guidance*, #764, p. 228)
- 6) "The father must always endeavour to educate his son and to acquaint him with the heavenly teachings. He must give advice and exhort him at all times, teach him praiseworthy conduct and character, enable him to receive training at school and to be instructed in such arts and sciences as are deemed useful and necessary. In brief, let him instill into his mind the virtues and perfections of the world of humanity. Above all he should continually call to his mind the remembrance of God so that this throbbing veins and arteries may pulsate with the love of God.
"The son, on the other hand, must show forth the utmost obedience towards his father, and should conduct himself as a humble and a lowly servant. Day and night he should seek diligently to ensure the comfort and welfare of his loving father and to secure his good-pleasure. He must forgo his own rest and enjoyment and constantly strive to bring gladness to the hearts of his father and mother, that thereby he may attain the good-pleasure of the Almighty and be graciously aided by the hosts of the unseen." ('Abdu'l-Baha, in Family Life, a compilation of the Universal House of Justice; in *Lights of Guidance*, #766, p. 229)
- 7) "If thou wouldst show kindness and consideration to thy parents so that they may feel generally pleased, this would also please Me, for parents must be highly respected and it is essential that they feel content, provided they deter thee not from gaining access to the Threshold of the Almighty, nor keep thee back from walking in the way of the Kingdom. Indeed it behoveth them to encourage and spur thee on in this direction." ('Abdu'l-Baha, in Family Life, a compilation of the Universal House of Justice; in *Lights of Guidance*, #767, p. 228)
- 8) "We have caused to return to thy home as a token of Our Mercy unto thy mother, inasmuch as We found her overwhelmed with sorrow. We have enjoined you in the Book 'to worship no one but God and to show kindness to your parents'." [Qur'án 46:15] Thus hath the one true God spoken and the decree hath been fulfilled by the Almighty, the All-Wise. Therefore We have caused thee to return unto her and unto thy sister, that your mother's eyes may thereby be cheered, and she may be of the thankful.
"Say, O My people! Show honour to your parents and pay homage to them. This will cause blessings to descend upon you from the clouds of the bounty of your Lord, the Exalted, the Great.
"When We learned of her sadness, We directed thee to return unto her, as a token of mercy unto thee from Our presence, and as an admonishment for others.
"Beware lest ye commit that which would sadden the hearts of your fathers and mothers. Follow ye the path of Truth which indeed is a straight path. Should anyone give you a choice between the opportunity to render a service to Me and a service to them, choose ye to

serve them, and let such service be a path leading you to Me. This is My exhortation and command unto thee. Observe therefore that which thy Lord, the Mighty, the Gracious, hath prescribed unto thee." (Bahá'u'lláh, in Family Life, a compilation of the Universal House of Justice; in Lights of Guidance, #768, p. 229-230)

- 9) "It is often difficult for us to do things because they are so very different from what we are used to, not because the thing itself is particularly difficult. With you, and indeed most Bahá'ís, who are now, as adults, accepting this glorious Faith, no doubt some of the ordinances, like fasting and daily prayer, are hard to understand and obey at first. But we must always think that these things are given to all men for a thousand years to come. For Bahá'í children who see these things practiced in the home, they will be as natural and necessary a thing as going to church on Sunday was to the more pious generation of Christians. Bahá'u'lláh would not have given us these things if they would not greatly benefit us, and, like children who are sensible enough to realize their father is wise and does what is good for them, we must accept to obey these ordinances even though at first we may not see any need for them. As we obey them we will gradually come to see in ourselves the benefits they confer." (From a letter written on behalf of Shoghi Effendi to an individual believer, March 16, 1949; in Lights of Guidance, #1150, pp. 342-343)

III-500. WARNINGS TO PARENTS AND TEACHERS

a. if child is in school with heedless ones, take him away for they will try to lead him astray; keep him at home until he is assured and then send him to a different school: SW IX:8

b. do not fondle and embrace and spoil children: 'Abdu'l-Baha in DMAS 9/2/1913, in SW VII:15, pp. 141-144

c. protect children from temptations and vices: 'Abdu'l-Baha in DMAS 10/18/1914, in SW VII:15, pp. 141-144

d. child's character will be totally perverted if he is subjected to blows or verbal abuse: SWAB:#95, 125

e. education and training of children is very difficult to undertake and harder to succeed in rendering: SWAB:#106, 133

f. children especially must be taught: PUP:317

IV. HUMAN PSYCHOLOGY

IV-100. LEVELS OF SPIRIT IN HUMAN

a. mineral spirit: PUP:69;114;172;189;258;268

1) love at mineral level, attraction of atoms: PUP:255

2) love at mineral level, attraction of atoms, attraction between elements and cellular particles: PUP:268

b. vegetable spirit [ruuh nabaani]: SAQ:XXXVI:163; Mufavadat:158-159/LV:243; PUP:69;114;172;189;258;268

1) love at vegetable level, attraction of cells: PUP:255

2) love at vegetable level, power of absorption from the earth, augmentation: PUP:268

c. animal spirit [ruuh hayawaani]: SAQ:XXXVI:163-164; Mufavadat:159/LV:243; PUP:69;114;172;189;258;268

1) love at animal level are feelings or susceptibilities, affiliation and fellowship, exercise natural selection: PUP:255

2) love at animal level, emotions and sensibilities which produce instinctive fellowship and association, selective kindness and affinity: PUP:268

d. human spirit [ruuh insaani]: SAQ:XXXVI:164-165; Mufavadat:159/LV:243; PUP:69;173;189;258;268-269

1) love at human level is attraction of heart: PUP:256

2) love at human level expressed in attractions of consciousness, spiritual susceptibilities, exercises its superlative degree: PUP:268-269

e. heavenly spirit, the spirit of faith [ruuh imaani]: SAQ:XXXVI:165; Mufavadat:159/LV:244

f. man is microcosm, contains all these five levels of spirit in himself potentially: PUP:69-70;256;268-269

IV-200. HUMAN LEVELS OF LOVE

a. love of family: PUP:144-145

1) limited; blood relationship not the strongest bond; frequently family members disagree and even hate each other: PT:36

b. love of city: PUP:145

c. love of nation: PUP:145

1) patriotic love is finite; love for one country causing hatred of all others is not perfect love; compatriots not free from quarrels amongst themselves: PT:36

d. race, limited: PT:36

e. political love, hatred of one party, limited and uncertain: PT:36

f. love of community of interest in service is fluctuating, frequently competitions arise which lead to jealousy: PT:36-37

g. love of humanity: PUP:145

1) perfect love of all humanity, universal love: PT:37

h. love of God: PUP:256-257

1) divine infinite love: PT:35,37-38

IV-300. THE SOUL AND THE HUMAN SPIRIT

a. human spirit [ruuh insaani] is the rational soul [nafs naaTaqeh], according to human ability discovers the realities of things and becomes cognizant of their peculiarities and effects, qualities and properties of things: Mufavadat:159/SAQ:LV:244

b. unless assisted by spirit of faith [ruuh imaani], human spirit does not become acquainted with divine secrets and heavenly realities: Mufavadat:159/SAQ:LV:244

c. mind ['aql] is the power [quwweh] of the human spirit [ruuh insaani], the light that shines from the lamp of the human spirit: Mufavadat:159/SAQ:LV:244

IV-400. TWO ASPECTS OF THE HUMAN SPIRIT, TWO NATURES

a. divine, capable of the utmost perfection, if it acquires virtues becomes the most noble of the existing beings: Mufavadat, p. 109/SAQ:XXXVI:164-165

1) merciful or divine aspect, connected with God: Khatirat, p. 36/PUP:41

2) image or likeness of God: Khatirat, p. 336/PUP:464

3) world of Divinity: Khatirat, p. 337/PUP:465

4) spiritual or higher or divine nature: PT:60-62

5) higher nature is expression of the spiritual realm: PUP:294

b. satanic, capable of the utmost imperfection, if it acquires vices, becomes the most degraded existence: Mufavadat, p. 109/SAQ:XXXVI:164-165

1) physical aspect: Khatirat, p. 36/PUP:41

2) aspect of Satan: Khatirat, p. 336/PUP:464

3) the world of the animal: Khatirat, p. 337/PUP:465

4) material or lower nature: PT:60

5) the evil spirit, Satan, or whatever is interpreted as evil, refers to the lower nature in man...God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man...the lower state and baser product of nature: PUP:294-295

IV-500. TEN POWERS

a. five outer powers, agents of perception: sight, hearing, smell, taste, feeling, in common with the animals: SAQ:LVI:210-211/245

b. five inner spiritual powers: common faculty which communicates between the outward and inward powers, imagination, thought, comprehension, memory: SAQ:LVI:210-211/245

IV-600. THREE KINDS OF CHARACTER

a. innate character:

- 1) minds are different in origin, innate differences in level of intelligence: TAB:III:577;
SWAB:#104, 131-132
- 2) children's hearts are pure: SW IX:9; PUP:53
- 3) growth and development depend on the powers of the intellect and reason and not upon age:
SWAB:#121, 142
- 4) varieties in natural qualities in man come from the difference of degree...the intelligence, the capacity, and the worthiness of men differ: SAQ:LVII:247
- 5) the capacities of souls are different: PUP:23
- 6) difference in degree of capacity exists among human souls...therefore, individualities will differ from one another: PUP:24
- 7) so much as capacity and capability allow: Baha'u'llah, Bahá'í Education, #9, p. 3
- 8) each according to his capabilities: 'Abdu'l-Baha, Bahá'í Education, #30, p. 8
- 9) minds vary as to their capacity: SWAB:#104, 132
- 10) according to his own tastes and inclinations and the degree of his capacity and powers:
Shoghi Effendi, Bahá'í Education, #121, pp. 49-50
- 11) two kinds of capacity: first is natural capacity, creation of God, purely good: SAQ:LVII:249

b. inherited character:

- 1) variety of inherited qualities comes from strength and weakness of constitution:
SAQ:LVII:248
- 2) especial blessing conferred on some families and some generations: Ibid.

c. character acquired through education:

- 1) education has great influence...must be considered as most important...has a universal influence: SAQ:LVII:249-250
- 2) we must develop capacity and divine susceptibility in order that the merciful bounty of the Sun of Truth intended for this age and time in which we are living may reflect from us as light from pure crystals: PUP:23-24
- 3) we must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities:
PUP:24
- 4) two kinds of capacity, second is acquired, which has become the cause of evil:
SAQ:LVII:250

IV-700. PERIODS OR STAGES OF LIFE OF MAN

a. period of childhood: PUP:438

- 1) small child cannot comprehend the laws that govern nature, but that is on account of the immature intellect of that child; when he is grown older and has been educated he too will understand the everlasting truths: PT:145

b. period of youth...faculties of observation are broadened and deepened; his intelligent capacities are trained and awakened; the limitations and environment of childhood no longer restrict his energies and accomplishments: PUP:438

- 1) during youthful years will make many decisions which will set the course of his life: choose life's work, complete education, begin to earn living, marry, start to raise family; spiritual challenges: Universal House of Justice, Wellspring of Guidance, pp. 92-93

c. period of maturity...new powers and perceptions clothe him, teaching and training commensurate with his progression occupy his mind, special bounties and bestowals descend in proportion to his increased capacities, and his former period of youth and its conditions will no longer satisfy his matured view and vision: PUP:438

- 1) once having attained to knowledge of self and recognition of that which leadeth unto loftiness or lowliness, glory of abasement, wealth or poverty, and attained the stage of fulfilment and reached his maturity, man standeth in need of wealth as acquired from crafts and professions: TB:34-35

V. CHILD PSYCHOLOGY

V-100. PRINCIPLES

- a.** if allowed to remain in his original condition, the corrosion of lusts and appetites will destroy him: Baha'u'llah, Bahá'í Education, #10, p. 3
- 1)** if left to natural proclivities, without education, child will embody all human defects: 'Abdu'l-Baha, talk in America, in SW IV:6, pp. 105-106
- b.** a child who removeth himself from the religion of God will not act in such a way as to win the good pleasure of his parents and his Lord. For every praiseworthy deed is born out of the light of religion, and lacking this supreme bestowal the child will not turn away from any evil, nor will he draw nigh unto any good: Baha'u'llah, Bahá'í Education, #12, p. 3
- c.** lacking the fear of God an infinity of odious and abominable actions will spring up, and sentiments will be uttered that transgress all bounds...should the children not attain this greatest of all adornments [religion], they will not obey their parents, which is a certain sense means that they will not obey God. Indeed, such children will show no consideration to anyone, and will do exactly as they please: Baha'u'llah, Bahá'í Education, #14, p. 4
- d.** natural proclivities are innately good but must be trained: in nursing child see signs of desire, anger, temper: SAQ:LVII:250-251
- 1)** natural aggressiveness, instinctive antagonism, claws and bites mother: 'Abdu'l-Baha, talk in America, SW IV:6, pp. 105-106
- e.** as a branch fresh and green: SWAB:#110, 136; #111, 137
- f.** as young plants: SWAB:#115, 139
- g.** children of two kinds: mature and immature; a child wise beyond his years is sign of heavenly preparation: 'Abdu'l-Baha to Miss Sara Herron, 1900, in SW VII:15, pp. 141-144

VI. EDUCATIONAL CHRONOLOGY

VI-100. PRINCIPLES

- a. divine foundation laid in earliest years in essence of child: SWAB:#111, 137
- b. growth and development depend on the powers of the intellect and reason and not upon age: SWAB:#121, 142
- c. use intelligence to know when to teach child: SW VII:15

VI-200. PRENATAL

- a. say prayers for child while in mother's womb: SW IX:9, 97-104

VI-300. INFANT

- a. baby-naming spiritual baptism: TAB:I:49; SW IX:9
- b. teaching with mother's milk (breast-feeding infant): SW IX:9; ABDP:59
- c. from earliest childhood education is necessary: SW VII:15, 141-144; SW IX:9

VI-400. PRESCHOOL CHILD

- a. child in nursery, learn in play, amusement, not in books: SW VII:15
- b. at age two children start liking to play with others of the same age: SW VII:9, 77

VI-500. STUDY APPROPRIATE TO AGE LEVELS IN SCHOOL

- a. begin formal education at age five, during the daytime, learn good conduct: 'Abdu'l-Baha, Bahá'í Education, #78, p. 31
- b. when the child hath reached the age where he can make distinctions, let him be placed in a Bahá'í school, in which at the beginning the Holy Texts are recited and religious concepts are taught: 'Abdu'l-Baha, Bahá'í Education, #79, p. 31
- c. age six begin schooling according to model school: SW XIII:7, 171-172; SW XIV:1, 3-7
- d. age six to eight learn four languages in model school: Ibid.
- e. age seven begin training as teachers of the Faith in Persia according to Fadil-i-Mazandarani: SW XIV:9, 278
- f. age eight, nine or ten receive some teaching: 'Abdu'l-Baha to Miss Ethel J. Rosenberg, 2/3/1901, in SW VII:15, pp. 141-144

g. age ten to twelve study sciences in model school: SW XIII:7; SW XIV:1

h. age twelve graduate from model school: Ibid.

VI-600. YOUTH

a. extremely difficult to teach the individual and refine his character once puberty is passed:
SWAB:#111, 137

b. full teaching to woman at age twenty, when she reaches her maturity: 'Abdu'l-Baha to Miss Ethel J. Rosenberg, 2/3/1901, in SW VII:15, pp. 141-144

VII. EDUCATION OF INFANTS

VII-100. EARLY EDUCATION ESSENTIAL

- a.** if education children from earliest years with Bahá'í education they will be protected from every test: SW IX:8, 89-96
- b.** early education is most important as altering character after puberty after the awakening of growing appetites of self and nature is very difficult: SW VII:15; SWAB:#111, 137
- c.** when the bough is green and tender it will grow in whatever way ye train it: SWAB:#95, 125; #110, 136; #111, 137
- d.** divine foundation laid in earliest years in essence of child: SWAB:#111, 137
- e.** if trained from infancy through loving care of the Holy Gardener will drink in spirit and knowledge like young tree: SWAB:#103, 129
- f.** suckle children from infancy with milk of universal education: SWAB:#96, 126
 - 1) while in infancy feed from breast of heavenly grace, foster in cradle of all excellence, rear in embrace of bounty: SWAB:#102, 129
- g.** rear children from earliest days to establish a way of life within their very nature, inmost heart that conforms to the divine teachings in all things: SWAB:#96, 126
- h.** from very beginning children must receive divine education and be reminded to remember God: SWAB:#99, 127
- i.** spiritual education from very beginning of life: SWAB:#122, 142
- j.** From their childhood instill in their hearts: PUP:53
- k.** from the very beginning of life every child will be refreshed by the gentle waftings of the love of God and will tremble with joy at the sweet scent of heavenly guidance. In this lieth the beginning of the process; it is the essential basis of all the rest: 'Abdu'l-Baha, Bahá'í Education, #79, p. 31
- l.** if not educated spiritually early then later most difficult to curb growing appetites of self and nature; the lower appetites are kings over men, must be defeated or they will be defeated by them: 'Abdu'l-Baha in DMAS 6/16/1914, in SW VII:15, pp. 141-144

VII-200. THE EDUCATOR OF INFANTS

- a.** responsibility of the mother of the infant: SW V:7, 101; SW VII:15, 141-144; SW IX:7, 81-88; SW XIV:9, 267-268; TAB:III:577; SWAB:#94, 124; #95, 124-125; #96, 126; #99, 127; #113, 138
- b.** mothers must rear children as a gardener tends young plants: SWAB:#95, 125

c. mothers must consider that education of children is of first importance, must put forth every effort in this regard: SWAB:#95, 125

d. mothers determine the happiness, the future greatness, the courteous ways and learning and judgment, understanding and faith of little ones: SWAB:#96, 126

VII-300. COUNSELS TO MOTHERS

a. educate the little ones from the earliest days: SWAB:#95, 124

b. thoroughly train them: SWAB:#95, 124

c. rear them to have good character and good morals: SWAB:#94, 124; #95, 124; 'Abdu'l-Baha, Bahá'í Education, #42, p. 16

1) Bahá'í conduct and the ways of God: SWAB:#97, 126

d. guide them to all the virtues of humankind: SWAB:#95, 124-125

e. prevent development of behaviour worthy of blame: SWAB:#95, 125

f. foster in embrace of Bahá'í education: SWAB:#95, 125

g. nurture in breast of the knowledge and love of God: SWAB:#95, 125

1) nurture at breast of love of God and in embrace of knowledge of God: SWAB:#103, 130-131

h. teach righteousness and dignity of humankind: SWAB:#95, 125

i. teach resolution: SWAB:#95, 125

j. teach to strive and to endure: SWAB:#95, 125

k. perseverance in all things: SWAB:#95, 125

l. will to advance: SWAB:#95, 125

m. highmindedness: SWAB:#95, 125

n. high resolve: SWAB:#95, 125

o. chastity: SWAB:#95, 125

p. purity of life: SWAB:#95, 125

q. strive night and day to establish faith and certitude in their children: SWAB:#95, 125

r. fear of God: SWAB:#95, 125

s. love of the Beloved of the worlds: SWAB:#95, 125

- t. all good qualities and traits: SWAB:#95, 125
- u. give them advantage of every kind of knowledge, every new and rare and wondrous craft and art: SWAB:#100, 127
- v. bring them up to work and strive: SWAB:#102, 129
- w. accustom them to hardship: SWAB:#102, 129
- x. teach them to dedicate their lives to matters of great import: SWAB:#102, 129
- y. inspire them to undertake studies that will benefit mankind: SWAB:#102, 129
- z. let love of God pervade inmost being commingled with mother's milk: SWAB:#99, 127;#114, 139
- aa. best way for mothers to worship God is by educating her children: SWAB:#114, 139
- ab. continually call God to mind and make mention of Him, and tell of His greatness, and instill the fear of Him in the child: 'Abdu'l-Baha, Bahá'í Education, #79, p. 31
- ac. rear the child gently, in the way of tenderness: 'Abdu'l-Baha, Bahá'í Education, #79, p. 31
- ad. rear child in extreme cleanliness: 'Abdu'l-Baha, Bahá'í Education, #79, p. 31
- ae. when the children are ready for bed, read or sing them the Odes of the Blessed Beauty: 'Abdu'l-Baha, Bahá'í Education, #78, p. 30
- af. especially mothers must think of how to best educate children: 'Abdu'l-Baha in DMAS 9/2/1913, in SW VII:15, pp. 141-144

VII-400. METHOD OF TEACHING INFANTS

- a. must rear children as a gardener tends young plants: SWAB:#95, 125
- b. praise and applaud child and cheer his heart whenever he has done well: SWAB:#95, 125
- c. counsel and punish child if the slightest undesirable trait should manifest itself: SWAB:#95, 125

VII-500. PURPOSE OF SPIRITUAL EDUCATION OF INFANTS

- a. if they are educated in this fashion, they will be enabled to carry to successful conclusion whatever they undertake: SWAB:#95, 125

VIII. EDUCATION OF GIRL STUDENTS

VIII-100. WILL ESTABLISH EQUALITY OF MEN AND WOMEN

- a.** chief cause of mental and physical inequalities of the sexes are derived from custom and training and are not innate: SW III:3
- b.** if educational opportunities were made equal and similar, man and woman would equalize in attainment: PUP:75, 108, 233, 318, 375

VIII-200. TAKES PRECEDENT OVER EDUCATION OF BOYS

- a.** school for girls taketh precedence over the school for boys, for they are the first educators of children: 'Abdu'l-Baha, in Bahá'í Education, #85, p. 34
- b.** particular attention to school for girls, for the greatness of this wondrous Age will be manifested as a result of progress in the world of women: 'Abdu'l-Baha, in Bahá'í Education, #70, p. 27
- c.** education of woman is more necessary and important than education of man, for woman is the trainer of the child from its infancy: PUP:133, 175

VIII-300. CURRICULUM IN COMMON WITH BOYS

- a.** various branches of knowledge: SWAB:#94, 124
- b.** good behaviour: SWAB:#94, 124
- c.** proper way of life: Ibid.
- d.** cultivation of good character: Ibid.
- e.** chastity: Ibid.
- f.** constancy: Ibid.
- g.** perseverance: Ibid.
- h.** strength: Ibid.
- i.** determination: Ibid.
- j.** firmness of purpose: Ibid.
- k.** whatever will nurture the health of the body and its physical soundness: Ibid.

VIII-400. CURRICULUM UNIQUE TO GIRLS

- a.** household management: Ibid.
- b.** education of children: Ibid.
- c.** whatever applies to the needs of girls: Ibid.
- d.** how to guard children from disease: Ibid.
- e.** industrial and agricultural sciences: PUP:283

IX. COUNSELS TO STUDENTS

IX-100. COUNSELS TO ALL STUDENTS

- a.** advise each other with the utmost consideration: SW VII:18, 183-184
- b.** daily watch your words and deeds: SW VII:18; SW IX:8
- c.** the sacred duties of children towards their parents are revealed in the Book of God: TAB:II:262-263
 - 1)** parents are worthy of esteem: TAB:II:463
 - a)* have due regard for the rights of parents: Baha'u'llah, Compilation of Compilations, I, #821
 - b)* show honour to parents and pay homage to them: Baha'u'llah, Compilation of Compilations, I, #824
 - c)* seek diligently to ensure the comfort and welfare of his loving father...constantly strive to bring gladness to the hearts of his father and mother: 'Abdu'l-Baha, in Family Life, p. 10
 - d)* comfort thy mother and endeavor to do what is conducive to the happiness of her heart: TAB:II:262-263
 - 2)** be kind and obedient to parents: TAB:III:551
 - a)* obedience to parents depends on them being reared religious: Baha'u'llah, in Bahá'í Education, #14, p. 4
 - b)* the son must show forth the utmost obedience towards his father: 'Abdu'l-Baha, in Family Life, p. 10
 - 3)** love parents equally: SW IX:8
 - 4)** prefer service to parents to service to the Cause: SWAB:#116, 140
 - a)* Verily, We have enjoined on every son to serve his father: KA:Q104, 138
 - b)* choose to serve parents if choice of this or service to Baha'u'llah: Baha'u'llah, Compilation of Compilations, I, #824
- d.** the prosperity of children depends on the good-pleasure of their parents: TAB:II:262,463
- e.** caress brother and sister: TAB:III:551
- f.** daily add to faith and assurance: TAB:III:551; SW IX:8, 89-96
- g.** be spiritual as well as well as physical son of father: TAB:II:342; SWAB:#117, 140
- h.** advance rapidly: SW IX:8
- i.** do not waste the opportunity of being born in this Day: SW IX:8
- j.** boys: manliness: SW IX:8
- k.** be humble: SW IX:8
- l.** love one another: SW IX:8

- m.** occupy selves in affirming reasons for truth of the Cause: SW IX:8
- n.** occupy selves in learning how to deliver the Word to everyone: SW IX:8
- o.** do not waste time in chattering, useless talk: SW IX:8
- p.** do not waste time in running around: SW IX:8
- q.** do not think of getting riches: SW IX:8
- r.** do not be puffed up with pride: SW IX:8
- s.** do not despise any being: SW IX:8
- t.** acknowledge your own faults: SW IX:8
- u.** work for the sake of God: SW IX:8
- v.** love Baha'u'llah more than you love parents: SW IX:8
- w.** strive to acquire a share of arts and sciences: SWAB:#119, 140
- x.** surpass all other children in arts and sciences, learning in a month what others learn in a year: SWAB:#119, 141
- y.** may they become accounted as professors in academies and teachers of wisdom in the school of inner significances: SWAB:#118, 140-141
- z.** be devoted to the service of mankind: SWAB:#120, 141
- aa.** become known for intellectual attainments: SWAB:#120, 141
- ab.** give up rest and comfort: SWAB:#120, 141
- ac.** if engage in the perfection of an art or acquisition of a science with all of your power then you are worshipping God: SWAB:#126, 144-145
- ad.** become perfect in profession and famous: SWAB:#128, 145-146
- ae.** become imbued with all the virtues of the human world...advance in all material and spiritual degrees...become learned in sciences, acquire the arts and crafts, prove to be useful members of human society and assist the progress of human civilization: PUP:92
- af.** be a cause of the manifestation of divine bestowals...devoted to the love and unity of mankind: PUP:92
- ag.** strive every nerve to acquire inner and outer perfections, knowledge, wisdom, spiritual perception and eloquent speech: Baha'u'llah, in Bahá'í Education, #9, p. 3

ah. study history and teachings of the Cause: Shoghi Effendi, *Compilation of Compilations*, I, #432

ai. strive to unravel mysteries of mind and spirit, to grasp secrets of Day of God, to inform self of evidences that the Most Great Name hath dawned, open lips in praise, adduce convincing arguments and proofs, teach the Faith: 'Abdu'l-Baha, in *Bahá'í Education*, #106, p. 43

aj. deepen knowledge, perfect selves in Bahá'í standards of virtue and upright conduct: on behalf of Shoghi Effendi, *Dawn of a New Day*, pp. 179-180

ak. try to grasp the true meaning of the teachings and not merely accepting them as something you are taught: on behalf of Shoghi Effendi, *Compilation of Compilations*, I, #493

al. every child without exception must from his earliest years must...according to his own tastes and inclinations and the degree of his capacity and powers, devote extreme diligence to the acquisition of learning: Shoghi Effendi, *Bahá'í Education*, #121, pp. 49-50

am. Bahá'í children and young people have great privileges and obligations ahead...prepare yourselves for this great task by trying to grasp the true meaning of the teachings and not just merely accepting them as something you are taught: on behalf of Shoghi Effendi, *Bahá'í Education*, #148, p. 59

IX-200. COUNSELS TO YOUTH

a. encourage youth to master and digest the facts recorded in Nabil's narrative as a basis for their future work in the teaching field, and as a sustenance to their spiritual life and activities in the service of the Cause: Shoghi Effendi, *The Importance of Deepening our Understanding and Knowledge of the Faith*, #78, p. 22

b. you who are present in your teens, or twenties, must realize that tomorrow, to a large extent, the burden of the Cause will rest on your shoulders; you will have to be the administrators and teachers and scholars of the Faith. Now is the time to prepare yourselves for your future duties...study the teachings deeply, their spiritual, moral, and administrative precepts, and at the same time take as active a part as possible in the life of your respective Bahá'í communities: on behalf of Shoghi Effendi, *Dawn of a New Day*, p. 183

c. need of modern youth is for ethics founded on pure religious faith: on behalf of Shoghi Effendi, *Bahá'í News*, #104 (12/1936), p. 1

d. in youthful years will make many decisions which will set the course of his life...opportunities to truly apprehend the teachings of their Faith and to give them to their contemporaries...overcome the pressures of the world and to provide leadership...exemplify in their lives the high moral standards set forth in the Bahá'í writings: *Universal House of Justice, Wellspring of Guidance*, pp. 92-93

IX-300. COUNSELS TO COLLEGE STUDENTS

a. *Diary of Mirza Ahmad Sohrab*, 2/15/1914, in *SW IX:9*, 97-104

b. *Diary of Mirza Ahmad Sohrab*, 4/15/1914, in *SW VII:19*, 183-184; *SW IX:9*; *SW*

- c. Diary of Mirza Ahmad Sohrab, 4/17/1914, in SW IX:9
- d. Diary of Mirza Ahmad Sohrab, 10/12/1914, in SW IX:9
- e. Diary of Mirza Ahmad Sohrab, 7/15/1915, in SW IX:9
- f. Diary of Mirza Ahmad Sohrab, summer 1915 ?, in SW XIII:5, 102-104

X. EDUCATORS

X-100. EDUCATOR DEFINED

- a. educator is like a gardener tending a plant: SWAB:#122, 143
- b. if not educator the souls would remain savage, ignorant: SWAB:#98, 126

X-200. ATTRIBUTE OF GOD

- a. Consider, for instance, the revelation of the light of the Name of God, the Educator: GL:XCIII:189-190

X-300. PROPHETS OF GOD

- a. Wert thou to consider, for but a little while, the outward works and doings of Him Who is the Eternal Truth, thou wouldst fall down upon the ground, and exclaim: O Thou Who art the Lord of Lords! I testify that Thou art the Lord of all creation, and the Educator of all beings, visible and invisible: GL:CXV:243
- b. Prophets of God are the perfect material, human and divine educators: SAQ:III:9-13
- c. Prophets of God are the real Educators, the perfect Instructors of mankind: PUP:364
- d. Manifestations of God come to educate and illumine mankind...first Teachers and Educators of humanity: PUP:330
- e. Prophets of God are divine educators: SWAB:#102, 128

X-400. MOTHERS ARE FIRST TEACHERS

- a. mother is first educator of child: SW V:7, 101; SW VII:15, 141-144; SW IX:7, 81-88; SW XIV:9. 267-268; TAB:III:577,606; SWAB:#94,#95,#96,#97,#99,#113; 'Abdu'l-Baha, Bahá'í Education, #79, p. 31; on behalf of Shoghi Effendi, Compilation of Compilations, I, #876; Universal House of Justice, Compilation of Compilations, I, #913
- b. if parents neglect education of children they will be held responsible: TAB:III:577; SWAB:#98, 127
- c. parents must strive with all effort to train children:
 - 1) in knowledge, sciences and arts: TAB:III:577; SWAB:#98, 127
 - 2) in good conduct and the study of books: SWAB:#101, 127
 - 3) in study to degree required but so that no child remains illiterate: SWAB:#101, 127
- d. parents must set aside part of income for education of children, giving it to a trustee with knowledge of the House of Justice: SW IX:7; TB:90

- e.** every mother and father must counsel children over long period, guide them to those things which lead to everlasting honour: SWAB:#108, 134
- f.** mothers must not think of themselves but of progress of their children: 'Abdu'l-Baha in DMAS 9/2/1913, in SW VII:15, pp. 141-144
- g.** mothers should think of educating not fondling and embracing and spoiling children: 'Abdu'l-Baha in DMAS 9/2/13, in SW VII:15, pp. 141-144
- h.** parents must take child out of school where there are heedless ones who will try to lead him astray: SW IX:8, 89-96
- i.** do not allow children to drink alcoholic drinks: SW VII:15
- j.** protect children from temptations and vices: SW VII:15
- k.** My hope is that your parents may educate you spiritually and give you thorough moral training: PUP:92
- l.** duty of parents to rear their children to be staunch in faith: Baha'u'llah, in Bahá'í Education, #12, p. 3
- m.** parents must exert every effort to rear their offspring to be religious: Baha'u'llah, in Bahá'í Education, #14, p. 4
- n.** true parenthood and parental mercy is that children are carefully watched over, protected and trained: 'Abdu'l-Baha, in Bahá'í Education, #42, p. 17
- o.** duty of parents to perfectly and thoroughly train their children; have abundant love for them and exert utmost in training them: TAB:II:262
- p.** parents who are united and harmonized bring up children in love and knowledge, the gift and training of God: TAB:III:605-606
- q.** before born, for child are destined two founts of gleaming milk, eyes to watch over thee, and hearts to love thee: Persian Hidden Words, #29
- r.** best of all ways to worship God is to educate children and train them in all the perfections of humankind, no nobler deed: SWAB:#114, p. 139
- s.** if mother has learning and accomplishments, her children will be fostered in excellency, right conduct and beauty: 'Abdu'l-Baha, in Bahá'í Education, #85, p. 34
- t.** sacred obligation of the parents to provide their children with a thorough Bahá'í training: on behalf of Shoghi Effendi, in Bahá'í Education, #132, p. 53

X-500. FATHERS ARE SECOND TEACHERS

a. Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet: KA:K48, 37; TB:128

1) father must teach and instruct children according to his possibilities: PUP:300

b. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine: KA:K48, 37; TB:128

c. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction if he be wealthy, and, if not, the matter devolveth upon the House of Justice: KA:K48, 37; TB:128

1) if father is unable to educate children, the body politic, representative of the people, must provide the means for their education: PUP:300, 317

d. Should a father neglect this most weighty commandment laid down in the Kitab-i-Aqdas by the Pen of the Eternal King, he shall forfeit rights of fatherhood, and be accounted guilty before God: KA:Q105, 138

e. father is second teacher of the child: SW IX:7

f. wise father plays with his children: SW IX:8, 89-96

g. if father fails in duty to teach children then must be compelled to discharge this responsibility: SWAB:#101, 127-128

h. if father unable to teach children then responsibility to do so devolves upon the House of Justice: SW IX:7, 81-88; SWAB:#101, 128

i. parents who neglect education of children to be held responsible: TAB:III:577; SWAB:#98, 127

j. parents must strive with all effort to train children:

1) in knowledge, sciences and arts: TAB:III:577; SWAB:#98, 127

2) in good conduct and the study of books: SWAB:#101, 127

3) in study to degree required but so that no child remains illiterate: SWAB:#101, 127

k. parents must set aside part of income for education of children, giving it to a trustee with knowledge of the House of Justice: SW IX:7; TB:90

l. every mother and father must counsel children over long period, guide them to those things which lead to everlasting honour: SWAB:#108, 134

m. parents must take child out of school where there are heedless ones who will try to lead him astray: SW IX:8, 89-96

n. do not allow children to drink alcoholic drinks: SW VII:15

o. protect children from temptations and vices: SW VII:15

p. My hope is that your parents may educate you spiritually and give you thorough moral training: PUP:92

q. duty of parents to rear children to be staunch in faith: Baha'u'llah, in Bahá'í Education, #12, p. 3

r. parents must exert every effort to rear their offspring to be religious: Ibid., #14, p. 4

s. true parenthood and parental mercy is that children are carefully watched over, protected and trained: 'Abdu'l-Baha, in Bahá'í Education, #42, p. 17

t. duty of parents to perfectly and thoroughly train their children; have abundant love for them and exert utmost in training them: TAB:II:262

u. parents who are united and harmonized bring up children in love and knowledge, the gift and training of God: TAB:III:605-606

v. teach children so that they will peruse divine verses every morning and evening: Baha'u'llah, in Compilation of Compilations, I, #5

w. every father must educate his children, both boys and girls, in sciences and morals, crafts and professions: Baha'u'llah, in Compilation of Compilations, I, #5

x. father must always endeavour to educate son and acquaint him with heavenly teachings, give him advice, exhort him, teach him praiseworthy conduct and character, enable him to study in school, acquire such arts and sciences as are useful and necessary, remembrance of God: 'Abdu'l-Baha, in Bahá'í Education, #100, p. 41

X-600. TEACHERS

a. teacher and system of teaching plays the most important role in the life of human being: SW VII:15; SW XVII:2, p. 55

b. teachers must be attracted, assured, educated and refined believers: SW VII:15

c. teachers must be familiar with child psychology: SW VII:15

d. teachers must be well grounded in science of pedagogy: SW VII:15

e. education and training of children is among the most meritorious acts of humankind: SWAB:#103, 129

f. mentor must be doctor to the character of the child as well as educator, remedy faults, give learning and rear to have spiritual nature, heal spiritual ailments: SWAB:#103, 130

g. thanks to loving efforts of teacher of primary school child may reach highest levels of achievement; may lift some child of small account to the exalted throne: SWAB:#104, 132

h. among the greatest of services to God is education and training of children: SWAB:#106, p. 133

i. instructs the children, and guides the people into the pathways of God: Baha'u'llah, in Bahá'í Education, #27, p. 7

j. education and training of children is highest service to God: 'Abdu'l-Baha, in Bahá'í Education, #60, p. 24

k. Blessed is that teacher who shall arise to instruct the children, and to guide the people into the pathways of God, the Bestower, the Well-Beloved: Baha'u'llah, Bahá'í Education, #27, p. 7

l. Blessed is that teacher who remaineth faithful to the Covenant of God, and occupieth himself with the education of children: Baha'u'llah, Bahá'í Education, #28, p. 7

X-700. CARETAKER OF ORPHANS

a. urged to become mother and father to orphans: SW VII:13, 122

X-800. EVERY BELIEVER

a. Address yourselves to the promotion of the well-being and tranquillity of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City: GL:CLVI:333-334

b. We prescribe unto all men that which will lead to the exaltation of the World of God amongst His servants, and likewise, to the advancement of the world of being and the uplift of souls: Baha'u'llah, Bahá'í Education, #6, p. 2

c. every one of friends of God has inescapable duty to promote knowledge and learning: SWAB:#97, 126; #102, 129

d. every believer must be active and progressive in the field of inventions and the arts: SWAB:#102, 129

e. every believer must endeavour to rectify the conduct of men and seek to excel the whole world in moral character: SWAB:#102, 129

f. train these children with divine exhortations. From their childhood instill in their hearts...Teach them to free themselves: PUP:53

X-900. TEACHER TRAINING

a. gathering of women believers for purposes of teaching and training children must be entirely spiritual and concerned with every means of training the girl children: SWAB:#94, 123-124

XI. EDUCATIONAL INSTITUTIONS

XI-100. SAVINGS INSTITUTION FOR CHILDREN

a. teaches children to render service to humanity: SW IX:19, 329-330

XI-200. HOUSE OF JUSTICE

a. divine civilization will be one of the benefits to derive from the House of Justice: SWAB:#105, 132

- 1) divine civilization will train every member of society so that only a negligible few will commit a crime--training, enlightening, spiritualizing the people so that they shun criminal acts

b. every man or woman must hand over to trusted person a portion of what he or she earns for the training and education of children, with the knowledge of the Trustees of the House of Justice: TB:90

XI-300. SPIRITUAL ASSEMBLY

a. must exert every effort to educate the children from infancy in Bahá'í conduct and the ways of God so that they will thrive and flourish in counsels and admonitions of Baha'u'llah: SWAB:#97, 126

b. must provide mothers will well-planned programme for the education of their children from the earliest childhood according to the Teachings: SWAB:#113, 138

c. Spiritual Assemblies must establish schools for the instruction of boys and girls in the things of the spirit, the fundamentals of teaching the Faith, reading the Sacred Writings, learning the history of the Faith, the secular branches of knowledge, the various arts and skills, and the different languages: Shoghi Effendi, Bahá'í Education, #119, p. 48

d. Spiritual Assemblies must promote the material and the spiritual enlightenment of youth, the means for the education of children by establishing, wherever possible, Bahá'í educational institutions: Shoghi Effendi, Bahá'í Administration, p. 38

e. Spiritual Assemblies must assist the children of the poor in attainment of learning in basic subjects: Shoghi Effendi, Bahá'í Education, #121, p. 50

XI-400. BAHÁ'Í SCHOOL

a. exert every effort to make Bahá'í school famed in all respects throughout the world: SWAB:#103, 131

b. exert every effort to make Bahá'í school the cause of exalting the Word of the Lord: SWAB:#103, 131

c. schoolroom of deeper knowledge: SWAB:#107, 134

- d.** in every city and village schools must be established and every child in that city or village is to engage in study to necessary degree: SWAB:#109, 134-135
- e.** every soul that offers his aid to bring about universal education in arts and sciences in schools in every city and village is accepted at the Heavenly Threshold: SWAB:#109, 135
- f.** all children should wear the same kind of clothing, preferable that fabric be uniform also: SWAB:#110, 135
- g.** pupils should be immaculate, the more cleanly the better: SWAB:#110, 135
- h.** schools must be located in place where air is delicate and pure: SWAB:#110, 135
- i.** pupils must be courteous and well-behaved: SWAB:#110, 135
- j.** pupils must be constantly encouraged: SWAB:#110, 135
- k.** pupils must be made eager to gain summits of human accomplishment: SWAB:#110, 135
- l.** school of humanity: SWAB:#111, 136
- m.** spiritual school: SWAB:#111, 137
- n.** rectification and refinement of character: SWAB:#111, 137
- o.** thorough instruction: Ibid.
- p.** morals and good conduct more important than book learning: SWAB:#110, 135
- q.** pupils must not jest and trifle: Ibid.
- r.** pupils must have high aims: Ibid.
- s.** pupils must conduct themselves well: Ibid.
 - 1)** chaste
 - 2)** pure
 - 3)** undefiled
- t.** Hands of the Cause of God must watch over and protect Bahá'í schools in every way and see to their requirements: 'Abdu'l-Baha, Bahá'í Education, #65, p. 25

XI-500. ORPHANAGE

- a.** orphans have utmost importance, and greatest consideration must be shown them: SW VII:13, 122; SWAB:#112, 138
- b.** income from intestate wills, unclaimed inheritances goes to support and education of orphans: KA:#21, 26-27

- c. orphans must be taught, trained, educated: SW VII:13, 122; SWAB:#112, 138
- d. especially teachings of Baha'u'llah must be taught to orphans: SW VII:13, 122; SWAB:#112, 138
- e. indispensable part of the Mashriqu'l-Adhkar: Letter on behalf of Shoghi Effendi, 6/26/1936, in Badi Shams, p. 54

XI-600. MASHRIQU'L-ADHKAR

- a. charitable institutions, such as orphanages, free schools, hospitals for the poor are an indispensable part of the Mashriqu'l-Adhkar: Letter on behalf of Shoghi Effendi, 6/26/1936, in Badi Shams, p. 54
- b. order of building the Mashriqu'l-Adhkar and its dependencies: 1)Mashriqu'l-Adhkar; 2)school for the education of orphans and the poor; 3)hospital, medical dispensary; 4)home for cripples; 5)college for higher scientific education: SW I:7, 9-10

XI-700. BAHÁ'Í SUNDAY SCHOOL

- a. only one class if few students: SWAB:#125, 144
 - b. children of unbelievers admissible to classes: Ibid.
 - c. do not hold classes at the same time at which other religious associations meet: Ibid.
 - d. moderation in frequency of changing teachers: Ibid.
 - e. perseverance, firmness, steadfastness of teachers essential: SWAB:#124, 143
 - f. Word of God recited for children: Ibid.
 - g. Tablets and Teachings of Baha'u'llah read to children: Ibid.
 - h. train children in spirit so that they embody all perfections: Ibid.
 - i. instruction in Bahá'í obligations and Bahá'í conduct so that pupils understand that Bahá'í is not just a name but the truth: Ibid.
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Notes

¹ Cultivation by the farmer maketh of the grain the harvest, and the effort of the gardener maketh of the seed a noble tree. The gentle teacher promoteth the children of the school to the lofty altitude and the bestowal of the trainer placeth the little child upon the throne of ether. Therefore, it is demonstrated and proven that minds are different in the original entity or nature, and that education commandeth a decided and great influence. Were there no educator, all souls would remain savage, and were it not for the teacher, the children would be ignorant creatures.

It is for this reason that, in this New Cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall, be held responsible and worthy of reproach in the presence of the stern Lord. ('Abdu'l-Baha, Tablets of 'Abdu'l-Baha, vol. III, pp. 578-579)

² All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc. the state must educate the child. In addition to this widespread education each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men. (SW, IV:1, p. 6)

³ ADDRESS OF ABDU'L BAHA AT THE CHILDREN'S RECEPTION, STUDIO HALL, WEDNESDAY, April 24, 1912. [Footnote: Translated by Mirza Ali Kuli Khan and taken stenographically by Joseph H. Hannen.]

WHAT a wonderful meeting this is! What a wonderful meeting this is! These are the children of the Kingdom.

(After a song by Miss McFall accompanied by Mr. Mayo:)

Truly I say this song was very delightful. Also this lady sang very beautifully; the accompanist played the song very effectively. Both of them demonstrated the most efficient art. Whether in melody or in words, the song was very beautiful.

The art of music is Divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. Especially it has a wonderful sway and effect over the hearts of children. For their souls are pure and their hearts are very pure the music will display in their hearts great effect. Music will become the cause of the expression of the latent talents endowed in their hearts. You must exert yourselves so that you may teach the children the art of music; so that they may sing with greatest effect. It is incumbent upon each child to know something of the art of music. For unless he is acquainted with the art of music, he cannot enjoy the art of singing and melody. Likewise it is necessary that the schools teach the art of music to the pupils, so that they may enjoy life more thoroughly. So that their souls and hearts may become vivified and exhilarated. Today illumined and spiritual children are gathered in this meeting. There are children of the Kingdom. The Kingdom of God is for these souls. For they are near to the Kingdom. They have pure hearts. They have spiritual faces. The effect of the teachings is manifest in their hearts, for their hearts are very pure. That is why His Highness Christ has addressed the world saying: "Be like unto the children." That is, men must become pure in heart. The teachings must have great effect. Spiritual souls; tender souls! The hearts of all the children are pure. Of the utmost purity! It has no dust. But this is on account of weakness not on account of any strength. As it is in the early period of childhood their hearts are pure. They cannot display any great intelligence. They have not hypocrisy, nor stratagem. This is

on account of the weakness. But the man becomes pure through the power of strength. Through the power of intelligence and understanding, he becomes simple through the great power of reason. He becomes sincere through the great power of intelligence, not through the power of weakness. When man attains to the great state of perfection, he will receive these qualities his heart becomes pure, his spirit becomes enlightened, his soul becomes tender, and this through the great strength. This is the difference between the perfect man and the child. Both have the great, simple underlying qualities. But the child through the power of weakness and the man through the power of strength. I pray in behalf of these children and beg confirmation and assistance in their behalf from the Kingdom of ABHA, so that each of these children may be trained under the shadow of the Protection of God; each one may become like an ignited candle in the world of humanity; each one may become like a tender and green plant in the rose garden of ABHA; that these children may be so trained and so educated that they give life to the world of humanity; that they may receive insight; that they may bestow hearing to the people of the world; that they may plant the life eternal, and that they may be accepted in the Threshold of God; that they may become so characterized, with such virtues and such perfections and such qualities, that their mothers will be proud; that their fathers become well pleased; that their relatives may become hopeful. This is my hope. I give you my advice, and it is this: You must train these children-- you must give them Divine Exhortations. From their childhood you must put in their hearts the Love of God, so that they may become the manifestors of the fear of God; so they may have the fear of the Divine, and that they may become hopeful in the bestowals of God; so that day by day they may become free from the imperfections of humanity and acquire the perfections of the world of man. The life of man is useful if he acquires the perfections of man. If he becomes the center of the imperfections of the world of humanity, death is better than life. Non-existence is better than existence. Therefore make ye every effort so that these children may be trained and educated and that each of them may become perfect in the world of humanity.

Now there is another meeting, so that must go. I am very much pleased with these children. These are all my children. Knew ye the value of these children, for they are new children! (SW, III:3, pp. 19-20; SW, IX:8, 93-94)

⁴ This is a sin unpardonable, for they have made that poor babe a wanderer in the Sahara of ignorance, unfortunate and tormented to remain during a life time a captive of ignorance and pride, negligent and without discernment. Verily, if that babe depart from this world at the age of infancy, it is sweeter and better. In this sense, death is better than life, deprivation than salvation, non-existence lovelier than existence, the grave better than the palace, and the narrow, dingy tomb better than the spacious, regal home, for in the sight of mankind that child is abased and degraded and in the sight of God weak and defective. In gatherings it is ashamed and humiliated and in the arena of examination subdued and defeated by young and old. What a mistake is this! What an everlasting humiliation!
[SW, IX:7, 83-84]

⁵ ‘Abdu'l Baha said: "Baha 'u'llah said the children are of two kinds--the mature and the immature. The mature are the children of believers, and the immature, of unbelievers. Some attain to the highest station because they are so well prepared that they can enter the highest station without earthly preparation. When we see a child wise beyond his years, it is a sign of this preparation; so we cannot question the justice of this. All are created in the same station by the justice of God, but if some of these have become prophets and some teachers, this is from the favors and bounty of God."
From the Notes of Miss E. J. Rosenberg, London, at Haifa, February and March, 1901.

"We must be guided entirely by the intelligence and development of the child as to how soon we should begin to teach it.

"A woman reaches her maturity at the age of twenty and must then certainly receive the full teaching.

"Many a child of ten is sufficiently developed and advanced to receive some teaching and some are ready for it at the age of eight or nine.

"The great thing that is necessary to teach children is to be characterized with the attributes of God and to be good.

Their hearts and minds must be prepared to receive the truth as soon as they are old enough to be taught anything but children should not be taught facts and details which they may not speak of openly to their fellows and companions.

"But they *must on no account allow their children to drink wine or alcoholic drinks*. 'Abdu'l-Baha spoke of the Druses, who never drank wine or smoked, and in consequence of this, many diseases were quite unknown to them.'" [SW VII:15, 142-143; SW IX:8, 90]

⁶ The root cause of wrongdoing is ignorance, and we must therefore hold fast to the tools of perception and knowledge. Good character must be taught. Light must be spread afar, so that, in the school of humanity, all may acquire the heavenly characteristics of the spirit, and see for themselves beyond any doubt that there is no fiercer hell, no more fiery abyss, than to possess a character that is evil and unsound; no more darksome pit nor loathsome torment than to show forth qualities which deserve to be condemned.

The individual must be educated to such a high degree that he would rather have his throat cut than tell a lie, and would think it easier to be slashed with a sword or pierced with a spear than to utter calumny or be carried away by wrath.

Thus will be kindled the sense of human dignity and pride, to burn away the reaping of lustful appetites. Then will each one of God's beloved shine out as a bright moon with qualities of the spirit, and the relationship of each to the Sacred Threshold of his Lord will be not illusory but sound and real, will be as the very foundation of the building, not some embellishment on its facade.

It followeth that the children's school must be a place of utmost discipline and order, that instruction must be thorough, and provision must be made for the rectification and refinement of character; so that, in his earliest years, within the very essence of the child, the divine foundation will be laid and the structure of holiness raised up.

Know that this matter of instruction, of character rectification and refinement, of heartening and encouraging the child, is of the utmost importance, for such are basic principles of God.

Thus, if God will, out of these spiritual schools illumined children will arise, adorned with all the fairest virtues of humankind, and will shed their light not only across Persia, but around the world.

It is extremely difficult to teach the individual and refine his character once puberty is passed. By then, as experience hath shown, even if every effort be exerted to modify some tendency of his, it all availeth nothing. He may, perhaps, improve somewhat today; but let a few days pass and he forgetteth, and turneth backward to his habitual condition and accustomed ways. Therefore it is in early childhood that a firm foundation must be laid. While the branch is green and tender it can easily be made straight.

Our meaning is that qualities of the spirit are the basic and divine foundation, and adorn the true essence of man; and knowledge is the cause of human progress. The beloved of God must attach great importance to this matter, and carry it forward with enthusiasm and zeal. [SWAB, #111, pp. 136-137]

⁷ But the difference of the qualities with regard to culture is very great, for education has great influence. Through education the ignorant become learned; the cowardly become valiant. Through cultivation the crooked branch becomes straight; the acid, bitter fruit of the mountains and woods becomes sweet and delicious; and the five-petalled flower becomes hundred petalled. Through education savage nations become civilized, and even the animals become domesticated. Education must be considered as most important, for as diseases in the world of bodies are extremely contagious, so, in the same way, qualities of spirit and heart

are extremely contagious. Education has a universal influence, and the differences caused by it are very great.

Perhaps someone will say that, since the capacity and worthiness of men differ, therefore, the difference of capacity certainly causes the difference of characters.[I.e., therefore people cannot be blamed for their character.]

But this is not so, for capacity is of two kinds: natural capacity and acquired capacity. The first, which is the creation of God, is purely good—in the creation of God there is no evil; but the acquired capacity has become the cause of the appearance of evil. For example, God has created all men in such a manner and has given them such a constitution and such capacities that they are benefited by sugar and honey and harmed and destroyed by poison. This nature and constitution is innate, and God has given it equally to all mankind. But man begins little by little to accustom himself to poison by taking a small quantity each day, and gradually increasing it, until he reaches such a point that he cannot live without a gram of opium every day. The natural capacities are thus completely perverted. Observe how much the natural capacity and constitution can be changed, until by different habits and training they become entirely perverted. One does not criticize vicious people because of their innate capacities and nature, but rather for their acquired capacities and nature.

In creation there is no evil; all is good. Certain qualities and natures innate in some men and apparently blameworthy are not so in reality. For example, from the beginning of his life you can see in a nursing child the signs of greed, of anger and of temper. Then, it may be said, good and evil are innate in the reality of man, and this is contrary to the pure goodness of nature and creation. The answer to this is that greed, which is to ask for something more, is a praiseworthy quality provided that it is used suitably. So if a man is greedy to acquire science and knowledge, or to become compassionate, generous and just, it is most praiseworthy. If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy; but if he does not use these qualities in a right way, they are blameworthy.

Then it is evident that in creation and nature evil does not exist at all; but when the natural qualities of man are used in an unlawful way, they are blameworthy. So if a rich and generous person gives a sum of money to a poor man for his own necessities, and if the poor man spends that sum of money on unlawful things, that will be blameworthy. It is the same with all the natural qualities of man, which constitute the capital of life; if they be used and displayed in an unlawful way, they become blameworthy. Therefore, it is clear that creation is purely good. Consider that the worst of qualities and most odious of attributes, which is the foundation of all evil, is lying. No worse or more blameworthy quality than this can be imagined to exist; it is the destroyer of all human perfections and the cause of innumerable vices. There is no worse characteristic than this; it is the foundation of all evils. Notwithstanding all this, 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.

This question is now clearly elucidated. Salutations!

(‘Abdu’l-Baha, Some Answered Questions, Chapter 57, pp. 214-216)

⁸ REPORT OF MEETING AT UNIVERSALIST CHURCH, 4 P.M., SUNDAY, APRIL 21, 1912.

Introduction by Dr. John Van Schaick, Jr.

IN behalf of the officers and members of this Church, I have the honor of welcoming you to Washington. We feel that we are honored by the presence of one who has so faithfully served God and humanity. The Faith of this Church is summed up in two great doctrines: Belief in the Universal Fatherhood of God and in the Universal Brotherhood of Man. Because we believe that God is our father and that we are all His children, we believe also in the immortality of the soul. We believe that Revelation is progressive. We hold with Jesus that when the Spirit of Truth is come He will guide us into all Truth. We look for more Truth in each age and

every country. What you have done as a great Leader, as a Servant of God, for Universal Peace, Universal Knowledge, Universal Brotherhood, calls forth our deepest gratitude. After arrangements for this meeting had been made, I received a letter warning me that I should be false to my belief if I held it. That letter quoted Jesus as saying, that ever came before Me are thieves and robbers." I do not believe that Jesus ever said it. It is not consistent with what we know of the breadth of His nature. But some of His followers say that all other Leaders are thieves and robbers. Against such narrowness this Church has always stood. We stand today humbly seeking the Spirit of Truth, and we gather here today because we believe that you are one of those who do not count their lives dear unto themselves, but seek only to serve God. [Footnote: This Introduction was translated orally into Persian, by Dr. Arneen U. Fareed, after which 'Abdu'l-Baha arose and spoke as follows.]

Address by 'Abdu'l-Baha.

The creed so well presented by the Minister of this Church, and the institutes so well delineated, are truly praiseworthy and deserving of sanctification and glorification. For these precepts are against the well rooted prejudices of the day. The prejudices of imitation have hindered the progress of humanity for six thousand years. How many wars have taken place; how many battles have occurred; how much division and discord have been caused by this prejudice Inasmuch as this century is a century of the Revelation of Reality, praise be to God! the thoughts of men are directed to the welfare of humanity. The mirage of imitations is daily passing away and the Ocean of Truth is daily surging more tumultuously. All the nations now existing have had a Divine Foundation originally, and that foundation is the Truth or Reality. That Reality was meant to be conducive to the unity and accord of mankind, but subsequently that Light of Reality gradually was beclouded. The darkness of superstitions and imitations came and took its place. The world of humanity became fettered, as it were, in that darkness. Day by day enmity was waxing great, until it reached such a pitch that each nation rose against the other in arms. And at one critical moment were it not for political reasons and political interests, the nations would have fought against each other, doing away with one another. Now it is enough! We must investigate the Truth. We must pass by these superstitions. It is a self evident truth that all humanity is the creation of God. All are His servants and under His protection. All are the recipients of His Bestowals. God is kind to all His servants. At most it is this, that some are ignorant. They must be educated in order that they may become intelligent. Some are as immature children. They must be helped and aided in order that they may become mature. Some are ill and sick. They must be treated. But the ill--the patient--must not be tested. The child must not be wronged. The ignorant must not be criticized. We must look to some remedy. All the Prophets of God, including Jesus Christ, came for the education of humanity, in order that the immature souls may become mature. In order that the ignorant members of mankind may become the knowing. So that through this education love and amity might be established among mankind. The Prophets have not come to this world to cause discord or enmity. For God has wished well for all His servants, and he who wishes the servants of God ill is against God. He has not emulated the example of God. He has followed the Satanic footprints. The Quality of God is Mercy, and that of Satan is hate. Therefore every man who is merciful and kind to his fellowmen is following God's attribute, and every man who is hating or inimical toward his fellow men is Satanic. For God is absolute love, even as His Holiness Jesus Christ has declared, and Satan is utter hatred. Therefore wherever you see love, know that there is a manifestation of God's Mercy, and wherever you see hatred or enmity, know that these are the manifestations or the doings of Satan. The Prophets have come to this world with this mission, that human souls may become the expressions of the Merciful. That they might be educated; that they might attain to love and unity and accomplish peace and accord. For in the world of existence the animal is a captive of nature. It acts according to the exigencies of nature. It has no consideration of good or evil. Whatever be the animal's natural inclination, that it pursues. But the Prophets of God have come in order to teach man goodness, so that humanity may not follow its natural instincts but that it may act reasonably according to their judgment. That which is accounted praiseworthy by his reason or intellect, that should he act, though that should be against natural proclivity. And whatever his intellect shall find contrary to the praiseworthy standard, that shall he refuse to act, though it be contrary to his natural trend. Therefore man must follow the Merciful attribute of God. The imperfect members of society, the weak souls in humanity, are following their

natural trend. Their lives and doings are in accordance with the natural propensities. They are the captives of physical susceptibilities. They are not in touch or in tune with the Spiritual Bounties. Man is possessed of two aspects. He has a physical side or aspect which is subject to nature, and he has the Merciful aspect or Divine aspect which is connected with God. That consists of the angelic qualities. And in man if the animal side or the natural side should overcome or subdue the Heavenly and Merciful side, then he is the most degraded of animal beings, and if the Divine side should overcome the animal, then he is verily an angel. The Prophets have come in order that humanity might be educated so that the animal side of man should pass away, and that is the captivity of nature, and the Divine aspect, the Divine side of his nature, may overcome the other. The Divine aspect or the spiritual side consists of the Breaths of the Holy Spirit of the spiritual aspect. The Second Birth of which Jesus Christ has spoken refers to this Heavenly or Divine side. His Divine side is expressed in the Baptism by the Holy Spirit, and he who is baptized by the Holy Spirit is a veritable manifestation of Mercy to mankind. Then he is most kind to all humanity. He shall entertain no enmity to any people, and he shall shun no nation. He will be kind to all humanity. For the foundations of the Religions of God are one. If we refer to the foundations of the Religions we shall find that we have much ground for agreement. And if we refer to the imitations we will find points of disagreement or division, for imitations differ, but the foundations of Divine Religions are agreed. The foundations of the Religions of God are conducive to unity. Imitations are conducive to dismemberment. Whosoever is inimical to humanity or hates any part of it or disagrees with any member or part, he is following imitations. His Holiness Jesus Christ declares that the sun shines upon the just and the unjust, upon all humanity, and His Holiness Christ was a Mercy to all mankind, for He was the medium of the Bounty of God, and the Bounty of God is transcendental. Just as the revered minister quoted from the words of the Gospel: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth."

And now that century has come when the Spirit of all Truth can reveal these verities to mankind and can proclaim that very Word to man, and can establish the real foundations of Christianity, and save all the peoples and nations from these imitations, and that the basis of discord and the basis of prejudice and animosity may be removed; the foundation of love and amity may be established. All of you must endeavor with heart and life in order that this enmity may disappear entirely from the midst of humanity, and this hate and strife may pass away absolutely. You must listen to the admonition of this Spirit of Truth. You must follow the example or the footprints of Jesus Christ. Read the Gospels. His Holiness Jesus Christ was Mercy itself; was Love itself. For He even prayed in behalf of His executioners, for those who crucified Him. He said, "O Lord, they know not what they do, therefore they do what they do." If they knew what they were doing, they would not have done it. Consider how kind Jesus Christ was. That even on the cross He prayed for His oppressors, and we must likewise follow His example. We must emulate the Prophets of God. We must follow Jesus Christ. We must free ourselves and give up all these imitations, which are the source of darkness in the world. I am going to ask you a question: Did God create us for love or for enmity? Did He create us for peace or for inquietude? Surely He has created us for love, therefore we must act in accordance therewith. Do not listen to anything which is prejudiced. For self interest prompts men to be thus prejudiced. They are thoughtful of only their own self interests. They are moving and marching on in darkness. Consider when His Holiness Christ appeared, how many divergent creeds and nations existed! How many religions were extant. How much enmity and strife existed among them. There were the Romans. There were the Greeks; the Assyrian nation; the Egyptian nation. And these were most inimical towards each other. His Holiness, through the Breaths of the Holy Spirit, united them all; established fellowship among them all, so that there remained no trace of strife among them. They were united under His Standard and lived in peace through His Teaching. Now, which is more commendable? Which is preferable: To follow the example of Jesus Christ or to emulate the Satanic instinct? Therefore let us strive with all our powers so as to unite the East and the West, so that all the nations of the world might be advanced thereby. So that all may follow the Foundations of the Religions of God. All the essentials of the Religions of God are one reality, and that reality is indivisible and is not multiple. It is one. And when we investigate that one reality, find it to be one, then we have a basis for the oneness of the worm of mankind. I will pray for you, asking confirmation and aid in your behalf.

Prayer in Persian.

Dr. Van Schaick: "Tell 'Abdu'l-Baha that we are all stronger and better and richer for his words of wisdom and for his spirit of love."

'Abdu'l-Baha replies that he is greatly pleased with the occasion, with this audience, and especially with the Minister. For he sees evidently that your intentions are good and that your aim is the good pleasure of the Lord. You have all gathered together to pray to the one God, that you may turn to Him in order that you may obtain His favor. Such an audience as this is a source of great happiness to him. Therefore he shall pray for you, heart and soul, asking blessings in your behalf.

(SW, III:3, pp. 10-12)