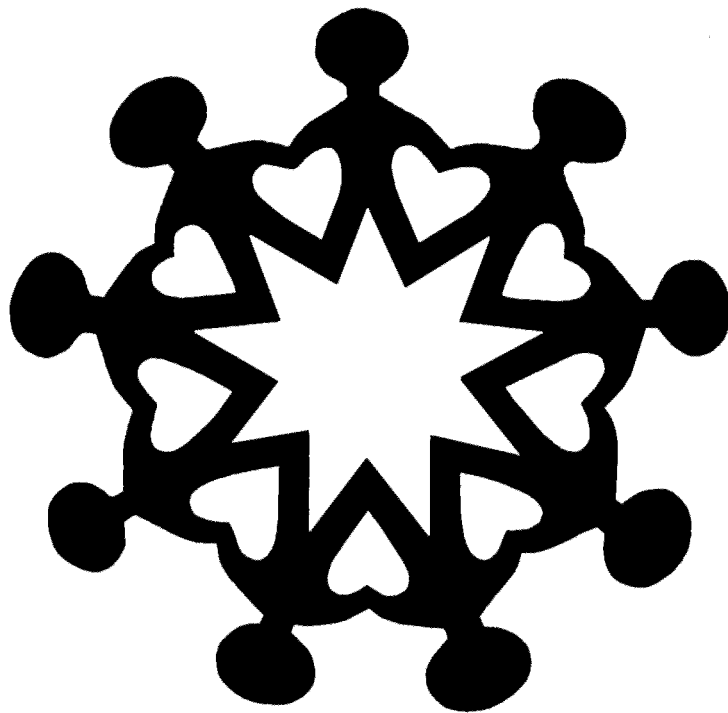


SUMMARY OF THE CORE CURRICULUM FOR SPIRITUAL EDUCATION



***“Among the greatest of all services that can possibly
be rendered by man to Almighty God is the education and training of children,
young plants of the Abhá paradise . . .”***

‘ABDU’L-BAHÁ

NATIONAL TEACHER TRAINING CENTER

Louhelen Bahá'í School
3208 South State Road
Davison, Michigan 48423
810/653-5033 • fax: 810/653-7181
e-mail: louhelen@usbnc.org

TABLE OF CONTENTS

Introduction	1
Philosophy of Bahá'í Education	3
Basic Principles of Bahá'í Education	4
Nature and Outcomes	
Who Should be Educated?	
Content of Bahá'í Education	7
Knowledge	
Wisdom/Understanding	
Spiritual Perception	
Eloquent Speech	
Process of Bahá'í Education	11
Stages of Maturity	
Attending to Individual Needs	
Instructional Methods	
Learning Tools	
Methods of Discipline	
Roles and Responsibilities in Bahá'í Education	15
Community, Local Assembly, and Others	
Auxiliary Board Members and Assistants	
Teacher, Parents, Children	
How Does the Core Curriculum "Work?"	17
Current Trainers and Sites	
Materials	
Core Curriculum in Action	19
Creating "Lesson Paths"	
Case Studies	



*"If . . . the child
be trained to be
both learned and good,
the result is
light upon light."*

'ABDU'L-BAHA

Prepared by the

***National Bahá'í Education Task Force
A Task Force of the
National Spiritual Assembly of the
Bahá'ís of the United States***

April 1996. Revised October 2002.



The Four Focal Points of the Core Curriculum are:

- ◆ Life span curriculum
- ◆ Ever-changing process
- ◆ Involves parents, teachers, institutions and the entire community
- ◆ Effective parenting to raise children free from prejudice

INTRODUCTION

At Ridván 1989 the National Spiritual Assembly charged the National Bahá'í Education Committee with the task of creating a Core Curriculum for children ages six through twelve. This Core Curriculum was to become the basis of Bahá'í education within the United States to be used for planning classes and programs by communities, teachers, and parents across the country.

In response to this mandate, the National Education Committee researched the Bahá'í Writings, held extensive consultations, reviewed educational materials and curricula, and assessed Bahá'í educational materials according to the standards suggested in the Writings. The committee then offered the following response to the National Spiritual Assembly for its consideration:

1. An educational intervention program for children ages six to twelve should become integrated within a comprehensive spiritual education for Bahá'í children and youth. The needs of the age require a curriculum for the full age spectrum: ***birth to maturity.***
2. A Bahá'í education and training curriculum is an ***ever-changing process*** of evolving stages responding to humanity's evolving understanding of the Revelation of Bahá'u'lláh.
3. Bahá'í education and training requires involvement of parents, teachers, institutions and the entire community in a unified manner to substantially effect the education of children and the development of the community.
4. Guidance for teachers and parents about how to raise children who are free from prejudice is a necessary part of a Bahá'í education program.

Under the guidance of the National Spiritual Assembly, the National Education Committee began its work to develop this process, to assist the entire community with its educational planning and training needs. This planning process includes one of many ways of applying the principles and characteristics of Bahá'í education explained in the Sacred Writings to the needs of the local community.

Bahá'í education provides local communities with a catalyst for their children's spiritual growth. Core Curriculum materials organize specific references to the education of children in the Sacred Writings, and integrate curriculum development, child development, and the real needs of children in today's complex world.

The children's education curriculum presents a sequencing of Bahá'í concepts to be learned. It offers strategies for serving children of varying ages and levels of spiritual maturity within the same learning process. However, the Core Curriculum is more than sequenced information and strategies for learning. It encourages communities, parents, and teachers to assume individual and collective responsibility for each child's spiritual growth.

Bahá'u'lláh Himself attested to the object of His Revelation:

“Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal Manifestations would be apparent.”

quoted in *The World Order of Bahá'u'lláh*, page 25

In addition to children's education, the development of the Core Curriculum has given rise to a comprehensive program for training and community development. The Core Curriculum, which is a process to study and apply the Bahá'í Writings to daily life, is designed to assist in this “transformation in the whole character of mankind,” through touching the hearts and minds of the next generation and providing the means for their continued development. These programs include ***The Fundamental Verities*** basic course sequence, as well as training programs for **parenting, marriage and family life, youth empowerment, race unity, and equality of women and men.**

This approach to a curriculum for Bahá'í education and training is offered as an aid to the fulfillment of the destiny that awaits our children in the building of a new world order. It is a curriculum grounded in and guided by the Writings, built up through consultation, and relying on the active participation of Bahá'í individuals and communities.



**“To promote knowledge
is . . . an inescapable duty
imposed on every one
of the friends of God.”**

‘ABDU’L-BAHÁ

PHILOSOPHY OF BAHÁ'Í EDUCATION



◆ The spiritual education of children is a key element in the development and well-being of Bahá'í communities. It is central to the growth of the Cause and therefore represents a sacred mission for the Bahá'í community.

“*The Prophets and Messengers of God 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.*”

Bahá'u'lláh, Gleanings from the Writings of Bahá'u'lláh, pages 156-157

Among the greatest objectives of humanity is the education and training of children. This education ensures human progress, and prepares each soul for its entry into the next level of existence.

Education must therefore be divine as well as material. Spiritual education embodies those virtues or attributes which, when enkindled in the hearts and minds of children, not only guide their morals, but also enhance their material education. ‘Abdu’l-Bahá spoke of this dual necessity, and its benefit:

“*If . . . the child be trained to be both learned and good, the result is light upon light.*”

Selections from the Writings of ‘Abdu’l-Bahá, page 136

The Bahá'í writings state that, before all else, children must be taught to love and obey God. This love and obedience is represented to a great extent in a child's relationship with his or her parents and in service to humankind. Because service to the world of humanity is the highest station to which a person can aspire, spiritual education programs must have service to the world of humanity as both a foundation and outcome.

Children must learn their rightful role within their own immediate families, their role in their communities, and in the family of humanity, regardless of race, sex, nationality, or socio-economic condition.

The spiritual development of children must become a focus for the entire community. A community prayerfully consulting with and about its children, drawing upon the example of ‘Abdu’l-Bahá, and taking those actions which will ensure growth of the spirit, gives rise to the children of the Kingdom. Such a forward-thinking, **child-development centered community** creates the framework for raising the “new race of men,” which Shoghi Effendi referred to as “the supreme and distinguishing function of His [Bahá'u'lláh's] Revelation¹”.

BASIC PRINCIPLES OF BAHÁ'Í EDUCATION

“*T*hese children must be given a good training from their earliest childhood. They must be given a systematic training which will further their development from day to day, in order that they may receive greater insight, so that their spiritual receptivity be broadened.”

‘Abdu’l-Bahá, in *The Bahá’í World*, vol. IX, page 534

Bahá’í education is a process, moving forward, ever developing. The principles of Bahá’í education are explained in the Writings of Bahá’u’lláh, ‘Abdu’l-Bahá, Shoghi Effendi, and the Universal House of Justice.

These basic principles give rise to a model for teaching children to contribute to the “ever-advancing civilization” spoken of by Bahá’u’lláh. True Bahá’í education elevates each child to attain full potential in service to humanity. All children, all humanity, are called to strive for the perfections and qualities embodied by the Master, ‘Abdu’l-Bahá.

The Universal House of Justice, at the beginning of the Five Year Plan, stated that “the education of children in the teaching of the Faith must be regarded as an essential obligation of every Bahá’í parent, every local and national community and it must become a firmly established Bahá’í activity during the course of the Plan. It should include moral instruction by word and example and active participation by children in Bahá’í community life”². Thus, raising the next generation of Bahá’ís is intimately linked with raising a “new generation of men,” through the maturation of children and through the declaration of new Bahá’ís. This process is an essential component of the community’s growth and development.

This summary seeks to explore the content and process of Bahá’í education, and the relative roles and responsibilities of parents, children, Local Spiritual Assemblies, Auxiliary Board members (in fact, all individuals and institutions) as they relate to the goal of creating a child-development centered community. The Bahá’í Sacred Writings which underlie these themes have been compiled in the book *Foundations for a Spiritual Education*, published by the United States Bahá’í Publishing Trust in 1995.

The basic principles suggested by those Writings have been organized into five categories:

- ◆ Nature and Outcomes
- ◆ Who Should Be Educated?
- ◆ Content
- ◆ Process
- ◆ Roles and Responsibilities



**“God sent His Prophets
into the world
to teach and enlighten man,
to explain to him the
mystery of the Power of
the Holy Spirit,
to enable him to reflect
the light, and so in his turn,
to be the source of
guidance to others.”**

‘ABDU’L-BAHÁ

NATURE AND OUTCOMES OF BAHÁ'Í EDUCATION

“*G*ood behavior and high moral character must come first, for unless the character be trained, acquiring knowledge will only prove injurious.”

‘Abdu’l-Bahá, *Bahá’í Education*, page 29



**“If a child be trained
from his infancy, he will,
through the loving care
of the Holy Gardener,
drink in the crystal waters
of the spirit
and of knowledge,
like a young tree amid
the rilling brooks.”**

‘ABDU’L-BAHÁ

The Sacred Texts state that child education should begin with spiritual education; that all other learnings should be added to the firm foundation of spiritual education. It is the responsibility of the Bahá’í community to provide this foundation. Fulfilling this responsibility ensures the development of each child’s potential, and results in the progress of humanity.

- Material education develops the body.
- Intellectual education trains the mind.
- Spiritual education educates the soul.

Bahá’í education connects spiritual education with all human activities. It promotes happiness, for as children learn the principles of religion, they learn to obey divine law and receive the bounties of their obedience and devotion.

The purpose of spiritual education is to teach children to have high aims toward which they steadfastly progress.

WHO SHOULD BE EDUCATED?

“**The whole duty of man in this Day is to attain that share of the flood of grace which God poureth forth for him. Let none, therefore, consider the largeness or smallness of the receptacle. The portion of some might lie in the palm of a man’s hand, the portion of others might fill a cup, and of others even a gallon-measure.**”

Bahá’u’lláh, Gleanings from the Writings of Bahá’u’lláh, page 8

The simple answer to “Who should be educated?” is this: education is universal, and all children must be educated. Further, all children are to receive a spiritual education, regardless of their capacity, interest, economic status, or any other factor.

No difference should be made in the education of boys and girls. ‘Abdu’l-Bahá explained that “Bahá’u’lláh hath proclaimed the universality of education, which is essential to the unity of mankind, that one and all may be equally educated, whether girls or boys, and receive the same education”³. They are to follow the same curriculum, and each be trained so that their spiritual journeys bring them closer to their Creator.

Yet the Writings also state that if a parent can, for whatever reason, only provide education for some children, girls should be given priority because of their role as the mothers of the next generation. ‘Abdu’l-Bahá spoke of this precedence and also stated that:

“the question of training the children . . . is extremely important, but most important of all is the education of girl children, for these girls will one day be mothers, and the mother is the first teacher of the child. In whatever way she reareth the child, so will the child become, and the results of that first training will remain with the individual throughout his entire life, and it would be most difficult to alter them. And how can a mother, herself ignorant and untrained, educate her child? It is therefore clear that the education of girls is of far greater consequence than that of boys.”

Bahá’í Education, page 37, no. 91



◆ All children must be
spiritually educated.

CONTENT OF BAHÁ'Í EDUCATION

“*L*et the loved ones of God, whether young or old, whether male or female, each according to his capabilities, bestir themselves and spare no efforts to acquire the various current branches of knowledge, both spiritual and secular, and of the arts.”

‘Abdu’l-Bahá, in *Excellence in All Things*, page 374



◆ **Knowledge**
be informed

◆ **Wisdom**
understand

◆ **Spiritual Perception**
reflect and apply

◆ **Eloquent Speech**
act (serve)

The Sacred Texts indicate a rich variety of subjects to include in a spiritual curriculum. The Core Curriculum organizes these topics according to Bahá'u'lláh's verse:

“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.”

Bahá'u'lláh, *Bahá'í Education*, page 5, no. 9

Using this quotation as a guide, the Core Curriculum organizes the content or subjects taught into the following broad categories:

Knowledge: To become informed of the Sacred Writings on a spiritual principle;

Wisdom: To gain deeper understanding of a spiritual principle;

Spiritual Perception: To reflect on the application of a spiritual principle learned;

Eloquent Speech: To articulate or demonstrate the spiritual principle learned.

Thus, based on these writings, one model of characterizing concepts and principles was developed.

Knowledge

Knowledge can be defined as a keen awareness of information and facts. The Bahá'í Writings state that children must acquire basic knowledge of many subjects, including:

- The Lives and Teachings of all the Manifestations of God
- The Lives of the Central Figures and Holy Family
- Bahá'í History
- The Covenant
- The Administrative Order
- The Important Problems and Needs of the Current
 Condition of Humankind
- The Divine Proofs
- The Principles of the Bahá'í Faith
- The Principle of Oneness
- The Principle of the Equality of Women and Men
- The Need to Eliminate Prejudices
- The Importance of Education
- The Importance of Work as Worship
- The Importance of Arts and Crafts
- The Balance between Spiritual, Physical, and Intellectual
 Education
- The Sacred Writings
 - The Hidden Words*
 - Tablets of Tarázát, Kalimát, Tajalliyát, Ishráqát, Bishárát*
 - Gleanings from the Writings of Bahá'u'lláh*
 - The Kitáb-i-Aqdas and The Kitáb-i-Íqán*
 - The Seven Valleys and the Four Valleys*
 - Some Answered Questions*
 - The Will and Testament of 'Abdu'l-Bahá*
 - The Advent of Divine Justice*
 - The Dispensation of Bahá'u'lláh*
 - The Qurán*
 - God Passes By*
 - The Dawnbreakers*

Knowledge requires the learner to become familiar with spiritual, historical, and intellectual information.



**“In truth,
knowledge is a
veritable treasure
for man, and
a source of glory,
of bounty, of joy,
of exaltation,
of cheer and gladness
unto him.”**

BAHÁ'U'LLÁH



“The Great Being saith:

The man of
consummate learning
and the sage
endowed with
penetrating wisdom
are the two eyes
to the body
of mankind”

BAHÁ'U'LLÁH

Wisdom

Wisdom can be defined as a deep understanding of knowledge. Wisdom, or understanding, is necessary for both spiritual and academic learning. Wisdom makes information meaningful.

The Writings suggest that children need to understand such topics as:

- ✦ The Station of Bahá'u'lláh
- ✦ Self-Knowledge
- ✦ The Importance of Prayer and Divine Assistance
- ✦ The Principle of Moderation
- ✦ What True Education Requires of Them
- ✦ The Purpose of Education and the Station of the Teacher
- ✦ What It Means to be a Bahá'í
- ✦ Their Future Responsibilities

Spiritual Perception

Spiritual perception includes penetrating inner vision, insight, and intuition, and is used to discover purpose. Through spiritual perception, children apply knowledge and wisdom to life's issues and problems.

Spiritual perceptions are described in physical terms, such as seeing with the inner eye, hearing with the inner ear, tasting the divine elixir, feeling the spirit, and inhaling the divine fragrances.

Children need to develop spiritual perception of:

- ✦ One's Purpose in Life: Why We have been Called into Being
- ✦ Their Direction: Children must be Encouraged to Set Goals
- ✦ The Mysterious in the Sacred Writings
- ✦ The Difference between Divine and Satanic Knowledge
- ✦ The Love and Fear of God
- ✦ True Liberty
- ✦ Spiritual Characteristics
- ✦ The Importance of a Good Character
- ✦ The Value of Chastity and Purity

- The Relationship between Physical Cleanliness and Spirituality: Bodily Cleanliness Influences the Life of the Spirit
- The Divine Nature of the Fund
- The Bounty of the Huqúqú'lláh
- One's Relationship to the Environment
- The Importance of Kindness to Animals

Eloquent Speech

The term “eloquent speech” indicates words and deeds that express knowledge, wisdom, and spiritual perception.

Eloquent speech is the endeavor to live a Bahá'í life and engage in service to humanity.

Children need to learn to:

- Be Teachers of the Faith
- Engage in Service to the World of Humanity
- Use the Power of Action (True Thought is Manifested in Action)
- Use the Power of Speech to Influence Others
- Speak Eloquently
- Apply the Spiritual Qualities of Courtesy and Good Manners



“We cherish the hope that
 through the loving-
 kindness of the
 All-Wise, the All-Knowing,
 obscuring dust may be
 dispelled and the
 power of perception
 enhanced,
 that the people may
 discover the purpose
 for which
 they have been called
 into being.”

‘ABDU’L-BAHÁ

THE PROCESS OF BAHÁ'Í EDUCATION



Stages of Maturity

- ◆ Infancy
- ◆ Early Childhood
- ◆ Childhood
- ◆ Puberty
- ◆ Youth
- ◆ Maturity

“Every child without exception must from his earliest years make a thorough study of the art of reading and writing, and 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, in *Bahá'í Education*, pages 49-50, no. 121

Each child deserves education, for each child has the capacity to learn and grow. Training a child's character should be done through love, encouragement, patience, and firmness from the earliest years of a child's life.

'Abdu'l-Bahá mentions certain stages in a child's growth and He emphasizes that maturity cannot be determined by age alone, but also by one's intellect and reasoning powers.

Instructional methods and learning tools suggested within the Bahá'í Writings allow parents and teachers to plan a variety of learning experiences. The Bahá'í Writings also suggest methods of discipline that emphasize training through love more than through punishment.

Stages of Maturity

The Teachings of the Faith refer to distinct stages in human life, beginning with infancy and advancing through childhood, youth, and adulthood.

Infancy marks the beginning of physical and spiritual life, and Bahá'í education begins when life begins. While mothers are the first teachers of their children, fathers also have an important role in child rearing. During infancy children must begin to receive divine education, through love, being taught to remember God, and seeing the practice of Bahá'í standards.

In **early childhood**, children learn to make distinctions in the world around them. During early childhood, children should begin formal education, and begin to attend Bahá'í school.

Childhood is marked by vigorous growth and learning. Children grow as they are trained, and during childhood they should become aware of their spiritual character and nobility.

Puberty is a time for character refinement through direct experiences that enable the child to become a spiritual and steadfast youth.

Youth is a time of preparation and readiness for increased responsibility. They experience many of life's greatest opportunities and challenges during this period.

Maturity is the conscious use of the attributes and qualities developed through experience. It is a time when self-knowledge is acquired and inherent moral capabilities are demonstrated.

Attending to Individual Needs: Capacity, Capability, and Inclinations

Children grow and mature at different rates. The Bahá'í Writings indicate that each child's potential is unique, and that capacity, capability, tastes, inclinations, and maturity differ with each child.

Shoghi Effendi wrote that "every child without exception must from his earliest years make a thorough study of the art of reading and writing, and according to his own tastes and inclinations and the degree of his capacity and powers, devote extreme diligence to the acquisition of learning. . . ."⁴ Capacity differs by degrees from child to child; the role of the parent or teacher is to release the potential of each child.

Group learning helps to release children's potential, and teachers, parents, and community members must create learning experiences that meet the needs of each child.

Instructional Methods

The Writings of the Faith suggest methods which will assist the teacher to connect with the student and guide the development of that student.

The most important instructional method is ***direct use of the Sacred Writings***. These Sacred Writings, a gift to humanity, have the power to speak directly to the individual. Children can grasp the essential meaning of these Writings.

The teacher or parent must ensure that ***education is directed toward God***, understanding that He is the source and object of all learning. In addition, ***education should result in service to humanity***. Children should learn to become a source of social good, a source of life, hope, peace, joy, and comfort. Divine education should impart happiness.



“ . . . it is vital that training be given in a manner that inspires love and devotion, fosters firmness in the Covenant, prompts the individual to active participation in the work of the Cause and to taking sound initiatives in the promotion of its interests.”

THE UNIVERSAL HOUSE OF JUSTICE



“O Son of Bounty!
Out of the wastes of
nothingness, with the clay of
My command I made thee to
appear, and have ordained for
thy training every atom in
existence and the essence of
all created things.”

BAHÁ'U'LÁH

Teachers must also **demonstrate great love and kindness** and bring joy to the children’s hearts, remembering ‘Abdu’l-Bahá’s injunction to “be thou a teacher of love, in a school of unity”⁵.

‘Abdu’l-Bahá speaks of learning which is **“understood by both mind and heart”**. The child’s progress in education must include fact, emotion, information with meaning, insight, and action.

No teacher, however effective in the classroom, can take the place of a child’s (or any individual’s) own *private study of the Writings*. Children need to learn the skills for their own study and be encouraged to study the Texts outside of the class. Spiritual, divine study should take place along with academic study.

Learning Tools

In addition to instructional methods, specific learning tools are suggested for the children’s use. These approaches provide an array of tools so that every child can benefit from the interaction. Not all children learn in the same way, and varying the learning tools allows each child to expand the ways in which they learn.

The **interaction** with the children, and among the children, must occur with warmth and fellowship. The goal of this interaction is clear:

“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. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.”

‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, page 257

Children need to interact with one another and establish bonds of fellowship. Children should **consult**, for the qualities and skills of the art of consultation will benefit them throughout their lives. In addition, ‘Abdu’l-Bahá states that children should question one another as a method of learning.

Children should be encouraged to use and develop their faculties of **reasoning and reflection**. Children should learn to investigate truth for themselves, and avoid blind imitation, fanaticism, and bigotry. They should begin to utilize meditation and reflection, to speak with their own spirit, to reflect on their experiences and what they have learned, and to plan for their future lives.

The *use of stories and parables* helps convey meaning to children, as stories can illustrate a concept or provide heroic role models.

Music, art, and drama are important to the learning environment; they can awaken spiritual susceptibilities by touching the heart. Children should be taught to sing and to develop their creativity.

A learning tool which provides a world-embracing vision for a child is *travel*. Travel illustrates the diversity of the human family and human conditions, offers a breadth of information to a child, and provides opportunities for cultural exchange.

The Writings encourage teachers to *organize* their presentations and interactions with children, and to *assess* children's progress. The educational environment must be organized, the instruction thorough and consistent. The teacher must ensure discipline and order, firmness of principle, encouragement, fellowship, and love. The teacher must assess the student's actions and deportment and adjust their teaching style as necessary.

Methods of Discipline

Discipline entails answering the questions: How can parents and teachers train children? What methods can be used, and what methods and principles are found in the Writings of the Faith?

The most fundamental principle of child discipline is that the child must be trained within a *loving environment*, and loving, if occasionally strict, guidelines. It is not permissible to strike children or to discourage them through harsh words. The Writings inform us that the character of a child will be perverted if it is subjected to blows and verbal abuse. The foundation of discipline is cheering children's hearts and *encouraging* them to advance.

The concept of obedience begins with the relationship between the child and the parents and extends to the child's relationship to God, His Messengers, and the divine institutions.

Good counsel and discipline lead to *character refinement*. Clear goals and standards are necessary for the children's understanding.



Learning Tools

- ◆ Establishing Bonds of Unity and Friendship
- ◆ Consultation
- ◆ Questioning and Peer Teaching
- ◆ Independent Investigation and the Power of Reasoning
- ◆ Memorization and Recitation
- ◆ Meditation and Reflection
- ◆ Parables and Stories
- ◆ Music, Drama, the Arts
- ◆ Science and the World of Nature
- ◆ Play
- ◆ Travel
- ◆ Recreation

ROLES AND RESPONSIBILITIES IN BAHÁ'Í EDUCATION



**“Know ye
the value of
these children
for they are all
my children.”**

‘ABDU’L-BAHÁ

“**To promote knowledge is . . . an inescapable duty imposed on every one of the friends of God. It is incumbent upon that Spiritual Assembly, that assemblage of God, to exert every effort to educate the children, so that from infancy they will be trained in Bahá’í conduct and the ways of God, and will, even as young plants, thrive and flourish in the soft-flowing waters that are the counsels and admonitions of the Blessed Beauty.”**

‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, page 126

It is “incumbent” on the Spiritual Assembly to educate the children; it is the role of the Auxiliary Board members to advise and assist the Spiritual Assemblies; and it is the “bounden duty of parents to raise their children to be staunch in Faith”⁷. The special tasks of Spiritual Assemblies, Auxiliary Board members and their assistants, parents, teachers and Bahá’í communities call for a new level of partnership.

When the entire Bahá’í community makes the education and training of children one of its foremost activities, it expresses unity in diversity in action. Each participant in the community has slightly different responsibilities towards this sacred task. The Institution of the Rulers, the Institution of the Learned, parents, teachers and community members, though diverse in their specific roles, can bring about a special harmony in a child-development centered community through unified effort.

Local Spiritual Assembly

It is the responsibility of the local community, and specifically of the Local Spiritual Assembly, to provide for the education of children and promote learning. Funds should be set aside for children’s education, and particular guidance and assistance should be given to mothers in training their children.

Regional Training Institutes

“Institutes must be certain to include in their programmes the training of teachers of children’s classes, who can make their services available to local communities.”

Universal House of Justice, letter to the Baha’is of the World, Ridvan 156 B.E.

Auxiliary Board Members

The Auxiliary Board members and their assistants can release the potential of individuals to support national and local plans, and encourage individual service and initiative in teaching. They can help identify and train resources, and assist children in their efforts to learn and teach. They can offer advice information to Local Assemblies, teachers and parents.

The Teacher

Teachers must dedicate themselves to the spiritual training of children. They should strive to be aware of needs and strengths of individual students and provide opportunities for spiritual, moral, social, and intellectual growth. The Bahá'í Writings treat teachers with great respect.

The Parents and Children

The responsibilities of parents are to rear children to be “staunch” in faith, and to continually strive to provide a comprehensive material, intellectual, and spiritual education for their children.

The Writings provide guidance to parents and also specifically advise fathers and mothers.

The father is exhorted to instruct “his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet”⁸ and to “educate his children, both boys and girls, in the sciences and in morals, and in crafts and professions”⁹.

Mothers are called “the first educators, the first mentors” by ‘Abdu’l-Bahá, who states that it is “truly the mothers who determine the happiness, the future greatness, the courteous ways and learning and judgment, the understanding and the faith of their little ones”¹⁰. Mothers are called to “educate their little ones from their earliest days: and to “thoroughly train them, rear them to have a goodly character and good morals, guide them to all the virtues of humankind, prevent the development of any behavior that would be worthy of blame, and foster them in the embrace of Bahá'í education”¹¹.

Children, too, are given special roles. Bahá'u'lláh commands: “Show honor 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”¹². Shoghi Effendi calls to mind the future of the next generation:

The responsibility of young believers is very great. To deepen their knowledge, to become well versed in arts and sciences, and to perfect themselves in the Bahá'í standards of virtue and upright conduct are among the paramount duties of every young Bahá'í.



**“Exert every effort
to educate the children,
so that from infancy
they will be trained
in Bahá'í conduct
and the ways of God.”**

‘ABDU’L-BAHA



“O Lord!

Make these children

excellent plants.

Let them grow and develop

in the Garden

of Thy Covenant, and

bestow freshness

and beauty

through the outpourings

of the clouds of the

Abhá Kingdom.”

‘ABDU’L-BAHÁ

HOW DOES THE CORE CURRICULUM “WORK”?

Mandated by the National Spiritual Assembly, the National Bahá’í Education Task Force studied and researched the Writings and developed Core Curriculum materials and training processes for a spiritual education program.

The focus for the Core Curriculum is the education and training of children. Since its creation, it has been learned that the instructional methods, learning tools, and learning framework of the Core Curriculum are appropriate and applicable to learners of all ages. Consequently, a number of training programs have been developed to address the needs of the entire community.

Core Curriculum processes assist

teacher trainers to train teachers of children’s classes;

- ◆ parent facilitators to work with parents;
- ◆ marriage and family life facilitators to work with married couples and those preparing for marriage;
- ◆ youth empowerment facilitators to assist youth to arise and serve, and cling to standards of rectitude and purity;
- ◆ equality trainers to promote equality in individual, family and community lives;
- ◆ race unity trainers to assist parents and teachers to raise up a generation free from prejudice.

The central location for training facilitators and trainers is the National Teacher Training Center, located at Louhelen Bahá’í School in Davison, Michigan. The National Teacher Training Center (NTTC), through the guidance of the National Bahá’í Education Task Force, provides hands-on support for Core Curriculum facilitators and trainers. Core Curriculum trainers and facilitators receive instruction, encouragement, and advice through the NTTC.

Local Spiritual Assemblies (or Regional Training Institutes or Auxiliary Board members) recommend individuals to the NTTC in order for them to participate in facilitator training programs at the National Teacher Training Center. The cooperation and support of Local Spiritual Assemblies in the Core Curriculum process is a necessary component for the facilitating of local trainings for teachers and parents.

Communities and individuals with questions or comments on the Core Curriculum are encouraged to work directly with the NTTC at Louhelen Bahá’í School, 3208 S. State Rd., Davison, Michigan 48423, or by telephone at (810) 653-5033, or by email at nttc@usbnc.org.

Current Numbers and Locations of Trainers and Facilitators

By 2002, approximately 450 Teacher Trainers were trained at the NTTC; they in turn have trained hundreds of teachers in their local communities in Core Curriculum methods. In addition, over 190 Parenting facilitators, 180 Race Unity trainers, 130 Marriage and Family Life facilitators, 50 Equality trainers, and 100 Youth Empowerment facilitators have been trained to work with local communities.



In addition to those trained in the United States, over 100 people in 25 other countries have been trained in the use of the Core Curriculum.

Materials

The research of the Writings which gave rise to the Core Curriculum was published as *Foundations for a Spiritual Education* and is available through the Bahá'í Distribution Service.

Lesson Planning Guides and storybooks have been developed, and continue to be developed, for use by teachers of children. These lesson planning guides provide learning objectives and suggested activities for creating lessons. (See appendix A for sample spread.)

These materials are part of a comprehensive “scope and sequence” of learning goals and topics designed to assist teachers and communities in planning curriculum for Bahá'í classes and creates an integrated sequential program across all published core curriculum strand themes. (See appendix B for sample spread.)



“O God!

Educate these children.

These children

are the plants

of Thine orchard,

the flowers

of Thy meadow,

the roses

of Thy garden.”

‘ABDU’L-BAHÁ

CORE CURRICULUM IN ACTION: TAKING THE CORE CURRICULUM BEYOND CHILDREN'S CLASSES



◆ **The spiritual education
of children is a key
element in the
development and
well-being of Bahá'í
communities**

Hundreds of communities are now using the Core Curriculum, and, as this is an evolving, organic process, these communities may look quite different from one another. Teachers trained in the Core Curriculum may create vastly different lessons using the same basic structure and suggestions. The Core Curriculum encourages a wide variety of learning experiences based on a shared educational process and content.

This process is enjoying different kinds of successes around the country. For example, in one community where the Core Curriculum is in use, there has been notable increases in attendance at Feast. Where before, few children were attending Feast, now many parents are making efforts to bring their children so that they may be included in the activities of the community. The community is also becoming more aware of the children's unique role in Feast and considers them a vital part of it instead of just an adjunct to their parents.

The firesides in many areas have also become more inviting and stimulating as Core Curriculum processes begin to have their effect. Some areas have seen an increase in the number of seekers attending these dynamic firesides, as well.

As more and more teachers become enkindled by the training process, there has been added participation in the planning and carrying out of children's programs at conferences and conventions around the country. Even one Assembly who was struggling to function has now gained much support from the community, due to the fact that they have taken the steps to have teachers trained and improve the quality of children's classes.

The Core Curriculum owes its success to the collaboration of Local Assemblies, Auxiliary Board members and their assistants, trainers, teachers, parents, and communities. This is a "whole community" process, and the program has enjoyed great success in communities where there is a focus on spiritual education. The ongoing support provided by the National Teacher Training Center, trainers, and teachers also contributes to successful spiritual education programs.

APPENDIX A

Sample spread from a Core Curriculum Lesson Planning Guide and Storybook


GOAL: TO UNDERSTAND THE PRINCIPLES AND TEACHINGS OF BAHÁ'U'LLÁH
TOPIC: ONENESS OF GOD AND ONENESS OF HUMANITY
 Sample Activities

ACTIVITY: THE "GIFT" OF THE PRINCIPLE OF THE ONENESS OF HUMANITY

WISDOM OBJECTIVE: To understand the principle of the Oneness of Mankind as God's gift to this Age.
SPIRITUAL PERCEPTION OBJECTIVE: To appreciate these principles as the foundation of all one's social interactions and understanding of history and current conditions.
INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of the Sacred Writings; Education directed toward the recognition of God.

SUGGESTED TIME FOR ACTIVITY: 20 min.
Materials Needed:

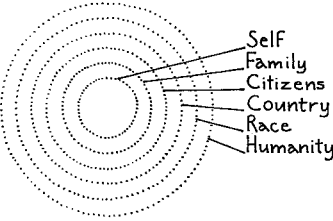
- wrapped gift
- card / plaque with "Oneness of Humanity" written on it
- passage from *Selection from the Writings of Abdu'l-Bahá*, p. 70 of this Lesson Planning Guide
- chalk board or chart paper; chalk or markers



1. Discuss the fact that one's birthday, which signifies that one has reached a greater stage of maturity, is marked with gift. Compare the birthday of an individual with humanity as a whole attaining its next stage of maturity. At this milestone God sends His Messenger with gifts—new Teachings for humanity's new Age.
2. Present a wrapped gift. Announce that humanity has reached a new Age, its stage of maturity, and God has sent Bahá'u'lláh with an extra-special gift for all of us. Children may unwrap the gift. Inside is a beautiful plaque or card reading, "The Oneness of Humanity."
3. Help explain why this gift is special for this Age, by reading 'Abdu'l-Bahá's description (Lesson Planning Guide, p. 70) of a soul's growth to perfection through ever-expanding circles of concern. As you read, draw larger and larger

concentric circles. Label each one: "self," "family," "fellow citizens," "one's land and one's race," "humanity."

4. Discuss human events at each stage of the widening circles of consciousness and unity, including the warfare that existed between peoples outside of each circle. Tell about the Manifestations who brought new Teachings for each Age, which expanded the circle to the next level.
5. Pose the question, "When the circle of love and concern includes all the people of the world, who is there to fight or to be afraid of?"



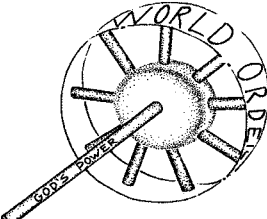
Central Figures – Bahá'u'lláh – Level One

GOAL: TO UNDERSTAND THE PRINCIPLES AND TEACHINGS OF BAHÁ'U'LLÁH
TOPIC: ONENESS OF GOD AND ONENESS OF HUMANITY
 ACTIVITY: PRESENT THE PRINCIPLE OF THE ONENESS OF HUMANITY AS THE CENTRAL TEACHING OF BAHÁ'U'LLÁH'S REVELATION

KNOWLEDGE OBJECTIVES: To know that these principles are the primary and essential truths of Bahá'u'lláh's Revelation; To know all the principles of Bahá'u'lláh that support the principles of the oneness of God and the Oneness of Humanity.
INSTRUCTIONAL METHODS AND LEARNING TOOLS: Direct use of Sacred Writings; Engaging mind and heart; Establishing bonds of unity and friendship; Use of reasoning; Use of consultation; Use of manipulatives.

SUGGESTED TIME FOR ACTIVITY: 45 min.
Materials Needed:

- Tinkertoy® or Fiddlesticks® construction set
- 1" strip of cardstock
- markers, pens

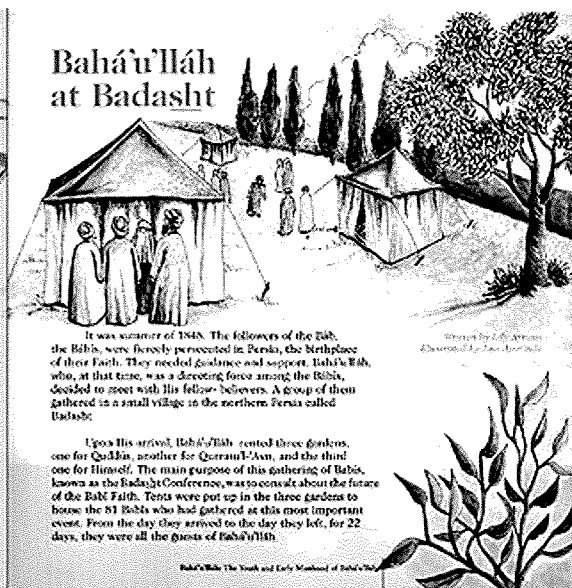
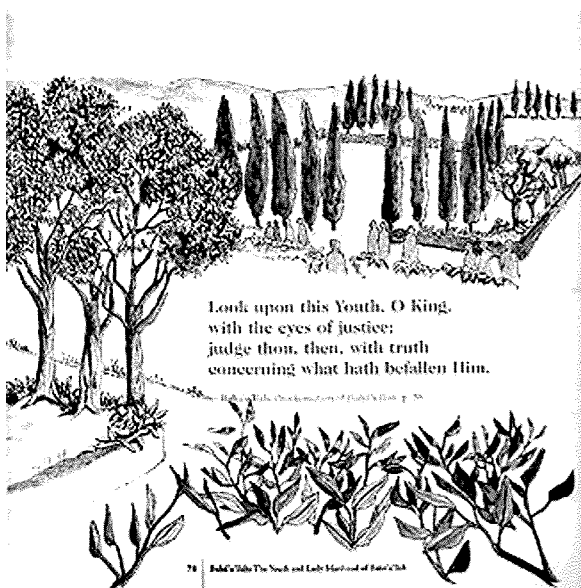


1. Share this statement by Shoghi Effendi: "The principle of the Oneness of Mankind - [is] the pivot round which all the teaching of Bahá'u'lláh revolve" (*World Order of Bahá'u'lláh*, p. 174).
2. Invite the children to build a Tinkertoy model to represent this statement.
3. Introduce the round "hub" part as the principle of the Oneness of Humanity. The hub is the point of a wheel about which the spokes all revolve.
4. Introduce the short sticks as "spokes" which represent the other teachings of Bahá'u'lláh. Enlist children in naming these principles, and in explaining how each supports the pivotal principle of Oneness, as it is inserted. Examples of these other principles might be:
 - Equality of Men and Women
 - Elimination of all Prejudices
 - Universal Language
 - Harmony of Science and Religion
 - Establishment of Supreme Tribunal, etc...
5. Cut a 1" strip of cardstock, long enough to fit around the circumference of the wheel's spokes. Write "The World Order of

Bahá'u'lláh" on the cardstock. Attach it to the wheel with a dot of glue on the end of each spoke. Note that Bahá'u'lláh's World Order encompasses all these Principles.

6. Ask, "What is the Power that can make Bahá'u'lláh's World Order move us into this new stage of human maturity?" Insert a long axle piece into the hub's center, to represent God's Power. Turning the axle, cause the "wheel" of the World Order of Bahá'u'lláh to move forward.
7. Provide each child an opportunity to build the model and explain its parts. Invite them to create alternate models to explain the same principle.

Central Figures – Bahá'u'lláh – Level One



APPENDIX B

The Core Curriculum Scope and Sequence

Learning Goals are in **bold type**; Topics in regular type

CORE CURRICULUM FOR SPIRITUAL EDUCATION

		STRAND: PRINCIPLE OF ONENESS				STRAND: THE CENTRAL	
		ONENESS OF HUMANITY	ONENESS OF RELIGION	RACE UNITY	EQUALITY OF WOMEN AND MEN	THE BÁB	BAHÁ'U'LLÁH
LEVEL 1	<p>The Prime and Pivotal Teaching: The Prime and Pivotal Principle</p> <p>The Essential Oneness of Humanity: No Distinction or Separation All Are Born With Potential</p> <p>The Diversity of Humanity: Beauty and Purpose of Diversity</p>	<p>Understanding of the Oneness of God: The Meaning of Divine Unity</p> <p>Understanding of the Major Religions of the Past: The Nature and Purpose of Religion</p>	<p>Understanding the Principle of Unity in Diversity: Beauty and Purpose of Diversity in the Realm of Creation</p> <p>The Elimination of Racial Prejudice: Following the Example of 'Abdu'l-Bahá</p>	<p>Equality and How It Differs from Being the Same: Equal in Value, not Appearance</p> <p>Equality In Family and Community: Roles of Fathers, Mothers, Wives and Husbands</p> <p>Examples of Heroes and Heroines: The Holy Family</p>	<p>Historical Context: Religious Awakening in Anticipation Mulla Husayn's Search</p> <p>The Station of the Báb: The Titles of the Báb</p> <p>The Life of the Báb: The Early Life of the Báb The Declaration of the Báb</p> <p>The Writings of the Báb: The Prayers of the Báb</p>	<p>Love for Bahá'u'lláh: Prayers and Meditations Loving Acts Children of His Household</p> <p>The Station of Bahá'u'lláh: ... as Stated By 'Abdu'l-Bahá</p> <p>His Life & Ministry: The Childhood of Bahá'u'lláh Youth and Early Manhood</p> <p>The Principles of Bahá'u'lláh: Oneness of God and of Humanity</p>	
	LEVEL 2	<p>The Prime and Pivotal Teaching: For the Peoples of the World</p> <p>The Diversity of Humanity: The Importance of Appreciating Diversity</p> <p>The Importance of the Principle of the Elimination of All Prejudices: A Barrier to Oneness and World Peace</p>	<p>Understanding of the Oneness of God: To Be a True Seeker</p> <p>Understanding of the Major Religions of the Past: The Mission of the Prophets The History, Laws, and Teachings of Major Religions</p> <p>The Greatest Means for Unity: The Essential Foundation of All Religions</p>	<p>The Unity and Equality of the Races: Created from the Same Dust A Composite of Harmony and Beauty</p>	<p>Equality and How It Differs from Being the Same: Equality in the Plant and Animal Kingdoms</p> <p>The Principle of Equality as it is Reflected in Bahá'í Teachings The History of Equality and Inequality</p> <p>Equality In Family and Community: Collaborative Family Life</p> <p>Examples of Heroes and Heroines: Bahá'ís Expressing Equality</p>	<p>Historical Context: The World of the 19th Century Iran in the 19th Century</p> <p>The Station of the Báb: The Herald of Bahá'u'lláh</p> <p>The Life of the Báb: The Letters of the Living The Ministry of the Báb After His Declaration Conference at Badash^t</p> <p>The Writings of the Báb: The Development of the Bahá'í Calendar</p>	<p>Love for Bahá'u'lláh: The Suffering and Sacrifices Bahá'u'lláh and 'Abdu'l-Bahá The Holy Family</p> <p>The Station of Bahá'u'lláh: ... as Stated by the Báb ... as Stated by His Own Pen</p> <p>His Life & Ministry: Bahá'u'lláh in the Siyáh-Chál Banishment to Iraq Declaration in the Garden of Ridván</p> <p>Proofs & Evidences of His Station Progressive Revelation</p> <p>The Principles of Bahá'u'lláh: The Social Principles</p> <p>Writings of Bahá'u'lláh: The Significance of the Writings</p>
		LEVEL 3	<p>The Diversity of Humanity: The Principle of Unity in Diversity</p> <p>The Importance of the Principle of the Elimination of All Prejudices: All Must Strive to Overcome their Prejudices True Unity as the Outcome of the Elimination of All Prejudices</p>	<p>Understanding of the Oneness of God: Progressive Revelation – The Prophetic Cycle</p> <p>Understanding of the Major Religions of the Past: Bahá'u'lláh's Revelation Fulfills Prophecies</p> <p>The Greatest Means for Unity: Religious Prejudice as Cause of War and Hatred Religion Must Be Cause of Love and Unity</p>	<p>The Elimination of Racial Prejudice: The Most Vital and Challenging Issue The Spiritual Qualities and Responsibilities Needed The Promised Outcomes</p>	<p>The Principle of Equality as it is Reflected in Bahá'í Teachings The Role of the Institutions</p> <p>Equality In Family and Community: Development of Human Economy World Peace</p> <p>Examples of Heroes and Heroines: ...in the World at Large</p>	<p>The Station of the Báb: The Islamic Prophecies</p> <p>The Life of the Báb: The Martyrdom of the Báb Upheavals Associated with the Ministry of the Báb The Shrine of the Báb</p> <p>The Writings of the Báb: The Major Writings</p>

- SCOPE AND SEQUENCE -

FIGURES	STRAND: WORLD ORDER OF BAHÁ'U'LLÁH					
'ABDU'L-BAHÁ	THE COVENANT	THE GUARDIANSHIP	HUQÚQU'LLÁH / BAHÁ'Í FUNDS	INSTITUTIONS OF THE BAHÁ'Í FAITH	LIFE OF SERVICE	
<p>The Life of 'Abdu'l-Bahá: The Childhood of 'Abdu'l-Bahá 'Abdu'l-Bahá's Life of Service The Mother Temple of the West</p> <p>The Writings of 'Abdu'l-Bahá: Tablets and Talks Addressed to Children</p>	<p>A Divine Covenant: The Definition of a Divine Covenant</p> <p>The Greater Covenant: How the Manifestations have been Received by Mankind</p>	<p>The Life of the Guardian, Shoghi Effendi Character of the Guardian and His Excellence in All Things</p> <p>Guardian's Contributions Development of the World Center</p>	<p>The Bahá'í Fund: The Bahá'í Fund</p>	<p>The Structure and Function of the Administrative Order: The Nineteen Day Feast The Bahá'í Funds</p>	<p>Goals TBD Topics TBD</p>	L E V E L 1
<p>The Station of 'Abdu'l-Bahá: 'Abdu'l-Bahá as Exemplar 'Abdu'l-Bahá as Interpreter</p> <p>The Life of 'Abdu'l-Bahá: The Youth of 'Abdu'l-Bahá The Sacrifices of 'Abdu'l-Bahá</p> <p>The Writings of 'Abdu'l-Bahá: The Major Topics and Titles <i>Memorials of the Faithful</i></p> <p>Journeys and Talks in the West: Significance to the Western Believers Important Principles Emphasized</p>	<p>The Greater Covenant: The Covenant of the Báb The Covenant of Bahá'u'lláh</p> <p>The Lesser Covenant: First of Its Kind in Religious History</p> <p>The Will And Testament of 'Abdu'l-Bahá: The Appointment of Shoghi Effendi as Guardian of the Bahá'í Faith</p>	<p>The Life of the Guardian, Shoghi Effendi Lineage and Early Life, Childhood, Early Youth, Schooling Becoming the Guardian</p> <p>Guardian's Contributions Translation and Interpretation of the Writings of the Central Figures to English, Correspondence with the Bahá'ís of the World and His Writings</p>	<p>The History of Huqúqu'lláh: Unique Nature</p> <p>Purpose of the Law of Huqúqu'lláh for Institutions and World Order: Reciprocity, Mutual Assistance and Cooperation Building the World Order of Bahá'u'lláh</p> <p>Purpose of the Law of Huqúqu'lláh for the Individual: Personal Aspects of the Law Outcomes for the Individual</p>	<p>Significance and Distinction of the Institutions of the Faith: The Administrative Order Administrative Systems of the Past The Covenant</p> <p>The Development of the Administrative Order: Heroic and Formative Ages Institution of the Learned The Bahá'í World Centre</p> <p>The Structure and Function of the Administrative Order: Structure and Form The Learned and the Rulers Local and National Institutions</p> <p>Citizenship in the World Order: Individual's Relationship to Institutions Planning for a Life of Service</p>	<p>Goals TBD Topics TBD</p>	L E V E L 2
<p>The Station of 'Abdu'l-Bahá: The Kitáb-i-'Ahd The Center of the Covenant The Reactions of Others</p> <p>Will and Testament of 'Abdu'l-Bahá: Themes in... Bahá'í Administrative Order</p> <p>The Writings of 'Abdu'l-Bahá: <i>Some Answered Questions</i></p> <p>Journeys and Talks in the West: Style and Presentation 'Abdu'l-Bahá and Racial Unity</p>	<p>The Lesser Covenant: Its Purpose to Preserve Unity</p> <p>The Will and Testament of 'Abdu'l-Bahá: The Will and Testament of 'Abdu'l-Bahá The Guardianship and the Universal House Of Justice</p> <p>The Individual and the Covenant: Complete Loyalty to Bahá'u'lláh Participation and Obedience Covenant-Breakers</p>	<p>The Life of the Guardian, Shoghi Effendi Family Relationships: Marriage, Greatest Holy Leaf, Covenant Breakers Passing of the Guardian</p> <p>Guardian's Contributions Expansion and Implementation of the Bahá'í Administrative Order, Design, Implementation</p>	<p>The History of Huqúqu'lláh: The Development of the Institution of Huqúqu'lláh The Trusteeship of Huqúqu'lláh</p> <p>Purpose of the Law of Huqúqu'lláh for Institutions and World Order: The Disbursement of Huqúqu'lláh</p> <p>Application of the Law of Huqúqu'lláh: The Features of Huqúqu'lláh Calculating Huqúqu'lláh</p> <p>The Bahá'í Fund: Distinction Between the Bahá'í Fund and Huqúqu'lláh</p>	<p>The Development of the Administrative Order: 'Abdu'l-Bahá's Role as Architect The Institution of the Guardianship The Role of Bahá'í Youth in</p> <p>The Structure and Function of the Administrative Order: The Universal House of Justice Bahá'í Elections</p> <p>Consultation: The Role of Consultation Spiritual Prerequisites Decision Making The Steps Used in Consultation</p> <p>Citizenship in the World Order: America's Spiritual Destiny</p> <p>The Mission and Future of the Faith: Purpose and Mission of Bahá'u'lláh Unfolding Destiny</p>	<p>Goals TBD Topics TBD</p>	L E V E L 3

Themes in development include *A Life of Service*, and *The Guardianship*.

References

- 1 The Advent of Divine Justice, page 16
- 2 The Universal House of Justice, Naw-Rúz 1974
- 3 ‘Abdu’l-Bahá, Bahá’í Education, pages 33-34, no. 82
- 4 Shoghi Effendi, Bahá’í Education, pp. 49-50, no. 121
- 5 ‘Abdu’l-Bahá, Bahá’í Education, page 24, no. 64
- 6 ‘Abdu’l-Bahá, Paris Talks, page 22
- 7 Bahá’u’lláh, in Bahá’í Education, page 3, no. 12
- 8 Bahá’u’lláh, The Kitáb-i-Aqdas, p. 48
- 9 Bahá’u’lláh, The Compilation of Compilations, vol. I, no. 5
- 10 ‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, pages 125-126
- 11 ‘Abdu’l-Bahá, Selections from the Writings of ‘Abdu’l-Bahá, pages 39-40
- 12 Bahá’u’lláh, The Compilations of Compilations, vol. I, no. 824